

考試科目	民族學理論與方法	所 別	民族學系	考試時間	5 月 24 日 星期六	第一節
<p>一、專門用詞解釋 (40%)</p> <p>Ethnocentrism vs Cultural Relativism (5%) ethnos vs nation (5%) Gemeinschaft vs Gesellschaft (5%) Band-Horde-Tribe (5%) Taboo vs law (5%) ethnic group vs social group (5%) Kula Ring vs Gift (5%) Sapir-Whorf Hypothesis (5%)</p> <p>二、申論 (30%)</p> <p>台灣原住民族，在 1955-2000 的 47 年間，始終只有 9 族，但是在 2001-2008 的短短 8 年間，增加到 14 族。請論新增 5 族的民族認定的依據及其意義。</p> <p>三、申論 (30%)</p> <p>用民族學觀點看台灣歷史發展，相較於一般台灣史研究，會有哪些顯著的不同？</p>						
備 考	試 題 隨 卷 繳 交					
命 題 委 員：				(簽章) 年 月 日		

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Read the following two articles carefully, and 1. write a summary of each article.
2. write down your comments about them. Each question occupies 50% of the total grade. Please answer questions in English.

(A) UNIT 5 MUSEUMS ARE FOR PEOPLE

Related Units: 6-9

Attitudes to museums and the expectations which people have of them are changing worldwide. There is a growing critical awareness of the 'political' nature of museums, and their role in maintaining the cultural values of elite or privileged groups in society.

With changing political structures, facilities run or supported by the state are coming under intense public scrutiny in terms of their role in cultural transmission. Questions about whose culture is being portrayed in museums and who is portraying it for whom are to be heard in countries throughout the world. This debate, with the growing consciousness of the powerful position which museums and similar facilities have in transmitting cultural values and information, is an exciting one. It presents many opportunities for museums to engage more directly with their users.

Museum users are increasingly expecting a greater degree of involvement and participation in museums. On the one hand this is true of the decision-making processes affecting museums where in multi-cultural societies people are becoming more interested in being appropriately represented through displays and exhibitions, collections and databases. This is especially true where museums have implicitly or explicitly denied opportunities for balanced representation in the past.

On the other hand it is also true of museum users who now expect a more active, participatory experience through their contacts with museums. The changing style of museums and the changes affecting presentation methods through the application of new technologies are generating greater interest in 'hands-on' experiences for users. It is not enough for museums to present collections and information in a passive way. Museums have to engage interest through active involvement with their users and build on it to achieve their objectives. Museum managers should encourage users to explore and discover the museum's collections and services for themselves. This is in contrast to the traditional approach still prevalent in many museums where expertise resides in the museum alone and users are viewed as passive recipients of what the museum determines should be on offer.

This rising public demand for involvement and participation in the 'process' of museum work means that museums have to understand the social and economic context within which they are working to a far greater degree than in the past. Everything that a museum does is

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<p>ultimately for the public benefit. Understanding the public's interests and concerns, likes and dislikes, needs and wants, is of critical importance in providing successful museums and services. Museums are for people, and the successful museum recognises the opportunities which participation and involvement can bring to its work.</p> <p>These changes in attitude and interest place a heavy responsibility on the shoulders of those managing museums, especially where public money is involved. Managing museums efficiently and effectively for the public benefit requires a detailed understanding of and sympathy with the various different interest groups within the museum's public. Developing such an insight requires detailed research on a continuous basis. It is only when the museum's public is thoroughly understood that the museum can effectively respond to the public's needs and requirements through its services.</p> <p>Throughout <i>Museum Basics</i> there is a strong emphasis on the relationship of the museum with the people whom it serves. The concept of a 'market' where the museum along with other educational and entertainment facilities 'sells' or 'advertises' its 'wares' is developed in succeeding units. The idea of a museum operating in a 'market' may be unfamiliar to some readers, but it is of immense value in helping to analyse the relationships between people and museums, and in exploring how museums can respond to people's needs and interests.</p> <p>The term 'market' signifies competition. Museums in all parts of the world are in competition, not simply with one another, but with all the other calls on people's leisure time. Operating within a market means being competitive, providing products and services which the public want and are prepared to pay for either directly, or through taxes. Successful museums are orientated towards the market and are outward-looking. They recognise that their future depends on people sympathetic to their objectives and on people who are prepared to be involved in what they have to offer. This involvement may go far beyond a casual visit to the museum, and may extend into fundraising programmes, voluntary work, patronage, membership of the Friends' group, donations, fieldwork and oral history and collecting programmes to name but a few. Building public interest and support is essential for long-term success.</p> <p>As we enter the twenty-first century, the greatest challenge facing museums is to recognise that museums are for people, and that their future depends on developing and promoting themselves to meet the identified needs of the market.</p>						
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<p>(B) Among most of the tribes, men used to wear ear-ornaments before marriage and on ceremonial occasions, but women wore them all the time. Ear ornaments were also important items among offerings to the dead. Many tribes of the Atayal and the Bunun believe that the dead will be better received by their ancestors if they wear proper ear-ornaments.⁽¹⁾</p> <p>Plucking out of face and body hair is a custom quite commonly found among the Formosan tribes. However, the parts of the body from which hair is removed differ according to tribe and sex. The Atayal, the Tsou, the Paiwan, the Puyuma, and the Ami remove facial hair. The Atayal males also pluck the moustache and beard. The Atayal, the Tsou, the Ami, and the Yami remove hair from their armpits. The Tsole' group of the Atayal, the Northern Tsou, the Kongadavan group of the Rukai, the Paiwan north of Rarukruk, most of the Ami, and the Yami remove hair from the private parts. Women of all tribes, except the Yami, and men of the Saisiat, the Bunun, the Rukai, the Paiwan, the Puyuma, and the Ami have their eye brows plucked, leaving only a fine line like a crescent.⁽²⁾</p> <p>The Formosan tribes like other Indonesian groups, are not very hirsute. The custom of hair plucking is probably related to a dislike of body hair, since most of the Formosan groups interpret the custom as beautifying their appearance. However, among the eastern tribes where age organization was found, the plucking of eye brows was employed to indicate the positions of men or women in their age grades. For example, among the Puyuma, only <i>bansalang</i> (unmarried men of the senior grade in the age organization, over 22 years of age) and <i>buraburayan</i> (unmarried women over 19 years of age); and among the Ami, only <i>kapax</i> (men in</p> <p>(1) Miyauchi 1940, pp. 13-14. (2) Ino 1898; 1907B; Miyauchi 1940, p. 28.</p>						
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<p>the active service stage of the age organization) could have their eye brows plucked.</p> <p>The methods of removing body hair are quite similar among the different tribes. To pluck the hair, the tribal people first apply wooden ash to the part of the body concerned, and then pluck the hair with their thumbs and index fingers, or between their thumbs and small metal plates (sometimes a small knife is used). Among the Sedek of the Atayal, the hair may be simply burnt or shaven away by a piece of broken glass with a sharp edge. In recent years, the use of tweezers has become quite common. Facial hair is normally plucked-out by twisting the hair between a pair of strings.</p> <p>Body deformations mentioned above are brought about intentionally, but there are also some unintentional ones, such as head deformation, waist deformation, and foot deformation. Head deformation is of two kinds: the bregma deformation and the occiput deformation.</p> <p>Prof. Kanaseki first reported the bregma deformation seen among the Atayal woman.⁽¹⁾ The deformation resulted from the custom of putting the "tumpline" (a belt) of a back-burden basket over the bregma (the region of the skull where the frontal and the two parietal bones join). The belt is usually woven from rattan splints, and measures about 55 cm. in length and 4 cm. in width. In use, both ends of the belt are connected by short strings which are again connected with the burden basket; and the belt is put over the bregma. The body of the carrier bends forward when the load is heavy. This method of carrying is very useful when walking on sloping trails. The tribal women living high up in the mountainous regions, who use the back burden basket as the principal means of transporting goods between their villages and fields, put a considerable pressure on their bregma. It is quite natural that the shape of their skulls is affected. Prof. Kanaseki investigated 322 women of the Atayal in 1938, and recorded that more than half of them had bregma</p> <p>(1) Kanaseki 1939.</p>						
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<p>deformation and in sixteen per cent it was marked.</p> <p>Bregma deformation is also found among other tribes such as the Bunun, the Rukai, and the Yami. Its distribution probably corresponds to the distribution of the back burden-baskets (the cylindrical and the conical types, cf. Chapter IV, section 1). Bregma deformation was also found on a skull unearthed from the K'en-ting site⁽¹⁾ Prof. Kanaseki thinks that this kind of bregma deformation can be used as an indication that a head-strapped carrying method was used.⁽²⁾ We may thus infer that the K'en-ting men probably transported burdens in a manner similar to that of the present tribes.</p> <p>Occipital deformation is caused by the custom of using cradles. It is commonly found among the Rukai. Rukai cradles are oblong baskets with flat bases. Infants are left in cradles most of the time. Even when they are carried, they are carried in their cradles like burden baskets. Thus the occiputs of the children became flattened, though they are not always symmetrical because the result depends on the position of the sleeping child.⁽³⁾</p> <p>Waist deformation results from the habit of waist-binding. It is mostly seen in men of the Saisiat, Bunun, Tsou, Rukai, and Paiwan. The Ami⁽⁴⁾ and the Pingpu⁽⁵⁾ also had such a custom in former days. These tribes believe that waist binding is good for the health. They also believe that by binding the waist one can walk or run faster and will not feel hungry when hunting or travelling.</p> <p>Foot deformation results from carrying heavy burdens on sloping mountain trails from an early age and for a long period of time. The toes must support the weight of the whole body, and thus the</p> <p>(1) Kanaseki and Kokubu 1948. (2) Kanaseki 1939, p. 233. (3) Based on my own field-records, and also Miyauchi 1940 pp. 6-7. (4) The Ami youths boast of their thin waist could be interpreted as related to the custom of waist binding in former days. (5) Chen P'ei-kwei 1871 says of the Ping-pu tribes of the Hsinchu area; "Those good in running are called hsiung-ma-ta. They bind their waists up to their chests with belts woven from splints of different colours for convenience of fast running."</p>						
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<p>big toes gradually turn in and the toes splay in the shape of a fan. This shape is probably what the old annals refer to as "chicken's claws".⁽¹⁾ Foot deformation is found among the Atayal, Bunun, Tsou, Rukai, and Paiwan. All of them (in contrast to the Ami and the Puyuma of the Eastern Coast) living high up in mountainous areas. The same type of foot deformation has also been reported among other mountain tribes of Southeast Asia, such as those of North Luzon and the Mǎi of Vietnam.⁽²⁾</p> <p>(1) Such as <i>Fan-ching-pu-i</i> (番境補遺) in Yü Yung-ho 1698, and Liu Shih-ch'i 1745. (2) Miyauchi 1940, pp. 6-7.</p>						
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一、中文に翻訳してください。(25分×2題)

(一) 台北、奉天、京城に設置された植民地医学校も植民地医学の研究を支えることになった。植民地医学校の開設の目的は、現地人医師の養成と居留日本人への医療サービスの提供にあったが、いずれも文部大臣の管轄外(台湾総督、関東庁長官、朝鮮総督の管轄下)にあり、大学(台北・京城は帝国大学医学部、奉天は医科大学)が開設される過程で専門部となった。植民地医学校は、内務省と太いパイプを持ち、伝染病研究所との関係が深かった。ここでも、後藤新平の存在が大きかったと考えられる。

(二) 又生蕃人ノ耕作物ニ就テ一甲一段歩等ノ收穫調査ハ固ヨリ望ンテ得可ラサルコトナリ但タ渠等カ田畑ノ區劃制ニ就テハ屢次尋質ヲ試ミシモ別ニ劃田注ナシト答ヘリ西海岸方面諸高山蕃及ヒ宜蘭熟蕃人ノ種植セル米ニモ殆ソト日本米ノ如ク佳味ノモノアリ阿眉蕃ノ現今培作セルモノハ普通土人米ト大差ナカリシヲ覺ニ但シ平素渠カ搗飯用ニ炊クモノハ皆糯米ニシテ殆ソト日々之ヲ炊ク者アレハ各戸最モ多量ニ糯米ヲ耕作スト見ユルナリ

二、日本語に翻訳してください。(25分)

後藤即以上述賀來佐賀太郎的「支那鴉片制度意見」爲底本，在同年12月提出「對支（那）政策的本案」。其內容重點就是評論前大隈內閣的對中國政策是失敗的，對寺內內閣的「西原借款」案也不贊同，而提出以巨資創立「新東洋銀行」的新案，來救濟中國北洋政府的財政困難，以此爲手段「內面（暗中）指導」北洋政府，實施鴉片專賣制度。爲此，日本必須先與英國協議，一方面延後實施中英鴉片協約，一方面讓印

度鴉片進口，兩面同時進行，日本即可在中國實施鴉片專賣制度，斷定這是在中國抓住鴉片專賣的絕好機會。

三、簡単に研究計画を日本語で書いてください。(25分)

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