

# Overview of Pacific Islands Studies in Taiwan\*

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Professor Ling Shun-Sheng (凌純聲 1901-1978), founder of the Institute of Ethnology (IOE), Academia Sinica,<sup>1</sup> published his first three articles related to Taiwan and Pacific Islands in 1956 (Ling 1956a, 1956b, 1956c). It included among them the first article in the debut issue of the *Bulletin of the Institute of Ethnology, Academia Sinica* (Ling 1956a). Ling's publications marked the commencement of Pacific Islands Studies in Taiwan after WWII, and it has been half a century since then. Although initiated by such an important figure in anthropology, the branch remains small and marginal in the fields of humanities and social sciences in Taiwan. It is only in recent years that we start to see a more fertile ground for its development. This paper aims to give a brief review of the history of Pacific Islands Studies in Taiwan in the past 50 years, and discuss its potential growth in the future.

## I. Drawing Boundaries: What is “Pacific Islands Studies in Taiwan?”

In writing an overview of Pacific Islands Studies in Taiwan, we immediately confront the problem of boundary drawing: what do we mean

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<sup>1</sup> The institute was established (first as a Preparatory Office) in 1955 (Li 1971).

by “Pacific Islands?” Which are the researches that should be counted? Whose research should be included?

“Pacific Islands” is an artificial category defined by researchers. It overlaps (at least partially) with the categories of “Oceania,” “the Pacific,” or “South Pacific” in related literature, and scholars draw diverse boundaries corresponding to each. From a diachronical perspective, what we usually mean by “Pacific Islands” or “Oceania” might have different meanings in different eras.<sup>2</sup> Here I will simply follow the convenient definition, and use the term in accordance with general perceptions and usages in academics today<sup>3</sup>--i.e., “Pacific Islands” includes the geographical areas labeled as “Polynesia,” “Melanesia” and “Micronesia,” and excludes the continent of Australia.<sup>4</sup>

What are the kinds of works counted as “Pacific Islands Studies in Taiwan?” Pacific Islands Studies have a strong impact on the development of anthropological theories (for example, kinship, gift/exchange theory, big man/hierarchy, and historical anthropology). Therefore it is common to find that anthropological works, which study Taiwan or China, make a few references to the literature of Pacific Islands Studies.<sup>5</sup> However, such works

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<sup>2</sup> For example, before hominoids arrived in Asia, it makes good sense to think of the vast Pacific Ocean between two continents as “a region” in geological perspective. In 6000 BP before the appearance of Austronesians in this region, the area occupied by Non-Austronesian (Papuan) population in the south Pacific--including some areas in island Southeast Asia, Australia and New Guinea, should be considered “a region” (similar to what is sometimes called Near Oceania by archaeologists, following Roger Green), and the boundary is different from what we usually draw between Asia and Pacific Islands/Oceania today.

<sup>3</sup> These correspond to the boundary generally employed by academic organizations such as Association for Social Anthropologists in Oceania (ASAO), European Society for Oceanists (ESFO) and Pacific History Association (PHA) and mostly by academic journals such as *Oceania*, *Contemporary Pacific*, *Pacific Islands Studies*. Australia is sometimes included in the above organizations and journals.

<sup>4</sup> Anthropological researches related to Australia in Taiwan are almost none. Prof. Liu Pin-Hsiung is the only exception, with an outstanding work (1970) *Murgin: A Mathematical Solution* (Liu 1970).

<sup>5</sup> See Bien Chiang (1997), who wrote a review of the relationships between Austronesian Studies in Taiwan and Pacific Islands (as well as Island Southeast Asia) studies.

are not considered in this article. I only select academic works that study one (or several) particular culture/society and/or its history in Pacific Islands, or concentrate largely on the comparison of Pacific Islands with Taiwan, China, or Southeast Asia.<sup>6</sup> As for the question about whose research should be taken into account in "Pacific Islands Studies in Taiwan," I think it makes better sense to include all researchers who have or had formal positions in academic institutions located in Taiwan. Therefore, I have taken account of the works of Inez de Beauclair, a German by birth and an Associate Research Fellow in IOE for 18 years (de Beauclair 1981: xiii).

While limiting my discussion to academic works,<sup>7</sup> I further divide the literature into three categories: "Fieldwork Research," "Comparative Studies," and "Prehistoric Studies" (see Appendix). The first category refers to researches which focus on one (or several) particular culture/society in Pacific Islands. There are two sub-categories: a. "Studies of Pacific Islanders," and b. "Studies of Chinese Immigrants." The first studies the indigenous population, while the second concentrates on Chinese immigrants in the Pacific.

The second category consists of comparative works of ethnological studies in relation to the Pacific Islands; and the third one includes researches mainly from the discipline of archaeology, linguistics and biological anthropology. The division is based on varied approaches and their corresponding researchers, although there are overlaps of some works in these categories.

Limited by my own knowledge, this paper focuses more on the Comparative Studies, and the Studies of Pacific Islanders, and only gives brief account on the Studies of Chinese Immigrants and Prehistoric Studies, which would be more thoroughly reviewed in Tung's and Chiu's paper in this volume. Below I will review these categories of studies respectively, and therefore not strictly follow the chronological order.

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<sup>6</sup> Most of the latter include the term "Pacific" or "Oceania" in the title of their paper.

<sup>7</sup> Publications by amateurs and translations are not included in this paper, nor are publications aimed for the general audience.

## II. Comparative Studies: 1956-1972

Comparative approach in the Pacific Islands Studies in Taiwan was an important branch in the development of anthropology in Taiwan between 1950s and 1960s,<sup>8</sup> and it was attributed to a single “big man” and his passion. Prof. Ling Shun-Sheng received his PhD degree from the Institute of Ethnology, Paris University in 1929. He worked in Academia Sinica since his return to China, and conducted numerous fieldworks among the minorities in northeast and southwest China. His ethnography “The Goldi in Lower Songari River” (松花江下的赫哲族)(Ling 1934) was considered the first scientific ethnography in China, and it became the model for ethnographic writings between 1935 and 1945 in China, and for two decades of indigenous research in Taiwan after WWII (Li 1970). Since Ling came to Taiwan after 1949, he worked in Academia Sinica, established the Institute of Ethnology, and at the same time taught at the Department of Archaeology and Anthropology in National Taiwan University. He organized field trips with his associates and students to study several indigenous tribes in Taiwan, and played an important role in setting up the foundation of anthropological research in Taiwan.

Ling devoted most of his research after coming to Taiwan to the comparison of cultural traits in Circum-Pacific Area--including Taiwan, China, East Asia, Southeast Asia, Pacific Islands and America. In addition to his educational background, the observations of indigenous cultures in Taiwan and their similarities with those in other regions most likely inspired him to carry out the project (I will come back to this point later). In his first few years in Taiwan, he wrote several articles discussing cultural traits (e.g. bone-washing burial, decorative designs on bronze-drums, and cliff-burials) in Southeast Asia and their relation to China<sup>9</sup>(see Chen 1989 for a more

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<sup>8</sup> In Li's statistics, in the first 28 issues of the Bulletin of the Institute of Ethnology, Academia Sinica, more than 1/3 are related to “China and Pacific”-- (61 articles out of the total of 176)(Li 1971) .

<sup>9</sup> Scholars who had inspired his research include A. Kroeber, Heine-Geldern and Charles Hose (Ling 1955a).

complete list). He soon expanded his project to include Pacific Islands and America, and published the first three articles of this genre in 1956<sup>10</sup> (Ling 1956a, 1956b, 1956c). By investigating indigenous cultures in Taiwan, and making comparisons with Circum-Pacific Area, his goal was to reconstruct the relationships between ancient China and Circum-Pacific cultures (Ling 1955a, 1955b, 1960a). The following paragraph clearly illuminates Ling's hypothetical macro-history:

*It is, therefore, a possibility that the Polynesians originated during prehistoric and protohistoric times in the eastern part of North China and the southern part of Manchuria and migrated into the Pacific regions via Micronesia, that the Indonesians originated in Central and South China and migrated southward into Malaysia, and that the Melanesians originated on the coasts and islands of the continental East Asia and migrated southward into Melanesia. Besides these three ethnic groups in the archaic period, the Negritos were scattered here and there. Formosa, situated midway between the Pacific and the mainland and between the East and the South Seas, was a stepping-stone in both land and sea communications. It is possible that the Malayo-Polynesian groups and the Negritos all had passed through this island at one time or another and their characteristic cultural features are all found today to a greater or lesser extent among the Formosan aborigines. Formosa is therefore a great treasure for the study of the Pacific cultures, and on this island the ancient Maritime Culture or the Proto-Sino-Tibetan/Austronesian Culture is preserved to an extent that is unparalleled elsewhere in the world. (Ling 1959a: 183-184).*

Ling's approach in ethnographic research was usually classified in Chinese Ethnology/Anthropology as "the Historic School" (or "the

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<sup>10</sup> I disagree with Li (1970), who thinks that Ling turned to Oceanic connections in 1960. Ling's deep concern with a larger geographical area was clearly stated in his articles in 1955a, 1955b, and the three articles in 1956 clearly show that the turn occurred earlier than 1960.

Southern School,” 南派), in contrast to the “Functional School” (or “the Northern School,” 北派). He was strongly influenced by the Diffusionistic approach in Continental Europe (Li 1970, 1999; Huang 1983; Chen 1985).<sup>11</sup> In one of his book, he mentioned how Paul Rivet, his French teacher in physical anthropology, influenced him in the incorporation of various genres of materials (including physical anthropology, linguistics and ethnology), and directed his interest to the distribution of certain features (physical or cultural) over Asia, Africa or America (Ling 1970: 13-15).

His research focused on cultural traits as indicators of population movement and cultural connection among ancient China, Southeast Asia, Pacific Islands, America, and even Tigris and Euphrates of West Asia (see Ling 1964). Most of the cultural traits Ling examined are elements in material culture, or cultural features with material remains. The cultural traits he compared (in relation to Pacific Islands) include maritime transportation (raft, outrigger, and canoe)(Ling 1956a, 1968b, 1969, 1970), bark-cloth and pottery impression (Ling 1961, 1962, 1963a, 1963b), turtle and dog sacrifice (Ling 1957a, 1972), dolmen (Ling 1968a), jade and stone weapons (Ling 1956c, 1960b), human figure (Ling 1956b), kava drinking (Ling 1957b, 1958a) and ancestral temples (*she*社, *marae*) (Ling 1958b, 1959a, 1959b, 1964).<sup>12</sup> Ling widely used literatures in ancient Chinese, English, French, German, Japanese, and incorporated them with materials newly obtained in Taiwan (mainly on indigenous culture).<sup>13</sup> His own writing was also aimed at international readers--he had an English abridgment for each of his research articles.

However, Ling’s approach and ambition only sparked a few attempts by his disciples and associates. Important publications include Chang Kuang-Chih’s (張光直) article (Chang 1958) on shell-bead money complex,

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<sup>11</sup> Although Marcel Mauss was also Ling’s teacher in France (Li 1970), he seems to have no explicit influence on Ling’s work (Huang 1983).

<sup>12</sup> See Appendix for a detail bibliography of Ling’s work.

<sup>13</sup> As a result, he helped established a good library collections on Pacific Islands Studies in Academia Sinica. I am very grateful for that.

Chang's (1957) and Hwei Li's (1957) articles on ramage system, Ling's daughter Ling Mary Man-Li's (凌曼立) article on bark-cloth (M. Ling 1960), Wen Ch'ung-I's (文崇一) article on bird-ancestor legends in 1961, and Chen Chi-Lu's (陳奇祿) analysis of art design and expressive styles among the indigenous groups in Taiwan, ancient China and Pacific Islands (Chen 1967, 1992).

Such approach was not continued since Ling's golden era. Diffusionistic theory was strongly criticized by many scholars (Huang 1983), and it went out of fashion. The new generation was more interested in approaches in social science instead of that of historic school (Huang 1983, Chen 1985, Li 1993). Fieldwork instead of literature readings became the standard means of acquisition of data in anthropology. His hypothesis on Chinese origin was soon challenged (Huang 1983, Hsu 1993), and new evidence in linguistics, archaeology and biological anthropology have rewritten the prehistory of Circum-Pacific Area in the past 50 years. However, as some researchers point out, Ling's approach was a conceptual breakthrough in Chinese culture (Li 1971), and brought our attention to certain cultural traits (Huang 1983). He reminds us that culture is "not limited in scope by the boundaries of the various countries of today"; we should not be disguised by surface meanings in literature, nor limit ourselves in the materials only to particular disciplines (Chang 1969:170-171). Today, the heritage from the Comparative Studies could still provide insight to Pacific Islands Studies in Taiwan, especially in prehistoric studies of the region.

### **III. Studies of Pacific Islanders: Two Fieldworks, 30 Years Apart**

Scholars in the comparative era relied on fieldwork data in Taiwan (and sometimes China), literatures in Ancient China, and ethnographies or ethnographic reports in Taiwan, Pacific Islands, Southeast Asia and America. To the best of my knowledge, none of them have done any fieldwork in Pacific Islands. In fact, the first fieldwork in Pacific Islands Studies in Taiwan

was probably carried out by the German researcher Inez de Beauclair.

De Beauclair worked among the minorities in Southwest China in the 1920s, and came to Taiwan after the communists took over China. She was later invited to work in IOE where she worked for the next 18 years, and did fieldwork in Botel Tobago (Orchid Island) and among the Plain Aborigines. She described her work in IOE as “collecting ethnological specimens for the small museum of the Institute, undertaking numerous trips to tribal areas like the Batan Islands, the island chain between Taiwan and the Philippines. I further paid two visits to the American trust territory in the Pacific, studying mainly the Micronesian island of Yap.” (de Beauclair 1986: xiii)

De Beauclair made two field trips to Micronesia: from March, 1961 to January, 1962, and then from March to July in 1967. Her research was funded by German Research Association and the Wenner-Gren Foundation for Anthropological Research.

Her main field site was in Yap, but she also wrote about Palau and the island of Ifaluk. In the decade of 1960s, she published several articles based on her research in Micronesia. In later 1950s, de Beauclair started to publish papers on Botel Tobago. After nine years writing about Micronesia in the 1960s, she then published two more articles in Botel Tobago in 1969 and 1972. Her research in both areas is closely related--they are both small islets and share some similar cultural traits. However, I am not sure whether the similarity was the reason why she went to another islet in the Pacific.

In an article, de Beauclair described her interest in Yap due to its lesser acculturation by Western influence, and its cultural traits.

*“...Their connection between the menhir, located on the elevated stone platforms, used as a leaning support, and the social stratification among magicians, chiefs, and certain landowners is reminiscent of Polynesian megalithic practices. Of significance appears also to be the sequence of magic ceremonies at the breaking and transporting of stones--including those used for paved roads, bridges, foundations of houses, etc., up to the erection of the menhir proper--on all of which detailed information was*

*available. Stones possessing magic power can be found not only on the numerous cult sites.*" (de Beauclair 1962b; for translation in English see 1986: 218-219).

Her earlier research in Botel Tobago focused on material culture (weapons, silver and gold, jar burial), and she also wrote about genealogical stories, religion and gift exchange. In most of her articles in Botel Tobago, she made comparisons with cases in Pacific Islands.<sup>14</sup> Her works in Micronesia have similar orientation and focus on several themes: material culture, myth and legends, religion and social organization. Material culture was her main interest-- she published articles on glass bracelet (1961a, 1962b, 1963a), stone money (1963c), pottery and ceramic lamp (1966), and burial pots and pyramidal grave (1967b). In these articles, she was most interested in the origin of the items, and their production and circulation in the region (including Yap, Palau, Guam, Caroline Islands, China and Southeast Asia), and used mythology or local legends as a way to make a hypothesis. She wrote about the low caste people in Yap (1967c), who had to do a lot of labor service. Again, based on local history and clan legends, she investigated where they came from and why. She also published articles on the topics of myth (1962a, 1967a), religion and magic (1963a, 1967a). As was shown in her rationale to choose Yap as the fieldsite, most of her articles dealt with "tradition," and the influence of Europeans and Japanese was only mentioned in some lines, without serious discussion.

Most of de Beauclair's works are short and descriptive. She did not train any student in Taiwan to study Pacific Islanders, and the most (even the merely) visible of this Pacific connection ever is an exhibition case, in which some items collected from Yap are stored. Those items are not displayed inside the museum of IOE--the glass case is located on the aisle of the second floor, rarely seen by visitors and researchers. It is marginal, just

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<sup>14</sup> These works mainly study Botel Tobago, so I do not include them in the literature of Pacific Islands Studies in Taiwan. See de Beauclair (1986) for a complete collection.

as Pacific Islands Studies is in Taiwan.

The next anthropologist in Taiwan engaged in the study of Pacific Islanders is myself. I first went to the Solomon Islands in 1995 for six weeks, and did my dissertation fieldwork for 13 months among the Langalanga at Malaita Province between 1997 and 1998.<sup>15</sup> Thirty years has passed since de Beauclair's second field trip to Micronesia!<sup>16</sup> After the completion of my PhD dissertation at the end of 2001, I came back to work at the IOE as a postdoctoral researcher, and then as an Assistant Research Fellow. With the funding support of IOE and CAPAS (Center for Asia Pacific Area Studies) in Academia Sinica, and the National Science Council in Taiwan, I was able to continue my research in the Pacific Islands, and went back to do short term fieldwork in the Solomon Islands in 2002, 2003 and 2005. I was also able to do archival research in several libraries and archives in Australia, London and Hawai'i in the past three years.

My research interests include historicity, migration (Guo 2001, 2003), cultural encounter, local currency (Guo 2004b, forthcoming), exchange, local leadership, as well as methodology and epistemology in anthropology (Guo 2002, 2004a) . Taking the approach of historical anthropology, I study the history of Langalanga since ancient migration, ethnic relations with other people in Malaita, their interaction with colonization, and their sense of self in the historical context. By incorporating data from fieldwork, ethnographic literature, archives and ethno-archaeological research, I look into the way people, things and cultures interact through historical processes.

I also examine local historicity--how local people conceptualize, memorize and represent the past, especially in the context of their relations with ancestors/ancestral spirits. I argue that landscape, naming (place names and personal names), gendered genealogy and various genres of historical narratives are key components in Langalanga historicity. They influence how local people conceptualize and appropriate colonial and

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<sup>15</sup> I was funded by the National Science Foundation in USA for the fieldtrip.

<sup>16</sup> My interest in Pacific Islands developed at the University of Pittsburgh, without any knowledge of de Beauclair's work and its Taiwan connection.

post-colonial experiences, and the latter also leads to the reconfiguration of the former.

The Langalanga are the only shell money producers in the area today, so I have also studied the production, consumption and circulation (trading networks) of local currency in the region. I argue that the Langalanga produce more shell money and expand its circulation to a wider region as a way to maintain their identity and agency by actively participating in the formulation of new political and economic arena. I also look into its cultural meanings; and in relation to the concept of things, I analyze its appropriation in bridewealth exchange rituals, and study the performance of its manufacture for tourists in contemporary settings.

Recently I start a new project (funded by CAPAS) on the transformation of leadership in the Solomon Islands in several historical periods, and re-examine the nature of power and hierarchy in Melanesia. I am also working on the history of the introduction of Western jurisprudence in the Pacific, and the interplay of people's relation to land, land courts (for land dispute settlement) and history.

Finally, let me briefly compare my study with Ling and de Beauclair's work. First, although all of us are interested in "history," what we have in mind are quite different. We are all interested in cultures of Pacific Islanders, however, our approaches diverse. The "history" is different: from diffusion to encounter and entanglement. Ling was classified as the "Historic School." He was interested in the macro (Hsieh 1990) and ancient history of the Circum-Pacific Region, based on similarity of cultural traits and other evidences. De Beauclair paid attention to the origins of certain material cultures in the region, but her concern was much more micro, mainly toward the island she studied. I have more interest in culture encounter, colonial history and contemporary changes instead, and look into the local concepts and representations of "history," or local historicity. Western colonizers (and their impact) are absent in Ling's study; they briefly show up in de Beauclair's papers; but they are key players and have prevailing

forces in my research.

Second, all of us study material culture, but again, from different perspectives. Ling looked for records of a particular item through literatures in Circum Pacific, and thought of material culture as cultural traits which served as evidence to ancient history. De Beauclair described material items, and tried to trace their origins by collecting legends. For example, her studies of the stone money on Yap concentrated on its possible origin and varieties. I also trace its circulation in the region in my study of Langalanga shell money, but the purpose was to understand its cultural meanings, local appropriation in the building of self identity, and its relation to self empowerment after colonial era in contemporary Pacific.

#### **IV. Studies of Chinese Immigrants**

Chinese immigrants often play significant roles in business, economy, and the transportation of goods in many Pacific Islands countries, but Western researchers studying Pacific Islands often overlook them in their research. These works are an important and distinctive contribution of Taiwan academics to the overall Pacific Islands Studies.

The first Taiwanese scholar who did pioneering research on Chinese immigrants in the Pacific Islands is Prof. David Y. H. Wu (吳燕和), who went to Papua New Guinea to study the Chinese immigrants in Rabaul (New Britain) and New Ireland in the early 1970s.<sup>17</sup> Ethnographically, he detailed the history of Chinese immigrants and their adaptation in Papua New Guinea (Wu 1972, 1982). Theoretically, Wu's major contribution is economic strategies and kinship relationships among the Chinese immigrants in Papua New Guinea (see especially Wu 1974a, 1975, 1977b; Wu and Wang 1981). Wu worked at IOE for several years, and is now affiliated to IOE after his retirement from the East West Center in the University of Hawai'i. His research extended the field of Oversea Chinese Studies to the

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<sup>17</sup> The fieldwork was done for a year since Feb. 1971, and then another six months since Sep. 1972 (Wang 2000: 64, 119).

area of Oceania, and enlarged our understanding of Chinese Immigrants in the Pacific Islands.

The second anthropologist who did fieldwork among Chinese immigrants in Pacific Islands is Dr. Yuan-Chao Tung (童元昭), who is now teaching at the Department of Anthropology, National Taiwan University. She studied the Chinese immigrants in Tahiti from late 1980s to early 1990s. Her research contributes to the study of ethnicity, especially in the aspect of political participation (Tung 1994, 1996), historical narratives and national identity (Tung 2000).

In addition, historians in Taiwan also have done a few researches related to Chinese immigrants in this region, although the number is relatively low. Tang has written about Chinese immigrants in Hawai'i and their support of Dr. Sun Yat-sen (1997a), and the history of Chinese immigrant labors in Samoa (1997b).

For a more thorough overview of this category, please refer to Tung's paper in this volume.

## **V. Prehistoric Studies**

Studies of Austronesian migrations and their connection to Taiwan have aroused more attention in prehistoric studies in recent years, and several archaeological (e.g. Tsang 1989), linguistic (for example, Paul Li 2001) and generic studies (e.g. Marie Lin's research, see Trejaut (Trejaut, Kivisild, Loo, Lee, He, Hsu, Li and Lin 2005) for example; Chen Yao-Fong (2002) have situated their researches of Taiwan in such context, where Pacific Islands are part of the picture. However, there is only one scholar who has actually carried out researches in the Pacific Islands--Scarlett Chiu, an archaeologist in the Center for Archaeological Studies, Academia Sinica. Chiu's work centers on Lapita pottery, especially its design/symbols in relation to house society, hierarchy and regional trade. For a more comprehensive review of this category, please see Chiu's paper in this volume.

## VI. Pacific Islands Studies in Taiwan: From Twentieth to Twenty-first Century

I have shown in this paper that Pacific Islands Studies in Taiwan in the past 50 years are few, fragmented, and marginal. However, since the end of twentieth century to the twenty-first century, there are a few factors which provide a better environment for its growing importance in Taiwan.

First, the increasing interests in Austronesians have made scholars outside Taiwan “rediscover” Formosa, and scholars and people in Taiwan look (and even “travel”) toward the Pacific Ocean again. On the one hand, more prehistoric studies have situated Taiwan in the Pacific context for her Austronesian connection. On the other hand, there are general interests in Austronesians and their culture in Taiwan society. The National Museum of Natural History will open a new exhibition on Oceanic soon. Also, there is a huge project to build an Austronesian Park in Taitung in the near future. The National Museum of Prehistory recently collaborates with the Bishop Museum and will open a special exhibition on Hawai’ian culture.

Second, in line with the development of anthropology and Area Studies in Taiwan, overseas fieldwork is more likely to increase. As the new generation of researchers who have fieldwork experiences in Pacific Islands and international connections start to work and teach cultural anthropology and archaeology,<sup>18</sup> students today will have more access to Pacific Islands Studies. Area Studies, after a decade of efforts, has accumulated certain accomplishments and more importantly, has opened the window for younger generations. Moreover, funding is more available for overseas fieldwork carried out by scholars and graduate students.

Third, the predecessors had built up good collection of books in the library of Academia Sinica (mainly in the libraries of IOE and Institute of

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<sup>18</sup> Dr. Tung teaches Pacific Islands related courses at National Taiwan University and National Taitung University, and I teach at National Tsing-hua University and National Dong Hwa University.

History and Philology)<sup>19</sup> to facilitate future research in the Pacific Islands Studies.

As to where the Pacific Islands Studies in Taiwan will go, it is still open for exploration. Perhaps Professor Ling's insight can still inspire us today--Taiwan's unique prehistoric and historic experiences and connections are the most valuable heritage for us in doing Pacific Islands Studies in Taiwan.

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<sup>19</sup> In addition to books, the journals related to Pacific Islands Studies are quite complete in IOE library. We have most issues of *Oceania*, *Pacific Islands Studies*, *Contemporary Pacific*, *Journal of the Polynesian Society*, *Journal de la Société Oceaniste*, *Journal of Pacific History*, *People and Culture in Oceania*, *Anthropological Forum*, *Asia Pacific Journal of Anthropology*, *Asia Pacific Viewpoint*, and *the Australian Journal of Anthropology*.

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## Appendix

### Bibliography of Pacific Islands Studies in Taiwan

台灣的太平洋島嶼研究相關著作目錄<sup>20</sup>

#### 1. Comparative Studies

Chang, Kwang-Chih (張光直). 1957. On the Polynesian Complexes in

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<sup>20</sup> 下列相關著作爲初步統計，疏漏甚多，尙待補正。著作收錄標準以國內學者刊登於學術性刊物或學術出版爲主，一般大眾雜誌或書籍、翻譯作品則未列入。囿於筆者知識，以文化人類學、民族學著作爲主，考古、語言學相關著作則尙待補強，並請參見邱斯嘉教授之文章。此外配合本文書寫，盡量以中英文並列的方式呈現。在分類上，粗略分爲三類：第一類爲「Comparative Studies」，爲廣泛運用相關考古、歷史、民族誌文獻，探討亞太區域內文化特徵 (cultural traits) 的比較研究。第二類爲「Fieldwork Research」，以大洋洲社會文化爲主要研究對象，其下分爲「Studies of Pacific Islanders」，以南島社會文化爲研究主體者，以及「Studies of Chinese Immigrant」，以大洋洲華人社會爲主要研究對象兩子類。後者雖以田野研究著作爲主，但也包括了幾篇與田野無涉的歷史研究。第三類爲史前史研究。本文書寫時因太平洋島嶼研究之定義，不討論澳洲的研究，然台灣人類學在澳洲相關研究亦僅有劉斌雄 (1970)，因此在書目中也列出。

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