

從東番到Formosa

——試探〈東番記〉、〈福爾摩沙報告〉中的性別書寫^[*]

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摘要

17世紀前期的「台灣」，在名稱、地理意義、族群關係的詮釋上，是一個流動的概念，島嶼上土著番人的再現，在中國明朝以及荷蘭東印度公司的視角中，顯現了外來者不同的關切與觀看思維。明朝人陳第伴隨沈有容將軍前來，短暫停留二十餘天後於1603年寫下〈東番記〉，在華夷之辨的脈絡下敘述了東番之奇。受雇於荷蘭東印度公司的牧師Candidius，來台宣教，1628年書寫“Discourse”（福爾摩沙報告），奠定了歐洲人對台灣土著的既定印象。這些紀錄，成為追溯17世紀前期台灣東番人、Formosa風俗、文化現象的第一手資料。然而，中西文化、書寫意圖讓他們的再現有所差異，選擇與強化了哪些要項，投射了陳第以及Candidius所屬社會的一套知識系譜，在這其中，交混著異己、自我、性別、物質文化的觀察與論辯。此篇論文，旨從「性別」的觀察，分析〈東番記〉、〈福爾摩沙報告〉的再現機制，從中一探「東番」到「Formosa」知識建構的文化系譜。

關鍵字：異己形象 性別 知識論 東番記 福爾摩沙報告

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***Dongfan* and Formosa's women:**

The topic of gender in *Dongfan ji* and *Discourse*

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Abstract

"Taiwan" is an instable concept in 17th century. The images of Taiwan aborigines that come from viewer's consciousness are different in Ming dynasty and VOC. Chen Di who writing *Dongfan ji* (1603) came to Taiwan for twenty-one days in 1602. He described aborigines in the context distinguished Chinese from foreign. Furthermore, G. Candidius, the clergyman in VOC, wrote "Discourse" in 1628. "Discourse" shown certain stereotype was an important record of Taiwan aborigines for Western. Both *Dongfan ji* and *Discourse* are firsthand reports to research customs of Taiwan in 17th century. However, Chen Di came from China and G. Candidius came from West had different points of view to present aborigines. What appearance did they impress on in the tribe? Why did they choice to write "something"? There are interesting questions for discussing "others". In this paper, I choose the topic of gender to analyze the concept of Chen Di and G. Candidius. For Chen Di, "the kingdom of women" is a key concept to distinguish China and others. For G. Candidius, to reform the licentious relation, he tried his best to evangelize to Taiwan aborigines. Therefore, we can see the women in *Dongfan ji* and *Discourse* and discuss the relationship of represent, authority and discourse.

Key word: other, gender, discourse, *Dongfan ji*, *Discourse*