

Playing the Race Card in Japanese Governed Taiwan, or: Anthropometric Photographs as 'Shape-Shifting Jokers'

Paul D. Barclay Lafayette College

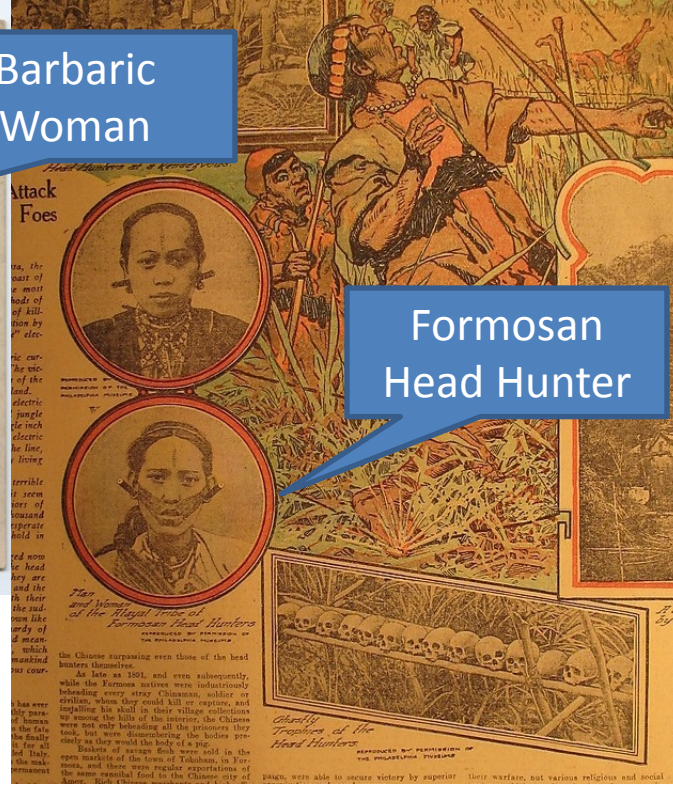
14th European Association of Japanese
Studies International Conference

August 27-30th, 2014

Barbaric Woman



Formosan Head Hunter



Paazeh Naheh (ca. 1880-ca. 1910)



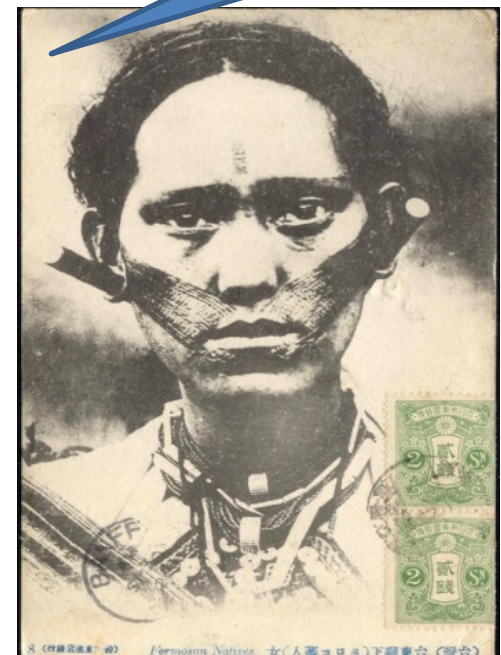
Formosan Belle



Savage Type



Taroko Tribe woman of Taidong



Shenkeng, Wulai Woman, Taiyal Tribe



Atayal Facial Tattoo Culture



泰雅族文面男子
圖採自森丑之助《台灣蕃族圖譜》



泰雅族文面女子
圖採自森丑之助《台灣蕃族圖譜》

竹管耳飾

Ear Ornaments



043

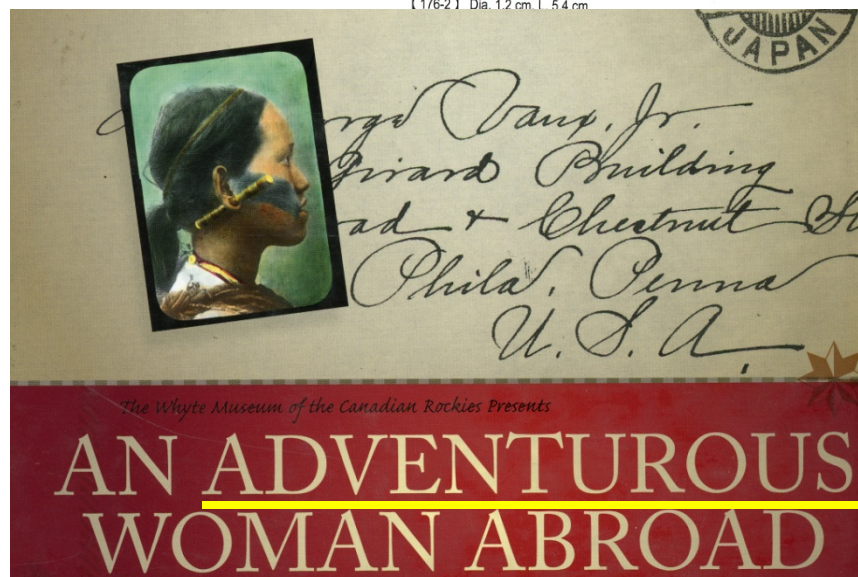
【176-1】Dia. 1.3 cm, L. 5.3 cm

【176-2】Dia. 1.2 cm, L. 5.4 cm



插圖二十：戴竹管耳飾的泰雅族屈尺群女人（參考森丑之助1977：圖版35重繪）

的耳飾
，泰雅



泰雅族 Atayal Tribe



An Introduction to the Weaving Culture of the
Atayal Tribe

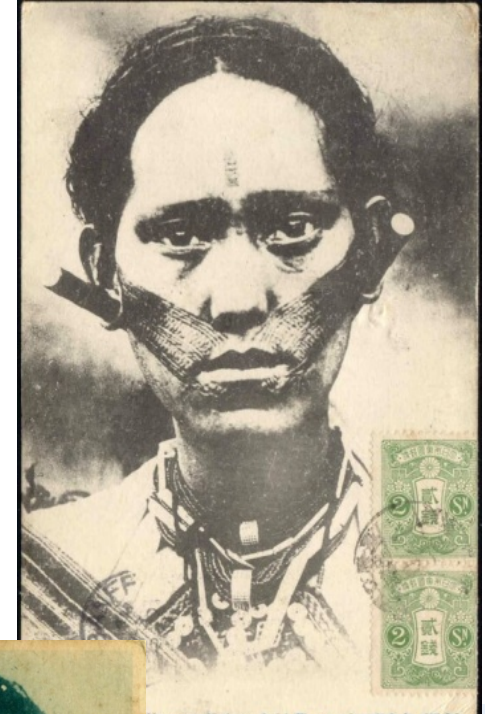
Race Cards



(1009) Woman Aborigines, Formosa. 人婦蕃生海臺 (註記不)



(註記) 別れも夢顔にして其貌世光景の名ある



Formosa Natives 女(人蕃コロ)下福東台(陽台)



深沈アライ社女タイヤル



Formosa 人蕃生海臺



84 (行集志南國村) Savage of Formosa 人蕃生(陽台)

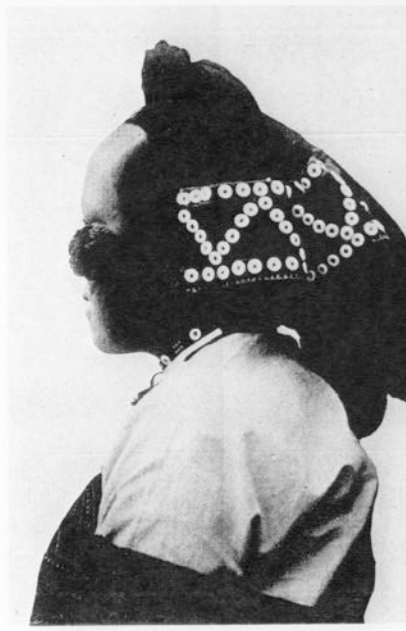


THE BARBARIC WOMAN OF FORMOSA.
(む標を猛野最し標ご族ローサイア)人蕃の蕃兒 標餐

A Strict Construction

Race Cards (and anthropometric photographs)

- Were part of an international scientific project to collect data on races of the world in metropolitan “centers of calculation” for analysis, ranking, sorting, etc.
- Emphasize somatic, bodily contours for the purpose of *racial* classification
- “Race”=“Scientific Racism”=“Biological Racism” (different from using culture, folkways, or other criteria for registering difference/community)



Mori Ushinosuke (1877-1926)



(野島源次郎氏蔵)

CUSTOMS OF SAVAGE TRIBE

(著セリアツ)女男ノ人部南

臺灣蕃人の種族と蕃社戸口



B



A

BUNUN



B



A

TAIYAL



B



A

PAIWAN



A



B

TSUOU



B



A

YAMI



B



A

AMI

注意 此圖版は、南島語系蕃族分布の地圖と對照せられ、該地圖中の朱線は著者の蕃地調査地城なり、圖版の下Aは男子、Bは女子の記號とす、各種族蕃人の顔面寫眞は、代表的尙客觀の男女を以て示せしものにして、著者撮影に依る

生蕃種族別人口	種族	社數	戸數	人口				種族	社數	戸數	人口			
				男	女	計					男	女	計	
	TAIYAL	280	6,640	15,634	16,534	32,168		AMI	62	4,785	17,911	17,909	35,820	
	BUNUN	120	1,877	9,130	8,542	17,681		YAMI	7	319	864	764	1,618	
	TSUOU	26	140	1,374	1,117	2,301		合 計	670	22,644	65,646	65,491	131,137	
	PAIWAN	176	8,788	20,824	20,635	41,459		(大正四年末現在の統計に依る)						

Carleton Coon, *The Races of Europe* (1939)

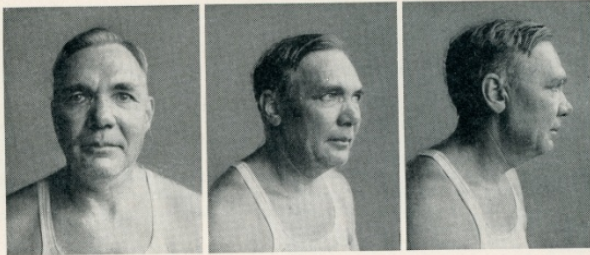


FIG. 1



FIG. 2



FIG. 3

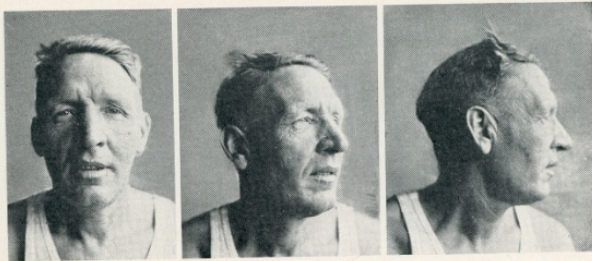
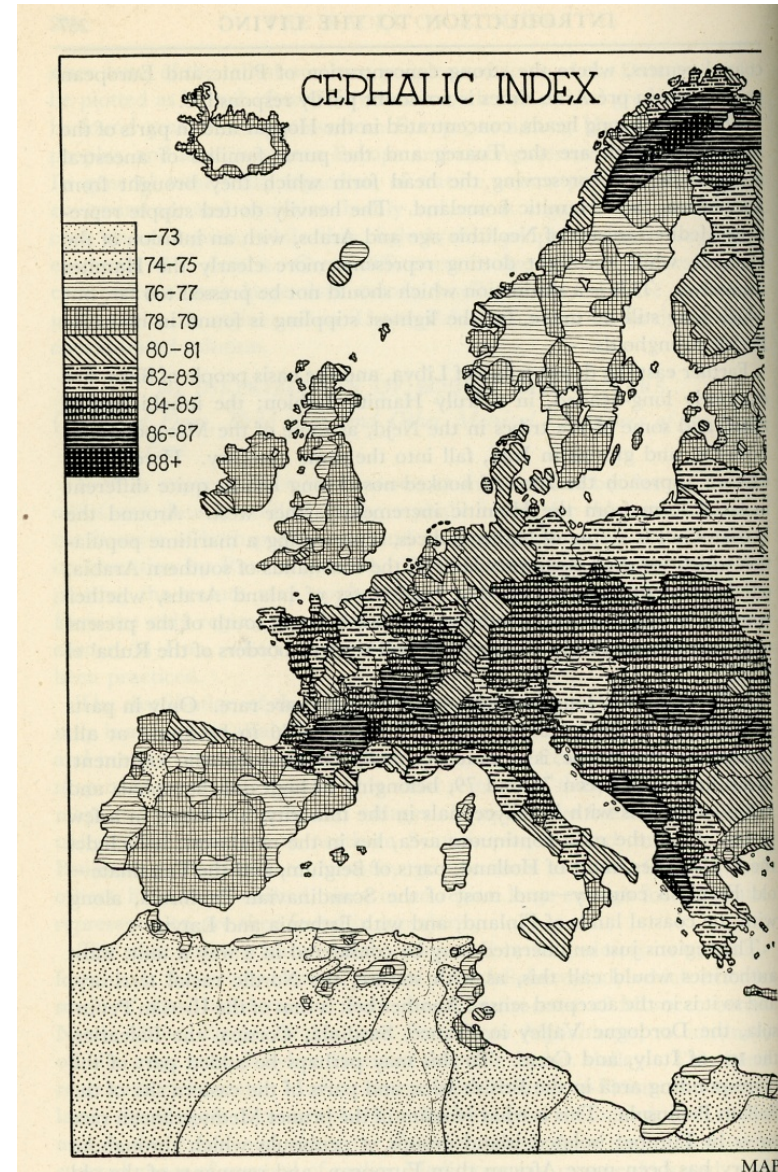
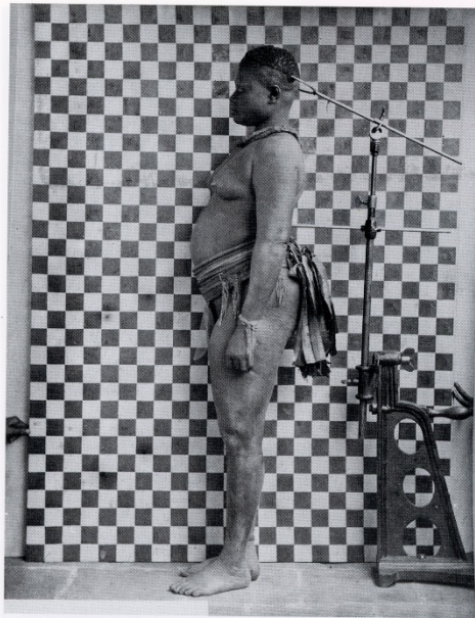


FIG. 4

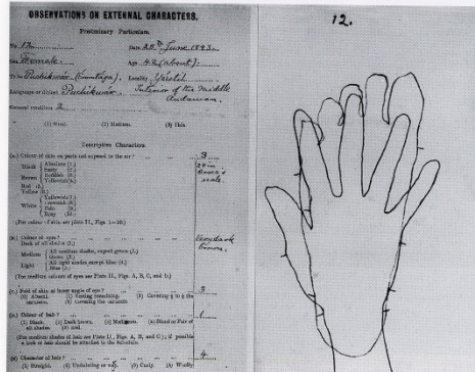


Colonial Anthropology



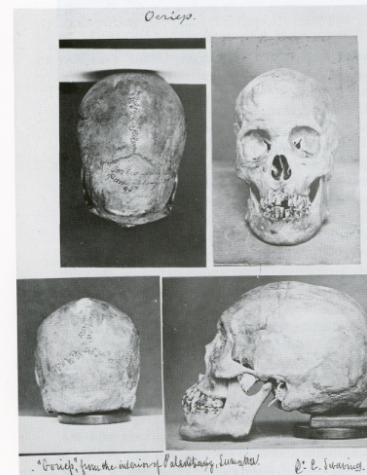
56 Maurice Vidal
Portman, 'Burko.
Profile View of the
Same Woman'
['Woman of the Ta-
Keda tribe, age about
40 years'], c. 1893.

57 Maurice Vidal Portman, 'Observations on External Characters: No. 12' ['Woicha, Woman aged about 42'], c. 1893.

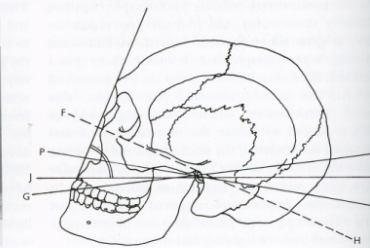


62. (above) Skull no. 1051; a male negrito from the Islan Panay, Philippines. Photograph from the Joseph B. Davis collection. (RAI 35592)

63. (left) Four views of a male skull from Sumatra. From Joseph B. Davis collection. (RAI 35591)



64. (*below*) Some examples of the various conventions employed before the establishment of the Frankfort Horizontal (F-H 1882, J-C: horizontal plane proposed by Jules Cloquet (1811) P-CA: horizontal plane advocated by Petrus Camper (1786) G-SH: the plane used by Geoffrey St Hilaire (1795). For full details see Jacquot (1856).



Objectified “Specimens”



Elizabeth Edwards, *Anthropology and Photography* p. 101



150

James R. Ryan, *Picturing Empire* p. 152

Torii Ryūzō, May 1912



Main Point

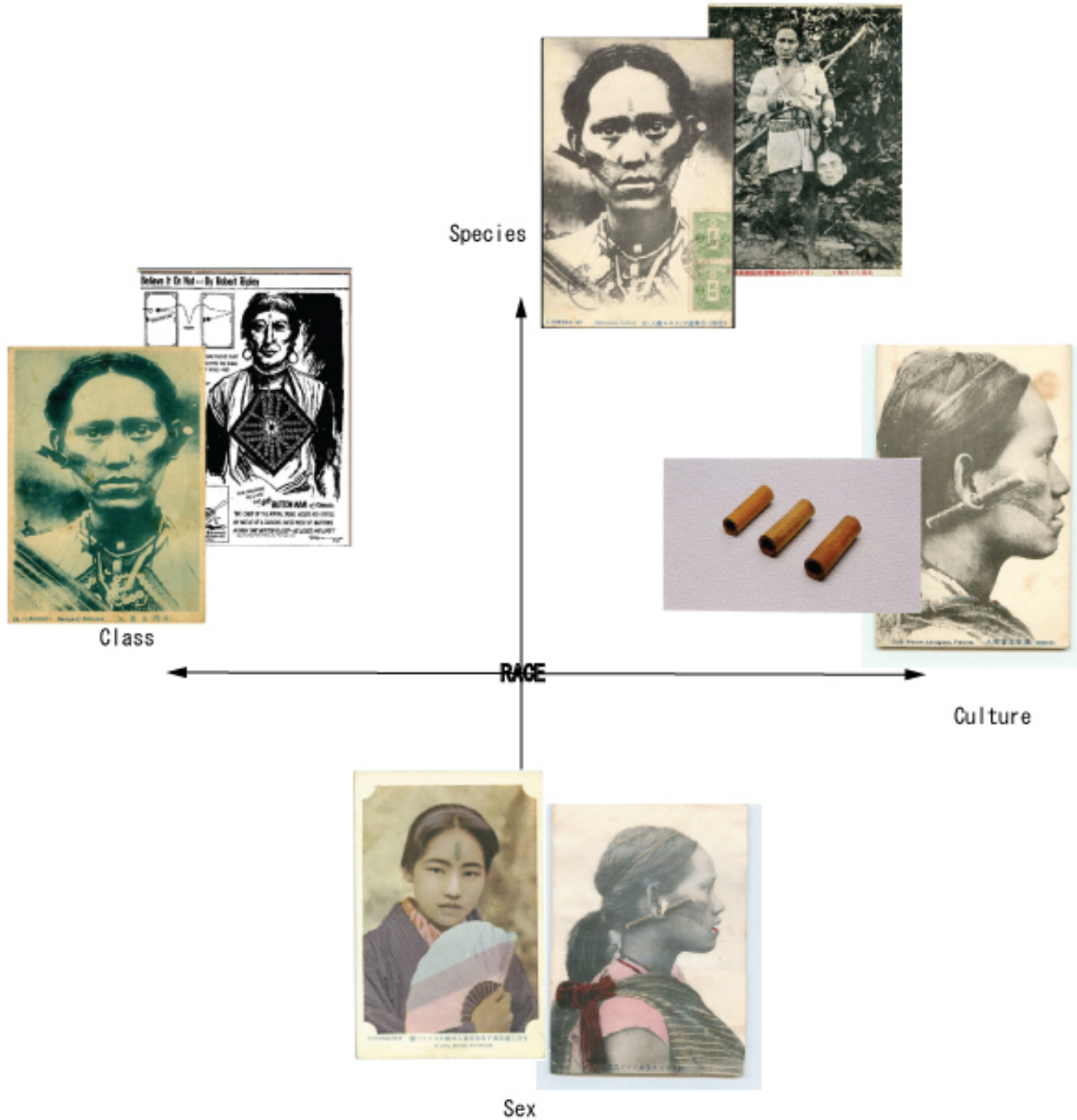
- The proliferation, durability, and long-term effects of Paazeh Naheh's portrait cannot be explained by a formal approach to anthropometric photography as an instrument of colonial domination and biological typification. Such an approach cannot explain:
 - Why Paazeh's image, and not others, was so prevalent.
 - Why this portrait is still reproduced by anthropologists themselves, even though race science itself is discredited.

Argument

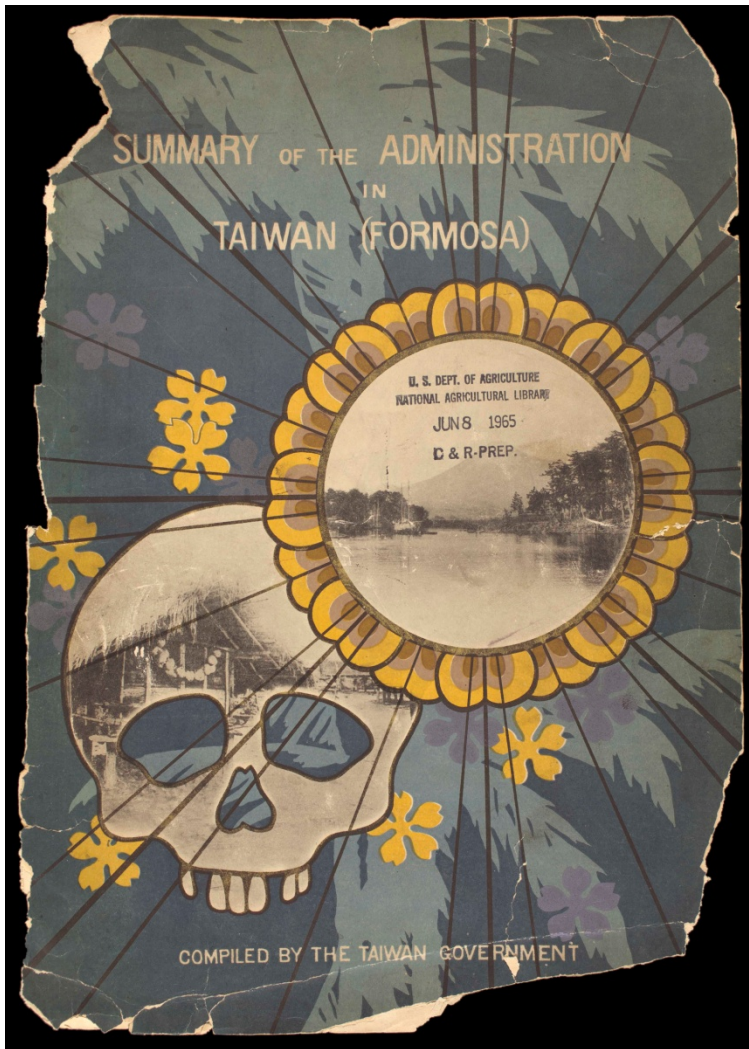
- Non-photographic evidence is required to explain the singularity, efficacy, and nature of the photograph. This includes:
 - Specific conditions under which the photograph was produced, displayed, circulated, and consumed
 - An examination of its predecessor, successor, and adjacent photographs (genealogy and excavation)
 - An analysis of its afterlife

WJT Mitchell, *Seeing Through Race*

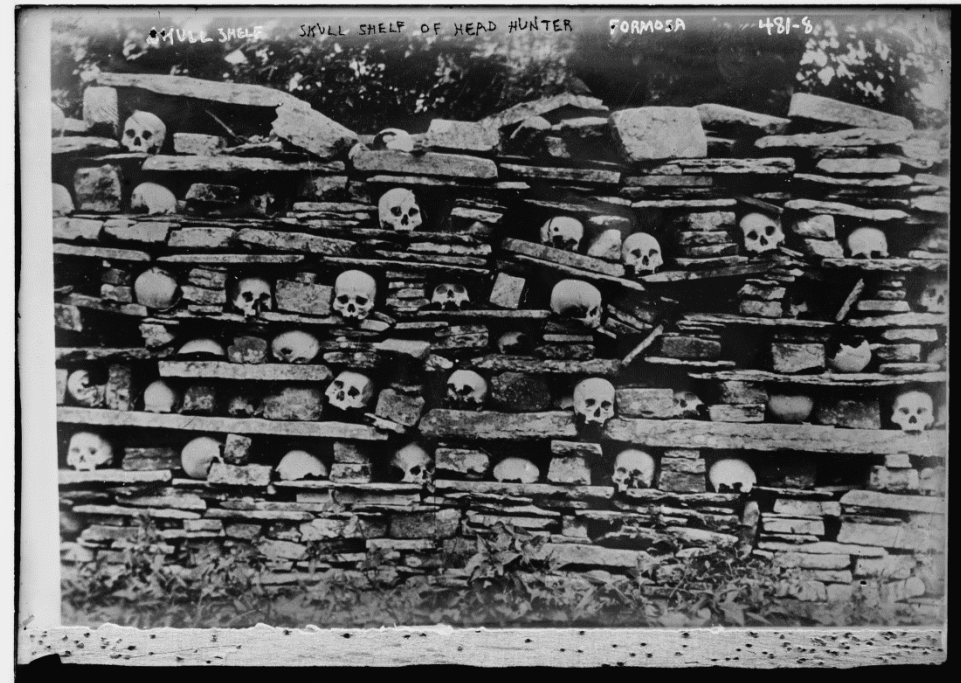
- "race is the ambiguous medicine/poison, the pharmakon, for inflicting or alleviating the pain caused by racism."
- "race" is not *only* a pseudo-scientific, top-down intellectual construct; it is also a folk category, and a lived experience—
- Race is a *medium* that encompasses a number of related, and not always distinct, means of establishing boundaries between groups, and homogeneity within groups

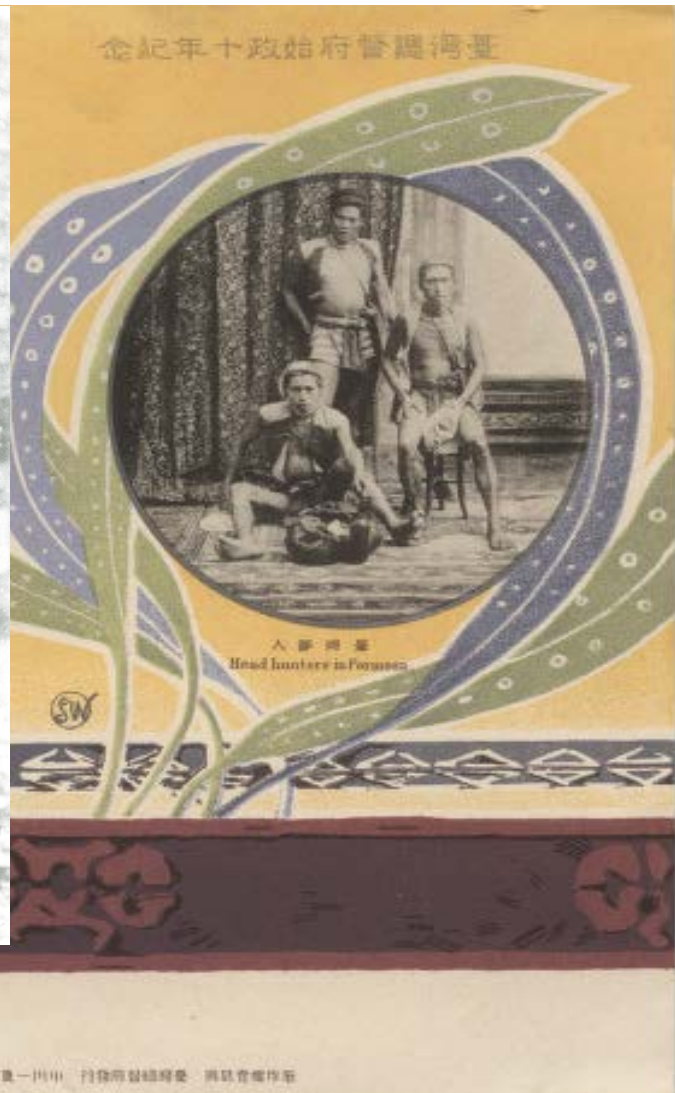


“The cold north pole” of race: species

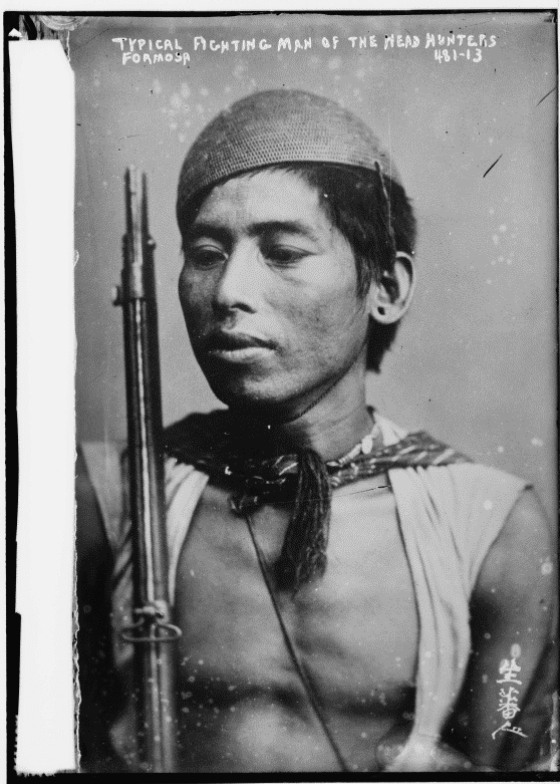


"sociologically speaking, [Taiwan Aborigines] are indeed human beings (*jinrui*), but looked at from the viewpoint of international law, they resemble animals (*dōbutsu no gotoki mono*)."—
Mochiji Rokusaburo (1902)





Studio Portraits, Ethnically Indeterminate
'savages' and 'headhunters'

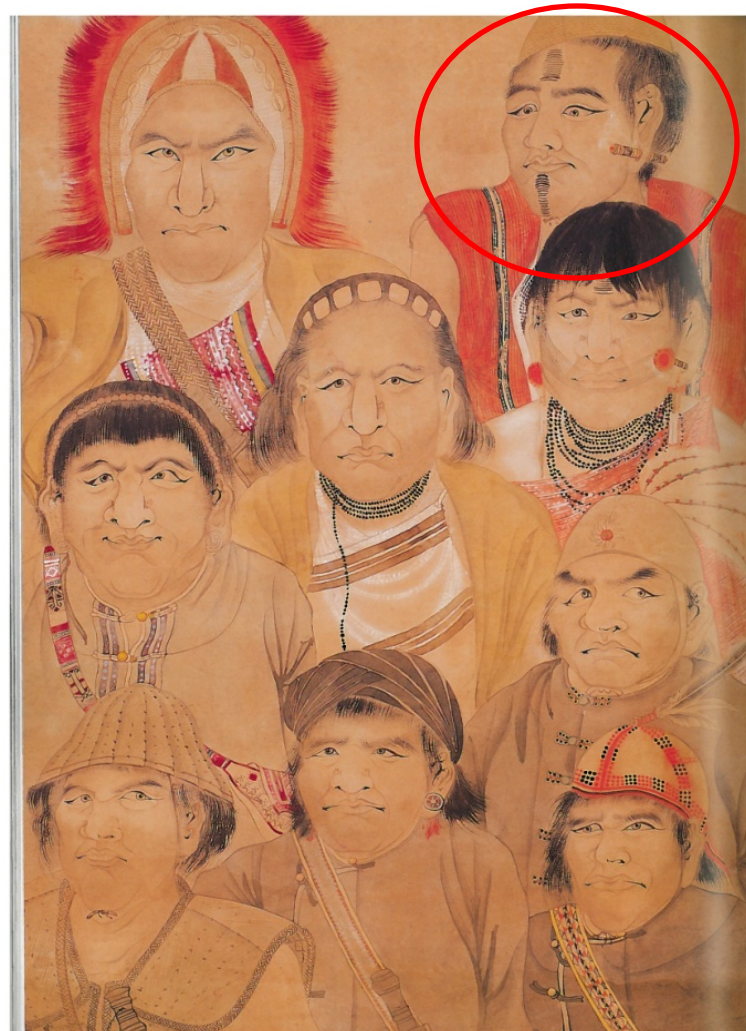


Before Postcards: Studio
Portraits
of Male "Kusshaku
Warrior"
1896-1900

Ino Kanori's "Atayalization" of the "屈尺 Head-hunter"

1898 Bulletin for Study of Taiwan Aborigines

1900 Paris Universal Expo



Another Example

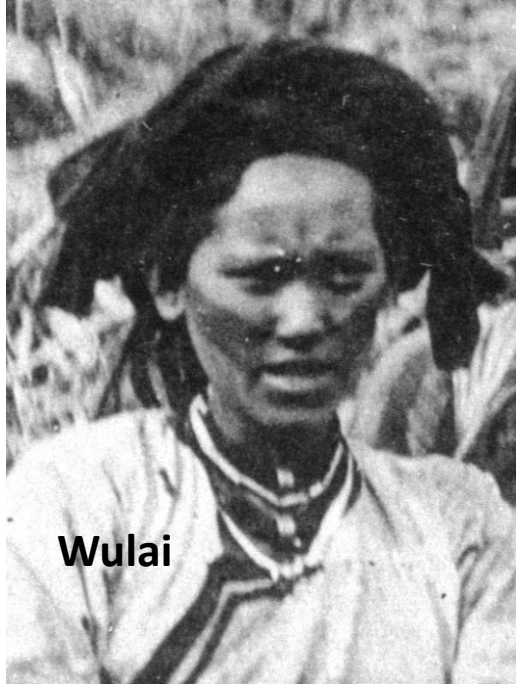
1907 Tokyo Industrial Exposition



Species of Savages in Formosa.



February, 1903, Paazeh Naheh, Watan Yura, Wulai

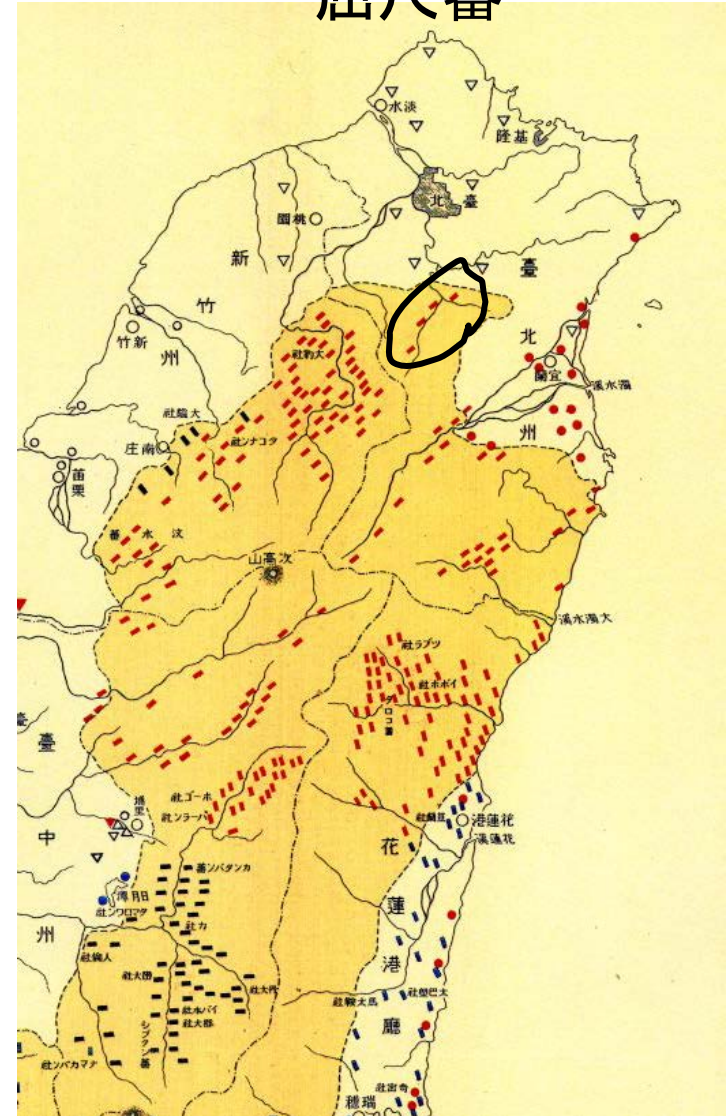


Wulai



Rimogan

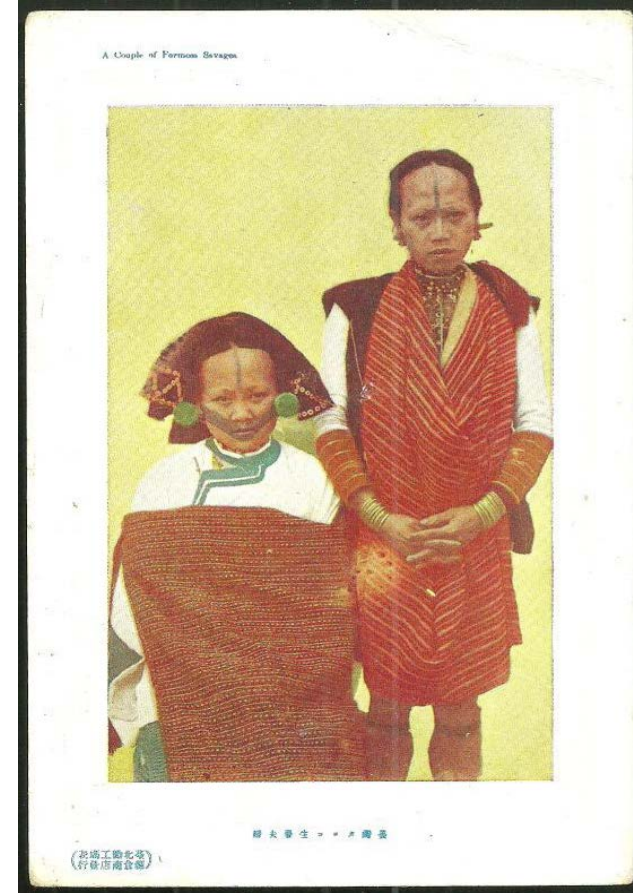
Mori Ushinosuke 1902-1903 Quchi/Kusshaku "tribes" 屈尺蕃



Atayalization of Paazeh Naheh



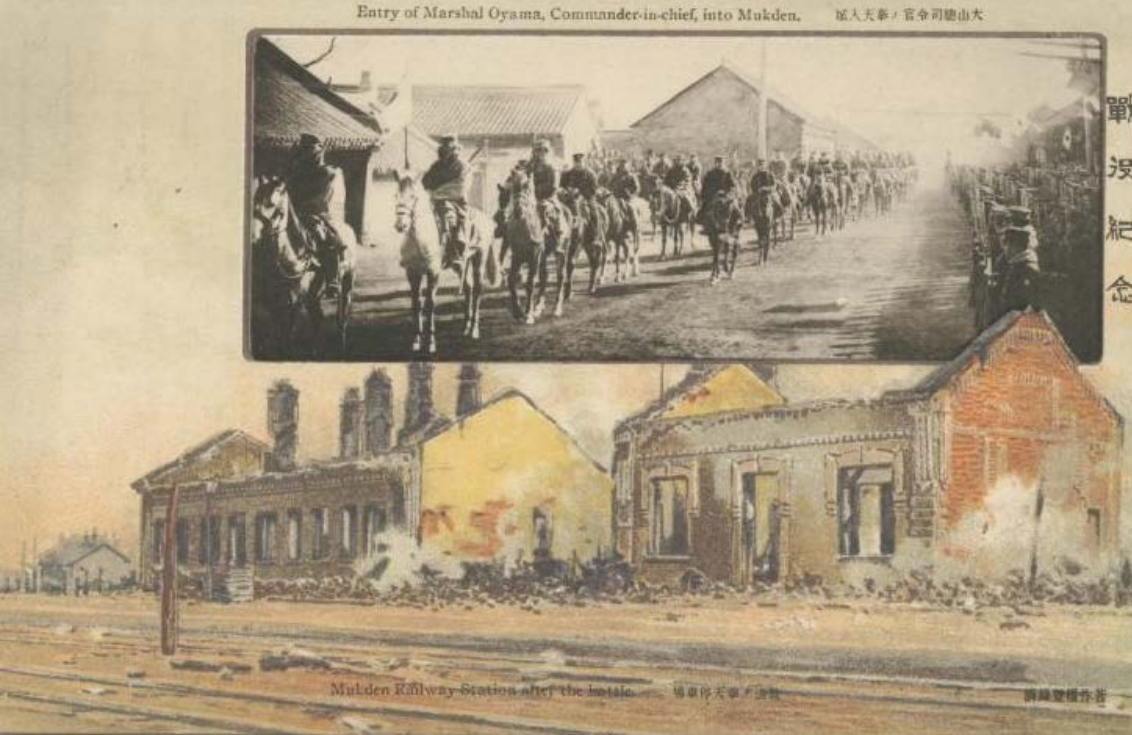
1915/1918 *Taiwan sanzokufu* (Mori Ushinosuke)
plate 23 (cropped magnified), plate 35 (frontal only)



Atayalization of
Yūgai Watan
April, 1903

Osaka Industrial Exhibition 1903

- Draws over 5 million visitors from March-August 1903
- Japan's first International Exhibition
- Goto Shinpei wants to “advertise” Taiwan—obtains funds for a large “Taiwan Pavilion/Hall” on the grounds
- Photographs of Taiwan Indigenous Peoples prominently displayed, and moved to St. Louis in 1904 (over 20 million visitors)



Russo-Japanese War Postcard Boom

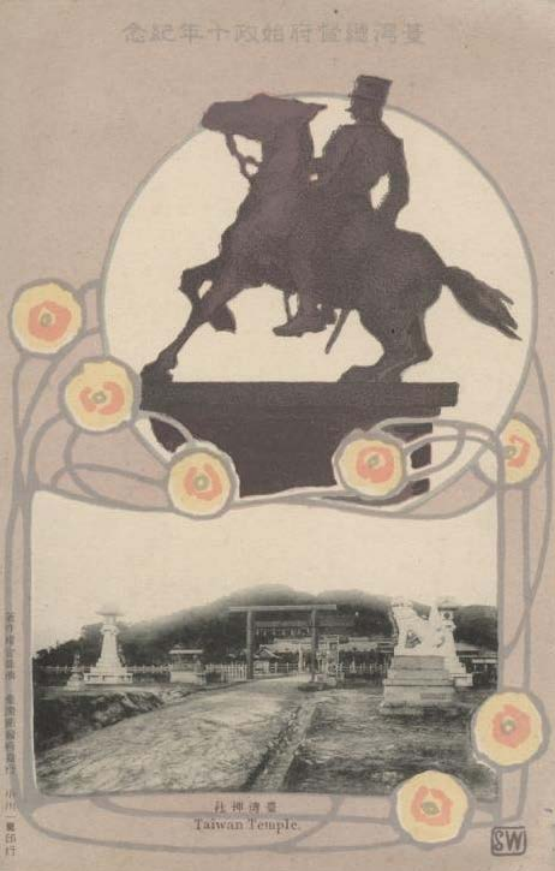
1904-1905

~ 1000 sets produced

~4500 different postcards

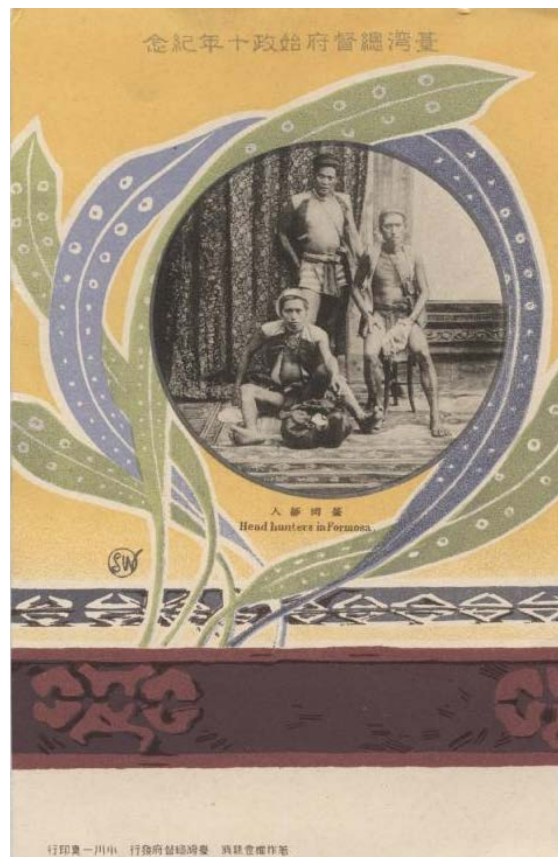
Print runs up to 700,000



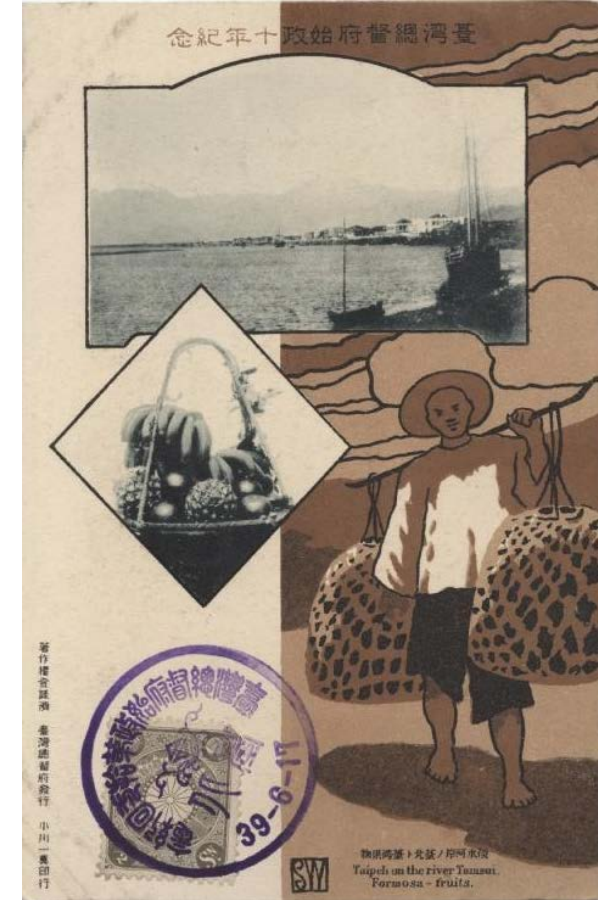


War Heroes

10th Anniversary Taiwan Government General (1905)



Headhunters

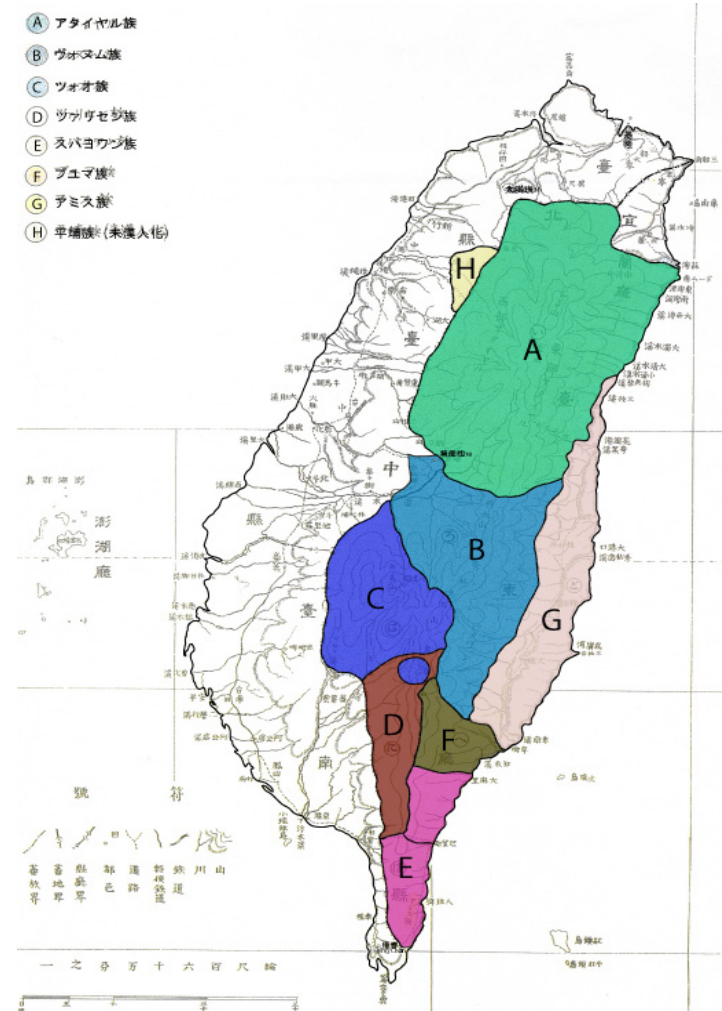


Bananas

Effects: Geobody within a Geobody



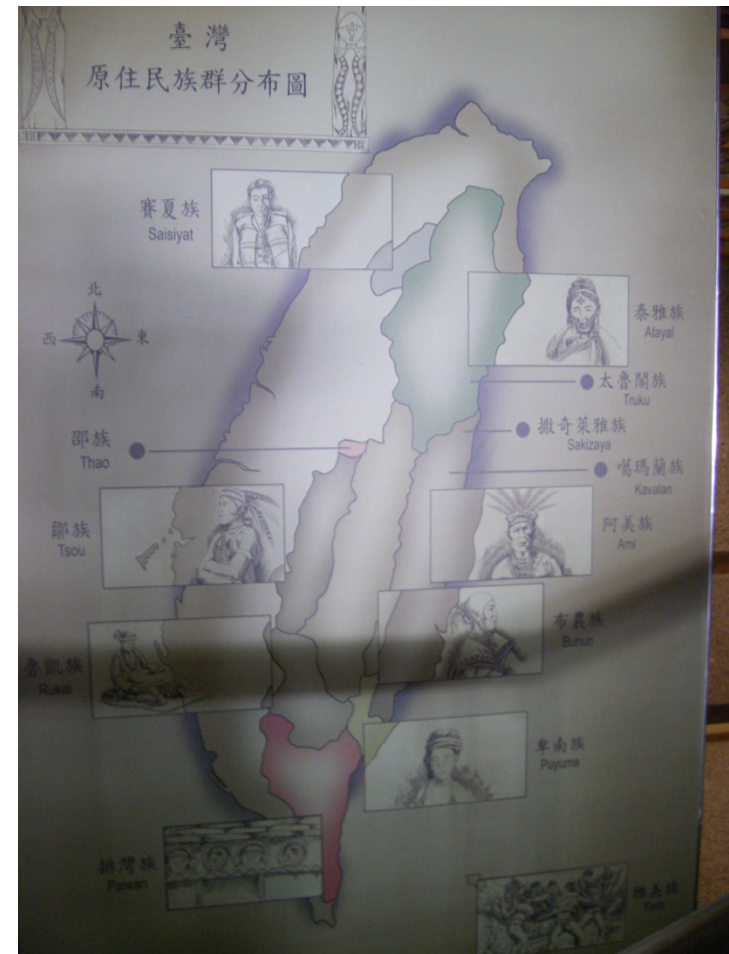
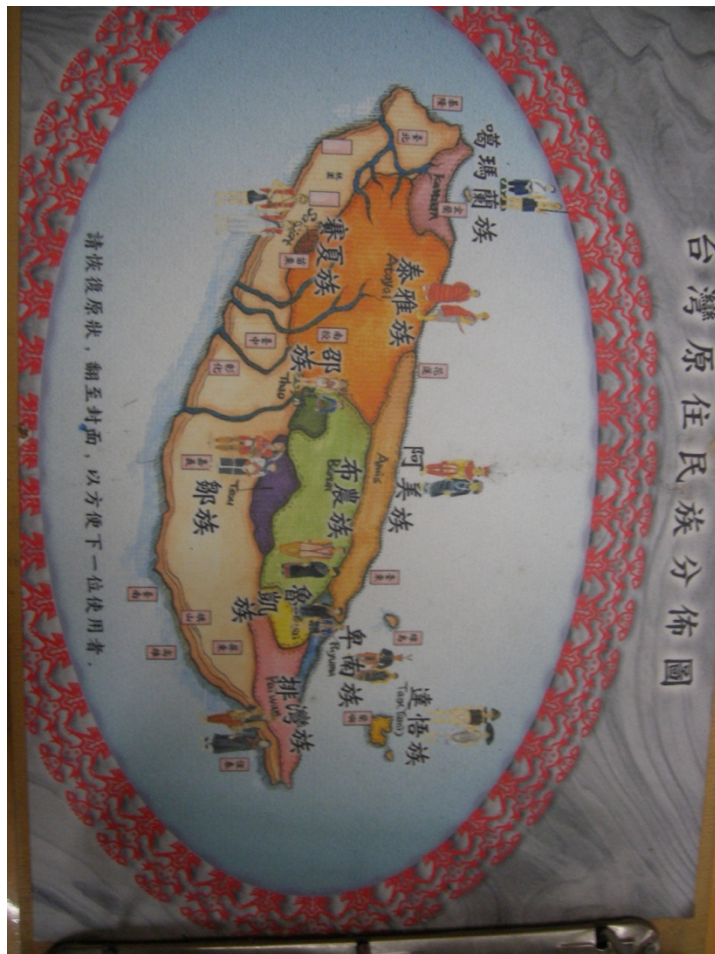
1905 Census of Taiwan



1900 "Conditions among Taiwan Aborigines"

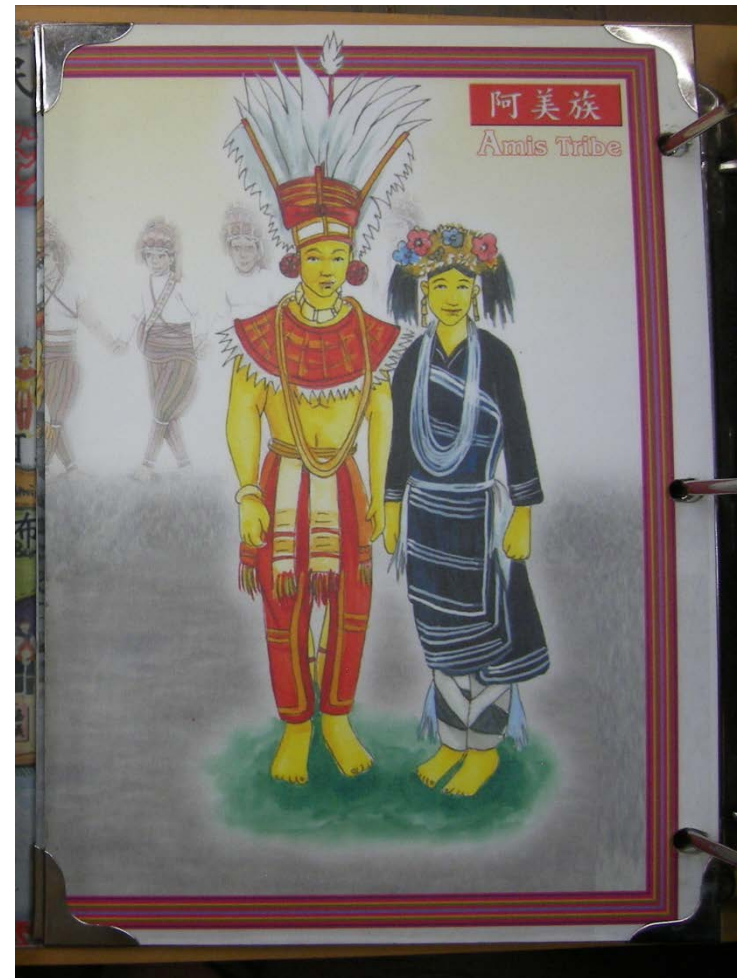
Yilan Prefectural Museum - 2008

Taiwan Historica - 2010



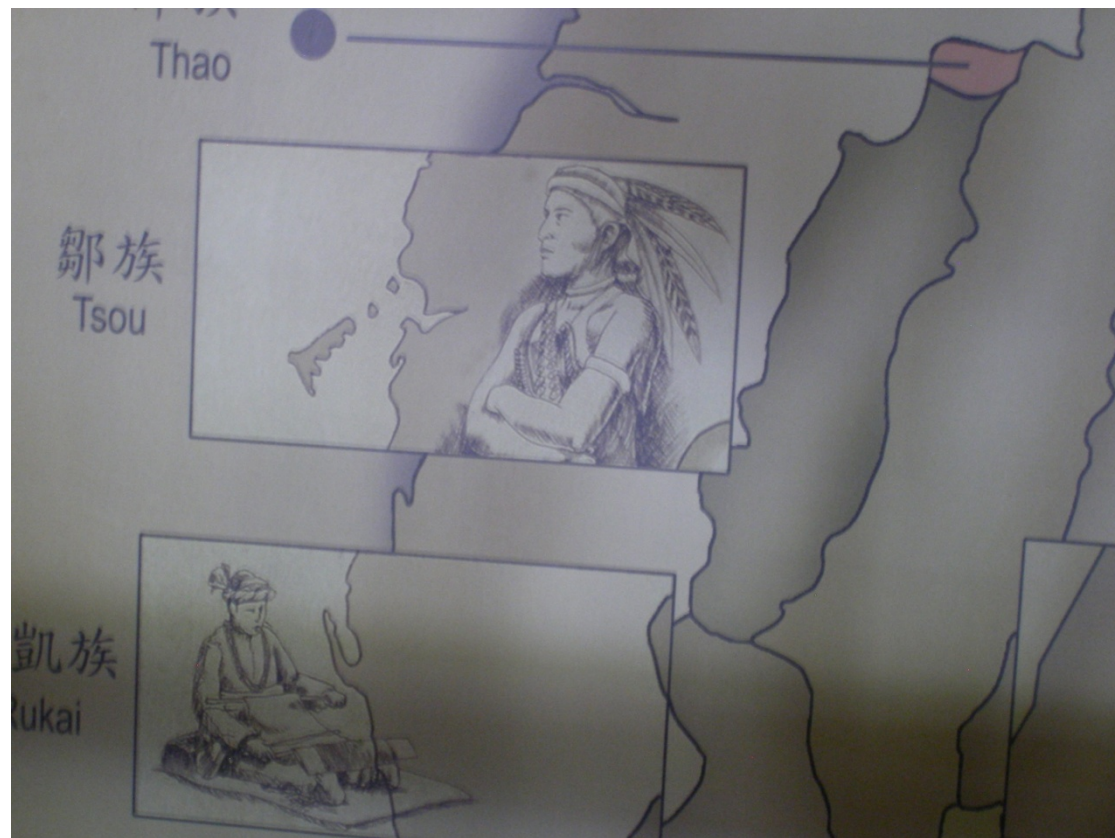


盛装せるアイ族男女 Manners of the savages, Formosa.





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台灣
原住民族群分布圖

賽夏族
Saisiyat



北
東
西
南
邵族
Thao



泰雅族
Atayal



鄒族
Tsou



阿美族
Amis



魯凱族
Rukai



布農族
Bunun



卑南族
Puyuma



排灣族
Paiwan



雅美族
Yami



Conclusions

- The ethnic cartography to which anthropometric postcards contributed were commercially viable, but went against some Japanese visions of Taiwan's future
- Their success advanced a vision of Taiwan bifurcated into “individuals” (Han Chinese) and collectives (Indigenous Tribes).
- The administrative expression of this bifurcation has continued down to the present day, both for better and for worse