

# 中央研究院民族學研究所

## 臺灣人類學刊撰稿體例

### 一、 撰稿格式

1. 中文字型使用新細明體，英文使用 Times New Roman。行文中如遇需要強調之字句，則中文使用標楷體，英文使用斜體字。
2. 文章格式為橫向排列，左右對齊，並註明頁碼。
3. 單篇論文或投稿性質之文章，請以扉頁、摘要（同正文語文）、關鍵詞、謝辭、正文（含註解）、圖表、參考書目、附錄及提要（中文或英文，不同於正文之語文）為序。

### 二、 扉頁

扉頁內請著錄：

1. **篇名**  
若有副篇名時，正副篇名間以「：」符號區隔。
2. **作者**  
姓名及任職機構均中、英文並列，並著錄通訊地址、電話及電子郵件帳號。
3. **文章類型**  
參考「投稿須知」說明（請洽詢民族所編輯室）。

### 三、 摘要與關鍵詞

1. **摘要**  
文章摘要中文以 600 字為限，英文以 500~1000 字內為原則。
2. **關鍵詞**  
原則上不超過五個，中、英文皆以「，」符號區隔。

### 四、 正文

1. **通則**  
為便於匿名審查作業，文中請勿顯示作者身分。
2. **標點符號的使用**
  - (1) 中、日文標點符號用「全形」，英文則用「半形」輸入。
  - (2) 正文內除參考書目外，書刊名及文章篇名之標點符號使用通則如下：
    - 1) 中、日文在書刊名前後加《 》符號；英文則以斜體字示之，如：  
《臺灣人類學刊》  
*Taiwan Journal of Anthropology*
    - 2) 中、日文在文章篇名前後加〈 〉符號；英文則在文章篇名前後加 “ ” 符號，如：  
〈貴州苗人的私奔婚：集體與個人的曖昧〉

“Miao Elopement in Eastern Guizhou: Ambivalent Collective and Individual”

- 3) 中、日文的書篇名若連續著錄，則在書篇名前後加《 》符號，並於書篇名間加・符號；若書篇名間有卷數，則書名前後加《 》符號，篇名前後加〈 〉符號，如：

《論語・子張篇》

《通典》卷三三〈職官典〉

3. 標題

中、日文以「一、(一) 1. (1) 1)」為序。

英文則以「I. A. 1. a. (1) (a)」為序。

4. 引文

(1) 獨立起段

- 1) 引文在三行以上，或特別強調時，才需要獨立起段。
- 2) 中文使用標楷體，英文則使用小於正文之字級，以別於正文。
- 3) 前後不加引號，每行前後各縮兩個中文字。
- 4) 引文後若要註明出處，則將出處著錄於引文結束之句點後，並加上括弧，如：  
之後，大家才一起分配食物……因為動物的 *kawas* 已經死了。如果一點都不吃，則會使獵獲大減。在獵物的分配上，任何人都不可以私有自己所獵得的。不管以怎樣的方式獵得，都由年老者開始，依序分配給大家。(古野清人 2000[1945]:64)

When an exotic custom fascinates us in spite...its apparent singularity, it is generally because it presents us with a distorted reflection of a familiar image, which we confusedly recognize as such without yet managing to identify it. [Lévi-Strauss 1966:238-239]

(2) 不獨立起段

- 1) 引文在三行以下，不獨立起段。
- 2) 引文與正文同字型。
- 3) 引文的前後，中文加「」符號，英文加“ ”符號。
- 4) 引文中復有引文時，中文加『』符號，英文加‘ ’符號。
- 5) 引文後加註出處時，句尾的標點符號應標於出處之後，如：  
《南澳的泰雅人》中提及：「*gaga* 中所含有的靈力，全為 *gaga* 的人所共享；這個靈力能借助到全 *gaga* 中每一個人的工作上去……」(李亦園 1964:129)。

5. 引用書目

- (1) 直接將作者、出版年代、章數或頁碼著錄於正文中適當位置。中文著錄作者的「姓名」，英文著錄作者的「姓氏」即可，稱謂與頭銜一律省略，如：  
(林美容 1997b, 2003a; 盧蕙馨 1991:121-124, 127)  
(許木柱、鄭泰安 1992:133-160)  
(徐正光等 1989:20-24; Strathern et al. 1976)  
(Geertz 1986, 1987; Sahlins 1984:21-24)
- (2) 行文中已有作者姓名時，直接將出版年代、章數或頁碼加括弧著錄於姓名之後，如：  
李亦園(1963:265)曾描述：「(泰雅人)泛稱所有超自然存在為 *rutux*，而沒生靈、鬼魂、神祇或祖靈之分。」

His overall picture is confirmed by references in Goldman (1983:113-120), Wiessner and

Tumu (1988:186–195), Biersack (1995, 1998, 1999) and Ballard (1998:67–85).

- (3) 行文中引用文獻資料，如遇有同姓氏之作者，而文章出版年代又恰好相同時，應加上名字的縮寫，以示區別，如：

(F. Liu 1997)

(S. Liu 1997)

- (4) 行文中連續引用同一份文獻資料時，著錄如下：

中文文章：(同上引:131–149)

英文文章：(ibid.:16–28)

## 6. 註解著錄

- (1) 謝辭置於所有腳註之前，並於篇名之後另以「\*」符號示之。
- (2) 正文所引用之文獻請於參考書目中著錄。
- (3) 註解旨在說明正文或引伸行文的含意，採用腳註於當頁底部著錄。
- (4) 註解在正文中以阿拉伯數字依序著錄於標點符號之後右上方，如：

這種頭巾係白色的種皮製成。<sup>1</sup>

It is widely recognized that language is the vehicle of culture.<sup>2</sup>

## 7. 行文中附加原文的寫法

- (1) 一般用語加括弧，正體，小寫，如：
- 既非純父系 (patrilineal)，也不是純母系 (matrilineal)。
- (2) 專有名詞加括弧，正體，第一個字母大寫，如：
- 一直說到印度的迦尼薩 (Ganesa) 和希臘的雅典娜 (Athene)。

## 8. 圖版、插圖及表格

- (1) 圖表名的位置：圖名、圖註在圖之下方；表名在表上方，表註在表下方。
- (2) 圖表寫法：圖 1，圖 1-1；表 1，表 1-1。

## 9. 數字寫法

- (1) 統計數字以阿拉伯數字表示，如：
- 該村共有男性 168 人，女性 152 人。
- (2) 著錄年代時，有年號者以國字著錄，並於其後加註西元年；西元年代則以阿拉伯數字表示，如：
- 1985 年；西元 2005 年
- 同治十三年 (1870)；昭和七年 (1932)；民國十八年 (1929)

## 10. 原住民語言(或外語)的拼音及使用方法

- (1) 凡涉及族名、人名及地名等專有名詞，採用「大小寫、正體」，如：
- Lamatasinsin 出生於下馬，是 Istanda 父系氏族的 Takishuson-an 小氏族成員。
- (2) 一般名詞及其他部分，採用「小寫、斜體」，如：
- Langalanga 人的結婚儀式主要包括了訂婚 (galina)、聘禮交換 (folina，包含聘禮交換 tasinala kwatena/folina 以及特殊的 duuna) 和女方親戚幫工 (galo geli funao) 等幾個階段。
- 婚出男子的子女 mito'asay 與其父親的生家 pito'asan 有密切的關連。
- (3) 在英文文章行文中第一次出現外語拼音時，應在其後加上中文解釋，如：
- Everyone would describe Teacher Ho as someone “with culture” (you wenhua de ren 有文

化的人)。

It used to be that aboriginal people(*yuanzhumin* 原住民)were call montagnards(*shandi ren* 山地人), and before that they were called barbarians (*fan ren* 番人)。

#### 11. 人名的使用方法

- (1) 英文文章在行文中如遇東方姓名，可以依照中文「姓氏在前、名字在後」的順序以拼音方式書寫，並在其後加上中文姓名，如：

On Chinese soil, the example of Fei Xiao-tong 費孝通 is a good illustration of the obviously relative nature of this nativeness.

- (2) 英文姓名之縮寫與大小寫範例，如：

Charles Stafford (姓、氏皆應完整)

Ken H. Basso; Maurice E. F. Block (middle name 可縮寫)

Claude Lévi-Strauss; Emiko Ohnuki-Tierney

### 五、參考書目

文章所徵引之文獻資料一律稱為「參考書目」，請參酌以下通則與範例。使用中文或非英文書刊或文章時，作者應同時提供「中文」以及「英文意譯」二種並列之書目資料，其餘類推比照，請見下列。英文意譯，若原著作已有，則每字字首大寫，若原著無英譯，請投稿者自行翻譯，惟只需首字大寫即可，餘小寫。

#### 1. 中、日文姓名的英譯名著錄通則

- (1) 著錄作者中文姓名之英譯名，應以「姓→逗點→名」順序著錄，並於其後加註作者的中文姓名，如：

Chiang, Bien 蔣斌

- (2) 中文姓名英譯時，名字若非單名，則「-」之後應以小寫著錄，如：

Huang, Shu-min 黃樹民

- (3) 境外或原住民作者中文姓名英譯時，得附當地方言發音，如：

葉汶鑫 Yap, Boon Sing

蔡志祥 Choi, chi-cheung

黃約伯 Huang, Yueh-Po (Yobu Losing)

官大偉 Kuan, Da-Wei (Daya Dakasi)

#### 2. 英文文章引用中文或非英文資料

英文文章引用中文書刊或文章時，作者應同時提供「中文」以及「英文意譯」二種並列之書目資料，如：

Tai, Yen-hui 戴炎輝

1979 清代臺灣之鄉治[Civil administration in rural Taiwan during the Qing dynasty].  
臺北：聯經出版事業公司[Taipei: Linking Books Co.]

Wilkerson, James 魏捷茲

1994 澎湖的田野實習課程與臺灣的人類學研究[Penghu fieldwork practicum curriculum and Taiwan anthropological research]。中國民族學通訊 [Newsletter of Chinese Ethnology] 32:1-13.

Yu, Guang-hong 余光弘

1988 媽宮的寺廟 [Temples in Makung, the Pescadore Islands]。臺北：中央研究院民族學研究所[Taipei: Institute of Ethnology, Academia Sinica.]

3. 書目著錄格式

第一行著錄作者或編者之全名，第二行縮兩個中文字後，首寫西元出版年代，再依序著錄篇名、書名、編者、叢書名、版次、頁次、出版地、出版者等項目；文章如果是出自於某期刊，則不必著錄「出版地、出版者」等項目。

4. 排序

書目的排序原則，中、日、韓文等書目混合之後，依作者姓名筆劃順序排列於前；其他外文書目則依作者姓名字母順序排列於後。同一作者有數項書目時，以出版年代為序；同一作者在同一年有數項著作時，再以 a、b、c、……順序排列。

5. 作者著錄格式

(1) 單一作者，如：

李亦園

1970 一個移植市鎮：馬來亞華人市鎮生活的調查研究 [A Transplant Town: Research on Chinese Malayan Town Life]。中央研究院民族學研究所專刊乙種第一號 [Institute of Ethnology at Academia Sinica, Monograph series B, No.1]。臺北：中央研究院民族學研究所[Taipei: Institute of Ethnology, Academia Sinica]。

林開世

2003 風景的形成和文明的建立：十九世紀宜蘭的個案 [Landscape Formation and the Civilizing Project: The Case of Nineteenth-Century Yilan, Taiwan]。臺灣人類學刊[Taiwan Journal of Anthropology] 1(2):1-38。

周玉慧

1993 在日中國系留學生用ソーシャル・サポート尺度作成の試み[An Attempt to Construct a Social Support Scale for Chinese Students in Japan]。社會心理學研究[Japanese Journal of Social Psychology] 8(3):235-245。

黃應貴

2004 物的認識與創新：以東埔社布農人的新作物為例 [Knowledge and Innovation on Matters: Example- New Crops of the Bunun in a Dongpu Community]。刊於 [In] 物與物質文化[Substance and Material Cultures]，黃應貴主編，頁 379-448[pp. 379-448]。臺北：中央研究院民族學研究所 [Taipei: Institute of Ethnology, Academia Sinica.]。

董苑芳（小靈醫）

1977 童乩桌頭之研究[The Research of the Head of Shamans]。臺南：人光出版社 [Tainan: Renguang Press]。

Chun, Allen 陳奕麟

2005 Writing Theory: Steps toward an Ecology of Practice. *Anthropological Theory* 5(4):515-541.

Godelier, Maurice

1994 “Mirror, Mirror on the Wall...” the Once and Future Role of Anthropology: A Tentative Assessment. *In Assessing Cultural Anthropology*. Robert Borofsky, ed. Pp. 97-112. New York: McGraw-Hill, Inc.

Huang, Shiun-wei 黃宣衛

1996 The Politics of Conversion: The Case of an Aboriginal Formosan Village. *Anthropos* 91(4-6):425-439.

Sangren, P. Steven 桑高仁

1993 Power and Transcendence in the Ma Tsu Pilgrimages of Taiwan. *American Ethnologist* 20:264-282.

(2) 作者兩人，如：

何翠萍、蔣斌

- 2003 導論[Introduction]。刊於[In]國家、市場與脈絡化的族群[State, Market and Ethnic Groups Contextualized]，蔣斌、何翠萍主編，頁 1-29 [pp. 1-29]。臺北：中央研究院民族學研究所[Taipei: Institute of Ethnology, Academia Sinica.]

葉光輝、劉長萱

- 1995 問題的潛在類別分析[Analysis on Issues of the Latent Classes]。刊於[In]社會調查與分析：社會科學研究方法檢討與前瞻之一[Social Survey and Analysis : The Interdisciplinary Symposium on Research Methods in the Social Sciences]，章英華、傅仰止、瞿海源主編，頁 261-282 [pp. 261-282]。臺北：中央研究院民族學研究所 [Taipei: Institute of Ethnology, Academia Sinica.]

莊英章、武雅士 Arthur Wolf

- 1994 臺灣北部閩、客婦女地位與生育率：一個理論假設的建構[The Fertility Rate of Min and Hakka Women in Northern Taiwan: The Construction of a Theoretical Hypothesis]。刊於[In]臺灣與福建社會文化研究論文集（一）[Taiwan and Fujian, Social and Cultural Research (a)]，莊英章、潘英海編，頁 97-112 [pp. 97-112]。臺北：中央研究院民族學研究所 [Taipei: Institute of Ethnology, Academia Sinica.]

Mauss, Marcel, and Henri Beuchet

- 1979 Seasonal Variations of the Eskimo: A Study in Social Morphology. London; Boston: Routledge and Kegan Paul.

Schneider, Jane, and Annette B. Weiner

- 1989 Introduction. In Cloth and Human Experience. Jane Schneider and Annette B. Weiner, eds. Pp. 1-29. Washington: Smithsonian Institution Press.

Scribner, Sylvia, and Michael Cole

- 1981 The Psychology of Literacy. Cambridge, MA: Harvard University Press.

(3) 作者三人或三人以上，如：

余德慧、彭榮邦、石世明

- 1998 臺灣巫宗教田野的反思[Reflections on the Field of Religion in Taiwan]。發表於[Presented]「探索臺灣田野的新面向學術研討會」[Symposium on Exploration of New Fields for Taiwan]，中央研究院民族學研究所主辦 [Institute of Ethnology, Academia Sinica.]於宜蘭[Ilan]，5月5-8日[May 5-8]。

吳澤霖、蒙昭、潘國藩、顏華

- 1987 [1956] 清水江流域部分地區苗族的婚姻 [Hmong Marriage in Regions of Shimizu River]。刊於[In]苗族社會歷史調查第三冊 [Survey Published in the Third Volume of Social History of Miao]，貴州省編輯組編[Guizhou Province, ed.]，頁 116-197 [pp. 116-197]。貴陽：貴州民族出版社[Guiyang: Guizhou Minority Publishing House]

劉斌雄等

- 1965 秀姑巒阿美族的社會組織[Social Organization of Hsiukuluan Ami]。中央研究院民族學研究所專刊甲種第八號[Academia Sinica Institute of Ethnology, Monography series A, No.8]。臺北：中央研究院民族學研究所 Taipei: Institute of Ethnology, Academia Sinica.]

Sand, Christophe, et al.

- 1998 A Pottery Pit at Locality WKO013A, Lapita (New Caledonia). Archaeology in Oceania 33:37-43.

Valsiner, Joan, Angela Branco, and Claudia M. Dantas

- 1997 Co-Construction of Human Development: Heterogeneity within Parental Belief

Orientations. *In* Parenting and Children's Internalization of Values. John E. Grusec and Leon Kuczynski, eds. Pp. 283–304. New York: Wiley.

(4) 著作係撰著以外者，如：

李亦園、楊國樞 編

1974 中國人的性格：科際綜合性的討論 [The Character of the Chinese: An Interdisciplinary Approach]。中央研究院民族學研究所專刊乙種第四號 [Academia Sinica Institute of Ethnology, Monography series B, No.4]。臺北：中央研究院民族學研究所 [Taipei: Institute of Ethnology, Academia Sinica].

胡台麗、許木柱、葉光輝 主編

2002 情感情緒與文化：臺灣社會的文化心理研究 [Affect, Emotion and Culture: Anthropological and Psychological Studies in Taiwanese Society]。臺北：中央研究院民族學研究所 [Taipei: Institute of Ethnology, Academia Sinica].

Abdullah Yusuf Ali, trans.

1996 The Meaning of the Holy Koran. Kuala Lumpur: Islamic Book Trust.

Buckley, Thomas, and Alma Gottlieb, eds.

1988 Blood Magic: The Anthropology of Menstruation. Berkeley: University of California Press.

Chang, Kwang-chih, ed.

1977 Food in Chinese Culture: Anthropological and Historical Perspective. New Haven, CT: Yale University Press.

(5) 翻譯作品（以原著之作者姓名著錄，且應與正文所引之書目一致），如：

陳奇祿

1986 [1965] 臺灣土著的年齡組織和會所制度 [The System of organizations of Taiwan Indigenous People in Age]，王嵩山譯 [Wang, Song-shan, trans.]。刊於 [In] 臺灣土著社會文化研究論文集 [Taiwan Indigenous Socio-Cultural Research]，黃應貴主編，頁 141–162 [pp. 141-162]。臺北：聯經 [Taipei: Linking Books Co.]

Durkheim, Emile

1965 [1915] The Elementary Forms of the Religious Life. Joseph W. Swain, trans. New York: Free Press.

Hsu, Francis L. K. 許烺光

1997 [1971] 美國夢的挑戰 [The Challenge of the American Dream: The Chinese in the United States]，單德興譯。臺北：南天 [Taipei: SMC Publishing Inc.]

(6) 同時參考同一作者之中文和外文著作，如：

陳祥水

1991 紐約皇后區新華僑的社會結構 [Chinatown No More: Changing Patterns of Chinese Organizations in Queens]。中央研究院民族學研究所專刊第三種 [Institute of Ethnology, Academia Sinica, Monography series, No.3]。臺北：中央研究院民族學研究所。[Taipei: Institute of Ethnology, Academia Sinica.]。

Chen, Hsiang-shui 陳祥水

1992 Chinatown No More: Taiwan Immigrants in Contemporary New York City. Ithaca: Cornell University Press.

6. 書刊名及篇名著錄格式

(1) 書刊名及篇名一律以正體著錄，如：

郭佩宜

2006 我不是「白人」：一個人類學家的難題 [I Am Not "White": An Anthropologist's Problem]。刊於 [In] 田野的技藝：自我，研究與知識建構 [Craft of

Fieldwork: Self-Study and Knowledge Construction], 郭佩宜、王宏仁主編, 頁 63–90 [pp. 63-90]。臺北: 巨流出版社 [Taipei: Juliu Press].

劉斌雄

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- 1999 Cash and Shell Money in Kwaio, Solomon Islands. *In* Money and Modernity: State and Local Currencies in Melanesia. David Akin and Joel Robbins, eds. Pp. 131–150. Pittsburgh: University of Pittsburgh Press.

- (2) 外文參考書目除冠詞、介系詞與連接詞外, 每個字均以大小寫著錄。但正副書刊名及篇名之第一個字為冠詞、介系詞或連接詞時, 則仍以大寫著錄, 如:

Mosko, Mark

- 1994 Transformation of Dumont: The Hierarchical, the Sacred, and the Profane in India and Ancient Hawaii. *History and Anthro- pology* 7(1–4):19–86.

- (3) 英文文章之中文參考書目, 以中文原書篇名, 並在原書篇名後再以括弧著錄其英文譯名, 如:

Chang, Hsun 張 珣

- 1997 幾種道經中對女人身體描述之初探 [An Analysis of the Description of the Female Body in Different Daoist Scriptures]. *In* 性別, 神格與臺灣宗教論述 [Essays on Gender, Spirit and Taiwanese Religion]. 李豐楙、朱榮貴編, 頁 23 – 48 [Pp. 23–48]。臺北: 中央研究院中國文哲研究所籌備處 [Taipei: Preparatory Office of the Institute of Chinese Literature and Philosophy, Academia Sinica].

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小島由道 Kojima Yoshimichi

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(1834) 梅瑞輯藏版 Mei, Rui, ed.。  
陳元靚（宋）編  
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衛宏（漢）  
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傳經堂書[Shanghai: Chuanjingtang Book Co.]。

#### 9. 書刊再版或重製

以作者實際引用文獻之出版年代著錄，並於其後加註原版年代，如：

臺灣總督府警務局 編

- 1998 [1932] 日據時代原住民行政志稿 [The Administration Documents of Taiwan  
Indigenous People under Japanese Governed]，第三卷[Vol.3]（原名：理蕃誌  
稿）[Original Title: Indigenous Drafts]，吳萬煌、古瑞雲譯。南投：臺灣省  
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#### 10. 論文集之中的文章

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- 2005 家庭教化對子女學習活動的影響歷程[The Undergoing of Family Education to Children Learning Activities]。發表[Presented]於「全國社會心理學 2005 年學術會議」[2005 Annual Conference of Social Psychology]，中國心理學會社會心理學專業委員會、中國社會心理學會理論與教學專業委員會主辦 [Held by Chinese Psychological Society and Chinese Association of Social Psychology]，山西太原[Taiyuan, Shanxi]，8 月 12-16 日[August 12-16]。

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- 2005 夜市小吃的傳統與臺灣社會[The Tradition of Night Market Snacks and Taiwan Society]。發表 [Presented]於「第九屆中華飲食文化學術研討會」[The 9<sup>th</sup> Chinese Food Culture Conference]，中華飲食文化基金會主辦 [Held by Foundation of Chinese Dietary Culture]，臺南 [Tainan]，11 月 11-13 日 [November 11-13]。

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- 2005 I Lament Therefore I Am and Become: *Nüshu* in Rural Jiangyong, Hunan Province, China. Paper presented at the Annual Meetings of Chinese Oral and Performed Literature, Washington, DC, April 4.

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13. 博碩士論文

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- 2002 貴州東部高地苗人的情感與婚姻[Marriage and Sentiment among the Highland Miao in Eastern Guizhou, China]。清華大學人類學研究所博士論文 [Doctoral Dissertation. Institute of Anthropology, National Tsing Hua University]。

Yang, Shu-yuan 楊淑媛

2001 Coping with Marginality: The Bunun in Contemporary Taiwan. Ph.D.dissertation. Department of Anthropology, London School of Economics and Political Science, University of London.

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楊國樞

1996 高等教育應以學程制代替學系制 [Postsecondary Education Should be Replaced Department to Program System]。自立晚報[Independence News]，七版[p. 7]，8月17日[August 17]。

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## ***Taiwan Journal of Anthropology*** Submission & Style Guidelines

2006 年第 17 次編輯委員會會議討論修訂 (2006.05.08)

2008 年第 31 次編輯委員會會議修訂 (2008.9.3)

2015 年第 47 次編輯委員會會議修訂 (2015.1.16)

2015 年第 48 次編輯委員會修訂 (2015.9.1)

The *Taiwan Journal of Anthropology* (*TJA*) is an international academic journal devoted primarily to sociocultural anthropology, although we welcome submissions on sociocultural issues from other disciplines. The goal of *TJA* is to provide a professional forum integrating anthropology in the Chinese-speaking world with anthropological communities elsewhere. *TJA* publishes Chinese and English articles. The guidelines below are for author of English manuscript. For information about manuscript written in Chinese, see the Publication Style Guide 【出版品撰稿體例】 of the Institute of Ethnology, Academia Sinica. *TJA* is published twice yearly (June and December), but essays can be submitted at any time. The following categories of submission are welcomed:

1. Research Article: Original and previously unpublished research results; the main text should not exceed 12,000 words.
2. Review Article: Critical discussion of scholarship on specific topics; the main text should not exceed 6,000 words.
3. Book Review: Introduction to and critique of recently published books; the review article should be with 1,000 to 1,500 words in English, or with 1,500 to 3,000 words in Chinese.
4. Comment and Response: Discussion of work previously published in *TJA*, as well as the author's response. The main text should not exceed 1,500 words.

### **SUBMISSION PROCEDURES**

**Manuscript submission** Submit an electronic file directly to *TJA* (Microsoft Word 6.0 or later versions; e-mail attachments are preferable). All submissions must be original works of scholarship. *TJA* will not consider papers that have already been published in whole or substantial part or are under consideration elsewhere. The author should inform *TJA* on submission if papers are translated (in whole or substantial part) from another language. *TJA* reserves the right to reject any manuscript under the above circumstances at any stage of production. Rejected manuscripts will not be returned to the author.

**Author Responsibilities** The author has sole responsibility for obtaining permission from publishers to use copyrighted materials, including figures, photographs, illustrations, charts, or lengthy quotations that exceed fair use.

**Manuscript form** Manuscript must be typed, including all references cited, notes,

quotations, and headings. Double-spacing is required for the entire manuscript, with minimum one-inch margins all around. Do not justify right-hand margins or break words at the end of lines. *Times New Roman* is the working font for journal articles. Twelve-point font is preferred for all materials; reserve italics for special marking. Keep special formatting to a minimum.

**Cover page** Since all submissions are subjected to a process of double-blind peer review, authors should avoid disclosing their identities in their manuscript. Instead, attach a cover page with the author's name, professional affiliation, positions, postal and e-mail addresses, the type of essay being submitted, and any acknowledgements.

**Abstract** Each manuscript must begin with an abstract of no more than 200 words. The abstract should end with a list of up to five keywords.

**Text** All references are to be identified at the appropriate point in the body of the text by last name of the author, year of publication, and pagination where appropriate.

**Evaluation** Submissions will first be screened by the Editorial Board. Manuscript passing this initial review will be sent out for anonymous review. The Editorial Board is solely responsible for the final selection of manuscript and reserves the right to reject any submission.

**Summary** Once a manuscript has been accepted for publication, the author of a manuscript written in English will be asked to provide a summary of no more than 1200 words in Chinese. Any author unable to prepare a Chinese summary may instead provide an English summary of no more than 600 words to the Editorial Board, which will assume the responsibility of translating it into Chinese. The author of manuscript written in Chinese will be asked to provide a summary of no more than 600 words in English.

**Style** *TJA* requests that all authors observe the style of the journal *American Anthropologist* (published by the American Anthropological Association), with the following modifications. *TJA* cannot accept manuscripts that do not follow these guidelines.

1. We prefer that Chinese characters (traditional, full form only) and Japanese Kanji be typed into the electronic version of the paper; if this is not feasible, they must be legibly handwritten, so they are easy to key in.
2. For accepted papers, an asterisk (\*) will be inserted at the end of the article title, referring to a footnote for acknowledgements, credits, or grant numbers. All footnotes (not endnotes) should be numbered consecutively with Arabic numerals, beginning with "1."
3. Generally, *TJA* does not use section numbers when a brief heading or subheading is given to each major section of the article. If section levels are necessary, please observe the following order:

I. A. 1. a. (1) (a)

4. **Citations** in the text give the author's surname and year of publication. Include page numbers if necessary. Avoid using titles in citations. Please see the following examples.

In running text:

Hoskins (1999: Chapter 3); Schneider (1988a, 1988b, 1989)

As a parenthetical note:

(Geertz 1986; Sahlins 1984:21–24); (Leach and Goody 1980:299)

5. **Figures, tables, photographs, or illustrations** should be numbered consecutively, and include a title or caption. Except where graphics are submitted as files on diskette, please prepare a separate high quality b/w or color print (gloss finish) in camera-ready form for photographs and illustrations, or a clean copy in a finished form for figures and tables. Please contact *TJA* to discuss preferred file formats.
6. **Appendices** should be distinguished from numbered tables and figures in the text by lettering. A descriptive title should be included (e.g., “Appendix A. Facets of Chinese Face Concepts”).
7. For **romanization**, use Hanyu Pinyin or Wade-Giles for Chinese; Hepburn for Japanese.
8. For local language or dialect glosses, please provide italicized romanization and characters following the first usage of a term; for example: ritual master (*fashi* 法師). When a local language term is used throughout an article, it should appear in italics throughout, and its first appearance should be followed by an English gloss in parentheses; for example: *tang-ki* (spirit medium).
9. Do not italicize **proper names**. Only foreign/local language terms (or dialect glosses) are italicized.

**References cited** The references section includes full citation of every publication cited in the text.

1. For **bibliographic entries** of texts in Chinese or Japanese, please provide the romanization, characters, and English; for example:

Zhao Liru 趙莉如

1996 Xinlixue zai Zhongguo de fazhan ji qi xianzhuang, xia 心理學在中國的發展及其現狀, 下 [The history and current development of psychology in China, part 2]. Xinlixue dongtai 心理學動態 [Journal of Developments in Psychology] 4(4):1–6.

Tai Yen-hui 戴炎輝

1979 Ch'ing-tai T'ai-wan zhi hsiang-zhi 清代臺灣之鄉治 [Civil administration in rural Taiwan during the Ch'ing dynasty]. Taipei: Lien-ching chuban shiye gongsi 臺北: 聯經出版事業公司

[Taipei: Linking Books Co.].

2. **References** are to be presented in a separate section headed “REFERENCES.” List all references cited in the text alphabetically by author’s surnames. Publication information for each should be correct and complete. Following are example references:

Bloch, Maurice

1993 Zafimaniry Birth and Kinship Theory. *Social Anthropology* 1(1B):119–132.

Broughton, Philip Delves

2001 Historian Who Lied Resigns: Said He Fought in Vietnam. *National Post (Canada)*, June 21: A2.

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Campbell, Angus, Phillip E. Converse, Warren Miller, and Donald E. Stokes

1960 *The American Voter*. New York: Wiley.

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1964 *Education, Manpower, and Economic Growth: Strategies of Human Resource Development*. New York: McGraw-Hill.

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Shaver, Sheila

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meetings, Washington, DC, August 15–17.

Shepherd, John R.

1979 Chineseness and the Politics of Cultural Prestige. Unpublished manuscript.

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In press Renjian Buddhism and Its Successors: Toward a Sociological Analysis of Buddhist Awakening in Contemporary Taiwan. *In From Lay Buddhism to Engaged Buddhism*. Mutsu Hsu and Jinhua Chen, eds. Hualien, Taiwan: Tzu-Chi University Publisher.

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2002 Electronicdocument, <http://www.whitehouse.gov/news/releases/2001/11/20011117>. Accessed January 10.

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