

Fiji's Population

斐濟的人口
フィジーの人口

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Fiji is a multi-ethnic society with a total population of about 850,000 people. Of these 54% are indigenous Fijians, 40% are Indo-Fijians and 6% belong to minority groups.

Indigenous Fijians are the original inhabitants of the archipelago and settled in Fiji around 3,000 years ago. The early Pacific migration into Polynesia started in Fiji before proceeding to Tonga, Samoa and other Polynesian islands. The early Fijians were great seafarers who sailed across thousands of miles of the vast Pacific Ocean to establish contact with neighbours such as Tonga, Samoa and other Pacific islands. Traditionally Fijians lived in isolated villages linked together by kinship, trade and political alliance. When the British annexed Fiji as a colony in 1874, separate Fijian chiefdoms were centralized into a central state system under what came to be known as the Fijian Administration.

The Indo-Fijians were brought to Fiji from India in the 1890s by the British to work on the sugar plantation. Over the years, their population grew and by the 1946 national census they had surpassed the Fijian population in terms of numbers. The Indo-Fijian population declined after the 1987 coup when many of them migrated overseas.

The minority communities consist of those with

斐濟是多民族社會，總人口約85萬，其中54%是斐濟原住民，40%是印度系斐濟人，6%為其他少數民族。

斐濟原住民族是斐濟群島的先住民，他們在大約三千年前定居斐濟。早期進入玻里尼西亞的太平洋地區遷移的第一站是斐濟，之後擴散至東加、薩摩亞和其它玻里尼西亞島嶼。早期的斐濟族人是優秀的航海家，他們在廣闊的太平洋航行數千哩以便與鄰居（如東加、薩摩亞及其它太平洋島嶼）取得聯繫。過去，斐濟族人居住在隔絕的村落，靠著親族關係、貿易和政治結盟產生連結。當英國人在1874年強占斐濟作為殖民地，各自獨立的斐濟酋長地位就被集中成一個中央政府體制，以此為基礎，發展出所謂的斐濟行政管理局。

印度系斐濟人在1890年被英國人從印度帶來斐濟，在產糖莊園做工。歷經多年，印度系斐濟人的人口有所增長，到了1946年的全國普查，印度系斐濟人在人數上已超越斐濟族人數量。印度系斐濟人的人口在1987年政變後減少，當時有許多印度系斐濟人移民海外。

少數民族社區包括歐洲人、華人、

Europeans, Chinese, Asian and Pacific islands ancestry. Many of them have intermarried and inter-bred with Fijians and Indo-Fijians.

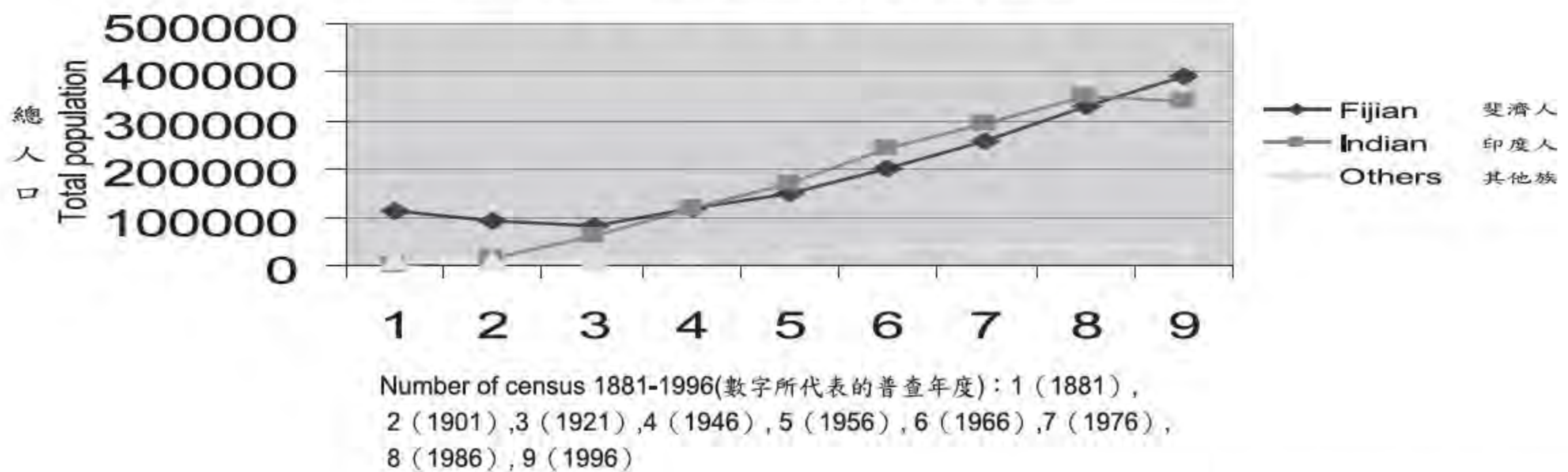
The graph below shows the population pattern from the first national census in 1881 to the last census in 1996.

祖先來自亞太島嶼的人之聚落，這些人當中有許多人已經通婚，也有與斐濟族人和印度系斐濟人通婚的。

下圖呈現斐濟從1881年第一次全國普查到最近一次（1996年）全國普查的人口型態。

Population trend in Fiji 1881-1996

1881 至 1996 年斐濟人口趨勢



Source: Ratuva, S. 2006. Social Security in Fiji. Suva: ILO
資料來源：拉圖瓦《斐濟社會安全》（蘇瓦：國際勞工組織）2006年。

The demographic situation in Fiji is closely linked to the political configuration. For instance, representation into parliament under the current 1997 Constitution is largely based on ethnicity. There are two types of parliamentary representation-the communal representation which requires certain seats to be reserved for certain communities and open representation where there is cross ethnic representation and voting.

斐濟的人口統計情況與當地政治狀態密切相關。比如說，依據現行的1997年憲法，斐濟的議會代表權大致以民族身分為基礎；斐濟有兩種議會代表權：一是社區代表權，要求為特定聚落保留特定數量的席次，另一是開放代表權，其代表性與投票屬於跨民族的。



市場上的斐濟人和印度人
(圖片為本刊提供)



Despite the fact that the representation system tries to balance out the political power of ethnic groups, Fiji has gone through four coups already. The first two were in May and September 1987, the third in May 2000 and the fourth in December 2006. While these coups had political and economic drivers, there were also explicit ethnic overtones. The first three coups were largely driven by indigenous Fijian nationalism and their demand to return political rule to indigenous Fijians. The governments which were overthrown in the 1987 and 2000 were Indo-Fijian dominated. The coup in 2006 was somewhat different because the indigenous dominated Fijian military overthrew an indigenous Fijian government, accusing it of corruption and racism against other minority ethnic groups.

By and large religion and ethnicity are closely related in Fiji. Most indigenous Fijians and minorities are Christians while most Indo-Fijians are Hindus and a smaller percentage are Muslims, Sikhs or Buddhists. The largest Christian church is Methodism followed by Catholicism and in recent years there has been a rapid growth in the number of small Pentecostal churches. The table below shows the relationship between ethnicity and religion, based on the last census in 1996.

縱然代表權體制試圖平衡各民族的政治勢力，但斐濟已歷經四次政變；前兩次發生在1987年5月和9月，第三次是在2000年5月，第四次是在2006年12月。雖然這些政變有政治和經濟的因素，但也存在明顯的民族性絃外之音；前三次政變主要由斐濟原住民民族主義及其還政於斐濟原住民的訴求所推動，在1987年和2000年被推翻的政府是由印度系斐濟人所主導的。2006年的政變就有些不同，因為是由原住民所掌控的軍隊推翻斐濟原住民政府，軍方宣稱政府貪腐，並對其他少數民族做出種族歧視。

大致而言，斐濟國內宗教與民族身分是密切相關的；大多數斐濟原住民和少數民族是基督徒，而大多數印度系斐濟人是印度教徒以及有較小部分是穆斯林、錫克教徒或佛教徒。斐濟最大的基督教派是衛理公會，天主教居次；近年來，五旬節教派的小型教會數量已迅速增長。下表呈現民族身分與宗教的關係，資料係根據最近一次（1996年）普查。

Religious affiliation by ethnicity, Fiji Population, 1996

1996年斐濟民族與宗教信仰的關係

	Fijians 斐濟人	Indians 印度人	Others 其他民族	Total 總數
Methodist 衛理公會教徒	261972	5432	13224	280628
Catholic 天主教徒	52163	3520	13637	69320
Other Christians 其他基督宗派教徒	76245	11767	11522	99534
Hindus 印度教徒	864	262851	458	264173
Muslims 穆斯林	324	53753	246	54323
Other religions/no relig. 其他宗教信徒或無宗教 信仰者	2007	1495	3597	7099
TOTAL 總數	393575	338818	42684	775077

Source: Bureau of Statistics (Unpublished 1996 National Census Figures)

資料來源：斐濟統計局（未發表的1996年全國普查數據）

In terms of socio-economic distribution, a large number of indigenous Fijians (about 60%) live in rural areas as semi-subsistence farmers. The other 40% live in urban areas. Many urban residents live in squatter settlements and are locked in poverty. However, at the same time there has been a steady expansion of the professional and middle class. More than 50% of the civil service consists of indigenous

就社經分布狀況，有為數眾多的斐濟原住民（約60%）住在鄉下，過著半自給自足的務農生活，其餘40%斐濟原住民住城市，其中有許多城市居民住在違章建築戶聚集區，無法脫貧。然而與此同時，專業及中產階級持續穩定擴張，超過50%的公職人員是斐濟原住民。



The author ▶
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Fijians. Since 1987 affirmative action plans have been put in place to address the educational and socio-economic inequality between indigenous Fijians and other ethnic groups.

A sizeable number of Indo-Fijians still live in the cane belt as sugar cane farmers. Retailing, trading, manufacturing and jewelry making is dominated by Indo-Fijians. For a long time various professions such as law, medicine, engineering, etc. used to be dominated by Indo-Fijians but now the number of indigenous Fijians in these professional categories has increased steadily and overtaken the Indo-Fijians in some cases.

Relations between the various ethnic groups in Fiji are largely peaceful. However, one of the fundamental problems is the way in which ethnicity has been politicized and used as basis for official identification. This often fuels ethnic conflict. Nevertheless, there are ongoing attempts to improve race relations by the government and civil society organizations.

從1987年開始，實施了平權措施計畫，用來因應斐濟原住民與其他民族間教育和社經不平等。

有相當數量的印度系斐濟人還住在斐濟的甘蔗帶，種甘蔗維生；零售業、貿易業、製造業和首飾製作業是印度系斐濟人的天下。有好一段時間，法律、醫藥、工程及其它專業是由印度系斐濟人所掌控，但如今斐濟原住民在這些專業類別的人數已穩定增加，在某些情況已超越印度系斐濟人的數量。

斐濟各民族間的關係大致而言是平和的；然而，根本問題之一在於民族身分被政治化且被當作是官方認定基礎的方式，這通常會引發民族衝突。雖然如此，政府和公民社會組織一直不斷嘗試改善族際關係。

Fiji's Education System

斐濟的教育體制

フィジーの教育体制

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After independence in 1970 Fiji inherited a British system of education, which was largely based on using English as the main medium of teaching and communication. One of the aims of the British education system was to provide the intellectual and cultural basis for social transformation along the lines of the European model of development.

Education during the colonial days was divided along class and ethnic lines. There were separate schools for Indo-Fijians and separate schools for indigenous Fijians. Amongst the indigenous Fijians, there was a belief that only chiefs were to be educated so the very first Fijian schools were only for sons of chiefs. There was also a deliberate attempt to keep Fijians locked in their villages under the Fijian Administration away from mainstream commerce and education.

By the 1960s the Fijian Administration was reformed and this gave rise to Fijians breaking into the mainstream education system in a big way. In 1977 there was an attempt to address the differences in educational achievement between indigenous Fijians and Indo-Fijians through

斐濟在1970年獨立之後，沿襲了英國教育體制，英式體制主要奠基於以英語文為主要教學和溝通媒介。英式教育體制的目標之一是，為跟隨歐洲發展模式進程之社會轉型提供智識和文化基礎。

斐濟在被殖民時期的教育依據階級及民族作區分；有專給印度系斐濟人讀的學校，也有專給斐濟原住民就讀的學校。以往，斐濟原住民相信，只有酋長能受教育，因此最早期的斐濟族學校只招收酋長的兒子，當時斐濟政府並有意將斐濟族人封鎖在村落內，不讓他們接觸主流商業和教育。

1960年代結束前，斐濟行政管理局獲得革新，這大大提升斐濟族人打進主流教育體制的機會。1977年，政府嘗試透過平權措施來處理斐濟原住民與印度系斐濟人之間的教育成就差異，方式是所有大



affirmative action in the form of preferential issue of 50% of all the university scholarships to indigenous Fijians. This meant that indigenous Fijian students could enter university at a lower academic level than other ethnic groups.

Since independence the main body which gave out scholarships was the Public Service Commission. Later in the 1990s the Fiji government through the Fijian Affairs Board and Ministry of Fijian Affairs started offering tertiary scholarships to indigenous Fijian students under the affirmative action program. Later in 2001 a new ministry called the Ministry of Multi-Ethnic Affairs was set up and amongst other things it provides scholarships for students of Indo-Fijian and minority background.

The educational system and curriculum

A child has to spend a total of eight years in primary school before moving on to secondary school to complete another five years of education before one is qualified to enter university. The Fiji education system is very exam oriented. For instance at the end of year six in primary school a student has to sit an exam to qualify to move on to the next stage. Today this exam, known as the Fiji Intermediate Examination, is no longer valid and the Ministry of Education is trying to abolish it.

學獎學金的半數要給予斐濟原住民，這意味著斐濟原住民學生能以較其他民族學生為低的在學成績進入大學就讀。

斐濟獨立之後，發放獎學金的主要機構是公共服務委員會；到了1990年代，斐濟政府開始依據平權措施計畫透過斐濟事務委員會和斐濟事務部對原住民學生提供大專獎學金；到了2001年，名為「多民族事務部」的新部會成立，其工作包括提供獎學金給具備印度系斐濟人及少數族系之身分的學生。

教育體制和課程

斐濟小孩要讀八年小學才能進中學就讀，中學教育五年，之後若符資格就能讀大學，斐濟教育體制是非常重考試的，比如小學六年級讀完，學生必須通過考試才能讀下去，如今，這個被稱作「斐濟中級考試」的大考不再有效，教育部正試圖廢除這項考試。

斐濟觀點(上)



◀ 斐濟的國中學生在教室上課
(圖片為本刊提供)

In class 8 a student has to sit another exam in order to qualify for secondary education. There are three more public exams at the secondary level before one reaches university.

Students in Fiji generally have a wide choice of subjects in secondary school and some start specializing in various subjects at an early stage before university. Students have a choice as to whether they want to take the science, social science, technical or commercial stream. However there has been debate on the subject. Some argue that to specialize too early is not good for the broad intellectual development of students.

The teaching of indigenous language is not compulsory. Students have a choice as to whether they want to learn Fijian or Hindi. There have been attempts in the past to make vernacular languages compulsory in schools as part of the effort at national reconciliation. Lately the Ministry of Education attempted to introduce civic education as a compulsory subject for students at all levels.

Civic education generally included studies of other cultures, religion and identity and learning ways of living in a multi-racial society. Again this was an attempt to consolidate children's multi-ethnic consciousness at an early stage.

小學八年級生必須參加另一場考試，以便取得符合接受中等教育的資格，中學階段則有三個公開考試。

一般而言，斐濟中學生有範圍很廣的學科可選讀，有些學生在進大學前很早就開始專攻不同學科，學生可以選擇是否想修習科學、社會科學、科技或商業這科，然而，這個學科已引發爭論，有些人認為太早選科對於學生的廣泛智識發展並不好。

教原住民語並不是強制性的，學生可選擇是否想學斐濟語或興地語（北印度語）。以前，政府有想要規定學校教當地口語，作為促進國家和諧的措施之一；晚近，教育部意圖推行公民教育，作為各級學生的必修科目。

公民教育通常包括研習其它文化、宗教和認同，並學習在一個多民族社會生活的方法，這又是及早加強孩子們多元民族意識的一項嘗試。

The University of the South Pacific

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Established in 1968, the University of the South Pacific (USP) is the only university in the world which is owned by a number of countries. These countries are Cook Islands, Fiji, Kiribati, Marshall Islands, Nauru, Niue, Samoa, Solomon Islands, Tokelau, Tonga, Tuvalu and Vanuatu.

Each of these countries contributes finances and other resources to the university, apart from the aid provided by Australian, New Zealand, European Union and Taiwan. As part of the decentralization process, the university has built university centers in all the countries. The university centers help in providing information about the university, facilitate student recruitment, provide face to face and satellite tutorials as part of the distance and flexible learning and generally act as links between the island states and the main university campus in Fiji.

The main university campus is the Laucala Campus, located in Suva, the capital of Fiji. The other main campuses are the Alafua Campus for agriculture in Samoa and the Emalus Campus for law in Vanuatu. The current plan is to upgrade the other university centers

南太平洋大學（以下簡稱USP）設立於1968年，是全世界唯一一所由幾個國家共有的大學，這些國家包括庫克群島、斐濟、吉里巴斯、馬紹爾群島、諾魯、紐威、薩摩亞、所羅門群島、托克勞、東加、吐瓦魯和萬那杜。

除了澳洲、紐西蘭、歐盟和台灣對USP提供援助之外，前述每一個國家都有對該校做出財務及其它資源的貢獻。USP在其所有國的每一國中都設有大學中心，這是該校分權化過程的一環。大學中心的作用是提供關於該校的訊息、便利招生、提供面對面課輔和衛星課輔作為遠距及彈性學習的一部分，大學中心並作為各島國與位於斐濟的主要大學校園之間的橋樑。

勞撒拉校園是USP的主要大學校園，位在斐濟首都——蘇瓦；其它主要校園分別是以農業為重點的阿拉富校園（位於薩摩亞）和以法律為重點的艾馬魯斯校園（位於萬那杜）。目前的計畫是



◀ USP是南太平洋12個國家的聯合大學，一進校門口就擺著12國國旗，相當國際化。(圖片為本刊提供)

into full campuses.

Pacific flavour

USP has a substantial international intake of students. Apart from students from the 11 Pacific states, there are students from other Pacific countries, Asia, Europe, Australia, New Zealand, United States and Africa. The university has both an international and regional flavour. A large number of staff members are from outside the region and the courses are designed to be on par with other universities in Australia, New Zealand and United Kingdom.

However, USP tries as much as possible to maintain a Pacific flavour in its courses to ensure that they are relevant to the development and governance of the Pacific. Pacific states are very small, economically poor and some are very politically fragile. As much as possible the courses are geared towards sensitizing students to the problems of their countries to allow them to conceptualize innovative ways of addressing them. Courses in science, education, law, social science, politics, economics, language, literature, marine studies, psychology, etc. have a strong Pacific orientation.

將其它大學中心升格為完整校園。

太平洋風味

USP擁有為數不少的國際學生，除了來自前述十一個太平洋國家的學生之外，還有來自其它太平洋國家、亞洲、歐洲、澳洲、紐西蘭、美國和非洲的學生。USP擁有國際和在地風味，學校很多教職員不是來自這個地區，且課程的設計朝向與澳洲、紐西蘭和英國的大學並駕齊驅。

然而，USP盡力在課程中維持太平洋風味，以確保課程與太平洋地區的發展和治理相關，太平洋國家都是很小的國家、經濟貧困，有些國家的政局非常不穩定。USP的課程盡量朝向使學生對其國家的問題敏感來設計，好讓學生將處理問題的創意方式概念化，課程涵蓋科學、教育、法律、社會科學、政治學、經濟學、語文、文學、海洋研究、心理學等領域，都有強烈的太平洋取向。



There are altogether four faculties consisting of several schools, institutes and departments. The faculties are: Faculty of Arts and Law, Faculty of Science and Technology, Faculty of Commerce and Economics and the Faculty of Islands and Oceans. Each faculty is headed by a Dean. The university administration consists of the Vice-Chancellor and is assisted by the Deputy Vice-Chancellor and two Pro-Vice-Chancellors. The ceremonial head of the university is the Chancellor, a position which usually revolves around the Heads of State of the various USP countries.

Linking up a huge ocean

Because of the size of the Pacific Ocean, USP has developed a very sophisticated and effective method of reaching out to students studying from very remote corners of the Pacific through Distance and Flexible Learning (DFL) mode. The DFL started in 1970 and over the years expanded into a huge and complex system of learning network which spans the entire Pacific from Fiji to the South, Marshall Islands to the North, Solomon Islands to the West and Niue to the East.

In 1976 there were 90 students enrolled in 16 distance

USP共計有四個學院，包含幾個學部、研究機構和學系。學院包括藝術與法律學院、科學與科技學院、商業與經濟學院以及島嶼與海洋學院，各學院都有院長，大學行政主管包括副校長，襄理人員包括一位襄理副校長和兩位助理副校長，USP的名義長官是校長，通常由該校所有國之元首輪流擔任。

連結浩瀚海洋

由於太平洋廣闊，對於從太平洋遙遠角落透過遠距及彈性學習（DFL）模式就讀的學生，USP已發展出非常細膩且有效的方法來與這些學生接上線。DFL始於1970年，經過這些年，已擴展成一個廣大又複雜的學習網路系統，跨整個太平洋，從南邊的斐濟、北邊的馬紹爾群島、西邊的所羅門群島，到東邊的紐威。

1976年，有九十名學生選讀十六



◀ USP校園內最有斐濟民族特色的教室
(圖片為本刊提供)

courses and by 1994 there were over 15,000 students enrolled in 150 courses. By 2006 this has increased even more. USP won an international award for excellence in DFL in recognition of how it has been able to develop a functional DFL education network in a region so diverse.

The future

Since its inception USP has provided the Pacific with the necessary human resources for political leadership, government service, private sector and civil society organizations. A number of Pacific leaders in the form of Prime Ministers and Presidents were former students of USP and today most of the heads of government departments, leading professionals and leading private sector executives owe their success to USP education.

The future thus looks bright for the institution. There is of course a need to strengthen the links with other universities around the world as a way of defining the future global direction of the university.

門遠距課程，到了1994年，有超過一萬五千名學生選讀一百五十門遠距課程，去年，數字又進一步增加。USP因DFL的傑出表現獲得一個國際獎項，表彰USP有辦法在一個那麼多元的地區發展出發揮功能的DFL教育網路。

未來

USP自創校以來就持續提供太平洋地區所需的政治領導、公職、民間企業及公民社會組織的人力資源。太平洋地區一些領導人，頭銜總理或總統，是USP的校友，目前，絕大多數政府部門主管、頂尖專業人士和傑出民間企業主管把他們的成功歸功於USP教育。

因此，USP的未來看來是光明的。當然，該校還需要加強與世界上其它大學的聯繫，好讓USP將來的全球方向明確。

斐濟人事務部 和 多民族事務部

フィジー民族事務部 & 多民族事務部

Ministry of Fijian Affairs and Ministry of Multi-Ethnic Affairs

王雅萍 國立政治大學民族學系 講師

斐濟內閣曾設有斐濟人事務部（Ministry of Fijian Affairs）和多民族事務部（Ministry of Multi-Ethnic Affairs），分別主管該國斐濟人和印度人兩大民族集團的事務。

斐濟全國人口約88萬（2007年），其中51%為原住民族（斐濟人），44%為印度人（他們自1874年起斐濟受英國殖民期間大量移入，人口曾一度比斐濟人還多），其餘5%則為白人、華人、及其他外國移民。

由於歷史因素，斐濟人及印度人兩大民族集團的人口，相當接近，彼此不和且關係緊張，導致該國政治長期不穩定及內耗，短短19年內就曾發生四次政變。

長久以來，印度人主控經濟大權，而原住民族則掌握政治大權。原住民族堅持斐濟印度人不能擁有土地所有權，斐濟人掌握著大部分的國有地；印度人則須向原住民族承租土地耕種，對國家沒有太多歸屬感與認同感。由於大部分印度人均往商業發展，國家

經濟均掌握在印度人商人手中，印度人幾乎都是在斐濟致富後，就移民紐西蘭或澳洲，造成資金外移，對該國經濟產生不良影響。

「斐濟人事務部」主管全國51%的原住民族事務，其任務為負責保障及促進原住民族之權益與發展，下設土地及漁業委員會、斐濟教育部門、斐濟語言文化機構、技術與發展中心等。主要負責斐濟原住民族的傳統文化及經濟事務，並曾主導「大酋長委員會」，及任命該會議「主席」之職。

「多民族事務部」（Ministry of Multi-Ethnic Affairs）雖名為「多民族」，但實際上主要係掌管斐濟印度人的事務，是斐濟原住民族成為斐濟的主體民族後，於2001年成立的新部會。不過，原住民族顯然不是很放心印度人，2006年政大原住民族研究中心林修澈主任實地帶團拜會該部時，該部的主席仍是斐濟族人，那種感覺就彷彿台灣行政院客家委員會的主委不是客家人，而是由執政黨



◀ 政大原住民族研究中心2006年
在南太平洋大學高級講師 Steven RATUVA (右2)
協助之下，拜會斐濟人事務部 (Ministry of Fijian Affairs)
，由該部斐濟事務諮議局 (Fijian Affairs Board) 執行長
(左2) 及副執行長 (左3) 共同簡報該部門的業務。
(圖片為本刊提供)。

派holo人當客委會主委一樣！該會的業務主要是協助印度人事務，並促進民族和諧，但在訪談間，我們卻發現該部對印度人的民族實況掌握並不是很清楚，想問明該國印度人的人口、分布聚落、宗教普查等資料，統統不清楚。該部唯一具體工作就是發放印度人學生的獎學金。

2007年，斐濟內閣將斐濟人事務部 (Ministry of Fijian Affairs) 和多民族事務部 (Ministry of Multi-Ethnic Affairs) 兩部，合併為「斐濟事務、資產、省分發展和多民族事務部」 (Ministry of Fijian Affairs, Heritage, Provincial Development and Multi-Ethnic

Affairs)，但合併原因為何，仍待進一步查明。

由於近年來斐濟人與印度人經濟發展差距日益懸殊，為了彌平兩大民族集團的貧富差距，內閣特別草擬了全方位的平權法案 (Affirmative Action)，試圖從政策面、法律面及預算面，給予原住民族更多的保障與資源，拉平其與印度人之發展差距。

政大原住民族研究中心於2006年拜會
多民族事務部 (Ministry of Multi-Ethnic Affairs) ▶
，與該部執行長 Apisalome TUDREU (左3)
及其秘書 (右2) 合影。(圖片為本刊提供)。



TABANA NI VOSA KEI NA ITOVO VAKAVITI

Development of The Institute of Fijian Language and Culture

斐濟語言與文化研究所沿革

フィジー言語文化研究所沿革

Sipiriano NEMANI

Acting Director, Institute of Fijian Language & Culture
Ministry of Fijian Affairs, Heritage & Provincial Development

斐濟事務、資產及省分發展部 斐濟語言與文化研究所 執行董事

陳穎柔 翻譯

Fijian traditions, customs and all that are encompassed herein have survived the period of contact with white traders and settlers, colonial era under the British Empire and post independence modernism and change. Their survival rested pivotally on its oral transmission from a generation to the next. Less was written by our forefathers for their lives were based on communalism, and their attachment to the land and sea which is significant to their sustenance and livelihood. In comparison to most Asiatic societies such as the Chinese, writing was far from a norm of a Fijian. In very rare cases, drawings have been found on caves on an island known as Vatulele [1]. But this does not depict fully the richness of Fijian cultural heritage and language which makes it so unique in the Pacific, being the crossroads of two major Pacific island groupings - Melanesia and Polynesia. Thus, the connectedness of our lingua franca and aspects of our cultures.

It was during our contact with missionaries, merchant traders, beachcombers and settlers that paved the way for some aspects of Fijian culture (and language) of the various vanua[2] to be documented

斐濟傳統、習俗及其中所有內涵歷經與白人商人和移民接觸的時代、大英帝國殖民時期、獨立後現代主義與轉變而存續下來；它們能存活下來主賴一代傳一代的口語傳承。我們的祖先很少為了生活書寫，他們過著財產共有的生活，而他們與土地和海洋的連結對於他們的糧食與生計具有重大意義。相較於絕大多數亞洲人社會（比如華人社會），書寫對斐濟族人而言並不是常態。在娃圖雷雷（註1）島上的洞穴非常罕見地發現圖畫，但這並不能完整說明斐濟文化遺產與語言的豐富性，斐濟文化遺產與語言在太平洋地區是獨一無二的；斐濟位處太平洋兩大島群（美拉尼西亞和玻里尼西亞）的交界，這造成斐濟通用語的關聯性與斐濟文化面向也呈現交界性。

在我們與宣教士、商人、海濱流浪者和移民接觸的過程中，為斐濟不同「瓦努阿」（註2）之文化與語言的一些面向被記錄下來鋪了路，這些東西已獲證



◀ 斐濟語言與文化研究所的銜牌，英語和斐濟語並列。
The signboard of the Institute of Fijian Language & Culture (TABANA NI VOSA KEI NA ITOVO VAKAVITI)。
(圖片為本刊提供)。

which has proved useful to eager linguists, anthropologists and historians who traverse the past to map out the reasons for behavioral attitudes of Fijians.

Since this era, there was no specific institution dedicated to the documentation and research of Fijian language and culture until 1974 when the Fijian Dictionary Project was established through the kind assistance of the famous American actor, Mr. Raymond Burr, and the American-Fijian Foundation[3]. The initiative was an offshoot of the 1971 Fijian Dictionary Conference held at the University of the South Pacific on the need to produce a monolingual dictionary for speakers of standard Fijian.

Initially, the project was independent however attached to the Prime Minister's Office before being transferred formally to the Ministry of Fijian Affairs in 1985. The project had been responsible solely for the compilation of the Monolingual Fijian Dictionary - Fijian words with Fijian definitions.

In 1986 at its meeting in the chiefly village of Somosomo in Taveuni, the Great Council of Chiefs and cabinet later endorsed that the Fijian Dictionary Project change its name to become the "Institute of Fijian Language & Culture". As such, the institution has expanded its status to inculcate the promotion, understanding, preservation and development of the indigenous culture.

實對熱切的語言學家、人類學家和歷史學家是有用處的，這些人踏查過去，好描繪出斐濟族人行為態度的成因。

從這個時期開始一直到1974年，沒有一個專門機構負責記錄並研究斐濟語言與文化；1974年，在美國名演員雷蒙·布爾和美國斐濟基金會(註3)的善心協助下成立了斐濟詞典計畫。此一計畫是從1971年的斐濟詞典會議衍生而來，該會議係基於有必要為標準斐濟語使用者編一本單語詞典而在南太平洋大學召開。

一開始，這是一個獨立計畫，但隸屬斐濟總理辦公室，之後在1985年正式轉移到斐濟人事務部旗下。該計畫只負責編纂斐濟單語詞典，也就是斐濟字詞用斐濟語解釋。

1986年，斐濟詞典計畫在塔妙妮島的首長村——梭摩梭摩召開會議，大酋長委員會和斐濟內閣在會中同意將斐濟詞典計畫更名為「斐濟語言與文化研究所」。職之是故，本所的地位擴大為持續從事提倡、瞭解、保存和發展斐濟原住民文化的工作。



In order to implement the above mandate, the Institute continues to develop a substantial archive of books and other printed material, audio and video records, images, and other resources on Fijian language and culture. It has continued with its documentation process, initiated through research in the field and in archives. Some of this information is disseminated through mediums such as the national Fijian newspapers, a half hour weekly radio programme on a Fijian radio station, magazines, and Fijian journals such the "Na Mata".

After 30 years in the making the Monolingual Fijian Dictionary is currently being printed, the Institute is preparing to launch also a publications programme with most works in the final stages of editing. These include a collection of Fijian legends, translated papers of old journals on Fijian society during the pre-colonial period and many more.

However, in fully executing its core functions, the Institute is immensely marred by the lack of funds and personnel, and personnel which has resulted in the prolongation of recording of important information such as visual records of mekes[4], installation ceremony of high chief, or audio recording of dialects. In many instances, the need to record these events is desperately urgent as there are fewer and fewer elders who possess the knowledge. If these opportunities are not seized upon and made use of,

為了實現上述委命，本所進一步發展一個囊括書籍及其它印刷品、影音記錄、影像以及其它關於斐濟語言與文化之資源的重要資料庫。本所始於田野與檔案研究的記錄過程仍在持續中；這些資料有一部分透過斐濟國營報紙、由斐濟一家廣播電台每週播出半小時的廣播節目、雜誌、斐濟文期刊（如Na Mata）等媒介來傳播。

編纂詞典三十年後，斐濟單語詞典現已進入印刷階段，而斐濟語言與文化研究所隨著大多數著作已進入編纂的最後階段，正準備展開一項出版品計畫，這些著作包括斐濟傳說集、有關前殖民時期斐濟社會的舊期刊論文之翻譯及其它。

然而，本所要完全執行其核心功能，卻遭遇資金和人員極度短缺，這已造成重要資料（如「梅克斯」（註4）、酋長按立典禮的錄影資料或方言錄音）之記錄進度延宕。在許多情況下，我們迫切需要記錄這些事件，因為擁有這些知識的耆老是愈來愈少了，如果不捉住這些機會、利用這些機會，機會將永遠喪失。

these will be lost forever.

It is the dream of the Institute that it be recognized as part of core activities of government and that it will attain its true status as a fully fledged institution in the not so distant future.

本所的梦想是，成為政府核心事務的一部分，並在不久的將來發展成一個完整的機構，取得應有的地位。



The author ►
本文作者
(圖片為本刊提供)

[1] An island off the Southern coast of the main island Viti Levu. It is renowned for the famous red prawns - live prawns but red in colour, as if it had been cooked.

註1：該島位於斐濟最大島——美地島的南方，以出產大紅蝦聞名，這種蝦子活的時候，顏色就是紅的，像是已經被煮熟了。

[2] Vanua necessitates the consolidation or grouping of various villages led by a high chief who is the sole ruler.

註2：「瓦努阿」指的是不同村落的結盟或集合，由一位總酋長領導，他是唯一的統治者。

[3] A non-profit organization fostering language, arts and culture. The institution is chaired by the American actor, Raymond Burr, at the time of the initial work on the Fijian dictionary.

註3：該基金會是培植語言、藝術與文化的非營利組織，該機構在斐濟字典初期工作時期的董事長是美國演員雷蒙·布爾。

[4] Traditional Fijian dance. Choreography, style and chanting vary greatly in various parts of Fiji.

註4：斐濟傳統舞蹈，其舞蹈編排、風格和吟唱在斐濟各地的變異性相當大。