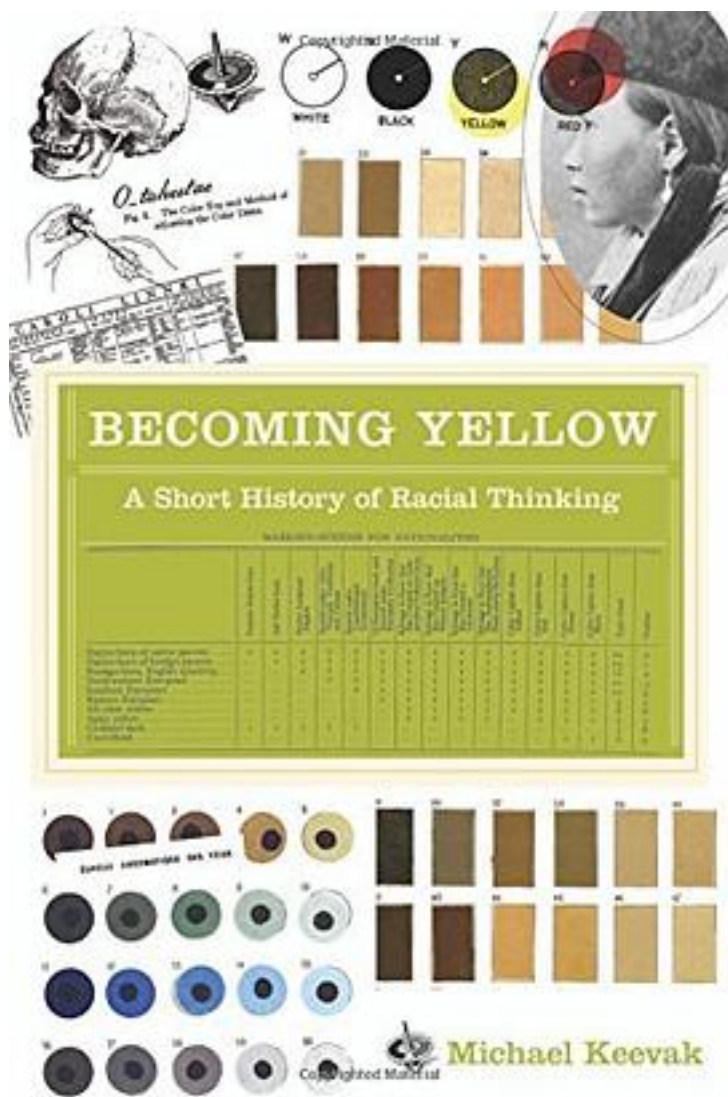


Becoming Yellow



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In their earliest encounters with Asia, Europeans almost uniformly characterized the people of China and Japan as white. This was a means of describing their wealth and sophistication, their willingness to trade with the West, and their presumed capacity to become Christianized. But by the end of the seventeenth century the category of whiteness was reserved for Europeans only. When and how did Asians become 'yellow' in the Western imagination? Looking at the history of racial thinking, "Becoming Yellow" explores the notion of yellowness and shows that this label originated not in early travel texts or objective descriptions, but in the eighteenth- and nineteenth-century scientific discourses on race. From the walls of an ancient Egyptian tomb, which depicted people of varying skin tones including yellow, to the phrase 'yellow peril' at the beginning of the twentieth century in Europe and America, Michael Keevak follows the development of perceptions about race and human difference. He indicates that the conceptual relationship between East Asians and yellow skin did not begin in Chinese culture or Western readings of East Asian cultural symbols, but in anthropological and medical records that described variations in skin color. Eighteenth-century taxonomers such as Carl Linnaeus, as well as Victorian scientists and early anthropologists, assigned colors to all racial groups, and once East Asians were lumped with members of the Mongolian race, they began to be considered yellow. Demonstrating how a racial distinction took root in Europe and traveled internationally, "Becoming Yellow" weaves together multiple narratives to tell the complex history of a problematic term.

作者介绍:

Michael Keevak is a professor in the Department of Foreign Languages at National Taiwan University. His books include "Sexual Shakespeare," "The Pretended Asian," and "The Story of a Stele".

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Chapter 1: Before They Were Yellow: East Asians in Early Travel and Missionary Reports
Chapter 2: Taxonomies of Yellow: Linnaeus, Blumenbach, and the Making of a “Mongolian” Race in the Eighteenth Century
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标签

人类学

种族主义

历史

社会学

英文版

英文原版

种族

歷史

评论

行文不太能吸引人，但内容很有学术价值

中国人和日本人是怎么变“黄”的。。

西方对东亚人的肤色认定自始至终都带着这某种道德评判，这一歧视性评判因物理人类学的发展而不断固化、成为一种”客观事实“而被普遍接受。而西方眼中低劣的黄色在中国被传统文化重新阐释，作为”炎黄子孙“、“”黄河“等一系列意象的延续，最后成为了中过民族认同的一部分得以长久保存。

篇幅不长，但是读到最后还挺累的……

如果有条件看下summary就够了，其中很多介绍古埃及壁画的虽然是比较原创的研究

，但是实在提不起兴致来仔细看。

非常有趣也有价值。但是缺少本土材料：东亚人怎样自认为是一体并且是黄种人也是值得探讨的议题。同样值得深入探讨的是人种意义上的yellow和Asian之间的联系，以及yellow怎样在西方和东亚之外的地区（比如印度）用来定义自己和他者。

主要讲“黄种人”、“蒙古人种”的概念在近代是如何被发明并且安在东亚（中日）之上的。作者的语言功底不错，史料相当扎实。如果最后一章关于中国、日本如何接受黄种人观念的部分能继续扩展一下，那就更好了。这本书读起来有《东方学》的感觉。

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书评

刊于《凤凰周刊》
谢霆锋唱的《黄种人》里，有这么两句歌词：“黄种人来到地上/挺起新的胸膛/黄种人走在路上/天下知我不一样”，很是激昂向上。对中国人而言，能被称为黄种人，确实是一件让人开心的事，因为在中国文化中，“黄色”不仅代表了黄帝、黄河、黄土地，更是被皇室垄...

从小我们耳熟能详，人分三种：白人、黑人，黄种人。我们就是黄种人。老师这么讲，书中这么说，甚至我现在还能记得起小学五年级《地理》课发的地图册中，三种人地理分布的样子。我们歌中不也这样唱吗？“……黑眼睛黑头发黄皮肤，永永远远是龙的传人……”这好像是确信无...

西方人對「黃色」的看法並非來自中國，也絕非是源遠流長的固定歷史概念，它比較是西方科學作為保護「白種人」所發展出來的一種技術性描述，也就是：「黃種人」這概念，源自於近代歷史變化過程中的種族偏見，這與我們自稱的炎黃子孫、黃河文明並無關係。這本書描述「黃種人」...

对这本书的期待来自于它的副标题“亚洲种族思维简史”，但是事实上这本书跟亚洲种

族的思维特性没有太多描写，更多的可称为是一本人类学作品。倒也大开眼界，所以对我来说，这本书还行，但是没到可以推广的地步。
第一点收获很有趣，原来我们中国人并不是一直被认为...

在看到这本书以前，我从来没有质疑过我自己是“黄种人”。即使，我对有色人种歧视非常痛恨，但是这种痛恨只是被浅薄地认为是“黑”与“白”之间的。
像我身边大多数中国人一样，我是完全接受自己是“黄种人”这样的说法的，以至于忽视掉“黄种人”与“黑种人”是没有两样的，都...

中国人属于黄种人,为什么有很多皮肤白皙嫩的男女?华夏历史为什么历来崇尚洁白与长大的外形? 换句话说，老祖宗到底是崇洋媚外一如今天崇尚混血妆、混血颜、网红脸，还是根本就是崇拜本民族的俊男美女外形？
回答这个问题之前，我们必须知道华夏的祖先及其上古时期世代通婚的古代...

人类起源何处仍无定论,目前较多认同的说法是起源于非洲。既然有共同的祖先,那么在最初,人的肤色绝不会是黑白黄这么分明,那肤色的变化就是后来的事。一个说法是,在人类走出非洲分布到地球各地后,由于纬度、海拔等地理上的原因造成气候、日照上的差异,从而带来了肤色上的区别。大...

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