

Astronomy of Taiwanese Austronesian People (台湾南島民族の天文学)

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I. Introduction

Chinese people largely migrated to Taiwan since the 17th century or so, and Taiwan is now considered to be a province of China, but there are Austronesian people also who are living there since long before Chinese migration. Taiwanese Austronesian People, called “Taiwan yuanzhumin” (台湾原住民, meaning Taiwanese Aborigines) in present Taiwan, has been living in Taiwan from ancient time and closely related to Austronesian people in the Insular Southeast Asia. There are ethnographic records made by Japanese ethnologists in the early 20th century, and some of them have been translated into Chinese. Certain astronomical knowledge is included in these records, and it is necessary to compare them with traditional astronomy in Insular Southeast Asia. The traditional astronomy in Insular Southeast Asia was much influenced by Indian astronomy and Islamic astronomy, but the astronomy of Taiwanese Austronesian People was not influenced by Indian astronomy and Islamic astronomy although there may be Chinese influence. As traditional culture is changing rapidly, we have to study historical records even if they have historical limitations.

II. Sources

The most fundamental records of the ethnological researches in the early 20th century are the *Banzoku Chōsa Hōkokusho* (蕃族調査報告書), 8 vols, (1913 – 1921) (edited by SAYAMA Yūkichi (佐山融吉)) (hereafter *BCH*) and the *Banzoku Kanshū Chōsa Hōkokusho* (蕃族慣習調査報告書), 5 vols (8 parts), (1915 – 1922) (hereafter *BKCH*). They are written in Japanese. Most of them can be seen in the National Diet Library Digital Collection (国立国会図書館デジタルコレクション), Japan, through internet.

These two series were translated into Chinese (hereafter *Ch-BCH* and *Ch-BKCH* respectively) by the Institute of Ethnology Academia Sinica (中央研究院民族学研究所),

Taipei. Their transliteration of Austronesian words is reliable, and I basically follow them.

According to *BKCH*, vol.1, p.1 (*Ch-BKCH*, vol.1, p.5), Taiwanese Austronesian people was usually classified in the early 20th century into *Tayal*, *Bunun*, *Tsou*, *Crisyen*, *Paiwan*, *Puyuma*, *Amis*, *Yami*, and Plains Aborigines (who are not discussed here), but the then (Japanese) Office of the Governor-General of Taiwan excluded *Crisyen* and *Puyuma*, because they are branches of *Paiwan*. The editor of *BKCH* also says that *Saisyat* should be added. So, *BKCH* classified into *Tayal*, *Saisyat*, *Bunun*, *Tsou*, *Paiwan*, *Amis*, *Yami*. *BCH* has a volume of *Sejiq* (or *Sediq*) (including *Truku*, which is treated as an independent people in *Ch-BCH*) also, which is a branch of *Tayal*, while *BKCH* describes pure *Tayal* excluding *Sejiq*. And also, both *BCH* and *BKCH* have descriptions of *Puyuma*.

The contents of *BCH* are as follows.

BCH, vol.1: *Amis* and *Puyuma*. (阿眉族、卑南族) (*Ch-BCH*: 阿美族、卑南族)

BCH, vol.2: *Amis*. (阿眉族) (*Ch-BCH*: 阿美族)

BCH, vol.3: *Tsou*. (曹族) (*Ch-BCH*: 鄒族)

BCH, vol.4: *Sejiq* (including *Truku*). (紗績族) (*Ch-BCH*: 賽德克族、太魯閣族)

BCH, vol.5: *Tayal*. (大么族) (*Ch-BCH*: 泰雅族)

BCH, vol.6: *Bunun*. (武崙族) (*Ch-BCH*: 布農族)

BCH, vol.7: *Tayal*. (大么族) (*Ch-BCH*: 泰雅族)

BCH, vol.8: *Paiwan* and *Saisyat*. (排灣族、獅設族) (*Ch-BCH*: 排灣族、賽夏族)

The contents of *BKCH* are as follows.

BKCH, vol.1: *Tayal*. (たいやる族) (*Ch-BKCH*: 泰雅族)

BKCH, vol.2: *Amis* and *Puyuma*. (あみす族、ぷゅま族) (*Ch-BKCH*: 阿美族、卑南族)

BKCH, vol.3: *Saisyat*. (さいせつと族) (*Ch-BKCH*: 賽夏族)

BKCH, vol.4: *Tsou*. (そう族) (*Ch-BKCH*: 鄒族)

BKCH, vol.5: *Paiwan*. (ぱいわぬ族) (*Ch-BKCH*: 排灣族)

(*BKCH*, vol.5 consists of parts 1, 3, 4 and 5. Part 2 has not been published.)

There are some other related Japanese records. One is the *Taiwan Banzoku-shi* (台湾蕃族志) of MORI Ushinosuke (森丑之助) (1917) (hereafter *TBs*), of which only vol.1 on *Tayal* has been published. The other is the *Taiwan Banzoku Kanshū Kenkyū* (台湾蕃族慣習研究) of Dr. OKAMATSU (岡松) (hereafter *TBkk*), 8 vols, (1921), which is a general description of Taiwanese Austronesian people.

In 1935, two monumental works were published. One is the *Taiwan Takasagozoku Keitō Shozoku no Kenkyū* (台湾高砂族系統所属の研究, The Formosan Native Tribes, A Genealogical and Classificatory Study, in Japanese) edited by the Institute of Ethnology,

Taihoku Imperial University (台北帝国大学、土俗・人種学研究室) (UTSUSHIKAWA Nenzō (移川子之藏), MIYAMOTO Nobuto (宮本延人) and MABUCHI Tōichi (馬淵東一)) (hereafter *TTKSK*). In the *TTKSK*, Taiwanese native people are classified into the following 9 divisions: *Atayal* (= *'Taya*), *Saisiat* (= *Saisyat*), *Bunun*, *Tsou*, *Rukai*, *Paiwan*, *Panapanayan* (= *Puyuma*), *Pangtsah* (= *Amis*) and *Yami*. This was a standard classification for sometime. The other is the *Gengo ni yoru Taiwan Takasagozoku Densetsu-shū* (原語による台湾高砂族伝説集, The Myths and Traditions of the Formosan Native Tribes, in the original languages with Japanese translation) edited by the Institute of Linguistics, Taihoku Imperial University (台北帝国大学、言語学研究室) (OGAWA Naoyoshi (小川尚義) and ASAI Erin (浅井恵倫)) (hereafter *GTTD*). Here, besides the legends of the above 9 people in the *TTKSK*, the legends of *Seedeq* (= *Sejiq*) (a branch of *'Taya*) and of *Kanakanabu* and *Saaroa* (branches of *Tsou*) are recorded. So, *GTTD* classifies the Taiwanese native people into the following 12 divisions: *Atayal*, *Seedeq*, *Saisyat*, *Bunun*, *Tsou*, *Kanakanabu*, *Saaroa*, *Rukai*, *Paiwan*, *Puyuma*, *Ami* (= *Amis*) and *Yami*. This work is the records of oral legends in phonetic signs recorded by linguists with notes for of each word in Japanese and Japanese translation and the summary of grammar of each language. So, this is an invaluable treasure.

There are papers on the calendar of Taiwanese Austronesian People, MABUCHI (1936) and UTSUSHIKAWA (1936).

There are also collected papers of OKADA Yuzuru (岡田譲) (1942), KANASEKI Takeo (金関丈夫) (1977), KANASEKI Takeo and KOKUBU Naoichi (国分直一) (1979), FURUNO Kiyoto (古野清人) (1972), MABUCHI Tōichi (1974) etc., and also a memoir of MIYAMOTO (1985), a conversazione of MIYAMOTO, SEGAWA (瀬川) and MABUCHI (1987) etc. on the ethnological and archaeological researches by Japanese researchers.

Certain information on calendars is mentioned in Hashimoto (1943) also. Hashimoto says that the researches on Taiwanese native people are published as the *TTKSK*, but their calendars are not mentioned there, and that a private communication with MIYAMOTO and a report of UTSUSHIKAWA are quoted there.

Later researches in Taiwan are mentioned in Tsen (1985, pp.319 – 336), and the calendars of *Yami*, *Bunun* and *'Taya* people are discussed there.

III. Calendars

The *TBkk*, vol.1, pp.71–75, gives a summary of the calendar of Taiwanese Austronesian people. In this section, I first summarize their calendar according to this work, and add related records in other works.

(A) Time:

According to *TBkk*, vol.1 (p.71), one day is first divided into daytime and nighttime according to sunrise and sunset. In daytime, time is known by the position of the sun, and in nighttime, by cock's crow. Some people use the position of stars at night. In rainy days, some people use bird's call. The *Amis* people divide daytime into 8 unequal parts according to the position of the sun.

The *BKCH*, vol.1 (pp.43-44) (*Ch-BKCH*, vol.1, p.34) also tells that *Tayal* people know time by the sun's position, cock's crow and bird's call. The *BKCH*, vol.3 (p.22) tells that *Saisyat* people also use the sun's position, cock's crow and bird's call.

The *BKCH*, vol.4 (p.24) (*Ch-BKCH*, vol.4, p.28) also tells that *Tsou* people know time by the sun's position, cock's crow and bird's call.

The *BKCH*, vol.2 (pp.64-65) (*Ch-BKCH*, vol.2, p.53) tells that *Amis* people know time the position of the sun and stars (Venus, Milky Way, and Pleiades). It also tells that daytime is divided into 8 parts according to the position of the sun.

(B) Day:

According to *TBkk*, vol.1 (p.71), one day is from morning, and number of days is counted by number of nights. Some people use knots of a rope to count number of days. The day of a month is not numbered. Some days are named by the lunar phase.

The *BKCH*, vol.1 (p.44) (*Ch-BKCH*, vol.1, pp.34-35) also tells that *Tayal* people use knots of a rope to count days. There is no name of the day of a month, and they just name some days according to the lunar phase. The *BKCH*, vol.3 (p.22) tells that *Saisyat* people count days, but there is no name of the day of a month. They also just name some days according to the lunar phase.

The *BKCH*, vol.4 (p.24) (*Ch-BKCH*, vol.4, pp.28-29) also tells that *Tsou* people also count days, sometimes by knots of a rope, but there is no name of the day of a month, and some days are named by the lunar phase.

(C) Month:

According to *TBkk*, vol.1 (pp.73-75), there are several variations about month. The Austronesian people in south Taiwan usually begins a month from the appearance of crescent moon, and know that there are 12 months in a year. Some people (*Bunun* and north *Amis*) have names of 12 months, while some people (*Tsou*) number the months, but some of them do not number the 11th month or 11th and 12th months. The south *Amis* people use stars to regulate 12 numbered months, and from the end of the 6th

month to the 7th month is the time to sow foxtail millet, and the 12th month is the time of the harvest of foxtail millet.

The *BKCH*, vol.1 (p.44) (*Ch-BKCH*, vol.1, p.35) also tells that *Tayal* people do not name months. The *BKCH*, vol.3 (p.22) tells that *Saisyat* people count months, but there is no name of months

The *BKCH*, vol.4 (pp.24-25) (*Ch-BKCH*, vol.4, p.29) tells that *Tsou* people number the month of a year from the 1st to the 10th, but the 11th (or 11th and 12th) are not numbered. The *BCH*, vol.3 (p.95) (*Ch-BCH*, vol.3, p.87) tells that *Tsou* people begins a month from the appearance of crescent moon.

The *BCH*, vol.2 (pp.270-271) (*Ch-BCH*, vol.2, p.241) tells that *Amis* people in the south-east coast begins a month from the appearance of crescent moon. *BKCH*, vol.2 (p.63) (*Ch-BKCH*, vol.2, p.52) says that north *Amis* people count 12 months. UTSUSHIKAWA (1936) reports that an elder of *Pangtsah* (= *Amis*) people told 19 names of lunar phase.

(D) Season:

According to *TBkk*, vol.1 (pp.72-73), one year is divided into two seasons (summer and winter). Seasons are known by several natural phenomena.

UTSUSHIKAWA (1936) tells that *Tayal*, *Sejik* and *Paiwan* people divide one year into 2 seasons, and *Pandtsah* (= *Amis*) people in the east plain divide one year into 4 seasons.

(E) Year:

According to *TBkk*, vol.1 (pp.71-72), Taiwanese Austronesian people know years by the cycle of cultivation. Some people (in south Taiwan) begins a year after the harvest of foxtail millet and rice (around the 5th – 6th months of Chinese luni-solar calendar), while some people (*Bunun* people, north *Amis* people) begins a year at the time of planting of foxtail millet (around 12th – 1st/2nd months of Chinese luni-solar calendar). (Then the former may be around June or so, and the latter may be Jan.-Feb. or so.) They do not name particular year.

The *BKCH*, vol.1 (pp.44-45) (*Ch-BKCH*, vol.1, p.35) tells that *Tayal* people know year by planting rice or millet.

The *BKCH*, vol.4 (p.25) (*Ch-BKCH*, vol.4, p.29) tells that *Tsou* people begin a year after the festival of the harvest of foxtail millet or rice. The *BCH*, vol.3 (p.95) (*Ch-BCH*, vol.3, p.87) also tells that *tsou* people count years by the festival of the harvest of foxtail millet.

The *BKCH*, vol.2 (pp.62-63) (*Ch-BKCH*, vol.2, p.52) tells that north *Amis* people begin one year from the planting of foxtail millet. The *BCH*, vol.2 (pp.270-271) (*Ch-BCH*, vol.2, p.241) tells that *Amis* people in the south-east coast use stars and moon to regulate calendar, and they begin a year after the harvest of foxtail millet.

The *BCH*, vol.8 (p.265) (*Ch-BCH*, vol.8, part 1, p.241) tells that *Paiwan* people divide a year into 5 parts, and begin a year after the festival of the harvest of taro.

(F) A calendar of *Bunun* people:

MABUCHI Tōichi (馬淵東一) (1936/1974) describes an interesting calendar of *Bunun* people. It is made of wooden board, and is read from left to right. Their one year has 12 months, each of which has name, and sometimes intercalary month is added as the 13th month. The calendar shows only the months when festivals are carried on, and a lozenge-shaped mark means one day of the festival. Their 1st month is around November, and is a month of the festival to begin cultivation. (See Fig.1, from MABUCHI (1974) with my handwritten notes.)

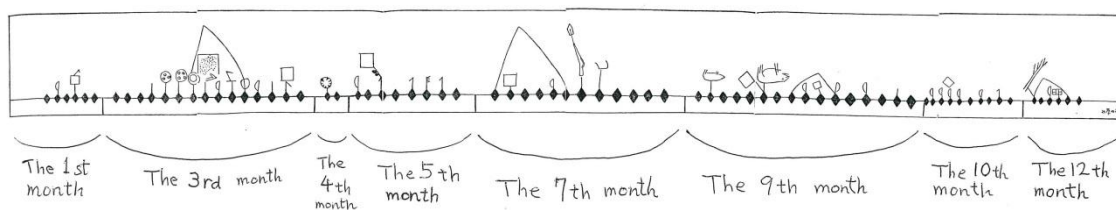


Fig.1. An wooden board calendar of *Bunun* people

There are some additional information on the calendar of *Bunun* people in Tsen (1985), pp.325 – 329. According to him, there are two boards of *Bunun* calendar in National Taiwan University, one of which was studied by MABUCHI.

(G) Calendrical knowledge of *Yami* people:

There are some interesting reports on the astronomical knowledge of *Yami* people, who are in the Orchid Island off the Southeast coast of Taiwan.

According to a report by MIYAMOTO Nobuto (宮本延人) (quoted in Hashimoto (1943), pp.23 – 24), *Yami* people counts the number of month between the season of fishing of flying fish (from May to July or so) to the next season of fishing. They know the Big Dipper, Venus, Sirius etc., but they are not used for calendar.

According to a report of UTSUSHIKAWA Nenozi (移川子之蔵) (quoted in Hashimoto (1943), pp.282 – 283), the number of month in a year of *Yami* people is said to be 10, 11,

12, 13, 14 etc., but actually a short year consists of 13 months, and a long year consists of 14 months. UTSUSHIKAWA (1936) gives more information.

Tsen (1985), pp.321 – 324 gives more detailed information about the calendar of *Yami* people. One year is divided into 3 seasons. A short year consists of 12 months, and a long year consists of 13 months, and the first month corresponds to June~July. One month begins from the appearance of crescent moon, and a month consists of 29 or 30 days, and each day of a month has name.

IV. Constellations

There are some constellations recognized by the Austronesian people in Taiwan.

The *Amis* people used a constellation called *fodo'*, which consists of 7 stars, to know time and season (See Fig. 2 (from *BKCH*, vol.2 (p.64)) and Fig. 3 (a) (from *BCH*, vol.2, p.266, fig.13)). The *BKCH*, vol.2 (p.64) (*Ch-BKCH*, vol.2, p.53) says that when *fodo'* is at the middle of the east horizon and zenith, it is around 10 PM, and when it is at the middle of the zenith and west horizon, it is nearly morning twilight, but strangely the season of this observation is not mentioned. The *BKCH* also mentions that when the Milky Way is in south-north direction, it is around 8 PM, and when the Milky Way is in east-west direction, it is nearly morning twilight. It also depends season, but the season of this observation is not given. The *BCH*, vol.2 (pp.270-271) (*Ch-BCH*, vol.2, p.241) tells that when *fodo'* appears in the east before morning dawn, it is the 1st month, and when *fodo'* sets in the west in the early morning, it is the 6th month. As the beginning of a year of Taiwanese Austronesian people is just after the harvest of foxtail millet (around June or so) or the time to sow foxtail millet (around Jan. ~ Feb. or so), and the beginning of a year of these south *Amis* people is after the harvest (*TBkk*, vol.1, p.75), we can suppose that *fodo'* is Peiades, and its heliacal rising around June or so was the beginning of their year.

The *BCH*, vol.2 (p.266, fig.13) (*Ch-BCH*, vol.2, p.245, fig.74) also mentions a constellation of *Amis* people (in the south-east coast) called *iwan* without description (See Fig. 3 (b) (from *BCH*, vol.2, p.266, fig.13).), but *Ch-BCH* has a caption “The first month Big Dipper” (正月北斗星) for the figures of *fodo'* and *iwan*. Does it mean that *iwan* is the Big Dipper ?

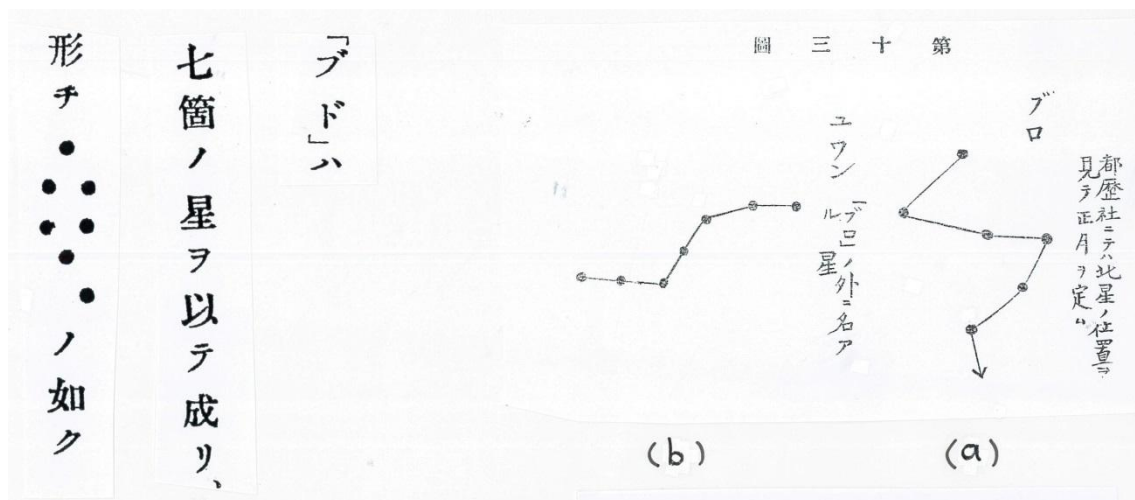


Fig.2, Constellation *fodo'*

Fig.3, Constellations (a) *fodo'* and (b) *iwan*

There are some other constellations recognized by Taiwanese Austronesian people. According to *TBs*, p.277, on *Tayal* people, the three stars are called “sāyan” (サーヤン), and it is the god of the way of weaving. Is it the three stars of Orion? Further research is needed.

According to *BKCH*, vol.4, p.24, (*Ch-BKCH*, vol.4, p.29), on *Tsou* people, a star called *toantuhu* sets to the west at the time of morning dawn in the 12th month. As their year begins after the harvest of foxtail millet, the 12th month may be around May or so. *Ch-BKCH* comments that it is the pole star, but it is astronomically impossible. However, if it is actually the Big Dipper, it may be possible. Further research is needed.

According to *BCH*, vol.6, p.188, (*Ch-BCH*, vol.6, p.167), on *Bunun* people, a star called *busulbintuqan* appears above a mountain at the time of the festival *minpinang* (festival of sowing foxtail millet). It is difficult to identify this star.

V. Legends of the Sun, Moon and Stars

(A) Legends of sun and moon:

The recently published *Ajia no Hoshi-Monogatari* (アジアの星物語, Stories of Stars in Asia, in Japanese) (Kaifu (2014)) mentions a story of the *Tayal* people in Taiwan (pp.190-191). It is as follows. Long time ago, there were two suns, and there was no distinction of day and night. Three young men with their children traveled to east to shoot one sun, and finally one child, who grown up to be a strong man, succeeded to shoot a sun. The shot sun became the moon, and its blood became stars.

The records of similar or related legends of *Tayal* people are found in *TBs*, pp.253-256, *BCH*, vol.5, p.306, 313, 316, 319, 327-328, 330, 334-335, 343-344, 346-347, 351, 356-357, 359, (*Ch-BCH*, vol.5, pp.280-281, 286, 288, 290-291, 293, 299-300, 302-303, 309-310, 311-312, 316, 320, 322), *BCH*, vol.7, pp.161-162, 167, 172, 177-178, 179, (*Ch-BCH*, vol.7, p.155, 159, 163, 168, 169), *BKCH*, vol.1, pp.32-33, (*Ch-BKCH*, vol.1, pp.25-26), etc.

The *Sejiq* people also have related legends of two suns (*BCH*, vol.4, part 1, p.80, 85, part 2, pp.102-103, 106-107, 115-116, 119) (*Ch-BCH*, vol.4, part 1, p.97, 101, part 2, p.95, 98, 104-105, 107) (*GTDD*, pp.566-568). The *Saisyat* people (*BCH*, vol.8, p.392, 400, 409, *BKCH*, vol.3, pp.7-8) (*Ch-BCH*, vol.8, part 2, p.43, 49, 55, *Ch-BKCH*, vol.3, p.9) also have similar legends. The *Kanakanabu* people also have a similar legend (*GTDD*, pp.729-732). The *Bunun* people also have legends of two suns (*BCH*, vol.6, pp.198-199, 206, 208, 223, 229-230, 246, 249-250) (*Ch-BCH*, vol.6, pp.175-176, 181, 182-183, 196, 200-201, 213-214, 216) (*GTDD*, pp.593-595, 653-656). The *Paiwan* people also have similar legends (*BCH*, vol.8, p.312, 328, 329, 332-333, 351, *BKCH*, vol.5, pt.1, pp.165-167) (*Ch-BCH*, vol.8, part 1, p.286, 297, 298, 301, 315, *Ch-BKCH*, vol.5, pt.1, pp.119-120). The *Rukai* people also have similar legends (*GTDD*, pp.382-383, 390-391).

There is a similar legend of *Paiwan* people that the heaven was low and there were two suns long time ago, but a pestle hit the heaven, and a sun fell down and the heaven became high, and the night was produced (*GTDD*, p.274).

There is also a legend of *Tayal* people that there was a sun only long time ago, and a half year was daytime and a half year was nighttime. The sun was shot, and then the daytime with sun and the nighttime with moon began to come alternately (*GTDD*, pp.41-44).

There is also another legend of *Tayal* people that there was only moon, and sun did not exist long time ago and the moon was shot, and the world became bright (*BCH*, vol.5, pp.299) (*Ch-BCH*, vol.5, p.275).

A similar legend of *Tsou* people is that the moon was brighter than the sun long time ago, and the moon was shot (*BCH*, vol.3, pp.169-170) (*Ch-BCH*, vol.3, pp.163-164).

A legend of *Sejiq* people is that there were two suns and two moons long time ago, and one sun and one moon were shot (*BCH*, vol.4, part 1, p.80, part 2, p.119) (*Ch-BCH*, vol.4, part 1, p.97, part 2, p.107) (*GTDD*, p.577).

There is a related legend of *Saaroa* people (*GTDD*, pp.705-706). There is another related legend of *Yami* people (*GTDD*, pp.776-777).

(B) Legends of stars:

There is a legend of *Tayal* people that a man and a woman became the morning star

and evening star (Venus) respectively (*BCH*, vol.5, pp.319-320) (*Ch-BCH*, vol.5, p.293).

There is a legend of *Amis* people that two brothers became the morning star and evening star (Venus) respectively (*BKCH*, vol.2, pp.65-66) (*Ch-BKCH*, vol.2, pp.53-54). There is also a legend of *Amis* people that brothers became stars [inamai (6 stars) and vulo²³ (6 stars), where vulo²³ is probably the Pleiades (*GTTD*, pp.432-440).

KANASEKI (1977, pp.5-7) reports a legend of the Scorpius of *Yami* people. At night, the top of Scorpius (β , δ , π , σ Sco) first appears, and this portion is called “*Moron no tatara*”, which means the ornament (*moron*), made of cock’s feather, at the stem of a boat (*tatara*) of ten-seater. The appears Antares(α Sco), and it is called “*Mebala mata no gagit*”, which means a red (*mebala*) eye (*mata*) of the heaven (*gagit*). When the whole Scorpius appears, it is considered to be their ten-seated boat (*Tinuliklan*). There are two brothers (*Mikuti*) at the stern of the boat (λ , υ Sco). They are rowing the boat, because a shark (*Minalokan*), which is a part of the Sagittarius, is chasing.

VI. Beliefs concerning heavenly phenomena:

According to *TBs* (pp.276-277), *Tayal* people believe that the solar and lunar eclipses and the appearance of comets are inauspicious. The frequent appearance of the halo of the moon is the omen of flood, and the rainbow is the bridge in the heaven made by the ancestors’ soul. *BKCH* (vol.1, pp.85-86) (*Ch-BKCH*, vol.1, p.61) also tells that *Tayal* people believe that the appearance of the halo of the sun and moon is inauspicious. The comet is an omen of epidemic. There are some beliefs regarding the approaching of the moon and star.

BKCH (vol.4, p.26) (*Ch-BKCH*, vol.4, p.30) tells that *Tsou* people believe that the solar eclipse is the death of the sun. and the lunar eclipse is the death of the moon, and they are omen of some important person’s death. And also, the comet is an omen of war, and meteors are arrows of stars which are shot by the god to catch crabs in a valley.

VII. Conclusion

The information of the astronomy of Taiwanese Austronesian people is fragmental, but it must be local original astronomy, and it must be compared with local astronomy in Insular Southeast Asia. I am trying to study the history of astronomy in Southeast Asia (Ôhashi (2016) etc.), and this paper is one of the attempts for further research.

References:

(Japanese reports:)

(*BCH*) *Banzoku Chōsa Hōkokusho* (蕃族調査報告書) edited by SAYAMA Yūkichi (佐山融吉), 8 vols., Taihoku (=Taipei), Rinji Taiwan Kyūkan Chōsa-kai (臨時台湾旧慣調査会) (vols.1-6) and Taiwan Sōtokufu Banzoku Chōsakai (台湾総督府蕃族調査会) (vols.7-8), 1913 – 1921.

(*BKCH*) *Banzoku Kanshū Chōsa Hōkokusho* (番族慣習調査報告書) edited by KOJIMA (小島), KŌNO (河野), YASUHARA (安原) and KOBAYASHI (小林), 5 vols. (8 parts), Taihoku (=Taipei), Rinji Taiwan Kyūkan Chōsa-kai (vols.1-4) and Taiwan Sōtokufu Banzoku Chōsakai (vol.5), 1915 – 1922.

(*TBs*) *Taiwan Banzoku-shi* (台湾蕃族志) of MORI Ushinosuke (森丑之助), Taihoku (=Taipei), Rinji Taiwan Kyūkan Chōsa-kai, 1917.

(*TBkk*) *Taiwan Banzoku Kanshū Kenkyū* (台湾蕃族慣習研究) of Dr. OKAMATSU (岡松), 8 vols., Taihoku (=Taipei), Taiwan Sōtokufu Banzoku Chōsakai, 1921.

(*TTKSK*) Institute of Ethnology, Taihoku Imperial University (台北帝国大学、土俗・人種学研究室): *Taiwan Takasagozoku Keitō Shozoku no Kenkyū* (台湾高砂族系統所属の研究, The Formosan Native Tribes, A Genealogical and Classificatory Study, in Japanese), 2 vols. and maps, Tokyo, Tōkō-shoin (刀江書院), 1935; reprinted: Tokyo, Gaifūsha (凱風社), 1988.

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(*Ch-BKCH*) *Fanzu Guanxi Diaocha Baogaoshu* (番族慣習調査報告書), 5 vols. (8 parts), Taipei, Institute of Ethnology Academia Sinica (中央研究院民族学研究所), 1996 – 2003.

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