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The Jiexiu Mazdaism Tower and Mazdaism in Shanxi Province
of Song, Yuan and Ming Periods

by Boqin JIANG (tr. On IKEDA)

In 1954, Chen Mingda conducted a study on the God-xian Tower (Xianshen-lou), an ancient construction in Jiexiu County, Shanxi Province. In 1997, a detailed survey was conducted by Jiang Boqin and Wan Yi of Zhongshan University under the direction of Ding Mingyi. The reproduction in this study of the inscription on an existing stele erected in 1674 along with this study was made possible with the assistance of the Shanxi Archaeology Institute, the Cultural Bureau and the Museum of Jiexiu County.

It is noted in the inscription that God-xian Tower (after 1532 it belonged to the Sanjiei Miao) was originally named Xianshen-lou. According to the study by Professor Ikeda On in 1965, God-xian is the god form of Mazdaism Baga. It is also recorded in the inscription that the temple was built as a tribute to God-xian for the commemoration of the triumph over Wang Ze of Beizhou Commandery by Wen Yanbo, the famous official in Northern Song Dynasty, whose hometown was Jiexiu.

The wooden bull heads of the ancient tower are the symbol of Verethragna, the god of victory of Mazdaism. Through the study of the tower and temple, we are convinced that Mazdaism worship activities, after they were spread throughout Shanxi Province by the Emperor in the early Northern Song Dynasty, were still

maintained throughout Yuan and early Ming Periods.

Austronesian in Taiwan from the Late Qing to Immediately after
the Japanese Reign and the Transfer Period of Administrations :

“The Submission” (婦順) seen in the Documents

by Gakuji KOBAYASHI

This manuscript analyzed how Austronesian in Heng-chun (恒春) of the southern end of Taiwan, did “submit” to the Qing dynasty and the Japanese Government General of Taiwan.

Paiwan, who used to be the strongest in Heng-chun even controlled the Han-people. However as the Han immigrants gradually increased the control of Paiwan decreased. I conjectured that the increase of the Han influence caused the head system of Paiwan to collapse.

The Qing dynasty carried out the “Kai-shan Fu-fan” (開山撫番) policy in and after 1875. Paiwan in Heng-chun was forced to submit to the Qing dynasty’s military power. The description in the document states that Paiwan would happily surrender to the Qing dynasty, but they did not. The conciliatory measure was that, under the condition of wearing their hair in queues, they would receive a salary in silver and clothing. The Qing dynasty was not able to control Paiwan at a private level and the Paiwan still continued to attack the Han-people.

Immediately after Japan reigned over Taiwan, the head of Paiwan surrendered voluntarily. In the document of submission, similar to above, it was written that Paiwan would surrender happily to Japan. This justified the reign of Japan. Although Japan arranged a conciliatory measure, similar to the Qing dynasty, Paiwan did not comply obediently. This is another reason why I think that the intervention of outside administrations caused the head system of Paiwan to collapse.

Even though Paiwan in Heng-chun did not comply with the