

ABORIGINES OF FORMOSA.

(Continued.)

The priestesses or witches of the Amias are reputed to excel in matters of divination. Their necromantic implements consist of different coloured beads, or slips of bamboo; these are thrown up in the air, and by regulating their descent and position after falling, the spirits are supposed to establish communication with the media, who interpret to lay inquirers information thus obtained. This mode is only adopted, however, when the matter in hand is comparatively trivial. On important occasions, when the whole tribe are interested, a selected priestess, accompanied by the chief, retires to some solitary cave or cliff, the resonant echoes of which point it out as the abode of a spirit. There the priestess, by contortions and gyrations, works herself up into a kind of ecstasy, during which she swoons, and in this latter state holds converse with her ethereal principal.

Towards South Cape, the Amias build houses like those of the Paiwans; farther north they dig a recess in the side of a steep hill, and make a front and roof of slabs of slate, of which the quantity in some places is unlimited.

Although cleanly in their persons, their habits and habitations are dirty and untidy, contrasting strongly, in this respect, with their neighbours.

The staple food is rice, barley, and fish. They eat pork and all kinds of game, but although rearing poultry for the market, they never eat any themselves. Buffaloes are also bred for work and sale. They have learnt how to make arrack, but are not inordinate drinkers, the liquor as a rule being used only on festive occasions.

In common with the other tribes, the Amias have suffered severely from smallpox. Another disease, prevalent among them, is an exfoliation of the cuticle, or scaly eruption (Ichthyosis?). This does not appear however to materially affect the general health of those afflicted.

Near Pilam on the East Coast, these people tattoo, probably in imitation of the Tipuns; but towards South Cape, the habit does not prevail.

The Amias are very hospitable, both towards each other and to strangers. They are of an obstinate or rather determined nature, a disposition which does not exist in their neighbours. Their great aim is to make themselves superior to those they call the aborigines. They recognise themselves as an alien race, and when alluded to, either by themselves or others, not even excepting Chinese, they are never termed 'Savages,' but always 'Amias.' This tribe is holding its own ground with settlers, and are increasing in numbers yearly. Although not fond of fighting, they are very brave on occasion, and are more humane than the Paiwans or Tipuns. They have never been 'head-hunters,' and even in the heat of an engagement would not decapitate a fallen foe; sometimes, if opportunity offers, they will even go the length of burying their dead enemies!

The Amias, although a distinct race, cannot in fact advance such palpable claims to be excluded from the list of aboriginals, as the

PE-PO-HOANS.

A most simple and inoffensive people, standing intermediate between the savages and Chinese settlers, the Pe-po-hoans speak the

language of either with equal facility. In their habits and manners, they incline more to the Chinese. They have no language of their own, and have for a long time past considered themselves Chinese subjects.

The aborigines state, that ages before Chinese rule was established in Formosa, Chinese and others, including 'white men,' carried on trade between this island and the West. During this time many sailors deserted their vessels, and ships were also frequently wrecked; both, runaways and those who survived shipwreck, intermarried with the aborigines, but their offspring, separating from their old homes, formed small communities of their own, which, gradually growing in strength, became independent. The appellative Pe-po-hoan, given to them by the Chinese, and meaning 'savages of the plains,' is the only term used in the South, even by the aboriginal tribes. Those few found in the extreme South have all come from more Northern parts. One Pe-po-hoan relates, that his grandfather and grandmother were natives of Calabar, and formed part of the crew of a large vessel commanded by 'white men,' which was wrecked on the East coast of Formosa. The crew were all massacred—for what reason is not said—except the two brothers, whose piteous appeals for mercy drew the attention of the Chief, to whom some of the exclamations appeared intelligible. Considering the men must be of a kindred race to his own, he gave them their lives, and they chose wives from among the aborigines, but their children joined the Pe-po-hoans. Nearly all this tribe of half castes are of small and slender build. They are demonstratively affectionate, especially so towards foreigners. Their simplicity is proverbial, as may be seen from the following anecdote:—Two Pe-po-hoans had together become the proud possessors of three dollars, but could not devise a means for dividing it equally. They sat down on the road, and each took a dollar,

but still there remained another. How to dispose of it fairly was a poser. At length a Chinaman came along, and they asked him to solve the problem, 'Oh that is very easy,' said the celestial. 'We will take one a-piece,' and he pocketed one coin and walked off, leaving the two Pe-po-hoans lost in amazement and delight at this ready solution of their difficulty.

The Pe-po-hoans have never been head-hunters, nor do they resort to arms, except for defensive purposes. They are such lovers of peace, that any one would rather leave his homestead and seek a new habitation, than bear daily squabbles and continued molestation. This desire for quiet is largely taken advantage of by unscrupulous settlers, who often possess themselves in this way of a ready-made farm.

On the mountain ranges which form the North-western boundaries of the Tipuns, are found the

DIARAMOCKS.

They are a fierce and intractable race, who disdain all intercourse with other tribes. They are without doubt cannibals, as the following well authenticated and historical anecdote shows:—When the celebrated Tokitok—whose Napoleonic ambition was to be something like monarch of all Formosa—was negotiating with the different tribes, and trying to form a confederation, he visited, among others, a chief of the Diaramocks, whom he invited to a conference to be held on the plain. The chief came, and was treated to the best of everything. In return, he invited Tokitok to visit the headquarters of the Diaramocks, and Tokitok went alone. He was well received, and introduced to the family, among whom he noticed a nice stout boy, the chief's third son. A little afterwards, to Tokitok's great horror, he saw the chief deliberately cut the boy's throat and proceed to disembowel him. He rushed out and asked the cause. The chief looked at him in surprise, and gave him to under-

stand, that he was not to be outdone in the materials of a feast; as Tokitok's people had treated their guest so well, the Diaramocks, in return, were bound to place on the table the best they could produce; adding that Tokitok would find the boy very palatable, as good eating even as a pig. Tokitok retired, and when unseen decamped with all possible speed, and he never again could be persuaded to visit the Diaramocks.

This tribe have no fire-arms, using merely the bow and spear. They wear a kilt and jacket, also sandals, all of linen and manufactured by themselves. Their complexion is very dark, almost black, and their hair hangs down behind, to the full extent of its growth. They kill their wives, or each other, on the slightest provocation, and are always lurking around the roads and bypaths, in wait for travellers, carrying off their victims and eating them.

These cannibals are a source of mortal terror to the Tipuns. Hence the aggregation of the latter in strongly stockaded villages. The Tipuns, assisted by Chinese soldiers, have made several attempts to penetrate their territory, but have each time been driven back. The base of the mountains is said to be a mass of loose shingle, which can only be passed by those having the light tread of these wild mountaineers, to the absence of which is attributed the failure of the warriors of the plains. Chinese soldiers strongly object to expeditions against these man-eaters, it being opposed to all their ideas of what is fitting, inasmuch as, should they fall or be captured, they would be located in a cannibal's stomach. Death, with wonted sepulture, would be quite a secondary consideration.

The Diaramocks may be a southern branch of the Tangos of the north, and it is highly probable that they are the true aboriginal inhabitants of Formosa. It is to be regretted, that their habits of keeping aloof from the neighbouring tribes, pre-

vents the acquisition of extended information respecting them.

BOTEL TOBAGO.

The little Island of Botel Tobago, is inhabited by people who are supposed to have originally been a colony of Amias, as their language and personal appearance is somewhat similar. On this island, pigs of a superior breed are kept by the islanders, who also rear a very diminutive species of fowl, closely resembling the pheasant. Goats are plentiful, and remarkable for their many-coloured coats. In warm weather the islanders wear a banana leaf; but when it becomes cold, they stitch together strips of bark, with which they clothe themselves. They object to outsiders settling amongst them. Chinese traders barter cloths and iron implements for pigs and goats. During the present year, the traders of a small junk tried to obtain a larger equivalent than usual, with the result that the natives boarded the junk at night, killed all (except one who swam away and hid himself till another junk appeared) and possessed themselves of the junk and cargo.

They call a goat kakri; which is sufficiently like the Portuguese term, to warrant the supposition, that goats were given to the islanders by early Portuguese navigators.

Chinese traders believe, that long ago Botel Tobago was a great resort of pirates, and think that much treasure is buried on the island.

RED-HAIRED SAVAGES.

There is said to be a tribe of red-haired savages, living among the central mountains, who use brass guns of their own manufacture. No authentic information has, however, been gained respecting them. The southern aborigines know nothing about them beyond hearsay.

Although each tribe possesses the distinctive traits described, yet there are many habits, customs, and dispositions, common to them all. They sing on all occasions, sometimes smart airs with words full of

verve. They also chant improvisations on any subject, with the greatest ease. The

following bit of music, is very popular among them :—

Slowly and with feeling.

Chorus *ff*

Al-lia	io	de	pa	—	ko	leef-de	pa	—	ko	pa-ko	leef.
Ah —	lee	—	van	—	ee-ro	—	van	—	—	—	—
Ah —	lee	—	van	—	oh-my	—	an	—	—	—	—
Sim —	ny	—	oh	—	sim-my	—	oh	—	—	—	—

ad lib.

With the exception of a very primitive kind of flageolet, they have no musical instruments. Their favourite dance is performed in a circle made up by all ages and sexes, who join crossed hands, and move round with a sort of polka mazurka step, to the time of a song in which all take part. The music is not unpleasant, but to foreign ears has a wailing mournful sound. They are generally fond of foreign music, but prefer that set in minor keys. One of the chiefs took a fancy to a lively Scotch reel, and after hearing it played several times, was heard whistling it off on his way home.

Before drinking any spirituous liquor, a few drops are sprinkled on the ground, and a formula repeated, asking the spirits to accept the offering. Crests of eagles' feathers are much valued; when a man has shot four eagles, he gives a feast, and is held in honour thereafter. Caves or cliffs, which give echoes, are supposed to be the abode of spirits and considered sacred ground.

Close consanguinity is a bar to marriage or intimacy. Rape, or indecent assaults, are severely punished; the relatives of the injured one being at liberty to kill the offender. A chief's authority is absolute and supreme. Rank is strictly hereditary; adopted children being jealously excluded from succeeding to power, although they can inherit property. The people are the virtual possessors of the soil they cultivate, but pay a tax in kind to the supreme chief, to whom all land of whatever kind is supposed to nominally belong. He apportions out unreclaimed ground to branches of families compelled to separate from the ancestral home, and all unclaimed property or the possessions of extinct families revert to him.

The Salic law prevails; still women are much esteemed, and hold an honoured place in the household; their advice is respected and often influences decisions.

If a man murders a member of the same tribe, his life is at the disposal of the victim's relatives. If the victim be-

longed to another tribe, the injured side must prove the offence, in which case the murderer has to be delivered up or damages paid, as the complainants may desire. If a settlement of the question in this way cannot be arrived at, both sides immediately go on the war path. After a few days' fighting, the casualties on both sides are counted, and those having the largest number of casualties consider themselves in the wrong, paying an indemnity. Bush fighting is the general mode of war, and their engagements are not very sanguinary. Generally all grown-up men possess a gun, but the bow and spear are also used, the arrow being said to be the most deadly weapon in the bush. The chief will cut down any of his warriors who may show signs of cowardice, but rarely finds it necessary to do so. As a general rule women or children are never molested, neither are houses fired, or property plundered; to kill each other being the sole purpose of the warriors. Sometimes, if the two contending tribes do not adjourn, young children are taken captive, but never considered slaves, and become part of the captor's family.

All are intelligent and inquisitive, willing and apt to learn. That the Chinese are aware of this is shown in the Formosa proverb 生番穿褲人走無路 (in the Taiwan patois: Chi hoan cheng koh, lang tsou bo loh), which may be freely translated as meaning that when savages take to wearing trousers, there is no opening left for a Chinaman. The government pays annually a number of teachers, who are supposed to open schools, but the majority employed are useless old fogies, destitute of the energy and tact necessary for the due performance of their duties. Fond of foreign pictures, the aborigines comprehend the scenes represented more readily than a Chinaman can, and the same may be said with regard to the comprehension of other novelties, such as guns or weapons of any kind.

The custom of head hunting, which still

prevails in certain parts, has the same signification, as scalp hunting among the American Indians. The head is first carried by the victor, and shown in all the villages of his tribe, as a signal of valour. Copious libations of water or arrack are poured through the mouth of the ghastly trophy, on to the ground. This is an offering to the manes of departed ancestors. Afterwards, among some tribes, it is placed over the entrance door, among others in a secret recess in the forest. Among some tribes it is customary to bury the head and to erect over it a square stone, different villages competing with each other in the possession of the largest number of such tablets.

Pulatsoo has already been mentioned as a sacred berry. It should have been termed a sacred bead. The Paivans are very reticent on this subject, as it forms the greatest mystery of their priestcraft. The beads or

balls are rather larger than a pea, and of various colours, red predominating. A string of pulatsoos holds the same place among the aborigines, as a crown with civilized nations, and is only possessed by the ruling family, being carefully guarded and handed down, as the symbol of supreme power. On occasions of what may be called national importance, these beads play a prominent part. The supreme chief takes a few, and either throws them into the sea, or secretly buries them in the ground; the priestesses are then called upon to ask the spirits to return the pulatsoos, and not until they are recovered, can the matter in hand be proceeded with. How the priestesses find the beads—for find them they must—is a mystery; sometimes years elapse before the witches declare, that the spirits have notified the date, on which the beads will be returned.

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VOLCANIC PHENOMENA IN KOKONOR AND MANCHURIA AND EARTHQUAKES IN CHIHLI AND FORMOSA.

(Supplementary to Paper in the last 'China Review' on Earthquakes in China.)

SEMESTRAL VOLCANIC ACTION AT THE SOURCE OF THE YELLOW RIVER.

The Yellow River has its source in the Sea of Constellations, which derives its name from the sheen of its numerous lakelets (above a hundred in number), when viewed from surrounding mountains. That marshy valley is about a thousand *li* in circumference, and is situated amidst mountains of eternal snow, the Byankara on the North and the Kiunlung on the South. It is a furnace-like paludal region; it enjoys no winter, no snow nor frost is ever known;

in summer the climate is blazing hot. Its inhabitants, Tibetans, derive subsistence from fish that abound in its pellucid waters. A lofty mountain, Latiasuchi (Lat. 35 N. Long. 195 E.) gives rise at its base to a small stream (Hoyüan) which enters lake Chaling (200 *li* in circumference) and which with an adjacent lake to the east, Yoling, drains the alpine-walled hollow; thence its waters wend their way to become 'China's Sorrows,' that unruly vagrant turbid stream, the Yang-tsz.

Near the Hoyüan is the Hoyüan Preci-