

his mother, and he killed his uncle. Perhaps he did.

His descendants held on to their heritage, without however distinguishing themselves very much, till the Mongols came, when they made a good stand. But they had to

give way and the butchering was fearful. The last Chief but one, T'ch-wang, died of a broken heart; and his younger brother and successor surrendered next year to the Mongols. Thus perished the State of Hia (1227 A.D.)

JOHN CHALMERS.

ABORIGINES OF FORMOSA.

The Paiwans do not celebrate a new year but have great festivities when the harvests are over. Different tribes also invite each other to the feasts, and when a chief marries, or after there has been a very successful fishing or hunting expedition, and in fact on all special occasions of rejoicing, there is a general gathering and great merriment.

The domesticated animals are bullocks, water buffaloes, pigs, dogs, and cats. As far as is known, the principal wild animals are pigs, deer of several kinds, including the small barking species, leopards, bears, monkeys, goats, badgers, and polecats; also, near the sea, grey otters and seals are sometimes caught. The woods abound, with pheasants of the silver (Swinchhoe) and common brown varieties, a bird which may be called a partridge (so closely does it resemble one), wild turkey, and pigeon. The animals principally hunted are deer, goat, and wild boar. The natives do not think birds worth shooting. Monkeys are allowed unharmed, the aborigines having a suspicion that there is some affinity between them and human beings, hence their name *patsouanes*, or 'the moving people.'

Catamarans are the only kind of sea craft used, and the fishermen never go far from the shore. They fish both by line and nets, the former is baited in a similar manner to the Chinese, while of the latter they have a great variety, that most used being a circular net, about four fathoms in diameter

weighted rounded the edge with lead. This they gather up from the centre and throw with amazing dexterity, the net spreading out in its descent, and falling fully extended.

Of geography they know absolutely nothing. Europeans are supposed to live in ships. Of astronomy they know as little, never troubling themselves about it. For earthquakes, which are common, no cause is alleged, nor can they explain the phenomena of wind, rain, thunder, or lightning.

The Paiwans were the people the Dutch first came in contact with. If traditions are to be credited, there was only one battle fought between them. In this fight the savages trusted entirely to supernatural help, and consequently got worsted. The Dutch, on first landing, made friendly advances which were repelled, whereupon they marched in force against the nearest city. The savages held a council of war, when two chiefs elected to defend the city alone; believing that the holding in their mouths of the sacred berry *pulatsóo*, would cause the missiles of the invaders to turn aside, leaving the defenders uninjured. The Dutch advanced, the chiefs were slain, and the city easily taken, after nothing more than desultory fighting occurred. The newcomers as a rule tried to cultivate friendly relations. Besides this, being few, they did not try to occupy ground distant from the coast, and so their advent was not regarded as being of much importance.

When Koxinga expelled the Dutch, he turned his attention to the savages, whom he worsted in several engagements, behaving in a cruel manner to those who fell into his hands, and from that time dates the deadly enmity towards Chinese, which exists to this day.

THE CAVIANGANS.

Beyond the northern borders of the Paiwans, there lives a singular tribe, the Caviangans. They have their habitations in some spot on the range of mountains, culminating northwards in the peak known as Ban-cum-sing. The Caviangans are by all accounts as wild as the region where they dwell. Like most mountaineers, they are very superstitious, and believe that the high mountains are inhabited by the spirits of departed heroes. When a celebrated chieftain dies, great preparations are made for his reception. 'The hosts of ghostly heroes whirl to-and-fro, hurrying, in the eagerness of their greeting, like the rush of a mighty tempest; with cries of welcome the new name is called aloud, and the trembling savage, as he cowers in the bush, thus learns what great chief is departed.' Sometimes a lonely Caviangan, threading his tortuous way through the mountains, shrinks within himself in terror, as invisible hunters, encouraging their wild hounds with weird shouts, sweep along in swift pursuit of the panting deer.

Very particular too they say these spirits are. Only at a certain time can a Caviangan go to the spring for water. Due time must be given for the Caviangans (spirits) to draw theirs, otherwise the water will become muddy or the spring dry up. When walking on the mountains they must keep tapping the ground with a stick, to give warning of their approach, and time for the spirit to resume invisibility, else great sickness or trouble is sure to befall the trespasser.

The Caviangans live in houses half dug and half built. They are not scrupulously clean in their persons, and know no other

clothing than the skins of wild animals. They report the mountains as formed of columnar basalt, covered with a prickly scrub, and state that the summits of some of the highest have never been reached. Sometimes they wander down to the lower roads where Chinese pass, but as yet none of the latter have ever visited the aboriginal abodes. Their dialect closely resembles that of the Paiwans, and their numerals are nearly the same. The product of the chase is their principal source of food; they are quiet, and inoffensive, the bleak cold mountains forming a sufficient protection against the turbulent tribes of the low lands.

The territory of the Paiwans includes a great extent of dangerous sea coast; thus they have come more in contact with foreigners generally, who have given them a character for ferocity, which from an outsider's point of view is not perhaps undeserved. However the legends of old-time shipwrecks, and encounters between the aborigines and foreigners, will be dealt with further on in a general review, after the particularities of each tribe have been discussed. Although from the causes stated the Paiwans are better known, yet the principal and most powerful tribe in southern Formosa are the

TIPUNS.

This people claim to have come from some other country, hundreds of years ago, settling where they are now, on the great plain, inland from Pi-lam (marked on charts of Formosa 'Double Peak'). As has been already stated, they conquered the lowland aborigines, and ruled over the whole South of Formosa; but at the present day this is a tradition and no more.

The Tipuns are of a smaller stature than the Paiwans, have softer features, are inclined to be fleshy and more rounded off, their general features being less sharp and angular than those of their neighbours. Their complexion is the same, and they keep their hair cut short in front, and somewhat longer at the back.

The Paiwans and Tipuns have so merged into each other, each adopting his neighbour's most useful traits, that the original manners and customs of the Tipuns are now nearly lost. A few distinctions still remain however. The chiefs of the Tipuns and their families are tattooed, principally around the wrists, and on the back of the hands and fingers. The pattern resembles lace work, the colours being red and blue. To be tattooed is a mark of gentle blood, as the practice is strictly prohibited to the commonalty. When a man marries, he becomes part of his wife's family, thus reversing the rule which prevails among the Paiwans. The dead are buried inside their houses. Instead of the two aprons, they wear a large waist-cloth, and adorn themselves with berries and beads; but they also have silver earrings and bracelets.

As a race, the Tipuns are agricultural, hunting and fishing holding a second place. They cluster in stockaded villages, each under a chief, and have one rather large city where the supreme ruler, whose hereditary name is Takitok, resides. The women attend more to indoor work, and occupy their time with the preparation of food and weaving, while the men work in the fields, or occasionally go hunting and fishing. The dwelling houses are similar to those of the Paiwans, and the animals, wild and domesticated, the same. They are skilled in the preparation of deer skin, which they make into buff, and wear in winter. Among them may be found expert blacksmiths, and they forge their own guns and agricultural implements. Their year counts about eleven months; how they manage to keep up with the seasons, however, is a query, and there is but one harvest in each year. They keep account of age.

The Chinese authorities have always found them amenable and law-abiding. They are still headhunters, although the custom has fallen greatly in disuse. The skulls are hung round the entrance door. Like the Paiwans, they drink arrack, smoke tobacco,

and chew betel-nut. The finger nails are coloured red with the juice of a flower, and the teeth are kept black by chewing a species of vine.

Many Chinese have settled among them, and their territory is in a high state of cultivation. Rice, wheat, sweet potatoes, taro, and sugar cane are extensively planted; but they export very little, there being no available market within a suitable distance. On the plains deer can be seen like flocks of sheep, and herds of wild buffalo defy capturing alive; so they are shot down for their hides, which are sold to the Chinese trading junks that sometimes call at Pilam. A demand has also been springing up for deer and buffalo horns, and some junk loads have been taken away.

This tribe are as affable towards a stranger properly introduced, as the Paiwans, and vie with each other in showing hospitality. Inter-marriage between them and Chinese settlers is common, and the two races have got on better together here, than anywhere else in Formosa. They may be called a semi-civilized people, and appear to have been so on their first arrival in Formosa, remaining homogeneous under all circumstances, while the other tribes are continually splitting and changing. A reference to the table of dialects, which will be given in the conclusion of this paper, shows their numerals to be the same as those of the Paiwans, but that otherwise the language is different. These numerals however were not those originally used by them, but were adopted from the Paiwans; this would seem to show that the present numerals were found more convenient than their own, which thus fell into disuse, and are now lost.

It may safely be predicted, that in another fifty years it will be hard to recognise the Tipuns as aborigines, so surely will they have imitated and copied Chinese ways; but their name, of which they are very proud, will be retained.

This race has never lost ground, they

sturdily hold their own with settlers. If a Chinese man or woman marries one of the opposite sex of the Tipuns, the offspring are certain to become attached to the Tipun parent, and never consider themselves Chinese; so this tribe actually absorb Chinese, and they are increasing numerically, while the Paiwans and others are gradually diminishing.

Next in importance to the Tipuns and Paiwans come the

AMIAS.

A most interesting people. By Chinese and other outsiders they are classed among the aborigines, but the true aboriginal tribes look on them as foreigners; yet they must have been a local tribe in Formosa hundreds of years ago.

The Amias believe that in the beginning a being planted a staff, which as it grew became a bamboo; from the bamboo sprouted two shoots, which in due time developed into two beings male and female. Their offspring multiplied and occupied Kouasain, near Pilam, which to this day is regarded as the principal city and the home of the supreme Chiefs. Besides the large community at Kouasain, they occupy numerous other villages, situated at different points on the East coast down to South Cape. While the villages of the Tipuns and Paiwans are all somewhat removed from the sea, the Amias try to get as close to it as possible, devoting to fishing and agricultured work most of their time and only on rare occasions going hunting.

The traditions of the aborigines have it, that the ancestors of the Amias were the crew of a large vessel wrecked on the coast, who were given their lives and allowed to intermarry with the natives, on the understanding that they and their posterity were for ever to consider themselves an alien race, subservient to the true aborigines, and although the Pilam Amias are too strong now to hold themselves at the bidding of Chiefs of other tribes, yet a fiction of suzerainty and subjugation still prevails,

the Amias never considering themselves entitled to rank socially on terms of equality with the other savages. At all festive gatherings where tribes are mixed, Amias must wait until the others are served, and they sit at a separate table.

This tribe differ in personal appearance greatly from their neighbours, being hirsute, very tall, with hard muscular limbs and knotty joints. The eyebrows are prominent, and the eyes large and bright, the glassy glare common to their neighbours being absent. The jaws are long, the chin square and massive, the mouth large, and the nose prominent. The head is of the average size, with straight black hair. The limbs are larger in proportion to the body, than with the other tribes, which may perhaps account for their great strength and agility on land or on water.

In their manners and customs, they differ in many interesting respects from the other tribes. *They alone hold a new year*, celebrating it at the end of their autumn harvest, when they drink, dance and make merry, in quite a civilized way. Being economically inclined, they take advantage of the festivities to celebrate most of their marriages, which are real love matches, without coercion on either side. The ceremony takes the form of a public declaration that the couple have become man and wife. Marriage obligations are treated lightly, divorces being frequent; infidelity is also common, and is not considered a very heinous sin. However, when they reach mature age, they generally become more settled, and disputes are less frequent. Such being the looseness of wedded life, it follows that no stigma attaches to the offspring of divorced parents, who consult their own inclination in the choice of a home. After marriage, the husband becomes a member of his wife's family.

They believe in a supreme deity named Maratoo, and duly worship him. He is supposed, to dwell beyond the earth.

They implore his aid in difficulties, their priestesses acting as intercessors and expositors of his will. Near South Cape, distance has apparently obliterated this belief, for there they have adopted the spirit worship of the Paiwans.

The Amias firmly believe in an after state, under conditions regulated by one's actions in this life. Their belief in a purgatory is indubitable, but they hold it to be more of environment, than a place, the spirits being doomed, in expiation for certain sins, to roam through the air, and in this state are supposed to be peculiarly malignant, wherefore it behoves all to propitiate and avoid them as much as possible.

Among the Amias, when a child is born, it is immediately plunged into a tub of cold water, and this process is continued daily for some time; afterwards it is taken to the nearest river or inlet, and thrown in, where it is allowed to struggle for some time. The children, by this means, become expert swimmers and divers at a very early age.

Another peculiar custom is that of all the young unmarried men having a kind of club house on the outskirts of the village, where they indulge in drinking bouts, and generally spend their leisure time; the idea is to prevent the minds of the very young and tender from being corrupted.

This tribe explain the phenomena of thunder and lightning, as the result of a fight between two spirits, Kakring and Kalapiet, husband and wife. The former considers domestic arrangements unsatisfactory, and commences to kick the furniture about and the noise he makes is heard as thunder. His wife, finding words insufficient for defence and retaliation, uncovers herself, whereby she causes lightning. To uncover is considered by an Amia female a sign of the utmost degree of scorn and contempt. Wind and rain are thought to be under the control of spirits; but in what way they cannot explain. Earthquakes

they account for as being caused by a pig scratching itself against an iron bar stuck into the earth. The sun, moon and stars, they say, were made by two spirits, Dgagha and Barrtsing. The earth is supposed to be flat, the sun going under it at night.

Although they have no clear idea of a creation, they have legends of a people under or within the earth, and a vague idea of lands and peoples, where intercourse is carried on by means other than vocal language. This is the only trace in South Formosa, of any original idea of writing. Some state that the principal Chief had manuscripts or books in his possession; but he has denied this to several Chinese. Still the denial might have been caused by a fear, that the inquirers might wish to deprive him of them. Europeans are believed to dwell in ships, at some place beyond the great sea.

Their old men look hail and hearty, some attaining to 90 or even 100 years; thus exceeding the greatest age among the Paiwans, namely 60 or 70. The dead are clothed in their ordinary garments with all ornaments attached, and then sewn up in a buffalo skin, and buried facing the west. Graves are dug in waste lands and are not preserved; in a few years the site is forgotten. Their burial ceremonial is peculiar. After the grave has been filled up and a small slab of wood erected, each man, as he moves away, flings a handful of earth at the wood, and spits on it, repeating a formula to the effect that the deceased must be contented, and stay where he may have gone to; that during his declining years, he had been well treated regardless of the trouble; so he must not think of returning; particularly he must understand that, if he does return, the spitting and stoning just performed is a sample of what his reception will be. When the funeral party returns to the village, the relatives of the deceased give a feast, and the whole ceremony is considered at an end.

G. TAYLOR.

(To be continued).