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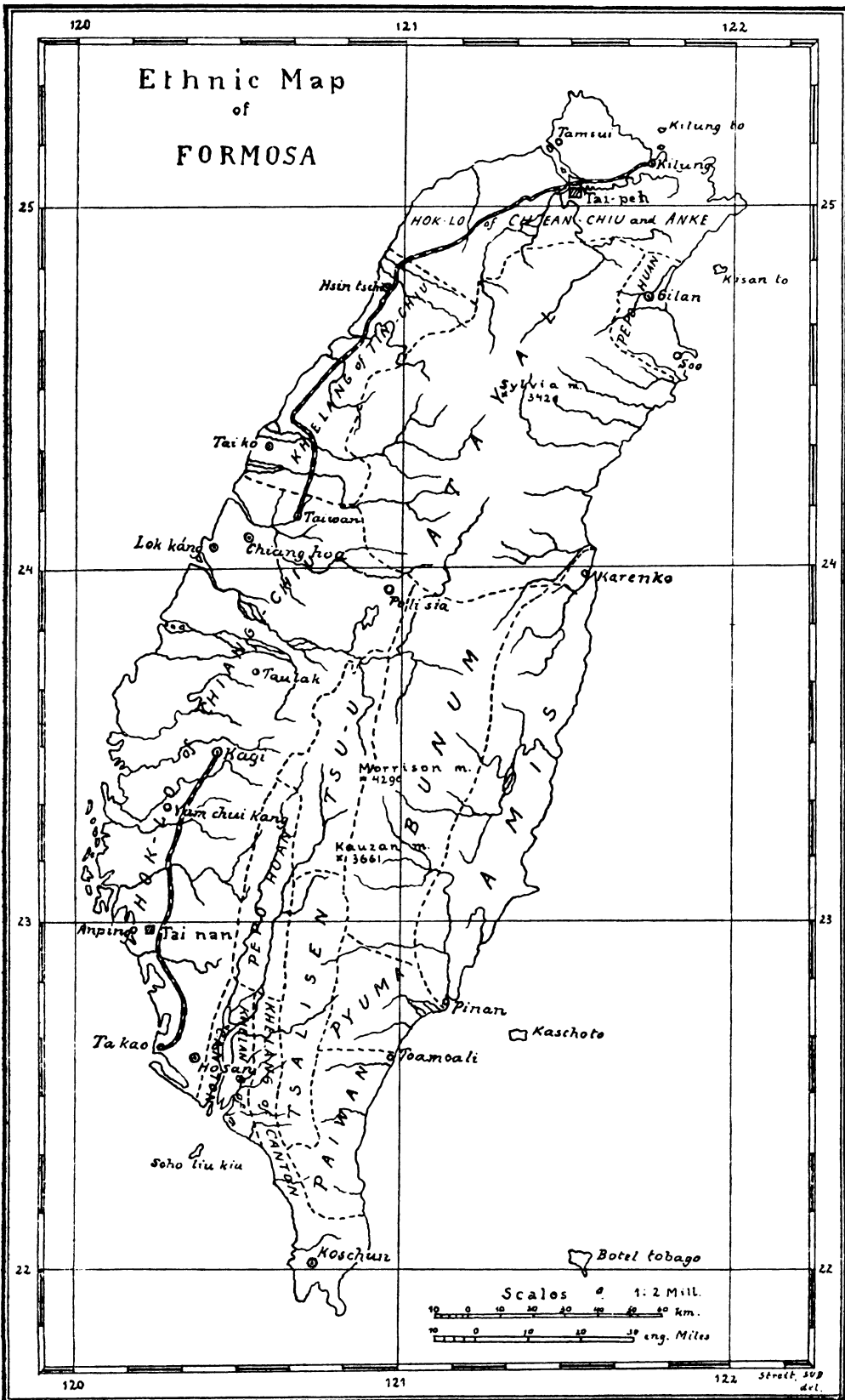
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The Aboriginal Inhabitants of Formosa.

(With map.)

By Father JOSÉ M. ALVAREZ, O. P., Tokushima (Shikoku-Japan).

Introductory Note.

Formosa is still almost unknown to scientist. It is one of the great islands which are situated to the southeast of the vast Chinese empire (now republic), and it is separated from the mainland by the Strait of Formosa, also called Channel of Formosa. In the centre of the latter, about 25 sea-miles away from Formosa and from the shores of China, are the poor islands named "islas Pescadoras" (fisher islands), which, on account of their important strategical position have on several occasions been coveted by powerful foreign nations.

Formosa is of great importance not only for its fertile soil, but also because of the enormous mass of anthropological and ethnological material still unveiled there and not yet systematically utilized by students.

The island is about 264 miles in length and 80 miles in breadth. The total area of Formosa thus amounts to 14,000 square miles, embracing the sinuosities and entangled foldings formed by the numerous and elevated mountains of the high ranges, some of which, as for instance Mount Sylvia and Mount Morrison, rise to twelve and thirteen thousand feet above the level of the sea.

According to the official census of 1919, the population of the island was 3,341,217, the greater part of them living in the western plains, which comprise about the third part of the whole surface of the island.

Its climate, changeable and rather hot, is however, healthy owing to the South-Western Monsoon that blows continually from May to September, and the North-Eastern Monsoon, from November to April. To this extremely favourable circumstance may be added the benign influence of the sea-current called *Kuroshimo*, which rushes along the shores of the island. The climate is moist owing to the exuberant vegetation of the vast virgin forests and the pathless wildernesses. The island is not unhealthy; nevertheless, there occur very frequently cases of malarial fever, to which one is exposed especially during the summer.

The Channel of Formosa is famous for its rough waters, being attacked by violent typhoons every year. The many disasters that have occurred on the coast of the island strike terror into the sea-faring people, who have to sail in that always agitated and violent sea of the extreme Orient.

There are no active volcances, though some of the mountains seem to offer signs of craters now extinguished, such as Mount *Taitum*, in the northern section, in the district named *Kagi*. Then also, in Central Formosa and in the southern part, is found the small but yet smoking crater called *Rigyo*

by the Japanese. Proofs of the volcanic soil of Formosa are, we believe, the numerous hot springs of high temperature, the sulphurous springs in the north, and, lastly, the frequent earthquakes.

The soil of the island is most fertile. Rice can be cultivated everywhere, tea in the northern section, sugar-cane especially in the centre and the south, and in the mountains, grows the famous camphor-tree, which yields valuable profit. As far as this natural product is concerned, Formosa is considered to be the richest emporium in existence.

The history of Formosa, as commonly known by Western historians, seems to commence in the XVIth century. It was then that first appeared the name "Formosa", which is undoubtedly of Portuguese origin. Yet no evidence can be found in Portuguese history that this name was first applied by Portuguese to the island. The same may be said with respect to the discoverer who first saw the shores of Formosa. Nor do we know, whether the motive by which that navigator was compelled to land on those far shores to which he gave a name so much in accord with the real beauty of the island was fatal or purposive.

Among the peoples of the Far East, the Chinese and Japanese have for many centuries known the island, as in their respective histories are preserved names, such as *Piisaye*, *Pak-kando* and *Taiwan*¹. The latter appellation first appeared in the XVIth century, and it is still in use among the Chinese and Japanese. The latter of course had already known the island under the name *Takasago*, "a place most beautiful and famous in Japan", according to a Japanese author. *Taikosama*, who in 1592 sent an expedition with the object of subjecting the island to his empire, called it *Takasago*, viz., "Kingdom of the great mountains". This took place long before the arrival of Europeans at Formosa. These possessed the island for a short time only; the Spaniards occupied the northern part from 1626 to 1641, while the Dutch, first established in the south and afterwards possessing the whole eastern section from 1624 to 1661, were expelled by the wild *Koxinka*, or *Ti-kok-sieng*. From now on Formosa formed an independent kingdom under the name of *Tong-to*, or *Tong-lieng*, viz., "Oriental Metropolis". Here reference is surely made to its geographical position with respect to that of China.

In 1683, *Kochuan*, a grandson of *Koxinga*, was obliged to cede the sceptre he had inherited from his grandfather, to the Tartaric dynasty. The latter then usurped the power in the Celestial Empire, and Formosa, united with China, since that time became a mere colony of the same. This state of affairs was prolonged until the last war, in 1895, when the Japanese annexed the

¹ *Taiwan*, according to the Chinese characters in use at present, means: "bay of earthy cover", or "high bay", though one can see no relation between this denomination and the object to which it is applied, a fact altogether contrary to Chinese custom of namegiving. It is to be presumed that the tribe called *Paiwan*, in whose territory the first Chinese invaders had established themselves, might have given origin to that name; or, that the word *Pairan*, the nickname applied by the Formosan aboriginal inhabitants to the Chinese, induced the latter to call the island by this name. The Chinese dialect of Formosa locks the *R*, and the interchange of *P* and *T*, in order to soften the pronunciation, make that supposition very probable.

island. At present they continue with pride to be the lords of beautiful Formosa.

1. Inhabitants: Japanese, Chinese and Primitive Tribes.

The races who share among themselves the whole of the hilly parts and plains of Formosa are three in number:

(I) The Japanese, new-comers, intruders, yet the masters of the island to-day, number about a hundred thousand souls.

(II) The Chinese, owners of the island for more than two centuries, constitute the main part of its population. They call themselves *hok-lo*², viz., "good" "plain", and this name is applied also to the Chinese born and brought up in the "Prefecturas" of *Chiang-chin*, *Choan-chin* and *Anke*, in southern Fokien. They number more than two millions. They call *Khe-lang* their neighbours, who proceed from Canton and the "Sub-Prefecturas" of *Chiau-an* and *Tin-chiu*, likewise situated in Fokien, where their ancestors are still living and their brothers well known under the name of *Hak-kas*. The terrible civil war that followed the downfall of the Ming Dynasty in China compelled most of the partisans of the Mings to leave their native soil. The *Hak-kas*, who had suffered most from persecutions, crossed the strait and established themselves in Formosa. At present they constitute the third part of the population of the island. They number about 800,000 souls.

(III) Finally, there are the genuine aborigines, who were masters of the island for many centuries before the Chinese and Japanese made their way from their native countries and reached Formosa. They are divided into two classes, viz., *Pepo-huan* and *Che-huan*. The former once occupied the vast plains which at present are inhabited by the Chinese invaders. Subdued by them, the tribes now called *Pepo-huan* in time adopted not only Chinese fashions, but also the Chinese language. Several northern branches still retain their mother-tongue, the old customs, manners and traditions. But their number is very limited to-day. They are named *Che-huan*, viz., "savages" by the Chinese. They are hillmen, with their own peculiar language, and number about 121,500 souls, according to the official report of December, 1910.

The aborigines of Formosa are, we think of Malayan origin. They constitute seven groups, with the following names: *Atayal*, *Bunum*, *Tsu-u*, *Tsalisen*, *Pyuma*, *Amis* and *Paiwan*. They represent a racial unity from the anthropological and ethnological as well as linguistic points of view. Physical differences exist only between the *Atayal* and the *Bunum*, and between these and the *Paiwan*.

² This name is applied by the *Khe-lang* to other Chinese of Formosa. It seems to take its origin from the fact that when the *Hak-kas*, persecuted everywhere in the Celestial Empire, arrived at the South of Fokien, they were welcomed there. Henceforth they appear under the name of "thankfulness" that had been given to them by the inhabitants of that province. This, indeed, did not prevent at all the fact that until the arrival of the Japanese the *Khe-lang* and *Hok-lo* were living in continuous shie with each other. The *Hok-lo* of southern Fokien, whose dialect, with slight differences, is the same as that spoken in Formosa, call *Khe-lang*, viz., guests, those, to whom, in the dialect of Canton, in China, is applied the nickname *Hak-kas*, viz., terrible guests.

The *Atayal*, an amalgam of Chinese and Pre-Chinese elements, occupied in the XVIth century the whole northern part, that is to say, not only the mountains they inhabit to-day but also the plains where now is situated the capital *Taihoku*. Under the name of *Southern Atayal*, they still live in the plains of *Polisia*.

The *Bunum* who have kept less aloof from contact with the invading races have lost entirely all the characteristics of their race. They are the lords of the summits of Central Formosa. They may be identical with those tribes mentioned by the Dutch historian VALENTIN: "They live in the mountains and speak a different language", says this authority. Yet we do not know whether they are Negritos or not.

The *Paiwan* seem to be of Malayan extraction. At present they live in the southernmost part of the island. It is said that four centuries ago they were lords of a flourishing kingdom, then comprising the whole south and a part of the centre, where they afterwards were met with by the Dutch and subsequently reduced to submission by the invaders.

As to their antiquity and origin, there is nothing left but some oral traditions and the notices, most of them obscure and extremely vague, given by several ancient Chinese historians. It is needless to say, that such material can cast but a slight light upon the past history of these tribes.

Following the records we have referred to, the *Atayal* seem to be the oldest inhabitants in the northern section. The first elements of their people might have come from China. The *Bunum* have for centuries occupied the hills of Central Formosa. It is said they are descendants of Malaysians who had landed on the eastern shores of the island. There they found the fertile country inhabited by a black people, who are supposed to be the primitive inhabitants of Formosa. Dispute and struggle soon arose. The black race, indeed of inferior civilization, was conquered and absorbed by the higher civilized intruders. The amalgam of these two elements afterwards retired to the mountains which they now occupy. They had probably been dislodged from their former home and pressed back by some more powerful new-comer also of Malayan origin. The most extensive of all the tribes are the *Paiwan*. Highly influenced by them, somatically as well as linguistically, are the *Tsalisen*, *Amis* and *Pyuma*.

Chinese history furnishes some dates as to the antiquity of the Formosan aborigines, but the conflicting statements make it difficult to arrive at the truth.

According to the learned Prof. LUDWIG RIESS, several centuries before the Christian era a people named *Lonkius* came from the north and arrived at Formosa. There they settled down, spreading over the greater part of the west. They were met with by the Chinese in the third century of the Christian era. The authors of the Chinese Annals call them "negroes". The Chinese historian *Ma-juanlien* records that in 605, during the reign of the Suy Dynasty, the emperor *Yang-ti* ordered a mandarin, *Chu-kuan* by name, to set sail for the purpose of seeking unknown countries. A mariner, named *Homan*, who had for some time had the intention of sailing in an easterly direction

for the same purposes, was ordered to accompany the mandarin on the voyage. They arrived at the kingdom called *Lieu-kieu*. As they could not understand the language spoken by the inhabitants, one of the indigenes was seized and embarked, and they returned to China. We are also told that the Chinese expeditionaries were highly surprised at seeing in Formosa people different from the ancient inhabitants they had already known formerly. According to the same source of information, the people of the south were quite distinct from those in the north, especially as far as their manners and customs are concerned. They had black eyes, long noses, and were similar to the inhabitants of *Hu*. This word signifies in the Chinese literature a "type" of non-Mongolian race dwelling in Central Asia.

In the following year (606), the emperor again commanded the general *Ching-Ling* to set out at the head of an expedition against *Lieu-kieu*³, in order to oblige its inhabitants to recognize the emperor's authority and to pay him tribute. Some of the inhabitants had to be brought to China, yet "the people of *Lieu-kieu* were not willing to obey and revolted against the Chinese general". An attack was made the capital, palaces and houses were destroyed and several thousand prisoners, both men and women, were taken. *Ching-Ling* then returned to China.

The name *Kuen-lun* is borne by several places and mountains in China, in the East Indies and in different islands of Oceania. And this name is always chosen to designate dwelling-places of Negroes, or of Malaysians. *Ling-nan*, a territory in the modern province of Kansi, was formerly inhabited by men of non-Chinese origin. And according to the authors of the *Suy Annals*, those foreigners had great resemblance to the ancient inhabitants of Formosa.

In 1430, during the *Ming* dynasty, the Chinese history speaks of the eunuch *Wan-san-ho*, who, when returning from Siam, was obliged to put into a harbour of the southwestern shores of the island. He found Formosa inhabited by "barbarous races"; though he was treated cordially and well supplied. Some other Chinese historian says: "the huts of the indigenes are scattered around, occupying an area of about one thousand *Li*. There are a large number of villages, each of them containing five hundred, six hundred or even a thousand persons."

Now, supposing the Chinese records, to be incorrect and even exaggerated we can, however, arrive at the conclusion that Formosa must have been peopled several centuries before the Christian era. The first Malayan tribes seem to have then invaded the island. In the fifth and sixth century they became a nation powerful enough to beat and dominate the primitive inhabitants. A new competitor, of Malayan origin too, now appeared. They occupied the northern section of Formosa, and were in all probability the ancestors of the *Atayal*. In the south, the *Paiwan* began to spread and occupy a great extent of territory. The highest degree of their grandeur and advancement they reached in XIIth century. It was then that they crossed the strait, or channel of Formosa and frightened the Chinese population by an unexpected landing and bold attack on the coast of Fokien.

³ The name given by the ancient Chinese to Formosa.

New immigrations of tribes of alien origin have since contributed to alter and complicate the character, manners and customs, language, and so on, of the Formosan aboriginal race; and this to such a degree that to-day it is almost impossible to solve the question as to the origin and ethnical affinities of the Formosan tribes. Among the new invading tribes, there were, for instance, the *Bisayas*. They appeared in 1174—1189, landing on the coast of Fokien. According to the Chinese records of that time, the *Bisayas* were a most ferocious people with great eyes, using ironlances, and bamboos, which they used to throw with force at their enemies. TERRIEN DE LECOUPERIE says, they might have crossed the strait and passed over to Formosa and given origin to the name *Püsaye*, which later on was applied by the Chinese to the island Formosa.

2. Names of the different groups. — The principal tribes and their habitat. — Approximative statistics.

The tribes of the northern section of the island themselves *Atayal*. In the centre, the east, the west and far into the south there are found the groups named *Amis*, *Pyuma*, *Bunum*, *Tsu-u*, *Tsalisen* and *Paiwan*. Of course, the branches are divided into several tribes, subtribes, clans, and so on, and each one has a distinguishing title of its own. The northern tribes bear the name *Atayal*, while those living in the south, yet belonging to the same group, call themselves *Tayal*. And the inhabitants of nine *Atayal* villages situated at a short distance from the Chinese villages of the Prefectura *Shinchiku* call themselves *Saisset*.

Many savage tribes are found in the neighbourhood of the vast and rich plain of Central Formosa, situated between the mountains called *Posia* or *Polisia* by the Chinese. Those who occupy the east and the south call themselves *Bunum*. Some of them also call themselves *Buhuan*, or *Kantaban*. The Chinese apply the name of *Chui-huan*, viz., savages of the water, to the inhabitants of four villages situated on the borders of the lake called *Candius* by the Europeans, and *jitsu getsutan*, viz., lake of the floating sun and moon, by the Japanese. Other neighbouring settlements are named *Siek-huan*, viz., mature, or civilized savages. Of course, this appellation is given indiscriminately to all the tribes which have been influenced by the intercourse with their higher civilized Chinese neighbours.

The Chinese call *Alisan-ban*, viz., savages of Mount *Alisan*, the *Tsu-u*, who live in the surroundings of this mountain, in front of the District of *Kagi*. The *Tsalisen* of the mountains in front of the Port of *Takao* are styled *ka-lé-lang* by the Chinese ⁴. This word signifies a mountain situated in Asia, inhabited by uncivilized races of non-Chinese origin. The word is doubles synony-

⁴ According to the highly authorized Chinese dictionary (*Kang-hi*), the two signs . . . mean "ugly wooden figures used to make dollies". They are called *Kalé-hi* in Formosa. Such *Kalé-hi* are made for the purpose of exorcising the devils, when somebody suddenly dies. This name "ugly figures" seems to have been applied by the first Chinese invaders to the savage tribes of Formosa.

mous with *Che-huan*, viz., barbarous, uncivilized, not yet mature, a term to very often used to designate the Igorrotos of Formosa.

Ka-lé is, therefore, not of Formosan origin, as has been asserted by some students. No relation seems to exist between this name and the mountain of the same name worshipped by the Malaysians.

The next to be mentioned are the *Amis* of the vast eastern plain, who are subdivided into *Amis* of the North and *Amis* of the South. Their neighbours are the *Pyuma*, who do not differ widely from them.

The southernmost section of the island is occupied by the *Paiwan*. They are subdivided into the following great branches: *Chakuvukubum*, *Pakurukul* and *Parizarizao*. Several tribes of the stock have reached a relatively higher degree of civilization, due to the permanent contact with the Chinese.

The *Atayal* of the villages *Linmongan*, *Urai*, *Pesia*, and others, situated in the neighbourhood of the capital of the island, apply the nickname *Bunbukan* to the Chinese. This word probably signifies "foreigner" "inhabitant of the plains", in opposition to *Atayal* or "mountaineer". The *Tsalisen* of *Kapiangan*, *Tukubul*, *Kananigan*, *Kulalut*, in front of the port of *Takao*, surely express analogous ideas by giving the name *Pairan*⁵ to the Chinese.

Groups	Sub-groups	Some Tribes
<i>Atayal</i>	N. <i>Ataya</i>	<i>Gaogan</i>
		<i>Marikouan</i>
		<i>Keito</i>
	S. <i>Tayal</i>	<i>Taruko</i>
		<i>Nansei</i>
<i>C. Bunum</i>		<i>Musia</i>
		<i>Tandai</i>
		<i>Sibukun</i>
<i>W. Tsu-u</i>		<i>Gundai</i>
		<i>Alisan</i>
<i>Amis</i>	N. <i>Amis del</i>	<i>Kanabu</i>
		<i>Mokkui</i>
	S. <i>Amis del</i>	<i>Siukoran</i>
SE. <i>Pyuma</i>		<i>Pilam</i>
		<i>Chipon</i>
<i>W. Tsalisen</i>		<i>Simosan</i>
		<i>Kali</i>
<i>S. Paiwan</i>	<i>Chakubukubun</i>	<i>Botan</i>
	<i>Pakarukal</i>	<i>Kosun</i>
	<i>Parizarizao</i>	<i>Subon</i>

The territory occupied by the seven tribes, or branches mentioned above embraces nearly seven thousand two hundred square miles, viz., the half of the total area of the island. The *Atayal* have a much greater extent of territory (about 3000 square miles) than any other distinct branch of the Formosan

⁵ Or *Paragas*, as the Chinese are termed by the *Paiwan*.

aborigines. They are most ferocious and dreadful head-hunters. They use also the art of tattooing, in great scale. The Ocean constitutes the eastern border of their home. In the north, they are neighbours of the Chinese. The capital *Taihaku*, or *Taipeh* is about four leagues distant from the first villages of the *Atayal*. Their western neighbours are likewise Chinese. In the south they live adjacent to the *Bunum*. And in the south east, they are neighbours of the northern *Amis*.

The *Bunum* are hill tribes of the centre. They occupy a strip of 25 leagues of the central range, especially north of *Mount Morrison* (4290 m.). The territory west of them belongs to the *Tsu-u*, whose western neighbours are also Chinese. The fertile eastern sea-shores, about forty leagues in extent, form the home of the *Amis*. The latter generally are of friendly manners and peaceful customs. This section of the island is still to be invaded by the Chinese and Japanese. To the south, also close to the sea-shores, are found the *Pyuma*. Their home is a very small territory. To the north, they reach the *Bunum* and *Tsalisen*. The northern neighbours of the latter are the *Bunum*. To the west of the *Tsalisen* are found colonies and villages of the so-called *Pepo-huan*. And to the south live the *Paiwan*. This branch reaches the southernmost section of the island. Their eastern neighbours are named *Koalut* and *Botan*. Both are extremely warlike and notorious, for they are regarded as the murderers of the ill-fated shipwrecked crew of the North American bark *Rover*, in 1867; and in 1871 they murdered part of the shipwrecked crew of the *Miyako*. To the west are found the *Siek-huan*, viz., civilized savages, a plain and most sociable people.

Virgin forests and impenetrable thickets with secular trees of most precious wood cover the whole territory which is occupied by the aboriginal tribes.

The statistics of the aboriginal inhabitants, as made in 1910 by order of the Japanese government are as follows:

Branch	Square-miles (approximate)	Villages	Houses	♂	♀
<i>Atayal</i>	3.000	217	5.974	13.592	14.174
<i>Saisset</i>		9	130	408	356
<i>Bunum</i>	1.200	115	1.802	8.528	7.541
<i>Tsu-u</i>	500	27	238	1.230	1.070
<i>Amis</i>	1.000	107	4.655	16.421	16.387
<i>Pyuma</i>	100	9	1.108	3.184	3.287
<i>Tsalisen</i>	600	53	3.029	6.687	6.464
<i>Paiwan</i>	600	118	4.702	10.871	10.423
Total: 7 . . .	7.000	655	21.638	60.921	59.702
120.623					

This official record is regarded as exact, except for the figures given for the *Atayal*, whose territory is not yet well explored.

The *Amis*, *Pyuma* and several other branches have been influenced by owing and assimilated to their Chinese neighbours, to the close and permanent contact with the invading race. They pursue some agriculture and have also a

little home industry, while others, especially the *Atayal*, seem to be averse to any kind of manual labor. The latter are hunting tribes. Of course, there are some of them engaged in agricultural work; yet, generally, they prefer to walk about the vast forests in search of game, honey and so forth. Authors of the past century asserted, incorrectly however, that the aboriginal inhabitants of Formosa had but temporary shelters, for they were always wandering about the woods. There were, undoubtedly, transmigrations since the arrival of the Chinese in 1683. It is for instance, almost sure that the ancestors of the *Amis*, *Pyuma*, *Paiwan*, *Atayal* and *Tsalisen* had been driven out from their primitive home by the Chinese. But nomads, in the strict sense of the word, we think have never existed in the island.

3. Appearance, physical and general characteristics.

The Igorrotes of Formosa have great beautiful black or brown eyes, an agreeable and even noble countenance, notwithstanding their savage manners and customs. The horizontal orbits of their eyes separate them from their oblique-eyed Chinese neighbours. There are indeed oblique-eyed individuals among them, for they have mixed very considerably with the Chinese. The head is covered with blackish, smooth hair, yet not very abundant, nor very long, owing probably to the lack of care and cleanliness. Blond haired individuals have rarely been observed among them, and bare-headed people are likewise extremely rare.

The Japanese Prof. R. TORII, however, states: "blond haired Igorrotes are to be found frequently". And TAYLOR says: "they have red hair and use bracelets of silver, made by themselves"; and "they seem to be descendants of the Dutch, who took refuge in the mountains, when they fled ferocious *Koxinga*".

The forehead is regular. The nose is straight, yet a slightly flattened towards the nostrils. Very thick lips appear among the *Tsalisen*, *Pyuma* and *Paiwan*. Tendency to obesity is rare. The *Tsalisen*, and most of the *Pyuma* and *Paiwan*, have round faces and strong limbs. They can run with great speed. They have good eyes and are splendid marksmen. They are either dark brown or blackish in complexion. The women of the villages *Urai* and *Linmongan*, situated in the north, near the capital of the island are almost red in colour and of a cheerful and agreeable countenance. The *Tangoos*, as well as the *Atayal*, are bronze in complexion and of a bad-looking appearance. A similar complexion is found among the *Bunum* and *Tsu-u*, in the central regions. They are called *Chui-huan*, viz., savages of the water, for they dwell on the borders of lake Candidius. According to TAYLOR, the *Diaramonk*, a *Tsalisen* branch of the southeast, "are rather black and let their hair and finger-nails grow".

Lighter shades of complexion are observed among the *Bunum*, *Tayal* and northern *Amis* ⁶. The latter are generally strong and well built. They

⁶ See on this subject "Memoria de cosas pertenecientes á la Isla Hermosa en 1632", by Father JACINTO ESQUIVEL, publ. in the "Correo Sino-Anamita, o Correspondencia de las

are much stronger than the western *Paiwan*, who are weak and short in stature. The *Paiwan* of *Botan*, in the east are, however, tall and strong. The same may be said of the *Buhuan* in the centre. They "are a beautiful race, strong, tall and of fine complexion", while, according to the Japanese authors, *Bunum*, *Tsu-u*, *Tsalisen* and *Paiwan* are found to be of either short or middling stature and of unprepossessing appearance, especially those of the *Bunum* branch named *Gundai*. The latter may be regarded as the genuine primitive inhabitants closely related to the *Papuans*, while the *Atayal* of the north undoubtedly belong to the Malay stock.

There is a strange tendency for crop, principally among the females of the *Bunum* and their neighbours the *Tayal* of the south. That "bunch" is called *toa-am-kui* viz., great womb, by the Chinese. It is found particularly in the district of *Taulak*, or *Toroku* (Japanese name), in the central region; in several Cantonese *Khe-lang* villages, and among the *Bunum* and *Tayal*, who live in the mountains, not very far from each other. It is generally observed in female adults. Its origin used to be attributed to the influence of the environment. The Chinese believe it to be due to the meat of an animal named *pong-hond*, viz., "full of wind", which is an article of the diet of the tribes mentioned above.

The question as to the origin of the Formosan Igorrotes is somewhat complicated. Judging from their physical features, the southern *Paiwan* in many respects are like the *Sannan* and *Shikishimo* of *Lyu-kyu*. The *Paiwan* of the east look very much like the Tagales of Luzon. The southern *Amis* resemble the natives of the Caroline Islands. The so-called *Chuihuan* of the centre, who belong to the *Tsu-u* and the *Bunum*, have a great resemblance to the Malaysians of Borneo and Singapore. Some *Atayal* bear a resemblance to the Maori of New Zealand, while the *Pepohuan* of *Baska*, in the south, according to Thomson, seem to be related to the *Laos* of Siam.

And the *Tsalisen* in front of the port of *Takao* in their physical features closely resemble the broad type of Japanese peasant of the south, with his short but strong limbs. In general, they are timid and reserved in the presence of strangers. All the savages are extremely warlike, bold and fanatic of unbounded freedom. They were always disposed to take up arms in defence of their liberty. The bride price is a head of an enemy (head hunters), which at the same time is a proof that the youth has become man. When he has brought home the head of his first slain enemy, the young man thereafter is regarded as adult. They are very fond of brandy, yet without being immoral, or degenerated.

The *Amis* and *Pyuma*, however, are a quiet and peaceful people. The same may be stated of the tribes called *Sick-huan*, viz., mature savages, by the Chinese, in opposition to the *Che-huan*, viz., green, not yet mature savages, of the central range.

Of a ferocious nature are also the *Paiwan*, who are exceedingly averse

Misiones del S. O. de Predicadores" 1897, Vol. XXX, p. 18 passim. The original Manuscript is preserved in the Archives of the monastery of Sto. Domingo, at Manila (Philippine Islands).

to any kind of trade with their neighbours. The *Paiwan* are revengeful in the highest degree.

The Igorrotes, in general, are averse to every kind of manual labour, excepting the *Amis*, who build fine houses and have a handsome home industry. During the agricultural season, they as well as their *Pyuma* neighbours engage in agricultural work.

They are not strict moralists, though libertinage is severely punished in accordance with the laws established for it. Matrimony seems to be regarded as a transcendental act in the life of man. Among the *Tsalisen*, however, the man leaves the hut of his wife in case she has failed to become mother. By this, the marriage is regarded as dissolved, and both are free and can marry again.

