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The aborigines
of Northern Formosa.



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THE
1925-6
ABORIGINES
OF
NORTHERN FORMOSA:

A PAPER READ BEFORE THE
NORTH CHINA BRANCH OF THE ROYAL ASIATIC
SOCIETY,

Shanghai, 18th June, 1874,

BY
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Commissioner in the Chinese Customs Service.

SHANGHAI:

1874.

SHANGHAI :

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THE ABORIGINES OF NORTHERN FORMOSA.

THE eastern portion of Formosa, it is scarcely necessary to remark, is in the possession of aboriginal savages. The part occupied by them, which comprises at least two thirds of the area of the island, is mostly mountainous and densely wooded. The Chinese settlements lie along the comparatively level tracts which extend from the base of the central range of mountains westward, to the western coast, and continue across the northern end of the island and a short distance down the eastern coast. I cannot better introduce the whole subject than by quoting a few paragraphs from a Trade Report written by me five years since.

“The rugged character of the eastern portion of Formosa has been alluded to above. The proportion of level or valley land to be found is exceedingly small, precipitous and densely wooded mountains occupying by far the greater portion of its extent. The Chinese settlers, in gradually pushing their way into the interior, denude these mountains of their forest coverings, and the dividing line between the territory reclaimed by them and that still in possession of the aborigines is distinctly marked by the boundary of the wooded tracts. The water courses are merely mountain torrents, dashing down through the rough rocky gorges, and affording no facilities for navigation. The ability of this part of the island to

support a population is thus naturally very limited. The savages who at present occupy it are thinly scattered throughout the few level tracts to be met with, and maintain a precarious existence by hunting, and the cultivation in small quantities of beans, millet, and bananas. These supplies often fail them, and with their natural aversion to labor they will go for several days without food, until pressing hunger prompts them to organize hunting parties for deer, wild pigs, or bear, which latter animal is occasionally to be met with. These people stand at the very lowest point in the scale of civilization, and in physique those of the northern portion of the island at least are generally puny and insignificant. Long limbs and short trunks indicate a degenerate type of body, and their habits and mode of life are such as are found only among the most degraded savages. Like most of their class, they have a fatal fondness for ardent spirits, and the use of these has frequently endangered the friendly relations which the Chinese have in some few instances endeavored to establish with them, and has led to conflict, loss of property, and sometimes of life. Few in numbers, and weak in combination, they are incapable of offering very serious resistance to the encroachments of the Chinese upon their territories, and are doubtless destined to disappear before the slow but steady advance of their more enterprising neighbors.”—(*Customs Trade Reports for 1868, p. 170.*)

“Upon the eastern coast, commencing about twenty-five miles south of Kelung, and extending some fourteen miles farther, to Suao Bay, lies a fertile and beautiful plain or valley. Its popular name is Kapsulan (蛤仔難), and the official Komalan (噶瑪蘭). It is bounded inland by a semicircle of mountains, its greatest breadth being six or seven miles. The valley is one vast rice field, and much of its

produce is carried to Kelung. Several thriving towns lie within its borders. The chief of these, Lotong (羅東), is a clean, well-built town, with a considerable population, and an active trade. The valley has been almost entirely settled within the present century. It became, soon after its discovery, and while still occupied by savages, the resort of bands of outlaws; but during the closing years of the last century parties of Chinese settlers were attracted thither by the richness of its soil, and as the immigrants increased and pressed upon each other, feuds arose, which led to a memorial to the Emperor from the provincial authorities in 1810, and to its erection into a *t'ing* (廳) district by Imperial edict in 1812.

"The original inhabitants of the plain, a fine looking race of people calling themselves Kabaran, have been gradually driven by the Chinese farther and farther towards the mountains, or altogether out of the valley. They have become to a great extent civilized, and adopt many Chinese customs. They are called in the local Chinese *Pepo hwan* (平埔番) or savages of the plain, in distinction from those dwelling in the mountains. Driven from their original seats, they have themselves pushed their way in some places into territory in possession of the still untamed savages. An attempt in this direction on a considerable scale has been made during the past year by a colony of Pepos, under the leadership of a foreigner, at a place called Ta-lam-o (大南澳), situated on the east coast about fifteen miles below Suao. Friendly arrangements have been made with the savages, and the valley is abundant in resources; but the enterprise has met with strong local opposition, and its success is, from a combination of causes, problematical."—(*Id.*, pp. 167-8).

My own visit to the savages on the east coast, which was made in January and February 1869, arose partially out of circumstances connected with the colonization scheme alluded to. Very shortly after my visit, the scheme ended in a disastrous collapse, and a few months later the foreigner who had been its active leader was drowned near the southern end of the island.

I propose first to narrate briefly the incidents of our journey, and then give the results of my observations on the aborigines and their country.

Our party left Tamsui at midnight on the 14th of January, 1869, for Kelung; and the mildness of the winter climate of Formosa may be inferred when I state that we passed the night in an open gig on the river, without discomfort from the cold. We left Kelung on the 16th, in a junk of about twenty tons, and after calling at Pitow, a coal harbor a few miles down the east coast, arrived at Suao Bay on the morning of the 18th. Here a heavy north-east gale detained us for five days, making it impossible for us to put to sea in the small open row-boats in which it was necessary to proceed the remaining 15 or 16 miles to Talamo. This delay enabled me to make some notes upon the customs and character of the Pepos, and to collect a vocabulary of a few hundred words. A small Pepo village lies on the southern side of the bay. I may remark that during our stay here a *census* of our party showed that it was composed of no less than eight distinct nationalities—two Scotchmen, one German, one American, and one

Spanish Mexican, one Goa Portuguese, a Malay, and sundry Chinese and Pepos. Finally, the gale subsiding, we embarked in small boats manned by Pepos, on January 23rd, and reached Lam-o (南澳), the landing place for Talamo, after a pull of three hours. Here we found a small stockade or fort, built by the Pepos under foreign direction, as a defence against sudden surprise by the savages. Talamo, the site of the newly formed colony, lay about two miles from Lamo, the path thither winding inland around the base of a steep mountain which abuts abruptly upon the sea. A still larger stockade, with bastions of stone, and capable of holding at least a hundred men, had been built at Talamo, a short distance from the sea. At both places we found large parties of the savages who had come down from the interior to see the foreigners, the report of our intended visit having been spread among them by the Pepos.

Our stay here, of eleven days, was passed in making short excursions into the interior, and in getting vocabularies of the savage language and making notes upon their habits and characteristics. The longest of our excursions, some seven or eight miles, was up the valley of the small river which flows into the sea at Talamo. The valley, perhaps a mile and a half wide at the sea, rapidly narrowed, until soon it was a mere mountain gorge, and the river a mountain torrent. Enormous boulders blocked the way, and over these the narrow and not easily distinguishable savage trail led; and our scrambles over them were often attended with considerable risk

to neck and limb. In such places as these a few determined men might hold their own against hundreds of invaders.

Our embarkation at Lamo on our return was delayed by a N.E. wind, which rendered the surf so great that it was impossible to get the boats afloat. While here one of the straw huts took fire in the night, through the carelessness of one of the Pepos, and caused some excitement, as it was mistaken by some for a night attack by the savages. We finally left Lamo on February 3rd, had a quick run to Suao, and left there the same day on our return to Tamsui. We had determined to follow the land route, through the Kapsulan valley. A walk of four or five hours brought us to Kilokan, on the Kaleewan (加禮遠) river, and the principal town at the southern end of the valley. Here we obtained a boat, and after visiting a Pepo village on the western confines of the valley, followed a canal which runs parallel with the sea-coast, to the large town of Tow-sia (頭城), at its northern end. Transferring ourselves here to chairs, we followed the steep and winding road over the mountains to the town of Nwan-nwan (暖暖), at the head of the boat navigation on the Tamsui river. A north-east gale, with drizzling rain, detracted much from the enjoyment of what would otherwise have been a very interesting part of the journey. Reaching Nwan-nwan on the 6th, we found our boats in waiting, and after shooting the rapids which occur in several places in the upper course of the river, and which were now swollen and turbulent from the rains,

we arrived at Tamsui early on the morning of February 7th; the only incident of the homeward journey having been a summons to stop, during the night, from a party of river pirates, who quickly retreated into the darkness, however, at the cry of *hwanna!* (foreigners) raised by our boatmen.

I proceed now to give a brief sketch of Suao Bay and vicinity. The harbor of Suao is nearly landlocked, and affords good shelter to small vessels. The bay is almost entirely surrounded by steep hills, green and wooded. On the north side of the bay is the small Chinese fishing village of Pak-hong-o (北風澳), and on the south side lies a Pepo village, Lam-hong-o (南風灣), containing perhaps one hundred souls. On the western side of the bay, on a small stream, lies the Chinese town of Su-ao (蘇澳), or Saw-o, in the local pronunciation. It is a wretched town of about fifty houses. I had hitherto always held Kelung to be the filthiest town in the universe, not deeming it within the bounds of possibility that a place could be worse than it; but a visit to Suao forced me to confess my mistake. Suao thus far, in my experience, bears the palm, with little danger of losing it. The valley of the Suao river extends towards the south-west for a few miles, to the base of the wooded hills. It is now largely occupied by charcoal burners from the Kapsulan valley, but the ground is gradually being cleared, and will make very rich rice-fields. A few tea plantations had already been made upon some of the hills just back of the town, and five or six years previously a seam of coal was discovered by the

Pepos, only a few hundred yards from the beach; but the pit was abandoned when it became filled with water. Besides, the abundance of wood for fuel prevented any inducement to keep it open. At the time of our visit the pit had become so filled with *débris* that no traces of coal were discernible.

About five miles below Suao, in a small bay called Tang-o (東灣), an enterprising Chinaman had erected a saw-mill, where he was cutting timber for the Kelung market, and he was about to set up some camphor stills, the locality being very favorable from the abundance of camphor trees in the vicinity. He had succeeded in making friendly arrangements with the savages, but these had been seriously endangered by occasional brawls, in which the quarrelsome and treacherous savages were only too ready to engage. Talamo, or rather its landing place, Lamo, is about ten miles farther down the coast. We were told that the Chinese had on three previous occasions, in 1858, 1862, and 1866, made attempts to form a settlement in the valley, but had in time been driven out by the savages. Shortly after the second of these attempts was made, the settlers were surprised by night, and about a hundred were killed. A low enclosing wall of earth, surrounded by a ditch, and which had formerly been crowned with a bamboo stockade, remained as the evidence of the Chinese occupation; and the European leader of the latest colonizing scheme, referred to in the extract above, was greeted on his first landing by the sight of some thirty-five skull-less skeletons, arranged in a row on the beach,—a striking

evidence of the failure of the last preceding attempt at Chinese colonization.

The climate of the eastern coast of Formosa, under the influence of the warm Kuro-siwo, or Japanese stream, is considerably milder than that of corresponding positions on the western coast. This stream, the counterpart in the Pacific of the Gulf Stream of the Atlantic, flows northward along the eastern coast at a rate of thirty or forty miles a day. Its effects on the temperature may be judged from the facts that we found sea-bathing very agreeable in January, and that light flannels formed the most suitable clothing. I am inclined to believe that what Mr. SWINHOE thought a southerly current close in-shore, was merely the set of the tide along the coast.

The Pepos live mostly by fishing, and are remarkably expert in the management of their boats, evincing their connection with the Malay races in this respect, and particularly in their methods of handling their boats. The landing on the difficult and dangerous beach at Lamo afforded an opportunity of exhibiting their skill and coolness. The narrow, shelving beach slopes off under the water at an angle of about thirty degrees ; and when the least easterly wind prevails, it is always dangerous, and very often impossible, to effect a landing at all, in consequence of the surf. Under the most favorable circumstances even, there is always risk of the boat being caught by the under-tow, and capsized, or dragged beneath the next in-coming breaker. The Pepos therefore

adopt a practice in landing a boat which is followed among the Malay races of the Archipelago, from whom doubtless they have inherited it. When our boat had reached within sixty or eighty yards of the beach, a man swam out from shore, carrying in one hand, or in his teeth, one end of a long rattan rope. The shore end of the rope was held by twenty or thirty men. The swimmer was hauled into the boat, and the end of his rope made fast to the bow. Watching then, for some minutes, for a favorable wave, when one came the crew, raising a loud shout, began to pull with all their might, and the men on shore ran rapidly up the beach, towing the boat. We thus followed in on the very crest of a wave, and just as it was about to break, our boat jumped from its crest to the beach. All hands sprang quickly out and ran up the beach, to escape being caught by the next wave, while the boat was prevented by the long rope from being carried away. Only the day before our arrival, a junk which attempted to land without the aid of the landing rope was capsized, and eight of her crew drowned. It will easily be understood therefore that putting to sea is even more dangerous than landing. In fact we awaited our chance for about an hour, before a sufficiently moderate wave came in to allow of the boat being launched, one half of the crew pulling in the boat, and one half running out with it into the surf until it was well afloat, and then scrambling in.

The Pepos of northern Formosa, who, as already remarked, call themselves Kabaran, are generally

called by the Chinese *shek fan* (in mandarin *shu fan* 熟番), and stand in much the same position *vis-à-vis* the *shêng fan* (生番) or savages, and the Chinese, as do the *shu Li* of Hainan. Like the latter, they act as go-betweens between the Chinese and the savages; but they seemed to me to be relatively fewer in numbers, and restricted to a smaller area, than were the *shu Li* in Hainan. Their settlements are scattered along the north-east coast, and about 4,000 of them inhabit the Kapsulan valley. They are divided into different clans, and these are frequently divided amongst themselves. Were they to combine, they might often offer successful resistance to the Chinese encroachments, which are gradually pushing them from their original seats. The unprincipled and lawless Chinese who abound along the borders lose no opportunity of oppressing them. At the very time of our visit, an illustrative case came to our notice, and enlisted our sympathies. A well-to-do farmer had died, leaving a widow with three children. The Chinese had dispossessed them of their fields, driven them from their home, and we found them wanting for food. On another occasion we met an old Pepo chief, of an energetic, resolute mien, and who had been a great traveller, having been in all parts of Formosa. He too had formerly been a farmer in comfortable circumstances in the Kapsulan valley, with fields and herds of cattle; but three or four years previous to our visit, the Chinese attacked his village and stole his cattle. In attempting to defend them his son killed a Chinaman, and he and his villagers thereupon retreated farther into the mountains.

The Pepos present a great variety of face, especially among the women. Many of the men—perhaps the greater number—are tall and straight, and much superior in physique to the Chinese. They have a much more frank, open, manly expression of countenance than the latter, and this is greatly heightened by their eyes. The women are small and slender, and although marrying young, do not appear so prematurely faded as the Chinese women. Some of them had really handsome, regular features; others were extremely ugly. Some of them are of a clear olive color,—others as dark and coarse as Malays. Their finest features are their eyes, which are uncommonly large, round, and full, with an iris of a deep, rich black, and languid as a Spanish belle's. The cheek-bones are all high; in some thick lips, in others very thin ones, are seen. In other features they do not differ greatly from the Chinese; but they can generally be readily distinguished from them by their eyes. Traces of aboriginal blood are constantly to be met with among the Chinese in northern Formosa, in these characteristic eyes. The women are simple, *naïve*, and curious, and have none of the affected prudery of the Chinese women.

The Pepos have long, straight, jet black hair. The men, when among the Chinese, commonly shave the head and wear the queue in the Chinese fashion, but at home generally allow it to grow. The hair of the women is sometimes braided into a queue, but is more frequently gathered into a long tress and wound round the head, being held in this position by a long

cord wound over it. The ears of the women are pierced with no less than five holes, for as many rings, which are inserted, in some of their ceremonies. Both men and women wear the tunic and short loose trousers of the Chinese, and over them frequently wear a large square piece of cloth, two adjacent corners of which are tied in a knot over the shoulder, or at the back of the neck, or sometimes under the arm, thus greatly impeding the use of the arms. They eat in a simple fashion. A large wooden tray of boiled rice is placed in the middle of the floor, and a few bowls of vegetables are arranged around it. The whole family seat themselves around on the ground, and making up little balls of rice with their fingers, convey them in the same manner to the mouth. Chopsticks seemed unknown. The people seemed a little cleaner in general appearance and habits than the Formosan Chinese, although it required some observation to discover it.

The whole people, men, women and children, speak the local Chinese in addition to their native language. Some few of the men can read and write a little Chinese, having been at Chinese schools. Their own language abounds in the hard, abrupt consonants, as *k*, *t*, and *ss*; *r* is especially frequent, and is rolled or trilled very strongly. They speak in a high key, with a monotonous tone of voice, and the whole sentence is uttered with a peculiar *staccato*, ending with a falling of the voice and a strong accent or *ictus* on the last syllable. In the strong and distinct articulation of words as well as in the general sound of them,

the language bears much resemblance to the Malay, with which, as will be seen from the vocabulary at the end of this paper, it is closely connected. In fact, an intelligent Malay whom we had with us, and who had been considerably among the Pepos, told me that about one half of the words were almost identical in the two languages, and that he could understand very much of what the Pepos said. I may remark here that they cannot count above a thousand.

The coast Pepos are mostly fishermen. The women manufacture salt by filtering sea-water through sand, and boiling it down. The Pepos of the interior are chiefly hunters. Some cultivate a little ground. They have, as domestic animals, a few buffaloes, pigs, Chinese dogs, short-tailed Malay cats, and fowls. The women do most of the drudgery, as carrying water, pounding rice, etc. The latter operation they perform in a large mortar, with a heavy wooden pestle about five feet long. They live much of the time out of doors, and when not employed in their household duties, they are engaged in weaving cloth, or in spinning the thread for it on a reel which they twirl in their hands, the ball of thread being held in a small basket on the arm. The cloth is a very strong, durable material, woven of a fibre resembling hemp. The process of weaving is very tedious and laborious. The weaver is seated upon the ground, and holds the stick which supports one end of the web, by means of her feet. Every thread of the woof which is passed through the warp is pushed firmly home with a thin, sharp-edged piece of wood.

The cloth is woven in continuous or endless pieces, twelve or fourteen inches broad, and five or six feet in length when cut open. When used for men's coats, two strips are sewed together through half their length, so as to form a seam down the back, and the sides are sewed up, with the exception of a space for the armhole, thus forming a sleeveless coat open down the front. A border, a foot or more in depth, is often worked around the bottom in neat and tasteful patterns in red and blue. The red is procured by unravelling scarlet long ells, and the blue is cotton or woollen and cotton yarn, both obtained by barter with the Chinese. The savages make coats exactly similar to these.

I found it extremely difficult to get any satisfactory ideas regarding the religious beliefs and superstitions of the Pepos, during our short stay among them. I was simply told that "they had no religion like the Chinese." We were entertained, however, by a number of curious and interesting performances, in which singing and dancing were blended. Men and women, joining hands, and keeping time with their feet, and occasionally giving emphasis to appropriate passages by a stamping of the foot or a bending of the knee, and sometimes swaying their bodies slowly back and forth, chanted in a slow, simple, and not at all unmelodious strain their popular ballads. As the song proceeded, they became more animated, the air became more lively, and the motions of the body more marked and frequent. The last note of each stanza is prolonged

ad libitum. The airs are all very simple, seldom ranging over more than two or three notes. In one song, after a semi-chorus sung by the men, the whole body, of about thirty men and women, joined in a chorus, which was unique and effective. In another, and perhaps the most pleasing song, they chanted in a low, plaintive voice the story of the wrongs they have suffered at the hands of the Chinese, who have driven them from their homes, seized their lands, and killed their people.

After one of the songs, a curious ceremony, apparently of a religious character, was performed by several women. One seated herself on the ground, and took in her lap the head of another, who lay feigning death. Two others held the hands, in each of which was placed a small green branch. The three then began a slow, mournful chant, and one of them waved a cup before the face of the sleeper. After a few strains one of them arose, waved the branch towards heaven, and uttered a loud cry in her ears. She at once awoke and arose, and all joined in a lively dance and song, going round in a circle, or winding in a snake-like maze. In still another dance, after a brisk solo from one of the women, the rest joined in, and broke out suddenly with the cry he! he! he! accompanying each cry with a low bow. In many of these songs, which varied in style and gestures, some of the singers bore green branches in their hands.

Another curious ceremony, which may be called the ladder of knives, which I did not witness, was

thus described to me. Two stout poles are fixed firmly in the ground, projecting some ten or twelve feet. To these is fastened a ladder, formed by lashing their long knives, edge upwards, to two bamboos about thirty feet in length. The priest, or whoever it is who officiates, burns some paper, and dances around until he works himself into a great excitement. He then draws his knife and feigns to rip open his bowels, a delusion which he supports by cutting open a bladder filled with blood, and placed under his clothes. He then begins to ascend the ladder of knives, holding on by his hands to the upright bamboos, but still stepping on the knives. Under his feet are bound small pieces of leather, which afford a partial protection. The more daring and ambitious of the men then endeavor to emulate his dangerous feat.

The Pepos have among them a tradition that they came by sea from the southern end of the island, during the time of the Dutch occupation. While on our return journey I was told that in a Pepo village in a remote part of the Kapsulan valley there still existed some earthen jars, with foreign characters upon them, which had been handed down for many generations as mementoes of the former masters of Formosa; and I regretted exceedingly that want of time prevented me from tracing them up, and verifying or disproving the existence of such interesting relics of the Hollanders. Having regard to similarity in physique and in language, as judged by descriptions and vocabularies of the Pepos of southern Formosa, I am inclined to accept the tradition of the

immigration of the northern Pepos from the south, as true.

The *shêng fan* or savages proper, of whom a brief description has been given in the paragraphs quoted above, are much smaller in stature than the Pepos, and far inferior in general aspect. It was stated that they intermarry very closely. Their skulls are of the pyramidal rather than the oval type. Their eyes are not so large and full as those of the Pepos, nor yet so almond-shaped and oblique as the Chinese. The hair is coarse, straight, and black, uncut and unshaven, but carefully gathered into a bunch at the back of the head, where a band of cloth holds it in position. The men's ears are pierced for very large ear-rings, a quarter of an inch in diameter, and the women's ears have two of the same size. Hollow bamboo tubes are worn in them, and strings of beads are hung through these. The women are remarkably short and thick-set, and are accustomed to carry heavy burdens. Very low foreheads predominate, and the whole expression is destitute of intelligence. There is a peculiarly suspicious, sinister, dogged look about these savages, which is the more prominent in contrast with the open, trustful countenances of the Pepos. They are far lower than these in the scale of civilization, and the language in which Virgil describes the aborigines whom Æneas found on his first arrival in Italy is exceedingly appropriate to the savages of Formosa:—

“Gensque virûm truncis et duro robore nata,
Quis neque mos, neque cultus erat; nec jungere tauros,
Aut componere opes nôrant, aut parcere parto;
Sed rami, atque, asper victu, venatus alebat.”

(*Æneid*, Book VIII, vv. 315-18).

The Formosans belong to Prichard's Malayo-Polynesian or briefly Malayan branch, the same as that in which the aborigines of the Philippine Islands other than the Negritos are classed.

Tattooing the face in dark blue lines with indigo is almost universal amongst the savages. The men have two or three sets of short lines, of four in each set, and about three quarters of an inch long, on the forehead, and one such set on the chin. The girls on arriving at the age of fifteen or sixteen have one or two sets of lines tattooed on the forehead, and when they are married, one set of four parallel lines is tattooed from the middle of the upper lip to the upper angle of the outer ear, another set of four runs from the corners of the mouth to the centre of the ear, and a third set of four from the centre of the chin to the lobe of the ear. The spaces between these parallel sets of lines, about an inch broad, are tattooed with diagonal lines in a sort of diamond pattern. This broad band of sombre blue, running across the whole face of the women, adds materially to their prevailing natural ugliness, and should be a far more effective safeguard for jealous husbands than even the blackened teeth of the Japanese women.

The dress of the men frequently consists of nothing more than a long piece of cloth wound round the loins. Besides this some wear a coat, such as that of the Pepos above described. The chiefs and their families are distinguished by a square piece of cloth worn on the chest, worked in colors, and sometimes adorned with discs of bone and tassels of blue, white,

or brass beads. The chiefs also often wear two or three of the sleeveless embroidered coats, and in addition the large square piece of cloth as worn over the shoulders by the Pepos. The savage women also wear a small piece of cloth tied around the leg just below the knee. This indeed is the last garment which they would be willing to dispense with. Head coverings were very rare. Some of the men wore skull caps of deer skin, or plaited of fine strips of bamboo or some hard wood. These were water-tight, quite heavy, and capable of resisting a very hard blow. The fingers of many of them were adorned with a profusion of brass wire rings, and the arms of some bore bracelets of the same material, often triangular in shape. Bead bracelets, generally blue, were also common. One of their most singular customs is that of knocking out the eye teeth of all the children when they reach the age of six or eight years, in the belief that it strengthens their speed and wind in hunting. The effect of seeing a whole tribe destitute of these teeth was peculiar, and not particularly agreeable.

The savages live chiefly by hunting the small mouse deer, which abound in the forests. Their weapons are spears, bows, with arrows of reeds tipped with iron, and occasionally matchlocks, which they obtain from the Chinese in barter for deer skins, etc. Besides these each man carries in a sheath at his side a long, heavy knife, which is an indispensable companion, and which serves for every use, from cutting up food and cutting a path through the bush, to

chopping off Chinese heads. The spears have bamboo shafts, with iron heads, obtained from the Chinese, and which when not in use are covered with a leather sheath. These, as well as their knife sheaths, are ornamented with tassels of hair obtained from the heads of Chinese whom they have killed. One handsome, active, athletic young man, the son of a chief of the Yukan tribe, and a very beau ideal of the "noble savage," had dangling at the end of his knife sheath no less than twenty-three of these tassels, formed from the queues of five Chinese who had lost their heads by his hand.

On their hunting expeditions they bivouac at night around a fire, lying head to head and feet to feet in a circle, on bundles of grass, sometimes building rude huts as a shelter. They use two or three kinds of traps for snaring deer, and occasionally meet with bears. They sell the bear's feet and gall bladder to the Chinese, who esteem the latter very highly as medicine. It is worth four or five dollars a tael's weight. The rest of the bear is then roasted, hair, skin and all. We met one savage whose nose had been entirely torn away, and one of whose eyes had been injured, by a blow from a bear's paw. Wild pigs are also found, and an animal resembling the leopard, with a dark skin. Troops of monkeys roam through the forests. Of birds there are very few.

Besides the articles of food mentioned in the extracts from the Trade Report given above, the savages cultivate sweet potatoes, the cocos, ground-nuts, and yams; and from the fresh shoots of ferns

they boil a soup which is said to be quite palatable. Bananas are abundant, and also a wild orange, which is very bitter. They also raise a few water-melons, from seed obtained from the Chinese. They are particularly fond of Cayenne or chilli peppers, to obtain which they make frequent raids upon Chinese gardens. Tobacco is cultivated, and the women and children especially were incessantly smoking their little bamboo pipes. The name, *ta-ba-ku*, is sufficient evidence of its introduction among them by either the Dutch or Spanish colonists. The savages weave very neat elastic and durable mats from a long grass. They carry on a little barter with the Chinese, exchanging their hemp, venison, deer horns, skins, and sinews for knife-blades, matchlocks, rice, powder and shot, copper pans for cooking and colored cloths for working coats, and salt, of which they are very fond. They themselves attach the handles to the knife-blades, often with strong and neat rattan work.

The savage huts are simply constructed. Two upright poles are fixed in the ground, and longer ones laid sloping from the tops of these. Others are laid lengthwise over these, and the whole is covered with coarse dry grass. The triangular ends and the front are then filled in with grass or reeds. A few stones in the middle of the hut form the fireplace, and the smoke finds its exit as it can. Grass spread on the ground serves as beds, and a few rattan trays and baskets depending from the roof, and holding the supplies of millet, beans and salt, complete the scanty domestic furniture. In one village which I visited,

in front of the huts were small frameworks of poles, beneath which a few chilli peppers were growing. They bury their dead standing upright, and their weapons and utensils are buried with them.

Many dialects exist in Formosa, as in most of the islands of the Indian Archipelago, and according to Crawford they are numerous in proportion to the rudeness of the people. He states that there are ten languages in Sumatra and its islands, more than fifty are known in Borneo, and twenty in Luzon. The language of the savages near Talamo is very harsh and guttural, and has many difficult combinations of consonants. The following were given me as the names of clans living in this vicinity: Yukan, Kowsia, Tapihan, Sikilut, Laohin, Katasei, Bisut, Bina-watan, Gugut, Matakan, Watan-kakai, Watan-bituk, Haoyit-aobin, Wang, Mutat, Taosai, Vatu, Yao-ei, Piho, Vuta, Tsi-et, Yapu, Teimuk, and Chiring. The word *sia* (written in Chinese *shé* 社), meaning clan or tribe, is added to each of these names in speaking of them, as Yukan-sia, Vatu-sia. Of the fourteen clans represented at the feast presently to be described, the principal one was the Yukan, whose chief seemed to be at the head of them all.

The savages have a singular way of pledging friendship, and one not altogether agreeable to the other party to the pledging. Each man puts his arm around the other's neck, and then, placing their heads and mouths close together, they both drink wine at the same time from one cup. This ceremony ensures eternal friendship, and as there were about a dozen

chiefs of tribes with whom we had to take this pledge, we felt by the time we were through that we had formed quite as many friendships as we cared to maintain. Knowing, however, as we did, the treacherous and quarrelsome nature of these savages, we deemed it expedient, from prudential motives, to submit to the rather disagreeable ordeal, upon the invitation of the chiefs. Another method of ensuring friendship, although less formal and binding, is for both persons to eat salt from the same dish.

The most acceptable present to make to the savages, and in fact an indispensable one to gain their good will, is a pig. We had taken with us two or three for this purpose, and the day after our arrival the savages were entertained at a great feast. The method of cooking was altogether primitive. The pig was killed by a stab in the breast, and the feet and the tip of the snout being cut off, it was at once placed whole, bristles and all, upon a fire of sticks, built on the ground. It was allowed to roast only ten or fifteen minutes,—just long enough to singe off the bristles and warm through the fat. Grass was spread on the ground, and the chiefs then cut up the pig into long strips, and all hands were set to work to cut these up into very small cubes. Nothing was wasted; bones, entrails and all received the same attention. When the cutting up was finished, the people formed circles around the piles of meat, apparently arranged according to families, and the chiefs distributed each portion equally among the different groups. Some of the hungrier ones

roasted a few pieces in the embers and ate them; most of them carefully packed their shares away. The chiefs insisted upon our accepting from them some of the choicest titbits as marks of special honor, but fortunately for us did not insist upon our eating them; but I grievously offended a young chief who had selected for me a handful of the most dainty bits, by watching my chance, and, slyly as I hoped, giving them to the first savage I met. I was observed, and the heavy frown which passed over his face showed the affront I had given. The whole scene was wild and lively. About sixty savages, the men all nearly naked and the women variously clad, and all excessively dirty, were squatting on the ground or running to and fro, busily hacking away at the piles of raw pork, and all chatting in the most animated style. The present of a pig is a great event for them. In the evening the whole party, including the Pepos with us, to the number of over a hundred, got partially intoxicated over some samshu which had injudiciously been given them, and for which they have a fatal fondness. With a hundred half drunken savages yelling and dancing around their camp fires, and only needing the slightest provocation to engage in brawls and fights, in which they freely use their knives, this night scene before us seemed a veritable Pandemonium, and it was a grateful relief when in the early hours of the morning fatigue drove them to rest from their orgies. The Chinese frequently take advantage of their fondness for liquor to get them intoxicated, when they may extort from them anything.

Among the savages the principle of blood revenge holds with full force. The murder of a man is bound to be avenged by his kindred, and no rest is given until this is accomplished. I was informed that a reward of twenty dollars was still offered by the local Chinese authorities for every savage head, but that only a few—perhaps not more than five—are got in the course of a year. Some fifty or sixty Chinese heads, however, are annually lost to the savages. This discrepancy is readily accounted for. The Chinese have merely the stimulus of a small money prize in getting savage heads, and this is rarely sufficient to induce them to risk their own in the attempt. The savage, on the other hand, has higher motives. His rank and character depend on his personal prowess and valor; and a savage who has not killed and beheaded a Chinaman is “of no use,” as it was explained to me. His word is not believed, he has no respectable standing in the community, and in general terms it may be said of him that he has not won his spurs. He rises in position and character according to the number of heads he can count, and those who get the most heads become, as it is in truth said, the *head-men* of the villages.

So far as my own observation extended, the principal wild animals of the country are small deer and large fleas. The former are hunted by the savages for food; the latter hunt the savages with the same object. I am inclined to think that the thinness of the population, both in numbers and in flesh, is partially to be attributed to these harpies; and reciprocally, it is but logical to conclude that the natural ferocity

of these latter is heightened by the savage character of their prey. The crazy engraver-poet William Blake, in one of the outgrowths of his wild, erratic imagination, (I quote from a review of Swinburne's Critical Essay on Blake,) "drew the portrait of the ghost of a flea. . . . He said that while he was making the drawing the flea told him that all fleas were inhabited by the souls of such men as were by nature blood-thirsty to excess, and were therefore providentially confined to the size and form of insects; otherwise, were he himself, for instance, the size of a horse, he should depopulate a great portion of the country." A bitter (or better, *bitten*) experience convinced me that Blake must have been in one of his lucid moments when he conceived this grotesque fancy. It would be necessary to increase the size of the Formosan fleas but a very little, to ensure the result foreshadowed by Blake's informant; and even under present conditions, were the hasty Japanese only willing to abide the course of time, they might safely leave to the operation of Natural Selection, or "the survival of the fittest," the extermination of the savages who seem to be giving them so much trouble. Possibly, however, it might be found, for any future shipwrecked mariners, that after Darwin's law had worked its full effect in the annihilation of the human savages, the last estate of that island would be found worse than the first. The fleas who would remain the sole possessors of the soil might refuse to recognize a red flag of certain dimensions as a signal of distress. Much of the pleasure of

our trip was blasted by the constant torments inflicted by these monsters. Sleeping on piles of freshly cut camphorwood chips was of little or no avail; and I cannot possibly better portray our plight than by a slight paraphrase of the lines in which Pollok, in his poem "The Course of Time," describes the thirst for gold :—

"Fleas many hunted, sweat and bled for fleas;
 Waked all the night and laboured all the day.
 Ill guided wretch !
 Thou mightst have seen me at the midnight hour,
 When good men slept,
 in *flea*-ful hall,
 With vigilance and fasting worn to skin
 And bone."

The natural resources of Formosa are most varied and abundant, and as the principal source of the camphor supply of the world, the island has an exceptional interest and importance. I may be allowed to quote on this subject two paragraphs from the Trade Report already cited.

"The camphor producing districts lie in that narrow belt of debatable ground which separates the border Chinese settlements from the territory still occupied by the savages. The manufacture is attended with constant danger, from the quarrelsome disposition of the savages, and their jealousy of Chinese encroachments. Steps are sometimes made towards amicable arrangements for the right of cutting the timber, but it more frequently results that the Chinese, in their attempts to overreach their less crafty neighbors, only excite their hostility, and incessant feuds are the consequence. The Hakkas are extensive camphor manufacturers in many districts. Like their

kinsmen on the mainland, they are frugal and industrious, and pursue many of the mechanic arts. Most of the knives, matchlocks, and spear-heads furnished to the savages are their workmanship. They have many thriving towns on the border, and are to some extent, both from their position and character, independent of the Chinese authorities.”—(*Customs Trade Reports for 1868, p. 165.*)

“As the suggestion has been made in some quarters, of the possibility of a diminution in the production of camphor, or of the exhaustion of the sources of its supply, it may be well to remark that throughout the whole of the mountainous district comprising the eastern part of Formosa, and which is densely wooded, the camphor tree seems to abound and flourish; and judging by the rate of progress towards the interior now made in procuring the annual supply, it must require many years, even with the crude and wasteful process at present followed, to exhaust the vast forests of camphor trees as yet untouched, and inaccessible. At the same time, in view of the comparatively limited extent of the island, and the possibility of an increased consumption of camphor, brought about by its greater cheapness and the discovery of new applications of it in manufactures and the arts, it is much to be regretted that no measures are being taken to replace the trees destroyed, by the planting of young ones.

. The tree is of rapid growth, and the adoption of some such system as that pursued in the chinchona cultivation in India would be a measure at once wise and profitable. The declivities of the mountains of the interior and east coast, most of them too steep for almost any other cultivation, are the natural home of the camphor tree, and by the expenditure of a little labor in planting

young trees now, new forests of the valuable timber might be expected in a few decades to cover the hills now being denuded of it. The lawless and independent character of those engaged in the manufacture would, however, be a serious obstacle to any attempted introduction of a measure such as that suggested."—(*Id.*, pp. 169-70).

I need only mention the coal found in abundance near Kelung, and the tea which has during the last few years so rapidly risen in importance. Sulphur is even now, in defiance of prohibitions, manufactured in large quantities at the *sofataras* in the vicinity of Tamsui, and the legalizing of the trade might lead to its indefinite development. The forests furnish numerous varieties of valuable timber, rattans impede locomotion through them from their profusion, and the tree whence the pith paper is obtained is common. In the waters on the east coast large turtles are numerous in the spring, and fish of the most brilliant and varied hues are caught by the Pepos. The portions of the island settled by the Chinese have already, from the abundance of their rice crops, earned the title of the "Granary of Southern China," and the gradual reclamation from the savages of the soil now untilld is capable of affording a great extension in this direction.

I conclude this paper with a few notices of the savages of Northern Formosa, condensed and translated from the *Komalan-t'ing Chih* (噶瑪蘭廳志), the geographical and statistical description of the Komalan or Kapsulan valley.

"The savages are very expert in handling their bows, in the use of which they are practised from the age of ten years upwards. In the spring they collect large hunting parties for deer, which are driven within the enclosure of gradually narrowing circles, and caught. They are killed by a stab in the throat, and the fresh blood drunken. The flesh of hares caught is eaten raw, and their entrails are salted down. When these have sufficiently putrefied to generate maggots, they are considered excellent eating."

"The savages have no idea of the year, or of the four seasons. The blossoming of the *tz'e-t'ung hwa* (刺桐花, a species of *Panax*,) is with them the beginning of a fixed period. When vegetation bursts forth the women array themselves in their best clothing, and pay visits to their friends in the neighboring tribes."

"The savages of the plain do not differ greatly from the Chinese in appearance, except in their eyes, which are fuller and more expressive. They have no idea of the year or the seasons, and cannot tell their own ages. If they ever get any money they never lay it up; and when they have gathered in their crops they set apart enough for a year's supply of food, and make the rest into wine, of which they are very fond. Every one builds his own house, and weaves the cloth for his own clothing, as there are no artisans of any kind. The large knife which the men wear at their sides serves them in all kinds of work. They make what iron utensils they have from the crude metal, by hammering it out with stones. In every clan or village there are one or two men called *kalo* (甲螺), who correspond to the village elders or headmen of the Chinese."

"The savages of the Komalan district who dwell in the mountains select elevated spots for their huts, to enable them to command a good lookout for defence. Those who dwell near the sea-coast, and have become partially civilized, are called *p'ing-p'u fan*,* because they live on the level ground, or plains. They sometimes build houses by excavating the trunk of a large tree and inverting it, supporting it upon bamboo poles. There is a tradition among them that some old Pepos having visited Kelung

* The *Pepos* described above, pp. 5, and 12-20.

and seen some Chinese boats turned bottom upwards on the shore, adopted the idea for their houses."

"When the Komalan valley was first colonized, the Pepos living there had no system of storing their grain. When this was gathered it was hung up in the ear, unthreshed, in the houses, and was beaten out in a mortar daily, as it was wanted for food. The people had no fixed seasons for planting their crops; they were guided by the starting forth of vegetation in the spring. They cultivate merely enough to supply themselves with food from season to season, and hence there is no surplus grain, and much uncultivated land."

"Their wine is made from glutinous rice. Each person takes a handful of rice in his mouth, and masticates it until soft. It is then put into an earthen jar, and by the next day it has fermented, so that by adding water, wine is produced. They consider very sour wines the best."

"The women do all the drudgery, such as tilling the ground. They are often seen at hard work with their infants fastened upon their backs. The men merely see that they get their food."

"The savages call a dead man *matai*, which means *ruined, destroyed*. They bury their dead without coffins. Friends assist in digging a pit, in which the corpse is placed. If a death happens in the busy season, while they are planting or gathering their crops, they suspend the corpse from two poles, near the water's edge, and leave it to decay there. Such a place is called *malin*, which means *unlucky*, and they ever after avoid going near it."

"The small boats which the savages use in crossing streams, they call *mangka*.* A boat is made by hollowing out a log of wood, and fastening a board upon each side of it, to prevent its capsizing. They have no oil and chunam for filling the cracks or seams, and hence have to bail constantly. A boat will carry only two or three people."

* The characters used here (艚舨) are those of the name of the large trading town of *Banka*, near Tamsui. The local pronunciation varies from *Mangka* to *Bangka*. The town is said to derive its name from the fact that its principal street resembles one of these boats in shape—broad in the middle and narrow towards each end.

[The following passage, quoted from a work entitled *Tung-chêng Tsai* (東征集), is noteworthy as a specimen of the peculiar antithetical style which is so esteemed in Chinese literary productions, as well as for the sentiments expressed as to the proper method of dealing with the savages.]

"Murders by the savages of Formosa are of constant occurrence. Although they have men's forms, they have not men's natures. They find their way through the forests like birds and monkeys. To govern them is impossible: to exterminate them not to be thought of; and so nothing can be done with them. The only thing left is to establish troops with cannon at all the passes through which they issue on their raids, and so overawe them by military display, from coming out of their fastnesses. The great cause of this state of affairs is the extent of the country and the scanty population; quarrels between the savages and the settlers are not the sole cause. The savage tracks lie only through the dense forests, thick with underbrush, where hiding is easy. When they cut off a head, they boil it to separate the flesh, adorn the skull with various ornaments, and hang it up in their huts as evidence of their valor. Even if any attempt were made to keep them within bounds, it must sooner or later end in failure. If it is asked, then, what shall be done, the reply is, murders must be punished in kind, and friendly aborigines must be used to gradually reclaim and civilize them. They must be conquered, to make them fear, and then they can be controlled, to make them obedient. Their country must be opened up and Chinese settlers introduced, and then the harm done by them will gradually cease. Later they will become tamed, and finally they may be enrolled as subjects, and pay tribute."

"In the fifteenth year of Kiaking (1810), when the Governor General of Fukien arrived at Banka on a tour of inspection through the island, the headmen of the Pepos of the Komalan valley made submission to him and requested to be enrolled as subjects, in order to obtain protection against the oppression and cruelty which they experienced. There are 36 tribes of tame aborigines scattered over the Komalan district. They are simple and dull by nature, and the Chinese, by giving them a measure of wine or

a foot of cloth, can induce them to sign the lease of large tracts of land. As they cannot read, they cannot know the contents of the lease, which they sign by impressing upon it a finger wet with ink; and they are thus completely at the mercy of the Chinese."

"The inhabitants of Formosa are of various origins. There are aborigines proper (土產者), and people from other islands whose boats have been driven ashore and wrecked, and who in consequence have settled there. There are also the descendants of fugitives from the last naval battle between the Mongols of the Yuen dynasty and the forces of the Sung dynasty, near Lingting [Lintin, at the mouth of the Canton River]. The latter were entirely defeated, and a few refugees escaped to Formosa, where they settled."

Note 1.—The Chinese characters for the town of *Tow-sia* (I give the corrupt pronunciation which has come into use among foreigners,) mentioned on p. 8, should 頭圍 instead of 頭城.

Note 2.—[See last sentence on p. 29.]

"A consular notification has been issued, describing a flag to be shown by vessels in distress off Formosa, to secure protection from the natives, under the agreement lately concluded with the latter by the U. S. Consul at Amoy [Mr. LE GENDRE]. It is red, oblong in shape, 2 ft. 9 in. long and 1 ft. 7 in. broad."—(*North-China Herald, Shanghai, February 29, 1868.*)

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APPENDIX.

COMPARATIVE VOCABULARY

OF THE

KABARAN (PEPO) AND YUKAN (SAVAGE) DIALECTS

OF

NORTH-EASTERN FORMOSA.

INTRODUCTORY NOTE.

The Kabaran and Yukan words in the following list were taken down by me from the mouths of the Pepos and savages, during the visit among them which served for the foundation of the preceding paper. Like most vocabularies of its kind, it consists chiefly of the names of such natural objects as can easily be described or pointed out to a savage. It comprises 378 words of the Kabaran dialect, and 135 words of the Yukan dialect. Mistakes, both in correctly identifying objects, and in correctly representing sounds, doubtless occur, and indeed are under such circumstances scarcely avoidable; but care was taken to secure accuracy in both respects, as far as possible, by asking the name of the same object on different occasions, and from different individuals. With some sounds, it was observed that the same individual would give different values to them on different days. Thus in the Kabaran language *r* and *z*, when initial or medial, and sometimes when final, are often interchangeable; and the word for *water* would be given by one as *ranum*, by another as *zanum*. Final *l* and *z* are often confounded, as are also initial *k* and *t*.

Regarding the values of the letters used, the vowels generally are to be sounded as in Italian, and the consonants as in English. In an open syllable *u* has the long sound, like the *oo* in *too*, and in a closed syllable the sound of *oo* in *took*; when marked *ü* it has the sound of *u* in *but*. The diphthong *ei* has the sound of *ey* in *they*. The sounds of *b* and *v* often merge into one another, and have nearly the value of the German *w*, or of *bw* in English, but much lighter than the latter. The final *ss* common in Kabaran has a strong hissing sound. A regular series of changes will be observed between Kabaran, and Malay and other languages of the family, by the addition of this *ss* sound to the words of the latter. Thus,

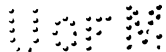
<i>sugar-cane</i>	is in Malay	<i>tabu,</i>	in Kabaran	<i>tavuss</i>
<i>face</i>	„ Javanese	<i>raki,</i>	„	<i>ra-iss</i>
<i>child</i>	„ „	<i>sunu,</i>	„	<i>suniss</i>

An analogous change seems to be formed in the Yukan dialect by the addition of the suffix *nukh*, *nikh*, *ukh*, or simply *kh* (the German *ch* of *buch*). Thus,

stone is in Kabaran, Malay, {	batu or <i>vatu</i> , in Yukan <i>vatunukh</i>
Bisaya, etc., }	
wood „ Tagalog and Bisaya	<i>cahoy</i> , „ <i>khahunikkh</i>
rattan „ Kabaran	<i>u-ai</i> or <i>wai</i> , „ <i>hwaiukh</i>
red „ Bugis	<i>machala</i> , „ { <i>m'talakh</i> or <i>matalakh</i> .

The columns of corresponding words in Malay and various other languages of the Archipelago are far from being as full as I would wish; but the want both of time and of the necessary vocabularies has prevented me from giving more than the present imperfect comparisons. The words given in these languages are merely such as I have been able to gather, somewhat at random, from CRAWFURD'S *Descriptive Dictionary of the Indian Islands*, LATHAM'S *Comparative Philology*, vocabularies found in the Journals of the Royal Asiatic and Royal Geographical Societies, and in a few works of travels in the Philippines and neighboring islands. It will be seen that a close resemblance exists between many Kabaran and Malay words.¹ So far as the limited examples afford means of comparison, the Kabaran will also be found to be closely allied with the Tagalog and Bisaya dialects of the Philippines, —the former in the north, the latter in the south,—and with the Bugis, Macassar, Mandhar, Menadu, Buton and Sangir dialects of the Celebes group. The Biajuk of Borneo, the Bima of Sumbawa, the Sasak of Lombok, and the Javanese also furnish many analogous words. The Yukan words indicate a connection with several of the above, but more particularly with the Tagalog and Bisaya, and the Bugis and Biajuk. The resemblances thus traced are sufficient to establish the close relationship between the two Formosan dialects now given, and the extensive family of languages known as the Malayo-Polynesian or Oceanic; but the particular group of this great family to which these dialects belong, can be determined only after the collection and study of fuller materials than are now available.

¹ See also above, pp. 15-16.



The vast area over which this Oceanic family of languages is spread will be best realized from the remark of Professor WHITNEY:² "Those who speak its dialects fill nearly all the islands from the coasts of Asia southward and eastward, from Madagascar to the Sandwich group and Easter Island, from New Zealand to Formosa." A few words from the Malagasi, the language of Madagascar, are given here, in illustration of the statement just quoted, and as a further proof, I may add that a number of the Yukan words are to be found in a vocabulary, given in COOK's *Voyages*, of the language of Atui, an island belonging to the group called Cook's Islands, in the South Pacific. The Great Polynesian occasionally quoted is, according to CRAWFURD, the common element which is to be found throughout all these languages. It was first pointed out by MARSDEN. It bears the same relation to the languages of the Malayo-Polynesian family that the Aryan does to the Indo-European languages; and although unwritten and extinct, its former existence is inferred and established by the same arguments and inductions which have demonstrated the former existence of an Aryan parent of the family of languages which bears its name.

In the following vocabulary the numerals from one to ten are first given, in the two Formosan and six cognate languages. The remainder of the vocabulary consists of words classified in ten sections or groups, and arranged alphabetically under each group. Professor Max MÜLLER³ quotes from HALE's *Ethnology and Philology* of the *United States Exploring Expedition*, vocabularies of the ten numerals in ten different Polynesian dialects, including those of Samoa, New Zealand, Rarotonga, Tahiti and Hawaii; and a comparison of them with those now given will be found interesting, showing as it does the very close resemblance which exists between them, and which with the numerals 3, 5, 6, 7 and 8 amounts to almost absolute identity.

² *Language and the Study of Language*, pp. 337-8.

³ *Science of Language*, sixth ed., vol. 2, p. 26.

VOCABULARY.

I.—NUMERALS.

<i>English.</i>	<i>Formosa.</i>		<i>Philippines.</i>	
	<i>Kabaran.</i>	<i>Yukan.</i>	<i>Tagalog.</i>	<i>Bisaya.</i>
one	issa	utuk	isa	usa, isa
two	lusa	saieng	dalava	duha
three	tulu	turŭl	tatlo	tolo
four	supat	s'paiaŧ	apat	upat
five	lima	maral	lima	lima
six	nim, n'm	teiuk	anim	unum
seven	pitu	pitu	pito	pito
eight	waru, aru	muss'pat	valo	valo
nine	siwa	meishu	siam	siam
ten	traŧ	mapu	sampo	napulo

<i>English.</i>	<i>Malay.</i>	<i>Javanese.</i>	<i>Sasak (Lombok).</i>	<i>Malagasi (Madagascar).</i>
one	sa, satu	sigi	satu	issa
two	dua	loro	dua	rue
three	tiga	t'lu	telu	telu
four	ampat	papat	mpat	effat
five	lima	limo	lima	lime
six	anam	nanam	nam	ene
seven	tudiu, tojiu	pitu	pitu	fitu
eight	d'lapan	wolu	balu	valu
nine	sambilam	sungo	siwa	siva
ten	s'pulo	s'pulo	sapulu	fulu

<i>English.</i>	<i>Kabaran.</i>	<i>Yukan.</i>	<i>Malay.</i>	<i>Sundry.</i>
eleven	traï-issa	—	sablas	—
twelve	traï-lusa	—	duablas	—
twenty	lusa-ptin	—	dua pulu	—
thirty	utulu-ptin	—	etc.	—
forty	mruspa-ptin	—	—	—
fifty	ulima-ptin	—	—	—
sixty	unim-ptin	—	—	—
seventy	upitu-ptin	—	—	—
eighty	mwaru-ptin	—	—	—
ninety	mrusiwa-ptin	—	—	—
one hundred	mrasivu	kabahun	saratuss	—
two „	mrusa-mrasivu	—	dua ratus	—
three „	udula-mrasivu	—	etc.	—
four „	mruspa-mrasivu	—	—	—
five „	ulima-mrasivu	—	—	—
six „	unim-rasivu	—	—	—
seven „	upitu-mrasivu	—	—	—
eight „	mwaru-mrasivu	—	—	—
nine „	mrusiwa-mrasivu	—	—	—
one thousand	mratharan, ma-laran	—	—	—

II.—HUMAN BEINGS AND RELATIONS.

<i>English.</i>	<i>Kabaran.</i>	<i>Yukan.</i>	<i>Malay.</i>	<i>Sundry.</i>
brother, elder	haha	—	abang	{ <i>Bugis</i> <i>Macassar</i> } kaka
„ younger	swani	—	—	—
child	suniss	ulai, ulakhi	—	<i>Javanese</i> sunu
clan, tribe	sia	tutánukh	—	—

<i>English.</i>	<i>Kabaran.</i>	<i>Yukan.</i>	<i>Malay.</i>	<i>Sundry.</i>
father	tamma	yaba, yava, aba	bapa	{ <i>Jav.</i> yayah <i>Mandhar</i> kama <i>Bisaya</i> ama
human being } (<i>homo</i>)	razat, zarat	s'khulikh	—	{ <i>Jav.</i> jalar <i>Malagasi</i> hulu
infant	kmangat	—	anak	<i>Bugis</i> ana
man (<i>vir</i>)	riunanai	malikwi	laki	{ <i>Tagalog</i> lalaqui <i>Bisaya</i> dala <i>Bugis</i> uruani <i>Macassar</i> burani
mother	tina	aia	ma	{ <i>Bima</i> } ina <i>Sasak</i>
old man	—	navakiss	—	—
savage name for } themselves	—	taial	—	—
woman, female	tarungan	kaneiril	parampuan	—

<i>English.</i>	<i>Kabaran.</i>	<i>English.</i>	<i>Kabaran.</i>
family	marakira	Pepo name for foreigners	leiniis
friend	simhangni	„ „ Chinese	vususs
husband	pakwaian	„ „ savages	{ meitumal prussarum
orphan	mrapunu	wife	passamaian
parents	tima-tina		
Pepo name for themselves	kabaran		

III.—PARTS OF THE BODY.

<i>English.</i>	<i>Kabaran.</i>	<i>Yukan.</i>	<i>Malay.</i>	<i>Sundry.</i>
back	doror	suru	—	—
beard	mumuss	nguruss	—	<i>Tagalog</i> gumi
body (life?)	izip	—	(<i>life</i>) idup	{ <i>Jav.</i> } <i>Bali</i> } urip
bones	tiran	—	tulang	<i>Bisaya</i> tulang

<i>English.</i>	<i>Kabaran.</i>	<i>Yukan.</i>	<i>Malay.</i>	<i>Sundry.</i>
calf of leg	vatiss	—	—	<i>Bali</i> batis
cheek	—	ra-i-ass	—	—
chin	—	abalit	—	—
ear	kaiar	papak	—	<i>Atui</i> papai
elbow	siku	haiku	—	—
eye	mata	ro-i, rao-i	mata	{ <i>Bugis,</i> <i>Gt. Polyn.</i> <i>et passim</i> } mata
face	ra-iss, za-iss	—	—	{ <i>Jav.</i> <i>Bali</i> } rahi rai
fingers	nulir, nuzil	taluling	—	—
finger nail	knukuss	kakámin	kuku	{ <i>Tagalog</i> <i>Bisaya</i> } cucu cucu
foot	reikan	kakai	kaki	—
forehead	ngorll, woüll	lihui	—	—
hair	vuküss	yunukh	—	{ <i>Menadu</i> <i>Bima</i> } wuhuk honggo
hand	lima	keiman	—	{ <i>Bugis</i> <i>Mandhar</i> <i>Tagalog</i> <i>Bisaya</i> } lima camay
head	uru, uvu	túnukh	—	{ <i>Bisaya</i> <i>Gt. Polyn.</i> } ulu
knee	dusur	tari	—	—
leg	rapan	mriu	—	—
lips	—	paráhum	—	—
mouth (teeth?)	ngivir, nigiv	—	(tooth) gigi	<i>Bugis</i> gigi
nates	punur, punuz	veiyukh	—	—
navel	—	puga	—	—
neck, throat	lulun	oluk	—	—
nose	unung	moru, norho	idung	{ <i>Jav.</i> <i>Gt. Polyn.</i> <i>Malagasi</i> } irung orung
palm of hand	rukup	(ava)	—	—
shoulder	triar, kreiar	hanáli	—	—
stomach	tian	—	—	{ <i>Tagalog</i> <i>Bisaya</i> } tian
temples	pipiss	sasak	—	—

<i>English.</i>	<i>Kabaran.</i>	<i>Yukan.</i>	<i>Malay.</i>	<i>Sundry.</i>
teeth	bangarao, vangrao	gunukh	—	—
thigh	pnannian	mu-i	—	—
toe	kamüss	uyu-kakai	—	—
tongue	lilam	hamá-ui	lidah	<div style="display: inline-block; vertical-align: middle;"> <i>Tagalog</i> <i>Bisaya</i> <i>Bugis</i> <i>Macassar</i> <i>Lampung</i> </div> <div style="display: inline-block; vertical-align: middle; font-size: 3em; margin: 0 5px;">}</div> <div style="display: inline-block; vertical-align: middle;"> dila lila ma </div>
upper arm	b'lubuk	kiumin	—	—

<i>English.</i>	<i>Kabaran.</i>	<i>English.</i>	<i>Kabaran.</i>
ankle	vukul-a-rapan	heart	anüm
blood	rinang	heel	rusil
brain	punül	nipple	sarang
breast	danga	nostrils	rasukh
flesh	bisor	queue (Chinese)	napina
fore-finger	kaiwass	sinews	urat
2nd „	smut'van	skin	luvung, ruvung
3rd „	smulikur	thumb	moraia
little „	smutki	wrist	vukul-a-rima

IV.—DOMESTIC LIFE.—CLOTHING, UTENSILS, ETC.

<i>English.</i>	<i>Kabaran.</i>	<i>Yukan.</i>	<i>Malay.</i>	<i>Sundry.</i>
bed	—	pa	—	—
board, plank	sapar	—	papan	<i>Javan.</i> papan
bottle	prasku (<i>derived from Spanish.</i>)	—	—	—
bowl, cup	kaising	paiatu	—	—

<i>English.</i>	<i>Kabaran.</i>	<i>Yukan.</i>	<i>Malay.</i>	<i>Sundry.</i>
breeches	kun	yupun	—	—
bucket	kungkung	kulu	—	—
coat, tunic	kuluss	lukuss, ratang	—	—
door	iniv, ainiv	v'lihun	—	—
finger-ring	tamoss	p'kamui	—	—
hat	kuvu	avuvu	—	—
house	rapao	ngrasal	—	—
jar	pulok	haláman	—	—
knife	raviss, habiss	b'litukh	karis	<i>Javan.</i> karis
large do.,	sarekh, aniv	—	—	—
matting	intpan, slayu	lapítukh, lupi	—	—
„ for bed	—	smamao	—	—
necklace of beads	—	imsing	—	—
pipe	kwaku	tuturkh	—	—
pole, for carrying	karao (the Chinese <i>pien-tan</i>).	—	—	—
pot, pan	—	tabáli	—	—
robe	kratei, haratei	taoya	—	—
shoe	zapu, rapo	yamil	—	—
weaving, web of cloth	{ tinun	—	tanun	{ <i>Javan.</i> <i>Gt. Polyn.</i> <i>Bugis</i> <i>Malagasi</i> } tanun tanung tenuna

<i>English.</i>	<i>Kabaran.</i>	<i>English.</i>	<i>Kabaran.</i>
basket	kanass, hanass	court (manège)	lamu
bench, table	dakan, kanan	coverlid	sikar
brick	luvungan	cradle	ziun
button	tao-ez	cupboard	tartiv
charcoal	vilu	doorway	dangan
chisel	supar, supan	fan	pa-iz
chopsticks	ipit, aipit	granary	si-er
clothes in general	rivarivang	key	suksuk
cotton cloth	rao-a	kilt, a sort of	halapian

<i>English.</i>	<i>Kabaran.</i>	<i>English.</i>	<i>Kabaran.</i>
knife edge	mangan, nangar	roof	sniuva, sniuv
„ handle	parüss-han	shop	tiaman
lamp	kaskian, haskian	spoon	halur
nail (iron)	variss	stocking	buiya
needle	zarum	straw thatch	sirass
oil	siti	string	warai
paper	buruk	teapot	pustian
pencil, pen	tuliss	thread	kriz'n
pillow	erungwan	towel	lizup
plane (carpenter's)	lussluss	trunk, box	s'rakhsan
plate	dapak	window	n'lat
small do.	piar		

V.—TIME, THE ELEMENTS, METALS, ETC.

<i>English.</i>	<i>Kabaran.</i>	<i>Yukan.</i>	<i>Malay.</i>	<i>Sundry.</i>
copper	tabari	—	tambaga	{ <i>Bugis,</i> <i>Mac., etc.</i> } tambaga
„ or brass	sibali, s'pali	limukh	—	—
day, daytime	darreiti, darri	—	hari	—
• earth (mountain ?)	vanang, mranai	—	{ tana, benua mountain, gu- nung	—
east ¹	wari (timor ?)	—	timur	<i>Javan.</i> { purwo, timur
evening, darkness	raviti, drabiti	r'vian	—	—
fire	amaz, lamar	hapúni	api	{ <i>Bugis</i> <i>Bali</i> } api brahma
gold	brao-an, bra-wan	—	—	<i>Bisaya</i> malawan
heaven, sky	z'lan, l'zan	wari	langit, surga	{ <i>Jav.</i> <i>Bugis</i> <i>Gt. Polyn.</i> } suwarga langit
iron	namat	vali-ekh	—	<i>Biajuk</i> sanaman

¹ The points of the compass were not clearly understood by the Pepos, and the terms given here for them are somewhat uncertain.

<i>English.</i>	<i>Kabaran.</i>	<i>Yukan.</i>	<i>Malay.</i>	<i>Sundry.</i>
island	puro, puror	—	pulo	{ <i>Jav.</i> <i>Bali</i> } pulo
lightning	lirap	—	kilat	{ <i>Bugis</i> <i>Malagasi</i> } kila helatra
moon ²	buran, vulan	viating	bulan	{ <i>Tagalog</i> <i>Bisaya</i> <i>Jav.</i> , <i>Gt. Polyn.</i> <i>et passim</i> <i>Malagasi</i> } buan bulan wulan volana
north	imiss	—	utara { <i>v.</i> <i>south</i> }	—
ocean	balung	—	—	{ <i>Bugis</i> <i>Macassar</i> } balang
rain	uran, uzan	mwalŭkh	ujan	{ <i>Biajuk</i> <i>Malagasi</i> } ujan orana
rainbow	niu-war	haong-u	—	{ <i>Jav.</i> <i>Malagasi</i> } kuwung avvar
sea	rzin, rthin, z'rin	silung	—	—
silver	pila	—	pirak	(<i>Tagalog</i>) pilac)
smoke	kairŭm, teirŭm, hirtŭv	hilukh, heilu	—	—
south	timor (s'tara ?)	—	salatan	—
star	bat'lan, mat'ran	henga, ve-inga	bintang	<i>Jav.</i> lintang
stone ²	vato, watu	vatŭnukh	batu	{ <i>Tagalog</i> <i>Malagasi</i> <i>Bisaya</i> , <i>Bugis</i> , <i>Mandhar</i> <i>et passim</i> } bato vato batu
sun	matlan'zan ³	wagi, waki	mata-hari	—
thunder	zŭng-zŭng	—	guntur	—
to-day	stangi, stanian	kisa	—	—
to-morrow	tmao-ar	sinkhan	—	—
water	zanum, ranum	usiak	—	{ <i>Biajuk</i> <i>Malagasi</i> <i>Menadu</i> } danum rano
weather, pleasant	—	malakh kaiel	—	—
yesterday	snaosirav	m'kaha	—	—

² The words for *moon*, *stone*, and *hog* are almost identical in all the languages of the Archipelago.

³ "Eye of the sky." In Malay, "eye of the day."

<i>English.</i>	<i>Kabaran.</i>	<i>English.</i>	<i>Kabaran.</i>
autumn (rainy season)	paoman	tin	b'laban, b'labal
creek, rivulet	mukhral	wave	sar'zin
flint	taking	weather, hot	s'mzang
hill, mountain	dahê, dahêr	„ cold	sass'n
lead	rasu	well (of water)	rasung, lasung
month, 6th	skao-arû	west	s'zaia
plain	kuvûk	wind	vâri, bari
river	tab'li	„ north	siarp
sand	vuhan	„ south	timo
seashore	sapan	„ west	s'zaia
spring (dry season)	d'lun	year	dasao

VI.—VEGETABLE KINGDOM AND PRODUCTS.

<i>English.</i>	<i>Kabaran.</i>	<i>Yukan.</i>	<i>Malay.</i>	<i>Sundry.</i>
bamboo	naian, d'naian	vatakán	—	—
fruit	—	buakh	bua	{ <i>Bisaya</i> <i>Bali</i> } bua
grass	—	rgi-ui, l'mihui	—	—
„ for thatch	rüll, hüll	paliung	—	—
hemp	—	nuka, noka	—	—
millet	lurai, luthai	karákiss	—	—
orange	murû	r'zaho	jarruk	<i>Jav.</i> jarruk
rattan	u-ai	uani, hwai-ukh	—	—
reed	isam	s'mu	—	—
rice	b'rass, rras	—	bras	<i>Jav.</i> bras
„ boiled	mai	mamiukh	nasi	—
sugar-cane	tavuss	—	tabu	{ <i>Jav.</i> <i>Bugis</i> <i>Gt. Pol.,</i> <i>etc.</i> } tabu
tobacco	tabaku	tabaku	—	—

<i>English.</i>	<i>Kabaran.</i>	<i>Yukan.</i>	<i>Malay.</i>	<i>Sundry.</i>
wine, Chinese	rakh	u-o, u-ao	—	—
wood	barin	{ khoni, khahunikh }	kayu	{ Tagalog } parang Bisaya cahoy cahoy

<i>English.</i>	<i>Kabaran.</i>	<i>English.</i>	<i>Kabaran.</i>
banana	bunina	persimmon	amuss
camphor	raküss, rahüss	plum	sinsuli
celery	rupül	prune	paosi
chilli pepper	sili	pumelo	t'bahan mulu
flower	murai	pumpkin	saru
ginger	uzip	root	ravass
groundnut	bukh	sweet potato	hopir, dari
guava	biabass	tree	si-p'ri
leaf	viri	vegetables in general	t'nüll
mango	vatuna-vususs	watermelon	pluru
peach	rupass	wine, Pepo	isi

VII.—ANIMAL KINGDOM.

<i>English.</i>	<i>Kabaran.</i>	<i>Yukan.</i>	<i>Malay.</i>	<i>Sundry.</i>
buffalo	k'ravao	kating	karbao	{ Jav. Gt. Pol. Bugis Macassar } kabu tedung
cat	saku	niao	—	Bugis miao
deer	bassan	uánukh	rusa	Bugis jonga
„ skin	ruvung-a-bassan	hanukh-kwei	—	—
dog ⁴	wasu	hu-il	—	{ Jav. Gt. Pol. } asu

⁴ “The usual Javanese name [for dog] is asu; and it is remarkable, that this word is the name for the dog in the languages of tribes remote from Java; being those too of countries having themselves no wild dog, as Floris, Timur, and the Philippine Islands. This fact seems, at least, to show that Java was the source from which these countries derived the domestic dog.” (CRAWFORD, s. v. Dog.)

<i>English.</i>	<i>Kabaran.</i>	<i>Yukan.</i>	<i>Malay.</i>	<i>Sundry.</i>
duck	k'rava	rguru	—	—
fish	vaüt	siukh, kulikh	—	{ <i>Gt. Pol.</i> iwak <i>Biajuk</i> lauk
fowl	rakok, t'rahokh	yaoal, inta, wei- lung	burung	{ <i>Jav.</i> } <i>Gt. Pol.</i> } manuk
hog ⁵	vavui	vei-uakh	babi	{ <i>Jav.</i> } <i>Gt. Pol.</i> } bawi <i>Bugis,</i> } <i>Buton, et</i> } babi, <i>passim</i> } vavi
ox, bullock	vaca	—	—	{ <i>Tagalog</i> } <i>Bisaya</i> } baca
turtle, tortoise	p'nu	—	pannyu	{ <i>Jav.</i> } <i>Gt. Pol.</i> } pannyu <i>et passim</i> }

<i>English.</i>	<i>Kabaran.</i>	<i>English.</i>	<i>Kabaran.</i>
flea	timora	venison	apun
horse	kwaiu		

VIII.—MISCELLANEOUS NOUNS.

<i>English.</i>	<i>Kabaran.</i>	<i>Yukan.</i>	<i>Malay.</i>	<i>Sundry.</i>
boat	broa	asu (?)	prau, prahu	<i>Jav.</i> prahu
large do., ship	vawa	achuying	—	—
cannon	ku-ang	a-ungu	—	—
copper cash, money	karisiu	habangan	wang	{ <i>Jav.</i> } <i>Bugis</i> } huwang } uwang
copper wire	—	anaoal	—	—
field, country	zana	—	tana	{ <i>Jav.</i> } <i>Gt. Pol.</i> } tana
gun	papilsá	patuss	—	—

⁵ See note 2, p. 48.

<i>English.</i>	<i>Kabaran.</i>	<i>Yukan.</i>	<i>Malay.</i>	<i>Sundry.</i>	
gunpowder	kuti	avuli	—	—	
milk	sisu	—	susu	<i>Bugis</i>	susu
road	zaran, rathan	—	jalan	<i>Jav.</i>	dalan
tattoo	—	patass	—	—	
village, town	rahit	—	dukuh	<i>Malagasi</i>	vohitra

<i>English.</i>	<i>Kabaran.</i>	<i>English.</i>	<i>Kabaran.</i>
anger	hunut	rogue, rascal	supa
barber	pakiss-kiss'n	sail	raiar
bridge	sazan	salt	z'mian
Chinese written	sulan, sulal	sedan chair	nungan
characters		„ bearer	panungan
compass, watch, etc.	paunwan	smith, wright	passangin
disease	tarao	blacksmith	passangin-du-namat
farmer	sarūnna	goldsmith	passangin-du-braoan
fisherman	para-vaūt-un	shipwright	passangin-du-vawa
fishing net	tabukūn	silversmith	passangin-du-pila
flag	vakhwi	slowmatch	rizūss, zirūss
food in general	han, hanpaita	spear	snuvungan
garden	vaovi	sword	kwisuisan
herdsman	pakrama	tears	t'mlliss, (rusi)
mast	ereran, ireran	thief	haisan
oar	p'luna, p'runa	trade	sianūn
pirate ("sea-thief")	haisan-a-zarin	whip	passpass

IX.—PRONOUNS, ADJECTIVES, ADVERBS.

<i>English.</i>	<i>Kabaran.</i>	<i>Yukan.</i>	<i>Malay.</i>	<i>Sundry.</i>
I	aiku	—	aku	$\left\{ \begin{array}{l} \textit{Jav.} \\ \textit{Gt. Pol.} \\ \textit{Biajuk} \end{array} \right\} \begin{array}{l} \text{aku} \\ \text{yaku} \end{array}$

<i>English.</i>	<i>Kabaran.</i>	<i>Yukan.</i>	<i>Malay.</i>	<i>Sundry.</i>	
that	wanistaoan, wiyu	{ (hani)	ini	—	
this	{ izistaoan, wi- taoian }				
what	{ niana nini } -wanai (?)	—	yang	<i>Bali</i>	nyang
bad (spoiled)	masukao	m'huti	—	—	
bad (wicked)	lalass	lakhan	nakhal	{ (<i>Jav.</i> <i>Bali</i>)	ala, olo) jaleh
black	tüngün	m'kalukh	—	—	
blind	bukhit, m'burar	—	buta	<i>Bugis</i>	buta
blue ⁶	{ puli, mrapuli, } b'nuran }	lasu	bira	—	
clean	blamüss, dangirao	muakh	—	—	
cold	durpuss	maskinuss	—	—	
deaf	turüss	—	tuli	{ <i>Jav.</i> <i>Sunda</i>	tuli torek
dirty	matar	m'k'púta	—	—	
drunk	vusuk, busuk	m'vusuk	—	—	
good	malaka	b'lakh	baik	{ <i>Bali</i> <i>Biajuk</i>	malak bahalak
hot	maramuk	makilukh	—	—	
lame	pirüss	—	—	<i>Bali</i>	perot
large	raia	n'huyal	—	<i>Madura</i>	raja
long	marung, mahung	nduyukh	—	—	
many	nangei	valei	banyak	<i>Madura</i>	banyak
red ⁶	t'barei	m'talakh	mira	{ <i>Bali</i> <i>Bugis</i>	bara machala
short	k'zu	zatung	—	—	
small	kia	tikai	kutu	<i>Bisaya</i>	kutu
white	vussar, bussar	m'lávu	—	—	

<i>English.</i>	<i>Kabaran.</i>	<i>English.</i>	<i>Kabaran.</i>
he (?)	aisu haia	all	hanizka, maniz
thou, (you)	aisu	broad	tabai
who	tiani-wanai (?)	cooked	mammin

⁶ Both Pepos and savages have very crude and indistinct ideas of color, and the terms given here are subject to some uncertainty.

<i>English.</i>	<i>Kabaran.</i>	<i>English.</i>	<i>Kabaran.</i>
dumb	murar, muzar	yellow ⁷	palao, mrapala
fragrant	vangsiss		
green ⁷	bruviru	far	ma-ra-ul, ma-za-ul
honest	parakün	near	ma-ra-ki
narrow	basil	no, not	m'taha
offensive (odor)	vangt'o	very	palamsu, maluna, (tiku?)
perspiring	satihuss		
silly, garrulous	mutamut	"can do"	wanai
smooth, level	lasilass	"no fear"	meiku } -meikiss
stupid, foolish	mrimarukh		aska }

X.—VERBS.

<i>English.</i>	<i>Kabaran.</i>	<i>Yukan.</i>	<i>Malay.</i>	<i>Sundry.</i>
to come	naori, akwa	—	mari	<i>Bisaya</i> mari
„ eat	k'man, han	mani	—	{ <i>Tagalog</i> comain <i>Bisaya</i> cumaon
„ sleep	meinüp	mavi	—	<i>Bisaya</i> modap

<i>English.</i>	<i>Kabaran.</i>	<i>English.</i>	<i>Kabaran.</i>
to arise, get up	kasswat, hasswat	to labor	saharun, sahalun
„ awake	mainar	„ love, desire	mangil
come (imperative)	akwasi	„ quarrel	saku-saran
„ cry	muring	„ rejoice	sarumakün
„ dream	braputui	„ see, look	maita
„ eat with the hand	h'mapu	„ shave the head	musskiss
„ „ „ chopsticks	ipita-k'man	„ smell	smanuk, smingut
„ fight	mabul	„ smoke	han tabaku
„ go	{ wiati (<i>sing.</i>) { wiata (<i>plural</i>)	„ sneeze	vassing
„ be about to go (?)	havitiku	„ talk	sikaoma
„ hear	darav	„ taste	smilam
„ kill (an animal)	s'marira	„ wish	pali
„ „ , slay (a man)	mutung	„ write	sulal, smulan

⁷ See note 6, p. 53.

