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, 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, Banum, Tsu-u, Tsalisen, Pyma, 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 Banum, and between these and the Paiwan.

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1 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 strife 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 Aboriginal Inhabitants of Formosa.

The Atayal, an amalgam of Chinese and Pre-Chinese elements, occupied in the XVth 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 Bunun 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 southemmost 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 Bunun have for centuries occupied the hills of Central Formosa. It is said they are descendants of Malays 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 Tsatsuin, 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 Huan, 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, 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 Malays. 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 Wau-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 XIth 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.

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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 Bisayyas. They appeared in 1174—1189, landing on the coast of Fokien. According to the Chinese records of that time, the Bisayyas 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 Piisaye, 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 Candidsius 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-lê-lang by the Chinese. This word signifies a mountain situated in Asia, inhabited by uncivilized races of non-Chinese origin. The word is doubles synony-

* According to the highly authorized Chinese dictionary (Kang-hi), the two signs ... mean “ugly wooden figures used to make dollies”. They are called Kale-hi in Formosa. Such Kale-hi are made for the purpose of exercising 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.