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

3. Appearance, physical and general characteristics.

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

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

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

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

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6 See on this subject "Memoria de cosas pertencientes a la Isla Hermosa en 1632", by Father Jacinto Esquivel, publ. in the "Correo Sino-Anamita, o Correspondencia de las
are much stronger than the western Paiwan, who are weak and short in stature. The Paiwan of Botan, in the east are, however, tall and strong. The same may be said of the Buhuan in the centre. They "are a beautiful race, strong, tall and of fine complexion", while, according to the Japanese authors, Bunum, Tsu-u, Tsalisen and Paiwan are found to be of either short or muddling stature and of unprepossessing appearance, especially those of the Bunum branch named Gundai. The latter may be regarded as the genuine primitive inhabitants closely related to the Papuans, while the Atayal of the north undoubtedly belong to the Malayan stock.

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

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

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

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

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

Misiones del S. O. de Predicadores 1897, Vol. XXX, p. 18 passim. The original Manuscript is preserved in the Archives of the monastery of Sto. Domingo, at Manila (Philippine Islands). Anthropos XXII. 1927.
to any kind of trade with their neighbours. The Paiwan are revengeful in the highest degree.

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

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