

west of those two large islands of Pehoe and Phekno ; but the real Fishermen's island, after which all the others are named, lies a good mile west of Pehoe. On its western side, it has a beautiful bay called Fishermen's bay.

2. *Account of the Inhabitants.—This island of Formosa, to which it hath pleased our Lord God to send me [Candidius] to preach the Gospel of Christ, is situated twenty-two degrees north of the line. It has a circumference of a hundred and thirty Dutch miles, contains many villages, and is exceedingly populous. The inhabitants do not speak one, but several languages, and they have neither king, governor, nor chief. They do not live at peace with each other ; one village being continually at war with another village.

The country is intersected by many beautiful rivers, containing abundance of fish, and is full of deer, wild swine, wild goats, hares and rabbits, with woodcocks, partridges, doves, and other kinds of fowl. The island contains also animals of the larger kind, such as cows and horses, the former having very thick horns with several branches. The flesh of these animals is considered very delicious. They are found in great numbers in the mountains, and are called by the natives *alawang*. There are also tigers, and other beasts of prey called *tinney*, which are of the same form as the bear, but somewhat larger, and whose skins are much valued.

The land is exceedingly rich and fertile, though very little cultivated. The trees generally grow wild, some producing fruit of which the natives are very fond, but which Europeans would not touch. Ginger and cinnamon are also found. Moreover, it is said that the land contains gold and silver mines, the report being that the Chinese have visited them and have sent some of the ore to Japan on trial. I have not myself seen those mines, nor has the attention of the Dutch as yet been drawn to them.

After these general remarks, I shall now describe those places in Formosa which I well know, and with whose language, manners, and customs, I am well acquainted. They are eight in number : Sinkan, Mattau, Soulang, Bakloan, Taffakan, Tifulukan, Teopan and Tefurang. The inhabitants of these places have the same manners, customs and religion, and speak the same language. Their position also is much the same, stretching from the shore towards the mountains, all of them being within one day's journey from headquarters at Fort Zeelandia. The most remote village is Tefurang, which lies between the mountains. To visit this place, and return again to the Fort, three days are required. The inhabitants are very barbarous and savage, the men being generally very tall and exceedingly robust, in fact almost giants. Their colour is between black and brown, like most Indians, but not so black as the Caffrs. In summer they go about perfectly nude, without any feeling of shame. On the contrary, the women are very small and short, but very fat and strong, their colour being between brown and yellow. They wear some clothes, and possess a certain degree of shame except when they wash themselves, which they do twice a day with warm water. At such times, if a man passes by and sees them, they do not mind it very much, if at all.

On the whole, the people of Formosa are very friendly, faithful and good-natured. They are also very hospitable to foreigners, offering them food and drink in their kindest manner and according to their means; but too many Europeans may not come among them, nor will they allow any liberties to be taken or any incivility to be shown. They are not at all prone to steal, but will rather restore to the possessor anything they find which does not belong to them—the village of Soulang forming a marked exception to this rule, as the people there are well known to be thieves and robbers.

Further, the Formosans are very faithful to their friends and allies. They are not at all treacherous, but would rather die or suffer discomfort themselves than bring suffering upon others by treachery. They have also a good understanding and an excellent memory, so that they can easily comprehend and remember anything. It must be added, too, that they are great beggars, and I may safely say that throughout the whole East Indies their effrontery in this respect could not be surpassed. Yet, though so ready to covet and so impudent in demanding what they desire, they can easily be pacified with a trifle.

The people occupy themselves principally in cultivating their fields and sowing rice; but, though they possess such abundance of excellent and fertile land that those seven villages could easily support an additional hundred thousand souls, they do not cultivate any more than is absolutely necessary; indeed, the yearly produce is sometimes barely sufficient for their wants. The women, who are complete drudges, do most of the farming work; and, since neither horses, cows, nor ploughs are used, all the work has to be slowly done by means of pickaxes. Moreover, whenever the rice appears aboveground, much labour is needed for the process of transplanting, as the young shoots stand very thick in some places and not in others. Again, when the rice becomes ripe, they do not use sickles to cut it down or scythes to mow it, but have a certain kind of instrument in the form of a knife, with which they cut off each stalk separately at about a handbreadth from the ear.

After the rice has been cut they carry it to their dwellings without thrashing it or taking the husks off, and every day they pound just so much as may be required. At night, two or three bundles are hung over the fire to dry; and, next morning, the women rise two hours before daylight, pound the rice, and prepare the quantity required for the day. Thus they continue to do day after day and year after year, never preparing more than is daily needed.

Three kinds of fruit are cultivated—of which the first is called *ptingh*, the second *quach*, and the third *taraun*, which is very much like our millet—besides two kinds of vegetable somewhat resembling our Dutch beans, with three kinds of bulb which they use instead of bread, so that if bread, rice, or other fruits were wanting, they could subsist entirely upon these bulbs. The island also produces ginger, sugar-cane and melons, but the people plant just sufficient for their own wants. Bananas, cocoa-nuts and pinang are found in great abundance, with some other kinds of fruit which are not of great

importance, and the names of which I am unable to pronounce in our language. This is all that their fields and gardens produce for sustaining their bodies.

The people in this south-western part of Formosa have neither wines nor other spirituous liquors extracted from the trunks of trees as in other parts of India; but they have an exceedingly strong and deliciously flavoured beverage of their own, which has the same effect as Spanish and Rhine wine in intoxicating a person. The women prepare this beverage in the following manner: They take a quantity of rice, which, after simmering for some time, is kneaded into a dough. They then chew rice flour and spit it into a pot or jar until a pint of liquid is obtained. This is mixed with the dough just mentioned, in order to be used as leaven, after it has become as fine as the baker's dough of which we bake our bread. The dough having been thus prepared, is afterwards put into a large jar, water is poured over it, and it is allowed to stand for about two months, fermenting like new cider in a cask; by the end of which time it becomes a beautiful, strong, and delicious beverage. As the strength of the liquor increases the longer it is allowed to stand, it is sometimes kept five, ten, twenty, and even thirty years, before being touched; it reaching the highest degree of perfection at the end of this longer period. When the beverage does come to be used it seems to consist of two parts, that at the top being as clear as the purest water from a fountain, while the part at the bottom of the vessel is as thick as pulp. This thick part is usually supped with a spoon; when used as a beverage, it must be mixed with water. When the people go to their fields, they always take with them some of this mash in a jar or piece of bamboo, and a quantity of water; this forming their food and drink for the whole day. The top part they take only in very small quantities to strengthen and cheer them, not to quench their thirst. It may be added that the greater part of the rice crop every year is used in preparing this beverage.

When the women are not at work in the fields they go out in their *sampans to catch crabs and shrimps, or to collect oysters. Next to rice, they consider fish to be their nicest and most important kind of food. The fish caught are salted, with the scales and entrails; and, after having been preserved for some time, they are eaten with all the filth included. It is difficult to distinguish the fish when taken out of the jars on account of the worms and mites, but in this condition the people consider them more palatable and more delicious than ever.

While the women work, the men go about doing nothing, especially the strong young men from seventeen to twenty-four years of age. The older men—those from forty to sixty—are generally in the fields with their wives day and night. There, small huts are built, in which they rest and sleep, and for about two months at a time they do not appear in the village unless some festivity or other is going on. The younger men seldom assist their wives in the fields; their principal occupations being hunting and fighting.

In hunting they have three ways of securing their game: snares, assegais or spears, and bows and arrows. They have two methods of using snares. One way is to set them in the woods, or in places which the wild swine and

deer are known to frequent in great numbers, and then to surround the deer and drive them towards the snares, which are made of cane or bamboo. The other method is to set the snares either in narrow paths or in the open fields. A bamboo is fixed very deeply and firmly into the ground, and then bent down and secured by means of a small bit of wood. The snare is afterwards tied to it and slightly covered over with earth. When the deer, which are roaming about the fields by hundreds, sometimes by thousands, now touch the snare, the bamboo springs back to its upright position and the animal is caught by the leg. The native then approaches and kills it with a spear. In this way many thousands are caught every year.

When they hunt with spears, the men of a whole village—sometimes of two or three villages—go out together, each person carrying two or three spears. They have also their dogs to start the game. On reaching the appointed field, they form in a circle, a mile or half a mile in circumference, and then each man moves forward towards the centre. The game which may have been enclosed has very little chance of escape: an animal once struck by a spear being usually secured.

The spear used is made with a bamboo shaft about six feet long, to which, by means of a long cord, a small bell is attached. This cord is also fastened to the head, which has three or four barbed hooks. When an animal is struck, the head of the spear sticks fast; while the shaft, which is not firmly attached to the iron, falls out, and the animal dragging it along by the cord, is either entangled in the bushes or bleeds to death. The bell betrays to the hunter the direction in which the deer has fled, and in this way very many are caught. Many are also slaughtered with bows and arrows. One, two, or three men go into a field where deer are, and simply run after them—for they can run nearly as fast as the deer—discharging one arrow after another till their game is mortally wounded.

The flesh of the animals killed is bartered for wood, articles of dress, and other things, to the Chinese. The natives seldom keep a carcass for themselves, but they keep the entrails, which they eat with all the filth attached. Should they have too great a quantity, they salt it, but without taking any trouble to cleanse it first. This they consider a savoury kind of food. They will eat a piece of raw flesh cut from the body of a newly killed deer, the blood trickling from their mouths. The young of the deer—found within the body—they devour, skin and hair.

When war is declared against a village, due notice is given that the peace is broken. Twenty or thirty men, or as many as feel inclined, then set out, sometimes in a sampan. On reaching their destination they wait till nightfall, that they may not be seen or betrayed. In war, they are very treacherous; treachery and war meaning, with them, much the same thing. At the fit moment they stealthily creep into the fields, and first find whether any persons are asleep in their huts; for, as already mentioned, the greater part of the elderly natives sleep in their fields. Any one they find, young or old, man or woman, they instantly kill, and cut off their heads, hands and feet. Some-

times they take the whole body along with them, cutting it into as many pieces as there are warriors; each being desirous to have a part, so that on returning home he may boast of his prowess to the extent demanded by the occasion or the danger that has been run. But, if the enemy turns on them and they are obliged to flee, they take the head only; if in danger of being intercepted, they take the hair only, and then make off as best they can. Should they find no one in the fields—as sometimes happens—they enter the village. Waiting for a favourable opportunity, they surprise one of the houses, kill every one they find within, and hastily cutting off the heads, arms and feet, retreat with all possible speed to escape an attack. Sometimes they have only time to cut off the hair of the slain; for they can scarcely surprise a house without disturbing one of the inmates, whose cries of alarm being instantly heard throughout the village, the inhabitants arm themselves in the twinkling of an eye and repair to the spot. Sometimes the treacherous assailants succeed in killing a person, but have to take to their heels without getting possession of either head or hair. Sometimes they only kill their enemies; sometimes they can effect nothing if the night is dark and the people hide themselves in their dwellings; and sometimes they themselves are surprised and even killed.

A method of warfare practised at other times is to make a great noise and entice the enemy to follow them to where their sampans are lying, whereupon a hand-to-hand fight ensues, in which much valour is shown. If they are overpowered, or if some are killed or wounded, they take to flight. The death of one of them is considered as serious a matter as the rout of a whole army would be in Europe.

Their weapons consist of shields, swords and spears. The spears are not of the kind with which they kill the deer, as they have no barbs, cords, or bells, and the head is firmly attached to the shaft. Their shields are very long and broad, so that they can easily conceal themselves behind them; their swords are very short and broad. Japanese hatchets with bows and arrows are also sometimes made use of.

At times a whole village attacks another in open warfare. In their wars, they have no captains or chiefs, but any one who has got possession of many heads, or who is considered to have cut off a head; in short, any one who feels inclined for fighting, can easily get ten or twenty men to regard him as their nominal chief and to follow him in waging war or in pretending to do so.

Again, the natives are exceedingly cunning and full of stratagems. When they go out with five or six sampans, that is, with fifty or sixty men, the greater part of the warriors generally disembark at night and lie in ambush on one side of the village they are about to attack. The remainder, landing early next morning, approach the village from another point, their task being to provoke the inhabitants and make as much noise as possible. The villagers, taking the latter party for the whole force of the enemy, advance to the attack, leaving the village unprotected. Those in ambush now make their appearance suddenly, killing all who come in their way. Having taken two or three

heads, they hastily retreat to their sampans, where the others join them, and they now fancy they have gained a great victory. Villages that lie too far inland are often attacked in this way. A few men appear before such a village and make a great noise. The inhabitants come out, and a regular hand-to-hand fight ensues. The attacking party fight till they are overpowered, and then take to flight. In the meantime the rest, who have been placed in ambush, suddenly make their appearance on all sides, and the villagers find themselves attacked both in front and behind.

Another method of warfare, when they wish to surprise a house by night in a hostile village, is to lay traps everywhere in the roads leading to it, so that their pursuing enemies may be caught in them, the assailants taking care to keep a safe road open for themselves. These traps are made of some kind of cane or other with very sharp points, and are not like the traps we use, being about half a yard in length and not placed quite perpendicularly in the ground, but somewhat inclined in the direction whence the enemies are expected to come; who, when in pursuit—in a state of perfect nudity, and running as fast as deer—strike their shins against these traps, and receive so frightful wounds that they are obliged to desist. Nor do the natives hesitate to surprise their enemies by feigning friendship and then openly attacking them, as has happened in my time.

There is a certain island about three miles from Formosa, called Tugin in the native language [*i.e.* Lamey or Lambay]. We called it the Golden Lion island; because it was there that the captain of the ship *Golden Lion* was murdered with all his crew, when attempting to take in some provisions. The inhabitants of Tugin are constantly at war with the people of our island, and do not permit men of any other nation to land. Now and then the Chinese visit the place for the purpose of trading. Those visitors do not land, however, but remain in their junks, and the inhabitants row out and hand to them the things they wish to sell with the right hand and receive the price of them with the left. Indeed, they are exceedingly careful about the exchanges on both sides, neither party trusting the other.

Lately, some sixty inhabitants of Soulang village, belonging to us, sailed with some Chinese to the Golden Lion island. They were dressed like Chinese, and pretended to have gone for the purpose of bartering. On one of the natives approaching the junk and handing up what he wished to sell, he was suddenly seized by the arm, dragged into the ship, and cut into many pieces. Thereupon, they returned home, and fancied they had obtained a great victory. Such is their manner of carrying on war.

When they succeed in cutting off an enemy's head; or, failing that, get some of the hair, or merely seize a spear, and return home, great feasts are held, they sing and shout, in short the whole village becomes jubilant. First they take the head and carry it about the village—a great triumph for the man who has taken the head—singing hymns and songs in honour of their gods or idols, to whom they consider themselves indebted for the victory. To whatever dwelling the party goes in the village, they are received with accla-

mations and heartily welcomed, and the very best kind of beverage is presented to them. They then proceed with the head to the idol house—for every fifteen or sixteen families have such a house—and boil it in a pot till all the flesh falls off, whereupon it is put in the sun to dry, and the very best kind of their strong liquor is poured over it. On these occasions a great number of pigs are slaughtered in honour of their gods, and grand festivities follow. The celebration of victories like this generally lasts a whole fortnight without any interruption. The same festivities are indulged in when they have succeeded in getting some hair, or only a spear, of their enemies.

These heads, arms, legs, or other parts of a body are held in high esteem, and valued by them as much as we value gold, silver, pearls or other precious stones. When a house is on fire they will save these relics first and leave other things to perish. The man who has obtained a head is much honoured and respected: during the first fortnight nobody daring to address such a hero. This is the way they act towards their fallen enemies.

These villages have no general chief who rules over them, but each village is independent. Nor has any village its own head-man who governs it; although it may have a nominal council, consisting of twelve men of good repute. Every two years the councillors lay down their office, and others are chosen in their stead. Councillors must be about forty years of age, and all of them of the same age. Although they know nothing of the number of years, and no one really knows how long he has lived, still they do remember on what day, and in what year and month, they were born. When councillors have been in office two years, each causes the hair on both sides of his forehead to be plucked out, which is a sign that he has fulfilled his term and is no longer in office. Then, other councillors of the same age are chosen.

The dignity and power of the councillors, however, is not so great that their laws must be obeyed or their commands listened to; but whenever a difficulty arises they meet, and deliberate about the best way of solving it. Having come to a decision they call all the people of the village together to one of the palaver or idol houses, the question is propounded, and for half an hour they discuss the *pros* and *cons* of the matter. When one speaker is tired, another takes his place, and they thus endeavour, by dint of many words, to persuade the people to accept their proposal. Perfect order is maintained; for, while an orator is speaking, no one would think of interrupting him, though there were a thousand hearers. At their eloquence I have been thoroughly astonished, for I actually believe Demosthenes himself could not have been more eloquent or have had a greater selection of words at his command. The councillors having finished speaking, the people deliberate about the proposal among themselves; and they may accept what the councillors propose or not, as they think fit. There is no compulsion; every one judging for himself of the advantages or disadvantages of the proposal.

It is also part of a councillor's office to see that the commands of their priestesses are duly obeyed, and to prevent everything that they fancy may provoke the anger of their gods. Whenever anything has occurred which

they think may incense their gods, or when a private interest is at stake, these twelve persons are considered competent to judge concerning the matter, and they have the power to inflict certain punishments. These punishments never take the form of imprisonment, chains, or any other corporal punishment; but of fines, it may be of some piece of clothing, a deer skin, or a jar of their strong drink, according to the offence.

At certain times of the year the natives go about for three months in a state of perfect nudity. They declare that, if they did not go about then without any covering whatever, their gods would not send them any rain, and consequently there would be no rice harvest. If any councillor meets a man transgressing this law, he has the power to take away whatever clothing the culprit may have on, and also to inflict a fine of two small garments, or two deerskins. For this reason, these councillors go and sit by the side of the roads in the morning and at night, when the people are either going to or returning from their fields, in order to see who among them may be wearing any clothing, in which case they take away the garment and fine the offender. That this is so, I have myself seen, on my journey from Sinkan to Mattau. On one occasion there I met some inhabitants of the latter place returning from their fields. One of them who had some raiment on, seeing a councillor in the distance sitting by the roadside, asked me to take care of it till we had passed the councillor, as otherwise he would be punished. At the man's request I did so, and on coming near the councillor I showed him the garment, saying it belonged to one of the persons who were with me. He would willingly have used force to obtain possession of it, and insisted upon my saying who the owner was; but I refused to answer this question and went my way; and, when entering the village, I returned his property to the native, who declared that I had done him real service.

There are also times when they may wear a garment, but it may not be made of silk. If by chance the councillors meet any one wearing a garment made of silk, they force the transgressor to hand it over to them and a fine is inflicted. When, on certain festival days, the women deck themselves out and make a great show, if one of them seems to have on more garments than is necessary, or to have vainly decked herself out in an extravagant way, she is likewise punished by the councillors; who, in presence of all the people, cut the clothes into pieces, pretending that this is done to prevent the women from showing themselves off in too splendid attire.

Further, there is a period when these councillors must desist from fulfilling certain offices or duties. For example, during the time that the rice is half ripe or not yet quite full grown, they may not become intoxicated, nor touch sugar, *pitang*, or any kind of fat. I asked them the reason of this, and they told me that, if they became drunk or ate any of these things, the deer would get into their rice-fields and destroy them, and that if they did not keep this law strictly, the people would look down upon them with contempt. Let, then, these remarks suffice as regards their mode of government.

Theft, murder, manslaughter, and adultery, are not punished by law;

every one revenging himself when he fancies he has been wronged. Thus, when some one steals a thing, and the theft becomes publicly and notoriously known, the person who has been robbed takes some friends with him, and they enter the house of the thief and take as many things as they can lay hold of, or compel the offender to make some kind of compromise. If, however, the thief does not consent to this mode of procedure, the owner of the stolen article makes use of his sword, and calls all his people and friends together to wage war against the offender. A somewhat similar course is followed when a man is found to have been unduly intimate with the wife of another. The aggrieved husband goes to the house of the offender and takes two or three pigs from the stable: this is the punishment for adultery. When a person is murdered, the friends of the murderer and of the murdered meet, and the matter is compounded for by the payment of a number of skins; and the injured parties are satisfied, the murderer is allowed to return.

Although there is in reality no distinction of rank among these people, and therefore no superiors and inferiors, no servant, no master—and consequently no words for master and servant in their language,—yet, according to their peculiar customs, they treat one another with much respect and courtesy. They consider age to be the great mark of distinction; and show more respect for it than on account of any one's mere social position, power, or riches. Thus, when two persons meet on the road or in the street, the younger will invariably go a little out of the way for the elder, and turn his back towards him till he has passed; and even when younger persons meet on the road and speak on matters of business, they will take great care to turn their backs to an older person till he has entirely passed by. When an older man bids a younger one do anything for him, the latter will not have the courage to refuse to do it, although he should require to go two, three, or four miles to execute the commission. In company the younger will never venture to speak while the older ones are doing so. At their public meals, or when they meet to drink, they invariably serve the more aged persons first; age alone being considered. They show their respect for each other in this way.

Let us now see what their marriage and funeral customs are. As regards marriage, no man is allowed to marry just as he pleases. The men must have attained to the age of twenty or twenty-one before they can marry; for, although this people do not keep any account of years, they thoroughly remember who is older and who is younger. Those who are born in the same month, or in the same half or whole year, are considered to have been born at the same time, and to be of the same age. In their language this is called *saat casiwang*. On reaching this age they may marry; but those who are *casiwang*, or too young, may not marry. This they remember and never fail to observe.

From their youth till about their fifteenth or seventeenth year they may not let their hair grow longer than just to cover their ears. They also practise the art of shaving as we do, but they have neither scissors nor razors. Instead of using a pair of scissors they employ a *parring*; they lay their hair

upon a piece of wood and cut it off with a *parring*. The hairs of the beard they do not cut off with a razor, but pluck them out with a copper or iron instrument. For this purpose they sometimes take a thread made of bamboo, double it up, fix the hair in it, and then, with a sudden jerk, pull the hair out. They have a great dislike to beards, for which reason they in the same way remove the hair on the face as well as on other parts of the body. From their seventeenth year, they allow their hair to grow as long as they like, just as the Chinese do. When their hair is long they begin to woo. Thus much as regards the men.

As regards the women, they are allowed to marry as early as they are thought fit to do so. The women let their hair grow, and do not cut it.

The following is the way in which they enter upon marriage or go a-courting. When a young man feels a regard for a young woman, the first thing he does is to send his mother, sister, cousin, or any other female friend, to the house where the object of his affection resides, sending at the same time the gifts which he has destined for her as his wife. His messenger asks the father, mother, or friends to give the young woman in marriage to the youth, and displays the things she has brought as a dowry. If the father, mother, or other friends are satisfied with the proposal, the goods remain in the house and the marriage is considered as settled; no other ceremonies being required. There is no wedding either, but the young man may pass the following night with the woman he has chosen.

The value of the goods forming the dowry varies considerably, one giving more than another, every one according to his means. The richest give seven to eight petticoats, as many dresses, three or four hundred armlets and bracelets made of bamboo, and ten or twelve rings for the fingers. These rings are made of metal or of the horn of the deer, and each is as large as an egg of which the top and bottom are cut off, being so broad that they entirely cover a joint of the finger. By way of ornament, they wear on each finger such a ring, which is kept in its place by means of a little red cord made of dog's hair. When they have these rings on, their fingers (according to the size of the ring) stand as far apart as possible, sometimes causing the wearer much pain. This gives the hand anything but a beautiful appearance; but, according to their ideas, it is something very elegant.

The presents also include four or five girdles of very coarse linen, ten or twelve small dog's hair garments which they call *etharao*, twenty to thirty *cangans* or Chinese garments—the price of one being three-eighths of a *real* of eight Dutch shillings—a large tuft of dog's hair called in their language *ayam mamiang* and highly prized by them, a straw and dog's hair ornament for the head, like a bishop's mitre and beautifully wrought, with four or five pairs of stockings made of deerskins, not tanned, but taken from the rough skin so as to be bound to the legs by means of thongs. A collection of the above-named articles is the most that the rich would give, and the price of the whole would be valued by a Dutch trader at about forty *reals*.

Others who are not so rich will give three or four bracelets or armlets of

bamboo, two or three petticoats and as many little garments, altogether amounting to the value of two, or at the most three, *reals*. The middling classes give somewhat more, as much as they think proper and can afford.

All these articles having been handed over and approved of, the young man may pass the following night with the woman he has chosen. It is not the custom, however, for the wife to take up her abode in the house of her husband. The woman remains in her own house, eating, drinking, and sleeping there; and the husband remains in his house. At night the husband enters the house of his wife, but not openly; as he has to steal in like a thief at night. Neither may he approach the fire or the candles; he is expected to lie down on the couch immediately and without speaking a word. If he wishes to have some tobacco or anything else he may not ask for it; but the custom is that he shall give a slight cough, whereupon the wife approaches him and gives him what he requires, and then returns to her own folk. When they have retired, she lies down beside her husband on the couch, but next morning before daybreak he is expected to rise, and to disappear as mysteriously as he came the evening before, without saying one word; in fact, he must very much act like a cat sneaking out of a hencoop. Nor is the husband allowed to enter the house during the daytime.

Their couches are not provided with pillows and mattresses or straw beds. Instead of a straw bed they have a deerskin, and instead of pillows they put pieces of wood under their heads. The couches are made of bamboo, on which is placed a board, and on the board a deerskin. Sometimes they simply lie on the floor with a deerskin underneath them.

The women possess their own fields with the women-folk of their own generation. These they cultivate for their own support. They always live together, and eat and drink in the same house. The husband follows the same rule; he and his folk possessing their own fields, and he remaining in his own house with his own kindred. The wife does not garner for the husband, nor the husband for the wife: each house provides for itself. During the day the men work in their fields; and the women work in their fields at night. Husband and wife very seldom meet, unless they wish to do so in secret, in a place unknown to others, and in the presence of other people they seldom address each other. It does, however, sometimes happen that the husband enters the house of his wife during the day; but then all the other women must be absent. Before venturing to visit his wife he must send some one to tell her that her husband is standing without and begs permission to enter. If the woman comes out, it is a sign that he may enter, and he is permitted to follow her within-doors; but if she is not inclined to come out, poor John may go his way again.

If children are born to them, they mostly remain with their mother in her house; but when they reach the age of twenty-three, they take up their abode with their father. In the first years of marriage the wife has no children; for, according to the laws and customs of this people, a woman is not allowed to bear children till she is thirty-five, thirty-six, or thirty-seven, years of age;

for, when she is with child, the fruit of her womb is destroyed. This is brought about in the following way: They call one of their priestesses, and, on her arrival, the woman lies down on a couch or on the floor, and is then pushed, pinched, and roughly handled till abortion follows, which occasions more pain than if the child had been brought living into the world. It is not for lack of maternal love among these women that this system is followed, but because their priestesses teach them so to act. It would be considered a great shame, a great sin, if women bore any children before the age mentioned above, and thus the fruit of their wombs is generally destroyed. They themselves have often confessed to me that they have been with child fifteen or sixteen times and had practised abortion each time. One woman told me that she was with child the seventeenth time, but would now be allowed to bring her child into the world and to be born in the natural way; so that it is only when women are about thirty-seven to thirty-eight years of age and are with child that they allow their children to see the light of day without practising the sin of abortion.

When the husbands reach the age of fifty, they leave their gods, their dwellings, and their kith and kin to take up their permanent abode with their wives, who, of course, are now stricken in years. But they are seldom at home; the greater part of their time being spent in the fields, where they build a hut to sleep in at night. This, then, is the nature of their married life.

It is not a law, however, that the husband must remain with his wife to the end of her days without leaving her or separating from her. If he no longer feels any pleasure in her or any inclination for her, he may leave her and marry another; but if he cannot bring forward any other reason than disinclination, he must leave the things which he had given her on asking her in marriage in the woman's possession. If there are other reasons, however, if, for instance, the woman has committed adultery, or followed other men, or has struck her husband, or committed any other misdemeanour, then the husband is entitled to all the things that he had given her; which law applies not only to the men, but to the women also. Thus it often happens that as many women are repudiated and others taken in their stead by one man as there are months in a year.

It is the custom for a man to marry only one woman, and not two or three at the same time. There are some who have two wives, but this is very seldom the case, and it is not considered a proper or right thing. And yet, the men are great whoremongers: for, although they have their own wives, they neglect no opportunity of committing adultery. It is, however, a rule that the wife of the husband and the husband of the wife should remain in ignorance of it. Another of their customs is that no one can marry into his own family, not even to the fourth generation.

Contrary to our custom, it is also considered exceedingly uncivil, and somewhat of an affront, to ask a relative of any woman, in the presence of others, how she does, or if she is ugly or beautiful, or to say, by way of joke,

that you would like to marry or woo her. Such expressions seem to be painful to them, and to cause them great embarrassment.

We have heard it stated that married men live in houses of their own, but sleep in those of their wives; but the rule is for unmarried men, and men who, though married, do not sleep with their wives, to have separate places in the village appointed them where they pass the night. Every group of twelve or fourteen houses has its own separate dormitory; and these dormitories being supplied with sleeping-berths, which are occupied at night by the men, and even by children till they have reached four years of age; each one sleeping in the dormitory to which he belongs.

The Formosans possess large and beautiful houses. I may safely say that I have seen none finer and more beautifully built in all India. The floors are made of bamboo; and each house has four doors, facing east, west, north, and south. Sometimes they have eight doors, two facing in each direction. All houses are built on eminences. They generally consist of clay, and are about a man's height from the ground.

The ornaments with which they usually deck their houses within and without are the heads of stags and boars. Their own finer apparel is obtained from the Chinese, to whom they sell or barter their rice and the flesh and skins of deer. These skins they use instead of gold and silver, which metals they do not possess. They have also pickaxes for delving the ground, with the spears, swords, and bows and arrows which are used in hunting and in warfare. But their best and most highly prized ornaments are the skulls, hair, and bones of the foes they have slain.

The vessels which they use in preparing and serving up food are made of wood, like the troughs for swine; their drinking-vessels are earthen pots or pieces of bamboo; while the vessels kept for cooking are earthen pots or jugs. Their food, with the exception of rice, is excessively filthy and stinking; although their beverages are good, wholesome, and nice; but only to people who are not very fastidious.

The Formosans have neither days of rest nor holidays, every day being the same with them. However, they do keep some festive days. On these occasions they assemble in great numbers and disport themselves merrily, each party in its own village meeting-house. There they dance, jump about, and display the most singular performances. The women appear decked out, according to their fashion, in their best and finest apparel, which I would willingly describe and express in Dutch, but I cannot, and my time may be much better employed. The most precious of their garments are made of dogs' hair; for as we in our country have sheep of whose wool we make cloth, so they have dogs, whose hair is every year plucked out and made up into small bundles before being dyed. With this hair they ornament their clothes, much as we do ours with gold or silver galloons, lace, or costly braid.

The natives do not, as we do, bury their dead according to the general custom of the world; nor do they burn their corpses like the Malabarese and the Gentoas on the coast of Coromandel. After performing many ceremonies

in honour of the deceased, which generally takes place two days after his death, they bind the corpse hand and foot and place it on a kind of stage or platform made of bamboo split into small pieces. This stage, which is about two Dutch ells high, is built within their houses. Then a fire is kindled beside the corpse, but not under it, so that it may be thoroughly dried. Many funeral ceremonies are then performed; such as the slaughtering of pigs, each man according to his means, and passing the time in eating and drinking without measure. Many villagers come to see the corpse, for as soon as any one dies, a drum, made from a part of a hollow tree, is beaten before the house, whereupon the people come running to the place, because they know that a person has died. The women, also, bring jars filled with strong liquor, and after having taken most copious draughts of it, they begin to dance before the house of the dead man. Their way of dancing is most singular. They have large troughs cut out of immense trees, so as to resemble East Indian chests, but somewhat longer and broader. These they turn upside down and dance upon them; producing, of course, a most hideous noise. On every trough stand two rows of women back to back, each row consisting of four or five women. They do not leap or jump or run; but, gently moving hands and feet, they dance round the surface of the inverted trough. When one party grows tired, another takes its place. Generally this dancing continues for two hours, and it may be considered their usual method of solemnising funeral rites.

In the meantime the corpse is left to dry for nine days, but every day it is washed and cleansed. On the ninth day it is removed from the platform, the survivors wrap it in a mat, and another platform is raised within the house. This platform is surrounded with many garments, thus forming a kind of pavilion, the corpse is placed upon it, and the people again celebrate a feast in honour of the dead. The body thus remains lying during the space of three years; after which period the skeleton is removed and buried in the house, an occasion which is also followed by many festivities. The above, then, is a short description of how they act with their dead.

Another custom may be mentioned here which is found in only one of these seven villages I have referred to. Whenever a person is very ill and suffers acute pain, they put a cord round his neck and pull him up as if they were going to strangle or hang him, and then let him suddenly fall; their object being to deliver the sufferer from his pains and to hasten his death.

Let us now see what the native religion is, a religion which I am sent out here to change by introducing the Christian faith. Although there are no books to be found on this island, although there is not one single individual who can read or write a single letter (if we except the Chinese immigrants, who can write as well as we can but have quite another kind of language and religion), yet they have a form of religion which is orally handed down from one generation to another.

They know nothing whatever about the creation of the world; nor that it will one day be destroyed. They fancy that our world has existed from all eternity, and that it will continue to exist for ever.

The doctrine of the immortality of the soul, however, is known amongst them, whence the following custom arises. When a person dies they build for him on an elevation a small and light hut, surround it with all kinds of foliage, profusely adorn it, and place upon it four flags, one on each corner. Within the hut they put a large bowl of water, and a small bamboo ladle beside it with which to take the water out; for they believe that the deceased daily visits the hut in order to bathe and wash himself. This custom as regards the dead is very strictly observed, but not one person in a hundred has any idea what reason there is for it. They only imagine that so it ought to be because it is the custom; nor do they think any more of the departed. Very aged persons, however, who have communicated the foregoing to me, are well acquainted with the meaning of this national custom.

They are also acquainted with the doctrine that the soul, after death, meets with either punishment or reward. The aged amongst them are particularly familiar with this idea. They say that when a person has conducted himself badly in this life, he will, after his death, have to suffer many torments in a broad canal or river of dirt and filth; but that those who have led a good life will pass that canal (or river), and will find again a pleasant and delightful life thereafter. According to their belief, an exceedingly narrow bridge, made of bamboo, leads across that river, over which the souls of the deceased must pass before they can reach the *Campum Eliseum*, or Land of Promise. Moreover, those who have led a bad life, and who attempt to cross that bridge, will find it suddenly turning round; and, instead of entering the Land of Promise, they will fall into the filthy stream, there to suffer great torment and pain. But very few among the natives know anything about this doctrine, there being, I believe, but one among a hundred who is the least acquainted with the idea.

As regards the sins for which they think men will have to suffer pain, they are not the sins mentioned in our ten commandments, nor any sins forbidden according to the Law of God, but sins which they themselves invent or imagine, sins to which no real importance may be attached. For instance, at certain seasons of the year they may only appear in perfect nudity, again at certain times they must wear clothes, but not of silk, they may not bear children before their thirty-sixth or thirty-seventh year, at certain seasons of the year they may not fetch oysters, and they must attend to the singing of birds before beginning a matter of unusual importance. There are many other similar things which they must or must not do, which it would require too much time to mention here. Later on we hope to do so, however, and to give some further particulars about those singular beliefs and practices.

But there are some things forbidden to us as sinful, which they too consider unlawful, such as lying, stealing, and murder. And although they really have no *juramentum*, they have, like ourselves, a certain form of oath. This is taken by the contending parties breaking a small piece of straw and rigidly keeping the promise thus made. On the other hand, drunkenness is not considered to be a sin; for they are very fond of drinking, women as well as men; looking upon drunkenness as being but harmless joviality. Nor do they regard

fornication and adultery as sins, if committed in secret; for they are a very lewd and licentious people. It would, however, be somewhat difficult for a Dutchman to persuade them to commit unchastity. They declare—when I have rebuked them for fornication—that their gods find pleasure in it. Hence, when parents know that their children commit fornication, provided it be not done in public, they laugh about it and do not forbid it. As has been already mentioned, a man may not marry before he is about twenty-one, but fornication with them is a very trifling affair.

The natives know nothing of the resurrection of the body; nor do they acknowledge only one God, but many, on whom they call and to whom they bring sacrifices. Two of these are their principal gods. One is called *Tamagisanhach*, who is supposed to live in the South. They think that he is the one who creates men, and who makes them good-looking and beautiful. His wife lives in the East, and is called *Taxankpada*. When thunder is heard in an easterly direction, the natives suppose that the goddess is speaking with her husband and reprimanding him for not sending rain; whereupon he listens and sends the rain. It is this goddess and her husband that are principally served, and to whom most sacrifices are brought,—chiefly by the women. There is also another god, who lives in the North, and whose name is *Sariafingh*; but they think he is not of much consequence. Their god *Tamagisanhach* creates man beautiful, but this god makes him ugly, full of pockmarks and similar defects. Therefore, they call upon him and pray him not to do them any harm, and implore also the other god *Tamagisanhach* to protect them against *Sariafingh*; for he is the principal god and has most power. They have two other gods on whom they call when going out to wage war; one is called *Talafala*, the other *Tapaliapo*. These two are most worshipped and served by the men. They have a great number of other gods besides—too many to mention here—on whom they call and whom they serve.

All other nations that I have ever known have male priests, popes, or teachers, who instruct the people and are the priests of their gods; but this nation has only priestesses, whom they call *Inibs*. The public service these *Inibs* perform in a religious capacity is twofold; calling upon their gods and bringing sacrifices to them, which sacrifices are chiefly offered in their temples, and consist of slaughtered pigs, cooked rice, pinang, and a great quantity of their beverage, as also the heads of stags and swine.

After offering sacrifice, one or two of the priestesses generally arise and call upon the gods in a long sermon or address. While so doing, these prophetesses roll their eyes, fall down upon the ground, and scream most hideously; then their gods appear to them. The priestesses lie like corpses upon the ground, and cannot be raised from it, even by five or six persons. When at last they recover consciousness, they tremble and shiver as if in extreme distress, which is a sign that the gods upon whom they called have really made their appearance. In the meantime the people who surround them do nothing but cry and weep. I have been witness of this ceremony, but have never seen any of their gods nor been able to find out what the prophetesses had seen. After

this ceremony has lasted an hour, the prophetesses climb on the roof of the temple, stand each on a corner, and again make long speeches or orations to their gods. At last they take off their garments, and appear to their gods in their nakedness, strike their naked bodies with their hands, cause water to be brought, and wash their entire bodies, now perfectly naked, in presence of all the people; but the greater part of the bystanders are women; who, however, are so intoxicated that they can hardly stand. Never have I seen their gods or any apparitions appear. This service or ceremony is public, and takes place in their temples.

Each house has a place of its own where the inhabitants call upon their gods and bring them sacrifice; but, if any difficulty occurs, they call their *Inibs* into their houses to perform the service, which takes place with many fantastic ceremonies.

It is the office of these *Inibs* to prophesy good or evil, whether it will be rain, or whether fine and beautiful weather may be expected. They judge concerning unclean places, and banish evil spirits or devils; for, as they say, many evil spirits or devils dwell amongst the people, and these spirits the *Inibs* banish with much noise and clamour. They also carry hatchets in their hands, and chase the devil till he jumps into the water and is drowned.

In the public roads also they everywhere place sacrifices for these gods, which I have more than once kicked or thrown down.

Such then are the principal manners, customs, and religious beliefs and practices of the inhabitants of the island of Formosa, to which I have been sent. I have used great diligence to learn their language, and from the outset to instruct them in the Christian faith; and I have succeeded so far that a fortnight before Christmas of the year 1628 there were a hundred and twenty-eight persons who knew the prayers and were able to answer in the most satisfactory manner with regard to the principal articles of our Christian faith; but for certain reasons none of these have been baptized. The time I have been among them till to-day is exactly sixteen months. I trust the Lord our God will bless this work, and that he will build up a church unto Himself, serving Him in all singleness of heart and mind.

3.*History of the Dutch Trade.—With reference to the recent history of Formosa, it is certain that the Portuguese and Spaniards arrived in the island long before the Dutch, and gave to it its name; but it is not known when they first came, or what they accomplished.

There are those who maintain that the English were here before us; that they built a fort on the largest island; and that, without any reason being assigned, they were maliciously expelled. Since, however, they give no year or date when this happened, we hold that this is only one of the silly tales of the envious Tavernier.

As to the arrival of the Dutch, we can speak more definitely and with more certainty. When they first began to sail to China, their real object was to trade with that country, and procure goods to take over to Japan, that they