The Last Text of the Last Pazih Speaker

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This is a new Pazih text collected from our very last Pazih speaker after 
Pazih Dictionary and Pazih Texts and Songs were published in 2001 and 2002 respectively. It contains a few new lexical forms and expressions not recorded before. It also reflects a historical fact that the Thao people had occupied the Puli Basin before the western plain tribes migrated to Puli in the early 19th century. As based on the informant’s memory, the aboriginal people (Thao) still came to Auran, a Pazih settlement, to collect land rent from the Pazih people around 1940 even though there was no title deed for the land. This text may be of interest to linguists, anthropologists and historians.

Key words: Pazih, text, land rent

1. Introduction


The Pazih texts Tsuchida and I published in 2002 contains 8 texts collected by myself, 4 texts by Tsuchida, 3 texts by Asai, and 1 text by Ino. Both Ino and Asai

1 There are still a couple of speakers of Kaxabu, another dialect of Pazih.
2 It is reviewed by Blust (2003) and Zeitoun (2002).
3 Both Lu (2003) and Lee (2007) adopted an optimality theory approach to reduplication in Pazih as part of their unpublished MA thesis and PhD dissertation respectively, as based on second-hand sources.
collected their texts in the first half of the 20th century, while Tsuchida and I collected ours in the second half of the 20th century. The language was no longer actively spoken when Tsuchida and I started to work with our informants. Our last speaker of Pazih had not used it for about half a century. Fortunately she had a good memory of it. Blust (1999) also collected his Pazih data from her.

I was fortunate to be able to collect a new Pazih text from her in September 2003. There are a few new lexical forms, such as dadaran ‘affair’ and sukarum ‘enter’, and some new expressions not recorded before. The text is an account of aboriginal people coming to collect the so-called “rent” from the residents of Puli during the Chinese New Year when she was a teenager in 1930s. I (Li 2011:113-116) have also collected a Thao text, which tells about the same tradition. Both texts seem to indicate that the aboriginal peoples, including Bunun, Seediq, and Thao, had larger territories in that area before the peoples from the western plains tribes moved to Puli Basin beginning in 1823 (Chang 1951:88, Appendix II).

2. Pazih text

In this text, I shall follow the same format as in the earlier publication, Pazih Texts and Songs, giving interlinear word by word and free translations in both Chinese and English. Information for the informant, date and place of recording is given before the text.

Pazih Text. mupudah dini ki daaxu
山地人來這裡（收租）The Aborigines Came Here (to Collect Rent)

Told by: Pan Jin-yu (Phoann Kim-giok in Taiwanese) (潘金玉), female, age 89.
Date: 9 September, 2003.
Place: Auran, Puli
Recorded by: Paul Li and Amy Pei-jung Lee

1. uhuza xasobuza isit yu turu a kawas, isia
formerly six ten and three LIG4 year at.that.time
従前 六 十 和 三 年 那時

4 Abbreviations used in this paper are as follows: AF: Agent-focus; ASP: aspect; CAUS: causative; COLL: collective; CONJ: conjunctive; EXC: exclusive; FUT: future; GEN: genitive; INV: invisible; LF: Locative-focus; LIG: ligature; LOC: locative; NEU: neutral; NOM: nominative; PF: Patient-focus; PL: plural; PRF: perfective; PRG: progressive; RED: reduplication; SG: singular; STA: stative; TOP: topic; VBZ: verbalizer.
Sixty-three years ago, there were aboriginal people who came from the mountains. The land of Auran was the residence of the aborigines. In the past the mountain people (Thao) had lived in Auran here until our ancestors came here to live. Then the aboriginal people escaped to the mountains. They are the mountain (aboriginal) people.
On the New Year’s Day, they came here to collect our meat, rice cake, and wine.

They came here to collect them.

I was fourteen years old (then).

At that time I was fond of playing around with other kids.

During the new year, there were friends going to play around on the roads.

(I) saw them, the aborigines, came here to carry all the stuff with poles on their shoulders.
12. mi-kita yamin raki-rakah-an.
   AF-see 1PL.EXC RED-child-LOC
   看 我們 小孩
   他們看到我們這些年輕人。
   Then (they) saw us children.

13. liaka mi-kita adaŋ a saw mamalŋ, mu-lubulup isia pudah
   then AF-see one LIG people man AF-follow him come
   然後 看 一 人 男 跟隨 他 來
   masu-karun di niam a xumak.
   go-inside LOC our LIG house
   裡面 我們的 家
   然後（我）看到一個男人，（我）跟著他進入我們的房子。
   (I) saw one man and followed him entering our house.

14. naki a ina ka mi-kita isia a saw ka, “riak xəxən.
   my LIG mom TOP AF-see that LIG people TOP good very
   我的 母親 看 那人 好 很
   alu-ʔalu, alu su-karum di karum”
   RED-come come get-in LOC inside
   來 來 進裡面 裡面
   我母親看到那個人就說，「很好。來來，請進來。」
   My mother saw that man and (said), ‘Very good, come on, come on in.’

15. liaka mi-kiliw yaku m-ukusa m-ara adaŋ a tupalis tuxubus
   then AF-call 1SG.NEU AF-go AF-take one LIG cake sweet
   然後 叫 我 去 拿 一 糕 甜
   a tupalis yu adaŋ a saypu a tupalis.
   LIG cake and one LIG dried.radish LIG cake
   糕 和 一 蘿蔔 糕
   然後（她）叫我去拿一塊甜年糕和一塊蘿蔔糕。
   Then (she) called me to take one piece of sweet cake and one piece of dried radish cake.

16. mu-baxa yasia dusa a tupalis.
   AF-give them two LIG cake
   給 他們 兩 糕
   （我）給他們兩塊年糕。
   (I) gave them two pieces of rice cake.
17. naki a ina ka, m-ukusa m-ara rumut, pataru a rumut
my LIG mom TOP AF-go AF-take meat chicken LIG meat
我的母親 去 拿 肉 雞 肉
yu baruzak a rumut.
and pig LIG meat
我母親去拿肉，雞肉和豬肉。
My mother went to take meat: chicken meat and pork.

18. yu naki a aba ka, m-asu dusa a inusat. liaka suax-ôn
and my LIG dad TOP AF-bring two LIG wine then pour-PF
並且 我的 父親 帶 兩 酒 然後 倒
di nasia b<in>uriak a patakan a isia.
LOC their make<PRF> LIG bamboo LIG that
並且我父親帶兩瓶酒，然後倒進他們竹製的管子中。
And my father brought two bottles of wine and then poured it into their containers
made of bamboos.

19. liaka ma-hata-hatan lia ki darahôn a isia.
then STA-RED-happy ASP NOM aborigines LIG that
然後 高興 山地人 那
然後那些山地人都很高興。
Then those aborigines were very happy.

20. liaka ma-rukat lia.
then AF-go.out ASP
然後 出去 了
然後他們就出去了。
Then they left.

21. adaŋ a kawas ka, mu-puzah inaŋ.
one LIG year TOP AF-come again
一年來 又
一年（後）他們又來了。
(They) came again a year later.
22.  
razəm dali ka, mu-puzah inaŋ.
New-Year day TOP AF-come again.
過年日來又
They came again during the New Year’s Day.

23.  
haiki dusa a kawas mi-kita aku.
seem two LIG year AF-see ISG.NOM
似乎二年看我
I seemed to have seen it for two years.

24.  
taxu ma-səozəm a dali, liaka haapə ma-baza yamisiw
till STA-long.time LIG day then like STA-know their (INV)
到久然後想要知道他們的
maluhusu a dadaran lia ki namisiw a saw.
in.that.way LIG affair ASP NOM their LIG people
經過很久之後，他們那些人很想知道他們以前的那種事。
After a long time, their people would like to know such a kind of affair.

25.  
liaka mi-kiliw yaku m-ukusa di uhuni p<in>a-laləŋ-an a
then AF-call ISG.NEU AF-go LOC now PRF-live-LF LIG
然後叫我去現在住過的
dida namisiw daxə a didua.
there their land LIG there
那裡他們的地那裡
然後他們請我到他們現在住的那个地方去。
Then (they) invited me to go to their present residence over there.

26.  
liaka mu-kawas pa-dudu yaku.
then AF-talk VBZ-ask ISG.NEU
然後說話問我
然後他們問我。
Then (they) talked and asked me.

27.  "
ma-baza niam a apuʔapu-an m-ukusa di imu-nan
STA-know our LIG ancestors AF-go LOC 2PL-LOC
知我們的祖先去你們處
"
what LIG affair TOP STA-not.know 1SG.NOM 「什麼事情，我並不知道。」
I don’t know what kind of affair it was.

29. mi-kita rəəzaw mata-dusa a razəm.
AF-see only times-two LIG New.Year 看 只 二次 過年
I saw such a new year only twice.

30. mi-kita rəəzaw aku. asay a dadaran ka, ma-møråk
AF-see only 1SG.NOM what LIG affair CONJ STA-not.know 看 只 我 什麼 事情 不知
aku.” son naki.
1SG.NOM say my 我 說 我的
我只是看到而已。我並不知道什麼事情。」我那樣說。
I simply saw it. I don’t know what kind of affair it was,” I said.

31. liaka m-itun lia ki nasia a adaŋ a mamalŋ a saw.
then AF-rise ASP NOM 3PL.GEN LIG one LIG man LIG people
然後 起來 他們的 一 男人
後來他們當中有個男人站起來。
Then one of the men stood up.

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5 The structure of la ka naki is not clear.
32. m<a>axa-?'asay a saw.
do-PRG-what LIG people
在做什麼         人
(我不知道)他是在做什麼的。
(I don’t know) what he was.

33. m<a>axa-ma-taru a m<a>axa-?'asay a mamalŋ a saw
do-PRG-STA-big LIG do<PRG>what LIG man LIG people
做大                                     做什麼     男人
m-itun kizox ma-kuas.
AF-rise stand AF-talk
起來    站    講
有一個可能是重要的男人站起來說話。
Someone who might be in an important position stood up and talked.

34. “uhuza ka, niam a saw ma-lalŋ di nimu a
Formerly TOP our LIG people AF-live LOC your LIG
從前                 我們的             人             住            你們的
auran a rōtən na dua.
Auran LIG village GEN there
烏牛欄    村莊       那裡
「從前我們的人就住在你們烏牛欄那裡。
“In the past, our people lived in your village of Auran.

35. nimu a mia-dua ka, kuaŋ a kari-karit sa paxuruma
your LIG go-there TOP not LIG RED-fields plant
你們的        那邊        沒        田園        種
piaxun, dukun, tawtaw, yu yaadisaysay.
millet taro peanut and various.things
你們那裡沒有田園可以種小米、芋頭、花生以及其他各種（植物）。
At your place, there were no fields for planting millet, taros, peanuts, and various
other things.

36. niam a saw ka, mə-kən ya-yasia rəəzaw, ini mə-kən sumay.
our LIG people TOP AF-eat RED-those only not AF-eat rice
我們的        人        吃        那些        只        不        吃        飯
我們的人只吃這些東西，不吃飯。
Our people only ate those things, but not rice.
37. ma-mǝrǝk paxuruma mulasi, liahaka puzah di binayu liamin.
We couldn’t plant rice, therefore we came to the mountains.

38. liaka pa-palaləŋ-ǝn nimu auran a saw.
Then we made you live in Auran.

39. isia a dadaran uzay nimu a haziah, yamin talima haziah.
That thing is not bad, it is ourselves who were bad.

40. ma-mǝrǝk ba-bizu, ma-mǝrǝk mi-kita ba-bizu
We did not recognize words or read books.

41. asay a dali ka, ma-mǝrǝk asay a ilas. asay a
We did not know what days or months were good for planting rice.

42. haka ma-baza aku.”
I know that’s true.”
43. niam a puri a ma-taru a saw isia liaka, “hā, our LIG Puli LIG STA-big LIG people that later Oh
我們的大人那後來
maluhusu laila.”
in that way say
原來如此說
埔里的長官（鎮長）後來說,「啊,原來如此!」
The mayor of Puli later said, “Oh! Is that so!”

44. darahən a yasia a saw liaka maluhusu rəəzaw.
aborigines LIG they LIG people later in that way only
山地人他們人後來原來如此只
後來他們山地人說,「確實如此。」
The aborigines later said, “It’s only like that.

45. ini mi-kita yamin haziah a saw, mi-kita yamin riak
not AF-see 1 PL.EXC poor LIG people AF-see 1 PL.EXC good
沒看我們不良人看我們好
（你們）沒有瞧不起我們，（你們）對我們不錯。
(You) didn’t look down upon us; (you) treated us well.

46. razəm m-ukusa ka, mu-baxa yamin riak a ka-kan-ən
New Year AF-go TOP AF-give 1 PL.EXC good LIG RED-eat-PF
過年去給我們好食物
a yaadisaysay: rumut, inusat, tupalis.
LIG various things meat wine cake
各種肉酒糕
過年時（我們）到（你們的地方）去，（你們）給我們各種好的食物：肉、酒、年糕。
At new year (when we) went (to your place), you gave us various good things to eat: meat, wine and rice cake.

47. adaŋ a kawas, adaŋ a kawas, mu-baxa yamin.
one LIG year one LIG year AF-give 1 PL.EXC
一年一年給我們
每年（你們都）給我們。
(You) gave (them) to us every year.
48. riak xaxən mi-kita yamin binayu a saw.”
（你們）待我們山地人很好。」
(You) were very nice to us mountain people.”

good very AF-see 1PL.EXC mountain LIG people

49. taxaw dini ki naki a k<in>awas.
到此地我的講
My speech ends here.

till here NOM 1SG.GEN LIG speech<PRF>
References


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