A DESCRIPTIVE STUDY OF THE TSOU LANGUAGE, FORMOSA

By

TUNG T'ung-ho

with the assistance of

S.H. WANG, T.K. KUAN, T.F. CHENG & MARGARET M. YAN

TAIPEI, TAIWAN, CHINA

1964
Professor TUNG T'ung-ho
1911—1963
ACKNOWLEDGEMENTS

This study was made possible with financial donations from the Lin Special Educational Fund, the Rockefeller Foundation, and the Harvard-Yenching Institute through the recommendation of the China Council for East Asian Studies.

The author is indebted to Professor Fang-kuei Li of Academia Sinica and University of Washington, Professor Søren Egerod and Mr. Olov Bertil Anderson of University of Copenhagen and Professor Harry F. Simon of University of Melbourne for the pains they have taken in going through his manuscript as well as for their many valuable suggestions and corrections.

April, 1963

TUNG T'ung-ho

To the Memory of the Author

This descriptive study of the Tsou Language was completed in 1962 by the late Professor Tung T'ung-ho, our dear master, under whose guidance S.H. Wang, T.K. Kuan and T.F. Cheng assisted in collecting the data and materials of Tsou on several field trips into the mountainous regions of Southern Taiwan in 1957-58. The book was entirely of his writing with its proofs reviewed by himself shortly before he passed away in June 1963.

Before its publication, the book was sent in proofs to Professor Søren Egerod in Denmark for a pre-view. In collaboration with Ting Pang-hsin, we supplied the Index, read the galley proofs and saw the book through the press.

CHENG Tsai-fa
Margaret M. YAN

August 28, 1964
CONTENTS

NOTES ON THE SECOND PRINTING........................................ vii
INTRODUCTION ........................................................................ 1

PART I: ANALYSIS

I. CONSONANTS......................................................................... 7
   1. Consonant system ......................................................... 7
   2. Position of the apico-frontals in our system .................... 8
   3. /c/ as a simple phoneme ............................................... 9
   4. /p, t, c, k/ followed by /f, s/ and /h/ ............................... 10
   5. The labials .............................................................. 11
   6. Preglottalization of the voiced stops .............................. 11
   7. The dorsals and the laryngals ....................................... 12
   8. Distribution of simple consonants ................................. 12
   9. Consonant clusters .................................................... 13
  10. Distribution of consonant clusters ................................. 14
  11. Difference in consonant system among the three dialects ... 18

II. VOWELS............................................................................. 19
   1. Vowels of Tapangü and Tfuea ....................................... 19
   2. On the apical vowel special to Luhtu ............................. 20
   3. Distribution of simple vowels ....................................... 22
   4. Sequences of two vowels ............................................. 23
   5. Are the vowel sequences with two different vowels diphthongs? 25
   6. Length of vowels and sequences of two identical vowels ... 28
   7. Sequences of three or more vowels ............................... 29

III. SYLLABLE, STRESS, JUNCTURE AND INTONATION .......... 32
   1. Division of syllables .................................................. 32
   2. Combination of non-syllabic and syllabic sounds in syllables 34
   3. Stress ............................................................... 39
   4. Position of the stress and the non-syllabic /e/ and /o/ ....... 41
   5. Junctural features .................................................. 42
   6. Intonation ........................................................... 44

IV. LINGUISTIC ELEMENTS OF THE TSOU LANGUAGE .......... 46
   1. Piece .................................................................... 46
<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Sentence</td>
<td>47</td>
</tr>
<tr>
<td>3. Syntactic unit</td>
<td>48</td>
</tr>
<tr>
<td>4. Word, particle and shortened word</td>
<td>49</td>
</tr>
<tr>
<td>5. Phrase</td>
<td>50</td>
</tr>
<tr>
<td>6. Compound</td>
<td>51</td>
</tr>
<tr>
<td>7. Complex word and simple word</td>
<td>52</td>
</tr>
<tr>
<td>8. Base and affix of complex word</td>
<td>53</td>
</tr>
<tr>
<td>9. Morphemes of the Tsou language</td>
<td>53</td>
</tr>
<tr>
<td>V. SENTENCE PATTERNS</td>
<td>54</td>
</tr>
<tr>
<td>1. Standard sentence</td>
<td>54</td>
</tr>
<tr>
<td>2. Standard sentence with more than one core, first conjunctive phrase</td>
<td>59</td>
</tr>
<tr>
<td>3. Preceded standard sentence</td>
<td>60</td>
</tr>
<tr>
<td>4. Inverted standard sentence</td>
<td>61</td>
</tr>
<tr>
<td>5. Inverted preceded sentence</td>
<td>63</td>
</tr>
<tr>
<td>6. Omission of the beginner in inverted and preceded standard sentences</td>
<td>66</td>
</tr>
<tr>
<td>7. Complex sentence</td>
<td>66</td>
</tr>
<tr>
<td>8. Inverted complex sentence</td>
<td>67</td>
</tr>
<tr>
<td>9. Omission of the beginner or beginning part in a clause of the complex sentence</td>
<td>68</td>
</tr>
<tr>
<td>10. Complex sentence with a special preceoder</td>
<td>69</td>
</tr>
<tr>
<td>11. Multi-complexity</td>
<td>70</td>
</tr>
<tr>
<td>12. Compound sentence</td>
<td>71</td>
</tr>
<tr>
<td>13. Absence of the beginning part in a standard sentence due to contextual relationship</td>
<td>71</td>
</tr>
<tr>
<td>14. /pan/-sentence</td>
<td>72</td>
</tr>
<tr>
<td>15. /uk²á/-sentence</td>
<td>73</td>
</tr>
<tr>
<td>16. Inverted /pan/- or /uk²á/-sentence</td>
<td>74</td>
</tr>
<tr>
<td>17. Complex sentence with a clause of the /pan/- or /uk²á/- pattern</td>
<td>75</td>
</tr>
<tr>
<td>18. /na—na—/-sentence (or equational sentence)</td>
<td>76</td>
</tr>
<tr>
<td>19. Preceded equational sentence</td>
<td>77</td>
</tr>
<tr>
<td>20. Complex sentence with a clause of the equational pattern</td>
<td>78</td>
</tr>
<tr>
<td>21. Pseudo-equational sentence</td>
<td>79</td>
</tr>
<tr>
<td>22. Major sentences and minor sentences</td>
<td>80</td>
</tr>
</tbody>
</table>
23. Samples of minor sentences........................................... 84

VI. THE BEGINNING PART...................................................... 88
1. Standard sentences classified in terms of their beginners........ 88
2. Order of post-beginners................................................ 89
3. Distribution of /m/-beginners in combinations with
   post-beginners ......................................................... 90
4. Differences among /mio/, /mo/ and /moso/......................... 93
5. Distribution of minus-/m/-beginners ................................ 96
6. Difference between /t/ and /o/ ...................................... 97
7. Contrasting features in /m/- and minus-/m/-sentences ............ 97
8. Distribution of /te/-beginners ........................................ 101
9. Characteristics of /te/-sentences..................................... 108
10. Differences among /te/-beginners................................... 105
11. More about post-beginners of the /si/-group..................... 106
12. Uses of /cu/ and /av?a/.............................................. 110
13. Uses of other post-beginners ....................................... 111
14. Expanded use of post-beginners .................................... 113

VII. THE CORE........................................................................ 115
1. Start and end of the core............................................... 115
2. The particles /no/ and /ci/ following certain core words....... 116
3. The particle /ci/ and its variant /no/ in core phrases with
   an irregular core word ............................................... 117
4. On construing core phrases with the particle /ho/ ................ 119
5. Construction of core phrases ........................................ 122
6. Construction of subordinative core phrases in general ........ 125
7. Arrangement of two or more or more secondary core words ... 126
8. Arrangement of two primary core words .......................... 129
9. Inflection of core words in relation to their positions in
   the core .................................................................. 130
10. Non-inflectional core words in the core and the sentence ...... 132
11. Congruence of core words in the core phrase .................... 135
12. Some special combinations of core words ......................... 136
13. Conjoinable, partly-unconjoinable and unconjoinable primary
   core words .............................................................. 138

— iii —
VIII. CONJUNCTIVE PHRASES AND THE TAIL.......................... 141
  1. More about the "roles" played by the two conjunctive phrases
     in the standard sentence...................................... 142
  2. Differences of first and second conjunctives within their
     respective classes ............................................. 147
  3. Simple conjunctive phrase .................................... 148
  4. Conjoined clause .............................................. 148
  5. Coordinative conjunctive phrase .............................. 149
  6. Subordinative conjunctive phrase, type 1 .................... 150
  7. Subordinative conjunctive phrase, type 2 .................... 154
  8. Subordinative conjunctive phrase, type 3 .................... 157
  9. Some special constructions in the conjunctive phrase ....... 158
 10. Conjunctive phrases without a conjunctive ................. 161
 11. Tail of the standard sentence ................................ 164

IX. FORMATION OF COMPLEX WORDS................................. 167
  1. Derived and inflected complex words ........................ 168
  2. Reduplication as the main process of derivation .......... 169
  3. Derivational prefixes and suffixes ........................ 172
  4. Internal change as the main process of inflection ....... 176
  5. Change of the final vowel ................................... 177
  6. Change of the initial consonant ............................. 180
  7. Diminishing .................................................... 182
  8. The inflectional suffixes /a/ and /i/ ......................... 186
  9. The inflectional suffix /nem/ ................................ 187
 10. The independent ending /i/ .................................. 189
 11. The inflectional prefix /pou/ ................................ 190
 12. The combined affixes /pou-nem/ .............................. 193
 13. Inflection of the core words ending in /e/ in the basic forms 194
 14. Irregular cases in inflection ................................ 195

X. SHORTENING AND COMPOUNDING.................................. 196
  1. Shortened forms as syntactic units ......................... 196
  2. Shortened words as members of compounds .................. 198
  3. Formation of compound words ................................. 198
  4. Compound words classified .................................. 200

— iv —
5. Shortened words with their full forms not yet known ........... 203
6. More examples of shortened words as members of compounds
   with their full forms not yet identified ..................... 205
7. Some compounds with the "numerals" as their members .......... 210

XI. FORM-CLASSES .............................................. 214
1. Particle and word ........................................... 214
2. Particles of different uses .................................. 215
3. Beginner ..................................................... 215
4. Post-beginner ............................................... 216
5. First conjunctive .......................................... 217
6. Second conjunctive .......................................... 218
7. A class of tail particles? ................................... 218
8. Conjunction ................................................... 219
9. Coordinator .................................................... 219
10. The particles in some special core phrases ................... 219
11. Attributive particles of the conjunctive phrase ............... 220
12. Words in different positions ................................ 220
13. Preceder ..................................................... 221
14. Core words syntactically divided ........................... 221
15. Syntactic divisions of core words and inflection ............. 222
16. Further classification of core words based on inflection
    features ....................................................... 223
17. Core words divided according to their relationships with
    the other parts of the sentence ............................. 224
18. Syntactic divisions of core words and derivation ............. 225
19. Syntactic divisions of core words as related to shortening
    and compounding ........................................... 225
20. Irregular core words ........................................ 226
21. Conjoined words as different from core words ................ 226
22. Some special groups of conjoined words ....................... 227
23. Irregular conjoined words .................................. 228
24. The tail words ................................................. 228
25. Classes of affixes ............................................ 229
26. Classes of shortened words .................................. 229
27. Classes of compounds ........................................ 230
28. Ordinary phrases ............................................. 231
29. Clauses ....................................................... 232

PART II: TEXTS AND TRANSLATION .............. 234

PART III: GLOSSARY ........................................... 438

INDEX TO PART I ............................................. 621
INDEX TO THE CONTENTS OF THE TEXTS .......... 631
ERRATA FOR THE TSOU GLOSSARY ................. 639
A BIOGRAPHICAL SKETCH OF TUNG TUNG-HO, 1911-1963 .... 649
NOTES ON THE SECOND PRINTING

In the past three decades or so, Austronesian scholars have come to agree on the importance of Formosan languages in comparative Austronesian studies. Typical Formosan languages include Tsou and Atayal. Tung Tung-ho's work on Tsou was published posthumously a year after he died in 1963. It is one of the most important contributions in Formosan studies and by far the most comprehensive study of any Formosan language to date. It went out of print several years ago, and current demand for the book makes reprinting necessary.

Typographical errors have been noted here and there. We have not systematically checked the entire 637 page book for typographical errors, as it would have delayed the second edition for several more years. However, since comparative Austronesianists most often need to consult the Tsou glossary, I have gone over the glossary (pp. 443-547) with Tsou informants and made all the necessary corrections, while leaving Tung's phonemic system generally intact, except for introducing two new phonemes /y, w/ to dispense with the problem of stress. The errata is given at the end of the book.

Tung's work on Tsou as presented in this volume is still the most comprehensive descriptive study of the Tsou language. It gives not only very detailed descriptions for Tsou phonetics and phonology, morphology and syntax, but also provides unusually rich data for Tsou texts (pp. 240-437) recorded from three major Tsou dialects, as well as a fairly lengthy Tsou glossary. The value of the book has been stated in Starosta's (1969) review as well as in Dyen (1971). Readers are advised to go over Starosta's review if they have difficulty understanding Tung's grammatical terminology.

Prior to Tung's study, Nevskij (1935) published some important field work on the Tsou language. Unfortunately Tung had no access to Nevskij's book and was thus unable to benefit from the pioneering work of the Russian scholar. Nevskij's (1981) posthumous publication is an expanded version of his earlier publication (1935), and includes the addition of his hand-written Tsou dictionary.

In addition, Ogawa and Asai (1935:669-691) provide a grammatical sketch and some texts for the Tsou language. It appears that Tung did not carefully consult these scholars' prior study.

Quite a few scholarly papers have referred to Tung, including Wolff
(1973). In addition, based on Tung’s data and analysis, Ho (1976) reinterprets Tsou phonology in the light of generative phonology. His main departure from Tung is that he treats the semivowels /y, w/ as phonemic. An advantage of Ho’s approach is that stress is much more regular.

Tsuchida (1976) is primarily a diachronic study of the history of Tsouic phonology. It also gives neat and concise statements for synchronic Tsou phonology, as well as a sketch of its syntactic structure.

Starosta’s (1974, 1985, 1988, 1991) papers contain important observations on Tsou syntax. They are more theoretically oriented. Starosta (1985) and Starosta, Pawley and Reid (1982) deal with diachronic aspects of the Tsou language.

Tsou is structurally unique among all Formosan languages. It has a very elaborate auxiliary system: up to five or even more auxiliaries may occur in sequence before the main verb. Its morphology is also very different from all other Formosan languages; for example, it has no reflex for Proto-Austronesian *-en or *-an, which function as a very widespread focus system in most western Austronesian languages.

Paul Jen-kuei Li
June 1991

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INTRODUCTION

The language treated in this volume is spoken by a group of Formosan aborigines of the Mt. Ali area who call themselves /cōu/ (1). In Japanese Kana /cōu/ is generally transcribed as オウ (2), and in Chinese writing it is in most cases rendered as 鄒 according to the pronunciation of the character in standard Mandarin, /tsou/ (3), but rarely as 鄒 according to the South-Min pronunciation of the character, /tso/ (4), which is obviously less preferable. There is another transcription found in Chinese literature as 朱歐 (/tsu ou/) (5), apparently a second-hand derivation from Japanese. In romanization “Tsou” seems to be the commonly accepted form.

The term Tsou is further used in a broader sense among some anthropologists (6). It designates also the people who call themselves /jaʔalua/ and those who call themselves /kanakanavu/, each living in a different area to the south of Mt. Ali. According to those anthropologists, the Tsou people of Mt. Ali are the “Northern Tsou” while /jaʔalua/ and /kanakanavu/ are the “Southern Tsou”. We are not even in a position to comment on such a classification merely from a linguistic point of view, since the languages of the other two groups of people are still very inadequately known to us. For our purpose we should like to make only one point, that the term Tsou refers to neither /jaʔalua/ nor /kanakanavu/ in our present study.

The main peak of Mt. Ali is about two thousand meters above sea level. The Tsou people now scatter to the west of it, in villages or settlements around one thousand meters in altitude. Distances among them vary greatly. While it takes only one hour or less to walk from some settlements to the next one, it takes one whole day from some others to their neighbor. In terms of the present-day administrative districts, all Tsou

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(1) The symbol /c/ stands for an epico-frontal voiceless stop phoneme as described in Part I, 1-3. Other scholars used 'ts' in its place.
(2) For example, A. Ogawa and K. Asai: The Myths and Traditions of the Formosan Native Tribes (Texts and Notes), Taihoku University, 1935.
(3) In publications of the Department of Archaeology and Anthropology, Taiwan University, of the Institute of Ethnology, Academia Sinica, etc.
(4) For example, H. L. Wei and H. L. Lin: The Tsou People, Taipei, 1932.
(5) For example, H. L. Lin: Primitive Cultures of Formosan Aborigines, Shanghai, 1920.
(6) For example, T. Kano: Studies in the Ethnology and Prehistory of Southeast Asia, Tokyo, 1945.
Tsou Language

settlements are in Wu-feng Hsiang, Chia-yi Hsien, except one belonging to Hsin-yi Hsiang, Nan-t'ou Hsien.

At present the Tsou people of Wu-feng Hsiang, Chia-yi Hsien form the main body of the tribe. There are about two thousand or more of them. Regardless of the Japanese administrators and school masters of the former days and their Chinese counterparts at present, no other people seem to have lived together with the Tsou in this area. Though life has considerably changed, they still retain their old traditions to a certain extent. Only very few intellectual old men and the young generation can speak Japanese or Chinese as their second language.

The Tsou people of Hsin-yi Hsiang, Nan-t'ou Hsien, have a population of only a few dozens, being the survivors of a once flourishing branch of the Tsou tribe. They are a very small minority even in the village where they are now living. The people dominant in that village and that whole area are the Bunun, the most populous aborigines in middle and southern Taiwan. It seems to us that the Tsou people there have ceased to keep any of their old traditions. Furthermore, owing to intermarriages between the two peoples and the dominance of the Bunun, there are now but very few Tsou who do not know the Bunun language and it is not infrequent that a Tsou man has a wife and children who do not speak his ancestor language at all. Another feature of the Tsou people of that place is that the comparatively few purely Tsou speaking families generally have some connections with their tribesmen of Wu-feng Hsiang, especially with those of Tfuea which is said to be the oldest settlement of the Tsou tribe. They visit Tfuea or have visitors from there once in a while. They are perhaps the conservatives, some with housewives recently from Tfuea.

According to the tradition handed down from generation to generation, the Tsou tribe formerly had four major branches, namely: Tapangû (/tapâŋa/), Tfuea (/tfüea/), Luhtu (/lúhtu/) and Iimutsu (/iimúcu/), each with its own dialect. No Iimutsu descendants are still existing. The Luhtu people have but one small portion of them left, known among the Tsou people specifically as Mamahavana (/mamahavána/) which is also the native name of the village in Hsin-yi Hsiang, Nan-t'ou Hsien, where they live at present. People of the Tapangû and Tfuea branches are those now scattered in Wu-feng Hsiang, Chia-yi Hsien. The Tapangû settlements are found to the left of a deep valley and the Tfuea ones to its right. With a suspension
bridge recently built, the main settlement of Tapangü and the main settlement of T'fuea have come quite near to each other.

To our knowledge the three dialects now existing differ from one another but very slightly. In general, there is hardly any difficulty in their communicating with one another. Some natives say that the differences of the three dialects are largely "accentual." To use our terminology they are of some minor phonological and lexical features only, and there is scarcely any grammatical discrepancy being observed. In so far as our material is concerned, the Luhtu dialect does not show any trace of the influence exercised by the Bunun language surrounding it. That is perhaps because of the conservatism of our informants. On the other hand, there are apparently a lot of T'fuea elements in their speech.

In all three dialects, Japanese or Chinese loan-words are frequently used for things or concepts of modern civilization.

Our investigation of the Tsou language started in the summer of 1957 when a group of two dozen students of anthropology led by Professor E.W. Tu and the present author were practising field methods in the Mt. Ali area. Though not very much usable linguistic material was obtained on that occasion, the present author was convinced that there should be a more thorough and systematic study of the language besides the works previously done by Professors A. Ogawa and K. Asai in The Myths and Traditions of the Formosan Native Tribes (Texts and Notes) (Taihoku University, 1935, pp. 669-692) and Professors H.L. Wei and H.L. Lin in The Tsou People (Taipei, 1952)\(^{(1)}\).

In the next year a three-month investigation was carried out, jointly sponsored by Academia Sinica and Taiwan University. Working together with the present author were three young men: Mr. S.H. Wang, Mr. T.K. Kuan and Mr. T.F. Cheng. All Tsou settlements except two newly established ones were visited. In each place at least two informants, mostly old folk over fifty, were interviewed. When some of them could speak Japanese or South-Min Chinese freely, we communicated directly with them. In case someone spoke but his native language, young people knowing

\(^{(1)}\) Hereafter in this volume the two books are cited simply as "Ogawa" and "Wei" respectively. There is also a book published by Nicolai A. Nevskiy (Materiali po govoram yazika cow, Trudf Instituta Vostokovedeniya, XI. Moskva-Leningrad, 1935) which unfortunately has not been accessible to us.
standard Chinese were asked to be interpreters. A list of the informants and interpreters will be found in the introductory remarks of PartII: Texts and Translation (pp.235-237). Most of our records obtained from them are in notes. There are also some tape recordings.

In the summer of 1959, after we had completed a preliminary study of the material, our informant/interpreter Mr. An was kind enough to come to us, helping in the final check of the phonemic transcription of the texts, in the transcribing of the tape recordings, and in testing the validity of our interpretations of the structure of the language.

The procedures in our study of the language may not differ very much from those of other linguists. We nevertheless would like to make the following points which, we believe, might lead to a clearer understanding of the results of our study.

1) No pre-arranged “word list” of any sort is used.—We do, however, start our investigation by asking questions as: “What is...called in your language?” (pointing to something), “How do you say...in your language?” (referring to some Chinese or Japanese expression). It should be noticed that in noting down what we hear from the informant we take them as some actually occurring utterances of the language, but not as “words” or “phrases” in abstract which hardly mean anything when we have not yet any idea about the structure of the language. To borrow Leonard Bloomfield’s term, they are “completive answers”(1). In our case, specifically, they occur after the questions of the investigator put in a different language. Thus we make a rule to note down their intonations in addition to the “vowels” and “consonants” we have discerned in them. Yet the purpose of having a certain amount of them in the first stage of our investigation is primarily for the convenience in our recognizing distinctive and non-distinctive sound features of the language. They are usually short utterances, not too complicated for us to operate with.

2) We do not base ourselves upon any pre-arranged questionnaire aiming at the discovery of the grammatical features of the language —We try to transcribe longer speeches step by step soon after we are somewhat familiar with the sound features of the language. In fact we already

(1) Language, New York, 1933, P. 176.
learned a little about the grammatical features and found some of the linguistic elements primarily of grammatical significance by comparing the short utterances. In the present stage those features and elements naturally come to us in abundance. Effort is made only to let the informant speak freely on any topic. The more material we get, the more such features and elements we can extract from them. Sometimes we try to induce the informant to express himself in some particular way in order to get information about some point we have in mind. That is done in a roundabout way. We never ask him to make a literary translation of a sentence constructed in our language for some purpose.

3) We have had very little success in making use of the tape recordings of longer speeches.—The battery-operated recorder we had with us in the field did not work well. Satisfactory transcriptions of longer speeches became unattainable. As a remedy, two informants were afterwards asked to go to a city to make more recordings. It turned out, however, once coming to the modern world and apparently being excited, they preferred to talk about nothing but the new things. That made most of their speech full of Chinese or Japanese expressions which are quite undesirable. In consequence, the only thing for us to do was to base our study chiefly on our notes taken in dictation in the field. With regard to the notes we must point out that there were unnatural stops inevitably made in the original speech. That was for us to catch up. Although we can check and recheck the material with the informant and succeed in healing up the injuries fairly well, what we finally have is no longer the original. Instead, it is the edited notes. They are in general inadequate for our study of certain aspects of the language, especially its intonation.

4) In many cases, it is not only very difficult for us to learn the meaning of a speech form, but it is no easy job for the informant to explain it either. Generally the informant can help us learn the meaning of an utterance only by giving a very rough translation in Chinese or Japanese. We try to understand what it exactly means by comparing similar instances. As for those elements that seldom occur alone, we try to understand their significance from the utterances including them. A translation of an informant, however it is done, is used only as a guide.

5) The analysis of the language is carried out according to purely descriptive principles. That means: (a) we try to know the system of the language
only as it is revealed in what we have in our records; (b) all interpretations are based on formal features; (c) no grammar of any other language has been used as reference; and (d) every single term for any element of this language is defined in terms of its position in the framework of the language. To emphasize the first point, we make it a rule to cite examples only from the published material in Part II and Part III of this volume which in fact includes approximately all material we have. (See the introductory remarks of Part II.) When the example is a "phrase" or a "sentence", reference in the texts is given. We are compelled to break our rule only on such occasions when the examples we want do not occur in the published texts, but are originally elicited from our informants during our discussing the language with them. They are marked with asterisks. As the reader will see, we have used but very few of them.

6) Attached to Part II is "An Index to the Contents of the texts", and to Part III "A Translational Index to the Glossary". For the uses of them, see the introductory remarks of the two parts respectively.

Of the four young persons participating in this study, Mr. Wang, Mr. Kuan and Mr. Cheng have helped in field recording, in editing and translating the texts, and in preparing the glossary. Miss Yen has helped in the preparation of the indices and in proof readings.
PART I
ANALYSIS
I. CONSONANTS

The sound units in the phonologic formation of the Tsou language, as recognized by us, are of two major classes, the segmental phonemes and the suprasegmental phonemes. In the former class are the consonants and the vowels which account for the phonologic features of the morphemes. In the latter class are the degrees of stress, the junctural features and the types of intonation which, in addition to the consonants and the vowels, account for the other phonologic features of the linguistic elements composed of morphemes.

Three chapters in this volume are devoted to the phonologic study of this language. This one deals with the consonants, the next one with the vowels, and the next one with the syllable and the suprasegmental phonemes.

1. Consonant system

From the point of view of the structure of the Tsou language, a consonant may be briefly defined as a segmental phoneme that is always non-syllabic in sound sequences. Fifteen such phonemes are recognized in our analysis. With one symbol for each, they are listed below with the main phonetic features which make them different from one another.

<table>
<thead>
<tr>
<th>voiceless stop</th>
<th>voiced stop</th>
<th>nasal</th>
<th>voiceless spirant</th>
<th>voiced spirant</th>
</tr>
</thead>
<tbody>
<tr>
<td>labial</td>
<td>p</td>
<td>m</td>
<td>f</td>
<td>v</td>
</tr>
<tr>
<td>apical</td>
<td>t</td>
<td>l</td>
<td>n</td>
<td></td>
</tr>
<tr>
<td>apico-frontal</td>
<td>c</td>
<td></td>
<td>s</td>
<td>z</td>
</tr>
<tr>
<td>dorsal</td>
<td>k</td>
<td></td>
<td>η</td>
<td></td>
</tr>
<tr>
<td>laryngeal</td>
<td>?</td>
<td></td>
<td>h</td>
<td></td>
</tr>
</tbody>
</table>

Right now, we are to make one point, namely: while nasals as well as /l/ in many languages well known to us are syllabic in certain positions—as in English /batn/ ‘button’, /pi:pl/ ‘people’, Amoy Chinese /η/ ‘yellow’ and /tŋ/ ‘sugar’, the corresponding Tsou sounds are not found in such positions. The Tsou /m/, /n/ and /ŋ/ do occur in combinations like /mcói/ ‘to die’ /nസόu/ ‘breath’ and /ŋhóu/ ‘monkey’, but they are there just as /h/ is in /hɕuęu/ ‘hill’, /t/ in /tposu/ ‘design, drawing’ and so forth.
Tsong Language

They are not syllabic just as the nasals in the pre-nasalized initials /mp-/,
/nt-/ etc. in such monosyllabic languages as Miao and Lo-io of the Sino-
Tibetan Family.

The above system needs further explanations. They are separately
presented in Sections 2–7.

2. Position of the apico-frontals in our system

The allophones of /c/ are written as “ts”, “tʃ” and “ts” in our field
notes. Evidently the phoneme comprises a group of affricates slightly different
in their positions. It is not really a stop phoneme as /p/, /t/, /k/ and /ʔ/
are. We must also point out that even “ts” is not homorganic with any of
the allophones of /t/, /l/ and /n/. Its place of articulation is remarkably
further back, actually with the blade, instead of the tip, of the tongue
against the roof of the mouth.

The allophones of /s/ and /z/, as we have noted down, are “s, ʃ, s’” and
“z, ʒ, z’” respectively. “s” and “z” are homorganic with “ts”, not with any
of the allophones of /t/, /l/ and /n/.

Since there is not any real stop among the apico-frontals, and since
there is not any affricate in any position other than the apico-frontal, we
can just consider /c/ as a variety of the stop particular to this position.
In fact, an affricate is just a stop modified in a certain way, and it gains
significance in a language only when it is in contrast with other homorganic
phonemes. In the present situation, since we have made a distinction of /c/
and the other stops by the virtue of their articulatory positions, there is no
longer the need to take account also of its affricative feature.

The apicals and the apico-frontals contrast with each other in our system
only in the column of stops. An alternative solution to ours is to count the
affricative nature of /c/ as the significant feature and to regard the apico-
frontal position of /c, s, z/ merely as an insignificant feature complementary
to the apical position of /t, l, n/. In consequence, we need only to distinguish
four articulatory positions, instead of five. But we find that solution less
desirable for two reasons. First, the fact that /c, s, z/ are remarkably
palatalized before /i/ and /e/ but /t, l, n/ are not can be naturally interpreted
only in terms of their articulatory positions, and any attempt to interpret
the phenomenon in terms of the manners of articulation is apparently too
artificial. Second, it is uneconomical to set up an affricative sound category
just for one single phoneme /c/.

3. /c/ as a simple phoneme

Taking account of the affricative nature of /c/, we can also interpret it as a combination of two phonemes, most conveniently written as */ts/. In that case, there would be one simple consonant less in our system; there would be less obstacles and more reasons to group /s/ and /z/ together with /t/, /l/ and /n/, making the position of /s/ and /z/ in the row /t, l, n, s, z/ comparable with the position of /l/ and /v/ in the row /p, b, m, f, v/; and consequently the whole system of consonants would be simpler and more symmetric.

So far so good. But in the phonologic treatment of a language, other conditions much more important than simplicity and symmetry must be considered first.

There is no objection to recognizing a consonant cluster in this language, for we have indeed found a lot of them, as /pt, ps, m?, fk, tm, th, sb, sm/ and many others (I–9). However, it is at the same time quite obvious that, with the exception of /h?/ and /?h/ in very few cases, homorganic stops and spirants generally do not go together (I–9). To recognize a consonant cluster as */ts/, therefore, would be very problematic.

Another feature of the phonologic structure of this language is that no consonant cluster has more than two members. The affricate now under consideration frequently occurs together with many nonhomorganic consonants (I–9). There is no difficulty at all in rendering those combinations as /cm, cv, ck, ch, pc, fc, nc, ^c/ etc., but a new problem would arise if we write them as */tsm, tsv, tsk, tsh, pts, fts, ?ts/ etc..

Finally, in setting up the consonant cluster */ts/ a special statement must be made on the allophones of /t/ in this position. Though it is just routine to say that /t/ is of the apico-frontal position before /s/, it is obviously too far-reaching to assert that it becomes more palatalized when the following /s/ is further followed by a high or mid front vowel. On the other hand, no such circumlocution is needed if we count the affricate just as a simple phoneme. (Cf. our descriptions of the allophones of /c/ in I–2 and of /t/ in I–4.)

The symbol "c" is rarely seen in most linguistic writings. We use it to represent the simple phoneme just established because there is no commonly
Tsou Language

used symbol available. Here we do not mean that we have in this language a phoneme which is unique in its phonetic feature and in its relation to other phonemes of the same language. As a matter of fact, many a language has a similar one. The problem is that most linguists still follow the old tradition of using “ts” or “tʃ” even though what they have in mind is a simple phoneme. To stick to the principle of “one symbol for one phoneme”, some writers, for example, have used “ç” to stand for the phoneme which is traditionally written as “tʃ” in English. Nevertheless, the diacritic is obviously superfluous.

4. /p, t, c, k/ followed by /f, s/ and /h/

The voiceless stops are generally unaspirated. Only when /p, t, c, k/ are followed by /f/ or /s/ a “puff of the air” is always heard between the stop and the spirant. The distinction is so clear to Chinese speakers that very regularly the first syllable of the tribe name /tapápu/ is rendered in Chinese as /ta/ and that of another tribe named /tfuea/ as /t ‘u)fu/. Nevertheless, as is evident from our statement, the aspiration and unaspiration of the stops are in complementary distribution and therefore not phonemic.

In our field notes, there are such syllables as “p’o”, “t’u”, “ts’a” and “k’i” in contrast with “po”, “tu”, “tsa” and “ki” respectively. The “aspirated stops”, however, are finally treated as consonant clusters comprising an ordinary voiceless stop and the laryngal-spirant /h/, thus: /ph/, /th/, /ch/ and /kh/. The reasons are as follows:

a) We recognize aspirated stops as simple phonemes but not as consonant clusters in a language as modern Chinese because consonant clusters are alien to it and because there is after all no simple /h/ phoneme in many of its dialects. Now in the Tsou language, not only is there the simple phoneme /h/ but, as we have mentioned, a lot of consonant clusters exist as well. It is reasonable to count the “aspiration” after the stops as identical with /h/.

b) In the consonant clusters with a voiceless spirant and a voiceless stop, /f/ goes regularly with /t, c, k, ʔ/ but not with /p/, /s/ with /p, k, ʔ/ but not with /t, c/ (I-9). It is very interesting to point out that the “aspiration” now identified as /h/ goes regularly with /p, t, c/ but only rarely with /ʔ/ and /k/, almost paralleling /s/.

c) That /h/ is structurally independent of its preceding stops is evident
in certain inflectional processes as:

/mhîno/: /phîni/  ‘to trade’ (IX–6)
/phômeo/: /hmî/  ‘to burn’ (IX–7)
/bochîio/: /cohitvi/  ‘to know’ (IX–7)

d) Even from the phonetic point of view, the /h/ after a stop is more of a regular laryngeal spirant sound than a “puff of the air”. Witness that the two common words /chûmu/ ‘water’ and /mûcha/ ‘to rain’ are heard by some Japanese speakers as “tsuhûmu” and “mutsuha” respectively.

5. The labials

Phonetically, our labial consonants may be further divided as bilabials (/p, b, m/) and labio-dentals (/f, v/). In practice, the two positions need not be distinguished, since the difference in the manners of articulation has been sufficient enough to account for the distinctions of the phonemes.

The voiced stop /b/ sometimes has a remarkably lax variety in the intermediate position, that is, between two vowels or another consonant and a vowel. It has got so near to a voiced spirant that we are compelled to depend on its bilabial position and another phonetic property (I–6) to distinguish it from /v/.

Occasionally, we have the symbol “p” for the “voiceless bilabial spirant” originally so heard in our field investigation. Later scrutiny reveals that the sound is not exactly a bilabial, but a labialized /h/ in the vicinity of the vowel /u/. As there is no unlabialized /h/ in the same environment, it is grouped as one of the allophones of /h/.

In the work of our predecessors, the allophones of /b/ and /h/ as just mentioned are grouped together with /v/ and /f/ respectively (Ogawa, P. 672, Wei P. 211). They must have overlooked the distribution of the sounds in question.

6. Preglottalization of the voiced stops

Of the two phonemes designated as voiced stop, the one of the apical position is phonetically not really a stop but a lateral as the symbol for it is to betray. The reason why it is so grouped is quite simple. We feel it unnecessary to have a separate sound category for just one single phoneme in our system while there is in fact no real voiced apical stop in this language. Besides, a lateral may well be considered as a variety of voiced stop in
terms of articulatory phonetics.

Both /b/ and /l/ are preglottalized. That is to say, the vocal cords make a closure of the glottis before vibrating. No such feature has been observed with other voiced phonemes. This common feature of the two phonemes, though not phonemic (see below), may nevertheless justify our grouping them together.

We used a separate symbol for the preglottalization in our field notes, thus "b" and "l". Only as a result of later analysis, we find that "b" is always dependent on "b" and "l" and that no "b" or "l" occurs without "b". It is but natural that we can write the two phonemes simply as /b/ and /l/.

Care must be taken to distinguish the preglottalized /l/ and the consonant cluster /?l/. Witness:

/lulúna/ (a clan name): /lu?luku/ 'finger'.

No combination of /?/ and /b/ has been found in our material except in a few complex and compound words (I-9)

7. The dorsals and the laryngals

The dorsals and the laryngals are generally more or less palatalized before /e/ and remarkably so before /i/.

/b/ is sometimes heard as a uvular spirant before /u/ in addition to its palatalized variant before /i/ and /e/ and its labialized variant before and after /u/ (I-5).

8. Distribution of simple consonants

In the following chart showing the distribution of the simple consonants, "Ø-V" means initial and before vowel, "V-V" intervocalic, and "V-Ø" final and after vowel. The positions are counted as in the morphemes.

<table>
<thead>
<tr>
<th></th>
<th>Ø-V</th>
<th>V-V</th>
<th>V-Ø</th>
</tr>
</thead>
<tbody>
<tr>
<td>p</td>
<td>/peisú/ 'money'</td>
<td>/upéna/ 'howsoever'</td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>/bóna/ 'to eat'</td>
<td>/kúba/ 'Kuba'</td>
<td></td>
</tr>
<tr>
<td>m</td>
<td>/máeо/ 'to take'</td>
<td>/emóо/ 'house'</td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>/féoа/ 'month'</td>
<td>/eоifo/ 'wizard'</td>
<td></td>
</tr>
<tr>
<td>v</td>
<td>/véeu/ 'eight'</td>
<td>/évi/ 'tree'</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>/tасéna/ 'morning'</td>
<td>/fátu/ 'rock'</td>
<td></td>
</tr>
<tr>
<td>l</td>
<td>/láki/ 'muddy'</td>
<td>/méélá/ 'can'</td>
<td></td>
</tr>
<tr>
<td>n</td>
<td>/náveu/ 'meal'</td>
<td>/céоnu/ 'road'</td>
<td>(/eon/ 'to live')</td>
</tr>
</tbody>
</table>
c /cʊ/ ‘Tsou’ /teˈoʊu/ ‘to cut’
s /ʃɪca/ ‘here’ /aˈsonu/ ‘probably, ‘/os/ ‘(a beginner)’
z /zόmu/ ‘bird’ /kúzo/ ‘bad’
k /káeˈbe/ ‘to like’ /akéi/ ‘rather’
ŋ /ŋaˈco/ ‘mouth’ /oepˈatu/ ‘to sleep’
ʔ /təʔe/ ‘there’ (/suʔ/ ‘to fall’)
h /hla/ ‘how’ /ahóɨ/ ‘to begin’ (/uʔ/ ‘to go, to come’)

The examples of the consonants in the final position are all in parentheses, indicating that they are either shortened forms or sandhi forms. In general, no morpheme in its full or basic form ends with a consonant.

That /ʔ/ does not occur in the initial position of a morpheme is a unique case among simple consonants.

9. Consonant clusters

A consonant cluster includes no more than two members. Actual combinations of the consonants in clusters found in our material are shown below. The consonants in the vertical line are the members in the preceding position, and those in the horizontal line are the members in the following position.

Occurrences not found in morphemes but in complex or compound words are indicated with parentheses. Those with an asterisk are particular to the T'fuea and Luhtu dialects.

```

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--- 13 ---
Tsou Language

? x (x) x x x x x x x x x x x x x x*x x x
h x x x x x x x x x x x x x x*x

We see from the chart:

a) /l/ does not go with other consonants except very rarely after /?/.
b) /z/ does not enter any consonant cluster in the Tapangû dialect.
/sz/ occurs only in one instance in our material from the T'fuea dialect.
c) Only a nasal may go together with its homorganic stop or spirant.
d) Except the laryngals, a stop and a spirant of the same position do not go together.
e) A voiceless stop may in general be preceded or followed by another voiceless stop or spirant of a different position, but never is /t/ in association with /c, s, z/.
f) No combinations of voiceless spirants occur except /fs/ and /hs/.
For the examples of the consonant clusters, see the next section.

10. Distribution of consonant clusters

Unlike the simple consonants, the consonant clusters do not occur freely in all positions. The distribution of them is shown below in the same way as the distribution of the simple consonants in I–8. The final position is not indicated because no consonant cluster is found there in any sort of linguistic element.

Ø–V V–V
pt /ptîveu/ ‘a kind of reed’ /sápta/ ‘four’
pn (/pñá/ ‘to shoot’) (/cannêni/ ‘to sow’)
pc /pčóknu/ ‘a kind of bamboo’ /opcö/ ‘to kill’
ps /psîpa/ ‘to thrust’ /eópsî/ ‘to get dark’
pz* /ŋîpsa/ ‘mildew’

pk /pkaâko/ ‘to escape’ /ápau/ ‘a basket’
pq /pçi/ ‘pestle’ /sóp’ô/ ‘light, not heavy’
p? /p?ôu/ ‘kneec’ /câpha/ ‘palm, sole, paw’
ph /phiçi/ ‘door’

bn /bnâvłu/ ‘plum’
bk /bkaçu/ ‘blind’
b? (/tibkóbkoçá/ ‘to pick’)

/ab?û/ ‘dog’
### Analysis

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Pinyin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>mp</td>
<td>/mpáta/</td>
<td>‘to hold’</td>
</tr>
<tr>
<td>mb</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mf</td>
<td>/mfeā?sa/</td>
<td>‘to cover’</td>
</tr>
<tr>
<td>mσv</td>
<td>(/mvoevuôhu/</td>
<td>‘eighty’</td>
</tr>
<tr>
<td>mσt</td>
<td></td>
<td>‘actually’</td>
</tr>
<tr>
<td>mσn</td>
<td></td>
<td>‘good’</td>
</tr>
<tr>
<td>mc</td>
<td>/mcoo/</td>
<td>‘eye’</td>
</tr>
<tr>
<td>mσs</td>
<td>/msimo/</td>
<td>‘to bathe’</td>
</tr>
<tr>
<td>mσz*</td>
<td>(/mza/</td>
<td>‘we’</td>
</tr>
<tr>
<td>mσp</td>
<td>/mσpûm?u/</td>
<td>‘early, quick’</td>
</tr>
<tr>
<td>mh</td>
<td>/mhino/</td>
<td>‘hair’</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Pinyin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ft</td>
<td></td>
<td>‘to flash, to gleam’</td>
</tr>
<tr>
<td>fn</td>
<td></td>
<td>‘evening’</td>
</tr>
<tr>
<td>fc</td>
<td>/fûeu/</td>
<td>‘egg’</td>
</tr>
<tr>
<td>fs</td>
<td>/fsûeu/</td>
<td>‘bow’</td>
</tr>
<tr>
<td>fk</td>
<td>/fûá/</td>
<td>‘snake’</td>
</tr>
<tr>
<td>fσj</td>
<td>/fjûu/</td>
<td>‘head’</td>
</tr>
<tr>
<td>fσp</td>
<td>/fσpe/</td>
<td>‘sweet potato’</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Pinyin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>vn</td>
<td></td>
<td>‘flower’</td>
</tr>
<tr>
<td>vc</td>
<td>/vcºga/</td>
<td>‘spouse’</td>
</tr>
<tr>
<td>vσp</td>
<td></td>
<td>‘tail’</td>
</tr>
<tr>
<td>vh</td>
<td>/vºvhoºh/</td>
<td>‘distant’</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Pinyin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>tp</td>
<td>/tpósu/</td>
<td>‘design, drawing’</td>
</tr>
<tr>
<td>tb</td>
<td></td>
<td>‘to win’</td>
</tr>
<tr>
<td>tm</td>
<td></td>
<td>‘storage’</td>
</tr>
<tr>
<td>tmσl</td>
<td>/tmélua/</td>
<td>‘to hear’</td>
</tr>
<tr>
<td>tf</td>
<td>(/tfûe/</td>
<td>‘a place name’</td>
</tr>
<tr>
<td>tv</td>
<td>(/tvo/</td>
<td>‘bamboo tube’</td>
</tr>
<tr>
<td>tn</td>
<td>/tnûru/</td>
<td>‘rain’</td>
</tr>
<tr>
<td>tσk</td>
<td></td>
<td>‘lung’</td>
</tr>
<tr>
<td>tσp</td>
<td>/tσpºo/</td>
<td>‘pot’</td>
</tr>
<tr>
<td>tσp</td>
<td>/tσpºo/</td>
<td>‘foot’</td>
</tr>
<tr>
<td>th</td>
<td>/thufr/</td>
<td>‘to put on top of’</td>
</tr>
</tbody>
</table>

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**Tsou Language**

<p>| np     | /aunpúnpú/ 'at will' |
| nm     | (/ánma/ 'the Sixth Month') |
| nv     | (/sínvi/ 'to chew') |
| nt     | /nté/ '(a beginner)' |
| nc     | /maíncá/ 'to say' |
| ns     | /nsóó/ 'pond' |
| ns*    | (/zónsó/ 'to hunt near a pond') |
| nz     | (/cónzá/ 'the First Month') |
| nk     | /kúnkúnu/ 'wooden vessel' |
| n?     | /n?á/ '(a post-beginner)' |
| nh     | /tn?e/ 'here' |
| cp     | /cpúhó/ 'hip' |
| cb     | /écbú há/ 'to feel heavy' |
| cm     | /cmói/ 'bear' |
| cf     | /cfúo/ 'stomach' |
| cv     | (/teocfúo/ 'convergence of streams') |
| cn     | /cnúmu/ 'banana' |
| ck     | /púčku/ 'navel' |
| cç     | /cpúhú/ 'chestnut' |
| c?     | /c?óehá/ 'stream' |
| ch     | /chúmu/ 'water' |
| sp     | /mamespú/ 'woman' |
| sb     | /sbúku/ 'bamboo shoot' |
| sm     | /smúu/ 'dew' |
| sv     | /svééu/ 'earring' |
| sn     | /snééu/ 'skin' |
| sz*    | /oszáeu/ 'to shout' |
| sk     | /skóeu/ 'to worry' |
| sj     | /ŝ̥ŝ̥ŝ̥spáo/ '(a place name)' |
| s?     | /ŝ̥ŝ̥ŝ̥ŝ̥ŝ̥ófa/ 'stick' |
| r?     | /mahtzó/ 'poisoning' |
| kv     | /akvóu/ 'to irritate' |
| kn     | /meknóeu/ 'to cheat' |</p>
<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
<th>Sound</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kc</td>
<td>‘to press’</td>
<td>/zotáku/</td>
<td></td>
</tr>
<tr>
<td>ks</td>
<td>‘burning charcoal’</td>
<td>/ksísí/</td>
<td>‘burning charcoal’</td>
</tr>
<tr>
<td>kʔ</td>
<td>‘grandfather’</td>
<td>/ʔkʔ/</td>
<td></td>
</tr>
<tr>
<td>kh</td>
<td>‘name of a person’</td>
<td>/ʔkhá/</td>
<td>‘name of a person’</td>
</tr>
<tr>
<td>ηm</td>
<td>‘to be in ambush’</td>
<td>/eˈɔ̃ma/</td>
<td></td>
</tr>
<tr>
<td>ηv</td>
<td>‘to dry in the sun’</td>
<td>/túŋva/</td>
<td>‘to powder’</td>
</tr>
<tr>
<td>ηt</td>
<td>‘to burn one end’</td>
<td>/hoŋtúŋtu/</td>
<td>‘to burn one end’</td>
</tr>
<tr>
<td>ηn</td>
<td>‘evening’</td>
<td>/fěŋna/</td>
<td></td>
</tr>
<tr>
<td>ηc</td>
<td>‘mad’</td>
<td>/eˈŋcu/</td>
<td>‘mad’</td>
</tr>
<tr>
<td>ηs</td>
<td>‘to cry’</td>
<td>/móŋsi/</td>
<td></td>
</tr>
<tr>
<td>ηz*</td>
<td>‘lance’</td>
<td>/měŋzu/</td>
<td>‘lance’</td>
</tr>
<tr>
<td>ηk</td>
<td>‘name’</td>
<td>/ʔǒŋko/</td>
<td>‘name’</td>
</tr>
<tr>
<td>ηʔ</td>
<td>‘teen-aged’</td>
<td>/ʔaŋʔōsʊ/</td>
<td>‘teen-aged’</td>
</tr>
<tr>
<td>ηh</td>
<td>‘monkey’</td>
<td>/aʔtəŋhi/</td>
<td>‘only’</td>
</tr>
<tr>
<td>ηp</td>
<td>‘the 7th Month’</td>
<td>/peʔpíʔ/</td>
<td>‘eyebrow’</td>
</tr>
<tr>
<td>ηm</td>
<td>‘the 10th Month’</td>
<td>/máʔmi/</td>
<td>‘to think’</td>
</tr>
<tr>
<td>ηf</td>
<td>‘to think’</td>
<td>/tmaʔfu/</td>
<td>‘to stir’</td>
</tr>
<tr>
<td>ηv</td>
<td>‘the 8th Month’</td>
<td>/iʔváho/</td>
<td>‘again’</td>
</tr>
<tr>
<td>ηʔ</td>
<td>‘the 3rd Month’</td>
<td>/aopáʔto/</td>
<td>‘to appear’</td>
</tr>
<tr>
<td>ηl</td>
<td>‘the male organ’</td>
<td>/káʔli/</td>
<td>‘the male organ’</td>
</tr>
<tr>
<td>ηn</td>
<td>‘very’</td>
<td>/náʔno/</td>
<td>‘very’</td>
</tr>
<tr>
<td>ηc</td>
<td>‘the 1st Month’</td>
<td>/smaʔʔcu/</td>
<td>‘to pierce’</td>
</tr>
<tr>
<td>ηs</td>
<td>‘the 9th Month’</td>
<td>/tóʔso/</td>
<td>‘to throw’</td>
</tr>
<tr>
<td>ηz*</td>
<td>‘white’</td>
<td>/ʃuʔɛʔza/</td>
<td>‘white’</td>
</tr>
<tr>
<td>ηk</td>
<td>‘therefore’</td>
<td>/kóʔko/</td>
<td>‘therefore’</td>
</tr>
<tr>
<td>ηʔ</td>
<td>‘brook’</td>
<td>/váʔhu/</td>
<td>‘brook’</td>
</tr>
<tr>
<td>ηʔp</td>
<td>‘world’</td>
<td>/soʔpóʔi/</td>
<td>‘distressed’</td>
</tr>
<tr>
<td>ηʔm</td>
<td>‘blood’</td>
<td>/kórmo/</td>
<td>‘to pour in’</td>
</tr>
<tr>
<td>ηʔv</td>
<td>‘smoking pipe’</td>
<td>/ʃtóʔhva/</td>
<td>‘smoking pipe’</td>
</tr>
<tr>
<td>ηʔt</td>
<td>‘branch’</td>
<td>/eʔti/</td>
<td>‘branch’</td>
</tr>
<tr>
<td>ηʔn</td>
<td>‘to dispatch’</td>
<td>/smúʔnʊ/</td>
<td>‘to dispatch’</td>
</tr>
<tr>
<td>ηʔh</td>
<td>‘flesh’</td>
<td>/bɔʔʃóʔpَا/</td>
<td>‘to stick in’</td>
</tr>
</tbody>
</table>

---
Tsou Language

hz* /cohzóna/ ‘noon’∗
hk /kúhkú/ ‘wild-cast’
hŋ /ódhŋu/ ‘relatives’
h? /h?ónu/ ‘liver’ /smóh?o/ ‘to hatch’

11. Difference in consonant system among the three dialects

The occurrence of the consonant clusters with /z/ in the Tfuea and Luhtu dialects and the non-occurrence of them in the Tapangû dialect as shown in the previous section represent the only difference in consonant system among the three dialects, actually between Tfuea and Luhtu on the one hand and Tapangû on the other hand. Whereas Tfuea and Luhtu have /pz, nz, hz/ etc., Tapangû has the vowel /i/ in the place of /z/, as:

<table>
<thead>
<tr>
<th>TF and LU</th>
<th>TA</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>/qipza/</td>
<td>/qipia/</td>
<td>‘mildew’</td>
</tr>
<tr>
<td>/ómza/</td>
<td>/omía/</td>
<td>‘upper side’</td>
</tr>
<tr>
<td>/?cónza/</td>
<td>/?conía/</td>
<td>‘The First Month’</td>
</tr>
<tr>
<td>/mégzu/</td>
<td>/megíu/</td>
<td>‘lance’</td>
</tr>
<tr>
<td>/fuecâ?za/</td>
<td>/fuecâ?ia/</td>
<td>‘white’</td>
</tr>
<tr>
<td>/cohzóna/</td>
<td>/cohíona/</td>
<td>‘noon’</td>
</tr>
</tbody>
</table>

It goes without saying that the /z:i/ correspondence does not apply to /z/ as a simple consonant in Tfuea and Luhtu. In that case /z/ in Tfuea and Luhtu is also /z/ in Tapangû.
II. VOWELS

The segmental phonemes of the Tsou language that we call *vowels* are always or sometimes syllabic in sound sequences. By thus saying we mean that while some are always syllabic, some may be non-syllabic under certain conditions.

The Tapangũ dialect and the Tfuea dialect have in practice the same vowels. It is probable that there is another vowel phoneme in the Luhtu dialect in addition to those shared by the other two dialects. Unfortunately, nothing concrete has been made out owing to the heterogeneity of the speech of the informants (See II-2). As the problem is merely whether a certain phoneme of the other two dialects splits into two in Luhtu, we are still in a position to speak of the vowel system of the three dialects in general, leaving the doubtful case unsolved.

1. Vowels of Tapangũ and Tfuea

The vowels of Tapangũ and Tfuea and their chief distinctive features are as follows:

<table>
<thead>
<tr>
<th></th>
<th>front</th>
<th>central</th>
<th>back</th>
</tr>
</thead>
<tbody>
<tr>
<td>high</td>
<td>i</td>
<td>u</td>
<td>u</td>
</tr>
<tr>
<td>low</td>
<td>e</td>
<td>a</td>
<td>o</td>
</tr>
</tbody>
</table>

Phonetically, instead of two, three grades of the highness of the tongue are distinguished: "high" for /i/, /u/ and /u/; "mid" for /e/ and /o/; and "low" for /a/. Because there is no central position in the "mid" grade and on the other hand no front and back positions in the "low" grade, the distinction of "mid" and "low" becomes redundant.

For the high central vowel, either of the two symbols "i" and "u" known in linguistic writings may be used. We choose the latter on the grounds that the average tongue position of the vowel is actually much nearer to /u/ than to /i/ and that it is in fact more or less rounded.

An alternative to our treatment of the high vowels would be to recognize two grades of lip-rounding in the back position and to spare the distinction of the central and back positions in the whole system. In that case, the distinction of "mid" and "low" of the highness of the tongue would be
restored in order to accommodate /a/. The system, then, would look like this:

<table>
<thead>
<tr>
<th></th>
<th>front</th>
<th>back</th>
</tr>
</thead>
<tbody>
<tr>
<td>high</td>
<td>i</td>
<td>unr.</td>
</tr>
<tr>
<td>mid</td>
<td>e</td>
<td>a</td>
</tr>
<tr>
<td>low</td>
<td>a</td>
<td>r</td>
</tr>
<tr>
<td></td>
<td>u</td>
<td>u</td>
</tr>
</tbody>
</table>

(The average position of /a/ is nearer to the front than to the back.)
It is apparently less economical than ours.

In our field notes, all simple vowels are distinguished as being “long” and “short”. As “long” vowels are always stressed but “short” vowels are not and as we are to mark out the distinction of stressed and unstressed vowels (III–3), the difference in length in this respect becomes insignificant. (But see II–6.)

/ɪ/, /a/, /u/ and /u/ are always syllabic, /e/ is non-syllabic immediately before another stressed vowel or after it but not in the final position. /o/ is non-syllabic between two other vowels of which the one preceding it is stressed. Otherwise, they are syllabic. The distinction is never phonemic. It affects only the division of syllables (III–1).

2. On the apical vowel special to Luhtu

In the speech of the Luhtu people, another apical vowel we symbolize with “r” is found in the place of /e/ of the other two dialects on many occasions in certain positions, leaving /e/ totally unaffected in those positions only in relatively few cases. Based on the instances as cited below, it seems justifiable to establish /r/ as a separate phoneme in this dialect.

/evi/ ‘tree’ : /fəmi/ ‘wine’
/mēyu/ ‘lance’ : /frəna/ ‘evening’
/pēsu/ ‘money’ : /srīha/ ‘the day before’
/nunūe/ ‘a kind of cicada’ : /fərō/ ‘sweet potato’

However, the situation is not so simple in regard to the occurrence of /r/. It is in fact not consistently distinguished from /e/ with different persons. While one gives a certain “word” with /r/, another may give it still with /e/. Even with one and the same person, it is not infrequent that he may pronounce a “word” one time with /r/ but another time with /e/. Moreover, as tests were made during our investigation, our informants accepted on quite a number of occasions that /r/ could be replaced by /e/.
But we can not jump to the conclusion that /r/ and /e/ are after all not phonemic. While the speakers are usually not consistent in giving /r/, they are nevertheless quite sure of the /e/ in other positions (where /r/ never occurs) as well as in instances like /évi/ and /peisu/ as cited above in which it appears as being in contrast with the doubtful /r/. When tests were made during our investigation, the informants rejected in general to substitute /r/ for /e/ in them.

The problem confronting us, then, is that there is the very unstable /r/ seemingly different from the stable /e/ in certain instances.

Another point about the unsteadiness of /r/ is that some of our informants were not totally unaware of the inconsistency they committed, especially when they were questioned about that. Evidently they considered /r/ and /e/ as “different sounds”. Sometimes, we further got the explanation from them that to have /r/ was more of the genuine Luhtu tongue while to have /e/ was what they learned from Tfuea. (See Introduction.)

Since things are like this, we interpret that there may have been in Luhtu a clear distinction between /r/ and /e/ in certain positions of certain forms until not long ago, but that the distribution of the two phonemes has been confused owing to the influence exercised by the Tfuea tongue on this dialect. As inconsistency is not only observed among different speakers but in the speech of one person as well, there is indeed no means to know the distribution any longer. We further believe that some of our informants, if not all, have somehow overfed us with /r/ in the positions they deemed possible in endeavour not to give us things from outside.

In our treatment of the phonology of this language in the following passages, nothing more will be said on /r/ and its relation to /e/ in this dialect though it is indeed an unsolved problem, and a rather interesting one too.

But we can proceed to further discussions of the sound system of the language by leaving it behind. After all, it affects only the redivision of the /e/ of the other two dialects in Luhtu.

In the transcription of the texts from the Luhtu dialect, an /r/ or an /e/ is given in a “word” as we heard it at the moment it was pronounced. As a consequence, many a “word” varies in having /r/ and /e/ on different occasions. This is inevitable. Any attempt to obtain any sort of consistency would distort the material.
Tsou Language

When an individual “word” varying in having /t/ and /e/ is cited in other aspects of phonological study or later in grammatical discussions, it is constantly given in the form with /e/. The variation of /t/ and /e/ hardly matters in those cases, and we have to give the example only in one form. We cite phrases and sentences only from the texts. Accordingly, when there is the variation of /t/ or /e/ in them, the particular sound appears as what it is in the text.

3. Distribution of simple vowels

Simple vowels occur in four positions: a) initial and followed by consonant (Ø-C), b) interconsonantal (C-C), c) final and preceded by consonant (C-Ø), and d) not accompanied (Ø-Ø) as in particles or shortened words. For each occurrence, examples with the vowel both bearing and not bearing the stress are given in the following chart.

(Meanings of the particles are not given here. They usually need lengthy statements. We mark them with their form-classes instead. For the definition of the terms, see especially Chapter XI.)

<table>
<thead>
<tr>
<th>Ø-C</th>
<th>C-C</th>
<th>C-Ø</th>
<th>Ø-Ø</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ic?o/</td>
<td>/mimo/</td>
<td>/ak?i/</td>
<td></td>
</tr>
<tr>
<td>'that'</td>
<td>'to drink'</td>
<td>'grand father'</td>
<td></td>
</tr>
<tr>
<td>i</td>
<td>/tifkica/</td>
<td>/úfi/</td>
<td>/i/</td>
</tr>
<tr>
<td>/íváho/</td>
<td>'again'</td>
<td>'to pinch'</td>
<td></td>
</tr>
<tr>
<td>/évi/</td>
<td>/nénu/</td>
<td>/ñumé/</td>
<td>/e/</td>
</tr>
<tr>
<td>e</td>
<td>/mamespíñi/</td>
<td>/súme/</td>
<td></td>
</tr>
<tr>
<td>'tree'</td>
<td>'woman'</td>
<td>'strong (wine)'</td>
<td>'a conjunctive')</td>
</tr>
<tr>
<td>/áhtu/</td>
<td>/mán?i/</td>
<td>/mai?á/</td>
<td>/a/</td>
</tr>
<tr>
<td>'ever'</td>
<td>'many'</td>
<td>'to resemble'</td>
<td></td>
</tr>
<tr>
<td>a</td>
<td>/hahóča/</td>
<td>/eóñna/</td>
<td></td>
</tr>
<tr>
<td>/ó?te/</td>
<td>/bóna/</td>
<td>/amó/</td>
<td></td>
</tr>
<tr>
<td>'not'</td>
<td>'to eat'</td>
<td>'father'</td>
<td></td>
</tr>
<tr>
<td>o</td>
<td>/hópo/</td>
<td>/ná?no/</td>
<td>/a/</td>
</tr>
<tr>
<td>'bed'</td>
<td>'very'</td>
<td></td>
<td>'a preceder')</td>
</tr>
<tr>
<td>/ámñó/</td>
<td>/búñci/</td>
<td>/ab?ú/</td>
<td></td>
</tr>
<tr>
<td>'tongue'</td>
<td>'mouse'</td>
<td>'dog'</td>
<td></td>
</tr>
<tr>
<td>u</td>
<td>/ék?á/</td>
<td>/húñáno/</td>
<td>/ó/</td>
</tr>
<tr>
<td>/there is no'</td>
<td>'different'</td>
<td>'rock'</td>
<td>'T'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
4. Sequences of two vowels

All vowels except /u/ occur freely in sequences of two. In the following chart the vowels in the vertical line represent those in the preceding position, and the vowels in the horizontal line represent those in the following position.

<table>
<thead>
<tr>
<th>i</th>
<th>e</th>
<th>a</th>
<th>o</th>
<th>u</th>
<th>u</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>e</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>a</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>o</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>u</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>e</td>
<td>(x)</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
</tbody>
</table>

("(x)" indicates that the combination is found only in complex or compound words.)

Examples of the sequences and their positions of occurrence are as follows.

<table>
<thead>
<tr>
<th>Š-C</th>
<th>C-C</th>
<th>C-Š</th>
<th>Š-Š</th>
</tr>
</thead>
<tbody>
<tr>
<td>ii</td>
<td>/i/lósá/</td>
<td>/tusií/</td>
<td>/moftí/</td>
</tr>
<tr>
<td></td>
<td>'clothes'</td>
<td>'to sweep'</td>
<td>'to flash'</td>
</tr>
<tr>
<td>ie</td>
<td>/i/eópu/</td>
<td>/biešleí/</td>
<td>/hle/</td>
</tr>
<tr>
<td></td>
<td>'together'</td>
<td>'to seek'</td>
<td>'sun'</td>
</tr>
<tr>
<td>ia</td>
<td>/i/áčhi/</td>
<td>/miápo/</td>
<td>/kačutí/</td>
</tr>
<tr>
<td></td>
<td>'alone'</td>
<td>'to sow'</td>
<td>'few'</td>
</tr>
<tr>
<td>io</td>
<td>/i/očína/</td>
<td>/amičíí/</td>
<td>/bočho/</td>
</tr>
<tr>
<td></td>
<td>'belt'</td>
<td>'to stop'</td>
<td>'to know'</td>
</tr>
<tr>
<td>iu</td>
<td>/i/dpu/</td>
<td>/capsídú/</td>
<td>/euteutfú/</td>
</tr>
<tr>
<td></td>
<td>'together'</td>
<td>'(clan name)'</td>
<td>'to run upward'</td>
</tr>
<tr>
<td>ei</td>
<td>/e/me/</td>
<td>/euptéflu/</td>
<td>/atavéí/</td>
</tr>
<tr>
<td></td>
<td>'five'</td>
<td>'to meet'</td>
<td>'finally'</td>
</tr>
<tr>
<td>ee</td>
<td>/e/pe/</td>
<td>/meélu/</td>
<td>/t?éé/</td>
</tr>
<tr>
<td></td>
<td>'to raise'</td>
<td>'can'</td>
<td>'excrement'</td>
</tr>
<tr>
<td>eo</td>
<td>/e/akáko/</td>
<td>/apčíski/</td>
<td>/khokheá/</td>
</tr>
<tr>
<td></td>
<td>'to pull'</td>
<td>'to disperse'</td>
<td>(name)</td>
</tr>
<tr>
<td>Tsou Language</td>
<td>Sound Expiration</td>
<td>Meanings</td>
<td></td>
</tr>
<tr>
<td>---------------</td>
<td>------------------</td>
<td>----------</td>
<td></td>
</tr>
<tr>
<td>eo</td>
<td>/sófna/</td>
<td>'evening'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/meólu/</td>
<td>'to get'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/góseo/</td>
<td>'tired'</td>
<td></td>
</tr>
<tr>
<td>eu</td>
<td>/súnu/</td>
<td>'to let out'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/tésu/</td>
<td>'grain'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/himeu/</td>
<td>'muddy'</td>
<td></td>
</tr>
<tr>
<td>ea</td>
<td>/eménu/</td>
<td>'to enter'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/keúna/</td>
<td>'net'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/cmáfeu/</td>
<td>'to become'</td>
<td></td>
</tr>
<tr>
<td>ai</td>
<td>/aicaeu/</td>
<td>'(name)'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/bañó/</td>
<td>'to see'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/pái/</td>
<td>'rice plant'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(/ai/)</td>
<td>'to wear'</td>
<td></td>
</tr>
<tr>
<td>ae</td>
<td>/sepünu/</td>
<td>'to finish'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/fáeva/</td>
<td>'new'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/aanáe/</td>
<td>'to distribute'</td>
<td></td>
</tr>
<tr>
<td>aa</td>
<td>/aácní/</td>
<td>'surely'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/maáseu/</td>
<td>'to fish'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(/páá/)</td>
<td>'to shoot'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/aá/</td>
<td>'not'</td>
<td></td>
</tr>
<tr>
<td>ao</td>
<td>/sámáne/</td>
<td>'a long while'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(/taóvei/)</td>
<td>'to hear'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/aháo/</td>
<td>'suddenly'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/áo/</td>
<td>'I'</td>
<td></td>
</tr>
<tr>
<td>au</td>
<td>/súski/</td>
<td>'to revenge'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/taúmu/</td>
<td>'berry'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/nín?áu/</td>
<td>'deep'</td>
<td></td>
</tr>
<tr>
<td>au</td>
<td>/súlu/</td>
<td>'really'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/tmaáza/</td>
<td>'to shake'</td>
<td></td>
</tr>
<tr>
<td>oi</td>
<td>/foimána/</td>
<td>'youth'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/fkóí/</td>
<td>'snake'</td>
<td></td>
</tr>
<tr>
<td>oe</td>
<td>/ofsúu/</td>
<td>'to lie down'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/bóemí/</td>
<td>'to use'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/góa/</td>
<td>'to carry'</td>
<td></td>
</tr>
<tr>
<td>oa</td>
<td>/ohánu/</td>
<td>'relatives'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/moatá?nu/</td>
<td>'goat'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(/ákvoá/)</td>
<td>'to irritate'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/cá/</td>
<td>'not'</td>
<td></td>
</tr>
<tr>
<td>oo</td>
<td>/pothómu/</td>
<td>'to taste'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/moonóí/</td>
<td>'asleep'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/mçoó/</td>
<td>'eye'</td>
<td></td>
</tr>
<tr>
<td>ou</td>
<td>(/emómúu/)</td>
<td>'to walk to'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/ghóóu/</td>
<td>'monkey'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/eohóó/</td>
<td>'to shout'</td>
<td></td>
</tr>
<tr>
<td>ui</td>
<td>/ui/</td>
<td>'deaf'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/kuu/</td>
<td>'bad'</td>
<td></td>
</tr>
<tr>
<td>ue</td>
<td>/fuénu/</td>
<td>'mountain'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/fúu/</td>
<td>'sweet potato'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/ué/</td>
<td>'ratten'</td>
<td></td>
</tr>
<tr>
<td>ua</td>
<td>/uafehi/</td>
<td>'to follow'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/kuátw/</td>
<td>'(name)'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/nazúa/</td>
<td>'cloth'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/úa/</td>
<td>'deer'</td>
<td></td>
</tr>
<tr>
<td>ua</td>
<td>/uánu/</td>
<td>'(name)'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/tuocósú/</td>
<td>'to ask'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/cifuó/</td>
<td>'belly'</td>
<td></td>
</tr>
</tbody>
</table>

---
5. Are the vowel sequences with two different vowels diphthongs?

In our predecessors' writings the vowel sequences with two different vowels are called diphthongs (Wei, P. 210). In whichever way we are to understand the term diphthong, one important point must not be overlooked, that is, a diphthong is contained in one syllable. Besides, if a diphthong is considered as a sound unit, it is inseparable and can not be changed in part in any circumstance. It is on this premise that we find our predecessors' terminology problematic.

Let us first speak just from the phonetic point of view. Throughout our personal contact with the Tsou people we find it a remarkable feature of their language that when two vowels are heard one after another they generally form two separate syllables, instead of one. This, we may say, is unquestionable when neither of the vowels bears the stress. Thus, such combinations as /ai/ in /maisʔá/ 'to resemble' and /au/ in /aumʔûhu/ 'fast' are very much like the vowel sequences in French as /ai/ in /naïv/ 'naive' and /au/ in /raul/ 'Raoul'. It is the more obvious if we compare them with such ('falling') diphthongs as /ai/ and /au/ in the syllables of English, Chinese and many other languages. As for other combinations like /ie/ in /iepopsôha/ 'twice' and /ua/ in /uafeihi/ 'to follow', it is also quite distinct that they hardly resemble those ('rising') diphthongs of Mandarin Chinese as /ie/ in /ie/ 'night' and /ua/ in /ua/ 'socks', not to say such combinations of a semivowel and a vowel as in English /yes/ 'yes' and /wa:ft/ 'waft'.

When two vowels differing in the highness of the tongue stand together
and the higher one bears the stress as in /aũski/ ‘to revenge’, /seĩhu/ ‘the
day before’, /najhã/ ‘friendly’ and /efũo/ ‘belly’, the relative sonority of the
two vowels is apparently unlike that of the elements in the diphthongs
which we usually also write as /au/, /ei/, /ia/, /uo/ in many familiar
languages.

As a matter of fact, a vowel sequence of this language sounds more or
less like a diphthong only under two conditions. First, it comprises a lower
vowel and a higher vowel and the former bears the stress, as in /cõu/ ‘Tsou’,
/akõ/ ‘rather’ /iâchi/ ‘alone’ and /kuâta/ ‘(personal name)’. Second, the two
vowels are of the same tongue-highness and either is stressed as in /kõi/
‘bad’ and /iũpu/ ‘together’. However, even now the stressed one is by nature
more sonorous than the unstressed one, the latter, as we can feel, still
retains its syllabicity in most cases by the virtue that it still possesses the
tenseness as well as the normal duration of an independent vowel, in contrast
with the lax nature and shortness which are quite usual with the non-
syllabic element of a diphthong in some other languages.

Strange to say, it is only when an /e/ occurs before another stressed
vowel or after it but not in the final position that there seems only one
peak of sonority in the sequence. Thus, in our field notes we have “ê” or
“i” for /e/ in these positions in many instances, as:
“fâeva”, “fâjva” (:/fâeva/ ‘new’)
“biebêmi” (:/biebêmi/ ‘to look for’)
“fûyû” (:/fûyû/ ‘hill’)
“êãsa”, “jósa” (:/êãsa/ ‘fish’)
“êûsa”, “júsa” (:/êûsa/ ‘clothe’)

In this connection, if we choose to call these sequences diphthongs, the term
diphthong is to be defined as a combination of a stressed vowel and a pho-
netically weak and non-syllabic /e/. But since “ê” (or “i”) never contrasts
with the ordinary “e”, they are grouped as /e/.

However, we are not going to make any decision merely on the basis of
our (personal) phonetic observation. The problem will be further considered
from another angle, that is, the structure of the language.

Some processes in the word-formation of this language happen to be
very helpful in determining whether or not the vowel sequences can be
interpreted as diphthongs. They are reduplication, the change of the final
vowel, and metathesis (which always accompanies other processes). (Cf. IX–7.)

— 26 —
In reduplication, alongside with such instances as:
/\fiho/ ‘to follow’ : /\fi\fiho/ ‘to follow many times’
/\phi\phi\phi/ ‘door’ : /maphiphiphi/ ‘doors’
we also have:
/\coec\coena/ ‘to walk’ : /cocoec\coena/ ‘to walk a long way’
/\fu\fu\fu/ ‘hill’ : /mafu\fu\fu\fu/ ‘hills’
/\fo\fo/ ‘prey’ : /mafofo\fo/ ‘preys’
and so forth. Since the reduplicated part is normally one syllable (IX-2), it
is evident that /oe/, /ue/, /ou/ and their like are separable and undoubtedly
belong to two syllables.

In the change of the final vowel, while there are plenty of such instances
as:
/\ac\u\u\u/ : /ac\u\u\u\u/ ‘all’
/sup\u\u\u/ : /sup\u\u\u/ ‘to meet’
/nac\o\o\o/ : /nac\o\o\o/ ‘distressed’
those like the following are not infrequent:
/ak\o\o\o/ : /ak\o\o\o\o/ ‘to irritate’
/sik\o\o\o/ : /sik\o\o\o\o/ ‘to skin’
/euteuf\u\u/ : /euteuf\u\u\u/ ‘to run upward’
Here, we see quite clearly that /ou/, /ou/, /ei/, /iu/ etc. are by no means of
one sound unit. Nor are they of one syllable.

Finally, in metathesis two vowels in a sequence can even change their
positions, as:
/bae\u\u\u/ : /e\u\u\u\u/ ‘to bake’
/smo\e\e\e\e/ : /se\e\e\e\e/ ‘to fasten’
/mae\o\o/ : /e\o\o\o/ ‘to take’
Notice that the change of position of /a/ and /e/, /o/ and /e/, /a/ and /e/
and so on is just the same as the change of position of a consonant and a
vowel as in:
/boch\o/ : /coh\i\i/ ‘to know’
/tm\o\o\o\o/ : /tp\o\o\o/ ‘to draw, to write’

Special attention must be paid to the vowel sequences with the phono-
tically weak and non-syllabic /e/ in word-formation. It is also beyond doubt
that /e/ is separable from the accompanying stressed vowel and that the
two do not form one syllable when /e/ is in the following position, as in:
/b\o\em\i/ : /e\em\i\i/ ‘to use’
Tsou Language

/muŋu/ : /eŋa/ ‘to untie’
/fáŋu/ ‘side’ : /mafaŋu/ ‘sides’
/cəŋə/ ‘stream’ : /cəcəŋə/ ‘streams’
/fuŋu/ ‘hill’ : /mafungu/ ‘hills’

Only when /e/ is in the preceding position, it is found reduplicated together with the accompanying stressed vowel, as in:
/beñci/ ‘fruit’ : /bebeñci/ ‘fruits’
/eōska/ ‘fish’ : /eoeōska/ ‘fishes’
/eisə/ ‘piece of clothing’ : /eeneisə/ ‘clothes’

Our interpretation of its behavior is that the phonetically weak and non-syllabic /e/ is structurally like a consonant. It combines with the following consonant as a cluster and then belongs to the next syllable in the former case. It either combines with the preceding consonant as a cluster or is itself consonantal (with nothing preceding) in the latter case and then forms one syllable with the following stressed vowel. (Cf. III-2.)

We can now conclude our discussion so as to state that our observation from both the phonetic and the structural points of view definitely does not favor the use of the term diphthong to designate any of the vowel sequences in this language. The relation of the non-syllabic /e/ to its adjacent stressed vowel is in some way rather like that of the English semivowels /i/ and /w/ and their adjacent vowels. But we must bear in mind that after all it does not form an independent phoneme in this language as /i/ and /w/ do in English. For further discussion, see III-4.

6. Length of vowels and sequences of two identical vowels

Phonetically, four grades of the length of the vowels can be discerned. In our system of transcription, as exemplified with /a/, they are /a/, /á/, /aa/ and /áa/ (/áa/). We mentioned that the difference in length between /a/ and /á/ is in practice insignificant (II-1). Accordingly, so is the relation between /aa/ and /áa/ (/áa/). The distinctiveness of /a/ and /á/ on the one hand and /aa/ and /áa/ (/áa/) on the other is shown in the following instances:

/ihənu/ ‘different’ : /ihósə/ ‘clothes’
/meŋsu/ ‘lance’ : /meënə/ ‘to pound grain’
/eokáko/ ‘to pull’ : /pkaáko/ ‘to escape’
/amó/ ‘father’ : /emóo/ ‘clan, house’
/pútu/ 'axe' : /puútu/ 'Chinese'
/cnámə/ 'banana' : /œfúa/ 'to lie down'

In contemporary linguistic writings, when the length of the vowel is distinguished, the long vowel is symbolized either with a diacritic attached to the symbol of its corresponding short vowel or by the repetition of the vowel symbol. We use the latter device not only for our preference of it, but, more importantly, for structural reasons.

In the first place, since we have recognized in general that there are vowel sequences in this language, it is but logical to count /ii/, /ee/ etc. also as vowel sequences. In consequence, we do not have to speak of long and short vowels any longer in our system.

In the second place, /ii/, /ee/ etc. also occur as a result of word-formation as in:

/mósi/ : /sta/, /sii/ 'to put'
/évı/ 'tree' : /évi/ 'trees'
/hahóćñá/ 'man' : /haahóćñá/ 'men'
/óko/ 'child' : /óóko/ 'children'
/ía/ 'deer' : /úía/ 'many deer'

Apparently, /sii/ is formed by adding /i/ to /si/ and /évi/, /haahóćñá/ etc. are formed by reduplicating the vowel of the first syllable, though phonetically /ii/, /ee/, /aa/ etc. are usually heard just as "long vowels".

7. **Sequences of three or more vowels**

Sequences of three or even more vowels contain a non-syllabic /e/ in most instances. Sometimes, there is a non-syllabic /o/ similar to /e/. They always neighbour on a stressed vowel. The non-syllabic /e/ may be in the beginning or the middle of a sequence, but never in the end. The non-syllabic /o/ occurs only in the middle. In sequences of four, as well as in sequences of five or six (which are after all very rare), there may be two non-syllabic vowels both before and after the stressed vowel. But they occur only exceptionally in sequences of three.

Here we illustrate the actual combinations of three or more vowels as found in our material.

/teái/ 'to make'                  /eóí/ 'fishing net'
/keéí/ 'secretion from eyes'    /eóá/ 'big fish'
**Tsou Language**

<table>
<thead>
<tr>
<th>Tsou Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/toh?lei/</td>
<td>'to lie sideways'</td>
</tr>
<tr>
<td>/maibäeu/</td>
<td>'place name'</td>
</tr>
<tr>
<td>/hof?ôea/</td>
<td>'yellow'</td>
</tr>
<tr>
<td>/epûeu/</td>
<td>'to fall'</td>
</tr>
<tr>
<td>/stëu/</td>
<td>'salt'</td>
</tr>
<tr>
<td>/maeáhe/</td>
<td>'to run'</td>
</tr>
<tr>
<td>/aeácu/</td>
<td>'to shut tightly'</td>
</tr>
<tr>
<td>/taapeûeu/</td>
<td>'young men'</td>
</tr>
<tr>
<td>/sieôn/</td>
<td>'to fish'</td>
</tr>
<tr>
<td>/maäea/</td>
<td>'Japanese'</td>
</tr>
<tr>
<td>/taueäku/</td>
<td>'(place name)'</td>
</tr>
<tr>
<td>/eáeo/</td>
<td>'pregnant'</td>
</tr>
<tr>
<td>/mooesâi/</td>
<td>'to make'</td>
</tr>
<tr>
<td>/hioa/</td>
<td>'work'</td>
</tr>
<tr>
<td>/ëou/</td>
<td>'thief'</td>
</tr>
<tr>
<td>/teöâa/</td>
<td>'chicken'</td>
</tr>
<tr>
<td>/måeo/</td>
<td>'to take'</td>
</tr>
<tr>
<td>/suspôei/</td>
<td>'to use as a cushion'</td>
</tr>
<tr>
<td>/smôeo/</td>
<td>'to fear'</td>
</tr>
<tr>
<td>/sväeu/</td>
<td>'earring'</td>
</tr>
<tr>
<td>/æécu/</td>
<td>'to provide'</td>
</tr>
<tr>
<td>/oel/</td>
<td>'a lower place'</td>
</tr>
<tr>
<td>/paeôa/</td>
<td>'to disappear'</td>
</tr>
<tr>
<td>/aëeu/</td>
<td>'earlier'</td>
</tr>
<tr>
<td>/iela/</td>
<td>'board'</td>
</tr>
<tr>
<td>/eueño/</td>
<td>'to appear'</td>
</tr>
<tr>
<td>/pooëöeo/</td>
<td>'pants'</td>
</tr>
<tr>
<td>/easkâoe/</td>
<td>'cliff'</td>
</tr>
<tr>
<td>/cësa/</td>
<td>'earth, ground'</td>
</tr>
</tbody>
</table>

That the /e/ and /o/ neighboring on a stressed vowel in these sequences are non-syllabic can also be seen through the shift of the stress in word-formation as:

<table>
<thead>
<tr>
<th>Tsou Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/koëû/</td>
<td>'ear'</td>
</tr>
<tr>
<td>/aëeu/</td>
<td>'earlier'</td>
</tr>
<tr>
<td>/hioa/</td>
<td>'work'</td>
</tr>
<tr>
<td>/ëou/</td>
<td>'thief'</td>
</tr>
<tr>
<td>/kaëûsî/</td>
<td>'his ear'</td>
</tr>
<tr>
<td>/aëeu/</td>
<td>'earlier'</td>
</tr>
<tr>
<td>/hioa/</td>
<td>'work'</td>
</tr>
<tr>
<td>/eëhioââ/</td>
<td>'to have work'</td>
</tr>
</tbody>
</table>

Compare with the following and we see instantly that they are like consonants in that position.

<table>
<thead>
<tr>
<th>Tsou Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ôko/</td>
<td>'child'</td>
</tr>
<tr>
<td>/êmne/</td>
<td>'good'</td>
</tr>
<tr>
<td>/mâumâu/</td>
<td>'hair'</td>
</tr>
<tr>
<td>/okösi/</td>
<td>'his child'</td>
</tr>
<tr>
<td>/âmunâhe/</td>
<td>'better'</td>
</tr>
<tr>
<td>/eem?umâda/</td>
<td>'to have hair'</td>
</tr>
</tbody>
</table>

Sequences of three or more vowels that do not contain a non-syllabic
/e/ or /o/ are actually very few in morphemes. Listed below are about all we have in our material:

/aemaáu/ ‘suddenly’
/taniáu/ ‘(place name)’
/iunióu/ ‘to burn’
/tapanióu/ ‘(kind of grass)’
/ciuéi/ ‘to pierce the ears’

/kafu/ ‘a large jar’
/sapiéi/ ‘shoe’
/tfuéi/ ‘to pluck the hair’
/lila/ ‘board’

However those as a result of affixation or compounding are not infrequent, as in:

/poaabáu/ ‘to hunt with a hunting-dog’ (/poa-/, /abáu/)
/moaemána/ ‘to build a house’ (/moi/, /aemána/)
/tmaaezóeu/ ‘to obey’ (/tmaa/, /eazóeu/)

Sequences of three vowels are called triphthongs by our predecessors. (Wei, P. 210). We do not consider that justifiable, simply because all the sequences form at least two syllables. Besides, those comprising more than three vowels are left unmentioned by them.
III. SYLLABLE, STRESS, JUNCTURE AND INTONATION

Based on what we have learnt about the consonants and the vowels, our inquiry into the phonologic system of this language now will proceed to the sphere of the syllables. A syllable is in general not a constituent element of this language. But our study of certain suprasegmental phonemes as well as of certain grammatical features requires a rigorous treatment especially of the division and construction of the syllables. Besides, from the point of view of segmental analysis, a survey of the combinations of the syllabic and non-syllabic sounds in syllables seems also interesting.

Stress, juncture and intonation are suprasegmental features. About the last item, we are afraid, we can offer but rudimentary statements owing to the inadequacy of the data we have gathered in that respect.

1. Division of syllables

An utterance of the Tsou language comprises as many syllables as there are syllabic vowels in it. That is very simple, since all consonants are non-syllabic (I-1) and the two vowels /e/ and /o/ are also non-syllabic in certain positions (II-5,7). At present our task is to know the boundaries of syllables in disyllabic and polysyllabic linguistic elements. In our study of the language, for instance, it is not enough just to know that there are two syllables in the form /máchu/ 'to rain'. We are also expected to tell: which are the syllables, are they /mu/ and /chu/ or /muc/ and /hu/?

It seems to us that the question can be answered by first making a survey of the phonologic structure of the particles and the shortened words which are largely monosyllabic.

As a rule, a monosyllabic particle is a combination of a consonant or consonant cluster and a vowel in that order, or, in relatively few cases, a single vowel only. For example:

/mo/ 'a beginner'
/s?o/ 'a post-beginner'
/e/ 'a second conjunctive'

Three of the particles—/os/, /moh/ and /oh/ (all "beginners")—do end with a consonant. But they are actually the sandhi forms of /i/, /moso/ and /o/
respectively (VI-3.5). Their basic forms are not different from other particles.

The phonologic formation of monosyllabic shortened words is in general the same as that of the particles, as:

/bo/ (/:bóːn/ 'to eat')
/fsu/ (/:fsúːn/ 'bow')
/o/ (/:ən/ 'I')

We find four exceptional shortened words ending with a consonant, namely:
/con/ for /kóːn/ 'one', /mah/ for /máːhə/ 'to take', /su?/ for /suːpən/ 'to fall' and /uh/ for /əʊn (a)/ 'to get to some place'. It is very likely that /máːhə/ is irregularly shortened in order to avoid the word's being confused with /mə/, the shortened form of /máːo/ 'to catch'. Similarly, /su?/, if without /?, might get confused with /su/, the shortened form of /súːn/ 'you'; and /uh/, if without /h/, might get confused with /u/, the varied shortened form of /ən/ 'I' (VI-11). As for /con/, see below.

Now turn to the disyllabic or polysyllabic forms common in this language. We never find any of them ending with a consonant or a non-syllabic vowel. In other words, they all terminate with an open syllable. For example:

/maia/ (/:amia/ 'we') /moso/ 'a beginner'
/ozaːma/ 'to attack' /súːptu/ 'four'
/máːo/ 'to catch' /fáːva/ 'new'

As in the initial and before the first syllabic vowel of these forms, we find that there may be a consonant, a consonant cluster, a non-syllabic vowel, a consonant and a non-syllabic vowel, or nothing. Thus:

/fáːtu/ 'rock' /pkaːko/ 'to escape'
/eːsku/ 'fish' /beːhci/ 'fruit'
/amó/ 'father'

On the basis of all these, we assume in general that a non-syllabic sound or a sequence of non-syllabic sounds is contained in one syllable together with its following syllabic sound, or that a syllable includes a syllabic vowel and all preceding non-syllabic sounds (if any). The syllabic division in disyllabic and polysyllabic forms, therefore, is as follows:

/sica/ 'there'—/si-ca/
/phaːmeko/ 'to burn'—/pho-meo/
/eːsku/ 'fish'—/eo-skə/
/beːhci/ 'fruit'—/bea-hci/
/asónu/ 'probably'—/a-so-nə/
/aunpənpu/ 'at will'—/a-ən-pu-npu/
/fáeva/ 'new'—/fa-eva/
/máːo/ 'to catch'—/ma-eo/
Tsou Language

\(/akéi/ 'a little'—/a-ke-i/ \quad /híoa/ 'work'—/hi-oa/
\(/pooeđe/ 'pants'—/po-o-co-eo/\)

That the non-syllabic sound in the -medial position forms one syllable
with the following syllabic sound but not with the preceding one is also
seen in the processes of reduplication and shortening in word-formation, as:

\(/húcma/ 'the next day': /huhsúcma/ 'every day'
\(/isúeu/ 'arrow': /tsufsúeu/ 'arrows'
\(/mai/: /mais?a/ 'to resemble'
\(/tu/: /túeu/ 'three'

We have found the following as exceptional cases to our assumption:

\(/ámne/ 'good': /umámne/ 'very good'
\(/món?i/ 'soon': /monmón?i/ 'instantly'
\(/cóni/ 'one': /con/

There is in addition /maemáeo/ 'to take many things' as the alternative of
/mamáeo/ (:/máeo/ 'to take'). Notice that there is always a nasal or a
non-syllabic vowel involved in these exceptional cases.

2. Combination of non-syllabic and syllabic sounds in syllables

Following our principle of syllable division, we find that there are, in all,
519 syllables in this language (of course in as far as our material is concerned).
The combination of the non-syllabic and the syllabic sounds in them is as
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The above are open syllables. There are nine closed syllables. In addition to the three particles and four shortened words mentioned in Section 1, we have /eom/ ‘to live’ and /pan/ ‘there is’, both counted as shortened words with their full forms not identified (V-14, X-5).

3. **Stress**

Syllables of the Tsou language bear two degrees of stress in the linguistic elements up to the level of the word. (For what is exactly meant by word in this language, see IV-4.) At least one more degree of stress is discerned when we take under consideration also the sentence. (For the definition of sentence, see IV-2.) For the sake of convenience, here we are going to deal with the former case only. The latter will be treated together with other phonologic features grouped under “intonation”. (III-6).

A word in its full form comprises at least two syllables. As a rule, one of them is uttered more forcefully than the other(s). Following the terminology common in the description of many other languages, we say that the louder syllable is **stressed**. Accordingly, syllables other than that in a word as well as all those in particles and shortened words, which are uttered with just “normal” force, are said to be **unstressed**. A stressed syllable is marked with “′” over the symbol of the syllabic vowel. An unstressed syllable is not marked. Taken alone, “′” is called the **stress**.

In most cases, a word is stressed on the syllable in the second-last or penult position. For example:

```
/fatu/ ‘rock’                      /oko/  ‘child’
/emo/  ‘house’                     /pkaako/ ‘to escape’
/mamespiyi/ ‘woman’                /tmaaeazoeu/ ‘to obey’
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Tsou Language

In a comparatively long word, the syllable immediately before the stressed one may simultaneously have a pitch strikingly higher than that common to others. But it is hardly of any phonologic significance.

It appears to us, moreover, that the last syllable of an utterance, which is generally an unstressed one and immediately follows the stressed syllable in most cases, is still weaker than other unstressed syllables. This is very obvious when we compare, for example, the word /óko/ ‘child’ uttered alone and that as in /óko no poépe/ ‘child of the wind’ (T. XLII). Probably this has something to do with the final falling pitch occurring in the end of most utterances (III-6).

A word, except in its shortened form, has always a stress and only one, mostly in the penult position. It follows that when a word is suffixed or occurs as the member in anterior in a compound, the stress shifts to the similar position of the complexed or compound form, as:

/ámma/ ‘good’: /umnáa/

/óko/ ‘child’: /ókósí/ ‘his child’

If the stress of this language occurred nowhere but in the penult position of a word, its significance in the structure of the language would rather be the marker of the word, showing where it ends. In that case, we could hardly ascribe any phonologic value to the stress. The fact is, however, that there are still certain words, though remarkably few, which have the stress on the third-last or antepenult position, as:

/séílu/ ‘the day before’  /kéapa/ ‘net’

/euóvéi/ ‘to turn back’  /cióció/ ‘young chicken’

Sometimes, we also find alternatives like:

/máica/ ~/máiaca/ ‘in such a way’

/kúáta/ ~/kúáta/ ‘(some girl’s name)’

Moreover, another small group of words, all very commonly used ones, constantly have the stress on the last syllable, as:

/oá(a)/ ‘not’  /ukóá/ ‘there is not’

/inó/ ‘mother’  /maiá/ ‘to resemble’

Finally and above all, we must point out that there are three contrasting pairs found in our material in regard to the occurrence and non-occurrence of the stress. They are:

/nía/ ‘real’: /nía/ ‘passed away’

/sího/ ‘several times’: /sího/ ‘(a conjunction)’
/mio/ (in /ho mio/ 'at-that-time'): /mio/ 'a beginner'
In our system of transcription, the following look like contrasting pairs in regard to the positions of the stress:

/ōa/ 'not': /ōa/ 'oh yes'
/eōu/ 'big fish': /eōu/ 'thief'

But the problem is in reality a rather complicated one, as there are the non-syllabic /e/ and /o/ involved in these cases. See the next section.

We conclude on the basis of the above that the stress of this language is after all of phonologic significance though its phonemic burden is very light. In this respect it is rather like what one calls "accent" in English. It has to be marked because it is distinctive on certain occasions, and we had better mark it in all cases, for its position is not constantly fixed.

4. Position of the stress and the non-syllabic /e/ and /o/ 

We intentionally avoided giving examples with the non-syllabic /e/ and /o/ in our statement of the position of the stress in the previous section, because we feel that the relation between the position of the stress and the non-syllabic vowels needs special deliberation.

The non-syllabic /e/ and /o/ are not specifically marked in our way of transcription on the ground that their non-syllabicity is but a phonetic feature (II-5,7). This does not cause any inconvenience at all in our counting of the position of the stress when the non-syllabic /e/ or /o/ comes before the stressed vowel. In /eóska/ 'fish' and /teoða/ 'chicken', for instance, one can tell without failure that the stress of each is on the second-last syllable, whether or not one is aware of the non-syllabicity of the preceding vowel. But when the non-syllabic /e/ or /o/ comes after the stressed vowel (and there is always another syllable following), the position of the stress can no longer be counted by the order of vowel symbols. In /fuegu/ 'hill' and /hioa/ 'to work', for instance, one must know that the /e/ and the /o/ do not form separate syllables (II-5,7) before one can realize that the stress in the two words are in fact on the second-last but not the third-last syllable as in /máica/ 'this-way' and /kéupa/ 'net'.

It seems that we can avoid the inconvenience just described by marking the non-syllabicity of /e/ and /o/, say, with the diacritic "'". In this connection, we can further have the stress mark omitted except in words

— 41 —
Tsou Language

not stressed on the second-last syllable. This indeed sounds very practical, considering that the number of diacritics in the transcription of the texts would be remarkably reduced. In other words, instead of having a stress mark for every word, we would need only a stress or non-syllabic mark for certain special words.

In our study of the language the device was indeed once followed. But we finally decided to abandon it because:

a) It is inappropriate and uneconomic to have a separate symbol for the non-syllabicity of /e/ and /o/ which is in fact a phonetic feature.

b) The stress is a phonemic feature. To have it marked only when it is in the antepenult and last position but unmarked when in the penult position is apparently an inconsistency in the use of the symbol.

c) More seriously, to leave out the stress mark in the penult position of the words would cause confusion as in /nià/ 'real' vs. /nia/ 'passed away' and its like (III-3).

d) It would also be very awkward if we write the alternatives of certain words in a way like:

 '/maica/ (/maica/): /máica/ 'in this way'

(See III-3).

5. Junctural features

By junctural feature of the Tsou language we mean the difference in the degrees of closeness with which the consonants and vowels follow one another in utterances.

Utterances of a considerable length generally comprise two or more segments, each of which is marked off from the following one by a pause together with certain other phonetic features in the end of the segment which are not distinguished from those occurring in the end of an utterance. In such cases, the last phoneme of the preceding segment and the first phoneme of the following one perhaps have the loosest connection among sequences of phonemes. Nevertheless, since in all cases the pause is dependent on the other phonetic features, it is not counted separately as a distinctive junctural feature. See III-7.

Within certain such segments, usually two or occasionally three smaller segments are further discernible also by virtue of a pause in between. We are not sure if a pause in this position is as a rule of less short duration than
that mentioned above. On the other hand, it is very obvious that it never accompanies any other phonetic features as that in the end of an utterance. The pause is therefore said to be independent and called the *loosest junctural feature*. A juncture of this category is represented by two blank spaces in writing as:

/ne noanáo pan to moso la eóhu/ 'In the past, there was someone going to hunt' (Tf. I)

This feature, as is evident in our statement and in the example, occurs only in larger linguistic forms. See V-4, 5, 8, 16 and 18 for its significance in detail. Here let us first have a rough idea of it by comparing the example above with:

/pan to moso la inaica ne noanáo/ 'There was (something) like this in the past'. (Tf. IX)

Except on occasions as described in the last two paragraphs, vowels and consonants are heard following one another without being intervened by any pause in normal speech. However, it is also very obvious, especially when the speech goes on very slowly, that the phonemes in an utterance and between pauses are not always evenly connected. At certain points two phonemes are apparently less closely connected than they are connected to their other neighbors. They bear the *looser junctural feature*. All phonemes between such two points, then, form a more closely connected segment with its length varying. The phonemes in such a segment is said to bear the *close junctural feature*. In our transcription of the language, the close junctural feature is not marked while the looser junctural feature is represented by a blank space. For example:

/oá te áhtu óte tmæaeæezéu no to?toháñu no maameóí/ '(One) does not ever disobey the orders of the parents.' (Ta. I)

/ho la mia mevcoóu cóu tán?e io hahócoú la ahoí to tomhpúska/ 'when we Tsou of this place marry, the boy begins at twenty' (Ta. I)

Notice that the distinction is not merely a phonetic feature. It has to be counted as phonemic, because we have in fact a contrasting pair in this regard and both members of the pair occurs frequently in the beginning of sentences. It is:

/mí o./ '(a beginner and a post-beginner)': /mio/ '(a beginner)'

Compare also:

/te åñu cógo/ '(it) will be very painful': /teái cüeu/ 'to make meal-
package'
/mivéi ta tiskóva/ 'reluctant to leave the human world': /catatiskóva/
'human being'

In addition to the above, one of our educated informants, who knew our
way of transcription in principle, once suggested that forms like /umúmma/
'very good' and /opopóza/ 'to kill many' should be "corrected" as something
like */um-úmma/ and */op-opóza/ because he felt that the connection of
/m/ and /a/ in the former and of /p/ and /o/ in the latter, though not so
loose as would deserve a blank space in writing, is "in fact" not like that
of /n/ and /u/ and /c/ and /o/ in the same forms either. But since he
has not been consistent on this point and no contrasting pair has been
found, we will just mention his opinion. Maybe he is aware of the fact that
forms like /umúmma/ and /opopóza/ are formed by reduplication from
simpler forms like /úmma/ 'good' and /opóza/ 'to kill' respectively. In this
respect, he is just like a speaker of English who opines that 'reaction' "should
be" pronounced 're-action' whereas 'reality' is "just as it is". It should also
be noticed that the informant has never suggested to write forms like /eévi/
'trees' and /huhúcma/ 'every day' as /e-évi/ and /hu-húcma/. (Cf. /évi/ 'tree'
and /húcma/ 'the next day'.) The reason for his deviation seems to be that
while reduplicated forms like /eévi/ and /huhúcma/ are common, those like
/amúmna/ and /opopóza/ are in fact exceptional and rare (IX-2). In other
words, the unusual way of having a consonant reduplicated together with
the preceding vowel as in the latter case makes him feel different about it.

6. Intonation

The phonetic features that characterize one utterance or a certain seg-
ment in an utterance as different from others with the same consonants, vowels,
positions of the stress and junctural features are grouped together and called
intonation, including the features of duration, the extra stress (III-3) and the
pitch on the last one or two syllables.

We have not been able to make full use of our tape-recorded material
(Introduction). Our analysis of the language is in the main based on the
material taken down in dictation in which utterances except the very short
ones have to be unnaturally interrupted (Introduction). That leaves us
in a position very unfavorable to the observation of intonation. Our
knowledge of this language in this respect is therefore, quite inadequate. The
following points are just what we have made out from our fragmentary notations.

a) Most utterances and most segments in an utterance that can be identified as shorter utterances have a falling pitch on the last syllable, remarkably different from the generally rather level pitch borne by other syllables. A pause, short or long, occurs after such a unit. Since this is common, no symbol is designed for it except that two slant lines are used to indicate the beginning and the end of such a unit. For example:

/ho la mà mevcöya cóu tän?e ː io hahöçça iə ahöi to tomarška/ io mamespöi la ahöi to màška vea ūnnu/ 'When we Tsou people of this place marry, the boy begins at twenty years old. The girl begins at sixteen years old.' (Ta, I)

b) A small number of utterances and segments differ from the above mentioned ones only in that they have, instead of the falling pitch, a higher level pitch on the last syllable and a still higher one on the second-last. Since this is phonemic, we have the special mark /\~/ for it in addition to the final slant line. Compare:

/te ko fiho~\~/ 'Will you go together??'
/te ko fiho/ 'You will go together.'*

c) A few short utterances characterize themselves by bearing a final rising pitch which we symbolize with /\/>. Compare:

/zòu\~/ 'Really??': /zòu/ 'Really.'*

d) In instances like the following the distinctive feature is that they are extraordinarily stressed in the end. We symbolize the feature with /\~/, as in:

/uh tän?e\~/ 'Come here!' (Tf. XVII)
/si kái ci hahöçça\~/ 'That bad man!' (Tf. XXXVI)

e) Finally we have the type of intonation with the lengthening of the final vowel as its main feature. This is represented by /\~/, as in:

/ak?i\~/ 'Grandfather!' (Tf. XVII)
/ina mu eu?faoinána\~/ 'You young men!' (Tf. VIII)
IV. LINGUISTIC ELEMENTS OF THE TSOU LANGUAGE

By linguistic element we mean a combination of phonemes (or rarely a single phoneme) of a language that bears a definite meaning and is primarily treated in grammatical analysis. In our study of the Tsou language the below linguistic elements are recognized. In this beginning chapter of grammatical studies we are going to present them and explain how we have arrived at their identification. We feel that the stock of linguistic elements, and especially the conditions under which they are defined, may differ from one language to another.

1. Piece

An utterance of any length which the informant intends to or actually does finish up at a time is here called a piece. A piece is the smallest-sized material with which we start our analysis. To tell how the pieces in our material are recognized will naturally lead us to a discussion of the various situations in which they occur. This is undoubtedly the necessary step towards the processes of actual analysis, though it does not seem to bear directly upon them.

In our recorded material every piece is uninterrupted and is marked off from the others very clearly. Between every two pieces uttered by one informant there is always a long interval of silence, being originally set to show the transition. When there are two or more informants talking, the change from one speaker to another naturally indicates the boundary of two pieces. Among these a piece may be regarded as unfinished when it is quite obvious that one speaker is unexpectedly interrupted by another or that his voice is muffled by the anxious voice of another speaker.

The greater part of our material is in notes, taken from the informant's dictation. In giving the dictation the informant was invariably asked to make long enough stops for us to catch up. However, we can assume without failure that they would not have occurred if the informant had spoken in his ordinary way. The fact that all injuries were later on healed up in our checking and rechecking the material with the informant (Introduction) helps strengthening our position. Thus, between the places we originally started and ended a dictation, all things noted down belong to
one piece.

Finally, our material comprises those "short utterances" obtained in the first stage of our investigation, which, we said, may be regarded as "completive answers" to the questions put by the investigator (Introduction). In this connection and by definition they are pieces, too.

Since any two pieces are either by two different speakers or by one speaker but on separate occasions, it is obvious that they are by no means connected in structure. To be sure, some pieces, especially those in a conversational speech, may be related in meaning to their respective neighboring pieces. None the less we are not going to inquire into any such relationship. Only in a few special cases shall we just make a mention so as to reveal the background of certain constructions.

2. Sentence

We usually divide a piece into two or more sentences. By sentence we mean such a segment in a piece in which we fail to see any feature showing that it is structurally connected with its neighboring segments.

A piece is said to contain as many sentences as we find in it such structurally unconnected segments.

When we find in a piece that all its constituents are structurally connected, we say that it contains only one sentence. The piece is a one-sentence piece.

Since we know on the one hand that there are always structural features among the constituents of a sentence and we assume on the other hand that there are not any such features between any two sentences even when the one is immediately followed by the other in a piece, in our study of the language we naturally take the sentence as the largest segment of speech in actual analysis.

To be sure, sentences in a piece are related in meaning much oftener, and in many cases more closely, than the pieces in a conversational context (IV–1). Even so, the extent to which we are going to deal with such situations will be no farther than that to which we have limited ourselves in inquiring into the contextual relationship of pieces.

An important shortcoming in our study of the Tsou language is that we have not acquired sufficient information about its intonation. (See III–6). Thus, we are unable to attempt the practice of recognizing such a linguistic
element as our sentence on the criterion of nothing but intonation, although that would have been a temptation. As a matter of fact, we know a little about the intonation of the language only after we have completed the segmentation of our sentences and made a comparison of those otherwise similar ones.

Nor do we know whether the sentences are the least closely conjoined elements in a piece. The end of a sentence always coincides with a stop in dictation. But usually there are stops within a sentence, too. In practice we hardly have any means to see if there is any meaningful difference between such stops.

Perhaps, we can assume that a sentence contained in a piece can always be identified as an utterance in regard to both its segmental and suprasegmental phonemes.

We also have a few incompletely sentences in some pieces. They occur when the speaker suddenly stutters or makes a change. Their remarkable feature is the break-up of the sentence intonation.

3. Syntactic unit

Within many a sentence of the Tsou language, however, smaller segments are recognized by virtue of the fact that they are significantly less closely joined together than the elements within themselves. As contrasting pairs, though very few, have been discovered, junctural features are distinguished as described in III-5.

A segment preceded and/or followed by the looser junctural feature—symbolized by a single blank space in our transcription—generally coincides with what our educated informants call a "word" in their discussing the language with us. From the way of their talking we are convinced that in many cases they analyze their own language by realizing the "partial phonetic-semantic resemblance" among utterances. Now, from an utterance of a considerable length to the smallest meaningful unit of the language, elements on various levels, not only the element they choose to call the "word", can be identified by following carefully the same process. (See IV-5.) Only because the "word" is the element which is simultaneously marked off by the looser junctural features, it turns out to be the one which can be most conveniently recognized.

Nevertheless, we decide not to follow our educated informants in calling the element just described the "word". It will be more convenient for us
to save that term for a different use. Instead, we shall from now on refer to it as the *syntactic unit*, by which we mean the usually comparatively small segment in a sentence, distinguishing itself from any other segment on a different structural level by being preceded and/or followed by the looser junctural feature of the language but without having it in the segment itself.

There are a number of sentences in which no such looser junctural feature is found. So they are one-unit sentences, each containing only one syntactic unit.

4. Word, particle and shortened word

Most syntactic units are dissyllabic or polysyllabic, bear a stress in a certain position (III–3), always end with a vowel and may form one-unit sentences. We call these syntactic units *words*, or in some cases call them *full words* as compared with the "shortened words" stated below. Examples of words are:

/ háfa/ ‘to take’ / acúha/ ‘all’ / ceónu/ ‘road’ / maezoezóeh/ ‘field’

Another kind of syntactic units is very much fewer in number, or, we may say, their number is limited in the whole stock of vocabulary of the language. Nevertheless, the frequency of their occurrence in the texts runs tremendously high, much higher than that of any commonly used word. They are generally monosyllabic. Only in very rare instances are they dissyllabic, but bearing no stress on either syllable. They all end with a vowel, not counting the sandhi forms of some of them (III–1, VI–3–5). As a rule, they do not form one-unit sentences. Syntactic units of this category are called *particles*. For example:

/mo/ (a “beginner” as defined in the next chapter, with a bundle of meanings)

/nana/ (a “post-beginner” as defined in the next chapter, meaning ‘as I heard’ or ‘it is said’)

Syntactic units of the third category are not numerous either. But they are apparently not limited in number. The frequency of their occurrence in the texts runs about the same as that of ordinary words. Phonologically they are similar to the particles, while grammatically they always occur at the places where certain categories of words, but not particles of any sort, are supposed to occur. Very often, an informant can tell us that some such
form is “just the same” as such and such a word, or he would simply point out that it is the shortened form of a certain word. In either statement the allusion is made to instances like the following:

/mai/ ‘like’ : /mais?á/
/suʔ/ ‘to fall’ : /supeóʔu/

It will be convenient for us to call all the syntactic units of this category shortened words despite the fact that there are a few for which no corresponding full words have been found. Only we should bear in mind that the term is primarily to be understood in accordance with our description above. It is also noticeable that a shortened word never forms a one-unit sentence.

5. Phrase

We mentioned in IV-3 that our informants sometimes analyze their own language by recognizing the “partial phonetic-semantic resemblance” among utterances. Indeed, we do the same in our learning and studying the language. Only we do it more thoroughly and we analyze a comparatively long sentence step by step, so as to be able to identify its constituent elements on various levels. Thus, up to the level of the syntactic unit, the sentence

/ho mo m'aiça máχa la náʔno máńʔi o la emúmʔu to tamáku/ ‘when it rains like this, those who plant the tobacco are very many.’
(Ta. III)

is analyzed as follows:

/ho mo m'aiça máχa/ ‘when it rains like this’
/ho/ (a ‘conjunction” as described in the next chapter)
/mo m'aiça máχa/ ‘rain like this’
/mo/ (a “beginner”, See the next chapter)
/m'aiça máχa/ ‘rain like this’
/m'aiça/ ‘like this’
/máχa/ ‘to rain’

/la náʔno máńʔi o la emúmʔu to tamáku/ ‘those who plant the tobacco are very many’
/la/ (a “beginner”)
/náʔno máńʔi o la emúmʔu to tamáku/ ‘those who plant the tobacco are very many’
/náʔno máńʔi/ ‘very many’
/náʔno/ ‘very’
/mánʔi/ ‘many’
/o la emámʔu to tamáku/ ‘those who plant the tobacco’
/o/ (a “second conjunctive” as defined in chapter V)
/la emámʔu to tamáku/ ‘plant the tobacco’
/la/ (a “beginner”)
/emámʔu to tamáku/ ‘plant the tobacco’
/emámʔu/ ‘to plant’
/to tamáku/ ‘tobacco’
/to/ (a “first conjunctive” as defined in the next chapter)
/tamáku/ ‘tobacco’

The linguistic elements containing two or more syntactic units as shown above are on structural levels higher in grades than that of the syntactic unit. They are all called phrases.

A phrase is, then, a combination of two or more syntactic units, usually with at least one word in them. It can in turn be included in a larger phrase together with another syntactic unit or phrase.

Any phrase can form a sentence when it is structurally independent of its neighboring linguistic elements and bears a certain intonation.

We have not found any significant phonetic feature that seems to mark off one phrase from another in a sentence.

6. Compound

In relatively few cases we speak of compound as the intermediate linguistic element between the phrase and the word. In general, a compound comprises the same elements as a phrase but they are more closely connected, together bearing the feature of and functioning like a word. For instance:
/uchúmu/ ‘buffalo’
(Cf. /úʔa/ ‘deer’ and /chúmu/ ‘water’)
/eatatiskóva/ ‘human being’
(Cf. /édá/ ‘to be’, /ta/ (a “first conjunctive”) and /tiskóva/ ‘light, world’)
/tmaóvei/ ‘to hear from behind’
(Cf. /tmálu/ ‘to hear’ and /euóvei/ ‘to turn back’)
/máʔsonu/ ‘to guess’
(Cf. /máʔmi/ ‘to think’ and /asónu/ ‘probably’

— 51 —
We also speak of a phrase-like compound which looks much more like a phrase but shows divergency in construction from an ordinary phrase, as:

/ hàfà pkaškò/ ‘to take and run away’ (See VII–12.)
/ tàoco fèqìna/ ‘midnight’ (See VIII–9.)

7. Complex word and simple word

Further analysis of the words reveals that some of them also bear “partial phonetic-semantic resemblance” to other linguistic elements and, accordingly, can be construed as containing smaller elements. For example:

/ uámìmu/ ‘very good’ : / úmmu/ ‘good’
/ oÁpocóza/ ‘to kill all’ : / opcóza/ ‘to kill’
/ poacoïvi/ ‘to teach (somebody)’ : / coïvi/ ‘to know’
/ poaeoùa/ ‘to let (somebody) bring water’ : / eoua/ ‘to bring water’
/ teainèni/ ‘to make (something) for (somebody)’ : / teáí/ ‘to make’
/ haññéni/ ‘to carry (something) for (somebody)’ : / hàfà/ ‘to carry’
/ poacoïvinéni/ ‘to teach (something)’ : / poacoïvi/ ‘to teach (somebody)’:
/ coïvi/ ‘to know’
/ maciciíhi/ ‘everyone’ : / ciíhi/ ‘one person’
/ macucúma/ ‘things’ : / cúma/ ‘what’
/ maeëvi/ ‘various kinds of trees’ : / èvi/ ‘trees’ : / èvi/ ‘tree’

Thus we say that:

/ uámìmu/: / úm- + -uìmu/
/ oÁpocóza/: / op- + -pcoza/
/ poacoïvi/: / poa- + -coïvi/
/ poaeoùa/: / poa- + -eoua/
/ teainèni/: / teáí- + -èni/
/ haññéni/: / hañ(a)- + -èni/
/ poacoïvinéni/: / poa- + -coïvinéni/
/ maciciíhi/: / ma- + -ci/- + -ciíhi/
/ macucúma/: / ma- + -cu/- + -cúma/
/ maeëvi/: / ma- + -ëvi/(= e- + -ëvi/)

Words like these are called complex words.

Other words bear no such “partial phonetic-semantic resemblance” to other linguistic elements and can not be analyzed into smaller elements in the same way as the above ones. They are simple words, as:

/ kòeu/ ‘ear’ / tacvohí/ ‘long’ / mcóí/ ‘to die’
8. **Base and affix of a complex word**

The part of a complex word that is identified as another word or its shortened form is called the *base* of that complex word. The remaining parts, identified only as a part of another complex word, is its *affix* or affixes. The reduplicated syllable of a base is also considered as an affix. Thus, in the complex words cited in the last section /-umna, -opoza, -cohivi(-), -eoua, tegi-, hafa-, -cihi, -cuma, -eevi, -evi/ are the bases and /um-, op-, poa-, nei, poa-nei, ma-, -ci-, -cu-, e/ the affixes.

Our analysis of the word /maeëvi/ in the last section makes it quite clear that a complex word may in turn be the base of another larger complex word.

We have reason to speak of minus affixes in cases like the following:

/sia=/ /mòsi/+(-/-moe-)+/a/ to put, to place
/taláj=/ /tnála/+(-/-m-)+/+i/ to hear

Accordingly the change of a certain phoneme of the base is considered as the use of a minus affix and an (ordinary plus) affix in the same position, as:

/i?váha=/ /i?váho/+(-/-o-)+/a/ again
/peën/= /meën/+(-/-m-)+/p/ to pound the grain

9. **Morphemes of the Tsou language**

Like the simple word, the affix no longer bears any "partial phonetic-semantic resemblance" to other linguistic elements. Nor does the particle. So the simple word, the affix and the particle are all morphemes. Both the affix and the particle are bound forms. But while the particle is an independent syntactic unit, the affix is just a part of a complex word.
V. SENTENCE PATTERNS

A sentence, as defined in the last chapter, is a segment of speech not recognized as structurally connected with its neighboring segments (IV–2). It seems to us, furthermore, that each sentence bears a special sentence intonation that belongs to one of the five categories of the sentence intonations of the Tsou language as tentatively described in III–6.

In this chapter we are going to make a classification of the sentences in terms of the grammatical features of this language.

1. Standard sentence

A great number of sentences in our texts begin with one of the following particles.

/\mo/ /moso (miso)/ /moh/ /mi/ /mio/  
/i/ /o/ /os/ /oh/  
/te/ /nte/ /nto/ /tena/ /ta/ /la/ /le/

For example:

(whenever possible, for each of the beginning particles four sentences with various constituent parts are given in order to show the construction very clearly. We are afraid, however, that they may be too heavy a burden on our readers who are not yet familiar with the language. A shortcut to catch up our discussion in the following passages would be to read carefully only those under “1” and “6”.)

1a. /\mo akéi máchu/ ‘(It) rained lightly’ (Ta. IV)   
(1)   (2)   (3)
     ‘lightly’ ‘to rain’

1b. /\mo u toiemóha ta pépe/ ‘I stayed for five years in the heaven.’ (Tf. IV–1)   
(1)   (2)   (3)

XXXIV)

(1) ‘I’ (2) ‘to stay for five years’ (3) ‘heaven’

1c. /\mo atıphi föžu na chêmu/ ‘There was only water on the ground.’ (Ta. IV)   
(1)   (2)   (3)

IV)

(1) ‘only’ (2) ‘there is water on the ground’ (3) ‘water’

1d. /\mo nana eukái no meesfuću na mamesphji/ ‘The woman crawled between   
(1)   (2)   (3)

— 54 —
the legs of the dwarf.' (Ta. XXII)

(1) 'to crawl between the legs of somebody' (2) 'dwarf' (3) 'woman'

2a. /moso ozómá/ 'They went head-hunting.' (Tf. IX)
   (1)
   (1) 'to go head-hunting'

2b. /moso la máeo to ún/ 'They caught a deer.' (Tf. I)
   (1)
   (2)
   (1) 'to catch' (2) 'deer'

2c. /moso poeócu o maameosí/ 'The parents were cultivating.' (Lu. XXVIII)
   (1)
   (2)
   (1) 'to cultivate' (2) 'somebody's parents'

2d. /moso eon to téová na nía okósi/ 'The child stayed in the hut.' (Tf. X)
   (1)
   (2)
   (3)
   (1) 'to stay' (2) 'hut' (3) 'somebody's child'

3a. /mi o cu mainé?e/ 'I went back.' (Ta. IV)
   (1)
   (2)
   (1) 'I' (2) 'to go back'

3b. /mi cu bűé?u to f?de/ 'He baked the sweet potato.' (Tf. I)
   (1)
   (2)
   (1) 'to bake' (2) 'sweet potato'

3c. /mi cu oefú na bicu/ 'The spirit fell to the ground' (Tf. II)
   (1)
   (2)
   (1) 'to fall to the ground' (2) 'spirit'

3d. /mi cu susc?áhu to téová na nía ohaiwási/ 'The elder brother arrived
   (1)
   (2)
   (3)
   at the hut.' (Tf. VI)
   (1) 'to arrive' (2) 'hut' (3) 'somebody's elder brother'

4a. /moh cu aománé/ 'A short time passed.' (Tf. III)
   (1)
   (1) 'a moment later'

4b. /moh cu mapútá no régvé/ 'He grasped the bottle-gourd.' (Lu. XXVI)
   (1)
   (2)
   (1) 'to grasp' (2) 'bottle-gourd'

4c. /moh cu nana i?váho mopóí na óko/ 'The boy went away again.' (Tf. XV)
   (1)
   (2)
   (3)
   (1) 'again' (2) 'to go away' (3) 'boy'

4d. /moh cu el?mi ta neesási na vcopúsí/ 'His wife left the plain.' (Ta.
   (1)
   (3)
   VIII)
   (1) 'to leave' (2) 'plain' (3) 'somebody's spouse'

5a. /mio i?váho pkáko/ '(He) was fleeing again' (Tf. XI)
   (1)
   (2)
Tsou Language

(1) 'again'  (2) 'to flee'

5b. /mio nana ma no fôu/ 'He was taking prey.' (Tf. XXI)
   (1) 'to take'  (2) 'prey'

5c. /mio súpúta na mo úso/ 'Four people were going.' (Tf. XL)
   (1) 'four'  (2) 'to get to some place'

5d. /mio nana riikkríp no chúmu ina rósku/ 'The fish was swimming in
   the water' (Lu. VII)
   (1) 'to swim'  (2) 'water'  (3) 'fish'

6a. /i si cu pæôa/ '(It) disappeared' (Tf. I)
   (1) 'to disappear'

6b. /i si nana eáînca no inósi/ 'The mother said.' (Ta. XXI)
   (1) 'to say'  (2) 'somebody's mother'

6c. /i si eáînca ta mârá/ '(They) said to the Japanese.' (Lu. XVIII)
   (1) 'to say'  (2) 'Japanese'

6d. /i si cu atavéa eʔóhoʔhi no cmói na sàpcisi/ 'The bear finally scratched
   (his) face.' (Tf. XXVI)
   (1) 'finally'  (2) 'to scratch'  (3) 'bear'  (4) 'face'

7a. /o u la taluí/ '(I) heard.' (Ta. XXV)
   (1) 'I'  (2) 'to hear'

7b. /o si eáînca no ohaēsási/ 'The younger brother said.' (Tf. IX)
   (1) 'to say'  (2) 'somebody's younger brother'

7c. /o he cu nana opcóza na pohóó/ They killed Ngohoo.' (Ta. VIII)
   (1) 'they'  (2) 'to kill'  (3) 'name of a person'

7d. /o si sochîpâ no ohaēvási na ohaēsási/ 'The elder brother looked after
   the younger brother.' (Tf. XIV)
   (1) 'to look after'  (2) 'somebody's elder brother'  (3) 'somebody's younger
   brother'

8. /os o cu tiépî o óko no hopí/ 'I heid the small ladle' (Tf. XXXIV)
   (1) 'I'  (2) 'to hold'  (3) 'small'  (4) 'ladle'

— 56 —
9a. /oh cu petohúeα ptya? ha/ ‘(He) finally killed (it).’ (Tf. XVII)
   (1) finally’  (2) ‘to kill’

9b. /oh cu háfa uh to kúba/ ‘(They) took (it) to the Kúba.’ (Ta. XXXVI)
   (1) ‘to take’  (2) ‘to get to some place’  (3) ‘special wooden building for ceremonies’

9c. /oh cu cohívi ina si óca ráa/ ‘(They) knew (what) it wished to have.’
   (1) ‘to know’  (2) ‘it’  (3) ‘to wish’  (4) ‘to have’

9d. /oh cu háfa uh to koekíso o heoheoméu/ ‘(They) took the crops to the barter house.’ (Tf. XL)
   (1) ‘to take’  (2) ‘to get to some place’  (3) ‘barter house’  (4) ‘crops’

10a. /te ko meelú fiho-n/ ‘Will you be able to follow (me)?’ (Ta. XLI)
    (1) (2) (3)
    (1) ‘you’  (2) ‘can’  (3) ‘to follow’

10b. /te ahéeu baito no oahíusi/ ‘(He) would certainly see his relatives.’
    (1) (2) (3)
    (1) ‘certainly’  (2) ‘to see’  (3) ‘somebody’s relative’

10c. /te c?ma co mo móqi ci óko/ ‘(I) am going to search for the crying child.’ (Lu. X)
    (1) (2) (3) (4)
    (1) ‘to search for’  (2) ‘to cry’  (3) ‘child’

10d. /te c?u aúkska háfa to mamespí a fóu/ ‘The women would in their
turn carry the prey.’ (Tf. V)
    (1) (2) (3) (4)
    (1) ‘alternately’  (2) ‘to take’  (3) ‘woman’  (4) ‘prey’

11. /nte si cu poasaúe no óko no cmó na çóu/ ‘(The bear) was about to let
    (1) (2) (3) (4)
    the small bear eat the man.’ (Tf. XXVII)
    (1) ‘to let eat’  (2) ‘small’  (3) ‘bear’  (4) ‘man’

12. /nte he c?o učia eho/ ‘They indeed intended to call (others)’ (Tf. XXX)
    (1) (2) (3) (4)
    (1) ‘they’  (2) ‘to intend’  (3) ‘to call’

13. /tena to la eupabaito/ ‘We shall then see each other.’ (Lu. XXI)
    (1) (2)
    (1) ‘we’  (2) ‘to see each other’

14. /ta c?u na párda na mócmo/ ‘Others will no longer be able to see’ (Lu. IX)
    (1) (2)

--- 57 ---
Tsou Language

(1) 'unable to see' (2) 'others'

15. /la si ?so pócę qa hícü ta pépe/ 'The Heavenly God surely keeps looking
   over.' (Tf. XXXII)

   (1) 'to see distantly' (2) 'god' (3) 'heaven'

16. /lea c?o ñaçgíqu ?o mróí ?o nóo na náveu/ 'The rice filled up the big
   (1) (2) (3) (4)
   pot.' (Lu. V)

   (1) 'to fill up' (2) 'big' (3) 'pot' (4) 'rice'

By going through all sentences like these, we can easily see that they
fall under one structural pattern, consisting in general of the following parts:

1) At the beginning of each of the sentences there is always one of
   the particles listed above. As they are primarily used in this position, we
   call them sentence beginners, or simply beginners.

2) After the beginner, in some of these sentences, one or more than
   one of the following forms occurs. (When there are more than one, they
   come as a rule from different groups as are also shown here.)
   /o/ /u (s?u)/ /ko/ /su/ /si/ /ta/ /to/ /mía (mza)/ /mu/ /he(ke)/ /ho/
   /hin?i/
   /cu/ /c?u/ /av?a/
   /c?o/ /s?a/ /so/ /?so/ /n?a/
   /nana(na)/
   /la/

   (See Examples 1b, 1d, 2b, 3b, 5b, 6a, 7a, 7c, etc....)

With very few exceptions (VI-14) these forms occur exclusively in
this position or positions parallel to this. (See VI-14.) So they are called post-
beginning units, or simply post-beginners.

As a post-beginner ordinarily does not occur without being preceded by
a beginner, a beginner with or without its following post-beginner(s) is
called the beginning part of a sentence.

3) Following the beginning part, there is in all these sentences a word
   (including shortened word), or a phrase in the place of such a word. This
   is the core of the sentence. In Examples 1b, 1d, 5b, etc. the words /toiemó-
   ha/, /eukáci/, /ma/, etc. are the cores, and in Examples 1a, 9b, etc. the
   phrases /akéi múchá/, /háfa uh/, etc. are the cores respectively. Ordinary
   core phrases do not contain any particles. Only some special ones have /ci/
or /no/ between the words.
4) After the core some of these sentences may have another word or phrase, conjoined with the core by one of the particles listed below.

/ta/ /to/ /no/ /ne/ /nca/

These particles, with their respective variant forms /ita/, /ito/, /ino/ and /ine/, are called first conjunctives. (See also VIII–2.) Each of them and its following word or phrase form a first conjunctive phrase. In Examples 1b, 1d, 2b, 2d, etc. the first conjunctive phrases comprise a first conjunctive and a word. In Examples 11, 13 and 14, the first conjunctive phrases comprise the first conjunctives and the included phrases /ôko no cmôi/, /hícu ta pépe/ and /mrói no tyóo/ respectively.

5) Either immediately following the core or intervened in its association with the core by a first conjunctive phrase, a word or phrase, introduced by one of the particles listed below, also occurs in some sentences of this pattern.

/e/ /si/ /ta/ /o/ /na/ /co/

Of these, /e, ta, o, na/ have their respective variant forms /ie, ita, io, ina/ and very rarely does /co/ have /ico/. They are called second conjunctives. With their following word or phrase they form second conjunctive phrases. In Examples 1c, 2c, 3c, etc. the second conjunctive phrases immediately follow the cores; and in Examples 1d, 2d, 3d etc. they are separated from the cores by first conjunctive phrases.

6) Finally, in comparatively few cases there are the forms /mai tân?e/, /(i)ne noanâo/, /ho mio/, /ne mio/, etc. that follow everything. They are called tails. For instance:

/la he asñâce raińca ta senséi mai tân?e/ ‘Now the instructor frequently

(1) (2) (3) (4)
says.’ (Lu. XIV)

(1) ‘frequently’ (2) ‘to say’ (3) ‘instructor’ (4) ‘now’

/moso maña io nía la híoa ne noanâo/ ‘Things were as such in the past.’ (Lu. XIX)

(1) ‘to be as such’ (2) ‘what is done’ (3) ‘in the past’

To sum up, the structural pattern of these sentences is as follows:

beginner—(post-beginner)—core—(first conjunctive phrase)—(second conjunctive phrase)—(tail)

Sentences of this pattern are called standard sentences, not only because
they are most frequently seen in our texts, but because the structural pattern which they are construed to follow can be further used as the basis for the interpretation of the structures of other sentences.

We have in our material one sentence which fits the standard pattern except that the phrase led by the second conjunctive /e/ precedes, but not follows, the phrase led by the first conjunctive /to/.

/mi cu akéi hşunásti e cóu to nia la aatúnsa ne noanaó/ 'The Tsou people have somehow changed the way they used to manage things.' (Tf. XXXI)

(1) 'somehow' (2) 'to change' (3) 'the Tsou people' (4) 'to manage things' (5) 'the past'

This, described as "very unusual" by some of our informants, is undoubtedly an exceptional case.

The constructions of the various parts of the standard sentence, their functions in the whole sentence and their relations to one another in the sentence will be dealt with in the following chapters.

2. Standard sentence with more than one core, first conjunctive phrase or second conjunctive phrase

In very few cases we find that a standard sentence may contain two first conjunctive phrases in juxtaposition, as:

/moso cu la élu to fšogó ne habuhábó no nia emoósi/ 'He) found in a
cave in Habuhabu his home.' (Lu. XXXV)

(1) 'to find' (2) 'cave' (3) '(a place name)' (4) '(someone's home)'

/i sít cu na toşéni no chúmu no cóu na ãfí/ 'The Tsou threw the cake into the water.' (Lu. VII)

(1) 'to throw' (2) 'water' (3) 'Tsou' (4) 'cake'

(Notice that in the first sentence the two conjunctive phrases are /to fšogó ne habuhábó/ and /no nia emoósi/. For further discussion, see VIII-6.)

Still fewer are the standard sentences with two second conjunctive phrases connected by the particle /ho/, as:

/moh cu mêlu eñuamáe o macucúма o puñtu ho íe cóu/

'The Chinese and the Tsou could exchange things.' (Tf. XXXI)

(1) 'can' (2) 'exchange' (3) 'things' (4) 'Chinese' (5) 'Tsou'

— 60 —
Analysis

/i si cu nana poanoepóhu na eóu ho ina óko/ 'He put together the big
(1) (2) (3) (4)
fish and the child.' (Tf. XXXIV)
(1) 'he' (2) 'to put together' (3) 'big fish' (4) 'child'
The particle /ho/ is called a coordinator. It has other uses, too. See below,
V-12 and VIII-5.

Indeed, a good number of sentences may be construed as standard
sentences containing two or more cores, each may be followed by a first
conjunctive phrase and/or a second conjunctive phrase and is connected to
the other by the coordinator /ho/, as:

/mi cu pkaáko ho mainé?e/ '(He) ran away and went back.' (Tf. XXVIII)
(1) (2)
(1) 'to run away' (2) 'to go back'
/i si cu nara eáa ho ána na úfi/ 'It took (the cake) and ate (it).' (Tf. XVI)
(1) (2) (3) (4)
(1) 'it' (2) 'to take' (3) 'to eat' (4) 'cake'
/moh cu nana miímú na oóu na rógo ho mainca/ 'The crab came to the
(1) (2) (3) (4)
Tsou and said.' (Lu. III)
(1) 'to come to somebody' (5) 'Tsou' (3) 'crab' (4) 'to say'
/oh ke na háfa no inósi ho tronási no fittí no tá?nu/ 'His mother had
(1) (2) (3) (4) (5)
taken (him) and left (him) on the edge of the cliff.' (Lu. X)
(1) 'to take' (2) 'his mother' (3) 'to leave over' (4) 'at the edge' (5) 'cliff'
/(te mu) tiftága na mo con ci fúrsu ho hávi ho sia no kázu ho eainca/
(1) (2) (3) (4) (5) (6) (7)
'Break a (grain of) rice and blow and put into a vessel and say.' (Lu. V)
(1) 'to break' (2) 'one' (3) 'rice' (4) 'to blow' (5) 'to put' (6) 'vessel'
(7) 'to say'
It should be noticed however that not all sentences similar to these can be
construed in this way. (See V-12.) Moreover, with regard only to the above
ones, this is not the only possible solution either (V-12 and VII-4.)

3. Preceded standard sentence

Of the sentences that do not begin with the beginners /mo, i, te/ etc.
(V-I), the structure of those exemplified below becomes the most conspicu-
ous to us when we have the standard sentence pattern in mind.

/oá i si azóya pña/ 'He did not shoot as he had intended to.' (Tf. III)
(1) (2) (3)
(1) 'not' (2) 'as previously thought of' (3) 'to shoot'

— 61 —
Tsou Language

/oá na la aámúča mìmmíío ne fúená mai tán?e/ ‘No longer do (they) frequently go about the mountains at present.’ (Tf. XL)

(1) ‘no longer’ (2) ‘frequently’ (3) ‘to go about’ (4) ‘mountain’ (5) ‘at present’

/oámócu mi o emomcóyhi ne emóó/ ‘I was not yet far away from home.’ (Ta. III)

(1) ‘not yet’ (2) ‘I’ (3) ‘to get far away’ (4) ‘home’

/oá/ alone or in combinations with any other form has a variant form /aá/ occurring most frequently in the Tfuea and Luhtu dialects.)

/címa mio nana rúsúhá no éyi na si eainca úa/ ‘It turned out that there was sitting under a tree the so-called deer.’ (Lu. II)

(1) ‘it turns out...’ (2) ‘to sit’ (3) ‘tree’ (4) ‘to say’ (5) ‘deer’

/má mi mu ná a súlu bóna/ ‘So (you) were still eating!’ (Ta. III)

(1) ‘so’ (2) ‘you’ (3) ‘still’ (4) ‘to eat’

/cí la so tráméoíh òo fátu/ ‘Because the stones would roll down.’ (Ta. II)

(1) ‘the fact is...’ (2) ‘to roll down’ (3) ‘stone’

[/paʔcohéi ni na i si eóni no maameóísu/ ] /a mo eon tân?e/ [‘Tell me where your parents are?’] ‘Over there.’ (Tf. XVI)

(1) ‘(the special form preceding an answer)’ (2) ‘to be at some place’ (3) ‘there’

Apart from the forms /oá(aá), oá(aá), oamócu (aamócu), címa, ma, ci, a/ at the beginning, all the remaining parts of these sentences just like standard sentences. So we offer the interpretation that these sentences are of one structural pattern, namely: a phrase with the same segmental elements of a standard sentence preceded by one of the above mentioned forms which occur exclusively in this position and positions parallel to this (V-5, V-7, V-9). Thus, we called the forms /oá, oána, címa, a/ and their like preceders. A sentence with a predecessor, is in general called a preceded sentence. In particular the above ones are preceded standard sentences.

A phrase that has the same segmental elements as those of a standard sentence or any other “major” sentence (V-20) will henceforth be referred to as a clause. Notice that a clause in our system is just a kind of phrase.

— 62 —
It is definitely not a linguistic element different from the phrase. We introduce this special term merely for the purpose of facilitating the arrangement of many of our discussions where phrases of this kind are referred to.

See V–17 for preceded sentences with clauses of another structural pattern.

For certain preceders of a special kind, see V-9.

4. Inverted standard sentence

From the point of view of the standard sentence, a good number of other sentences may be interpreted as belonging to its inverted variety. By inverted standard sentence is meant a sentence of this category which has the same parts as a standard sentence, but in which the order of a certain part is in some way altered. Specifically, in these sentences it is some word(s) of the core, or the second conjunctive phrase, or the tail that is now at the beginning position, while the beginner seems to have receded to the next place with the other parts following in the usual order.

Here are the examples in each of which, we say, a certain word of the core is inverted.

/kô?ko la he éno aacnia poapéa to taico to hiúf?a/ 'Therefore, they (1) (2) (3) (4) (5) (6) (7)
. have to make the middle of the tomb very high.' (Ta. VII)
(1) 'therefore' (2) 'they' (3) 'therefore' (4) 'to have to' (5) 'to heighten'
(6) 'middle' (7) 'tomb'

/at?ighi la efóa no toenhóu hiúhíf?a/ 'Only do (they) bury (the dead)
(1) (2) (3) (4)
together in the common burying place.' (Ta. VI)
(1) 'only' (2) 'to bury' (3) 'together' (4) 'common burying place'

Our concept of inversion is derived from the fact that forms like /kô?ko/
and /at?ighi/ usually occur in the core of a standard sentence, as:

/te la kô?ko akéi bocbochí/ '(We) shall therefore know a little more'
(1) (2) (3)
(Tf. XXXI)
(1) 'therefore' (2) 'a little' (3) 'to know much'

/mi cu at?ighi kukúzo na nia hósa/ 'There were only the Kukuzo weeds
(1) (2) (3)
in the village.' (Tf. XLV)
(1) 'only' (2) 'name of a kind of weed' (3) 'village'

— 63 —
Tsou Language

When the inverted part comprises more than one syntactic unit, there is always a pause (or the loosest junctural feature as defined in III-5) between it and the remaining part of the sentence.

/kóko éao mí cu mí ci pkaáko na ohaevási/ ‘Therefore, the elder brother (1) (2) (3) (4) wanted to run away.’ (Tf. V)
(1) ‘therefore’ (2) ‘to want to’ (3) ‘to run away’ (4) ‘somebody’s elder brother’

Compare:

/te mu la éno kó?ko aususúhcur ámnu na te mu la hloa/ ‘Things (you) (1) (2) (3) (4) do will therefore get better by and by.’ (Tf. VIII)
(1) ‘you’ (2) ‘therefore’ (3) ‘by and by’ (4) ‘good’ (5) ‘to do’

The same feature occurs with a inverted second conjunctive phrase or tail which always comprises more than one syntactic unit. (See below.)

Instances of the inversion of a second conjunctive phrase are more frequently seen than the inversion of some of the core words. Thus:

/ina úia la cóu moes la cóuha/ ‘The Tsou people went hunting.’ (Lu. I) (1) (2)
(1) ‘the Tsou people’ (2) ‘to go hunting’

/e fóo ha mai tán?e mo ?pítvá/ ‘The present month (is) the seventh (1) (2) (3) month.’ (Ta. II)
(1) ‘month’ (2) ‘present’ (3) ‘seventh month’

/io la etamakúa ci tamakú lea mia c?o eáeza iachía emáa/ ‘We also (1) (2) (3) (4) (5) (6) plant for ourselves the tobacco for smoking’ (Ta. III)
(1) ‘to smoke’ (2) ‘tobacco’ (3) ‘we’ (4) ‘also’ (5) ‘oneself’ (6) ‘to plant’

We mentioned in V-I that /ie, ita, io, ina/ are the variant forms of /e, ta. o, na/ respectively. Generally speaking, in the inverted sentence the forms with the initial /i/ occur oftener than the forms without it. And particularly in the Tapiangû dialect, a rule may be laid down with very few exceptions that the former occurs in the inverted sentence only while the latter occurs in the standard sentence only.

Examples with inverted tails are:

/mai tán?e mí cu ná?no aezúhu/ ‘Now, (things) are quite different.’ (1) (2) (3)
(Tf. XXXI)
(1) ‘now’ (2) ‘quite’ (3) ‘to be different’

/ho mío moh cu la mélu uh ta mc cúeça e eatatiskóva/ ‘At that time,
(1) (2) (3) (4) (5)
the human beings could go to lower places.’ (Lu. III)
(1) ‘at that time’ (2) ‘can’ (3) ‘to go or come to some place’ (4) ‘low’
(5) ‘human being’

/ne noanáo moso la maça o nia la hioa ta cóu/ ‘In the past, things of
(1) (2) (3) (4)
the Tsou people were as such.’ (Lu. XVIII)
(1) ‘in the past’ (2) ‘to be as such’ (3) ‘to do’ (4) ‘the Tsou people’

It must be pointed out that in our texts the sentences in which the forms /mai tán?e/, /ne noanáo/ etc. occur before the beginners are in fact more commonly seen than those in which they appear as the tails. In so far as statistics of the sentences with those forms is concerned, it is beyond question that we had better regard the tail in the standard sentence as the secondary use. Nevertheless, with the whole framework of sentence patterns of the language under consideration, we find the present treatment more plausible. In the first place, there is always between each of the forms /mai tán?e/, /ne noanáo/ etc. in the beginning position and the remaining portion of the sentence a pause, a feature which is so characteristic of the sentence with inverted core words or an inverted second conjunctive phrase as we just recognized in the previous passages of this section. In the second place, the forms /mai tán?e/, /ne noanáo/ etc. are very obviously not the same as preceders, because none of them occurs exclusively in the beginning position and the pause which invariably follows everyone of them is totally unknown to all preceders. Finally, and above all, to group sentences with those forms as one separate class would be pointless.

An inverted sentence is in general not basically different in meaning from the standard sentence that has all the same parts. We do not actually have any contrasting pairs in our texts to make such a verification. However, we have never missed any chance during our investigation to ask the informant what would happen should the order of such and such a standard sentence be inverted, or vice versa. Invariably, the answers we got from them were like this: “Well, you can certainly put in that way. But in the present circumstance, I think what we just had is better.”
Sometimes, when the informant was asked to make single sentences, the chances were very small that he would give a sentence in the inverted order. So it is but justifiable to assert that the difference between a standard sentence and an inverted sentence of the Tsou language is about the same as that between the English sentences “John ran away.” and “Away ran John.”. There is indeed a difference between them. But it can be accounted for only with regard to the context.

5. Inverted preceded sentence

From the inverted standard sentence we infer that a preceded sentence with the preceded /oá(aá)/ may have its inverted counterpart. For example:

/koÁko éno aÁna i si aÁti mai tÁnÁe/ 'In consequence, no longer are
(1) (2) (3) (4) (they) seen nowadays.' (Ta. XXXVI)
(1) 'in consequence' (2) 'no longer' (3) 'to see' (4) 'nowadays'
/ina o ho la hmói oÁ mócu mo nÁno kÁi ci noanÁo/ 'To burn (the
(1) (2) (3) (4) (5)
dead) has not been very remote.' (Ta. VI)
(1) 'to burn' (2) 'not yet' (3) 'very' (4) 'much' (5) 'remote'
/acÁhu mai tÁnÁe aÁna mo amÁko eÁmo na os o cohlvi/. 'In total and
(1) (2) (3) (4) (5) (6) (7)
at present, there are no more than five (people) whom I know.' (Ta. V)
(1) 'all' (2) 'at present' (3) 'no more' (4) 'up to the limit of' (5) 'five'
(6) 'I' (7) 'to know'

The last example is noticeable for one more feature, namely: two forms from different parts of the "ordinary" sentence are simultaneously inverted. (/acÁhu/ ordinarily occurs in the core, and /mai tÁnÁe/ is one of the tails.) But this is rare in our material.

It seems unlikely that an inverted standard sentence could further be preceded by a preceded.

6. Omission of the beginner in inverted and preceded standard sentences

In sentences like the following everything appears the same as in an inverted or preceded sentence except that no beginner is found.

/io étamÁ naÁno smÁu ho lÁtki/ 'The road was very wet and muddy'
(1) (2) (3) (4)
(Ta. IV)
Analysis

(1) 'rood' (2) 'very' (3) 'to be watery on the grass' (4) 'muddy'

/áña si peelá i ùeáfa na róso ci oo ko/ 'Never could they take the two
(1) (2) (3) (4) (5) (6)
children out.' (Lu. XXVIII)

(1) 'never' (2) 'they' (3) 'can' (4) 'to take out' (5) 'two' (6) 'children'

It is possible to insert an appropriate beginner to each of these exemplified
—say, /mo/ to the first or /i/ to the next—in order that it may be converted
into an ordinary inverted or preceded sentence. The validity of such a
conversion has been repeatedly tested with our informant. Therefore, the
fact that there are no beginners in sentences like the above is interpreted
as an omission. Besides its other functions (VI–4,6,7,10), a beginner is
supposed to be at the beginning of a sentence. Now, in an inverted or
preceded sentence, there is always something else at that place, thus the
beginner seems to have become dispensable while no ambiguities arise.
Sometimes, the omission of the beginner can also be interpreted from
the viewpoint of the position of post-beginners, which will, for the sake of
convenience, be discussed in the next chapter. (VI–14)

7. Complex sentence

On the basis of the sentence patterns known to us in the foregoing
sections, we are now in a position to assert that sentences as exemplified
below consist of two clauses connected by the particle /ho/ (/siho, iho/),
/ne/ (/ine/), or /hoci/ (/ihoci/).

/moh cu nana épsai ho mi cu suc'áha no emoósi/ 'It had turned dark
(1) (2) (3)
when they arrived home.' (Ta. XXIV)

(1) 'to be dark' (2) 'to arrive' (3) 'somebody's home'

/o u la aíte ne mo u n?a la oko/ 'I saw (him) when I was a child.'
(1) (2) (3)
(Ta. XLI)

(1) 'I' (2) 'to see' (3) 'to be a child'

/nte si la akóeva no húmi hocí la meála toekanéosu/ 'She was thinking
(1) (2) (3) (4) (5)
of leaving some marks in case (she) could escape (with the help of
them).' (Ta. XXIV)

(1) 'she' (2) 'to think of' (3) 'to mark' (4) 'can' (5) 'to escape'

/ad moso la tmála e còu ho oh si na rafi ca no yohó/ 'The Tsou people
(1) (2) (3) (4) (5)
— 67 —
Tsou Language

did not listen when Ngohoo spoke’ (Lu. XI)
(1) ‘not’ (2) ‘to listen’ (3) ‘Tsou’ (4) ‘to speak’ (5) ‘(a personal name)’

Accordingly, we call these complex sentences. The three particles connecting the clauses are conjunctions. Notice that /ho/ and /ne/ are also used in other positions. (V-1,2,12)

The clauses in the above examples are of the standard and preceded patterns. Complex sentences containing a clause of the inverted pattern will be discussed in the next section. Also see V-15 and V-18 for complex sentences with included clauses of other patterns.

8. Inverted complex sentence

From the point of view of the complex sentence described in the last section, still another group of sentences can be interpreted as being the inversion of that pattern. In such instances, the clause introduced by a conjunction precedes, but does not follow, the other clause. Thus:

/ho la eamcola la he cu efoa to oá emóú/ ‘When there are (people)
(1) dead, (they) are buried outside of the house.’ (Ta. VI)
(1) ‘someone being dead’ (2) ‘to bury’ (3) ‘no’ (4) ‘house’

/ne mí o cu suč’óá tání?e áááa mio ná?no múčhú/ ‘When I arrived
(1) here, no longer did (it) rain very hard.’ (Ta. IV)
(1) ‘I’ (2) ‘to arrive’ (3) ‘here’ (4) ‘no longer’ (5) ‘very’ (6) ‘to rain’

/hoci te mu aspúcu rouboáí te mu pocéá ina te la mi to cróha ci mo
(1) macróhú no mo fuhýúra ci ihóáa/ ‘if you certainly want to go head-
(1) hunting, you will see a man in red walking along the road.’ (Lu. XI)
(1) ‘you’ (2) ‘certainly’ (3) ‘to go head-hunting’ (4) ‘to see distantly’
(5) ‘to pass by’ (6) ‘road’ (7) ‘to wear’ (8) ‘red’ (9) ‘clothe’

Notice that between the inverted clause and the other clause in each sentence there is always a pause which is also characteristic of other inverted sentences with the inverted part containing more than one syntactic unit.

When a complex sentence contains a clause of the inverted standard pattern, the structure of the complex sentence as a whole is of the inverted pattern, too. For example:

/ine noaná ho moso la eamcola oá moso la mai ta cóú mai tání?e na
(1) (2) (3) (4) (5) (6)

— 68 —
nia la tiaaåsna/ ‘In the past, when (people) died, (they) were not treated
(7) in the same way as the Tsou people today.’ (Ta. VI)
(1) ‘past’ (2) ‘someone being dead’ (3) ‘not’ (4) ‘to be the same’ (5)
‘the Tsou people’ (6) ‘now’ (7) ‘to treat’

/ho la mia mevcógu cóu tán’e jô ha hôcgu la ahói to tomáskâ/ ‘When
(1) (2) (3) (4) (5) (6) (7)
the Tsou people of this place marry, the man starts at twenty years
of age.’ (Ta. I)
(1) ‘we’ (2) ‘to marry’ (3) ‘the Tsou people’ (4) ‘here’ (5) ‘the male’
(6) ‘to start’ (7) ‘twenty years old’

It seems possible that a complex sentence might contain a clause of
the inverted standard pattern while the whole complex sentence retains the
order of “ordinary” complex pattern. Only we do not actually have an
example in our texts.

In the following sentence the clause /siho mi cu fêgna/ is construed as
being inserted between the inverted part and the remaining part of another
clause.

/ina nana la kûhku siho mi cu fêgna te c’u aha’o tmucóu...‘The
(1) (2) (3) (4)
wild-cat, when (it) was in the evening, would suddenly transform itself
into a human being...’ (Ta. XXIX)
(1) ‘wild-cat’ (2) ‘in the evening’ (3) ‘suddenly’ (4) ‘to transform into
a human being’

There is only one more sentence like this in our material.

9. Omission of the beginner or beginning part in a clause of the complex
sentence

One characteristic feature of the conjunction /hoci/ is that in the clause
introduced by it the beginner is very rarely seen. Or, we may say that with
it the beginner of the clause is frequently omitted.

/tena c’u tiiohóma hoci c’u su’úmu/ ‘(They) will nip with fingers (to
(1) (2)
see) if (it) has become soft.’ (Ta. XXXV)
(1) ‘to nip’ (2) ‘soft’

/hoci he ô’te poecå’va oâte o âhtu smomío/ ‘If they had not waked
(1) (2) (3) (4) (5) (6) (7)
(me) up, I would not actually awake.’ (Ta. IV)
Tuou Language

(1) 'they' (2) 'not' (3) 'to wake up' (4) 'not' (5) 'I' (6) 'actually' (7) 'to awake'

Aside from these instances, the omission of the beginner or the whole beginning part is sometimes seen in the second clause of an inverted complex sentence.

\[ /{\text{ho mi cu cmu\textcircled{?}ho t\text{\textcircled{?}ovo no icia}}/ 'When (they) had arrived, (they) stopped on the planks.' (Ta. XIX) \]

(1) 'to arrive' (2) 'to stop' (3) 'plank'

\[ /{\text{ne mi o cu \text{\textcircled{?}esi sica aiti e taini}}/ 'When (1) passed by this place, (1) saw you people.' (Ta. IV) \]

(1) 'I' (2) 'to pass by' (3) 'this place' (4) 'to see' (5) 'those in my presence'

It is permissible to add proper beginning parts in these cases, for instance, to have '/te/' and '/i/' after the /hoci/s respectively in the first two sentences above, to have /mo/ before /t\textcircled{?}ovo/ in the third one, and to have /os o/ before /aiti/ in the last one.

10. Complex sentence with a special preceeder

In a sentence beginning with the word /\text{\textcircled{?}ene}/, /\text{\textcircled{?}up\text{\textcircled{?}ena}/ or /\text{\textcircled{?}n\text{\textcircled{?}ama}/ what follows is always like a complex sentence, as:

\[ /{\text{\textcircled{?}ene te la \text{\textcircled{?}ahtu i\textcircled{?}v\text{\textcircled{?}aho e\textcircled{?}a maica ci \text{\textcircled{?}co ho te na c\textcircled{?}u noan\textcircled{?}o}}/ 'Whether (1) (2) (3) (4) (5) (6) (7) there will ever be any more person like (him) for very long.' (Ta. XLI) \]

(1) 'whether' (2) 'ever' (3) 'again' (4) 'to be' (5) 'as such' (6) 'person' (7) 'for a long time'

\[ /{\text{\text{\textcircled{?}n\text{\textcircled{?}ama ho moh cu la e\text{\textcircled{?}f\text{\textcircled{?}u no eatatisk\textcircled{?}ova o he cu la um\text{\textcircled{?}ma}}/ 'Only (1) (2) (3) (4) (5) when (they) cut the head of a human being, would they be satisfied.' (Ta. XXX) \]

(1) 'only (when)' (2) 'to head-cut' (3) 'human being' (4) 'they' (5) 'to be satisfied'

\[ /{\text{\text{\textcircled{?}up\text{\textcircled{?}ena hoci c\text{\textcircled{?}o te c\textcircled{?}o a\text{\textcircled{?}hua tsue\textcircled{?}ha}}/ 'No matter how painful, (it) (1) (2) (3) (4) must be removed.' (Ta. XXXIV) \]

(1) 'in any case' (2) 'to have pain' (3) 'must' (4) 'to remove'

Since the three words /\text{\textcircled{?}ene}/, /\text{\textcircled{?}n\text{\textcircled{?}ama}/ and /\text{\textcircled{?}up\text{\textcircled{?}ena}/ occur nowhere else than in this particular position, they are called special preceeders for complex
sentences, or simply special preceders. A sentence with one of them is, then, a preceded complex sentence.

In our material from the Tapangù dialect, there is the form /o/, resembling the speical preceders in all aspects except that it always occurs at the beginning of the next clause, instead of leading the whole sentence. For example:

/ih o la c?o ó?te múchá o la uh ne c?óeha/ ‘Only when it does not rain, then (we) go to the stream.’ (Ta. XVIII)

We are not to mistake a preceded complex sentence for a complex sentence with one of its included clauses belonging to the (simple) preceded pattern. Such a complex sentence never has any of the special preceders, and an ordinary precursor does not necessarily occur in a complex sentence.

11. Multi-complexity

In the light of the concept of “immediate constituents”, we say that a complex sentence like the following has one of its included clauses belonging in turn to the complex pattern.

/ho moso la maica ci tovcóu upéna hoci kuzóa na mamepi?i te c?o ahúea voóna/ ‘When (they) conducted the marriage as such, even if the girl was considered as very bad, (she) had to be married.’ (Ta. I)

(1) ‘as such’ (2) ‘to conduct marriage (by parents)’ (3) ‘in any case’ (4) ‘to be considered bad’ (5) ‘girl’ (6) ‘must’ (7) ‘to marry’

/moh cu nana sá?no na yohó ho aș moso la tmálh e cőu ho oh si na raínca/ ‘Ngohoo grew angry when the Tsou people did not listen, and he said.’ (Lu. XI)

(1) ‘to be angry’ (2) ‘(a personal name)’ (3) ‘not’ (4) ‘to listen’ (5) ‘the Tsou people’ (6) ‘to say’

12. Compound sentence

Once more on the basis of the standard sentence, we group sentences like the following together and call them compound sentences.
/moh cu euepeahũem ho eainca/ ‘(They) discussed (the matter) and said.’ (Tu. XXXI)

(1) ‘to discuss’ (2) ‘to say’

/la c̥u acquitted smued̥ cu ho eepia o pocâve/ ‘(They) all pierce (the small pig with their lances) and lift their swords.’ (Tu. XXXI)

(1) ‘all’ (2) ‘to pierce’ (3) ‘to lift’ (4) ‘swords’

/moh cu nana tum̥um̥u no fsifsi ho leeni/ ‘(They) plucked some hair around the female organ and gave (to it).’ (Lu. III)

(1) ‘to pluck the hair’ (2) ‘hair around the female organ’ (3) ‘to give’

/moh cu nana ḁmta uh to mo pêpe na maamespih ho pocêâ na haah- ̥c̥em ho aiti/ ‘The women really went to a high place and watched the men and saw.’ (Lu. XII)

(1) ‘really’ (2) ‘to get to some place’ (3) ‘high’ (4) ‘women’ (5) ‘to watch’ (6) ‘men’ (7) ‘to see’

At the first glance, these look just like the standard sentences with two or more cores (V–2). But further studies on the beginning part and the core reveal that the two groups of sentences are different in a very important aspect, namely: while the cores in each sentence of that group belong to one and the same class and may go together after one beginner, the cores in each sentence of this group are of different classes and hardly ever occur after the same beginner in any standard sentence (VI–6). Therefore, we must interpret that sentences of this group have their cores (and the conjunctive phrases following them, if any) in separate clauses and that the beginning part in any but the preceding clause is being omitted just as in some of the complex sentences. It is in this sense that we call them compound sentences.

On the other hand, a compound sentence differs from a complex sentence, specifically its omitted variety, in that:

a) The particle /ho/ is the only connector in the compound sentence while besides /ho/ there are other conjunctions in the complex sentence (V–7).

b) In the compound sentence /ho/ always means ‘and’ whereas in the complex sentence it usually means ‘when’ (V–7).
c) When a compound sentence has three or more clauses, they are on the same structural level. (Witness the last example cited above.) As for a complex sentence of that sort, we mentioned, only two immediate constituents are analyzed at a time (V-11).

d) Most important of all, the omission of the beginning part in the clause(s) in the following position of a compound sentence is pure assumption. To add an appropriate beginning part to any of the cores in the following position is only theoretically demanded. In a complex sentence, however, it is actually acceptable (V-9).

A compound sentence, then, is a sentence with two or more cores and optionally their own following conjunctive phrases which must be regarded as being in separate clauses in spite of the fact that there is always one beginning part in only the sentence. The particle /ho/ in the compound sentence is in practice more like a coordinator.

As a matter of fact, a standard sentence with two or more cores as construed in V-2 may as well be counted as a compound sentence if by compound sentence we mean all sentences with two or more cores and optionally their following parts. Nevertheless, we do not consider this desirable because to make a pure assumption of the omission of the beginning part in such cases is quite unnecessary.

13. Absence of the beginning part in a standard sentence due to contextual relationship

We started off our classification of Tsou sentences by recognizing the beginners in standard sentences. Here we are going to present another group of sentences the structural pattern of which show no difference from the standard pattern except that no beginning part is found in it. Now, the lack of the beginning part can be taken as the criterion of grouping, and we might call this the “no-beginner standard pattern” if a special term is needed. For example:

/nāœucu e poœoesōu/ ‘My pants got wet.’ (Ta. IV)
(1) (2)
(1) ‘wet’ (2) ‘my pants’

/poœoesōso no mo muni/ ‘(She) made all singing creatures fly’ (Ta. VIII)
(1) (2)
(1) ‘to make something fly’ (2) ‘to sing’ (birds, insects, etc.)
Tuou Language

On the basis of the standard sentence, however, the lack of the beginning part in these sentences can still be interpreted as a kind of omission. We have mentioned in the foregoing sections the omission of the beginning part in the preceded, inverted or complex sentence and inferred that the omission is due to its yielding its position at the beginning of the sentence (or the included clause) to the preceeder, the inverted part, or the conjunction (V-6,9). In such cases the condition for the omission is within the sentence (or clause) itself. Now with regard to the supposed omission in a sentence of this kind, we are to take account of the very close contextual relationship of the sentence with its neighboring sentences. For example, the situations will become quite clear to us if the two sentences cited above are given together with their respective preceding sentences in the texts.

(/mi o cu suc?áhu ne emóo) /noeácu e pooeoeóu/ 'I arrived home. My pants got wet.' (Ta. IV)
(1) (2) (3)

(1) 'I' (2) 'to arrive' (3) 'home'

(/moh cu el?mi ta neesási na vco?ási) /poatoesóso no mo mní/ 'His wife came the plain. (She) made all singing creatures fly.' (Ta. VIII)
(1) (2) (3)

(1) 'to leave' (2) 'the plain' (3) 'somebody's spouse'

It is possible to have the beginner /mo/ before /noeácu/ in the first passage and the beginner /moso/ before /poatoesóso/ in the second. But in these contexts, as commented by our informant, they are not necessary.

That contextual relationship may cause the omission of the beginning part of a sentence is more obviously seen in the following instance.

/ho la el?mi ne skokáea te c?u uh ne tapága ho toeóhu/ el?mi ne tapága
(1) (2) (3) (4) (5)

(6)

the Tapangú's and shout. After (they) leave Skokaea, go to the Peongsi's and shout.' (Ta. XXXI)

(1) 'to go or come (from some place)' (2) '(a place name)' (3) 'to go or come (to some place)' (4) '(a clan name)' (5) 'to shout' (6) '(a clan name)'

The parallelism of the two sentences leaves us in no doubt that at the beginning of the second sentence the beginner /la/ (together with the conjunction /ho/) is omitted.

— 74 —
14. /pan/-sentence

Of the sentences that neither begin with any beginners nor can be interpreted as belonging to any of the preceded, inverted, complex, compound and omitted varieties of the standard sentence as we have had in the previous sections, the most frequently seen ones begin with /pan/, as:

/pan to la meosi/ ‘There are the big ones.’ (Ta. XVI)
(1) ‘there is’ (2) ‘big’

/pan no moso edha ci luhtu/ ‘There were the Luhtus who went to
(1) (2) (3) hunt.’ (Tf. IX)
(1) ‘there is’ (2) ‘to go hunting’ (3) ‘(name of one major branch of
the Taou people)’

The structural pattern of these sentences is simply:
/pan/—/to/ or /no/—a clause of the standard sentence pattern

Since /to/ and /no/ here are identical with the first conjunctives /to/ and /no/ in standard sentences, they and their following clauses here can as well be regarded as first conjunctive phrases. Accordingly, it is just reasonable to assume that the form /pan/ is analogous to the core of a standard sentence. Furthermore, we can take it for a shortened word though no corresponding full word is known.

As compared with the standard sentence, the /pan/-sentence is, on the one hand, always devoid of the beginning part, and, on the other hand, has in every case both the core and the first conjunctive phrase which in itself always includes a clause. (But see below.) As for the possibility of construing any second conjunctive phrase or tail in a /pan/-sentence, see V-16.

It is very interesting to point out that we have one single sentence in our text which is a standard sentence and in which the form /pan/ does occur as its core.

/miso aₜimta pan to askucúsī/ ‘There is actually some difference.’
(1) (2) (3)

(Lu. XXII)

(1) ‘actually’ (2) ‘there is’ (3) ‘difference’

Another similar case is an included clause. According to our informant, however, the use of /pan/ in such a way is indeed quite unusual.

Another single instance in our material that does not seem quite in
Tsong Language

conformity with our formulation is:
/tena aiti hoci pan no eōsku/ 'They will see if there is any fish.'
(1) (2) (3)
(Ta. XVIII)
(1) 'to see' (2) 'there is' (3) 'fish'

Here, what is after the first conjunctive /no/ is a word, not a clause. But it is not improbable that the word /eōsku/ functions in this position just as a clause, with its beginner /la/ omitted. Words like /eōsku/ can in fact be used in this way. They will be duly discussed in IX–20. Notice also that /pan no eōsku/ is here an included clause, not an independent sentence. So we are not sure that a first conjunctive followed by only one word can normally enter a /pan/-construction.

Nor do we know if the other two first conjunctives /ta/ and /ne/ are ever used with /pan/.

15. /uk?á/-sentence

Very similar to the /pan/-sentence are the sentences beginning with the word /uk?á/ or /uk?ána/, called /uk?á/-sentences, as:
/uk?á ci uachómu/ 'There was not any buffalo.' (Lu. XX)
(1) (2)
(1) 'there is not' (2) 'buffalo'
/uk?á ci i sì nana áhtha ñmnáa/ 'There was not anything she liked.'
(1) (2) (3) (4)
(Tf. XV)
(1) 'there is not' (2) 'she' (3) 'ever' (4) 'to like'
/uk?ána ci snufúsi/ 'There was no longer any skin.' (Tf. IX)
(1) (2)
(1) 'there is no longer' (2) 'skin'
/uk?ána ci mi su mi másíca/ 'There is no longer anything as such.' (Lu.
(1) (2)
XXIII)
(1) 'there is no longer' (2) 'as such'

The structural pattern of these sentences is:
/uk?á(na)−/ci−/a word or a clause of the standard sentence pattern.
The position of /uk?á/ or /uk?ána/ resembles that of /pan/ and the particle /ci/ is comparable with the first conjunctive in the /pan/-sentence.

Like /pan/, /uk?á/ is used in a few unusual instances as a core word, as:

— 76 —
Analysis

/koʔko ukʔá ci nia la pešu ita cóu ta fúeŋu/ ‘Therefore the Tsou people of the mountains had not any money.’ (Lu. XXVII)
(1) ‘therefore’ (2) ‘there is not’ (3) ‘money’ (4) ‘the Tsou people’ (5) ‘mountain’

Since /ukʔá/ is a full word, it is but natural that it may occur as a one-unit sentence. (Tf. XXXVIII)

We have in our material one single instance where /ukʔámócu/ is found in the place of /ukʔá/ or /ukʔána/.

/ukʔ amócu ci nia ašla momhino/ ‘There was not yet any real shop.’
(1) (2) (3) (4)
(Tf. XL)

(1) ‘there is not’ (2) ‘yet’ (3) ‘real’ (4) ‘shop’

Notice that the form /mócu/, probably a suffix, occurs regularly after /oʔ(aá)/ ‘not’ in the preceded standard sentence. (See V-3.)

The particle /ci/ occurs frequently in other constructions, too. For its other uses see VII-2,3; VIII-7.

16. Inverted /pan/-or /ukʔá/-sentence

Sentences like the following are said to be the inverted forms of /pan/- and /ukʔá/-sentences.

/ne noanəo pan to moso la edhə/ ‘In the past, there were people going to hunt.’ (Tf. I)
(1) (2) (3)
(1) ‘past’ (2) ‘there is’ (3) ‘to go to hunt,

/ina mócmo ci lúhtu ukʔá ci mo mcói/ ‘No other people of Luhtu died.’
(1) (2) (3) (4)
(Tf. XXX)

(1) ‘other’ (2) ‘(name of a branch of the Tsou people)’ (3) ‘there is not’ (4) ‘to die’

This inverted sentence pattern is established merely by the recognition of its structural similarity to the other inverted sentences that we have presented in the foregoing passages (V-4,5,8).

As a matter of fact, we do not have any /pan/-or /ukʔá/-sentence that has a second conjunctive phrase or a tail at its end. In one single case cited below, the tail /ne noanəo/ is better regarded as belonging to the included clause.

— 77 —
Tsou Language

/pan to moso la mała ci cihi ci manësphí ne noanáo/ ‘There was a
woman like this in the past.’ (Lu. XXV)
(1) ‘there is’ (2) ‘as such’ (3) ‘one’ (4) ‘woman’ (5) ‘past’

17. Complex sentence with a clause of the /pan/-or /uk?á/-pattern

Sentences like the following are understood as being complex sentences with a clause of the /pan/-or /uk?á/-pattern.
/hoci pan to la pák?i la aacñá pasúsáti ho poamauto?tohánya/ ‘If there
are bad ones, (they) will certainly give (them) lessons and let (them)
think over.’ (Ta. XXXIII)
(1) ‘there is’ (2) ‘bad’ (3) ‘certainly’ (4) ‘to give a lesson, to lecture’
(5) ‘to let someone think over’
/hoci uk?á ci tæzo nte ná?no ohá sôna ho la eaeósku/ ‘If there were
no fishing-prongs, (it) would be very slow when (we) fish.’ (Ta. XVII)
(1) ‘there is not’ (2) ‘fishing-prong’ (3) ‘very’ (4) ‘not’ (5) ‘fast’ (6)
‘to fish’

Another feature of the last example is that its second clause is itself of the complex pattern. (See V–11.)

18. /na—na—/-sentence (or equational sentence)

Aside from the /pan/-or /uk?á/-sentence, another major group of Tsou sentences that do not fit the standard pattern will be discussed in this and the next 3 sections. Here let us have a few typical cases first.
/ina ēni na huphña no óko/ ‘This is the price of the child.’ (Tf. XXXII)
(1) ‘this’ (2) ‘price’ (3) ‘child’
/io o ho la ahóza afí ci oá eataató?e si áñmu/ ‘The non-natives first
to be seen were the Dutch people.’ (Tf. XXXIX)
(1) ‘to start’ (2) ‘to see’ (3) ‘not’ (4) ‘natives’ (5) ‘the Dutch People’
/...ie nia yohóo e i to opóóza/ ‘...it is Ngohoo whom we killed.’ (Tf. XXXVII)
(1) ‘(a personal name)’ (2) ‘we’ (3) ‘to kill’

Two common features in structure are discernible in these sentences:
a) As its immediate constituents, each sentence consists of two phrases, both like the second conjunctive phrase of the standard sentence.

b) There is in each sentence a pause, as found in certain inverted sentences, between the two phrases.

We shall from now on call a sentence of this pattern the /na-na-/sentence. /na/, the most commonly used second conjunctive in our texts, together with the following hyphens here, stands for any second conjunctive phrase that may enter this pattern.

Sometimes, for the sake of convenience, we shall refer to a sentence of this pattern as an **equational sentence**. In terms of meaning, if ‘A’ and ‘B’ are respectively what the two included phrases denote, the whole sentence is just ‘A=B’. However, no matter which term we are going to use, we always understand the structure of any sentence of this pattern in terms of its constituent elements, never in terms of its meaning.

The preceding /na/-phrase with the intervening pause is not to be interpreted as any sort of inversion, though its appearance is precisely the same as that in certain inverted sentences that we have discussed in the foregoing sections (V-4,5,8,16). In the first place, we do not have any equational sentence which can be construed as being “not inverted”. In the second place, since what follows is also a /na/-phrase which can in no way be compared with the core of a standard sentence, there is not at all any ground to make such an analogy as we did in V-16.

During our investigation we made such tests as to exchange the positions of the two /na/-phrases in an equational sentence and to ask our informant about the consequence of the transformation. The answers were in all cases alike, namely: there would be no difference in meaning with the change of the order except that contextual relationship might be effected on some occasions. That sounds quite natural, since to say ‘A=B’ is fundamentally the same as to say ‘B=A’. However, the most striking feature is that no matter in which way the two phrases follow each other, the pause remains in between all the same. This is another important reason why the /na-na-/sentence is incomparable with any kind of inverted sentences.

Of the words and phrases of the Tsou language that regularly go with second conjunctives to form second conjunctive phrases, there are some which on comparatively few occasions may occur without the company of
any second conjunctive but function just the same as full-shaped second conjunctive phrases. They form a special class. In that case we say that the second conjunctives are omitted, and a detailed discussion of them will be found in VIII–10. What concerns us now is that when a form of that class occurs without the company of any second conjunctive in sentences like the following, they are regarded as equational sentences as well.

/sico o inóu/ ‘there is my mother there.’ (Lu. VII)
(1) ‘there’ (2) ‘my mother’

/ina óko zóu nana óko no poepe/ ‘The child was really the child of the
(1) (2) (1) (3)
Wind.’ (Ta. XLII)
(1) ‘child’ (2) ‘really’ (3) ‘wind’

/hupáu sico/ ‘My hunting-area is there.’ (Tf. XXXI)
(1) (2)
(1) ‘my hunting-area’ (2) ‘there’

The forms /sico/, /zóu.../ and /hupáu/ in these instances belong to the special class just mentioned, they function as full second conjunctive phrases.

Notice that it is only possible in cases like these to have an immediate constituent of the equational sentence containing no more than one syntactic unit and that the intervening pause does not occur when the one-unit element is in the preceding position.

19. Preceded equational sentence

Some other sentences are very much like the equational sentences described in the last section except that before either of the included phrases there is a preceder as found in different kinds of preceded sentences we have mentioned before (V–3,4). For example:

/ina i si seofsi no teesi ma ina la ašpúca noepóha ho la féyna ci kúhku/
(1) (2) (3) (4) (5) (6)

‘So, what was fastened with the rope was just the creature with whom she had slept together all the nights.’ (Ta. XXIX)
(1) ‘to fasten’ (2) ‘rope’ (3) ‘incessantly’ (4) ‘to be at the same place’
(5) ‘night’ (6) ‘wild-cat’

/oá anóu amia c?o na moso la maica/ ‘(It) was not only we who were
(1) (2) (3) (4)
as such.’ (Tf. XXX)
(1) ‘not’ (2) ‘only’ (3) ‘we’ (4) ‘as such’
Accordingly, we call them *preceded equational sentences*.

There is apparently the omission of a certain second conjunctive in the preceding phrase of the second example. The precessor /oá/ may probably be counted as the factor of the omission, too. (Cf. V-6.)

20. **Complex sentence with a clause of the equational pattern**

Sentences like the following are interpreted as complex sentences with a clause of the equational pattern.

/hoci ko la báito no mo eaevoáa ic?o na oh to et?mi/ 'If you see the cultivated land, that is where (we) came from.' (Ta. XXIV)

(1) 'you' (2) 'to see' (3) 'to cultivate' (4) 'that' (5) 'we' (6) 'to go or come from some place'

/ho mose la noanáo ina ho la rainca hónite ina moso nana la múro uh to taiwaŋ/ 'In the past it was the man named Honte who came to Taiwan first.' (Lu. XIII)

(1) 'past' (2) 'they' (3) 'to name' (4) 'a personal name' (5) 'first' (6) 'to go or come to some place' (7) 'Taiwan'

21. **Pseudo-equational sentence**

Finally, we have a group of sentences as follows:

/io mo etamaku ci mamameoí i he cu et?oea o la he iachia emía ci tamaku/ 'The old men who smoke are used to the tobacco they plant for themselves.' (Ta. III)

(1) 'to smoke' (2) 'old men' (3) 'they' (4) 'to be used to' (5) 'oneself' (6) 'to plant' (7) 'tobacco'

/e la eon to tapáŋu ne noanáo moso la mán?i na moso la eoífo/ 'There lived many people in Tapangü in the past who were wizards.' (Ta. V)

(1) 'to live, (2) 'a place name' (3) 'past' (4) 'many' (5) 'wizard'

/ina o he nana éoni ne mo opcói no hágü ina aukukueüju ci évi mo nana acũña mcoí/ 'The trees all died around the place where (they) had slaughtered the enemy.' (Ta. XL)
Tsou Language

(1) 'to be' (2) 'to slaughter' (3) 'enemy' (4) 'to encircle' (5) 'tree'
(6) 'all' (7) 'to die'

Their immediate constituents are: a) a second conjunctive phrase, and b) a clause of the standard-sentence pattern (or its inverted variety).

We should be careful not to mistake these sentences simply for the inverted standard sentences in which the inverted parts are the second conjunctive phrases. In fact, there are in each of them altogether two second conjunctive phrases; one is in the included clause (which is of the standard-sentence pattern) and the other invariably stands at the beginning of the whole sentence and is separated from the following clause by a pause. (When the included clause is of the inverted variety of the standard pattern, there are altogether two pauses in the whole sentence.) It is very obvious, then, that the second conjunctive phrase at the beginning of the sentence is totally independent of the following clause in structure.

What is the relation between the preceding phrase and the following clause in the whole sentence, then? In the light of the sentence patterns established in the previous sections, perhaps the question can be answered only if we make a rather far-reaching assumption. We say that sentences of this group are of the equational pattern, too; but the second conjunctive, which is supposed to occur at the beginning of the following part, is here omitted. In other words, to add a second conjunctive to the beginning of the following clause would make the sentence a complete equational sentence. Possibly, the "omission" of the second conjunctive is caused by the lengthiness of the following clause and the constant occurrence of the same particle within it. Thus, the examples given above may be literarily construed as:

"The old men who smoke are those who are used to the tobacco they plant for themselves."

"The people who lived in Tapangă in the past are those many of whom were wizards."

"The place where they had slaughtered the enemy was the place around which the trees died."

Since no better interpretation has been found for sentences like these, we are temporarily contented with this assumption and call this special sentence pattern the pseudo-equational sentence, by which we mean that our assumption on the "omission" of the second conjunctive in the following clause of the sentence can nowhere be verified. In our discussion with the
educated informants during our investigation, literary translations as just cited were, nevertheless, generally accepted.

Our interpretation being adequate or not, we are in a position to understand the structure of this special group of sentences in terms of their constituent parts.

In addition, we have in our material a few segments which are very similar to the pseudo-equational sentence except that the intonation over the boundary of the preceding second conjunctive phrase and the following segment seems discontinuous and that the preceding second conjunctive phrase and the second conjunctive phrase in the following segment are practically identical, as:

/e cóu mai tán?e mi cu so at?ihí acáhú uh ta kikáí e cóu mai tán?e/

(1) (2) (3) (4) (5) (1) (2)

'The Tsou people today...The Tsou people constantly go to church today.' (Lu. XVII)

(1) 'the Tsou people' (2) 'today' (3) 'constantly' (4) 'to go or come to some place' (5) 'Christian church'

Careful comparison leads us to the conclusion that the two parts belong to two separate sentences, of which the preceding is an incompletely stated one. (See IV–2 for incompletely stated sentences.)

22. **Major sentences and minor sentences**

To sum up, we have up to the present recognized three basic sentence patterns in the Tsou language, namely:

a) the standard pattern, consisting of

   beginner—(post beginner)—core—(first conjunctive phrase)—(second conjunctive phrase)—(tail);

b) the /pan/ (or /uk?á/) pattern, consisting of

   /pan/ (or /uk?á/)—first conjunctive (or /ci/-) phrase; and

c) the equational pattern, consisting of

   second conjunctive phrase—second conjunctive phrase.

Each of them has in general its preceded, inverted and omitted varieties. Furthermore, there are complex and compound sentences comprising clauses of the three patterns.

Since about ninety percent of the sentences in our texts fit those patterns, we call them **major sentences**.
Tsou Language

The remaining sentences in our texts, which are a very small number and do not fit the above mentioned patterns, are called minor sentences.

23. Samples of minor sentences

a) Sentence beginning with certain special words, as:
/náho euövei/ ‘Come back!’ (Tf. XIV)
   (1) ‘to turn back’
/amóva sáu/ ‘(Hey,) you!’ (Tf. XXXVIII)
   (1) ‘you’
/án?o amósu/ ‘(Where is) your father?’ (Tf. X)
   (1) ‘your father’

Forms like /náho/, /amóva/ and /án?o/ are, at the first glance, very similar to the preceders (/oá/, /cima/, etc.). But we can not really take them for preceders. In the first place, a preceiver occurs always before a clause, but these forms only before single words. In the second place, no beginner has ever been found in any of these sentences while a beginner generally occurs in a preceded sentence.

It should also be noticed that these sentences bear the “normal” sentence intonation (Cf. III–6.).

b) Sentences with the same segmental parts of an omitted standard sentence but a different intonation:
/uh tán?e †/ ‘Come here!’ (Tf. XVII)
   (1) (2)
   (1) ‘to go or come to some place’ (2) ‘here’
/sía tán?e o úfi †/ ‘Put the cake here!’ (Tf. XVI)
   (1) (2) (3)
   (1) ‘to put’ (2) ‘here’ (3) ‘cake’
/ná?no ùmnú ci macucúma †/ ‘How wonderful these things are!’ (Tf. XXXI)
   (1) (2) (3)
   (1) ‘very’ (2) ‘wonderful’ (3) ‘thing’

Never in a sentence with this intonation does a beginner appear. Therefore, even merely taking account of their segmental elements, sentences in this category are essentially not comparable with the omitted standard sentences.

— 84 —
c) Sentences comprising one second conjunctive phrase, or more than one connected by the coordinator /ho/ (V-2), with the “normal” sentence intonation:

/io la éa ci fóu/ ‘(Those were) the preys taken (by them)’ (Lu. XIX)
(1) ‘to take’ (2) ‘prey’

/io ne habuhábu ho féóno ne coeuána/ ‘(They are) the caves in Habuhabu and Tsœuana.’ (Tf. XXXV)
(1) ‘(a place name)’ (2) ‘cave’ (3) ‘(a place name)’

/io poicónu ho io la eon ne eohúge ho cacáea ho aamía/ ‘The Poitsonús, those living in Bohunge and Tsatsae, and we.’ (Ta. XLII)
(1) ‘(clan name)’ (2) ‘to live’ (3) ‘(a place name)’ (4) ‘(a clan name)’ (5) ‘we’

These sentences are as a rule very closely connected in meaning with their respective preceding sentences. For instance, what originally precedes our first sentence is:

/la máro to úá ho moatú?nú/ ‘(They) got the deer and the goat.’ (Lu. XIX)
(1) ‘to get’ (2) ‘deer’ (3) ‘goat’

What is before our second one is:

/moso c?o zoechihi ci féópo na o si peelái eóni/ ‘There were only two separate caves where (he) could live.’ (Tf. XXXV)
(1) ‘separately two’ (2) ‘cave’ (3) ‘can’ (4) ‘to live’

and what precedes our last one is:

/moh cu săptu no emóo/ ‘There were four clans.’ (Ta. XLII)
(1) ‘four’ (2) ‘clan’

Nevertheless, there is not any formal feature showing that these adjacent segments of speech are structurally connected. Accordingly, they are separate sentences. While the preceding ones are major sentences, those following are grouped as one of the categories of minor sentences.

We have on several occasions mentioned that there are in our material a lot of short utterances which are “complete answers to the questions of the investigator”. (Introduction, IV–1) Usually those utterance occur without
any particle at the beginning. In very rare cases, however, they begin with a second conjunctive. It seems justified to group all those utterances together with the sentences just discussed, assuming that the second conjunctives in the "complete answers" are usually understood.

d) Sentences comprising one second conjunctive phrase with the intonation we symbolize with /ў/:

/si hάŋ ě / 'The enemy!' (Tf. XXI)
(1)
(1) 'enemy'

/si kǔi ci hahóči ě / 'That bad man!' (Tf. XXXVI)
(1) (2)
(1) 'bad' (2) 'man'
Notice that the same intonation occurs with sentences under (b).

e) Sentences comprising one second conjunctive phrase, or one word that may enter the second conjunctive phrase, with the intonation we symbolize with / ↔ /:

/ina múu eũ?afóinána ↔ / 'Your youngsters!' (Tf. VIII)
(1) (2)
(1) 'you' (2) 'youngster'

/oháevə ↔ / 'Brother!' (Tf. IX)
(1)
(1) 'elder brother'

f) The sentence beginning with the particle /a/ and bearing the intonation we symbolize with /~ /:

/a ń̃́te eatieóu na himhohloa ~ / '(Is it) not Eatieou who did (it),None' (Ta.
(1) (2) (3)
XLV)
(1) 'not' (2) 'a personal name' (3) 'the one who does something'

The beginning particle /a/ is pronounced longer and lower in pitch than the preceeder /a/ (V-3). Being the single case in our texts, it is still not clear whether that is just the distinctive feature of the two forms.

g) The sentence containing one word that may enter the second conjunctive phrase and the final particle /a/:

/cúma a/ 'Oh, what?!' (Tf. XXXIX)
(1)
(1) 'what'

This is also a single case in our texts.

h) Sentences interpreted as the shortened forms of some major sentences:
/hoci phini te si fãeni to inó/ ‘If (you) buy something for my mother.’
(1) (2) (3)
(Lu. VII)
(1) ‘to buy’ (2) ‘to give’ (3) ‘mother’

When its preceding sentence is brought out, what seems to have been understood in the above sentence becomes quite conspicuous.

/te ko kárbæ hoci mza ráa/ ‘Would (you) be pleased if (we) take (you)?’
(1) (2) (3) (4)
(Lu. VII)
(1) ‘you’ (2) ‘to be pleased’ (3) ‘we’ (4) ‘to take’

In addition to all above, we have a number of short sentences that were recorded casually during our stay with the Tsou people and are not published in our texts. They do not seem to belong to any of the above classes, as:

/pan no~r/ ‘Is there (anything)?’
/pan to/ ‘There is.’
/zóu~r/ (nía~r) ‘Surely?’
/zóu/ (/nía/) ‘Surely.’
/oá/ (/aá/) ‘No.’
/uk?á/ ‘There is not.’
/te c?u/ ‘That will do.’

Perhaps these can also be interpreted as the shortened forms of some major sentences, because they seem to occur in such circumstances in which the things which are not said are already known to both the speaker and the hearer.
VI. THE BEGINNING PART

As stated in the last chapter, structures of all kinds of Tso1 sentences can generally be interpreted on the basis of the standard sentence pattern which in its fullest form comprises these parts:

a) the beginning part, with the beginner and optionally one or more post-beginners;

b) the core, containing one word or a sequence of words (connected by a particle only in some special case) which we call the core phrases;

c) the first conjunctive phrase, with a first conjunctive and its following word or phrase (in included position);

d) the second conjunctive phrase, with a second conjunctive and its following word or phrase (in included position); and

e) the tail, containing one of such forms as /mai tänə/e/, /ne noanáo/ etc.

In this chapter we are going to make an inquiry into the beginning part, which will eventually lead us to a further classification of standard sentences. The other parts of the standard sentence, as well as the parts of the sentences of other patterns that are similar to them, will be studied in the next two chapters.

In this and the following chapters we shall take under consideration not only the various parts taken from independent sentences; those from the included clauses of all kinds of sentences will be treated as well. From the point of view of the parts of a sentence pattern, those of a clause are in no way different from their counterparts in an independent sentence.

1. Standard sentences classified in terms of their beginners

Differences shown among the corresponding parts of standard sentences are largely in accordance with the differences among the beginners. Taking account of the beginners, we can make a further classification of standard sentences without any difficulty. Thus we have:

a) /m/-sentences—In this group are the sentences with the beginners /mo/, /mi/, /moso(miso)/, /moh/ and /mio/, each of which, as we can

(1) /moso/ occurs in free variation with /moso/ in some of the Luhtu texts. It will be left unmentioned in this chapter unless it is discussed for a specific reason.
easily see, has the initial /m/. The parts that follow these beginners share certain common features as stated later in VI-7.

b) *Minus-/m/-sentences*—In this group are sentences with the beginners /i/, /o/, /os(is)/ and /oh/. Parallelism is found between beginners of this group and those of the previous group (VI-5, 6). The absence of the initial /m/ in these beginners seems to be the sign indicating that the common features shared by the other parts of the sentences are in contrast to those in /m/-sentences (VI-7).

c) */te/-sentences*—All other standard sentences are grouped here. With the beginners /te/, /nte/, /nto/, /tena/, /ta/, /la/ and /lea/, the other parts of these sentences are either like those of /m/-sentences or like those of minus-/m/-sentences.

In referring to the beginners we shall also use the class-names /m/-beginner, minus-/m/-beginner and /te/-beginner for the beginners of the three kinds of standard sentences respectively.

2. Order of post-beginners

Beginners of the /m/-class and the minus-/m/-class may be further grouped according to the sameness of their special functions and their distribution in combinations with certain post-beginners. We have already a list of post-beginners in groups as shown in the last chapter (V-1). For our present purpose we need in addition a statement of the order in which members of the various groups appear in the beginning part.

a) */si/-group*—Members of this group are: /o/, /u(s'\ u)/, /ko/, /su/, /si/, /ta/, /to/, /mia(mza)/, /mu/, /he(ke)/, /ho/ and /hin?i/, some being identified shortened words. Whenever a member of this group occurs, it follows the beginner immediately.

b) */cu/-group*—Includes the three particles /cu/, /c?u/ and /av?a/. /cu/ occurs either immediately after the beginner when there is not any form from the */si/-group, or it is only intervened in its association with the beginner by such a form if there is one, as:

/mi cu…/ /i si cu…/

/c?u/ only occurs immediately after */te/-beginners, and /av?a/ is special to */te/. For another reason for the grouping of /cu/ and /c?u/ see VI-8.
Tsou Language

c) /c?o/-group—In this group are the particles /c?o/, /s?a/, /s?o/,
/n?a/ and /so/. A member from this group appears in succession after a
/cu/-form, as:

/mo c?o.../  /os c n?a.../
/mi cu so.../  /o he cu so.../

While we can set as a rule that only one member from each group of post-
beginners occurs at a time in a beginning part, there are indeed a few
exceptional cases where two members from this particular group appear side
by side, as:

/la c?o so—/ (Ta. IX)  /o si c?o n?a—/ (Tf. XVII)

We are not sure of the order of the two forms from this group because of
the rarity of instances.

d) /nana/—In succession this form generally comes still after the
member from the previous group except for /so/ which in a number of
cases is preceded by /nana/ instead. Examples:

/moso nana.../  /i si nana.../  /mi cu nana.../
/nite si cu nana.../  /mi cu s?a nana.../
/mio c?o nana so.../

e) /la/—Follows everything else in the beginning part, as:

/moso la.../  /o he la.../  /o he cu la.../
/mo u n?a la.../  /o si cu nana la.../

This form is not to be mistaken for the beginner /la/ though the two are
in fact identical in sound. Incidentally the post-beginner /la/ never occurs
with the beginner /la/. Nor does it occur with /lea/ which is very much
like /la/ both in sound and in use. (Cf. VI-10.)

For further information about the post-beginners, see VI-11.

3. Distribution of /m/-beginners in combinations with post-beginners

A beginner does not take post-beginners from all groups freely, or, not
every post-beginner follows every beginner. A close survey of the actual
combinations reveals that only the /c?o/-forms and /nana/ may occur after
almost every beginner, and that the actual combinations of the /si/- and
/cu/-forms and /la/ with the various beginners are rather limited in their
own ways. Here we shall deal with the cases with /m/-beginners first.

In some cases /mo/ takes none of the /si/- and /cu/-forms and /la/.
and in all other cases it is always followed by a /si/-form (except /to/ and /ta/) with /cu/ or /la/ optionally in addition. As the two types of /mo/ are also different in their special functions (VI-4), they are distinguished and regarded as two different beginners. We call them /mo/(1) and /mo/(2) respectively.

In the Tapangù and Tfuea dialects either /mi/ is immediately followed by a /si/-form or a sequence of a /si/-form and /cu/, or it is immediately followed by /cu/. In no single case is there ever a /la/ in its company. It is useful, though not necessary, to discriminate between /mi/(1) that is always accompanied by a /si/-form and /mi/(2) that never takes it but is always immediately followed by /cu/. In the Luhtu dialect there is a third type of /mi/ resembling /mo/(1) in distribution and in function. It is just an alternative form of /mo/(1), as /miso/ is to /moso/ (Cf. Note 1, P 88). We are going to treat it only secondarily (P. 92).

Optionally followed by /la/, /moso/ normally takes neither any /si/-form nor /cu/. There are indeed a few sentences in our material, (special to one informant from Tfuea) with the beginning part /moso cu/. However, it was commented upon as “unusual” when we were discussing the texts with our educated informants, all of whom, furthermore, have proposed to change it into /moh cu/. (Cf. the next paragraph.)

Only in very few cases does /moh/ take /ta/ and /to/ from the /si/-group. In most instances it is always immediately followed by /cu/ and optionally with /la/ in addition. Still, it is useful for us to make a distinction of /moh/(1) (with /ta/ and /to/) and /moh/(2) (with /cu/).

/mio/ does not take any of the /si/-forms and /cu/ and /la/.

In the following chart we summarize what we have said above, and a rearrangement of the /m/-beginners is made according to the sameness of their special functions. The sign “x” indicates that there is always such a combination: “( )”, never such a combination; and “(x)”, optionally such a combination.

<table>
<thead>
<tr>
<th></th>
<th>/si/ etc.</th>
<th>/cu/</th>
<th>/c²o/ etc.</th>
<th>/hana/</th>
<th>/la/</th>
</tr>
</thead>
<tbody>
<tr>
<td>/mo/(1)</td>
<td>( )</td>
<td>( )</td>
<td>(x)</td>
<td>( )</td>
<td></td>
</tr>
<tr>
<td>/mi/(1)</td>
<td>x</td>
<td>(x)</td>
<td>(x)</td>
<td>( )</td>
<td></td>
</tr>
<tr>
<td>/mi/(2)</td>
<td>( )</td>
<td>x</td>
<td>(x)</td>
<td>( )</td>
<td></td>
</tr>
</tbody>
</table>

— 91 —
Tsou Language

<table>
<thead>
<tr>
<th>/si/ etc.</th>
<th>/cu/</th>
<th>/c?o/ etc., /nana/</th>
<th>/la/</th>
</tr>
</thead>
<tbody>
<tr>
<td>/moso/</td>
<td>(    )</td>
<td>(x)</td>
<td>(x)</td>
</tr>
<tr>
<td>/mo/(2)</td>
<td>x(except /to/ and /ta/)</td>
<td>(x)</td>
<td>(x)</td>
</tr>
<tr>
<td>/moh/(1)</td>
<td>x(to/ and /ta/ only)</td>
<td>(x)</td>
<td>(x)</td>
</tr>
<tr>
<td>/moh/(2)</td>
<td>(    )</td>
<td>x</td>
<td>(x)</td>
</tr>
<tr>
<td>/mio/</td>
<td>(    )</td>
<td>(x)</td>
<td>( )</td>
</tr>
</tbody>
</table>

Now it is obvious that aside from /mio/ the other /m/-beginners fall into two groups, in each of which they are alike in their special functions (VI-4, 6) and are complementary in distribution. Accordingly, /mo/(1) and the /mi/s can be counted as being allomorphic to one another, and the same is true with /moso/, /mo/(2) and the /moh/s. Taking /mo/(1) as the basic form, we assert that the /mi/s are its variants immediately followed by the /si/-forms and /cu/ respectively. Similarly, taking /moso/ as the basic form, /mo/(2) and /moh/(1)—apparently complementary to each other in so far as /si/-forms are concerned—are said to be its variants immediately followed by the /si/-forms, and /moh/(2) its another variant immediately followed by /cu/. Parallelisms shown among /mo/(1), /moso/ and /mio/; between /mi/(1) and /mo/(2)-/moh/(1); and between /mi/(2) and /moh/(2) are rather interesting.

The relationships among the variant forms of /m/-beginners may be stated in a different way by leaving /mi/ and /moh/ undivided. Hence, /mi/ is the variant of /mo/(1) immediately followed by either the /si/-forms or /cu/; and while /mo/(2) is the variant of /moso/ immediately followed by the /si/-forms except those with an initial stop, /moh/ is another variant immediately followed by the /si/-forms with an initial stop and by /cu/ which also has an initial stop. However, we prefer not to follow this interpretation for it seems to be more complicated and less suggestive than the previous one.

Special for the Luhtu dialect, counting also the free variation of /mi/ and /mo/(1), the treatment of the two forms will be different. We had better make no division of /mi/. Then the relationship of /mi/ and /mo/(1) is simply this: /mo/(1) is the alternative form of /mi/ not followed by any /si/-form or /cu/.

From now on, we shall give the cover form /mo/ to /mo/(1) and the /mi/s when they are taken collectively, and the cover form /moso/ will be
given to /moso/, /mo/(2) and the /moh/s under the same condition. Then, we say, there are actually three /m/-beginners in all, namely: /mio/, /mo/ and /moso/.

The non-occurrence of /la/ after /mio/ and /mo/ as contrasting to its optional occurrence after /moso/ is in fact not significant in regard to distribution. In the first place, the difference is indeed not clear-cut when its association with /moso/ is only optional. In the second place, there are usually other intervening post-beginners in the combination (those from the /c'io/ group and /nara/). Rather, as we shall see later (VI-7), the absence of /la/ after /mio/ and /mo/ and its optional presence after /moso/ are in accordance with the differences of the special functions of the three beginners.

4. Differences among /mio/, /mo/ and /moso/

While /mio/, /mo/ and /moso/ are alike in marking the start of /m/-sentences and in signaling ahead other common features of this kind of sentences (VI-7), each is different from the others in indicating the time of the event that is stated in the sentence.

In a sentence beginning with /mio/ what is said is going on or was so in a certain time in the past. One may have noticed this when going through Examples 5a-5d in the last chapter (V-1). In fact, the situation is so clear with every such instance in our texts that no further discussion is needed. In a /mo/- or /moso/-sentence, to be sure, something is also said about the present or the past. (See below.) But in those cases, there is scarcely any such special implication that the event is being under way at a certain moment.

With regard to /mo/ and /moso/, especially the difference between them, the situation is rather complicated, at least in so far as our material is concerned. Here we shall have to present all the details concerning the problem and see what conclusion we can draw from them.

Our educated informants have invariably and rather confidently suggested that in a /mo/-sentence the event stated has been “witnessed” by the speaker while in a /moso/-sentence it has not because of the remoteness of time. Accordingly we find in our texts that when the two tails /mai tán’e/ ‘at present’ and /ne noanáo/ ‘in the past’ appear in /m/-sentences the former goes only with /mo/ and the latter goes only with /moso/. The discrimina-
tion of the uses of /M0/ and /MOSO/ is also obvious when the time of the event is explicitly expressed in other ways.

On the other hand, we also find in our texts, which are mostly stories, that there are a lot of sentences in which /M0/ is doing the job supposedly to be done by /MOSO/ (in case the time is not specifically indicated by any other means). In some pieces, moreover, it is /M0/, but not /MOSO/, that is predominant among /m/-beginners. Besides, the post-beginner /nana/, which indicates that what is said in the sentence is only heard of but not seen by the speaker (VI-13), occurs with /MOSO/ as well as with /M0/. Thus a combination of /M0/ and /nana/ would make no sense if the former were understood in exactly the same term as put by our educated informants.

On several occasions in our field investigation, nevertheless, some informants proposed to change certain /M0/-forms that we had already had into their corresponding /MOSO/-forms. They did not mean that mistakes had been made (of course no native speaker ever makes inexcusable mistakes in his speech): they only gave the reason that it would be "better" to have them changed; and they maintained that the texts would also be intelligible with the original forms. As the proposed changes are roughly in line with the theory of our educated informants, we first came to the assumption that the distinction of /M0/ and /MOSO/ as suggested by our educated informants may have some truth in it and that the uses of the /M0/-forms in our texts that are not in conformity with their theory are produced under certain unusual conditions.

What are the conditions, then? With regard to some of our stories in which only the first few /m/-sentences are with /MOSO/ and all the rest with /M0/,—could it be true that under such circumstances the informant realized only at the start that he was telling the story, but gradually got himself involved in it as if he were watching the scene in person? If so, is that the usual way of story-telling in the Tsou language? With regard to those passages in which the variation of /M0/ and /MOSO/ seems only arbitrary, could it be the interruptions in our taking down the texts (Introduction, IV-1) that have caused the "confusion"? Could that be compared to a singer's slipping away from the proper key of notes when he is repeatedly interrupted? Suggestions like these, though too sophisticated to be brought up directly to any of our informants for discussion, are indeed not improbable in view of the fact that the mix-ups of /M0/ and /MOSO/ were gradually

—94—
reduced to a minimum in those texts taken down at the time when we had become more and more efficient in our work and the interruptions during the dictation shorter and shorter.

At last, a test was made in our final checking of the material with the informants. We changed the "doubtful" /MO/-forms in the mixed-up cases into their corresponding /MO/-forms beforehand and without the knowledge of the informants, and then read the altered texts in their presence, asking them to see carefully if there were still "any mistakes" in them. To our great satisfaction, all alternations were accepted except those very few which were afterwards found to be caused by our misunderstanding. (However, we like to point out here that in spite of this we have retained all the forms as they were originally taken down in the published texts, not considering our interpretation as being final.)

By now, we consider it safe to make the following remarks on the special functions of /MO/ and /MO/-:

a) The difference between /MO/ and /MO/- in indicating the time is but relative and in many cases subject to the feeling of the speaker.

b) Normally in a /MO/-sentence the event stated is so close and familiar to the speaker that it can be really witnessed by the speaker or that he may have the illusion of seeing it in person.

c) In a /MO/-sentence the speaker realizes that the event stated is somewhat remote in the past.

The /MO/-forms take the post-beginner /la/ optionally while neither /mi/ nor any of the /MO/-forms ever does. /la/’s special function in a sentence is to indicate that the event stated happens very often or may last very long (VI–13). This is probably another clue for us to know the difference between /MO/ and /MO/. Since /MO/ is associated in this respect with /mi/ and opposed to /MO/ and since the mutual exclusiveness of /mi/ and /la/ in respect to their special functions is obvious, we infer that the range of time in a /MO/-situation can not be as long as to invite a following /la/.

The complex sentence cited below is very instructive in showing how the corresponding /MO/- and /MO/-forms are distinguished.

/moh cu nana eōpsi ho mi cu sāgu se no emoósí/ ‘(It) had been dark
(1)
(2)
(3)
when (they) reached home’. (Tf. XXIV)

— 95 —
Tsou Language

(1) 'dark' (2) 'to reach' (3) 'someone's home'

In the works of our predecessors /mo/ and /moso/ are respectively called "time-aspect particles" of the "present tense" and the "past tense" (Ogawa, 674, 675; Wei, 236, 237). If these terms are used in the same sense as attached to them in ordinary school grammars, they are evidently less applicable than our informants' words.

5. Distribution of minus-/m/-beginners

In the light of what we have learnt about /m/-beginners, no detailed statement is now needed for the distribution of minus-/m/-beginners. The following chart suffices to provide us with necessary information.

<table>
<thead>
<tr>
<th>/si/ etc.</th>
<th>/cu/</th>
<th>/c^2o/ etc., /nana/</th>
<th>/la/</th>
</tr>
</thead>
<tbody>
<tr>
<td>/i/</td>
<td>x(except /o/ and /ko/)</td>
<td>(x)</td>
<td>(x)</td>
</tr>
<tr>
<td>/os(is)/</td>
<td>x( /o/ and /ko/ only)</td>
<td>(x)</td>
<td>(x)</td>
</tr>
<tr>
<td>/o/</td>
<td>x(except /to/, /ta/ and /ke/)</td>
<td>(x)</td>
<td>(x)</td>
</tr>
<tr>
<td>/oh/(1)</td>
<td>x( /to/, /ta/ and /ke/ only)</td>
<td>(x)</td>
<td>(x)</td>
</tr>
<tr>
<td>/oh/(2)</td>
<td>( )</td>
<td>x</td>
<td>(x)</td>
</tr>
</tbody>
</table>

As /i/ and /os/ in one group and /o/ and the /oh/s in the other are in complementary distribution and alike in their special functions (VI-6), they are said to be allomorphic to one another respectively. Accordingly, the cover form /i/ is given to /i/ and /os/, and for /o/ and the /oh/s /o/ is used.

We may also leave /oh/ undivided and take it for the variant of /o/ immediately followed by the /si/-forms with an initial stop and by /cu/ which also has such an initial sound. Notice that the relationship of /o/ and /oh/ as we have observed here is so similar to that of /mo/(2) and /moh/ shown in VI-3. We nevertheless prefer not to follow this interpretation for the same reason as in the treatment of /moh/ (VI-3).

Comparing minus-/m/-beginners with /m/-beginners collectively, we find that, in their combinations with /si/-forms and /cu/, /?/ is roughly parallel to /mo/ and /o/ to /moso/, and that /?/ and /o/ are also marked off by the constant absence and optional presence of /la/ in their respective combinations with post-beginners. Taking the various /?/ and /o/ forms separately, furthermore, we see that there are no counterparts of /mo/(1),
/mi/(2) and /moso/ on the side of minus-/m/-beginners. Thus /i/-/os/ is actually corresponding to /mi/(1), /o/-/oh/(1) to /mo/(2)-/moh/(1), and /oh/(2) to /moh/(2).

The sound variation between /i/ and /os/ is so drastic that any interpretation purely from the point of view of descriptive analysis seems to be too far-reaching. But the variant form of /os/ in the Luhtu dialect, /is/, is noticeable.

6. Difference between /i/ and /o/

While /i/ and /mo/ on the one hand and /o/ and /moso/ on the other hand are roughly alike in distribution, the similarity of their special functions is still remarkable. About how /i/ is different from /o/, we have gathered almost the same details as those concerning /mo/ and /moso/ (VI-4). Accordingly, we have made the similar inference and test and finally attained a similar conclusion. The difference of /i/ and /o/, as now understood by us, is that normally in an /i/-sentence the event stated is so close and familiar to the speaker that it can have been witnessed or that it is thought as have been witnessed by him, while in an /o/-sentence the speaker realizes its remoteness in time. It is also true that there is no clear-cut difference between the uses of the two.

For /i/ and /o/, we will also present one complex sentence in our texts in which the uses of these two beginners are most conspicuously distinguished.

/ho i si cu nana talâi no o si la teopâsi ci okôsi i si nana efneca/'When
(1) (2) (3) (4)
the child whom (she) had left heard (her), (he) said.’ (Ta. XXIV)

(1) ‘to hear’ (2) ‘to leave’ (3) ‘someone’s child’ (4) ‘to say’

Again, like /mo/ and /moso/, /i/ and /o/ are unsatisfactorily called “time-aspect” particles of the “present tense” and the “past tense” by our predecessors.

7. Contrasting features in /m/- and minus-/m/-sentences

We have learned that beginners of the /m/- and minus-/m/-sentences are respectively alike in distribution and in indicating the time of the event stated in the sentence (VI-3, 4, 5, 6). The only remarkable difference between the two sets of beginners is therefore the presence of the initial /m/ in
Tsou Language

each member of one set and the absence of it in each of the other set, and it must be observed that the difference is always in accordance with the contrasting features shown in the other parts of the two subclasses of standard sentences.

One major feature of the Tsou language is that the words which enter the core are generally inflectional, that is, each word in the core is interpreted as appearing in either the basic form or the inflected form (or, with some of them, one of the inflected forms). (Cf. IX-8-12). Let us just have a few very simple examples here.

<table>
<thead>
<tr>
<th>basic form</th>
<th>inflected form</th>
</tr>
</thead>
<tbody>
<tr>
<td>'to bake'</td>
<td>/bûeŋə/ : /eʉŋə/</td>
</tr>
<tr>
<td>'to strike back'</td>
<td>/aûski/ : /aûskə/</td>
</tr>
<tr>
<td>'a long while'</td>
<td>/ámzo/ : /ámza/</td>
</tr>
<tr>
<td>'ever'</td>
<td>/áhtu/ : /áhta/</td>
</tr>
<tr>
<td>'can'</td>
<td>/meëlù/ : /peelù/</td>
</tr>
</tbody>
</table>

Now in /m/-sentences it is always the words in basic forms that occur, but not the words in inflected forms. Contrarily, in minus-/m/-sentences it is the words in inflected forms that occur, but not the words in basic forms. Thus we have:

/mi cu bûeŋə to fʔe/ 'He) baked a sweet potato.' (Tf. I)

(1) 'to bake' (2) 'sweet potato'

/i si cu eŋə na xkû/ 'He) baked a stone.' (Tf. I)

(1) 'to bake' (2) 'stone'

/…āna mo mia la áhtu aûski/ '…We never struck back any more.'

(1) (2) (3) (4)

(Ta. XXX)

(1) 'no more' (2) 'we' (3) 'ever' (4) 'to strike back'

/o he cu ámza peëlùi aûskə/ 'They could strike back only after a long while.' (Tf. VIII)

(1) 'they' (2) 'a long while' (3) 'can' (4) 'to strike back'

Moreover, with the difference in the forms of core words, the roles played by the two conjunctive phrases are understood differently in the two kinds of sentences. In general, the event stated in a standard sentence includes three parts—the "actor", the "action" and the "goal"; and in any
case the role played by the core, in connection with the beginning part, is to bring out the "action" part of the event. As for the roles played by the two conjunctive phrases, we find that a distinction must be made between those following the basic core words and those following the infected core words. After the basic core words, what is said in the first conjunctive phrase is always understood as the "goal" and what is said in the second conjunctive phrase always the "actor". The "goal" may be anything affected by the "action", without being differentiated. For instance:

/ṃo smoṭalu no  ḏu/ 'He) thrice caught deer.' (Tf. II)
   (1) 'to catch thrice' (2) 'deer'

/mo u tojemōha ta pepe/ 'I stayed for five years in heaven'. (Tf. XXXIV)
   (1) 'I' (2) 'to stay for five years' (3) 'heaven'

/mio nana mæcu na cmōi/ 'The bear was turning aside.' (Lu. VI)
   (1) 'to turn aside' (2) 'bear'

/mo nana eukaci no meefucu na mamespigi/ 'The woman crawled between the legs of the dwarf.' (Ta. XXII)
   (1) 'to crawl between the legs' (2) 'dwarf' (3) 'woman'

(For more instances, see Section I, Chapter VIII.)

But after the infected core words, there is always a differentiation of the "goal" into two in certain ways in accordance with the various inflectional affixes, and the two conjunctive phrases are devoted to the accommodation of the differentiated "goals", while the "actor" is but occasionally expressed in some first conjunctive phrases under certain conditions, but never in any second conjunctive phrase. Here we can have only a few simple examples.

/o si nana aothōma anegova eobaknēni na fātu na cmōi/ 'He tried to
   (1) 'strike the bears against a rock one by one.' (literally 'He tried to
   (2) strike a rock with the bear.' ) (Tf. XXXV)
   (3) 'one by one' (4) 'to strike' (5) 'rock' (6) 'bear'

/ihe cu acāha paʔtēni no inōsi na mačucāma/ 'They let his mother see
   (1) 'they' (2) 'all' (3) 'to let see' (4) 'someone's mother' (5) 'things'
   (4) everything' (Tf. XV)
   (5)
Tsonga language

/i si cu tuocosi to sosotha na hla mooedi to emi/ 'He asked Sosotha how to make wine.' (Tf. XXXVIII)
(1) 'he' (2) 'to ask' (3) '(a personal name)' (4) 'how' (5) 'to make'
(6) 'wine'

/o si cu usa no chimu na taecoasi/ 'Water came into his mouth.' (Tf. VIII)
(1) 'to come, to go' (2) 'water' (3) 'someone’s mouth'
(For detailed discussion and more illustrations, see VIII-1.)

Another remarkable difference between an /m/-sentence and a minus-/m/-sentence is that post-beginners of the /si/-group occur infrequently in the former but commonly in the latter. Probably this is to compensate for the lack of room in the conjunctive phrases of most minus-/m/-sentences to accommodate the “actor” part of the event. We shall see presently that the function of post-beginners of the /si/-group in a standard sentence is to indicate, in the beginning of the sentence, the position of the “actor” in relation to the speaker (VI-11).

The differences in beginners, in the forms of core words and subsequently in the relationships of the cores with the two conjunctive phrases as shown between an /m/-sentence and a minus-/m/-sentence are understood as those of “active voice” and “passive voice” in the works of our predecessors. Hence, in addition to their other properties, /m/-beginners are also called “active particles” and minus-/m/-beginners “passive particles”; core words in basic forms are called “verbs in active voice”, those in inflected forms “verbs in passive voice”; first conjunctives are called “articles of nonnomi-native case”; and second conjunctives are called “articles of nominative case” (Ogawa 674-677, Wei 215-218). Accordingly an /m/-sentence as /mi cu bequa to f’ude/ (Tf. I) is always understood as ‘(He) baked the sweet potato,’ and a minus-/m/-sentence as /i si cu euqia na skuzu/(Tf. I) is always understood as ‘The stone is baked by him.’. It is further asserted that an “active sentence” can be freely converted into a “passive sentence” with fundamentally the same meaning, as:

/mi cu bequa to f’ude=/i si cu euqia na f’ude/*
/i si cu euqia na skuzu=/mi cu bequa to skuzu/*

It is indeed very interesting to probe whether the contrasting features shown between an /m/-sentence and a minus-/m/-sentence are best interpret-
ed in terms of "voice" of the Western languages. But right now we are not in a position to discuss it at length, for that will in the main involve very detailed information about the core as well as the two conjunctive phrases, which will not be available until in Chapters VII and VIII. For the time being, we nevertheless feel sure to point out that it is problematic to call an /m/-beginner an "active particle" and a minus-/m/-beginner a "passive particle", because the so-called "active" features of the other parts of standard sentences are in fact not particular to /m/-sentences and the so-called "passive" features are not exclusive with minus-/m/-sentences either. We shall see very soon in VI-9 that some /te/-sentences are also "active" and some others are also "passive" in regard to the forms of their core words and the relationships of them with the two conjunctive phrases. The difference between an /m/-beginner and a minus-/m/-beginner in this respect, therefore, is precisely this: after the former the core words appear only in basic forms and take the conjunctive phrases in a certain way while after the latter they only appear in inflected forms and take the conjunctive phrases in other fundamentally different ways.

We have tested the validity of converting an /m/-sentence into a minus-/m/-sentence and vice versa with the informants. They accepted in general the cases of certain individual sentences. But whenever we proposed to make any conversion in the texts, the responses were generally unfavorable. It is also noticeable that when they were asked to render such sentence pairs as "The boy saw the snake." : "The snake was seen by the boy." into their own tongue, they usually gave only a single answer, and on most occasions it was of the minus-/m/-construction.

We shall have to refer to the difference between the cores and their relationships with the two conjunctive phrases as shown in /m/- and minus-/m/-sentences on a number of occasions before we can reach a proper interpretation. For convenience sake, we shall temporarily use the terms "action-goal-actor" construction and "action-goal/actor-goal" construction to indicate the difference.

8. Distribution of /te/-beginners

In showing the distribution of /te/-beginners in combinations with various post-beginners, we list the three members of the /cu/-group of post-beginners
Tsou Language

separately, because two of them are special to beginners of this group (VI-12) and the problem of distribution is here significant rather in regard to them.

<table>
<thead>
<tr>
<th></th>
<th>/si/ etc.</th>
<th>/cu/</th>
<th>/cʰu/</th>
<th>/avʰa/</th>
<th>/cʰo/etc., /nana/</th>
<th>/la/</th>
</tr>
</thead>
<tbody>
<tr>
<td>/te/(1)</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>(x)</td>
<td>(x)</td>
</tr>
<tr>
<td>/te/(2)</td>
<td>x</td>
<td>(x)</td>
<td>( )</td>
<td>( )</td>
<td>(x)</td>
<td>(x)</td>
</tr>
<tr>
<td>/te/(3)</td>
<td>( )</td>
<td>( )</td>
<td>x</td>
<td>( )</td>
<td>(x)</td>
<td>(x)</td>
</tr>
<tr>
<td>/te/(4)</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>x</td>
<td>(x)</td>
<td>(x)</td>
</tr>
<tr>
<td>/nte/(1)</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>(x)</td>
<td>(x)</td>
</tr>
<tr>
<td>/nte/(2)</td>
<td>x</td>
<td>(x)</td>
<td>( )</td>
<td>( )</td>
<td>(x)</td>
<td>(x)</td>
</tr>
<tr>
<td>/nto/</td>
<td>x</td>
<td>(x)</td>
<td>( )</td>
<td>( )</td>
<td>(x)</td>
<td>(x)</td>
</tr>
<tr>
<td>/tena/(1)</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>(x)</td>
<td>(x)</td>
</tr>
<tr>
<td>/tena/(2)</td>
<td>x</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>(x)</td>
<td>(x)</td>
</tr>
<tr>
<td>/tena/(3)</td>
<td>( )</td>
<td>( )</td>
<td>x</td>
<td>( )</td>
<td>(x)</td>
<td>(x)</td>
</tr>
<tr>
<td>/ta/(2)</td>
<td>x</td>
<td>(x)</td>
<td>( )</td>
<td>( )</td>
<td>(x)</td>
<td>(x)</td>
</tr>
<tr>
<td>/ta/(3)</td>
<td>( )</td>
<td>( )</td>
<td>x</td>
<td>( )</td>
<td>(x)</td>
<td>(x)</td>
</tr>
<tr>
<td>/la/(1)</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>(x)</td>
<td>( )</td>
</tr>
<tr>
<td>/la/(2)</td>
<td>x</td>
<td>(x)</td>
<td>( )</td>
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<td>(x)</td>
<td>( )</td>
</tr>
<tr>
<td>/a/(3)</td>
<td>( )</td>
<td>( )</td>
<td>x</td>
<td>( )</td>
<td>(x)</td>
<td>( )</td>
</tr>
<tr>
<td>/lea/(1)</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>(x)</td>
<td>( )</td>
</tr>
<tr>
<td>/lea/(2)</td>
<td>x</td>
<td>(x)</td>
<td>( )</td>
<td>( )</td>
<td>(x)</td>
<td>( )</td>
</tr>
</tbody>
</table>

In the above chart the beginners are all divided only to show their resemblances in distribution to /m/- and minus-/m/-beginners. Those designated with "1" resemble /mio/, /mo/(1) and /moso/; those designated with "2" resemble /mi/(1), /mo/(2)-oh/(1), /i-/os/ and /o-/oh/(1); and those designated with "3" resemble /mi/(2), /moh/(2) and /oh/(2). But since there are no differences in form in connection with the differences in distribution, there is in fact no need to make such divisions.

Concerning the post-beginners, however, there is indeed something particular. Here we have the new form /cʰu/. It has the same special function as the popular /cu/ (VI-12), and the two forms are complementary in distribution. A survey of their occurrences in /te/-sentences reveals that while /cu/ appears only after a /si/-form, /cʰu/ occurs only immediately
after the beginner. It is still more interesting to show the occurrences of them in combinations with all three classes of beginners, as:

/\m/ cu../ /mo u cu../
/\o/ cu../ /i si cu../
/\t/ c?u../ /te si cu../

For this reason we take /c?u/ for the variant of /cu/ immediately after /\t/-beginners, and the cover form /cu/ will be used when necessary.

There is, in addition, another new post-beginner /av³a/ to be mentioned. It is special to /\t/, coming always immediately after it. The form /tav³a/, evidently a blending of /\t/ and /av³a/, prevails in the Luhtu dialect. This post-beginner is grouped together with /cu/ and /c?u/ merely for the sameness of their positions in the beginning part.

9. Characteristics of /\t/-sentences

In a sentence beginning with /\t/, /nte/, /nto/, /tena/, /\t/, /la/ or /lea/, the core and the conjunctive phrases may be in "action-goal-actor" construction as in an /m/-sentence or in "action-goal/actor-goal" construction as in a /minus/-/m/-sentence (VI-7). For example:

/\t/ c?u maháfo to hiša ho la mah to mo ecábáhe/ "So that (they) will
(1) (2) (3) (4)
take the burden on the back if it is heavy." (Tf. XLIII)
(1) 'to take' (bas.) (2) 'things carried on the back' (/\t/ lst conj.)
(3) 'shortened form of /maháfo/' (4) 'heavy' (/\t/ lst conj.)
/\t/ si cu atiqa hiša no cmői/ '..the bear was just going to take (him
(1) (2) (3)
away." (Lu. VI)
(1) 'just' (inf.) (2) 'to take' (inf.) (3) 'bear' (/no/ lst conj.)

/...oá nte o áhtu smomio/ '..I would never wake up.' (Ta. IV)
(1) (2) (3) (4)
(1) 'not' (2) 'I' (3) 'ever' (bas.) (4) 'to wake up' (bas.)
/...oá nte peša sotáeva na nte uafeshi/ '..(one) would be unable to shoot
(1) (2) (3) (4)
(the deer) that would come afterwards.' (Ta. X)
(1) 'not' (2) 'can' (inf.) (3) 'to shoot' (inf.) (4) 'to be at a place later
than someone' (/\a/ 2nd conj.)

/tena ia iña akéi bocbochí.../ 'So that (we) shall be able to know
(1) (2) (3)
Tsou Language

more... (Tf. XXXI)
(1) 'be able to' (bas.) (2) 'fairly' (bas.) (3) 'to know many things' (bas.)
/io la eufap'aki tena eobaka/ (They) would beat the ones who behaved
(1) (2) themselves badly. (Tf. VII)
(1) 'to behave oneself badly' (/io/ 2nd conj.) (2) 'to beat' (inf.)

/ta mu la acuha tei tmu aamia/ 'You will all look for us.' (Ta. IX)
(1) (2) (3) (4) (5) (6)
(1) 'you' (2) 'all' (bas.) (3) 'to look for' (bas.) (4) 'us' (1st conj. /ta/
omitted)

/mai tan'eye ta c'u acuha sia ne ohako io la mo ci eatatiskova/ 'Now
(1) (2) (3) (4) (5) (6)
(they) begin to place all dead men in the tomb.' (Lu. XVIII)
(1) 'now' (2) 'all' (inf.) (3) 'to place' (inf.) (4) 'tomb' (5) 'to die'
(6) 'man' (/io/ 2nd conj.)

/.iio hahoc'la ahoi to tempuska/ 'the man begins at the age of
(1) (2) (3)
twenty.' (Ta. I)
(1) 'man' (/io/ 2nd conj.) (2) 'to begin' (bas.) (3) 'twenty years of age'
(4) (5) (6) /to/ 1st conj.)

/.la ahoda poteaineni o la tiha ci galas/ 'they begin to get someone
to make the glass that will be used.' (Ta. XVIII)
(1) 'to begin' (inf.) (2) 'to let someone make' (inf.) (3) 'to use'
(4) 'glass' (/io/ 2nd conj.)

/lea c'io yacuc'na no mo'io no tyoo na naye/ 'The rice will just fill up
(1) (2) (3) (4)
the large pot.' (Lu. V)
(1) 'to fill up' (bas.) (2) 'large' (3) 'pot' (/no/ 1st conj.) (4) 'rice'

/lea he aspuca pa?cohvineni io la hia eahoa/ 'They constantly let (the
(1) (2) (3) (4) (5)
Tsou people) know the way of doing things.' (Lu. XIV)
(1) 'they' (2) 'constantly' (inf.) (3) 'to let know' (inf.) (4) 'how'
(5) 'to do things' (/io/ 2nd conj.)

We have given so many examples for the /te/-beginners in order to
emphasize our argument in VI-7 that the "action-goal-actor" construction is
not special to /m/-beginners, nor the "action-goal/actor-goal" construction
special to minus-/m/-beginners. In consequence, it may be said that standard
— 104 —
sentences are in one or the other construction mainly in regard to the forms of the word(s) in the core.

10. Differences among /te/-beginners

About the special function of each beginner of the /te/-class we have learned very little from our informants. /te/, /nte/, /tena/ and /ta/, are usually rendered into the Chinese word /tʃiɑŋ/ 'is going to' or /jɑu/ 'to want or wish to' in their translation of the sentences without any discrimination. As for /la/ and /le/, we have hardly got any indication of their meaning from them, in translation or whatever comments they made.

The following explanations are entirely based on our own observation of the uses of these beginners in the texts.

When a sentence starts with /te/ the event stated in it is generally something which is going to happen or was so in a situation in the past. In some instances it is rather something thought of by someone, or only somebody's wish.

/nte/ is different from /te/ in its special implication that what is said is only thought of by someone, or it is only his wish, may it be real or not.

/nto/ differs from /nte/ only in that it always refers to what is thought of by someone and which is never true.

The difference between /tena/ and /te/ is just the same as the difference between /oɑnɑ/ 'no longer, no more' and /oɑ/ 'not' or between /ukâna/ 'there is no more (longer)' and /ukɑ/ 'there is not'. Hence, the special function of /tena/ is to indicate a new situation, or something as the result of a previous event.

The use of /ta/ is very much like that of /tena/. We are still is doubt whether the former is just the blending form of the latter. In our discussion with the informants they did not accept that the two forms are interchangeable in every case. It seems to us that /ta/ associates more frequently with post-beginners of the /si/-group than /tena/ does. Perhaps it may also be noticed that while /ta/ is always followed by a post-beginner of either the /si/- or /cu/-group, /tena/ may take neither (VI-8).

In a sentence beginning with /la/ something in general is stated, and no specification of the time is implied. In our material, therefore, sentences beginning with /la/ appear most frequently in the pieces the contents of
which are expositions on the life of the Tsou people. 

/lea/ appears rather infrequently in our material. No remarkable difference in its special function has been perceived between this form and the frequently seen /la/. In some cases it seems to us that /lea/ has in addition the meaning of "however". We may also add that /lea/ never occurs in an included clause.

In our predecessors' works /te/ and /ta/ are said to be particles of the "future tense" and the two are distinguished as "first" and "second" without any explicit explanation (Ogawa, 675, Wei, 225.) Nothing particular is said about the others. Some are not even mentioned.

11. More about post-beginners of the /si/-group

In translating the texts our informants generally render the post-beginners of the /si/-group with the Chinese words /wô/ 'I', /ni/ 'you' /t'a/ 'he', etc., meaning that they are the "personal pronouns". Thus we have:

<table>
<thead>
<tr>
<th></th>
<th>1st person</th>
<th>2nd person</th>
<th>3rd person</th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
<td>/o/, /u(s^2u)/(1)</td>
<td>/ko/, /su/</td>
<td>/si/, /ta/</td>
</tr>
<tr>
<td>incl.</td>
<td>/to/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>plural</td>
<td></td>
<td>/mu/</td>
<td>/he(ke)/,(3) /ho/, /h/n?i/</td>
</tr>
<tr>
<td>excl.</td>
<td>/mia(mza)/</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

While our predecessors have directly and categorically recognized these forms as "personal pronouns", we nevertheless intend to understand them roughly in this way only in so far as their lexical meanings are concerned. And even in this respect the following points must be added.

a) The forms meaning 'I' are in complementary distribution in combinations with the beginners. /u(s^2u)/occurs when the preceding beginner ends in the vowel /a/ or /o/ while in other cases /o/ occurs. In this connection they may be regarded as being allomorphic to each other.

b) Despite the fact that /ko/ and /su/ do not occur after one and the same beginner in most cases, there are still some instances, though relatively few, in which they are in contrast. Besides, the remarkable divergency in sound between the two does not seem to encourage any attempt to group them together. So we have to keep them apart. How they are different is still

(1) /s^2u/ occurs as a variant of /u/ in our Luhtu texts given by a certain informant.
(2) /ke/ is the variant form of /he/ when the preceding beginner ends in /h/ in Ffuea and Luhtu.

--- 106 ---
unknown.

c) The forms of the "first and second persons" except */u(s?u)/ and */ko/ are identified by our informants as the shortened forms of full words. Thus:

/o/—/âo/   /su/—/sûu/
/to/—/âto/ /mia/—/aamâ/   /mu/—/mûu/

We must bear in mind, however, that these full words are never used as post-beginners. (Cf. XI-22.)

d) None of the forms of the "third person" has been definitely recognized as the shortened form of any full word. On the other hand, it is very doubtful that the "singulars" */si/ and */ta/ are related to the two homonymous second conjunctives */si/ and */ta/. (Cf. VIII-2.)

e) In its capacity as a post-beginner */ta/ is very rarely seen in our texts. Maybe it stands for someone or something within the sight of the speaker. It differs from the most frequently seen */si/ which stands for some person or thing not in the presence of the speaker. It might be assumed that */ta/ comes from */taini/ and that */si/ comes from */sica/ or */sico/. (See Glossary.)

f) As a matter of fact, */si/ is not always "singular". In a number of cases it stands for more than one. Nor is */he/ always "plural". We have a few sentences in which it stands for only one person.

g) According to our educated informants, */he/ stands for some people the speaker "knows" while */ho/ stands for some people he "does not know". It seems to us that with the former the reference is definite while with the latter it is indefinite.

b) Like */ta/, */hin?i/ is rare in our material. The explanation we got from one informant is that it stands for a group of persons that may include the hearer(s) but not the speaker.

i) The forms of the "third person" usually do not stand for inanimate things.

The role played by a post-beginner of the */si/-group in a standard sentence is to indicate, right after the beginner, the position of the "actor" of the event stated in the sentence in relation to the speaker—whether it is the speaker himself, the hearer, someone other than both of them, or some people including or not including the speaker or the hearer in various
circumstances. When in a sentence the actor of the event is not expressed in any other part, it alone brings out the “actor” in the way of substitution, sometimes without any reference in the context. In a sentence where the “actor” is directly expressed in the first conjunctive phrase or in the second conjunctive phrase, it just coincides with that part. Thus:

\[ /\text{mi o cu bônu/ 'I ate my meal.' (Ta. IV} \]

(1) 'I' (2) 'to eat one's meal'

\[ /\text{o si cu fhi o feôhu/ 'He followed (the direction of) the moon.' (Tf. IX} \]

(1) 'he' (2) 'to follow' (3) 'moon'

\[ /\text{nte si cu poaanesi no óko no cmói na cóy/ 'He (the big bear) was about} \]

(1) 'he' (2) 'to let someone eat' (3) 'small' (4) 'bear'

(5) 'man'

\[ /\text{la si ?so pócêga no hicu ta pépe/ 'The god in the heavens always sees} \]

(1) 'he (the god)' (2) 'to see distantly' (3) 'god, spirit' (4) 'heavens'

\[ /\text{o si sochipa no ohaevasi na ohaesa/ 'The elder brother looked after} \]

(1) 'he (the elder brother)' (2) 'to look after' (3) 'elder brother'

(4) 'younger brother'

\[ /\text{la mza so aîmtu káebu e mamameói.../ 'The old people are really very} \]

(1) 'we (the old people)' (2) 'really' (3) 'glad' (4) 'old people'

Notice that in a sentence where the /si/-form coincides with either of the conjunctive phrases in referring to the “actor” of the event there is no such intensifying implication as 'he, the god', 'he, the elder brother' or 'we, the old people' as in English. In translating the texts our informants always leave these /si/-forms untranslated. (So we do the same in giving examples.)

It is certainly beyond our capacity to know under what conditions a /si/-form occurs or does not occur in a standard sentence, with or without the “actor” of the event being directly expressed in any other part. The following are just the facts we have gathered, concerning the occurrence or
non-occurrence of the various /si/-forms in different kinds of standard sentences.

a) We mentioned that /si/-forms are relatively few in /m/-sentences but common in minus-/m/-sentences (except with /oh/(2)) (VI-5). As for /te/-sentences, no such difference is seen between those in the "action-goal-actor" construction and those in the "action-goal/actor-goal" construction.

b) The "actor" of the event directly expressed in a sentence is in most cases someone other than the speaker or the hearer. So that it is mostly a /si/-form of the "third person" that coincides with either of the conjunctive phrases in referring to the "actor". On the other hand, it is still possible that a form like /o/ 'I' or /su/ 'you' may coincide with a conjunctive phrase containing the word /âo/ or /sâu/, meaning just the same.

c) /si/, /he/ and /ho/ do not go regularly into sentences in the "action-goal-actor" construction.

d) /ho/ goes only with the beginners /o/ and /nto/, referring to some persons in the past.

e) It does not seem likely that the beginners /nte/, /nto/, /la/ and /lea/ may go together with the post-beginners /to/, /ko/, /su/ and /mu/. The common factor in the meanings of the beginners is something unreal, and that in the meanings of the post-beginners is the hearer.

In the following chart we present the occurrences of each of the /si/-forms in combinations with each of the beginners. We believe that it will provide us with a comprehensive notion of the uses of the post-beginners, though in some places our information is still not sufficient. Two new signs are used to show the uncertain cases:

"-"—The combination is found only in artificially constructed sentences.

"?"—The combination is doubtful. No example has been obtained from the informants.

Notice also that "x" here only indicates the existence of the combination in our texts. It does not imply that such a post-beginner always follows such a beginner.

```
/o/ /u/ /to/ /mia/ /ko/ /su/ /mu/ /si/ /ta/ /he/ /ke/ /ho/ /hin?i/
/mo/(1)  ( ) ( ) ( ) ( ) ( ) ( ) ( ) ( ) ( ) ( ) ( )
/mi/  x ( ) x x x x x ( ) ( ) ( ) ( ) ( )
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<table>
<thead>
<tr>
<th>Tsou Language</th>
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<tbody>
<tr>
<td>/moso/</td>
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<tr>
<td>/mo//2</td>
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<tr>
<td>/moh/</td>
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<td>/i/</td>
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<td>/ta/</td>
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<td>/la/</td>
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<tr>
<td>/lea/</td>
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</tbody>
</table>

(Cf. also VI-3, 5, 8.)

12. Uses of /cu/ and /avʔa/

The role played by /cu/ (or its conditioned variant /cʔu/) in a sentence is to indicate that the stated event is a completed one. If the event is of the past, relatively remote as in a /moso/ sentence or only recent as in a /mo/ sentence, the use of /cu/ is to specify that it is already over. If the event is still to happen sometime after a certain moment in the past or the present (as with /te/, /tena/, /ta/), or if it is only thought of or wished by someone (as with /nte/ and /nto/), or it is only stated in general and without any specification of the time (as with /la/ or /lea/), the implication is that it is expected to be done within a certain time or the “actor” already has the intention to do it. In this respect the use of /cu/ in the Tsou language is somehow similar to the use of the particle /la/ in Mandarin Chinese. Therefore, a Tsou sentence with or without /cu/ can usually be rendered into a Chinese one with or without /la/ respectively, as:

/te sē cu ʔàh ho ána/: /t'á ʔàh ná lai ts'í la/ ‘He was about to take (it)
(1) (2) (3) (1) (2) (3)
and eat.’ (Tf. I)
(1) ‘he’ (2) ‘to take’ (3) ‘to eat’

— 110 —
Analysis

/te si pnáa no nia ohaesáisi/: /t'a ti ti jáu šá/ 'His brother was about
to shoot.' (Tf. III)
(1) (2) (2) (1)
(1) 'to shoot' (2) 'his younger brother'

/i si raínce no oko/: /šiáu xár šuo/ 'The child said' (Lu. VII)
(1) (2) (2) (1)
(1) 'to say' (2) 'child'

/i si cu raínce no oko/: /šiáu xár šuo lə/ 'The child said' (Lu. VII)
(1) (2) (2) (1)
(1) 'to say' (2) 'child'

The fact that /cu/ is never found in a preceded sentence with /ša(aá)/
'not' (V–3) may mean this: what does not happen is not done or could
never be completed.

We mentioned that /avža/ occurs exclusively after the beginner /te/ and
that the combination /te avža/ is contracted into /tavža/ in the Luhtu dialect
(VI–8). In either form the meaning is equivalent to English 'Don't...!', as:

/te avža pnáa/ 'Don't shoot!' (Tf. III)
(1)
(1) 'to shoot'

/tavža sëntáha na icžo/ 'Don't cut this!' (Lu. I)
(1) (2)
(1) 'to cut' (2) 'this'

Thus, to have /avža/ after /te/ in a sentence is to indicate that the speaker
does not want something to happen.

Another feature of the use of /avža/ is that after it the core and the
conjunctive phrases are always in "action-goal/actor-goal" construction.

13. Uses of other post-beginners

Each post-beginner of the /cžo/-group indicates a particular condition of
the event stated in the sentence. In its lexical aspect it is very much like
an "adverb" of many other languages. However, we must bear in mind that
post-beginners as /cžo/ are strictly limited in number, that only those very
few occur in the beginning part of the sentence to indicate in advance some
particular condition of the event, that the function like that of an "adverb"
is ordinarily performed in the Tsou language by certain core words (VII–6),
and that there are such instances in which a /cžo/-form overlaps with a
core word in meaning.
Tsou Language

One of our special difficulties in studying this language is to state briefly the meanings of some of the post-beginner of this group. Sometimes it is even difficult for us (including our informants) to tell in explicit terms what a certain /cəo/-form means in a sentence. The accounts given below are by no means completely accurate and comprehensive for most of them. Our aim in having such accounts here is just to show roughly how they are different from one another and to help the reader get a more or less concrete idea about the function of the post-beginners of this group.

/cəo/ indicates the restricted or devoted manner in which the “action” of the event takes place. In translation it can usually be rendered into English as ‘only’, ‘just’, ‘merely’, ‘barely’, ‘directly’ or other related words. It may overlap in meaning with the core word /atʔighi(a)/, as:

\[
\begin{align*}
/i & \text{ si } cəo \text{ nana } atʔigha \text{ meo } əte \text{ talši/} \text{ ‘She just pretended to hear nothing’ (Tf. XIV)} \\
(1) \text{ ‘she’} & (2) \text{ ‘just’} (3) \text{ ‘to pretend’} (4) \text{ ‘not’} (5) \text{ ‘to hear’}
\end{align*}
\]

/nəa/ indicates that the event is still going on or right under way, or is promptly to happen. It goes more often with /mio/ than with other beginners and it never comes after a post-beginner of the /cu/-group.

/səa/ indicates the eventuality of the event, or expresses an intensifying desire of the speaker. In the former case it may overlap with the core word /aəmtə/ in meaning, as:

\[
\begin{align*}
/mi & \text{ cu } səa \text{ aəmtə } \text{ peacoə/} \text{ ‘They eventually had a race.’ (Ta. XLIV)} \\
(1) \text{ ‘eventually’} & (2) \text{ ‘to race’}
\end{align*}
\]

The use of /so/ is to show the certainty of the event. It does not seem to us that /ʔso/ differs from /so/ fundamentally in meaning. Since /so/ goes regularly with /m/- and minus-/m/-beginners while /ʔso/ goes regularly with /te/-beginners, it may be true that with /so/ the certainty of the event is as it is, while with /ʔso/ it is only as the speaker believes it.

The role played by /nana/ in a standard sentence is quite clear in every instance. It specifies that the event stated in the sentence is only heard of but not seen by the speaker. It is habitual to have such a particle in sentences referring to the past. However, as is evident in our texts, not every

— 112 —
sentence referring to the past necessarily has this particular form. We have not had any means to know when it is indispensable or when it is dispensable.

The function of the post-beginner /la/, which always appears at the end of a beginning part, is to specify that what is said in the sentence is the kind of thing which may occur frequently or may last for a long time. In this respect it is certainly not unrelated to the homonymous beginner /la/. The only sharp difference between the two is shown in the positions they occupy in the sentence. We make a distinction of the two forms mainly on the basis that one takes the position of the beginner and the other takes the position of the post-beginner which are two major classes of the particles of the Tsou language. It is possible that the two forms are historically related in view of the fact that they do not occur simultaneously in a sentence. But that is beyond the scope of our present of study.

14. Expanded uses of post-beginners

Aside from their regular position right after the beginner in a standard sentence, we find certain post-beginners appearing also in /pan/- and /na- na/-sentences and taking also the second place in them. As these instances are after all very few, the post-beginners in them are said to be in their expanded use, as:

/pan no nana la mamesp¿gi no eazuól na ci mo ñaphóu/ 'There was a
(1) (2) (3) (4)
woman in Eazuonu who was pregnant. (Ta. XXIV)
(1) 'there is' (2) 'woman' (3) '(a place name)' (4) 'pregnant'

/ina c¿o eósk¿ na o si la eainca/ 'It was only the fish that he mention-
(1) (2) (3) (4)
ed.' (Tf. XXXVIII)
(1) 'only' (2) 'fish' (3) 'he' (4) 'to say'

We find also a few post-beginners occurring in the inverted part of an inverted sentence, taking the second place of the whole sentence, as:

/ina nana la kúku siho mi cu fêna te c¿u ahào tmucu/. 'The wild-
(1) (2) (3) (4)
cat, when it was dark, would suddenly transform into a man.' (Ta.
XXIX)
(1) 'wild-cat' (2) 'in the evening' (3) 'suddenly' (4) 'to transform into

—113—
Tsou Language

But in some inverted sentences in which there is a pause between the inverted part and the remaining part, the beginner is omitted, and if there is more than one word in the core, the post-beginner may appear after the first core word, taking the second place after the pause. For example:

/ho mío iachía si cócvi/ ‘At that moment he laughed at himself.’ (Ta. (1) (2) (3) (4)
XXII)
(1) ‘at that moment’ (2) ‘oneself’ (3) ‘he’ (4) ‘to laugh’

/io la mia etóhvı etámaku conino c²o iachía teájı/ ‘We invariably make
(1) (2) (3) (4) (5) (6) (7)
the smoking things ourselves.’ (Ta. III)
(1) ‘we’ (2) ‘to use’ (3) ‘to smoke’ (4) ‘invariably’ (5) ‘only’
(6) ‘oneself’ (7) ‘to make’

In some special constructions (VIII–9, 11) the post-beginner /cu/ also occurs in the second place, as:

/ina cu mai tän²e/, /mai cu tän²e/ ‘up to the present’ (Ta. I, Tf. XXXI)
(Cf. /mai tän²e/ ‘at present’)

/…ie cu pu̍tu…/ ‘The Chinese people (like those we see today, already
(1) (2)
so called as they are now)’ (Tf. XL)
(1) ‘already(?) (Cf. VI–12)’ (2) ‘the Chinese people’
VII. THE CORE

The core of a standard sentence may consist of only one word, or it may be a phrase. A word is a syntactic unit. With regard to the construction of the core, the only thing that matters with the one-word core is the form-class of the word. (Not every word of the language occurs in that position.) A core phrase comprises more than one syntactic unit. In addition to the form-classes of the units, all other aspects of the arrangement of them confront us as well. So we shall deal mostly with the core phrase in this chapter.

1. Start and end of the core

A core is either a word by itself or a phrase starting with a word. What comes before the core in a standard sentence is the beginning part which does not contain any regular word. Thus the appearance of a word in the sentence naturally marks the start of the core. In a preceded or inverted standard sentence some other word may appear before the core. The two kinds of words, however, are separated by the beginning part. No difficulty would arise in the recognition of the start of the core even when the beginning part is said to be omitted in such sentences (V-6). The words used as preceders are very limited in number and form a class so particular to themselves that they can be easily distinguished from any other kind of words in any circumstance. When no beginning part is found between the core and the inverted second conjunctive phrase or the inverted tail, or between the core proper and two inverted core words, there is still the pause (V-4) that makes the distinction unmistakable. When the inverted core word and the core proper are separated by nothing, the sequence of core words at the beginning of the sentence is either undistinguishable from an ordinary core phrase or it is still slightly different in order (Cf. VII-6).

The core terminates with the sentence when there is nothing following the core. In a sentence with a conjunctive phrase or a tail in its usual position, ordinarily, it is one of the conjunctives or one of the particles special to the tails (/ho/, /ne/ or /mai/) that separates the word(s) in the
core and the word in the following construction (VIII-11).

With a very small group of core words, as /mooeáí/ 'to make' and /meia/ 'to dig', the situation becomes a little complicated because they never take or usually do not take any conjunctive in joining the word of another class as ordinary core words do. For example:

/mooeáí émi/ 'make wine' (Ta. I)
Cf. /mooeáí to émi/ 'make wine' (Tf. XXXVIII)
/pémo no émi/ 'let (them) drink wine' (Ta. XLIII)
/meia otofána/ 'dig for the poisoning weed' (Ta. XIII)
Cf. /tútvá o otofána/ 'pound the poisoning weed' (Ta. XIII)

The other words of this group found in our material are /éá/ 'to search', /eáá/ 'to have', /eáínc/ 'to call' and /mai?cá(máiš?á)/ 'to resemble', in addition to /teáí/ and /teainén/, the inflected forms of /mooeáí/.

On the other hand, among the words entering the conjunctive phrases there are certain ones, as /tán?e/ 'here' and /múu/ 'you', which may sometimes occur after the core without the company of any conjunctive, as:

/suc?úhu tán?e/ 'arrive here' (Ta. IV)
Cf. /suc?úhu no émo/o/ 'arrive home' (Tf. II)
/pá?mi ta tán?e/ 'let (it) pass here' (Lu. XIII)
/aíti múu/ 'saw you' (Ta. IV)
Cf. /aíti no cóu na sbukánú/ 'the Tsou saw the Sbukunu' (Lu. XII)
/acígha ta múu o iíímúcu/ 'you beat the Iimitsu'*

In all the instances above, the two words standing side by side are separated and assigned to two different constructions only when we know their different usages in general.

For details of this particular group of words in the conjunctive phrases, see VIII-10 and XI-22.

2. The particles /no/ and /ci/ following certain core words

Most core phrases contain only words, called core words, in juxtaposition and without any particle intervening. For example:

/oepúnu bónu/ 'finished eating' (Ta. IV)
/ná?no kába emúá/ 'very glad to plant' (Ta. III)
/fiho eóhu/ 'go together to hunt' (Ta. XXIV)
/aíhtu meélu óte tmaaeæzu?e/ 'really can not obey' (Ta. I)
But certain core words, very few in number, always take the particle /no/ before joining another core word. They are:

/akóeva (akóeu)/ ‘to intend to do something’

/akóeva no tas?ána/ ‘intended to guide’ (Tf. XXX)

/akóeu no bumæáhe/ ‘intend to have a race’ (Ta. XLI)

/i?mízi/ ‘to start doing something’

/i?mízi no noanága/ ‘began to live separately’ (Tf. XXXI)

/na?nósi/ ‘mostly’

/na?nósi no efóa/ ‘mostly bury’ (Ta. VI)

/seolúa/ ‘it happens…’

/seolúa no ná?no poépe/ ‘(it) happened to blow violently’ (Ta. XLII)

Notice that the particle /no/ in this position is quite different from the homonymous first conjunctive /no/. First, while there are first conjunctives other than /no/, no other particle can fill the position of the /no/ after those particular core words in the core phrase. Secondly, the word following the /no/ here is also a core word while that following the conjunctive /no/ belongs to another form-class.

The core word /kúi/ ‘bad, awful’ also constantly takes a particle in joining other core words. But the particle is /ci/, instead of /no/, as in:

/ná?no kúi ci mácháu/ ‘very awfully rained’ (Ta. iV)

In some other core phrases there is another particle /no/ which is different from both this and the first conjunctive, and which apparently has something to do with still another particle /ci/. We shall deal with them presently.

3. The particle /ci/ and its variant /no/ in core phrases with an irregular core word

Words of the Tsou language fall into two major classes, those regularly entering the core and those regularly entering the conjunctive phrases (XI–12). When in comparatively few cases a member of the latter class enters the core, it is said to be an irregular core word. Always taking the last position in a core phrase (VII–6), an irregular core word does not follow the foregoing regular core word(s) immediately, but is introduced by the particle /ci/ in most instances. For example:
Tsou Language

\( /\text{mi c}^\circ\text{o kakut\'ia ci c\'ou/ 'there are) only very few Tsou people.' (Lu. 1) 2) \)

XII)

(1) ‘few’ (2) ‘the Tsou people’

\( /\text{ci}^\text{ma te n\'a\'no \textbf{u}m\'na ci \text{c}^\circ\text{o}/ 'It turned out that (he became) a very good (1) 2) 3) 4) \)

boy afterwards.’ (Tf. XXXII)

(1) ‘it turns out…’ (2) ‘very’ (3) ‘good’ (4) ‘boy’

\( /\text{a\'im\'na n\'a\'no es\'\'ala ci c\'ou \textbf{c}^\text{in}a ho e\'ainca f\text{?}\text{o}\text{esu/ 'The so-called bastard (1) 2) 3) 4) 5) 6) 7) \)

(was) in fact a very handsome young man.’ (Lu. XXV)

(1) ‘in fact’ (2) ‘very’ (3) ‘handsome and young’ (4) ‘man’ (5) ‘they’ (6) ‘to say’ (7) ‘bastard’

The particle /ci/ in this position, though apparently different from the one presented in the last section, is in some way similar to the particle /ci/ in the /uk\text{?}\text{\'a/-sentence (V–15) and in some other way similar to a fourth one frequently seen in conjunctive phrases (VIII–7). Nevertheless, we still keep it apart from both of them in our analysis on account of the following points:

a) Words like /c\'ou/ and /\text{o}\text{ko/ in the above examples do occur alone as one-word cores in other instances though also “irregularly” (XI–20).

b) The sentences would be meaningless if we liken the particle /ci/ and its following word to a first conjunctive phrase as we do in the /uk\text{?}\text{\'a/-sentence, because all core words before /ci/ here belong to a sub-class no member of which ever takes a first conjunctive phrase (VII–13).

c) The /ci/ here has only core words before it while the /ci/ in a conjunctive phrase may be preceded by various other elements (VIII–7).

d) Nor can we just liken the particle /ci/ and its following word to a second conjunctive phrase, because actually there are second conjunctive phrases in some of these sentences. (Witness our last example.) Moreover, a sentence like /\text{mi c}^\circ\text{o} \text{\textbf{k}aku}^\text{t\'ia ci c\'ou/ 'There are) only very few Tsou people’ is in fact different both in structure and in meaning from the one with /ci/ changed to a second conjunctive, as /\text{mi c}^\circ\text{o} \text{\textbf{k}aku}^\text{t\'ia e c\'ou/ \textbf{a}\text{\textbf{c}ou} \textbf{w}\text{\textbf{a} pl} 

*The Tsou people are only very few.*

For all of these, we can not but construe the particle /ci/ and its following word as part of the core.

In very rare cases we find a clause of the standard-sentence pattern in

— 118 —
the place of an irregular core word, as:

/\oh cu c\u2019o chi ci o ho poamain\u2019\u02c9e/ ‘(There was) only one let back by them.’ (Ta. XL)

(1) ‘only’ (2) ‘one person’ (3) ‘they’ (4) ‘to let back’

Notice that this is exceptional, for a core phrase does not as a rule contain any clause.

When an irregular core word appears in a core phrase after the regular core word /\o\u0161i/ ‘big’ or /\ok\u0161i/ ‘small, young’, or /\o\u0161i/ ‘one’, /\u0141/ /\u015b\u0111/ ‘two’ or any other “numeral” (X-7), it is always introduced by the particle /\o/ but not by /ci/ as in all other instances. The particle /\o/ in this position, therefore, is practically speaking the variant of /ci/ after those core words. For example:

/\oh cu aum\u0141\u0107\u0161\u0167 me\u0161i no c\u017e\u0107/ ‘(He) quickly (became) a big man…”

(Tf. XVII)

(1) ‘quickly’ (2) ‘big’ (3) ‘man’

/\la con no k\u015f\u0167\u0107\u0161 na f\u0107\u0167/ ‘The prey (was in) one net.’ (Tf. XXI)

(1) (2) (3)

(1) ‘one’ (2) ‘net’ (3) ‘prey’

In no case could the particle /\o/ in this position be replaced by /\a/, /\a/ or /\e/. So it is self-evident that it is not a first conjunctive. It is also obvious that this /\o/ differs from the /\o/ described in the last section in that the words connected by the two are different as to form classes.

4. On construing core phrases with the particle /\o/

In a number of sentences we find the particle /\o/ standing between two core words. It is only natural for us to consider whether the two words are members of one core phrase with the particle /\o/ functioning as a coordinator.

First of all, we are to eliminate such instances as the following ones:

/\oh cu e\u015bu pepe\u0107\u0161\u0167\u0167 ho e\u015bu\u0107\u0161a/ ‘(They) discussed (the matter) and said:’ (Tf. XXXI)

(1) ‘to discuss’ (2) ‘to say’

/\a c\u2019u ac\u017a\u017e\u0107\u0161 sm\u015bu\u0107\u0167\u0167 cu ho e\u015bu\u0107\u0161\u0167\u0107 o po\u0167\u0107\u0167\u0107e\u0107/ ‘(They) all pierce (the

(1) (2) (3) (4)

— 119 —
small pig with the lances) and raise the swords.' (Ta. XXXI)

1 'all' 2 'to pierce' 3 'to raise' 4 'sword.'

In fact, we already noticed sentences of this kind in V-12 in which we pointed out that they have to be construed as compound sentences with the cores in different clauses because of the incongruence of the cores in their relations to the beginner. This difference of the cores is indeed an insuperable obstacle in our attempt to construe them as members of one core phrase (or two parallel cores under one beginner as we implied on the previous occasion). It is also quite obvious in the second example that the conjunctive phrase is only connected to the core word immediately before it and has nothing to do with the other one separated by the particle /ho/, because cores as such do not agree in their relations to the conjunctive phrase, either (VI-7, VIII-1).

In some other instances, the cores are in congruence in regard to their relations to the beginner and the conjunctive phrase, but difficulty arises in saying that they actually share one and the same conjunctive phrase. This is most conspicuous as in:

/mio eusūhņu ho tmaŭ?fu no nāveu/ 'He was sitting (there), stirring
(1) (2) (3)
the rice.' (Tf. V)

1 'to sit' 2 'to stir' 3 'rice'

In its usage in the language the core word /eusūhņu/ does sometimes take a first conjunctive phrase, as in /eusūhņu no ēvi/ 'sat under a tree' (Lu. II), but on no occasion does it take one like /no nāveu/. Evidently the conjunctive phrase in this sentence is also only attached to /tmaŭ?fu/, the core word immediately before it. In analyzing the sentence, therefore, we can not connect /tmaŭ?fu/ to /eusūhņu/ until we have taken account of its relation to the conjunctive phrase. The two core words, then, are not on the same level of construction. They are two separate cores, each may have its own conjunctive phrase (V-2).

As a doubtful case, let us examine:

/i si cu nana eāa ho āna na ēfi/ 'It took the cake and ate (it)' (Tf. XVI)
(1) (2) (3) (4)

1 'it' 2 'to take' 3 'to eat' 4 'cake'

Here nothing is indeed in our way to construe /eāa/ and /āna/ as members of a core phrase, sharing the same beginner and the same conjunctive phrase.

—120—
But it occurs to us that this is not the only possible solution. In view of
the fact that /eáa/ does not necessarily take a conjunctive phrase in a sen-
tence (VII–13), we are equally safe to keep it apart from /ána na úñ/ as we
did in V–2. Moreover, to make a choice between the two solutions, the
latter seems preferable, because:

a) No clear-cut difference can be observed between the sentence now
under consideration and the one just discussed in the last paragraph.
b) In turn, sentences like the above ones are essentially similar to
those with the conjunctive phrase immediately following the core before
/h0/, such as:

/mi o cu uh to hópo ho oénatu/ ‘I went to the bed and slept.’ (Ta. IV)
(1) (2) (3) (4)

(1) ‘I’ (2) ‘to get to someplace’ (3) ‘bed’ (4) ‘to sleep’
In that case, the core in the preceding position is further separated from
the other core by the conjunctive phrase, thus leaves us in no doubt that
the two cores are not directly connected by the conjunction /ho/. (Cf. V–2).

As a matter of fact, we can construe a core phrase including /ho/ without
any hindrance only when the core words before and after /ho/ are of the
same class in regard to their relations to the beginner and neither of them
is followed by a conjunctive phrase, as in:

/mob cu o'mása ho toseacumónu/ ‘(He) whistled and dashed to fight.’
(1) (2)

(Tf. VIII)

(1) ‘to whistle’ (2) ‘to dash to fight’

/i si cu peecumí ho attí/ ‘He went over and saw.’ (Tf. II)
(1) (2) (3)

(1) ‘he’ (2) ‘to go over’ (3) ‘to see’
But let us not forget that the core words in each of these, again, can be
regarded as separate cores (V–2). It is very interesting to observe that the
choice is still fifty-fifty even in such cases as shown below.

/meso seolúa no ná?no poépe ho múchu/ ‘It happened to have violent
wind and rain. (Ta. XLII)
(1) (2) (3) (4)

(1) ‘it happens...’ (2) ‘awfully’ (3) ‘to blow’ (4) ‘to rain’

/...zácni ná?no kúí cí múchu ho poépe/ ‘...there were invariably very
bad rain and wind’ (Ta. XLII)

— 121 —
Tsou Language

(1) 'invariably' (2) 'very' (3) 'bad' (4) 'to rain' (5) 'to blow'

In other words, we can analyze the core words and their intervening particles either as:

/seolúa (no) ná?no/ and /poëpe ho múchu/
/aácní ná?no kúi (ci)/ and /múchu ho poépe/

or as:

/seolúa (no) ná?no poëpe/ and /ho/ and /múchu/
/aácní ná?no kúi (ci) múchu/ and /ho/ and /poëpe/

(For /no/ and /ci/, see VII–2.)

Therefore, to construe a core phrase with the particle /ho/ is still not necessary.

In short, to avoid having an unnecessary and overlapping category and to diminish the ambiguities in interpretation to a minimum, we decide not to recognize core phrases with the coordinator /ho/ in our system.

5. Construction of core phrases

Having made it quite clear in every circumstance where the boundaries of a core are, we are now in a position to study comprehensively the construction and the constituent elements of core phrases.

One feature common to all core phrases is that each contains at least one word which may occur as a one-word core by itself. Thus, core phrases are all endocentric.

In an ordinary core phrase, that is, a core phrase without any particle (VII–2), the word that may regularly occur as a one-word core is called a primary core word. On the other hand, the word in an ordinary phrase that does not as a rule occur as a one-word core is called a secondary core word. Primary core words form the great majority of core words. While there are hundreds of them, we find only a few dozens of secondary words in our material. None the less, the frequency of occurrence of the latter runs very much higher than that of the former.

A few core words, as /atavéi/, /máézo/ and /meélú/, appear quite frequently in the texts, but only very rarely as one-word cores. They are counted as secondary core words. Other syntactic as well as morphologic evidence will confirm our treatment. (See VII–9 and XI–16).

No primary core word occurs in the inverted position of an inverted
sentence while certain secondary core words do (V–4).

The ordinary core phrases that consist entirely of primary core words are said to be in *serial* construction, as:

/фиho еёуэ/ ‘went together to hunt’ (Lu. IV)

/аеpǖа efоа̄/ ‘finish burying’ (Ta. VI)

/ауска нава/ ‘took the turn to carry’ (Тф. V)

/нава уа̄/ ‘carried (the wild boar) and went’ (Ta. XXXVI)

The words /фиho/, /еёуэ/, /аеpǖа/, /еfоа̄/, /ауска/, /нава/ and /уа̄/ appear frequently as one-word cores. By saying that they are respectively in serial construction, we mean:

a) The order of the words in one phrase is fixed.

b) Some word in a certain position in one phrase may take a different position in another. (Witness the word /нава/ above.)

c) However, inasmuch as our material is concerned, it never happens that two serial core phrases actually comprise the same words but differ in the order of them.

But most ordinary core phrases consist of both primary and secondary core words. They are said to be in *subordinative* construction. For example:

/ётэ тито̄/ ‘do not use’ (Lu. XX)

/евга нава̄/ ‘took off (my clothes) first’ (Ta. IV)

/эно пето̄а̄ эуса/ ‘then finally went’ (Тф. XIV)

/наво káеba eма/ ‘very much like to plant’ (Ta. III)

/кó̄ko ётэ мӣпо̄сео/ ‘therefore did not become tired’ (Тф. XXIX)

In these instances the words /ётэ/, /нава̄/, /эно/, /пето̄а̄/, /наво/, /кó̄ko/ and /мӣ/ are secondary core words, while /тито̄/, /евга/, /эуса/, /кáеba/, /ема/ and /по̄сео/ are primary core words. By saying that they are in subordinative construction, we mean:

a) The positions of the primary and secondary core words in relation to each other in the phrase can not be changed.

b) The change of position between the two kinds of words is structurally impossible.

c) Nevertheless, in a phrase with more than one secondary core word, the change of the order of some secondary core words between themselves
may result in the formation of a new phrase of basically the same construction and with no remarkable difference in meaning, as:

/meélu món?i aomotâu/ ‘could immediately talk’ (Tf. XXV)

/món?i meélu aomotâu/ ‘immediately could talk’ (Tf. V)

/ná?no asyúca mówi/ ‘awfully incessantly cried’ (Lu. XXVI)

/asyúca ná?no emoemomcóvhi/ ‘incessantly awfully went far away (=incessantly went to places far far away)’ (Tf. XXXVIII)

(We do not know whether any change of the order of the primary core words themselves in this kind of phrases is permissible in case a phrase contains more than one such word. The instances in our material are too few even to make a guess.)

We now come to the phrases with those special core words that constantly take the particle /no/ (or /ci/) before joining other core words (VII-2).

None of those special core words ever occur as a one-word core. On the other hand, following the particle in the phrase, there is always another word that may occur as a one-word core. The relationship of the special core word before the particle and the core word after it, therefore, is just the same as that of a secondary core word and a primary core word. For instance:

/ná?nósi no efóa/ ‘mostly bury’ (Ta. VI)

/peéla efóa/ ‘can bury’ (Ta. VI)

Thus we conclude that phrases of this kind are also in subordinative construction. From the point of view of the construction of the phrase, the position of the particle /no/ (or /ci/) seems but insignificant. It gains some importance only when there are three or more core words in the phrase, as:

/akdeva no inónda tózá/ ‘thought of putting (them) in the fire one by

(1) (2) (3)

one’. (Tf. XVII)

(1) ‘to think of’ (2) ‘one-by-one’ (3) ‘to put in the fire’

Now what is after /no/ is itself a subordinate core phrase (in included position) and the function of the particle is to mark off the immediate constituents of the whole phrase.

Concerning the construction of the phrases comprising an irregular core word (VII-3), the following points should be noticed:
a) Every such irregular core word may occur as a one-word core by itself, though also irregularly. (VII–3, XI–20).

b) The irregular core word is always connected to the other core word(s) in the phrase by the particle /ci/ or its variant /no/ (VII–3).

c) What is before the particle is either a core word identical with a primary core word or a sequence of core words identical with a subordinative core phrase, as:

/mán?i ci híoa/ ‘(there are) many things-to-do’ (Lu. XXI)
/aum?úhu mèó ni cóa/ ‘became) quickly a big man.’ (Tf. XVII)

d) The positions of the regular and irregular core words in relation to each other is of course rigidly fixed.

In this connection, we interpret that these phrases are of the complex subordinative construction in which the irregular core word seems to be in the super-primary position, the regular core words retain their ordinary status respectively but are said to be in the included position of the phrase, and the immediate constituents of the phrase are always connected by the particle /ci/ or its variant /no/.

To sum up, we distinguish three classes of core words—primary, secondary and irregular—in respect to whether or not or under what condition they occur as one-word cores. The construction of core phrases, then, is divided into three types—serial, subordinative and complex subordinative—mainly according to what classes of words they comprise. Furthermore, the complex subordinative type is but a variety of the ordinary subordinative type.

There are also certain particles in some core phrases. In whichever position they are found in the phrases, there seems to be a common factor in their functions, namely, to keep apart the immediate constituents of the whole phrase. For this reason, they are called partitioners. The special core words /na?nósi/, /seolúa/ etc. are called partitioned secondary core words.

6. Construction of subordinative core phrases in general

Core phrases are mostly of the subordinative construction. The position occupied by a primary core word (or rarely two) in a subordinative core
phrase will from now on be called the head, and that by a secondary core word (or fairly frequently two or more) the attribute of the phrase. In a complex subordinative phrase the irregular core word is in the position of the head, and the regular core word (or a combination of two or more) is in the position of the attribute which in turn has a head and an attribute. Sometimes for the sake of convenience, the words in such positions are directly referred to as the head and the attribute respectively.

As a rule, the attribute precedes the head in a subordinative core phrase. Or, we say, the head generally comes after the attribute. Thus, in the instances below, besides the word in the last position which is the head, all the rest are attributes.

/akéi aománe/ 'a little later' (Lu. V)
/seolúa no máchu/ 'happened to have rain' (Tf. VIII)
/aámta ná? no nác? o/ 'indeed very grievous' (Lu. XI)
/atavéi akéi kúi ci hioa/ 'finally rather bad in undertakings' (Tf. VIII)
(Since /atavéi akéi kúi/ is a subordinative phrase in included position,
/kúi/ is in turn the head and /atavéi akéi/ the attribute.)

In the following instances two words in the head position are following the attribute.

/oóte mímho morarái/ 'do not promise to make' (Lu. XIII)
/acáha háfa uh/ 'all took and went' (Lu. XVIII)

There is one secondary core word, /náa/, which does not always precede the primary core word as other secondary core words do. On several occasions we find it following the head, and in one instance standing between two head words.

/notuweánu náa/ 'meet together first' (Ta. XIII)
/ahóza náa sít/ 'started first (to) put' (Ta. XVI)

Perhaps due to the flexibility of its position, it may even stand between a primary core word and its prefix, as in /poanaamímo/ 'let (the deer) drink first' (Ta. X). But this is no longer a phrase. Notice the drop of the stress of /náa/.

7. Arrangement of two or more secondary core words

Further investigation of the construction of subordinative core phrases concerns the arrangement of the attribute and of the head themselves in —126—
case they comprise two or more words. We shall devote this section to the study of the secondary core words in combinations as attributes. The instances with more than one primary core word in the head position are practically very few, and in that circumstance the combinations are said to be in serial construction included in the whole phrase. They will be duly treated in the next section.

In the attributes comprising two or more words, we find a small group of words as: /conino/, /éno/, /híla/, /kó?ko/, /siho/ and /tée/, that always come before all others. They are called the _foreground_ secondary core words, or simply _foreground_ attributes. For example:

(The words in parentheses are the primary words in the head position.)
/conino iachia (teši)/ ‘always themselves (do it)’ (Ta. III)
/éno petoháea (úsá)/ ‘therefore finally (went)’ (Tf. XIV)
/híla mici (bunamau?to?thúŋa)/ ‘how (I) wished to (think-over-carefully)’
(Lu. XXIII)
/kó?ko ópte mici (ñošeo)/ ‘therefore did not become (tired)’ (Tf. XXIX)
/siho niáte (smopcúku)/ ‘several-times nearly (slipped and fell)’ (Ta. IV)
/tée meélí (meéni)/ ‘then can (hull the grain)’ (Ta. XXXV)

The two synonymous words, /éno/ and /kó?ko/, sometimes may appear simultaneously in both orders.
/éno kó?ko aususúhcu (ámnú)/ ‘therefore gradually (became improved)’
(Tf. VIII)
/kó?ko éno (tma?cóno)/ ‘therefore (got sick)’ (Lu. XIX)

The great majority of secondary core words stand behind in the attribute (or immediately precede the head) except under the condition discussed in the next paragraph. They are called the _main_ secondary core words or simply _main_ attributes. For example:

(The accompanying _foreground_ attributes and primary words are in parentheses.)
/(kó?ko) nátno (ámnú)/ ‘(therefore) very (good)’ (Lu. XIV)
/aúmua mici (eææóæa)/ ‘really wanted to (cultivate)’ (Lu. XXVII)
/eææa ucla toehúŋa (seú?ca)/ ‘likewise wanted to join-the-others to (pierce)’
(Tf. XXVI)
/petoháea peéla (efóa)/ ‘finally can (bury)’ (Ta. VI)
When there are two or more main attributes, each does not seem to have a fixed position. Witness the following.

/náʔ no aspúcu (múčha)/ ‘terribly incessantly (rained)’ (Ta. II)
/máezo náʔ no (mæeáhe)/ ‘likewise terribly (ran-very-fast)’ (Tf. XXIX)

/asóna akéi (noanáo)/ ‘probably rather (later)’ (Ta. XXXVIII)
/akéi ausúsúcu (maʔcócáčni)/ ‘rather gradually (be considerate)’ (Tf. VII)

See VII–5 for the instances with the same main attributes in different orders.

In addition to the foregoing and the main attributes, there are still a small number of secondary core words, as: /kóa (kúa)/,(1) /niáte/, /ohá/ and /óʔte/ that sometimes precede and sometimes follow the main attributes.

/kóa akéa (taauiva)/ ‘have-reason-to somehow (believe) [somehow have reason to believe]’ (Ta. XXXVIII)
/náʔ no kóa (kúzo)/ ‘very-surely there-is-the-reason (to be mischievous)’ (Lu. XVIII)

/niáte aûlu tacucúha (mcóí)/ ‘almost truely all (died)’ (Tf. XXXVII)
/eáeza niáte (pohcucúha)/ ‘likewise nearly (all-killed)’ (Ta. XL)

/ohá móní (mcóí)/ ‘would-not immediately (die)’ (Ta. XII)
/ausúsúcu ohá (cohúmu)/ ‘gradually would-not (become sweet) [would gradually become not sweet]’ (Ta. XXXV)

/(kóʔko) óʔte mící (gòseo)/ ‘(therefore) not going-to (feel tired)’ (Tf. XXIX)

/áhtu méélû óʔte (tmaaeaezóea)/ ‘ever can not (obey)’ (Ta. I)

These secondary core words are different from the main secondary core words in that the position of each can not be changed without influencing the meaning of the phrase noticeably. In fact, we should say, each is more closely attached to the word it immediately precedes than to the others. For instance, the immediate constituents of /kóa akéi taauiva/ is not /kóa/ and /akéi taauiva/, but /kóa akéi/ and /taauiva/. For this reason, words of this small group are called special attributes.

Unlike the above, in a subordinative core phrase not containing any special attribute, we always analyze its immediate constituents by singling out the

(1) /kóa/ is the Tapangdi pronunciation while /kúa/ is the Tfuea and Luhtu pronunciation.
word in the preceding position first, as:
/eáeza ucia toehúga (seú?ca)/ ‘likewise wanted to join-the-others to (pierce)’
(Tf. XXXVI)
/eáeza/
/ucia toehúga seú?ca/
/ucia/
/toehúga seú?ca/
/toehúga/
/seú?ca/

Indeed, the relation of some special attribute to some other core word is so close that occasionally we find it occurring even between the prefix and the base of a complex word, as:
/etúpa/ ‘to flood’
/poaétúpa/ ‘to cause to flood’
/poaó?teetúpa/ ‘to manage to drain the flood’

However, while the formation of /poaétúpa/ (IX–11) is just common, that of /poaó?teetúpa/ is by no means usual.

8. **Arrangement of two or more primary core words**

A combination of two or more primary core words occurs mostly as a serial core phrase and only rarely as the head of a subordinative core phrase. In the latter case it may well be regarded as a serial construction in included position.

While a subordinative core phrase may comprise two, three, four, or even five words, a serial core phrase generally comprises but two, as:
/fiho eőhu/ ‘go-together to hunt’ (Lu. IV)
/ahói meusbusbátu/ ‘began gesturing’ (Tf. V)
/emoñnu maífca/ ‘went-in-such-a-direction as this (=went in this direction)’ (Ta. XXIV)
/(ná?no) káeba emúa/ ‘(very much) like to plant’ (Ta. III)

(The last instance is a subordinative core phrase, including two primary core words in serial construction as its head. The other word in parentheses is its attribute.)

To be sure, there is one core phrase in our material that comprises three primary core words:
/háfa emońu mai/ 'took (and) went-in-such-a-direction and went-away'
(Ta. XXIV)
But we have reason to regard the combination of /háfa emońu/ as a compound. (See VII–12 and XI–27.)

The order of the words in a serial construction is fixed (VII–5). Nevertheless, this does not imply that we can speak of different positions in the phrase for different kinds of primary core words to occupy. It is true that some primary core words (/ahói/ 'to begin', /aepáŋa/ 'to finish', etc.) are seen only in the preceding position while some others (/emúa/ 'to plant', /me específú/ 'to gesture', etc.) only in the following position. But there are still others, as we mentioned in VII–5, that occur in both positions. Indeed, core phrases in serial construction are similar to a special kind of phrases in Peking Mandarin which Y. R. Chao calls "verb expressions in series". The order of the constituent elements of the phrase is, in the first instance, determined by the lexical environment in which the phrase is brought out. (Notice Chao's criterion of classification of the phrases.) On the basis of structural analysis, we hardly have any means to anticipate which primary core word will take which position. Consequently, we call every primary core word in a serial construction its member.

9. The inflection of core words as related to the positions of them in the core

In our discussion of the sub-classes of the standard sentence we mentioned that core words are generally inflectional (VI–7). That was based on our understanding of the over-all structure of the language. Strictly speaking, not every core word actually has such formal variation in different circumstances. Some, comparatively few however, appear in one and the same form on all occasions. It is in one way or another on account of their relationships with the other words in the core or with some other elements of the sentence that they are also considered as having such formal variation. In this section and the next one we are going to discuss the matter thoroughly and rigorously.

According to whether or not they actually have inflection, core words

can naturally be divided into two groups, *non-inflectional* and *inflectional*.

Examples of non-inflectional core words are:

/ˈmaːkə/ ‘to rain’
/ˈmeːjə/ ‘large’
/ˈfənə/ ‘evening’
/ˈeːnə/ ‘therefore’

/eˈhə/ ‘to go hunting’
/cənə/ ‘one’
/hənə/ ‘the next day’
/əˈnə/ ‘not’

Most inflectional core words have but one inflected form, as:

‘to speak’
‘to be, to stay, to live’
‘ever’
‘finally’

/maːnca/ : /eːnca/
/eon/ : /eːnə/
/ˈaːtə/ : /ˈaːtə/
/əˈtəə/ : /əˈtəə/

Certain others may be inflected in more than one way, as:

‘to put, to place’
‘to throw’
‘to make’
‘to get to some place’

/məsi/ : /ˈsəi/, /ʃi/
/təːso/ : /təˈsəni/, /təˈsi/ 
/moʊədəi/ : /ˈteːdi/, /teɪni/ , /poʊətəni/ 
/ˈuːso/ : /ˈuːsa/, /poʊə/

(For the difference in meaning between or among these forms, see VIII–1.)

It may be added that irregular core words are all non-inflectional.

The relation of the non-inflectional and inflectional core words to the primary and secondary core words and the sub-divisions of the latter are as follows.

Inflectional core words with more than one inflected form are all primary core words, as just cited.

Inflectional core words with only one inflected form include:

a) a part of primary core words

/maːnca/ : /eːnca/ ‘to speak’
/eon/ : /eːnə/ ‘to be, to stay, to live’
/pəno/ : /pnə/ ‘to shoot’
/ələ/ : /ələ/ ‘to meet with’

b) all main attributes (except very few as stated in the end of VII–10)

/ˈaːtə/ : /ˈaːtə/ ‘ever’
/ˈiːʃə/ : /iːʃə/ ‘by oneself’
/meːlə/ : /peeləi/ (peelə)/ ‘can’(1)

(1) /peelə/ occurs in variation with /peeləi/. It is probably a newer form formed by analogy of the numerous /-ə/ forms.
Tsou Language

/ʃi/ : /ɔfə/ ‘to intend to, to become’

Non-inflectional core words includes:

a) another small portion of primary core words
   /mətʃə/ ‘to rain’
   /eɔhə/ ‘to go hunting’
   /natʃoəsa/ ‘brethren’
   /ʃiŋə/ ‘evening’
   /meəi/ ‘large’
   /kɔŋi/ ‘one’

b) all foregoing and special attributes
   /ʃeə/ ‘therefore’
   /silo/ ‘frequently’
   /ʃiʃə/ ‘not’
   /kɔə/ ‘why’

c) all irregular core words which are originally not core words
   /hɔːsa/ ‘village (common), to bluid a village (as in /te mu hɔsa/
   ‘you will build the village.’)’ (Ta. XXXVII)
   /eɔfo/ ‘wizard (common), to be a wizard (as in /moso la eɔfo/
   ‘those were wizards.’)’ (Ta. V)

By reversing our starting point, we can also make the following statements:

a) Primary core words are either inflectional or non-inflectional and
   some of the inflectional ones may have more than one inflected form.

b) Main attributes are generally inflectional, and all have but one
   inflected form.

c) All foregoing and special attributes are non-inflectional.

d) Irregular core words are non-inflectional.

10. Non-inflectional core words in the core and in the sentence

In general, a non-inflectional core word may join some inflectional core word(s) in a core phrase; or, when it appears as a one-word core, it comes after a certain beginner or is followed by a first conjunctive phrase and/or a second conjunctive phrase. In connection with our knowledge about the inflectional core words and their relationship with the beginner and the conjunctive phrases, we naturally want to ask:

a) As one of the core words in some core phrases, does it go with
   any of the forms of the inflectional core word or occur only in the company
   of a certain one of them?

b) As a one-word core, does it occur after all classes of beginners?

Or which particular class(es), if not all?

—132—
c) As a one-word core again, when there is no beginner in the sentence or the beginner is of the /te/-class, is its relationship with the conjunctive phrases understood as that of an inflectional core word in its basic form or as one in its inflected form?

In short all these lead but to one question: does a non-inflectional core word enter both the “action-goal-actor” and the “action-goal/actor-goal” constructions, or which construction does it enter if not both?

Our answer to this in general is that the non-inflectional core words in different positions act differently.

All non-inflectional primary core words, except one found in our material, enter only the “action-goal-actor” construction, as:

/meso nana eôhu na eaazuona/ ‘The Azuonû people went hunting’ (Ta. XIX)

(1) ‘to go hunting’ (2) ‘people of Azuonû (a place)’

/mi cu ñeũa/ ‘(It) was dark.’ (Tf. XLV)

(1) ‘evening’

/aâna mo amáko elmo na os o cohivi/ ‘(Those whom) I know are no more than five.’ (Ta. V)

(1) ‘no more’ (2) ‘enough’ (3) ‘five’ (4) ‘I’ (5) ‘to know’

In this connection, it may be asserted that a core word of this kind has only the basic form and lacks any inflected form.

The exceptional word just mentioned is /pef/ ‘to cook’ which occurs in both constructions, as:

/tena cêu pef o nia hîôhu no ôko no ñeũa/ ‘(They) will cook the small pig’s liver’ (Ta. XXXI)

(1) ‘liver’ (2) ‘small’ (3) ‘pig’

/mi cu aumìâhu pef no náveu/ ‘(He) first cooked the rice.’ (Tf. V)

(1) ‘first’ (2) ‘rice’

We interpret that this word has a zero element in its inflection.

As a foregoing attribute or a special attribute, a non-inflectional core word may occur in both constructions though it has constantly the same
Tsou Language

form, as:

/oâ te nu éno áhta avq challenged/ 'Therefore, don't you ever remove.' (Tf. XXXV)
(1) 'not' (2) 'you' (3) 'therefore' (4) 'ever' (5) 'to remove'
/kôzo ko te la éno meëh e eda bobonu e eatatiskovâ/ 'Therefore, man was able to have food.' (Tf. XXXIV)
(1) 'therefore' (2) 'can' (3) 'to have' (4) 'food' (5) 'human beings'

/moh cu la petohuó oqte etûpnu e hpuhpnu/ 'The world was finally not flooded.' (Ta. XXX)
(1) 'finally' (2) 'not' (3) 'to flood' (4) 'world'
/hoci oqte si no taibhi na chána.../ 'If (they) do not put the compost in the field...' (Lu. XIV)
(1) 'not' (2) 'to put' (3) 'compost' (4) 'field'

From the point of view of the inflectional core words, we may also say that these words appear the same in both the basic and the inflected forms, or that it is inflected with a zero element.

Coming to the irregular core words, we see that as one-word cores they occur in both constructions and that in phrases they go together only with non-inflected primary core words and therefore enter the "action-goal-actor" construction only.

/moso la eofo/ '(Those) were wizards.' (Ta. V)
(1) 'wizard'
/kôzo ko i he éno hósia ta tfuea/ 'Therefore they built the village at Tfüea.' (Ta. XXXVII)
(1) 'therefore' (2) 'they' (3) 'village' (4) 'a place name'
/mi c'o kakutia cì cón/ 'There are very few Tsou people.' (Lu. XII)
(1) 'few' (2) 'the Tsou people'

Finally we need to mention the very few main attributes that are exceptionally not inflected (VII-9). They are some of the partitioned secondary
core words, and they enter both constructions like the foregoing and the
special attributes.

/mi cu so ná?nósí no titpósu/ ‘(They) mostly go to school’ (Lu. XXII)
(1) (2)
(1) ‘mostly’ (2) ‘to go to school’

/la ná?nósí no efós/ ‘(They) mostly bury (the dead).’ (Ta. VI)

Besides, of the varied forms of the two main attributes, /ná?no/ : /ná?-nóva/ ‘very’ and /món?i/ : /món?iá/ ‘instantly’, the latter ones (inflected)
actually occur very infrequently in our texts, and sometimes we see the
former ones (basic) also enter the “action-goal/actor-goal” construction, as:

/la u ná?no ocia cócvi/ ‘I liked very much to laugh.’ (Ta. V)
(1) (2) (3) (4)
(1) ‘I’ (2) ‘very much’ (3) ‘to want to’ (4) ‘to laugh’

/i si cu món?i atpáta no fúzu/ ‘The wild boar instantly beat (him)’
(1) (2) (3)

(Tf. XLII)
(1) ‘instantly’ (2) ‘to beat’ (3) ‘wild boar’

It is worth noting that some of our young informants even reject the use of
/ná?nóva/.

11. Congruence of core words in the core phrase

From what we have known about the inflection of core words, it becomes
quite obvious that the words in a core phrase show uniformity in being all
in basic forms or all in inflected forms. This, we say, is the congruence of
core words in the core phrase.

It has been shown on so many occasions that the actually inflectional
core words in basic forms enter the “action—goal—actor” construction only,
and that those in inflected forms enter the “action—goal/actor—goal” con-
struction only. Now it is but a corollary to make the assert that in any
core phrase the inflectional core words are of purely one category.

About the actually non-inflectional primary core words, we have pointed
out that, entering the “action—goal—actor” construction only, they are in
fact the same as the inflectional core words in basic forms (VII-10). As for
the actually non-inflectional foregoing and special attributes and irregular
core words, as well as the very few exceptional cases of the main attributes
and primary core words, we have come to the understanding that they may
well be considered as being inflectional, assuming that they are in basic forms in the "action—goal—actor" construction and are inflected with a zero element in the "action—goal/actor—goal" construction (VII–10). Hence, in a core phrase with any sort of non-inflectional core words, we see the congruence of core words, too.

We have also learned that some primary core words have more than one inflected form. It ought to be noticed that the difference in the inflected forms, affecting only the relationship of the core with the two conjunctive phrases (VIII–1), practically has nothing to do with the construction of the core phrase (as well as the agreement of core with the beginner.) Thus we have:

/asnúča sii/ 'always put' (Lu. XIV)
/aepúga sіa/ 'finished putting' (Ta. IX)

Here, /sіa/ and /sii/ are the two inflected forms of /mоí/ while /asnúča/ and /aepúga/ are the only inflected forms of /asnúču/ and /aepúga/ respectively. It is just very likely that both /sіa/ and /sii/ may go with one and the same word like /asnúča/ or /aepúga/ in a core phrase. Unfortunately we do not have any such instance in our texts.

12. Some special combinations in the core

In speaking of the congruence of core words in the core phrase, we nevertheless have noticed that there are a small number of cores which comprise two words not in congruence. They can not be simply considered as exceptional cases and left unnoticed. Actually, some of them occur rather frequently in the texts. Here are a few sentences (as well as clauses) including them:

/i he cu háfa maine’ve ne lúhtu/ ‘They took (him) and went back to
(1) (2) (3) (4)
Lúhtu.’ (Ti. IX)
(1) 'they' (2) 'to take' (3) 'to go back' (4) '(a place name)'

/hо о sі cu nаna аеpúga pa’cohivi mooěéi émi.../ 'when he had finished
(1) (2) (3) (4) (5)
teaching (us) to make wine...' (Ta. XXXVII)
(1) 'he' (2) 'to finish' (3) 'to teach' (4) 'to make' (5) 'wine'

/... te la úsа mimimlo/ '...would go rambling' (Lu. III)
(1) (2)
(1) 'to get to some place' (2) 'to ramble'
In these, the core words preceding are all in inflected forms while those following all in basic forms. (Notice that /maine’e/ is in fact a non-inflec- tional primary core word and that it is regarded as having merely the basic form.)

There are less than twenty such combinations in our material. By going through them, we see that:

a) The words in question are all primary core words. They differ from the members of a serial core phrase only in the incongruence of their forms.

b) Sometimes, the coordinator /ho/ may be inserted between the two words without any noticeable change of the meaning of the sentence, despite the fact that the construction is drastically altered. (Cf. VII-4, 8.)

It is indeed very interesting to compare our second example above with the following:

/oh ke cu la pa’cohiví ho mororái chána/ ‘They taught (us) to make
(1) (2) (3) (4)
the rice field.’ (Lu. XIII)

(1) ‘they’ (2) ‘to teach’ (3) ‘to make’ (4) ‘rice field’

c) Each sentence or clause is either self-evidently in the “action—
goal/actor — goal” construction or may be so construed in the context.

d) In all combinations the words in their inflected forms are limited to /háfa/, /pa’cohiví/ and /úsa/. We may point out that they are among the most commonly used core words in the language and their corresponding words in basic forms are far less popular.

From all these, it seems justifiable to interpret that the combinations of core words now under consideration are not core phrases but compounds, in each of which a certain member, as /háfa/, /pa’cohiví/, /úsa/ or possibly some other, is usually predominant and answers alone the requirements in construction while the other member seems but a part of it. In another instance we further see that it is /háfa/ alone that is actually connected with the following conjunctive phrase though the other member /pkaako/ stands more closely to it than /háfa/.

/háfa pkaako o nía fyuusi/ ‘Took his head and ran away.’ (Tf. V)

(1) (2) (3)

(1) ‘to take’ (2) ‘to run away’ (3) ‘someone’s head’

(A construction like /pako o fyuusi/ would be understood as ‘his head ran away’ which really means nothing.)
The compounds just recognized differ from other compounds in the core (IV-6) in that the members retain their own stress and phonologically look like separate words. They are called phrase-like compounds.

Combinations like the following are also regarded as phrase-like compounds even though the included words are in congruence.

/tomáška vea únmu/ ‘sixteen years old’ (Ta, I)
/seomášku vea uémo/ ‘fifteen persons’ (Tf. XXI)

We see that they all contain such primary core words as /tomáška/ ‘ten years old’ and /seomášku/ ‘ten persons’, such primary core words as /nómu/ ‘six’ and /eimo/ ‘five’ preceded by /veau/ or its variant /veau/ when there is an /a/ in the next syllable. Syntactically they differ from ordinary core phrases in that the scope of the included words is very limited and that the form /veau (a)/ occurs nowhere except under these circumstances. We shall discuss those morphological aspects in X-7.

13. Unconjoinable, partly unconjoinable and conjoinable primary core words

We have classified core words as primary core words and secondary core words according to whether or not they appear as one-word cores. Moreover, secondary core words are divided into foregoing, special and main attributes in regard to their relative positions in the attribute portion of a subordinative core phrase. A primary core word may appear as a one-word core, as one of the members of a serial core phrase, or as the head of a subordinative core phrase. In none of these positions is it feasible for us to make a further classification as that of the secondary core words. (See especially VII-8.)

On the other hand, taking account of the fact that some cores never have any conjunctive phrase after them in the sentence while some may have one of the conjunctive phrases or both, a classification of primary core words becomes not only possible but useful.

A one-word core consists of only one primary core word. No secondary core word in a core phrase bears directly on any conjunctive phrase. So this criterion affects primary core words only.

The primary core words that never take any conjunctive phrase are a very small group. They are the unconjoinables. The ones commonly seen
are:

(The number in parentheses after each word here indicates the place where we can find an illustration in the texts. It does not mean that the instance occurs only in that place.)

/aomána/ ‘a moment later’ (Lu. V) /cmóehy/ ‘stormy rain’ (Ta. XXVI)
/cohöna/ ‘noon’ (Ta. IV) /eófnaw/ ‘evening’ (Tf. XLV)
/fémna/ ‘night’ (Ta. XXV) /húcma/ ‘the next day’ (Ta. XLIV)
/méchyn/ ‘to rain’ (Tf. XVIII) /pópóe/ ‘to have wind’ (Ta. XLII)
/taseóna/ ‘morning’ (Ta. XXIX) /vovóewy/ ‘drought’ (Ta. II)

We see that they are all non-inflectional, being considered as having only the basic forms and occurring only after /m/- and /te/-beginners but not after minus/-m/-beginners.

Another larger group of primary core words, including some non-inflectional as well as some inflectional ones, may have a second conjunctive phrase after them, but never any first conjunctive phrase in both the “action—goal—actor” and the “action—goal/actor—goal” constructions. They are the partly unconjoinables, as:

/amæañha/ ‘to run fast’ (Ta. IV) /bkúmy/ ‘blind’ (Ta. XLI)
/cihi/ ‘one person’ (Lu. XII) /eímo/ ‘five’ (Ta. V)
/tóyn/ ‘to flood’ (Ta. II) /húrás/ ‘different’ (Lu. XXIX)
/kakutta/ ‘few’ (Tf. XLII) /lóe/ ‘many’
/méló/ ‘to practice magic’ (Ta. V) /má hánha/ ‘hostile’
/nóko/ ‘fatigue’ (Tf. XLV) /óko/ ‘small’ (Lu. XXVII)
/pák?i/ ‘bad’ (Lu. V) /séo/ ‘hungry’ (Tf. XXXVI)
/ton?óno/ ‘rotten’ (Tf. IX) /uafelhi/ ‘to come after’ (Lu. XIII)

But not all non-inflectional primary core words are unconjoinable or partly unconjoinable. Certain ones, though not very many, may take a first and/or a second conjunctive phrase just as ordinary inflectional primary core words. For example:

/cónhi/ ‘far’ (Lu. XVIII, Lu. XXI) /nóyo/ ‘to leave’ (Ta. XXVII, Tf. XV)

/somóe/ ‘to catch three…’ (Tf. II) /tótki/ ‘the same’ (Ta. I)

Together with all inflectional primary core words, they are the conjoinables. We know that inflectional primary core words form the great majority of primary core words and we have already had many examples in the foregoing passages.

—139—
Tsou Language

Not only are inflectional primary core words conjoinable, but in accordance with the varied forms in inflection the relationships of the two conjunctive phrases with the core are understood differently. For convenience's sake, we shall leave that to be treated in VIII-1.

The conjoinables that tend to expel the conjunctive in the conjunctive phrase immediately following it (VII–1) form a special class, called *intimate conjoinables*. 
VIII. CONJUNCTIVE PHRASES AND THE TAIL

The term conjunctive phrase is here used in a very broad sense as to cover both the first conjunctive phrase and the second conjunctive phrase in the standard sentence (V-1), the phrase introduced by /to/ or /no/ in the /pan/-sentence (V-14), the phrase introduced by /ci/ in the /uk?á/-sentence (V-15) and both the /na/-phrases in the equational sentence (V-18).

The first conjunctive phrase and the second conjunctive phrase in the standard sentence differ from each other in the classes of their leading particles, which result in showing different relationships of the two phrases with the core (VI-7, VIII-1). In so far as the phrases themselves are concerned, however, conjunctives of both classes are the leading particles all the same.

We have likened the particular form /pan/ of the /pan/-sentence to the core of the standard sentence. It is only natural to consider the phrase introduced by /to/ or /no/ in the /pan/-sentence just the same as the first conjunctive phrase of the standard sentence. Indeed, the particles /to/ and /no/ are all the same as the first conjunctives /to/ and /no/ (V-14). The fact that the other two first conjunctives /ta/ and /ne/ are not found in the /pan/-sentence may perhaps be explained from the lexical aspect of them. (See VIII-2)

The structure of the /uk?á/-sentence is parallel to that of the /pan/-sentence. Hence, the phrase introduced by /ci/ in the /uk?á/-sentence may as well be regarded as a first conjunctive phrase (V-15). True, the particle /ci/ is not a first conjunctive. But it may well be counted as one particular to /uk?á/.

The two /na/-phrases form the constituent parts of the equational sentence. Either is identical with a second conjunctive phrase of the standard sentence (V-18).

Aside from the sameness or similarity of their leading particles, the conjunctive phrases comprise practically the same kind of words or phrases (in included position) and are constructed after the same patterns which will be the main topics of the following passages:

The boundaries of a conjunctive phrase are generally quite conspicuous.
It starts with a conjunctive and ends either with the end of the sentence or before another conjunctive or tail particle. Some particular and complicated cases will be discussed in VIII–6 and 10.

1. More about the roles played by the two conjunctive phrases in the standard sentence

About the roles played by the two conjunctive phrases in the standard sentence, we have had only a general statement to the effect that: (VI–7)

<table>
<thead>
<tr>
<th>Core word</th>
<th>lst conj. phr. expresses</th>
<th>2nd conj. phr. expresses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basic form</td>
<td>goal (in general)</td>
<td>actor</td>
</tr>
<tr>
<td>Inflected form</td>
<td>(a specific) goal/actor</td>
<td>(another specific) goal</td>
</tr>
</tbody>
</table>

Now we have to look into the matter more rigorously.

First, while the “goal” in the latter construction is always differentiated, it may mean anything affected by the “action” in the former, such as the “indirect goal”, the “direct goal”, the “agent of a causative action” and so forth. For example:

/(mivéi) ta tiskóva/ ‘(unwilling to leave) the world’ (Ta. XLIII)
/(aezuhu) to nia la hioa/ ‘(changed) the ancient way of doing things’ (Tf. XXXI)
/(aomotóu) no hicu/ ‘(talks) to the god’ (Ta. XXXI)
/(toeónu) ne čódeha/ ‘(ran towards) the stream’ (Ta. XLII)
/(mateoolu) no pacoéfa/ ‘(covered tightly) with a blanket’ (Ta. XLV)
/(pa?teosóo) no no máni/ ‘(made) the singing creatures’fly’ (Ta. VIII)

Since all these are never differentiated, one and the same conjunctive can be differently understood in the contexts. Let us look at more examples with /no/ in addition to the above ones.

/(mevcóu) no mamespíqi no eovcana/ ‘(married) a woman of the Eov-tsána clan’ (Tf. XXXVI)
/(mi) no cënu/ ‘(walked) on the road’ (Tf. XXIV)

Only in two instances found in our material do we find that a “direct goal” and an “indirect goal” are separately carried by two first conjunctive phrases. (Cf. V–2.)

/(mósí) tán²e ta óko/ ‘(put) at this place the child’ (Lu. X)
(Notice that /tán²e/ may function as a first conjunctive without being led by a first conjunctive. See VII–1, VIII–10.)

/(élou) to féošo ne habuhabu no nia emoši/ ‘(found) in the cave of
Habuhabu his home’ (Tf. XXXV)
We further see that the phrase carrying the “indirect goal” precedes the one carrying the “direct goal”.

The next and perhaps the most important point we ought to emphasize is that the expression “action—goal/actor—goal” construction is in fact a generalization of several specific conditions which are differentiated according to the various types of inflectional affixes of core words. Right now, we can not go into the details about how core words are inflected and divided. For our present purpose, it will be sufficient to learn that there are in all five types of them, designated as the /-a, -i/-type, independent /-i/-type, independent /-neni/-type, /poa/-type and /poa—neni/-type respectively (IX–8–12), and that the conjunctive phrases are construed differently after them. Thus:

<table>
<thead>
<tr>
<th>infl. core word</th>
<th>1st conj. phr. expresses</th>
<th>2nd conj. phr. expresses</th>
</tr>
</thead>
<tbody>
<tr>
<td>/-a, -i/-type</td>
<td>indirect goal/actor</td>
<td>direct goal</td>
</tr>
<tr>
<td>independent</td>
<td>direct goal</td>
<td>ind. goal (place, destination)</td>
</tr>
<tr>
<td>/-i/-type</td>
<td>direct goal</td>
<td>ind. goal (instrument, sake)</td>
</tr>
<tr>
<td>independent</td>
<td>goal (d., ind.)/actor</td>
<td>agent</td>
</tr>
<tr>
<td>/poa/-type</td>
<td></td>
<td>goal (d., ind.)</td>
</tr>
<tr>
<td>/poa—neni/-type</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Here are some examples for each. (When necessary, we put the same figure under the corresponding words in the text and the translation for reference. No more translation of single words.)

/(tsa) ta chána ina taíhi/ ‘(put) the compost in the field’ (Lu. XIV)

(1) (2)

/(tswbsáta) no inósi/ ‘(told) his mother [the matter]’ (Ta. XXIV)

(1) (2)

/(pndá) no táʔsu/ ‘(shot) with an arrow’ (Tf. XLII)

(1) (2)

/(fihi) no mamespiji na teési/ ‘the woman (followed) the rope’ (Ta. XXIX)

(1) (2)

/(sii) no taíhi na chána/ ‘(put) the compost in the field’ (Lu. XIV)

(1) (2)

(Notice the difference in construction between this and the first example above. They mean fundamentally the same.)

/(cuʔcuʔi) no sʔófu/ ‘(stuck in) the stick [here]’ (Tf. XXXVII)

(1) (2) (3)

/(fi) no núu no húpa na ohaesási/ ‘(gave) his brother the meat from the hunting-area’ (Tf. XIII)

(1) (2) (3)
Tsou Language

(For the second /no/ in the last example, see VIII–6.)

/(eobakněni) no ceòa na sqofusi/ ‘(stroke) the ground with his stick’ (Ta. XXVIII)
/(teainěni) cäe na áo/ ‘(make) the meal-package for me’ (Lu. IV)
(Notice: a first conjunctive is understood immediately after /teainěni/.
See VII–1, 13)

/(pâ²ti) no peùcnu/ ‘(let see) the axe’ (Tf. XXXI)
/(pâ²dni) na coffo/ ‘(let) the wizard (eat)’ (Ta. V)
/(poamainêc) ne ęeçasis ni puùtu/ ‘(let) the Chinese (return) to the
(1) (2) (3)
Plain’ (Lu. XIII)

/(paòcohìvi) ta mo aquâcu/ ‘the patron (let know)’ (Lu. XVIII)

/(paòtiêni) no inòsi na macucúma/ ‘(let) his mother (see) things’ (Tf. XV)
/(paòcohìni) o osu la eimízí/ ‘(let know) where you came from’ (Tf.
XXXIV)
/(paòcohìni) no hicu/ ‘the god (let knows)’ (Ta. XLVI)

Finally, about the way in which the “actor” is expressed in the “action—
goal actor—goal” construction, we see that:

a) It is never expressed in the second conjunctive phrase in any sub-
type of inflection.

b) It is not expressed in the first conjunctive phrase in the independent
/-i/-type and the independent /-neni/-type, either.

c) It is only expressed in the first conjunctive phrases of the other

types when the specific “goal” in that place is not expressed, and in that
case it generally coincides in meaning with a post-beginner of the /si/-group
in the beginning part of the sentence (VI–11).

d) In very few cases, when the specific “goal” is also expressed, there
appear in the sentence two first conjunctive phrases in juxtaposition to
accommodate both (V–2), as:

/i si cu tòsèni no chûmu no cóu na úfi/ ‘The Tsou threw the cake into
(1) (2) (3) (4)
the water.’ (Lu. VII)
(1) ‘to throw’ (2) ‘water’ (3) ‘Tsou’ (4) ‘cake’

/te la paòcohìvi ta senséi inc te la hía eahioa/ ‘The instructor will let
(1) (2) (3) (4)

— 144 —
(us) know how to do our work. (Lu. XIII)

(1) ‘to let know’  (2) ‘instructor’  (3) ‘how’  (4) ‘to do work’
Notice that in the former case (/-a,-i/-type) the phrase carrying the “actor” follows the phrase carrying the “indirect goal”, while in the latter case (/poa-/type) it precedes the phrase carrying the “direct goal”.

e) It seems that the “actor” does not occur simultaneously with the “agent” in the /poa—neni/-type.

In the works of our predecessors, a second conjunctive is always construed as the “subject” of the sentence and a first conjunctive phrase the “direct object” or “indirect object”. Accordingly, second conjunctives are called “nominative articles” and first conjunctives “non-nominative articles” (Ogawa 693, Wei 212). The concept, as usual, is borrowed from traditional school grammars of Western languages, and it is closely connected with their interpretation of the “active” and “passive” sentence (VI–7).

Now it becomes quite clear from what we have learnt about the inflectional types of core words and their relationships with the two conjunctive phrases that these borrowed terms fall short of describing the kinds of things which are in practice differentiated in the Tsou language. For example, core words are not just “active” and “passive” and “objects” are not just “direct” and “indirect”.

It might be contested that the two terms “subject” and “object” are to be understood as the “grammatical subject” and the “grammatical object”, both of which may differ from the “real subject” and the “real object”. But one can not help ask: what is the purpose, and what does “grammatical” mean? If “grammatical” is in reality a disguise of “logical”, it merely makes things more confused rather than it helps anything. If the “grammatical subject” and the “grammatical object” are going to be defined in terms of their positions in the sentence, what is the use of calling them “subject” and “object”? Why not just name them for what they are, as we do? After all, no conjunctive surely bears a sign in itself, indicating that it is “nominative” or “non-nominative”.

Unquestionably, the only tangible fact that serves as the key-stone in our understanding of the constructions of Tsou sentences is the network of the inflection of core words and the order of the two kinds of conjunctives. Therefore, there is no alternative to knowing the core words and the two
kinds of conjunctives by their formal features. However, when we say that things expressed in the conjunctive phrases are understood differently after different inflectional forms of core words, we do not mean that the conjunctives function differently in accordance with the core words. From the grammatical viewpoint, their functions are never varied, since they always stand in the same positions. The differences in our interpretation of the relationships of the conjunctive phrases and the core, we must bear in mind, result from the variation of the forms of core words, and from nothing else.

Only comparatively few standard sentences have both the conjunctive phrases in them. Many have neither. What is always present in the sentence and most colorfully varied in form is the core. This is why we are to understand the sentence with the core as its underlying factor. This is why we decline to liken the conjunctive phrases to the “subject” and “object” in Western languages as described in traditional grammar books. In the Western (written) languages, at least the “subject” is assumed to be one of the indispensable parts of the sentence.

We have in fact quite a few varieties of the “action—goal/actor—goal” construction. That automatically rules out the oversimplified interpretation of “passive voice”. Even restricting our observation to sentences of the /-a, -i/-type, some of which indeed look like “passive” sentences in some way, we find that the coast is still not clear.

One of the characteristic features of the sentences of the “action—goal/actor—goal” construction, we recall, is the presence of a postbeginner of the /si/-group in the beginning part, indicating the “actor” of the event stated (VI–7, 11). That, most obviously, is quite unknown to any “passive” sentence of any Western language. To be sure, the “actor” is sometimes carried in the first conjunctive phrase like the “grammatical object” of the “passive” sentence. But even in that case, there still stands the post-beginner in the beginning part.

A “passive” sentence in Western languages hardly occurs in any context without its “grammatical subject”. But the Tsou sentences in question very often do not have a second conjunctive phrase. Thus, in order to construe them as “passive” sentences, one would have to dig out the things unsaid, sometimes from a considerable distance in the context. The impracticability need not be emphasized.
2. Differences of the first conjunctives and second conjunctives among themselves

We have altogether recognized five first conjunctives and six second conjunctives in our material. Within each class they differ from one another in indicating how far the object mentioned in the phrase is from the speaker and the hearer. Thus:

<table>
<thead>
<tr>
<th>Being seen by both</th>
<th>First conjunctive</th>
<th>Second conjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>near</td>
<td>/ta/</td>
<td>/e/</td>
</tr>
<tr>
<td>middle</td>
<td>/ta/</td>
<td>/si/</td>
</tr>
<tr>
<td>distant</td>
<td>/ta/</td>
<td>/ta/</td>
</tr>
<tr>
<td>Not being seen by both</td>
<td></td>
<td></td>
</tr>
<tr>
<td>but having been seen by the speaker</td>
<td>/to/</td>
<td>/o/</td>
</tr>
<tr>
<td>and having not been seen by the speaker</td>
<td>/no/</td>
<td>/na/</td>
</tr>
<tr>
<td>but known to both</td>
<td>/ne/</td>
<td></td>
</tr>
<tr>
<td>but actually being somewhere nearby</td>
<td>/nca/</td>
<td>/co/</td>
</tr>
</tbody>
</table>

If the /ci/ in the /uk?á/-sentence is added to the list of first conjunctives (V-15), it should be designated as "non-existent".

It is evident that the differences among the individual conjunctives in their respective classes are rather lexical than grammatical. From the standpoint of grammatical analysis, our great concern is the difference between the first and second conjunctives as two classes. In this respect, we should also bear in mind that the first conjunctive /nca/ and the second conjunctive /co/ are only found in standard sentences.

In one instance in our texts (Ta. VIII) we have /nta/ in the place of /ta/ as a first conjunctive. It has the special implication of being in supposition, as the beginner /nte/ is to /te/.

The reason why only /to/ and /no/ occur after /pan/ but /ta/ and /ne/ do not may be this: /pan/, meaning 'there is', refers only to what is unseen or unknown to the hearer.

Furthermore, it should be noted that the first conjunctive /ta/ and the second conjunctive /ta/ are practically homonymous, and that the first conjunctive /ne/ is homonymous with one of the conjunctions.

---147---
3. **Simple conjunctive phrase**

A *Simple Conjunctive* phrase consists of a conjunctive and a word, as:

/\textit{(supeōhū) ta tā?nū/ 'fall from the cliff' (Lu. X)}
/\textit{(māco) to úa/ 'caught' a deer' (Tf. I)}
/\textit{(eafnca) no easinū/ 'Easiungu (said)' (Ta. XLIV)}
/\textit{(ēsmi) ne lūhtu/ 'passed' by Luhtu' (Tf. XLV)}
/\textit{(ukʔā) ci uachūmu/ 'there is no' buffalo' (Lu. XX)}

/\textit{(etǎpnh) e huphpah/ 'the world (was deluged)' (Ta. XXXVIII)}
/\textit{(sī hānh/ 'the enemy' (Tf. XXI)}
/\textit{(toǒsnī) ta haahocn/ 'ran' to the men' (Lu. XII)}
/\textit{(māh) o fʔúe/ 'planted' the sweet potato' (Lu. XIII)}
/\textit{(sʔhno) na yōhō/ 'Ngohoo (grew angry)' (Lu. XI)}
/\textit{(eǎa) co tʔuhū/ 'take' the heart' (Tf. IV)}

Words like /\textit{tā?nū/, /úa/ etc. that regularly occur in the simple conjunctive phrase are called \textit{conjoined words}.}

Very rarely do we find some primary core words occurring in the place of conjoined words, as:

/\textit{(teǒnī) no ooznū/ 'gave permission' to head-hunting' (Ta. VIII)}
/\textit{(kūzo) na atavrasi/ 'the consequence (was bad)' (Lu. V)}

In such cases we say that the primary core words are in their expanded use, or that they are in the conjunctive phrases as *irregular conjoined words*. A primary core word appears as an irregular conjoined word only in the basic form of inflection.

A few other words, as \textit{/hīoa/ 'to work, work' and /aaʔusna/ 'to destine, fate', appear very often in both the core and the conjunctive phrase. They belong to two word classes. But notice that the conjoined words are identical with the core words in inflected forms.

4. **Conjoined clause**

A number of conjunctive phrases have a clause in the place of the conjoined word. They are also simple conjunctive phrases. A clause in that position is called a *conjoined clause*. We find that conjoined clauses are of the standard-sentence pattern only. For example:

/\textit{(pań) to mio nʔa akie totiski ne noanǎo/ 'There is' still (something)}

(1) (2) (3) (4)
rather the same as before." (Ta. I)
(1) 'there is' (2) 'rather' (3) 'same' (4) 'before'

/čúma na te ko oca sá/ 'What (is that) you want to take?' (Lu. III)
(1) (2) (3) (4)
(1) 'what' (2) 'you' (3) 'to want' (4) 'to take'

/smocóa o mo totíski to féoha o módsi/ '(frightened) at (that) his (1) (2) (3) (4)
eyes were like the moon.' (Tf. III)
(1) 'to be frightened' (2) 'like' (3) 'moon' (4) 'someone's eye'

/uká ci te la támzi no nte la hía egezói/ 'There would be no one)
(1) (2) (3) (4)
to ask how to cultivate (the land)' (Tf. XXXIV)
(1) 'there is not' (2) 'to ask' (3) 'how' (4) 'to cultivate'

/tfj/ to os o aiti/ '(Give) (me what) I see.' (Lu. III)
(1) (2) (3)
(1) 'to give' (2) 'I' (3) 'to see'

/pan no ia úso ho la edů/ '(There was) (someone) coming to (his house)
(1) (2) (3)
when he went hunting.' (Ta. XLV)
(1) 'there is' (2) 'to get to some place' (3) 'to go hunting'

As is permissible in an independent standard sentence (V-6, 9, 13), the beginner or sometimes the whole beginning part of the clause may be omitted, as:

/totíski na hía maeáhe/ 'ran as fast' (Tf. V)
(1) (2) (3)
(1) 'same' (2) 'how' (3) 'to run quickly'

/skóeva no moháno no chůmu/ 'saw to it) that water would infiltrate
(1) (2) (3)
through' (Ta. VI)
(1) 'to see to it' (2) 'to infiltrate' (3) 'water'

Notice that to every such included clause an appropriate beginner or beginning part may be supplemented. For example, /la/ to /hía maeáhe/ and /la si/ to /moháno no chůmu/ above.

In the following passages, when there is no need to make a distinction between the conjoined word and the conjoined clause, either may be called a conjoined element.
5. Coordinative conjunctive phrase

A group of conjunctive phrases, not very many in our material, contain two conjoined elements intervened by the particle /ho/. For example:
/o céẹnə ho emóo/ ‘the road and the house’ (Ta. XLIII)
/na habọcų ho nanespíjí/ ‘the man and the woman’ (Ta. I)
/ne eohùye ho caçáeə/ ‘at Eohunge and Tsatsaə’ (Ta. XLII)
/to moso tmópsə ho aá moso tmópsə/ ‘of those who have been to school
(1) (2) (t)

and those who have not been to school’ (Lu. XXIII.)
(1) ‘to go to school’ (2) ‘not’

In these, the conjoined elements are said to be in coordinative construction. Connected by the particle /ho/, the two elements as a whole have the same grammatical function as either of them used alone, and the order of them may be changed without affecting the meaning of the phrase noticeably.

The conjoined elements in a coordinative conjunctive phrase are the members of the phrase, and the intervening particle /ho/ is called the coordinator of the members.

In very few cases a coordinative conjunctive phrase may contain more than two members with the coordinator /ho/ between every two of them, as:
/no tón?u ho pái ho f?de ho ucéi/ ‘the millet, rice, sweet potato and taro’ (Ty. XXXIV)

The phrase cited below is a unique instance in our material. It is commented on as being very unusual.
/acúʰa na fkJí “fáku kuoku eátúsa ẹnọbú ho pólo/ ‘all snakes, wild-
boars, wild-cats, Eútúsa-insects, the spirit-of-water and earthworms’ (Ta.
XXVI)

6. Subordinative conjunctive phrase, type I

A fairly large group of conjunctive phrases contain two conjoined elements intervened by a particle seemingly all the same as a first conjunctive in most cases. For instance:
/to féou no ūa/ ‘the skin of the dear’ (Ty. I)
(1) (2)
(1) ‘skin’ (2) ‘deer’
/no emóo no mo tma?cọge/ ‘to the house of the patient’ (Ta. V)
(1) (2)
(1) ‘house’ (2) ‘sick’
/o la hioa to mi cu mamameoi/ 'work done by the old generation' (Ta. VII)

(1) 'to work' (2) 'old'

/ta mo cóvhi ta rmóo/ 'to a place far away from the house' (Lu. XVIII)

(1) (2) 'far away' (2) 'house'

Unlike those in a coordinative conjunctive phrase, the two conjoined elements in a phrase of this kind, combined by the particle, have the same grammatical function only as the preceding one, and the order of them can not be changed. In this connection they are said to be in subordinative construction in which the preceding conjoined element is in the head position, the following one in the attributive position, the particle between them is called the attributive particle, and the last two together form the attributive phrase in included position.

An attributive particle of this kind shows no remarkable difference from a first conjunctive by itself. In the context, however, there is scarcely any chance for us to mistake one for the other. In general, while a first conjunctive stands between a core and a conjoined element, an attributive particle has both before and after it only conjoined elements. In other words, the two, though identical in form and in lexical meaning, are still distinguishable by virtue of the fact that they appear in different environments.

The criterion fails to help us only in very few instances in which a particle under the same condition as an attributive particle is to be construed as another first conjunctive of the sentence which contains two first conjunctive phrases in juxtaposition (V–2). Let us compare these:

/(emáa) to coca no emóo/ 'plant on the outside of the house' (Ta. I)
/(esbáta) no óko no maameosi/ 'the child (told) his parent' (Ta. XL)

Here the two particles in the following positions both have conjoined words before and after them, yet the one in the first example is understood to be an attributive particle included in the first conjunctive phrase of the sentence led by /to/, while the other one in the second example is construed as another first conjunctive independent of and on the same structural level as the preceding /no/.

Nevertheless, if we choose to call this an ambiguity, it is ambiguous only in so far as we limit the context to the single sentence. Actually, in the context broader than the sentence or in the circumstance in which a
sentence as such is brought out, it turns out that there is always one way only of interpreting the particle. We have never seen our informant show the slightest hesitation in giving us the meaning of such instances.

When there are two first-conjunctive-like particles in a /pan/- or /uk?á/-sentence, the next one is in all cases to be construed as an attributive particle for one more reason, namely, no sentence as such ever contains two first conjunctive phrases. On the other hand, the attributive particle in a second conjunctive phrase can not possibly be mistaken for a first conjunctive due to the fact that a first conjunctive phrase follows a second conjunctive phrase.

The words and clauses entering the attributive position of the subordinative conjunctive phrase of this type do not form a special class. No word or any other linguistic element occurs exclusively in that position. On the other hand, any word or clause found there may also occur in a simple conjunctive phrase, as any of the members of a co-ordinative conjunctive phrase, or in the head position of another subordinative conjunctive phrase. This is the reason why we have been referring to them just as conjoined elements. When a conjoined element is said to be in the attributive position of a subordinative conjunctive phrase, its additional and special property is derived rather from the attributive particle behind which it stands.

On comparatively few occasions a conjoined word in the attributive position may further take an attributive phrase of its own, as:
/e seilikácu ta cóu ta fúe?u/ 'the livelihood of the Tsou people of the mountain' (Lu. XXIV)
/o bükéu to pčása cácánu to coca ne emoú/ 'the tip-branch of the Tsútsúndá-bamboo outside my house' (Tf. XXXVIII)

It is very interesting to point out that some phrase of this kind may be differently interpreted in different contexts. For example, we have in our texts this sentence:
/meso tomúdehu na nia óko no namespíji no niahósa/ (Tf. XVII)  
(1) 
(2) 
(3) 
(4)

(1) 'thirty' (2) 'child' (3) 'woman, female' (4) 'a place name'

In the piece in which it occurs the sentence is unmistakably understood as 'The children of a certain woman of Niahosa were thirty.', or simply 'A
certain woman of Niahosa had thirty children.' On one occasion in our investigation we got a sentence very similar to this, which reads:

/mo coso si oko no mamespi ne yeessasi/

(1) (2)

(1) ‘two’ (2) ‘the Plain (where the Chinese live)’

In that circumstance the speaker meant ‘The children of the female sex from the Plain are two,’ or simply ‘(We have) two little girls from the Plain.’ Apparently, the immediate constituents of the conjunctive phrase in the said context are understood as /na nia oko/ and /no mamespi no niahosa/, while those of the similar phrase in that particular situation are /si oko no mamespi/ and /ne yeessasi/.

But not all subordinative conjunctive phrases of this type contain attributive particles that look like first conjunctives. In the examples cited below, we see that the conjoined elements in the head position precede those in the attributive position just as in the above ones, yet the intervening attributive particles are all /ci/ instead of /no/, /to/ etc.

/na mpozi ci te he ucia se?ca/ ‘the lances they wanted to pierce with’

(1) (2) (3) (4)

(Tf. XXXVI)

(1) ‘lance’ (2) ‘they’ (3) ‘to want’ (4) ‘to pierce’

/na oko ci si topuri no tpyo/ ‘the children covered under the pot’ (Lu. XXVIII)

(1) ‘children’ (2) ‘to cover’ (3) ‘pot’

A careful comparison of the two reveals that the difference of the particles is not arbitrary, but conditioned by the relative size of the conjoined elements before and after the particles. In a phrase with /ci/, the element in the head position is always a word while that in the attributive position is always a clause of considerable length. In a phrase with a first-conjunctive-like particle, a word or a clause may be in both positions, but the clause is invariably of minimal size (containing one word only).

In another instance, it seems that the use of /ci/ (instead of /no/ and its like) also serves the purpose of avoiding the ambiguity in distinguishing the immediate constituents of the phrase as just discussed.

/na frsso ci tée no abú/ ‘the mildew on dog’s excrement’ (Lu. V)

(1) (2) (3)

(1) ‘mildew’ (2) ‘excrement’ (3) ‘dog’

— 153 —
7. Subordinative conjunctive phrase, type 2

Another group of conjunctive phrases also have their conjoined elements in subordinative construction, but differs from those of type 1 in that the included attributive phrase precedes, but not follows, the head and that the attributive particle, like a “postposition”, is /ci/ in most cases. For example:

/na i si tōpūei no łożyć ci oōko/ ‘the children covered under the pot’

(Lu. XXVIII)
(1) ‘to cover’ (2) ‘pot’ (3) ‘children’

/to la he paceófa ci eūs ho poeëco/ ‘the shirts and pants they wear’

(Tf. XLIII)
(1) ‘they’ (2) ‘to wear’ (3) ‘shirt’ (4) ‘pants’

/(pan) no mo uá?no mán?i ci mo easkloè/ ‘(There were) many precipitous’

(Tf. XXIX)
(1) ‘there is’ (2) ‘very’ (3) ‘many’ (4) ‘precipitous’

To be sure, the subordinative conjunctive phrases as just cited resemble certain ones of type 1 in having the particle /ci/ and furthermore in the remarkable difference in size of the conjoined elements in the head and the attributive positions (VIII-6). Nevertheless, this is but trivial. The two types of phrases are divided mainly on the criterion of the order of the two conjoined elements. It is very interesting to compare two of the phrases we cited on both occasions. They consist of approximately the same elements, mean practically the same, but are constructed differently:

/na oōko ci si tōpūr no łożyć/ ‘the children covered under the pot’ (Lu. XXVIII)

/Lu. XXVIII
(1) ‘children’ (2) ‘to cover’ (3) ‘pot’

Compare also:

/na iia ci i he eōni no mo pītū ci eaauzuōnè/ ‘the board on which the seven Eaaazuonê stood’ (Ta. XIX)

/Ta. XIX
(1) ‘board’ (2) ‘on which they stood’
Analysis

(1) 'board' (2) 'to stay' (3) 'seven' (4) '(name of a tribe)' (5) 'they'

As the conjoined element in the attributive position is always the larger one in both cases, it is also true that in a phrase of type 1 we have the larger element after the particle /ci/ while in a phrase of this type we have it before /ci/.

The particle /ci/ in the conjunctive phrases of this type appears rather similar to the one in the core phrases with an irregular core word (VII-3). Still, they are different in several aspects.

First, in the core phrase the particle /ci/ has before it only a core word or a sequence of core words, while in a conjunctive phrase of this type what is before the particle is a conjoined clause consisting of various kinds of linguistic elements.

Second, the core words in the core phrase mentioned above appear exclusively in the basic forms of inflection (VII-3), whereas in the said conjunctive phrases a core word may appear in either the basic form or a certain inflected form, though superficially the two particles resemble each other in having core words immediately before them.

Third, the particle /ci/ in the core phrase is only followed by a word, but in a conjunctive phrase with /ci/ the conjoined element following it may be a coordinative phrase or a clause.

Fourth, the position of the particle /ci/ in the core phrase is insignificant (VII-5) whereas the particle /ci/ in the conjunctive phrase always plays an important role. In the subordinative core phrase the positions of the head and the attribute are intrinsically marked off by the primary and secondary core words themselves; /ci/ serves the purpose of indicating the special construction with an irregular core word only, or sometimes to mark off the immediate constituents of the phrase (VII-5). In the subordinative conjunctive phrase, however, we solely depend on the attributive particle /ci/ to differentiate the conjoined element in the head position and that in the attributive position, due to the fact that no conjoined element is particular to either position (VIII-6).

Finally, the two particles are different in the conditions under which they have the variant /no/. We mentioned that the particle /ci/ in the core phrase has the variant /no/ specially after such core words as /meş्/ 'large', /ôko/ 'small', /coni/ 'one', /eůsə/ 'two' and other "numerals" (VII-3). Now
the particle /ci/ in the subordinative phrase of this type also has the same variant, but it occurs under much more limited conditions. In our material, we find /no/ in the place of /ci/ only after /mē Koreans/ (which stands at the end of the preceding conjoined element), whereas after the “numerals” the attributive particle is still /ci/. Thus:

/(tutpūta) no mo nāp no mē Koreans no fūzu/ ‘(caught) a very big wild-boar’

(Tf. XVII)

(1) ‘to catch’ (2) ‘wild-boar’
/(eōhōa) co mo tāt su ci ḥícu/ ‘(call) the three gods’

(Ta. XXXVII)

(1) (2) (3)
(1) ‘to call’ (2) ‘three’ (3) ‘god, spirit’
/(eōnii) no mo pītu ci eaisyūna/ ‘the seven Éazuona (stood)’

(Ta. XIX)

(1) (2) (3)
(1) ‘to stay’ (2) ‘seven’ (3) ‘(a tribe name)’

Notice that the second conjunctive phrase in the following sentence does not mean ‘one family’ but ‘the whole family’.

/i si cu pohcawāha na mo con no aemāna/ ‘He killed the whole family.’

(Tf. VIII)

(1) (2) (3) (4)
(1) ‘he’ (2) ‘to kill all’ (3) ‘one’ (4) ‘family’

The point is that /con no aemāna/, with the particle /no/, is itself a core phrase in which /aemāna/ is the irregular core word (VIII-3). The core phrase and the beginner /mo/ form the conjoined clause of the second conjunctive phrase /na mo con no aemāna/ which is literally understood as ‘(those) being of one family’. Should the meaning be ‘one family’, the phrase must have been /na mo con ci aemāna/.* In that case, /aemāna/ is the conjoined word in the head position of the whole phrase and /mo con/ the conjoined clause in the attributive position.

Like its counterpart in the subordinative conjunctive phrase of type 1, a conjoined element in the attributive position of a phrase of this type may further take an attributive phrase of its own, being of the same type of construction, as:

/(pan) no mōso nana di ci mo uh no o sūp si ci oahnūsi/ ‘(There was)

one of his relatives coming to the place where he had fallen.’

(Ta. XLIV)

(1) ‘(there is)’ (2) ‘one person’ (3) ‘to come, to go’ (4) ‘to fall’

—156—
(5) ‘someone’s relative’

/(cúma) na te so iʔváha taʔteʔtôhû̱ya ci te la kûa úmnû ci te la hloa/
(1) (2) (3) (4) (5) (6)

‘(What are) the things that will surely be good as the result of our
thinking over and over?’ (Tf. XXXIV)

(1) ‘what’ (2) ‘again’ (3) ‘to think over’ (4) ‘to have reason’ (5) ‘good’
(6) ‘to work’

Furthermore, the head of the phrase may take another attributive phrase
of type 1 simultaneously, as:

/io oso cohivi ci eiofø ta aûlu cûo eatân?e/
(1) (2) (3) (4) (5) (6)

‘the wizard whom I know
and who is really a pure native’ (Ta. V)

(1) ‘I’ (2) ‘to know’ (3) ‘wizard’ (4) ‘real’ (5) ‘only’ (6) ‘people living
at this place’

Here the immediate constituents of the whole sequence of the conjoined
elements are /eiofø ta aûlu cûo eatân?e/ and /oso cohivi ci/.

8. Subordinative conjunctive phrase, type 3

Still another group of subordinative conjunctive phrases comprises some
special element in the attributive position, standing directly before the head
without being intervened by any particle. For example:

/na nia oko/ ‘the passed-away child’ (Ta. XXIII)

/na nia la tiiau̱sna/ ‘the ancient way-of handling-things’ (Ta. VI)

/ie nia la hía mza eabobonu ne noanáo/ ‘the (ancient) way we got food
in the past’ (Lu. XXIX)

/na nia tôskù ho niahosa/ ‘the ancient Toškù and Niahosa’ (Tf. XXXVII)

/to oá emdo/ ‘in non-house (not in the house)’ (Ta. VI)

/no toehû̱yu huiuhiu̱?a/ ‘in the common graveyard’ (Ta. VI)

/ci màezo tususuana/ ‘the same Tthususana’ (Tf. X)

It must be pointed out, however, that among the elements in the attribu-
tive position, /nia/ is the only one which occurs nowhere except in this
particular position, while the others, as /óá/, /toehû̱yu/ etc., as the reader
may have noticed, are the words which occur regularly in other parts of
the standard sentence. (See below.) Therefore, /nia/ turns out to be the
only attributive conjoined word, and the others, when used here, are said
to be irregular attributive conjoined words.

/nia/ is stressed on neither of its vowels. In appearance, it may be
regarded as a shortened word or a particle. Since its position in the context is like that of a word rather than that of a particle, we take it for a shortened word though no full form has yet been identified.

With the exception of /oá/ which is regularly a preceiver, all irregular attributive conjoined words are originally main attributes in the core phrase. Notice that they occur in the conjunctive phrase only in the basic forms of inflection.

The two equational sentences cited below present two very interesting points in their second conjunctive phrase.

/áson̂e na eæzóí na la te kúa únm̄e ci hióa/ 'Probably to cultivate will
(1) (2) (3) (4) (5)
be a reasonably good work.' (Tf. XXXIV)
(1) ‘probably’ (2) ‘to cultivate’ (3) ‘there is reason’ (4) ‘good’ (5) ‘work’
/acú̍hə o mo maȳó̍v̄o ci fkoí mai tán#echo nía áson̂e acú̍hə si óko/ ‘All
(1) (2) (3) (4) (5) (6) (1) (7)
kinds of snakes today are really probably all its descendants.’ (Ta.
XXVIII)
(1) ‘all’ (2) ‘various’ (3) ‘snake’ (4) ‘today’ (5) ‘really’ (6) ‘probably’
(7) ‘child’

It seems that the irregular attributive elements of a conjunctive phrase may be inverted so as to precede the conjunctive, as if they were still secondary core words that may sometimes be in the inverted position of a sentence (V-4). Furthermore, it seems that more than one such element may occur in juxtaposition in a conjunctive phrase as they regularly do in a core phrase. But we do not know whether these cases are usual.

Some conjoined element in the head position of a subordinative conjunctive phrase may simultaneously have an attributive conjoined word before it and an attributive phrase of type 1 after it, as:

/na nía urmá na no bukuNú/ ‘the ancient family of Sbukunu’ (Lu. XV)
/na nía la hió a no moso mamameóí/ ‘the past deed of the old folk’ (Ta.
VII)

In these /nía.../ is in the head position of the whole phrase.

In the following instance, nevertheless, /nía/ is in the attributive position of the whole phrase, while /mócmo ci luhtu/, a phrase of type 2, is in the head position:

/na nía mócmo ci luhtu/ ‘the passed-away other Luhtu (people)’ (Tf. XXX)
9. Some special constructions in the conjunctive phrase

Ordinary conjunctive phrases are constructed after the five main patterns just discussed in the foregoing sections. Aside from the conjunctives themselves, the constituent elements in them are as follows:

Simple
conjoined element (one word or clause)

Coordinative
conjoined element as one member—coordinator or /ho/—conjoined element as another member

Subordinative, type 1
conjoined element in the head position—attributive particle (mainly /ho/ and its like)—conjoined element in the attributive position

Subordinative, type 2
conjoined element in the attributive position—attributive particle (mainly /ci/)—conjoined element in the head position

Subordinative, type 3
attributive conjoined word—conjoined element

Nevertheless, there are still a small number of phrases that do not entirely fit any of the patterns. They will be discussed here.

To begin with, we have the phrases with two conjoined words standing together and not being connected by any particle. These are largely personal names, as:

/əpanse tuθhusāna/ (Tf. II) /eaiupuk peqing/ (Tf. XXXVI)

The first word in each is the given name of a person while the next is his clan name. As a rule, the first is in shortened form particular to this position. The instances containing two ordinary conjoined words, as /pθkno cačāna/ 'a kind of bamboo' (Tf. XXXVIII) and /oána cóu/ 'human food*', are very rare. It seems that a first-conjunctive-like attributive particle may be inserted between the two words in each case so as to transform the phrase into an ordinary subordinative conjunctive phrase of type 1. Another instance, /pohó vio/ 'The Nguho Temple' (Ta. VIII), is apparently a borrowed compound from Japanese (ultimately of Chinese origin).

Next, there are the phrases with two words of different formclasses in juxtaposition, as:

/θkoi oefu/ 'a kind of snake' (Tf. XXVIII)

(Cf. /θkoi/ 'snake' and /oefu/ 'to fall on the ground'.)

/amó cóo/ 'father of another person=' uncle**
(Cf. /amó/ 'father' and /cóni/ 'one'.)
/talco féŋna/ 'midnight'
(Cf. /talco/ 'middle' and /féŋna/ 'night'.)
In each of these the word preceding is a conjoined word and the word following is a primary core word in the basic form of inflection. It seems that a first-conjunctive-like attributive particle and the beginner /mo/ may be inserted between the two words in order to convert the construction to that of subordinative 1. Let us look at some other instances:
/no eainca poिव॒ना/ 'the so-called Poitsonô' (Ta. XLII)
(Cf. /ealca/ 'to call' and /poिव॒ना/ '(a clan name).')
/e tētāni óko/ 'the adopted name' (Lu. X)
(Cf. /tētāni/ 'to make for someone' and /óko/ 'name'.)
Here a primary core word in the inflected form precedes and a conjoined word follows. The attributive particle /ci/ may be inserted to change the construction into that of subordinative 2.

It appears to us that the two words in the combinations mentioned above have a closer connection than they would have in ordinary conjunctive phrases. They are grouped together and called phrase-like compounds. (Cf. VII-6, VII-12.)

We learned that some secondary core word may occur as irregular attributive conjoined word in some conjunctive phrases (VIII-8). Now in the very popular term /fusie' na aighu/ '(a kind of bow) (Tf. III), we find the secondary core word /aighu/ 'real' used as an ordinary conjoined word in the attributive position. In another one, /edsku aighu/ '(a kind of fish)', it occurs even without being accompanied by any attributive particle. No other parallel case has yet been found.

Finally, there are the phrases with two conjunctives occurring one after another, as:
/na ina óko/ 'the child' (Tf. XXXIV)
/o ne cañhama/ '(a place name)' (Tf. XI)
/maameői no si cóu/ 'parents-in-law' (Ta. I)
Possibly, the double second conjunctives in the first instance might mean 'the very...', and the function of /ne/ in the second instance is to emphasize that the place is very well known (VIII-1.). But there is no plausible explanation
of /si/ in the last one, although we are told that the combination literally means 'parents of another person'.

10. Conjunctive phrases without a conjunctive

From what we have stated in the foregoing passages we understand that a conjunctive phrase is a certain part of a sentence consisting of a conjunctive in its beginning position and a word of a certain class or a sequence of syntactic units in a certain type of construction. Now in a broader perspective, when we find in a sentence a single word or a group of syntactic units which function all the same as a conjunctive phrase and resemble it in all aspects but the lack of that leading particle, we call it a conjunctive phrase too, assuming that the absence of the conjunctive in it is due to some particular reason.

In the first instance, as we have noticed, a certain group of core words, called intimate core words, may have the conjoined words immediately after them, without being led by any conjunctive. It is evident in the examples shown in VII-1 that the conjoined words alone are functioning just like conjunctive phrases. In addition, we see that the same is true with conjoined clauses, as:

/eda nte la cihi ci aá te la fího eóhu.../ 'Let us have one person not (1) (2) (3) (4) (5) going together to hunt.' (Lu. IV)
(1) 'to have' (2) 'one person' (3) 'not' (4) 'to go together' (5) 'to hunt'

On the other hand, we have also mentioned in V-14, VII-1 about the words that may function as a conjunctive phrase without being accompanied by a conjunctive, such as /cúma/ 'what', /tán?e/ 'here', /múu/ 'you' and so on. Indeed, they form a special class among conjoined words, characterized by the feature that the conjunctive is always or usually understood before them. Here are all we have in our material:

/amía/ 'we' (excl.) /ató/ 'I'
/átö/ 'we' (incl.) /cóú/ 'Tsou'
/cúma/ 'what' /éi/ 'this'
/hupáu/ 'my hunting area' /léo/ 'that'
/múu/ 'you' (pl.) /nénu/ 'where'
/né?e/ 'there at home' /johóo/ 'Ngohoo'

— 161 —
Tsou Language

/sía/ 'who' /síca/ 'here'
/síco/ 'there' /súu/ 'you' (sing.)
/táñi/ 'those in my presence' /tán?e/ 'this place'
/táñ?e/ 'a distant place'

In the lexical aspect, we see, they are "proper names", "pronouns" (or "nouns" with a "pronominal" suffix), "demonstratives" and "interrogatives".

Accordingly, when a conjoined word of this special class, the "demonstratives" in particular, is used in the attributive position of a subordinative conjunctive phrase of type I, the attributive particle sometimes does not appear before it, as:

/cóu táñ?e/ 'the Tsou people of this place' (Ta. I)

ta mo pépé táñ?e/ 'to the high (place) over there' (Lu. XII)

In a few instances like the following one the absence of the conjunctive before an ordinary conjoined word is paralleled by the /);}-/type of intonation.

/te mu cu la mainé?e ne tfúea maamesplíŋi †/ 'You women will have
(1) (2) (3) (4)
gone back to Tfúea.' (Lu. XII)

(1) 'you' (2) 'to go back' (3) '(a place name)' (4) 'woman'

Probably this is due to "vocative" use of the conjoined word.

It seems that the precender in a preceded equational sentence may cause the absence of the conjunctive after it, as:

/a úfí o te si umnáa to maameolu/ 'The cake is what my parents like.'
(1) (2) (3) (4)
(Tf. XVI)

(1) '(a precender special to an answer to a question)' (2) 'cake' (3) 'to like' (4) 'parents'

When a conjoined element has the attributive conjoined word /nía/ before it, the combination of the two may occur without being accompanied by a conjunctive. Thus we have:

/(h?unáíi) nía la hía meemeési/ 'the ancient way of sacrificing was
(1) (2) (3) (4)
different (Lu. XXIX)

(1) 'different' (2) 'ancient' (3) 'how' (4) 'to sacrifice'

/(ina nía ahóí memhíno) nía páŋki/ 'The one who really began to run
(1) (2) (3) (4) (5)
a shop was the passed-away Pangki.' (Tf. XL)

(1) 'really' (2) 'to begin' (3) 'to run a shop' (4) 'passed-away'

— 162 —
(5) ‘(name of a person)’

/(sî) ina la áko ma no fôu/ ‘Who is the one constantly taking prey?’
(1) (2) (3) (4)

(Lu. XXV)
(1) ‘who’ (2) ‘constantly’ (3) ‘to take’ (4) ‘prey’

The word /zôu/ ‘real’ particular to the Tapangû dialect occurs in sentences like the following:

/mo c?o cìhi zôu eoffo no mamespîji/ ‘(There is) really only one woman
(1) (2) (3) (4) (5)

wizard.’ (Ta. V)
(1) ‘only’ (2) ‘one person’ (3) ‘real’ (4) ‘wizard’ (5) ‘woman’

/io la uh to nsòo ho mímo zôu c?o úa/ ‘(Those) going to the brook to
drink can be nothing but deer.’ (Ta. X)
(1) ‘to get to some place’ (2) ‘brook’ (3) ‘to drink’ (4) ‘real’ (5) ‘only’

(6) ‘deer’

It seems that /zôu/ is an attributive conjoined word never preceded by a
conjunctive. (For the post-beginner /c?o/ in the second sentence, see VI–14.)
The word /nîa/ in the other two dialects is found to be the equivalent
of /zôu/ as in:

/ina nîa ah?ahoihe nîa nana kûhkû/ ‘Their remotest ancestor (was) really
(1) (2) (3) (4)

the wild-cat.’ (Tf. XXXII)
(1) ‘ancient’ (2) ‘ultimate origin’ (3) ‘real’ (4) ‘wild-cat’ (/nana/ here
is the same as /c?o/ above.)

But the word is also used as a main attribute in the core, as in:

/nîa aâle mîmhîno/ ‘really ran a shop’ (Tf. XL)
(1) (2) (3)

(1) ‘really’ (2) ‘actually’ (3) ‘to run a shop’

/nîa te ko peelîi/ ‘you really can (do it)’ (Lu. III)
(1) (2) (3)

(1) ‘really’ (2) ‘you’ (3) ‘can’

(Notice the inverted position of /nîa/ in the second phrase.)

Accordingly, we had better count it as a secondary core word which may
also occur in the conjunctive phrase as an irregular attributive conjoined
word.

We further give the same status to /zôu/ on account of its similarity
to /nîa/ in the conjunctive phrase. The two irregular attributive conjoined
words differ from other irregular attributive conjoined words in that they never have a conjunctive before them.

Finally, there is the word /nincə/ ‘on the invisible side’ to be noticed. It occurs in the same position as /zou/, as:

/(eon) nincə savíki/ ‘(lived) in Savíki on the other side of the mountain’
(1) (2)
(Ta. VIII)

(1) ‘to live’  (2) ‘(a place name)’

/(soezaθha) nincə fθhu/ ‘(put) on the back (which is on the other side of the body)’ (Tf. XLIII)
(1) (2)

(1) ‘to put’  (2) ‘back’

Since no connection of this word with the core has been seen, we take it for another member of the small group of attributive conjoined words. After all, it still differs from /nia/ in never being preceded by a conjunctive.

11. Tail of the standard sentence

The part of the standard sentence that we choose to call the tail (VI-1) are the phrases formed with a limited number of particles and words. They are as follows:

/mai tənə/e/ ‘today, now’   /ne(ho) noañåo/ ‘once, in the past’
/ho(ne) mio/ ‘at that time’   /ne(ho) taseñåa/ ‘in the morning’
/no hocmásí/ ‘the next day’   /mihina nåå/ ‘recently’

With regard to their position in the sentence, we mentioned that they follow everything in “normal” conditions, but are frequently inverted so as to appear in the very beginning in some variety of the standard sentence (V-3).

Except /mai tənə/e/ and /mihina nåå/, all tails consist of one of the particles /ho/, /ne/ and /no/ and a non-inflectional primary core word expressing time. As a matter of fact, /mio/ in /ho mio/ and /ne mio/ is not seen anywhere but in these two phrases. Probably it is also the same with /hómna/ in /ho hómna/. Nevertheless, they can be considered as being analogous with /noañåo/, /taseñåa/ and their like on account of the similarity of position. The three particles occur also in other positions: /ho/ as a conjunction in the complex sentence and the coordinator in the compound sentence and the coordinative conjunctive phrase (V-7, 12, VIII-5);
/ne/ also as a conjunction, a first conjunctive and an attributive particle in
the subordinative conjunctive phrase (V-7, VIII-2, VIII-6); and /no/ also as
a first conjunctive and an attributive particle, as well as the variant of /ci/
in certain core phrases (VII-2, 3, VIII-2). There is no common factor in the
other uses of them.

We can not count /ho/ here also as a first conjunctive special to this
situation and further regard the phrases with it also as first conjunctive
phrases, considering that primary core words may sometimes be used as
irregular conjoined words (VIII-3). That apparently would contradict the
use of the first conjunctive phrase in many ways.

On the other hand, in the light of what we know about the omission of
the beginner in the clause introduced by /ho/ or /ne/ in the complex sentence
(V-13). It does not seem unlikely that the /no/ here can be another conjunc-
tion in this particular situation and that the primary core words following
the conjunction are clauses in theory. Indeed, the position of the clause
introduced by /ho/ or /ne/ in a complex sentence is in some way like the
position of the tail in a non-complex sentence. But it is not our principle
to do linguistic analysis on the basis of such far-reaching assumptions. Under
the present condition, we had better just take things as they are and be
satisfied with the recognition of these particles and certain primary core
words as the constituent elements of the tails, not counting /mai tán?e/ and
/miňna náa/.

Concerning /mai tán?e/, we find it very difficult to identify its first
element /mai/ while the other element /tán?e/ is well known (meaning
‘here’ and occurring frequently as a conjoined word with or without a con-
junctive). There are two more /mai/s: one being the shortened form of
the primary core word /maís±d/ ‘to resemble’, and the other also a primary
core word as in the ‘action—goal’ construction /mai tá?e/ ‘went away to a
distant place’ (Ta. XXVII). One might speculate in one way or another about
the semantic relation of the /mai/ in /mai tán?e/ to either of them, but it
is at the same time very obvious that it can in no way be a primary core
word on account of the position of /mai tán?e/ in the sentence. On the
other hand, to construe this particular /mai/ as some sort of conjunctive
particle would serve no good purpose. Because, in that case, its association
with /tán?e/ is still not comparable with /ne náná/, /ho mio/, etc..

To make the situation more complicated, certain post-beginners are found
between /mai/ and /tán?e/ as in:

/mai cu tán?e/ 'up to the present' (Tf. XXXI)
/mai cu c?o tán?e/ 'only at this time' (Tf. XXXVII)

There is no doubt as to the expanded use of the post-beginners (VI-14). But all they can do to help our understanding of the construction of /mai tán?e/ is to show that the two constituent elements are separable.

For the time being, it seems wise for us only to recognize /mai tán?e/ as a phrase with one of its constituent elements unidentified. Or, we can just take it for a compound on account of the divergency of the form-class of /tán?e/ with that of /noanáo/, /hucmási/ etc.

In the two conjunctive phrases cited below we find /mai tán?e/ occurring as a conjoined element and as an attributive phrase respectively.

/mai ta mai tan?e/ 'like today' (Ta. XVI)
/e feôha mai tán?e/ 'the present month' (Ta. II)

These are of course very rare instances.

/mihina nà/ is found only twice in our Luhtu material. The first member occurs nowhere except in this phrase. We therefore consider this combination an idiom.
IX. FORMATION OF COMPLEX WORDS

Words of the Tsou language are of four kinds in regard to their constituent elements: (IV-4,6,7)


b) Complex words consist of a base and an affix (or sometimes a combination of affixes). The base may be a simple word, another complex word or a compound word. The affix may be a prefix or suffix, the part of the base that is reduplicated, or the part of the base that is changed or diminished. For instance:

/baíóto/ ‘to see’: /eupabaitó/ ‘to see each other’
/oá/ ‘not’: /oána/ ‘no more, no longer’
/évi/ ‘trees’: /évéi/ ‘trees’: /máévi/ ‘many trees’
/eobákó/ ‘to strike’: /eobáka/: /eobákñéni/’
/maháfo/ ‘to take’: /háfá/: /poháfñéni/
/mááseu/ ‘to fish with net’: /paáseúə/’
/pémo (poamimo)/ ‘to let drink’: /pemos刍ó/ ‘to let take medicine’:
/lepmes刍ó/ ‘herb doctor (one who gives medicine)’

c) Shortened words are the abbreviations of simple words, as:
/tu/ /túeu/ ‘three’ /má/ /máaeo/ ‘to take’

d) Compound words usually consist of two words, both or either may be shortened. Occasionally some may include a particle, too. For example:
/uachámu/ ‘buffalo’ (/tá/ ‘deer’, /chámu/ ‘water’)’
/mómáezo/ ‘to imitate’ (/móoeáí/ ‘to make’, /máézo/ ‘like’)’
/méeepáí/ ‘to finish sacrificing’ (/méesi/ ‘to sacrifice’, /éseepáí/ ‘to finish’)’
/eatátanəe/ ‘natives’ (/eáá/ ‘to be’, /ta/ ‘(a first conjunctive),’ /tánəe/ ‘here’)

In our treatment of word-formation, naturally, hardly anything will be said about simple words except in some special cases. The following passages in this chapter are devoted to complex words. Shortened words and compounds, apparently very closely related to each other in this language, will
be dealt with in the next chapter.

1. Derived and inflected complex words

Complex words are either derived or inflected. The position of a derived complex word in a sentence can be filled by a simple word of the same form-class, but not that of an inflected complex word. For instance, any partly conjoined primary core word can take the place of the derived complex words /eupabaito/ and /eupapóno/ as in the following sentence when occasion offers.

/hoci to la ʔváho eupabaito te to cu la eupapóno/ ‘If we see each other again, we shall shoot each other.’ (Ta. XLIV)

(1) ‘we’ (2) ‘again’ (3) ‘to see each other’ (/baito/ ‘to see’) (4) ‘to shoot each other’ (/póno/ ‘to shoot’)

Here, substituting /γóseo/ ‘tired’ and /oẹnụta/ ‘to go to bed’ respectively, we have

/hoci to la ʔváho γóseo te to cu la oẹnụtu/ ‘If we feel tired again, we shall go to bed.’*

But in no case can a simple word occur in the position of the inflected complex word /robakanéni/ as in

/robakanéni no évi na cóu/ ‘(He) struck the tree with the man (that is, struck the man against the tree).’ (Lu. II)

(1) ‘to strike’ (2) ‘tree’ (3) ‘man’

The processes in the formation of derived complex words are prefixation, suffixation and reduplication. The prefixes and the suffixes that are particular to derived complex words, as well as the reduplicated parts of the bases, are all called derivational affixes.

The processes in the formation of inflectional complex words are prefixation, suffixation, internal change, diminishing and the use of a zero element. The prefixes and the suffixes particular to the inflected complex words, the changed and diminished parts of the bases, and the zero in certain cases are all called inflectional affixes.

Primary core words are generally both inflectional and derivational. Secondary core words are generally inflectional, only very few of them are derivational. Conjoined words are generally derivational, but not inflectional.
Among the words used as preceders, only /od(aá)/ is derivational while the others are neither derivational nor inflectional.

2. Reduplication as the main process of derivation

A large number of derived complex words are formed by reduplication. The form-class of a reduplicated complex word is always the same as that of the base. In other words, by reduplication a conjoined word remains a conjoined word, and so does a primary core word or a secondary core word.

When the base is a simple word, the reduplicated part is generally its first syllable except in cases when there are two consecutive syllabic vowels or there is the vowel /a/ at the beginning. When the base is already a complex word, it is in turn the first syllable of its base, a simple word then, that is reduplicated. With a compound word as the base, the first syllable of its second member is reduplicated. No prefix or suffix is ever reduplicated. Ordinarily the first member of a compound word is not reduplicated either.

The significance of reduplication in general is to express the meaning of “more than one” or “more than usual”. In particular, the reduplicated part of a core word expresses “intensification”, “repeatedness” or “the happening of many things”; while in a conjoined word, it expresses “plurality”.

Here are some examples:
/maháfo/ 'to take': /mahmaháfo/ 'to take many times, to take many things'
/cofkóea/ 'clean': /cocofkóea/ 'very clean, many are clean'
/hucmási/ 'the next day': /huhucmási/ 'every day'
/móní/i/ 'soon': /monmoní/i/ 'instantly'
/évi/ 'tree': /évéi/ 'trees, wood'
/fsúeu/ 'arrow': /fsufsúeu/ 'arrows'
/púzu/ 'fire': /púpúzu/ 'fire-place (where there is plenty of fire)'
/páí/ 'rice-plant': /pápáí/ 'rice-field (where rice-plants are many)'
/eupaúso/ 'to visit each other': /eupauáso/ 'to visit each other frequently'
/eutiópa/ 'to hold each other’s hands': /eutitiópa/ 'to hold one another’s hands'
/aapáe/ 'to distribute': /aapáape/ 'to distribute to many'
/oohsúhcu/ 'to push forward gradually': /oohsusúhcu/ 'to push forward gradually and gradually’
Tai Language

Notice that cases like /mahmaháfo/ and /monмон?i/ above are very uncommon. The regular way of the division of syllables as in /maháfo/ and /мон?i/ is as /ma-ha-fo/ and /mo-n?i/.

The unstressed /e/ of this language is sometimes not syllabic (II-5,7). In that case it is reduplicated together with the stressed vowel following it but not with the stressed vowel preceding it, as:

/eoi/ ‘insect’: /eoeoi/ ‘insects’
/máeо/ ‘to take’: /manáeо/ ‘to take many things’

In each of the following words the reduplicated part is only the vowel of the first syllable, but not the whole syllable, of the base.

/hahócnu/ ‘men’: /hahócnu/ ‘man’
/mamespíjí/ ‘women’: /mamespíjí/ ‘woman’
/mameójí/ ‘old men, parents’: /mameójí/ ‘old man’
/sasémúskú/ ‘youngsters’: /sasémúskú/ ‘youngster’
/mamtáná/ ‘very stout’: /mamtáná/ ‘stout’

It is unlikely that the divergency is conditioned by the vowel /a/, since we have such regular forms as /papá/ ‘rice-field’ and /fáfáhe/ ‘fir-trees’. Moreover, the instances we have had are still too few to enable us to believe that this is particular to the syllables /ha/, /ma/ and /sa/. It may be that this is to avoid having three syllables beginning with the same consonant.

The reduplication of two syllables as in the following two words is indeed very rare.

/acacáŋí/ ‘thicket of rushes’: /acáŋí/ ‘rushes’
/emomécóvhi/ ‘to go far far away’: /emomécóvhi/ ‘to go far away’

But notice that /emomécóvhi/ is a compound word and the reduplication of its first member is rare, too.

Also very rare are the instances with two syllables separately reduplicated:

/naghía/ ‘friendly’: /nanaghíghía/ ‘friendly to all’
/nat?oháesa/ ‘two brothers’: /nata?ot?oháesa/ ‘many brothers’

Of these /nat?oháesa/ is a compound.

As far as our material is concerned, most of the bases of the reduplicated core words are in the basic forms of inflection, of which we have had so many examples above. Those with their bases in the inflected forms are relatively few, but not quite uncommon, as:

—170—
/opocóza/ 'to kill many' (/opcói/ : /opcoza/ 'to kill')
/ahahóza/ 'to start from the very beginning' (/ahój/ : /ahóza/ 'to begin')
For the cases of reduplication connected with certain prefixes, see IX-8.
In speaking of reduplication, we should also take under consideration two comparable groups of words.

Here are the examples of one of them:
/totováha/ 'every year'       /mimimio/ 'to go about (in company)'
/híhíi/ 'arm-pits'         /cpucpúhu/ 'thicket of weeds'
/híhíi/ 'the earth'        /aúnpánphí/ 'at will'
/bumemáleu/ 'with much skill' /mavóóvóo/ 'various'
/tosbusbútu/ 'to discuss'   /ocóúcíhu/ 'to eat up'

Apparantly these words resemble the reduplicated complex words both in appearance and in meaning. The only thing different is that no bases of them are known, to us at least. In this respect, they are similar to such English words as 'oats', 'scissors' and so forth. It is useful for us then to set up their theoretical bases, as:

*/továha/       */mimio/
*/híhíi/        */cpúphíu/
*/híhíi/        */aúnpánphí/
*/bumemáleu/    */mavóóvóo/
*/tosbusbútu/    */ocóúcíhu/

Words of this kind, therefore, are called pseudo (reduplicated) complex words.

The other group of words somehow resembling reduplicated complex words are as follows.
/híhíi/ 'sores'       /ksíksi/ 'burning charcoal'
/sí organised/ 'grass'       /fífsí/ 'hair around the organ'
/póópóo/ 'thread'       /ciócio/ 'small chickens'
/vsívsí/ '(a kind of cicada)'       /vévévo/ 'a kind of deer'`

In fact each of these is the repetition of a single syllable, but meaningfully they resemble reduplicated complex words very much. The single syllables—/hí/, /ksi/ and so on—never occur as simple words, and accordingly can not be regarded as bases. Since some of them, like /ciócio/, /vsívsí/ and /vévévo/, as the informants have told us, are actually onomatopoetic in nature, and since words of this language are in general dissyllabic or polysyllabic, we had better still take them as simple words.
3. Derivational prefixes and suffixes

The derivational prefixes and suffixes found in our material are given below in alphabetical order. The list is by no means complete. On the other hand, we are still not quite sure of the status of some of the items in our list.

/bu-/ is attached to some primary core words to show intensification. The bases are very often simultaneously reduplicated. For example:

/bumaeáhe/ 'to run very fast': /maeáhe/ 'to run fast'
/bumamauto?otháwu/ 'to think over and over': /mauto?otháwu/ 'to think over'
/bumememálu/ 'with much skill': /memeálu/ 'with skill'
/butáso/ 'very strong': /táso/ 'strong'

Most of the bases of the /bu-/words are in the basic forms of inflection as the above ones. Only very few, as /talía/ 'to bear in mind' in /butatalía/ 'to bear in mind clearly', are in the inflected forms.

/bu-/ seems to be the variant of /bu-. It is identified only in the word /butaamatáwu/ 'to listen intently'. Probably the vowel /u/ of the prefix is the result of assimilation by the /u/s in the base.

/buh-/ in /eupabahúmnu/ 'to love each other' is probably another variant of /bu-. (Cf. /eupa- below.) /úmnu/ means 'good, lovely'. We assume that /h/ is inserted to separate the two /u/s that might have occurred in juxtaposition in that position in contradistinction to the phonologic pattern of the language (II–6).

/eau-/ is prefixed to a group of conjoined words (that are personal names in meaning). Its significance is to express familiarity, as in /euptásúea/ and /eaukúatu/.

/eua-/ appears in /euan sóu/ 'animals' in which /nsóu/ 'breath, life' is undoubtedly the base. As /euan sóu/ is compared with /eueafeófo/ 'rocky' hill', it turns out that /eua-/ may mean 'many'. But we are not sure if there is the simple word */feófo/ 'rocks'.

/eupa-/ being one of the commonly seen prefixes, is connected to a number of primary core words which are mostly in the basic forms of inflection but only rarely in the inflected forms. The resultant complex words appear in the "action—goal—actor" construction or the "action—goal/actor—goal" construction in accordance with the form of the base. But...

—172—
none of them takes any first conjunctive phrase, regardless of what the base may be. Sometimes the prefix occurs simultaneously with the reduplication of the bases. The meaning of the prefix alone is ‘each other’. With the reduplication of the base, the combined affixes mean ‘one another’ in general. For instance:

/eupaozómá/ ‘to attack each other’: /ozómá/ ‘to attack’
/eupamáečá/ ‘to take from each other’: /máečá/ ‘to take’
/eupamamaeáhe/ ‘to race’: /máehé/ ‘to run fast’
/eupaeusbšṯṯa/ ‘to tell one another’: /eusbšṯta/ ‘to tell’

Notice that with the prefixation of /eupa-/ and the reduplication of the bases, irregularities are shown in the following words:

/eupabobaito/ ‘to see one another’: /baito/ ‘to see’
/eupasás̱ski/ (/eupasuska/), /eupamaš̱asúski/ ‘to revenge to one another’: /asúski/ ‘to revenge’
/eupe-/ is identified by the comparison of /eupesečbi(a)/ ‘to connect (two things)’ and /eupesecečbi(a)/ ‘to connect (more than two things)’. It is reasonable to assume that it is a variant of /eupa-/ . The change of the vowel /a/ to /e/ is caused by the /e/ and /i/ in the base.

/euʔ-/ is always followed by a syllable composed of the initial consonant of the base and the vowel /a/, before it joins the base. The base may be a conjoined word or a core word. The meaning of the combined affixes is “many”. For example:

/euʔafainána/ ‘youths’: /fainána/ ‘youth’
/euʔamamocómo/ ‘(many are) drunken’: /mocómo/ ‘drunken’
/euʔatmaʔcogó/ ‘(many are) sick’: /tmaʔcogó/ ‘sick’

/him/- is always followed by a syllable composed of the initial consonant of the base and the vowel /o/, before it is connected to the base. The bases are all conjoined words. The combined affixes denote the owner of something. For example:

/himohópa/ ‘owner of a hunting area’: /hópa/ ‘hunting area’:
/himoccnočënmá/ ‘owner of the banana trees’: /cnocnámá/ ‘banana trees’

/himoʔokó/ ‘owner of the child (its parents)’: /okó/ ‘child’

(Notice the lack of the initial consonant in the base in the last example. /dóko/ is not to be interpreted as the reduplicated form of /dóko/.)

/honoʔna/, a combination of a prefix and a suffix, is identified in:
/homueína/ ‘hot days’: /muéi/ ‘hot’
/hosœína/ ‘cold days’: /soéûma/ ‘cold’
The latter complex word has a variant form /hosoeûma/ which has the full form of the base but no suffix.

/hu-/ looks like a prefix in /huœcöi/ ‘dead man’ with /mcöi/ ‘to die’ as the base. Unfortunately, no comparable cases have been observed.

/le-/, with the meaning “one who usually does something” or “an expert in some profession”, is added to some primary core words, as:

/leœcu/ ‘the Scolder’: /koœcu/ ‘to scold’

It must be remembered that the resultant complex words are no longer core words but have become conjoined words.

/ma-/ is very common with conjoined words to denote “many, various” and is as a rule accompanied by the reduplication of the base, as in:

/mafafœyu/ ‘various sides’: /fœyu/ ‘sides (of the body)’
/mahucuœyu/ ‘hills’: /huœyu/ ‘hill’

When forms like /eevi/ and /maeevi/ (/:evi/ ‘tree’) are in contrast, the latter tends to have the special implication of ‘trees here and there’ or ‘various kinds of trees’ while the former simply means ‘trees’. In /maos?ós?o/ ‘various kinds of grass’ only the vowel of the first syllable of the bases is reduplicated. In /mahah?o/ ‘comrades’ the base /hah?o/ is not reduplicated, probably because it already has the semantic status of a reduplicated form. In /maœmi/ ‘old, old man’ (/:meœi/ ‘large’), whether or not /ma/ is the same prefix /ma/ is yet to be determined. /macichi/ ‘individuals’ (/:cхи/ ‘one person’) is the only form with a primary core word as the base, and /cхи/ is the only core word used with the prefix /ma/.

/maa-/ seems to be a variant of /ma-. It is found in these two words:

/maapapái/ ‘rice-fields’: /papái/ ‘rice field’ (/:pái/ ‘rice-plant’)
/maapatiœsöha/ ‘ends’: /patiœsöha/ ‘tip, end’

Assuming that /papái/ is no longer felt as a reduplicated word (IX–III), the use of /maa-/ in the place of /ma-/ here is very likely to compensate the non-occurrence of the reduplication of the base.

For other possible derivational prefixes, see X-5,6.

Now let us come to the derivational suffixes which are relatively few.

/-ana/, attached to certain conjoined words (being place and clan names
in meaning), is very much like the English suffixes ‘-place’, ‘-town’, ‘-man’, ‘-smith’ and so on in function. With the very limited vocabulary we have, the meanings of some of the bases are not known yet. Examples of place names are:

/luhtuána/: /luhtu/ ‘(name of a major branch of the Tsou people)’
/iskiána/: /iski/-(?)

Below are two of the clan names with the same ending.
/eoifána/: /eoifo/ ‘wizard’
/tuthusána/: /tuthus/-(?)

/he-/- is suffixed to some primary core words and main attributes to express the meaning of “more” or “to a higher degree”. The bases are in the basic forms of inflection. For instance:
/tmaaeaezoeúhe/ ‘to have more confidence’: /tmaaeaezoeú/ ‘to have confidence’
/aœeúhe/ ‘still earlier’: /aœeu/ ‘earlier’

The meaning of the suffix is not exactly like that of ‘-er’ in English, as is self-evident from the above instances. More important, in regard to its function, it is a derivational suffix, but not an inflectional suffix as the English ‘-er’. That is to say, the forms with and without /-he/ can occur in the same context.

/-na/ is special to /oá/ ‘not’, /oáte/ ‘not’ and /uk?á/ ‘there is not’. The suffixed complex words mean ‘no longer, no more’ and ‘there is no longer (more)’ respectively. We remember that this suffix occurs with the beginner /te/-, too. (See VI-10.)

/-si/ is often seen with many core words, including foregoing attributes, main attributes and primary core words, as:
/hiási/: /hia/ ‘how’
/akeisi/: /akei/ ‘lightly, rather’
/hucmaási/: /húcma/ ‘the next day’

Up to the present, we known the significance of this suffix only when it is used with the two primary core words /medí/ ‘large’ and /oko/ ‘small’, that is, the two simple forms can be followed by the particle /no/ and an irregular core word in certain core phrases, but not the suffixed forms. In all other cases, the corresponding simple and complex forms are sometimes interchangeable and sometimes not under any definable condition.

Finally, we have another suffix /si/ which is suffixed to a group of
conjoined words denoting some part of the body of an animal, some part of a plant, or a direction, as /ŋũu/ 'head', /emũcu/ 'hand', /bũeo/ 'stomach', /évi/ 'body of a tree, wood', /éhti/ 'branch', /omfa/ 'the upper side' and /oet/ 'the lower side'. The suffixed forms mean fundamentally the same as their corresponding simple words. With the suffix, however, is also implied the part of the body or the particular direction so as to be distinguished from the whole body or space in general. We should be careful enough not to mix up this suffix with the "shortened word" /si/ which forms compounds with a number of conjoined words and always takes the position in posterior in those compounds. (See X–6.)

4. Internal change as the main process of inflection

A survey of the instances of the inflection of core words reveals that most inflected forms are formed by the change of some phoneme(s) of the basic forms. The process is known in general linguistics as internal change.

In speaking of internal change, the problem of the determination of the basic form naturally confronts us. Indeed, of a phonemically-semantically related set of words as /áhtu/: /áhta/ or /oefũa/: /oefú/, either or any may be chosen as the basic form in so far as the construction of the individual words themselves is concerned, because each is just as simple as the other(s) in the same set. Conceivably, our determination to take the forms entering the "action–goal–actor" construction for the basic forms and those entering the "action–goal/actor–goal" construction as the inflected forms is based on the comparison of the process of internal change with the processes of prefixation and suffixation, in which, unquestionably, the forms entering the "action–goal–actor" construction are simpler forms and those entering the "action–goal/actor–goal" construction are the more complex forms. For example:

<table>
<thead>
<tr>
<th>basic form</th>
<th>inflected form</th>
</tr>
</thead>
<tbody>
<tr>
<td>/úmna/ 'good'</td>
<td>/poaúmna/, /úmna/</td>
</tr>
<tr>
<td>/eobáko/ 'to strike'</td>
<td>/eobáknéni/</td>
</tr>
</tbody>
</table>

and thus by analogy:

<table>
<thead>
<tr>
<th>basic form</th>
<th>inflected form</th>
</tr>
</thead>
<tbody>
<tr>
<td>/áhtu/ 'ever'</td>
<td>/áhta/</td>
</tr>
<tr>
<td>/oefũa/ 'to lie down'</td>
<td>/oefú/, /oefúi/</td>
</tr>
</tbody>
</table>

Moreover, we have such actually non-inflectional core words as /mácha/ 'to
rain', /meol/ 'large', /femna/ 'evening' etc. which enter the "action—goal—actor" construction only (VII-70). It is but logical to group /ãhta/, /oefu/ and their like together with them, but not /ãhtu/, /oefü/ and so forth. Finally, it may be added that our statement of the details of internal change would be much more complicated if we start differently.

A basic form in internal change is not necessarily a simple word. If it is a derivational complex word, its affix is not subject to change. If it is a compound word, the anterior member may or may not be changed while the posterior member is always subject to change. For example:

/bumemeala/ 'very skillful'; /bumemeala/
/pohucuha/ 'to kill all'; /pohucuha/
/mahcoho/ 'to teach'; /pa?cohivi/
/meepeuha/ 'to finish sacrificing'; /meepeuji/

In general, the phoneme of the basic form that is changed is the last one, which is always a vowel. On some occasions there is simultaneously the change or diminishing of a certain consonant or syllable in the initial or second position of the word, and the diminishing of the consonant may further cause the metathesis of certain other phonemes. In some other cases, it may be said that internal change occurs at the same time with some inflectional prefix or suffix. For all these, see the coming sections.

5. Change of the final vowel

Nearly all the basic forms of the actually inflectional core words end in /u/, /i/ and /o/ and /i/. They are as a rule changed to /a/ or /i/ in the inflected forms. Shown below are the instances with this feature only.

/-u/ : /a/
/káebe/ : /kábea/ 'to like'
/koicu/ : /koica/ 'to scgid'
/eaheuiea/ : /eaheae/ 'to request marriage'
/acuha/ : /acuha/ 'all'
/tubzuka/ : /tubzeka/ 'to husk'
/eogmu/ : /eogma/ 'to wait'
/cceconu/ : /oceona/ 'to walk'
/aepuha/ : /aepuha/ 'to finish'
/paeo/ : /paeoa/ 'to destroy'
/tikameósa/: /tikameósa/ ‘to snap’
/eusbúta/: /eusbúta/ ‘to tell’
/evasúza/: /evasúza/ ‘to walk together’
/auulúu/: /auulúa/ ‘to take good care of’
/-u/: /-a/
/tiemácu/: /tiemáca/ ‘to hold someone’s hands’
/aezúhu/: /aezúha/ ‘to change’
/eosu?ůku/: /eosu?ůka/ ‘to trace’
/notẹuẹúnu/: /noteuẹúna/ ‘to assemble’
/soópu/: /soópa/ ‘to put together’
/eieútu/: /eieúta/ ‘to harvest’
/tpúzu/: /tpúza/ ‘to put into fire’
/pocmáu/: /pocmáa/ ‘to shoot from a short distance’
/-o/: /-a/
/tueáfo/: /tueáfa/ ‘to appear’
/titho/: /titha/ ‘to use’
/eumko/: /eumfa/ ‘to pass by’
/eakáko/: /eakáka/ ‘to pull’
/eásó/: /eásá/ ‘to rub’
/atutúmzo/: /atutúmza/ ‘distressed’
/-i/: /-a/
/eupceíbi/: /eupceiba/ ‘to connect’
/epi?píci/: /epi?pica/ ‘to divide’
/akéi/: /akéa/ ‘a little’
/at?iŋhi/: /at?iŋha/ ‘certainly’
/apẹásı/: /apẹáska/ ‘to disperse’
/po?úsní/: /po?úsna/ ‘to pour in’
/pocení/: /pocéga/ ‘to watch’
/sochípi/: /sochípa/ ‘to look after’
/tuefisi/: /tuefsa/ ‘to pull out’
/maeásví/: /maeásva/ ‘to dance’
/-u/: /-i/
/tvéoa/: /tvéoi/ ‘to squeeze’
/peaeófu/: /peaeói/ ‘to run’
/supeóhı/: /supeóhi/ ‘to fall’
/oóthjıná/: /oóthjíni/ ‘to taste’
/emócéona/: /emócéoni/ 'to look for'
/teoepúŋa/: /teoepúŋi/ 'to finish doing'
/tieópun/: /tieópi/ 'to hold'
/toekameósáu/: /toekameósi/ 'to rush away'

/-u/: /-i/
/ehkíeu/: /ehkúei/ 'to encircle'
/noezúhu/: /noezúhi/ 'to change lodging'
/euteufíu/: /euteufíi/ 'to run up the slope'
/míusnu/: /míusni/ 'to walk to'
/eusúhpú/: /eusúhpí/ 'to sit'
/iúpu/: /iúpi/ 'together'
/supútu/: /supúti/ 'to meet'
/zotpúu/: /zotpúuí/ 'to pound'
/nún?u/: /nún?í/ 'to suckle'

/-o/: /-i/
/epáeou/: /epáei/ 'to cut'
/eueáfóu/: /eueáfí/ 'to appear'
/fího/: /fíhi/ ‘to follow’
/mumílio/: /mumíli/ ‘to catch’
/pkaákó/: /pkaákí/ ‘to escape’
/sueámo/: /sueámi/ ‘to attack’
/cócvo/: /cócvi/ ‘to smile’
/meámsó/: /meámsi/ ‘to requite’

In some other instances, which are of course relatively few, we find /-va/ and /-vi/ in the place of /-a/ and /-i/ respectively in the inflected forms, as:

/-u/: /-va/
/to'toháŋu/: /to'toháŋva/ ‘to think’
/eusŋúcu/: /eusŋúcvá/ ‘to stride away’

/-u/: /-va/
/sifkóu/: /sifkóva/ ‘to flay’
/toalúmu/: /toalúmvá/ ‘to angle’

/-o/: /-va/
/nácóo/: /nácva/ ‘grievous’
/eoeásó/: /eoeásva/ ‘to play’

/-u/: /-vi/
/eansóu/: /eansóvi/ ‘to breathe’
Tsou Language

/toniou/: /toniovi/ ‘to wash’
/o/: /-vi/
/toesoso/: /toesosvi/ ‘to fly’
/makako/: /maakakvi/ ‘to crawl’

Moreover, we also find /-za/ in the place of /-a/ in some inflected forms when the final vowel of the basic form is /-i/. Thus:
/i/: /-za/

/ahoi/: /ahöza/ ‘to begin’
/tiavai/: /tiavaza/ ‘to hold with two hands’

Apparently /-za/ is simply in complementary distribution with /-va/.

The fact that to all cases with the changed /-a/ and /-i/ there are generally corresponding cases with the changed /-va/ (now including /-za/) and /-vi/ deserves our attention. It seems to us that both /-a/ and /-va/ (/-za/) and /-i/ and /-vi/ may be further regarded as being complementary to each other respectively if we admit a tolerable number of exceptions in some cases. Furthermore, we should also admit that the conditions of variation may not be the same in all cases. At present we are indeed not quite sure about the situation. We may nevertheless call to the reader’s attention the distribution of some of the possibly related endings, such as the cases of /-u/: /-i/ and /-u/: /-vi/, which, we believe, are very instructive. All examples in this section have been selected especially to show the various phonemes immediately preceding each ending vowel. As a note to the examples in general, we like to point out that when /-a/ is found contrasting with /-va/ or /-i/ with /-vi/, the instances with /-v-/- are in reality always greatly outnumbered by those without it.

The significance of the endings /-a/, /-i/, /-va/, /-vi/ and /-za/ is that with them the relationship of the primary core word and the two conjunctive phrases are understood as that of “action—indirect goal/actor—direct goal”. No difference is seen between /-a/, /-va/, /-za/ on the one hand and /-i/ and /-vi/ on the other hand. For examples, see VI–7,9 and VIII–1. Also see IX–10 for the “independent” /-i/.

For the change of the final vowels /e/ and /a/ in very few cases, see IX–13 and the next section respectively.

6. Change of the initial consonant

The change of the initial consonant occurs in principle alongside with

—180—
the change of the final vowel as just described. But unlike the change of
the final vowel which is rather common, this affects only a part of the
initial /m/s in the basic forms of core words. As a matter of fact, all initial
phonemes of core words except /b/ and /m/ remain intact in the inflected
forms; and not only do we have the initial /m/s which do not change in
inflection, but there are still others which, together with /b/, undergo another
process of inflection instead of this (IX-7).

The initial /m/s that are changed fall into two major classes, those
changed to /p/ and those changed to /t/. Here are some examples:

/m-/: /p-/
  /maceófa/: /paceófa/ ‘to wear’
  /meotpétu/: /peotpúti/ ‘to press’
  /m²eópu/: /p²eópa/ ‘to stand together’
  /meectnu/: /peectúni/ ‘to go over to look’
  /mapáso/: /papásá/ ‘to cut’
  /ma?cohlo/: /pa?cohví/ ‘to teach’
  /msípghi/: /psípghi/ ‘to insert’

/m-/: /t-/
  /ma?sóna/: /ta?sóna/ ‘to guess’
  /muútu/: /tútu/ ‘to pound’
  /ma?kúv²o/: /ta?kúv²a/ ‘to doubt’

In the following instances the /m/ in the intermediate position is changed
at the same time and in the same way as the initial /m/.
  /mamteezoeu/: /pamteezoeu/ ‘to stab fish’
  /mamtesgúspu/: /pamtesgúspu/ ‘to fish with a glass’
  /mancino/: /papcínva/ ‘to bathe’
  /mam²éti/: /pam²éta/ ‘to look’

Not very many but quite interesting are the cases like:
  /malnca/: /ealnca/ ‘to say’
  /maíca/: /eaiça/ ‘like this’
  /meáca/: /eaóca/ ‘to fetch’

Their significance is of two aspects: /m/- is changed to /e/- instead of /p/-
or /t/-, and, more important, the final vowel is not changed.

Concerning the immunity to change of the final vowels of the words in
question, we see that the vowels are actually the same /a/ but not /u/./u/,
Tsou Language

/ɔ/ or /i/. Furthermore, we must point out that these instances above are in fact all the core words containing /-a/ in the basic forms which we have in our material. Therefore, considering the inflectional system of this language as a whole, we can certainly make the assertion that the core words with /-a/ in the basic forms undergo a zero change of the final vowel in inflection and that the change of /m-/ to /e-/ does not occur alone either.

We may cite one more instance in which the change of the initial /m/ to /e/ appears the same (though with further modification of the phoneme immediately following it) but the final vowel /ɔ/ is still changed.

/miápo/: /ɛapi/ 'to sow'
Like /-a/, the /-i/ in a few other words remains intact in inflection
while there is the change of /m-/ (not to /e-/ though).
/meéni/: /peéni/ 'to pound grain'
/meofeihni/: /peofeihni/ 'to follow closely'
/m?echi/: /p?echi/ 'to step'

Here a zero element in the change of the final vowel can also be construed, despite that /-i/ in ordinary cases is changed or may undergo other modifications as described in IX–5 and IX–8. Notice that there is just a vacancy for /-i/: /-i/ in the schematic presentation of the various types of the change of the final vowel:

/-u/: /-a/(-va/)
/-u/: /-i/
/-o/: /-a/(-va/)
/-o/: /-i/(-vi/)
/-i/: /-a/(-za/)

It is all the more interesting that we further have a single case of /-i/: /zi/ corresponding to /-i/: /za/.
/buhfaeoi/: /huafeozi/ 'to peep'

For the modification of other phonemes in this example, see IX–7.

The instances with the change of /m-/ occurring along with suffixation will be presented in IX–8,9,10.

The change of the initial phoneme bears no special meaning. It is but a subsidiary feature to some underlying features of inflection.

7. Diminishing

Like the change of the initial consonant, the diminishing of some pho-
neme(s) of the basic form occurs simultaneously with the change of the final vowel in most cases. In other aspects, however, it has its own features, namely:

a) Besides /m/, another voiced bilabial consonant, /b/, in the initial position of certain words is affected as well.

b) Not only the /m/ in the initial position, but also the /m/ in the end of a consonant cluster may be suppressed.

c) Both /b/ and /m/ may be diminished together with some of their following vowels, making the diminished part a syllable.

d) The diminishing of the phonemes /b/ and /m/ may cause the metathesis of the following phonemes when one of them is /o/, /u/ or /u/.

Let us consider a few examples.

/b/-: /Ø/

/bitotona/: /itotoni/ ‘to heap’
/ducunma/: /ducuma/ ‘to pluck out a thorn’
/batoo/: /atti/ ‘to see’
/b/-: /Ø/ (with metathesis of the following phonemes)
/buewa/: /euea/ ‘to bake’
/bonua/: /hoga/ ‘to see clearly’
/bochio/: /cohivi/ ‘to know’
/buhfateoi/: /huafeto/ ‘to peep’
/buhaevo/: /huavevi/ ‘to look forward’

(Notice that the further diminishing of a phoneme in the last two instances is special, perhaps due to some phonologic reason in each, say, the non-occurrence of the two syllables /hufa/ and the vowel sequence /ueae/ respectively.)

/bo-/: /Ø/

/bohicunwa/: /hicuna/ ‘to cut on’
/bohifurwu/: /hifurwa/ ‘to cut the head’

/m-/: /Ø/

/mfeuwa/: /feuwa/ ‘to cover’
/mimo/: /ima/ ‘to drink’
/msimo/: /simvi/ ‘to chew’

(Notice the dissimilation of the other /m/ to /n/ before /v/ in the last example.)

/m-/: /Ø/ (with metathesis of the following phonemes)
Tsou Language

/muénu/: /eúna/ ‘to untie’
/máéo/: /eáa/ ‘to take’
/ma-/: /Ø/
/maháfo/: /háfa/ ‘to take’
/mi-/: /Ø/
/mifcúeu/: /fcúei/ ‘to castrate’
/misi?si/: /si?si/ ‘to scrape’
(For the final vowel in the latter case, see below.)
/mo-/: /Ø/
/moégho/: /égha/ ‘to use’
/móchi/: /cíha/ ‘to throw away’
(The irregularity in the latter case is rather interesting. Probably the
adding of the vowel /i/ is to restore the non-mono-syllabism of the
word.)
/mu-/: /Ø/
/musiéu/: /siéva/ ‘to salt’
/m-/: /Ø/
/smeapaeoa/: /seapaéa/ ‘to cut into small pieces’
/smaicmúu/: /saicmúu/ ‘to approach’
/tnámzo/: /támzi/ ‘to ask’
/tmo?simzi/: /to?simza/ ‘to pierce’
/m-/: /Ø/ (with metathesis of the following phonemes)
/tmópsu/: /tpósi/ ‘to draw, to write’
/smoeúpu/: /soóupa/ ‘to tie together’
/tmoéqáso/: /teqási/ ‘to leave over’
/smúhu/: /skúna/ ‘to order’
(Notice the dissimilation of /h/ to /k/ after /s/ in the last instance.
The same is seen in /smohpici/: /skopica/ ‘to cut with something
like a scissor’. There is no such consonant cluster as */sh/ in this
language. See 1–9.)
/mo-/: /Ø/
/smokoeácpo/: /skoeácpa/ ‘to sandwich meat between leaves’
/mu-/: /Ø/
/emáma/: /emáa/ ‘to plant’
(Notice the irregularity in internal change.)
A zero element in the change of the final vowel is construed in the
following instances with the diminishing feature.

\[\text{/misì\textsuperscript{2}si/: /si\textsuperscript{2}si/ 'to scrape'}\]

\[\text{/sme\textsuperscript{2}si/: /se\textsuperscript{2}si/ 'to fasten'}\]

\[\text{/tm\textsuperscript{o}vei/: /t\textsuperscript{o}vei/ 'to hear from behind'}\]

With /-i/ in both the basic and the inflected forms, they are comparable with the cases like /me\textsuperscript{2}si/: /pe\textsuperscript{2}si/ 'to sacrifice' as discussed in the last section.

Like the change of the initial consonant, diminishing is only a subsidiary inflectional feature and bears no specific meaning.

The instances with the feature of diminishing occurring along with suffixation will be presented in IX-8,9,10.

From what has been shown above, it turns out that the words we construe as in the inflected forms are in fact shorter, thus appear simpler, than those we construe as in the basic forms. One might have expected that our treatment should be reversed. For instance, instead of saying that /aiti/ is formed from /ba\textsuperscript{2}to/ by the diminishing of /b\textsuperscript{-}/ (as well as the change of /-o/), we should say that /ba\textsuperscript{2}to/ is the prefixed complex form of /aiti/ (with simultaneously the change of /-i/ to /-o/); and instead of saying that /sm\textsuperscript{o}xe\textsuperscript{2}cu\textsuperscript{} is changed to /se\textsuperscript{2}ca/ by the diminishing of /-u\textsuperscript{-}/ (as well as the the change of /-u/ to /-a/), we should say that the former is formed with the latter as its base by the infixation of /-mu\textsuperscript{-}/ (as well as the change of /-a/ to /-u/). Another point in the proposal to reverse our statement would be that the seemingly unpopular process of diminishing would be totally spared in our system.

To defend our view we must point out once more that all inflectional processes must be treated in the perspective of the structure of the language as a whole. Here, we see, that the forms with /b\textsuperscript{-}/, /m\textsuperscript{-}/, /m\textsuperscript{-}/ etc. belong to the class of core words entering the "action—goal—actor" construction and those without them belong to the class entering the "action—goal /actor—goal" construction. Furthermore, in whichever way we are dealing with this feature of inflection, we find it inseparable from the change of the final vowel. Now it need not be emphasized that /b\textsuperscript{-}/, /m\textsuperscript{-}/, /m\textsuperscript{-}/ etc. always go with /-u, -u, -o, -i/ while the /\textsuperscript{0}/ corresponding to them always goes with the changed /-a/,, /-i/ and their variants. On the basis of what we have said about the change of the final vowel (IX–5), there is
indeed no alternative to our treatment. Finally, we will recall the difference between /m/- and minus-/m/-beginners in relation to the inflection of core words (VI-7). It is perhaps not merely incidental that the difference between the basic and inflected forms of the core words in question concerns mostly the presence or absence of the phoneme /m/ in them, too.

8. The Inflectional suffixes /a/ and /i/

The use of the suffixes /a/ and /i/ in the inflection of core words resembles the change of final vowel in essence. In the first place, no matter what final vowel the basic form may have, the inflected form ends in /a/ or /i/ as the result of both processes. In the second place, being another underlying feature of inflection, the suffixation of /a/ and /i/ may also be accompanied by the diminishing or change of /b/ or /m/ as described in the last two sections. Finally, the inflected forms created under this process have the same function as those formed under the process of the change of the final vowel.

Examples of the two suffixes added to basic forms with different final vowels are given below to show their parallelism to the change of the final vowel.

/-u/: /-ua/
- /gagájaca/: /gagája/ ‘full’
- /etóka/: /etokáa/ ‘to strike with a cudgel’
- /élú/: /élá/ ‘to search’
- /cohúmu/: /cohumúa/ ‘sweet’
- /ámnú/: /ámnúa/ ‘good’
- /nanaoahüa/: /nanaoahüa/ ‘friendly’
- /nanuhtú/: /nanuhtúa/ ‘short’

/-u/: /-ua/
- /maaseu/: /paaseua/ ‘to fish with a net’
- /hojtútu/: /hojtútuáa/ ‘one end of something being burnt’
- /etamaku/: /etamakuáa/ ‘to smoke’

/-o/: /-oa/
- /cogo/: /cogoa/ ‘hurt’
- /kuzoa/: /kuzoa/ ‘bad’
- /emufo/: /efoa/ ‘to bury’

(Notice that the loss of /r/ in the last example is exceptional.)

— 186 —
/i/: /-ia/
/smeʔəbőki/: /sʔəebokia/ ‘to cut off the male organ’
/əsmi/: /esmia/ ‘to pass by’
/əcni/: /acnia/ ‘invariably’
/tufgi/: /tufgia/ ‘to fish at night with a torch’
/bohíehti/: /hiahtia/ ‘to cut off the branches of a tree’
(The adding of /a/ in the last example is special.)

/u/: /-ui/
/eʔcu/: /eeʔcui/ ‘to draw (a bow)’
/nuthu/: /nuthui/ ‘to participate in an expedition’
/tm̩u/: /talui/ ‘to hear’

/u/: /-ui/
/eofgu/: /eofgii/ ‘to head-hunt’
/zóhcu/: /zohcui/ ‘to be thorned’

/o/: /-oi/
/zonso/: /zonsoi/ ‘to shoot the deer by a stream’

The words that undergo this process of inflection are remarkably few as compared with the words that are subject to the change of the final vowel. No clear-cut difference has been observed between them. Nevertheless, the following points seem noticeable:

a) Chances are good for the suffix /a/ or /i/ when the final vowel of the basic form is /u/ and when it is immediately preceded by /l/. In other words, while instances with /-lu/: /-lu(i)/ are rare or even few, those with /-lu/: /-lu(i)/ are not infrequent.

b) The partly-conjoinables, as /amna/ ‘good’, /kuzo/ ‘bad’, etc., are generally suffixed with /a/ in inflection.

c) The compounds of the “action—goal” construction (X-4), as /bohi-ehti/ ‘to cut off the branches of a tree’, /eofgu/ ‘to head-hunt’, etc., are apt to be suffixed.

As the suffixation of /a/ and /i/ parallels the change of the final vowel in every aspect, the suffixes /a/ and /i/ and the changed /a/ and /i/ as well as their variants /va/, /za/, /vi/ and /zi/ (IX-5) are collectively called the /a, i/-endings.
9. The inflectional suffix /-neni/

While both primary and secondary core words may undergo the change of the final vowel or the suffixation of /a/ or /i/ in inflection, only primary core words may be suffixed with /neni/. Being another underlying feature of inflection, the use of /-neni/ may also be accompanied by a subsidiary feature of the change or diminishing of /b/ or /m/.

The suffix usually becomes /-eni/ when it is immediately preceded by /c/, /s/ or /v/. (See below.)

We generally find it very hard to determine whether the base of a complex word with /-neni/ is just some core word in the basic form of inflection or it has already been inflected through the change of the final vowel (with or without some subsidiary feature), because the final vowel of the base is usually lost with the occurrence of the suffix. In dealing with /emutněni/, for example, we have no means of making a choice between /emůta/ (the basic form) and /emūta/ (the already inflected form) as its base, as far as the related forms themselves are concerned. Again, in the case of /hafněni/, to construe that it is directly formed with /maháfo/ as its base (/mahaf(o)+/neni/) is as plausible as to assume that the inflection has in fact undergone two steps, that is, /maháfo/ /náf(a)/ /hafněni/.

The use of the suffix /neni/ in some cases is just the substitute for the change of the final vowel, like its sister suffixes /a/ and /i/ as described in the last section. In this connection, the bases of the /-neni/-forms can be safely interpreted as being nothing but the core words in basic forms. Thus we have:

/tosbusbúta/: /tosbusbat(u)něni/ ‘to discuss’
/toskůřa/: /toskuf(u)něni/ ‘to place above’
/ótfő/: /otf(o)něni/ ‘to fish by poisoning’
/eámiči/: /eamic(i)nění/ ‘to startle’
/maikolů/: /paikos(u)něni/ ‘to brandish a sword’
/bohůpa/: /houp(u)něni/ ‘to put together’

As a matter of fact, we actually possess a few /-neni/-forms the bases of which are just in the basic forms appearing unabridged, as:

/euptelu/: /eupteilunění/ ‘to come across’
/ebubbá/: /eoubobainění/ ‘to attack’

Besides, forms like /eusbusbudnéni/ and /eusbubtněni/ ‘to relate’ may both occur, each being the free variant of the other.

—188—
Analysis

But the suffix /neni/ is also used in other instances in which it can only be counted as an independent underlying feature of inflection in contrast with the change of the final vowel as well as with the suffixation of /a/ and /i/. For example:

/eobáko/: /eobáka/: /eobakněni/ ‘to strike’

It is with this kind of /-neni/-forms that the difficulty in the identification of the full forms of their bases really confronts us, and it turns out that the problem can be solved only in the light of such cases as:

/mutúť/: /túťva/: /tutvéni/ ‘to pound’
/má?cohio/: /pa?cohívi/: /pa?cohivěni/ ‘to teach’

Here the presence of /v/ in the bases of the /-neni/-forms leaves us in no doubt that the bases are the already inflected forms through the change of the final vowel (IX–5). In consequence, we can make a generalization saying that all /-neni/-forms of this kind are formed indirectly from the basic forms.

Not only are the two kinds of /-neni/ different in their bases, but, more important, they are also different in their respective significance. It is indeed feasible for us to make a distinction between /-neni/(1) (with its base in the basic form of inflection) and /-neni/(2) (with its base in the already inflected form). The former is used in the same way as the /a, i/-endings while the latter is independent of them. With /-neni/(2) the relationship of the core with the conjunctive phrases is understood to be that of “action—direct goal—instrument/sake”, with no room for the “actor” as might be expressed in a construction with /-neni/(1). For the examples of its use, see VIII–1.

We usually call /neni/(2) independent /-neni/ in our analysis.

10. The independent ending /-i/

We have a group of inflected forms ending in /-i/, either through the change of the final vowel or suffixing, which are in contrast to other inflected forms, as:

/oefáu/: /oefáa/: /oefái/ ‘to fall’
/bohsifóu/: /bohsifóva/: /bohsifói/ ‘to climb’
/toepaezúmo/: /toepaezúma/: /toepaezúmi/ ‘to finish a race’
/mósi/: /sla/: /slí/ ‘to put’
/tò?so/: /tò?séni/: /tò?sí/ ‘to throw’

— 189 —
Tsou Language

/muáú/: /túvt:/ /túvti/: /tútvéni/  
‘to pound’

It should be noted that the inflected /-i/-forms in question look just the same as those with /-i/ in the /-a, -i/-group although their positions are different in the inflectional paradigms. In practice, we are not sure of the class of an inflected form with /-i/ until we know its position in the inflectional paradigm, whether it occupies the same position as an inflected /-a/-form or form with /-neni/(1), or, otherwise, it is independent of any other form. Incidentally the two never occur in one and the same paradigm.

It turns out, then, that an inflected form with /-i/ is of the independent class when there is another inflected form with /-a/ or /-neni/(1) formed from the same basic form, or, on the other hand, it belongs to the same class as the forms with /-a/ or /-neni/(1) when no such form is ever formed from the same basic form. We therefore make the distinction of /-i/(1) which is like /-a/ or /-neni/(1) and /-i/(2) which is independent of and in contrast with them.

Notice also that /-i/(2) and /-neni/(2) are of separate inflectional endings. Moreover, while we have reason to believe that the forms with /-neni/(2) are formed indirectly from the basic forms, those with /-i/(2) can only be construed as being formed directly from them.

When the basic form of an inflected form with /-i/(2) ends also in /-i/, the two are distinguished by some other subsidiary feature in inflection, as:

/móisi/: /táeni/: /tíi/  
‘to give’

/móisi/: /sta/: /sti/  
‘to put’

This is the same as the forms with /-a/ and /-i/(1). (Cf. IX-6 and 7.)

The significance of /-i/(2), or independent /-i/, is that with it the relationship of the core with the conjunctive phrases is understood as that of “action—direct goal—place/ destination”, with no room for the “actor”. See VIII-1 for the examples.

The independent /-i/ goes with primary core words only.

11. The inflectional prefix /poa/

The prefix /poa/ appears sometimes as /paʔ/ or /pʔ/, or rarely as /pa/ or even /p/. No conditions governing the occurrence of the varied forms have yet been found. Nor are they interchangeable in all instances. Here, on the suggestion of some of our informants, we temporarily regard /poa/ as the full form of the prefix and all other forms as its shortened forms.

— 190 —
In the following passages the full form is also used to cover its shortened forms when there is no need to specify.

In general, the prefix is used with primary core words only.

With the presence of the prefix the initial phoneme of the base may be dropped in a few (special) cases. Thus we have /pʰɔnə/ occurring as an alternative of /pʰɔnɒ/ ‘to let eat’. Another remarkable example is /pʰɔʔti/ ‘to show’, generally construed as being shortened from */pʰoaatɪ/ which occurs very rarely in our texts.

In a number of instances the bases of the complex words with /pʰɔʔ-/ are apparently the already inflected forms ending in /-a/ and /-i/(1), as:

/pʰɔʔeũvəʔa/ ‘to call back’
/pʰɔʔcohvɪʔi/ ‘to inform’

No /pʰɔʔ-/form contains an already inflected base ending in /-i/(2).

As regards the instances in which /pʰɔʔ- and /-nɛni/ both occur, see IX-12.

In the great majority of /pʰɔʔ-/words, however, the prefix is added to the basic forms directly. Thus:

/pʰɔbɒnə/ ‘to let eat’
/pʰɔam̩məʔo/ ‘to let drink’

Among the words of the latter group, moreover, there is the tendency to have the vowel /a/ (or very rarely in Tfua /i/) simultaneously suffixed to the base which may not be so inflected without /pʰɔʔ-. For instance:

/pʰɔasupeʔhuə/ ‘to let fall’
/pʰɔacm̩ʔhoʔa/ ‘to let arrive’
/pʰɔaepeʔsuʔi/ ‘to make rich’

Notice that not only is the suffixation of /a/ (or /i/) in these cases dependent of /pʰɔʔ-/, but it is also optional, as there are such alternative forms as:

/pʰɔbɒnəʔ-/ /pʰɔbɒnə/ ‘to let eat’
/pʰɔpkaʔkoʔo/ ‘to let escape’

Notice also that the stress does not shift in the simultaneously suffixed forms.

With regard to the words /pʰɔakuʔoʔa/ ‘to do harm to’, /pʰɔapepəʔa/ ‘to make high’ and their like, one may raise the question: are they formed directly from the bases /k̩ʔoʔo/ ‘bad’, /p̩eʔʔ/ ‘high’ etc. by affixing /pʰɒ-ə/, or /pʰɒ-/ is simply the prefix added to the bases /kuz̩ʔoʔa/, /p̩eʔʔa/ etc. which are in turn the regular inflected forms of /k̩ʔoʔo/, /p̩eʔʔ/ etc. without /pʰɒ-/? Indeed, we can not state a definite answer to this until we have
ascertained that the /-a/ in these forms also occurs optionally.

A /poa-/form with its base in the basic form of inflection and a /poa-/form with its base in the already inflected form through some other inflectional process(es) are not at all different in their uses, both having the same relationship with other core words in the core phrase and with other parts of the sentence (VIII-1). In fact, the alternatives shown below make it more obvious that the difference in the forms of the bases is hardly of any importance in the formation of /poa-/forms.

/pa’euóvei/~/pa’euóvea/ ‘to call back’
/poaoefůa/~/poaoefůa/ ‘to let fall over’
/poabochoi~/poacohivi/ ‘to let know’
/pémo(poamimo)/~/péma(poáma)/ ‘to let drink’

In this connection, the tendency to have the vowel /a/ added to the bases in the basic forms of inflection may be interpreted as an intention to make the resultant complex word all the more resemble most inflected words.

Ordinarily, /poa-/ is said to be a “causative” prefix, bringing out its lexical meaning very plausibly but with no pertinence to its grammatical function. In our words, the significance of the prefix is that with it the relationship of the core with the conjunctive phrases is understood as that of “action—goal/actor—agent”. See VIII-1 for the examples.

It is very interesting to point out that when /poacohivi/ ‘to let know’ appears in its variant form /pa’cohivi/ it coincides both in form and in meaning with the inflected form of /ma’cohio/ ‘to teach’ (through the processes of change of the initial consonant and change of the final vowel). (See IX-6). Or we might say that /ma’cohio/ is just a back-formation from /pa’cohivi/.

We must not lose sight of a few /poa-/forms which have conjoined words as their bases. They are:

/poasapoána/ ‘to let be a Sangoána’  (/sangoána/ ‘clan name’)
/poapanatháu/ ‘to make...the Beater’  (/panatháu/ ‘the Beater’)
/poalekoíca/ ‘to make...the Scolder’  (/lekoíca/ ‘the Scolder’)

Notice that the resultant complex words are nevertheless core words and that they are used in the same way as ordinary /poa-/forms. Another form /poabádá/ ‘to hunt with dog’ (/abádá/ ‘dog’) seems very unusual. It is not parallel in meaning to the above cases. Furthermore, it occurs in
/m/-sentences. The construction of the word itself is rather like that of an "action-goal" compound word.

To conclude, mention should be made of /pœamelpo/ 'to let practise magic'. It appears in our texts twice and is on both occasions in the sentences of "action—goal—actor" construction. As an inflected form, the use is regarded as exceptional despite the fact that the base is a core word in the basic form. Likewise, we find /pa?bochlo/ 'to let know' thus used on one occasion.

12. The combined affixes /pœa—neni/

The complex words in which /pœa-/ and /-neni/ both occur deserve our special attention.

Naturally our first concern in dealing with these words is to identify their immediate constituents. Are they formed as /pœa-/ plus /Xneni/ or otherwise as /pœaX/ plus /-neni/? A survey of the /pœaXneni/-forms and their related /pœaX/-forms and /Xneni/-forms found in our material seems to indicate that they are formed in both ways. Thus:

/pa?hañnêni/ /hañnêni/
/pennêni/ /pêmo(a)/
/pœaeñêni/ /eñêni/
/pœaskopicañêni/ /teainêni/
/pœateañêni/ /pœacohivyêni/ /pœacohivyêni/
/pœasêni/ /pœasêni/
/pa?têni/ /pa?têni/
/pœeñêni/ /pœeñêni/
/pœatuocosñêni/ /pœatuocosñêni/
/pœaoothomnêni/ /pœaoothomnêni/
/pœpeikukeugmnêni/ /pœpeikukeugmnêni/
/pœaucumnêni/ /pœaucumnêni/

The fact that no /pœaXneni/-form has both the corresponding /pœaX/- and /Xneni/-forms brings out a new point of interest. Indeed, with only this much material on hand, we can not be sure that forms like */pœahâfa/ and */cohivnêni/ actually do not occur in the language. However, since most of the complex words listed above as well as their ultimate bases are among
the words which occur frequently in our texts, the non-occurrence of such possible combinations does not seem accidental. We shall await further investigation to bring a clearer understanding.

Anyway, it turn out that all /poaXneni/-forms are of an integral group in regard to their uses, different from the uses of all other inflected forms including /poaX/ and /Xneni/. It is therefore preferable not to make any segmentation of them, for the time being at least. In other words, we tentatively regard them as being composed of the base /X/ and the combined affixes /poa—neni/ the significance of which, as now understood by us, is that with them the relationship of the core with the conjunctive phrases is interpreted as that of “action—agent/actor—goal”. (Cf. VIII-1.)

It may also be noticed that /poa—neni/ are affixed to the bases which are themselves already in inflected forms.

13. Inflection of the core words ending in /e/ in basic forms

The core words that end in /e/ in basic forms are very few in our material and show no particular feature in inflection. They are separately presented for no other purpose than the convenience in our arrangement of the statement. The following list includes all instances we have.

/-e/: /-za/
   /aægæ/: /aægæza/ ‘to distribute’
   /tægæ/: /tægæza/ ‘to admire’
   /mateoæe/: /mateoæza/ ‘to change clothe’
/-e/: /-i/
   /noaægæ/: /noaægæ/ ‘to live separately’
/-e/: /-vi/
   /goæ/: /goævi/ ‘to carry a burden’
/-e/: /-ea/
   /sæme/: /sæmea/ ‘sweet(wine)’
/-e/: /-ia/
   /eæpe/: /eæpe/ ‘to raise’
   /psoæpe/: /psoæpe/ ‘to fly up’
   /soæpe/: /soæpe/ ‘to stick in’

A few of these may be irregular cases from the point of view of the inflectional patterns in general. See the next section.
14. Irregular cases of inflection

The inflection of a core word is said to be irregular when we find it not entirely in conformity with any of the patterns set up in the foregoing sections. As illustrations, some of the irregular cases are listed below in alphabetical order according to the basic forms. Those having been mentioned on previous occasions are included as well. If possible, the supposed regular forms are put in parentheses for reference.

/ámi/: /adámi/ 'to take a long time' (*/ámía/, Cf. /ámía/ 'we')
/bócą/: /ebócą/ 'to bite' (*éocą/)
/boepóna/: /hóepóna/ 'to trap bird' (*/boepóna/)
/bōhéhti/: /hiahtia/ 'to cut off the branches' (*/hiehtia/)
/bóna/: /áná/ 'to eat' (*/óna/)
/cápo/: /cápá/ 'to climb' (*/cápá/)
/caezóeu/: /ecedói/ 'to cultivate' (*/caezóei/)
/emúfo/: /efóá/: /efói/ 'to bury' (*/efóá/, */efóí/)
/emúma/: /emúa/ 'to plant' (*/emúáa/)
/miápó/: /iápi/ 'to plant' (*/iápi/)
/mící/: /ucía(ocia)/ 'to wish' (But see /miçí/, variant of /mící/)
/móchi/: /chíha/ 'to throw away' (*/chi/)
/moóeá(moóoeái)/: /teái/ 'to make'
/mútút/: /tútva/ 'to pound' (*/tútva/)
/mú?ho/: /úha/ 'to hit' (*/ú?ha/)
/noanáo/: /noanáva/ 'long' (*/noanáva/)
/ŋóe/: /ŋóvi/ 'to carry a burden' (*/ŋóvi/)
/phómeo/: /hmói/ 'to burn' (Cf. Luhtu: /hmóri/, also /hmói/ which occurs very rarely in Tapangú)
/póno/: /pnáa/ 'to shoot' (*/póna/)
/smúeú/: /sédea/ 'to hit with a sharp weapon' (*/séá/ or */séúa/)
/smóeú?ho/: /séue?ha/ 'to prepare' (*/séu?ha/ or */séu?ha/
/smóvéi/: /svéí/ 'to carry on the back' (*/svéí/
/túna/: /túnya/ 'to powder' (*/túnya/)
X. SHORTENING AND COMPOUNDING

Shortening and compounding are closely related in the word-formation of the Tsou language. This is due to the fact that compound words of this language have shortened words as their members in most cases. Furthermore, on the basis of what we have learnt about the definitely identified shortened and compound words as well as about the prefixed and suffixed complex words, we decide to classify certain non-simple words as compound words, but not as complex words. Consequently, as members of this class, there appears a number of shortened words, but no prefixes and suffixes, the corresponding full forms of which are not yet known to us.

1. Shortened forms as syntactic units

As usual, a shortened form of this language is set up when we find that it can be regarded as a part of another word in form and that it is fundamentally the same as that word in meaning.

It appears to us, however, that there are not very many shortened words in this language which generally appear as independent syntactic units in sentences. Here are the ones we have in our material:

/bo/: /bóna/ ‘to eat’
/eu/: /euso/ ‘two’
/má/: /máno/ ‘to catch’
/mái/: /maisá/ ‘resemble’
/mú/: /múu/ ‘you’ (pl.)
/sú/: /súu/ ‘you’ (sing.)
/to/: /ató/ ‘we’ (incl.)
/u/: /úo(su)/ ‘to get to some place’
/con/: /cí/ ‘one’
/fsu/: /tsúe/ ‘arrow’
/má/: /mahá/ ‘to take’
/mia/: /amia/ ‘we’ (excl.)
/o(u)/: /ó/ ‘I’
/su/: /súu/ ‘to fall’
/tu/: /túe/ ‘three’

The presence of /ʔ/ in /suʔ/ and /h/ in /u/ deserves our attention. The former seems comparable with the shortened particle /tʔ/ (ː /te/, see below) and the shortened prefixes /paʔ/ and /pʔ/ (both from /poa/, see IX–11). That the beginner /moh/ may be the contracted form of /moso/ before /cu/ (VI–4) is probably a comparable case of the latter. However, we are not in a position to speak of the condition under which /ʔ/ and /h/ occur or do not occur in shortened words, because we have on hand only

—196—
one single instance of each of these additional sounds.

The use of the shortened words as syntactic units, is not exactly the same as that of their corresponding full words. This is most obvious with the shortened "personal pronouns" which, we see, occur always as post-beginners while the full words always as conjoined words. The others are indeed interchangeable with the full words respectively on some occasions. But it is also remarkable that while a shortened word always occurs before the particle /ci/ or /no/ (and its like), its corresponding full form may not. In the case of /mai/: /mais?â/ in particular, the difference is sharp. We recall that /mais?â/ is the core word which never takes those particles (VII-1).

It should be noticed that there is only one conjoined word (/fsûeu/) which has a shortened form occurring as a syntactic unit.

In our discussion of the sentence patterns, we mentioned the variant forms of certain particles. They are:

The first conjunctives (V-1)
/ta, to, no, ne/: /ita, ito, ino, ine/

The second conjunctives (V-1)
/e, ta, o, na/: /ie, ita, io, ina/

The conjunctions (V-7)
/ho, hoc/: /iho, ihoci/: /siho, sihoci/

Obviously the shorter forms can be considered, just as the shortened particles and the longer ones as their corresponding full forms. In this connection, however, we must bear in mind that the shortened particles, especially the shortened conjunctions, occur more frequently than their corresponding full forms.

In ordinary speech, as we have observed the the beginner /te/ is usually modified to /t?/ before the post-beginner /o/. It seems that the presence of /?/ serves to keep the two syntactic units from being blended to /to/ which would be homonymous with the post-beginner /to/ in the similar position.

The shortening of the post-beginner /nana/ to /na/ in the Luhtu dialect is not infrequent. The same phenomenon is observed in the speech of one informant from Tapangû. The shortened form is still distinguishable from the second conjunctive /na/. They occur in quite different environments.

— 197 —
2. **Shortened words as members of compounds**

Except the "personal pronouns" the shortened words just presented do not occur as members of compounds. In general, those that occur as members of compounds are of another group. Here are some examples:

/meifēng/ 'to dig a hole' (/mei/ 'to dig', /feōng/ 'hole')
/pasumameōi/ 'to sing like an oldman' (/pasunāen/ 'to sing', /mameōi/ 'oldman')
/timōi/ 'to choke to death' (/tīmō/ 'to hold', /mōi/ 'to die')
/eēpāγ/ 'to finish talking' (/ēe/ 'to speak of', /eēpāγ/ 'to finish')
/meoelhni/ 'to run after' (/meobāγ/ 'to chase', /uafelhni/ 'to follow')
/pohcūkūh/ 'to exterminate' (/pohcūh/ 'to slaughter', /acūkūh/ 'all')

As is apparent from the above, a shortened word as the anterior member of a compound contains the first one or two syllables of its corresponding full word (all examples), while the posterior contains all but the first one or two syllables (the last three examples).

In very few instances the shortening of the anterior member may be somehow different, as:

/moichān/ 'to cultivate' (/moeoei/ 'to do', /chān/ 'field')

Here /moi/ is rather the abbreviated form of /moeoei/.

The shortened "personal pronouns" occur only in posterior in certain compounds with the anterior members in full forms. For example:

/tuuhu/ 'my heart' (/tuuhu/ 'heart', /āo/ 'I')
/tothoŋs/ 'your thought' (/tothoŋ/ 'thought', /sū/ 'you')
/mamanameolza/ 'our ancestor' (/mamaeōi/ 'ancestor', /ämza/ 'we')
/mamamameolto/ 'our elders' (/mamamameōi/ 'elders', /āto/ 'we')
/feŋomii/ 'you bodies' (/feōγ/ 'body', /mū/ 'you')

These forms may well be considered as suffixes if they are not identified as shortened words.

3. **Formation of compound words**

The constituent elements of compound words are generally two words, either or both may be shortened. In fact, those with both members in full forms are very few, at least as far as our material is concerned.

Let us consider some examples for all cases.

— 136 —
/uačúmu/ 'buffalo' (/ú/ 'deer', /chúmu/ 'water')
/eafo/ 'to hunt' (/éa/ 'to search for', /fo/ 'meat')
/meifeógo/ 'to dig a hole' (/meía/ 'to dig', /feógo/ 'hole')
/skothóma/ 'to try to pinch' (/skopica/ 'to pinch', /a声道a/ 'to try')
/mamameolmza/ 'our ancestor' (/mamameóí/ 'ancestor', /ámza/ 'we')
Except in cases like /mamameolmza/ in which the posterior members are always in considerably shortened forms, the anterior members appear in full forms only when they are already very short.

A few compounds have a particle between the two members, as:
/eanegeesápsi/ 'the Chinese people (those living on the Plain)' (/éa/ 'to be', /ne/ 'first conjunctive', /geesápsi/ 'the Plain')
/eatatiskóva/ 'human being' (/éa/ 'to be', /ta/ 'first conjunctive', /tiskóva/ 'light, world').
These differ from ordinary phrases mainly in having constantly the particular conjunctive in each.

Besides the shortening of the members, no sound modifications common to all or a sizable number of compound words have been observed except the shift or loss of stress in the anterior member (III-4). When the anterior member is a full word followed by one of the shortened "personal pronouns", the stress shifts to the penult position of the resultant compound. In other cases, when the posterior member is longer and naturally retains its stress, the anterior member no longer bears its stress even if it is in the full form (III-4). Witness:
/mamameóí/ 'parents': /mamameotsu/ 'your parents'
/éa/ 'to search': /eačskh/ 'to fish (to search for fish')
In consequence, a compound word has only one stress despite the fact that it is composed of words. This is why we have on two previous occasions chosen to call those forms like /háfa maine?e/ 'to take home' and /oání teúu/ 'pig-food' phrase-like compounds, but not simply compound words (VII-12, VIII-9).

The instances cited below show the sound modifications special to some words in compounding.
/ak?í/ 'grandfather, elder': /ak?e/
/ak?emameóí/ 'The Old God' (/mameóí/ 'oldman')
/ak?eŋūca/ 'The Thunder God (God of the Sky), (/ŋúca/ 'sky')
Tsou Language

/짐олько/ ‘home’: /浹o/
/짐올/ ‘my home’ (/쟈/ ‘I’) 
/ cümłu/ ‘vicinity’: / cümłu/ 
/ görmолько/ ‘to shoot from a short distance’ (/רדנו/ ‘to shoot’) 
/اسمきっと/ ‘edge’: /اسمきっと/ 
/ 순대로 갖기 ‘to get fish near the edge of water’ (/메달/ ‘to get’) 

Of these the case of / cümлу/: / cümłu/ is apparently optional, because the unmodified form also occur in other compounds as:
/ဟ슘muştur/ ‘to approach’ (For /ᡳ᠋ᠯᠠ/, see X-6.)
The modification of /اسمきっと/ seems comparable to that of /ㆍским/ ‘to revenge’ in //current/skim/ ‘to revenge repeatedly’ (IX-2). There might be some phonological reason for this.

4. Compound words classified

Compound words are of three major categories, grouped on the criterion of the form-classes of their members.

First, we have the compound words both members of which are conjoined words. They are not many in number. For instance:
/oleon 콤/ ‘human food’ (/oleon/ ‘food’, /콤/ ‘man’) 
/우خمس/ ‘buffalo’ (/ Frm/ ‘deer’, /خامسة/ ‘water’) 
/اك 녕/ ‘The Thunder God (God of the sky)’ (/اك/ ‘elder’, /냥/ ‘sky’)
/인과/ ‘your mother’ (/인/ ‘mother’, /과/ ‘you’) 

The construction of the compound words of this category is similar to that of the conjoined elements in subordinative conjunctive phrases of type 1, short of the attributive particle (VIII-6). As a matter of fact, we can actually have such phrases as */oleon 타 콤/ ‘man’s food’, */ Frm no خمس/ ‘deer of water’ and so on. It is plausible, then, to call these compound words subordinative compounds.

Compound words of the second category have a primary core word and a conjoined word in that order, as:
/에은/ ‘to fish’ (/에/ ‘to search’, /은/ ‘fish’) 
/에호/ ‘to work’ (/에/ ‘to have’, /호/ ‘work’) 
/캐탄/ ‘natives’ (/는/ ‘to be’, /탄/ ‘this place’) 
/메이호/ ‘to dig a hole’ (/마이/ ‘to dig’, /호/ ‘hole’)
"meoasaktiti/ 'to get fish near the edge of the water' (/meol\o/ 'to get' /aaskiti/ 'edge')

/moijarmána/ 'to build a house' (/mooeái/ 'to make', /armána/ 'house')

It is worth noting that except /meol\o/ the core words are all of the special group called intimate core words (VII-1, 13). This is also true in the instances which contain a conjunctive, as:

/eatatiskóva/ 'human being' (/eáa/ 'to be', /ta/ (first conjunctive), /tis kóva/ 'light, world')

The compound words in question differ from the phrases with a shortened word, as /uh to c'óehá/ 'went to the stream' (Tf. I) and /bo no maas?ós\o/ 'ate grasses' (Lu. III), chiefly in that the members of the compounds are parts of syntactic units, whereas the constituents of the phrases are separate syntactic units. On the other hand, as we have noticed, a shortened word used as a syntactic unit generally does not occur as a member of a compound and vice versa (X-1). We have both the phrase /eáa hioa/ and the compound /eahioa/ occurring rather frequently in the texts and meaning the same ('to work, to have work'), a fact which is very instructive.

A feature special to the compounds with /ea/ 'to have' is that another vowel /a/ is sometimes added to the member in posterior, as:

/eahioa/ 'to work, to have work' (/hioa/ 'work')
/easotóa/ 'to be alive, to have breath' (/nsóu/ 'breath')

This optional ending /a/ does not bear any specific lexical meaning. Its occurrence seems to emphasize the integrity of the compound.

Compared with the phrases with similar constituent elements, compound words of this category may be said to stand in the "action—goal" construction. For example:

/moijarmáne/ : /mooeái armána/ 'to build a house'
/eatatiskóva/ 'human being, (to be in the light)'; /eáa ta tiskóva/ 'to be in the light'

In this connection and for the sake of convenience, we call them "action—goal" compounds.

The "action—goal" compounds are not of one and the same formclass. Those with /ea/ 'to be' are conjoined words, and all others unconjoinable primary core words.

While most of the resultant primary core words are non-inflectional, a few are inflectional, as:
Tsou Language

/eafóu/: /eafóii/ 'to hunt' (/éa/ 'to search', /fóu/ 'meat')
/mειfεóνο/: /peífεονα/ 'to dig a hole' (/meía/ 'to dig', /fεόνο/ 'hole')
/εχκύεν/: /εχκύει/ 'to bend' (/εχ-/ 'to make', /κύεν/ 'humpback')

Notice that whereas no conjoined words are ever inflected, here we find forms as /-fóii/, /-fεονα/ and /-κύει/.

Compound words of the third category have core words as their members. The anterior member is always a primary core word, and the posterior may be a primary core word or a main attribute, as:

/εχώι/ 'to start telling' (/έε/ 'to speak of', /ahóí/ 'to start')
/hoeπήω/ 'to finish burning' (/phómeo/ 'to burn', /aepήω/ 'to finish')
/mεοεθήνη/ 'to pursue closely' (/meobάο/ 'to pursue', /uafěθή/ 'to follow closely')
/tmάεβει/ 'to hear from behind' (/tmάλα/ 'to hear', /euόεβει/ 'to turn back')

/εβάο/ 'to retell' (/έε/ 'to speak of', /iʔváho/ 'again')
/mαʔsόνε/ 'to guess' (/mάʔmi/ 'to think', /asόνε/ 'probably')
/poχεκύη/ 'to slaughter in mass' (/poχεθή/ 'to kill', /aκεκύη/ 'all')
/skoθόμα/ 'to try pinching' (/skoπία/ 'to pinch', /aοθόμα/ 'to try')

Alongside with other minor features, compound words of this category differ from core phrases in one very important aspect, namely, the order of their members is exactly contrary to that of the core words in core phrases. Thus, corresponding to the examples above, we may have serial core phrases as:

*/ahóí ée/ 'to start telling'
*/aepήω phóme/ 'to finish burning'
*/uafěθή meobάο/ 'to follow closely in pursuing'
*/tmάλα euόvei/ 'to hear with head turning'

and subordinative core phrases as:

*/iʔváho ée/ 'to tell once more'
*/asόνε máʔmi/ 'to think roughly'
*/aκεκύη poχεθή/ 'to kill all'
*/aοθόμα skoπία/ 'to try pinching'

Compound words of this category, therefore, are asyntactic, in contrast with the other two kinds of compound words the constructions of which, as
we just pointed out, are comparable with certain kinds of phrases respectively.

All asyntactic compound words are primary core words, despite the fact that they may have secondary core words as one of their members. Like the "action—goal" compounds they are inflected independently of their members. Thus, sometimes we find the inflection of a compound word different from its posterior member as:

/zoe /pú/ / / ( /zoe /pú / / ‘to finish pounding grain’ / /zo /pú / / ‘to pound grain’, / /aepú/ / ‘to finish’)
/tma /vé / / ( /tma /vé / ‘to hear from behind’ / /talú / ‘to hear’,
/eu /vé / / ‘to turn back’)

5. Shortened words with their full forms not yet known

In our syntactic analysis a small number of syntactic units are recognized as shortened words with their corresponding full words unknown to us. They are:

/pan/ ‘there is’—Grammatically, /pan/ in a /pan/-sentence is comparable to a primary core word in a standard sentence (V—14). Phonologically, it is unlike a full word which generally contains two or more syllables and always ends with a vowel (IV—4).
The post-beginners /ko/ ‘you’; /si/, /ta/ ‘he, she, it’; /he(ke)/, /ho/ ‘they’—They are so construed because other members of the same group of post-beginners, /o/ ‘I’, /su/ ‘you’ etc., are undoubtedly shortened words with their full forms known to us (VI—11).
The attributive conjoined word /nia/ ‘passed-away’ in certain subordinative conjunctive phrases—Functioning as a word, it never bears the stress (VIII—8).

Now, to complete the list, we need only mention the primary core word /eon/ ‘to be, to stay, to live’. It surely does not look like a full word, especially when compared with its inflected form /eóni/.

However, we have many more shortened words with no full forms known to us as members of compounds. They are recognized through the analysis of the words as follows.

/eu /há /i / / ‘to perspire’ (/há /i / ‘perspiration’)
/eun /só / ‘to breathe’ (/nsó / ‘breath’)

— 203 —
Tuou Language

/euhmúeu/ 'to bleed' (/hmúeu/ 'blood')
/nsvuvéu/ 'to put on earrings' (/svuvéu/ 'earring')
/masapiéí/ 'to put on shoes' (/sapiéí/ 'shoe')

/noáchi/ 'to stay alone' (/jáchi/ 'alone')
/nocmúu/ 'to be in the neighborhood' (/cúmúu/ 'near')
/moézúhu/ 'to move' (/aezúhu/ 'to change')

/oepánu/ 'to finish eating' (/aepánu/ 'to finish')
/ocaéhúu/ 'to eat up' (/acahúu/ 'all')
/oothóma/ 'to taste' (/oathóma/ 'to try')

Out of these we naturally get the linguistic elements /eu/ 'to have something out of the body', /m/ 'to put on', /no/ 'to be, to stay, to live' and /o/ 'to eat'. Moreover, since the construction of the words above the line is just like that of the "action—goal" compounds as /væóská/ 'to fish' and /meifidó/ 'to dig a hole' (X-4) and the construction of those below the line like that of the asyntactic compounds as /hœoépán/ 'to finish burning' and /skoótha/ 'to try pinching' (X-4), it is but reasonable to construe the forms like /eu/, /m/, /no/ and /o/ as shortened words which, together with other full or shortened words, make up the compounds /euháen/, /nvsvuvé/, /noáchi/, /oepánu/ and so forth. The only difference between the forms like /eu/, /m/, /no/ and /o/ on the one hand and those like /ea/, /mei/, /hó/ and /skó/ on the other hand is that the full forms of the former group are yet to be identified.

In the works of our predecessors the shortened words just recognized are designated as prefixes. These scholars must have overlooked the close relationship of shortening and compounding which is characteristic of this language and therefore are not aware of the resemblance between the words like /skoótha/ and those like /oothóma/. Moreover, they have not realized that while the affixes of a language are limited in number, forms like /eu/, /m/, /no/ and /o/ in this language are in fact unlimited. The fact that their full forms are not yet identified does not mean they are not identifiable.

There are two more objections to our predecessors' treatment in regard to words like /noáchi/ and /oorthóma/. First, secondary core words are not prefixed. Second, there is in general no shortening of the base in prefixation.

— 204 —
As for the words like /euháenja/ and /msávúa/wu/, our predecessors' treatment may indeed be considered as an alternative to our solution in so far as this very group of words is concerned. In the framework of the word formation of the language, however, our solution is undoubtedly preferable.

6. More examples of shortened words as members of compounds with their full forms not yet identified

The practice of shortening a primary core word to its first one or two syllables to form an "action—goal" compound with a conjoined word and to form an asyntactic compound with another core word (primary or secondary) usually less its first one or two syllables appears to us to be a very widely used process in the word formation of the Tsou language. The reason why the full forms of so many anterior members have not been identified is obviously their extreme simplicity. Another factor is that we have on hand too scanty material to enable us to make comparisons in many cases. Besides, the inexactness of our knowledge of the meanings of many words inevitably handicaps our identification work to a considerable extent. Shown below are the instances we feel are more or less certain:

/ai/ 'to put on (clothes)'
   /aiihiši/ : /aiihiša/ 'to put on clothes' (/ihiša/ 'clothes')
/bi/ 'to make up'
   /bikuequtu/ 'to encircle' (/kuequtu/ 'to turn round')
   /bitaqo/ 'to swell up the middle' (/taqo/ 'middle')
   /bicconoaemána/ 'to become relatives' (/conoaemána/ 'relatives')

/bohi/ 'to cut'
   /bohicúnu/ : /hicúma/ 'to reach to cut' (/meccúnu/ 'to go over')
   /bohiéhti/: /hiahtí/ 'to cut off the branches of a tree' (/éhti/ 'branches of a tree')
   (For the irregularity in inflection see IX-7, 14.)

/e/ 'to make, to take'
   /eémó/ 'to build a house' (/emó/ 'house')
   /etámaku/ 'to smoke' (/tamágw/ 'tobacco')
   (The sound modifications in these two instances are both special).

/eh/ 'to make'
/ehkíeui/: /ehkúeí/ ‘to bend’ (/kúeí/ ‘a humpback’)  
(Possibly, /eh/ is just the sandhi form of /e/ above.)

/eo/ ‘to hunt, to trace’
/eofúu/: /eofúu/ ‘to head-hunt’ (/frúu/ ‘head’)  
/eosu?úku/: /eosu?úka/ ‘to follow the trace’ (/sú?úku/ ‘trace’)  
(maybe, /eo/ is a sandhi form of /éa/ ‘to search’.)

/eu/ ‘to have something out of the body’
/euháeí/ ‘to perspire’ (/háeí/ ‘perspiration’)  
/eUhmuéu/ ‘to bleed’ (/hmúu/ ‘blood’)  
/eukáci/ ‘to crawl through between someone’s legs’ (/káci/ ‘space between the legs’)  

/eunsóu/ ‘to breathe’ (/nsóu/ ‘breath’)  
/i/ ‘to put on (something on the head)’
/iceopúu/ ‘to put on a cap’ (/ceopúu/ ‘cap’)  
/ikeoí/ ‘to wear a corset’ (/keoí/ ‘corset’)  
/m/ ‘to put on...’
/msapiéí/ ‘to put on shoes’ (/sapiéí/ ‘shoe’)  
/msleu/ ‘to salt’ (/dleu/ ‘salt’)  
/msu?uèu/ ‘to put on earrings’ (/su?uèu/ ‘earring’)  

/mau/  
/mauto?uháeí/ ‘to think over’ (/to?uháeí/ ‘thought’)  
/me/ ‘to make, to produce’
/méemí/ ‘to make wine’ (/émí/ ‘wine’)  
/mefcúeu/ ‘to lay eggs’ (/fcúeu/ ‘egg’)  
/mevcoóu/ ‘to marry’ (/vcóóu/ ‘spouse’)  
/mi/ ‘to take off’
/miicúeu/ ‘to castrate’ (/fcúeu/ ‘egg’)  

/na/ ‘to become (?)’
/naháo?oabnu/ ‘friendly’ (/oabnu/ ‘relatives’)  
/nahat?oháesa/ ‘brethren’ (/oháesa/ ‘younger brother’)  
/navcoóu/ ‘husband and wife’ (/vcóóu/ ‘spouse’)  
(The change of the final vowel in the last cases is special.)

/no/ ‘to be, to stay, to live’
/nofrúhu/ ‘behind’ (/frúhu/ ‘back’)  
/neaskiti/ ‘on the coast’ (/askiti/ ‘side, edge’)  
/ya/ ‘to bear (?)’

— 206 —
/γαγήω/ 'to be pregnant' (*/γήω/ 'womb')

/σο/ 'to put'

/στίσκού/: /στίσκονα/ 'to have a light' (*/τίσκονα/ 'light')

/σου/ 'to kindle (?)'

/σούζω/ 'to make a fire' (*/πύζω/ 'fire')

/τμου/ 'to transform'

/τμούζω/ 'to transform to a human being' (*/κού/ 'man')

/το/ 'to arrange, to make use of'

/τοικόσα/ 'to arrange the marriage of one's son or daughter' (*/νρογα/ 'spouse')

/τομένζω/ 'to use the lance' (*/μένζω/ 'lance')

/τοσ/ (probably the sandhi form of /το/ above)

/τοσοκο/ 'to name' (*/οκο/ 'name')

/τυ/ 'to pluck'

/τυμβαζε/ 'to pluck the hair' (*/μβαζε/ 'hair')

/το/ 'to make a hole' (*/κεφανάτα/ 'hole')

/βοε(τ)/ 'to retreat'

/βοανσυ/: /βοανσι/ 'to retreat in the direction of... ' (*/μουσνυ/ 'to go to')

/βοεοινε/: /βοεοινε/ 'to return' (*/ουνει/ 'to turn back')

(The appearance of /v/ before /o/ is special.)

/βο/ 'to stick in'

/βοβαπου/: /βοβαπου/ 'to stick together' (*/παπου/ 'together')

/βω/ 'to cut'

/βοιφνα: /βοιφνα/ 'to cut into two' (*/φνα:/ /βοιφνα/ 'to break with hand')

/ευ/ 'to divide'

/ευαννα/: /ευαννι/ 'enough for dividing' (*/αννε/ 'finish')

/ευ/ 'to grow up'

/ευαντο/ : /ευαντο/ 'to grow up again' (*/αντο/ 'repeatedly')

/ενο/ 'to gather (?)'

/ενουτουνα/ 'to assemble' (*/ουτουνα/ 'together')

/ν/ 'to break, to cut'

/νονενα/ : /νονενα/ 'all cut, all broken' (*/ανα/ 'all')
Tsou Language

/mə/  
/maːtətɪskiː/  /patottiska/  'to compare'  (/tɔtɪski/  'same')
/mat/  'to sing'
/matpopsóhi:/  /matpopsóhi/  'to sing twice'  (/eipopsohsu/  'to do twice')
/matmománe:/  /matmomana/  'to sing for a long while'  (/aománe/  'a long while')
(Notice that the initial /m/ does not change to /p/ in /matpopsóhi/ and that there is the insertion of /m/ in /matmománe/ and /matmomana/.)

/me/  
/meusbusbúta:/  /meusbushutněni/  'to gesture'  (/eusbúta/  'to tell')
(That the members are not /m/ and /eusbushut/ can be seen from other compounds with /-usbusbúta/)

/mea/  'to float'
/meaː(s)nʊ/  'to float to'  (/aəaːsuːnu/  'to destine')
/meaʊvei/  'to float against the current'  (/euvei/  'to turn back')
/mi/  'to look'
/miː(s)nʊː/  /miː(s)nɪ/  'to face'  (/moʊsnu/  'to go to')
/miːveiː/  /miːveca/  'to look back'  (/euvei/  'to turn back')
/mo/  'to get to some place'
/moʊpu/  'to go together'  (/iupu/  'together')
/momocwɪ/i:  'to get to a distant place'  (/moʊcœwi/  'distant')
/moʊli/  'to filtrate'
/moʊhɑː(s)nʊː/  /moʊhɑː(s)nɪː/  'to filtrate into'  (/moʊsnu/  'to go to')
/m?/  
/m?eːcəuː/  /p?eːcəuː/  'to erect'  (/eːcəuː/  'to stand')
/m?e/  'to erect'
/m?eːpʊː/  /p?eːpə/  'to erect together'  (/iipu/  'together')
/mehtu/  'to throw, to thrust'
/mehtuː(ː)nʊː/  /pehtuː(ː)nɪː/  'to throw towards'  (/moʊsnu/  'to go to')
/na/  'to become'
/nakʊzo/  'rotten'  (/kʊzo/  'bad')
/no/  'to be, to stay, to live'
/noanɔːuː/  /noanɔːviː/  'to live separately'  (/ianɔːuː/  'separately')
/notueuːnuː/  /notueuːnəː/  /notueuːnɪː/  'to be together'  (/ateueuːnu/  'together')
/noezúhu/: /noezúhi/ ‘to move’ (/aezúhu/ ‘to change’)
/nonáö/: /nonáöva/ ‘to stay long’ (/noanáo/ ‘long’)
/o/ ‘to eat’
/oocucúhu/: /oocucúha/ ‘to eat up’ (/acúhu/ ‘all’)
/oothómiu/: /oothómi/ ‘to taste’ (/aothómu/ ‘to try’)
/oh/ ‘to go’
/ohsusúhcu/: /ohsusúhca/ ‘to go forward step by step’ (/ausúhcu/ ‘gradually’)
/ohcúm?u/: /ohcúm?i/ ‘to approach’ (/cmúu/ ‘near’)
/psoe/ ‘to ascend’
/psoepepe/: /psoepepía/ ‘to ascend to heaven’ (/pěpe/ ‘high’)
/psoeopoháo/ ‘to ascend slowly’ (/aopoháo/ ‘slowly’)
/smai/ ‘to stride’
/smaicmúu/: /saicmüa/ ‘to intrude’ (/cmúu/ ‘near’)
/sme/ ‘to cut’
/smeapaedůu/: /seapaedóa/ ‘to cut into pieces’ (/aapaedóu/ ‘to break’)
/sö/ ‘to put’
/soezúhu/: /soezúha/ ‘to change place’ (/aezúhu/ ‘to change’)
/soúpu/: /soúpa/ ‘to put together’ (/iúpu/ ‘together’)
/soh/ ‘to shoot’
/sohczúhu/: /sohczúha/ ‘to have exhausted one’s arrows in shooting’ (/acúhu/ ‘all’)
/tmáu/: /tmai/ ‘to roll, to turn’
/tmáeőhša/ ‘to roll down’ (/supeőhša/ ‘to fall, to descend’)
/tmaizúhu/ ‘to turn over’ (/aezúhu/ ‘to change’)
/to/ ‘to make, to arrange’
/toteuėnu/: /toteuėna/ ‘to assemble’ (/ateuėnu/ ‘together’)
/tosbusbůta/: /tosbusbůtněně/ ‘to discuss’ (/eusbůtu/ ‘to tell’)
/toe/ ‘to rush’
/toekameóšu/: /toekameósi/ ‘to run away’ (/akameóšu/ ‘quickly’)
/toeuměůma/: /toeuměůma/ ‘to rush into’ (/eameůma/ ‘to enter’)
/tu/ ‘to eliminate’
/túpu/: /túpa/ ‘to eliminate together’ (/iúpu/ ‘together’)
/t?őö/ ‘to seize’
/t?őkameóšu/: /t?őkameóša/ ‘to seize suddenly’ (/akameóša/ ‘quickly’)

— 209 —
7. Some compounds with the "numerals" as their members

Some of the compound words with the primary core words /cóni/ 'one', /eúso/ 'two', /túeu/ 'three', /súptu/ 'four', /eímo/ 'five', /nómá/ 'six', /pítu/ 'seven', /vééu/ 'eight' and /slo/ 'nine' are here separately presented because they show certain peculiarities in compounding:

a) The words listed above or their sandhi forms are sometimes inserted in between, instead of being preceded or followed by, certain other words.

b) With certain other members /cóni/ seems to have the suppletive forms /nus/, /nso/ and probably /as/ or even /s/; and /eúso/ the suppletive forms /pus/, /psó/ and probably /ichi/.

c) In shortening they further show irregularities and there are apparently special sound modifications.

d) The change of the final vowels of them in some cases seems to be one of the processes in compounding.

e) Reduplication of a special type may occur with the process of compounding.

f) Many of the other members ending in /ku/, /ku/, /hu/ and /hu/. The two consonants and the two vowels are in complementary distribution respectively: /k/ occurs only when there is an /s/ preceding, and /u/ occurs only when there is the same vowel in the preceding syllable. Collectively, they are written as /hu/. Similarly, /ha/ becomes /ka/ and /hi/ becomes /ki/ after /s/. They are grouped as /ha/ and /hi/ respectively.

Here are some illustrations

a) With /meha/ '...piece(s) or tree(s) of...', the compounds do not show any divergency from ordinary compounds except the special sound modifications in the members in posterior in general:

/mehácni/ (/cóni/)
/meháso/ (/eúso/)
/meháteu/ (/túeu/)
/mehaspótu/ (/súptu/)
/meháemo/ (/eímo/)
/mehámnu/ (/nómá/)
/mehápstu/ (/pítu/)
/meháveu/ (/vééu/)
/mehaslo/ (/slo/)

In a way, one may consider /meha/ as a prefix and its combinations with /cóni/, /eúso/, etc. as complex words, since /meha/ can be identified only in this position. It is again the sound modifications in /cóni/, /eúso/, etc. that make us classify the above forms as compounds. The bases of the complex
words in this language hardly undergo any sound modifications. Moreover, in similar cases as /smotéu/ ‘to catch three animals’ forms like /smo-/ are by us classified as prefixes. (See the last two sections.)

b) With /másku veau-/ ‘ten and...’ the situation is in essence like that with /meha-/:  

/másku veaučni/ ‘11’ /másku veaušo/ ‘12’ /másku veautüe/ ‘13’  
/másku veauspötu/ ‘14’ /másku veaušemo/ ‘15’ /másku veaušünu/ ‘16’  
/másku veaušpütu/ ‘17’ /másku veaušveo/ ‘18’ /másku veausio/ ‘19’  

Here the peculiarity lies rather in the form /veau-/. Its occurrence is dependent of both the forms before and after it. /másku/ ‘ten’ is itself a full word, and it may be replaced by comparable forms as /mpůsku/ ‘twenty’, /zomtučeu/ ‘thirty families’, etc. in this position. The shortened forms of the “numerals” do not occur as syntactic units. Besides their combinations with /veau-/ they occur in many other compounds which are also the subject matters of the present section. We can not treat /veau-/ as a particle, or more specifically a conjunction, because of its close relationship with its following forms in both the phonological and the structural aspects. Witness the change of /u/ to /a/ in /veauspötu/ and /veaušünu/ as well as the monosyllables in the shortened forms of /eúso/, /pítu/ etc... Moreover, it is pointless to divide /veau/ into /vea/ and /u/, thus considering the former as a conjunction and the latter a prefix or something forming with the following element another word. Obviously, /u/ (including its variant /u/) never occurs without /vea/.

c) With /seʔ-/ and the change of the final vowels to /a/ meaning ‘... hundred (s):’

/seʔconía/ ‘100’ /seʔichía/ ‘200’ /seʔtüeva/ ‘300’  
/seʔsúpta/ ‘400’ /seʔímba/ ‘500’ /seʔ nóma/ ‘600’  
/seʔpítvá/ ‘700’ /seʔvőeva/ ‘800’ /seʔśta/ ‘900’  

The change of the finals to /a/ look just like the commonest type of the inflection of core words. But notice that /cóni/ /eúso/, etc. are non-inflectional core words when used alone and that these resultant compound words are not at all inflected core words because they occur regularly in /m/-sentences.

d) With /ʔ-/ and the change of the final vowels to /a/ meaning ‘the... month of the year’: (But /ʔ-/ does not appear when the “numeral” begins with a vowel.)
Tsou Language

/ʔconla/ 'the 1st month' /ʔeosa/ 'the 2nd month'
/ʔtūeva/ 'the 3rd month' /ʔshāpta/ 'the 4th month'
/ʔēma(eima)/ 'the 5th month' /ʔāmma/ 'the 6th month'
/ʔpītva/ 'the 7th month' /ʔvōeva/ 'the 8th month'
/ʔsia/ 'the 9th month' /ʔmāskā/ 'the 10th month'
/ʔeovia/ 'the 11th month'

For /ʔmāskā/, see /ʔmāskā/ 'ten'. The counterpart of /ʔčon/, /ʔeosa/, etc. in /ʔeovia/ is not identified. The Tsou people do not count the eleventh month in a year. Notice that some forms of the "numerals" here are slightly different from their counterparts in combinations with /ʔseʔ/.

e) Taking /ʔmāskā/ 'ten' as a simple word and /m...ʔŋu/ its sandhi form in compounding, we have:

/mpūsku/ '20' /mtūehu/ '30'
/msāptāhā/ '40' /meemōhā/ '50' /maṃmāhā/ '60'
/mpatvāhā/ '70' /mvoeuvōhā/ '80' /mašōhā/ '90'

Another solution to the analysis of these forms would be to consider /ʔmāskā/ as being on the same level with the others, composed of /m...ʔŋu/ and /ʔas/-, a suppletive form of /ʔčon/ in this position. Consequently /m...ʔŋu/ would be considered an affix and all these forms complex words. However, the fact that /ʔmāskā/ appears in some other compounds as /ʔmas/- (See below) does not seem in agreement with this solution.

f) With /ʔmiski/ 'one day' the "numerals" are also interpreted as being inserted in it with the loss of /s/ and consequently the change of /k/ to /ʔ/:

/mipsōhi/ '2 days' /miteuhi/ '3 days'
/mispōthi/ '4 days' /miemōhī/ '5 days' /maṃmāhī/ '6 days'
/mipōthi/ '7 days' /mivōhī/ '8 days' /māšōhī/ '9 days'

Here /ʔmiski/ may also be analyzed as /mi...ŋi/ 'day (s)' and /ʔs/- 'one', another suppletive form of /ʔčon/. In their combinations with /ʔmiski/ the forms /ʔmāskā/ 'ten', /mpūsku/ 'twenty' etc. lose their ending /ʔŋu/. Thus:

/miṃmāskā/ '10 days' /mimpūsku/ '20 days'

The compounds with /ʔtonsōhā/ 'one year' and the "numerals" have the same construction, as:

/ʔtoemōhā/ '5 years' /ʔtomāskā/ '10 years'

Again, /ʔtonsōhā/ may be analyzed as /ʔto...ŋa/ 'year' and /ʔnso/- 'one'.

g) With /ʔno...ʔŋu/ which probably comes from /ʔnohū/ 'to stay for
one day', we have:

/nopúšku/ 'to stay for 2 days'  
/nötéuhu/ 'to stay for 3 days'

/nosuptáhu/ 'to stay for 4 days'

... h) With /posi...nu/ ‘... times thousand’ and the reduplication of the first non-syllabic sound of the numerals followed by the vowel /o/:

/posipopsóhú/ '2000'  
/positotúeuhu/ '3000'

/posisoopóthu/ '4000'  
/posieöemóhú/ '5000'

/posinomóhú/ '6000'

/posisoopótúhú/ '7000'  
/posivóveóhú/ '8000'

/posisoseíhú/ '9000'

Notice that /posi-/ is apparently shortened from /posifúu/ ‘1000’. In the case of /posimáska/ '10000' there is no reduplication, and either of the following analyses is reasonable.

/posi-máska/  
/posi-más-ku/

There are other cases like those with /no...nu/ and /posi...nu/, with or without the full forms of elements like /nc-/ and /posi-/ identified. We shall cite just two more which further show some modifications beyond the “numerals”:

/mohnušku/ 'to go once'  
/ošóhú/ 'to go twice'

/otéuhu/ 'to go thrice'

/ohmásku/ 'to go 10 times'

/ompíshku/ 'to go 20 times'

/euñaska/ 'to do once'  
/eipóshu/ 'to do twice'

/eitotóeuhu/ 'to do thrice'

/eiöveóhú/ 'to do 8 times'

/eismáska/ 'to do 10 times'

/isisióhú/ 'to do 9 times'
XI. FORM-CLASSES

This chapter is in large part a synthesis, and sometimes includes only restatements, of what we have learnt about the constructions and grammatical functions of the linguistic elements of the Tsou language. In our analyses of the sentence patterns, the beginning part, the core and the conjunctive phrases, various parts of the sentences and the positions in them are observed; and the words or particles for each position are exemplified or on some occasions exhaustively enumerated. A gathering together of the notions thus obtained naturally brings out the major classes of syntactic units. Of these, the major word classes can be further divided according to other minor syntactic features in general, and with some of them in particular, according to the morphologic features as observed in Chapters IX and X. As is usual with many other languages, our knowledge of the form-classes of the syntactic units forms the basis of our knowledge of the form-classes of other linguistic elements on higher and lower levels.

1. Particle and word

Syntactic units of the Tsou language are conveniently differentiated as particles and words. Aside from the difference in their phonological forms in general (IV-4), they are distinguished mainly by their uses. It appears to us that the particles serve as the joints of various constructions and indicate the positions in them, while words are just the occupants of the positions. Some constructions, the core phrase, for instance, are characterized by the lack of particles in them. However, as we have noticed, they are marked off by the particles at the end or beginning of their neighboring constructions (VII-1). We mentioned very early another contrasting feature of the two fundamental divisions of syntactic units, namely: particles are very limited in number but occur quite frequently in speech, while the number of words is unlimited and the occurrence of any of them is remarkably less frequent (IV-4). That is perhaps the clue leading to our observation of the differences between them.

In our analysis of the language, we have seldom shown any hesitation in
assigning a syntactic unit to either division except for a few ones as the preceder and in the tail, and some of the post-beginners of the /si/-group (VI-11). They seem to lie on the border-line of our division.

2. Particles of different uses

The particles pertaining to the structure of the sentence are the beginners, post-beginners, first conjunctives, second conjunctives, tail particles (?), and conjunctions; those pertaining to certain constructions in the sentence are the particles in some special core phrases, the coordinator (connecting two cores, two second conjunctive phrases, or two or more conjoined elements in coordinative conjunctive phrases) and the attributive particles in certain subordinative conjunctive phrases.

3. Beginner

A beginner indicates the start of the standard sentence and specifies the time of the sentence. Certain ones have in addition the function of limiting the particular inflectional form of the core word(s) in the core (VI-7).

With regard to their relationships with the inflection of core words, beginners are further divided into three sub-classes. Incidentally, the members of each sub-class have some phonological feature in common. Thus we have: (V-1, VI-4, 6, 7, 9, 10)

a) The /m/-beginners—including /mo/, /mi/, /mos(o)miso)/, /moh/ and /mio/—after which the core words appear only in the basic forms of inflection;

b) The minus/-m/-beginners—including /i/, /o/, /os(is)/ and /oh/—after which the core words appear only in the inflected forms; and

c) The /te/-beginners—including /te/, /nte/, /nto/, /te(na)/, /ta/, /la/ and /lea/—after which the core words may be in either the basic forms or the inflected forms.

It should be noticed that some of the beginners are in fact allomorphic to one another respectively (VI-3, 5, 8).

The members of each sub-class differ from one another in expressing the time of the event stated in the sentence (VI-4, 6, 10).

/mio/—happening

/mo/;/mi/, /i/-/os(is)/—present or recent in the past
Tsou Language

/mo/-/moso(miso)/-/moh/—relatively remote in the past
/te/, /nte/, /nto/, /tena/, /ta/—yet to happen in various conditions
/la/, /lea/-—not specified

4. Post-beginner

A post-beginner occurs in the beginning part of the standard sentence after the beginner or another post-beginner in due order. It specifies some feature of the event stated in the sentence.

Post-beginners are of five groups in regard to the order of occurrence (VI-2).

a) A post-beginner of the /si/-group occurs immediately after the beginner and indicates the position of the "actor" of the event stated in the sentence in relation to the speaker—whether it is the speaker himself, the hearer, someone other than both of them, or some persons including or not including the speaker or the hearer under various circumstances. Members of this group include several shortened words and one full word. They are: (VI-11)

/o/, /u(s?u)/ (the speaker)
/kö/, /su/ (the hearer)
/si/, /ta/ (someone other than the speaker and the hearer)
/mia(ma)/ (a group including the speaker but not the hearer)
/to/ (a group including both the speaker and the hearer)
/mu/ (the hearers)
/he(ke)/, /ho/, /hfn?i/ (a group including neither the speaker nor the hearer)

b) A post-beginner of the /cu/-group immediately follows the beginner or is only intervened by a member of the /si/-group when there is one. There are three members in this group—/cu/, /c?u/ and /av?a/, of which /cu/ and /c?u/ are in fact allomorphic to each other (VI-8). The special function of /cu/-/c?u/ is to indicate that the event stated in the sentence is a completed one or its completion is expected (VI-12). /av?a/ is special to the beginner /te/ to express negation (VI-12).

—216—
c) A post-beginner of the /c\?o/-group appears next to a /cu/-group member in succession. Each of the five members of this group indicates a particular manner in which the event stated in the sentence takes place. Thus: (VI-13)

/c\?o/—the restricted or devoted manner of the “action” of the event,
/n\?a/—the progression or the promptness of the event,
/s\?a/—the eventuality of the event,
/so/—the certainty of the event, and
/s\?o/—the certainty of event as the speaker sees it.

d) /nana/ generally comes after a /c\?o/-form, but sometimes may precede the form /so/ instead. It specifies that the event stated in the sentence is only heard of but not seen by the speaker (VI-13).

e) /la/ always follows everything else in the beginning part, indicating that the event stated in the sentence may happen very often or last very long (VI-13).

Some post-beginners may occur in similar positions in other sentences (VI-14).

5. First conjunctive

A first conjunctive occurs immediately after the core of the standard sentence which comprises mainly word(s), conjoining to the core another word or phrase. The particle /ci/ in the / uk\?a/-sentence is also counted as a first conjunctive in addition to the particles /to/ and /no/ in the /pan/-sentence which are in fact identical with two of the first conjunctives in the standard sentence, because /pan/ and /uk\?a/ are comparable with the core of the standard sentence (V-14, 15). Thus we have five first conjunctives in all, namely: /ta/, /to/, /no/, /ne/ and /ci/. They form first conjunctive phrases together with the word or phrase after them.

By the inflection of the primary core word, the relationship between the things expressed in the core and in the first conjunctive phrase is understood in a specific way. The conjunctive itself apparently has nothing to do with that (VIII-1).

The special function of each first conjunctive is to show the particular
degree of the visibility of the thing it introduces, which is of lexical rather than grammatical significance (VIII-2).

/ta/-visible
/to/-invisible but seen by the speaker before
/no/-invisible and never seen by the speaker before
/ne/-invisible but known to both the speaker and the hearer
/nca/-invisible but heard or actually being somewhere nearby (in standard sentences only)
/ci/-non-existent

6. Second conjunctive

A second conjunctive conjoins another word or phrase to the core of the standard sentence next to the first conjunctive phrase. In case there is not a first conjunctive phrase, it comes right after the core. The particles leading the two constituent parts of the equational sentence are also counted as second conjunctives, since they are identical in form and in meaning (V-18).

There are six second conjunctives. The special function of each is to show the particular visibility of the thing it introduces. They are not necessarily parallel to the first conjunctives, however (VIII-2).

/e/-visible and near
/si/-visible in a medium distance
/ta/-invisible but distant
/o/-invisible but seen by the speaker before
/na/-invisible and never seen by the speaker before
/co/ (in standard sentence only)—invisible but actually being somewhere nearby

Like the first conjunctive, the second conjunctive has nothing to do with relationship of the things expressed in the core and in the second conjunctive phrase, which in fact is determined solely by the inflection of the core word (VIII-1).

7. A class of tail particles(?)

Three particles /ho/, /ne/ and /no/ and one particle-like form /mai/ are found leading the tail of the standard sentence.
Indeed, /ho/ is like the conjunction /ho/ and the coordinator /ho/, /no/ like the first conjunctives /no/, and /ne/ like both the conjunction /ne/ and the first conjunctive /ne/. But, in addition to the difference in their positions in the sentence, the words following them in the tail are never the same as in other positions (VIII-11).

/mai/ is special to the word /tanÊe/ and a few phrases with it. Though in some way like two homonymous primary core words also in meaning, it can by no means be a core word on account of its position in the sentence. Nor can it be counted as a conjunctive, because its association with /tanÊe/ contradicts the uses of a conjunctive phrase in one way or another (VIII-11).

8. Conjunction

A conjunction occurs in the complex sentence, connecting its two constituent parts which are normally clauses (V-7). The clause led by it does not necessarily follow the other one. Three conjunctions are found in our material, namely /ho/ 'and, when', /ne/ 'when' and /hoci/ 'if, when', with their variant forms /iho/, /siho/, /ihoÊi/ and /sihoÊi/ respectively. They do not necessarily stand between the two clauses.

9. Coordinator

The coordinator /ho/ acts as the connector of the two cores or second conjunctive phrases in a small number of standard sentences (V-2) and of two or more conjoined elements in the coordinative conjunctive phrase (VIII-5). It differs from the conjunction /ho/ in that it always stands between the elements it connects and that it always means 'and'.

The particle /ho/ in the compound sentence (V-12) is a coordinator rather than a conjunction.

10. The particles in some special core phrases

The particle /no/ occurs in a core phrase containing one of the special core words /akóe(aÊkóeva)/, /iÊmizÊi/, /naÊnósÊi/, and /seolÊa/. Each of these words takes this particle before joining other core words (VIII-2).

The particle /ci/ occurs in a core phrase containing an irregular core word. The irregular core word is separated from the other part of the core
by this particle. It has a variant /no/, occurring after the word /meóí/, /óko/ or a “numeral” (VII-3).

There is a common factor in the uses of these two particles, namely, to mark off the immediate constituents of the phrases. They are called partitioners.

11. Attributive particle in the conjunctive phrase

An attributive particle connects the linguistic element in the attributive position to that in the head position in most subordinative conjunctive phrases. We have two kinds of attributive particles.

The first conjunctive-like attributive particles occur in subordinative conjunctive phrases of type 1 in which the attribute follows the head (VIII-6). The attributive particles between them differ from the first conjunctives only in that the form-class of the linguistic element before it is the same as, and not different from, that of the linguistic element after it (VIII-6). When the element in the attributive position is of considerable length, /ci/ is used instead of /ta/, /to/, /ne/ or /no/ (VIII-6).

The attributive particle /ci/ occurs regularly in subordinative conjunctive phrases of type 2 in which the attribute precedes the head and, incidentally, the attribute is relatively long. But, here, it follows, rather than leads, the attribute (VIII-7). It also differs in many aspects from the partitioner /ci/ of some core phrases (VIII-7). When the word /meóí/ ‘large’ (and probably also /óko/ ‘small’) appears in the end of the attribute, /no/ is used in the place of /ci/. (VIII-7)

12. Words in different positions

Words are of four classes, divided on the criterion of the positions they regularly take in sentences or phrases. Thus we have:

a) preceders—occurring in the preceded standard sentence before a beginner,
b) core words—after the particle(s) in the beginning part and before a conjunctive,
c) conjoined words—as the conjoined elements in conjunctive phrases, and
d) tail words—special to the tail of the standard sentence.
There are also the words /o/ 'I', /ko/ 'you' etc. occurring as post-beginners. They are either identified with or counted as the shortened forms of certain conjoined words.

Considering also morphological features, we see that preceders and tail words are neither inflectional nor derivational except /oā(aā)/ which has the derived form /oāna(aāna)/, that core words are generally both derivational and inflectional, and that conjoined words are not inflectional but derivational with affixes largely different from those of core words.

13. Preceder

Preceders, though very few in number, are of two kinds. /éne/, /nāma/ and /upēna/, occurring only in complex sentences, are called special preceders (V-10), /oā(aā)/ 'not', /oāna(aāna)/ 'no more, no longer', /cima/ 'it turns out', /ma/ 'it is a surprise' and some others are ordinary preceders, common to all other kinds of preceded sentences (V-3). The preceeder /a/, functioning as an indicator of an answer to a question in the context (V-3), does not seem to be a word. Nor are we justified to construe it as a shortened word.

It should also be mentioned that /oā/ occasionally occurs as an attributive element in subordinative conjunctive phrases of type 3, too. In that case, it is said to be in its irregular use (VII-8).

14. Core words syntactically divided

Core words form the largest word-class of this language. They are conveniently divided into two main groups, primary and secondary, according to whether or not they regularly occur as one-word cores and the positions they take in the subordinative core phrase. A primary core word regularly occurs as a one-word core and is constantly in the head (or following) position of a subordinative core phrase. A secondary core word does not as a rule occur as a one-word core but occurs regularly in the attributive (or preceding) position of a subordinative core phrase (VII-5, 6).

As it is the primary core word that bears directly on the conjunctive phrases in the sentence, we can naturally make a subdivision of primary core words according to whether or not they actually take them. Those taking
neither of the two conjunctive phrases are called the unconjoinables, as: /aomána/ 'a moment later', /múchu/ 'to rain', /poépe/ 'to have wind' etc.; those which may take the second conjunctive phrase but never the first conjunctive phrase are the partly-conjoinables, as: /cihi/ 'one person', /kakutia/ 'few', /uafelhi/ 'to come after'; and those which may take both are the conjoinables, as: /aasáoé/ 'to distribute', /meéni/ 'to pound', /sohpói/ 'distressed' and many others (VII–13).

The conjoinables /éa/ 'to search', /eáa/ 'to have', /eafnca/ 'to call', /maic?ái/ 'to resemble', /me/a/ 'to dig' and /moosái/ 'to do' form a small special group. After them the conjunctive of the conjunctive phrase immediately following are usually not used. They are called the intimate conjoinables (VII–1, 13).

Secondary core words are differentiated by the order of their occurrence in the phrase. There are the foregoing attributes that always come first, as /éno/ 'therefore' and /ha/ 'how'; there are the special attributes that rather precede the word with which they have the closest relationship, as /óte/ 'not' and /niate/ 'almost'; and finally there are the main attributes generally coming last in the attribute and consequently occurring immediately before the primary core word in the subordinative core phrase (VII–6, 7), as /iáchi/ 'alone', /ná?noi/ 'very', /meéiš/ 'can' and many others.

Unlike other secondary core words, the main attributes /akóeú/ 'to intend', /i?mzi/ 'to begin', /ná?ñosi/ 'mostly' and /seolúš/ 'it happens' always take the particle /no/ before joining other core words in the following position. They are of a special group, called partitioned attributes (VII–2, 6).

Occasionally, we find some conjoined words in the position of a primary core word. In that case, they are called irregular core words (VII–3).

On the other hand, some core words, primary and secondary, may occasionally appear in some other parts of the sentence. They are said to be in their expanded or irregular uses (VIII–3).

15. Syntactical divisions of core words and inflectional features

Core words are generally inflectional, appearing in the sentence in either the basic form or the inflected form of inflection. The actually non-inflectional
ones are interpreted as either lacking an inflected form or having a zero element in the inflected form. On the other hand, some of the actually inflectional ones have more than one inflected form for each basic form. These features are not shared by all the divisions made on syntactic criteria above.

<table>
<thead>
<tr>
<th></th>
<th>2 or more inflected forms</th>
<th>only 1 inflected form</th>
<th>with zero element</th>
<th>without inflected form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>conjoinable</td>
<td>x</td>
<td>x</td>
<td>(x)</td>
<td>x</td>
</tr>
<tr>
<td>partly conjoinable</td>
<td></td>
<td>x</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>unconjoinable</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Secondary</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>main attribute</td>
<td></td>
<td>x</td>
<td>(x)</td>
<td></td>
</tr>
<tr>
<td>special attribute</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>foregoing attribute</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(The “x” in parentheses indicates that there are only very few exceptional words.)

There are four underlying processes in inflection, namely: the change of the final vowel into /a/ or the suffixing of /a/, the change of the final vowel into /i/ or the suffixing of /i/, the suffixing of /neni/, the prefixing of /poa/, and the use of the combined affixes /poa—neni/. Here again we see that the actually inflectional core words are not in uniformity in taking these affixes.

```
/-a/  /-i/  /-neni/  /poa-/-  /poa—neni/
conjoinable       x  x    x  x      x
partly conjoinable x    x                      x
main attribute    x    (x)               x
```

16. **Further classification of core words based on inflectional features**

It is at the same time quite obvious that not all conjoinable or partly conjoinable primary core words actually take all the inflectional affixes that they as a group can possibly take. Shown below are the sub-groups of each in this respect.
Tsou Language

conjoinables like:

/káebu/ 'to like'  x
/fího/ 'to follow'  x
/ófó/ 'to poison'  x
/mósí/ 'to put'  x  x
/eobáko/ 'to strike'  x  x
/tó?so/ 'to throw'  x  x
/cmû?ho/ 'to arrive'  x  x
/pkaáko/ 'to escape'  x  x
/bónu/ 'to eat'  x  x  x
/maháfo/ 'to take'  x  x  x
/eméf?o/ 'to bury'  x  x  x

Partly conjoinables like:

/óko/ 'small'  x
/kûzo/ 'bad'  x  x

17. Core words divided according to their relationships with the other parts of the sentence

In this respect all core words are of two major groups, those in the basic form and those in the inflected form. Members of the former group occur after /m/-beginners and /te/-beginners, and with them the relationship of the core with the conjunctive phrases is understood as that of "action—goal—actor". Members of the latter group occur after minus-/m/-beginners and /te/-beginners, and with them the relationship of the core with the conjunctive phrases is understood as that of "action—goal/actor—goal" in general (V-7).

While no divergency is seen in the inflection of secondary core words, most inflected primary core words function differently in accordance with their underlying inflectional affixes. They are of five sub-groups, each specifying the relationship of the core with the conjunctive phrases in a way different from all others (VIII-1).

<table>
<thead>
<tr>
<th>affix</th>
<th>1st conj. phr.</th>
<th>2nd conj. phr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>/-a/</td>
<td>indirect goal/actor</td>
<td>direct goal</td>
</tr>
<tr>
<td>/-i/</td>
<td>not in contrast with /-a/</td>
<td></td>
</tr>
<tr>
<td>/-neni/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>/poa-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>/poa—neni/</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
18. Syntactic divisions of core words and derivational features

The derivational features of core words are less related to their syntactic divisions. Only the following points are significant:

a) Reduplication is common only to certain primary core words and main attributes.

b) Derivational prefixes, as /bu-/ /eupa-/, etc., are particular to certain primary core words.

c) The derivational suffix /-he/ is common only to certain primary core words and main attributes.

d) /-si/ may occur with certain primary core words, main attributes and the foregoing attribute /hia/, but not with special attributes and other foregoing attributes.

e) /-na/ is special to the special attribute /óʔte/ and /ukʔá/ of 'the /ukʔá/-sentence which is counted as a primary core word. (It is also seen with the preceder /oá(aa)/ and the beginner /te/, nevertheless.)

19. Syntactic divisions of core words as related to shortening and compounding

Only certain primary core words have shortened forms as syntactic units.

Foregoing and special attributes are not used as members of compounds. Primary core words, in most cases shortened, may be the anterior member of "action—goal" compounds and either of the members ofasyntactic compounds, but the degree and manner of shortening in compounding is different in the two positions (X-4).

Main attributes, generally with their first one or two syllables cut off, enter the posterior position of some asyntactic compounds only (X-4).

Special attention should be paid to a small group of primary core words.
including /cóni/ 'one', /éúso/ 'two', /túeu/ 'three'—/máská/ 'ten' which show certain peculiarities in forming compounds with certain other words. They are called the "numerals" for lack of any better term (X–7).

20. **Irregular core word**

An irregular core word is a conjoined word exceptionally used in the position of a primary core word. It can occur as a one-word core or in the head position of a subordinative core phrase. In the latter case, it is always separated by the partitioner /ci/ (or its variant /no/) from the attribute which always contains a regular primary core word (VII–3).

There is no indication as to which particular conjoined words can be thus used.

21. **Conjoined words as different from core words**

Conjoined words form another major word-class alongside core words. The two classes are distinguished chiefly by the positions they take in the sentence. Several other points, both syntactic and morphologic, are also apparent.

a) A large portion of core words characterize themselves by usually occurring as one-word cores (VII–5) whereas in ordinary cases no conjoined word can appear in the sentence without being led by a conjunctive.

b) Core words generally just follow one another in the core phrase (VII–1) while the conjoined words in any of the conjunctive phrases are as a rule separated by the coordinator or an attributive particle (VIII–3, 5, 6, 7–8).

c) The order of the core words in a subordinative core phrase is fixed, and that alone determines their positions in the phrase and subsequently their sub-division (VII–5, 6, 7). The positions in an ordinary subordinative conjunctive phrase are indicated by the attributive particles, and no ordinary conjoined word is particular to any position (VIII–6, 7, 8).

d) Core words are generally inflectional (VII–9), but inflection is not known to conjoined words.

e) Despite the fact that both the core words and the conjoined words are derivational and that they actually share the popular derivational
feature of reduplication (IX–2), they are still distinguishable in this respect by taking different affixes in general (IX–3).

f) Shortening occurs frequently with most core words. But it is only exceptional with core words, as syntactic units or in compounding (X–1, 2).

 g) In compounding, while core words are used as members of the syntactic compound and the anterior member of the “action—goal” compound, conjoined words are used as members of the subordinative compound and the posterior member of the “action—goal” compound (X–4).

22. Some special groups of conjoined words

Conjoined words are generally not further divided in our analysis on the ground that none of them has a particular syntactic position or is particularly associated with any particle different from others, and that they undergo only the morphologic process of derivation which hardly serves any practical purpose.

Accordingly, the following groups are observed rather on the basis of certain special features of their respective members.

The most important group, which is extremely small, comprises probably only one regular member /nia/ ‘passed-away’ (VIII–8). It is particular to the attributive position of a group of subordinative conjunctive phrases in which no attributive particle is used to connect the attribute and the head. So it is called the attributive conjoined word. Another possible member is /ninka/ ‘on the invisible side’ (VIII–10). There are several other words that may occur in the same position, as: /oá/ ‘not’, /acũha/ ‘all’, /iáchi/ ‘one’s own’ and /zóu/ ‘real’. But ordinarily they are the main attributes in core phrases (or are at least so counted) except /oá/ which is a preceeder. Therefore, when they are in the same position as /nia/ they occur as irregular attributive conjoined words (VIII–8).

Another group of conjoined words, including /cůu/ ‘Tsou’, /cũma/ ‘what’, /něnu/ ‘where’, /éni/ ‘this’, /tápe/ ‘a distant place’, /múu/ ‘you (pl.)’ and many others, differ from ordinary conjoined words in that they never have or usually need not have a conjunctive or an attributive particle before them. They are called intimate conjoined words. In this group, /cũma/, /něnu/ and /śia/ are the ones that never have any particle while the others may or may not have one (VII–1, VIII–10).
The intimate conjoined words /amfa/ 'we (excl.)', /áo/ 'I', /átó/ 'we (incl.)', /múu/ 'you (pl.)' and /súu/ 'you (sing.)' further distinguish themselves from ordinary core words in having the shortened forms /mía/, /o(u)/, /tő/, /mu/ and /su/ respectively. The shortened forms, however, do not occur in the same position as the full words, but as post-beginners or as the posterior member in subordinate compounds (VI–11, X–4).

23. Irregular conjoined words

There are two kinds of irregular conjoined words, those in the position of the attributive conjoined word and those in the position of ordinary conjoined word. The former includes some secondary core words (main attributes) and one preceder (see XI–22) and the latter some primary core words, all in the basic form of inflection (VIII–3).

The core words /hloa/ 'to work', /aaása/ 'to destine' and a few others found in our material very often appear in the position of a conjoined word. It seems no longer appropriate to speak of their regularity as core words and irregularity as conjoined words. They belong to both classes. But notice that, as conjoined words, they are in the inflected forms (VIII–3).

24. The tail word

There are no words particular to the tail of the standard sentence except /mía/ as in /ho(ne) mía/ 'at that time' and probably /hónma/ as in /ho hónma/. Other words in the same position are /tán?e/ in /mai tán?e/ 'now, at present', regularly a conjoined word meaning 'here'; and /noánáo/ as in /ne noánáo/ 'in the past', /taseóna/ as in /ne taseóna/ 'in the morning' etc. which are regular tail words. The situation of /mía/ and probably /hónma/ in the tail is just like that of /nia/ in the attributive conjunction position of the subordinate conjunction phrase of type 3 as just mentioned in the last section. They alone can be separately grouped and called tail words. The other words, as /noánáo/, /taseóna/, etc., are therefore irregular tail words (VIII–11).

The status of /mai/ in /mai tán?e/ is dubious, and the use of /tán?e/ in this combination is somehow unusual. If /mai tán?e/ is interpreted as a phrase-like compound, it can also be counted as another tail word (VIII–11).
25. **Classes of affixes**

Affixes are derivational and inflectional. The former class goes with both core words and conjoined words, the latter with core words only. Only one derivational suffix /-a/ is attached to the precedure /o/ (IX–3, 8, 9, 10, 11, 12).

Some derivational prefixes as /eup/ 'mutual' and /le/ 'er' and suffixes as /he/ 'more' and /na/ 'no more', are special to core words; some others as /him-/ 'owner of.' and /ma-/ 'many' and /-ana/ 'place, -man' and /-si/ 'emphasizing a part of the body', are special to conjoined words; but the prefix /eu-/ 'many' and the reduplicated syllable of the base are common to both. It is worth noting that /le-/ is the only affix which makes the form-class of the resultant complex word different from that of the base (IX–3).

The changed final vowels /a/ and /i/ or the suffixes /a/ and /i/, the prefix /poa/, the suffix /neni/ and the combined prefix-suffix /poa—neni/ are the underlying inflectional affixes, attached to the bases independently (IX–5, 8, 9, 10, 11, 12). The changed initial consonants and the diminished consonants and syllables are the subsidiary inflectional affixes, occurring only simultaneously with one of the underlying affixes (IX–6, 7).

Among underlying inflectional affixes, the changed final vowel /a/ or the suffix /a/ is common to both primary and secondary core words, while all others, with the exception of the changed final vowel /i/ and the suffix /i/ in very few instances, occur with primary core words only.

26. **Classes of shortened words**

The shortened words as syntactic units and those as members of compound words are generally differentiated except /u/ 'I, /su/ 'you' and their like which occur both as post-beginners and as members of certain subordinative compounds (X–1, 2).

In addition to those with their full forms known to us, a number of other linguistic elements are construed also as shortened words though their full forms are not known. They are of the same two groups, so recognized because of their grammatical as well as phonological similarity to ordinary shortened words (X–5, 6). For example:

/pan/ 'there is'—its use is comparable with a primary core word, espe-
cially an identified shortened word as /uh/ ‘to go, to come’. 
/eon/ ‘to be, to stay, to live’—Cf. its inflected form /eóni/.
/o-/ ‘to eat’ as in /oóthõmä/ ‘to taste’, /oacúhü/ ‘to eat up’ etc.—Cf.
/skothõmä/ ‘to try pinching’ (/skopica/ ‘to pinch’,
/aóthõmä/ ‘to try’), /pohcúhü/ ‘to slaughter in mass’
(/pohcighi/ ‘to kill’, /acúhü/ ‘all’).

27. Classes of compounds

We have phrase-like compounds and compound words. Members of a phrase-like compound retain their own stress, and their construction always deviates remarkably from an ordinary core or conjoined phrase in one way or another. The members of compound word are usually shortened, the anterior one no longer has the stress, and the construction may or may not be comparable with a phrase (X-3).

Compound words are of three groups, divided chiefly according to the form-classes of their members (X-4). They are:

a) Subordinative compound word—The members are both conjoined words. The construction of the compound is comparable with that of a subordinative conjunctive phrase of type 1, short of the attributive particle in general, as: /uachúmu/ ‘buffalo’ (/úa/ ‘deer’, /chúmu/ ‘water’).

b) “Action—goal” compound word—The member in anterior is a primary core word and the posterior member is a conjoined word. The relation of the two members is like that of the core and the first conjunctive phrase in a standard sentence of the “action—goal—actor” construction, short of the first conjunctive. The resultant compound words are largely partly-conjoinable primary core words, as: /eafoú/ ‘to hunt’ (/éa/ ‘to search’, /fóu/ ‘meat’). But those with /eáa/ ‘to have, to be’ are conjoined words, as /eáan?e/ ‘the native’ (/tan?e/ ‘here’).

c) Asyntactic compound word—The anterior member is a primary core word, and the posterior member may be a primary or a secondary core word. In either case, the order of the two core words is just opposite to a serial or subordinative core phrase, as /ma²paéóu/ ‘to forget’ (/ma²mi/ ‘to think’, /paéóu/ ‘to lose sight’) and /ma²sómu/ ‘to guess’ (/ma²mi/ ‘to think’, /sómu/ ‘probably’).

— 230 —
28. Ordinary phrase

An ordinary phrase forms a certain constituent part of a major sentence. So we have the beginning part, the core phrase, the first conjunctive phrase, the second conjunctive phrase and the tail. There also the attributive phrase included in some conjunctive phrases.

A beginning part comprises a beginner and one or more than one post-beginner. Normally, it stands in the beginning of a standard sentence (V-1).

A core phrase generally comprises words. Only when there is an irregular core word or one of the partitioned core words has it the particle /ci/ or /no/, called partitioner (VII-1, 2, 3).

Core phrases are divided into: (VII-5)

a) Serial core phrase, with only primary core words;
b) Subordinative core phrase, with both primary and secondary core words; and
c) Complex subordinative core phrase, with an irregular core word and at least one primary core word.

The grammatical function of any core phrase is the same as a primary core word (or irregular core word). Notice particularly that a serial or (simple) subordinative core phrase may be included in a complex subordinative core phrase as its attribute.

A first conjunctive phrase occurs immediately after the core in a standard sentence as well as after /pan/ in a /pan/-sentence, and, when the conjunctive is /ci/, after /uk?á/ in an /uk?á/-sentence (V-1, 14, 15).

A second conjunctive phrase stands after the core in succession next to the first conjunctive phrase in a standard sentence and occurs as either of the two constituent parts of an equational sentence (V-1, 18).

The two conjunctive phrases are the same in construction. Three main types are found:

a) The simple conjunctive phrase contains one conjoined element, a conjoined word or a clause of the standard-sentence pattern (VIII-3, 4).
Tsou Language

b) The coordinative conjunctive phrase contains two or more conjoined elements intervened by the coordinator /ho/. The order of the conjoined elements is not fixed. They as a whole function like any one of them (VIII-5).

c) The subordinate conjunctive phrase contains two conjoined elements in a fixed order. They function only like a certain one of them which is said to be in the head position while the other one in attributive position. The head and the attribute are in most cases connected by an attributive particle.

Subordinate conjunctive phrases are further divided into three types:
Type 1 (VIII-6)
head—attributive phrase (first-conjunctive-like attributive particle—attribute)
Type 2 (VIII-7)
attributive phrase (attribute—attributive particle /ci/)—head
Type 3 (VIII-8)
attribute—head

The head in all three types and the attribute in types 1 and 2 may be in subordinative construction themselves, of either type 1 or type 2.

The tail generally does not contain any special particle or word except /mio/. It differs from any other kind of phrase by virtue of its position in the sentence and the unusual combination of the particle and the word in it (VIII-11).

Generally speaking, ordinary phrases can also occur as minor sentences (IV-5).

29. Clause

A clause is a special kind of phrase that has the same segmental elements as a major sentence. As the structure of major sentences is of three principal patterns, so we have the clause of the standard pattern, the clause of the /pan-ukʔá/-pattern and the clause of the equational pattern.

The function common to all three types of clauses is to enter the preceded
and the complex sentences (V–3, 8, 9, 17, 19, 20), as their constituent parts. A complex sentence may have two clauses of the standard pattern, but only one of the /pan-ukʔá/ or equational pattern. Nor is there any complex sentence that does not contain a clause of the standard pattern.

A clause of the standard pattern may be further used as a conjoined element, in the same position as a conjoined word (VIII–4).

No clause is ever included in the core.
PART II

TEXTS WITH TRANSLATION AND NOTES
TEXTS AND TRANSLATION

One hundred and thirty-four pieces of recorded speech of various length are presented in this volume as samples of the Tsou language in its three major dialects. Of these fifty-seven are of the Tapangü dialect, forty-eight of Tfuea, and twenty-nine of Luhtu. They are separately numbered under the initials of the dialects and according to the order in which they were originally taken down.

In practice this collection of material comprises almost all the pieces with several sentences on a certain topic which we have obtained. Those left unpublished are only a few ones the contents of which are still obscure to us. We hope that the reader will understand each of the published pieces fairly satisfactorily with the help of our Analysis in Part I and Glossary in Part III as well as the translation printed on the opposite side of each page of this Part. Strictly speaking, no text can be fully understood without the knowledge of its linguistic and/or circumstantial context. Fortunately, if a piece is of considerable length and is more or less coherent in regard to its content, the piece itself in most cases makes up the linguistic context and helps in defining the situation fairly well in most cases. We need only very few notes for the clarification of the situation on certain special occasions.

As we have mentioned, there are also a great number of short utterances recorded as a portion of our material, notably many single sentences elicited from the informants in our discussions with them and a lot of single words obtained during the first stage of our investigation. However, it seems impracticable to have a list of the single sentences that we do not have in the texts. The main difficulty lies in the fact that many of them can not be understood satisfactorily without knowing the situation in which they were elicited. As for the single words or some phrases of special interest, we are going to list them in the Glossary chiefly from the lexical viewpoint.

The texts and the informants are as follows. Tapangü

I–VI:
Uongü Easiungu (now known as An Chen-ch'ang in Chinese), an inha-
bitant of the present-day Ta-pang village (Tapangù), about twenty-five years old, teacher in the local primary school, received mostly Chinese education, can read and write Chinese and speaks standard Chinese fluently. Mr. An is also our interpreter in the recording of much other material of this dialect.

VII–XXXV:
Pasuea Tapangù (now known as Fang Lung-fu in Chinese), an inhabitant of the present-day Ta-pang village (Tapangù), about seventy years old, one of the living hunter/warriors of this tribe who still takes lead in the existing ceremonies, speaks only his native language. The interpreter of his speech was Mr. An Chen-Ch'ang.

XXXVI–XLV:
Tbusungu Noacachiana (now known as Chuan Chia-tseng in Chinese), an inhabitant of the present-day Ta-pang village (Tapangù), more than seventy years old, speaks only his own language. Mr. An Chen-ch'ang was the interpreter of his speech.

XLVI–LVII:
Pasuea Noacachiana (now known as Chuan Hsi-lai in Chinese), an inhabitant of the present-day Li-chia village (Nibiei), about sixty years old, speaks only the native language. It was our impression at the time of recording that Mr. Chuang did not speak quite as seriously as our other informants did, probably because he had been drinking too much.
Two young men of the same village, who knew standard Chinese very well, acted as our interpreters.

Tfuea

I–XXX:
Avai Tuthusana (now known as Chu Wo-ts'ai in Chinese), an inhabitant of the present-day T'u-fu-ya village (Tfuea), more than sixty years old, considered correctly by his fellow tribesman as a most clever man is a trilingual who speaks Japanese and South-Min Chinese very fluently besides his native language.

XXXI–XXXVII:
Moço Muknana (now known as Wu Wan-chin in Chinese), an inhabitant of the present-day Lai-chi village (Lalangia), about seventy years old, knows a little Japanese and some South-Min Chinese besides his own language.
Two young men of the same village who received modern education helped us in interpreting Mr. Wu's speech.

XXXVIII–XLV:
Uongü Easiumgu (now known as An Ts'ung-ming in Chinese), an inhabitant of the present-day Lo-yeh village (Lalaua), more than sixty years old, speaks only his native language. Two young men of the same village who received modern education were our interpreters.

XLVI–XLVIII:
These are the verses of songs sung by some young people following the tunes of modern Western songs they have learned at school. They can not tell whether the verses are just recently composed or are from an old tradition. Anyway, no one can sing them to any other tunes than the modern ones.

Luhtu
I–XXI:
Avari Tenoana (now known as Chi T'ai-p'ing in Chinese), an inhabitant of the present-day Chiu-mei village (Mamahavana), more than fifty years old, still maintaining connections with his relatives in Tfuea, one of the very few Tsou of this branch who remembers a lot about the past, knows Japanese and South-Min Chinese fairly well.

XXII–XXIII:
Avari mukana (now known as Chi Yu-chiao in Chinese), an inhabitant of the present-day Chiu-mei village (memahavana), about fifty years old, with a Bunun wife and children all speaking Bunun, speaks also the Bunun language himself.

XXIV–XXIX:
Pasura Luheacana (now known as Kan Kui-wu in Chinese), an inhabitant of the present-day Chiu-mei village (mamahavana), about fifty years old, speaks also Japanese and South-Min Chinese.

The texts are in phonemic transcription. No non-phonemic phonetic feature, however remarkable or interesting, is given. For the use of the symbols (including the two blank spaces), see Chapters I–III of Part I: Analysis.

We have pointed out in our analysis of the beginners, the post-beginners and the affixes of this language that some of them are in complementary distribution and can be grouped as allomorphs of one and the same morpheme.
Tsou Language

(Part I: VI–3, VI–5, VI–8, IX–3, X–7, etc.). Although cover forms for those morphemes have been suggested—as /moso/ for /mo$\text{s}$o/; /mo/[(1)] and /moh/—they are limited in use to analytic operations only. We do not consider it practicable or even theoretically plausible to introduce them in the transcription of the texts.

A Tsou form (generally a word) in the text that has a corresponding English word or phrase in the translation has a number in parentheses under it when it first appears in a piece, in cross-reference with the identical number under the corresponding word or phrase in the translation. In case a form is differently translated in different places of the same piece, it is separately numbered.

The translation is done on a “word-for-word” basis. Its aim is to help the reader understand the text in both its structural and lexical aspects, with emphasis rather on the former. Effort has been made to twist the structure of English as much as possible to meet that of Tsou. On the other hand, very little attention has been paid to the readability of the translation. We only hope that it still makes sense, conveying to the reader the fundamentals of the content of the text.

It seems to us that we can do very little to polish our translation even if our chief interest is the content of the text and we want only a free translation. After all, the world and thoughts of the Tsou people differ from those of English-speaking people in many ways. There are no means of remolding them satisfactorily according to English ways. Another difficulty peculiar to our study of this language is that our knowledge about the meanings of many words and phrases is too inadequate to enable us to make better translations.

By “word-for-word” translation we mean that each word or particle in the text which we have means of rendering separately into English has its counterpart in the translation and that whenever possible a sentence in the translation has the same word order as in the text. Consequently, a sentence in the translation usually contains some additional words or phrases which are necessary in English but have no counterparts in the original text. They are put in parentheses. We use footnotes to clarify the ambiguities which may arise from our way of translating.

Appended to the texts and translation is an index to the contents of the
texts. It is compiled chiefly for the interest of ethnologists who might wish to know something about the livelihood, customs, myths and legends of the Tsou people presented in their own language. Each piece in this collection is recorded chiefly as linguistic material, and we never tried to let our informant make any supplement or emendation to its content once it was recorded. An effort has only been made to induce our informants to speak freely on various topics. It is, however, our belief that linguistic material may be of some use to ethnologists, too.

There seems to be no existing guiding principle for the selection of the entries of such an index. We simply try to bring out as many items as we deem worthwhile. They are arranged in alphabetical order, but are not classified. The reader will get a rough idea of what he can find in our material by going through items which cover only a few pages. The best way, after all, is to dig out what he wants to know from the texts.
I. TAPANGÛ

ho la mia mevcôŋu cóu tán’e io hahóću la ahói to tómpûska/ io mamespîŋi (1) (2) (3) (4) (5) (6) (7) (8) (9)

la ahói to tomáska veaũnmu/ moso la maĩca ne noanáo/ ho te tovcôŋu (10) (11) (12) (13) (14) (15)

aâcni ahói no maameoisi/ ina te eahũüe te có’u meélu navcôŋa/ ho moso (16) (17) (18) (19) (20) (21)

la maĩca ci hía tovcôŋu upéna hóci kuzóa na mamespîŋi te có’o ahuéa (22) (23) (24) (25) (26) (27)

vôŋa/ oã te ahtu meélu ó’te tmaaeezéóeh no to’totuũh no maameói/ ina (28) (29) (30) (31) (32) (33)

cu mai tán’e aâna mo mai ne noanáo/ hocí có’u afúu eupaõhûmû na (34) (35) (36) (37) (38) (39)

hahóću ho mamespîŋi te có’u meélu navcôŋa/ upéna ho i si cu tiezûá e (40) (41) (42) (43)

la hía tovcôŋu oã mo h’ũnâno maia’á eaneeșëssí ho la tovcôŋu/ pan to (44) (45) (46) (47) (48)

mio n’ã akéi totikí ne noanáo/ la aâcni mooeái émi ho hâfa uh to emóo to (49) (50) (51) (52) (53)

mamespîŋi ho pemnéní no maameoisi/ lea n’ã máezo ne noanáo/ io hahóću (54) (55) (56) (57) (58)

tena aâcni uh to maameói no si cóu ho eá hioa/ io eaneeșëssí ho la (59) (60) (61) (62)

tovcôŋu la ná’n mó mâns’i o o the the ci peîsu/ ho la mia tovcôŋu e cóu o (63) (64) (65)

mamespîŋi oã lea mihla macucúma ho hâfa/ io hahóću oã la h’ũnâno (66) (67) (68) (69) (70)

mân’i na tiapaedá ci peîsu/ (71) (72) (73) (74) (75)

(101) (102) (103)
I

When we Tsou (of) this-place marry, the boy begins at twenty-years-of-age. (The girl begins at sixteen-years-of-age. (It was) like-this in-the-past. (The marriage) always starts from one's-parents when (they) want to have-the child-married. The (one who) is going to ask-for-marriage can have-the-marriage. When (one) arranges-the-child's-marriage in-a-way as-such, even if the girl is-disliked, (she) must be-the-wife. (One) would not ever not comply with the desire of the parents. (Things) up-to-the-present no longer resemble the past. If the boy and the girl already love-each-other, (they) can have-the marriage. No-matter-how the way (one) arranges-the-marriage has-been changed, (We are) indeed not like the people-on-the-Plain\(^1\) when (they) arrange-the-marriage. There is still (something) rather similar to the past. (One) always makes wine and brings to the house of the girl and offers-to-drink her-parents.\(^2\) (It is) still like in the past. The boy always goes to the parents-in-law and work. (As to) the people-on-the-Plain, when (they) arrange-the marriage, the money (they) spend is very much. When we Tsou arrange-the-marriage, the girl does not buy things and bring (them with her). (As to) the boy, the money spend (is) not particularly much.

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1. 'the Chinese'
2. 'offers her parents to drink'
Tsou Language

II

e féohu mai tân?e mo ?pítva/ ho la c?u ananáo féohu mai tân?e la ná?no
(1) —(2)—
(3) (4) (5) (6)
asúću màchu/ la ná?no may?ov?o ho la ö?te asúću màchu/ tena vovóezu/
(7) (8) (9) (10)
ho mo màchu ná?no kúzo/ la si ?so poakuzóa o mo may?ov?o ci heuheaù-
(11) (12) (13)
(14)
?u/ ho la maica ci màchu la ná?no skóeua ho la mi ta céonu/ ci la so
tmaieóhu o fátu/ upena ho la màchu pan to n?a akeísí kóa ëmnu/ hoci
(15) (16) (17) (18) (19) (20)
(21) (22) (23) —(24)—
(25) (26) (27) (28)
énó ö?te áhtu màchu asúću c?o vovóezu/ oá nte la áhtu fózu na chámu/
(29) (30) (31) (32) (33)
hoci ö?te fózu na chámu oá nte la áhtu meélù tmûchu/ hoci màzo
(34) (35)
(36)
asúću vovóezu te màzo kúzo/ ci la so poakuzóa to heuheaù?
(37)

III

io la mia étóhví etámakú coníno c?o iachía teái/ io la etamakú ci tamáku
(1) (2) (3) (4) (5) (6)
(7)
lea mia c?o eáeza iachía emúá/a oá la mia mhíno ne ñesápsí/ io mo etámakú
(8) (9) (10) (11) (12)
(13) (14) (15)
ci mamameóí i he cu étóca o la he iachía emúá ci tamáku/ ho la etámakú
(16)
to tamáku ne ñesápsí oá la he aúla ëmnu/a/ io la he emúá ci tamáku ná?no
(17) (18) (19)
káebe emúá to cóca no emóo/ ho la emúm?u na?nósí no eapnéni o tutúsí/
(20) (21) (22) (23) (24) (25) (26)
hoci ö?te miápo no tutúsí ta he soezúha o óko no tamáku/ ho mo màca
(27) (28) (29) (30) (31) (32)
múchu la ná?no má?i o la emúm?u to tamáku/ ci la so ná?no eósiku ho
(33) (34) (35) (36) (37)
mo màchu/ ho la c?u nameóí o la he emúá ci tamáku ta he cu téoca ho
(38)
toskufnéni to pupúzu ho poqemí?mía/ ho te c?u oemí?mi te c?u peéltí
(39) (40)
etámakú/a
(41) (42) (43) (44)
(45)

— 242 —
II

The present month is the Seventh-Month. When (it) is right the present month, (it) very frequently rains. (Condition) would be very different if (it) does not frequently rain. (It) would be dry. When (it) rains, (we feel) very bad. (It) will do-harm to various growing-crops. When (it) rains in this way, (1) (we) worry a lot when walk on the road. Because rocks indeed would roll-down. No-matter-how (it) rains, there is still some reason for good. If (it) has not ever rained, then, (it) would be continuously dry. Water (would) not ever be accumulated. If water is not accumulated, (we) can not ever transplant young-rice-plant. If (it) is thus continuously dry, (condition) will also be bad. Because (that would) indeed do-harm to the growing-crops.

III

(That which) we use (to) smoke, (we) usually (our) selves make. The tobacco (we) smoke, we also (our) selves plant. We do not buy from the Plain. (2) (In regard to) the oldmen (who) smoke, they are used to the tobacco they (them) selves plant. When they smoke the tobacco from the Plain, they do not really like (it). The tobacco they plant, (they) very much like to plant on the outside of the house. When (they) plant, (they) mostly sow the seed. If (they) do not sow the seed, (they) transplant the young-plant of tobacco. When (it) rains like this, (3) (those who) plant the tobacco are very many. Because (the tobacco) grows-up vary much when (it) rains. When the tobacco they plant becomes old, they cut (the plant) and put over a stove and dry (it). When (it)

(1) It was raining when this piece was recorded.
(2) "Where the Chinese live".
(3) It was raining when this piece was recorded.
Tsou Language

IV

ne mi o uh tânʔe ne taseóna náʔno kúi ci máchů/ io ceónů náʔno smůu
(1) (2) (3) (4) (5) (6) (7) (8)
ho lůŋi/ náʔno kúzo ho mo ceócůnů/ sihho náte smpočůku/ ne mi o cu
(9) (10) (11) (12) (13) (14) (15) (16)
sucʔůhü to mo póneo ta oet mi ci akéi úmůh ho mo ceócůnů/ mo atʔəphi
(17) (18) (19) (20) (21) (22)
fózu o chúmu/ ne mi o cu sucʔůhü tânʔe aána mi náʔno máchů/ os o cu
(23) (24) (25) (26)
alti múu/ ma mi nʔa aůlu bónu/ ne mi cu cohíona mi o cu maineʔe/
(27) (28) (29) (30) (31) (32) (33) (34)
mi o nʔa aůlu etʔe tânʔe/ mo akéi máchů/ ne mi o cu sucʔůhü ta oet mi
(35) (36) (37) (38)
cu iʔváho náʔno kúi ci máchů/ mi o cu sucʔůhü ne emoʔo/ noeću e
(39) (40) (41) (42) (43) (44)
poocćeůu/ os o nʔa etuŋa náa ho atu/ mi o cu bónu/ mi o cu oepáųa bónu/
(45) (46) (47) (48) (49) (50) (51) (52)
ukʔá ci os o híoa/ mi o cu uh tc hópo ho oepáta/ mi o náʔno mnoóňí/ hocí
(53) (54) (55) (56) (57) (58) (59) (60)
he oʔte poecůʔva oá nte o ahú smomí/ oá mi o amáko eomíei/ mi o cu
(61) (62) (63) (64)
uh tânʔe/ mi o ɲóheńųu hocí oʔte tečů/ mi o cu náʔno amãcůhe/ oamócu
(65) (66) (67) (68) (69) (70)
mi o emomcůvhi ne emoʔo/ mi cu páeo o hie/ ne mi o cu ésmi (ta) sica alti
(71)
e taini/

V

e la eon ta tapanů ne noanáe moso la mánʔi na moso la eófo/ acůųu
(1) (2) (3) (4) (5) (6)
mai tânʔe aána mo amáko eimos na os o cohívi/ io os o cohívi ci eófo ta
(7) (8) (9) (10) (11) (12)
aůlu cʔo eátánʔe mo cʔo cliwo zóu eófo no mamepréʔi/ io la amamfo mai
(13) (14) (15) (16) (17) (18) (19)
tânʔe ci cóu lea he cu náʔnósi no eieľma o lepemosʔósoʔo/ mi cu kakutía o
(20) (21) (22) (23) (24) (25)
la biibiemi to eófo/ ho la poameipo o la amamio ci cóu la iáčhi mah to mo
(26) (27) (28)
cón no takuvińi ci fúesę ho tapaniónu/ te cʔu uh to emoʔo to eófo ho poameipo/
(29) (30) (31) (32) (33) (34) (35)
mo u la tmáľu to mo malca ci ée/ ho mo náʔno kúzo na mo amamio tena
(36) (37) (38) (39) (40) (41)

— 244 —
IV

When I came here in-the-morning, (it) rained very badly. The road was very wet and muddy. (It) was very bad when (I) walked. (I) several-times nearly fell. When I reached the level (place) on the lower-side, (it) was a-little better when (I) walked. Only water was-accumulated. When I arrived here, (it) no-longer rained heavily. I saw you. It-happened-that you were just eating. When (it) was noon, I went-back. I was just leaving here. (It) rained a-little. When I reached the lower-side, (it) rained very badly once-more. I reached home. My-pants got-all-wet. I took-off (the pants) first and changed. I ate. I finished eating. There-was-not (anything for) me (to) do. I went to the bed and lay-down. I fell-asleep soundly. If they had not awaked (me), I would not have ever waked-up. I did not have-time (to) wash, I came here. I was-afraid if (I) was not on-time. I ran very-fast. I had-not walked-far from home. The sun appeared. When I approached this-place, I saw you.

V

(Among those) living in Tapangū in-the-past, (those who) were wizards were many. In-all today, (those whom) I know are no-longer more-than five. (Of) the wizards (who) actually live-here (and whom) I know, the woman wizard is really only one-person. As to the people (who) get-sick nowadays, they mostly send-for a herb-doctor. (Those who) send-for a wizard have been very-few. When the sick man asks (the wizard to) practise-magic, he (him) self takes a bowl of rice and (some) Tapaniu-grass (with him). (He then)  

--- 245 ---
Tsou Language

eohóa na eifó ho poáuh no emoó no mo tma?cōyo/ ho la poáuh no emoó no (42) (43)
mo maíca na la htoa/ ine mo u n?a la óko no u la siho fiho to maameoiu (47) (48) (49) (50) (51) (52)
ho poameipo/ la u ná?no ocia cócvi ho la meipo o eifó/ asónwe ahói ho mo (53) (54) (55) (56) (57) (58)
u cu tomúpúksa aána la u áhtu poameipo/ la u cu ná?no taeeaezolhe o (59) (60) (61)
lepenos?ós?o/ upéna ho la he eatnca to maameoi/ mio umnùhe to lepemos?ós?o (62) (63) (64) (65)
o eifó/ la u c?o taakukunúeva/ (66)

VI

ine noanáo ho moso la eáa mcói oá moso la mai ta cóu mai tán?e na nia (1) (2) (3) (4) (5) (6) (7) (8) (9)
ná?ñosí no efóa/ ina o ho la hmóí oamoócu mo ná?no kui ci noanáo/ ina o (19) (20) (21) (22)
ho la papanóca mi cu so ná?no noanáo/ ahói ne o he cu la úsá to maáeá/ o (23) (24) (25) (26)
eamcóa la he cu efóa to oá emóó/ at?íghi oá la efóa no toelúgu hihiuuf?á/ (36) (37)
ho o ho la efóa no jáchi emóó acnía comía no úe ho fúta/ aepúga fúta/ te (38) (39) (40) (41) (42) (43)
c?u sía no la peleóyva ci féóyo/ ho la sía no féóyo acnía poaraíusnu ta (44) (45) (46) (47)
omía na sápí ci te c?ú petóhúeac peéla efóa/ o la he efóa to oá emóó aána la (48) (49) (50) (51) (52) (53) (54) (55) (56) (57) (58)
he fúta/ pan to la he ná?no aahúúá/ hocí pan no nte si háfa ci macucúma

— 246 —
goes to the house of the wizard and asks (him to) practise magic. I have heard of things as such. When the (one who) gets sick is very bad, a wizard is called and asked (to) go to the house of the (one who) gets very sick. When the wizard is asked to come to the house of the (one who) gets vary sick (they) kill animal and let eat the wizard. Nowadays. The (way of) doing things (is) no longer as such. When I was still young, I several times followed my parents to ask (the wizard) practising magic. I very much had a mind to laugh when the wizard was practising magic. (It) started about when I was twenty years old. I no longer ever asked (a wizard to) practise magic. I very much have more confidence in the doctor. No matter how the old people say. The wizard (is) better than the doctor. I only do not believe.

VI

In the past, when there was (a man) dead, the old (way to) dispose (the body) was not like (that of) the Tsou people today. They bound (the body) and buried it. There were (those who) let rush in the water or burned. (They) mostly buried. (Those who) burned (were) not yet very much ancient. (Those who) let rush in the water were very ancient. (It) began when the Japanese came. They very much prohibited when (one) buried (the body) in (his) own house. (It) has begun since that time. When there was (a man) dead, they buried (the body where there was) no house. (They) only did not bury in the common grave yard. When they buried (the body) in (their) own house, (they) always used rattan and bound. (They) finished binding.

(1) 'Offer the wizard to eat.'
(2) This is what the old people say.
(3) Outside the house
(4) They used rattan to bind the body
VII

ne noanáo la poacohivněni to mo nʔa euʔafoinána o la hńoa to mi cu
-(1)—
(2) (3) (4) (5)
mamameói/ ho ta he cu cohivi to mo euʔafoinána na nia la hńoa no moso
(6) (7) (8)
mameói ta he cu eafča euticqicyíhi ho eváha no mo nʔa odkč/
(9) (10) (11) (12) (13) (14)

VIII

moso la eon nimča savíki na nia yohóo/ moso nana la mača/ ozómu na nia
(1) (2) (3) (4) (5) (6) (7) (8)
cóu ta savíki/ oč i si áhta témni no ozómu/ i si nana eafča/ hocí mu áqu
(9) (10) (11) (12) (13) (14) (15) (16) (17)
mči eőfqu nte mu ahóza nta ńmuńu na te mu ēa/ o he nana ańnta opcóza
(18) (19) (20) (21) (22) (23) (24) (25)
na nia yohóo/ o he cu nana opcóza na yohóo/ moh cu elʔymi ta ñeesáŋši na
(26) (27)

wcońši/ paʔtoesóso no mo mčni/ ina nte noeqču ho teuʔtmę te cʔu mčói/
(28) (29) (30) (31) (32) (33) (34)
kóʔko moso éno ańlu tucacáha na nia cóu ta savíki/ ho moh cu mčói o he cu
(35) (36) (37) (38)
teši na ońkóši ho sía ne yohóo vio/ o he cu la totováha peeséri to eanęñeesáŋši/
(39) (40) (41) (42) (43) (44) (45)

—248—
(The body) was-put in the hole (which they) had-dug. When (the body) was-put in the hole, the face always was-made-facing the east. (It) finally could be-buried. (Those) burying (the body where there is) no house no-longer bind (it.) There-are (people) helping a-lot. If there-are things to be-carried, (they) always let-(them)-carry. When they finish burying, (they) always pile-stones on its-edges. When they finish burying, they think-of the infiltration of water. Therefore they always heighten the middle of the tomb.

VII

In-the-past, the (men who) were still of-the-young-generation were-taught the (things) done by (those who) had-been-very-old. When the (men who) were-of-the-young-generation knew (the things) done by (those who) had-been-very-old, they would thus transmit and relate to (those who) still were-the-children.

VIII

The late Ngohoo lived in Saviki on the other-side-of-the-mountain. (It) was-like-this. The ancient Tsou of Saviki practised-head-hunting. He did not ever consent on head-hunting. He said. If you really wish to cut-head, (that which) you take would first be my-head. They eventually killed the late Ngohoo. They had killed Ngohoo. His-wife came-from the Plain. (She) made-fly the singing (creatures). (Those who) looked-up and watched died. Consequently the ancient Tsou of Saviki actually were-all-extirminated. When

--- 249 ---
IX

ho moso la eohu ne noanáo la ahói meení to tón?u ho teápha to efúcu/
(1) (2) (3) (4) (5) (6) (7) (8) (9)
sepúña teápha to efúcu/ tena c?u teápha to kéupa/ ho tena c?u aepúña sia
(10) (11)
to kéupa o fúesu tena c?u eohu/ ho la c?u eohu la tmaaeaezéeu to zomu
(12) (13) (14)
to céoun/ hoci kýzo na zomu lea n?a euóvei ta emó/ ho tena hucmási te
(15) (16) (17) (18) (19) (20) (21)
c?u i?váho eohu/ ho la c?u eohu ho úmnu na zomu tena c?u shoc?áhu to
(22) (23) (24)
téova/ ho mi cu shoc?áhu to téova/ sia to téova o kéupa/ te c?u mimími
(25) (26) (27)
ho eafou/ hoci mimími ho bai to no euansóu te c?u pnáa/ hoci úha tena
(28) (29) (30) (31) (32)
c?u háfa uh to téova/ hoci úa aacúa papása ho teopási o mocmósí/ ina i si
(33) (34) (35) (36) (37) (38)
teopási tena euóvea/ hoci mú?ho no fúzu oá la namáci papása/ ci la c?o so
(39) (40) (41) (42) (43)
av?óha/ tena i?váho mimími ho eáa mazozomu/ hoci naíca i?váho máeo te
(44) (45) (46) (47) (48)
i?váha háfa uh to téova/ hoci botóonu na nte núthu ho aána la eafou te c?u
(49) (50) (51)
aagáeza ho mainé?e no hucmási/.
(52) (53) (54)

X

hoci zotáeo tena ohcúm?u to beáhci to évi ho zotáeva na nte la uso ci euansóu/
(1) (2) (3) (4) (5) (6) (7) (8)

— 250 —
(Ngohoo) died, they\(^{(1)}\) made his-image and placed (it) in Temple of Ngohoo. (39) (40) (41) (42)
The people-on-the-Plain\(^{(1)}\) every-year sacrifice (to him). (43) (44) (45)

**IX**


(44) (one) promptly returned home. When it-was-the-next-day, (one) once-more went-hunting. When (one) went-hunting and the bird was good,\(^{(4)}\) (one) went-directly to the hunting-hut.\(^{(6)}\) When (one) had-reached the hunting-hut, (27) (28) (29) (30) (31) (32) (33) (40) (42) (41) (43) (44) (45) (46) (47) (48) (49) (50) (51) (52) (53)

(34) (35) (36) (37) (38) (39) (40) (41) (42) (43) (44) (45) (46) (47) (48) (49) (50) (51) (52) (53)

(45) (one) put the net in the hunting-hut. (One) rambled and hunted. If (one) rambled and saw an animal, (one) shot. If (it) was hit, (one) took (it) to the hunting-hut. If (it) was a deer, (one) always cut (it) and shared with one’s companion. (Those who) shared (the prey) returned. If a wild-boar was-hit, (one) needed not cut. Because (it) surely could-be-carried. (One) would again ramble and catch animals. If (one) thus once-more caught, (one) again took (it)-to the hunting-hut. If (those who) went-together were-many and (the company) would no-longer hunt, (they) would divide (the prey) and went back on-the-next-day.

**X**

If (one) shoots-with-a-gun, (one) goes-near the fruit of a tree\(^{(7)}\) when (one) (1) (2) (3) (4) (5) (6)

\(^{(1)}\) 'The Chinese'
\(^{(2)}\) See Glossary.
\(^{(3)}\) Should be "millet".
\(^{(4)}\) 'if the voice of the bird indicated bad omen'
\(^{(5)}\) 'the voice of the bird indicated good omen'
\(^{(6)}\) See Glossary.
\(^{(7)}\) 'a tree with fruit'
Tsou Language

ho la maica zotáeo la na?no smeelhao/ ci nte la pkaako ho la tmálu no nte
(9) (10) (11) (12) (13) (14)
kaukeókeo/ io la hia eafou mo ná?no mav?óv?o/ pan to la eainca zónso ho
(15) (16) (17) (18) (19) (20) (21)
eafou/ la úsa ho te c?u fegna ho zotáeva na nsóo/ io la uh to nséo ho mimo
(22) (23) (24) (25) (26) (27)
zóu c?o úa/ ho tena c?u úso o úa tena poonaamimo/ tena c?u pnáa/ io la
(28) (29) (30) (31) (32)
úha pan to la c?te cógo ho tokameóso/ tena eosu?úka/ io mo cógo la c?o
(33) (34) (35) (36) (37)
ósni epüeu/ tena c?o esé?va to nsáo/ upéna ho la c?u póno ho máeoi oá te
(38) (39) (40) (41) (42) (43) (44)
aum?úhu mainé?e/ ci oá nte péela zotáeva na nte uafelhi/ ho la botjónu o
(45) (46) (47) (48) (49)
la múlhé/ tena eupaasóski eusúhnu/
(50) (51) (52)

XI

siho la poaab?ú/ siho mi cu suc?úhu/ tena c?u eúçha o ab?ú/ iho la c?u eúçha
(1) (2) (3) (4) (5) (6)
o ab?ú ihoci c?u élu no euansóu ta si cu peobápa/ siho la c?u meobágo no
(7) (8) (9) (10) (11) (12)
i si peobápa ta he cu eóma to c?ócha/ sihoci ésmi no c?ócha na euansóu
(13) (14) (15) (16) (17)
te he cu pnáa/ ho la c?u úha te c?u papása ho háfa mainé?e/
(18) (19) (20) (21) (22) (23) (24)

XII

la ahói mooeái sikótra/ te c?u mooeái sapieisi/ te c?u paéa o pueueúá/
(1) (2) (3) (4) (5) (6)
aepúña paéa/ te c?u eáa fóhnu/ te c?u cu?cu?néni to céca/ siho i si cu
(7) (8) (9) (10) (11) (12) (13)
aepúña cu?cu?néni tena c?u seotunéni o evóma/ aepúña seotunéni/ to c?u
(14) (15)

— 252 —
shoots the animal (that) will come. When (one) shoots in-this-way, (one) is very quiet. Because (the animal) will run-away when (it) hears any rustling. How (one) hunts may be quite different. There is the so-called ‘waiting-near-the-water’ when (one) hunts. (One) goes when (it) is evening and shoots at deer’s-drinking-place. (That which) comes to deer’s-drinking-place and drinks is surely only deer. when a deer comes, let-(it)-drink-first. (One) shoots. There may be the (case that) the (deer) hit does not feel-painful and runs-away. (One) follows the steps of it. (That which) feel-painful just immediately falls. (It) is pulled out of deer’s-drinking-place. Despite that (one) has shot and caught, (one) does not very soon go home. Because (one) would not be able to shoot (what) may come after (that). When (those) going together are many, (they) in-turn sit and wait.

XI

When (one) hunts with a dog (and) when (one) reaches (the place), (one) unties the dog. When the dog is untied (and) if (it) has found an animal, it chases. When (it) chases (what) is being chased, they wait by a stream. If the animal approaches the stream, they shoot. When (it) is hit, (it) will be cut and carried back home.

XII

(One) first makes a trapping loop (One) makes a shoe-shaped board. (One) digs a pitfall. (One) finishes digging. (One) takes a springing pole. (One) sticks (it) to the ground. When he finishes sticking in, (one) hangs the loop

(1) ‘the hunters’
(2) See Glossary

— 253 —
Tsou Language

ehkũei ho nōyéni to sikotvási o cockúsi/ aepúŋa nōyéni o cockúsi/ tena cʔu (16) (17) (18) (19)
opamaikukuéngu ho sapiessi o la feqósi to evómų/ aepúŋa na icʔó/ te cʔu (20) (21)
efóa to cęoa/ siho i si cu aepúŋa akėa náa poanoanáo/ tena cʔu pēpíetá/ ho (22) (23) (24) (25) (26) (27) (28)
lá cʔu pēpíetá hoci si mumúi te cʔu eńجا ho papása/ ho la si mumúi pan to (29) (30) (31) (32) —(33)—
la ohá mόnʔi mcóí ho tuefisá o fóhŋů/ ta si cu eńča háfa o fóhŋů ho (34) (35) (36) (37) (38) (39)
toekameóuš/ pan to la náʔno emomcōvhi/ te cʔu pětohůu ekšu ho mcóí/ (40) (41) (42) (43) (44)
ho la maća tena aacńi eesųʔuka ho eieńma/ lea máęzo lóeo o la őʔte tuefisí (45) (46) (47) (48) (49) (50)
to fóhŋů/ siho i si pāpíetá hoci nʔa eansóuá te seńća ho teáí/ (51) (52) (53) (54)

XIII

io la phómeo la botńůu o la nńthin/ tena noteuεńu náa ho toombusbútų no (1) (2) (3) (4) (5) (6) (7)
te hńa phómeo/ ho la cʔu aepúŋa toombusbútų tena cʔu ianajń örů uh to te (8) (9) (10) (11) (12) (13)
eńóni/ siho la cʔu ahói phómeo tena ahói to pepesí/ ho la cʔu hńóí o pepesi (14) (15) (16) (17) (18)
teną cʔu aepúŋa hńóí o mafaseųńšis/ aepúŋa hńóí/ te cʔu hńóí o eęsí/ ho (19) (20) (21) (22)
lá cʔu maća iunóīu te cʔu toekameóuš na euansóu/ eumfo to la eńgų/ io (23) (24) (25) (26) (27) (28)
lá őʔte eumfo to la eńgų/ tana násųŋů/ siho mi cu hoepúŋa tena cʔu aćáňų (29) (30) (31) (32) (33) (34) (35) —(36)—
bieběmi no nętę nusųňų/ aćáňų ina la eńča ci fóu tena hńáfa uh to la ahózá (37) (38) (39) (40) (41) (42)
eńóni/ noteuεńu ho teáí/ ho la aagąęzo tena ianajń örů máęo ho sńa to kęųų (43) (44)
ho la cʔu taseńná te cʔu ianajń örů mainěʔc/ (45) (46) (47) (48) (49) (50)
(on it). (One) finishes hanging. (One) fit-in and fasten a hook to the loop. (21) (16) (17) (18) (19)
(One) finishes fastening the hook. The hole of the loop is made-to-encircle the shoe-shaped-board. (One) finishes that. (One) covers (it) with earth. When he finishes, (one) first rather let-(it)-be-for-a-while. (One) inspects. When (one) inspects (and) if it has caught (something), (one) unties (it) and cuts. (26) (25) (26) (27) (28)
(29) (30) (31) (32)
When it catches, there-may-be (some animal which) does not die very-soon and (which) pulls out the springing-pole. It thus takes the springing-pole and runs-away. There-may-be (some which) very-much goes-very-far. (It) will finally trip and die. When (it) is-like-this, (one) always follows-its-steps and search. Also common (are those) not bringing-out the bamboo-pole. When (one) inspects (and) if (it) is still alive, (it) is stabbed and cut.

XIII

(As for) burning, (those who) go-together are many. (They) assemble first (1) (3) (2) (4) (5)
and discuss how to burn. When (they) finish discussing, (they) separately get (6) (7) (8) (9) (10) (11)
to (where they) will be. When (they) start burning, (they) start from the upper-side. When the upper-side is burned, (they) simultaneously burn the (17) (18) (19)
(left and right) sides. (They) finish burning. (They) burn the lower-side. When (they) set-fire in-this-way, the animals run-away. (They) come-to-face (those (24) (23) (26) (25) (27)
who) are waiting. (Those) not coming-to-face the (men) waiting are burnt. (28) (29) (30)
When (they) have finished-burning, (they) all search for the (animals) burnt. (31) (32) (33)
All preys got are brought to (where the hunters) originally were. (They) assemble and cut. When (they) have divided (the meat), (they) separately take and put in the net. When (it) is morning, (they) separately go-home. (35) (34) (36) (37) (38) (39) (40) (41) (42) (43) (44)

— 255 —
XIV

la ašeu meia otoñana ho toteunëní/ tena cʔu uh ne cʔóėha/ ho la cʔu
(1) (2) (3) (4) (5) (6)
ótfo tena ahóza túťva o otoñana ho aasbáta tfuí to chůmů/ siho i si cu
(7) (8) (9) (10) (11) (12)
tʔoepúji o otoñana tena cʔu aši/ hoci hásfu te cʔu eaeőska/ la swcʔáhů
(13) (14) (15) (16) (17) (18)
to áña la hásfu/ tena cʔu maině?e ho toteunëní o eóska ho aapáixa/
(19) (20) (21) (22)

XV

ho mo múcha la aši o cʔóėha hoci hímeu/ hoci hímeu te cʔu uh ne cʔóėha
(1) (2) (3) (4) (5) (6) (7)
ho maasıeü/ ho la maasıeü oá mo mai to mócmo ci la híás eaeőska ho ḥáte
(8) (9) (10) (11) (12) (13) (14)
skőeü/ mo mača/ la so náʔno fózu o chůmů/ ho oá la náʔno fózu o chůmů
(15) (16) (17) (18) (19)
ten akeí meelů maasıe to tačósi/ ho mo náʔno fózu o chůmů tena cʔo
(20) (21) (22) (23)
peoasaskita/ ho la méolu to eóska tena moftíttíi to eőí/ oá la món?i peela
ticúva ta emćů/ ho la cʔu ticúna tena cʔu eá ho sía to pupůja/ siho i si
(31) (32) (33) (34) (35) (36) (37) (38)
cu sía to pupůja tena nʔa noanáo moftíttíi/ tena cʔu mčoi/
(39)

XVI

ho la toalůgu oá la ʔunpůŋpa meelů/ iho mo cʔo mai ta mai tanʔe ho
(1) (2) (3) (4) (5) (6) (7) (8) (9) (10)
poecųŋçu o la meelů toalůgu/ iho la toalůgu te ahói meia pólo ho sía to mo
(11) (12) (13) (14) (15) (16)
óko no pupůja/ siho la cʔu meuepųŋa meia pólo tena cʔu háfa o lůŋu ho
(17) (18) (19) (20) (21) (22)

— 256 —
XIV

(One) first digs for the poisoning-weed and puts-together. (One) then goes to the stream. When (one) poisons-the-fish, (one) first pounds the poisoning-weed and sometimes scatters in the water. When (one) finishes-scattering the poisoning-weed, (one) watches. If (the fish) is poisoned, (one) takes-the-fish. (One) goes-as-far-as (where) (the fish) is no-more being poisoned. (One) goes-back and puts-together the fish and divides.

XV

When (it) rains, (one) looks to the stream (to see) if (it) is muddy. If (it) is muddy, (one) then goes to the stream and nets-fish. When (one) nets-fish, (it) is not like the other (ways) how (one) fishes when (one) does not worry-about-danger. (It) is like-this. The water is very-much accumulated. When the water is not very-much accumulated, (one) somehow can net-fish in its-middle.¹

When the water is very-much accumulated, (one) only nets-fish-on-the-edge-of-the-water. When (one) gets fish, (it) leaps is the net. (It) can not be immediately snapped with the hand. When (it) is snapped, (one) takes (it) and puts in a bamboo-tube. When (it) is put in the bamboo-tube, it will still leap for-a-while. (It) will then die.

XVI

When (one) angles, (one) can not (do it) at-will. When (it) is only like today and the rocks-are-not-slippery, then (one) can angle. When (one) angles, (one) first digs for earthworms and puts in a small bamboo-tube. When (one)

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¹ The water is not very-much accumulated, (one) somehow can net-fish in its-middle.
Tsou Language

eoečūgha ho uh ne cʔóeha/ iho te cʔu aúla toalūgu ahóza náa sii to pólo o
lūgu/ siho te cʔu aepūgha tena cʔu toʔséni to chámu/ oá la toʔséni to mo
smomacógo/ ci nte vohcu/ la toʔséni to mo smopohāo/ tena óʔte meneóvcu
o lūgu/ siho la si cu eoeča to eıkū o lūgu tena cʔu efitiinéni/ pan to la
okósí/ pan to la meósi/ ho la bóecu e meósi tena noanʔa peikejia/ tena
cʔu petohúea peélí eá/ siho i si cu eá la bumeemálu/ ci la so mafeesu
o eıkū/

XVII

io teézo la bóemi to meeméao ho poamaenõa/ aepūgha poamaenõa/ tena cʔu
fúta/ ho la cʔu aepūgha fúta tena cʔu ¿cųŋhěni to eoečūgha/ siho i si cu
aepūgha tena cʔu peelái títha te teézo ho eaešku/ io teézo la títha ho la dtfo
ho manmesšúšu/ hoci ukʔá ci teézo nte náʔno ohab sónu ho la eaešku/

XVIII

ho la manmešúšu la ahóza paoteainéni o la títha ci gálas/ iho la cʔo óʔte
můču o la uh ne cʔóeha/ ci la so óʔte euejfo o eıkū/ ho la cʔu aúla
manmesšúšu la topćéni to mo ohab smomacógo e gálas/ tena aitti hoci
pan no eıkú/ tena cʔu papteezóea/

— 258 —
finishes-digging earthworms, (one) takes the fishing-hook and the fishing-rod and goes to the stream. When (one) actually angles, (one) starts first putting the earthworm on the hook. When (this) is finished, (one) throws (it) into the water. (One) does not throw (it) into the rushing (water). Because (it) would be rushed-away. (One) throws (it) into the slowly-flowing (water). The hook will not be flown-away. When the hook is bitten by the fish, (it) is lifted. There are (some which) are small. There are (some which) are big. When a big (fish) bites, (it) would make-round-turns for-a-while. (It) could finally be taken. When (one) takes, (one) is very-skillful. Because the fish is very-slippery.

**XVII**

(For) the fishing-fork, (one) uses iron and makes-(it)-sharp. (One) finishes sharpening. (One then) binds (it) with some string. When (one) finishes binding, (one) fits (it) to a handle. When (one) finishes, the fishing-fork can be used when (one) catch-fish. The fishing-fork is used when (one) poisons-fish or fishes-with-a-glass. If there is no fishing-fork, (it) would not be very quick when (one) catches-fish.

**XVIII**

When (one) fishes-with-a-glass, (one) first lets-make the glass for use. Only when (it) does not rain, then (one) goes to the stream. Because (otherwise) fish would not come-out. When (one) actually fishes-with-the-glass, the glass is placed-near (where the water) does not rush. (One) then looks (to see) if there is fish. (One) then stabs-fish.
Tsou Language

XIX
moso nana éhù na eaazuńu/ moso nana ọ?te teéłu ho moso mituŋúcû/ ho
moh cu nana cmã?ho ho mo éhù mi cu nana sò mituŋúcû/ ho mi cu cmã?ho
(1) (2) (3) (4) (5)
tósvo no ieía/ ho mi cu nana aomáñe ahão psopépe na ieía ci i he eóní no
(6) (7) (8) (9) (10) (11) (12) (13)
mo pítu ci eaazuńu/ ho mi cu nana psopépe na i he eóní ci ieía mo nana
(14) (15)
ahói psopopoháo ho amiočni no oá i si éno tucúha no mo eon no céoa/ mo
(16) (17) (18) (19) (20) (21) (22) (23) (24)
nana miúsnu no mo eon no céoa ho eainca/ te mu la hóŋa na amía ho te mia
(25) (26) (27) (28) (29) (30)
la eon ne pépe/ ci te mia c?o la tmuteueúnu/ i he nana eáeza eainca/ ta
(31) (32) (33) (34)
mu la acúhù teú?tmi amía/ ina ta mu ahói teólã tena náʔno ámû na ta
(35) (36) (37) (38) (39) (40)
si ataveí/ moh cu nana hucmáși/ o he cu aúmta teú?tmi/ oá i he nana
(41) (42) (43)
áhta teolúí/ amío moh cu noanão o he cu la teolúí na mo pítu ci coŋéoha/
(44) (45) (46) (47) (48)

XX
ina nia la meefúcu moso c?o la oeovocúvçû/ ihoci aepúŋa aapáeza na fóu
(1) (2) (3) (4) (5) (6) (7) (8)
ho cu fáeni no mócmo hocí ọ?te eupùŋi pan no meefúcu ci la moñpu máéo/
(9) (10) (11) (12) (13) (14) (15) (16) (17)

XXI
ho moh cu nana fègeŋa pan no moso nana adó mé̄sí ci óko/ i si nana eainca
(1) (2) (3) (4) (5) (6) (7)
no inósi/ ho mo adó móşí na óko sía ta cóca/ te si eá na meefúcu/ nte
(8) (9) (10) (11) (12)
si cu nana aúmta sía no cóca/ nte si cu nan álá teogási/ at?ípha c?o tieóva
(13) (14) (15) (16) (17) (18)
no meefúcu ho háfá toekameósí no voecúvcû/ i si nana taçúni na óko ho
(19) (20) (21) (22)
mo móşí/

— 260 —
XIX
The Eaazuonû-people went-hunting. (They) were not on-time when (people at home) sacrificed. When (they) returned when (they) went-hunting, (1) (people at home) already sacrificed. When (they) returned, (they) stopped on a board. When (it) was a-moment-later, suddenly the board (on which) the seven Eaazuonû were staying flew-up. When the board (on which) they were staying flew-up, (it) first flew-slowly and remained (where those) be on the ground then did not reach. (They) turned to (those) being on the ground and said. “You will clearly-see us when we stay in the sky. Because we are just going to stay-together”. They also said. “You will all look-for us. You (who) first see will be (the one) the fate (of whom) will be very good. (It) was on-the-next-day. They really looked-for (them). They did not ever see. (It) was lastingly long. They saw seven stars.

XX
The ancient Dwarf only lived-in-the-dark. If (one) finished dividing the meat and gave to others (2) (and) if (it) was not sufficient, there-was the Dwarf taking-part-in taking (the meat).

XXI
When (it) was evening, there-was an incessantly crying child. Its mother said. “When a child incessantly cries, (it is) put outside. The Dwarf takes (it).” She really put (the child) outside. She really left (it). (It) just was taken-over by the Dwarf and carried-running-away into the dark. The child was-heard-going-away when (it) was crying.

(1) ‘when they returned after hunting’
(2) ‘members of the family’
Tsou Language

XXII

pan no moso nana eon ne iskiàna ci mamesp'içi/ moso nana cápo ho tibkbkóca
(1) (2) (3) (4) (5) (6) (7)
no éhti no laúe a ho to'sën i no céoa/ ní i si nana to'sën i no céoa na i si
(8) (9) (10) (11) (12) (13)
tibkbkóca ci laúe notúsàa si nana tasúcìa/ i si nana cohivi no mamesp'içi
(14) (15) (16)
ho te si tatpáta no meefúcu/ mi cu nana àoko eohó/ uk?á ci mo nana
(17) (18) (19) (20) (21) (22) (23)
àhti tmála/ uk?á ci mo nana só òte tmála/ mi cu nana moozóeà eu?sipecóhà
(24) (25) (26) (27) (28)
na mamesp'içi/ mi cu eu?sipecóhà/ i si cu tatpáta no meefúcu/ i si nana
teeskukeuuweni/ mo nana eukáci no meefúcu na mamesp'içi/ mo nana
(29) (30)
miebóca na meefúcu/ ho mòo iachía si cócvi/ i si cu eàíca poesiha na
(31) (32) (33) (34) (35) (36)
mamesp'içi/ mi cu nana toekameóu ho i si poesíha/ àoko si peobáña ho
(37) (38) (39) (40)
òte áhta ticúna/ i si nana atavèa coceúni no poéáve/
(41) (42) (43) (44)

XXIII

pan no moso nana noáchi ci mi cu akéi saasneôuskà ci óko/ ho noáchi no
(1) (2) (3) (4) (5) (6)
emóo òa mo nana smóe no meefúcu/ mon cu nana noannó ho mo noáchi/
(7) (8) (9) (10) (11)
pan no mo nana aháo úso ci meefúcu ho etóka/ ho mi cu nana cmá?ho na
(12) (13) (14) (15) (16)
maameolsí ho mo uh no eozóe aìti na nàa óko ho i si to'sipúea no aemáña
(17) (18) (19) (20) (21) (22) (23)
no emóo/

XXIV

pan no nana la mamesp'içi no eauzóu ci mo paà póhà/ moso c?o maezo
(1) (2) (3) (4) (5) (6)

— 262 —
XXII

There was a woman living in Ikshiana. (She) climbed-up and plucked the branches of the Lauea-tree and threw on the ground. Just as she threw on the ground the Lauea (branches) which she had plucked, At-the-same-time he collected (then). The woman knew that (she) would be seized by the Dwarf. (She) incessantly yelled. There was-no (one who) ever heard. There was-no (one who) did not hear. The woman had-no-alternative-but descended. (She) descended. (She) was seized by the Dwarf. She rolled-forward-and-backward. The woman crawled-between-the-legs of the Dwarf. The Dwarf broke-wind. At-that-time, (he) (him) self laughed. He in-this-way let-loose the woman. (She) ran-away when he let-loose. (He) continually pursued and did not ever get-hold (of her). He finally threw-toward (her) the sword.

XXIII

There was a rather young boy staying-alone. When (he) stayed-alone at home, (He) did not fear the Dwarf. (It) was a-long-while when (he) stayed-alone. There was the Dwarf suddenly coming and beating-with-a-cudgel. When his-parents returned when (they) went to the field, (they) saw the passed-away boy when (he) was hung in the room of the house.

XXIV

There was a woman of Eazonuq (who) was-pregnant. (She) was just the 'the Dwarf'
(2) The double negatives here make a strong negative.
(3) 'returned after working in the field'
(4) Name of a tribe.
ho noáchí/ i he cu nana tátputa ho eakáka ho háfa emoúnú mai táʔe/ ho i (7) (8) (9) (10) (11) (12) (13) (14) (15) he nana eakáka ho mi no céonú mo nana tibkóbkoča no maéevi/ nte si la (16) (17) (18) (19) (20) akóeva no húmi hoci la meélá toekamoósú/ lea nana máezo na meefúcú ho (21) (22) (23) (24) (25) tibkóbkoča/ moh cu nana eáeo na ekósi ho moso nóópu no meefúcú/ moh (26) (27) (28) (29) cu nana aúle saasmoeúska na okósi/ moh cu la aspáca fíhó ho la éóhú/ o (30) (31) (32) (33) (34) si cu nana la eainca no inósi/ ho te ko la fíhó éóhú te ko la miilíkíńí/ hoci (35) (36) (37) (38) ko la baito no mo eaezesíta ic?o na oh to el?mi/ o si cu nana la eubúta no (39) (40) (41) (42) (43) (44) (45) inósi ho moso la baito no ezóeu/ moh cu nana zotpúu no tónʔu/ nte he la (46) (47) (48) (49) akóeva no cáeú hoci la meélá pkaáko/ moh cu la aeputa zotpúu no te he (50) (51) (52) (53) cáeu/ aháo toekamoósú ho emoúnú no o he aiti ci maeezeóeú/ ho mo emoúnú (54) (55) (56) (57) (58) malca mio cόo nana mi no o he la mia ci céonú/ i he nana aiti na o he la (59) (60) tibkóbkoča ci maeeví/ mi cu nana álu kaahkémno na mo euváhi/ moh cu (61) (62) (63) nana secʔuňa no emóo no puútu/ i he nana poatoteúfú/ ci pohešéíni hoci (64) (65) (66) (67) (68) (69) he teovʔuňa no meefúcú/ mi cu nana aománe/ éismi na mo meobáno/ i he (70) (71) (72) (73) nana osnia tuocósi no puútu ho eainca/ pan no mo ahtu éismi tánʔe/ i he (74) (75) (76) (77) (78) nana eainca no puútu/ a mi cu neaná ho mo mi tánʔe/ aána te mu ahta (79) (80) (81) teovʔuňa/ mi cu nana eusú Bíu ho mupísí/ no hía nacʔóa/ ma i si nana éno (82) (83) (84) (85) (86) efísá no emóo no puútu/ moh cu nana i?váho coecóna/ moh cu nana eópsí (87) (88) (89) (90) ho mi cu secʔuňa no emoísí/ mi cu nana ahoj éon no ciegóna no háfá ho (91) (92) (93) (94) (95) (96) eubúha/ ho i si cu nana taláí no o si la teoásí ci okósi/ i si nana eainca/ (97) (98) (99) (100) ci másʔa eubúha to nia inó ina ataveisi ho mio.../ moh cu asóńe eemeúmu/ (101) (102) (103) (104) (105) (106) (107) ina ataveisi aána os o cohívi/ (108) (109) (110)
same (1) and stayed-alone. He (2) seized (her) and dragged (her) and took (her) away and went to a distant-place. When he dragged (her) and (they) walked on the road, (she) plucked many-trees. She planned to make-signs in-case (she) could run-away. Dwarf did-the-same and plucked. Her-baby was born when (she) lived-together with the Dwarf. Her-baby really grew-up-a-young-fellow. (He) usually followed (the Dwarf) when (he) went-hunting. His-mother said. "When you follow (him) going-to hunt, you will look-round. If you see (where) there-is-field. That is where we came-from." He told his-mother when (he) saw the field. (They) pounded the millet. They planned to prepare-meal-parcel in-case (they) could escape. (They) finished pounding (what) they would prepare-the meal-parcel with. (They) suddenly ran-away and went-towards the fields they had seen. When (they) went-away in-such-a-way, (they) passed the road they had passed. They saw the trees (she) had plucked. (What) had grown-again were actually very-bulky. (They) arrived at the house of a Chinese. He let-(them)-hide. Because (he) feared if (they) would be overtaken by the Dwarf. (It) was-a-moment-later. The (one who) pursued approached. He promptly asked the Chinese and said. "Has-there-been (anybody) ever passing-by this place?" The Chinese said. "Yes, (it) has been a-long-while since (they) passed here. No-longer will you ever overtake (them)." (The Dwarf) sat-down and cried. (He) was so-sad. The-fact-was-that (they) then were hiding in the house of the Chinese. (They) once-more took-the-journey. (It) had been dark when (they) reached their-home. (They) first

(1) Referring to the previous piece
(2) 'the Dwarf'
XXV
moso la maica/ o u la talúi/ ne noanáo moso nana la.../ siho mi cu fépna
(1) (2) (3) (4) (5) (6)
la nana uh no i si eóni no namespííi na fkóí ho tmucóú/ siho la si nana
(7) (8) (9) (10) (11) (12)
atti no namespííi mo nana ná̄n no eú̄n úmni ci hahó̄ne/ oá i si nana cohívi
(13) (14) (15) (16) (17) (18) (19)
ho zóú fkóí/
(20) (21)

XXVI
ine noanáo moso nana la margvőn no na moso la tmucóú/ maíca/ na oá moso
(1) (2) (3) (4) (5)
n̄a hícú na mo maica/ acú̄ha na fkóí fúzu kú̄ku euťása egóhcu ho pólo/
(6) (7) (8) (9) (10) (11) (12) (13) (14) (15)
o ho la nana akvoá o egóhcu/ ho oh cu nana akvoá moh cu nana cmóéhu ho
(16) (17) (18)
ná̄n no kóí ci smenń̄a/ ina feuho no maapái/ la he cʰo ahá̄va ñohćuí no
(19) (20) (21) (22) (23) (24) (25) (26)
himnó̄/ la nana eʔ mí no oesíi ho meausń̄u ne ealku/ ho la si nana
(27) (28) (29) (30) (31)
pooaoʔ tenaetú̄p̄a tā si eomía no s̄óf̄a/ ho ispepl na chú̄mu tena cʰu nana
(32) (33) (34) (35) (36)
úmń̄u ci emó no egóhcu/ na i si atti/
(37) (38) (39)

XXVII
moso maica/ o he la ewsbúta/ eʔ mí no phíŋi ho toʔsiemń̄aʃi/ moh cu ahói
(1) (2) (3) (4) (5) (6) (7) (8)

— 266 —
stayed by the other-side of the thatched-wall and blew-the-bamboo-harmonica.

When (this) was heard by her-child she had left, he said, "It-turns-out-that
(this) resembles the blowing of (my) passed-away mother." (As for) the end
at-that-time... Probably (they) entered (the house). (As for) the end, I know
no-more.

XXV

(It) was like-that. I heard, In-the-past, (the)... When (it) was-evening, the
snake went to (where) the woman lived and (it) transformed-into-a-human-
being. When the woman saw (it), (it) was a very handsome man. She did
not know that (it was) really a snake.

XXVI

In-the-past, (what) transformed-into-human-beings were of-various-kinds. (It)
was like-this. Were not (those) just the spirits (which) were like-this? In-all
(they were) the snake, the wild-boar, the wild-cat, the eftusa-insect, the
water-spirit and the earthworm. Someone provoked the water-spirit. When
(it) was provoked, there-was-a-storm and (it) very badly showered. The
rushing-water in the rice-fields. They just suddenly rushed-towards the
owner-of-the-area. (The water) came-from the lower-side and rushed-towards
Eaiku. When (the water-spirit) let-flood-no-more, (he) used a stick. When
(he) spread the water, (There appeared) beautiful houses in the rushing (water).

(That was what) one saw.

XXVII

(It) was-like-this. They have told. (The wild-boars) came-from the door and

(1) Name of a place.
Tsou Language

o ṭužu/ ho mío oh cu akvóa/ ahoí ho mío/ pan no moso nana la sueúmo ci (9) (10) (11) (13) mo botı̊ne ci ṭužu/ moso nana sueúmo no mo eon no küba/ ahozá he nana (14) (15) (16) (17) paéra na mas̄̄s̄̄夹s̄̄i ho poaoefáa na küba ho i si aití na moso eon no küba (18) (19) (20) (21) (22) ci cóu ho mo toekameôsá/ i si nana pechága ho áná/ moso nana botı̊ne na (23) (24) (25) (26) moso eon no küba/ mi cu c’o nana éoso na oá mo móí/ moh cu nana aepáče (27) (28) (29) (30) (31) sueúmo na ṭužu/ evásázá ho mai tâ’e/ moh cu nana uh no eún’a ho ó’té (32) (33) (34) (35) (36) (37) nómsó no hía botı̊ne/ moh cu móíi no ic’o ho uh no mo ná’no móí no (38) (39) (40) (41) (42) (43) eún’a/ mi cu nana nómsó/ o he cu nana úsa no moh cu c’o éoso ci cóu ho (44) hmoí/ moh cu c’o nana cóni na oá mo c’o nas’áha/ ahomámso nia inósi ci (45) (46) (47) (48) (49) (50) mo eáa aeadá na badeósi/ hocí moso nana tuúpu na inósi uk’ána ci nte la (51) (52) (53) (54) (55) (56) fúzu ta fúe ñu mai tân’e/ (57) (58)

XXVIII

moso nana nòúpu no fkóí na mamespíjí/ ho tusā’na na emóo i si nana eaíncá (1) (2) (3) (4) (5) (6) (7) no fkóí/ māincí tuúpa si oòko/ i si nana eaíncá no fkóí na mamespíjí/ te av’á (8) (9) (10) —(11)— paávi o mo eon síc ci ak’íma/ i si nana so ohá tmálá/ paávi ho aití/ i is (12) (13) (14) (15) (16) (17) (18) (19) nana aití/ ma mo acúhá ná’no kaahkumną ci fkóí/ mi cu nana mukésí ci ho (20) (21) (22) (23) (24) (25) (26) toekameósá/ moh cu nana toekameósá na mamespíjí ho uh no taoúáe ho (27) (28) (29) eesbaña na aausnání/ o si cu eohó na taoúáe na acúhá fkóí/ moh cu nana (30) (31) (32)
attacked-in-dark. The wild-boars started (the attack). At-that-time (they)
were-provoked. (It) started at-that-time. There were many wild-boars attacking.
(They) attacked (those) staying in the Ritual-place. They first pulled-out
its-posts and let-collapse the Ritual-place and (they) saw the men staying in
the Ritual-place when (they) fled. (They) chased and ate (them). (Those)
staying in the Ritual-place had been many. (Those who) did not die only
were-two-persons. The wild-boars finished attacking. (They) went-in-company
and went to a distant-place. (They) got-to a thatch-thickset and (it) did not
have-enough-room for so many (of them). (They) left there and got-to a
thatch-thickset (which) was very large. (It) had-enough-room. The only two-
person Tsou went (there) and burned. (That which) was just not burned-to-
death only was-one. (There was) left-over the ancient mother-of-them (that)
had womb in her-belly. If their-mother had died-together, there-would-be-no-
more wild-boars in the mountain today.

XXVIII

A woman lived-together with a snake. When (she) swept the house, the snake
said. "Why kill-in-mass the children?" The snake said to the woman. "Don't
open (the box and let out) your-father (who) is there." She indeed did not
obey. (She) opened (the box) and looked. She saw it turned-out that all were
very bulky snakes. (She) yelled and ran-away. The woman ran-away and went
to Taungraeü and told (him) her-crisis. Taungaeü called all snakes. Snakes
(1) 'they saw the men in the Ritual-place fleeing'
(2) 'the two Tsou who were barely left'
(3) 'Only one wild-boar did not die'
(4) Name of a spirit.
Tsou Language

acūhə úso na fkoi/ ina cu c?o nana o si paávi no mamespîŋi na oá mo úso/ (33) (34) (35) (36)
mi cu nana petohüe úso/ ahá?va si cob aknëni no céoa na s?ofáisi no tauáeə/ (37) (38) (39) (40) (41)
aháo c?o bikuíụnu no i si eōni no fkoí na púzu/ mi cu c?o inania cóni na oá (42) (43) (44) (45) (46) (47) (48)
mo iunióu/ at?phî hoŋtúŋtu na cicisí/ io la to ati mai tánəe ci e urgency mo (49) (50) (51) (52) (53) —(54)— (55)
maŋ?ə mo iunióu o cicisí/ a mosó éno el?mi no moh cu c?o hoŋáco ci fkoí/ (56) (57) (58) (59) (60)
o si nana eahna/ ta u la meav?ov?o/ acůhə o mo mav?ov?o ci fkoí mai (61) (62) (63)
tánəe nia asónə acūhə si óko/ (64) (65) (66)

XXI

ina nana la kūhku/ siho mi cu fęguna te c?u aháo tmucóu ho uh no i si eōni (1) (2) (3) (4) (5) (6) (7) (8)
ne mamespîŋi ci cúu ho mi cu nana taesíona te c?u mōngôci/ moh cu nana (9) (10) (11) (12) (13)
akéi noanáo/ o si nana fũta no mo taczvóh?i ci teesí na icaθi emuçu/ moso (14) (15) (16) (17) (18) (19) (20) (21)
nana la uh no mo cůvhi ho oęñâte/ i si cu nana fůhí no mamespîŋi na teesí/ (22) (23) (24)
ina i si seosi no teesí ma ina la așñâcu noepóho ho la fęguna ci kūhku/ i si (25) (26) (27) (28)
nana ahóza ho mio ho cohiv no mamespîŋi ho oá așmtu ecatistikóva/ (29) —(30)— (31) (32) (33) (34)

XXX

ne oamócu o he la úsa no mócmo ci ecatistikóva ho așt?áca moso nana la (1) (2) (3) (4) (5) (6)
pūnsu ne patuŋkúnə ho moso la etûpe e ipůpúŋu/ ho moh cu nana (7) (8) (9) (10) (11)
pūnsu ne patuŋkúnə uk?á ci o ho so la âna ci ođูŋ/ moso c?o la onóu no (12) (13) (14) (15) (16) (17) (18)
o ho ticūna ci fóu/ moh cu la petohüeů o?te etûpe e ipůpúŋu/ moh cu (19) (20) (21) (22)
la epepeváí na moso la nouteuńu ta patuŋkúnə ci cúu/ ahói ho mio/ moh (23) (24) (25) (26) —(27)—
cu nanahâŋa e cúu ta acūhə ūnge/ ahói ho moso la nanahâŋa e cúu/ aothóma (28) (29) (30)

— 270 —
all came. (The one that) did not come (was) only (that) let out by the woman. (33) (35) (36) (34)

(It) finally came. He suddenly beat the ground with his stick of Taungaeu. (1)

Fire suddenly just encircled (where) the snakes were. (That which) was not

burnt was almost only one. Its-tail was only burnt-on-one-end. The Eungo-snake

we see today is-like (that with) its-tail burnt. Indeed (the snakes today)

therefore come-from the snake (that) was only left. It said. "I shall marry-many-

wives." All the various (kinds of) snakes today really are mostly all the

children (of that snake).

XXIX

The wild-cat. When (it) was evening, (it) would immediately transformed-to-
a-human-being and went to (where) a Tsou woman lived. When (it) was

morning, (it) would leave. (It) was rather a-long-time. She tied one arm-of-its

with a long cord. (It) went to a distant (place) and slept. The woman followed

the cord. (What) was tied with the cord, it turned-out, (was) the wild-cat

(she) had continually lived-as-a-pair with when (it) was evening. (It) began

at that-time and the woman knew that (it) was not really a human-being.

XXX

When other human-being had not-yet come and governed, (people) fled to

Mt.-Jade when the world was flooded. When (they) fled to Mt.-Jade, there was-

not the food they usually ate. (They) only ate unsatisfactorily the animals

they caught. The world finally was not flooded. People (who) had assembled

at Mt.-Jade dispersed. (It) began at that-time. People of all hills were hostile.

(It) began when people were hostile. (They) tried first putting-on-top-of-a-post

(1) 'Taungaeu beat the ground with his stick.'
ahóza thuvía na fryúu no fóu/ oá o he umnúa/ náma ho moh cu la eófu no (32) (33) (34) (35) (36) (37) (38) (39)
eatatiskóva o he cu la umnúa/ oá anóu amia c?o na moso la maça/ acúña (40) (41) (42) (43)
na háña moso la acúña eófu ho peeséní/ moso nana la ahói no háña na (44) (45)
moso la eófu ta cóu tán?e/ kó?ko moh cu la máeza eófu ho peeséní/ siho (46) (47) (48) (49)
mo nana ma no fryúu ta cóu tán?e na sbukúnu ho mi cu nat?úca tena máeza (50) (51) (52) (53)
lá c?o coníno eupaaasúsí/ ine noanáo mo mia la botpréna o moso la evasaúz (54) (55) —(56)— (57) (58) (59)
ho eóhu/ mo mia at?íphi noanán?óu/ oá o u fihi/ o he sueúmi no háña/ ho (60) (61) (62) (63) (64) (65)
moh cu taseóna moso nana aúñe eupamaahsásúsí/ moso so kakutía na nía (66) (67) (68) (69) (70)
eatán?e/ atavé cihi na o he eáa ci fryúu no cóu tán?e/ moso nana cihi na i (71) (72) (73) (74)
si úha ho toekameóse/ moso at?íphi atavé mció/ ina o he eofuí ni mio (75) (76) (77) (78) (79) —(80)—
ìc?o na o he la atavé eáa ci fryúu no cóu tán?e/ ahói ne o he cu úsa to (81) (82) (83) (84) (85) (86)
moso la nat?úca aána mo mia la áhtu aúski/ o he cu so la poaananaphíhpíha (87) (88) (89) (90) (91) (92)
o cóu/

XXXI

la ahói eueteueúnu ho smoued?ho/ aepáñe smoued?ho/ tena c?u aagáa to (1) (2) (3) (4) (5) (6)
fiteu ho houpnéni to la pédó fíkóa/ siho mi cu aepáñe tena c?u acúña ma (7) (8) (9) (10) (11) (12) (13)
the head of an animal. They were not satisfied. Only-at-the-time when (they) took-the-head of a human-being, were they satisfied. (Those who) were like-such were not merely we only. All the enemies all took-heads and sacrificed. (Those who) took-the-head of the people of this-place started from the enemies. Therefore, (we) likewise took-head and sacrificed. When the Sbukunu-people took the head of a people of this-place (and) when (it) was the next-year, (we) would in-the-same-way just always reciprocated. In-the-past, we (who) went-together and hunted were many. We just scattered. I did not follow. The enemy attacked. When (it) was morning, (they) really fought-each-other. The ancient people-of-this-place (became) fewer. Finally the head of the people of this-place (which) they took was one-person's. One-person was (the one whom) they hit-with-an-arrow and (who) ran-away. (He) just finally died. (As for) the (one) beheaded by them at-that-time, that (was) the head of the people of this-place they finally took. (It) started when (those who) governed came. We no-lon-ger ever revenged. They let-be-friendly the people.

XXXI

(They) first assemble and prepare. (They) finished preparing. (They) divide the Fiteu-grass and put-together with the fetched Fkuan-grass. When (they) finish, (they) all bring the fire from the Ritual-place and descend the Ritual-

1. 'The enemies took-head first'
2. 'We went in small groups'
3. 'the two sides'
4. 'they were beaten'
5. 'a man of this place was beheaded'
6. 'another person was shot...'
7. 'The Japanese'
8. 'they promoted friendship among the tribes'
to céoa tena mah to òko no feúh o la cihi ci mamespìni/ ta he cu ticóva ho
seúca/ io la iúpu meész/ la acúhì smeùñcu/ io la aepúñù smeùñ cu apoèva
(30) (31) (32) (33) (34) (35)
èepìa o poeáve/ la cùu acúhì smeùñ cu ho èepìa o poeáve/ tena cùu acúhì
tena cùu boeövéi to taico to eoeásva ho toehúпу
(36) (37) (38) (39) (40) (41) (42) (43) (44) (45)
eiopsóhù paehái/ siho mi cu aepúñù paebái/ tena cùu i?váho moónu to éono
(46) (47) (48) (49) (50) (51) (52) (53) (54)
o feúh/ siho i si cu aepúñù hiaheatìa o éono tena cùu acúhì ma to i si
(55) (56) (57) (58) (59) (60) (61) (62)
seapaèa ci òko no feúh ho seëa to mo maëno ci ésmù/ tena cùu i?váho
(63) (64) (65) (66) (67) (68) (69) (70) (71) (72) (73)
acúhì moónu to éono ho hosopèni o la p?aèni no hò io ho hàyì/ siho mi cu
(74) (75) (76) (77) (78)
aepúñù topáno tena cùu eutì?tiöpù ho ahói maeásvi/ o aó cù òó la iúpu o oá la
(79) (80) (81) (82) (83) (84) (85) (86)
meész ci cou/ siho mi cu aepúñù/ tena cùu pei o nià hì?onù no òko no feúh
(87) (88) (89) (90) (91) (92) (93) (94) (95) (96) (97) (98)
ho p?aèni no hicu ta peëpe/ siho i si p?aèni la tiepóhù o mo òko no òfi/
aepúñù/ tena cùu maëo to mo cùo kakutìá ci ëmi ho topeohìni/ aepúñù/
tena cùu maëo no òáhù/ no ëmi ho topeohù/ te cùu eusúhù ho tùë/ aepúñù
(99) (100) (101) (102) (103) (104) (105) (106) (107)
tùë/ tena cùu cihi o la etotávei no hicu/ la cùo ëáchi amotùù no hicu/ io
mócmo oá la akéi caëi/ siho mi cu aepúñù/ la si to p?éni to iëta o oëüva/
(108) (109) (110) (111) (112) (113) (114) (115) (116) (117) (118) (119)
tenau cùu acúhì eúcùhì ho tìmothomù/ la cùu máinèë na hicu ho la maëca/
(120) (121) (122) (123) (124) (125) (126) (127) (128) (129) (130) (131)
siho la cùu aepúñù pseöpepìa na hicu/ tena cùu eá o la hòosopèni ci fiteu ho
hosopèni ho kùba/ aepúñù hòosopèni o fiteu/ tena cùu i?váho uh to eoeásva
(132) (133) (134) (135) (136) (137) (138) (139) (140) (141) (142) (143)
ho maeásvi/ ho mio la cùu akéi matmomàë/ ho la cùu aepúñù/ tena cùu
(144) (145) (146) (147) (148) (149) (150) (151) (152) (153) (154) (155)
i?váho uh to kùba ho ma to o ho anáçàv ci nia òko no feùh/ tena cùu i?váho
(156) (157) (158) (159) (160) (161) (162) (163) (164) (165) (166) (167)
place and got-to the ground. When (they) have assembled on the ground, one 
(17) (18) (22)
woman brings a young pig. They take-over (the pig) and pierce (it). (Those) 
take-part in sacrificing all pierce. (Those who) finish piercing lift the sword 
(27) (26) (29) (31) (32)
one-by-one. (They) all have pierced (the pig) and lifted the sword. (They) 
(30) 
all step-towards the Sacred-tree and cut-downward-with-the-sword. When 
(35) (36) (37) (38) (39)
(t)hey actually reach (the tree), (they) somehow cut-with-little-effort the 
Sacred-tree with the sword. (They) finish. (They) retreat to the middle of 
(40) (41)
the yard and together shout twice. When (they) finish shouting, (they) 
(42) (43) (45) (44) 
one-more step-towards the Sacred-tree and cut-up its-branches. (Those) do 
(46) (47) (48) (49) 
not cut the Sacred-tree simultaneously cut-into-small-pieces the young pig. 
(52) (53) (50) (51) 
When they finish branching the Sacred-tree, (they) all take (a piece of the 
meat of) the small pig they cut-into-small-pieces and thread-through (the 
(54) (55) (56) 
meat) with sharpened bamboo-sticks. They once-more step-towards the Sacred-
(57) (58) 
tree and stick-in (what they) offer-to-eat to the soul of the enemy. 1 When 
(59) (60) (61) (62)
(they) finish sticking, (they) hold-one-another’s-hands and start dancing. The 
(63) (64) (65) (66) 
people (who) do not sacrifice do not-yet join (the dance). When (they) finish, 
(70) (68) (69) (67) 
(they) cook the late liver 2 of the young pig and offer-to-eat to the God of 
(71) (72) (73) (74) 
Heaven. When they offer-to-eat, (they) take-at-the-same-time a small cake. 
(75) (76) (77) (78) 
(They) finish. (They) take just a-little wine and shout (with it). (They) finish. 
(79) (80) (81) (82) (83) 
(They) take the same (amount of) wine and shout. (They) sit-down and 
(84) (85) 
utter-charms. (They) finish uttering-charms. The (man who) prays to the 
spirit was one-person. 3 (He) just alone talks to the spirit. The others do 
(89) (87) (90) (91) (92) 

(1) ‘the bamboo-sticks with meat on them’
(2) ‘the liver of the dead pig’
(3) ‘one man prays’

— 275 —
XXXII

la maica ho la matkáeo/ la fáeni ho mi cu etotávei no hícú/ pan to la notfúgá
(1) (2) (3) (4) (5) (6) (7) (8)
eoháho te c?u álá fáeni na óko/ io la mópsí tée mópsí/ oá la aumpánipa
(9) (10) (11) (12) (13) (14) (15) (16)

— 276 —
not a-bit make-noise. (When he) finishes-speaking, (they) throw wooden-blocks (93) (94) (95) (96) (98) on the floor. (They) all stand-up and stamp-the-feet. The spirit goes-home (97) (99) (100) (101) when (they) do-this. (When) (they) finish sending-upward the spirit, (they) (102) (103) take the Fiteu-grass (they) had put-together and put the grass on the Ritual-place. (They) finish putting Fiteu-grass. (They) once-more go to the yard and dance. At-that-time, (they) somehow sing-for-a-long-time. (When) they finish, (105) (106) (they) once-more go to the Ritual-place and take the late small pig (which) has been left. (They) once-more take the Fiteu-grass and fold (the grass) and (107) (108) sandwich (the meat in-between). (They) bring those and go-together and go (109) (110) (111) (112) to Skokae. Everyone plucks-while-walking one Haengu-grass and make a (113) (114) (115) (116) (118) "snoeacpa". When (they) do-this, (they) offer-to-eat to the Oaimu-bird (which (121) they) listen to when (they) go-to-hunt. When (they) leave Skokaea, (they) go (119) (120) (122) to Tapangü('s)(2) and shout. (They) leave Tapangü('s). (They) go to Peongsi('s)(2) (123) (124) (125) and shout. (They) leave Peongsi('s). (They) go to Noatsatshiana('s)(3) and shout. (126) (127) (128) (They) again go to Easiungu('s)(2) and shout. (They) leave Easiungu('s). Finally (129) (130) (131) (132) (133) (they) go to Eakumangan'a('s) and shout. (They) leave that-place. (They) return (134) (135) (136) (137) (138) (139) to the Ritual-place and take-off (what) they wear. It starts at-that-time. (They) drink and really dance. When (they) have already danced, (they) do not sleep and sing-for-two-days (and) dance.

XXXII

(It) is-like-this when (they) send-children-to-the-Ritual-place. (They) hand-over (1) (2) (3) (4) (the children) when (the man) has prayed to the spirit.(5) There-are (those (5) (6) (7) (1) See Glossary. (2) Name of a clan. (3) See the previous piece.
tsa u aepāŋa temo totho'me tena c'u
fāeni/ ahōi ho mio/ te c'u meē'í eume'ūma to kūba/

XXXIII
siho mi cu meemāŋa tena c'u eie'ma o tena eobā'ka/ la ahōza tuocā'si no
maameoi'si/ hoc'i si teome'mē ni te eie'ma ho eobā'ka/ hoc'i pan no la pāk'ī la
aacman pasasu'fti ho poamauto'p'otha'pā/ te c'u eobā'ka/

XXXIV
la bōemi to pēi ho se'o'tnēni to maapatinsōha to mo nanāht'ś ci év'i io év'i la
timi ho i si cu eeōhi o hīsi/ io taico to pēi tena qov'ēnī to te eeōhi ci hīsī/
ho la c'u aul'a eeōhi la aacman zotakcēni e fu'ū ho ei'wmi ta fūhū/ ho i si
cu aepāŋa eeōhi tena i'vāha eeōhi o mo có'nī/ upēna hoc'i có'n o te c'o ahū'ea
tuehā/ ho la có'n la voečavc o la teō'si/ io mame'spī'g o ho la e'ača ec'ovi/
ahōi ne moh cu mā'a'ę/ o he cu la potānī ho poassezēni no hīsī na oh cu
la tuehā/ ahōi ne mō/ aāna o he la ec'ovi/

XXXV
iho la eahio'a ne noanā'o la aacman meemē ho ima/ siho te meemē la aacman
ahōza peēni o te ēmi ci ton'ū'ū ho pāi/ siho i si cu zoepāŋi tena c'u tonjovi

—278—
who) simultaneously shout when (they) actually hand-over the children. (The children who) cry may cry. (They) are not sent-back to their-mothers as-they-like. Only-at-the-time when (the men) finish stamping-feet, are (they) handed-over. (It) starts at-that-time. (They) may enter the Ritual-place.

XXXIII

When (they) finish-sacrificing, (they) search-for (the boys) to be beaten-up. (They) first ask their-parents. If (they) agree, (the boys) are sought and beaten-up. If there-are bad (ones), (they) generally warn (them) and let-(them)-think-over. (They) beat.

XXXIV

(One) uses hemp and binds-up the ends of a short wooden-stick. (One) holds the wooden-stick when he removes the tooth. The middle of the hemp is attached to the tooth to be removed. When (one) actually removes-the-tooth, (he) generally presses the head and starts-from the back. When (he) finishes removing (one tooth), (he) once-more remove another. Even if (it) is-painful, (the teeth) must be removed. When (one) feels-painful, (things)-usually-seen (become) dark. (They) also removes-teeth for the women. (It) started when the Japanese (came). They banned (the practice) and ordered-to-put-on (artificial) teeth for the removed (ones). (It) started at-that-time. They no-longer remove (teeth).

XXXV

When there-was-some-event in-the-past, (they) always made-wine and drank. When (they) were going to make-wine, (they) always start pounding the millet.

(1) 'the Tsou'
ho toēlů/i/ tena cʔu siā to āpū/ poanaanoana/#/ tena cʔu tiōthóma hoci cʔu (18) (19) (20) (21) (22) (23)
apzēvāza ho pei la moćmōsi/ io la pei la nāʔno poačuea/ ho mi cu cūŋu tena (30) (31) (32) (33) (34) (35) (36)
cʔu sopeōha ho eūna to āpū ho mi cu fōso/ ho i si sia to āpū/ tena cʔu (37) (38) (39)
sinvi ho nāʔno poaaapaōs/ io oā la pei ci tūŋva/ la sia to trōo ho cōhmi ho (40) (41) (42) (43) (44)
nāʔno poaatbohůa to chũmu/ ina icʔo la abōza posʔūnsa to te sii no ēmi/ io (45) (46) (47) (48) (49)
o ho pei ho sinvi tēna aūla poacohe-euα/ tena cʔu posʔūnsa to te sii ho (50) (51) (52)
poaatbohůa o tūŋvāsi/ siho i si cu aepūŋa na icʔo/ tena cʔu eāa cōhu ho (53) (54) (55)
pʔōwšlůi ho feʔsa/ hoci ǭte pʔōwšlůi oā te āhtu meēu moeũeso/ ho la (56) (57) (58) (59) (60) (61)
cʔu teepēpūŋi no hucmāsi tena aūla mai to la hia ahόi mooeći ho iʔvāha tōʔsi/ (62) (63) (64) (65) (66) (67) (68) (69) (70)
ho i si cu tōʔsi no hucmāsi te cʔu peēla ima/ ho la nʔa ahόi moeũeso la (71) (72)
nāʔno cohāmu/ siho mi cu noaŋo te cʔu aususũhcu oäh cohāmu ho maica (73) (74) (75) (76) (77)
sūme/ ina cu mai tānʔe ho la meēmi aāna la sinvi/ la cʔo eomfa to mo (78) (79) (80) (81) (82)
cōkkōea ci panfa ho tauʔfūa/ màeço aāna mo aŋpūŋpa meēlę meēmi/ nāmu, (83) (84) (85) (86) (87) (88) (89)
ho te maeasvi o tēe meēlę meēmi/ (90) (91)
or rice (which) was going to become wine. When they finished-pounding, (13) (14) (11) (15) (16) (they) washed and cleaned (it). (They) put (it) in a round-basket. (They) (17) (18) (19) (20) first-let-(it)-be-for-a-long-while. (They) tested-with-fingers if (it) was soft. (They) (21) (22) (23) (24) powdered (it). (They) finished powdering. They took-out the powder from the (25) (26) (27) (28) (29) basket. (It) was divided and a portion-of-it was boiled. The boiled (portion) (30) (31) (32) (33) (34) was very-much made-well-done. When (it) was well-done, (it) was taken-off (35) (36) (37) and poured into a basket when (it) was cool-off. When they put (it) in the (38) (39) basket, (they) chewed and very-much smashed (it). The powder (which) was (40) (41) not boiled was put in a pot and watered and very-much made-even in the (42) (43) (44) (45) water. That was first emptied into (a vessel in which) wine would be put. (46) (47) (48) (49) (That which) they had boiled and chewed was really made-cold. (it) was (50) (51) (52) emptied into (the vessel in which) the (other) portion of powder was put and (53) made-even. When they finished that, (they) took the Tsou-hu-grass and closed-tightly and covered (the vessel with it). If (it) was not closed-tightly, (it) (54) (55) (56) (57) (58) could not ever ferment. When (they) finished-doing, on-the-next-day, (they) (59) (60) (61) (62) (63) actually (di)-the-same as how (they) had started making and once-more (64) (65) (66) (67) (68) put-(the stuff)-in (the vessel). When (they) put-(the stuff)-in (the vessel), (69) (70) on-the-next-day, (it) could be drunk. When (the wine) was still starting to (71) (72) ferment, (it) was very mild-and-sweet. When (it) was a-long-time, (the wine (73) (74) became) gradually not mild-and-sweet, but strong-pungent like-this. Nowadays, (75) (76) (77) (78) (79) when (we) make-wine, (we) no-longer chew (the material). We only use a (80) (81) (82) clean bottle and roll-and-press. Also (we) no-longer can freely make-wine. (83) (84) (85) (86) (87) (88) Only-at-the-time when (we) are going to dance. then (we) may make-wine. (89) (90) (91) (1) 'the wine which the informant was drinking'
XXXVI

moso la maícna na nia cóu ne iskiána/ moso eáa abû/ moh cu eaokoa na
abû/ o si cu nana háfa uh tân?e na okosi/ o he cu eáa no nia cóu ne iskiána
ho háfa uh ne iskiána/ atavesi/ ho o he cu eáa no cóu/ i si c?o i?váha eáa
no indsi no abû ho háfa uh tân?e/ o he cu ta?to?toháya na te hioa/ i he
nana eaînca no koöhe/ te asó?a ámne hoci fihi na o si sîi no abû ho
sii no emôo/ o he cu aûmte sîi no emôo na o si eóni no abû/ o he cu
teoepûni na emôo/ no cu atavesi/ o he cu teáí o kûba/ o he cu asàvcva hioa
ho o he cu afûa teáí na ic?o/ moso maícna/ o he cu teoepûni o kûba/ oh cu
emáa o évi/ oh cu emûa o évi/ atavesi/ oh cu teáí o háko/ oh cu teoepûni
na ic?o/ moh cu moceâi émi/ o he cu teoepûni na émi/ moh cu smûhnu no
eu?afoinâna na mamameói ho poâu tu faíñu ho poaâa fîteu/ ho moh cu
hucmási moh cu meesi ho oh cu teoepûni o kûba/ ho la eaînca meesi la
poacma?hóa io licu ci la ast?u?a ta eátatiskoa/ o ho atavéa hioa/ sia to
sô?a o fîteu/ siho i si cu slâ to só?e o fîteu/ i si cu aûmte aepûya o kûba/
hoscu?i no kûba/ ic?o na i si ahóza âna ta kûba/ akéi aomâne/ moh cu eóso na moso
moh cu élâ no fûzu/ oh cu opcza ho háfa uh ta kûba/ oh cu háfa uh ta
kûba/ ic?o na i si ahóza âna ta kûba/ akéi aomâne/ moh cu eóso na moso
moceâi popsûsa/ o he cu teoepûni na popsûsa/ o he cu háfa ho tmâla no
zóma/ sihoci ámne na zóma oá te euövei ta emôo/ la c?o atïpha teogâsi ta
eú?a/ siho i si teogâsi no hucmási tena náa moceâi cuëë no te háfa ho

— 282 —
XXXVI

The ancient Tsou at Iskiana were like this. They had a dog. The dog had-baby. It brought its-baby to this-place. The ancient Tsou took (the baby-dog) and brought to Iskiana. (It) came-out-at-last. When the Tsou had taken (the baby-dog), its-mother of the dog just once more took (it) and brought (it) here. They considered (what they) would do. They said to their-ears: "(It) will probably be good if (we) follow (the dog) to the (spot where) it places the (baby)-dog and place (our) houses (there)." They really placed the houses (where) the dog stayed. They finished-building the houses. (It) came-out-at-last. They built the Ritual-place. They incessantly worked when they already built that. (It) was like this. They finished-building the Ritual-place. (They) planted the Tree. (They) made the Box. (They) finished-making wine. The elders dispatched the youngsters and send (them) to the hills and let (them)-fetch the Fiteu-grass. When (it) was the next-day, (they) sacrificed when (they) completed building the Ritual-place. When (they) were said (in) sacrificing, (they) sent-back (to heaven) the god (who) takes-care-of the human-beings. They did (it) in-the-end. (They) put the Fiteu-grass on the roof (of the Ritual-place). When they put the Fiteu-grass on the roof, they eventually completed the Ritual-place. (It) was the next-day. When (they) sacrificed and departed, (they) went-about to the inner-hills and

(1) 'Tapangt aup
(2) 'its mother'
(3) 'They thought'
(4) 'the Sacred tree'
(5) See Glossary.

— 283 —
Tson Language

tmaseiti no eatatiskóva/ ho la c’u eóha la háfa o popsása/ moh cu la élu no (90) (91)
eatatiskóva/ o he cu opcóza ho eá na fyuúsi/ oh cu eá na fyuú/ moh cu (92) (93)
euóvei/ moh cu săc’áhu ta emóo/ moh cu eón ta kúba ho péeséni na o ho (94) (95)
opcóza ci eatatiskóva/ ho moh cu aepága meési sia to háko o o ho háfa ci (96)
popsása/ acáhu maitán?e mio c’o aepácu con to ic?o na nia popsása ne (97) (98) (99)
noanáo/ ne moh cu aepága meési oh cu soepla to odeu/ oh cu sia/ ho la c’u (100) (101) (102)
aepága soepla o fyuú te c’u c’o at?ihi mímo ho maeásvi/ te c’u aepágaí/ (103) (104)
ho la zoepíeni o fyuú la p’eúpa to éno/ la ná?no noanáo/ tena c’u petohúea (105) (106) (107) (108) (109) (110)
eáa ho sia to kúba/ la teaméni to la sii to kúba/ o he cu la úsa to maeáa/ (111) (112) (113)
o he cu la poaefo?néni/ efóa te eaeonóa/ kó?ko éno aána i si atti mai tán?e/ (114) (115) (116) (117) (118) (119)
searched-for-wild-boar. (They) found the wild-boar. (It) was killed and brought to the Ritual-place. (It) was brought to the Ritual-place. That (was) (what) they first ate in the Ritual-place. (It) was rather a-little-while. (Those who) made the head-sack(1) were two-persons. They finished-making the head-sack. They took (it) and listen to the bird. If the bird was good,(2) (they) would not return home. (They) just remained in the thatch-thickset. When (they) remained (there) until-the-next-day, they first made meal-parcels (which) they would bring when (they) hunted-the-head of human-beings. (When they went-hunting, (they) took the head-sack. They found a human-being. They killed (him) and took his-head. (They) took the head. (They) turned-back. (They) returned home. (They) stayed in the Ritual-place and sacrificed to the man (whom) they had killed. When (they) finished sacrificing, (they) put into the box the head-sack they had brought. All (and) up-to-the-present, the ancient head-sacks of-the-past have just been always in that. When (they) finished sacrificing, (the head) was put-on-top-of a bamboo-pole. (They) put. When (they) finished putting-on-top-of-the-pole the head, (they) would just drink and dance. (Things) would be finished. When the head was stuck-on-the-pole, (it) stood-together with the Sacred-tree. (That) was very long. (It) was finally taken-(down) and placed in the Ritual-place. (It) was not put-together with the head-sacks. (They) let-(someone)-make (the thing in which) the head was put. The Japanese came. They let-bury (the heads). (The heads) were buried (where) the Sacred-tree-is. Therefore, they are no-longer seen today.

(1) See Glossary.
(2) 'If the voice of the bird indicated good omen...'
XXXVII

XXXVII

(This is what) I heard. Because the (people who) were very-old told. They said. "(That was) the ancient beginning of human-beings of the Tsou-people of this-place." The (one who) shook the Lauea-tree began with the god Nivnû. When he shook the Lauea-tree, the leaves of the Lauea-tree (which) dropped were just very-few. When (they) dropped-and-dropped, (they) became-human-beings one-by-one. When the ancient leaves became-human-beings, Nivnû brought (them) to heaven first. When (it) was the next-day, he once-more came-back to the ground and taught (them) making-wine. (It) probably came-from that when the Tsou-people could make-wine. When he finished teaching (them) making wine, he taught (them) building-house. (It) was very fast when (they) built. (It) was only one-day. They finished-doing. When (it) was evening after (they) finished-doing the house, they assembled and drank the wine they had made. That... Therefore... When (we) build-house, (we) always make-wine and drink. Nivnû said when (they) assembled and drank. "When you make-wine, you will always call the Iafafeoi-God and The-Old-God and me." Therefore today, when (we) pray, (we) always call the three Gods. (Nivnû) returned to heaven. (He) stuck-in a stick at the village of Tfuea and said, "You will build-the-village." Therefore they built-the-village at Tfuea. This-place indeed had human-beings. He did not likewise stick-in a stick. (It) started at-that-time. (He) no-longer came to the ground unnecessarily. Only-at-the-time when people pray, (he) then comes to the ground.

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(1) *how the Tsou began to be human-beings*
(2) *Nivnû was the first one to shake the tree.*
(3) *at the place where later on the village of Tfuea was built*
(4) *Tapangû*
XXXVIII

moso c'ò nana acúha maíca na moso la ahói còu ne noanáo/ moso la etúpu
(1) (2) (3) (4) (5) (6)
e hpāhpānu/ oà os o cohívi nenúsí no moso la aûmté maíca ho óa/ io la he
(8) (9) (10) (11) (12) (13) (14) (15)
a kéa akéa taauíva/ ho moso la etúpu e hpāhpānu o he la eóni no nía
(16) (17) (18) (19) (20)
eaískána ne patúkuónû/ moso nana eon to mo akééi póneo ci la aiti to aseúsí
(21) (22)
(23) (24)
(25)
oel/ na nia kóa etúpu/ o he la eíncà/ pan no moso nana la tmáputú ci
(26) (27) (28) (29)
(30) (31) (32) (33)
tuñezá no chúmu/ oà moso nana úshn etúpu/ moso c'ò nana aususúhícú fózu
(34)
(35) (36) (37)
na chúmu/ kô'ko moso éno n'â méélû p'úshnu ne patúkuónû na nía eataístókuva/
(40) (41) (42)
(43)
ho moh cu eon ne patúkuónû na eataístókuva moso c'ò onóu ne euànsóu/ ina
(44) (45)
nia hidí noanáo oà o he la eusbúta/ moso so asónhû akei noanáo/ ci moso
(46) (47) (48) (49) (50) (51)
énó eémo no ic'ò na nía eaiñkána/ ho o he nana poao?tenaetúpu poaskópiñení
(52) (53) (54)
(55)
no mo ná?no meoi no cógo na tuñezá/ ahói ho míó/ aána moso la etúpu/
(56)
(57) (58) (59)
— (60) — (61)
ho moh cu eupepevàí na cóu moso nana eupakukdzò/ kô'ko éno moh cu ahói
(62)
(63)
ho mío ho eupoazómù/
(64) (65)

XXXIX

ne noanáo ho mo con no tonsóha la aáññi eipopsóhû eueuteueúnû ta péónsí o
—(1)— (2) (3) (4) (5) (6) (7) (8)
mamameóí ne lenohí ho hósâ/ la he towšaántùni na te la hía koëí ho
(9) (10) (11) (12) (13) (14) (15) (16)
nanápihintáta eataístókuva/ ho la eueuteueúnû la ná?no máñ?i o la he eusbúta
(17) (18) (19) (20) (21)
ci te la hihía ta mo n'â eu?faqoínána/ ho ina nia la hía cococèconû ne cõvhi
(22) (23) (24) (25) (26) (27)

— 288 —
XXXVIII

(How) the Tsou-people originated in-the-past was just all like-this. The world was flooded. I do not know where (it) was really like-this or not.\(^1\) (This is what) they still rather have-reason to believe. When the world was flooded, the ancient Eaiskana-people were on Mt.-Jade. (They) lived at a rather level (place where they) saw the (place) somehow lower. (It was) the ancient (reason) why there-was-flood. They said, There-was an eel in the water (which) stopped (the flow of water). (The world) was not flooded in-an-instant. The water was just accumulated gradually. For-that-reason, the ancient human-beings still could flee-to Mt.-Jade. When the human-beings lived on Mt.-Jade, (they) only particularly-ate animals. How long (it lasted), they did not tell. (It) probably was indeed rather long. Because the ancient Eaiskana-people therefore built-houses at that-place. When they tried-to-have-no-more-flood, a very large crab was sent-to-pinch the eel. (It) began at-that-time. There was no-more flood. When the people departed, (they) were hostile-to-one-another. Therefore, (it) began at-that-time and (they) attacked-one-another.

XXXIX

In-the-past, when (it) was one year\(^2\), the elders of the small-villages and the main-village\(^3\) would regularly twice meet at the chieftain('s). They would discuss how to behave-themselves and be friendly to other-people. When (they) met, very many were the (things) to be done by (those who) were

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(1) Whither it was really like the following? (On which point it was . . . ?)
(2) ‘every year’
(3) See Glossary.
Tsou Language

na o he la meóí no toesbusbatnéní/ siho mio la aacnía eusbúta ho te
momcóvhi ho ozómu/ lea c'ó oananá'va eusbúta ho la noteuénu ho akóeva no
poacohivnéní no eatatiskóva ho te la maica ci hioa/

XL

moso nana cmú'ho na mo eóhu ci mo botónu ci cóu/ moso nana noteuénu
no emóo ho mímo/ mo nana cihi ci óko na mo baisto no mo eác'í no fátu
ho m?ócu/ i si cu nana eusbúta no óko no maameoísí/ i he nana at?tíha
eainca no maameoísí/ a te asónu eaf?de ho ána ci kúhkú/ oá i he éno cohívi
ho te pohchíghi ci mócmo ci eatatiskóva/ ho moh cu féguna o he cu úsa na mo
mimo ho acútha opcóza/ pan no moso nana meobápo ho aúski/ o he nana
eárea niáte pohchíha/ moh cu c'ó nana cihi na o he seoisí ho ezía ó?te opcóza
ho poamainé?e/ moso nana tmóecú no emúcú no o he opcóza ho seóupa no
emucúsi/ ina o he nana éóí no mo opcói no háñu na aukukueúnu ci éeví mo
nana acúhu mcói/ ina nia fúúu no háñu ho o he cu háfa mainé?e ho thufia
ho la c'ú nana féguna la nana aácní ei?mi no iáeósí na la mais?á mo
smoftéftúé ci tsíksi/ iho la so thufia la aacnía p?eúpa to éóno/ kó?ko moso
éno akéi mcói o éóno ta tfúéa/ moh cu c'ó cihi ci o ho poamainé?e/ i si nana
inanía eepúña na te si ée/ ho mo eusúñu mi cu mcói/ i si nana eainca no
mo mameóí ci euozomáhe/ osi te av?á la saicmúa o mo teotocuíña ci amo
eus no hósa/ siho i si poabochoa o eaeósí la aácní meobápo ho ahúé? aúski/

—290—
still youngsters which they spoke-of. And anciently how (they) went far-away was (what) they discussed a lot. At that-time, they always stated that (they) would go far-away and hunt human-head. (They) just must spoke when (they) were together and contemplated to teach people that (they) should do-things as-such.

XL

Many Tsou-people (who) had gone-to-hunt came-back. (They) were together in a house and drank. The (one who) saw (somebody) standing on a rock and looking-down was one boy. The boy told his-parents. The parents just said. "Ah, (it is) probably a wild-cat looking-for (some) sweet-potato to eat". They therefore did not know that (it was) a man of (some) other (tribe) (who) would attack. When (it) was evening, they went to the (people who) were drinking and killed (them) in-all. There were (those who) pursued (the enemies) and revenged. They also nearly killed all (the enemies). The (man) they tied-up and intentionally did not kill and let go back was only one person. They cut-off an arm of a (man whom) they killed and tied together with an arm-of-his. (At the place where these who) killed the enemies were, the trees around (there) all died. (As for) the ancient heads of the enemies, when they took back and put on top of bamboo-poles (and) when (it) was evening, (something) like flaring charcoal always came from their mouths. When (the

(1) 'they spoke of the many things which the young men were expected to do'
(2) 'to practise head-hunting'
(3) 'one boy saw a man standing on a rock...
(4) 'the invaders'
(5) 'they intentionally spared one man...'
Taou Language

XLI

ou la aiti ne mo un?a la ôko/ moso ná?no maeáhe ho maeúcu/ io o si
soecé?hi ci vâ?he oá nte anóva titiêha/to hia maeúcu a/ ho la nana tmaseiti
ta cpucpûhu ho la c?u éle no te si peobâña no ab?ú ta si cu nana at?îjha
eusnûcva ho pnâa/ ho te akóeu no humaeáhe oá la nana bónu/ la si nana
at?îjha seoucna na cfuósi/ ho mo nana coecóm u no oá céonu oá la he hóqa
no la uafelhi/ la so mais?á mo tohtoesoso/ no hia maeáhe/ iho la mahmaháfo
lea ná?no tásou/ ho moso nana mah no con ci snêmâso te c?o nana aháo
eusnûcwa ho mi no la topíhi ci maeévi/ ho mo maça na hiási ohá ecbúhnéni
no i si háfa/ io mo con ci snêmâso na?no ecbúhu hocí háfa no mo oá tásou/
oá nte áhtu avânhá/ ho la nana ñe no te ecbûhu/ la he nana aatvéia sía no
ei?sisí na te si háfa/ o he la eánca to maameóí/ éne te la áhtu î?váho eda
maça ci cóu ho tena c?u la noanáo/

— 292 —
heads) were put-on-top-of-bamboo-poles, (they) were always put-in-a-line with the Sacred-tree. Therefore, the Sacred-tree of Tfuea(1) somehow died. The (man whom) they let-go-back was one-person. He just finished-speaking (what) he would speak. When (he) sat-down, (he) died. The old leaders-of-theirs said. "Listen. Do not go-near the two villages (where) the streams-converge. When the inhabitants were let-know, (they) would always chase and certainly revenge.

I saw (him) when I was still young. (He) very-much ran-fast and jumped-far. The brook (which) he jumped-over would not be only three-spans-of-the-arms. (That was) how (he) jumped-far! When (he) hunted in the thickset (and) when (he) found (what) the dog chased, he would just go-straight-forward and shoot. When (he) wanted to run-very-fast, (he) did not eat. He just tied-up-tightly his-belly. When (he) walked on no road(2), (those) following (him) did not see-(him)-clearly. (He) indeed seemed (what) was flying-and-running. (That was) how (he) ran-fast! When (he) carried-many-things, (he) was very strong(3). When (he) was carrying one large-deer, (he) would promptly go-straight-forward when (he) walked on the trees falling-in-the-stream. When the (way) how (he ran) was like-this, (he) did not feel-heavy (with what) he carried. One large-deer is very heavy if (it) was carried by a (man) who is not strong. (One) would not ever be-able-to-carry. When (he) carried-on-shoulder (something) heavy, others would lift and put on his-shoulder (what) he would carry. The elders say. Whether (we) shall ever once-more have such a man when (it) is a-long-time(4).

(1) Name of the village where the Tsou originated.
(2) 'where there is no road'
(3) 'he was strong enough to carry many things'
(4) 'until a very long period'
XLII

pan no moso nana la máezo ná?no maeáhe ci cóu/ siho nana la cmú?ho ho
(1) (2) (3) (4) (5) (6) (7) (8)
peząbú la nana aáchí toekúho ne c?óeha ho mamcínó/ mo nana ná?no cóvhi
(9) (10) (11) (12) (13) (14) (15) (16)
(17) (18) (19) (20) (21) (22)
ná mo eji?mi no fíusúsi/ no hía maeábé/ ina ic?o mo mia la conneusúbíu/
(23) (24) (25) (26) (27) (28)
ahaí ho moso la eúsku o o he éoúi/ moh cu la uh ta omía ho moso nana
(29) (30) (31) (32) (33) (34)
eúsku/ ahoí mais?á mo smoeüleu/ ho maifca aúmta eúsku/ ho moh cu nana
(35) (36) (37) (38) (39)
eúsku moh cu la uh ne cacíeá ho eohúge na eauatiskóva to ic?ó/ ahoí ho moh
(40) (41) (42) (43)
cu apésákí/ moh cu sápte no emóó/ io poicóna ho io la eúr ne eohúge ho
(44) (45) (46) (47) (48)
caçíeá ho amia/ io poicóna ta tóeá na nia ahoísi no eainca poicóna/ moso
(49) (50) (51) (52)
seolúa no ná?no poépe ho múcha/ moso nana cihi na moso élú no óko no
(53) (54) (55) (56) (57) (58)
céoí/ oá mo nana mágtsi na óko/ i he cu nana háfa maîné?e ho tuocósi na
(59) (60) (61) (62) (63) (64) (65)
nte hiaóóko/ i he cu cóhíi ho uk?á ci maaraeolsí/ o he cu eàica ho aút?úca/
(66) (67) (68) (69) (70) (71) (72)
iná óko zóu nana óko no poépe/ ahoí ho mió/ ho la eamcóta o poicona aáchí
(73) (74) (75) (76) (77)
ná?no kúi ci múchá ho poépe/ ko?ko la éno eainca poicóna/
(78) (79)

XLIII

pan no nia nana cóu ta hósa táñ?é/ oammócu moso nana mevcóge ho âóko uh
(1) (2) (3) (4) (5) (6) (7) (8) (9) (10)

— 294 —
XLII

There was a man (who) also very much ran fast. When (he) returned when (he) hunted with a dog, (he) always ran to the stream and bathed. The place was very distant and badly steeply when (he) came back. When (he) reached home (what) came out from his hair was still dropping down. (That was) how (he) ran fast! That fellow belonged to the same family as we. (It) began when there was the landslide at the place where they lived. (They) went to the upperside when there was the landslide. (It) is at first like (that everything) is trembling. When (it) is as such, really there is landslide. When there was the landslide, people of that place went to Tsatsa and Eohunhe. (It) began when (they) departed. (There were) four clans. The Poitsonu, and (those) lived in Eohunhe and Tsatsa and we. The Poitsonu of Tfeua were formerly the origin of (all those) called Poitsonu. (It) happened (that it) blew very heavily and rained. The man who found a child on the road was one person.

The child did not cry. He took (it) back and asked (who) might be the owner of the child. He learned that there was no parents of its. He was as such and reared (the child). The child was in fact the child of the wind. (It) began at that time. When the Poitsonu clan had (someone) dead, (it) would certainly blew very badly and rain. Therefore, (the clan) was called Poitsonu.

XLIII

There was an ancient man of the village here. (He) was not yet married and

--- 295 ---

(1) This refers to the previous piece.
(2) "returned after hunting"
(3) "water"
(4) "one man found a child..."
no i si umñ̄a ci mamesp̃iŋi/ atave̱iši/ ho moso la aóko eupa̱sò na mamesp̃iŋi
(11) (12) (13) (14) (15) (16)
i si nana eainca no ko̱e̱si/ te to cu navc̃o̱ga/ oam̃o̱cu moso nana aú̱j̃ë navc̃o̱ga/
(17) (18) (19) (20) (21)
moh cu mcoi na hahóca/ moh cu nana mcoi na hahóca/ asp̃ǎ̱cu mòxi ho
(22) (23) (24) (25)
pasumameo̱i ho eusb̃̄ta/ ho ta u la aháe meecçu̱nu no emoosu/ ho la nana
aóko pasumá̱e̱no no mo maica aháo aop̃á̱?to na nia hahóca/ i si nana eainca
(33) (34) (35) (36) (37)
no hahóca/ te ko meé̱xi fiho̱? perši/ i si nana eainca no mamesp̃iŋi/ te o ?so mai
(38) (39) (40) (41) (42)
nénu ho mo acú̱e tu?üh ta hohcúba/ i si nana eainca no hahóca/ a mo
(43) (44) (45) (46)
ná?no umñë océoñë ho emó̱o/ moh cu nana aú̱nt̃ë fiho na mamesp̃iŋi ho
(47) (48) (49) (50) (51)
uh ne hohcúba/ na i si nana mia ci céoñë ho éoni ci emóo mío nana aú̱nt̃ë
(52) (53) (54)
ná?no umñë/ moh cu nana la evoeì täñë?e/ mo nana bâ̱łu̱e na éoni no
(55) (56) (57)
moosí/ o he nana teáí nohicu ho poabk̃a̱yá/ ina mo nana bâ̱łu̱e mo nana
(58) (59) (60) (61)
bó̱łu̱e ne hohcúba/ ina mo o?te bâ̱łu̱e bó̱łu̱e ta täñë?e/ ho moso maiñ̃ë?e
(62) (63) (64)
na mamesp̃iŋi i si nana ocia epóxha uh ne hohcúba na nóñí/ i si nana eainca
(65) (66) (67) (68)
no hahóca na vcoñí/ nte ananá ç?o fiho uh to la si éoni no hicu/ a nte
(69) (70) (71) (72)
híñë la uh täñë?e hoci híñë la máci baito/ moh cu nana evoeì na mamesp̃iŋi
(73) (74) (75) (76)
ho oá mo mímho na maameosi/ moh cu nana akéi aomালë/ moh cu la i?vá̱ho
(77) (78) (79) (80) (81) (82)
cmu̱ǎ?ho/ i si nana atti na maameosi/ ma mi cu nana smoévei no éko/ pan
(83) (84) (85) (86) (87)
no mo nana uafeihi no mamesp̃iŋi ci mo mah no mó̱p̃ë/ oá i si nana hóga
(88) (89) (90) (91)
a no maháfo/ mi cu aomàle/ aháo m̃ëhc̃öe̱u no omia no eaphigia na
(92) (93) (94) (95) (96)
móngë/ ho mo nana eusb̃̄tu na mo connœe̱usb̃̄tu mo nana aháo acú̱e
(97) (98) (99)
m̃p̃tá̱u no hópi ci mo eamèli/ o si nana eainca no mamesp̃iŋi/ te mu la ahóí
(100) (101) (102)
(103) (104)
(he) frequently went to a woman (whom) he liked. (It) came-out-at-last. When
(9) (10) (13) (11) (12) (14) (15)
(he) frequently exchanged-visits with the woman, he said to his-ears(3). “We
(16) (17) (18) (19)
shall be-husband-and-wife.” (They) were not-yet actually husband-and-wife.
(20) (21)
The man died. The man died. (The woman) continually cried and
(23) (24) (25)
chanted-like-the-old-people(4) and expressed-(her-feelings). “Oh, (I wish) I
(26) (27) (28) (29)
should go-together-with (you) to your-house!” When (she) uninterruptedly
(30) (31) (32)
chanted (things) like-that, suddenly (there) appeared the late man. The man
(33) (34) (35) (36) (37) (38) (39)
said. “Can you go-together-with (me)?” The woman said. “Where indeed shall
(40) (41) (42) (43) (44) (45) (46) (47)
I go(3) when (there are) all cliffs at Hohtsûbû?"(2) The man said. “Ah, the
(48) (49) (50) (51) (52) (53) (54)
road and the house are very good.” The woman really followed (him) and
(55) (56) (57) (58) (59) (60) (61) (62)
grew to Hohtsûbû. The road he passed and the house (he) lived were really
very good. The woman (later) returned to this-place(5). One eye-of-her was
(63) (64) (65) (66) (67) (68) (69) (70) (71) (72) (73)
blind. The spirit did (that) and made-(it)-blind. The (eye which was) blind
(74) (75) (76) (77) (78) (79)
had-a-clear-sight of Hohtsûbû. The (eye which was) not blind had-a-clear-sight
(80) (81) (82) (83) (84) (85) (86)
of this-place(4). When the woman went-back, she wished (that) her-mother
(87) (88) (89) (90)
would go to Hohtsûbû together. The man(6) said to his-wife. “Must (you)
just follow (her) to (the place where) the spirits live? Ah, they should come
here if they want to see (you)”. The woman returned and her-parents did
not consent (to go with her). (It) was rather a-little-while. (She) once-more
came-back. Her-parents saw (her). It-turned-out-that (she) carried-on-back a
child. There-was (another) woman coming-after (her and) carrying a bucket.

(1) ‘He thought’
(2) It is said that old men like to chant to express their feelings.
(3) ‘what can I do’
(4) Name of the place where the spirits live.
(5) ‘Tapangû’
(6) ‘the father of the woman’
Tsou Language

mai tân?e/ hoci la eaokóa aácní uh no mëvohia ho pémo no émi/ kó?ko éno —(105)— (106) (107) (108) (109) (110) (111) —(112)—
mai tân?e la aúmtu/ siho mo eaokóa te aácní p?ónu no fúesu/ i si nana
eáinca no namespijì/ ta mu la akéi mòn?i meecâtù/ i si nana so eaínca no
(113) (114) (115) (116)

nia amóni/ asónu oá te mia mòn?i meecâtù/ ci mi mia so mìvéi ta tiskóva/
(118) (119) (120) (121) (122) (123)
i si nana i?váha eaínca/ ta mu la teésmi to eaphiála ho tena c?u la noanáo
(124) (125) (126)
e sosvinána ta óko/ siho ta mu cu la teolói mi o cu smohói nte c?u asónu
(127)
mcói ho i si eaínca smohói/ moh cu nana aúmtu noanáo/ teolói ne hohcúba
na nia sosvinána/

XLIV

pan no moso nana la eupamamaeáhe ci takupueánu ho eáitúmu/ moso nana
(1) (2) (3) (4) (5)
ahói eon no mo póno ho eupamamaeáhe/ moso asónu eunsonsoú na takupueánu
(6) (7) (8) (9) (10)
ho oá mo atémtù/ mi cu nana eúnu no mo ná?no fátó?ì ci táo?nu/ mo nana
(11)(12) (13) (14) (15) (16) (17)
ahói msápiéi no mo eam?um?óà ci fóou/ mi cu nana aepápù msápiéi/ i he
(18) (19) (20) (21) (22)
cu nana esbátta na te áásháno ho te peacófu/ i si nana eaínca no nia
(23) (24) (25) (26) (27)
takupueánu/ ina nte smoteáshù te úsa ta peóña ho zouováhi/ mi cu s?á
(28) (29) (30) (31) (32)
nana aúmtu peacófu/ mio c?o nana so smoteáshùhé na nia takupueánu ho
(33) (34) (35)

— 298 —
They did not see-clearly (what she) carried. (It) was a-moment. The bucket suddenly (was discovered) leaning against the eastside of (the place where) there was a door. When the whole-family sat-down, (they) suddenly all got-hold of the ladle (which) had wine (in it). The woman said, "You will start from now-on. If a child-is-born, (you) must go to the mother's-home and offer-drinking wine." Therefore today (it) really (is). When a child-is-born, (people) as-a-rule offer-eating rice. The woman said, "Will you go-together with (me) rather soon?" The ancient father-of-her said, "Probably we do not very-soon go-together-with (you). Because we indeed are-reluctant-to-leave the human-world. She once-more said, "You will look-for a belt of the child at the place where) there-is a door, when (it) is a long-time. When you find (it), I shall have casted-off-(my)-skins". (It) probably was "die" when she spoke of "casting-off-skin". (It) was really a long-time. (They) found at Hohtsåbû the ancient belt.

**XLIV**

There were a Takupueanû (who) ran a-race. (They) were first at a level (place) and ran-the-race. The Takupueanû probably had plenty of-energy when (he) did not win. (They) moved to a very spacious cliff. (They) first put-on lether (shoes) with-fur. (They) finished putting-on-shoes. They agreed on (what) would happen (to them) when (they) ran. The ancient Takupueanû said, "The one who would fall would be followed to the ravine and beheaded-while-dying." (They) then really ran. The ancient Takupueanû

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(1) 'wines'
(2) 'a belt for carrying a child on the belt for carrying a child on the beck'
(3) Name of a tribe.
(4) Name of a clan of the Tsou tribe.
Taou Language

smo'ñu no peðña/ i si cu nana aúmta peecúni no nia easiúgu ho zouvováhi/ (36) (37)
i si nana aíti/ mi cu c'o nana pñeo na cñéha no faeqúsi/ ci i si smia no (38) (39) (40) (41) (42) (43) (44)
fátu ho mo smaeóvcu/ ina o si sü?si zou cu cñéha/ moh cu nana luñca/ (45) (46) (47) (48) (49) (50)
pan no moso nana cihi ci mo uh no o si sü?si ci oahyási/ mo nana sá?no no (51) (52) (53) (54)
easiúgu ho mo mcoi/ i si cu nana eainca/ höci to la i'vaho eupabaito te to cu (55) (56) (57) (58) (59)
la eupapopóno/ i si nana ta?mía no easiúgu/ höci si eváha no nte botónu/ (60) (61) (62) (63)
i si cu nana eainca no easiúgu/ ma te o opcóza/ mi cu asóna tma?hógu na (64) (65) (66) (67)
takupueánu/ mi cu toekameóso/ mo nana noanáo euteufi/ atavae he nana (68) (69) (70) (71)
poekótra no mo sueó/ o he cu asóna opcóza ho mło/ ina ataveisi yaña os o (72) (73) (74) (75) (76) (77) (78)
cohývi/ cohývi/ (79)

XLV

pan no moso nana máca/ moh cu navcóga ci takupueánu/ siho la nana eóhu (1) (2) (3) (4) (5) (6)
na vcojúsi pan no la aáci úso ci máce zo hanócaa no takupueáno/ zou nana (7) (8) (9) (10) (11) (12)
eatiedó na ananadó vcojú no mamespíyi/ o si cu nana cohívi no eatiedó ho (13) (14) (15) (16) (17) (18)
pan no la úso ho la eóhu/ o si cu nana peknúci na vcojúsi ho eainca/ oá te (19) (20) (21) (22) (23) (24)
hifi ho taaeoéó/ na nte la úso ci hanóccu/ mi cu nana aománe féyä/ mi cu (33) (34) (35)
nana aúmta úso/ i si nana eainca/ ci os ko aáci uuñúüa o eatiedó/ i si nana (36) (37) (38) (39) (40) (41)
eainca no mamespíyi/ oá nte o uuñúüa/ ci ala u so smoomá/ i si nana áya (42) (43) (44) (45) (46)
sh?ñóva no eatiedó/ ataveisi/ aepóha esíñthi na vihíhe/ mi cu nana pesañóna/ (47) (48) (49) (50) (51) (52)

— 300 —
just indeed was-the-first-to-fall and fell-rapidly-to the ravine. The ancient
Easiungu really went-over-to-see and beheaded-(him) while-(he-was)-dying. He
looked. The bones of his(1) sides were exposed. Because he was abraded on
the rocks when (he) fell-down. The (place where) he fell-to (was) in-fact a
stream. (It) was the next-day. There-was one relative-of-his coming to the
(place where) he fell-to. (He) was-angry with the Easiungu when (his relative)
died. He said. “If we see-each-other again, we shall shoot-each-other.” The
Easiungu planned. Maybe he would relay (his intention) to many (people). The
Easiungu said. “Oh, I will kill (him).” The Takupueanu(2) probably learned (of
this). (He) ran-away. He ran-up-the-mountain for-a-long-time. Finally they(2)
cornered (him) at a (place where) plenty-of-water-rushed-down. They
probably killed (him) at-that-time. I no-longer know (what) was-the-end.

XLV

There-was (an event) like-this. (There were) the Takupueanu (who) were-husband-
and-wife. When her-husband went-hunting, there-was a similar man of
Takupueanu(3) always coming (to her). The proper husband of the woman
(was) really Eatieou. Eatieou knew that there-was (someone) coming (to his
wife) when (he) went-hunting. He cheated his-wife and said. “I shall not
come-back when (it) is evening. Because I shall be hunting.” (He) therefore
just stayed on the other-side of the wall and listen to the man (who) would
come. (It) was-evening a-moment-later. (The man) really came. He said. “Why
should you like Eatieou?” The woman said. “I would not like (him). The-fact-

(1) ‘the Takupueanu’s’
(2) ‘Easiungu and his people’
(3) ‘another Takupueanu man’
Tson Language

nte si poecú?va no maameoisì ho poapeía/ uk?á ci mo nana áhù eut?íi/ (53) (54) (55) (56) (57) (58)
at?íghi ci?o tmálo no f?úf?u no hôpo ci mo eoubobáci ci ab?á/ mi cu nana (59) (60) (61) (62) (63)
eúc?u na maameoisì ho aiti/ ma mo eon no hôpo ho mateoléla no paçoëfa/ (64) (65) (66) (67) (68)
i si nana eainca/ a ó?te eatitou na himbohia/ ho i si nana eainca talíi na (69) (70) (71) (72) (73)
eatitou ho mo eon no ciemóna no híf ho eainca/ a eaitietó áó/ mi cu nana (74) (75)
nocmúu ho eainca/ ho terna c?u bóhùu ta to euspolíhí to vâ?hù ho eupapópíno/ (76) (77) (78) (79) (80) (81)
moh cu nana taseóna/ i he cu nana aiti na mo toeócu ho núvù na eaitietó/ (82) (83) (84) (85)
mo nana pasunaéno ho eusbtáta/ mi cu nana aománe/ mi cu nana máeze úso (86) (87) (88) (89)
ná moso eon no tan?ési ho eupapópíno/ mo nana so aueúhe kakutía na i si (90) (91) (92) (93)
miúni no eaitetó/ la nana aasbtáta suplíhí no c?èhà na eaitetó ho la mici (94) (95) (96) (97) (98)
pocmúu no la eon no tan?ési/ ho la la nana pnaa oá ia he nana áhta úha/ i (99) (100) (101) (102)
sí nana atavéa eainca/ ma te mu cu pkaáko/ ci te o sà sohcucúha/ moh cu (103) (104) (105) (106) (107) (108)
nana aúmta toekameóó na o si miúni/ moh cu nana noanào/ moso aháo uh (109) (110) (111)
no o si la miúni/ i he cu nana at?íinha su?nóva: ho ó?te seeçúhi pohcúha/ (112) (113)
mo asóna ma?sona hocí ó?te áhù atpátu/ (114) (115) (116) (117) (118)

XLVI

ho moso ahóí hósa na éni oamócu moso hósà o tapánù/ moso n?á eon ne (1) (2) (3) (4) (5) (6) (7)

— 302 —
is-that really I indeed fear (him).” Eatieu was extremely angry. (It) came-out-at-last. (He) cut-with-a-hooked-weapon both their-throats. (It) was-dawn. His-parents (rose to) awaken (his wife) and let-(her)-prepare-meal. There-was-not (anyone who) ever answered. (They) only heard dogs fighting under the bed. His-parents sprang-to-their-feet and looked. It-turned-out-that (she) was on the bed and covered-tightly with a blanket. They said. “Ah, (is) not Eatieu the doer?” When they spoke, (they) heard Eatieu when (he) was on the other-side of the wall and (he) said. “Yes, I (am) Eatieu.” (He) came-near and said. “When (we) see-each-other-clearly, we shall be on-opposite-sides of the stream and shoot-each-other.” (It) was-morning. (They) saw (people) walking-down-the-mountain and Eatieu walked-with-company. (He) was singing and telling (his feelings). (It) was before-long. (Eatieu and his company) also came to (people) living here and (they) shot-each-other. (Those) Eatieu opposed was indeed the first to become-few. Eatieu sometimes crossed the stream when (he) wanted to shoot-at-a-short-distance (those) living here. When (they) shot (him), (they) did not ever hit (him). He finally said. “Oh, you escape! Because I shall instantly shoot-(you)-all.” (Those) he opposed really ran-away. (It) was a-long-time. (He) suddenly came to (those) he opposed. They only grew-angry and dared not to attack (him). (They) probably guessed if (they) did not ever win.

XLVI

When this-place began to have-village, Tapangu did not-yet have-village.

(1) ‘murderer’
(2) ‘be beaten’
(3) ‘Nibiei’
iskiána o hósa ne tapáŋa ho moh cu hósa e niaeúćna/ moso c?o na cóni na
(8) (9) (10) (11)
emóo ta niaeúćna/ moso maica e niaeúćna/ moso la zóni na emóo/ oh cu
(12) (13) (14)
la úsa/ kó?ko mi cu éno botóona/ te o eusbsbšta na nia la ahói ta mo con
(15) (16) (17) (18) (19) (20) (21)
no ée/ io ina nia ahói moso eon to cienonási to hcuéu ta nibíei/ moso eon ta
(22) (23) (24) (25)
nibíei ho moso aúmta ōmne na nia ahói eatatiskóva/ e nibíei ina nia ahói
(26) (27) (28) (29)
hósa/ moso n?a acúha eon ta nibíei io tfúea ho lúhtu ho mavakaváŋ/ ina
(30) (31) (32) (33)
moso eon ta nibíei moso la onjótan/ moso c?o cóni na cnúmu ci i si ánå/ te
(34) (35) (36) (37)
c?u eoséi/ moso aúmta géiški/ o ho la mofti timtúeha/ io la hia meeméésia
(38) (39) (40) (41) (42) (43) (44)
ta cóu oá nto ho la cohívi hoci oá o si la pa?cohieni no húcun/ kó?ko oá te la
(45) (46) (47) (48) (49)
áhta teopási ina i si éainca/ mo peisía ta cóu/ ina nia ahosi tân?e/ o he eá
(50) (51) (52) (53) (54) (55) (56)
no húcun na óko/ moso tonsóha ne pépe/ o he cu poaeúóvea/ éni o moso la
(57) (58) (59) (60) (61)
ma?cohio to i si la meeumáa ho i to la hia eabobóna ta eatatiskóva/ ina éni
(62) (63) (64) (65)
moso ahóí ho mio ho pa?cohieni na te la hihióa ta eatatiskóva/ kó?ko moh
(66) cu la éno meel? eaezóe e eatatiskóva to te la ánå/ moso maica ho eëeza
(67) (68) (69)
acúha pa?cohieni o ina te la kóš kúso ho te la ánå/ kó?ko oá la acúha ánå
(70) (71) (72) (73)
o i is la pa?cohieni/

— 304 —
The village of the Tapangû-people was still at Iskiana(1) when the Niaequtsna-
people had-(their)-village (here). The clan of Niaequtsna was only one. The
Niaequtsna was like-this. The clan was one-clan. (They) came to (this place).
Thereafter, (they) became-many. Let me tell (you) the ancient beginning of
the one speech(2). The ancient pioneers lived on the one-side of the hill of
Nibiei(3). (They) lived in Nibiei and the ancient beginning people were really
well. Nibiei (was) the (place where they) started having-village. The Tfuœa-
people and the Luhtu-people and the Mavahavang-people(4) all lived in Nibiei.
(Those who) lived in Nibiei ate-things-raw. (There-was) only one banana
(which) one ate. (It) would be enough. (People) were actually strong. They
would jump (as far as) thirty-spans-of-the-arms. The Tsou would not have
known how to sacrifice if the god had not taught (them). After all, (what)
his said was not ever left.(5) (They) practise-sacrifice among the Tsou(6). The
beginning of this-place. The Gods took a boy (of this place). (He) was one-year
in heaven. They sent-(him)-back. This (was) the (one who) taught (us) (what)
to plant(7) and how we would have-food among human-beings. This (boy)
began at-that-time and taught (what) would be done by human-beings. Therefore
human-beings could plant (things) to eat. (It) was like-this when (he) also
all showed, (what) would certainly be bad when (people) ate (it). Therefore,
(they) all did not eat (what) he had shown.

(1) Name of a village near Tapangû.
(2) "people who speak the same language"
(3) Name of the village where the Niaequtsna people have lived.
(4) Name of one branch of the Tsou people.
(5) Maybe, this means the Niaequtsna no longer sacrifice today.
(6) "Tsou other than the Niaequtsna"
(7) Notice the form /matemwâ/ in the text. Normally, it would be /emwâ/. This a regularization. Cf. the basic form /(e)matemwâ/.
XLVII

io nia noanáo/ io ho la eańca ęmńe ci cóu/ la siho mi cu mcóí/ con no
(1) (2) (3) (4) (5) (6) (7) (8) (9)
féohu/ ta c?u alti ta pépe o cońeolha ci mi cu aspúće eon ta pépe/ mo c?o
(10) (11) (12) (13) (14) (15)
acühā maǐca o moso la euozóms/
(16) (17) (18)

XLVIII

io eno zóms ci la talúi a nia eno eeatiskóva/ o si eańca/ te o cu mcóí/
(1) (2) (3) (4) (5) (6) (7) (8) (9)
moh cu ańmtś mcóí/ la aac?őhā na fóu ta feágo ho toesósó/ mi cu zóms/
(10) (11) (12) (13) (14) (15) (16)
íc?o kó?ko.../ la talúi o la si ēe to zóms/
(17) (18) (19)

XLIX

ina nia la ańoí to moso na cóni ci nia óko no euánsóu/ moso eańkōa ina fóu/
(1) (2) (3) (4) (5) (6) (7)
mo tńe/ mo acúńh hahóńńh/ moh cu ianán?óú ma?to?tohúńh/ mo nana
(8) (9) (10) (11) (12)
fićúńa na mo cóni/ kuańgā na mo cóni/ hof?óea na mo cóni/ ina mo fićúńa
(13) (14) (15)
na áto/ ina mo kuańgā zóu eeatiskóva to mo h?unáśi ci hpañhpúńh/ ina
(16) (17) (18) (19)
mo hof?óea io ámu no amelika/

L

pan to nia cóu ci ońńh to ámu/ mi cu acúńh mcóí o nia takupueánńu/
(1) (2) (3) (4) (5) (6) (7) (8)
moso tó藨í o ámu/ uk?á ci o ho la husizóza to feáñohe/
(9) (10) (11) (12) (13)

LI

io nia la óko ne noanáo/ o si nana skūna no inósí ho si eańca na óko/ te ko
(1) (2) (3) (4) (5) (6) (7) (8) (9)

— 306 —
XLVII
The ancient past. The man they said good. When (he) died. (It) was(1) one
month. (One) would see in the sky the stars (which) were always in the sky.
(Those who) had been war-heroes were all like-such.

XLVIII
The bird (which we) listen to (was), ah, really a human-being(2). It said, "I
am going to die." (It) eventually died. The flesh of (its) body split and (it)
flew. (It) became a bird. That therefore... (we) listen to (what) the bird speaks.

XLIX
The ancient beginning of the one ancient child of the animal. An animal
(1) gave-birth-to-babies. (They) were three. (They) were all male. (They) themselves
thought(3). One was white. One was black. One was yellow. The white (was)
us. The black (was) really the people of another world(4). The yellow was
the Redhair(5) of America.

L
There-were the ancient people (who were) the kinsmen of the Redhair(6).
The ancient Takupueanu(7) all died. The Redhair were the same. There-was-
not (what) they differed in their-bodies.

LI
The ancient (one who) was a boy in-the-past. His-mother ordered (him) and

(1) We do not know the function of the /ha/ in the beginning of the sentence in the text.
(2) The meaning and function of the two /eno/s in the text are not known.
(3) The meaning of this sentence is not clear.
(4) Probably this refers to the Chinese.
(5) A term for Westerners borrowed from Taiwanese /aŋ mpa/ `red hair`.
(6) See Note 5
(7) Name of a tribe.
Tsou Language

n²a siéni ta hopci no náveu/ ó²te siéni na óko/ ia/ ma mo sá?no/ mi cu
(10) (11) (12) (13) (14) (15) (16)
moeoeái no te eopůnu/ mooeái no iahápu/ mi cu toesoso ho moeái pépe/ te si
(17) (18) (19) (20) (21) (22) (23)
nana pa?icoteúni no hopci no inósi/ oána i si tieóva/ a éno io t?oeóea/

LII

e fůeúu ne noanáo o ho la na?no smoeóá/ ci moso la eobái o hicu/o ho la
(1) (2)= (3) (4) (5) (6) (7) (8)
eainca/ te eai nénú/ te la ó²te eobái o hicu/oh cu la topeóhi ina e fůeúu/
(9) (10) (11) (12)
ia/ ma te c²u tósv ho ó²te pohcúghi o hicu ta fůeúu/
(15) (16) (17) (18) (19)

LIÍI

ina nia cóu ne nibíei ho moso la sueúmo no háŋá la he ei?minéni ta hcůeú
(1) (2) (3) (4) (5) (6) (7) (8) (9)
ho naeazói e niae?úcna/ te c²u peaeófu ho tóeha hcůeú ho eóma to peoevaínu
(10) (11) (12) (13) (14) (15) (16) (17)
to pépe ci hcůeú ta²e ho eoubobainéni/ uiléána ci la he támi no háŋá ci la
(18) (19) (20) (21) (22)
pohcucahá/
(23)

LIV

pan no moso nana traunói ci cóu ta niae?úcna ho aomotáe no nia cóu ta
(1) (2) (3) (4) (5) (6) (7)
nibíei/la si pa?cohiení na háŋá/ta he supúti ta peoevaínu ta²e ho opcóza/
(8) (9) (10) (11) (12) (13) (14) (15) (16)

− 308 −
she said to the boy. "Now you will eat-up the crust of the rice." The boy did not eat-up. Ah. It-turned-out-that (he) became-angry. (He) made (what) would be the wings. (He) made the mat. (He) flew and soared to the sky. His mother would let-(him)-take the crust. He no-longer took. Yes, therefore the Tqoeoea-bird (he became).

LII

They were very-much afraid of the mountain in-the-past. The-fact-was-that the spirit attacked (the people). They said, "Where shall (we) go?" (So that) the spirit will not attack (us)?" (They) prayed to the mountain. Ah. It-turned-out-that (the evil) stopped and the spirit of the mountain did not do-harm (to them).

LIII

When the ancient people of Nibiei attacked the enemy, they came-from the mountain and listened to Niaequetsna. (They) ran and rushed to the mountain and ambushed at the crossing-of-roads high on the mountain over-there and fought. There-was-not (anything) the enemy (whom they) all-killed got-informed of.

LIV

There-was a man of Niaequetsna (who) shouted when (he) talked with the ancient people of Nibiei. He told of the enemy. They (therefore) met (the enemy) at the crossing-of-roads over-there and killed (them).

---

(1) "What shall we do?"
(2) Name of a place.
(3) Name of a clan.
LV

ina nia vọe tọsku ne fitfa/ moso nana uh ne taibueάνe na okọsi/ ia/ ma te
(1)   (2)  (3)   (4)   (5)  (6)
he opcóza no taibueάnε/ i si cu nana totéa no nia amọsi/ miptúhi/ oał mo
(7)   (8)   (9)  (10)  (11)  (12) (13)
áhtu cmuʔho/ i si nana eainca/ te o nʔa peecúni o okóu/i si cu aumta peecúni
(14)  (15) (16)  (17)  (18)   (19) (20) (21)
ho aiti/ ia/ ma i he cu peeséni no taibueάnε/ i si cu nana aksa opcóza na
nia euozóme no taibueάnε/ nia i si cu eáa na ḫáu/ mi cu fęga/ mi cu
(32)  (33)  (34)  (35)  (36)
múchε ho moh cu euóvei /nia mi cu hie/ ia/ ma oał mo óntu mi no céonε/

LVI

ina hia cóu ne nibei i ho la mimo no émni ina cʔo.../ edna la ḫwá ny na la
(1)   (2)  (3)   (4)   (5)  (6)   (7)  (8)
mimo no énύi/ la cʔo nana smaaáso no céonε/ no hia mameύi/ ıcʔı na te
(9)   (10)  ——(11)—(12)
mimo/ la he kueύvi no mameύi ho pócęa/ la cʔo nana títho no mo cʔo
(13)  (14) (15)  (16)  (17) (18)  (19) (20) (21) (22)
maica ci pupúμa/ oał la mimo na hmahmáskε mameύi /la he kofa no mi
(23)  (24)  (25)  (26)  (27)   (28)
cu náʔ no mameύi ho eainca/ dʔe sʔa mimo e ókó/

LVII

ina nia cóu ne nibei i ho o he la suéümε no takupueάnε moso cʔo nana cóni
(1)   (2)  (3)   (4)   (5)  (6)   (7)
no eáa no kfxi ci ókó/ o he cu peecúni no ina mo mamameύi/ aúska suéümε
(8)   (9)   (10) (11)  (12)   (13)
LV

It-turned-out-that the (people of) Taibueanû killed (him). The ancient father-of- (8) (9) (10) (11)
his was expecting (him). (It) was sevendays. (He) did not ever return. He[8]
said. “Now I will go-over-and-see my-son.” He eventually went-over-to-see and (12) (13) (14) (15) (16) (17)
(18) (19) (20) (21) (22)
saw. Ah. It-turned-out-that the Taibueanû had killed (his son)-to-sacrifice. He (23) (24) (25) (26) (27)
in-turn killed the ancient war-leader of Taibueanû. Really he took the head. (28) (29) (30)
(31) (32) (33) (34)
(35) (36)
(37) (38) (39) (40) (41) (42) (43) (44) (45) (46)
(It) was evening. (It) rained when (he) returned. Really (it) was daytime. Ah. (47) (48) (49) (50) (51) (52) (53) (54)
(55) (56) (57) (58) (59) (60) (61) (62) (63) (64)
It-turned-out-that (he) did not ever walked on the road[6].

LVI

When the ancient people of Nibiei drank wine, (they) only . . . (Those) drinking (1) (2) (3) (4) (5) (6)
wine no-longer could-hold (anything). (They) just crawled on the ground. (7) (8) (9) (10)
(They) were-so-old! That (was what they) would drink[7]. The old (men) (11) (12) (13)
looked-askance when (they) watched (something).[8] (They) just used the (14) (15)
(16)
(17) (18) (19) (20) (21) (22)
(37)
(38)
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(60)
(61)
(62)
(63)
(64)
bamboo-tube just like-this[9]. The same very-old (man) did not drink[19]. The very old (ones) scolded (him) and said. “Only children do not drink.”

LVII

A personal name.
A clan name.
A place name.
A place name, now the Chia-ya Ihsien.
‘the father’
‘He lost his way!’
“They liked nothing but drinking.”
“They could not see things normally.’
The informant pointed to a small bamboo-tube which is usually used as a vessel for drinking.
The informant pointed to an old man with us.

— 311 —
o takupueánu/ tomtúehí na o he opcóza ci takupueánu/ mi cu nana nác?o
(14) (15) (16) (17)
na nia péo gsi no takupueánu/ i si nana eainca/ te mu n?a meecúnu ne ina
(18) (19) (20) (21) (22) (23)
omía ho eoteózu/ moh cu nana aúmtu maceófu no iihósa no mamespiji/ i is nana
eainca no péo gsi no takupueánu/ ta mu ósni mpúta to chúmu to tovonsonúa/
(31) (32) (33) (34)
oána te áhta peéluí opcóza/ mi cu nana aúmtu tisifóu no kúba/ mpúta no
(35) (36) (37) (38) (39) (40)
chúmu/ mi cu peisia hoci opcóza/ i he cu tutpáta ho toehúgu meési no nia
(41) (42) (43) (44) (45) (46)
oahúhe ci i he eáa no nia nibéí/ náма mi cu aepúgu meési o he cu
(47) (48) (49) (50) (51)
poeuóvea/
(52)
(People of Nibiei) in-turn attacked the Takupueanû. The Takupueanû they
(13) killed were thirty. The ancient chieftain of Takupueanû was distressed. He
(16) (14) (18) (17) (19)
said (to his men), "You will now go-over-to-see to the upperside and negotiate."
(20) (21) (22) (23) (24) (25) (26)
(The man) really put-on the clothes of women. The chieftain of takupueanû
(27) (28) (29) (30)
said. "You will immediately take the water of the Tovonsoua-god. (They)
(31) (32) (33) (34)
could no-longer ever kill (you)." (They) really ascended the Ritual-place.
(35) (36) (37) (38) (39)
(They) took the water. (They) practiced-the-magic if (they) were killed(1).
(40) (41) (42)
They caught (a man of Nibiei) and together sacrificed to the ancient kinsmen-of-
(43) (44) (45) (46)
theirs (whom) had been taken by the ancient Nibiei. Only-when (they) finished
(47) (48) (49) (50)
sacrificing, did they sent-(him)-back.
(51) (52)

(1) 'in order not to be killed'
II. TFUEA

I

ne noanáo  pan to moso la eóhu/ moso la máeo to úa/ mi cu eon to têova/ —(1)—  (2)  (3)  (4)  (5)  (6)  (7)
sifkoú to feú no úa/ mi cu bêeû to fûÚe/ mi cu cúcú/ te si cu eá ho (8)  (9)  (10)  (11)  (12)  (13)  (14)
ána/ i si cu paéoa/ mo i?váho bêeû/ mi cu cúcú na i?váha eága/ i si cu (15)  (16)  (17)  (18)  (19)  (20)  (21)
i?váha paéoa/ i si cu eága na skúzu/ i si cu i?váha eá no hicù/ i si cu (22)  (23)  (24)  (25)  (26)  (27)
háfa uh to cêóeha/ i si cu taléi/ i si cu sása na poeáve/ mi cu maic?á (28)  (29)  (30)  (31)
poopópuku/ kôkó ko is cu eainca poopópunána/ (32)

II

ne noanáo  moso la eóhu nia eápsa tuthusána/ moso la póno to úa/ moso —(1)—  (2)  (3)  (4)—  (5)  (6)
smotóu no úa/ mi cu eon no têova/ mi cu sifkoú/ mi cu akéi aománe/ i si (7)  (8)  (9)  (10)  (11)  (12)  (13)
cu poaeóua to meóí no ecúu/ mi cu noanáo/ i si cu togeóea/ oá mo áhtu (14)  (15)  (16)  (17)  (18)  (19)  (20)
euóvei/ i si cu peecúni ho aíti/ i si cu paéoa na óko/ mi cu má?tuvóigoú/ mi (21)  (22)  (23)  (24)  (25)  (26)  (27)
cu euóvei no têova/ mi cu ma?tótohuqú/ i si cu eainca no koosí/ pa?ookosí (28)  (29)  (30)  (31)
oxóu/ háfa uh po ecúu/ ho mi cu totoefóú/ mi cu eecávo to ecúu o hicù/ (32)  (33)  (34)  (35)  (36)  (37)
te si cu ució eá o fóu/ i si cu pnáa to tú?su/ mi cu oefóu na hicù/ mi cu (38)  (39)  (40)  (41)  (42)
pkaako mainé?e/ mi cu ná?no poepe/ mi cu suc?úhu na emóo/ mi cu eusbuubátu/ (43)  (44)  (45)  (46)  (47)  (48)  (49)
miemóhi/ mi cu moóí/ (50)  (51)
I

In-the-past, there was a man who went-to-hunt. (He) caught a deer. (He) stayed in the hunting-hut. (He) flayed the skin of the deer. (He) baked a sweet-potato. (It) was-done. He was about to take (it) and eat. He lost-sight-of (it). (He) once-more baked (one). (What he) once-more baked was-done. He once-more lost-sight-of (it). He baked a stone. The spirit once-more took (it). He brought (it) to the stream. He heard (him). He sharpened (his) sword. (It) resembled the poepopunku-awl Therefore, (the place) has been called 'Awl-place'.

II

In-the-past, the ancient Eapse Tthusana went-to-hunt. (He) shot the deer. He got-three deer. (He) stayed in the hunting-hut. (He) skinned (the deer). (It) was rather a-little-while. He sent-to fetch-water (his) son to a large pond. (It) was a-long-while. He expected (him). (He) did not ever come-back. He went-over-to-see and looked. He lost-sight-of the child. (He) was distressed. (He) returned to the hunting-hut. (He) thought-and-thought. He said his-ears, "Make-very-small the meat. Bring (it) to the pond." When (he) had hid (himself), the spirit appeared near the pond. He intended to take the meat. He shot with an arrow. The spirit fell-to-the-ground. (He) escaped (and)  

See Glossary
'the spirit'
'the man'
See Glossary
'He thought'
'cut up'
III

ne noanáo  pan to moso la edhu ci nia mameolmza/ moso la zónso/ pan to
—(1)— (2) (3) (4) (5) (6)
omso la niáezo to úa ho úso to usó/ mo cóni na mo maic?á úa/ te c?u pnáa/
(7) (8) (9) (10) (11) (12)
mi cu akamésu ná?no meois na cící ci no mo maic?á úa ho ná?no tacvóh?i/
(14) (15) (16) (17) (18) (19) (20)
oá i si azóva pnáá/ moh cu aománe/ moh cu aúski zónso na ohaesási/ mi cu
(21) (22) (23) (24) (25) (26)
i?váho úso na mo ná?no tacvóh?i na cívci ci no mo maic?á úa/ te si pná a no
(27)
nia ohaesási/ eainca no nia ohaevási/ te av?a pnáa/ oá tmálu/ i si c?o eáa
(28) (29) (30) (31) (32)
na fsüeu no aúlu ho pnáa/ mi cu taseóna/ i si cu úsa ho atti/ i si cu ta?kuv?a/
—(33)— (34) (35) (36) (37)
mi cu baítu no eátu/ i si c?o úsa ho atti/ i si cu teov?oha/ i si cu atti/ i
(38) (39) (40) (41)
si ná?no smoedá/ i si cu atti na mcoósi/ i si cu ná?no smoedá o mo toóski
(42) (43)
to féóhu o mcoósi/ mi cu pkaáko/ oá mo meélá pkaáko/ i si cu eáa no hícu/
(44) (45) (46) (47) (48) (49)
timcoóza/
(50)

IV

ne noanáo  pan to moso la máëo to moatá?nu/ i si cu papása/ mi cu aóko
—(1)— (2) (3) (4) (5) (6) (7)
aot?ou/ i si eainca/ te av?a s?á eáa co t?uhuí/ te águ cógo/ oá te azóva
(8) (9) —(10)— (11) (12) (13) (14) (15) (16) (17)
papása/ i si cu teoási/ kú?ko i si cu eainca t?uhána/
(18) (19) (20) (21)

— 316 —
III

In the past, there was an ancient old man of ours going to hunt. He was hunting by the water.\(^2\) There was something like the deer coming to deer's drinking place.\(^3\) The monster which resembled the deer was one. (He) was about to shoot. Immediately very much enlarged the tail of the monster resembling deer and (it) was very long. He did not shoot as had intended. (It) was a little while. His younger brother substituted (him) to hunt by the water. The monster whose tail was very long (and who) resembled the deer came again. The ancient younger brother of his was about to shoot. The ancient elder brother of his said, "Do not shoot!" (He) did not listen. He just took a bow and shot. (It) was morning. He went and looked. He was surprised. (He) saw a piece of cloth. He just went and looked. He approached the object. He saw. He was very much astonished. He saw his eyes. He very much feared the monster whose eyes were the same as the moon. (He) ran away. (He) was not able to escape. The spirit caught (him). (The spirit) killed (him) with his hands.

IV

In the past, there was a man who caught a goat. He cut (it). (The goat) kept trembling. (It) said, "Do not definitely take my heart! (It) will be too painful. (You) will not cut as intended." He put (it) by. Therefore, (the place) has been called 'Heartplace'.

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\(^1\) 'five days later'

\(^2\) See Glossary.
Teou Language

V

ne noanáo moso la uh ne taitóo/ eóhú/ ná?no mán?i o uási/ nosuptúhe
(2) (3) (4) (5) (6) (7) (8)
coeóna/ sec'úhe to téova/ ef?mi to téova/ mi cu èa úa to fúeü/ ná?no
(9) (10) (11) (12) (13) (14)
mán?i o o he la eáa ci úa/ moh cu la mainé?e/ supúti ne eanasiána to
(15) (16) (17) (18) (19)
mamespí/ti te c'ú atska háfa to mamespí/ti o fóu/ moso la i?váho uh ne
(20) (21) (22) (23) (24)
fúeü no taitó/

VI

mosa la euéúo o mo nát?oháesa ho i?váho uh to fúeü/ ne taitóo/ moso
(1) (2) (3) (4) (5) (6) (7)
aum?úhu sec?úhe o nia ohaesási/ ni cu aum?úhu peí no náveu/ i he cu aiti
(8) (9) (10) (11) (12) (13) (14)
to c'óu no taitóo/ i he cu oopóza ho hiiftúga/ háfa pkaáko o nia fjuusi/ mi
(15) (16) (17) (18) (19) —(20)— —(21)—
cu cmú?ho to téova na nia ohaevási/ i si cu eamceni no nia ohaevási/ mio
(22) (23) (24)
eusúhu ho tmaú?fu no náveu/ i si asóna ná?no smoea no ohaevási/ ké?ko énó
(25) (26) (27) (28) (29) (30) —(31)—
mi cu mici pkaáko no ohaevási/ i si c'ó taláí no nia ohaesási/ mi cu meobájo/
(32) (33) (34) (35) (36)
aóko oszóe/ aszúce totisí na hla maeáhea/ mo c'ó sec?úhu no cmú?u no
(37) (38) (39) (40) (41) (42) (43)
téova/ mi cu sec?úhu no téova na nia ohaevási/ mi cu oefúu ina nia ohaevási/
(44)
oa mo món?i meelú aomotó/u/ ahóí meususbúta/ mi cu aománe/ i he cu
(45) (46) (47) (48) (49) (50) (51)
pema no cmú?u/ ahóí ho mio/ mi cu akéi meelú aomotó/u/ i he cu teainení
(52) (53) (54) (55) (56) (57)
cóhma/ mi cu ausúhcu meelú aomotó/u/ i si cu invóna eususbúta/ ahóí
(58) (59) (60) (61)
ne fúeü ne taitóo/ ac'úhu ne téova/ o si cu invóna eanu eususbúta na
(62) (63)
nia hioási/
(64)

— 318 —
In the past, (some people) went to T’aitung. (They) went to hunt. Its deer\(^1\) were very many. (It) was four-day walk. (They) arrived at the hunting-hut. (They) left the hunting-hut. (They) searched for deer in the mountain. The deer they caught were very many. (They) went home. The women met (them) at Eanasiana. The women took-turn to carry the prey. (The men) once-more went to the mountain of T’aitung.

The (men who) were two-brothers went together in two when (they) once-more\(^2\) went to the mountain of T’aitung. The ancient younger-brother-of-his arrived first. (He) first cooked the rice. The people of T’aitung saw (him). They killed and beheaded (him). (They) ran-away with the ancient head-of-his. The ancient elder-brother-of-his arrived at the hunting-hut. The elder-brother-of-his was astonished. (His younger brother) was sitting (there) and stirring the rice. The ancient elder-brother-of-his was probably very afraid (of him).

Therefore, the elder-brother-of-his wished to run-away. The ancient younger-brother-of-his just heard (him). (He) pursued (him). (He) incessantly cried. How (he) ran fast was invariably the same.\(^3\) (He) just reached the vicinity of the hunting-hut. The ancient elder-brother-of-his reached the hunting-hut. The ancient elder-brother-of-his collapsed. (He) instantly could not talk. (He) first gestured. (It) was a little-while. (They) let (him) drink (some) water. (It) began at that-time. (He) could talk a little. They made porridge (for him). (He)

\(^1\) 'the deer of T’aitung'
\(^2\) This refers to the story of the last piece
\(^3\) He ran as fast as the elder brother.
VII

ne noanáo moso la h?unási o nía la hía ma?c?ohíoa/ ine noanáo moso la
ma?c?a o nía la hía/ coníno euteueána o eu?fafoijnáa/ euteueána ho áthi na la
bíoa no mo macicihi/ io la eupáakíi tena eobáka/ io la ataváesi pákíi tena
ná?no enóza eobáka/ la cíhi o la toehúna esbáta ho poapanatháu/ poalekoícu
 تو la eupáakíi/ kó?ko oá moso la móáa eameíomá/ acuíha o mo lueamánzá
acuíha kólcí to panatháu/ la c?u ma?tó?cuí/ tena c?u akéí asusúcu
ma?coócáni/ kó?ko moso la éno poteohmúska na to?tohúna/
(37) (38) (39) (40)

VIII

ne noanáo tena euteueánu ne kúba/ io haahócya tena eupaewsbsbáta/ ina
mu eu?fafoijnáa te mu la tamaeaezëe o te te la hía eusbsbáta/ te mu la
énó kó?ko asusúcu ámna na te mu la hía/ te o eusbsáta o moso la euaámná
ci haahócya/ pan to moso la azko ozóma to takupueaná/ moso la atavéí akéí
kúi ci híoa/ moso oemóha ozóma/ o he cu ámza peelüí aúská/ o he cu seuí?ca
no mézzi no takupueáná/ moso seolía no múchú/ moh cu oevój ho toh?lei/
o si cu úsa no chúmu na aodisi/ ho mío moh cu i?váho eansóua/ moh cu
(36) (37) (38) (39) (40) (41)
gradually could talk. He told (the story) in-detail. (He) began with the
monutain of T'aitung. (He) ended with the hunting-hut. He told his-adventure
himself from-the-beginning-to-the-end.

VII

In-the-past, the ancient (way) how (we) educated was different. In-the-past,
the ancient (way of) doing-things was like-this. Young-men were regularly
summoned. (They) were summoned and shown all (ways of) doing-things.
The very-bad (ones) would be beaten-up. (Those who) were utterly bad would
be very heavily beaten-up. The (man) commonly agreed-on and made-the-
Beater(1) was one-person. (2) (Another man) were made-the-Scolder(1) of (those
who) were very-bad. Therefore, (they) could not be spoiled. All (those who)
were lazy were all scolded by the Beater. (They) understood. (They) would
a-little gradually dispose-well. Therefore, (their) disposition would be tolerable.

VIII

In-the-past, (people) would assemble at the Ritual-place. The men would
tell-one-another (things). “You youngmen! You will hear to how (things) are
told! (What) you do will therefore gradually be good. I am telling (you) about
the (man who) was-brave. There was the (man who) frequently hunted-head
to the Takupueanu. (3) (He) finally (had) rather bad luck. (He) went-five-times
hunting-head. Only-after-very-long could they counter-attack. The Takupueanu
stabbed (him) with lances. (It) happened to rain. (He) lay-down(4) and lay-on-

(1) See Glossary
(2) ‘One man was elected the Beater!’
(3) Name of a tribe
(4) ‘fainted’
Tsou Language

meélá mainé?e/ moso cu la aúski o nia mameómza/ moh cu acá?hu ecé?cu no
(42) (43) (44) (45) (46) (47) (48)
fsu no aúle/ eaínca to nia mameómza/ oá te namáci pná/ moh cu maíca o
-(49)— (50) (51) (52) (53) (54)
nia mameómza/ moh cu o?má?hu ho toeæumó?hu/ i si cu pohcú?ha na mo
(55) (56) (57)
con no aemána/ mi cu c?o eósó na hahó?ya/ mi cu ehtothó?mu na mo tíêu/
-(58)— (59) (60) (61) (62) (63)
i si cu atpá?a na mo eósó/
(64) (65)

IX

pan to moso la maíca ne noanáo/ moso la etmo ci euozó?mu/ nanat?ot?oháesa/
(1) (2) (3)— (4) (5) (6)
moso la totoùa?ha totová?ha ozó?mu/ io nia oháesási to moso ataváesi nameói
(7) (8) (9) (10) (11) (12)
o si eaínca/ oá nte na namáci pohciú?ha/ maíca o nia la hioâhe/ acá?hu átho
(13) (14) (15) (16) (17) (18) (19) (20) (21)
na nia la hioâhe/ moh cu la ná?no ma?muá?lu/ o si eaínca no nia oháesási/
(22) (23)
oá te namáci pohciú?ha/ tena teáí oã?hu/ eaínca no nia ateweú?nu oháesáhe/ oá
(24) (25) (26)
te namáci teáí oã?hu/ te apó?ova pohcú?cha/ eaínca no nia ohavá?si/ tena
(27) (28)
sa?másmúi no nia hôsá/ eaínca no nia ateweú?nu oháesáhe/ mo kúzo o
(29) (30) (31)
(32) (33) (34) (35) (36)
moso uh ne askí?ti ne etápu/ ho mio moh cu ná?no kúzo na nia hioási/ i he cu
(37) (38) (39) (40)— (41) (42)
tu no peteanon?óva na moso botó?ná/ moso ósni meélá mainé?e na mo eus
(43) (44) (45) (46) (47) (48)
(49) (50) (51) (52)
o he cu opcó?za na mo eósó/ mi cu c?o cfhi/ mi cu aóko pkañóko/ o si cu
(53) (54) (55) (56) (57) (58)
acá?hu oothó?mu o moas?ó?so/ o si cu fihi o híe/ o si cu fihi o fó?hu/ o si cu
(59) (60) (61) (62) (63) (64)
one-side. Water came into his-mouth. At-that-time, (he) was once-more alive. (37) (36) (38) (39) (40) (41) (42) (43) (44) (45) (46) (47) (48) (49) (50) (51) (52) (53) (54) (55) (56) (57) (58) (59) (60) (61) (62) (63) (64) (65)

(He) could go-home. The ancient ancestor-of-ours revenged. (They) all drew (their) bows. The ancient ancestor-of-ours said. '(You) need not shoot.' The ancient ancestor-of-ours was like-this. (He) whistled and rushed-in. He all-kill the whole-family. The men were only two-person. The three fought-with-bare-hands. He beat the two.”

IX

There was an (incident) like-this in-the-past. (There were) five(3) warriors. (They) were-brothers. (They) every-year every-year hunted-head. To the ancient younger-brother-of-his of the most old (one) he(5) said. "Must not (we) attack the Honoiana(6)? The ancient (way of) their-doing-things was like-this. The ancient (way of) their-doing-things was all to prepare-weapons. (They) were very violent.” The ancient younger-brother-of-his said. "(We) must not attack. (We) should be (like) relatives.” The ancient last younger-brother-of-thiers said. "(We) must not be (like) relatives. Kill-(them)-all one-by-one.” The ancient elder-brother said. "(They) should be separately governed under the ancient Hosa-institution.(7) The ancient last younger-brother-of-theirs said. "Your-idea is bad. Elder-brother'. (You) wish to be relatives with the coast of the sea. At-that-time, the ancient business-of-theirs was very bad.

(1) 'the enemies'
(2) 'There were only two men left.'
(3) Should be 'three' as the informant later confessed. Thus the word /simo/ 'five' in the text should be corrected as /tane/ 'three'.
(4) 'the second brother'
(5) 'the eldest brother'
(6) Name of a tribe.
(7) See Glossary.
fihi o tuantáha/ o si cu fihi o fkúu/ moh cu petoháea élu/ pan no moso
(65) (66) (67) (68)
eóhu ci lúhtu/ moh cu ésmi no téova no lúhtu/ mi cu ma?chíö ho paebái/
(69) (70) (71) (72) (73) (74) (75)
eámcí na lúhtu/ i he aiti no lúhtu/ mio n?a maháfo no fjuá no hapa/ uk?ána
(76) (77) (78) (79) (80) (81) (82)
ci snafási/ moh cu ton?on? o nia snafási/ i he aiti no lúhtu/ i he cu auuláa/
(83) (84)
i he cu peinëni no cóhma/ mi cu akéí meélë aomotáu/ o he cu p?áni no mo
(85) (86) (87) (88) (89)
aíóna ci náveu/ mi cu aúla meélë aomotáu/ i he cu hafa mainé?e ne lúhtu/
(90) (91) (92) (93) (94) (95) (96)
moh cu eon ne lúhtu/ moh cu meélë mainé?e tán?e/

moso eí? mi ne iimúcu ho eí? mi ta tfúea na mo na?váma/ moso eon to téova
(1) (2) (3) (4) (5) (6) (7)
ná na okósi/ mo zónso o nia amósi/ mi cu ésmi o mo eí? mi ne iimúcu ci
(8) (9) (10) (11) (12)
máézo turthusána/ i si eainca na óko/ án?o amósu/ i si eainca no óko/ mo
(13) (14) (15) (16) (17) (18) (19)
zónso tá?e o amó/ i si cu peecúni ho aiti/ mi cu ésmi no nsóo/ i si eainca/
(20) (21) (22) (23) (24) (25)
sotiskó †/ i si cu fnáa no fju no aúla/ i si cu tahsasé?va/ mi cu aúski zónso/
(26) (27) (28) (29) (30)
oá mo áhtu póno no úa/ mi cu euovei no téova/ mi cu taseóna/ i si eainca
(31) (32) (33) (34) (35) (36)
They drove-apart the many (men) into three (groups). Two driven-apart (groups) presently could go-home. One driven-apart (group) rather a-moment could go-home. They killed two-persons. (There remained) only one-person. (He) ran-away without-stop. He all tried-to-eat various-kinds-of-grass. He followed the sun. He followed the moon. He followed the Tuanfûhû-star. He followed the Dipper. (He) finally found (friendly people). There were the Luhtu hunting. (He) passed-by the hunting-hut of the Luhtu. (He) made-(them)-know and shouted. The Luhtu were surprised. The Luhtu saw (him). (He) was still carrying the head of an enemy. There-was-no-longer the skin-of-its. The ancient skin-of-its had been rotten. The Luhtu saw (him). They took-care-of (him). They cooked porridge (for him). He could speak a-little. They offered-(him)-to-eat a good meal. (He) actually could talk. They brought (him) to Luhtu. (He) stayed in Luhtu. (He) could come-back here.

X

The (two persons) being-father-and-son came-form limutsu and came-from Tûtea. The ancient son-of-his stayed in the hunting-hut. The ancient father-of-his hunted-by-the-water. (A man) also (named) Tuthusana (and) coming from limutsu approached. He said to the son. "Where-is your-father?" The son said. "Father is hunting-by-the-water over-there. "He went-over and looked. (He) approached the deer's-drinking-place. He said. "Give-(me)-a-light!"

(1) 'the enemies'
(2) 'the attackers'
(3) 'a little later'
(4) Of the third group.
(5) A major branch of the Tso people.
(6) 'He finally could talk normally.'
(7) They originally were from Tûtea.
(8) See Glossary
(9) The informant's name is Tuthusana.
Tsou Language

na óko/ te to n'á úsa o amósu ci mo póno to úa/ i si peknúei/ i si c?o at?quía
(37) (38) (39) (40) (41) (41)
iepoepohléni ho emúf?o no nia amósí no óko/ i si cu aepíña asóa/ i si cu
(42) (43) (44) (45) (46) (47)
háfa mainé?e ta tfúea na nia óko/ moh cu jáchi mainé?e ne iímúcu/ moh cu
(48) (49) (50)
mainé?e ne iímúcu na nia tuthusána/ moh cu atavéi kúi ci híea/
(51) (52) (53)

XI

io nia mameói to eapsu eopána moso uh ne cúm?u ne etüpa/ o si cu cóhivi
(1) (2) (3) (4) (5) (6) (7) (8)
ho mo eon ta tán?e jo oahíisi/ moh cu míci mainé?e tán?e/ moh cu eon ne
(9) (10) (11) (12) (13) (14) (15)
maibáei/ i si cu aiti o mo ná?no botjona ci takupuéana/ i he cu ucia pohcïpha
(16) (17) (18) (19) (20) (21) (22)
to takupuéana/ mi cu pkaakó ho uh ne caíhámu/ i si aiti o ne caíhámu/
(23) (24)
mio ná?no botjona ci taiyeána/ mio i?váho pkaáko/ mi cu mi ne c?ótha ne
(25) (26) (27) (28)
eamasiána/ moh cu eon ne niahósa/ moh cu petoháe élu no cóu tán?e/
(29) (30) (31) (32) (33)
ei?mi ne niahósa/ moh cu eon ta iskiána/
(34) (35)

XII

moso la ná?no kúi ci poópe/ pan to nia la cnémáma/ o si cu acáha
(1) (2) (3) (4) (5) (6) (7) (8)
peaefu?néni/ mi cu c?o mehácni ci súba na ód mo oefúu/ i si cu aiti/ mo
(9) (10) (11) (12) (13) (14) (15) (16)
nana tiepá no súba na mo ná?no émna ci óko/ o he cu aut?éca to eataeupáana/
(17) (18) (19) (20) (21)
o he cu teaméni òko no emóo/ o he eáfca poepáeá/ atavelsi/ o he cu
(22) (23) (24) (25) (26) (27) (28)

— 326 —
shot with a bow. He dragged (the body) to the edge of water. He hunted-by-the-water instead. (He) did not ever shoot any deer. He returned to the hunting-hut. (It) was morning. He said to the son. "(Let) us immediately go to your-father (who) has been shooting deer." He was cheating. He just planned to have two persons working and to bury the ancient father of his of the son. He finished burying. He brought back the son to Tfuea. (He) alone went back to Limutsu. The ancient Tuthusana went back to Limutsu. (He) finally (had) bad luck.

XI

The ancient oldman of Eapsu Eongana went to the vicinity of the sea. He knew that his relatives lived here. He wished to come back here. He stayed in Maibae. He saw very many Taakupueanu. The Takupueanu wished to attack (him). (He) escaped and went to Tsa'hamu. He saw (the people) of Tsa'hamu. (There were) very many Taiveas. (He) once more ran away. (He) walked to the stream at Eamasiana. (He) stayed in Niahasa. (He) finally found the Tsu of this place. (He) left Niahasa. (He) lived in Isikiana.

XII

(The wind) blew very badly. There were the ancient (things) being banana-trees. It all blew down (the trees). (That which) did not fell was only one-tree of the Suba-banana. (He) saw a very handsome boy was supporting the Suba. The Eatanueungana people took care of (the boy). They made a clan

(1) The modern Chia-yi District.
(2) The modern T'ai-an District.
(3) Name of a tribe.
(4) Name of a Tsou village.
(5) An Eatanueungana man.
Tsou Language

eainca poicónu/

(29)

XIII

moso la nat?oháesa ci poicónu/ ina nia ohaesási moso la aspúcu eou ta tfúeas/

(1) (2) (3) (4) (5) (6) (7)

moso la eon ta kueána na nia ohaevási/ o he la aóka fií no núu no húpa na

(8) (9) (10) (11) (12) (13) (14)

ohaesási/ moso sá?no na nia ohaevási ho moso la konofoéu no fóu/ moso la

(15) (16) (17) (18)

áhtu maindé?e na nia ohaevási/ moso eu?pici no núu no húpa/ i si cu tímza

(19) (20) (21) (22)

no ciegonésí no ohaevási/ tímza no ciegonésí no ohaesási/ i he cu papása ho

(23)

s?eatiska/ i he cu s?eepéña/ i si cu seú?ca na nia ohaesási/ moh cu pkaako

(24) (25) (26) (27)

na nia ohaevási ho uh ne kansiléi/

(28) (29) (30) (31)

XIV

pan to moso la mooeái papáí ta skoskópna ta húteu tá?e/ ne noanáo pan to

(1) (2) (3) (4) (5) (6) (7)

moso nat?oháesa ci óko/ moso eáa híoa na nia inóši/ o si sochipa no nia

(8) (9) (10) (11) (12)

ohaevási na nia ohaesási/ moso nana aóko mógsi na nia ohaesási/ i si nana

(13) (14) (15) (16)

talái no inóši ho mo aóko mógsi/ i si ci?o nana at?igha meo ó?te talái/ i si

(17) (18) (19) (20) (21)

cu nana aususúhca ó?te talái/ ci mi cu ananáo míci tmúmcói/ i si cu éno

(22) (23) (24) (25) (26) (27)

petoháea úsa ho aiti/ i si cu úsa ho aiti/ aána i si nana áhta talái/ mi cu

(28) (29) (30) (31) (32) (33)

nana cmú?ho ho i si aiti/ mo nana mfútu to fátu na sosvináni/ mi cu nana

(34) (35) (36) (37) (38)
name (for him). They called (him) ‘Windman’. (It) came-out-at-last. They called (him) Poitsonû.

XIII

(There were) the Poitsonû (1) (who) were-two-brothers. The ancient younger-brother-of-his regularly lived in Tfuea. The ancient elder-brother-of-his lived in Kueana. (2) They (3) very-often sent the output of the hunting-area (4) to his-younger-brother. The ancient elder-brother-of-his became-uneasy when he envied (his brother) for the prey. The ancient elder-brother-of-his did go-back. (5) (6) (7) (8) (9) (10) (11) (12) (13) (14) (15) (16) (17) (18) (19) (20) (21)

(They) divided-equally the output of the hunting-area. The elder-brother-of-his held one-side-of-it. The younger-brother-of-his held one-side-of-it. They cut and cut-equally. They finished-cutting. He stabbed the ancient younger-brother-of-his. The ancient elder-brother-of-his ran-away and went to Kansieî. (22) (23) (24) (25) (26) (27) (28) (29) (30) (31)

XIV

There was (a woman) making rice-field (6) on the upper-side of the hill over-there. In-the-past, there-were the boys (who) were-two-brothers (7). The ancient mother-of-theirs was working. The ancient elder-brother-of-his carried-on-back the ancient younger-brother-of-his. The ancient younger-brother-of-his incessantly cried. His-mother heard (him) when (he) incessantly cried. She just was-pretended to hear no (thing). She gradually did not hear (anything). It turned-act that (the boy) just was-going-to die-inexhaustion. She then finally

(1) Name of a clan
(2) Name of a Tsou village
(3) The people under the younger brother.
(4) See Glossary.
(5) The modern resort place Kuan-tsâ-ling. See also Glossary
(6) ‘working in the field’
(7) ‘She has two sons.’
máezo aðoko móisi na inósi/ i si cu nana aðoka eainca/ náho euóvei/ oána mo
(39) (40) (41) (42) (43) (44)
áhtu mínho euóvei/
(45) (46)

XV
moso nana la aðoko huhtcumási úso ho la he na mo ná?no émnu ci óko/ siho
(1) (2) (3) (4) (5) (6) (7) (8) (9)
lá c?u éofna tena c?u pæóa/ o he cu ta?kuv?na na óko/ o he cu aeocnén ci no
(10) (11) (12) (13) (14)
teesi/ moh cu húcma/ mi cu i?váho úso na óko/ i he cu seoisi no mo tacvóh?i
(15) (16) (17) (18) (19)
ci teesi/ moh cu nana i?váho mojói na óko/ i he cu fihi na teesi/ ma mo nana
(20) (21) (22)
eon no mo meóí no fédno no fátu/ i he atti/ ma mo nún?u no kúhku na óko/
i he cu nana éda na óko/ i si c?o nana fihi no inósi/ i cu sec?áhu no
(30) (31) (32) (33)
émóó/ i he cu acúha pa?ténì no inósi na macúima/ uk?á ci i si nana áhta
(34) (35) (36) (37) (38) (39)
émnuá/ mo nana seolúá no ésmi no cóca na meóí no teóda/ i he cu nana
(40) (41) (42) (43) (44) (45)
pas?ósi na meóí no teóda/ i si cu nana eedóca no kúhku ho háfa pkaáko/
(46) (47) (48)

XVI
ne noamanó pan no moso la aðoko huhtcumási úso ci mo ná?no émnu ci óko/
(1) (2) (3) (4) (5) (6) (7) (8)
siho mi cu éofna te c?u pæóa/ siho mo húcma té e i?váho úso/ o he cu tuocósi
(9) (10) (11) (12) (13) (14) (15) (16)
ho eainca/ mi ko eon nénu/ i he cu nana eainca/ cúma na te si émmuá no
(17) (18) (19) (20) (21) (22) (23)
maameoisú/ i si nana eainca/ a úhi o te si émmuá to maameoisí/ i he cu nana
(24) (25) (26) (27)
eainca/ pa?cohíeni na i si eñi no maameoisú/ i si cu pas?ósi no óko ho
(28) (29) (30)
eainca/ a mo eon tá?e/ i he cu úsa ho atti/ ma mo eon no ecúu/ i si nana
(31) (32) (33) (34) (35)

—330—
came and looked. She came and looked. She no-ever heard (anything). (She) returned and she saw. The belt-for-carrying-child-on-back was being tied on a rock. His-mother likewise incessantly cried. She incessantly said, "Please come-back!" (The boys) no-longer ever came-back as-expected.

XV

A very handsome boy came (here) everyday continuously when (it) was-day. When (it) was-evening, (he) would disappear. They suspected the boy. They prepared a rope (for him). (It) was-the-next-day. The boy came again. They fastened the long rope (on him). The boy left again. They followed the rope. It-turned-out that (he) was in a large cave of rock. They saw. It-turned-out that the boy was suckling-milk from a wild-cat. They took the boy. His-mother just followed (them). (They) reached home. They all showed his-mother various-things. There-was-not (anything) she ever liked. A big chicken happened to pass-by the yard. They pointed to the big chicken. The wild-cat seized-(it)-with-mouth and carried-running-away.

XVI

In-the-past, there was a very handsome boy (who) came (here) everyday without-interruption. When (it) was-evening, (he) would disappear. When (it) was-the-next-day, (he) then would come again. They inquired and said, "Where do you live?" They said, "What would your-parents like?" He said, "Yes, my-parents like the cake". They said "Let-(us)-know (where) your-parents live." The boy pointed and said, "Yes, they live over-there." They went and

--- 331 ---

(1) 'Came back to see'
(2) 'the people here'
(3) 'They showed all things to the mother'
Tsou Language

eainca no óko/ sía tán?e o ūfi/ / mi cu nana aománe/ aháo aot?ou na chúmu/
(36) (37) (38) (39) (40) (41)
mi cu nana aháo euaño no chúmu na mo méei no eóska/ i si cu nana eáa
(42) (43) (44) (45) (46)
ho ána na ūfi/ ho mío i he cu peelu? eáa na oko ho háfa maine?e/ ina oko
(47) (48) (49) (50)
o he cu la teainn?e óyko no emo ho eainca phozána/
(51) (52) (53) (54) (55)

XVII

moso tomšúehe na nia óko no mamespíg no niãhósá/ moso cu la akéi eaméome
(1) (2) (3) (4) (5) (6) (7)
ho mo botjóna na moso nanat?ot?oháesa/ o he cu aťi na amó no nia inósi/
(8) (9) (10) (11) (12) (13) (14)
o he cu eainca/ uh tán?e/ ak?te? te tufuí/ i he nana këmemánohí ho
(15) (16) (17) (18) (19) (20) (21)
tucacacúhi na f?ása no ak?íhe/ mi cu nana aoko tmepeó?a na nia ak?íhe
(22) (23) (24) (25) (26)
ho mío/ moh cu ataveisi/ moh cu tma?cógo/ ahói ho mío/ moh cu acúha
(27) (28) (29) (30) (31)
mći na moso nanat?ot?oháesa/ moh cu c?o noãchi na nia inóhe/ moh cu
(32) (33) (34) (35)
nana la cihičihi máñseu ho la fózu o chúmu/ mo nana aoko máñseu/ oh mo
(36) (37) (38) (39) (40)
áhtu méela no eósku/ ina c?o mo póhcu ci évi na i si peoléa/ i si nana ciha
(41) (42) (43) (44) (45) (46) (47)
no oeisi na övi/ ho ?váho máñseu no omzási te si nana ?váha peoléa/ te si
(48) (49) (50) (51) (52)
i?váha ciha/ mio ?váho máñseu no omzási/ i si ?váha peoléa/ i si cu sh?nová/
(53)
i si cu mózsa pseegáta ho háfa maine?e/ te si akóeva no invónva tpúza/ mi
(54) (55) (56) (57) (58) (59)
cu cmá?ho no emo?/ te si cu tueáfa ho akóeva no tpúza/ i si cu imna/ i
(60) (61) (62) (63)
si cu paéoa/ mi cu ma?to?thúja/ ma mi cu aháo nañhóu/ aománe/ mi cu
(64) (65) (66) (67) (68) (69)
aháo eáeo/ mi cu eon ta tiskóva/ mo c?o ósií meél? eustúňu/ mo nana tiaváí
(70) (71) (72) (73) (74) (75)

— 332 —
looked. It turned out that (his parents) lived in a pond. The boy said, "Put the cake here!" (It) was a moment. The water suddenly rippled. A large fish suddenly appeared on the water. It took the cake and ate it. At that time, they could take the boy and bring him back. They made a clan name for the boy and called him Phozana.

XVII

The ancient children of a woman of Niahosa were thirty persons. (They) were rather spoilt when (those who) were brothers were many. They saw the father of the ancient mother-of-theirs. They said, "Come here! Grandfather! (Let us) pluck (your) hair!" They acted recklessly and plucked up the hair of their grandfather. The ancient grandfather-of-theirs kept spitting at that time. (It) came out at last. (They) got sick. (It) began at that time. (Those who) were brothers all died. The ancient mother-of-theirs just lived alone. (She) just one person fished with net when water was accumulated. (She) continually fished with net. (She did not ever get fish. Only a piece of floating wood was what she got. She threw the wood to the lower side. When (she) once more fished to the upper side, she once more got it. She once more threw away. She once more fished to the upper side. She once more got it. She became uneasy. She had no alternative but put (it) into pocket and brought back. She thought of throwing (it) into fire by (her) self. (She returned home.

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1. 'went there to see'
2. Name of a Tsou village
3. 'A woman of Niahosa had thirty children!'
4. 'The brothers were spoilt because they are too many.'
5. 'when there was plenty of water in the stream after it rained'
6. 'Once she fished for a long time.'
7. 'down stream'
8. 'upper stream'
Tsou Language

no edeø no ápnu ho mo easúhpu/ i he cu nana còcvi/ mi cu máezo meélù
(77) (78) (79) (80) (81)
còcvo/ ho i he atti ho mo còcvo/ ma mi cu acúha maamiáne na hisísi/ moh
(82) (83) (84) (85)
cu aománe/ moh cu aum?úhu meóí no cóú/ o si c?o n?a la aóka efáña no
(86) (87) (88) (89) (90) (91)
nia inësi ho la huhucmási ma no fúzu/ ci la si skóeva hoci he la pohcïográf
(92) (93) (94) (95) (96) (97)
no mòçmo/ moh cu aománe/ moh cu tøtøtøa no mo nà?no meóí no fúzu ho
(98) (99) (100)
fúta na t?agáisi/ i si cu háfa uh ne kúba/ i si cu éága na i si futnéni ho
(101) (102) (103) (104) (105) (106)
to?séni ne kúba/ i he cu aóka ehtothnoonéni no mo botñóna ci mo eon ne
(107) (108) (109) (110)
kúba/ oá i he áhta acúhá/ at?ígha acúhá coësca no fúzu na mo botñóna/
(111) (112) (113) (114) (115)
náma ho o si cu invóøa opcõzá oh cu petoháea potvó?ha/ o he la tosóókí/
(116) (117) (118) (119) (120) (121)
ho eainca eapsueøña/ moso so la acúhá eam?úm?a/ kó?ko o he la eainca
(122) (123) (124) (125)
eaps eam?úm?a/
(126)

XVIII

ne noanáo pan to moso la ná?no meóí no eatatískóva/ o ho eainca fafcúea/
(1) (2) (3) (4) (5) (6) (7) (8)
in a nia fafcúea moso c?o la onóu no fóu/ o si la sueúmi no mo roçëëhu ci
(9) (10) (11) (12) (13) (14)

— 334 —
She was about to take-(it)-out when (she) thought-of throwing-into-fire. She looked-for (it). She lost-sight-of (it). (She) contemplated. It-turned-out-that (she) suddenly was-pregnant. (It) was-before-long. (She) suddenly gave-birth (to a baby). (The baby) was in the human-world. (It) just immediately could sit-up. (It) held-with-both-hands the circumference of a round-basket when (it) sat-up. They laughed. (The baby) likewise could laugh. And they saw when (the baby) laughed. It-occurred-that its-teeth all were-strong-and-large.\(^1\)

(It) was-before-long. (The baby) quickly (became) a big man. The ancient mother-of-his just still continually put-(him)-away when (he) everyday caught the wild-boar. Because she feared if others would insult (him). (It) was-not-long. (He) caught a very large wild-boar and tied-up its-legs. He brought (it) to the Ritual-place. He let-loose (what) he tied-with\(^2\) and threw (the wild-boar) on the Ritual-place. The many (men who) were in the Ritual-place continuously fought-with-bare-hands (with the wild-boar). They did not ever win. The many (men) were just all bitten by the wild-boar. Only-at-the-time when (the wild-boar) killed (them) one-by-one, (he) finally put-(it)-to-death. They named (him) and called (him) Eapsueqû. (He) all had-hair.\(^3\) Therefore, they called (him) Eapse\(^4\) ‘Hairman’.

**XVIII**

In-the-past, there was a very big man. They\(^5\) called (him) the castrated-man.

\((1)\) 'were all strong and large'

\((2)\) 'the rope'

\((3)\) ‘He had hair all over his body.’

\((4)\) A personal name

\((5)\) ‘people’
Tsou Language

cmoi/ o si c'ò acúàh a opcóza na mo mtúelu ci cmoi/ ho moso seoláa no tma?cògo
(15) (16) (17) (18) (19) (20) (21)
o si i'váha élua no mo ná?no mán?i ci cmoi/ o si cu atpúta no cmoi/ io nia
(22) (23) (24) (25) (26)
la emósi eainca fégo no mooisi/ o si pohtóhva no ic'ò no mo ná?no mán?i
(27) (28) (29) (30) (31)
ci cmoi/ o si cu ána no cmoi/
(32)

XIX

pan no nia nana óko no tapáà ne iimícu/ ina nia okóhe moso ná?no kúi ci
(1) (2) (3) (4) (5) (6) (7) (8)
oko/ oá te ãhtu eustúhei/ o he nana eainca no maameolhe/ te aushúta féuíci/
(9) (10) (11) (12) (13) (14) (15)
ahó ò ho ìno/ moh cu la ná?no eóku/ moso la nóópu no nia maameolsí/ ho
(16) (17) (18) (19) (20) (21)
moh cu ná?no meôí no cóu oáma moso la aóko meélú noópu/ ho áána moso
(22) (23) (24) (25) (26) (27)
læ meélú noópu eainca no nia inósi/ te ko i'achi moseái emóo no te ko eóní/
(28) (29) (30) (31) (32) (33)
moh cu akéi su?no/ moh cu moozóeu pkaâko ho uh ne fégo no mooísí/
(34) (35) (36) (37) (38) (39) (40) (41)

XX

ne noanáho la feqna la aóko toesoso ina tampueánu/ moso cu la boepóno
—(1)— (2) (3) (4) (5) (6) (7)
nia tapáà ne iimícu/ topáno no taúmu no eóhícu/ moh cu máêo no
(8) (9) (10) (11) (12) (13) (14)
zóms/ o he cu eáa ho háfa mainé?e/ i he nana ta?kúv?a/ mo nana e't'mi no
(15) (16) (17) (18) —(19)— (20) (21)
fruúisi ina mo ná?no taeóoh?i ho mehánci ci m?umí?u/ oá i he nana opcóza/
(22) (23) (24) (25) (26) (27) (28)
mi cu féga/ mi cu eáa toesóso ci tampueánu/ mi cu nana múni/ mi cu nana
(29) (30) (31)
máezo múni na o he eáa ci tampueánu/ o he cu poapkaako/ ho atavéisi
(32) (33) (34) (35)
moh cu acúih tma?cògo ho acúih mcoi/ moh cu c'ò cihi ci mameapóji/ moso
(36) (37) (38) (39) (40) (41)

— 336 —
(him). He just all killed the thirty bears.\(^{(1)}\) When (he) happened to have-illness, very many bears once-more found (him). The bears beat (him). The ancient (place where) his-home-was was called ‘cave of the big (man)’. The very many bears bit-(him)-to-death at that-place. The bears ate (him).

XIX

There-was the ancient boy of the Tapangū\(^{(2)}\) of Ilmutsu\(^{(3)}\). The ancient boy-of-theirs was a very poor boy. (He) would not ever grew-up. His-parents said, “(Let us) try castrating.” (It) began at-that-time. (He) very-much grew-quickly\(^{(4)}\). (He) had lived-together with the ancient parents-of-his. When (he became) a very big man, no-longer could (they) continuously live-together. When (they) could no-longer live-together, the ancient mother-of-his said, “You yourself are to build the house (where) you will live.” (He) rather got-angry. (He) could-not-but run-away and went to the ‘cave of the big (man)’.

XX

In-the-past, when (it) was-evening, a Tampueangū-bird constantly flew (here). The ancient Tapangū\(^{(5)}\) of Ilmutsu\(^{(6)}\) set-a-bird-trap. (They) baited with ‘berry of Devil-of-Water’. (They) caught the bird. They took (it) and brought-back. They were surprised, a very long and single-branched feather came-out-of its-head. They did not kill (it). (It) was-evening. There-were (many other Tampueangū-birds flying (here). (They) sang. The Tampueangū-bird they caught also sang. They let-go (the bird). When (it) came-out-at-last, (they) all

--- 337 ---

\(^{(1)}\) ‘Killed all the thirty bears.’

\(^{(2)}\) Name of a Clan.

\(^{(3)}\) Name of a branch of Taou.

\(^{(4)}\) ‘grew up very quickly’.

\(^{(5)}\) Name of a clan.

\(^{(6)}\) Name of a branch of Taou.
Tsou Language

esa óko no hahócgna/ o he cu autâuca no ní a tusána ne iímucu/ moh cu (42) (43) (44) (45) (46)
meóí no cóu na óko/ o he cu tovojí/ ahói homlo/ moh cu i?váho botpóna/ (47) (48) (49) (50) (51) (52) (53)
o he cu i?váho teainíí emó/ ho mio moh cu i?váho ausútcu botpóna/ (54) (55) (56) (57)

XXI

ne noanáo pan no moso nana la ná?no meofí na bokísí/ la nana con no —(1)— (2) (3) (4) (5) (6)
kéupu na ní a bokísí/ ho la nana mainé?e ho mo édhu siho la eus no kéupu (7) (8) (9) (10) (11) (12) (13)
na hiafásí mio nana ma no fóu/ la con no kéupu na bokísí/ la con no kéupu (14) (15) (16)
na fóu/ o he nana la eainca no mócto ci cóu/ te ko la eai nénú o botisu (17) (18) (19) (20) (21) (22) (23)
ta kéupu ho háfa toekaméosa/ ho ataveisi o he cu la aubéta peknúi ho —(33)— (34) (35) (36) (37)
eainca/ si hágu $/ oá i si tiv?ov’óba teáfpa no kéupu ina ní a bokísí/ i si cu (38) (39)
c’o at?ígha eásáa ho toekaméosa/ mi cu tômen no mo cícímu/ mi cu máñ?i —(40)— (41) (42) (43) (44) (45)
na i si zoheutcí no cícímu/ moh cu nana mainé?e/ moh cu mooecá émi no te si —(46) (47) (48)
pemmího te si cu poaucéméni na ní a bokísí/ moso nana tomúdeu/ eon —(49) (50) (51) (52) (53) (54) (55) (56) (57) (58)
no cieyónási na mo seomáska veauémó/ eon no cieyónási na mo seomáska —(53) (54) (55) (56) (57) (58)
veauémó/ moso nana eon no atavaési bukeúsí na vcoqúíí ho bucúima/ (59)

— 338 —
got-sick and all died. (There was) only one woman.\(^{(1)}\) \((37)\) (She) had a baby of male.\(^{(2)}\) The ancient Tuthusan\(^{(3)}\) of Imnitsu raised (him). The baby (became) a big man. They married (him a woman). \((41)\) (It) began at-that-time and (the Tapangû) once-more were-many.\(^{(4)}\) They once-more built houses (for them). At-that-time, (they Tapangû) were once-more gradually many.

**XXI**

In-the-past, there was a (man) the-organ (-of-whom) was very large.\(^{(5)}\) The ancient organ-of-his (was) one Keûpû-net.\(^{(6)}\) When (he) came-home when (he) went-hunting,\(^{(7)}\) (and) when the carried-things-of-his (were) two Keûpû-nets, \((8)\) \((9)\) \((10)\) \((11)\) \((12)\) \((13)\) \((14)\) \((15)\) \((16)\) \((17)\) \((18)\) \((19)\) \((20)\) \((21)\) \((22)\) \((23)\) \((24)\) \((25)\) \((26)\) \((27)\) \((28)\) \((29)\) \((30)\) \((31)\) \((32)\) \((33)\) \((34)\) \((35)\) \((36)\) \((37)\) \((38)\) \((39)\) \((40)\) \((41)\) \((42)\) \((43)\) \((44)\) \((45)\) \((46)\) \((47)\) \((48)\) \((49)\) \((50)\) \((51)\) \((52)\) \((53)\) \((54)\) \((55)\) \((56)\) \((57)\) people said “Where will you put the organ-of-yours if the enemy chase (you)’?” He said. “Yea, I shall put (it) there and thrust in the net and carry-running-away.” When (it) came-out-at-last, they tried to lure (him) and said. “The enemy!” He did not hurriedly (to) thrust the ancient organ-of-his in the net. He just dragged (it) and ran-away. (He) ran-through a (place where there were) thorns. The thorns he got-pierced were-many. (He) went-home. (He) made the wine (for those whom) he would offer-to-drink and he would let-pick-thorns from the-organ-of-his. (There were) thirty-persons. Fifteen-persons were on one-side-of-it. Fifteen-persons were on one-side-of-it.\(^{(9)}\) His-wife was by the very end-of-it and picked-thorns.

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\(^{(1)}\) 'Only one woman was left.'
\(^{(2)}\) 'gave birth to a male'
\(^{(3)}\) Name of a clan.
\(^{(4)}\) 'Propagated'
\(^{(5)}\) 'a man with a very large male organ'
\(^{(6)}\) 'Would fill up one net' (For the net, see Glossary)
\(^{(7)}\) 'returned from hunting'
\(^{(8)}\) 'the things he carried'
\(^{(9)}\) 'the other side'
Tsou Language

XXII

ina moso la maica ne noanáo ci tțuə/ ho la fêŋna moso nana la hu huyệnśi
(1) (2) (3) (4) (5) (6)

uh ta tapăŋ/ pan no moso la naghia ci namespimiento moso cu ataveisi/ moso
(7) (8) (9) (10) (11) (12)

seolúa no fóu na chũμu/ moso cu suplthi ho mo fêŋna/ oá mo áhtu suv?dh u/
(13) (14) (15) (16) (17) (18) (19)

siho te nana suplthi te si nana peunënëi eai tâ?e no chũμu/ mi cu ámzo
(20) (21) (22) (23) (24)

aahupsóŋu/ i si cu topcénë no fátu na nia bokisi ho t?oz?dı ho mi cu mainé?e

ne tțuəa/ aománe/ mi cu mcói/
(34) (35)

XXIII

pan no moso la tŭfuŋi ne noanáo/ oá mo nana áhtu baițo no eósɨu/ mi cu
(1) (2) (3) (4) (5) (6) (7)
amáne/ mi cu baițo no mo yō chc ci mo maică\ lă eatatiskóva/ mo na?no
(8) (9) (10) (11) (12)
tacvōh?i na f?usũsĩ/to mo yō chc ho meacáei/ mi cu nana aománe/aháo meadveis/
(13) (14) (15) (16) (17)
mi cu pkaakö na moso tŭfuŋi/ mi cu máe zo tmo?poaápo na hicu/ mi cu
(18) (19) (20) (21)
meobáŋo/ mi cu smoísnu no hnu ho emáta na phĩŋi/ pan no nia nana ésmu
(22) (23) (24) (25) (26) (27) (28)
no cienóna no hifí/ mi cu nana máe o no ésmu na hicu ho adka zoh u?uh?utnënëi
(29) (30) (31) (32) (33) (34)
no tôngízfa/ i si c?o nana aŋéova eáa ho tpúza/ho ataveisi moh cu tma?côgo
(35) (36) (37) (38) (39) (40) (41) (42) (43)

ho mcói/
(44)

XXIV

ho mio pan no moso la edh u/ moso la mi no céoŋə/ mi cu adóko mi no céoŋə/
(1) (2) (3) (4) (5) (6)

mi cu baițo no tiskóva/ i si cu úsa ho alti/ mi cu ná?no cúm?u/ maică\ lă
(7) (8) (9) (10) (11) (12) (13) (14) (15)

— 340 —
XXII

(This is about) a Tfuea (who) was-like-this in-the-past when (it) was-evening, (he) went to Tapangū every-day. There was a woman (he) loved. (It) came-out-at-last. The water happened to rise (in the stream). (He) crossed-the-stream when (it) was-evening. (He) did not ever cross-over. When (he) crossed, the water would rush-(him)-away (and) sent (him) to a-distant-place. (He) was-annoyed after-very-long. He placed the ancient organ-of-his on a rock and pounded-(it)-heavily when (he) went-back to Tfuea. (It) was-not-long. (He) died.

XXIII

There was a (man who) stabbed-fish in-the-past. (He) did not ever saw fish. (It) was a-little-while. (He) saw (something) like a human-being floating. Its hair (was) very long. (It) floated and floated-down-stream. (It) was-not-long. (It) suddenly floated-back. The (man who) stabbed-fish ran-away. The spirit also went-ashore. (He) chased (the man). (The man) ran-towards a hut and closed-tightly the door. There were the ancient thatches on the other-side of the wall. The spirit took the thatches and continuously pierced through the thatched-wall. He just took the thatches one-by-one and threw-into-the-fire. When (it) came-out-at-last, (he) got-sick and died.

XXIV

At that-time, there was a (man who) went-to-hunt. (He) walked on the road. (He) continually walked on the road. (He) saw a light. He went and looked. — 341 —
Tsou Language

eatatiskóva/ mi cu eonzóu/ mi cu hohói no fgnuísí/ mi cu akéi meobáno/ oá
(16) (17) (18) (19) (20) (21) (22)
mo suc²úhú no emóo/ moh cu aopoháo tma?cógo ho mcóí/
(23) (24) (25) (26) (27)

XXV

ne noanáo pan no moso la eólica/ mi cu mi no fúngu/ tmála no mo oszóea/
(1) (2) (3) (4) (5) (6) (7)
i si cu ta’sóna ho oá eatatiskóva/ mi cu pkaáko/ mi cu meobáno/ siho tósvo
(8) (9) (10)(11) (12) (13) (14)
te si c’ó i?véha taláí/ mi cu aoko pkaáko ho toemainé?e/ mi cu ámzo suc²úhú
(17) (18) (19) (20) (21) (22) (23)
no cúm?u no emóo/ oá mo mecél móño?i aomotúh/ mo ná?no poheúpeh/ moh
cu atavéi tucúcúh na moso con no emóo/
(33) (34) (35) (36)

XXVI

ne noanáo pan no moso la aoko ma no cmóí ci mo nat’oháesa/ siho la ma
(1) (2) (3) (4) (5) (6) (7)
no cmóí aacnía ehtothomnéni/ moh cu la atavei/ i si cu la aopohá?va aúaska
(8) (9) (10) (11) (12)
no cmóí/ siho ehtothomnéni na cmóí ho mo fégna i si cu atavéa e?hó?hi no
(13) (14) (15)
cmóí na sapcísí/
(16)

XXVII

pan no moso la mācna ne noanáo/ ahói ho mo taseóna/ aoko poaab?ú/ siho
(1) (2) (3) (4) (5) (6) (7) (8)
ma no úa/ mi cu ausúzcu poaab?ú no mo cóvhi/ mi cu siho ma no úa/ mi
(9) (10) (11)
cu yóseo ho mo asúzcu poaab?ú/ i si cu eainca no ohaevái/ náho i?vého
(13) (14) (15) (16) (17) (18)
poaab?ú/ mi cu akéi sú?no/ mi cu poaab?ú no mo cóvhi/ mi cu euptéíle no
(19) (20) (21)
cmóí/ mi cu aoko ehtothomá/ oá i si ahta acýlha/ i si cu atavéa easása no
cmóí/ i si ucia poanéni no okósi/ mi cu cúm?u no tú?nú/ i si cu eóóna na
(31) (32) (33) (34) (35) (36)
okósi/ nte si cu poanéni no óko no cmóí na cóú/ i si cu po? póthi ho
(37) (38) (39)
(He) was very near. (It) resembled a human-being. (It) was burning. (It) was-burning-at-first on its-head. (It) chased (the man) a-little. (The man) did not reach home. (He) slowly got-sick and died.

XXV

In-the-past, there was a (man who) went-to-hunt. (He) walked in the hills. (He) heard (something) crying. He guessed that (it) was not a human-being. (He) ran-away. (It) pursued (him). When (he) stopped, he would just once-more hear (it). (He) continually ran-away and rushed-homeward. (He) reach the vicinity of home only-after-a-long-time. (He) could not immediately talk. (He) was very-much shocked. The one family finally all-died.

XXVI

In-the-past, there were the (men who) were-two-brothers (who) constantly caught bear. When (they) took a bear, (they) always fought-(it)-with-bare-hands. (It) came-out-at-last. The bear by-and-by counter-attached. When (they) fought the bear when (it) was-evening,(1) the bear finally tore-up their-faces.

XXVII

There was a (man) like-this in-the-past. (He) started (hunting) when (it) was-morning. (He) constantly hunted-with-dog. (He) very-often caught deer. (He) gradually hunted-with-dog to distant places. (He) very-often caught deer. (He) was-exhausted when (he) continually hunted-with-dog. His-younger-brother said, "Why-not-more hunt-with-dog?" He was rather angry. (He) hunted-with-dog to a distant (place). (He) met-with a bear. (He) continually fought-with-bare-hands. He did not ever win. The bear finally dragged-(him)-

--- 343 ---

(1) 'fought the bear one evenint'
poasupeôhuâ na cmôj/ (40)

XXVIII

ne noanâo pan no moso la eî?mi ne miaûmu ne luhtu/ moso le eôhu ho uh —(1)— (2) (3) (4) (5) (6) (7) (8)
na hiâsi maamânâ/ pan no moso la poaîb?ù/ ahôza no ab?ù na i si ânâ no (16) (17) (18) (19) (20) (21)
fûzu/ i si cu peobâga no fûzu na moso nà?ohâesa/ i si cu ticînâ no fûzu na (22) (23) (24) (25)
ohaesâsí/ moh cu pkaâko na nia ohaevâsí/ i si n?a miôvei/ i si cu oceâsâ (26) (27) (28) (29) (30) (31) (32) (33)
no fûzu na nia ohaesâsí/ mi cu mâeо no fâtu ho cîhâ/ i si cu euûsna no fûzu (34) (35) (36) (37) (38) (39)
îna o si cîhâ ci fâtu/ mi cu meéla pkaâko na nia ohaevâsí/ mi cu pkaâko ho (40)

mainâ?e/ moh cu eon no emôo/ moh cu eohôu no mo ná?no maeâhe/ o he (41) (42) (43) (44) (45) (46)
cu hmöi/ ho atavela poapus?ûhaa na moso botpônu ho maamânâ ci fûzu/ (47) (48) (49) (50)
moso côni na moso mâeо no uas?âha ci ikôi oeûfâ/ o he cu eieïma ná moso (51) (52) (53) —(54)— (55)
botpônu ci fûzu/ elia ta eatuoliyka/ o he cu acáhâ papâsâ ho aiti/ pan no (56) (57) (58) (59) (60)
moso atavâesi mauto?tohûâ ci ab?ù/ o he cu papâsâ ho acáhâ poaoltomnâni (61) (62) (63)
a na mo mav?ô?ô/ oâ i si acâhâ ânâ na moso mauto?tohûâ ci ab?ù/ i si n?a (64) (65)
e?hôjî na moso bônû no eåtåsîkôva/ (66) (67) (68)

—344—
away. It intended to give-to-eat to its-baby. (1) (It) approached the cliff. It 
called its-baby. The bear would give-to-eat the man to its-baby. (4) He kicked 
and sent-down the bear. (3)

XXVIII

In-the-past, there-were (the men who) came-from the direction of Luhtu. (1) (2) (3) (4) (5) 
(They) hunted and came here. Very many wild-boars lived here. How (they 
were) strong-and-big was like buffalo. (3) There-were the (men who) hunted-
with-dog. (What) the wild-boars ate began with the dog. (4) The wild-boars 
chased the (men who) were-two-brothers. The wild-boars overtook the younger-
brother-of-his. The ancient elder-brother-of-his escaped. He still turned-to-see. 
The wild-boars had eaten-up the ancient younger-brother-of-his. (He) took a 
stone and threw (to the wild-boars). The wild-boars ran-to-get the stone he 
had thrown. The ancient elder-brother-of-his could escape. (He) escaped and
went-home. (he) stayed home. (He) called (those who) very-much ran-fast. (2) 
They burnt (the place where the wild-boars lived). When (it) came-out-at-last, 
(they) made-badly-burnt the many and bulky wild-boars. (6) (That which) 
resembled the burnt Eofâu-snake was-one. (7) They searched-for the many 
 wild-boars. (They) found (them) at Eatuolinkinga. They all cut (them) and
looked, (9) There-was the most clever dog. They cut (the wild-boars) and

(1) 'let the baby-bear eat the man'
(2) 'kicked the bear and sent it down the cliff'
(3) 'they were as strong and big as buffalos,'
(4) 'the wild-boars ate the dog first'
(5) 'ran very fast'
(6) 'they burnt the bulky wild-boars very badly'
(7) 'there was one like a burnt snake'
(8) 'cut all of them'
XXIX

ina nia eapse easiúu moso ná?no maehe/ pan no moso la maezó ná?no
(1) —(2)— (3) (4) (5) (6)
maehe ci takupueánu/ moso la confo ci?o eupaniamaehe/ moh cu la euptellu
(7) (8) (9) (10) (11)
ta oel ta pocóknu/ pan no mo ná?no máñ?i ci mo easfoe/ moh cu tóemí
(12) (13) (14) (15) (16)
no mo easfioe ho peaeófu/ eaência no takupueánu/ ina ta to ó?te toepaezúmo
(17) (18) (19) (20) (21) (22)
ten ha hiftúga na ñyyu/ mi cu múno peaeófu na nia eapse easiúu/ mi cu
toepaezúmo/ i si cu mióvei na takupueánu/ i si nana toetáiska no takupueánu/
(23) (24) (25) (26) (27) (28)
mi cu tmaicóhá ho su? ne c?oeha/ i si cu peecími no nia eapse easiúu/ i
(29) (30) (31) (32)
si cu aúmta hiftúga no nia eapse easiúu na nia takupueánu/ o si ?so eaência
(33) (34) (35) (36)
no nia takupueánu/ tena hiftúga na te ó?te toepaezúmo/ ko?ko o si éno
(37) (38) (39) (40) (41)
aúmta hiftúga no nia eapse easiúu/ ho tataveísi o he cu la aóko uclua opcóza
(42) (43) (44) (45) (46) (47)
no takupueánu/ upéna ho la he noma?ta oâ la he áhta peellí opcóza/ la si
(48) (49) (50) (51) —(52)—
at?ípha toecafíza/ oâ la he tiv?ovóha pña no fsu no aâle/ la si at?ípha
(53) (54) (55) (56)
toeovéa ho opcóza na mocmedí/ oâ la he áhta hicúna/ ho ataveísi moso la
(57) (58) (59) (60) (61)
aóko iachí peaeófu/ moso la smóiñu ne apihána ne eamasiána/ tena smuosnu
(62) (63)
let-(it)-taste every (one). The clever dog did not all eat (them)\(^{(1)}\). It promptly
smelt-at (those which) had eaten human-beings\(^{(2)}\).

XXIX

The ancient Eapse Easiungu\(^{(3)}\) very-much ran-fast\(^{(4)}\). There was a Takupueanū
(who) also very-much ran-fast. (They) always just raced\(^{(5)}\). (They) met at
the lower-side of Ptsoptsoknū\(^{(7)}\). There were very many steepy (slopes). (They)
ran-up the steepy (slopes) and raced. The Takupueanū said. The (one of) us
(who) do not finish-the-race would be cut-off the head\(^{(8)}\). The ancient Eapse
Easiungu led (in) running. (He) finished-the-race. He turned-to-see the
Takupueanū. The Takupueanū (was) running-half-course\(^{(9)}\). (He) rolled-down
and fell to the stream. The ancient Eapse Easiungu went-over-to-see. The
ancient Eapse Easiungu really beheaded the ancient Takupueanū. The ancient
Takupueanū indeed had said. The one (who) would not finish-running should
be beheaded. Therefore, the ancient Eapse Easiungu really beheaded him.

When (it) was heard-at-last, the Takupueanū-people constantly wanted to kill
(Eapse Easiungu). Even when they ambushed, they could not ever kill (him).
He just ran-over (to them). They did not have-time to shoot (him) with the
bow. He just ran-back and killed other-people-of-theirs\(^{(10)}\). They did not ever

\(^{(1)}\) 'all wild-boars'  
\(^{(2)}\) 'the dog did not eat the wild-boars which had eaten human-beings'  
\(^{(3)}\) Name of a person.  
\(^{(4)}\) 'ran very fast'  
\(^{(5)}\) Name of a tribe.  
\(^{(6)}\) The meaning of /eupamaacâhe/ is 'to race'. Notice the /nia/ inserted in this word. It denotes that they raced in the past. The use is of course not usual.  
\(^{(7)}\) Name of a place.  
\(^{(8)}\) 'would be beheaded'  
\(^{(9)}\) 'was still in the middle of the course'  
\(^{(10)}\) 'many of their people'
XXX

moso la aôko sueùmo to mócmo ci cóù/ moso ná?no maap tôma ho ná?no
(1) (2) (3) (4) (5) (6) (7)
tás/ho la sueùmo oà la si namáci teóca/ la si tiapóha na estatiskóva ho
(8) (9) (10) (11) (12) (13) (14)
eobákne\në/ ho la si cu ohe?ho na la si sueùmi ci emo\nì la si tímza no sueùsi
(15) (16) (17) (18) (19) (20) (21) (22)
ho tue\ñga/ la si poe\ñg\ñ/ moso la aôko sueùmo no mócmo ci cóù/ moso
(23) (24) (25) (26)
nana la ohmá\ñga/ ho moso la sueùmo no cóù ntno si cu sueùmi o takupue\ñañá/
(27) (28) (29) (30) (31) (32) (33)
nto he c?o ucia ehó\ñ/ mio éoso na mo ohe?ho/ ina mo cóhi oà mo aùm\ñta
(34) (35)
aum\ñ\ñh\ñ toevóvi ho eainca na nta euzomâ\ñhe/ i si cu opcóza to takupue\ñáná
(36) (37) (38) (39) (40)
o mi ruza eue\ñso/ oà i he aùm\ñta opcóza no takupue\ñáná/ moso ih\ñ\ñu aùm\ñta
(41) (42) (43)
sueùmo ho eó\ñ/ i he cu aô\ña toté\ñ no lú\ñtu/ i he cu ám\ñza huâ\ñevi/ mio
(44) (45) (46) (47) (48) (49) (50)
nana má\ñ no fo\ñ\ñu no hâ\ñ/ i si nana s\ñho e\ñ\ñza na f\ñ\ñu no takupue\ñáná ho
(51) (52) (53) (54) (55)
akdé\ñva no ta\ñ\ñ\ña no mo poe\ñg\ñ\ña ci lú\ñtu/ o\ñ\ña mo tote\ñf\ñ\ña na lú\ñtu/ ci
(56) (57) (58) (59) (60) (61)
mo kóa kú\ño na moso cóhi ci moso aup\ñ\ño toevóvi/ mi cu ma\ñca ho an\ñ\ñ\ñca
(62) (63) (64) (65) (66)
eu\ñ\ñp\ñ\ño no fsu no a\ñ\ñu/ ho mio mo c?o at\ñ\ñghi aô\ño tmo\ñ\ñthó\ñma ina
(67) (68) (69) (70)
nia euzóm\ña to lú\ñtu/ i he cu ám\ñza \ñ\ña no takupue\ñ\ñ\ñ/ ahó\ñza no cap\ñ\ñ\ñi
(71) (72) (73)
na i si \ñ\ñh\ñ/ i si cu \ñ\ñh\ñ na ba\ñ\ñé\ñ/ mi cu ma\ñ\ñ\ñ\ñ\ñ\ñ ho te c?u kú\ño/ i si cu
(74) (75) (76) (77)
cut-and-hurt (him). \(^{10}\) When (it) came-out-at-last, he constantly ran alone. (he) ran-to the other-side of the Eamasiana-stream. (He) would run to Mt. Jade. He then would not be tired.

XXX

(The warrior of Luhtu) usually attacked other people. (He) was very bulky and very strong. When (he) attacked, he did not necessarily kill-with-a-sword. He seized-with-both-hands the man and stroke with (him).\(^{6}\) When he attacked-and-reached the house he was going to attack, he got-hold of a pillar-of-its and pulled-(it)-out. He overthrew (the house). (He) usually attacked other people. (He) attacked-ten-time. When (He) attacked people, he would attack the Takupueanû. \(^{6}\) They\(^{4}\) would just wish to call. \(^{5}\) (This time), (those who) attacked-and-reached (the place) were-two-persons. (That) being-one-person\(^{6}\) did not actually attacked-and-reached. (That) being-one-person\(^{7}\) actually rushed-in. (That) being-one-person just first ran-back and said to the ancient warrior-of-theirs. "The Takupueanû killed the (one of) us going-together-in-two." The takupueanû did not actually kill (him). (He) was actually attacking (the Takupueanû) by-(him) self and taking-heads. The Luhtu\(^{5}\) continually waited (for him). They saw-(him)-ahead only-after-very-long. (The man) was carrying the head of an enemy. He several-times lifted the head of the Takupueanû and intended to signal to the Luhtu (who) were hiding-and-waiting.

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\(^{1}\) 'hit him with any weapon'
\(^{2}\) 'stroke him against something hard to kill him'
\(^{3}\) 'Takupueanû was the people he usually attacked.'
\(^{4}\) 'his companions'
\(^{5}\) 'his companions would call him for help when something had happened to them.'
\(^{6}\) 'one of them'
\(^{7}\) 'the other one'
\(^{8}\) Name of a major branch of Tsou.
eainca na o si eaháfa/ náho ehtotothomnéni/ te o cu invónva efúna co feapóu/i (76) (79) (80) (81) (82) (83)
si nana eainca/ oá te mu éno áhta avóha/ moh cu pkaako ho uh to i si (84) (85) (86) (87) (88) (89)
eainca ealuhtuánà/ moh cu máeze pkaako na nía mócmo ci lúhtu ho mainè?e (90) (91) (92) (93)
ne láhtu/ ina c?o nia euozóma no láhtu na moso mcói/ ina mócmo ci láhtu (94)
uk?á ci mo mcói/ (95)

XXXI

te ehóza/ ho moso etúpu e hjáhpýja moso noteueúnu ne patuikuónà/ moso (1) (2) (3) (4) (5) (6)
c?o la notvóhu na euansóu/ moso la onóu no euansóu/ moh cu o?ténà etúpu/ (7) (8) (9) (10) (11)
moh cu eupepevái/ moh cu la novahvoh?únu ianán?óu/ moh cu biibiími no (12) (13) (14) (15)
te la maezoezóeù/ moh cu eupepeahýyúeù ho eainca/ hupáu sico/ oh cu asbúta/ (16) (17) (18) (19) (20) (21) (22)
oh cu bumemeálu eupepeahýyúeù ho eainca/ da te to la eupamoemosfééti/ oh (23) (24) (25) (26)
cu i?mízi no noaŋààác/ moh cu eáeo o te le taæezióí/ moh cu eáeo o peópsi/ (27) (28) (29) (30) (31)
ahói ho mio ho moh cu eupatmaaeaezóeù/ moh cu toæbhsbátu no te la híhloa/ (32) (33) (34) (35) (36)
moh cu la eupepeahýyúeù ho eainca/ te to la máica o te to la híoa/ moh cu (37) (38) (39)
lá nopeaški ta hjáhpýja/ moh cu la mimímí ta fúeu/ moh cu la tmáša (40) (41) (42) (43)
no mo tpeáçýa/ i he nana eainca no koehe/ cúma na mo maíca/ i he cu (44) (45) (46) (47) (48)

— 350 —
The Luhtu no-longer hid. Because the one person (who) had run-back too-quickly was why bad. It was-like-this when (they) uninterruptedly shot-one-another with bows. At-that-time, the ancient warrior of Luhtu just stamped-his-foot without-stop. The Takumpæanũ finally hit (him). (Where) it hit began with his-sole. It hit his-belly. (He) anticipated that (it) would be bad. He said to (the men) he led. “Please fight-with-bare-hands. I am going to hid my-body by-(my) self.” He said. “You will not then ever move (my body).” (He) escaped and went to (the place) they called Ealuhtuana. The ancient other Luhtu people also escaped and went-back to Luhtu. (The one who) died (was) only the ancient warrior of Luhtu. There-was-not (anyone who) died among the other Luhtu people.

XXXI

(Let me) start-speaking. When the world was flooded, (people) assembled on Mt.-Jade. Animals just lived-indiscriminately (with man). (People) ate-only animals. (The world) was no-longer flooded. (People) scattered. (They) lived-in-all-directions (and) were separated. (They) looked-for the (lands that) would be the fields. (They) discussed and said. “My-land (is) here.” (They) agreed. (they) deliberately discussed and said. “We shall not rob-each-other.” (People) began living-separately. There-came-out the (man they) would listen to. There-came-out the headman. (It) began at-that-time and (they) complied-with-one-another. (They) discussed on the (things) to be done. (They) discussed and said. “(Things) we do will be like-this. (They) lived-separately in the world. (They) lived-separately in the world. (They) lived-separately in the world.

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(1) 'They found why the one running back was mistaken.'
(2) 'He was first hit by an arrow on his sole.'
(3) 'The warrior was the only one who died.'
(4) 'No other Luhtu died.'
Taou Language

nana úsa ho atí/ cima mo ii?mi no apihána ci puútu/ i he cu nana smeoda
(49) (50) (51) (52) (53) (54) (55)
no puútu ic çou/ i he cu nana pa?téní na tyóó/ i he nana ná?no úmnia no
cou na ina tyóó/ i he cu nana pa?ti no peáčwu/ i he cu nana pa?ti no peááve/
(56) (57) (58) (59) (60)
i he cu nana eainca no çou/ ná?no úmnia ci macucúma/ moh cu eupepeáháne
(61) (62) (63) (64) (65)
na çou ho eainca/ te to n?a nanaoeangāa o puútu/ pan to mo ná?no úmnia
(66) (67)
ci macucúma/ ahoi ho mio ho nanaghíhíla e puútu/ maica ho mo baià no
(68)
mo úmnia ci macucúma/ ahoi ho mio/ moh cu la ohsusúhcula fúeju o puútu/
(69)
óana moso la nöheáne ta çou/ ahoi ho mio ho moh cu la baià no iihósa e
(70) (71) (72) (73)
cou/ moh cu ná?no nanaghíhíla/ moh cu la meéla eupamáa to macucúma o
(74) (75)
puútu ho ie cou/ ahoi ho mio ho moh cu la tousbásbúta e cou ho puútu ho
eainca/ te to la maica o te to la ihíoa/ ahoi ho mio ho eu?tucócosé no ée/
(76) (77)
moh cu la akéi meéla eupepeáháne/ moh cu la ohsusúhcula coeóda ta fúeju
(78) (79)
o puútu/ moh cu ná?no nanaghíhíla o puútu ho ie cou/ moh cu la baià to
macucúma to fúeju o puútu/ moh cu la meéla baià to macucúma no puútu
(80) (81)
e cou/ moh cu la meéla máæo to iihósa ne ñoesápsi e cou/ ahoi ho mio ho
(82) (83)
moh cu la meéla aiihósi to nazáa e cou/ moh cu ahoi ho mio/ moh cu la
eupauúsó e cou ho puútu/ o he cu la tousbásbátnái no cou ho eainca/ te
(84)
la aacnía akéa tmúhnóí o te la éa eupáshu ta fúeju ci puútu/ moh cu la
(85) (86) (87) (88) (89)
eupepeáháne e cou ho puútu/ o he cu la eainca/te la mai nénú hoci la eainca
(90) (91) (92) (93)
na te la ihóoa/ o he cu la eainca to puútu/ te la úmnia ho te la maica/ o he
(94) (95) (96)
cu la aacnía pëceapelsi o puútu ci éa macucúma ta fúeju/ moh cu la
(97)
noteueúnu o mamameói ci puútu ho cou/ eupatousbásbúta no te la ihóoa/ o
went-about in the hills. (They) heard (someone) cutting-with-an-axe. Said to their-ears. "What (is it) like-this?" They went and looked.\(^{(1)}\) It-turned-out that (it was) the Chinese (who) came-from the opposite-side-of-the-sea. The Chinese were-afraid of the Tsou. They showed the pot (to the Tsou). The Tsou very-much liked the pot. They showed the axe. They showed the sword. The Tsou said. "Very good things!" The Tsou discussed and said. "We shall from-now-on be-friendly to the Chinese. There-are very good things." (It) began at-that-time and (they) were-friendly to the Chinese. (They) were-like-this when (they) saw good things. (It) began at-that-time. The Chinese gradually-went into the mountain. (They) no-longer feared the Tsou. (It) began at-that-time and the Tsou saw the clothes. (They) were very friendly. The Chinese and the Tsou could exchange things. (It) began at-that-time and the Tsou and the Chinese discussed and said. "(Things) we do shall be like-this." (It) began at-that-time and (they) addressed-each-other with words. (They) could talk-to-each-other a-little. The Chinese gradually-went to the inner-part of the mountain. The Chinese and the Tsou were very friendly-to-each-other. The Chinese saw the things of the mountain. The Tsou could see things of the Chinese. The Tsou could take the clothes from the Plain.\(^{(2)}\) (It) began at-that-time and the Tsou could wear cloth. (It) began at-that-time. The Tsou and the Chinese visited-each-other. The Tsou discussed and said. "(We) must somehow fine the Chinese (who) seek profit in the mountain." The Tsou and the Chinese discussed. They said. "Where shall (we) go\(^{(3)}\) if (things we) do

\(^{(1)}\) 'went over to see'
\(^{(2)}\) 'where the Chinese lived'
\(^{(3)}\) 'what shall we do'
he cu la esbúta ta puútu ina te la hía aaŋŋáe ta cóu ho puútu/ oh cu la pʰeːcʔa o te la taaɛezői ta cóu ho puútu/ oh cu la esbúta na te la hiési no noteueűnu ho euepeahŋáe/ ahói ho mío ho moh cu la eáeo o mo pʰeːcʔa ta puútu ho io cóu/ ahói ho mío ho oh cu la totovéha noteueűnu ho tobusbúsbuta (102)
o te la hhió/a/ moh cu aúmth úmná o la hhió/a/ ahói ho la oasbúta noteueűnu ho euepeahŋáe/ o he cu la eaincə/ te la maica o te to la hhió/a/ maica o te to la hhió/a/ moh cu la akéi bočbochío to te to la hía eáa híó/a/ (105) moh cu la ausúhu koakaekáebu e cóu/ moh cu la iʔmízi no ausúhu akéi bočbochío/ moh cu la ausúhu koakaekáebu/ moh cu la akéi meemñál moeoeái to macucúma/ moh cu la akéi vavʔóyʔo io o ho la peellái teái ci macucúma/ (109) (110) (111)
moh cu la baiło to eaneŋeesáŋsi/ moh cu la tatái te la he hía eáa híó/a/ moh cu la momamážeo/ moh cu la akéi koakaekáebu e cóu/ moh cu la tatái to (116) (117)
la hía éáa bobónə to eaneŋeesáŋsi/ moh cu la akéi mici momamážeo/ mai cu (118)
tánʔe mi cu akéi hʔúnasi e cóu to nia la aauñsnu ne noanáo/ mi cu la tatái (122)
to la poatmópsu o oʔko/ mi cu la akéi aezúhu to nia la híóa ne noanáo/ tena (126) (127)
so la poatmópsu ne ɲeesáŋsi o oʔko/ tena la jínak akéi bočbochío ho ta cʔu (128) (129)
lá noanáo/ kóʔko te la poatmópsu o oʔko/ ahói mai tánʔe/ patotsíka o nia (131) (132)
lá híóa ne noanáo ho mai tánʔe/ mi cu náʔno aezúhu/ te la iʔmomhómnú (133) (134)
butáso éáa híó/a/ te la kóʔko akéi bočbochío/ te la momamážeo to la o altí (136)
ne ɲeesáŋsi ci la éáa híó/a/ te cʔu la kóʔko akéi bočbochío/ mi cu la smoêtataé (137)
to la úmná ci aauñsn ci eatatiskóva/ kóʔko te la poatmópsu o oʔko/ te la

— 354 —
are like-this?” the Chinese said. “(It) will be good when (we) are-like-this.

They must let-pay the Chinese (who) took things from the mountain.”

The old-men of Tsou and Chinese assembled. (They) talked-over-with-each-
other the (things) to be done. The Chinese agreed on how to divide (things)
between the Tsou and the Chinese. (They) elected the (man whom) the Tsou
and the Chinese would listen-to. (They) agreed on having-a-date fixed for
meeting and talking. (It) began at-that-time and there-came-out the (man)
elected by the Tsou and the Chinese. (It) began at-that-time and (they) met
every-year and discussed on the (things) to be done. Things were eventually
good. (It) began when (they sometimes met and discussed. They said. (Things)
we do shall be like-this. (Things) we do are like-this. (We) shall rather know-more
about how we shall do-things.” The Tsou were gradually glad. (They) began
gradually somehow knowing-more. (They) were gradually glad. (they) gradually
make (things) skillfully. The things they could make were rather of-different-
kinds. (They) saw the people-of-the-Plain. (They) admired how they did (their)
work. (They) imitated (them). The Tsou were rather glad. (They) admired
how the people-of-the-Plain had (their) food. (They) rather intended to imitate.

Nowadays, the Tsou have rather altered the ancient livelihood of-the-past.
(They) admire (those who) sent-to-school the children. (They) have changed
the ancient (way of) doing-things of-the-past. (They) indeed sent-to-school the
children to the Plain. (The children) then will rather know-more when (it)

---355---

(1) ‘the authorities’
(2) ‘let the Chinese pay’
(3) ‘sent the children to school’
(4) ‘sent the children to the Plain to enter school’
XXXII

Te o eusbēsbūta o nia sajoana/ ina nia ahaholhe nia nana kūhku/ moso nana (1) (2) (3) (4) (5) (6) (7)

uh no papái na mamespīni/ i he nana talēi no pūcu no eäa pōhe ina mo aóko (8) (9) (10) (11) (12) (13) (14) (15) (16)
miebōcu/ i si nana eānca no kōeu no mamespīni/ mainci eon sica co mo aóko (17) (18) (19) (20) (21) (22)
miebōcu/ i si nana euézi na pūcu no eäa pōhe ho aiti/ cima nana òko/ i si (23) (24) (25) (26) (27) (28)
nana eāa no mamespīni na òko ho eānca/ eaēnu na maameoisu/ i si nana (29) (30) (31)
eānca no òko/ oā mo eon tān?e o maameoi/ i si nana eānca no mamespīni/ (32) (33)
ène te i si nana teomnēni hōci u phīni/ i si nana eānca no òko/ bochio». (34) (35) (36) (37) (38)
nana eānca no mamespīni/ cūma na te he ùmēnā no maameoisu/ i si nana (39) (40)
eānca no òko/ aā te he ùmēnā na ihôsa/ i si nana eānca no òko/ tēna ko (41) (42) (43)
tuocōsi na te he ùmēnā ho te c?qu cmaʔho/ moh cu nana úso na maameoi (44) (45) (46) (47)

— 356 —
is long. Therefore (they) send-to-school the children. (It) begins now. Compare the ancient (way of) doing-things of-the-past and (that) of-the-present. Now, (we) have very-much changed. (We) shall further vigorously do work. (We) shall therefore rather know-more. (We) shall imitate the (way of) doing-things we have seen on the Plain. (We) shall therefore rather know-more. (We) admire the people of good livelihood. (We) therefore sent-to-school the children. (We) shall therefore know-more. The other people then will not cheat (us). Therefore (things) will indeed be good when (we) send-to-school the children. Compare (things) of the past and of the present. The livelihood of the people of the mountain has rather been changed. How (they) wear (clothes) has been rather different. (What) they wear has been rather clean.

XXXII

I am telling (you) the ancient Sangoana.(1) The ancient ancestor-of theirs (1) (2) (3) (4) (5) 'was' really the wild-cat. A woman went to the rice-field. She heard (someone) (6) (7) (8) (9) (10) (11) (12) incessantly breaking-wind in a pile (that) had corns.(2) She said to the (13) (14) (15) (16) (17) (18) woman's-ears.(3) "Why is here (the one who) incessantly breaks-wind?" She (19) (20) (21) (22) (23) dug-open the pile (that) had corns and looked. It-turned-out that (it) was a (24) (25) (26) (27) boy. The woman took the boy and said. "Where-are your-parents?" The (28) (29) (30) (31) boy said. "The parents are not here." The woman said. "Whether-or not will (32) (33) they consent if I buy (you)?" The boy said. "(Who) knows? "The woman (34) (35) (36) (37) (38) said. "What (is) the (thing) your parents like?" The boy said. "They do not (39) (40) (41) like clothes." The boy said. "You may ask (them about) the (thing) they like (42) (43) (44)

(1) Name of a clan.
(2) 'a pile of corns'
(3) 'the woman thought'
XXXIII

io nia saŋoana ho eʔvonáno ŋũnum ci hloa ne noanáo moso naʔno eupapákʔi/
(1) (2) (3) (4) (5) (6) (7) (8) (9)
kóʔko mi cu aapapaeuá mai tánʔe/ kóʔko éno oá mo ŋũnum ho mo náʔno
(10) (11) (12) (13) (14)
eupapákʔi/ i si la poćeŋa no hícu ta pépe ho mo áŋu eupapákʔi/ kóʔko mi
(15) (16) (17) (18)
cu aapapaeu/ ukʔána ci akefhe nʔa tʔutʔúcna mai tánʔe/ kóʔko éno oá mo
(19) (20) (21) (22) (23)
ũnum ho mo eupapákʔi e eatatiskóva/ la si ʔso poćeŋa no hícu ta pépe/
(24) (25)
kóʔko oá no ŋũnum hócí náʔno eupapákʔi/ kóʔko la cʔu éno meámzi/ te to
(26) (27) (28)
éno lacohívi ho mo kúzo hoci eupapákʔi/
(29) (30) (31)

XXXIV

te o nʔa eubusbúta na moso la siêu ci nia takupueána/ moso nana mah no
(1) (2) (3) (4) (5) (6) (7)
óko ho moso siêu/ mi cu nana cóni na mo suʔ no eői ci eőu/ i si cu nana
(8) (9) (10) (11) (12) (13) (14)
poanoepóhu na eőu ho ira óko/ mi cu nana iʔváho sieói ina nia amósi/ mio
(15) (16) (17) (18)
when (they) return." (The woman) went to the parents of the boy. The woman said, "What (is) the (thing) your-parents indeed like?" He fixedly gazed-at a chicken. He quickly-seized-with-mouth (the chicken) and ran-away. This (was) the price of the boy. The woman reared the boy. She reared (the boy) and saw. It-turned-that (the boy) was going to be a very good boy. She named (him) and let-(him)-be-Sangoana. This ancient wild-cat (was) the ancient ancestor-of-theirs.

XXXIII

The ancient Sangoana, when (they) had nevertheless good livelihood in-the-past, was very hostile. Therefore (they) are ruined now. Therefore, (it) is not good when (one) is very hostile. The God of Heaven saw-very-clearly when (they) were quite hostile. Therefore (they) were ruined. There-are-no-more (their people) rather-a-little still left now. Therefore, (it) is not good when people are hostile. The God of Heaven indeed sees-very-clearly. Therefore, (it) is not good if (people) are very hostile. Therefore, (they) get-due-retribution.

We therefore know that (it) is-bad if (we) are-hostile.

XXXIV

I am now telling about the ancient takupuean (who) netted-big-fish. (He) took (with him) his son when (he) netted-big-fish. The big-fish falling into the net was-one. He let-stay-together the big-fish with the boy. The

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(1) 'a parent of the boy, a wild-cat'
(2) 'seized the chicken with his mouth'
(3) 'found....'
(4) Name of a clan
(5) 'although they had good livelihood'
(6) 'no people of theirs exist now'
(7) Name of a tribe.
(8) 'one big fish fell into the net'
(9) 'put the fish beside his son'
Tscu Language

nana iyáho eáa su? no eó ci eóu/ i si nana iyáha uclá souпа no óko/ i si
(19) (20) (21) (22)

cu paeoa na óko/ o si cu nana aóka iima no amósí na ina óko/ zá i si áhta
(23) (24) (25) (26) (27)
elúá/ i si nana eaínca no kóeu no amósí/ ma mo mai nénu hoci o?te áhta
elúá o óko/ la si cu nana aóka t?opcákvi ina nia frjuu no amósí/ äna moso
(36) (37) (38)
nana eaf?usáa ina la si aóka t?ómzi ho la si ta?to?tohâyva na óko/ moh cu
(39) (40) (41)
nana toiemóha/ moh cu eon no nia kúba no takupueánu ho meáve/ mo nana
(42) (43) (44) (45) (46)
il?mi ta pépe u?n taúcnu/ mo nana smoh?útu no iía no kúba na taúcnu/ mio
(47) (48) (49) (50) (51)
nana aománe/ mi cu il?mi ta pépe na ménu/ mi cu nana cmú?ho na pitci/
(52) (53) (54) (55)
mi cu nana cmú?ho na fróu no hápnu/ mi cu nana cmú?ho na móbnu/ mi cu
(56) (57) (58) (59) (60) (61)
nana cmú?ho na fróu no fúzu/ mi cu nana cmú?ho na o ho la paeoa ci óko/
(62) (63) (64) (65) (66) (67) (68) (69) (70) (71) (72) (73) (74) (75) (76) (77) (78) (79) (80) (81) (82) (83) (84) (85) (86) (87) (88) (89) (90) (91)
i si nana eaínca no moso il?mi ta pépe/ aá éno do o o ho la paeoa ci óko/
(78) (79) (80) (81)
i he nana eaínca/ mo su mai nénu hoci moso c?o meéliu uh ta pépe/ i si
(82) (83) (84) (85) (86) (87) (88) (89) (90) (91)
nana eaínca no moso uh ta pépe/ o he u pehtuíusni to óko no hópi ci mo eáa
(82) (83) (84) (85) (86) (87) (88) (89) (90) (91)
sio/ os o cu tieópi o óko no hópi/ i he cu tas?ána ta pépe/ mo u toiemóha
(91)
ta pépe/ mo u la nóu pu ta pépe ho o he u la pa?cocoáivi to la he hihioa to
(74) (75) (76)
eatapépe/ o he u cu la eaínca to hícu ta pépe/ te ko la euóvei to maameolsu/
(77) (78) (79) (80) (81)
i si nana eaínca/ oá mi o éno ananáo eon ta pépe/ i si nana eaínca no hícu
(82) (83) (84) (85) (86)
ta pépe/ te o éno pa?côhíeni o o su la simzi/ moh cu nana euóvei ta céoa
(87) (88) (89) (90) (91)
ho ma?cocoáio to te hia meemeéisi/ o si cu la pa?côhíeni o la hia maedásvi/
(87) (88) (89) (90) (91)
ancient father-of-his once-more netted-springing-fish. Once-more there was a big-fish falling into the net. He once-more intended to put-together with the boy. He lost-sight-of the son. His-father(1) continually looked-for the son. He did not ever find (him). Said to his-father's ear. "Ah, where shall (I) go(2) if (I) do not ever find the boy?" He incessantly stroked the ancient head of his-father. The (place where) he incessantly stroked when he was thinking-of the boy no-had-hair. (It) was-five-years. The Takupueanū were in the ancient Ritual-place and cutting-rattan. The round-stone(3) came-from the Heaven. The round-stone broke-through the floor of the Ritual-place. (It) was-a-moment. The lance came-from the heaven. The shield arrived. The head of the enemy arrived. The wrist-bell(3) arrived. The head of the wild-boar arrived. Then they had lost-sight-of arrived. The (one who) came-from the heaven said. "(Is) not then me the boy one lost-sight-of?" They said. "Where did you go if (you) just could go to the heaven?" The (one who) had went to the heaven said. "They threw-to me a small ladle (that) had millet-wine (in it). I got-hold of the small ladle. They guided (me) to the heaven. I was-five-years in the heaven. I lived-together (with them) when they taught me (things) people-of-the-heaven did." The God of the Heaven said. "You will return to your-parents." He said. "Did I not then properly live in the heaven?"(10)

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(1) 'The father'
(2) 'what shall I do'
(3) 'the father stroke his own head'
(4) 'hair no longer grew on the place....'
(5) See Glossary.
(6) 'Am I not the boy you lost?'
(7) 'How did you get to the heaven?'
(8) 'people from the heaven,'
(9) 'the boy'
(10) 'am I not a regular dweller of the heaven?'

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361
acūhē to i si akvōa ci āʔu ho paʔoŋu/ oh cu la peelu i o i si akvōa/ moh (92) (93) (94) (95) (96) cu la noteueūnu ho eupamāʔcōhio/ moh cu la botŋōnu na moso la meēlu (97) (98) (99) (100) to i si akvōa/ moh cu la nāʔno eupamamāʔcōhio to i si akvōa/ o he nana (101) (102) la eainca/ butatalā a e i si akvōa ci o si la paʔcohieni no hicu ta pepe/ moh (103) cu la eupepeahyūeʔ ho eainca/ te la ahōza ho mo nʔa oōko ho paʔcohivi ta (104) (105) (106) (107) (108) mo maicba ci te la kihio/ te la ina acūhē meemēalū/ moh cu la botŋōnu na (109) (110) (111) moso meemēalū/ moh cu la kokaekāeʔ e cóu/ moh cu la maicba no nia la (112) (113) koeēhe/ cúma na te so iʔvāha taʔtoʔhūyva ci te la kōa ũnmū ci te la hioa/ (114) (115) (116) (117) (118) (119) moh cu la eupepeahyūeʔ ho eainca/ asōū na eaeōi na te la kōa ũnmū ci (120) (121) hioa/ o he nana la eainca/ te so la emeemūmʔu no cúma/ te la ũnmū/ i he (122) (123) nana eainca/ te la emeemūmʔu to tōnʔu ho pāi ho fūqe ho uēi ho moh cu (124) (125) (126) (127) (128) maʔtoʔtohūy naa ina hicu ta pepe/ kōʔko mo meēlu maicba e te la hia (129) (130) (131) meēlu eāa bobōnu e eatatiskōva/ hoci moso oʔte eāa uh ta pepe ci oko ukʔā (132) (133) (134) (135) (136) ci te la tāmzi no nte la hia eaeōi/ kōʔko éno ina moso uh ta pepe ci oko (137) (138) na moso la eusbusbūtu ho te la maicba o te to la hia eāa hioa/ kōʔko te la (139) (140) éno meēlu eāa bobōnu e eatatiskōva/
The God of the Heaven said. "(Let) me then show (you where) you Originated."

(The boy) returned to the ground and taught (people) how to sacrifice. He taught (people) how to dance. All the round-baskets and the square-baskets (which) he wove. (People) were-able (to make) the (things) he wove. (They) assembled taught-one-another. Many were the (men who) were-able (to make) the (things) he wove. (They) very-much taught-one-another (what) he wove. They said. "Remember-well the (things) he weaves, (things) the god of the heaven taught." (People) talked-with-one-another and said. "(We) shall start when (the boys) are still very-young and teach (then) doing-work as-this. (They) will all be-skillful." (Those who) were skillful were many. People were very-glad. (They) said to the ancientears-of-theirs.¹ "What (are the ways which) we shall indeed once-more think-of to have-reason-to better the (things we do)?"² (They) talked-with-one-another and said. "Probably to cultivate (is) the thing (that) has-reason-to be-good."³ They said. "We shall indeed plant-and-plant things.⁴ (It) will be good." They said. "(We) shall plant the millet and the rice and the sweet-potato and the taro as the god of the Heaven has thought-of."⁵ Therefore, how the human-beings can have foods can be such.⁶ If there-was not the boy (who) went to the heaven, there-would-be-no (one) to ask how to cultivate. Therefore, the boy (who) went to the heaven (was) the (one who) told (us) that how we do-work should be like-this. Therefore, human-beings can have food.

¹ 'they thought'
² 'What can we make out in order to be sure that our work will be improved?'
³ 'that will surely be good'
⁴ 'plant many things'
⁵ We do not know the meaning of /nama/ in the text. Nor its function in the sentence.
⁶ 'Therefore, human beings can have such things as food.'
XXXV

tequbata na nia iimucu ci nia fafcuea/ moso nana n?no kui ci oko/ o he
(1) (2) (3) (4) (5) (6) (7) (8)
(9) (10) (11) (12) (13) (14) (15) (16) (17)
uk?ä ci te si h?oa/ o he cu alti/ cima te n?no meoi no eatatisk?va/ o? moso
(18) (19) (20) (21) (22) (23) (24)
nana la m?elu no?pu no em?o/ moso maica ho mo agu meoi no eatatisk?va/
(25) (26) (27) (28) (29)
moso cu la el? to feo?o ne habu?bu no nia em?si/ moh cu la atutumnzo ho
(30) (31) (32) (33) (34)
la c?o conino noachi/ moh cu la su?no ho ea?nca no nia koeusi/ to? nte o
(35) (36) (37) (38) (39) (40) (41)
so la conino noachi hoc? o he u?sa ih?una fc?ei/ o? moso la alttu n?a
(42) (43) (44) (45) (46) (47)
m?elu no?pu to o?hu?/ o si cu la su?no?va na nia in?si/ o si cu la opec?na no
(48) (49) (50) (51)
nia fafcuea na nia in?si/ moso c?o zoec? ci feo?o na o si la peel?i e?ni/ io
(52) (53) (54)
(55) (56) (57) (58) (59) (60)
(61) (62) (63) (64) (65) (66)
moh cu la atavei ak?i tma?c?o?/ o si cu sueimi no mo bun?nhfou ci cmoi/
(67) (68) (69) (70)
o si nana aothuma ar?ova eobakneli no f?tu na cmoi/ maica/ ho mo uma?c?o?
(71) (72) (73) (74)
o?ana o si pepe?l?i/ o si cu toeh?i no cmoi/ moh cu mcoi/

XXXVI

te o n?a equbata na nia iimucu/ moso nana maica/ moso la n?no botimna
(1) (2) (3) (4) (5) (6) (7) (8)

— 364 —
XXXV

(I am speaking about the ancient castrated-man of ancient Ilimutsu(1) (There was) a very ugly boy. They(2) said, "(Let us) try castrating and see. (He is) too ugly a boy. Even if (he) dies, there is not (anything) he will do."(3) They saw. It turned-out that (he afterwards) became a very big man. (He) could not live-together (with family) in the house. (It) was-like this when (he became) too big a man. (He) found the cave of Habuhabu(4) as the ancient house-of-his. He was sad when (he) just constantly lived-alone. (He) got-angry and said to the ancient ears-of-his.(5) "I would not have constantly lived-alone indeed if they had not indeed particularly castraced me. I can not ever still live-together with relatives." He got angry with the ancient mother-of-his. The ancient castrated-man killed the ancient mother-of-his. (Where) he could live were only the lonely caves. (That) at Habuhabu and the cave of Tsoeuana.(6) These only (were the places where) he could live. (He) searched-for-food. He only tried-to cut the animals. He did not kill the lean (ones). (He) finally rather got-sick. A-large-group-of bears attacked (him). He tried to strike the rock with the bears one-by-one.(7) (It) was-like this. When (he) was-sick, he no-longer could. The bears rushed-on (him). (He) died.

XXXVI

I am now speaking about the ancient Ilimutsu.(7) (It) was-like this. The ancient

| (1) | Name of a branch of Tsou |
| (2) | 'the Ilimutsu people' |
| (3) | 'We do not mind if he dies. He can do nothing anyway.' |
| (4) | Name of a place. |
| (5) | 'he thought' |
| (6) | 'stroke the bears against the rock' |
| (7) | Name of a major branch of Tsou. |
Tsou Language

ina nia ⁿfozana no eovcaña/ moso nana ná?no eupapak?i na nia ⁿfozana no
(9) (10)
eovcaña/ moso nana mevcőn? na mamespí?i no eovcaña na nia tfúea/ moso
(12) (13)
nana euedo na nia vcoqüsi ci nia tfúea ho mainé?e no nia iimúcü na nia
(15) (16) (17) (18)
mamespí?i/ o he nana kematmohi no nia iimúcü na nia hahócü ci nia tfúea/
(19)
o he nana s?eabokia na nia hahócüh ho seoricnci na nia mamespí?i ho seóupa
(20) (21) (22) (23)
na nia bóki no nia vcoqüsi ci nia tfúea ho thei no ep?úpa/ moso nana eimo
(24) (25) (26) (27)
a ep?úpa/ ci o he nana eainca no ñóeu no iimúcü/ tena cmÜ?ho no miemóhi
(28) (29) (30) (31)
a tfúea/ o he invónva toutupcieva na nia iimúcü na o he pahafnéni no
(32) (33) (34)
mamespí?i ci o he poahu ne tfúea/ moso c?o n?a mispóthi/ o he cu totéa no
(35) (36) (37) (38)
nia iimúcü na tfúea/ o he nana eainca no iimúcü/ aóko úvo na tfúea/ mi cu
(39) (40)
sieo e ab?ú/ i he nana eaínca no kóeu no iimúcü/ tena poabónu no te opcóza
(41) (42) (43) (44)
ci tfúea e ab?ú/ o he cu toasbubatnéní no tfúea/ moso phómeo ne eayubuéana
(45) (46)
na nia tfúea/ moso c?o eóso na nia haahócü? na tfúea ci oá moso fihó phómeo
(47) (48) (49) (50)
ne eayubéana/ ina nia eapse muknána ho ina nia eaiipüké péónsi na moso
(51) (52) (53) (54)
eeóso ho te he cu sueúmi na nia ⁿfozana no eovcaña ta iimúcü/ moso nana
(55) (56)
míci múeó smosífou no kúba no iimúcü na nia eaiipüké péónsi/ i he nana
(57) (58) (59) (60)
poenóma seú?ca no ménzu na nia eaiipüké péónsi/ i he nana to?simzi no
(61) (62) (63) (64)
pacósha na nia pecvásí/ moso nana supeóhwa no kúba no iimúcü/ o si nana
(65) (66) (67)
Ngfozana\(^{(1)}\) of Eovtsana\(^{(2)}\) were very many. The ancient Ngfozana of Eovtsana were very hostile. An ancient Tfuea married a woman of Eovtsana. The ancient wife-of-his of the ancient Tfuea went-together-in-two when the ancient woman went-back to ancient Imutsu.\(^{(3)}\) The ancient Imutsu tortured the ancient man of ancient Tfuea. They castrated the ancient husband and tied-up the ancient woman and-together with the ancient organ of the ancient husband-of-her of ancient Tfuea and hung string-knots (on her). The string-knots were-five. Because they said to the ears of the Imutsu.\(^{(4)}\) "The Tfuea will return in five-days. The ancient Imutsu were from-one-to-another\(^{(5)}\) expecting (that) was carried by the woman (whom) they had sent to Tfuea.\(^{(6)}\) (It) was just then four-days. The ancient Imutsu was waiting for the Tfuea. The Imutsu said "Where have the Tfuea continually been?\(^{(7)}\) The dogs are hungry." They said to the Imutsu's ears.\(^{(8)}\) "(We) shall let-eat the dogs\(^{(9)}\) the Tfuea (we) are going to kill." The Tfuea made-a-plan. The ancient Tfuea burned Eangubueana.\(^{(10)}\) The ancient men of Tfuea (who) did not participate in burning Eangubueana were only two-persons. Ancient Eapse Muknana\(^{(11)}\) and ancient Eaipuke Peongai\(^{(12)}\) (were) the (ones who) went-together-in-two when they attacked the ancient Ngfozana of Eovtsana of limutsu. Ancient

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\(^{(1)}\) Name of a clan.
\(^{(2)}\) Name of a place.
\(^{(3)}\) 'The wife was accompanied by her husband when she went back to Imutsu.'
\(^{(4)}\) 'The limutsu thought.'
\(^{(5)}\) 'every limutsu'
\(^{(6)}\) 'They were expecting the reply of message which they sent through the woman.'
\(^{(7)}\) 'Why haven't they come?'
\(^{(8)}\) 'They thought.'
\(^{(9)}\) 'let the dogs eat'
\(^{(10)}\) Name of a place near limutsu.
\(^{(11)}\) Name of a person.
\(^{(12)}\) 'the defenders'
Tsou Language

esînca no nia eapse muknâna/ kóa cóma smoûeù/ si kúi ci hahócù/ mi cu

—(88)— (69) (70) (71)

smoûski na nia eapse muknâna/ i he cu eâeza ucia toehûâ seú?ca no mégu

(72) (73) (74) (75)

no iimúcu na nia eapse muknâna/ o si nana pot?eôôôna na nia pihcisi/ mo

(76)

c?o acâhu mâ?ho no pihcì na mégu ci te he ucia seú?ca/ o si cu nana

(77) (78) (79)

pefeôëa no nia eapse muknâna na nia ecoûûhu no nia menzâsi ho sanzonzoá

(80) (81) (82) (83)

na eatistikóva/ o si c?o nana popûska na moso eon no kóba/ o si cu acâhá

(84) (85) (86) (87)

opcôza/ cîhi na moso eon no poefafeóëa/ i si nana eàncâ/ te ay?a phôiçíâ

(88) (89) —(90)— (91)

na âo-ci peafeôëa no muknâna/ i si nana tikameôsa no nia eapse muknâna

(92) (93) (94)

ho to?sení no iiia ho eàncâ/ te ko éno notipu hocí oá mi ko máezo mîci

(95) (96) (97) (98) (99) (100) (101)

pohicíïï/ moso nana âlu poeòsó ho i si to?sení no iiia/ ahói ho mio/ moh

(102) (103) (104) —(105)—

cu bi çoù no aemâna ta muknâna na nia ýfozâna no eovcâna/ ahói ho mio/

(106) (107) (108)

moh cu nanaphihiâ e iimúcu ho tfúeâ/

(109)

XXXVII

ina nia ýohóo na nto ho atavâesa no tmuteueûnî ta cóù hocí oá o ho so invónva

(1) (2) (3) (4) (5) (6) (7) (8) (9)

alóâa ta cóù/ moso nana maîca na nia hioàsi/ moso nana eon ne savîki

(10) (11) (12) (13) (14)

— 368 —
Eaipue Peongsi intended to dash on the Ritual-place first. They\(^1\) hid-in-dark (57) (59) (60) (58) (61) (and) stabbed ancient Eaipuke Peongsi with lances. They hit the place-in-between\(^2\) the ancient front-teeth-of-his.(He) fell on the Ritual-place of Iimutsu. (62) (63) (64) (65) (66) (67)

The ancient Eapse Muknana said. “What-use (you) dash-first! The Bad man!” (68) (69) (70) (71)

Ancient Eapse Muknana dashed-in-substitution. The Iimutsu likewise intended (72) (73) (74) to stab ancient Eapse Muknana with the lances together. He put-in-front-of- (75) (76) (his)-breast the ancient shield-of-his. The lances (with which) they intended (77) to stab (him) just all hit the shield. Ancient Eapse Muknana held-horizontally-with-both-hands the ancient lance-of-his and suppressed (78) (79) (80) (81) (82) (83) the men. The (men who) were in the Ritual-place just charged-twice. He all (84) (85) (86) (87) killed (them). The (man) on a beam (of the Ritual-place) was-one-person.\(^3\) (88) (89) (90) (91) (92) (93)

He said. “Do-not destroy me (who) am a relative of Muknana.” Ancient Eapse (94) (95) (96) (97) Muknana quickly-seized (him) and threw (him) on the floor and said. “You (98) (99) (100) (101) will therefore live-together (with us) if you also do not intend to destroy (us). (102) (103) “(The man) was actually frightened-out-of-sense when (he) threw (him) on the floor. (It) began at-that-time. The ancient Ngfozana of Evatsana became (104) (105) (106) one family with the Muknana. (It) began-at-that-time. The Iimutsu and the (107) (108) Tfuea were-in-good-terms. (109)

XXXVII

Ancient Ngoho\(^4\) would have been the (one whom) the Tsou depended-on (1) (2) (3) (4) the-most if the Tsou themselves indeed has not killed (him). The ancient (5) (6) (9) (7) (10)

--- 369 ---

\(^1\) We do not know exactly what /to?dimi/ means.

\(^2\) ‘killed all of them’

\(^3\) ‘One man kid on the beam’

\(^4\) Name of a person. See Glossary.
Tsou Language

na nia tóska ho niahósaa/ la nana totováhá uh no nia emóo no nia yöhoo na
(15) (16) (17) (18) (19)
tóska ho niahósaa/ la nana tuócésu no ozómá/ o si nana eainca no nia yöhoo/
(20) (21) (22)
mai cu c’ó tan’ée na te o teémi no ozómá/ moso nást’úcu/ moso i’váho uh
(24) (25) (26) (27)
no nia emóo no nia yöhoo na nia niahósaa ho tóska ho i’váho míci tíza ozómá/
(28) (29)
o si eainca no kóeu no nia yöhoo/ te so la aá áo ho oá te o la ahta poptov’óha
(30) (31) (32) (33) (34) (35)
no ó’te poaozómá/ o si nana eainca no nia yöhoo/ tena mu pocéga o tena
(36) (37) (38) (39)
súsviéi to uachúmu ci mo maceófá to mo fahyóea/ i si nana eainca no nia
(40) (41) (42) (43)
 yöhoo/ tena mu pocéga/ ic’ó na ta mu opcóza/ o he cu nana aúmta opcóza/
(44) (45) (46) (47)
címa ina nia yöhoo na i he opcóza/ moh cu nana éno mòysi na moso nátháa
(48) (49) (50) (51)
 ci nia niahósaa ho tóska/ i he nana eainca/ címa ie nia yöhoo e i to opcóza/
(52) (53) (54)
moh cu nana mainé’e no niahósaa ne sáviki/címa te ná’no eu’tatma’cójo/
(55) (56) (57) (58) (59)
moh cu aúmta aúl na te tuacúhá mo-ci/ moh cu nana éno aúm’ta ma’susúae
(60)
na moso opcói no nia yöhoo/ atavéisi/ ho mfo o he cu la úsa na nia heuf’ási
(61) (62) (63) (64) (65)
ho peésení/ moso n’á imomhómá bitaico no nia heuf’ási na mo kúi ci s’ó só’ó/
(66) (67) (68) (69) (70) (71) (72)
moh cu la búnna na nia s’ó ós’ó no nia heuf’ási no nia yöhoo/ moh cu la
(73) (74) (75) (76) (77)
toesóso na nia búnna no nia heuf’ási/ siho mo su’ no mæweózésu ta cóu
(78) (79) (80) (81) (82)
acúhá oá te ámna na heheoem明珠 ta cóu/ oh cu éno kó’ko cohíví ta cóu
(83) (84) (85) (86)
ho oá nto ho la pohcihra na nia yöhoo/ mi cu éno aúski pohcihi ta cóu na
(87)
nia hicúsí/
Deed-of-his was-like-this. The ancient Toshū and Niahosa(1) lived at Saviki.(2)

The Toshū and Niahosa every-year went to the ancient house of ancient Ngooho. (They) asked-for head-hunting.(3) Ancient Ngooho said, “Only-now (is) the (time) I will consent on head-hunting.”(4) It was-the-next-year. The ancient Niahosa and Toshū once-more went to the ancient house of ancient Ngooho and once-more wanted-to ask-this-consent-for head-hunting. He said to Ngooho’s ears.(5) “(It) indeed would not be I when I do not ever plan to not let-practice-hunting.”(6) Ancient Ngooho said, “You will see-from-a-distance a (man) riding a buffalo (and) wearing red.” Ancient Ngooho said. “You will see-(him)-from-a-distance. That (will be) the (man) you kill.” They really killed (the man). It-turned-out-that Ancient Ngooho (was) the (man) they killed. The ancient Niahosa and Toshū going-together therefore cried. They said “It-turned-out-that Ancient Ngooho (was) the (man) we killed.” The Niahosa went-back to Saviki. It-turned-out that (they afterwards) very-seriously got-sick-in-mass. (They) actually really almost all-died (and) died. (Those who) had killed ancient Ngooho therefore really regretted. (It) came-out-at-last. At-that-time, they went to the ancient grave-of-his and sacrificed. Evil grass promptly repeatedly grew-in-the-middle on the ancient grave-of-his. The evil grass on the grave-of-his of ancient Ngooho bloomed. The ancient bloom on the ancient grave-of-his flew. When (they) fell on the fields of the Tsou, the crops of the Tsou all would not be good.(7) The Tsou therefore knew that they should not

(1) Clan names.
(2) A place name.
(3) ‘They asked his permission to hunt-head.’
(4) ‘I will give my consent only for this time.’
(5) ‘Ngooho thought.’
(6) ‘I am not the man to let them practice head-hunting any more.’
(7) ‘all ruined’
XXXVIII

have destroyed ancient Ngohoo. The ancient spirit-of-his therefore destroyed
the Tsou in-turn.

XXXVIII

The (one who) began creating the Tsou here... They called (him) Nivnû. The
(one who) began propagating the Tsou here. (What) he made were-two-persons.
Those (were) the ancient ancestors of the Tsou here. (The Tsou) were
gradually many. Those (were) the (ones whom) (he) began to teach the (things)
they could do. He showed the millet to be eaten. He taught one (man) to
hunt. There-were-not the vegetables to be planted (which) he showed. Only
fish (was) the (thing) he mentioned. "You take and eat!" The square-basket
and the round-basket (were) the (things) he showed. (The Tsou) could eat.
He showed that. He again showed the world to live. He showed the village
of Tfiuea and touched-with-(his)-foot a rock and said. "You make-a-sign the
rock!" When he had shown (everything), (he) went-away. Nivnû returned
again. Soesoja was-with (him). (He) broke the grains-of-rice and put (them)
in a jar and made wine (with them) and said. "You wine fill-up!" He opened
(the jar) and looked. The wine filled-up. Soesoja asked how to make wine.
Nivnû said. "You wine fill-up!" He also wanted to make (wine). He stumbled
and forgot (what) he had taught. (It) came-out-at-last. (Soesoja) presently
asked for-the-second-time. He intentionally said. "You mildewed excrement
fill-up!" Soesoja looked. The mildewed excrement really filled-up. (They)

(1) 'He did not show them the vegetables'
(2) 'Let the rock be the sign of the place you live,'
(3) 'Soesoja'
(4) 'Nivnû'
Tsou Language

fiteu/ mi cu aûski mateofu o soêsôha/ uâlu meansôhe o tôti/ moh cu i?mi
(87) (88) (89) (90) (91)
to i?ho euedoso/ o si cu eaînca to soêsôha/ ta u tovcôgi na súu/ moh cu
(92) (93)
aûntu toofeihni ne o si eaînca/ ia/ ma te si tovcôgi to mo c?o aonôèu fûuù/
(94) (95) (96) (97)
o si cu eaînca na nia vcoqûsi/ te o eûu ho acûha aeûca na maphiphîi no
(98) (99) (100) (101) (102) (103)
emôo/ i si nana eaînca/ paa no i ko n?a soeûh?ûta/ i si nana eaînca no
(104) (105) (106) (107)
vcoqûsi/ uk?à/ mi cu nana toekamionu/ i si cu nana eaînca taôvei na mo
(108) (109) (110) (111)
tateuteuûu/ mo n?a nana niôvei ho âiti/ ia/ ma mo meobàyo na mo c?o
(112) (113) (114) (115)
aonôèu fûuù/ ia/ ma te smospispi no paôhsa no easkîôc/ o si cu nana euûvea
(116) (117) (118) (119)
ho âiti/ ia/ ma te miûnu ho aomotuû na aonôèu fûuù/ i si nana eaînca/ upêna
(120) (121)
ho mi o smotavóeu te o cmûfeu ho hâeu/ te o la epâo ta feanûmu ho te
(122)
mu la eahîoî/ i si cu pkaûki to nîvnu/ ataveis/ ia/ ma te i?vâho élù o
(123) (124) (125) (126) (127) (128) (129)
soêsôha/ o si cu paenênî no feôno ho tiemûca na nîvnu ho efûo ho i?vâha
(130) (131) (132) (133) (134)
peotpaû na hipsi ci fátu/ ataveis/ moh cu eohôu no búcci ho poapeikueuûvênî
(135) (136) (137) (138) (139) (140)
nâ fátu/ moh cu keah?ûta ne aemûonásî ina búcci/ i si pehtuûeûva na cícisî/
(141) (142) (143) (144)
moh cu tieôpa no cícisî o nîvnu ho eueàfo/ ataveis/ moso c?o i?vâho eupaêh/
(145) (146)
îa/ ma te si cu i?vâho eóča ho asâcu n?no emôomômcôvhi/ moh cu
(147) (148) (149) (150) (151)
nâ?no gôseo ho moso coecônu/ ia/ ma te ahâo noepôhu ho amôcîni no kukuûo/
(152) (153) (154) (155) (156)
o si cu ahâ?va pkaûki no soêsôha/ moh cu nâc?o na nîvnu ho mo c?o noâchi/
(157) (158) (159)
mi cu maînca/ amôva sùu/ eûnu tân?è/ o búkeu to pçôkuù cúcûmû to cûca
(160) (161) (162) (163) (164) (165) (166)
ne emoû/ ia/ ma te aûntu ahâo baitî to mo eûnu ci búkeu no pçôkuù
(167)
cúcûmû/ mi cu ahâo tieôpû to búkeu to pçôkuù cúcûmû/ ataveis/ mi cu
(168)
ahâo psoeûnu maîca o búkeu to pçôkuù/ ne mio aemûau eác?u to cóca to
(169) (170) (171) (172)

— 374 —
went-together-in-two. (They) walked along a stream and proceeded to the
convergence-of-streams at Evoikuana(1) and washed-(their)-heads. When Nivnû
washed-(his)-head, the blooms of the Fiteu-grass floated on the water. Soesoha
washed-(his-head) in-turn. The fungus-from-trees instantly floated. (They) left
that-place and (they) walked-together-in-two. Soesoha said, “I will find-a-wife
for you.” (Nivnû) really followed (him) to the (place) he mentioned. Ah.
It-turned-out-that he chose-as-(his)-wife (what was) only barely a human-head.
The ancient wife-of-his said, “I am going to fetch-water and all close-up the
doors of the house.” He(2) said, “Is-there (anyone) you still see-from-inside?”
His-wife said, “There-is-not.” (He) ran-away. (He) heard-from-behind in-this-
way (someone) running. He promptly turned-back and looked. Ah. It-turned-out
that the bare human-head was pursuing (him). Ah. (It) got-squeezed in a
Crack of the cliff. He returned and looked. Ah. It-turned-out-that the bare
human-head looked-on (him) and talked. She said, “Even when I am squeezed,
I shall grow and be(3) the Haengu-grass. I shall scratch your-body when (you)
are working”. Nivnû escaped. (It) came-out-at-last. Ah. It-turned-out-that
Soesoha once-more found (him). She dug a hole and held Nivnû and buried
(him) and further tightly-covered (the hole) with a flat rock. (It) came-out-at-last. (Nivnû) called a mouse and let-(it)-dig-around the rock. The mouse
got-through to its-inside.(4) It thrust-in its-tail. Nivnû got-hold-of its-tail and
emerged. (It) came-out-at-last. (She) just repeatedly-found (him). Ah. It-turned-out-that he once-more accompanied (her) and continually very-much went-

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(1) A place name.
(2) ‘nivnû’
(3) ‘become’
(4) ‘the hole’s’
Taou Language

emośi/ ataveisi/ moh cu mi ne hosa ho eańca/ io o u la paʔcohivnéni ci
(173)

acucūhū te mu la butatalú/ te mu la éno méel u eāa bobón/ ine ataveisi
(174) (175) (176)
ańa o he la áńta aći to eanehósa/
(177) (178) (179)

XXXIX

ho moso etápu e ńpuhpáyə moso eiʔmi ne tfúea/ moh cu pkaʔko ho uh ne
(1) (2) (3) (4) (5) (6) (7) (8)
patuʔkuón/ moh cu eon ne patuʔkuón/ moh cu eupeptel e o mo mavʔovʔo
(9) (10) (11) (12)
ci cóu/ moh cu ńeëhi na etápu/ moh cu euóvei/ mi ne eamasianda ho euóvei
(13) (14) (15) (16) (17) (18)
ne tfúea/ io nia hoimza moso mi ne tümpu/ ésmi ne hímeu/ moh cu tósvo
(19) (20) (21) (22) (23) (24)
ne nisái/ eiʔmi ne nisái/ uh ne taeákə/ eiʔmi ne taeákə/ uh ne taniáu/
(25) (26) (27)
eiʔmi ne taniáu/ uh ne maibáeu/ moh cu akéi nonáo ne maibáeu/ moh cu
(28) (29) (30)
noezúhu ne lalaŋə/ moso náʔno nonáo ne lalaŋə/ seʔeichə no tonsóhə/ moso
(31) (32) (33) (34) (35)
eiʔmi ne lalaŋə/ uh ne poftuŋaveóveo/ moso eon ne poftuŋaveóveo/ moh cu
(36)
eupabaito to moso eon ne tfúea/ moh cu la aŋjųca eupaunáso/ io tfúea moso
(37) (38) (39)
lah uh ne poftuŋaveóve/ ina nia mameolína moso la máezo uh ne tfúea/ moh
(40)
(1) (They) were very tired when (they) walked. Ah. It-turn-out-that
(they) immediately stayed-together and rested on the Kuku-ko-weed. Soesoha
suddenly ran-away. Nivnù was-distressed when (he) just stayed-alone. He
said. "Please you bend-towards here. The tip of the Tsûtsûmû-bamboo on the
outside of my-house." Ah. It-turned-out-that (he) really immediately saw the
tip of the Tsûtsûmû-bamboo bending-towards (him). (He) immediately got-hold-of
the tip of the Tsûtsûmû-bamboo. (It) came-out-at-last. The tip of the bamboo
immediately sprang-up like-this. At-that-time, (he) instantly stood on the
outside of his-house. (It) came-out-at-last. (He) walked to the village and said."
"You remember-well all (things) I taught! You can therefore have food.
When (it) came-out-at-last, people-in-the-village no-longer ever saw (him).

XXXIX

When the world was flooded, (people) left Tfuea. (They) fled and went to
Mt.-Jade. (They) stayed on Mt.-Jade. (They) met-with people of various (tribes).
The flood retreated. (They) returned. (Some) passed Eamasiana when (they)
returned to Tfuea. The ancient ancestor-of-ours passed Tumpu. (They)
passed-by the Muddy-River. (They) stopped at Nisui. (They) left Nisui. (They)
went to Taueakû. (They) left Taueakû. (They) went to Taniau. (They)
left Taniau. (They) went to Maibaeu. (They) rather stayed-long at Maibaeu.
(They) moved to Lalangia. (They) very-much lived-long at Lalangia. (It)
was two-hundred years. (They) left Lalangia. (They) went to Poftungaveoveo.
(They) stayed at Poftungaveoveo. (They) frequently-saw the (people) living

--- 377 ---
cu la eupamamáe no la wcóŋa ci maamespiyí/ moso ausúhu cu nočmuu/ moh
(41) (42) (43) (44) (45)
cu con nibna tífáehi/ moh cu ausúhu oc²o o eatapeesáŋsi/ moh cu acúhu
(46) (47) (48) (49) (50)
un tán?e/

XL

io o ho ahóza aiti ci oā eatatán?e si ūŋmu/ io ataveisi ispania/ o ho i?váha
(1) (2) (3) (4) (5) (6) (7) (8) (9)
aiti ie cu puútu/ o ho aasoéza aiti/ cúma na i si hioa/ eon to aaskiti ne
(10) (11) (12) (13) (14) (15) (16)
etúpe ho ausúhu mán?i na mo neesáŋsi/ siho mi cu férhe no ?véeva te c²u
(17) (18) (19) (20) (21) (22) (23)
hof?̗ele/ i he eainca/ cúma a/ moh cu núthu na mo seomášku veauémo ho
úsa ho huafeedi/ i si nana eainca/ ma mo asóna máfé/ mi cu cihi na mo
(31) (32) (33) (34)
úso/ i he cu p?áni no náveu/ mi cu taté na mócmo/ mio súptá na mo úso/
(35) (36) (37) (38) (39) (40)
i si nana eainca no mo mameöí/ o?téna i?váho eausóa/ oā te c²u cohivi/ i
(41) (42) (43) (44) (45) (46)
si cu nana fii no te hioéapo ci teúsu no pái/ oā mo eupatma?hóŋu/ mo c²o
(47) (48) (49) (50) (51) (52) (53)
bóemi no emúcu ho meusbátu/ oh cu emía na teúsu no pái/ moh cu
(54) (55) (56) (57)
akéi mán?i/ oh cu amáze ho toehúna hioéapo/ ataveisi/ pan no moh cu úso
(58) (59) (60) (61) (62) (63)
ci eaneesáŋsi/ moh cu la máe to macucuma ta cóu/ o he cu la akéa fii
(64) (65) (66) (67)
to macucuma ne neesáŋsi/ uk?amócü ci nia aū威海 momhino/ ataveisi/ pan no
(68) (69) (70) (71)
nia cu momhino/ ina nia ahói momhino nia págki/ ina nia ataveisi nia
(72) (73)
khökheá/ ataveisi khía/ ataveisi karhóea/ atatveisi koštéa/ ataveisi khoáé/ oh
(74) (75) (76) (77) (78)
at Tfuea. They constantly visited each other. The Tfuea went to Poftungaveoveo. The ancient old-folk-of-ours like-wise went to Tfuea. They exchanged women as spouses. (We) gradually lived near (to Tfuea). (We) lived on the other side of Tifæhi. The people of the Plain gradually ascended the mountain. (We) all came here.

The non-natives they first saw were the Dutch. (Those) coming later were the Spaniards. They again saw what have now become the Chinese. They stealthily watched (the Chinese). What were the things they did? (They) lived on the coast of the sea and (what) were plain were gradually many. When (it) was the Eighth Month, (the fields) became yellow. They said, "What?" Fifteen persons travelled together and went and peeped. They said, "It turns out that (the yellow thing) is probably edible." The man who went was one person. They offered (him) to eat the rice. The others admired (him). (Those who) went were four. The old (men) said, "No longer have (people) going again." "Yes, (we) shall know." They gave (the Tsou) the grains of rice (that) would be sown. (The Tsou and the Chinese) did not understand each other. (They) just used (their) hands and gestured. (The Tsou) sowed the grains of rice. (The seeds) were rather many. (They) divided and all sowed the seeds. Later. There were the Plain people coming. (They)

(1) People living at Tfuea then, not their ancestors who had been there.
(2) "place name"
(3) "rice fields"
(4) "One man went near to see"
(5) "the Chinese"
(6) "four more went to the Chinese"
(7) "no more people is going"
(8) "as seeds"
Teou Language

ke cu potáni to maáea/ ataveisi/ moh cu moeái koekisóo/ oh cu háfa uh to
(79)  (80)  (81)  (82)  (83)  —(84)—
koekisóo c heoheoemúu ho phiéni/
(85)  (86)

XLII

ina nia takupeáuna.../ moso ná?no botúnó ho moso ná?a noanáo io takupeáuna/
(1)  (2)  (3)  (4)  (5)  (6)  (7)
moso éda mevconá no mamespíji no takupeána ci fúzu/ i si aiti ho la
(8)  (9)  (10)
eumeámu/ la maic?á cóú/ i si cu i?núaska aiti no nia oheavási/ i si cu nomúta
(14)  (15)  (16)  (17)  (18)  (19)  (20)
no phiíji ho titho no méngu/ i si cu seu?ca/ mi cu m?úu/ ataveisi/ ho mio
(21)  (22)  (23)  (24)  (25)  (26)  —(27)—
moh cu euteueúnu na fúzu ho sueúmi o nia takupeáuna/ i he cohívi no nia
(28)  (29)  (30)

—380—
took things of the Tsou. They somehow gave (the Tsou) things of the Plain. There-was-not-yet the ancient (one who) actually traded. Later. There-were

the ancient (ones who) traded. The ancient (one who) started trading (was)

ancient Pangki.(1) The ancient (one) coming-later, ancient Khokhea.(1) Later,

khia.(1) Later, Kanghoea.(1) Later, Kongtea.(1) Later, Khoa.(1) The Japanese

banned (them). (It) came-out-at-last. (The Japanese) established the barter-house.

(People) brought (their) crops to the barter-house and sold (them).

XLI

When (it) was still long-ago, (there was) a very heavy wind. The ancient

banana-trees all fell-down. He(9) went and looked. The ancient owner-of-the-

banana was very-much distressed. The (tree which) did not fell was-one-tree.

It-turned-out-that a boy was holding the young-banana. He took (the boy) and

embraced (him). He placed (him) on the ground. (The boy) walked a-little

when he supported (him). (The boy) grew-up a-little. They found-(him)-a-wife

and called (him) ‘Windman’. The other-people said. “(It) is not good when

one calls (him) Windman. (One) will call (him) “Poitsonû.”

XLII

The ancient Takupueanû(3)...The Takupueanû were very many when (it) was

still long-ago. There-was a wild-boar (who) married a woman of Takupueanû.

They(9) saw (it) when (the wild-boar) entered (the house). (It) resembled a man.

The ancient elder-brother-of-her saw (it) for-the-first-time. He hid behind the

door and used a lance. He stabbed (the wild-boar). (It) neighed. (It) came-out-

(1) Name of a person.
(2) ‘Owner of the banana-trees’
(3) Name of a tribe.
Tolu Language

takupueànë ho te he sueûmì no fúzu/ i he noteueûñna no nia kubáhe/ i si
(31) (32) (33)
 cu úsa no fúzu/ moso pépe na kúba/ oh ke nana ahóza pnáa no tú?su/ moh
(34) (35) (36) (37) (38) (39) (40)
 cu ayvóvzo no tú?su/ i he cu c?o éomza no mézu/ mi cu se?sifóu no kúba
(41) (42) (43) (44) (45)
 na i si opcóza ci fúzu/ i si cu toeumeûña no fúzu na kúba/ i si cu mën?i
(46) (47) (48)
atpúta no fúzu/ i si cu úsa ho acúha eoeçuca no fúzu na mo eon no kúba/ i
(49) (50) (51) (52) (53)
si cu acúha opcóza/ pan no moso éóha uh ne eamasiána/ mi cu cmé?ho na
(54) (55) (56) (57) (58) (59)
moso uh ne eamasiána/ ma i si cu acúha opcóza no fúzu na moso eon no
(60)
 eméö/ o he cu peofelaï na o si mia ho moso mi ne acacaçñi/ oá oh ke
(61) (62) (63) (64) (65) (66)
tiv?qóha hmóì nèìe/ moso sucáfìi uh to i si eainca eakueucána/ i he cu
(67) (68) (69) (70) (71) (72)
hóga ho te uh to i si eainca eakueucána/ o he cu ohkueûnùa o eohcåsìi/ o he
(73) (74) (75)
cu pa?momåíi/ ohe cu hmóì o eohcåsìi/ o he cu aepùñìa hmóì/ o he cu
(76) (77) (78)
 aiti/ mi cu acúha mcóì na nie fúzu/ mi cu aepùñìa mcóì na nia fúzu ho oh
(79) (80) (81) (82) (83) (84)
cu hmóì/ ahóì ho mio/ mi cu ausûhca kakutia na fúzu/

XLIII

ahóì eusbusbûtu no o ho la teáì iihósa/ io o ho la teáì iihósa acúha c?o feóù
(1) (2) (3) (4) (5) (6) (7) (8)

— 382 —
at-last. At-that-time, the wild-boars concentrated and attacked the ancient Takupueanû. The ancient Takupueanû knew that the wild-boars would attack. They assembled in the ancient Ritual-place-of-theirs. The wild-boars came. The Ritual-place was-high. They started shooting with arrows. (They) used-up the arrows. They just used lances. The wild-boars they killed piled-up by the Ritual-place. The wild-boars rushed into the Ritual-place. The wild-boars immediately won. The wild-boars came and all bit the (men who) were in the Ritual-place. They all died. There were the (men who) hunted (and) went to Eamasiana. The (men who) had gone to Eamasiana returned. It was found that the wild-boar had all killed the (men) staying at home. They traced (the wild-boars) to (where) they passed when (they) went to a thatch-thicket. They did not hurriedly burn that-place. (The wild-boar) went-through (there) and got to (where) they called Eakueutsana. They saw clearly when (the wild-boars) were going to (where) they called Eakueutsana. They encircled its hill-foot. They set fire in all directions. They burned its hill-foot. They finished burning. They saw. The ancient wild-boars all died. The ancient wild-boars finished dying when they burned. (It) began at-that-time. The wild-boars gradually became very-few.

XLIII

(Let me) start telling the (way) one makes clothes. The (material with which)

--- 383 ---
Tsou Language

no úa/o ho la si?si ho poahipsia/ ta c?u sia to skúfu to pupúzu/ con no
(9) (10) (11) (12) (13) (14) (15)
féohu/ te c?u eda ho éasa/ te c?u teái kúhcu ho teái poeéo ho teái stéu/
(16) (17) (18) (19) (20) (21)
là ná?no súmu ho mo n á fáeva/ io mamespíjí la mooeái to la he paceófa
(22) (23) (24) (25) (26) (27)
ci eísá ho poeéo ho io la paceófa/.../ ho uno eueteueúnu la poatatposá o la
(28) (29) (30) (31)
paceófa/ io la paceófa ho la eaezóí la c?o at?íngí fweeú?za/ la mooeái to ieóu
(32) (33) (34)
nó úa/ ho la n?a fáeva la suspoeí/ siho la maháfo la soezüha ninca f?úhu/
(35) (36) (37) (38) (39) (40)
te c?u maháfo to hiáfa/ ho la mah to mo ecbahu oá la cógo e f?úhu/ io
(41) (42) (43) (44) (45)
maamespíjí la asínúca mah to eúghku ho la eahioái/ siho la c?u mainé?e to
(46) (47) (48) (49) (50)
emó asínúca bitotónu ío la hiáfa/ io haahócu la asínúca mah to kéúpy/ la
(51) (52) (53) (54) (55)
pethuí to fóu no úa ho fóu no fózu/ la úmna ho i si pethuí to kéúpy o mo
(56) (57) (58) (59) (60)
mayóvo ci mafofóu/ siho la c?u mainé?e ho cmú?ho to emóo la c?u acúhu
(61) (62) (63)
kéébu o maamespíjí ho odóko/
(64) (65)

XLIV

siho la c?u aepúsh smocéoun acúhu peaeófu na taapeúèga/ siho mi cu cmú?ho
(1) (2) (3) (4) (5) (6) (7)
ta c?u acúhu mancino/ ta c?u aepúsh mancino/ ta c?u acúhu eúgh o mo
(8) (9) (10)
noanáo ci la paceófa/ ta c?u acúhu mateoeúe to mo n?a fáeva/ te c?u meési/
(11) (12) (13) (14) (15) (16)
ho mi cu aepúsh meési te c?u acúhu úso o haahócu ho maamespíjí ho
(17) (18) (19)
toehúmu maéasvi ho tohpuómèni na nia la hiíhoa/
(20) (21) (22) (23) (24)

—384—
one makes clothes (is) all but the skin of the deer. One scrapes and makes (it)-thin. (One) then puts (it) on the above of a stove. (It takes) one month. (One) then takes (it) and rubs (it)-between-the-hands. (One) then makes the cape and makes the pants and makes the arm-covers. (It) is very soft when (it) is still new. Women make the shirts and the pants they wear. The (clothes they) wear...When (they) assembled, (1) (they) decorate the (clothes they) wear.

The (clothes they) wear when (they) work-in-the-field are just white. (They) make the skin of the deer. When (it) is still new, (they) use (it)-as-a-cushion.

When (they) carry (things), (they) move (it) to the invisible-side-of-the back. (3) (They) then carry the burden. When (they) carry (something) heavy, the back would not be painful. Women always carry a square-basket when (they) work. When (they) return home, (they) always carry-with-great-effort the (things) they carry. Men always carry a net. (They) put-into (it) the meat of deer and the meat of wild-boar. (It) is good when (they) put-into the net various-kinds-of meat. When (they) go-back and return home, the women and the Children are all glad.

XLIV

When (they) finish building-a-road, the youngmen all run-a-race. When (they) return, (they) all bathe. (They) finish bathing. (They) all take-off the old (clothes they) wear. (They) all change for the (clothes which) are still new. (They) sacrifice. When (they) finish sacrificing, men and women all go and dance together and chant for the ancient (deeds people) did.

(1) 'attend rituals'.
(2) It is just 'the back'. Actually the word /ninca/ need not translating.
XLV

ho moso la sūeúmo oà nito ho cohívi ho moso n'ẹ nọanáo/ oh ke ephóva opcóza
(1) (2) (3) (4) (5) (6) (7) (8) (9) (10) (11)
na moso Ḿọhú/ ho mi oke ùṣa na nsọo no eumáta ṭọ pńáa na úa/ mi cu
(12) (13) (14) (15) (16) (17) (18)
mán'ị na i si pńáa ci úa/ oána i si pńáa/ aána nte avọcha na foúsí/ i he
(19) (20) (21) (22) (23) (24) (25)
cu pāpāsa na úa/ mi cu maháfo no fóu no úa/ háfa mainéže no téóva/ i he
(26) (27) (28) (29) (30)
n'ẹ papása no mo notáye ina moçmió/ i he cu aepúva pāpāsa na o ho
(31) (32) (33) (34)
s'etavéa/ mi cu náhụ maínéže no téóva/ mi cu cmú'ho no téóva/ i he cu
(35) (36) (37) (38)
alti na moso múso/ ma mi cu acúhá uká na fpúu/ oh cu acúhá hifuú/ i
(39) (40) (41) (42) (43) (44) (45) (46)
si eainca no moso nátocháesa/ te c'ụ peobâa/ i si nana eainca no mo
(47) (48) (49)
mameóí/ te av'ọ s'ụta aum'ụha peobâa/ i si nana eainca/ te moçceu/ i si
(50) (51) (52) (53)
nana eainca/ te c'ụ at'ịpa úsa ho alti na i si i'mízi ci họsa/i he cu peofelñi
(54) (55) (56) (57) (58) (59)
a na i si mia/ mi cu fẹpọ/ mi cu taseóna/ i he i'váha peofelñi na i si mia/
(60) (61) (62) (63)
mi cu eófna/ i he cu alti na hosáí/ i si nana eainca no mi cu mameóí/ te
(64) (65)
c'ụ ámna ho i si alti si hośhe/ i si nana eainca/ te c'ụ eóvei/ eainca/ te
(66) (67) (68)
eupepeváí/ moso eóvei o no oh ke mia na mócmo/ moso mómsná to miśensu
(69) (70) (71) (72)
ne taicíu/ moh cu mómsná ta tan'ési/ miańu na lúhtu/ mi cu ianán'ọu
(73) (74) (75) (76)
cmú'ho/ i he nana eainca/ no mo mi to miśensu ne taicíu o mo cmú'ạ/ moh
(77) (78)
cu eueuteúnú/ i he nana eainca/ tena la mi ne taicíu ho tena la oṣómu
(79) (80)
moh cu nátochá/ i he cu acúhá epóča na eu'fafoinaá/ moh cu eóhú/ mi
(81) (82) (83)
ne lúhtu/ esmí to fúeú ne taicíu/ mi cu bohsíóu ne hučúe/ mi cu amoáñe/
(84) (85) (86) (87) (88)

— 386 —
When (the enemy) attacked, they did not know (of it) when (it) was still early. They surprisingly killed the (men who) went-hunting. At that-time, they went to deer's-drinking-place at the place-frequented-by-deer and shot deer. The deer they shot were many. They no-longer shot. They would no-longer be-able-to-carry their-prey. They cut the deer. (Some of them) carried the meat of deer. (They) brought-back to the hunting-hut. The (men) remaining-there were still cutting their-others. They finished cutting the (deer) they cut-at-last. (They) went-together back to the hunting-hut. (They) returned to the hunting-hut. They saw the (men who) had gone-first. It turned-out that the heads were all gone. (They men coming back first) were all beheaded. The (men) being-two-brothers said, "(Let us) pursue (the enemy)." An old (man) said, "Do-not just pursue so-soon." He said, "(Let us) make-meal-packages." He said, "(Let us) just go and see the village they came-from." They traced the (road) they had passed. (It) was-eveing. (It) was-morning. They again traced the (road) they had passed. (It) was-dark. They saw the village-of-theirs. The old (man) said, (It) was good when they had seen the village-of-theirs. He said, "(Let us) turn-back." (He) said, "(Let us) go-separately." The others returned to the (road) they had passed. (Some) went-in-the-direction of the direction of Taichung. (Some) Went-in-the direction

(1) 'Tsou hunters'
(2) 'at first'
(3) 'the enemies'
(4) 'The preys would be too many to be carried,'
(5) 'the remaining preys'
(6) 'the village of the enemy'
(7) This is an indirect quotation.
(8) 'members of the group'
moûnu mai tâ?e/ i he cu ahóza aiti na hosâhe/ i he nana eaînca/ oâ te mi
(89) (90) (91)
ta omzâsi/ te si sz a e?hôji no ab?ú/ mi no oîisi ho mi cu fêgna/ mi cu mûni
(92) (93) (94) (95)
na teoûa/ mi cu tseôna/ i he cu smoëmûema na hosâhe/ i he cu acûha
(96) (97) (98) (99)
opcôza na i he aiti/ sé?côna ho meemôhu na i he opcôza/ oh ke cu la i?vâha
(100) (101)
ûsa ho aiti/ uk?á ci hûsa hocî uk?á ci o ho opcôza/ oâna mo eon to ic?o/
(102) (103) (104) (105) (106)
moh cu la psaâko/ mi cu c?o at?îghi kukûzo na nia hûsa/ i he nana eaînca/
(107) (108) (109)
te âhâeu bâîto no oahâusi/ ma mo n?â cêvhi/ i si cu suc?ûhi/ ma mi cu
(110) (111) (112) (113) (114)
noaskitî ne etâpu/ i he nana eaînca/ te âhâeu suêûmo/ mi cu suêûmo/ nâ?no
(115) (116) (117)
botôgnu na eatatiskovâsi/ mi cu ehtotothomu/ aomâne ehtotothomâ/ mi cu
(118) (119) (120)
euôvei/ i he cu nana aôka peobâna/ euapanonofkàtu/ siho la c?u nôseo na la
(121) (122) (123) (124)
uafêli te c?û aûski nofkâtû/ nâmà oh ke cu oopopcôza/ moh cu o?têna
(125) (126) (127) (128) (129) (130)
meobâno/ moso c?ô i?vâho euôvei ne muûnu ne taiciu ho ésmi ne lûhtu/
(131)
moh cu mâinê?e ne tfûea/
(132)
of this-place. (1) (Some) passed Luhtu. (They) returned one-by-one. They said. The (men) walked-in-the-direction-of the direction of Taichung were the (ones) got-near. (2) (They) assembled. They said. "(We) shall walk-in-the-direction-of Taichung when (we) are going-to-hunt-head. (It) was the-next-year. They all recruited the young-men. (3) (They) went-hunting. (They) passed Luhtu. (They) passed-by the hills of Taichung. (They) got-over a high-peak. (It) was a-long-time. (They) walked-in-the-direction-of the village and went over-there. They began to see the village-of-theirs. They said. "Do not go to the upper-side-of-it. The dogs will surely smell-out (us). (We) shall go to the lower-side-of-it when (it) is evening." The cock cried. (It) was morning. They dashed-into the village-of-theirs. They all killed the (ones) they saw. The (ones) they killed were one-hundred and fifty. They went again and looked. There was not the village if there were not the (ones) they had killed. (4) (People) no-longer lived there. (They) had run-away. The ancient village was merely the Kukuzo-weed. (5) They (6) said. "(We) certainly will see their-relatives." It-turned-out that (the relatives of the enemy) were still far-away. They reached (there). It-turned-out that (the relatives) lived-ashore by the sea. They said. "(we) must attack". (They) attacked. The people-of-theirs (7) were very many. (They) fought-with-bare-hands. (They) fought-with-bare-hands for a-long-time. (The attackers) turned-back. (They) pursued without-stop. (Each side) ambushed-and-

(1) 'Lahaua'
(2) 'They had the shortest route'
(3) 'recruited all the young men'
(4) 'Killed everybody they saw'
(5) 'Nothing was there except the bodies'.
(6) 'Only weeds were seen in the village'
(7) 'the attackers'
(8) 'of the relatives of the enemy'

--- 389 ---
XLVI
óč:o ne patuŋkuɔu/ seoláa no poepe/ múni o évi no maakáko/ móeŋu o
(1) (2) (3) (4) (5) (6) (7) (8)
seoseoŋu/ũu poeŋu o maenΜıuŋu/ eŋu o matatŋu/ címa pan to eũgo suchámu/
(9) (10) (11) (12) (13) (14) (15) (16)
bosifóu ne patuŋkuɔu/ h?uŋa no poepe/ múni o mahcuhíc̣uŋu/ móeŋu o
(17) (18) (19)
fafoeŋu/ peamoŋněni o maenΜęsa/ peamoŋněni o maifufuŋuŋkí/ a mio nunci
(20) (21) (22) (23) (24)
muoeŋu/
(25)
asóu na etũpa tonói/ mio éno eũhóva/ tonói na haleŋkóo/ isiŋi ta meipéipi/
tonói na taibueánu/ tonói na mamahavána/ acáha p?ócví/
(34) (35) (36) (37)

XLVII
éa eũgo/ euéáfo to fęŋo o moći no eũgo/ tifika co luluʔkúu/ náʔno cógo/
(1) (2) (3) (4) (5) (6) (7) (8) (9) (10)
uh ne fũŋu/ boeboe póno/ ʔte mo cihi/ mainéʔe/ náʔno yóseo/ náʔno yóseo/
(11) (12) (13) (14) (15) (16) (17)
toalúŋu/ náʔno maenMDeño/ boeću o eũgo/ boeću o cópi/ boeću o kosʔóza/ io
(18) (19) (20) (21) (22)
kosʔóza/

XLVIII
mafufrũŋu mač:ocʔẹhá maŋpọ́no ne ŋeesápsi/ co cápiŋu no nia noanão
(1) (2) (3) (4) (5) (6) (7) (8) (9) (10) (11) (12) (13) (14) (15)
taatɔfísízi/ eucápo ta fũŋu ci maháʔo/ ma te to so talúu na nia maana-
(16)
maameońto/

-- 390 --
ambushed. When the (men) walked-behind got-tired, (they) took-turn in
ambush. Only-at-the-time when they all-killed (the enemies), (they) no-longer
pursued. (They) just once-more returned in the direction of Taichung and
passed-by Luhtu. (They) returned Tfuia.

XLVI

(We) climbed Mt.-Jade. (It) happened to blow. The trees of Maakako cried.
The Seoseongu-trees shrilled. The hands were-stiff. The feet were-stiff.
It-turned-out-that there-was snow remaining (there).
(We) ascended Mt.-Jade. (It) tremenously blew. The hills cried. The fir-trees
shrilled. (It) blew-apart the clothes. (It) blew aside all-the-hair. Ah, (we) were
nearly frozen-to-death.
(There is) probably the sea over-there. (It) is therefore blue. Over-there is
the Hua-lien-harbor. The clouds are covering (it). Over-there is Taibueanû.
Over-there is Mamahavara. All are-in-sight.

XLVII

(We) found crabs. A large crab appeared in a hole. (It) pinched my-finger.
(We) went to the hills. (We) set-a-bird-trap. (We) did not (got) one. (We)
went-home. (We) were very tired. (We) were very tired.
(We) angled. (We) very-much took a-lot. The crabs bit. The tortoises the
shrimps bit. The shrimps.

XLVIII

Hills, streams (and) plains on the Plain. The steps of the ancient old glories.
Comrades growing-up in the mountain! It-turned-out-that we should indeed
— 391 —
Tsou Language

fózu ci chûmu/ io hîmeu ci chûmu/ nsóu no nia noanáo taotofâ?zi/ eucâpo
(16) (17) (18) (19)
ta fâeŋu ci mahâh?o/ ma te to so talâa na nia mamamaameâito/
listen to the ancient old-people-of-ours. The accumulated water. The muddy
water. The breath of the ancient old glories. Comrades growing-up in the
mountain! It-turns-out-that we should listen to the ancient old-people-of
ours.
III. LUHTU

I

ина ня ла кову не ноано мосо ла мимимо/ ма но моату?на/ ку на папаса/
(1) (2) —(3) —(4) (5) (6) (7)
нalu аомоту na моату?на ho mainca/ tavy a s?entuha na ic?o/ ку na s?entuha
(8) (9) (10) (11) (12) (13) (14)
o кову/ nalu mukrici na моату?на ho mainca/ ай/ ку na s?entuha na ic?o/
(15) (16) (17) (18) (19) (20) (21)
oh cu cohivi no кову ho oа моату?на/ cima hicu/

II

ина мосо ла зонсо ci кову на уса no уа/ ку на пана/ smezunu maica на уа/
(1) (2) (3) (4) (5) (6) (7)
cu na proba/ на аitti на si mia no уа/ nalу ren no si na mia no уа на si
(8) (9) (10) (11) (12)
sinvi ci s?os?o/ ma si na topce ni no si rуха no ranoisoruju/ кu на eainca
(13) (14) (15) (16) (17) (18) (19) (20)
o ковu/ ci mo mai uenu hocи rаa si sinvi ci s?os?o/ кu na tа?kuв?а no ковu/
(21) (22) (23) (24) (25) (26)
cu на preci/hi/ cima mio nana rusaJu no evi na si eainca уа/ cima na ковu
(27) (28) (29) (30) (31) (32)
he si cu аitti/ i si на аitti/ i si nana пута на fainusi ci si smzti no ranoisoru/
(33) (34) (35) (36) (37) (38) (39)
cu на кузоа no мосо пono ho si аitti/ mici tmarzuJu/ mici ruovri/ tmalu на
(40) (41) (42) (43) (44) (45)
si пана/trolу на мосо пono/ ати si rусна no si eainca уа ho robaKneni no
(46) (47) (48) (49)
evi на ковu/ szu?no ho si nana пана/ cima nana hicu/
(50) (51) (52)
I

The ancient (one who) was Tsou in-the-past went-about. (He) caught a goat.
(1) (2) (3) (4) (5) (6)
(He) cut (the goat). The goat unexpectedly spoke-up and said, "Don't cut-off
(7) (8) (9) (10) (11) (12) (13)
that." The Tsou cut-off (that). The goat unexpectedly cried and said, "Ai!"
(14) (15) (16)
(He) cut-off that. The Tsou knew that (it) was not goat. It-turned-out-that
(17) (18) (19) (20)
(it) was a spirit.
(21)

II

A deer came to a Tsou hunting-by-the-water. (He) shot. The deer ran-off
(4) (3) (2) (1) (5)
like-this. (He) chased. (He) saw the (place where) the deer walked.
(7) (8) (9) (10)
Unexpectedly there-was at the (place where) the deer walked the grass it
(11) (12) (13) (14)
chewed. It-turned-out that it dressed the (place) hit by the arrow with (the
(15) (16) (17) (18) (19)
chewed grass). The Tsou said, "The-fact-is that where does (it) go if (it)
takes the grass it chews." The Tsou was surprised. (He) went-over-to-see.
(20) (21) (22) (23) (24) (25) (26) (27)
It-turned-out that (what) he called deer was sitting by a tree. It-turned-out-that
(28) (29) (30)
(it) was-a-man when he saw (it). He saw. It was rubbing its-leg injured by
(31) (32) (33) (34) (35)
the arrow. The (one who) had shot felt-bad when he saw (it). (He) was-about-to
(36) (37) (38) (39) (40)
turn-round. (He) was-about-to turn-back. The (one whom) he shot heard (him).
(41) (42) (43) (44) (45)
(It) caught-sight-of the (one who) had shot. (What) he called deer just ran-to
(46) (47) (48)
him) and beat a tree with the Tsou. (It) got-angry when he shot. It-turned-
(49) (50) (51)

(1) 'the heart'
(2) The informant gestured when he spoke.
(3) 'the deer was there chewing the grass.'
(4) 'Why does it take the grass?'
(5) 'It got-hold of the Tsou and repeatedly threw the Tsou against a tree to kill him.'
Tsau Language

III

ho moso la noanáo / moso la tûpa e ḫำhpûną/ moso la ron ne patûŋkûônu
(1) (4) (5)
na cóu/ ina nia la cóu ne noanáo.../ ho mio uk?â ci ho la âña no cóu/ ho
(7) (8) (9) (10) (11) (12)
mío maîca/ moso la márzo uh ta patûŋkûonu na ruansóu/ at?îphî opcîño no
(13) (14) (15) (16) (17) (18)
ruansóu ho âña/ ho mio at?îphî noturûnu ne patûŋkûonu/ aî moso la meêlu
(19) (20) (21) (22)
mimimïo/ maîca/ moso la acûhe tûpa/ uk?â ci te la ûsâ mimimïo/ ho mio
(23) (24) (25)
aâ te ho la peêla ta?to?îthûîyva ta cóu hoci ó?te pa?tûpa/ moî cu nana miûnu
(26) (27) (28) (29) (30)
no cóu na rôgo ho maîca/ te o prelûi hoci u pa?e?îtepûâa e ḫำhpûną/
(31) (32) (33) (34) (35) (36)
miso la maîca na rôgo/ baiîo moî ni nana suç?áro ci mamespîi/ cu na eainca
(37) (38) (39) (40)
no cóu/ te ko éno aësbûta hoci nia te ko peelûí/ aâ te pa?tûpa/ maîca na
(41) (42) (43) (44)
rôgo/ fîi to os o aîti/ te o cu trâî ho ó?te pa?tûpa/ eainca no cóu/ cîma
(45) (46) (47) (48) (49)
na te ko óca rââ/ fîi no la óca âña/ aâ si na akêa tieîva/ aâ he na cohivi
(50) (51) (52) (53) (54) (55) (56) (57)
no cou ho mo baiîo no moso suç?áro/ o si cu na pa?ôsi na óca râa/ oh cu
(58) (59) (60)
cohivi ina si óca rââ/ moî cu nana tum?ûmû no fsîsî ho fàeni/ moî cu
(61) (62) (63) (64)
nana moûnu maîca na rôgo ho akêa skothôma na tugûroça/ akêa skothôma
(65) (66) (67) (68) (69) (70) (71)
a na françósi/ aâ mi na akêi aot?óu/ i si cu na skothôma na puckûsi/ cu na
(72) (73) (74) (75) (76) (77) (78) (79) (80)
akêi aot?óu/ o si cu na eainca no to?îthûîyasî/ te asôna skêmûa tân?o/ te
(81) (82) (83) (84)
prelûi/ moî cu nana aûrû nàa bîbîîi ino te si ûsà ci mo frôgo ci teîsi/ te
(85) (86) (87) (88) (89) (90) (91) (92) (93)
si akûrûa no borîsni ho tena cu momeûnu maîca na chûmu/ o si cu nana
(94) (95) (96) (97) (98) (99) (100)
âûnta aîla tinôza tîfkkâ/ na rôhû na tugûroça ho si nana tinôza tîfûka/
(101) (102) (103) (104) (105) (106) (107) (108) (109)
moh cu nana rôhû na tugûroça/ moî cu nana momeûnu maîca na chûmu/
— 396 —
out-that (it) was-a-spirit.

III

When (it) was-long-ago, the world was-flooded. People stayed on Mt.-Jade.

The ancient (people who) were Tsou in-the-past.... At-that-time, there-was-not

(anything) the Tsou ate. At-that-time, (it) was-like-this. The animals also

went to Mt.-Jade. (They) just killed the animals and ate. At-that-time, (they)

just lived-together on Mt.-Jade. (They) could not go-about. (It) was-like-this.

(The world) was all flooded. There-was-no (place) to go rambling. At-that-time,

the Tsou could not contemplate if (there-was any-way) not to have-flood. A

crab came-to the Tsou and said, "I Shall be able if I let-not-be-flooded the

world."(1) The crab was-like-this. (It) saw a woman with the-private-naked.

The Tsou said, "You therefore may try if really you can. Do not let-(the

world)-be-flooded." The crab said, "Give (me what) I see. I will act and not

let-(the-world)-be-flooded." The Tsou said, "What (is) the (thing) you want

to take?" (They) gave (it something it) would eat. It did not accept a little.

The Tsou did not know that (it) saw the naked (woman). It pointed to (what)

it wanted to take. (They) knew (what) it wanted to take. They plucked (some)

hair-around-the-organ and gave (it). The crab went-off like-this(3) and somehow

tried-to-pinch the eel.(3) (It) somehow tried-to-pinch its-body. (The eel) did

not stir a-little. (It) tried-to-pinched its-navel. (The eel) stirred a-little. The

mind-of-it said, "Probably (I) shall pinch this-place. (It) will work," (The crab)

first looked-for a (place where) there was a cliff with a hole. (It) planned to

(1) 'Maybe I can lead away the flood from the world!'
(2) The informant was gesturing.
(3) It is said that the eel stopped the water and caused the flood.
Tsou Language

ho mio moh cu nana torkamrósh na rópo ho smoûnu no si fôra ci te si róni/
(85) (86) (87) (88)
moh cu mraûnu maîca ina çámû/ márzo fiho na tuþrûza ho mraûnu maîca/
(89) (90)
ahôi ho mio/ aána moso la tûps e hrûhpàyu/ ho mio moh cu la maëlu uh
(91)
ta mo cûrca e ratatiskóva/hó mio aamócu moso la múm?u to horhomâw
(92) (93) (94) (95) (96)
mai tân?e/ atihi bo no maus?ós?o/
(97) (98) (99) (100)

IV

ho moso la noanáo ráa la mcóï ta ratatiskóva/ fóâ/ nonâo ho moh cu la mcóï/
(1) (2) (3) (4) (5) (6) (7)
ho la rôhê na mo ron no armána ina la opàcvi ci návru paróâ/ eainca no
(8) (9) (10) (11) (12) (13) (14)
ron no armána/ cúma na la âko bóâu to la opàcvi ci návru/ moh cu nanna
(15) (16) (17)
la rupepeahgûra na mo con no armána ho eainca/ ráa nte la cihi ci áa te
(18) (19) (20) (21) (22)
la fiho eóhù ho ron ta armána ho aïti na la âko bo no návru/ ne mio moh
(23) (24) (25) (26)
cu totorfàyu na aá moso fiho eóhù ho aïti na la âko bo no návru/ ho moh
(27)
cu nonâo na moso eóhù na ahâo aot?óu na nia la hrûf?a/ na moso mcóï
(28) (29) (30) (31)
ruâfo ho eàa na la sìa ci návru ho ââna/ na kuzôa ho si nana aïti ho mo bo
(32) (33) (34) (35) (36) (37)
no návru na moh cu mcóï/ moh cu nana ahâo ruâfo na moso totorfàyu ho
mcí torkamróshu/ na meobáno na moso bóûu ci mo mcóï ho maîncu/  
(38) (39) (40) (41) (42)
de mòcú nàa/ na aûmû tòsvo na si peobáâa/ na maîncu na moso mcóï/
(43) (44) (45) (46)
te miu tainêni cûrù na âó/ te o cu la uh no mo cóvhî/ áa nte la ron no
(47) (48) (49) (50) (51) (52) (53)
armâna/ ahôi ho mio/ la cûu presêni na la mcóï/ aána moso la i?váho ruâfo
(54) (55) (56) (57) (58)

— 398 —
retreat (there) when the water would flow-towards (it) like-this.\(^{(1)}\) It really
pinched (the eel) with-great-effort. The eel startled when it pinched with-
great-effort. The eel startled. The water flew-towards (it) like-this.\(^{(1)}\) At-that-
time, the crab ran-away and rushed to the (place which) it had previously-
found (and where) it would stay. The water flew-off like-this.\(^{(1)}\) The eel also
went-together and floated-off like-this.\(^{(1)}\) (It) began at-that-time. The world was
no-longer flooded. At-that-time, human-beings could go to lower (places). At-
that-time, crops of today were not-yet planted. (People) just ate grasses.

IV

When (it) was long-ago, there was a man (who) died. (He) was buried. (It)\(^{(1)}\)
was-a-long-time since (he) had died. When the (people) living at home\(^{(1)}\)
grew-hunt, the food left-over would disappear. The (people) at home\(^{(1)}\)
said, "What (was) (that) continuously eating the food left-over?" The (ones\(^{(1)}\))
who were one family discussed and said. "Let (us) have one-person not\(^{(1)}\)
going-together to hunt and staying at home and watching the (one who\(^{(1)}\)
continuously ate the food." At-that-time, the (man who) did not go-together\(^{(1)}\)
to hunt hid (himself) and watched the (one) continuously eating the food.

When (those) going to hunt had been a-long-time\(^{(2)}\), the ancient (place where\(^{(3)}\))
the tomb was suddenly stirred. The (one who) had died emerged and took\(^{(3)}\)
the food (which) was put (there) and ate. (The man) felt-bad when he watched\(^{(3)}\)
when the (one who) had died ate the food\(^{(3)}\). The (man who) had hidden\(^{(3)}\)
suddenly emerged and was-about-to run-away. The (one who) had died (and)

\(^{(1)}\) The informant was gesturing.
\(^{(2)}\) 'It was a long while after they had gone.'
\(^{(3)}\) 'When he saw the dead man eat'
ho bo no la ogácvi ci návru/

Tsou Language

V

ina nia la cóu ne noanáö.../ ho moso la pó?r.../ eainca ho la mororái no (1) (2) (3) (4) (5) (6) (7)
ňmi/ tiftúña na mo con ci fúrsé ho hávi ho sia no kázu ho eainca /ŋųcųųceu ta (8) (9) (10) (11) (12) (13) (14) (15) (16)
so kázu na frósé/ cu na aúmta/ cu na nonáö/ paávi na kázu/ na aúmti aálu (17) (18) (19) (20) (21)
ŋųcųųceu no kázu na ňmi/ ho moh cu i?váho meémi na miúnu no bái ho (22) (23) (24) (25) (26)
eainca/ av?ásää hoci sia ta kázu/ eainca no baisi/ hávi ho sia ta kázu ho (27) (28) (29)
eainca/ aálu ŋųcųųceu ta kázu na frósé/ aamóci si áhta sia no kázu na (30) (31) (32) (33)
fúrsé/ atihi amá?te mainca/ te s?a av?ásää/ na tasohpozi no baisi ho mo (34) (35) (36) (37) (38)
nu amá?te mainca/ o si cu eainca no baisi/ hávi ho sia ta kázu ho rainca/ (39) (40) (41) (42)
ŋųcųųceu ta kázu na frósé ci t?ée no ab?ú/ moh cu nana akéi aamáne/ o si (43) (44)
cu nana aúmta paávi/ na aúmti aálu ŋųcųųceu no kázu na ráa njáza ci t?ée (45) (46) (47) (48) (49)
no ab?ú/ moso nana pák?i na inán?i/ aá la si talái na mo ómné ci fr/ náma (50)
ina mo kú ci fr na la si talái/ ahói ho mlo/moh cu kúzo na atavrisí/ aána (51) (52) (53) (54) (55) (56)
moso pó?r/ ho moso la pó?r mai ho la pri/ la tiftúña na con ci fúrsé/ lea (57) (58)
c?o ŋųcųųceu no mroí no týo no návru/ hocí ho la na ó?te áko kúi ci (59) (60) (61) (62)
aomotá?w na moso la pák?i ci ratatiskóva te ho la asóné așųceu pó?r mai (63) (64) (65) (66) (67) (68)
tán?e/

--- 400 ---
was eating pursued (him) and said. "Do-not-hurry!" The (man) he pursued really stopped. The (one who) had died said. "You will make meal-parcel for me! I shall go to a distant (place). I would not stay at home." (It) began at-that-time. (People) sacrificed to the dead. (The dead) no-longer came-out again and ate the food left-over.

V

The ancient (people who) were Tsou in-the-past...when (they) recited-incantations...(They) spoke when (they) made wine. (They) broke a grain and blew (on it) and put (it) in a jar and said. "The foam fills-up the jar!" (1) (It) really (did). (It) was-a-long-while. (They) opened the jar. Wine really filled-up the jar. When (a man) once-more made-wine(2), (he) came-to (his) grandmother and said. "How-to-speak if (I) put (the grain) in the jar?" His-grandmother said. "Blow (on the grain) and put (it) in a jar and say: "The foam really fills-up the jar!" He had not-yet ever put the grain in the jar. (He) just repeatedly said. "How-to-speak, indeed?" His-grandmother was-annoyed when (he) repeatedly said (this). His-grandmother said. "Blow (on the grain) and put (it) in the jar and say: "The foam of the excrement of dog fills-up the jar!". (It) was rather a-little-while. He eventually opened (the jar). The excrement of dog that had mildew really filled-up the jar. That-fellow was bad. He did not hear the good words. Nothing-but the bad words (were) (what) he heard. (It) began at-that-time. The consequence-of-his bad. (People) no-longer recited-incantations. When (people) recited-incantations,

(1) 'I wish the grains will ferment.'
(2) 'Once, a man made wine like others.'

—401—
Tsou Language

VI

ina moso la mimimio ta fúrhu ci cóu ne noanáo moso tomézhu no cmóí/
     (1)   (2)   (3)  —(4)—   (5)   (6)
     aá si aúmta ríha na te si tomézhu ci cmóí/ moh cu ati rúsnu na cmóí
     (7)   (8)  (9) (10)  (11)  (12)
ho ehtotothómu/ aá si acyíha no cóu na cmóí/ aá si prełúi opcóza na cmóí
     (13) (14) (15) (16) (17) (18)
ho aá si acyíha/ áti áko ehtotothómu ho moh cu ámzo yósro/ aá te mřél
     (19) (20) (21) (22) (23) (24)
torkamrosu na cóu/ te si áti probága/ moh cu memcomcó ni na cóu ho moh
     (25) (26) (27) (28) (29) (30)
cu na yósro/ moh cu áti amzócní/ aána moso áko aot?ot?ou/ címa te si
     (31) (32) (33) (34) (35) (36)
cu atíha háfá no cmóí/ noná?va/ áka eásása no cmóí/ i si cu nana ahá?va
     (37) (38) (39) (40) (41) (42)
tropási no cmóí/ moh cu na aháo akél hucróro ho oh cu tropási/ címa
     (43) (44) (45) (46) (47) (48)
i si cu sia no mo fití ci tů?na/ ma mío nana mír?cu na cmóí/ na aháo
     (49) (50) (51) (52) (53) (54)
rukamröse rúc?u na cóu ho ososzóru/ na róža na cmóí/ mirvói no tů?na/
     (55) (56) (57) (58) (59) (60)
moh cu mcói na cmóí ho moh cu su? no próhna/ ho mío atíha úsa no cóu
     (61) (62) (63) (64) (65) (66)
na nía cmóí ho rúa/
     (67) (68) (69) (70) (71) (72)

VII

ho moso la noanáo ho moso la poaabů na cóu la rúa mi na supútu ci óko/
     (1)   (2)   (3)  (4)   (5)   (6)   (7)
aá si na cohívi no cóu ina maamroisí/ si na raínca no cóu/ mo ron nénu na
     (8)   (9)  (10) (11) (12) (13)
maamroísu/ si na raínca no óko/ mo ron né?e/ cu na raínca no cóu/ te ko
     (14) (15) (16)
kárba hocí mza rúa/ si na raínca no óko/ hocí phúni te si fáeni to íno/ si
     (17) (18) (19) (20) (21) (22) (23) (24)

— 402 —
(they) did-the-same when (they) cooked. (They) broke a grain-of-rice. Rice filled-up a large pot. If the bad man did not continuously talk badly, they probably continuously recite-incantations today.

VI

A Tsou rambling in the hills in-the-past stabbed-with-lance a bear. He did not eventually hit the bear he was going to stab-with-lance. The bear just rushed-on and wrestled (with him). The Tsou did not beat the bear. He could not kill the bear when he did not beat (it). (He) just continually wrestled (with it) and was exhausted after-very-long. The Tsou could not escape. It would only chase (him). The Tsou pretended-to-be-dead when (he) was exhausted. (He) was just resting. (He) continually no-longer move. It-turned-out-that the bear would just take-(him-away). (It) was-a-long-time. The bear continually dragged (him). The bear suddenly put-(him)-down. (He) suddenly opened-(his)-eyes a-little when (he) was put-down. It-turned-out-that it put (him) on a precipitous cliff. It-turned-out-that the bear was turning-round. The Tsou suddenly rose-quickly (and) stood-up and roared. The bear was startled. (It) slipped-down from the cliff. The bear died when (it) fell to the ravine. At-that-time, the Tsou just went to the late bear and took (it).

VII

When (it) was-long-ago (and) when (some) Tsou hunted-with-dog, there was a boy coming-towards (them). The Tsou did not know his-parents(1). The Tsou said. "Where do your-parents live?" The boy said. "(They) live over-there." The Tsou said. "Would you like (it) if we take (you)?" The boy said. "If

(1) "They did not know who were his parents."
Tsou Language

na rainca no cóu/ cúma na te si úça ráa no inósu/ si na rainca no óko/
(25) (26) (27)
úfi na te si ëmbnáa/ cu na mororáí úfi na cóu ho háfa ho fiho no óko ho
(28) (29) (30) (31) (32)
rainca/ te úsa na inósu ho fáeni e úfi/ cu na succááhu/ i si rainca no óko/
(33) (34) (35)
mo ron sica o inóu/ cu na aiti na si rainca no óko/ cúma mi na ron no
(36) (37) (38)
chúmu na inósí/ cu na aiti na chúmu/ mio nana ruikkiríji no chúmu na
(39) (40) (41)
róská/ i si rainca no óko/ sico o inóu/ i si cu na to?séni no chúmu no cóu
(42) (43) (44)
ina úfi/ na aumááha ráa no róská na úfi ho rufóu no chúmu/ i si cu nana
(45) (46)
rainca no óko/ te o cu fiho/ i si cu fáeni ta inó/ ho míó i si cu na háfa mainé?e
(47) (48) (49) (50)
no cóu na óko ho ahiáüca/

VIII

ina nia la cóu ne noanáo/ ho moso la rahioa  uká ci ho la romzéni rahioa ci
(1) (2) (3) (4) (5) (6) (7) (8)
mreméno/ mororáí no fátu ho trái taimáu ho romzéni rahioa/
(9) (10) (11) (12) (13)

IX

ina ho la rainca meefúcú la na máro no cóu ho trápha no fúcú ho háfa pkaáko/
(1) (2) (3) (4) (5) (6) (7) (8)
ta c'yu na paroa no mócomo/ cúma la si na ráa no meefúcú ho háfa pkaáko/
(10) (11) (12) (13)

X

ho moso la noanáo rohó raísikáa ho poabáá/ ron ta mo cóvni ho poabáá/
(1) (2) (3) (4) (5) (6) (7) (8)
a na taláa na mo áko mógsi ci óko/ i he nana rainca/ ci mo ron nénu co mo
(9) (10) (11) (12) (13) (14) (15) (16)

— 404 —
(one) buys (something that) he gives to Mother.” The Tsou said. "What is the (thing) your-mother wishes to take?” The boy said. “The cake (is what) she likes.” The Tsou made a cake and carried (it) and followed the boy and said. "Let (us) go to your mother and give (her) the cake.” (They) reached (the place). The boy said. “My-mother lives here.” (The Tsou) saw (what) the boy referred-to. It turned out that his-mother lived in the water. (He) looked at the water. A fish was swimming in the water. The boy said, “There (is) my-mother.” The Tsou threw the cake into the water. The fish quickly took the cake and plunged into the water. The boy said. “I shall go with (you).” He had paid the mother. At that time, the Tsou brought-back the boy and reared (him).  

VIII

The ancient Tsou of the past. When (they) did work, there was no iron (which) they used for doing work. (They) made from stone when (they) made the hoe and used it for doing work.

IX

(That which) they call the Dwarf, (He) caught a man and put in a sack and carried running away. Others would lose sight of him. It turned out that the Dwarf had taken (the man) and carried running away.

X

When (it) was in the past, people of Isikana went to hunt and hunted with dog. (They) were at a distant (place) when (they) hunted with dog. (They) heard

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(1) 'the Tsou'
(2) 'They made the hoe from stone.'
(3) 'they went very far'
Tsou Language

móPsy ci óko/ i he cu nana rainca/ te éi?ma co mo móPsy ci óko/ i he cu (17)
nana ri?ma/ i he cu nana elúâ co mo áko móPsy ci óko/ mio nana ron no (18)
mo fitfi no tú?na/ i he na rainca/ ci sia na mo mósi tán?e ta óko/ oh ke (19) (20) (21) (22) (23)
na háfa no inósi ho trojási no mo fitfi no tú?na/ te si nana cíha/ si na (24) (25) (26) (27) (28)
elúâ no raisikána/ i he cu nana ráa no raisikána na óko ho háfa mainé?e/ i (32)
cu na aś?úca ho rainca/ te o cu óko/ oh ke cu nana rainca/ ho moh cu (33) (34) (35)
mamrió tetrái e tetanióŋko/ i he nana rainca/ te pa?tenroána ina tetanióŋko/ (36) (37) (38) (39)

XI

ho moso la noanáo moso na la áko roubobái e cóu/ oh si na rainca no yohóo/ (1) (2) (3) (4) (5) (6) (7)
aá te mu la áko roubobái/ aá moso na la tmále e cóu ho oh si na rainca no (8) (9) (10) (11)
yohóo/ aá te mu la áko roubobái/ moh cu nana sú?no na yohóo ho aá moso (12)
la tmále e cóu ho oh si na rainca/ óte la áko roubobái/ oh si na rainca/ (13)
hoci te mu asúŋca roubobái te mu počega ina te la mi to cfróu ci mo (14) (15) (16) (17) (18)
macróhâ no mo fuhişra ci iihsá/ hoci cu la ésmsi no te mu la róni te mu (19) (20) (21) (22) (23)
cu la pnáá/ oh ke cu nana aiti no cóu na mo mi no cfróu ci mo macróhâ (24)
no mo fuhişra ci iihsá/ oh ke cu nana pnáá/ oh ke cu nana aiti ho moh (25)
cóu/ te c?u aúmta/ aâna te la áko roubobái/ oh ke cu nana rainca ino moso (32) (33)

— 406 —
a child crying incessantly. They said. "Why, where is the crying child?" They said. "(we) will search for the crying child." They searched. They found the incessantly crying child. (It) was on a precipitous cliff. They said. "Why, who (is) the (one who) put the child here?" Its-mother had taken (the child) and left (it) on the precipitous cliff. She had intended to throw-(it)-away. She had left (the child there) and said. "(I) will put (it) here. (It) will fall from the cliff by-(it)self." The people-of-Isikan found (the child). The people-of-Isikan took the child and carried-home. They reared (the child) and said. "I(1) will take-(it)-as-(my)-child." They said. "When (it) grows-up, (We) will made an adopted-name (for him)." They said. "The adopted-name will be made-Parentlessness.

XI

When (it) was-long-ago, the Tsou continuously practiced-head-hunting. Ngohoo said. "You will not continuously practice-head-hunting." The Tsou did not listen when Ngohoo said. "You will not continuously practice-head-hunting." Ngohoo got-angry when the Tsou did not listen when he said "Do not continuously practice-head-hunting." He said. "If you wish to keep practice-head-hunting, (some day) you will see-from-a-distance a (man) walking on the road (and) wearing a red clothe. If (he) approaches (where) you are, you may shoot." They saw a (man) walking on the road (and) wearing a red clothe. They shot. They looked when (he) died. It-turned-out-that that (was) the (man) they called Ngohoo. The Tsou said. "(It) will be real. (We) will no-longer

(1) Should be "we" (/to/ instead of /o/ in the text)
(2) Name of the Chinese magistrate who was in charge of the mountain affairs.

— 407 —
XII

ho moso la noanáo i na rainca no mócmo ci ratatiskóva e sbukúnu/ te mu (1) (2) (3) (4) (5) (6) (7)
úsa o lúhto ho roubobainéni/ mi c?o kakutía ci cóu/ oh ke cu nana aímta (8) (9) (10) (11) (12) (13) (14)
úsa no sbukúnu ho surúmi ina nia lúhto/ moso la ron to ho la rainca hahóh?o (15) (16) (17) (18) (19) (20)
ina nia hósá/ oh ke cu nana aímta úsa no sbukúnu ho roubobainéni na lúhtu/ (21)
oh ke na rainca/ aá te táso hocí roubobainéni o lúhtu/ mi c?o kakutía ci (22) (23) (24) (25)
cóu/ oh ke nana úsa ho roubobainéni no sbukúnu/ oh ke cu nana aíti no cóu (26)
na sbukúnu/ ci mi cu ésmi no mo cúm?u no hósá/ oh ke cu nana rainca no (27) (28) (29)
haahócya na maamespiji/ te mu uh ta mo pépé tá?e maamespiji ho pocéga (30) (31) (32) (33) (34) (35)
ho te mza cu roubobái/ moh cu nana aímta uh no mo pépé na maamespiji (36) (37)
ho pocéga na haahócya ho aíti/ oh ke nana rainca no haahócya/ hocí la (38) (39) (40)
ausúñcu kakutía e mo kuaóga te mu cu la mainé?e ne tfúra/ maamespiji i (41) (42) (43)
a aíti no maamespiji ho cu nonáo roubobái/ mi cu nana at?ihi mán?i (44) (45)
na mo kuaóga/ o he ou rainca no maamespiji/ asónu aá he acýhá no sbukúnu (46) (47)
ta haahócya/ ci mi cu éno at?ihi mán?i ta mo kuaóga/ i si na rainca no (48) (49)
naemospiji/ te to ruñvri ho tósni ta haahócya/ cu na uh no mo roubobái
continuously practice-head-hunting.” (Those who) killed the late Ngooho said. (34) (35) "(We) are really very sorry now. It-turned-out-that (we) should kill Ngooho (36) (37) (38) today.” (It) began at-that-time. (They) really no-longer continuously practiced- (39) (40) (41) head-hunting.

XII

When (it) was-long-ago, some-other people said to the Sbukunu. (1) “You will (1) (2) (4) (5) (5) (6) (7) go to the Luhtu and fight (them). (There are) only very-few Tsou. The (8) (9) (10) (11) (12) (13) Sbukunu really went and attacked the ancient Luhtu. The ancient village was (14) (15) (16) (21) (17) (where) they call Huhubgo. The Sbukunu really went and fought the Luhtu. (18) (19) (20) They said. "(we) would not be strong if (we) fight the Luhtu. (There-are) (22) (23) (24) (25) only very-few Tsou.” (2) The Sbukunu went and fought. The Tsou saw the (26) Sbukunu. Because (they) passed a (place) near the village. The men said to (27) (28) (29) (30) the women. (3) “You women will go to the high (place) over-there and watch (31) (32) (33) (34) (35) when we fight.” The women really went to the high (place) and watched the (36) (37) men and looked. (4) The men said. “If the (men) in black (5) are gradually (39) (38) (39) reduced, (6) you will go-back to Tubua. (7) Women!” The women saw when (40) (they) had fought for-a-long-time. (Those) in black were just many. The (41) (42) (43) women said. “Probably the Sbukunu did not beat (our) men. Because (those) (44) (45) in black were just many!” The woman said. “Let us go-back and runs the men.” The women went to the men (who) were fighting and participated-in

(1) Name of a tribe.
(2) The meaning of the two sentences is apparently illogical. The informant failed to explain.
(3) ‘those of Luhtu’
(4) ‘to watch and look’
(5) The Luhtu men wore black clothes.
(6) ‘are defeated’
(7) ‘the place where the Luhtu originate’
Tsou Language

ci haahócnu na maamespítj ho ipu roubobái/ ho mio oh ke úça surúmi ta
sbukúnu/ oh ke nana acáha opcóza no cóu ina moso nana mici surúmo ci
sbukúnu/ moso nana tombúru na lúhtu/ tomemóha e sbukúnu/ oh ke na la
acáha opcóza ta lúhtu ina moso mici surúmo ci sbukúnu/ mi cò o na cihi na
aá oh ke na opcóza/ oh ke na rainca/ pa?cíhi na aá te opcóza/ te sroisi na
mo cihi ho pa?mainé'ea ne nia hosáhe/ o ho rainca/ te pa?eváho no oahùisi/

XIII

ho moso la noanáo ina ho la rainca hónte ina moso nana la múró uh ta taivaŋ/
ho moh cu nana uh ta taivaŋ e hónte moh cu nana la smocrónu ho pá?mi
ta tán?e na crónu/ mi ne patûgkùona ina crónu ho eesarzúmo ne kaléñko ina
nia crónu/ moh cu so la uafrihi e màára/ moh cu uh ta taivaŋ e màára/ oh
ke cu pa?mainé'ea ne ñeësáñsi e puútu ho aúski ron ta fúrú e màára/ oh
ke cu aut?úca ta màára e cóu/ oh ke cu la pa?cohívi ho mororáí chána/
aamócu moso la bochíno nte hiä mororáí chána e cóu/ moso cò o la at?'ihi
mùm?u no f?dé ho tòñ?u ina nia la háraëzóí ta cóu ho moso nana la noanáo/
ahóí ho mio/ moh cu la apá?í na mororáí chána e cóu/ hocí ò?te mimho
mororáí chána te he na?ñóva kòica ta màára e cóu/ hocí ò?te tmála te he
rainca/ te la mororáí chána/ mi so ron ta mo pónro/ te kúzo hocí aá te
mororáí chána ho moh ron ta mo ámnu ci hpuhpúnu/ moso la náç?o na moso
maamróí ho oh ke cu la rainca ta màára/ te la at?'ihi mororáí no chána/

— 410 —
fighting. At that time, the Sbukunu intended to attack. The Tsou all killed the Sbukunu (who) intended to attack. The Luhtu were thirty persons. The Sbukunu were fifty persons. The Luhtu all killed the Sbukunu (who) intended to attack. The (one) they did not kill was only one person. They said, "Let-be-one-person the (one we) do not kill. Let (us) tied-up the one-person and send-(him)-back to the ancient village-of-theirs." They said, "Let-(him)-tell his-relatives."

XIII

When (it) was long ago, the (one) they called Honte (was) the (one who) first came to Taiwan. When Honte came to Taiwan, (he) built-a-road and made-passing here the road. The road passed Mt.-Jade and the ancient road reached The-Harbor-of-Hualien. The Japanese indeed arrived later. The Japanese came to Taiwan. They sent-back the Chinese to the Plain and the Japanese lived in the hills instead. The Japanese took-care of the Tsou. They taught and made rice-field. The Tsou did not yet know how to make rice-field. The ancient Tsou (who) cultivated in-(their-own)-way just merely planted sweet-potato and millet when (it) was in-the-past. (It) began at that time. The Tsou regularly made rice field. If (they) did not consent to make rice-field, the Japanese would very severely scold the Tsou. If the Tsou did not listen, they would say, "Make rice-field. (You) indeed have lived at a level (place). (It) will be bad if (you) do not make rice-field when (you) live in a good

(1) 'made the road passing here'
(2) There is not any specification with the appearance word /nia/ here.
(3) The word in the text is really Japanese.
(4) 'They taught the Tsou to plant rice.'
XIV

io la hioa ta cóu mai tân?e.../i si cu acâha cohiví o la hía rahioa mai tân?e
ho i si cu aú?e ta puúta/ lea he asûcú pa?cohivinéi io la hía rahioa/

ta senséi no la hía rahioa/ moh cu la mréla mororáí maña e cóu/
ho trái taihi/ te c?u la sia ta cháña ina taihi/ te la asûcú ta má na te la
má ci pái/hoci aâ te la mororáí no taihi ho ó?te sii no tathi na cháña aâ

ta senséi mai tân?e/

--- 412 ---
world." The (ones who) were very-old were distressed when the Japanese said
“Just make rice-field!” (They) no-longer constantly planted sweet-potato and
millet. (They) just made rice-field and planted the rice. The Japanese said.
“(It) is bad when (you) just constantly plant sweet-potato and millet. Plant
rice! (It) will be good. (It) will be bad if (you) do not plant rice. Because
(you) have lived in a good world.” The Tsou knew how to make rice-field.
(They) were glad when (they) did-work. When the Tsou could not-yet make
rice-field(1), (they) worried. The Japanese would say. “Do not worry when
(you) make rice-field. If you Tsou do not know how to do-work, the instructor
will teach (you) how to do-work.” The Tsou could make rice-field. The Tsou
were glad. (It) was indeed bad when the Tsou did not listen to (what) the
Japanese said. They would indeed very-severely beat-up the (one) they got-angry
with when (he) did not listen to (what) they said.

XIV

The work of the Tsou today... They all know how to do-work today when
the Chinese guide (them). They constantly teach (them) how to do-work. The
instructor would tell (them) and say. “How to do-work will be like this. Put
the fertilizer in the rice-field. The rice (you) plant will therefore be very
good. If (you) do not put the fertilizer in the rice-field, the rice (you) plant
will not be good. Make from the weeds when (you) make the compost.(2)
Put the compost in the rice-field. The rice (you) plant will constantly be good.
If (you) do not make the compost and do not put in the rice-field the compost,

(1) ‘when they were not skillful enough in planting rice...’
(2) ‘Use weeds to make compost’
te la aşı́ça taʔtoʔtohú̱yva ina te la hia eahióa ho mororáí no talihi ho sía ta chána/ hoci aá te la sí no talihi e chána te la kúzo na páí/ ukʔá ci te si la mcúu no páí/ hoci őʔte sií no talihi na chána te la atʔhi pósro/ hoci la rahióa aá te la máńʔi na te la efrúta ci páí/ hoci la aşı́ça sií no talihi te la náʔno úmnku na páí ho máńʔí na te si la fúrsu/ hoci cu la rfrúta na páí mai tánʔe la cʔu aşı́ça taláa ho ráńca/ te taluíí o ṛr to mo autʔúca mai tánʔe/ te la kóʔko meemeála raę́zóru e cóʊ/ 

XV

e lúhtu moso la uh ne tibańí ho ozómu/ moso na tomtúrhu na lúhtu/ moso na zomtúrhu na nía armána no sbukúmu/ na ráńca no ruozómu/ te to roubobainéni io mo zomtúrhu ci hósí no sbukúmu/ oh ke cu nana roubobainéni na mo zomtúrhu/ oh ke na aăla pohcēha ina nia ratańiskóva no moso zomtúrhu/ ukʔá ci moso na akéí mcói ta lúhtu ho moso roubóɓái/

XVI

ina moso la aúru ron ta tánʔévo ci ratańiskóva.../ ho na ráńca mumúču ina moso la aúru ron tánʔé/ oh ke na la roubobainéni no lúhtu ina ho ráńca mumúču/ moh cu na roubóɓái ho atpáta ta lúhtu na mumúču/ oh ke cu na
the rice (you) plant will not be good." The instructor constantly say today.

"Constantly think-about how to do-work and make the compost and put in the rice-field. If (you) do not put the compost in the rice-field, the rice will be bad. There-will-not-be the earned rice-plant. If (you) do not put the compost in the rice-field, (you) will only waste-energy. If(1) (you) do-work, the harvested rice will not be much. If (you) constantly put the compost, the rice will be good and (what) will be the rice-grain will be plentiful." When (we) harvest the rice today, (we) always listen (to the guardian) and say. "(We) will listen to the words of (the) guardian today. The Tsou will therefore be skillful in cultivation."

XV

The Luhtu went to Tibauni(4) and took-head. The Luhtu were thirty-persons. The ancient families of the Sbukunu(4) were thirty-families. The war-leader said, "Let us attack the village of Sbukunu of thirty-families." They attacked the thirty-families. They eventually all-killed the ancient people (that) were of the thirty-families. There-was-not at-all (anyone who) died among the Luhtu when (they) attacked.

XVI

The people (who) first lived here... They called the (people who) first lived here the Mumutsu.(4) The Luhtu attacked the (people) they called the Mumutsu. (They) attacked (them) and the Luhtu defeated the Mumutsu.

(1) 'Even if'
(2) Name of the place where the Sbukunu lived.
(3) Name of a tribe.
(4) Name of a tribe.
aũska róni ta lúhtu e ēpūhpúŋa tâŋ?e ho oh ke cu atpúta na i si raíncac

mumúcu/

XVII
e cóu mai tâŋ?e.../ mi cu so aṭ?ihu acúحوا uh ta kiokái e cóu mai tân?e/
aâna si taʔtoʔtohúŋa ina nia la hiöa ne noanão ho la mresí e cóu/ mi cu
at?ihu mîci maʔtoʔtohúŋa no la he hiöa no kiokái/ ina la he toʔtohúŋa mai
tân?e aâ si raíncac ta mo autʔâca ci puútu/ tavʔa la hiöa ina la raíncac meesi
no cóu/ mo inônó ta cóu/ ho raíncac/ aâna te hiöa ina nia meesi ne noanão/
te atʔihu miînu ta kiokái na te la hiöa/ éne na nenúsi no te ümnu ho te cʔu
la miînu ta kiokái ho aâna te la meesi e cóu/ éne te nana mai nênu ina te
sí la atvrisi ta cóu ho tena cʔu la noanão ho aâna te la meesi e cóu/

XVIII
ne noanão moso la maíca o nia la hiöa ta cóu/ ho la pan to la mcói ci
eatatśkóva la he acúha sia to maróna to rmóo io la mcói ci eatatśkóva/ oh
ke cu la cohivi ta maíra ho la sia ta maróna ta rmóo io la mcói ci eatatśkóva/
oh ke cu la raíncac ta maíra/ aâ te la sia ta armána io la cʔu mcói ci
eatatśkóva/ mo náʔno kúzo ho si taʔtoʔtohúŋa ho la sia ta armána io la
cói ci eatatśkóva/ ina te la mcói ci eatatśkóva mai tân?e te la háfa uh ta
mo cóvhi ta rmóo ho fóa/ oh cu la tráí ta maíra e la raíncac ohâka ho raíncac/

—416—
The Luhtu in-(their)-place lived in the world here when they had defeated the (people) they called the Mumutsu.

XVII

The Tsou today...: The Tsou today indeed just all go to the church. They no-longer think-about the ancient (way of) doing-things in-the-past when the Tsou used to sacrifice. (They) just wish to think-about (what) they do in the church. The Chinese (who) guide (us) do not speak-about the (things) they think today. “Do-not practice (what) the Tsou call sacrifice.” (It) is unique to the Tsou.” They say. “No-longer practice the ancient sacrifice of-the-past.” (People) just go-to the church. I wonder, where (it) will be good when (we) go to the church and the Tsou no-longer sacrifice. I wonder, where-to-go the (situation) the Tsou will finally-come to when (it) is after-a-long-time when the Tsou no-longer sacrifice.

XVIII

In-the-past, the ancient (way of) doing-things of the Tsou was like-this. When there-was a man dead, they all put the dead man in the inside of the house. The Japanese knew that (they) put the dead man in the inside of the house. The Japanese said. “Do not put the dead man in the house. (It) is very bad when one thinks, when (you) put the dead man in the house.” Now the man being dead will be brought to a (place) far-away from the house and buried.” The Japanese made (what) is called the grave and said. “(You) all

(1) Actually, this refers to the sacrifice, what the old people, like our informant, usually think about.
(2) ‘No other people do this.’
(3) ‘What will be the consequence after a long time if the Tsou do not sacrifice any more?’
(4) ‘Buried’
(5) ‘It is very bad that you put the dead man in the house.’
(6) The word /ohaka/ in the text is a borrowed word from Japanese.
Te la acūha háfa uh ta ohāka na te la mcōi ci eatatiskōva/ mo ná?no kūzo ho la sia to mırōna to rmōo io la mcōi ci eatatiskōva/ ahōi ho mio/ oh cu la rainca ta cóu te aunità sia no mo cóvhi ina te la mcōi ci eatatiskōva/ (31) (32) (33)
dako mi so aunità kūzo ho la sia ta rmōo io la c?u mcōi ci eatatiskōva/ oh (34) (35) (36)
ke rainca to mo maamrói/ ãko te kūzo hoci òte sia ta rmōo ina te la mcōi
ci cóu/ i si rainca ta maāra/ aā te kūzo hoci òte sia ta rmōo ina te la mcōi
ci eatatiskōva/ rainca ta maāra/ mo ná?no kūzo ta eatatiskōva ho la sia (37) (38) (39)
ta rmōo io la c?u mcōi ci eatatiskōva/ mai tán?e ta c?u acūha sia ne ohāka
io la mcōi ci eatatiskōva/

XIX

ne noanáo la mimimiio ne fúrgu io moso la maamrói ho borpóno/ la máro to (1) (2) (3) (4) (5) (6) (7)
úa ho moatà?nu/ io la ráa ci fóu../ miso mafäca io nia la híoa ne noanáo/ (8) (9) (10) (11) (12) (13) (14)
ho la mimimiio ho la máro to fóu la c?u nakúzo o fóu/ ráa to mo maamrói (15)
oh cu la cohīvi ta maāra ho la ána io la c?u nakúzo ci fóu/ oh ke cu la (20) (21) (22)
ratatiskōva hocí la ána o mo nakúzo ci fóu/ oh ke cu la rainca ta cóu/ te (27) (28) (29)
énō rai nēnu ina te la ráa ci fóu hoci aā te la ána/ rainca ta maāra/ ina aā (30) (31) (32)
te la nakúzo ci fóu aā te kūzo hocí ána/ la c?u raroa ci fóu aā te la ána/ (33)
ná?no kūzo hocí ána o mo raroa ci fóu/ oh ke cu la kōcā ta maāra ho (34) (35) (36)
rainca/ aunità/ aā te mu la ána o mi cu ráa rōi ci fóu/ oh ke cu la rainca (37) (38) (39) (40)
ta cóu/ te aunità/ aā te ána io mi cu nakúzo ci fóu/ te so aunità kūzo e (41)
bring the dead man to the grave. (It) is very bad when (you) put the dead man in the inside of the house.” (It) began at-that-time. The Tsou said. (31) (32)

“(We) shall really put the dead man at a distant (place). Constantly (it) is indeed really very bad when (we) put the dead man in the house.” The old men said. “Constantly (it) would be bad if (we) do not put the dead man in the house.” The Japanese said. “(It) will not be bad if (you) do not put the dead man in the house.” The Japanese said. “(It) is why very bad to human-beings when (you) put the dead man in the house.” Now (we) all put the dead man in the grave.

XIX

In-the-past, the old (people) rambled in the mountain and set-traps. (They) took deer and goats. The meat (they) took, The ancient (things they) did in-the-past were like-this. When (they) rambled (and) when (they) took meat, the meat would be rotten. The old (people) took and brought-back the rotten meat and all offered-to-eat to (those) living-together. The Japanese knew when (they) ate the rotten meat. The Japanese said, “Do-not eat the rotten meat. (That is) why there-are-diseases among the people if they eat the rotten meat.” The Tsou said. “Then, where will the meat taken (by us) go if (we) do not eat (it)?” The Japanese said. “The meat which is not rotten is not bad if (you) eat (it). The meat (which) has-maggots, do not eat (it). (It) is very bad if (you) eat the meat (which) has-maggots.” The Japanese scolded (the Tsou) and said. “(It) is true. You are not to eat the meat (which)...

(1) 'They got meat from the prey.'
(2) 'What shall we do with the meat...?'

— 419 —
Tsou Language

frágo ta eatatiskóva hoci la áka áná o mo nakúzo ci fóu/ cu mai tán?e/ la (42) (43) (44) 
c?u aspáca ránica ta cóu mai tán?e/ aána te la bónu to mo nakúzo ci fóu/ (45) (46) (47) (48) 
miso kúzo ho si ána na mo nakúzo ci fóu/ la he so ránica ta mo aut?ácu (49) (50) 
mai tán?e ci puútu/ te la pá?mai to la hía bónu ta puútu ina te mu la hía (51) (52) (53) 
bónu ta cóu/ mai tán?e te c?u aspáca ránica ta cóu/ te c?u aúmtu mai to (54) 
la he ée ta mo aut?áca mai tan?e/ ina hía bónu.../ hoci la rahioa aána te (55) (56) 
la áka áná na mo kúzo/ te c?u la cohivi na la he ée ta mo aut?ácu mai tán?e/ (57) (58) (59) 
ránica ta puútu/ mo kúzo ho la áka áná o mo nakúzo ci fóu/ kó?ko la éno (60) 
tma?cogo e cóu ho la bónu to mo kúzo/ mai tán?e la c?u aspáca taláa io la (61) 
he ée ta mo aut?ácu mai tán?e/ aána te la áka áná na te la kúzo/

XX

e cóu mai tán?e la c?u ámtu ho la rahioa/ la c?u títho to uachúmu/ (1) (2) (3) (4) (5) (6) (7) 
ne noanáo aamócú moso la meélá rahioa e cóu/ uk?á ci uachúmu/ oh cu la (8) (9) (10) (11) 
aut?áca ta ranempeasáyi/ oh ke cu la ránica/ te la máro no uachúmu/ te la (12) (13) (14) (15) (16) 
romzéni rahioa/ kúzo ho mo rahioa ho uk?á ci uachúmu/ i he ránica ta mo (17) (18) 
aut?ácu mai tán?e/ mai to ranempeasáyi ho rahioa ho títho to uachúmu ho (19) (20) (21) 
rahioa/ moh cu la aúmtu máro to uachúmu e cóu ho romzéni rahioa/ mi n?a (22) (23) 
ahói bórmí to uachúmu ho rahioa e cóu/ aa moso la meélá títho to taimáu (24) (25) (26) (27) (28) (29) (30) 
no uachúmu ho rahioa/ si la pá?cohivi ta mo aut?ácu ho ránica/ la maica o 
la hía rahioa ho la títho ta uachúmu/ moh cu la meélá bórmí to uachúmu

— 420 —
has maggots." (it) is true. (We) will not eat the rotten meat. The body of (39) (40) people will indeed really be bad if (they) continuously eat the rotten meat. (41) (42) 

Up-to-now. Tsou constantly say now. "No-longer eat the rotten meat. (It) is (44) (45) (46) (47) (48) indeed bad if (one) eats the rotten meat." The Chinese (who) guide (us) now (49) (51) (50) indeed say. "The (way) how you Tsou eat will be made-similar to the (way) (52) how the Chinese eat." Now the Tsou constantly say. "(It) will be really like (53) (54) (what) the present guardians say. The (way) how to eat... If (you) do-work, (55) (56) no-longer continuously eat (what) is bad." (We) shall know (what) the present guardians say. The Chinese say. "(It) is bad if (you) continuously eat the rotten meat. The Tsou will therefore get-sick when (they) eat (things) bad." (57) 

Now, (we) always listen to (what) the present guardians say. (We) no-longer (58) (59) frequently eat (what) will be bad.

XX

The Tsou today are good(1) when (they) do-work. They use the buffalo. (1) (2) (3) (4) (5) (6) (7) IIn-the-past, the Tsou could not-yet do-work. There-was-no buffalo. The (8) (9) (10) (11) people-of-the-Plain(2) guided (them). They said. "Take the buffalo. Use (it to) (12) (13) (14) (15) (16) (17) do-work. (It) is bad when (you) do-work and there-is-not the buffalo." The (18) (19) (20) (21) (ones who) guide (them) today say. "Imitate the people-of-the-Plain when (22) (23) (24) (25) (you) do-work and use the buffalo when (you) do-work." The Tsou eventually (26) (27) (28) (29) (take the buffalo and use (it to) do-work. The Tsou now begin-to use the buffalo when (they) do-work. (Originally), (they) could not use the plough when (they) did-work. The guardian taught (them) and said. "How to do-work

(1) 'in a good condition'.  
(2) 'the Chinese'.
Tsou Language

ho rahioa e cóu/ o si cu cohívi ta cóu io la hía rahioa ho la bórmí to uachúmu
(31) (32)
ho rahioa/ i si cu rainca ta cóu/ mio aúmtu úmnu ho mo bórmí ta uachúmu
(33) (34) (35) (36)
ho rahioa/ aá mo ná?no yósro hocí o?te títho no uachúmu ho at?hi connóhie
(37) (38)
rahioa ho títho no taimáu/ miso aúmtu yósro ho la títho to taimáu ho connóhie
mómó mai tán?e/ la c?u aṣnécu títho to uachúmu ho la rahioa e cóu mai
(39) (40)
tán?e/ moso la kúzo ne aamócu moso la meél le rahioa ho la títho to
(41)
uachúmu/ ho la ná?no yósro e cóu ho la rahioa ho la c?o la connóhir títho
(42) (43)
no taimáu ho mómó/

XXI

mai tán?e mi to noturúnu háb?o/ mi mu so ei?mi ne yeesápsi/ ná?no kárbu
(1) (2) (3) (4) (5) (6) (7) (8) (9) (10)
ho mo noturúnu ho eahioa/ hocí mu cu la mainé?e ne yeesápsi te mu la
(11) (12) (13) (14) (15) (16)
pa?úmnu na te mu la nsóu/ aá te mu so la tma?cópo/ hocí aá te mu la
(17) (18) (19) (20)
mán?i ci híoa te mu la i?váho mimímio tán?e/ tena to la i?váho rupabobaíto/
(21) (22) (23) (24) (25) (26)
mi mu so aúmtu cóvhi io la mu róni ci hósa/
(27) (28) (29) (30)

XXII

aúmtu/ je eatatiskóva mai tán?e ho jo nía la eatatiskóva ne noanáo/ ho i mza
(1) (2) (3) (4) (5) (6) (7) (8)
tá?to?tohánya/ ne aamócu moso la titpósá ho mi cu titpósá e eatatiskóva/ mai
(9) (10) (11) (12) (13)
cu tán?e so aúmtu ná?no eupah?unási e mo titpósá/ ine aamócu moso la
(14) (15) (16) (17) (18) (19)

— 422 —
when use the buffalo is like-this.” The Tsou could use the buffalo when (they) did-work. The Tsou knew how to do-work and use the buffalo when they did-work. The Tsou said. “It is really good when (we) use the buffalo and do-work. Is not (it) very exhausting if (we) do not use the buffalo when (we) just do-work for a-whole-day and use the hoe? (We) are indeed really very tired when (we) use the hoe and cultivate for a-whole-day at-present.” The Tsou always use the buffalo when (they) do-work now. It was bad when (they) could not-yet do-work and use the buffalo. And the Tsou were very tired when (they) did-work and just used the hoe and cultivated for a-whole-day.

XXI

Today, we friends are-together. You indeed came-from the Plain. (We) are very happy when (we) are-together and work.(1) If you go-back to the Plain, may you make-good (what) you breathe(2). May you indeed not get-sick. If (there-is) not much work for you, may you once-more ramble(3) here. We shall once-more see-each-other. The city (where) you live is indeed really far-away for you(4).

XXII

(It) is true. People of-the-present and the ancient people of-the-past. When we think. Between (people who) did not-yet read-and-write and (people who) read-and-write. Nowadays, (those who) read-and-write are indeed really very

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(1) ‘we work together’
(2) ‘may you have good health’
(3) ‘visit’
(4) ‘for you to get back’
titpóṣu ne noaná̆o iе nia con ci év la cʔo aspícva eupapsoeacjícjíha/ mai
hoci sʔu nʔa mo ahói entatiskóva/ to u nʔa ahói áo ho amó/ ta u cu eże
oóko/ na nia ahaófú ta sʔu cu paʔpaʔcohivnéno oóko/ hoci cu mçói e
amó iе cu oóko na nte aúsí̆kí eusbusbútå no ho la paʔpaʔcohivnéno nia
amó/ tena maica ho eupaaçucjíhi/ ahói ne moso nʔa ahói ác ho amó/
eupaaçucjíhi acʔúhú mai tánʔe/ la cʔo aspícua eupapsoeacjícjíhi to nia la
ahahói/ hoci óʔte maica ho meé̆a eupapsoeacjícjíhi ta nia la ahaóí aána te
bochío na atotaveís/i maica o si eafcúh/ moh cu akamé̆sú tené̆oe/ aána mo...
ukʔáhú ci si cohívi ci nia la ahaóí/ iе mio la titpóṣu hoci máko bólúhú ta
üpísu ho eʔma nia la ahaóí noaná̆o te móʔla cohívi e mo aúmta kúzo/
ho si taʔtoʔtohúpya ho aamócú moso la titpóṣu/ aúmta/ aifí e eatatiskóva
mai cu tánʔe/ aúmta sosó̆na e la hía maʔtoʔtohúpy ho mi cu titpóṣu/ aifí
mza ta mi cu maameóí/ mai cu tánʔe e mo euʔfafoínána mi cu so naʔnósi
no titpóṣu/ la he cu meé̆a eusbusbútå ta aauá̆sá̆/ mai cu tánʔe la mza cu
talíí ta mi cu mamameóí ho la eusbusbútå/ la mza so aúmta káebe e
mamameóí ho la eusbusbútå/ la mza so aúmta káebe e mamameóí ho la
eusbusbútå e la hínʔi cu titpóṣu ci euʔfafoínána/ ie nia la ée mautoʔtohúpy
ne noaná̆o ho ée mautoʔtohúpy mihína náa/ mai cu tánʔe miso aúmta pan
to askúcúsi/ ho mo nóvr ci ée ho mo monmónʔí ci ée/

— 424 —
different-in-many-ways. When (people) did not-yet read-and-write in the past, the ancient one speech\(^1\) was just continuously relayed-from-generation-to-generation. (It) is the same if (I) begin to be a human-being. (To the time) I promptly begin and am the father\(^2\). I have children. I let-know the ancient origin-of-mine to the children. If the father dies, the children (are) the (ones who) in-turn tell (what) the ancient father let-know. (It) will be like-this when (things) are relayed-from-generation-to-generation. (It) begins when I promptly begin and am the father. (Things) have been relayed-from-generation-to-generation (and) reach today. (We) just continuously relay-from-generation-to-generation the ancient origin. If (it) is not like-this when (we) can relay-from-generation-to-generation the ancient origin, the future-generation will no-longer know. (What) one says is like-this. (One) quickly lose-his-parents. No-longer.. There-is-no-longer the ancient origin (which) one knows. The ones who read-and-write, if sufficiently understand the writings and look-for the ancient origin in the past, (they) will immediately know (what) is really bad\(^3\). And (one) thinks (of the time) when (people) did not-yet read-and-write. (It) is true. Look-at the people today. How (they) think is really very-quick when (they) read-and-write. Let us look-at (those who) are old. Nowadays, (those who) are young indeed mostly read-and-write. They can tell (what) has-happened. Nowadays, we (who) are old listen when (they) speak. We (who) are old are indeed really glad when they the young men (who) read-and-write speak. The ancient thought of the past and the thought of the

\(^{1}\) 'things of our people who speak the same language'

\(^{2}\) 'I begin to be the father'

\(^{3}\) 'what is good or bad, right or wrong'
XXIII

mo s?u so asoeeqhoi tendeo/ mo s?u n?a aso?a tomaska veasqo?a ne moh cu
(1) (2) (3) (4) (5) (6) —(7)— (8)
mc?i o nia amou/ moso aur?he mc?i to nia amou o nia inou/ o ho so la o?a
(9) (10) (11) (12) (13) (14) (15)
(16) (17) —(18)— (19) (20) (21) (22) (23) (24)
(25) (26) (27)
a? mi o mee?la to la hia ma?to?toha?is?a ta eaatok?osa mai tan?e/ moso so la
(28) (29) (30) (31) —(32)—
tueu o moso namat?o?ohaesa to nia amou/ la he nutha ho mah to ab?u ho
(33) (34) (35) (36) (37) (38)
mo?unu to fueu/ la he poamaee?ama/ maica/ a? miso bochio no si eaica
(39) (40) (41) (42) (43) (44) (45)
la tm?op?a/ mo s?u so avwa asoeeqhoi fiifho to nia amou ho la mo?unu ta
(46) (47) (48)
fueu/ o s?u la aama umnua ho la u mo?unu ta fueu/ pa?meob?a?o to
(49) (50) (51) (52) (53)
macaee?ama io ab?u/ la mza cu eoma io te si la smoousna to ab?u/ ho la
(54) (55) (56) (57)
cu petoqoseoa to ab?u io macaee?ama la mza cu c?o toeusna ho tetep?a o la
(58) (59) (60) (61)
si peobapa to ab?u ci macaee?ama/ ma ko?ko mi o kaeea ho la u mo?unu ta
(62) (63) (64) (65)
fueu/ la cu maine?e me emo?/ miso acuea kaeea o la eon to emo? ci
(66) (67) (68) (69)
maamespiji/ la he eaica/ mio umna e haahoca ho mo mimimio ta fueu/
(70) (71) (72) (73) (74) (75)
mako eaa nte la siru ta la eon to emo? ho la c?u maine?e o la mimimio/ o
(76) (77) (78)
(79) (80)
(81) (82) (83) (84)
ho a? moso tm?op?a/ is o cu cohivi ho eaica to koeiu/ na e mi cu tm?op?a
(85) (86)

— 426 —
present. Nowadays, really there is the difference between (those) slow in speech(1) and (those) quick in speech(2).

XXIII

I actually lost-my parents in-my boyhood. I was just about fourteen-years-old when the ancient father-of-mine died. The ancient mother-of-mine had died earlier than the ancient father-of-mine. They did not(3) so soon put the ancient school for the children in the village here(4). Accordingly I did not attend school. The ancient younger-brother-of-mine attended the school. Therefore I am not able at the (way) how (they) think among people of-the-present. (Those who) were brothers with the ancient father-of-mine were three. They went-about-together and brought the dog and went-to the hills. They sent-(the-)dog-hunting-animals. (It) was like-this. (I) did not know (what) they called the writings(5). In my-boyhood I frequently followed my-father when (he) went-to the hills. I really liked (it) when I went-to the hills. (I) sent-to-pursue animals the dog(6). We waited at (where) the dog would run-to. When an animal was exhausted-in-being-pursued, we just ran-to and caught the animal (which) was pursued by the dog. It-occurred therefore that I was glad when I went-to the hills. (We) returned home. The women staying at home were all glad. They said, "The men are good when (they) ramble to the hills. (They) are competent enough to take the (things those) at home are hungry-for when (those who) ramble return." I saw the ancient works of my younger-

(1) "those who do not read and write"
(2) "those who read and write"
(3) The position of /of/ in the text is exceptional.
(4) "There was not any school in this village yet."
(5) "I had no school to go to."
(6) "sent the dog to chase animals"
Ta oedna tmopsw e mo aumta umnsw io la u cohivi io cwo la u aumta iachia
to?tohuya/ na la u s?a eainca mo s?a n?n0 umnsw ci to?tohunya/ talui o la
(88) (89) (90)
si to?tohuya to ohaesa0/ ma mi n?a so n?n0 umnawe o la si to?tohuya
(91) (92)
to ohaesau/ ho mi o cu asangu mainca to koetu/ mio s?o aumta ku0 ho a0
(93) (94) (95)
mo uh ta oedna tmopsw/ mai tan?e la u cu asangu eainca to koetu/ na e
(96) (97)
ooko te o cu la pabu0tata0 ho pa?e0n to oedna tmopsw/ is o eainca no
(98) (99) (100)
koetu/ a0 te s?a ahtu iobohtu kui ci aauasna na nte la atotavri hoci la aul
(101) (102) (103) (104) (105) (106)
butmatmawu0 ma0lu0 no la mama?cohio no oedna tmopsw/ ie mi mza cu
(107) (108) (109)
mamane0i mai cu tan?e mi cu c?0 acaha humhmusa na la to?tohunya ho
(110) (111) (112)
eainca no koetu0/ ma te c?u la acuhia sia no oedna tmopsw na te la ooko ho
(113) (114) (115)
pa?bocbochloa/ hoci so la o?te aika no mame nisi na e mi n?a ooko mai
(116) (117) (118) (119)
tan?e ma tena la a0edna a0ut0ma0 hoci cu la noan0/ k00ko mi cu maica e
(120) (121) (122) (123)
ooko ta cou ta fuese/ uk?an0 ci mio mai tan?e ho o?te uh no oedna tmopsw
(124)
ma?to?tohunya na ao/ ho la u baieto to moso la eon no oedna tmopsw ho mi
(125)
cu bocbochlo aumta la u c?0 iachi shopoi ho mainca ta koetu ho mo maica
(126) (127) (128)
n0 e mo eupah?umasi ta a0 moso tmopsw ho ita moso tmopsw/ la u cu c?0
(129)
maica? eangu/ a0 la u ahtu meela bocchio no nte la umnsw ci te o la aaauasna/
(130) (131)
ie moso titipo0 a0 mi s?u huaca n?no shopoi na la hfoa/ ho la mici
(132)
bumama0u?to?tohunya ie moso eon ta oedna tmopsw ati0hi baieto to tp0sw ho
(133) (134)
ta?tohunya na aaauasna no tp0sw/ tena c?u inona cohivi na nte si aaauasna/
(135)
maica/ nte s?u so la maezo eon no oedna tmopsw/ ho mi cu mai tan?e ho
(136)
noteu0anu e eatatisko0a .../ nte na aumta nan0 kokaekebu na nte o nsou
(137) (138) (139)

— 428 —
brother. (He) read-and-wrote while I did not read-and-write. How we thought
were really very different. (He) was educated and (I) was not educated. I
knew and said to my-ears\(^1\). "(Those) having been at school (are) the (ones
who) are really good." (What) I knew (was) just (what) I really thought-of
(my) self. (What) I just said is still a very good idea. (I) listened-to (what)
my younger-brother thought-of. It-occurred that (what) my younger-brother
thought-of were just indeed very-much better. And I always say to my-ears.
"(It) is really bad when (one) does not go to school." Now, I always say to
my-ears. "The children, I shall keep-(them)-strong and let-(them)-attend
school." I say to my-ears. "(What) will come-at-last will naturally not ever
be bad happenings if (the children) really understand clearly (what) were
taught at school. Among the (people who) are old now, (what they) think are
just all the same and (they) say to their-ears. "It-occurs-that (we) shall all
put (those who) are young in school and teach (them). If their-parents are
not like-this to (those who) are still young now, it-occurs that (the children)
will probably suffer-bitterly if it is a-long-time." Therefore the children of
the Tsou of the mountain are like-this. There-is-no-longer... just like-this...
now... and do not go to school\(^2\). I think. When I see (those) having been
to school and having learned (things), really I am sorry for (my) self and say
to my-ears that (what) is different between the educated and the uneducated
is like-this. I am just like a silly-man. I shall not ever know the (things that)
will happen to me (and that) might be good. (Those who) read-and-write,

\(^{1}\) I knew and I thought.

\(^{2}\) There is no longer anyone who does not got school.
Tsou Language

hoci la nto s?u maica ho eon no oe?o tmôpsu/

XXIV


XXV

pan to moso la maica ci cîhi ci mamespîai ne noanáo/ moso uh ta c?ôeha (1) (2) (3) (4) —(5)— (6) (7)ho maâsrû/ moso mici rarósku/ atihia asûca peolà o puêpu/ upéna si (8) (9) (10) (11) (12) (13) (14) (15) (16)
(what they) do are not likewise very miserable. When (those who) have been
to school consider (something), they just look in the book and think-about
(the) events in the book. (They) know by-(them) selves (what) will happen.
(It) is like-this. I would also attend school. When (it) is at present (and)
when people live-together, . . . (What) I breathe(1) will be really very happy if
I would be like-this and attend school.

XXIV

We in-the-past came-from Tfüea. (We) went-to the mountain and rambled
and hunted. We saw a good world. We moved to Mamahavane(2). We found
the (place) we were going to cultivate. (It) began at-that-time. We made
rice-fields. In-the-past, the (people) they called Tsou of the mountain very-badly
lacked the ancient (thing which) was money. Recently we have made rice-
fields and planted-trees in the mountain. (It) is at-present. The things of the
Tsou of the mountain are all good. In the past, (we) did not-yet know (what)
would be done. (We) constantly went to the mountain and hunted. Therefore,
(we) did not ever (have) good livelihood. (It) began in the Forty-Second-Year(3),
(that which) they call the improvement-of-livelihood came-out. (It) began
at-that-time. The livelihood of the Tsou of the mountain has gradually been
good.

XXV

There was a single woman in-the-past (who) was-like-this. (She) went to the
stream and netted-fish. (She) wanted to take-fish. (She) just continuously got
Tsou Language

to²séni to ori / i si ocôva o chûmu / i si c²o aşŋucə peolãa o pûepu / i si cu
(17) (18) (19) (20) (21)
inôna kuzôa / i si cu atîha psîmpeni to iofûtya / moh cu maine²e / i si cu ucîa
(22) (23) (24) (25) (26) (27)
tpu³a / i si cu pæoa / ahôi ne mîo / oh si cu yağho²限êni / moh cu edêo na
(28) (29) (30) (31) (32) (33)
nâ²no meôî no òko / hoci nana mócmo ci òko aâ te meêla cócvo ho mi n²a
(34) (35) (36) (37) (38) (39)
eâeo / moh cu aum²ûhu meôî no côû / moh cu kâebe o inhî / moh cu tomâśka
(40) (41) (42) (43) (44) (45)
aiŋ²êsua / moh cu mîmîmîa ta fûepu ho eafûu / ho la mæeo no fôu ho aiŋâæza
(46) (47) (48) (49) (50) (51)
no côû te he na la eainca no côû inâ inhî no òko / sia ina la âko ma no fôu /
(52) (53) (54) (55) (56) (57)
namâci la âko mófi no nia humcî / malca ho aâ he la cohîvi no mócmo ci
(58) (59) (60) (61) (62) (63)
côû ho pan no òko no moso cihi ci mamespîhî / ahôi ne mîo / oh si cu la
(64) (65) (66) (67) (68) (69)
fe²ôesua / oh ke cu aîti no côû ina nia òko / aîmtu nâ²no eîlîla ci côû ina ho
(70) (71) (72) (73) (74) (75)
eainca fe²ôesua /

XXVI

ine noanáo pan to moso la malca ci moso con no aemána / moso nana uh no
(1) (2) (3) (4) (5) (6)
papáî ho eahîoa / moh cu hîr / ina nia cihi ci òko nâ²no aşŋucâ mópî / upêna
si ucîa pceânû /u no inhî / aâ mi na âhtu aupsonu mópî / moh cu ri²mi ta
(18) (19) (20) (21) (22) (23) (24)
pêpe ina râvnu ho uh no i si rôni no òko / ahôi ne mîo / moh cu mupûtû no
râvnu / ahôi ne mîo / aûna moso mópî na òko / moh cu atîhi smpôro no
(32) (33) (34) (35) (36) (37) (38)
râvnu ho uh ne pêpe /

— 432 —
a floating-wood-block. No-matter-how she threw (it) downstream, it went-up
the water. She just continuously got the floating-wood-block. She alone felt-bad.

She just stuck (it) to (her) belt. She went-back. She intended-to throw-(it).
into-the fire. She lost-sight-of (it). (It) began at-that-time. She was pregnant.

She gave-birth to a very big child. If (it) was (any) other child, (it) could not
laugh when (it) was just born. (It) rapidly grew a big man. His-mother was
glad. He was ten-years-old (and) more. (He) rambled in the mountain and
hunted. When (he) took preys and (his mother) shared (the meat) with people.

people would say to the mother of the boy. “Who (is) the (one) continuously
taking the prey? (You) definitely have continuously given (us) the passed-away
deadman.” (It) was like-this when other people did not know that there-was
the son of the single woman. (It) began at-that-time. The ancient son-of-her
emerged. (It) began at-that-time. People knew (there-was) the unnatural child.

People saw the ancient boy. The (boy) they called unnatural-child was really
very strong-and-handsome.

XXVI

In-the-past, there-was one family like-this. (They) went to the rice-field and
worked. (It) was daytime. The ancient child (that) was one-preson very
incessantly cried. No-matter-how his-mother intended to milk (him), (he) did
not ever got-tired of crying. A bottle-gourd came-from the heaven and went
to (where) the child was. (It) began at-that-time. (He) got-hold-of the bottle-
gourd. (It) began at-that-time. The child no-longer cried. (He) just mounted
the bottle-gourd and went to the heaven.
Tsou Language

XXVII

aa?mi ine noanáo/ io moso la maameoi ne noanáo aá moso la aúmtu mici
(1) (2)
(3) (4)
(5) (6)
eaezóew/ kó?ko uk?á ci nia la peisu ita cóu ta füegu/ corino áko mefmi/
(7) (8) (9) (10)
(11) (12) (13)
kó?ko uk?á ci nia peisu ito moso la maameoi ne noanáo/ ho te akéi eáa peisu
(14) (15)
te c?u la áko miñá fmi/ ho la c?u eu?mamoeómo te c?u le eoubobáí/ kó?ko
(16) (17) (18)
(19)
moso la ná?no hochia e cóu/ maicá/ si so pukvóí to fmi e feágo/ upéna ho
(20) (21) (22)
(23) (24) (25)
(26) (27)
mo noracioíi ci cóu ho la bochlo no te eáa fmi te c?u la rueturínu ho mimo/
(28) (29)
(30)
(31)
ho te c?u moeómo tena c?u mici mainé?e to inóno armána/ ho moeómo attíhi
(32) (33) (34)
(35) (36) (37)
supeóh to hiapoeáa/ miñá naa ho aána la áko aságu cu mimo/ ahóí ho mi
(38) (39)
(40) (41)
(42) (43)
cu sinzílu to khamisáma/
(44) (45)

XXVIII

ine noanáo pan to moso la maica ci moso con no armána/ moso náthu uh
(1) (2)
(3) (4)
(5) (6) (7)
to zóru/ moh cu hír/ moso poãcu o maameoísi/ ina róso ci oóko moso élu
(8) (9)
(10) (11)
(12) (13) (14)
no mo meóí no fo?kûge/ maica/moso so óko na oóko/ aá si cehíi ho te kúzo
(15) (16)
(17) (18)
(19) (20)(21) (22) (23) (24)
hoci kheematmohíi na meóí no fo?kûge/ oh ke rupaaastáka papefnéí/ címa
(25) (26)
(27) (28)
(29) (30)
si kuzoá no hicu/ amako na ri?miñánchez ta pépe ho topúri no tymo no meosísi/
(31) (32) (33)
(34) (35) (36) (37)
(38) (39)
i he cu na ucia úsa na maameoísi ho paávi/ attíhi sumcamocóhí ina maameoísi
(40) (41)
(42) (43) (44)
ho si ucia úsa na oóko ci si topúri no tymo/ moh cu ri?mi ta pépe ina círóa
(45) (46)
ho feá?sa na i si topúri no tymo ci oóko/ i si rana támií no mu'éna no
(47) (48) (49)
céoa na mo móspi ci oóko/ attíhi aum?hu máñ'i na céoa ci mo ri?mi ta
(50) (51)
(52) (53)

— 434 —
XXVII

We in-the-past. (Those who) were old in-the-past did not really want-to (1) (2) (3) (4) (5) (6) cultivate. Therefore there-was-not the ancient money among the Tsou of the (7) (8) (9) (10) (11) (12) mountain. (They) constantly made-wine. Therefore there-was-not the ancient (13) money among the old (people) in the past. When (they) somehow had money, (14) (15) (they) would constantly buy wine. When (they) were very-drunk, (they) (16) (17) (18) (19) would fight (with one another). Therefore the Tsou were very few. (It) was (20) (21) (22) like-this. The body was so injured by the wine. Even when the Tsou (23) (24) (25) (26) (27) were-far-away, when (they) knew (where) there-was wine, (they) would assemble (28) (29) (30) and drink. When (one) was drunken, (he) would wish to go-back to (his) own (31) (32) (33) (34) (35) home. When (he) was drunken, (he) would just fall under a bridge. (It) is (36) (37) (38) (39) (40) in-the-recent-time when (they) no-longer constantly drink. (It) begins when (41) (42) (43) (44) (45) (they) believe-in the God.

XXVIII

In-the-past, there-was one family like-this. (They) together went to the field. (1) (2) (3) (4) (5) (6) (7) (8) (It) was daytime. Their-parents worked-in-the-field. The two boys found a (9) (10) (11) (12) (13) (14) large frog. (It) was like-this. The boys were so young. They did not know (15) (16) (17) (18) (19) (20) (21) (22) that (it) would be bad if (they) tortured the large frog. They in-turn (23) (24) (25) (26) (27) (28) threw-(it)-back-and-forth. It-turned-out that the god disliked (it). (It was) (29) (30) (31) (32) (33) (34) (35) (36) (37) enough for a large pot coming-from the heaven and covering (them). Their-parents intended to go (there) and let-(them)-out. Their-parents just jumped-very-far when they intended to go to the boys covered by the pot. Earth (40) (41) (42) (43) (44) (45) (46) came-from the heaven and covered-over the boys (who) had been covered (47)

(1) 'They did not have money.'
pepe/ aána si peelüi tueáfa na róso ci ooko/ ie mo tbuküe/ i si eainca
(54) (55) (56) (57) (58)
niapáca/
(59)

XXIX

mai tán?e/ mi o uh tán?e ho ma?cohio ta ééu/ aveoveóe/ te tuoccosi e nía
(1) (2) (3) (4) (5) (6) (7) (8) (9) (10)
ée no noanáo/ mai tán?e/ aána la áumta ééha ia nía la inóno éé/na?nósi no
(11) (12) (13) (14) (15) (16) (17)
búa ta/ éé no ciukóku/ mai tán?e/ mi cu ataváesi ámn?e e to?tohúu/ la cu
(18) (19) (20) (21) (22)
meélá ziu to la hioa/ ne noanáo aá la meélá aempampa inóno to la hioa/
acucúhu e eatatiskóva cu acucúhu nanat?ot?oáesa/ uk?ána ci álta eainca mo
(30) (31) (32) (33) (34) (35)
h?unási/ ne noanáo moso la áumta h?unási nía la hía meemeési/ hoci aá te
(36) (37) (38) (39) (40) (41) (42)
la meemeési te la kúa mcoi/ cu mai tán?e cu acúha troqási e mo ataváesi
(43) (44) (45) (46) (47)
kúi ci meemeési/ cu tãi e to mo ataváesi ámn?u ci to?tohúu/ acucúhu
(48) (49)
eatatiskóva cu akéi hmuíhmúsku na la hía meemeési/ mai tán?e cu bochio
(50) (51) (52)
to la hía meemeési to mo eon ta ñeesánsi/ cu márzo to la hía meemeési/ ho
(53) (54) (55)
la c?u maíca o la hía eaboronu ta nanat?ot?oáesa ta ñeesánsi/ ie nía la híá
(56) (57) (58)
mza eaboronu ne noanáo ataváesi so kuzóá ho si ta?to?tohúuva mai tán?e/
(59) (60) (61) (62)
by the pot. They heard the boys crying in the middle of the earth. The earth coming from the heaven was just quickly very-much. The two boys could no-longer came-out. (That which) piled-up, they call the 'Ancient-Sky'.

**XXIX**

Today, I come here and teach my-language. (I) am glad. (You) inquire into the ancient language of long-ago. Today, (we) no-longer actually use the ancient language of (our) own. (We) mostly learn-to-use the language of China today. The idea is exceedingly good. (We) can be free in doing-things. In-the-past, (we) could not freely be (our) selves in doing-things. All people all have-been-brothers. There-is-no-longer (what) is ever called being different. In-the-past, the ancient (ways) how (people) sacrificed were really different. If (we) do not sacrifice, (that is) why (we are) to die. Nowadays, (we) all abandon the utterly bad sacrifices. (We) have changed to the exceedingly good idea. (Among) all people, the (ways) how to sacrifice have been somehow similar. Today (those) living on the Plain know how to sacrifice. (They) are the same in how to sacrifice. And how (people) have-food among (those who) are brothers on the Plain is like-this. How we had-food in-the-past is indeed considered-bad when (one) thinks-about (it) today.

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(1) 'We are also like the brothers of the Plain in eating.'
PART III

GLOSSARY
GLOSSARY

Entered here are the morpheme-words, particles, affixes, complex words and compound words we have gathered in the three dialects of the Tsou language. There are in addition a small number of phrases and phrase-like compounds of special interest from a phonological or lexical point of view. Needless to emphasize, they are but a small portion of the vocabulary of this language.

For the convenience of the reader we try to make each of these forms, simple and complex, a separate entry except in the following cases.

1) When an inflected core word is construed as being formed merely through the change of the final vowel of its corresponding basic form, it is attached to the basic form with the changed part in parentheses only. For example:

   acăhu(a) /acăhe/ and /acăha/
   akóeu(va) /akóeu/ and /akóeヴァ/
   ahó(za) /ahó/ and /ahóza/
   eofúe(a, i) /eofúa/, /eofúa/ and /eofuí/

2) Similarly if an inflected core word is formed merely through the suffixation of /neni/ (or its shortened form /eni/) and the drop of the final vowel of its corresponding basic form, it appears with only the suffix in parentheses after the basic form. as:

   toskúfu(neni) /toskúfu/ and /toskúfu(neni)/
   tóʔso(eini) /tóʔso/ and /tóʔséni/

3) An inflected core word formed merely through suffixation appears with only its suffix after a hyphen and in parentheses attached to its corresponding basic form, as:

   aácni(-a) /aácni/ and /aácni/
   eapeisu(-i) /eapeisu/ and /eapeisuí/
   eusbusb bucket(-neni) /eusbusbu/ and /eusbusbu(neni)/

4) Subordinative compounds with the forms /u, su, si, to, mia(mza), mu, he, hínʔi/ as their second members, meaning /my..., your..., his.../ etc. respectively, are as a rule not entered if no morphophonemic peculiarity is shown in compounding.
Our treatment of the above mentioned inflected core words will not cause any more trouble when one just looks them up by following the alphabetical order. As for the subordinative compound words with /-u, -su,/ etc., they are omitted chiefly because they are too many and they are in fact very easy to recognize in actual occurrences.

When a core word in its basic form of inflection is not followed by any ending in parentheses, it is either a non-inflectional core word or its inflected form(s) is still unknown to us.

A phrase always comes after the word which is its first member. The first member of a phrase, being identical with the previous entry, is always represented with "—".

The form-class of a word or a particle is indicated in italics on the same line with it and in most cases abbreviated. Here is a list of the abbreviations.

- a. cj. w. attributive conjoined word
- a. p. attributive particle
- b. beginner
- c. w. (primary) core word
- cj. w. conjoined word
- conj. conjunctive
- f. a. foregoing attribute
- i. c. w. intimate (primary) core word
- i. cj. w. intimate conjoined word
- inf. c. w. inflected core word
- m. a. main attribute
- pa. m. a. partitioned main attribute
- pb. post-beginner
- prec. prender
- pref. prefix
- s. c. w. shortened core word
- s. cj. w. shortened conjoined word
- sp. prec. special prender
- suff. suffix

* When the indicated form has a hyphen preceding and/or following it, "s. c. w." means "shortened core word occurring only in compounds, with or without its full form identified".
When we find "(L./r/)", after a form, it means that the /e/(s) in that form is pronounced /r/ in Luhtu at least once in our material. (See II-2, Part I.)

The first item under each entry deals in principle with its meaning. If it does not, it is parenthesized.

We are not in a position to give an accurate and complete description of the meaning of a word or particle. Our knowledge falls far behind that. Nor do we try just to make a vague translation which could be applied to no instance in actual use. Our practice is to use one or more English words or phrases or a statement of a considerable length to identify the scope of the use of it in various instances in our material. As a result, the more frequently a form occurs in our material, the more dependable our identification or explanation of its meaning is. We are fully aware that many of these are subject to further correction.

When a core word in the basic form of inflection and its corresponding inflected form(s) are presented in one entry (see above), their meanings are not separately given. The differences of meanings among them are as a matter of fact grammatical but not lexical. (See IX-5, 8-13, Part I.) It would be very difficult and uneconomical to explain that in each individual case. Since the inflectional endings are very limited in number and each of them is also entered as a separately entry in this Glossary, its significance can be learned there.

The amount of the entries in this Glossary is the total sum of what we have in our material of the three dialects.

When we are sure that a form occurs only in one or two but not all three of the dialects, it is marked with the initial(s) of the dialect(s) in which it exclusively occurs.

Apparently it does not follow that those unmarked with any of the initials actually occur in all three dialects. Attempts have been made to discriminate thoroughly those do not from those do, but without any unequivocal conclusion. At a time, we tried to mark out just the actual occurrence
of a form in our material of the three dialects. It turns out however that many a word we do not have in our original records of one dialect is afterwards recognized as being actually existing in it in our final check-up. Only the informant is not sure in every case. A form without being marked with any of the initials of the three dialects therefore means that it MAY BE a common form in them.

A complexed form is analyzed in terms of its immediate constituents whenever we have evidence or merely a clue. An affix and its base or two members of a compound are separated by a hyphen, and the reduplicated part of a base is blocked in parentheses. A question mark following an analysis indicates that it is an uncertain case.

We like to point out that here we have quite a few very interesting cases although they are uncertain and therefore not mentioned in part I.

Appended to the main body of the Glossary is a "Translational Index" with the key-words of the semantic explanations in the Glossary as entries. This is done chiefly for the convenience of the comparativists who wishes to find some words in this language to meet his purpose.

It must be emphasized that the Index can in no way be regarded as an "English-Tsou Dictionary". An English word or phrase as an entry does not stands for its use in the English language in general. It is merely the key to the Tsou form for which it may be used in translation in certain instances. Therefore two or more entries may lead to only one Tsou form, or conversely one entry may lead to two or more Tsou forms. In looking for a Tsou form with a certain meaning, one is advised to try all entries in the Index that are possibly related in meaning. One must always consult back to the Glossary for the scope of the meaning of each Tsou form. It is also of great importance that one should notice whether the form in question is a simple or complexed form, and if the latter, one must make further inquiries into its constituents.
a prec.
(Leading an answer to a question)
a independent particle
a
a ending particle
(Indicating exclamation)
a inflectional ending
(Either in place of the final vowel of the basic form or suffixed to it, denoting that the relationship of the core and the conjunctive phrases is that of "action—goal/actor—goal")
aá prec.
not, no—Tf., L.—Cf. /cá/.
aa- pref., s. c. w. (?)
(Compare especially /paeóu/ 'disappeared' and /aapæéou/ 'ruined'.)
aaúnsa cf. w.
what happens to somebody, fate—Cf. /aauónsa(a)/.
aaúnsu(a) c. w.
to happen, to confront with—/aa-
edsu(a)(?)
aaunnsásti c. j. w.
What happens to somebody, one's fate—/aauunnsa-si/.
aacáes i cj. w.
place name
aácni(-a) m. a.
always, constantly, must
aácj'o m. a.
of all things
aacóde c. w.

to split
aáhju cf. w.
relatives—Cf. /oáhju/.—/aa-haáu/
 (?)
aahupsónu(a) c. w.
an annoyed, impatient—(T., Tf.)—Cf. /aupsónu/.
aámi infl. c. w.
(See /amí/.)
aamócu prec.
not yet—/aa-mocu—Cf. /oamócu/.
aána prec.
no more, no longer—/aá-na/—Tf., L.—Cf. /oána/.
aapáé-(za) c. w.
to divide, to share
aapááé-(za) c. w.
to divide (into many parts), to share (with many people)—/aa(a)paéh/.
aapæéou(a) c. w.
broken, ruined—/aa-paeóu/

Glossary

aapæéoa(a) c. w.
broken into pieces, died out—/aa (pæ)paéo/
aasbátu(a) m. a.
on occasions
aaski cj. w.
edge, bank, coast
áso(a) c. w.
to touch with body
aasooeeska cj. w.
the ritual of beating up some bad young men as a part of the Meesi Festival
aasóé-(za) c. w.
to peep
aatvie(a) c. w.
    to lift
aâ?mi i. cj. w.
    we(exclusive)—L.—Cf. /amia/,
    /nâ?mi/
abkóc(a) c. w.
    to snap, to break off—Cf. /tipkócu/
ab?ú cj. w.
    dog
acacági cj. w.
    thatch-thicke(also a place name)
    —/(aca)acági/?
acipa cj. w.
    turtle
acíphi(a) c. w.
    to overcome, to win a battle
acíphi c. w.
    one more
    —nutíícu
    one more year before or after
acučóhu(a) m. a.
    all—/a(cu)čóhu(a)/
acóhu(a) m. a.
    all
ac?úhu(a) c. w.
    to reach
aeaeuvúza pa. c. w. (?)
    aware of
eaekiék(a) c. w.
    worn out—Cf. /ekiékí/.
aemána cj. w. (L./?)
    room (T. Tl.), house (L.)—Cf.
    /connoaemána/ 'whole family'
aemáu(va) c. w.
    instantly
aeóc (a, není) c. w.
    to make ready
aeóvc(a) c. w.
    to get straight down
aepóhu(a) m. a.
    two at a time
aepánu(a) c. w.
    to finish
aeslé(a) m. a.
    forever
aeumóna cj. w.
    inside
    aeumónási cj. w.
        its inside—/aeumona si/
aénu i. cj. w.
    place name
aeucu(a) c. w.
    to close (tightly)
aezúhu(a) c. w.
    to alter, to change
afú(a) m. a.
    already
af?é où(a) c. w.
    to break
ahahói cj. w.
    origin—/(ah)ahoi/
ahahói(za) c. w. (rare)
    to begin from the very beginning
    —/(ah)ahoi(za)/
ahahoihe cj. w.
    their origin—/ahahoi-he/
aháo(?va) m. a.
    suddenly
ahói(za) c. w.
    to begin, to start
ahoihe(za) c. w.
    one’s beginning—/ahoi-si/
ahomámsó c. w.

to leave over

áhtu(a) m. a.

ever—In practice the sense is to affirm the happening of something

shúeu(a) m. a.

must, certainly

ai independent perice

(an exclamation of pain)

ai- s. c. w. pref.(?)

to wear—Cf. /aiiihósi(a)/.

aicáru i. cj. w.

man’s name—L.

aiiihósi(a) c. w.

to wear clothes—/ai-iihósa/

alti(neni)

(See /baito/)

akameošu(a) m. a.

very quickly—Found in a number of compounds without the initial vowel

akéi(a) m. a.

a little, rather moderately

akelsi m. a.

a little, rather, moderately

áko(a) m. a.

to keep...ing, continually—L.—Cf. /adoko(a)/

akóeu(va) pa. c. w. (L./τ/)

to think about, to intend—Always followed by /no/.

akokóeu(va) c. w.

in suspense—/a(ko)köeu/

akuaélna i. cj. w.

place name

akuánu i. cj. w.

woman’s name

akvéu(a) c. w.

to make (basket)

akvéu(a) c. w.

to provoke

ak?e- s. cj. w.

(sandhi form of /ak?i/ in compounding)

ak?emameoi cj. w.

“Old God”—/ak?e-mameoi/

ak?eřúca cj. w.

“God of Sky” (thunder god)—/ak?e-ňúca/

ak?i cj. w.

grandfather, elder

alóýu(a) c. w.

to attack with great strength—/a(lo)önyu(a)/

alóýu(a) c. w.

to attack

alúnu m. a.

numerously

álu(a) m. a.

actually—shortened form of /ašu(a)/

amaeáhe c. w.

to run—Cf. /maeáhe/

amako(a) m. a.

enough, to have enough time—Cf. /máko/

amamio c. w.

ill

amá?tu m. a.

repeatedly

amelika

America—Japanese “Amerika”
amía i. cj. w.
we(exclusive)
amio(aámí) m. a.
to take a long time—Tf., L.—Cf. /ámzo/
amiócni(-a) c. w.,
to remain, to rest—Tf., L.—Cf. /ámzócni(-a)/
amó cj. w.
father
amocóni cj. w.
anche—literally ‘some other’s father’—/amo-coni/
amósu i. cj. w.
your father—/amo-su/
amóu i. cj. w.
my father—/amo-u/
amóva c. w. (?)
please!
amútu(a) c. w.
to hide
ámzu(a) m. a.
to take a long time—Tf., L.—Cf. /amío/
amzócni(-a) c. w.
to remain, to rest—Tf., L.—Cf. /amíocni(-a)/
ánan(eni) inf. c. w.
(See /bónu/.)
-ana suff.
(denoting place name or clan name
derived from place name)
ananáo(=va) m. a.
properly, duly
ananásí m. a.
properly, duly—/ananáo-sí/
anika i. cj. w.
woman’s name
ánma c. w.
The Sixth Month—Cf. /nóma/ ‘six’.
anúva(ma) m. a.
merely
anúnána i. cj. w.
clan name
án?o c. w.(?)
Where is?
amático(=va, vi) c. w.
to leave behind
amécó(=va) m. a.
one by one
ánmu i. cj. w.
Westerner—Cf. South-Min Chinese
/amámuá, amámuá/ ‘red’ hair,
Westerner’
amú(=a) m. a.
quite, too
án?ósu(a) c. w.(?)
—and more—See /tomáska amósu/
and /tiqósa/.
áó i. cj. w.
I
aóko(=a) m. a.
to keep...ing, continually—Tf., Tf.
—Cf. /ako(a)/
aománe c. w.
a little while, before long
aomótú(=a) c. w.
to talk
aonóso(=a) m. a.
barely
aonóví(za) c. w.
Glossary

to destroy
aopáʔ(to)(a) c. w.
to appear, to show up
aopoháð(a)(va) m. a.
steadily—Cf. /poháo/.
aopopoháð(a)(va) m. a.
very steadily—/a(o)po)hao/
aothóm(a)(a) m. a.
to try to, testingly
aotʔotʔóu(va)(a) c. w.
to tremble, to stir—/aot(ʔ)otʔóu/
aotʔóu(va) c. w.
to tremble, to stir
apaevázo(a) c. w.
to divide
apáʔh c. j. w.
boat
apciou(va) m. a.
in a hurry
apcipci(a)(a) c. w.
to chop(wood)—/a(pci)pci/(?)
apeski(a) c. w.
to disperse
apihána c. j. w.
river bank or sea coast on the opposite side
ápu c. j. w.
a kind of round basket
apúʔ(μ) i. c. j. w.
woman’s name
asbút(a)(a)(ii) c. w.
to take possession
aseóu(va) m. a.
comparatively
aseóski m. a.
comparatively —/aseou-si/
askúc(a) c. j. w.
difference
asýác(a)(va) m. a.
uninterruptedly—Cf. /asýc(a)/
asoeoʊhí c. w.
boyhood—L.
asōmu(a) m. a.
probably
asúc(a) c. w.
neat
asusúc(a) c. w.
very neat—/a(su)suce/
asúh(a) m. a.
further, gradually—Cf. /asúh(a)/
atáí i. c. j. w.
man’s name
atatalúa inf. c. w.
to bear in mind—Basic form not identified—Cf. /talú(a)/
ataváes(a) m. a.
most
atavé(a) m. a.
finally, at last
ataveísi m. a. (L./r/)
finally, at last—/atavei-si/
atbóh(a) c. w.
even
atueún(a) m. a.
last
átho(a) c. w.
to make ready
áti m. a.
merely, just, only—shortened form of /atíi/
atí(a) m. a.
merely, just, only—L.—variant of
Tsou Language

/aʔʔihi/
aʔò i. cj. w.
we (inclusive)
atòtavei c. w. (L. /r/)
of the future—/a(to)tavei/ (?)—/o/
as a result of dissimilation—L.
atòtvrsí c. w.
of the future—/atòtvri-si/—L.
atpáta(a) c. w.
to subdue
atatumio(a) c. w.
miserable—T. —Cf.
/atatúmzo(a)/—/a(tu)tumio/(?)
atatúmzo(a) c. w.
miserable—Tf., L. —Cf.
/atatúmio(a)/—/a(tu)tumzo/(?)
atvóha(a) c. w.
to mix up
aʔʔihi(a) m. a.
merely, just, only—L. —Cf.
/aʔʔihi(a)/
aʔʔihi(a) m. a.
merely, just, only—T. Tf. —Cf.
/aʔʔihi(a)/
auce(u)va m. a. (L./r/)
first, early
auèhe m. a.
earlier—/auce-he/
aukeúlua(va) c. w.
to surround—Cf. /keúlu/
aukukeúlua(va) c. w.
to surround—/au(ke)ukeúlua(va)/
auʔʔúhu(a) m. a.
immediately, quickly
auʔçieo(va) m. a.
too early
aupsónu(a) c. w.
to get tired of
auśki(a) c. w.
to reciprocate, to revenge, to alternate, to take turn
ausůhcu(a) m. a.
further, gradually—Cf. /asůhcu/
aususůhcu(a) m. a.
further and further, gradually and gradually—/au(su)suhcu/
ače c. w.
to change clothe
cueueumůh m. a.(?)
further
aúlu(a) m. a.
really, actually
auʔlu(a) c. w.
to help, to take care of
au̕mpúmpu(a) m. a.
at will—/au(mpu)mpu/(?)—L. —Cf.
/au̕mpúmpu/
aúmtú(a) m. a.
really
au̕mtúsi m. a.
really—/au̕mtú-si/
au̕mpúmpu m. a.
at will—/au(mpu)mpu/(?)—T., Tf.
—Cf. /au̕mpúmpu/
ausbusbút(a) c. w.
to try, to practise—/au(sbus)busatu/
ausbút(a, neni) c. w.
to try, to practise
ahʔču(a, neni) c. w.
to rear, to take care of
auári i. cj. w.
man’s name—L. —Cf. /auá/
aváho(  ) m. a.
  frequently—L.
aváí i. cj. w.
  man’s name—T., Tf.—Cf. /avári/
aveoveóa(a) c. w.
  very glad—/a(veo)veou(a)/(?)
ávzo c. w.
  to exhaust, exhausted—Tf.
avávzo c. w.
  to exhaust (many things), very
  exhausted—/a(vzo)vzo/
av’a pb.
  do not—always following /te/
av’asáa c. w.
  how to say?
av’dha(a) c. w.
  to be able or strong enough to do
  something
azóu(va) m. a.
  as have intended

b

bae-
  (See below.)
baefkóí cj. w.
  a kind of serpent—cf./fkoí/
báhu cj. w.
  a kind of square basket carried on
  back
bái cj. w.
  grandmother, old woman
baito (aiti, aiténí) c. w.
  to look, to watch, to see
beáhci cj. w.
  fruit, flesh
beabeáhci cj. w.
  many fruit—/(bea) beahci/
bi- s. c. w. pref.(?)
  to make, to become—See below.
biconnaemáná c. w.
  to become one family—
  /bi-connaemana/
biebiemi (eiéima) c. w.
  to look for—/(bie)biemi/(?)—Tf.—
  Cf. /biibiimi/, /biibijí/.
blící cj. w.
  shield—cf. /pínci/
biibiimi (jíma) c. w.
  to look for—/(bi)biími/(?)—Tf.—
  Cf. /biebiemi/, /biibijí/
biibijí c. w.
  to look for—/(bi)biími/(?)—L.—Cf.
  /biebiemi/, /biibiimi/
bikueúgu c. w.
  to encircle—/bi-kueúgu/
bitaíco c. w.
  to protrude in the middle—/bi-
  taíco/
bitaseóni c. w.
  to do something at night till
  morning—cf./taseona/.
bitónu (itóni, itonéní) c. w.
  to make an effort to carry—/bi-
  tons/(?)—/tons/ not identified
bitoténu (itotóni, itotóní) c. w.
  to carry with great effort—/bi(to)
  tons/
bkáyu c. w., cj. w.
  blind, blind man
bnúvhu cj. w.
  plum
  —no eam?un’a

Glossary
peach (plum that has hair) bo s. c. w.

to eat—full form /bónu/
bóbónu cj. w.

food—/bóbonu/(?)
bochíotchío c. w.

to know many things—/(bo)cbochíotchío/
bochíoticochíotchío c. w.

to know, to understand
do- s. c. w.(?)

(See /boepón/, /boévoeto/ etc.)
boeboepongó cj. w.

traps—/(bo)boepon÷/(?)
boécu(eoécu, eoecenêi) c. w. (L. /r/)
to bite, to catch with mouth
bóemi(eomí, eómza, eomzéni) c. w. (L. /r/)
to use, to make use of—T. /-ia/:
Tf., L. /-za/
boépon÷(h?oepon÷) c. w. (L. /r/)
to make a trap
boeúsmuji cj. w. (L. /r/)
to retreat to—/boevoeto-emoumo/
boévóeto c. w.
to retreat—/boe-uoeto/(?)
bohi- s. c. w.
to cut, to attack with a sword
bohiúnu(hicúna) c. w.
to reach and cut—/bohi-eeccu/
bohiéhti(hiehти) c. w.
to cut the branches of a tree
bohiitúnu(hifitúna) c. w.
to cut apart—/bohi-itúnu/(?)—Cf. /tiftúnu/
bóñu(hóga) c. w.
to see clearly

bohiotuø(va, vi) c. w.
to climb—Cf. /tisífoø/.
bohosópu(hosopnêi) c. w.
to stick side by side
bohúpú(houpnêi) c. w.
to stick together—/bohosopu-iupu/
bóki cj. w.

the male organ
bónu(ána, anéni, poa-) c. w.
to eat
bovúna(-a) c. w.

many, to consider as many—
Usually referring to animates.

bu- pref.

(Used with certain core words and
usually accompanied by reduplication
to express the sense of intensification.)

bu- s. c. w.
to be, to have, to do
bua s. c. w.
to imitate, to follow
búnci cj. w.

mouse
buhaseö(huaøi) c. w.
to look ahead
buhaseöi(huaøéi) c. w.
to peep
búkeu cj. w. (L. /r/)
tip
bumeëahe c. w.
to run very fast—/bumeëahe/
bumamau?to²tohúøa c. w.
to think over and over—/bumeëma/
mau²to²tohúøa/
bumeëu c. w.
to have ear of grain—Cf. /mcúu/
‘ear of grain’
bumeméala(a) c. w.
very skillful—/bu-meeméala/
bumomóege c. w.

to have very good voice—/bu-(mo)
moége/
butáso(utásva, utaszéni, pa?-) c. w.
to do with great effort—/bu-taso/
butataláa c. w.

to remember clearly—/bu-(ta)tala/
bu- s. c. w.
(See below.)—variant of /bu-/?
bacúma (ucúma) c. w.
to pluck a thorn—/cúma/’thorn’
béúga (éuga, euynéni) c. w.
to bake
búeol c. w. (L. /r/)
belly
buh-
(See below.)—variant of /bu-/, /bu-/?
buhámwu c. w.
to like, to love—/úmwa/ ‘good’
butuúfíoea c. w.
of a large group
butmatmaasúas m. a.
attentively—/bu(tma)matmaasúu,/?
—/tmaatwa/ not identified.
búynua c. w.
flower
búynu(a) c. w.
to blossom, to bloom

cacáea i.cj. w.

to dirty—cf. /cá?i/
cáphu c. w.

the sole of the foot, paw, claw
ta emúcu
palm
cápi c. w.
to dry at a fire
cápo(aa) c. w.
to climb up—Notice the irregularity
in inflection.
cáhámwa i. cj. w.
Tainan (a district of Taiwan)
cá?hu cj. w.
chair
cá?i cj. w., c. w.
dirt, dirty—cf. /cáí/
céi c. w.
dream
céoa c. w. (L. /r/)
earth, ground
céocéoa c. w. (L. /r/)
much earth—/(céo)céoa/
ceocéonaic. w.
roads—/(céo)céona/
céona ic. w. (L. /r/)
road, path
—no cáphu no emúca
lines on the palm
céopúu c. w. (L. /r/)
cap, hat, crown
céoa c. w.
a pile of stones, a low wall of stones
céúcéu c. w.
spine
ceu?iu cj. w.
a kind of rattan basket for food

cháu infl. c. w.
(See /cmófu/)

cháu cj. w.

chái cj. w.
vegetable, dish—Cf. the Chinese, or specifically South-Min, word /ts'ai/ of the same meaning.

chána cj. w.
rice-field—Cf. the South-Min word /ts'ain/ of the same meaning.

chúa infl. c. w.
(See /cmúhu/)

chúmu cj. w.
water, river

—ta nún?u
milk (water from the breast)

ci prec.
the reason is... it turns out...

ci (shortened form of /máinci/?)

pa.
(Occurring after certain pa. c. w. before they join any other c. w. or preceding an irregular c. w., in a core phrase)

1st coni.
(Special to the c. w. /uk?á/)

a. p.
(Occurring between two conjoined elements in a conjunctive phrase; sometimes translatable by 'of'.)

ziejóna cj. w.
the other or opposite side

ciha infl. c. w.
(See /móchi/)

cihcihi c. w.
lonely—/(cih)cihi/(?)

cih(pá?) c. w.
one person

cima prec.
it turns out...

cini c. w.
one—sandhi form of /cóni/ in /másku veaucni/

ciócio cj. w.
baby-chicken

cióa cj. w.
a kind of fish

ciwei c. w.
to pierce the ears

ciakóku i. cj. w.

China—Japanese /tsiukoku/'China'.

civci cj. w.
tail

ciwe cj. w.
phlegm

cmócmai cj. w.
bears—/(cmo)moi/
cmőelu c. w. (L. /r/)
to storm

cmófu(chúa) c. w.
to wrap

cmói cj. w.
bear

cmúhu(chúa) c. w.
to slaughter animals

cmú c. w.

near—Cf. /cúm?u/

cmú(cmú) cj. w.
clouds
cmuśē(a, i) c. w.
to grow, to grow into
čmáʔhō(i, poa-) c. w.
to return
-čni s. c. w.
one—full from /cóni/
cmuńcúmē c. j. w.
banana trees, a grove of banana
trees—/(cmuńcúmē)/
cmuńma c. j. w.
banana
cuńhu c. j. w.
grain
co 2nd conj.
(Indicating things invisible but audible or actually being somewhere nearby)
coca c. j. w.
outside, an open place
cocánē c. w.
loose (as textures)
coce- s. c. w.(?)
(See /cocoēnu/)
cocénu(i) c. w.
to throw something towards
somebody to hit him—Cf. /-unu/
cócku c. j. w.
hook
cocoēa c. w. (L./r/)
broad—/(co)coēa/(?)
cocoćeōnu(a) c. w.
to go far away, to go head-hunting
—/(co)cocone/
cocoťőe c. w.
very clean—/(co)cokoēa/
covhi c. w.
to have wind
cócvo(i) c. w.
to laugh, to smile
cocécóu(a) c. w. (L. /r/)
to walk
coeuána c. j. w.
place name
cokoē(a, poa-) c. w.
clean, to consider as clean
cohēs c. w.
cool
cohēćeū(poa-) c. w.
cool off—Cf. /cohēu/.
cohióna c. w.
noon—Tf., Cf. /cohóna/
cohív(poa...neni) inf. c. w.
(See /bochūo/)
célma c. j. w.
gruel of millet or rice—Cf. /célmo/
célmo(i) c. w.
to pour water in
célhu c. j. w.
a kind of grass with very broad leaves
célům(a) c. w.
mild and sweet (to wine), to consider
as mild and sweet
célzóna c. w.
noon—Tf., L.—Cf. /cohióna/
cón s. c. w.
one—full form /cóni/
/no éé
to speak one language
cóni (poa-) c. w.
  one

cóni i. cj. w.
  the one, the other one

coníno f. a.
  usually

connoaemána cj. w.
  the whole family—/con no aemána/

connoeusúhnu cj. w.
  the whole family—/con no eusúhnu/

connóhie c. w.
  one (whole) day—/con no hie/

cōpōhōa cj. w. (L. /r/)
  star

cōpō(a) c. w.
  painful, to feel painful

cōpi i. cj. w.
  a kind of fish

cóu i. cj. w.
  people, man, Tsou

cóño f. a.
  frequently—L.—Cf. /coníno/

cóvhil(a) c. w.
  far, distant, to consider as far

cpucpúhuh cj. w.
  thicket—/(cpu)cpūhu(?)/

cpūu i. cj. w.
  place name

cpūh?o cj. w.
  waist

cu pb.
  (Indicating the completion of the event stated in the sentence. See VI-12.)

cúbru c. w.
  hot (of water)—L.

  cucullili c. w., cj. w.
    angular, angle
  cúeu (-a, poa-) c. w. (L. /r/)
    cooked, to get.. cooked
  cúma i. cj. w.
    what?
  cúm?u c. w.
    near—Cf. /cmúu/
  cúm?u cj. w.
    some place near by
  -cunu s. c. w.
    to go over, to reach—occurring in a number of compounds—full form /meecunu/(?)

cúgsu
  (See below)
  —emó
    the door facing the east in the worship room of the chieftain

  cucúmu c. w.
    plenty of thorns—/(ca)cmúu/
  cúceu c. w. (L. /r/)
    low, cheap
  cúehu cj. w. (L. /r/)
    bone

  cúesu cj. w.
    the part of a fork where its wooden or bamboo handle is fitted in
  cúeu cj. w., c. w. (L. /r/)
    meal-parcel (food wrapped with a large leaf prepared for a trip, to prepare meal-parcel)

  cúmu c. w., cj. w.
    thorny, thorn

  cághu c. w.
    to stop
cúyo c. w.
bed-bug
cu?cú?u(i, neni) c. w.
to stick in
c?o pb.
(Indicating some sort of limitedness of the event stated in the sentence.)
c?oc?ósha i. cj. w.
place name—/c?o?co?sw/ (?)
c?óeha c. w. (L. /r/)
stream
ć?ósha c. w.
camphor
c?u pb.
(variant of /cu/ following /te/-beginners)
e 2nd conj.
(Indicating that what is expressed in the following conjoined element is visible and near.)
e- s. c. w.
to do, to take—See /éemo/, /etámaku/ etc.
e- pref. (L. /r/)
(shortened /eau-/) éa i. c. w.
to search for, to catch
éa-(..a) s. c. w. (L. /r/)
to have, to be, to do—full form /éa/—Occurring in compounds with an optional /a/ added to the second element
éa(eoa-) i. c. w. (L. /r/)
to have, to be, to do
eáa(-neni) inf. c. w. (L. /r/)
(See /máeo/)
eazúona i. cj. w.
name of a tribe said to be related to the Tsou people—/eazúona/ (?)
—/azúona/not identified
eazóbonu c. w.
to have food, to make a living—/eazóbonu/
eacéi c. w.
to dream—/eacéi/
eácni(-a) m. a.
one by one
eác?u(i) c. w. (L. /r/)
to stand
eáéága i. cj. w.
place name
eafúfe a. c. w.
about ten years old
eái c. w.
to make noise
eaméa c. w.
to have wine—/émi/'wine'—/eaméa-emí(a)/
eánú
(shortened form of /eánú/) eáeo(poа-) c. w.
to give birth to, to produce, to be in
eáeo cj. w.
that which is in something
eáeó a. c. w.
to have baby—/eáe-eáeo(a)/
eaeoia c. w. (L. /r/)
to have maggots—/eaeoia(a)/
Tao Language

eaeonoa c. w.
there is the Eono-tree—/eaa-eono/
eaeosi c. j. w.
inhabitant
eaeosku c. w.
to fish—/eaa-eosku/
eaeza infl. c. w.
(See /maeza/)\footnote{\text{Too}}
eaezoea (eaeos) c. w. (L. /r/) to do the field (to plough and sow) —/eaa-ezoea/
eafeu c. j. w.
remnants of a burnt wood—/eaa-fefeu/(?)
eaf?usia c. w.
— hair grows on the head—/eaa-f?usu(-a/)
eahaf(a) c. w.
to lead—/eaa-mahafo(-a)/(?)
eahahaf(a) c. w.
to lead many people—/eaa(ha)haf(-a)/
eahihoa c. w.
to have much work—/eaa-(hi)hoa/
eahhoa c. w.
to have work, to work—/eaa-hhoa/
eahioa c. w.
to have work, to work—/eaa-hhoa(-a/)
eahioi c. w.
to have work, to work—Tf. —/eaa-
hhoa(-i/)
eahiuu(ea) c. w.
to ask a girl’s parents for permission of marriage
ea infl. c. w.
(See /maei/)
eaica infl. c. w. (L. /r/)
(See /maica/)
raicaru i. cj. w.
(familiar form of /aicaru/ —L. —/rau-aicaru/(?)
eaiku i. cj. w.
place name
eainc(poai-) infl. c. w.
(See /mainc/)\footnote{\text{Too}}
eaiupuke
(sanhi form of /eaiupuku/)
eaipuku i. cj. w.
man’s name, used exclusively in the family of the chieftain
eaiskana i. cj. w.
clan name, those living in Iskanai —/eaa-iskana/
eaikou(a, poa...neni) c. w. (L. /r/)
to take someone by holding his hand(s)
eaiku(eu)ana i. cj. w.
place name—/eai-ku(eu)ana/(?)
eaikumana(i) i. cj. w.
clan name—/eai-kuma( )-ana/(?)
ealuhutana i. cj. w.
place name—/eai-luhtu-ana/(?)
eamaka(ia) i. cj. w.
place name
ramakavana i. cj. w.
place name—L. —/ra-makav( )-ana/(?)
eamasi(ia) i. cj. w.
place name—/eai-masi-ana/(?)
eamci(eni) c. w.
surprised
eameomu(a) c. w.
to spoil

\footnote{Too}
ramóra i. cj. w.
man's name—L.

eamútu(a) c. w. (L. /τ/)  
to shut—Cf. /emúta(a)/.
eamútm'a c. w.  

hair grows on the body—/eaa-
mútm'un(a)/
eanasiána i. cj. w.  
place name—/eaa-nasi-ana/ (?)
ranosúru cj. w.  
arrows—L.—Cf. /ranosurúnu/.
ranosurúnu cj. w.  
arrows—L.—/eaa no surúnu/
eaqubueána i. cj. w.  
place name—/ea-qubue-ana/ (?)
eanehósa cj. w.  
those living at the main settlement  
—/eaa-ne-hosa/
eanénu c. w.  
where—/eaa-nenu/
eaneñesapí ci. j. w.  
those living on the Plain  
(the Chinese)—/eaa-neñesapí/
eansóu(vi) c. w.  
to have breath, alive—/eaa-nso/
eansóu c. w.  
to have breath, alive—/eaa-nsou  
(-a)/
eaqipiza c. w.  
mildewed—/eaa-qipiza/
eaquí i. cj. w. (L. /τ/)  
woman's name
eaóko c. w.  
to have baby, pregnant—/eaa-okó/  
eaóko a c. w.  
to have baby, pregnant—/eaa-okó

(-a)/
eaepéulu(i, poa-) c. w.  
to have money, rich—/eaa-peisu/
ea phíi gi cj. w.  
there is door, doorway—/eaa-phíi  
(-a)/
eápi(neni) infl. c. w.  
(See /maipo/)
eápse  
(Shortened form of /eapsúeóu/  
used with a clan name following)
eapsúeóu i. cj. w.  
clan name
eaapsúeóána i. cj. w.  
clan name—/eapsúeóu-aná/ (?)
eaapsúeóu i. cj. w. (L. /τ/)  
man's name
eáptú ci. j. w. (L. /τ/)  
bark
eaaptúsi ci. j. w. (L. /τ/)  
bark(as distinguished from all other  
parts of a tree)—/eáptu-si/
easakíei i. cj. w.  
clan name—/eaa-sakíei/ (?)
easáso(a, poa...neni) c. w.  
to drag
easápu i. cj. w.  
clan name
easáikóe ci. j. w.  
cliff
easúi ci. j. w.  
chin
easó(a) c. w.  
to rub and twist (in making leather)
eatán?e ci. j. w.  
people of this place—/eaa-tan?e/

--- 457 ---
Teou Language

eatayesánsi i. cj. w.
the Chinese living in the mountains
-/eaa-ta-yesánsi/
eatapépce i. cj. w.
those living in the heaven, gods—
-/eaa-ta-pepe/.
eatataiskóva i. cj. w.
those living in the light, human
beings—/eaa-ta-tiskova/
eataueoŋána i. cj. w.
clan name—/eaa-ta-ueoŋ-a-ana/
eatieou i. cj. w.
man's name
eatoluŋka i. cj. w.
place name

eau- pref. (L. /ř/) (Attached to personal names to
denote familiarity.)
eauakuánu i. cj. w.
(familiar form of /akuánu/)
eauanika i. cj. w.
(familiar form of /aníka/)
eauapúu i. cj. w.
(familiar form of /apúu/)
eauaeúi i. cj. w. (L. /ř/)
(familiar form of /aapúi/)
eauaéi i. cj. w. (L. /ř/)
(familiar form of /färi/—L.
eauaγáeu i. cj. w. (L. /ř/)
(familiar form of /aγáeu/)
eaukuátu i. cj. w.
(familiar form of /kuátu/)
eaumoτóeu i. cj. w. (L. /ř/)
(familiar form of /motóeu/)
eaupasúea i. cj. w. (L. /ř/)
(familiar form of /pasúea/)
eausaεu i. cj. w. (L. /ř/)
(familiar form of /saeu/)
eautaníu i. cj. w.
(familiar form of /taníu/)
eautibúu i. cj. w.
(familiar form of /tibúu/)
eauuóu i. cj. w.
(familiar form of /uoóu/)
eavái i. cj. w.
(familiar form of /avái/—/eau-
avái/?)
eaváiána i. cj. w.
clan name—/eaa-avái-ana/ (?)
eavári i. cj. w.
(familiar form of /avári/—L.)
eauvóeu i. cj. w. (L. /ř/)
(familiar form of /vóeu/)
eazólin c. w.
to forest—/eaa-zólin/—Japanese
/zolin/ 'to forest'
ecbůhu(a, nen) i. c. w. (L. /ř/)
to feel heavy
écóvi infl. c. w.
to remove some of the teeth of a
boy or a girl at a certain age
—Basic form not identified—Cf.
/écůhi/, /ćóvi/.
écúu i. cj. w.
pond
ećámù i. cj. w.
ard for shooting birds
ecćůhi infl. cj. w.
to remove some of the teeth of a
boy or a girl at a certain age
—Basic form not identified—Cf.
/écůvi/, /ćóvi/.
ee cj. w. (L. /r/)  
    (See /emúf?o/)  
te speak of—See also /con no ee/.  
ee-lu(-i) c. w.  
to elevate  
eemà (n) c. w.  
sack—Cf. /fúcu/  
eemà?to²tohúu(va) c. w.  
fish-trap made of bamboo  
etto³tohúu(va)  
to speak wisely—/ee-ma?to³to-
eémo c. w.  
to build a house—/e-emoo/  
etto³tohúu(va)  
to start speaking—/ee-ahoi(va)/  
eemóu(a) c. w.  
to reprove  
etto³tohúu(a) c. w.  
to remove a tooth  
eto³tohúu(a) c. w.  
to lift up—T. /ia/: Tf. and L. /za/  
eto³tohúu(a) c. w.  
to finish speaking—/ee-aepùu/  
eto³tohúu(va) c. w.  
to stroke the head of a child as a ceremony in “Meesi”  
éespaenúmo c. w. (L. /r/)  
to get through  
éthuici c. w.  
to retreat  
éthi c. w.  
to recede  
évi cj. w.  
trees, wood—/(e)evi/  
évi(-i) c. w.  
to draw a bow  
ephúta(a) c. w. (L. /r/)  
to harvest  
ephúta (i poa...n) inf. c. w.  

Glossary

ehè (n) c. w.  

ehe(cóeu) c. w.  
to lean against  
ehkúeu(c) w.  
to bend—Cf. /kúeu/’humpback’  
ehoí(a) c. w.  
to start speaking—/ee-ahoi/a/  
ehoí(a, ?)nena) c. w.  
to call (someone)  
èhtì cj. w.  
    branch of a tree  
èhtisi cj. w.  
    branch of a tree(as being cut off)  
—/èhtì-si/  
èhtothúma(n) c. m.  
to fight with bare hands  
èhtothúma c. w.  
to fight with bare hands for long  
—/èht(ot)othomà/  
èhúfu cj. w.  
palm tree  
ei... (n) s. c. w.  
to do something for...times—In compounds with the sandhi forms of certain numerals and usually with an additional syllable compo-
Tsou Language

sed of /o/ and the first non-syllabic sound of the numeral—/hū/ is /
ku/ after /s/, /hu/ after /w/, and in other cases /hā/.
eīmā inf. c. w.
(See /biebiemi/)
eiōemōhū(a) c. w.

to do five times—/ei-(eo)emo-hu/
eīma c. w.
The Fifth Month—Cv. /eimo/ 'five'
—Tf., L.—Cf. /eíma/.
eimāsēkū c. w.

to do ten times—/ei-mas-ku/(?)
/ei-masku/(?)—Cf. /ei...hū/ and
/masku/
eimo c. w. (L./τ/)
five
rimūcū i. cj. w.
(name of a major branch of the
Tsou people)—L.—Cf. /iimūcū/
einkini cj. w.
longan—Cf. South-Min Chinese
/līŋgīŋŋy/ 'longan'
einōnomōhū(a) c. w.
to do six times—/ei-(no)nomu-hu/
riŋhōva c. w.

blue, green—L.—Cf. /eŋhōva/
eipōpsōhū(a) c. w.
to do twice—/ei-(po)pso-hu(a)
eipōptūhū(a) c. w.
to do seven times—/ei-(po)pitu-hu/
eisōspōthā(a) c. w.
to do four times—/ei-(so)spot-hu/
eitoteūhū(a) c. w.
to do thrice—/ei-(to)teu-hu/
eiūnu c. w.
to grow not uprightly
ei?ma inf. c. w.
(probably a shortened form of
/eiēima/)
ei?mī(-zi, -zneni) c. w.
to come from—T.—Cf. /iī?mi/
ei?peāskī c. w.
to come from all directions—/ei?mī-
apēaskī/
ei?si cj. w. (L./τ/)
shoulder
ei?sisi cj. w.
shoulder (as particularly referred
to as apart from the other parts
of the body)—/ei?si-si/
ei?vav?vōv?i c. w.
to come from all places—/ei?mī-
vav?vōv?i/
ekiēki c. w.
to tear, to break
ekōsu(i) c. w.
to stumble
ēlu-(a) c. w.
to find out, to discover
ēmi cj. w. (L./τ/)

wine
emio c. w.(?)
(See /ōte emio/) -emo s. c. w.
five—occurring in compounds only
—full form /emio/.
emōmomcōvhi(a) c. w.
to go very far—/(emo)emomcovhi/
emomcōvhi(a) c. w.
to go far—/emounu-mcovhi/—Cf.
/momcōvhi/

—460—
emóó cj. w.
house, home, family (in a modern sense), clan, the main branch of a clan, the worship room in the house of the chieftain
emósí cj. w.
wooden handle of a spear or lance
emósí cj. w.
someone’s home—/emoó-sí/
emósýácu (poa-) c. w.
to go straight forward—/emo-sýácu/
emóu cj. w.
my home—/emoó-u/
emónu(a) c. w.
to walk towards—Cf. /emoónu (a)/, /moónu(a)/, /moónu(a)/.
emónu(a) c. w.
to walk towards—Cf. /emoónu (a)/, /moónu(a)/, /moónu(a)/.
emózu(exúa) m. a.
intentionally, as previously planned
emúcu cj. w.
hand, arm—Cf. /múcu/
emúło(ó, ó, eóí) c. w.
to bury
emúa(i, neni) infl. c. w.
(See /emúm?u/)
eméemúm?u c. w.
to plant many—/(emé)emúm?u/
emúfú(eíúa) c. w.
to hide
emúm?u(emáa, emáí, emáení) c. w.
to plant—Cf. /mém?u/.
emát(a, neni) c. w.
to shut—Cf. /eamátw(a)/

éne s. prec.
whether or not
éni i. cj. w.
this
-eni suff.
(shortened form of /-neni/)
éno f. a.
therefore, then
enóí(za) m. a.
heavily, extraordinarily
égha infl. c. w.
(See /mógho/)
éghóva c. w.
blue, green—T., Tfl.—Cf. /tróghóva/
enóchi(a) c. w.
to call someone to follow
enócu cj. w.
The Devil of water
eó-
(sandhi form of /éa/ in compound-
ing?)—See /éófú/, /éosú?úku/
etc.
eobá c. w.
(shortened form of /eoubobái/)
eobák(a, neni, poa-) c. w.
to beat, to strike
eoceáhu cj. w.
long handle of a weapon, fishing rod—Cf. /oceáhu/
ecéásó(va, neni) c. w.
to play, to perform
eoceásva cj. w.
a level ground in front of the “kuba” where rituals, dances or other performances take place—Cf. /œcaso/.
Taoa Language

eoećeľuŋh u i. cj. w.
  long handle of a weapon, fishing
  rod—Cf. /ecćeľuŋh u/.

eoełuŋku i. cj. w.
  ring—/eoełuŋku/?

ećeľu i. cj. w.
  circle, circumference

ećeľa i. cj. w.
  inner part

ećeľo(a) (neni) infr. c. w.
  (See /böeçu/)

ećeľo i. cj. w.
  insects—/(ćeľo)eoi/

ećeľsi i. cj. w.
  ring—/ećeľ-si/

ećeľsku i. cj. w.
  a lot of fish—/(ćeľo)eosku/

ećeľo(i) c. w.
  where there is water—Cf. /ćeľu/—
  /(ćeľo)eova/

ećeľna i. cj. w.
  evening

ećeľnasi i. cj. w.
  evening—/(ćeľnsi)/

ećeľuŋ(i) c. w.
  to practise head-hunting—/eća-ęŋu/
  (?) /ećeľu-ęŋu/ (?)

ećeľuŋ i. cj. w.
  ravine

ećeľca i. cj. w.
  foot of a hill

ećechasi i. cj. w.
  foot of a certain hill (as particularly
  referred to)—/ećeľ-hasi/

ećeľu(a) i. cj. w.
  to call, to shout

ećeľuŋ u i. cj. w.
  place name

ećeľu i. cj. w.
  to go hunting

The Sacred Tree (a kind of tree
  planted near the "Ritual-place")

ećeľuŋ h u i. cj. w.
  pretty

The Sacred Tree (a kind of tree
  planted near the "Ritual-place")

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  pretty

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The Sacred Tree (a kind of tree
  planted near the "Ritual-place")

ećeľuŋ h u i. cj. w.
  pretty

The Sacred Tree (a kind of tree
  planted near the "Ritual-place")

— 462 —
belt attached to a sword or lance

eópsi c. w.
dark (of the day)

eopuí c. w.
feather, wing, fin

eópa c. w.
frozen

eósa c. w. (L./τ/)
The Second Month—Cf. /eúso/ ‘two’
eósí c. w.
full (with food)—Cf. /eóséu/
eósí a. c. w.
full (with food)—Cf. /eóséi/.
eósí c. w.
ankle

Glossary

eosos c. w. (L./τ/)
two persons—Cf. /eúsó/ ‘two’
eousú diáku(a) c. w.
to trace—/ea-su?uku/ (?)—/eohu-
sú?uku/ (?)
eotósí a. c. w.
to negotiate

eóu(a/va, neni, poaa) c. w.
to fetch water

eóu c. w.
big fish

(place name)—Cf. /-ana/
eovcána i. c. w.
place name—Cf. /-ana/
eovía c. w.
The Eleventh Month

eovíána i. c. w.
clan name—Cf. /-ana/
eovukatána i. c. w.
name of a stream—Cf. /-ana/
eovomí c. w. (L./τ/)
a kind of eagle—/ea-ovomí/ (?)—

-epáoe(a) c. w.
to cut or scratch and break

-epásí c. w.
profit—L.—Cf. /eupásí/.

-epée(a) c. w.
to select

-eplóu(va) c. w.
to catch somebody unprepared

-epe-
(a suppletive from of /eúsó/ in compounds)

-eptósí c. w.
to thrash—/e(ψu)ψu/ (?)

-epésí c. w.
to fall on the ground

-epuí a. c. w.
small pieces of clouds appearing
when it is growing dark—L.

-epuí c. w.
knob

eúsí c. w.
borderline

esbobúka c. w.
occasionally dry stream

— 463 —
Tsou Language

esbútu(a, neni) c. w.
   to decide, to make a choice
esesnáthu(i) c. w.
   to cut through repeatedly—/(es)
esnáthu(i)/
esé?u(va) c. w.
   to drag out of the water
ésmi(a) c. w.
   to pass by, to approach
esmémhó c. w.
   to rise (referring to the sun, the moon and the stars)
esmú c. w.
   small stick of bamboo or reed or something
esnéthu(i) c. w.
   to cut through
-eso s. c. w.
   two—full form /eúso/
esé’u c. w. (L./ra/)
tear
esé’u’u(a) c. w.
   to sip—/e(s’é)u’s’éu/ (?)
etámaku(a) c. w.
   to smoke—/e-tamaku/
etóhva c. w. (L./ra/)
tool, smoking pipe Cf. /etóhv(a)/
etóhv(a) c. w.
   to use a tool
etóku(a) c. w.
   to strike with a cudgel
etotavé(a) c. w.
   to pray—/e-atotavei/
etáhcu(i) c. w.
   to speak correctly
etápu c. w., c. w.
   sea, flood, to flood—Cf. /túpu/
etócu(a) c. w.
   in the habit of...
ue- s. c. w., pref.(?)
   (Maybe of different full forms, thus with different meanings.)
   —See many words below.
eua- s. c. w. (L./ra/)
   many—See below.
ueafeófo c. w. /L.(ra)/
   rocky hill—/eua(fo)feo/ (?)
ruafou c. w.
   to envy someone for his having plenty of meat—L.—/rua-fou/ (?)
euansóu c. w. (L./ra/)
   creatures, animals—/eua-nsou/ (?)
euási c. w.
   roof
euamnu c. w.
   handsome and strong—/eua-umnu/ (?)
eucápo c. w.
   to bring up
euc- s. c. w.(?)
   (See /euteueínu/, /eueúso/ etc.)
eueáfo c. w. (L./ra/)
   to come out, to emerge
euéo c. w.
   pile of stones
ueuteueínu(a) c. w. (L./ra/)
   to concentrate, to assemble—/euteueínu/ (?!)—Cf. /noteueínu/,
   /toteueínu/etc.
ruuru c. w.
   the lower leg—L.
eueúso(neni) c. w.
two persons go together—/eueuso/ (?,) /eue-uso/ (?)
eueváho(a, i, poa...neni) c. w.
to borrow
euezi infl. c. w.
to dig with hands—Basic form not identified
rufóu c. w.
to dive, to plunge—L.
euháegi c. w. (L./τ/)
to perspire—/eu-haejí/
euhmíeu c. w. (L./τ/)
to bleed—/eu-hmíeu/
eúho c. w. (L./τ/)
snow
euhúnu c. w.
to swim
euikikiégi c. w. (L./τ/)
to swim back and forth—/euhuju-
ikiégi/ (?)—Cf. /meikiégi/,
/miikiégi/.
eulunána i. c. w.
clan name—Cf. /-ana/
eumí(o) a c. w.
to encounter
eunsóu c. w.
to breathe—/eu-nsóu/
eunsonso c. w.
ergetic—/eu(nso)nsóu/
eún(a)
to get out to
eúna(nen) infl. c. w. (L./τ/)
(See /múeju/)
euñeóu(-a) c. w.
to meet someone when he is coming
eúŋku c. w. (L./τ/)
basket to be carried on the back
eúŋo c. w.
a kind of serpent
eúņu c. w.
fishing trap
eufóeou c. w.
to swell
eúvei(a, pa?-) c. w. (L. /τ/)
to turn back
euozómu c. w.
war leader—Cf. /ozómu/ ‘to do head-hunting’
eupa- pref. (L./τ/)
each other, one another—usually accompanied by the reduplication of the base.
euapásuski(a) c. w.
to alternate, to revenge—/eu-
apuski/—Notice the inserted /s/ in inflection.
euapácjicjíhi c. w.
to hand down from generation to generation—/eupa-a(cjí)cjíhi/
eupa-baito c. w.
to see each other, to come across—/eupa-baito/
eupa-bobaito c. w.
to see one another—/eupa-(bo)baito/
—Notice the irregularity of /bo/
eupa-bahámnu c. w.
to love each other—/eupa-bahámnu/
eupaélú c. w.
to meet each other—/eupa-élú/
eupa-eusbústú c. w.
to discuss—/eupa-eusbruéstú/
eupa-ńunási c. w.
Tsou Language

different from each other—/eupahunasi/
eupakokokoï c. w.
polite to others—/eupa-(ko)koei/
eupakukúzo c. w.
hostile to one another—/eupa-(ku)
kuzo/
eupamáeo c. w.
to take from each other—/eupamaeo/
eupamahasússki c. w.
mutually counterattack—/eupama
mah(sa)suski/
eupamamaëhe c. w.
to race—/eupa-(ma)maëhe/
eupamamáëo c. w.
to take from one another—
/eupa-(ma)maëo/
eupamáco?cohio c. w.
to teach one another—
/eupa-(ma)ma?cohio/
eupama?co?cohio c. w.
to teach one another—
/eupa-ma?co?cohio/
eupamoemoféeti c. w.
to invade each other—
/eupa-moemoféeti/
eupaniamaëhé c. w.
to race—/eupa-nia-maëhe/
eupanonoékata c. w.
to surround each other—
/eupa-(no)noékata/
eupaozómá c. w.
to attack each other—/eupa-ozómu/
eupapáki poa- c. w.
to do evil to others, to do evil to
each other—/eupa-pak2i/
eupapopónó c. w.
to shoot one another—
/eupa-(po)póno/
eupapsoacgcihi(a) c. w.
to hand down from generation to
generation gradually—/eupa-psoe-
a(cgi)cihi/
eupásu cj. w.
profit—Cf. /rásu/
eupatmamaeazóeu c. w.
to comply to each other—
/eupa-tmaeazóeu/
eupatmá.Add4 c. w.
to understand each other—
/eupa-tma?Add4/
eupatosbúsbuta c. w.
to consult one another—
/eupa-tosbúsbuta/
eupáusó c. w.
to visit each other—/eupa-usó/
eupáusó c. w.
to visit each other frequently—
/eupa-(u)usó/
eupe- pref.(?)
(sandhi form of /eupa-/?)—See
below.
eupecebi(a) c. w.
to combine (two things)—
/eupa-cebi/(?)
eupececebi(a) c. w.
to combine (many things)—
/eupe(ce)cebi(a)/
eupepeahyeu c. w.
to request mutually—Cf.
/euhyeu/
eupépeváí c. w.

to go away in all directions — /eu (pe)pevai/

eupeváí c. w.
to depart

eupépota (lia(?)) c. w.
to come across

eupétepeta c. w.
to come across (referring to many people) — /eu(pet)pepeta/

eupúphu(i) c. w.
sufficient to share among a certain number of people — /eu-apuph/

eus s. c. w.
two — (full form /eúso/)
eusnu(a) c. w. (L./r/)
(variant of /eúnu/)
eusó c. w. (L./r/)
two

eusophi c. w.
to be at the opposite banks of the river — Cf. /suphi/

eusúphic c. w.
to grow

eusúphu(i) c. w. (L./r/)
to sit

eusúphu i. c. j. w.
man’s name

eutatáe(za) c. w.
many are anxious to see — /eu-tatae/
euteufu(i) c. w.
to run up hills
eutícíu(hi) c. w.
to pass over from one to another — /eutí(cíu)hi/
eutícíu(hi) c. w.
to pass over — /eu-tíu(hi)/
eutíópu c. w.
to hold each other’s hands — /eupatiopu/(?)
eutitiópu c. w.
to hold one another’s hands — /euti(t)iopeu/
eutúka c. j. w.
a kind of rabbit

eutíphi(a) c. w.
to respond, to answer

eutímanu(a) c. w.
to run over to see — /eu-mousnu/
eutímanu(i) c. w.
to grow up again — /eu-i?vaho/
eutíphi pref.
many — Attached to certain words with the vowel /a/ and the first non-syllabic sound of the base to form another syllable.
eutífainána c. j. w.
youngsters — /eu(fa)fainana/
eutího c. j. w.
a kind of leopard

/echo(m)oe?mo c. w.
(many are) drunken —
/eu?ma(m)oe?mo/
eutíphi(a) c. w.
to divide into two
eutísi s. c. w.
(See below.)
eutísióhu(a) c. w.
to descend — Cf. /supeóhu/ ‘to fall’, /msapeóhu/ ‘to kick down’ — /eu?si/
not identified.
eutísiófu c. w.
late morning
eu'sitatsi̊k c. w.

to exchange greetings—Cf. /tötiski/.
eu'tatма'tcoŋo c. w.

(many get) sick— /euʔ(ta)ʔmaʔcоŋo/
eu'tucócośu c. w.

to bind round—Cf. /aukukueúŋu/
‘to surround’
eu'tukukueúŋu(va) c. w.

the part of an arrow that is bound round with thread—Cf. above.
eu' s. c. w.(?)
(See /eumcoi/ and /eusgucu/)
eu...hū s. c. w.

(sandhi form of /ei...hū/)—See /eunúsku/
eubhū c. w.

to play a bamboo harmonica
eácʔu c. w.

to stand up—Cf. /eácʔu/
eu'eusu c. w.

clothes— /eu'eusu/
rühə infl. c. w.

(the L. form of /ųha/ )—See /məʔho/
euhmúski c. w.

of the same height—Cf. /hmúsku/.
eulúlə c. w.

handsome
eumcoi(za) c. w.

to beat to death with a cudgel—Cf. /mcōi/
eumeúmu(a/nemi) c. w.

to enter
eímə i. cj. w.

place name
eunúta c. w.

place frequented by deer
eunúsku c. w.

to do once— /eu-nus-ku/
eúnʔu c. w.

thatch, thatch-thicket
eńʔa infl. c. w.

(See /bąęńa/)
eńńću c. w., cj. w.

crazy, crazy man
eusbusbát(a, neni) c. w.

to tell, to relate (in detail)—
/eu(sb)芿tu/
eusbusbát(a, neni) c. w.

to tell, to relate
eúsκu c. w. (L./r/)

to landslide
eusgùc(ua) c. w.

to go straight forward—Cf. /sųgucu/,
/asgùc(ua)/ ‘ uninterrupted’
eúsu c. w. (L./r/)

clothe
eúteu cj. w.

a piece of cloth
eutūsa c. w.

a kind of insect
euł(See below.)

—Ďmnj c. w.

handsome
eómnu c. w. (L./r/)

gourd used as a vessel for wine
eváho(a, paʔ-) c. w.
  to retell—/ee-iʔvaho/

evasázu(a) c. w.
  to go in a company—Cf. /vasázu/
  évi cj. w.
  tree, wood, firewood

eviši cj. w.
  a part of a tree as being cut off or
  referred to separately—/evi-si/?

evišiši cj. w.
  root—/evi(si)síi/?

eviši cj. w.
  string of a bow

evónu cj. w.
  loop

ezóeu cj. w.
  field

ežúa infl. c. w.
  (See /emózu/)
eʔhógu (i neni) c. w.
  to smell out
eʔhóʔhu(i, neni) c. w.
  to tear off

eʔpúhcui(i) cj. w.
  to pluck
eʔtáeq(i) cj. w.
  to pull
eʔúcna cj. w.
  clan name
eʔvónáno m. a.
  in spite of

f

fáei i. cj. w.
  man's name—T., Tf.—Cf. /fári/

fári i. cj. w.

(f the L. form of /fáei/)

fáeni (pa-poʔ-neni) infl. c. w.
(See /móʔi/—/f(a)-neni/?)

fáequ cj. w. (L./r/)
  ribs, sides of the body

fáevu cj. w. (L./r/)
  new

fafáhe cj. w.
  firs—/(fa)fáhe/

fafátu cj. w.
  rocks—/(fa)fátu/

fáfúeqa cj. w. (L./r/)
  castrated man—Cf. /mífúeqa/ 'to
  castrate', /mífúeqa/ 'egg'

fáfóhu c. w.
  broad

fáhe cj. w.
  firs—Tf.—Cf. /fáhe/

fáfóhu cj. w. (L./r/)
  firs—T., L.—Cf. /fáhe/

fainu cj. w.
  thigh

fainúsí cj. w.
  his thigh—/fainu-sí/

fáisi i. cj. w.
  (familiar form of /baisa/)

fáti cj. w.
  rock

fáʔei cj. w.
  egret

fcúei infl. c. w. (L./r/)
(See /mífúeqa/)

fcúeqa cj. w.
  egg

feǎgo cj. w. (L./r/)
  body
Tsou Language

feŋou cj. w.
my body—/feŋo-u/
feézo cj. w. (L./ŋ/)
needle
féŋa c w. (L./ŋ/)
evening, night
feófeo cj. w.
blade of a weapon
feófeóŋo c j. w.
holes, caves—/(feo)feŋo/
feófeósi
blade(particularly referred to as a part of a sword or something)—/feófeo-si/
feófeóu c j. w.
leathers—/(feo)feou/
feóho c j. w.
rushing water
feóhu c w., c j. w. (L./ŋ/)
month
feóŋo c j. w. (L./ŋ/)
hole, cave
—no t?ée
rectum
feósu c j. w. (L./ŋ/)
foam
feóu c j. w.
fur
feófeu c j. w. (L./ŋ/)
smoke
feúu c j. w. (L./ŋ/)
pig
feú?sa infl. c w.
(See /mfeú?su/)
fiiho c w.
to take part in, to follow
fii infl. c w.
(See /mőʔi/)—/fi-i/
fiteu c j. w. (L./ŋ/)
a kind of grass used particularly in the ritual of “Meesi”
fífa i. c j. w.
place name
fitfi c w.
at the edge
fiko c j. w.
snake
fkuoa c j. w.
a kind of grass
fkuu c j. w.
the Dipper
fnyu c j. w.
head
fnyusi c j. w.
his head, head (particularly referred to)—/fnyuu-si/
fnyuu c j. w.
my head—/fnyuu-u/
fóa infl. c w.
(the L. form of /efóa/)
fórə infl. c w.
to find—basic form not identified—L.
fofou c j. w.
much meat,—/(fo)fou/
fofutuesi c j. w.
what is bound with—Cf. /mfútu/ ‘to bind’
fóhynu c j. w.
pole
fóinána *cj. w.*  
young man, child, baby  

fóu *cj. w.*  
meat, prey, beast  

fózu *cj. w.*  
to accumulate (referring to water)  

fo?fóu *i. cj. w.*  
clan name  

fo?kúge *cj. w.*  
frog  

fó?na *cj. w.*  
a kind of beans  

fsífsí *cj. w.*  
hair around the organ  

dóu *s. cj. w.*  
bow—full form /fsúeu/  
... no aúlu *cj. w.*  
a kind of bow  

fsúeu *cj. w.* (L./r/)  
bow  

fsufísí *cj. w.*  
bows—/(fsu)fsífsí/  

fúcú *cj. w.*  
sack—Cf. /efúcú/  

fuéucú *ta *cj. w.*  
white—T.—Cf. /fuéucú?za/  

fuéucú?za *cj. w.*  
white—Tf., L.—Cf. /fuéucú?a/  

fuheóga *cj. w.*  
tube-like wooden vessel for steaming rice or millet

fuhyóea *cj. w.* (L./r/)  
red  

fóu *cj. w.*  
pus  

fó?óesíu *cj. w.*  
child not born by marriage  

fó?üe *cj. w.*  
sweet potato  

fó?úfu *cj. w.*  
knife  
— no puútu *cj. w.*  
scissors (Chinese knives)  

fó?ufí?u *cj. w.*  
lower part, bottom  

fó?ufí?dé *cj. w.*  
sweet-potato field, many sweet potatoes—/(fí?u)fó?ue/  

fó?ufí?úsi *cj. w.*  
lower part, bottom (particularly referred to as a part of something)  

fó?úhu *cj. w.*  
back  

fó?uhúsi *cj. w.*  

(See /mu?únu/)  

-fúta(ne?) *infl. c. w.*  
(See /mu?út/)  

fóu *cj. w.*  
ash  

fózu *cj. w.*  
wild-boar  

fuécuí *cj. w.*  

white—T.—Cf. /fuécuí?za/  

fuécuí?za *cj. w.*  
white—Tf., L.—Cf. /fuécuí?a/  

Glossary

— 471 —
back (particularly referred to as a part of the body or something)
f¹us c.j. w.
hair on the head

g

gálas c.j. w.
glass—Japanese /galasu/
génki c. w.
healthy, strong—Japanese /genki/

h

haahócqu c.j. w.
men—/hab(a)hocqu/
habuhábú i. c.j. w.
namę of the place where human spirits live after death
háeçi c. j. w.
perspiration
háequ c.j. w.
a kind of weed
háfa(neni, pa?)—infl. c. w.
(See /moháfo/)
háfsu(a, poa) c. w.
poisoned, drugged
haháqu c.j. w.
enemies—/(ha)hápa/
hahóqu c.j. w.
man, the male
háhö i. c.j. w.
fellow people, friends
háko c.j. w.
wooden box—Japanese /hako/ 'box'
hanahána c.j. w.
duck
— no tmukéni c. j. w.

— 472 —
goose (duck that makes goose-cries)
háŋu c.j. w.
enemy, stranger
hapúu c.j. w.
basket for grain
hávi infl. c. w.
to blow—Basic form not identified.
hcáeu c.j. w.
hill

he pb.
(Indicating that the actor of the event stated in the sentence is a group without the speaker and the hearer and of whom the speaker knows definitely.)

-he s.c.j. w.

their, of them—Occurring after many c.j. w. in compounds.

-he suff.

(Like English "-er" in "higher, bigger" etc.)
hehoeemoamú c.j. w.
farm products—Tf.—Cf. /heu
heám?u/, /horhomú/.
heúf?u c.j. w.
grave—Tf.—Cf. /hiuf?u/
heuhevam?u c.j. w.
farm products—/(heu)heam?u/—
T. Cf. /hehoeemoamú/, /horhomú/.
heámu c.j. w.
farm product

hía s. a.

how
híaehía infl. c. w.
(See /bohéhtí/)
hiáfa c.j. w.
things carried
hiaemóza cj. w. (L./r/)
scaly ant-eater
hiapočeza cj. w.
bridge
hiási s. a.
how—/hia-si/
hici cj. w.
leather
hicu cj. w.
spirit, god
hicúna infl. c. u.
(See /bohi-cúnu/)
hicúha infl. c. u.
to chop up—Cf. /acáha/ ‘all’—
Probably the basic form is /bohi-cúha/
hie cj. w. (L./r/)
sun, day, daytime
hiffi cj. w.
thatched wall
hiftína infl. c. w.
(See /bohíftínu/)
híhoa cj. w.
things, works—/(hi)híoa/
hílio cj. w.
fertilizer—Cf. Japanese /hírio/
‘fertilizer’
him- pref.
(Attached to certain cj. w. with an
additional syllable containing the
initial consonant of the base and
the vowel /o/ to denote the posse-
sor or doer of something.)
himcócá?hu ej. w.
owner of a chair—/him-(co)cá?hu/
himcócnaéma cj. w.
owner of a banana grove /him-
(co)ncócnae/'
himfofeúa cj. w.
owner of a pig /him-(fo)feúa/
himbohíoa cj. w.
worker, doer—/him-(ho)híoa/
himbohúpa cj. w.
owner of a hunting area—/him-
(ho)húpa/
hímeu c. w., ej. w. (L./r/)
muddy, the Muddy River
himnónu cj. w.
owner of a property—/him-(no)
nu/
himoévi cj. w.
owner of a tree /him-(o)évi/
himoóko cj. w.
parent or some relative taking
care of a child—/him-(o)óko/
himpópágka cj. w.
owner of a table /him-(po)págka/
hímtotoeúa cj. w.
owner of a chicken—
/him-(to)teúa/
himzožeúa cj. w.
owner of the land—/him-(zo)zeúa/
hin?i pb., cj. w.
you and he, you and they(?)
hio cj. w.
soul, spirit
hloa cj. w., c. w.
work, to work
híoeápo(a) c. w.
to sow—Cf. /miápo/
híoeu cj. w. (L./r/)

—473—
rainbow
hiopica c.j.w.
chopping board
hips(-a, poa-) c.w.
flat and thin, to consider flat and thin
hisi c.j.w.
tooth
hiuf? a c.j.w.
grave—T.—Cf. /heuf?a/
hiuhiaf? a c.j.w.
graveyard—/(hiu)hiuf?a/
hmoei inf. c.w. (L./r/)
(See /phomeo/)—Cf. /hmöi/
hmoei inf. c.w.
(See /phomeo/)—T., Tl.—Cf. /hmoei/
hmoea c.j.w.
name of a hostile tribe
hmoeu c.i. w. (L./r/)
blood
hmuhmaska c.w.
very similar—/(hmə)hmasku/
hmaska c.w.
similar
hmöi inf. c.w.
to punish—Basic form not identified
—Cf. /tmuho/.
hmÖu c.j.w.
a branch of a clan, small house, settlement beyond the “hosa”
ho coordinator
and, or
ho conjunction
when, and when, that...
ho tail particle

(See below.)
—esfna
in the evening
—hmöna
when?
—hcma
on the next day
—mI
at that time
—noana
long in the future
ho pb.
(Indicating that the actor of the event stated in the sentence is a group without the speaker and the hearer and of whom the speaker has no definite knowledge.)
ho- s.c.w.
to burn—full form /phomeo/, /hmöi/?—See /hoepuna/, /hohöi/ etc.
hon...na
(combined prefix-suffix?)—See /homueina/
hochia c.w.
few, decreasing
hoci conjunction
if
hoeçama c.j.w.
arow head made of bamboo
horhomau c.j.w.
farm products—L.—Cf. /hehoemoau/, /heheumau/
hoepuna c.w.
to finish burning—/phomeo-
aepunu/?)
hóbóe c. w. settlement, main settlement, village, city
hóbóe(a) c. w. to hunt with a rifle
hóbóe(na) c. w. cold days—Cf. /soeúma/ ‘cold’
hóbóe(ni) infl. c. w. (See /bohópu/)
hóbóe(ni) infl. c. w. (See /bohúpu/)
hóbóepa c. w. tree with bare branches—/(hp) /hpá/ /hpá/ c. w.
hóbóepa cj. w. tree with only two bare main branches
hóbóepa cj. w. world—/(hp)wáa/?
hóbóepa cj. w. alike
hóbóepa infl. c. w. (See /bohóepa/)
hóbóepázi infl. c. w. (See /bohóepázi/)
hóbóepe c. w. orange
hóbóepe(vi) c. w. (L./r/) to open the eyes a little
hóbóepe(vi) c. w. the next day
hóbóepe(vi) c. w. the next day—/húcma-si/
hóbóepe(vi) c. w. dark spot on the face or body
hóbóepe(vi) c. w. place name—/(hu)hubó/?
Tsou Language

hùhùcma c. w.
    every day—/(hu)hucma/
hùhùcmašì c. w.
    every day—/(hùhùcma-si/
hùmùcí c. w.
    dead man—Cf. /mùcó/ ‘to die’—
       /hù-/ not identified
hùmì(a/zi) c. w.
    to mark, to leave a mark
hùogka c. w.
    glass used in fishing
hùpa c. w.
    hunting area
hùpìna c. w.
    price
hùseòlu(a) c. w.
    to long for
husìzoza infl. c. w.
    different—Basic form not identified
hùsù c. w.
    chopsticks
hùrò c. w.
    finger nail
hù- s. c. w.(?)
    (See /hùcùha/)
hùcùøha infl. c. w.
    to chop many things in all—/hu
       (ca)cuha/
    hùcùha infl. c. w.
    to chop up—Cf. /acùha/ ‘all’—/hù-/ 
       not identified—Cf. also /hìcùha/.
       —Basic form not identified
hùgù c. w.
    leaf
hùfu c. w.
    small room annexed to a house
only in which one can eat fish
hùsù c. w.
    oil
hùù c. w.
    leech
hìhìi c. w.
    arm-pits—/(hìi)hìi/ (?)
hìsi c. w.
    husk of grain
hìsi’sì c. w.
    husks of grain—/hì(ìsi)ìsi/
hìoepòna c. w. (L./r/)
    (See /boepòno/)
hìoepòna c. w. (L./r/)
    trap
hìòho c. w.
    sore, ulcer
hìòinvéni infl. c. w.
    ashamed—Basic form not identified
hìónu c. w.
    liver
hìumàno m. a.
    so much so, tremendously
hìunási c. w.
    different

i b. ——
(Leading a minus-/m/-sentence and indicating the relative recentness 
of the time of the event stated in 
the sentence.)
i inflectional ending
(Attached to certain c. w. or taking 
the place of them denoting that 
the relationship of the core and
the conjunctive phrases is that of “action—goal—location/destination” when it is in contrast with other inflectional ending /a/, but that of “action—goal—actor” if not.

i- s.c.w.

to put on—See /iceopu/,, /ikeo/ etc.

i...Hu s.c.w.

(sandhi form of /ei...Hu/—See /ieoeoeo/ and /isosio/) ia independent particle

(Denoting exclamation)
iachi(-a) m.a.
alone, oneself
iachisi m.a.
alone, oneself
iafaoi i.cj.w.

name of a god
japano(u)va m.a.
separately—/kananou/ (?)
ibi a i.cj.w.
clan name
iceopu c.w.
to put on a hat—/iceopu/
-ichi- s.c.w.
two—the suppletive form of /euso/
in /seicho/
ic'o i.cj.w.
distant thing or place not in sight
ie 2nd conj.
(variant of /e/)
iehosa i.cj.w.
clothings—T.—Cf. /iho/.
ieia i.cj.w.
wooden board—T.—Cf. /iia/.

/irira/.
irira cj.w.
wooden board—L.—Cf. /ieia/,
/iia/.
ieoeoeo c.w.
to do eight times—/i(eoe)eo-hu/
—/eoe/ is quite irregular
ieoeoeo(a, neni) c.w.
two persons work together—/i-a-
(epo)epo/
iho conjunction
(variant of /ho/)
ihoi conjunction
(variant of /hoci/)
ihoi(a) m.a.
by oneself
ihoi a cj.w.
clothings—Tf. L.—Cf. /ihoa/.
iia cj.w.
wooden board—Tf.—Cf. /ieia/,
/irira/.
iima infl. c.w.
(See /biibiim/.)
iimucu i.cj.w.
nname of one of the four main branches of the Tsou people
iina f.a.
consequently
iim(i)-zi c.w.
to come from—Tf.—Cf. /ei?mi/
ikeoei c.w.
to wear a corset—/i-keoei/
-ikie
(See /eukie/, /meukie/, /mukie/ etc.)
impo(a...neni) infl. c.w.

—477—
Tsou Language

(See /mɪmʊ/)

ina 2nd conj.
(variant of /na/)

inanía m. a.
just have time

inán?i c. w.
one single person

ine
(variant of /ne/ in its various functions)

inhe c. w.
sow

inó c. w.
mother

inocóni c. w.
aunt—literally ‘some other’s mother’

ínóno(a) m. a.
own, by oneself

inósi c. w.
his mother—/ino-si/

ínótvó(a) m. a.
one by one, every one—/ínótvó/ (?)

ínjána i. c. w.
place name

ínjëu i. c. w. (L./τ/)
woman’s name

io 2nd conj.
(variant of /o/)

iobóhù m. a.
naturally

iofútga c. w.
girdle

ionzuninén c. w.
The forty-second year—Cf. Japan-
esé /yon ziu ni nea/ of the same
meaning.)

iónfu c. w.
to wear knee-cover—/i-tótfu/(?)

ipéa infl. c. w.
to make a bamboo or rattan basket
—Basic form not identified

isikiána i. c. j. w.
place name

istį c. w.
to cover, to shade

isosióhu c. w.
to do nine times—/i-(so)sí-o-ha/

ispánia i. c. j. w.
Spaniard—Japanese /súpania/

ispepla infl. c. w.
to spread (water)—Basic from not
identified

iota 1st conj.
(variant of /ta/)

ito 1st conj.
(variant of /to/)

iitonéní
(See /bitótónu/)

iitóni infl. c. w.
(See /bitótónu/)

iui(-a) c. w.
to see clearly

iunióu c. w.
burning—T. —Cf. /iunzóu/.

iunzóu c. w.
burning—Tf., L. —Cf. /iunióu/.

iụpu(i) c. w.
to take part in, to join

i?homhómu(a) m. a.
one more—Cf. /i?homhóm/
iʔ?...nu s.c. w.
(See /iʔnásku/, /iʔpopsóhu/)
iʔmízi pa. c. w.
to start—Always followed by /no/.
iʔmomhómu(a) m. a.
    further—Cf. /iʔhomhomu/.
iʔmúʔmu
(See below.)
—iceopuŋu
    growing-up of a girl(fit for having
    some head-wear)
iʔnásku(a) m. a.
once—/iʔ-nus-ku/
iʔpopsóhu(a) m. a.
twice—/iʔ(po)psó-hu/
iʔváho(a) m. a.
    again

k
kaahkámnu c. w.
    bulky
kaapána cj. w.
    a kind of bamboo
kácí cj. w.
    cowrie
kácó cj. w., c. w.
    hail, to hail
káci cj. w.
    space between the legs
kaeabónu cj. w.
    a kind of rattan basket—T.—Cf.
    /karpónu/.
káebu(a) c. w.
    to like, glad
karpónu cj. w.
    a kind of rattan basket—L.—Cf.
    /kaeabónu/
káu cj. w.
    open-mouthed jar—T.—Cf. /kázu/
kakutia c. w.
    few
kalénko i. cj. w.
    The Harbor of Hua-lien—Japanese
    /karenkō/
kamái cj. w.
    a kind of fruit known in South-
    Min Chinese as /pat,iav/ or
    /nà,arput/;
kamcia cj. w.
    sugar—Cf. South-Min Chinese
    /kam-tsia:/ ‘sugar cane’.
kansiléi i. cj. w.
    name of a place known in Japanese
    as /kan si rei/
kánjóea i. cj. w.
    name of a legendary person
kaskásna cj. w.
    (See below.)
—ta fainu
    lower part of the belly—/fainu/
    ‘thigh’
kaukeókeo c. w.
    to rustle, to produce sounds
kausáeu cj. w.
    fruit of the tree named “T’ung”
    in Chinese
kauc?o prec(?)
    why
kázu cj. w.
    open-mouthed jar—Tf., L. Cf.
    /káu/.
káʔli cj. w.
knee
ke pb.
(Occurring as variant of /he/ especially in Tf.)
keahʔúta cj. w.
hole
keahʔútua(c) w.
tq dig a hole
keéi cj. w. (L./r/)
secretion from the eyes
keematmóhu c. w.
to torture
keepéháeso c. w.
to break a piece of wood or something into two parts which are still somehow connected
kélu cj. w.
the male organ
kejiu c. w.
bent—T.—Cf. /kéyu/  
kekáji c. w.
bent at many places—/(keŋ)kejiu/
kezu c. w.
bent—Tf., L.—Cf. /kejiu/  
keoefi cj. w.
corset
keoi cj. w. (L./r/)  
(variant of /keoefi/)  
kétu cj. w.
storage
keópa cj. w. (L./r/)  
net for carrying things
khamisáma cj. w.
God—Japanese /kamisama/
khia i. cj. w.  
name of a legendary person of a non-Tsou origin
khoæe i. cj. w.  
name of a legendary person of a non-Tsou origin
khokhéea i. cj. w.  
name of a legendary person of a non-Tsou origin
kíø cj. w.  
a kind of large frog
kiokái cj. w.  
church—Japanese /kiø kai/
kitkiti cj. w.  
wrist
ko pb.  
(Indicating that the actor of the event stated in the sentence is the hearer.)—Cf. /su/  
kóa s. a.  
why, with some reason—T.—Cf. /kía/  
koëi(-a) c. w.  
polite
koekiso cj. w.  
barter house—Japanese /ko eki syo/
koekopsúpsú cj. w.  
comb—(koeko(psu)psú/?)—Cf. /measpáspsu/  
kóeu cj. w.  
ear, small hole
koeúhe cj. w.  
their ears—koeu-he
koeúsi cj. w.  
his ear, hole on something—/koeusi/  
kofe(a) c. w.
to scold
koinón(za) c. w.
to scold severely— /koču-enoi/
kokaekáebu c. w.
very glad— Cf. /káebu/
kokóeu cj. w.
a man with very large ears— /(ko)
koen/
konoivosí(a) c. w.
to envy
kojóea i. cj. w.
name of a legendary person not of
the Tsou tribe
kósú cj. w.
hook, sickle
kos?oza cj. w.
shrimp
ko?oko f. a.
therefore, then
ksiksi cj. w.
burning charcoal
kúa s. a.
why, with some reason— T., L.—
Cf. /kóa/
kuah?oh?o cj. w.
smallpox— Cf. /h?oh?o/ 'sore'
kuaóga c. w.
black
kuáta i. cj. w.
woman's name
kúba cj. w.
The Sacred Ritual Place (a wooden
building with thatched roof and
with a level ground in front)
kueána i. cj. w.
place name
kúeü cj. w.
humpback
kueúnu(vi) c. w.
to turn round
kúhcu cj. w.
a piece of leather covering the
shoulders and the back
kúhku cj. w.
wild-cat
kúí c. w.
bad, badly— always followed by
/ci/ and another c. w.
kukúhku cj. w.
wild-cats— /(ku)kuhku/
kukúzo cj. w.
a kind of weed, a piece of land
where such weed grows
kulátu i. cj. w.
(variant form of /kuátu/)
kunkúnu cj. w.
a wooden vessel carved from one
whole piece of wood block
kupícà cj. w.
bat
kút?i cj. w.
the female organ
kúzo(-a, poa-) c. w.
bad, to feel bad
kuehói c. w. (L./r/)
lean, thin
kuhtósu c. w.
hard

Glossary

1

la b.
(Leading a /te/- sentence and indi-
cating that there is no special time limit to the event stated in the sentence.)

la pb.
(Indicating that the event stated in the sentence occurs frequently or may last for a long time.)

lahápa cj. w.
mat

lalq̓i̓ a i. cj. w.
place name

lalá̱e a i. cj. w.
place name—/(la)-lauea/(?)

lauea cj. w.
maple

le- pref.
(Attached to certain c. w. to denote the doer of something or the one who usually does something)

lea b.
(Similar to /la/ in function and in meaning.)

lekoicu(poa-) cj. w.
The Scolder (the one who is appointed to do the scolding of the bad young men at the “Meesi” ritual)—/le-koicu/

lenöhíu cj. w.
those coming to stay at the “hosa” (main settlement) for one night for the ritual of “Meesi”, all small settlements beyond the “hosa”—/le-nohíu/

lepemos?ós?o cj. w.
herb doctor (the one who lets others drink liquid medicine made of herb-

s)—/le-pemas?ós?o—Cf. /péma/
and /s?ós?o/.

lepemos?ós?o cj. w.
(variant of the above)—Cf. /pémo/

liŋki c. w.
muddy

liŋkinä cj. w.
longan—South-Min Chinese /liŋ-ginä/

loé-
(Shortened form of /lóeo/ in compounds—See below.)

loéfóŋfu cj. w.
one with an extraordinarily large head—Cf. /foŋfu/ ‘head’—/to/ reduplication?

loémcóo cj. w.
one with large eyes

lóeo c. w.
large

loŋfu c. w., cj. w.
deaf, deaf person

lueamámza c. w.
lazy

luheácána i. cj. w. (L./r/)
clan name

lúhtu i. cj. w.
name of a major branch of the Tsou people, name of the area they live

luŋfu cj. w.
fishing hook

luʔluku cj. w.
finger
— no masʔósu cj. w.
the pointing finger
— no meoisi cj. w.

  thumb

— ta cáphu cj. w.

  toe

lúa inf. c. w.

  to come across—Basic form
  /euptellu/(?)

  m

m- pref(?)s. c. w.(?)

  (See /msapie/, /msieu/ etc.)

m...ny

  (shortened form of /masku/ in compounds.)

ma prec.

  it turns out that...

ma s. c. w.

  to take, to catch—full form /maeo/

ma- pref.

  every, various, of all kinds—Attach-
  eed to certain cj. w. and very few
  c. w. and accompanied by the redu-
  plication of the base.

maa- pref.

  (variant of /maa-/?)—See IX-3

maasa e cj. w. (L.-?/)

  the Japanese, people of the ruling
class

maakóko(vi) c. w.

  to bent over

maameoi cj. w. (L.-?/)

  parents, elders—/ma(a)meoi/

— no si cóu cj. w.

  parents-in-law—/si/ unknown

maameoimza cj. w.

  our ancestor—/maameoimza/

maamespi?i cj. w.

  women—/ma(a)mespi?i/

maamtáne(a) c. w.

  (many are) strongly built—/ma(a)me-
táne/

maapáaí cj. w.

  rice-fields—/maa-(pa)pai/

maapáso(paapásu) c. w.

  to saw—/ma(a)paso/—Cf.
  /mapáso/ ‘to cut’

maapáso cj. w.

  saw

maapatiqsoha cj. w.

  ends—/maa-patiqsoha/

maáseu(paaseu) c. w. (L.-?/)

  to net fish

maávo(paávi) c. w.

  to open, to let out

mabíca cj. w.

  back side of the lower leg

maaceofu(paceofa, paceofi) c. w. (L.-?/)

  to wear

macicíhi c. w.

  everybody—/ma-(ci)cihi/

macocóni c. w.

  every one—/ma-(co)coni/

macucúma cj. w.

  things—/ma-(cu)cúma/

macucúma(po-) cj. w.

  (a variant of the above found in
  Luhtu alongside it)—/ma-
  (cu)cúma/

mac?oc?íheha cj. w.

  streams here and there—/ma-(c?o)
  c?íheha/

máe(paéa, paéi, paenéni, poa- ) c. w.

— 483 —

Glossary
to dig, to dig out
maéhe c. w. (L./r/)
to run very fast—cf. /amaéhe/
maranóu c. w.
to do nonsense—L.
maeásvi(a) c. w.
to dance
maéévi c. w.
different kinds of trees, trees here
and there—/ma-(e)évi/
maeiúsnu(paeiúna, paeíñni, poa-)
c. w.
to hand to—/maei-monusu/?
—/maei/ not identified.
maemácu c. w.
(variant of /mamácu/ found in Tf.)
maemuelúcú c. w.
everybody's hands—/ma-(emu)
emucu/
máemu c. w. (L./r/)
bitter
máeno (-a, poa-) c. w.
sharp
máeno c. w.
tip of some weapon
máeoucha(cu) c. w.
to take, to catch
maepoeisi (paepoeísa) c. w.
to bind, to tie
maesifafóu c. w.
to set fire in a wood to get the
animals out—Cf. /fóu/.
maeúcu c. w.
to jump a long distance
maeueásu c. w.
everybody's clothe—/ma-(cu)eásu/
máezo (eáezo) m. a. (L./r/)
likewise, in the same manner
maezoezóe c. w.
fields—/ma-(eo)ezóe/.
mafáfáe c. w.
different sides—/ma-(fa)féu/
mafáfatu c. w.
rocks—/ma-(fa)ťatu/
máfe(-a) c. w.
delicious
mafeofoyo c. w.
caves—/ma-(feo)foyo/
mafeóesu c. w.
slippery
mafofo c. w.
meats, beasts—/ma-(fo)fou/
mafufúesu c. w.
everywhere in the mountains—
/ma-(fu)fuesu/
mafufúesu c. w.
grains of rice here and there—
/ma-(fu)fuesu/
maf?uf?ishu c. w.
everybody's hair—/ma-(fu)?ishu/.

mah
(shortened form of /maháfo/)
maháfo(háfa) c. w.
to take, to carry
mahaháe c. w.
the "haengu"-grass here and there
—/ma-(ha)háe/
mahaháe c. w.
enemies here and there—/ma-(ha)
háe/
maháho c. w.
fellow people of all sorts—/ma-
mahc?o/.

mahc?o c. w.

hills here and there— /ma-(hcu)háeu/

mahc?o c. w.

poisonous

mahkóso (paikosnéni) c. w.

to brandish a sword

mahkóso (paikosnéni) c. w.

to coil—Cf. /kukueño/

mahc?o c. w.

mamáho c. w.

to take many times— /mah,
mamáho/

mahkóso (paikosnéni) c. w.

to wear clothes— /mahkóso (paikosnéni) c. w.

mahkóso (paikosnéni) c. w.

mahkóso (paikosnéni) c. w.

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mahkóso (paikosnéni) c. w.

mahkóso (paikosnéni) c. w.
mamameoi *cj. w.*

old people—/(ma)mameoi/

mamamtánú *c. w.*

very bulky—/(ma)mamtána/

ma*ma*cohoi *c. w.*

to teach (many things)—/ma-

mamcinó (papcinva, papcinvi) *c. w.*

to bathe

mameméngzú *cj. w.*

lances seen everywhere—

/ma-(me)mezú/

mameoi *c. w. (L./r/)

old, ripe, developed

mameoi *cj. w. (L./r/)

old man, elder

mamespiñí *cj. w.*

woman, the female

mam tána *c. w.*

bulky

mamteezóe thé (papteezóea) *c. w.*

to stab (fish)—Cf. /teézo/ ‘fishing

fork’—But also see below.

mamtespiñí (paptespiñpa) *c. w.*

to stab fish with the help of a glass

mamá*eti* (papá*eta*) *c. w.*

to inspect

mananáveu *cj. w.*

rice here and there—/ma-(na)

naveu/

mán*ini*-(a) *c. w.*

many

ma*pa*na i, *cj. w.*

place name

maos*ös*ó *cj. w.*

different kinds of grasses /ma-(o)

s*ös*ó/

maotáno *cj. w.*

war hero

ma pa oeogána i, *cj. w. (L./r/)

clan name

mapásu (papásu) *c. w.*

to cut

mapopóku *cj. w.*

bamboo everywhere—/ma-(po) cco/

pcknu/

maphiphípi *cj. w.*

doors—/ma-(phi)phiípi/

mapopóhe *cj. w.*

maize here and there—/ma-(po)

póhe/

mapopóne i, *cj. w.*

level grounds—/ma-(po)póne /

masáho (pasáha) *c. w.*

to take in the arms—Cf. /mahsáho/

masasañeda *cj. w.*

beverages—/ma-(sa)sáñeda/(?)

maséoco *c. w.*

age in the early and middle-teens

máski *c. w.*

salty

másku *c. w.*

ten

—veaucini

eleven—Cf. /veau-/ and /cóni/.

—veauémó

fifteen—Cf. /veau-/ and /eime/.

—veauúptu

seventeen—Cf. /veau-/ and /pítu/.

—veausió

nineteen—Cf. /veau-/ and /síó/.

—veauso
twelve—Cf. /veau-/ and /éúso/.
—veautúéu
thirteen—Cf. /veau-/ and /túeu/.
—veautúéo
eighteen—Cf. /veau-/ and /vóeu/.
—veautínmu
sixteen—Cf. /veau-/ and /nóma/.
—veautspóta
fourteen—Cf. /veau-/ and /sáptu/.
mashusábfau c. w.
skin all over—/ma-(snu)snufa/
masúski c. w.
to strike back—Cf./mashúsíki/
mashúséesa c. w.
pillars or posts everywhere—/ma-(sju)áséau/
mashúsáfí (pasusúfítí) c. w.
to lecture
masáéíca c. w. (L./rs/)
sour
masásí (pasósí, pasíosní) c. w.
to point to
mat- s. c. w.(?)
to sing(?)—See especially /matpop-
sóhu/—Also see /matmománe/.
mateoeéí (pateoeëéza) c. w.
to change (clothe)—Cf. /mateolálu/, /mateofju/
mateofjú (pateofjúi) c. w.
to wash (head)—Cf. /fjúu/" head chick
—Cf. also /mateoilálu/, /mateoeéí/
mateoilú c. w.
to have an extremely good power of vision—Cf. /teólu/.
mateoilálu (pateoiláluí) c. w.
to cover neatly—Cf. /mateoeéíc/,
/mateórjú/.
mattácou (patkáí) c. w.
to send the children on to "Kuba" in "Meesi".
mattománe (matmomána) c. w.
to sing for a little while—Cf. /aománe/
mattatá (patmáta) c. w.
to pick up, to collect.
mattotíski (patotíská) c. w.
to compare—Cf. /totíski/ 'same'
mattotomóha
every year—/ma-(to)tomohá/
mattopósohá(i) c. w.
to sing for two days (times)—/mat-
ipósohá/.
mattatájó c. w.
everybody's feet—/ma-(í)¿a)¿a/jó/.
mattetée c. w.
nightsoil everywhere—/ma-(t)¿e)¿e/.
maucculií c. w.
angles—/ma-(u)cculií/
mausóso c. w.
(variant form of /mausósso/—
/ma(u)sósso/.
mautothóho-(a,tautothóhuva,
poa-) c. w.
wise, clever—/ma-u-tothóhu/(?)
—Cf. /mausósso/.
mavovó(poa-) c. w.
various—/ma(v)¿o)¿o/(?)
mazozóma c. w.
all kinds of birds—Cf. /ma-(z)oz-
zóma/.
ma¿(ja?)
Teou Language

(Shortened form of /mâ?mi
(ta?mía)/ in a number of comp-
ounds.)

ma?cócánči(-a) c. w.

honest, to behave well

ma?cócóhio c. w.

to teach many things—/ma?co/

cóhio/

ma?cócóhio c. w.

to inform, to teach—back-formation
form of /pa?cohí/(/?)

ma?ezúhu c. w.

to change mind—/ma?-aæzhu/

ma?fúeo c. w.

to catch fish by draining the water

ma?kúv?o (ta?kúv?a) c. w.
surprised, to suspect

má?mi (ta?mía) c. w.
to think

ma?muálí c. w.
vViolent

ma?paéoa (ta?paéoa) c. w.
to forget—Cf. /paéoa/

ma?sónu (ta?sóna) c. w.
to guess, to anticipate—Cf. /asónu/

ma?susuaé (ta?susuaea) c. w.
to regret—/ma?(su)suáe/(?)

ma?tipvoâ (ta?tipvoa, pa?tipvo-ané-
nen) c. w.
to worry—/tipvoâ/unknown.—

Divergence of /ta?-/ and /poa-/ doubt
ful.

to understand—Cf. /ma?túš?u/
to think about—Cf. /to?hohá/,

ma?túš?u c. w.
to understand—Cf. /túš?u/
mcóí c. w.
to die
mcóo c. w.
eye

-mcôvhi
(Sandhi form of /cóvhi/ as the
second element of a compound)

mcósi c. w.
someone’s eye(s)—/mcóo-si/

mcúu c. j. w.
eaear of grain

me- s. c. w.
to make

mea- s. c. w.
to float in the water

meacáfei (-a, poa-) c. w.
to float away—/mea-caféi/ —Cf.
/toacáfei/, /sueáfei/.

meaemôu (peaemo?néni, poa-) c. w.
to blow part

meaeovcu c. w.
to float down-stream—/mea-eovcu/

(?)—/eovcu/ not identified

meálu c. w.
genorous

meámzo(i) c. w.
to pay out, to retribute

meansóhu c. w.

many things floating together—
/mea-nsóhu/(?)—/nsóhu/ not
identified

meávei (-a, poa-) c. w.
to float back—/mea-euvei/

meávnu(peauní, peauní) c. w.
to float towards—Cf. /meávnu/
meášnu (poa-) c. w.

to float towards—Cf. /meášnu/.

meáve (peavéa) c. w.

to cut rattan

meáv?óv?o (peavóv?) c. w.

to have many wives—/mevcojmvóv?o/

meá?hisi c. w.

a kind of wild-cat

meecúnu (peeccúni) c. w.

to go over

meefúcú c. w.

The Dwarf

meéla (peelá/peéla) m. a. (L./r/)
can, to be able to

meemeálu c. w.

skillful—Cf. /meéla/-/meemeála/, /meemeálu/-?

meemeési c. w.

to sacrifice according to the old
custom—/meemeési/

meeméno c. w.

iron

meeménsi c. w.

the iron part of a tool or weapon—
/meemenô-si/

meéní c. w. (L./r/)

to make wine—/me-émi/

meemóhá c. w.

fifty—/me-emo-ha/—Cf. /másku/ and /éimo/

meéni (peéni) c. w.

to hull grain

meenói (peenói) c. w.

to blow focibly—Cf. /enói/-/mee/-

not identified.

meepája c. w.

to finish sacrificing—/meesi-ácraja/

meési (peési, peeséni) c. w. (L./r/)
to perform the annal sacrificing
ritual, to sacrifice

meëtie (peeëie) c. w.

to exchange

mefftieu c. w.

to lay eggs—/me-feueu/

meha- s. c. w. (?)

piece of... tree of...—See below.

mehácni c. w.

one piece or tree of...—/mehaconi/

meháméno c. w.

five pieces or trees of...—/meha-
émo/

meháesco c. w.

two pieces or trees of...—/meha-
éuso/.

mehámáka c. w.

ten pieces or trees of...—/meha-
máku/

mehámámu c. w.

six pieces or trees of...—/meha-
nomu/

mehápítu c. w.

seven pieces or trees of...—/meha-
pítu/.

mehásio c. w.

nine pieces or trees of...—/meha-
sio/

mehaspóto c. w.

four pieces or trees of...—/meha-
supta/
Tsou Language

meháteu c. w.
three pieces or trees of...—/mehátúe/.
meháṿeo c. w.
eight pieces or trees of...—/meháṿeoe/.
mehácoe (pehcóe̊a) c. w.
to lean against—Cf. /chc̣óe/
mehtú-
 s. c. w.(?)
(See below.)
mehtuéóeo (pehtuéœva, pehtuéœvi)
c. w.
to thrust into—Cf. /oeœa/.
mehtuúsau (pehtuú̊sni) c. w.
to pull towards—Cf. /moúsau/.
mei̊a (peia, peianéni, poa-) c. w.
to dig out
meifóo (pefeo̊qva) c. w.
to dig a hole—/mei̊a-feo̊o/.
meikie̊j (peikie̊ja) c. w.
to make round turns—/me-ikie̊j/—Cf. —/miikie̊j/, /ruikie̊j/.
meikue̊ůj (peikue̊ůjva) c. w.
to dig around—/meia-kueœůj/.
meinói (peinója) c. w.
to dig deeply—/meia-enoi/.
meipépi c. w. (L./r/)
couds
meipo (poa-) c. w.
to practise magic
meknúde (pekmúdei) c. w.
to deceive, to cheat
memomcói c. w.
to pretend to be dead—/meo-(mco)-mcoi/
memeeḷu c. w.
competent—/(me)meelu/ (?)

—/meelu/ m. a.
memési c. w.
to sacrifice
memhúc̣ni c. w.
to agree—Cf. /-c̣nį/.
meṇju cj. w.
lance—T. —Cf. /mę̊zu/.
mę̊zu cj. w.
lance—Tf., L. —Cf. /menju/.
meo(peo) s. c. w.(?)
to pretend
meoa (peóa) c. w.
to bring
meoasakti (peoasakti) c. w.
to catch fish by the riverside—/meoa-asakti/.
—Notice the /s/ inserted in both forms.
meobá̊jo (peobá̊ja, poa-) c. w.
to pursue, to chase
meoœi (peœœja) c. w. (L./r/)
to steal, to rob—Cf. /iœu/.
meofei̊ni (peofei̊ni, poa-) c. w.
to run after, to trace—Cf. /meobá̊jo/—/fei̊ni/ not identified.
meo c. w. (L./r/)
large, big
meoina i. cj. w.
place name
meois c. w. (L./r/)
large, big—/meoi-si/.
meoḷ (peoḷa, peolanéni) c. w.
to get prey
meotpá̊tu (peotpá̊ti, peotpá̊tneni) c. w.
to press
meóve c. w.
to set (referring to the sun, the moon and stars)
meðó o. c. w. (L./r/)  
man's name—familiar from of  
/móðó/
mesó(v) c. w.  
to fly over—Cf. /smóesó/ ‘to jump  
over’. 
meteó̂nó (peteó̂nóv) c. w.  
to go separately—Cf. /iananó̂v/  
’separately’ 
metmúzu c. w.  
to lay many eggs—/me-tmúzu/—  
Cf. /mefcúeu/ ‘to lay egg’ and  
/otmúzu/ ‘to eat much’. --/tmúzu/  
not identified.
meuapó̂q c. w.  
to finish digging—/meia-apó̂q/  
(?)
meiku c. w.  
to perform sexual intercourse  
meusbúsbáu (neni) c. w.  
to gesture—/measbáu/  
meisbáte(i) c. w.  
to gesture, to grope—Cf. /eusbáu/  
mevpsúpsu c. w.  
to cumb—Cf. /koekopsúpsu/  
mevcópsu c. w.  
to marry—/me-vcoóq/  
mfeú?sa (peú?sa) c. w.  
to cover  
mfútú (füta, futnéni) c. w.  
to tie, to bind together  
mhño (phíni, phiéni) c. w.  
to trade, to buy, to sell  
mí(-a) c. w.  
to walk on, to go by—shortened  
form of /ésmí(-a)/ (?)  
mi-(pa?-) s.c. w. (?)  
to look (?)—See /miikikieji/,  
/miółvi/  
mi b.  
(Leading an /m/-sentence and indicating  
the relative recentness of  
the event stated in the sentence.  
mia /tò.  
(Indicating that the actor of the  
event stated in the sentence is a  
group of people including the speaker  
but not the hearer.)—T.—Cf.  
/mz/  
-mia s. c. w.  
our, of ours (not including the  
hearer)—T.—Cf. /-mza/  
miaismóna  
(see below)  
—emóo  
the door facing the west in the  
worship room of the chieftain  
míapó (sépí, eapnéni) c. w.  
to sow  
miaúnu(a) c. w., c. j. w.  
to walk towards, direction—/mí(a)-  
mounú—/Cf. /miaúnsnu(a)/. /miúnu  
(i)/. /miúnsnu(i)/.  
miaúnsnu(a) c. w. c. j. w.  
(variant of the above)  
míci (oeci/uca) m. a.  
to intend to, to wish to, to be about  
to—T. /oeci/ : Ty., L. /uca/—  
/mioci/ has been given as the full  
form of /míci/, but very seldom  
occurring in the texts.  
miebócu c. w.  

Glossary

—491—
Teou Language

to break wind
míeçu c. u. (L/rt/)
to turn round
miemóhi c. u.
   five days—/mi-em-o-hi/—Cf. /eim-o/
   and /míski/.
mievói c. u.
to slip and fall
mífceua (fcuei) c. u.
to castrate—Cf. /fáfcuea/, /fcuea/.
míhia c. u.
to buy—Cf. /mhíno/
míhina
   (See below)
míhina náa tail
   recently
miikikiegi c. u.
to look around—/mi-(ki)kiegi/—Cf.
   /meikiegi/, /ruikikiegi/
mimáski c. u.
   ten days—Cf. /míski/ and /máski/.
mímho(a, i) c. u.
to consent
mímmífo(a) c. u.
to ramble, to go about—/(mi)mímífo/
   (?)
mímo(ima, póa-) c. u.
to drink, to drink wine
mímteléhi c. u.
   thirty days—Cf. /mtæhu/ and
   /míski/.
míó b.
   (Leading an /mu/-sentence and indi-
   cating that the event stated in the
   sentence is or was going on.)

míó tail word

— 492 —
miveóhi c. w.

eight days—Cf. /véu/ and /miski/.

mo b.

(Leading an /m/-sentence—When followed by a post-beginner of the /si/-group it indicates the relative remoteness of the event stated in the sentence, and when there is not such a post-beginner it indicates the relative recentness of the event.)

mo- s. c. w.

(Shortened form of /mooeái/ or /mooeái/ in compounds)

moatú?nu cj. w.

goat

móchi (cíha) c. w.

to throw away

mócomo cj. w.

other people—See below.

mocmósí cj. w.

other people—This form does not occur in an attributive phrase.

-mocu suff.

yet—Particular to /á/ and /ó/ and only in one instance with /uk?á/.

moeái c. w.

to soar

moeféso c. w.

to ferment

meomoféeí(a) c. w.

to invade

moépho (épha) c. w.

to use

móená cj. w.

a string of small round bells wearing on the wrist—See below.

móená(a) c. w.

to tinkle, to rustle, to have good voice.

móenácu c. w.

to look up

moeoána i. cj. w. (L./ř/)

clan name

moeóca cj. w. (L./ř/)

mosquito

moeoái (teáí, teainéni) i. c. w. (L./ř/)

to make

moeómo c. w.

drunken

móeza infl. c. w.

(See /moozéeu/.)

mofééí c. w.

to walk on no road

mófi (fáení, fii, poa-) c. w.

to give, to hand to

moftíftí c. w.

to spring, to leap—/mð(f)tíftí/

moftí c. w.

to spring, to leap

moh b.

(Sandhi form of /moso/ before the post-beginner /cu/)

moh...ňu s. c. w.

(variant of /o...ňu/ in /mohnúšku/)

moheóvcu c. w. (L./ř/)

to flow

mohnúšku c. w.

to go once—/moh-ňus-ku/ (?)

moh?dnú(i) c. w.

to flow into, to infiltrate—/moheo-
moi s. c. w.
  to make—full form /mooeai/, /mooeai/
moihócu c. w.
  to have lightning
mokvóu (pokvó(?)) c. w.
  a dark day, dizzy, confused
momáceo c. w.
  to imitate—/mooeai-maezo/
momcómvi c. w.
  to go far away—variant form of /emomcómvi/*—/mounu-mcohí/*—
/moómu/*—/emómu/
moménu c. w.
  to flow towards—Cf. /-unu/*—
/mome—/ not identified—/mo-
meunu/*?
momhíno c. w.
  to do business—/mooeai-mhíno/
mómó c. w., cj. w.
  to hoe, hoe
mommón?i c. w.
  very soon—/(mon)món?i/
monoëí cj. w. (L./r/)
  case of a sword
món?(-a) c. w.
  soon, in an instant—The inflected form is very scarcely used.
móna c. w.
  bamboo tube
mopói c. w.
  to leave, to depart
mósi c. w.
  to cry, to weep
mooeái
  (variant of /mooeái/)
moonói c. w.
  to fall asleep
moóza
  (shortened form of /mooeáa/)
moozóeu(a) m. a.
  cannot but
mósi (sia, sii,) c. w.
  to place, to put
moso b.
  (Leading an /m/-sentence and indicating that the relative remoteness
of the event stated in the sentence.)
mosofohí c. w.
  dawn
motáno (potáni) c. w.
  to dissuade, to prohibit—Cf.
/potáno/
motbukúeu cj. w.
  mound—Cf. /kúeu/.
motéo (totéa) c. w.
  to wait for
moteováho (teováhi) c. w.
  to repair—Cf. /i?váho/ ‘again’—
/moteo—/ not identified.
motóo c. w.
  to get three preys—variant of
/smoteo—/Cf. /smo—/ and /teu/.
motou i. c. j. w.
  woman’s name
motoeáne c. w.
  to form a line—/notoeáne/
motoevo c. w. (L./r/)
  earthquake
motóoënoí (potóoënoa) c. w.
  to cover the breast—Cf. /töoëa/
‘breast’
moũnu(a) c. w.
to go in the direction of... Cf. /emoũnu/, /moũnu/.
moũpu c. w.
to go together—/mo-ıpupu/
moũnu(a) c. w.
variant of /moũnu(a)/
movói (vói, voznéni, poa-) c. w.
to take water with a ladle—There might be a form /vózi/ as variant of /vói/
mó?la c. w.
fine day
mó?lo i. cj. w.
man’s name
mo?pótú (po?pótí) c. w.
to kick
mo?tú c. w.
to weed in the field
mpúsku c. w.
twenty—Cf. /-pus/- and /másku/.
mpútu (páta) c. w.
to hold
mputvúhu c. w.
seventy—Cf. /pítu/ and /másku/
msapeóhu (psapeóhi) c. w.
to kick down—Cf. /supeóhu/ ‘to fall’, /eu?sipóhu/ ‘to descend’—/msa/- not identified.
msapiei c. w. (L./r/)nto put on shoes—/m-sapiei/
mseezútu (psezúta/psezuztěně) c. w.
to take something between the clothe and the bosom.
msieu (sieví) c. w.
to salt—/m-sieu/
msímo (sinví) c. w.
to chew
msióhú c. w.
ninety—Cf. /sio/ and /másku/.
msípůj (psípůj, psípůjeně) c. w.
to wedge
msaptúhu c. w.
fifty—Cf. /sáptu/ and /másku/
msuvúe c. w.
to wear earrings—/m-suveye/
mtóku (tokú) c. w.
to throw
mtúehu c. w. (L./r/)
three—Cf. /túeu/ and /másku/.
mu ph.
(Indicating that the actor of the event stated in sentence is a group including the hearer)
-mu s. cj. w.
your—shortened form of /múu/ in compounding
múcu cj. w.
hand, arm—the L. form of /emúcu/
múei c. w. (L./r/)
hot
můe (eůa) c. w.
to untie, to let loose
múe c. w. (L./r/)
in front of, before
mufúnů (fúnu) c. w.
to spurt water out of the mouth
muketí c. w. (L./r/)
to cry, to shrill
muknána i. cj. w.
clan name

— 495 —
Tsou Language

mumio(i) c. w.

to get, to catch

mumúcu i. cj. w.

(name of a branch of the Tsou people)

mumúe c. w.

in far front, long before—

/ðu)mume/;

muní c. w.

to cry, to sound

-o ak?emáca

to thunder (‘The Thunder God growls.’)

munìgoðu cj. w. (L./r/)

rooster—Cf. /mùni/—/nejóh/ not identified.

muóe c. w.

frozen to death

muskóó cj. w.

hen

mùu i. cj. w.

you(pl.)

muútu (tútvá, tútví, tutvéni) c. w.

to pound on a piece of rock

mùa inf. c. w.

(the L. form of /emáa/)—See

/mum?u/.

múcu c. w.

to rain

múeona cj. w. (L./r/)

inside

mulúlu c. w.

healthy

mùmu cj. w.

loud sound

mum?u (mùa) c. w.

to plant—the L. form of /emúm?u/

mumúhi c. w.

six days—Cf. /nmù/ and /mís/ki/

mumúhi c. w.

sixty—Cf. /nmù/ and /mís/ku/.

mùmu cj. w. (?)

(Occurring in /póknu mùmu/ ‘a kind of bamboo’)

mù?ho (áha/rùha) c. w.

to hit—/áha/ is /rùha/ in L.

muóevoðu c. w. (L./r/)

eighty—Cf. /vóe/ and /mís/ku/.

—Notice the reduplication and its irregularity.

mza pb.

(the Tf. and L. form of /mia/)—
mza s. cj. w.

(the Tf. and L. form of /mía/)—


to elect, to pick up—Cf. /eac?u/ ’to stand’—/m?u/ not identified.—It is also possible that /m?eac?u/ is just a back-formation form of /p?eac?u/ which is in turn /pòa-eac?u/.

m?echíi (p?echíi, p?u) c. w.

to touch with a foot

m?echóe (p?echóe, p?u) c. w.

to put against a wall or something

—Cf. /echeóe/—/m?-/ not identified.

—It is also possible that /m?echóe/ is just a back-formation form of /p?echóe/ which is in turn /pòa-echóe/.

m?ehmúsku c. w.

to have the same pace—Cf.

/hmús/
m’etpáťu (p’etpáťi, p?-) c. w.
    to step of
m’eúpu (p’eúpa, p?-) c. w.
    to put in a line with—/m?e-i-pu/
(?)—/m?e-/? not identified.
m’ócvi (p’ocvi, p?) c. w.
    to look downward
m’ovavozúhu c. w.
    to turn the head—Cf. /ezúhu/
m’úm’u cj. w.
    hair of the body
—ta űáeo
    moustache ('hair of the mouth')
—ta eáṣvu
    beard ('hair of the chin')
m’úvú c. w.
    to groan

n

na 2nd conj.
    (Indicating that what is expressed in the following conjoined element is invisible and have not been seen by the speaker.)

-na suff.
    (no) longer, (no) more—Occurring only with /o(a)dā/, /o?te/ and
    /uk?á/ which are all negative in meaning.

na pb.
    (shortened form of /nana/ found in L.)
na- pref. (? s. c. w. (?)
    (See /nakúzo/, /navcópa/ etc.)
náa s. a.
    prior—Occurring sometimes be-
tween the pref. and the base of a complex word.
nác’o(va) c. w.
    distressed
nahága c. w.
    hostile /na-háhu/(?)
náho f. a.(?)
    please!—Not found in a sentence
    with any beginner.
nakúzo c. w.
    rotten—/na-kúzo/(?)
nálú m. a.(?), f. a.(?)
    unexpectedly—L.
náma s. prec.
    it is only...
namáci f. a.(?), m. a.(?)
    necessarily, definitely
namusgáu c. w.
    fragrant
nana pb.
    (indicating that what is stated in the sentence is heard but not seen
    by the speaker.)
nanahága c. w.
    (many are) hostile—/(na)nahága/
nanahíghia(poa-) c. w.
    friendly—/(na)na(ghi)ghia/
nanaoóáhu c. w.
    as relatives—/(na)na-(o)aháya/
nanat’ot’oháesa c. w.
    to be brothers (several)—/(na)na
    (t’o)k’ohaesa/
nana’va?váma c. w.
    father and sons—/(na)na(?va)‐
    ?váma/
nanáhtu-(a, poa-) c. w.

— 497 —
short
naphia c. w.
  friendly—/na-ų-hia/(?)—/ų-hia/ not identified.
nat?oháesa c. w.
  to be brothers—Cf. /oháesa/.
náu i. cj. w.
  woman's name
navcogá c. w.
  to be husband and wife—
  /na-vcogá/(?)
náveu cj. w. (L./t/)
  cooked rice or millet, meal
nazúá cj. w.
  cloth
na?mi i. cj. w.
  we (exclusive)—L.—Cf. /a?mi/,
  /amía/.
ná?no(-va) m. a.
  very, tremendously, strongly, badly,
  severely...—The inflectional form
  is very seldom used.
ná?nóí pa. c. w.
  mostly—Always followed by /no/
  in a core phrase—/na?mo-si/(?)
ná?si cj. w.
  (See below.)
  —no cnámu
    banana tree—/cnámu/ 'banana'
na?váma c. w.
  father and son—/na-váma/(?)—
  /wáma/ not identified.
ncq 1st conj.
  (Indicating that what is expressed
  in the following conjoined element
  is invisible but audible.)
  no conjunction
  when (referring to the past)
  ne 1st conj., a. p.
  (Indicating that what is referred
  to in the following word or phrase
  is invisible but known by the speak-
  er and the hearer).
  ne tail particle
  (See below.)
  —eóna
    last evening
  —húcma
    yesterday
  —mío
    at that time
  —noanáo
    in the past
  —nat?éíá
    last year
  —seíá
    day before yesterday
  —taseóíá
    in the morning
  netu(vá) c. w.
  to proceed to
  -nëí suff.
  (Attached to certain c. w. denoting
  that the relationship between the
  core and the two conjunctive phra-
  ses in the sentence is that of
  "action—goal—instrument/sake"
  when it is in contrast with the
  inflectional ending /a/, but that of
  "action—goal—actor" when there
  is no such inflectional ending with
  the same base.—Occurring as /-ëni/
  —496—
frequently after certain consonants.

nénu  i. cj. w.
where?
nenúsi  i. cj. w.
where?, which?, at which place
would it...?—/nenu-si/
né'e  i. cj. w.
the place over there (which is
invisible but the speaker and the
hearer know of)
nia a. cj. w.
the passed-away...the ancient...
nia  f. a.
really—Tf., L.—Very frequently
appearing in conjunctive phrases
as an irregular attributive cj. w.
—Cf. /zóu/
niaborúana  i. cj. w.
clan name—L.—/nia-boruana/ (?)—
/boruana/ not identified.
niahósa  i. cj. w.
clan name—/nia-hosa/ (?)
níŋxca  i. cj. w.
clan name—/nia-ŋuca/ (?)
níuca  a. cj. w.
the invisible side of...
níu?áu  c. w.
deep
nísúi  i. cj. w.
place name—Japanese /ni sui/
níná  i. cj. w.
name of a god
-nmu-
shortened form of /nôme/ in com-
pounds
no 1st conj.

(Gindicating that what is expressed
in the following conjoined element
is invisible and has not been seen
by the speaker.)
no  a. p.
(Occurring between two conjoined
elements in a conjunctive phrase
sometimes translatable by “of”)
no  pc.
(Following certain c. w. before they
join any other c. w. in core phrases.)
no tail particle
(See below.)
—hucmási
the next day
no-  s. c. w.
to stay, to live—Appearing in a
number of compounds.—Full form
not known.
no... hé  s. c. w. (?)
to be at some place for...days—
the sandhi form of /nohiu/ in
compounds (?)
noacachiána  i. cj. w.
clan name
noáchi  c. w.
to stay alone, to live alone—/no-
iachi/
noanáo  (?va, poa.) c. w.
a long while, a long time
noananáño(?)vi  c. w.
to live isolatingly—/no-ianan?ou/
noagnáé(i)  c. w.
to live separately—/no-aaqae/
noagnáé(i)  c. w.
to scatter, to live at different
— 499 —
places—/no-aayam‡anə/  
noaskiti (neni) c. w.  
to live on the coast—/no-aaskiti/  
nocmúu(a, i) c. w.  
to be (or live) in the neighborhood  
—/no-cmúu/  
noeño c. w.  
warm, hot (referring to water)  
—ci chúmu  
hot spring  
nomóhu c. w.  
to stay for five days—/no-emo-ha/  
noepe c. w.  
on, above—/no-eepə(?)—Cf.  
/noepe/  
noe póhu (neni, poa-) c. w.  
two persons live together—/no-aepóhu/  
noeécu c. w. (L./r/)  
not  
noeánu c. w.  
fat, corpulent  
noezúhu(i) c. w.  
to move, to migrate—/no-aezúhu/  
nopheóou c. w.  
on the two sides—/no-feoou(?)—  
/noeou/ not identified  
nofkátu(a) c. w.  
to attack by a flanking movement  
noháo c. w.  
to stay shortly /no-ahao(?)  
nohú c. w.  
to stay one night at the main settlement during the “Meesi” ritual—/no-hiú(?)—/hiú/ not identified.

—500—
nofúhu c. w.  
behind—/no-fúhu/  
nohúmu(i) c. w.  
to live separately—/no-ihiúmu/—  
Cf. /húunásí/.  
-noi s. c. w. (?)  
strongly—See /kóinói/, /meínói/  
etc.—full form /enói/.  
nóni?i c. w.  
soft  
nomcovhi c. w.  
to live at a distant place—/no-mcovhi/.  
nómsö(i) c. w.  
to have enough room to live—/no-mso(?)—/msö/ not identified.  
nómnu c. w.  
six—Frequently shortened to  
/nóm/ in compounds.  
nomútu(a) c. w.  
to ambush—/no-amútu/  
nónao(?)va c. w.  
to stay for a long time—/no-noanao/  
nogáco(vi) c. w.  
to survive—/no-aqáco/  
nopeáski(poa-) c. w.  
to scatter—/no-apeaski/  
nopúsku c. w.  
to stay for two days—/no-pus-ku/  
nosíni c. w.  
in front of—/no-síni/—/síni/ not identified.  
nospispi c. w.  
in between—/no-(spí)spí(?)—/spí/ not identified.
nosuptǎhǔ c. w.
  to stay for four days—/no-suptu-
hu/

nosʔóeu c. w.
  under—/no-sʔoeu/(ʔ)—/sʔoeu/ not identified.

notáve c. w.
  to remain

noteueũnu(a) c. w. (L./ʔ/)
  to get together—/no-tueũnu/(ʔ)—
  Cf. /eueteũnu/, /toteũnu/ etc.

noteũhu c. w.
  to stay for three days—/no-teu-hu/

notfāu(a) m. a.
  at the same time

notoeãne c. w.
  in a line—cf. /motoeãne/

notvoũ(i) c. w.
  to live indiscriminately—
  /no-tvoũh/(ʔ)—/tvoũh/ not identified.

noũpu(i) c. w.
  to live together—/no-iupu/

novahvoḥʔũnu(i) c. w.
  to live in all directions—/no-
vahvoḥʔũnu/(ʔ)—/vahvoḥʔũnu/ not identified. —Cf. /nɔhʔũnu/.

-nso-
  (a suppletive form of /còni/ in certain compounds)

nsóo c. w.
  pond, where deer usually come to drink.

nsou c. w.
  breath, life

nta ist conj.

(Found but once in our material as a variant of the 1st conj. /tə/.)

nte b.
  (Leading a /te/-sentence and indicating that what is stated in the sentence is only the thought or wish of somebody.)

not b.
  (Leading a /te/-sentence and indicating that what is stated in the sentence is the thought of somebody which is in fact not true.)

nufʔóea cj. w. (L./ʔ/)
  a frame made of bamboo to hold the things carried on the back

nume cj. w.
  a kind of cicada—/(nu)muə/(ʔ)—
  Probably an onomatopoeia.

nūnʔu(poə-) cj. w.
  breasts

nūnʔu(i) c. w.
  to milk

núu cj. w.
  property
  —no hüpa
  the meat paid to the owner of a hunting area as a compensation for hunting in his property—/húpa/
  'hunting area'

-nus-
  (a suppletive form of /còni/ in certain compounds)

nusʔáhau(a, i, poa-) c. w.
  to burn to death, scorched

náthə(i) c. w.
  to walk with companions

— 501 —
Tsou Language

nátna c. w.

lung

nut'ácu c. w.

one year before or after the present

navóahia c. w.

the home of one's spouse

n?a f. a.

right away, on the point of... still
—Occurring sometimes between the pref. and the base of a complex word

η

ηáeo c. w. (L./r/)

mouth

ηąáao c. w.

a man with a tremendously large mouth—/ηáηáeo/

ηąćųñou(a) c. w.

full, to fill up—/ηą(ųćų)/ųću/(?)

ηąhōa(?neni) c. w.

pregnant—Cf. /ųhōu/.

ŋęesąŋi c. w.

level land, where the Chinese live, fields

ŋéi c. w.

hemp

ŋéi j. c. w. (L./r/)

saliva

ŋfozána i. c. w.

clan name

ŋhōu c. w.

monkey

ŋhōu(a) c. w.

pregnant—Cf. /ŋhōu/

ŋíau c. w.

— 502 —
ηνός c. w.
to dry grain in sunshine

ο

ο b.
(Leading a minus-/m/-sentence and indicating the relative remoteness of the event stated in the sentence.)

ο 2nd conj.
(Indicating that what is expressed in the following combined element is invisible but has been seen by the speaker.)

ο s. prec.
in that case...

ο pb.
(Indicating that the actor of the event stated in the sentence is the speaker)—shortened form of /áo/—changed to /u/ after beginners /ta/ and /ka/.)

ο- s. c. w.
to eat—Occurring in many compounds—full form /bónu/ (?)

ο...(ήθ) s. c. w.
to go...times—-/ήθ/ does not occur when there is a similar syllable in the base—Cf. /oh/

όα
(See below.)
—te

oh yes

όα prec.
not, no—T.—Cf. /sá/

όαχι(-a) c. w.
to eat alone—/o-iachi/

όαβίς c. w.
relatives—Cf. /sáβυ/. —/oa(aa)-haς/(?)

όαμυ c. w.
a kind of bird by listening to the voice of which the Tsou hunters decide to go on or not.

όαμός c. prec.
not yet—/oa-mocu/—Cf. /aamócs/ oána prec.
no more, no longer—/oa-na/—Cf. /adána/.

oánu c. w.
food
—coun c. w.
human food
—feu c. w.
pig food
—teoua c. w.
chicken food

όκα infl. c. w.
(variant of /ocà/ found in L.)

οκì infl. c. w.
(See /mići/ and /mióci/.)

οκσμευ c. w.
thick

οκοκυμη(a) c. w.
to eat up—/o-ocuculu/

όκο(ς)(α, ι, ποα...νενι) c. w.
to climb hills

οκη(ς)(α, ι, ποα- ) c. w.
to fall over, to lie down

οει c. w. (L./τ/)
lower side—Cf. /oi/ oei prec.
lower side (as being particularly
referred to
oemi?mi(a, poa-) c. w.
dry
oemóhu(a) c. w.
to go five times—/o-emó-hu/
oenátu c. w.
to sleep
oeo- s. c. w.
to live(?)—See /oeovoecávcu/.
oeóna
(see below.)
-tmópu c. w.
school
oeovoecávca c. w.
to live in the dark—/voecávca/
'dark'
oeoepeóhu(a) c. w.
two persons eat together—/o-a(epo)
epóhu—
oepánu c. w.
to finish eating—/o-aepánu/
oesbasbátu(a) c. w.
to notice—Cf. /eusbasbáu/
oesusánu(a) c. w.
to sit down to talk—Cf. /eususánu/.
ôeu c. w.
A kind of bamboo
oeóí c. w. (L./r/)
to lie down
oh b.
(sandhi form of /o/ before a pb.
with an initial stop and, in L.,
before /si/)
oh- s. c. w.
to go or come—variant of /uh/ in
compounding(?)

ohá s. a.
not
oháesa c. w.
younger sibling
oháeva c. w.
older sibling
oláka c. w.
tomb—Japanese /ohaka/
ohcum?u(i) c. w.
to get near—/oh-cum?u/
ohcá?ho(a) c. w.
to get to—/oh-cu?ho/—/cu?ho/
not indentified. —Cf. /ac?áhu/,
/sac?áhu/.
oheoeóu(a) c. w.
to get to the inner part—/oh-oeóu/
(?)—Cf. /oeóu/.
ohkuéuóu(va) c. w.
to surround—/oh-kueuóu/
ohmásku(a) c. w.
to go ten times—/oh-masku/
ohsúhcuc(a) c. w.
to go further—/oh-asuhcuc/
ohsusúhcuc c. w.
to go further and further—/oh-
asausuhcuc/ or /oh-(su)suhcuc/
ofi c. w.
lower side—Found in Tf. as a
variant of /oef/
ôko c. w.
child, baby
ôko c. w.
small, young
—no hahóçu
boy, son
—no namespáj
girl, daughter
okósi cj. w.

his child—/oko-si/
okósi c. w.

small, young—/oko-si/
okóu cj. w.

my child—/oko-u/
omía cj. w.

upper side or direction—T. — Cf.
/ómza/
omiási cj. w.

upper side or direction (as being particularly referred to) — T.—Cf.
/omzási/
ompůsku c. w.

to go twenty times—/o-mpusku/
ompůelu c. w.

to go thirty times—/o-mtuehu/
ómza cj. w.

(the Tf. and L. form of /omía/) omzási cj. w.

(the Tf. and L. form of /omiási/) onmůhu cj. w.

to go six times—/o-nomu-hu/
onóo(ya) c. w.

to eat nothing but onááco(vi) c. w.

to leave over in eating—/o-onááco/
ojiótu c. w.

to eat things raw—/o-ñiótu/(?)—
/-ñiótu/ not identified.
oño cj. w.

image, name
—no emóó
clan name, family name (in a modern sense)
ooéu cj. w.

bamboo pole
óoko cj. w.

children—/(o)oko/
oothómu (i, poa... nen) c. w.

to taste—/o-aothomu/
opaskeni cj. w.

vegetable dish
opcói(za, zneni) c. w.

to kill
opopcói(za) c. w.

to kill many—/(op)opcoi/
opsohu c. w.

to go twice—/o-psó-hu/
optúhu c. w.

to go seven times—/o-pitu-hu/

os b.

{sandhi form of /o/}
ose'conia c. w.

to go a hundred times—/o-se'conia/
osióhu c. w.

to go nine times—/o-sio-hu/
ůsmi(a) m. a.

immediately
ososzőeu c. w.

to shout with great effort—/(os)-
oszoeu/
ospotha c. w.

to go four times—/o-suptu-hu/
ossőe(a) c. w.

to shout
ossőospőei c. w.

to spread leaves on the ground
oteúhu c. w.

to go thrice—/o-tueu-hu/
ótfō(eni) c. w.
Teon Language

to catch fish by poisoning  
ottomu(a) c. w.  
(See /maapáso/)  
paaseda infl. c. w.  
(See /madsee/.)

 to eat much—/o-tmuzu/  
/metmuzu/—/t-muza/  
not identified.

otofnána c. w.  
a kind of creeping plant the juice of which is used for poisoning in fishing

otúeva cj. w.  
wooden block

doùulu(-i) c. w.  
to eat heartily—/o-aululu/

oveðhu c. w.  
to go eight times—/o-noeu-hu/

ozúma(a) c. w.  
to go head-hunting

o'cúphu c. w.  
close, fine

do'músa c. w.  
to whistle

do'te s. a.  
not

—emio  
It's wrong

do'téna s. a.  
no longer, no more—/o'te-na/

P

pa- pref.  
(a shortened form of /poa-/)

pa...nemi pref-suff.  
(shortened form of /poa... nemi/)

paæái i. cj. w.  
place name

paapása infl. c. w.  
(See /maepési/)  
paféni  
(to have... given—/pa-faeni/)

— 506 —
to let take—/pa-hafa-neni/—Cf. /pa-hafneni/.

paḥpaceófa infl. c. w.
(See /mahmaceófa/)

pahsáha infl. c. w.
(See /mahsáho/)

paḥsúski infl. c. w.
(See /mahsúski/)

paḥsusúfti c. w.
lesson to learn

paḥsusúza infl. c. w.
(See /mahsusúza/)

pái c. w.
rice plant

paicu i. c. w.
woman’s name

paiftôga c. w.
turban
—no cúchü
a scarf put on the forehead

paiftôgu(a) c. w.
to bind a turban on the head

paikosnéni infl. c. w.
(See /maikosú/)

pák?(-a, poa-) c. w.
bad, wicked, naughty, etc., to be considered as bad, wicked etc.

pan c. w.
there is—Leading a /pan/-sentence
—Being construed as a core word which never occurs with any beginning part.

panatháu(poa-) c. w.
The Beater (the one elected in the “Meesi!” ritual to beat up the boys who usually do not behave well)

—Cf. South-Min Chinese /p’au la’u t’au- in Southern Taiwan.

paní c. w.
bottle—Cf. South-Min Chinese /panjav/.

pañka c. w.
table

pañki i. c. w.
name of a legendary person not of the Tsou tribe

pañóhca infl. c. w.
to cause to float or to be rushed away—/poa-ñóhca—/Cf. /pañóhcu/

pañóhcu infl. c. w.
(variant of the above)—/poa-ñóhcu/

pañái c. w.
rice field (plenty of rice plants)— /(pa)pain/

pañáa infl. c. w.
(See /mapáso/)

papcínva(i) infl. c. w.
(See /mamcinó/)

papéf(nen) infl. c. w.
to throw—basic form not identified.

papteezóeá infl. c. w.
(See /mamteezóeá/)

paptesgusgu infl. c. w.
(See /mamesgusgu/)

papéta infl. c. w.
(See /maméti/)

pasáha infl. c. w.
(See /masáho/)

pasmoégi infl. c. w.
to cause to fear—/pa-smoeo-i— /i/ very rare with /poa-/.

— 507 —
Tsou Language

pasúea i. cj. w. (L./r/)  
man's name
pasunameoi c. w.  
to sing like an old man—
/pasunaeno-mameoi/
pasunáeno(va) c. w.  
to sing
pasusúfti c. w.  
(See /massusúftu/.)
pas?ósí(neni) infl. c. w.  
(See /mas?ósí/.)
pateolalúi infl. c. w.  
(See /mateolálu/.)
patišoa c. w.  
end, tip
patišoха́si c. w.  
tip of something—/patišoха-si/
patkái infl. c. w.  
(See /matkáei/.)
patmomania infl. c. w.  
(See /matománe/.)
patmátá infl. c. w.  
(See /matmátá/.)
patoisiska infl. c. w.  
(See /matotiski/.)
patukdunu i. cj. w.  
Mt. Jade
páu cj. w.  
gall
pa?- pref.  
(a shortened form of /poa-/)—with
the base optionally suffixed by /a/
simultaneously
pa?…neni pref.-suff.  
(shortened form of /poa…neni/)
pa?bocbochloa infl. c. w.  
to teach, to let know (many things)
—/pa?bocbochlo-a/—Cf.
/pa?cohvii/, /poabochoa/.
pa?bónu infl. c. w.  
to offer to eat, to feed—/pa?-bónu/
—Cf. /poabónu/.
pa?butaño infl. c. w.  
to cause to work hard—
/pa?-butaño/.
pa?cìhi infl. c. w.  
to let be one person—/pa?-cìhi/
pa?cohvii infl. c. w.  
to teach (many things)—/pa?-cohvii/—Cf. /pa?bocbochloa/.
pa?cohvii infl. c. w.  
to teach, to let know—/pa?-cohvii/
pa?cohvii infl. c. w.  
(Shortened form of /pa?cohvii/)
pa?cohvii infl. c. w.  
to teach, to let know—/pa?-cohvii-
neni/—For the difference of /pa?-
cohvii/ and /pa?cohvii/, see
/poa-/ and /poa…neni/
pa?eón infl. c. w.  
to send to stay—/pa?-eón/
pa?euövei infl. c. w.  
to send back—/pa?-euövei-a/
pa?eváho infl. c. w.  
to let give a message—/pa?-eváho/
pa?hafnén infl. c. w.  
to let take—/pa?-hafnén/—Cf.
/pahafnén/.
pa?icoteuni infl. c. w.  
to have…sent—/icoteuni/ not
identified.
pa?mai infl. c. w.  
— 508 —
to make similar—/paʔ-mai/

paʔmainēʔea infl. c. w.

to send home—/paʔ-mainoʔ-e-a/

paʔmeobanjo infl. c. w.

to send to chase—/paʔ-meoboanjo/

paʔmi infl. c. w.

to let go by—/paʔ-mi/

paʔmomōtu(a, i) c. w.

to burn in all directions

paʔoʔtetāpuā infl. c. w.

to drain the flood—/paʔ-oʔ-te-tēpuā/

paʔpaʔcohivnēni infl. c. w.

to teach (many things)—/(paʔ-)

paʔcohivneni-/The reduplication

of the prefix is very rare.

paʔtēnī infl. c. w.

to show, to let see—/paʔ-ait-nenī/

paʔtenroāna infl. c. w.

to let be a Tenroāna—/paʔ-tenro-

āna/-L.

paʔti infl. c. w.

to show, to let see—/paʔ-aiti/-For

the difference of /paʔti/ and /paʔ-

teni/, see /poa-/ and /poa...neni/.

paʔtipvoŋuēni infl. c. w.

(See /maʔtipvoŋu/)

paʔtoesōso infl. c. w.

to cause to fly—/paʔ-toesoso—/

Occurring once in our material in

an /m/-sentence, perhaps exception-

ally.

paʔtīnā infl. c. w.

to cause to flood—/paʔ-tīpū/

paʔūmna infl. c. w.

to make good—/paʔ-ūmnu/

pcōknū cj. w.

a kind of bamboo, usually also a

general term for bamboo

—cucāmu

a kind of bamboo

—mānu

a kind of bamboo

pcōo cj. w.

buttocks

pcōcknū i. cj. w.

plenty of bamboo, bamboo grove—

/(pcō)pcōknū/

pcōcknū i. cj. w.

place name—Cf. the above.

pcūjēu cj. w.

kidney

peaefūnēni infl. c. w.

to bring down by blowing—/poa-

oeμau-nenī/(?),—Cf. /oeμau/

peaemōnēni infl. c. w.

(See /meaemōu/)

peaetoa(i) c. w.

to run, to race

peaefēau cj. w.

relative

peataeōna c. w.

dawn—Cf. /taseōna/ 'morning'—

/pea/ not identified.

peaun(i)ni infl. c. w.

(See /meaunu/)

peavēa infl. c. w.

(See /meāve/)

peaavōvōi infl. c. w.

(See /meaavōvōi/)

peećūni infl. c. w.

(See /meecūn/)
peecúa cj. w.
  front teeth
peec'Dúhi infl. c. w. (L./r/)
  to go over—basic form /meec?
  úhu/(?)—Cf. /meecónu/ and
  /acóugu/.
peéla infl. c. w.
  (See /meéla/.)
peélíi infl. c. w.
  (See /meéla/.)
peéni infl. c. w.
  (See /meéni/.)
peenó infl. c. w.
  (See /meenó/.)
pees(eni) infl. c. w. (L./r/)
  (See /meesi/.)
peeúei infl. c. w.
  (See /meéte/.)
pefeóeu(a) c. w.
  to hold the long handle of a weapon
  horizontally with both hands
pehoĉeàa infl. c. w.
  (See /mehoĉeàa/.)
pehtúećeav(i) infl. c. w.
  (See /mehhtúećeavo/.)
pehtúusi infl. c. w.
  (See /mehtúusi/.)
pe ci. w.
  to cook
pea(-neni, poa-) infl. c. w.
  (See /mea/.)
pefeéeçoja infl. c. w.
  (See /meifeéçojo/.)
pekieži infl. c. w.
  (See /meikeži/.)
peikueéçoja(poa...neni) infl. c. w.
  (See /meikueéçojo/.)
peóoa infl. c. w.
  (See /meo/.)
peoa infl. c. w.
  (See /meo/.)
pecasaskita infl. c. w.
  (See /meoasaskita/.)
peobáàa infl. c. w.
  (See /meobáào/.)
peoeóa infl. c. w.
  (See /meoeóí/.)
peoevoñu cj. w.
  crossing roads
peoñatva cj. w.
sign of boundary on a rock—Cf. /féṭu/
peofeithnī infl. c. w.
(See /meofeithnī/.)
peōhna cj. w. (L./r/)
dee valley
peolāa infl. c. w.
(See /meolū/.)
peōgsi i. cj. w. (L./r/)
chieftain’s clan name, chieftain
peōqu cj. w.
 trunk of a tree
peōqūsi cj. w.
 trunk of a tree (as being cut off or
 particularly referred to)—/peōqūsi/
peotpāt(neni) infl. c. w.
(See /meotpāt/.)
peōa cj. w. (L./r/)
 arm-cover made of leather, bracelet-
 like ring made of the tooth of
 wild-boar worn on the arm
pepe(, poa-) c. w.
 high, expensive
pépe cj. w.
 some place high, sky, heaven
pepeleulī infl. c. w.
(See /memeulī/.)
pepesi cj. w.
 the higher part, a high place—
 /pepe-si/
petohmūsku(a) c. w.
uniform—Cf. /hmūsku/.
peteonanōva infl. c. w.
(See /meteonanōvu/.)
pethū(a, nen) c. w.
to put into
petohūe(a) m. a.
 finally
petogosea infl. c. w.
exhausted from being chased—basic
form not identified—Cf. /gōseo/.
petūta cj. w.
 window
peūe cj. w.
 the parts of a bow where the string
 is attached
peācmyu cj. w. (L./r/)
 axe, pick-axe
peʔpli cj. w.
eyebrow
phīni infl. c. w.
(See /mhnī/.)
phīni infl. c. w.
(See /mhnī/.)
phīni cj. w.
door
phiphīni cj. w.
doors—/phīphīni/
phōi cj. w.
a kind of fish
phōmēon (hmēon) c. w. (L./r/)
to burn—/hmēon/ occurs rarely in
T. and Tf. while /hmōri/ is the
only form in L.
phozāna i. cj. w.
 place name—/phōi-ana/ (?)
piepa cj. w.
 the spiritual part of man
phīci cj. w.
 shield
pino cj. w.
Cheek
pio c. w.
how many?—Tf., L.—Cf. /pio/.
pipiho i cj. w.
place name
pitu c. w.
seven—Frequently shortened to
/ptu/ in compounds.
pizo c. w.
how many?—Tf., L.—Cf. /pio/
pi?nonùsi cj. w.
wooden shovel—/pi?nonu-si/ (?)
pilo cj. w.
lame person
pkaako (i, -a, poa-) c. w.
to run away, to escape
pnáa infl. c. w.
(See /póno/.)
pnéi cj. w. (L. /r/)
pestle
po...he
(See /popúsku/.)
poa- pref.
(Attached to c. w. as a rule, denoting that the relationship of the core and the conjunctive phrases is that of “action—goal/actor—agent”)—It makes no difference whether it is used with the basic form or the already inflected form of the c. w.—Occasionally an /a/, or very rarely an /i/, is simultaneously suffixed to the base when it is in the basic form.—The prefix sometimes is shortened to /pa?/, /pa/ or /p?/, or modified to /pea/.

Poa...neni pref.-suff.
(Used with certain c. w., denoting that the relationship of the core and the conjunctive phrases of a sentence is that of “action—agent/actor—goal”)—The form is shortened and modified in the same way as /poa/- and /-neni/ used separately.)
poaapaeon infl. c. w.
to cause to break—/poa-apaeon/
poaab?ú c. w.
to hunt with dog—Cf. /ab?ú/ ‘dog’—/poa/- not identified The construction of the word is rather that of an “action-goal” compound.
poaaiti infl. c. w.
to show, to let see—/poa-aiti/—It is its shortened form /pa?tí/ that occurs more frequently in our material.
poaaitenéi infl. c. w.
to show, to let see—/poa-aiti-neni/
—Occurring in the texts more often in its shortened form /pa?téní/.
poaanei infl. c. w.
to feed, to let eat—/poa-ana-neni/
—For the difference of this form and /pa?bonu/, see /poa/- and /poa...neni/
poaatbohúa infl. c. w.
made even
poaabaito infl. c. w.
to show, to let see—/poa-baito/—Cf. /poaaiti/
pobaaitaco infl. c. w.
to make protrusive in the middle
—/poa-bitaico/.

— 512 —
poabkáũa infl. c. w.

to make blind—/poa-bkuũ-a/

poabochioa infl. c. w.

to let know, to teach—/poa-bochio-
a/—variant of /poacohivi/

poabónu infl. c. w.

to feed, to let eat—/poa-bonu/—Cf. /paʔbónu/.

poacmúʔhoa infl. c. w.

to cause to return—/poa-cmuʔhoa-
a/

poacofkóeaa infl. c. w.

to cleanse, to make clean—/poa-
cofkóeaa/

poacoheńceuə infl. c. w.

to let cool off—/poa-coheńceuə-a/

poacohivi infl. c. w.

to teach, to let know—/poa-cohivi/
—Cf. /paʔcohivi/.

poacohivnéni infl. c. w.

to teach, to let know—/poa-cohiv-
néni/—Cf. /paʔcohivnéni/.

poacofa infl. c. w.

to unite—/poa-coni-a/

poacúeua infl. c. w.

to get cooked—/poa-cueu-a/

poaeáa infl. c. w.

to send to take—/poa-ea-a/

poaeáeo infl. c. w.

to cause the birth—/poa-eaeo/

poaeaincenéni infl. c. w.

to have someone spoken up—/poa-
eainca-neni/

poaeakaknéni infl. c. w.

to hold the hand—/poa-eakaka-
neni/

poaapeisui infl. c. w.

to make rich—/poa-eapeisui/

poaeasasnéni infl. c. w.

to have...dragged—/poa-easasa-
néni/

poaefoʔnéni infl. c. w.

to have...buried—/poa-efo-a-neni/

poaesmosŋcua infl. c. w.

to let go straight forward—/poa-
esmosŋcua-a/

poaebókó infl. c. w.

to have...beaten up—/poa-eboko/

poaeóuəa infl. c. w.

to have some water fetched—/poa-
eou-a/

poaevahnéni infl. c. w.

to have...borrowed—/poa-
evevaha-neni/

poaeueváho infl. c. w.

to have...borrowd—/poa-euevaho/
—For the difference between this
form and /poaeuevahnéni/, see
/poa-/ and /poa...neni/.

poaeupapákʔi infl. c. w.

to make very wicked—/poa-
eupapákʔi/

poaफenéni infl. c. w.

to have...sent, given or handed
over—/poa-feni-neni/

poafrhinéni infl. c. w.

to have...followed—/poa-fihi-neni/

poafózu infl. c. w.

to cause the accumulating of water
—/poa-fózu/.

poaháfsua infl. c. w.

to have...drugged—/poa-hafsua-
—a/
Tsou Language

poahípsia *inf. c. w.*
  to make flat and thin—*/poa-hípsi-a/
poahňótuytu *inf. c. w.*
  to have...burnt at one end—*/poa-
hňótuytu-a/
poahnýnu *inf. c. w.*
  to cut off the branches of a tree—*/poa-hnýnu/
poafíma *inf. c. w.*
  to let drink, to give to drink—*/poa-
afíma/—Occurring very frequently in its shortened form */péma/
  which in turn alternates with */pémo/.
poaázoa *inf. c. w.*
  to damage—*/poa-kúzo-a/
poalekoícu *inf. c. w.*
  to make someone a Scolder—*/poa-
alekoícu—*/lekoícu/ here is constructed as irregular c. w.
poamacacáma *inf. c. w.*
  to send a dog to search for animals—*/poa-macacáma—*/L. —This seems to be an unusual combination both in meaning and in structure.
poaámèe *inf. c. w.*
  to send to dig—*/poa-máe/
poamaeítsnu *inf. c. w.*
  to have...delivered—*/poa-maeítsnu/
poamánoa *inf. c. w.*
  to sharpen—*/poa-máno-a/
poamaikukueýtu *inf. c. w.*
  to have...coiled—*/poa-maikukueýtu/
poaamainée *inf. c. w.*
  to send home—*/poa-mainée/
poamautótoháyu *inf. c. w.*
  to cause to think over—*/poa-
amautótoháyu-a/
poamayóo *inf. c. w.*
  to manage to have a variety of
  */poa-mayóo/
poameacáefi *inf. c. w.*
  to cause to float away—*/poa-
meacáefi-a/
poameamounéni *inf. c. w.*
  to cause to blow apart—*/poa-
meamouneni/
poameáovei(a) *inf. c. w.*
  to cause to float back—*/poa-
meáovei-a/
poameausnu *inf. c. w.*
  to cause to float towards—*/poa-
meausnu-a/
poameía *inf. c. w.*
  to have...dug out—*/poa-meía/
poameipo *inf. c. w.*
  to ask to practise magic—*/poa-
meipo/—This is one of the very few */poa-/forms that occurs exceptionally in */m/-sentences in our material.
poameofeihi *inf. c. w.*
  to have...traced—*/poa-moofeihi/
poamióvei *inf. c. w.*
  to cause to look back—*/poa-mióvei-
a/
poamiusnu *inf. c. w.*
  to let walk in the direction of...
  */poa-miusnu/
poamófi *inf. c. w.*

—514—
to cause to give—/poe-moi/
poamúchú infl. c. w.
to pray for rain
poananahíghia infl. c. w.
to manage to be friendly—/poaanahíghia/
poanamímo infl. c. w.
to let drink first—/poe-naa-mímo/
—Cf. /náa/
poananúhtú infl. c. w.
to shorten—/poe-nauhtú/
poanoano infl. c. w.
to cause to last for a long time
/poe-noano/
poanoepohú infl. c. w.
to make two persons stay together
or to put two things together—
/poe-noepohú/
poanoepaski infl. c. w.
to cause to disperse—/poe-nopeaski/
poaänú?u infl. c. w.
to offer to milk—/poe-nun?u/
poaänú?ñu infl. c. w.
to have... scorched—/poe-nun?uñu
-pñu/
poaänammó infl. c. w.
to let drink for the time being—
/poe-nñu-a-mímo—Cf. /nñu-a/
poaänanoanãoa infl. c. w.
to let last for a while for the time
being—/poe-nñu-a-noanão-a—Cf. /nñu-a/
poañoohcëni infl. c. w.
to cause to rush away—/poe-noohcu-
není/
poaoc?onení infl. c. w.
to cause to climb uphills—/poe-
oc?onnení/
poaoeufúa infl. c. w.
to cause to fall—/poe-oefuá/
poaoeimi?nia infl. c. w.
to dry—/poe-oemi?ni-a/
poaoothomnëni infl. c. w.
to have... tasted—/poe-oothomi-
eníni/
poaop?teetapu infl. c. w.
to manage to have no flood—/poe-
o?te-ëtupu—Cf. /o?te/.
poaop?tenaetapu infl. c. w.
to manage to have no more flood—
poapak?i infl. c. w.
to cause to be wicked—/poe-pak?i/
poaopanathaú infl. c. w.
to let be the Beater—/poe-pana-
thau—/poe-panathaú; here is construed
as an irregular c. w.
poapees infl. c. w.
to send to cook—/poe-peë-a/
poapeesëni infl. c. w.
to have... dug out—/poe-peë-sëni/
poapeesënuviëni infl. c. w.
to send to dig around—/poe-peës-
uviëni/
poaapëpëa infl. c. w.
to heighten—/poe-peë-a/
poapkaakoëa infl. c. w.
to let go—/poe-pkaakoë-a/
poapoppotënë infl. c. w.
to have... killed—/poe-poë-potë-nëní/
poaasapoa infl. c. w.
to let be a Sangoana—/poa-sangoana/—/sangoana/ is here considered as an irregular c.w.
poaskopicněři infl. c.w.
to have...pinched—/poa-skopicaněři/
poasmupěu infl. c.w.
to have...counted /poa-smupěu/
poasnáčua infl. c.w.
to make straight
poasonezění infl. c.w.
to have...replaced—/poa-sonezění/
poasplěni infl. c.w.
to have...counted—/poa-spú ()-enĩ/
—For the difference of this form and /poasmupěu/ see /poa/- and /poa...nenĩ/.
poasúčea infl. c.w.
to make neat /poa-asuča-a/
poasupeohuva infl. c.w.
to cause to fall—/poa-supeohu-a/
poatapósai infl. c.w.
to have ornamental patterns, figures etc.—/poa-tapósai—/Cf. /tapósai/
poateainěři infl. c.w.
to have...made—/poa-teaíněři/
poatmopěu infl. c.w.
to send to read and write—/poatmopěu/
poatoteofěřu infl. c.w.
to send to hide—/poa-toteofěřu/
poatuucosněři infl. c.w.
to send to ask—/poa-tuucosi-nenĩ/
poatuucosa infl. c.w.
to send to ask—/poa-tuucosa/—For the difference of this form and /poatuucosněři/, see /poa/- and /poa...nenĩ/.
poatvěń infl. c.w.
to cause to squeeze—/poa-tvěń/
poauafehiča infl. c.w.
to send to follow—/poa-ufěihi-a/
poaúh infl. c.w.
to send to—/poa-uh/
poasuměńi infl. c.w.
to have a thorn plucked—/poa-
poačma-nenĩ/
pocěņ(a) c.w.
to watch
počmě(a) c.w.
to shoot at a short distance—/pono-
poépico c.w. (L./r/) shallow
poéćeve c.w. (L./r/) sword
poéćeva(?va) c.w.
to wake up
poefođeůcěu c.w.
beam of a building
poefůa
(shortened form of /poaefůa/)
poěi c.w.
to dry things in the sun—Cf. /poézi/
poekótě(a) c.w.
to corner
poeňnu c.w.
to bark
poepóma(a) c.w.
to attack suddenly in ambush
Poe'ca c.w.

to cultivate a dry field

Poe'ha(a) c.w.

to push

Poepe c.w. c.w. (L./r/)

Wind, to have wind

Poepe'a i. c.j. w.

Clan name--/Poepe-ana/

Poepe-punkana i. c.j. w.

Place name--/Poepe-punku-ana/

Poepe-punku c.j. w.

A kind of awl--Cf. /Punku/

Poesiha inf. c.w.

(See /Poesihi/)

Poesihi (Poesiha) c.w.

to let loose--Notice the loss of /?/ in inflection.

Poesido (vi) c.w.

to lose control of the bowel and urine movements in horror

Po'zi

(The Tf. and L. form of /Poesi/)--L./r/

Pofagy(-a) c.w.

to carry things in a basket with a belt so that the weight is simultaneously supported by the back and the forehead

Pofuga

(See below.)

Pofuga veo'eo i. c.j. w.

Place name

Poh- s. c.w.

to kill--full form /Pohcihi/ (?)

Pohao

(a shortened form of /Aopahao/

Found in L.)

Pohcihi(a) c.w.

to attack, to slaughter

Pohcuhu(a) c.w.

to slaughter in all--/Pohacuhu/--Cf. /Pohcuhu/

Pohcuhu(a) c.w.

to kill all--/Poh-acuhu/--Cf. /Pohcuhu/.

Pohcuhu(a) c.w.

Maize

Pohtohi(a) c.w.

to beat or bite to death--/Poh-tohi/ (?)--/Tohi/ not identified.

Pocihni i. c.j. w.

Clan name

Poki inf. c.w.

Troubled--Basic form /Pokivu/ (?)

Polo c.j. w.

Earthworm

Poneo c.w. (L./r/)

Level

Pono(pn'au) c.w.

to shoot

Pogafea c.j. w.

Ankle bone

Poo'e'o c.j. w. (L./r/)

Pants

--Ta punkus

(Iron) wrapping of the handle of a sword

Poo'eua c.w.

to cook millet in a bamboo tube

Poo'ua c.j. w.

Water pipe made of bamboo

Poo'eua c.j. w.

--517--
millet cooked in a bamboo tube—
Cf. the above
pookæa cj. w.
a special kind of millet used in
the ritual of “Meesi”, the piece of
land near the “Enoo” particularly
assigned to the planting of the
millet—/p(o)kæa/ (?)
poonóéu(a) c. w.
to make a kind of cake with sticky rice by steaming
poóvnu cj. w.
pig pen
popcúca cj. w.
wrappings at the ends of a bow
popóhe cj. w.
maize field—/(po)pohe/
popómu cj. w.
land owned by somebody
popsúsa cj. w.
the “Sacred Sack” made of leather in which human heads hunted by ancient Tsou were brought back and which was (and still is) preserved in the “Sacred Wooden Case” hung in the “Kuba” when not used
popúsku(a) c. w.
to rush twice—/po-pus-ku/—/po/—
ot indentified.
popútu cj. w.
iron stripes on a sword-case
posi...hu thousand—Occurring with an additional syllable composed of the first non-syllabic sound of the inserted numeral and the vowel /o/.
posioemóhu c. w. (L./r/)
five thousand—/posi-(eo)emo-hu/
posifóu c. w.
one thousand
posimásku c. w.
ten thousand—/posifou-masku/
Posinomáhu c. w.
six thousand—/posi-(no)nomu-hu/
Posipospóhu c. w.
two thousand—/posi-(po)po-hu/
Posipoptóhu c. w.
seven thousand—/posi-(po)putu-hu/
Posisosíóhu c. w.
nine thousand—/posi-(so)sio-hu/
Posisosíóhu c. w.
(the L. form of the above)—Cf. /sizo/.
Posisosópóhu c. w.
four thousand—/posi-(so)saptu-
hu/
Posiotótsíhu c. w. (L./r/)
three thousand—/posi-(to)tueu-
hu/
Posívóvodóhu c. w. (L./r/)
eight thousand—/posi-(vo)voe-
hu/
Posóéu cj. w.
girdle
posúsnu(a, i) c. w.
to pour out to—/pos-usnu/—/pos/—
ot identified.
Potání infl. c. w.
(See /motán, /potáno/)
Potáno (potání) c. w.
to dissuade—The basic form alternates with /motáno/.
pote'ehi *cj. w.* (L./r/)  
small round spot on the face
pot'oeq'ona *infl. c. w.*  
(See mo'toeq'on'i/)
pot'oeq'ona *infl. c. w.*  
(See mo'toeq'on'i/)
por'e *c. w.* (L./r/)  
to pray in making wine
por'pote' (poa...neni) *infl. c. w.*  
(See /mo?por'tu/)
psape'ehi *infl. c. w.*  
(See /mpsape'ehi/)
pseez'uta *infl. c. w.*  
(See /mspeez'uta/)
psip'na(eni) *infl. c. w.*  
(See /msips'ni/)
psose-e *s. c. w.*  
(a suppletive form of /euso/ in compounding)
psose- *s. c. w.*  
to float in the air—Full form not identified.
psopepe(ea) *c. w.*  
to ascend in the air—/psoe-pepe/  
psopopohao *c. w.*  
to float steadily in the air /psoe-
psoe'ehi *c. w.*  
to float in the air towards—/psoe-
psoseoenix'a *i. c. w.* (L./r/)  
Mt. Ali
ptive'ehi *cj. w.*  
a kind of reed used by Tsou people
to make arrows
pt'oeq'sa *infl. c. w.*  
to cause to cry—/poa-tongsa/(?)—/tongsa/ not identified.—Basic form /mo'gsi/.
ptu-  
(shortened form of /pitu/ in certain compounds)
puk'ehi *cj. w.*  
navel
puk'ehi *cj. w.*  
gecko
pupe'ehi *cj. w.*  
wilde in mountains
puca *cj. w.*  
pile of wastes
puke'ehi *cj. w.*  
trap
pukvoi *infl. c. w.*  
troubled—the L. form of /pokvoi/.
punk'ehi *cj. w.*  
wooden handle
punk'ehi *i. c. w.*  
place name
pun'na *cj. w.*  
bamboo tube
pun'zih *cj. w.*  
fire-place, kitchen fire—/pupuzu/  
(pun'zih)
(a suppletive form of /euso/ in certain compounds)
pusi'ehi *cj. w.*  
squash
pita *infl. c. w.*  
to rub, to stroke—Basic form not identified.
pituh *cj. w.*  
hammer
puuku *cj. w.*
owl
puatu *cj. w.*
Chinese
puzu *cj. w.*
fire
puço *cj. w.* (L./r/)
a kind of javelin
puço pu *cj. w.*
a piece of wood floating on the water
púta *infl. c. w.*
(See /mpúta/)
-pútvu-
(sandhi form of /pitu/ in /mpút-vuhu/)
p?ánî *infl. c. w.*
(See /p?ánî/)
-p?ánî *infl. c. w.*
(See /p?ánî/)
-p?ósci *infl. c. w.*
(See /p?ósci/)
p?ósci *infl. c. w.*
handle of a shield
p?ónu *infl. c. w.*
(shortened form of /pobónu/)
-p?óp?o *cj. w.*
thread
p?oulu(-i) *c. w.*
to cover carefully—/p?o-aululu—/p?o/~ not identified.
p?ouluí *infl. c. w.*
to let eat heartily
p?ovióu *cj. w.*
a kind of bracelet-like ornament
p?úqu *cj. w.*
knee, joint
—ta emúcu
elbow
—ta kitúti
joint of the hand and the arm
—ta poúknu
bamboo joints
p?úsnu(i) *c. w.*
to flee in the direction of...—/p?úsnu/—/p?~/ not identified
p?úsnu(i) *c. w.*
many flee in the direction of...—/p?-(u)úsnu/

S

sa-
(infl. form of /sma-/?)
sasmoεúsku *c. w.*
age of the late-teens—Cf. /sasmú-
sku/ and /aasonoeusi/.  
saequ u i. cj. w. (L./r/)  
    woman's name  
sahoea m. a.(?  
    perhaps  
saicmiu a infl. c. w.  
    (See /smaicmiu/.)  
sai-  
    (infl. form of /smai-/?)  
saipuku aj.  
    paper, a piece of paper, one dollar  
saim(-a) c. w.  
    to abrade  
sanzonea infl. c. w.  
    (See /smanzonea/.)  
sajoana i. aj. w.  
    clan name  
saoo(-vi) aj. c. w.  
    to get over—Full form not identified.—Cf. /mesao/ /smoesao/ etc.  
sapci aj. w.  
    face  
sapii aj. w. (L./r/)  
    shoe, shoe-shaped board covering a trap  
sasa infl. c. w.  
    See /smaso/  
sasago i. aj. w.  
    place name  
sasmesk c. w.  
    age of the late-teens—Cf. /sasmo-  
    esku/  
saviki i. aj. w.  
    place name  
sbuku aj. w.  
    bamboo-shoots  
sbuquiu i. aj. w.  
    name of tribe (Bunun)  
    se-  
    (infl. form of /smee-/?)  
    seapaeda infl. c. w.  
    (See /seapaeda/)  
    se-  
    (infl. form of /smee-/?)  
    seequahu(i) infl. c. w.  
    (See /smeequah/.)  
    seehahv i infl. c. w.  
    (See /smeehah/.)  
    seeipi aj. w.  
    bamboo curtain spread over a fire for drying grain  
    seeseihu c. w.  
    one day before the day before yesterday or after the day after tomorrow—(see)sahu/  
    seihu c. w. (L./r/)  
    day before yesterday or after tomorrow  
    seikaku aj. w.  
    livelihood—Japanese /seikatsu/  
    —kaizen aj. w.  
    improvement of people’s livelihood—Japanese /seikatsu kaizen/  
    sensei aj. w.  
    advisor, guardian, teacher—Japanese /sensei/  
    seo-  
    (infl. form of /smoe-/)  
    seo- c. w.  
    (See /seomasku/.)  
    seocavi infl. c. w.  
    (See /smocavu/.)
Tsou Language

seolcónći inf. c. w.
(See /smoelcónći/)
seolís (neni) inf. c. w. (L./r/)
(See /smoelís/)
seolía pa. c. w.
it happens...—Always followed
by /no/.
seomásku c. w.
ten persons—/seom-masku/
—veauémo
fifteen persons—Cf. /veau-/ and
/eimo/.
seóqú cj. w. (L./r/)
pine
seoseóqú cj. w.
pine trees—/(seo)seóqú/
seotúei inf. c. w.
(See /smoetúei/)
seotunéní inf. c. w.
(See /smoetúeni/)
seotúpa (neni) inf. c. w.
(See /smoetúpa/)
seotúca inf. c. w.
(See /smoetúca/)
séu cj. w.
testicle
seúea inf. c. w.
(See /smúea/)
seueú?ha inf. c. w.
(See /smueú?ho/)
seú?ca inf. c. w.
(See /smueú?ca/)
seú?cu
(variant of /smueú?cu/, probably
a back-formation form of /seú?ca/
by analogy)

se? s. c. w. (L./r/)
hundred—Occurring simultaneously
with the change of the final
vowel of the following “numeral”
into /a/ or /va/.
se?conía c. w.
one hundred—/se?coní-a—T.—Cf.
/se?conzá/.
se?conzá c. w.
(the Tf. and L. form of /se?conía/)
se?icha c. w.
(the Tf. form of /se?ichía/)
se?ichía c. w.
two hundred—/se?i-ichi-a—/ichi/
being the suppletive form of /eúso/
in this combination.
se?imba c. w.
five hundred—/se?-eimo-a—Notice
especially the insertion of /b/.
se?nóma c. w.
six hundred—/se?nomu-a/
se?píta c. w.
seven hundred—/se?pitu-a/
se?üsia c. w.
nine hundred—/se?si-o-a/
se?üsfo c. w.
to pile up
se?üspta c. w.
four hundred—/se?suspta-a/
se?túeva c. w. (L./r/)
three hundred—/se?tue-u-a/
se?véva c. w. (L./r/)
eight hundred—/se?vou-a/

pb.
(Indicating that the actor of the
event stated in the sentence is
someone other than the speaker and the hearer.)
si 2nd conf.
(indicating that what is referred to in the following conjoined element is visible and at a medium distance)
si suff.(?)
(Attached to certain c.w. without any remarkable difference in meaning (to the investigators at least) from the base)
si s. cj. w.
his, her, its—In combination with a cj. w. as the second member of a subordinative compound.—Full form not identified.—Cf. the pb. /si/
si suff. (?)
(Ocurring after certain cj. w., emphasizing that what is referred to is a part of something or a part being taken off from the whole body.)
sia(i, eni) infl. c. w.
(See /mősi/.)
sia i. cj. w.
who?
siaezóna i. cj. w.
place name
siaezóna cj. w.
rapids
sica i. cj. w.
someplace nearby but invisible(?)
sico i. cj. w.
someplace at a distance and invisible (?)
siéni c. w.
to eat up
sío c. w. (L. /ř/)
hungry
siedí c. w.
to net springing fish
sleu cj. w. (L. /ř/)
salt
sívá cj. w.
salted meat—Cf. /sieu/ and /msieu/.
siévı infl. c. w.
(See /msieu/.)
sifkóu(va, vneni) c. w.
to skin
sifu cj. w.
urine
—to coreoha
dew('urine of the star')
sího f. a.
several times
sího conjunction
when, each time when—Cf. /ho/.
sihóci conjunction
if, in such case that...—Cf. /hóci/.
síi infl. c. w.
(See /mősi/.)—/si-i/
sikótva cj. w.
loop made with a rope as a part of the mechanism of a trap for animals
simpéo cj. w.
pork
sínvi infl. c. w.
(See /msimo/.)
sínzilu c. w.
to believe in—Japanese /sīnziro/
Tez Language

sio c.w.
nine—Cf. /sizo/.
síóeu c.w.
to net big fish
sizo
(variant of /sio/ found in L.)
sí?si infl. c.w.
(See /misi?si/.)
skiskitna c.w.
different sides—/(ski)skitna/
skoécpa(i) infl. c.w.
(See /smokoeacpo/.)
skoemúha(a) c.w.
to influence
skoeovia c.w.
mouth of a stream at a lake
skóeu(va) c.w.
to fear, to worry about
skokáea i. c.w.
place name
skómza infl. c.w.
(the L. form of /skopica/)
skopica(poa...neni) infl. c.w.
(See /smohpici/.)—Cf. /skómza/.
skóskópna c.w.
top, upper part—/(sko)skopna/ (?)
skóthóma infl. c.w.
to try to pinch—/skopica-aothoma/
—Basic form /smohothóma/ (?)
/(smohpici-aothoma/)
skúéni infl. c.w.
(See /smúhnu/.)—/skuna-neni/
skúfu c.w.
above
skúna infl. c.w.
(See /smúhnu/.)
skúfu c.w.
nest
skúzu c.w.
stone
sma-(sa-) s.c.w.
(See /smanzonzoa/.)
smaasáso c.w.
to crawl
smaeóvcu(i) c.w.
to fall straight downward Cf.
/aeóvcu/.
smai-(sai-) s.c.w.(?)
(See /smaicmuu/.)
smaicmúu(saicmuu) c.w.
to get near, to intrude—Cf. /cmúu/.
smanzonzoa (sanzonzoa) c.w.
to press—/sma(nzo)nzou/(?)
smáso(sása) c.w.
to sharpen a tool by moving it
back and forth against a rock
sme-(se-) s.c.w.(?)
(See /smeaepou/.)
smeaepou(seapaoua) c.w.
to cut into small pieces—Cf.
/aapaoe/. 
smeec(-see-) s.c.w.(?)
(See /smeehao/.)
smeec?áho(seec?áha, seec?áhi) c.w.
to dare
smeehao(seeha?vi) c.w.
to walk steadily—Cf. /pohao/, /aopohao/.
sme? (s?e-) s.c.w.
to cut—Full form not identified
sme?eabóki(s?eabokia) c.w.
to cut off the male organ—Cf.
/ bóki /

sme²tatiski(s²eatiska) c. w.
to cut equally into two—Cf. /totiski/.
—Notice the lost of /t/ in the infl.
form.
sme²táve(s²étávea) c. w.
to cut at last—Cf. /átávei/.
sme²othóm(a)(s²othóma) c. w.
to try to cut—Cf. /aothóma/.
smízi infl. c. w.
to hit, to wound—Basic form not
identified.
smo-(so-) s. c. w.
(May be of various full forms, thus
with different meanings)—See
many words below.
smoaúsmu(a) c. w.
to run to catch—Cf. /aaúsmu/.
smoceónu(i) c. w.
to build a road—Cf. /ceónu/.
smeo-(seo-) s. c. w.
to tie—Full form /smoeisi (seoisi)/.
smoeácpo c. w.
(shortened form of /smokeácpo/)
smoeacávu(seeacávi) c. w.
to feed, to raise
smoećá²ha(seećá²hi) c. w.
to jump to reach—Cf. /ac²áhu/—
/smoe-ac²áhu/?
smoeufhóóea c. w.
to turn red, to have rosy clouds—
Cf. /fuhóóea/.
smoeicónci(seeicónci) c. w.
to tie together—Cf. /smoeisi/
smoeisi(seeisi) c. w.
to tie

smoemúemu(a, i) c. w.
to rush into—/smo-eumeumu/
smoe(o(a, -neni, pa-) c. w.
to fear
smoesá(soesá³vi) c. w.
to jump over—Cf. /mesáo/ ‘to fly
over’—Notice that no mathesis of
/o/ and /e/ occurs in the infl.
form due to the diminishing of
/m/—/smo-esáo/(?)
smoesúftu(soesúfti) c. w.
to bring up, to govern—Notice that
there is not the mathesis of /o/
and /e/ in the inflected form due
to the diminishing of /m/—/smo-
esuftu/(?)
smoetūe(aeotűei, seotunéni) c. w.
to hang—Cf. /smoeisi/.
smoeúpu(seoúpa) c. w.
to tie together—/smoeis-iupu/
smoeutatá(seeutatá³za) c. w.
to rush to see anxiously—Cf.
/tatá/, /eutatá—/smo-eutatá/
smoeúcu(seeúca) c. w.
to tie firmly—Cf. /smoeisi/.
smoeuh³atu(seeuh³átu) c. w.
to see through a hole—Cf.
/smoh³átu/, /keah³átu/—/smo-
euh³átu/(?)
smoftu(u) c. w.
to flare
smoftuftu(u) c. w.
to flare and flare—/smo(ftu)ftu(eu/
smohpici(skopica, poaskopicněni) c. w.
to pinch
smoh³o c. w.
Tsou Language

to hatch
smoh?átu(a, i) c. w.
to smash through—Cf. /keah?átu/
smokoeácpo(skoeácpa, skoeácpi) c. w.
to sandwich a piece of meat between leaves to sacrifice to the birds as a part of the “Meesi” ritual
smomacógo c. w.
to rush (to dash)—Cf. /smopoháo/
-/smo-macógo/(?)—/macógo/ not identified
smomío c. w.
to wake—T.—Cf. /smómzo/.
smómzo c. w.
(the Ti. and L. form of /smomío/)
smopáeo c. w. (L./r/) to mount
smopcúku c. w.
to slip and fall
smophói c. w.
to cast off the skin
smopoháo c. w.
to run or flow slowly—/smopohao/
smosifóu(va) c. w.
to rush on to—Cf. /bohsíou/.
smospíspi c. w.
to thrust in between—/smo-spíspi/
smotéu c. w.
to catch three animals—Cf. /táeu/,
smoteúsau(i) c. w.
to stumble in running
smotvéu(i) c. w.
to be caught in between—/smotvéu/
smóuèu(va, i) c. w.
to rush first—Cf. /aúeu/.
smóúnu(a) c. w.
to rush in the direction of...—/smo-
unu—Cf. /smóiounu/.
smóúski(a) c. w.
to rush in turn—/smo-auski/
smóiouns(a) c. w.
to rush in the direction of...—/
smoiunsu—Cf. /smóiounu/.
smóuéuèu c. w.
to tremble—/smo(uè)uèu/(?)
smvéie(sviev) c. w.
to carry a baby on the back—Notice the irregularity in inflection.
smúe(itéa) c. w.
to stab
smueú?cu(seú?ca) c. w.
to stab, to pierce
smueú?ho(seuèu?ha) c. w.
to prepare—Notice the irregularity in inflection.
smúhnu(skúna) c. w.
to send (someone to do something)
smuièi cj. w.
sword worn at the waist
smupéu (spuén, poa-, poaspuén) c. w.
to count
smúu c. w.
watery on the grass
smúu cj. w.
dew
smúùu c. w.
to shower incessantly
sníma cj. w.
a kind of wine
snoecáva cj. w.
a knot of a special kind of grass

tied with meat to be sacrificed to

the birds on a certain road as a

part of the “Meesi” ritual

snoepúta cj. w. (L./r/)

belt worn at the waist

snúfu cj. w.

skin

snunmáso cj. w.

a kind of deer

snusnúfu cj. w.

plenty of skin—/(snú)snúfu/

spófu(a) c. w.(?)

half(?), the other half(?)—Cf.

/en’sisspófu/ and /tisspófa/.

spúc w.

straight

spúspúeo i. cj. w.

place name

so pb.

(Indicating the certainty of the

event stated in the sentence.)

so- s. c. w.

to put—Full form not identified

so-

(infl. form of /smo-/

socúhu(a) c. w.

to put down all things—/so-acúhu/

soecú?hi infl. c. w.

(See /smocecu?hu/.)

sormáska c. w.

ten persons—L.—Cf. /seomásku/.

soécéu(a) c. w.

to put over a fire—/so-écu?(?)/—

/-écu/ not identified.

soépe(i)a c. w.
Tsou Language

a little while before or after
sónu c. w.
quick, convenient
sookde(j)(?) c. w.
to set a fire in front of the Ritual
place when there in no dance during
the Meesi Festival
sopéohu(a) c. w.
to put down, to remove from a
higher place—/so-suopeohu/

dít?o c. w.
light
sosómü c. w.
to do instantly
sosóeja c. w. (L./r/)
    ants—/(so)sóeja/(?)
sosómü c. w.
very quick, very convenient—/(so)
sónu/
sosvinána c. w.
belt used to tie a child on the back
in order to carry it
sotiskóu(va) c. w.
to kindle a light—Cf. /tiskóu/
sódupu(a) c. w.
to put together—/so-iupu/
soupúzu(i) c. w.
to make a fire—Cf. /púzu/'fire'
soáezu(a, eni, poa...neni) c. w.
to replace
sousmasmúi(a) c. w.
to control separately
spíspli c. w.
    crack
-spot-
(a sandhi form of /súptu/ in certain
    compounds)
-su
    (a sandhi form of /súptu/ in certain
    compounds)
spuíni infi. c. w.
(See /smupéu/.)
su pb.
(Indicating that the actor of the
    event stated in the sentence is the
    hearer)—Cf. /ko/.
su s. cj. w.
(shortened form of /súu/ in com-
    pounds)
su s. cj. w.
(See below.)—Full form not iden-
    tified.
-no tía?su
    quiver
su- s. c. w.
(See /suepóhu/, /sumcomcóvhi/,
    etc.)
suái c. w.
mongo—Cf. South-Min Chinese
    /suáj/ av/.
suá?fána i. cj. w.
    place name
súba c. w.
a kind of banana tree
suc?deo c. w. (L./r/)
to expose the privates
sueói c. w.
to flow rapidly in a large quantity
like the pouring of a waterfall
suepóhu c. w.
to sit together (two persons)—Cf.
    /aepóhu/
sūeu cj. w. (L./r/) arm covers made of leather
  —no eēsu sleeves
sueúmo(i) c. w. (L./r/) to invade, to attack
sufeōea cj. w. a kind of smoking pipe made of bamboo
sūhu cj. w. mortar
sūku cj. w. claw
sukūsi cj. w. claw (particularly referred to as being a separate part of a bird)—/sukū-si/
sucomcomcóvhi c. w. to jump over a very long distance—/su-(mo)comovi/
súme(-a) c. w. strong (referring to the taste of wine)—Cf. /sūme/
sūnu cj. w. a kind of top
sūnu cj. w. horn; spade
suociu c. w. to cough
supeō̄hi(i) c. w. (L./r/) to fall, to drop
supepeōhu c. w. to fall, to drop (referring to many things)—/su(pe)peohu/
supih(i) c. w. to walk across a stream—Cf. /eusophi/, /tophi/.
supiō c. w. how much money?, how many coins?—/su-pio-i/—Cf. /suseñoni/.
supútu(i) c. w. to meet somebody when he is coming
suseñoni cj. w. one-cent coin—Cf. /señoni/
suspōcu(a, i) c. w. to cushion
susūba c. w. trees of “Suba”-banana—/(su)suba/
suteueũu c. w. to sit together—/noteueũu/, /toteueũu/, etc.
sūu i. cj. w. you (generally singular)
suvōhi(a) c. w. to get across a stream
su? s. c. w. to fall, to drop—Full form /supeō̄hu/
su?kūsi cj. w. frame over which a bamboo curtain is spread for drying grains
sūmu(-a) c. w. soft, to feel soft
su- s. c. w. (See /sucāfi/, /sueũu/ etc.)
sucāfi(-a/za) c. w. to go through—T. /-a/ Tf., L. /za/—Cf. /meacāfi/, /toecāfi/.
suchūmu(i) c. w. reluctant to move
sueũhu(i) c. w.
Tsou Language

to reach, to arrive
súesu c. w. (L./r/)
pillar, pole
sueúsu c. w. (L./r/)
to put on clothes—Cf. /eésu/
súhci cj. w.
honey
súme c. w.
(a variant of /súme/ found in L.)
súnu cj. w.
neck
súptu c. w.
four
susvie(a) c. w.
to ride on an animal—Cf. /s móvei
(sviei)/.
susveu cj. w.
earring
sú?no(-va) c. w.
to get angry
sveépu cj. w.
dusk
sviei infl. c. w.
(See /smóvei/.)
svói c. w.
dark at night
s?á pb.
(Indicating the eventuality of the
event stated in the sentence or the
intensifying desire of the speaker.)
s?e-
(inflected form of /sme?)
s?eabokia infl. c. w.
(See /sme?eabóki/.)
s?eatiská infl. c. w.
(See /sme?atiski/.)
t?eeapù(a) c. w.
to finish cutting—Cf. /aepùa/
The basic form is doubtful.
s?entáha infl. c. w.
to cut—Basic form not identified.
s?eothóma infl. c. w.
(See /sme?othóma/.)
s?etávéa infl. c. w.
(See /sme?távé/.)
s?ófu cj. w.
stick
s?ósó cj. w.
grass, herb medicine
s?úsni(a) c. w.
to let out something from a vessel
by using the hands only

t

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-
s. c. w. (?), pref.(?)
(See /tpeúcu/, /trúz/ etc.)


ta Ist. conj.
(Indicating that what is denoted
by in following conjoined element
is visible.)


ta 2nd. conj.
(Indicating that what is denoted
in the following conjoined element
is visible and far.)—Rarely used in
our texts.


ta b.
(Probably the contracted form of
/tena/.)


ta pb.
(Indicating that the actor of the
event stated in the sentence is
someone beyond the speaker and
the hearer.—Rarely seen in our texts.

ta-
(infl. form of /tma-/)

taa-
(infl. form of /tmaa-/)
taaeaezóí  infl. c. w.
(See /tmaaeaezoéeu/)
taafeóí  infl. c. w.
to listen without being known—
Basic form not identified

taakukunúeva  infl. c. w.
(See /tmaakukunúeu/)
taapeeéga  cj. w.
young men


taaavíva  infl. c. w.
(See /tmaavózo/)
taceóa  infl. c. w.
(See /tmaíceóu/)
tacúni  infl. c. w.
(See /tmaícuínu/)
tacúmu  cj. w.
a kind of banana
tacvoí?i  c. w.
long
tafáne  cj. w.
headwear made of deer skin
taííu  cj. w.
a kind of skirt
tahi  cj. w.
beans, nuts
—tiftuftsúna
kidney beans (literally ‘segmented beans’)
tahógi  infl. c. w.
(See /tma?hoíu/)
tahsasé?va(i)  infl. c. w.
(See /tmahsaséu/)
tai-
(infl. four of /tmái-/
taiibuéánu  i. cj. w.
place name
talco  cj. w.
middle, center
—no tonsóha
half a year
taicfu  i. cj. w.
Tai-chung—Japanese /taichiú/
taíeóhi  infl. c. w.
(See /tmaíeóhu/)
taihi  cj. w.
compost—Japanese /taíhi/
taikukueúya  infl. c. w.
(See /tmaikukueúyu/)
taimáu  cj. w.
hoe
—no uachúmu
plough (‘hoe of the buffalo’)
tainí  i. cj. w.
person or thing near the speaker
(may be the hearer or someone else)
taipeéva  infl. c. w.
(See /tmaipeéu/)
taito  i. cj. w.
Taitung—Japanese /taitō/
taiwan  i. c. w.
Taiwan—Japanese
taiveánu  i. cj. w.
clan name
takáe  cj. w.
castor-oil plant

— 531 —
Tsou Language

takie'ní i. cj. w. (L./r/)
ladle made of bamboo
takubíi i. cj. w.
bowl
takupué'na i. cj. w.
name of a tribe(said to be a branch of Bunun)
talúu i. infl. c. w.
(See /tmálu/.)
talú i. infl. c. w.
(See /tmálu/.)
támi(-a) c. w.
to get informed—Basic form not identified.
tamáci c. w.
purple, brown
tamáku i. cj. w.
tobacco									
tama?fu c. w.
to weed
támi infl. c. w.
(the T. form of /támzi/)
tampue'áu i. cj. w.
a kind of bird
támi infl. c. w.
(See /tmámzo/.)
tanáu i. cj. w.
(the L. form of /taniáu/)
taniáu i. cj. w.
place name									
tanív i. cj. w.
woman's name
tán?e i. cj. w.
here
tan?é'si i. cj. w.
here—The sense is emphatic as distinguished from /tán?e/ (?)
tán'évo i. cj. w.
here—L.—/-vo/unknown.
taotofsi?zi(a) c. w.
glorious
taövei infl. c. w.
(See /taövei/.)
tapaníou i. cj. w.
a kind of grass
tapànu i. cj. w.
place name, name of a major branch of the Tsou people, name of the principle clan of the Tapanv Branch
taptú'na i. cj. w.
place name
tapú'ta i. cj. w.
stop set up in a stream for catching fish
tapú'ta infl. c. w.
(See /tmapú'ta/.)
tasbáta(neni) infl. c. w.
to count, to calculate—Basic form /tmasbáta/ (?)
tasetta infl. c. w.
(See /tmasetti/.)
taseóna c. w. (L./r/)
morning
táso c. w.
strong																																					
tasohpózi infl. c. w.
annoired, impatient—Cf. /sohopi/.
tasuclá infl. c. w.
(See /tasuclé/.)
tas?úsna infl. c. w.
(See /tas?úsnu/.)
tatáe(ʔza) c. w.
  to admire, to look in anxiety.

tatámu cj. w.
  berries—/(ta)taumu/

taatute nuanced c. w.
  to scurry—/(ta)teu(ʔ)teuŋu/(ʔ)

tatpósa cj. w.
  ornamental patterns—Cf. /tpósa/

taućnu c. w., cj. w.
  round, things round, human head

taućáku i, cj. w.
  place name

tađmu c. w.
  a kind of berry

taućáeu i, cj. w.
  name of a god

tautoʔtoháŋva inf. c. w.
  (See /autoʔtoháŋv/)

taucná(neni) inf. c. w.
  (See /taućnáfu/)

taućza inf. c. w.
  (See /taućzu/)

tavʔa b.-pb.
  don’t—a contracted form of /te/
  and /avʔа/ in L.

taʔ.
  (inflected form of /maʔ/-)

taʔcu cj. w.
  lamb

taʔe i, cj. w.
  distant (but visible) place, there

taʔkúvʔа inf. c. w.
  (See /maʔkúvʔo/)

taʔmía inf. c. w.
  (See /máʔmi/)

taʔpačeöa inf. c. w.
  (See /maʔpačeöa/)

taʔsóna inf. c. w.
  (See /maʔsónu/)

taʔsusačeza inf. c. w.
  (See /maʔsusače/)

taʔtipvoŋa inf. c. w.
  (See /maʔtipvoŋa/)

taʔtóca inf. c. w.
  (See /maʔtóca/)

taʔtoʔtoháŋva inf. c. w.
  (See /maʔtoʔtoháŋv/)

te b.
  (When a sentence begins with
  this form, the event stated in it
  is generally something which is
  going to happen or was so in a
  situation in the past. In some cases
  it is rather something thought of
  by somebody or only a wish of
  somebody.)

tea(neni, poa...neni) inf. c. w. (L./r/)
  (See /moeaei/, /moeoeái/)

teakótva c. w. (L./r/)
  narrow

teaʔpha inf. c. w. (L./r/)
  (See /tmoaeapho/)

teaʔta c. w.
  things ejected from the mouth—
  Cf. below.

teaʔto(a, i) c. w.
  to eject from the mouth

tee f. a.
  to be allowed—Usually occurring
  without any beginning part in the
  sentence.

teełu(-i) c. w.
Tsou Language

to arrive on time
tési cj. w. (L./r/)
rope, cord
tesukueúnu(neni) c. w.
to roll—Cf. /kueúnu/-/tees(ku)
kueúnu/?
téérmhu c. w.
all come
tééva i. cj. w.
place name
téézo cj. w.
fishing fork
telhi(a) c. w.
to hang
tésisi cj. w.
rocky cliff
tena b.
(Indicating that the event stated in
the sentence is a new situation.)
tééno c. w.
to lose one’s parent—T.—Cf.
/tenóro/
tenéoána i. cj. w. (L./r/)
clan name
ténoro c. w.
to lose one’s parent—L.
téoca (neni) infl. c. w.
(See /tmoéoca/)
téocufuŋa cj. w.
convergence of streams
téocu cj. w. (L./r/)
louse
téoepúŋu(i) c. w.
to finish making—/tai-aepúŋu/?
téóeu cj. w.
wasp
teoéúnya c. w.
a kind of wild-cat
teoísu cj. w.
ornamental feather
teoíhe cj. w. (L./r/)
a kind of eagle
teoíhu cj. w. (L./r/)
one half of a section of bamboo
used as a vessel
teoíu(-i) c. w. (L./r/)
to see, to catch sight of
teoími(neni) infl. c. w.
(See /tmoéemu/)
teoínní inj. c. w. (L./r/)
(See /tmoépásu/)
teoíŋo cj. w. (L./r/)
bee, Adam’s apple
teoípóea infl. c. w.
(See /tmoépóeu/)
teoíteocfuŋa c. w.
to converge—/(teo)teocfuŋa/
teoíteocněni infl. c. w.
(See /tmoitmóécu/)
teoíteóońa cj. w.
chickens—/(teo)teóua/
teoíča c. w. (L./r/)
chicken
teoíva cj. w.
small hut built in the hills as a
hunting station
teoíváhi infl. c. w.
(See /moteováho/)
teoíováticas inj. c. w.
(See /tmoévóta/)
teoívsí c. w.
in the sight of somebody—Contract-

— 534 —
ed form of /teólá/ and /-si/ (?)
tetáníóko cj. w.
    adopted name—/teainen-i-óko/
    —teüeünu s. c. w.
    (See /eüeüeu/, /nóteüeünu/, /tumüteüeünu/ etc.
teüsu cj. w.
    grain used as seed
teüteüsá cj. w.
    great amount of grain used as seed—/(teu)teusu/
téímu(i) c. w.
    to look for, to search
té?i c. w.
    to go to stool
teú-túmu(i) c. w.
    to look for—C. alone.
té-teüeüunu c. w.
    to assemble—/nóteüeünu/, /eüeüeünu/, etc.
tfá?a cj. w.
    crow
tfúea i. cj. w. (L./r/)
    name of a major branch of the
    Tsou people, name of the main
    settlement of them
tfuéi c. w.
    to pluck hair from the body—Cf.
    /tfúeí/
tfúi infl. c. w.
    (See /tmoéfúu/)
tfúnu’u cj. w.
    a kind of fish
thufla infl. c. w.
    to stick a human head to a pole
    —Basic form not identified—No
    longer used now except among
    the old people—Cf. /thufía/.
thufía
    (variant of the above)
ti- s. c. w.
    to hold, to do with hand—Full
    form /timí/.
ti...Ha s. c. w.
    ...spans of the arms
tiáááínu(a) c. w.
    to treat, to dispose—Cf. /aáááínu/.
tiáepóhu(a, i) c. w.
    to take two things at a time—/ti-
    aepóhu/—Cf. /tiépóhu/
tiakáááí i. cj. w.
    clan name
tiamhóe cj. w.
    fruit of a kind of camellia
tiápéóu(a) c. w.
    to squander—Cf. /aáapéóu/
tiavái(za) c. w.
    to lift with the hands—/ti-avái/ (?)
    —/avái/ not identified.
tibaóni i. cj. w.
    place name
tibkóbóócu(a) c. w.
    to pluck—/ti-(bko)bkócu/ (?)
tibúla i. cj. w.
    place name
tíbáusáu i. cj. w.
    man’s name
ticííhi c. w.
    to pass over—/ti-ácííhi/
ticíínu(a) c. w.
    to reach and take—/ti-cíínu/
tiémúcú c. w.

—535—
Tsou Language

to hold someone’s hands—
/ti-emucu/
tieópu(i) c. w.
to get hold of—/ti-eopu/(?)—
/-eopu/ not identified.
tieóu(va) c. w.
to take over, to accept—/ti-eou/
tieíoóhu(a) c. w.
to take two things at a time—
/ti-aepóhu/—Cf. /tiáepóhu/
tiezúhu(a) c. w.
to change the way of doing things—/ti-aezúhu/.
tifáehi i, cj. w.
place name
tifkíci(a) c. w.
to catch with a pliers-like tool
tiftúu(a, i) c. w.
to break into pieces with hands—
/ti-(ftuf)tuu/
tiftúu(a) c. w.
to break with hands—Cf. /bohi-
tifuu/
tikameósu (a, neni) c. w.
to take away suddenly—/ti-
akameósu/
tiknón?a infl. c. w.
to bend with hand—Basic form not
identified.—/knón?a/not identified.
tikóeu(-a) c. w.
to hold someone’s ear—/ti-koeu/
tiloóhu(va) c. w.
to blow to deafen—/ti-loóhu/
timcói(za) c. w.
to kill with hand—/ti-mcoi/
timéo cj. w. (L. /r/)
louse on the body
timi(za) c. w.
to hold
timtaëha c. w.
threey spans of the arms—Cf.
/-mtuéhu/
tiniéusu(va) c. w.
to pick while walking—/nieusu/
not identified.
tinóí(za) c. w.
to attack with force—/ti-enoi/
tinsóha c. w.
one span of the arms—/ti-nso-ha/
tin’osa c. w.
one span of the arms and more—
/ti-asa’osa/
tiothómu(a) c. w.
to try to feel with the fingers—
/ti-aothómu/
tipéháes(o) c. w.
to fold—/peháeso/ not identified.
tipkóc(a) c. w.
to snap, to break off—Cf. /abkóc/.tisifóu c. w.
to climb—/bohsifóu/.
tiskóva cj. w.
light, the world we live in
/tisófa c. w.
one and half spans of the arms—
/ti-sonfa/(?)
tisócu(va) c. w.
to straighten with hands—
/ti-asócu/
titeueúnu(i) c. w.
to hold together—/ti-teueunu/
titho(a) c. w.
to use
titposu c. w.
to write, to draw, etc.—/ti-tposu/
titúecá c. w.
three spans of the arms—Cf. /túeu/ and /tinsóha/.
ti?ov?ohú(a) c. w.
to do hurriedly—/ti-(v?)ov?ohu/ (?)
ti?pupúca c. w.
fist—Cf. /ti?pupúca/
tma- s. c. w.
(See /tmaceóha/ and others)
tma- s. c. w.
to listen—Full form /tmaálu/(?)
tmaa- (variant of /tma-/(?))
tmaaezôeú (tazaezoí) c. w.
to comply with, to obey—/tmaa-ezóeú/(?)
tmaakukońuó (takukońuóva) c. w.
to disbelieve—Cf. /meknuó/.
tmaańo (taańova) c. w.
to believe—Notice the change of /ʑ/ into /i/ in inflection.
tmaceóh (aceóoa) c. w.
to pile up stones—/tma-ceóh/
tmacúnu (tacúni) c. w.
to hear the voice of somebody from a distance when he is going away—/tmału-meecunu/
tmahmuška c. w.
to comply with—Cf. /hmúška/
tmahsasé̃u (tahsasé̃va, tahsasé̃vi) c. w.
to pull from the middle to the edge of the water
tmai- s. c. w.
to turn—Full form not identified.
tmaieóha (taieóhi) c. w.
to roll down—Cf. /supeóha/.
tmaikukueúy (taikukueúyva) c. w.
to circle—Cf. /lueúyva/.
tmaipeéu (taipeéva) c. w.
to twist—/tmai-peéu/(?)—/peéu/ not identified.
tmaizáhu c. w.
to turn over—/tmai-aezáhu/
tmála infl. c. w.
(See /tmálá/.)
tmálu (talúi, talúa, tmála) c. w.
to listen, to hear—/talúa/ and /tmála/ occur very rarely.—When /talúa/ is used, there is perhaps the special implication of 'in compliance with'.—/tmála/ might be an analogic form.
tmámso (támsi, támi) c. w.
to hear from—/támi/ is construed as the T. form of /támsi/ with its exact basic form not identified. (There is ordinarily no such consonant cluster as /mz/ in T.)—/tmámso/(?)—/mso/ not identified.
tmaóvei (taóvei) c. w.
to hear from behind—/tmao-euóvei/
tmapútu (tapúta) c. w.
to stop, to obstruct
tmaseiti (taseita) c. w.
to hunt—Used only among the old people—/tma-seiti/(?)—/seiti/ not identified.
Tson Language

tmasóce (tasúcia) c.w.

to collect and arrange in some order—Cf. /asúce/
tmas'usnu (tas'usna) c.w.
to signal to call out—/tmas'susnu/
tmán?fu (-a, není) c.w.
to stir to make even
tmaže (taža) c.w.
to shake
tmá? s.c.w.
(See below.)
tma?cógo c.w.
il—Cf. /cógo/.
tma?hów (tahóí) to understand—Cf. /hów/.
Notice the drop of /?/ in inflection.
tmèsi (tèsä) c.w.
to sew, to stitch
tmoeápho (teápha) c.w.
to put into
tmoeça (teóca) c.w.
to cut, to chop
tmoeém (teómí, teomnění) c.w.
to consent
tmoeásó (teóásí) c.w.
to leave behind, to leave over.
tmoepeóe (teópeóea) c.w.
to transport
tmoepepé (teópepé) c.w.
to finish pounding—Cf. /aepéé/. Notice the irregularity in compounding and inflection.
tmoevóho (teovóha) c.w.
to run after and catch
tmoféu (tfúi) c.w.
to soak
tmohonóno c.w.
rugged hill
tmópeš (tpóši, poa-) c.w.
to read and write
tmotmoeça (teoteocnění) c.w.
to cut many times—/(tmo) tmoecu/
tmo? s.c.w.
(See below.)
tmo?poeápo(i) c.w.
to walk in the shallow water to embank—Cf. /poeápo/.
tmo?simzi (tösíma, to'simzi) c.w.
to hit with a sharp weapon—Cf. /simzi/.
tmo?thómá (i) c.w.
to stamp a foot
tmo?zo?zóo (t?ozó?z?) c.w.
to pound to pieces—/(tmo(?zo)?zoo/ (?)—Notice the irregularity in inflection.
tmu- s.c.w.
(See /tmucou/, /tmunói/, etc.)
tmu...nu s.c.w.
to cry...times
tmucou c.w.
to transform into a man—Cf. /côu/.
tmúhců c.w.
to plant young rice plants
tmúhnó(-i) c.w.
to fine, to punish, to repay—Cf. /hnói/.
tmukéni c.w.
sound of goose-like crying
tmumcůi c.w.
to cry to death—Cf. /mcói/.
tmunói c.w.
to shout very loudly—Cf. /enóí/.

tumsohú c. w.

to cry once—/tmu:nso-hu/

tmuteuēnú(a, i) c. w.

to concentrate on, to devote, to rely on—Cf. /uuteuēnú/, /noteuēnú/.

tmäpōsú(a) c. w.

to eject saliva, to spit

tnöi infl. c. w.

to speak loudly—Basic form not identified

tnáeu cj. w. (L./r/)

rain

tnóo cj. w.

pot

to 1st conj.

(Indicating that what is said in the following conjoined element is invisible but known by the speaker.)

to pb.

(Indicating that the actor of the event stated in the sentence is a group including both the hearer and the speaker.)

-to s. cj. w.

our(inclusive)—As the member in posterior of an attributive compound.—Full form /átó/.

to- s. c. w.(?)

(See /ovcovu/, /tomēzu/ etc.)

to- s. c. w.

...persons—Full form not identified.

to...Ha s. c. w.

...year(s)

to...Hi s. c. w.

...measure(s) of the thumb and the middle finger stretched in opposite directions

tóa(i-neni, poa-) c. w.

to pick, to collect

toabávnu c. w.

to pick flowers—/toa-bávnu/

toalúnu (va. neni) c. w.

to angle—/toa-luñu/(?)

tosphóeu cj. w.

river-bed
toe- s. c. w.

to run, to rush

toseaeumónu(a, i) c. w.

to rush in—/toe-aemona/
toebóshu cj. w.

pheasant

toečaéfi-za c. w.

to run over there—/toe-caéfi/—Cf. /sucáéfi/, /meacáéfi/ etc.
tócha

(shortened form of /tochúqa/)
toehúni infl. c. w.

to rush on, to eat together—Basic form not identified.
toechúnu(a) m. a.

together

toekeameósu(i) c. w. (L./r/)

to run away—/toe-akameosu/
toekurí cj. w.

fountain, spring
tóemí-za c. w.

to run in passing—/toe-mi/
toejána i. cj. w.

place name
toeócvu(a) c. w.

to run downhills—/toe-ócvu/(?)—
Tsou Language

-/ovcu/ not identified.
toe'aezúmo(a, i) c. w.
to win a race—/toe-pearzumo/(?)—
-/pearzumo/ not identified.
toespjácu(va) c. w.
to run straight forward—
/toe-asjucu/
toesioso (vi, pa?) c. w. (L./r/)
to fly
toetatiski(a) c. w.
to run one half of the course—Cf. 
/totiski/.
toému(a) c. w.
to run in the direction of.../toe-
unu/
toeisínu(a) c. w.
(variant of the above)
toeána i cj. w.
place name
toeaméímú(a) c. w.
to rush into—/toe-euméima/
toevoesi(a) c. w.
to run back—/toe-euovei/—Notice
the /v/ in the inf. form
toefeéti c. w.
to cross
tófa cj. w.
gourd
toh- s. c. w.(?)
(See /tohoessóso/.)
tohpáng (neni) c. w.
to chant
tohtoessoso c. w.
to fly intermittently—Cf. /toessoso/.
-/t/toh-/ might be the shortened
form of /tósvo/.
toh?lei c. w.
to lie down on one side
toieeóha c. w.
five years—Cf. /toso ha/ and
/éimó/.
toieóhó e. w.
a kind of wild-cat
toispáa cj. w.
convergence of streams
toiováa cj. w.
dragon fly
tokueéa cj. w. (L./r/)
butterfly
tokái infl. c. w.
(See /mtóka/.)
tomáská c. w.
ten years—Cf. /toso ha/ and
/másku/
—ajóóso
more than ten years
—veaáma
sixteen years—Cf. /veau-/ and
/nóma/.
—veaupótó
fourteen years—Cf. /veau-/ and
/sápta/.
tomenóha c. w.
fifty persons—/to-meemóha/
toméngu c. w.
to attack with a lance—/to-meñgu/.
tompuška c. w.
twenty years—Cf. /toso ha/ and
/mpúska/.
tomtúehu c. w. (L./r/)
thirty persons—/to-mtuehuv/
tonfou(vi) c. w.
to wash
tóná i. cj. w.
  person or thing at a distance in sight
tonsóha cj. w.
  year, one year—/ton-so-ha/—Cf. /tmunsóha/, /tonsóhi/.
tonsóhi c. w.
  one measure of the thumb and the middle finger stretched in opposite directions—/ton-so-hi/
tón?ón?o c. w.
  rotten—/to(n?o)n?o/(?)
tón?u cj. w.
  millet
tóghifza cj. w.
  crack on a thatched wall—Cf. /hif/.
tójkúeu cj. w.
  (See below.)
  —emó
  the door facing the north in the worship room of the chieftain
tójóeu(a) c. w.
  to wait for, to expect
toofslní c. w.
  to follow
topáno(i) c. w.
  to stick a piece of meat on a fishing hook or a branch of a tree, to use as a bait
tópco(i, eni) c. w.
  to put on, to apply on	
topeóhu (i, eni) c. w.
  to pray to a spirit or god
tóphí c. w.
  to lay across a stream—Cf. /euphí/, /suphí/.
topióha c. w.
  how many years?, how old?—/topi-o-ha/
topúeu(i) c. w. (L./r/)
  to cover
topúku cj. w.
  lake
tos- s. c. w.(?)
  (See /tosóko/.)
toskúfu(neni) c. w.
  to put over—Cf. /skúfu/
tósku i. cj. w.
  clan name
tosóko c. w.
  to name—Cf. /óko/‘name’
tósvo(i, eni) c. w.
  to stop, to rest
tótéa infl. c. w.
  (See /motéo/.)
totóevénu(a, eni) c. w.
  to concentrate, to assemble—Cf. /etuetoenvénu/, /noteuenvénu/.
tótfu cj. w.
  leg-cover made of leather
tótí cj. w.
  a kind of fungus
totíski c. w.
  same
totoefáyu(i) c. w.
  to hide—Cf. /emáfu(efá)a/.
tótón?u cj. w.
  millet field, plenty of millet—/(to) tón?u/
totováha c. w.
  every year—/(to)továha/(?)

— 541 —
totéza c.f. w.
nightsoil storage—Cf. /t'ée/
toeuv c.w.
to lead in running—/toe-aveu/ (?)
toupupcieo(va) c.w.
to wait in anxiety
toušnu(i) c.w.
to run to—/toe-usnu/ (?)
tousēu c.w.
frame of a house
toušu c.w.
to step back and forth
tošla(-i) c.w.
to make clean
toušbusbátu (-a/neni) c.w.
to talk over—/toe-ušbusbátu/ (?)
továho(a) c.w.
to pick again—/toa-i-váho/
tovcōnu(i) c.w.
to arrange a marriage—Cf. /vcōnu/, /nvčōnu/.
tovonsoša i.cj.w.
name of a god
tov désu(a) c.w.
to benefit—Cf. /ar-désu/
tóso(i, eni) c.w.
to throw
tosiemáa(avi) c.w.
to stab in dark—Notice the adding of /a/ in the infl. form.
tosimzai(s) infl. c.w.
(See /tmo'simzi/.)
tosipúev(a) c.w.
to hang a man with his head downward
tosísi c.w.
to shave
tosóthu(va) c.w.
to think
tosóthu c.j. w.
thought, idea
tpánu
(variant of /tapánu/ found in Luhtu)
tpēáčwa(a) c.w.
to cut, to chop—Cf. /peáčwa/.
tpíei c.j. w.
a kind of wild-cat
tpohoi c.j. w.
scales of fish
tposi infl. c.w.
(See /tmo'psa/.)
tposa c.j.w.
writing, drawing, patterns, book—Cf. /taposu/.
tpuza(a) c.w.
to put into a fire—Cf. /puzu/.
tu c.w.
three—shortened form of /tu-eu/
tu s.c.w.(?) pref, (?)
(See /tum'u'mu/, /tu'pu/ etc.)
túa c.w.
to seek a permit
tuantnha c.j. w.
nname of a star
tua-pzu c.j.w.
firewood—L.—Cf. /puzu/
túe c.w.
to lead a recitation in a ritual
túe
(shortened form of /tu-eu/ in compounding)
tueáfo(a, neni) c. w.
    to take out, to show—Cf. /eueáfo/.
tuefisi(a, neni) c. w.
    to pull out
tueóhu(a) c. w.
    to remove
tőeu c. w.
    Three
túfku(-a) c. w.
    to wash clothes
tufúl(-a) c. w.
    to stab fish at night with a fire
túmpu cj. w.
    place name
túmu (túnya) c. w.
    to powder—Notice the dissimilation
    of /m/ to /n/ in inflection.
tum?um?u c. w.
    to pluck hair—Cf. /m?um?u/.
tuñeóza cj. w. (L./r/)
    eel
túnya c. w.
    (See /túmu/.)
túnya cj. w.
    powder—Cf. /túmu(túnya)/.
tuococoso(i) c. w.
    to ask many things—/tooc(oi)cosu/
tuocosu(i, neni) c. w.
    to ask
tusùnji(a) c. w.
    to sweep
tuthusána i. cj. w.
    clan name
tútu cj. w.
    seed, grain, ball
    —no ncóo
    pupil
tútva(i, eni) inf. c. w
    (See /muútu/.)
túu cj. w.
    shovel
túupu(a) c. w.
    to wipe out together—Cf. /itúpu/.
tu s. c. w. (?)/pref. (?)
    (See /tucucúhu/ and others.)
tubiku(a) c. w.
    to break—Tf., L.—Cf. /tabzíku/.
tabziku(a) c. w.
    (the Tapangù form of the above)
tucucushu(i) c. w.
    extinct—Cf. /acucúhu/.
tucuhi(a) c. w.
    to reach
tucviihi cj. w.
    heavy wind
tufíe(a) c. w.
    to pluck the hair from the body—
    Cf. /tfúe/.
túpu cj. w.
    deep basket for straining off sedi-
    ment in making wine
túpu c. w.
    (the L. form of /etúpu/)
tus?u c. w.
    clear (of water)
tutpuu(a) c. w.
    to seize
tutú nusu cj. w.
    cliffs—/(ta)tu nusu/
tuúe c. w.
    to change
tuúpexa cj. w.
    iron workshop
tuúrnu cj. w.
cliff

tu?pupáea
(variant of /ti?pupáea/.)
tú?su cj. w.
arrow
tu?töna cj. w.
back of the head
tvo- s. c. w.
(See /tvofoésa/, /tvofoisa/ etc.)
tvofoésma cj. w.
shed for storing dried grass
tvofoé(poa-) c. w.
to squeeze
tvofoésa c. w.
the part of a room where bows and arrows are stored
tvofoésa c. w.
bamboo tube for storing grains—Cf. /fúesu/
tvopuzáá c. w.
sack for tools to make fire —Cf. /púzu/.
tvosieva cj. w.
bamboo tube for storing salt —Cf. /sieu/.
tvofovópca cj. w.
block on which meat is cut
tú?ágo cj. w.
foot
tú?ée cj. w.
nightsoil, dung
tú?ësa (neni) infl. c. w.
(See /tmë?ësi/.)
tuoea c. w. (L./r/)
breast, chest
tuoea c. w.
a kind of bird
tu?oea?nuj infl. c. w.
(See /tmoea?nu/.)
tu?okamezosa(a) c. w.
to seize with the mouth rapidly—Cf. /akamezosa/.
tu?omzi infl. c. w.
to stroke—Basic form not identified.
tu?pcako(vi) c. w.
to strike with the palm of hand
tu?ot?óo c. w.
to do away with the reeds
tu?oz?oz?i infl. c. w.
(See /tm?oz?ozo/.)
tu?uantu c. w.
name of a star
tu?ühu cj. w.
heart
tu?ut?úcna c. w.
to survive

u

u pb.
(sandhi form /o/)
-u s. cj. w.
mine—Full form /áo/—Unlike its counterpart as a pb., this form does not alternate with /o/.
úa cj. w.
deer
uachumúu c. w.
buffalo—/ua-chumuu/ (literally ‘water deer’)
uafehi(poa-) c. w.: (L./r/)
behind, after
úca infl. c. w.
(variant of /ucía/ found in L.)
uceí c.j. w. (L./τ/)
taro
ucía infl. c. w.
(See /mci/.)
úe c.j. w.
rattan
úfi c.j. w.
a kind of cake
uh(poa-) s.c. w.
(full form /úso(a)/)
úŋu c.j. w.
sparrow—Cf. /uhúŋu/.
úhúŋu c.j. w.
sparrow—Cf. /úhúŋu/.
uk?á c.w.
there is not—Construed as being a c.w. which seldom occurs with any beginning part.—Always followed by /ci/ which is in turn construed as one of the 1st conj.
uk?ána c.w.
there is no more, there is no longer —/uk?á-na/—See /uk?á/.
uk?amócu c.w.
there has not been yet—/uk?amócu/—See /uk?á/.
úmo c.j. w.
tongue
-unu(a/i) s.c. w.
in the direction of...—full form /moũnu/, /emoũnu/?—Alternating with /-usnu(a)/
úŋiaí c.j. w.
pineapple
úŋu i.c.j. w.

man's name
upéna special conjunction
though, even though
usiána i.c.j. w.
place name
úso(a) c.w.
to get to some place—Sometimes translated as 'go' or 'come' in the texts, but equivalent to neither.
-usnu(a/i) s.c.w.
in the direction of...—Full form /moũsnu/, /emoũsnu/—Alternating with /-unu/.
úúa c.j. w.
many deer—/(u)ua/
uucéí c.j. w.
taros—/(u)ucei/
úfi c.j. w.
cakes—/(u)ufi/
úvo c.w.
where is?
ucúma (poa...neni) infl. c.w.
(See /ucúma/.)
úha infl. c.w.
(See /máʔho/.)
úmní (See eũ ñmni)
úmní (a, paʔ) c.w.
good, beautiful
úmnáhe c.w.
better, more beautiful—/úmná-he/
útku c.j.w.
suspension bridge
úulu(a) m.a.
suddenly

---545---
Tone Language

vasúzu c. w.
(variant of /evasúzu/)
 vá?hu cj. w.
 small stream
vcónu cj. w.
 spouse
veau- pref. (?)
(Special to the numerals /čóni/, /čusó/, /čtěu/, /čšéptu/, /čelmo/, /čnómú/, /čpitu/, /čvéu/ and /čsí/ or their sandhi forms in phrase-like compounds with other numerals ending in /ču/, with the meaning 'and'. /ču/ is modified to /ču/ when there is an /ču/ following. For examples, see the phrase-like compounds under /čmášku/, /čsemášku/, /čtomášku/ etc.)

veau- (variant of /veau-/ when there is an /ču/ following)
véco cj. w.
a kind of reed
véina c. w.
 left-hand side
véto cj. w. (L./čr/)
a kind of wisp
-véo s. c. w.
eight—Full form /véóu/
véócu cj. w.
arteries, string
véóvoe cj. w.
a kind of deer
vhóna c. w.

right-hand side
vhovhófu c. w.
 lean—/(vho)vhočfu/(?)
víhi cj. w.
throat
vío
(See /ноhóo vío/.)
visivísí cj. w.
a kind of cicada
vóe i. cj. w.
 name of a legendary person
voecúvcu cj. w.
darkness
vóeu c. w. (L./čr/)
eight
vóeu i. cj. w. (L./čr/)
 man's name
vói infl. c. w.
(See /vozněni/.)
vovóežu c. w.
drought—/(vov)vóežu/(?)
vozněni infl. c. w.
(See /movóí/ /voi-neni/(?), /vozi-neni/(?) /vozi/ not identified

z

ziu c. w.
 free—Japanese /ziyu/.
zo- s. c. w.
 (probably shortened from different full forms, so with different meanings.)
zócmi c. w.
one family—Cf. /-cni/ and /zomotúe/.
zoe- s. c. w.(?)
zoečihi c. w.
lonely—Cf. /cθi/.

zoépe(eni) c. w.
to stick on—Notice the change of
the final /e/ to /zo-epe/ (?) /i/ in
inflection.—Cf. /noépe/
zoepáŋu(i) c. w.
to finish pounding the grain—
/zotpuu-apeŋu/.
zóeu cj. w.
(variant of /ezóeu/ found in L.)
zóhcu(l) c. w.
to get thorned
zohʔuhʔutu (i. nen) c. w.
to keep piercing—/zo(hʔu)hʔutu/
zohʔutu (i. nen) c. w.
to pierce, to make a hole—Cf.
/keahʔutu/.
zoomńeihu c. w. (L./r/)
 thirty families—Cf. /mtůeihu/.
zómu c. w.
bird
zónso(l) c. w.
to hunt deer by a water
zotáeov(ə) c. w.
to shoot with a rifle
zotpúu(i) c. w.
to pound grains
zotáku (i, ēni) c. w.
to press, to force
zóu a. cj. w.
real
zouováho(i) c. w.

to kill someone when he is dying
zozómų cj. w.
birds—/(zo)zómų/

?conda c. w.
The First Month—Cf. /cóni/—T.
—Cf. /?cónza/.
?cóza
(the Tf. and L. form of /?conda/)
?cóvi
(variant of /ecóvi/)
?cůn
louse on the head
?cůghu (a, ēni) c. w.
to stick in
?jatúaŋaŋa i. cj. w. (L./r/)
clan name
?máka c. w.
The Tenth Month—Cf. /máku/.
?pitva c. w.
The Seventh Month—Cf. /pitva/.
?sía c. w.
The Ninth Month—Cf. /sói/
?bo ph.
(sandhi form of /so/)
?sůpta c. w.
The Fourth Month—Cf. /sůptə/.
?túeva c. w. (L./r/)
The Third Month—Cf. /túeü/.
?věeva c. w.
The Eighth Month—Cf. /véevə/.
?vóku cj. w.
joint of bones
### TRANSLATIONAL INDEX TO THE GLOSSARY

| a little | uafehi(po-)
| akēli(a) | again |
| akeisi | i?valio(a) |
| a little while | age in the early and middle-teens |
| aomâne | maséoco |
| a little while before or after | age of the late-teens |
| sóni | saasmoeisku, sasmâsku |
| able | age of the late-teens |
| meēla (peelâi/peēla/) | saasmoeisku |
| about to | agree |
| mici (ocia/ucia/úca) | memhócni |
| above | alike |
| neēpe | huâca |
| skdvu | alive |
| abrasive | eansoûa |
| sâmi(-a) | all |
| accept | acâhu(a) |
| tieôu(va) | acâcûhu(a) |
| accumulate (referring to water) | all come |
| fózû | teeâmha |
| accumulate, to cause to— | all kinds |
| poafózû | ma- |
| across, to get—a stream | allowed, to be— |
| suv?âhu(a) | tée |
| actually | alone |
| âlu(a) | iachîsi |
| âlu(a) | already |
| Adam’s apple | afûu(a) |
| teôyo | alter |
| admire | aezâhu(a) |
| tatâe(ʔza) | alternate |
| advisor | âûski(a) |
| senséi | eupaasûski(a) |
| always | —548— |
aácni(-a)
ambush(v.)
cőmő(a)
nomáta(a)
America
amelika
and
ho
angle(v.)
toalůq (va, neni)
angle
cuculli
angles
maucuculli
angry
sú?no(-va)
angular
cuculli
animals
euansóu
ankle
poñáfu
ankle bone
poñáfu
annoyed
aahupsónu(a)
sohpí(za)
tasohpózi
answer
eut?t̥ni(a)
anticipate
ma?sonu (tasóna)
ants
socía
appear
aopá?to(a)
apply on
tópco(i, eni)
approach
ésmő(-a)
arm
múcu/emúcu
arm-cover made of leather
peóá
sáeu
arm-pits
h?ih?ii
arrange a marriage
tovcóq(i)
arrive
sucú̱hu(i)
arrive on time
téelu(-i)
arrows
ranosúru/ranosurúgu
tá?su
arrow (for shooting birds)
ecúnu
arrow head made of bamboo
hoećama
arrow, the part of an—that is bound
round with thread
eut?tukukueúyva
arteries
véécu
as such
máfc (eaícà)
ascend in the air
psopépe(ía)
ash
fúu
ashamed
h?oinvéni
ask
tuocósu (i, nen)  
ask, to send to—  
poatuocósu  
poatuocosnéni  
asleep, to fall—  
moonói  
assemble  
euetueuénú(a)  
te?teueuénú  
toteueuénú(a, eni)  
at last  
atavei(a)  
ataveisi  
at that time  
ho mío  
ne mío  
at will  
aumpámpá(a)/aumpámpá  
attack  
bohi-  
alógu(a)  
pohcícíhi(a)  
sueúmo(i)  
attack by a flanking movement  
nofkáta(a)  
attack suddenly from an ambush  
opópómu(a)  
attack with a lance  
tomégzu  
attack with great force  
tinói(za)  
attentively  
butmatmautašu  
aunt  
inocóni  
aware of  
aeaepúza  
awl, a kind of—  
popepopúnku  
axe  
peúci{ø}  
baby  
foinána  
óko  
baby-chicken  
ciócio  
back(n.)  
fº́dh{ø}  
fºuhósi  
back, to send—  
pa?euóveia  
back home, to go—  
mainé?e (pa?.)  
back of the head  
ta?tûna  
bad  
pák?i(-a, poa-)  
badly  
kúi  
kúzo  
ná?no(-va)  
bake  
búe{ø} (eúta, eúf{ø}n{ø})  
bali  
tútu  
bamboo  
pco{ø}k{ø}nu  
bamboo, a kind of—
óeu
bamboo, a kind of—
peóknu cacámu
bamboo, a kind of—
máñnu
peóknu
bamboo, a kind of—
kaapána
bamboo, a kind of—of which arrow
shafts are made
yátu
bamboo curtain spread over a fire for
drying grain
seépi
bamboo grove
peópcóknu
bamboo shoots
sbúku
bamboo tube for storing grains
tvofoúesa
bamboo tube for storing salt
tvoisýeva
bamboo vessel (one half of a section
of bamboo used as a vessel)
teóhku
banana
cnúmu
banana, a kind of—
tacámu
banana tree, a kind of—
súba
banana tree
ná?si no cnúmu
banana trees
cnúcnámu
bank of a stream
aaskiti
bank of a stream on the opposite side
apihána
banks, to be at the opposite—of a
river
eusopíhi
barely
aondeu(a)
bark(n.)
cápítu
eaptúsi
bark(v.)
póénna
barter-house
koekíso
basket carried on the back
eúpi
basket for grain
hapópu
basket, rattan—
ceá?fu
kaeabópu
karpópu
basket, square—
báhu
paéjónu
basket, round—
ápópu
bat
kupíca
bathe
mamcino (papcínva, papcínvi)
be
bu-
ea(-a)
ea(a(po-a-)

— 551 —
Tsou Language

eon(i, poa-)
be in
eáeo(poa-)
beam of a building
poefafoeufa
beans
fó?na
nahia
beans, kidney—
tahia tifituítuña
bear(n.)
cmói
beard
m?úm?u ta éasjú
beast
fóu
beat
eobáko (a, nenl, poa-)
beat to death
pohtóhvi(a)
beat to death with cudgel
eeincói
beat up, to have...beaten up
poaeobáko
Beater, the—
panatháu
Beater, to let be the—
poapanatháu
beautiful
ámnua (a, pa?-
become
bi-
bed
hópo
bed-bug
cágo
—552—
beet
teógo
before
múeo
before long
aománe
begin
ahóí(za)
ahahóí(za)
beginning
ahoiisi
behave well!
ma?cócácni(-a)
behind
nof?úhu
uafeaifii(poa-)
believe
tmaaúzo (taauíva)
believe in
sinzilu
belly
báeo
belly, lower part of the—
kaskásna ta faínu
belt attached to a sword or lance
eógu
belt used to tie a child on the back
in order to carry it
sosvina
belt worn at the waist
snoepúta
bend
ehkúen(i)
bend with hand
tikñón?a
bend over
maakáko(vi)
benefit(v.)
tovōhu(a)
bent
keju/kęz
bent at many places
kejkeju
berry, a kind of—
taumu
better
unnuhe
between
nospinsi
big
meoi
meoisi
bind
maepoeisi (paepoeisa)
bind round
eu?tukukueŋu(va)
bind together
mfutu (futa, futneni)
bird
zomu
bird, a kind of—
t'oeoea
bird, a kind of—
tampueŋu
bird, a kind of—by listening the voice of which the Tsou hunters decide to
go on or not to
oamu
birth, to cause the—
poeaeto
birth, to give—to
eáeo
bite.
bóecu (oeöca oeocněni)
bite to death
pohtōhvi(a)
bitter
máemu
black
kuoŋa
blade
feófeo
blade of a weapon
feofesi
blanket
pacofo
bleed
euhmůeu
blind
bkůŋu
blind, to make—
poabkůŋu
block of wood on which meat is cut
tvo?vópca
blood
hmůeu
bloom(v.)
baůnu(a)
blossom(v.)
baůnu(a)
blow
hávi
blow apart
meamóu (peamo?neni, poa-)
blow apart, to cause to—
poameamaöñeni
blow forcibly
meenói (peenói)
Tsou Language

blow to deafen
tilóúŋa(-a)
blue
ephóva/řiphóva
board, wooden—
iefa/rríra/iíla
boat
apáŋu
body
feáŋo
bone
cáúchu
borderline
esa
borrow
euevéáo(-a, i, poa...neni)
borrow, to have...borrowed
poauevéáo
poauevéañéni
bottle
pania
bottom
f?úf?u
bound, what is—with
fofutúsi
bow(n.)
fsu/fsúeu
bow, a kind of—
fsu no aílu
bow, a kind of—
sófátea
bow, the parts of a—where the string
is attached
peéu
bowl
takubíŋi
— 554 —

box
háko
boy
oko no hahócŋu
boyhood
asoeöphóí(L.)
bracelet-like ornament
p?ovíónu
bracelet-like ring made of the tooth
of a wild-boar worn on the arm
peóu
branch of a tree
éhti
ehtísi
brandish a sword
maíkóšu (paikosnéni)
break
af?óeú(a)
tubíáku(a)
break a piece of wood or something
into two parts which are still some-
how connected
keepeháesó
break into pieces with hands
tíftufúgu(a)
break, to cause to—
poaaapaeóu
break off
abkóca(a)
típóca(a)
break wind
miebóca
break with hands
tíftuŋu(a, i)
breast
t?óeŋa
breasts

nú'nú

breath

nsóú

breath, to have—
eansóta

breathe

eunsóú

bridge

hiapeóeza

bring

méda(peóá)

bring down by blowing

peaefu?néni

bring up

eucápo

smoesúftu (soesúfti)

broad

cocóea

fáfóíha

broken

aapaeóú(a)
aapapaeóú(a)

brothers, to be—
nat?oháesa

nanat?ot?oháesa

brown

tamáci

buffalo

uachámu

build a house

eémó

build a road

smoceóáu(i)

bulky

kaahkámnu

mamtánú

burn

ho-

phómeo (hmói/hmói)

burn in all directions

pa'mométu(a, i)

burn to death

nus?úha(a, i, poa-)

burning

iunióu/iunzóu

burnt at one end

hoconstúu(a. poa-)

burnt, to have...at one end

poahcoostuua

bury

emáfó (efóa, efóí)

bury, to have...buried

poaefó?néni

butterfly

tokuetea

buttocks

pcoó

buy

miha

buy (trade)

mhíno (phíni, phiéni)

cake, a kind of—

úfi

calculate

tasbúta (není)

call

eohóá

— 555 —
Tsou Language

ehóu(a, -neni)
mainca
call someone to follow
epóčhi(a)
camphor
c?ósu

can
meélù (peélù/peélà)
cannot but
moozóéu(a)
cap
ceopóùu
carry
bitónù (itóni, itonéni)
bitotónù (itotonéni, itotóni)
maháfo (háfa)
ñoè(-vi)
carry a baby on the back
smóvei (sviei)
carry things in a basket with a belt
simultaneously supported by the back
and forehead
pofóùu(-a)
case of a sword
monoéi
cast off the skin
smophóí
castor-oil plant
takáèe
castrate
mifcúèu(fcúei)
castrated man
fáfúèa
cat
níáu
catch
éa
ma
máeo(eáa)
mumíó(i)
catch fish by draining the water
ma?fúeo
catch fish by the riverside
meoassaktí (peoasaskita)
catch somebody unprepared
ephóu(a)
catch three animals
smotéu
catch with a pliers-like tool
tifktíci(a)
catch with the mouth
bóecu (eoeóca, eoeocnéni)
caught in between
smotvoéu(l)
cave
feógo
center
taico
certainly
aháéu(a)
chair
cá?hu
change
aezúhu(a)
change clothe
aàe
mateoái (pateoáiæa)
tuáe
change position
soezúhu(a)
change the way of handling things
tiezúhu(a)
chant
  tohþu(neni)
charcoal, burning—
  ksiksi
chase
  meobáyo (peobáya, poa-)
chase, to send to—
  pa?meobáyo
cheap
  cáecu
cheat
  meknúeu (peknúei)
cheek
  píno
chest
  t’óeøa
chew
  mslímo (síñvi)
chicken
  teóúa
child
  foinána
  ōko
child not born by marriage
  f?óesu
chin
  eásgu
China
  ciukóku
Chinese
  puútu
Chinese living in the mountains
  eata propane
choice, to make a—
  esbátu(a, neni)
chop
Glossary
  apcipi(-a)
  tmóecu(teóca)
  tpeécsu(a)
chopping board
  hiopíca
chopsticks
  húsu
chop up
  hicúha
  húcaha
church
  kiokái
  cicada, a kind of—
    numúe
cicada, a kind of—
    visivisi
circle
  eóeo
circle(v.)
  tmaikukuéúgu (taikukueúnya)
circumference
  eóeo
city
  hósá
clan
  emóó
clan name
  ógko no emóó
clan names
  anuána
  eaiskána
  eakumagána
  eapsiúgu
  eapsueoŋána
  easakiéi
  eaisiúgu
eataueoŋána  cleanse
eavaíána  poacofkoeaá
eoiʃána  clear (referring to water)
eoviána  tás'u
eulumána  cleaver
eʔúcna  mautoʔtoháŋu(-a, poa-)
foʔfóu  cliff
ibiána  easkióe
luhecána  tůʔnu
mapaoeoeoŋána  climb
moemoána  bohsifóu(va, vi)
muknána  caʔhámu
niʔhósá  tisifóu
niʔpáca  climb up hills, to cause to—
nocacachiána  poaocʔonéni
ŋfozána  close(v.)
peʔási  aeʔcu(a)
poepecána  close(adj.)
poicónu  oʔcáphu
sapoána  cloth
та́veánu  nazúa
tapáŋu  cloth, a piece of—
teneoána  eáteu
tiakiána  clothe
tósku  eūsú
tuthusána  clothing
ʔiataueuŋána  iihósá
claw
cáphu  iehósá
súku  clouds
sukúsi  cmúcmu
clean  meiʔpëpi
clean, to make—
poacofkoeaá  clouds, small pieces of clouds appearing when it is growing dark
toù lá(1)  rpuvóŋu
clothing  coast
— 558 —
aaskíti
coast on the opposite side
apihána
coil (v.)
maikukueíi (poa-)
coil, to have...coiled
poamaikukueíi
coin, one-cent
suse?cóni
coins, how many
supiói
cold
soeqúmu
cold days
hosoeúna
collect and arrange in some order
tóa(-i)
tmasúce(tasucía)
comb
koekopsápsu
combine
eupecefibí(a)
come across
eupababfo, euptefí(lúa(?))
euptefílu
come from
ei?mi/ií?mi(-zi)
come from all direction
ei?peáski
come(or go) to some place
oh-
uh
úso(a)
comparatively
aseóu(va)
aseóúsi
compare
matotiskí(patotíská)
competent
memeélú
comply with
tmaaeaezóeu(taaeaezói)
tmaamúsíku
comply with each other
eupatmaaeaezóeu
compoet
tafhi
concentrate
eueuteueúnu(a)
toteueúnu(a, ení)
concentrate on
tmuteueúnu(a, i)
confront
aaadísmu(a)
confused
mokvóu(pokvoi(?))
consent (v.)
mímbho
tmóemé(teomí, teomnéni)
consequently
ína
constantly
aácni(-a)
consult one another
eupatouebúmbú
continually
áko/aáko(a)
control separately
sousmuslí(-a)
convenient
sónu
convergence of streams

— 559 —
Tsou Language

toeočůña
toeteoceřůña
toispáá
cook(v.)
cúéu(-a, poa-)
cooked, to get—
poacůeuá
cook, to send to—
poapełá
cook millet in a bamboo tube
poceůeu(va)
cool
cohéu
cool off
coheůćeu(poa-)
cool off, to let—
poacoheůćeuva
cord
teési
corner(v.)
poekótu(va)
corrupt
noeůnu
corset
keoeti
corset, to wear—
ikeoeti
cough
suociou
count
smupéu(spuení, poa-, poa-, poaspuení)
tasběta(neni)
count, to have... counted
poasmupeu
poaspuení
counterattack, mutually—
—560—
eupamahsasūski
cover(n.)
paeófa
cover(v.)
isįgi
mfeůʔsu(peůʔsa)
topuèleu(i)
cover carefully
póoulálu(-i)
cover neatly
mateolálu
cover the breast
motʔoŋóni(potʔoŋóna)
cowrie
kačáci
crab
eůgọ
crack
paéóhsa
spispi
crack on a thatched wall
tòghiťza
crawl
smaasáso
crazy; crazy man
eųŋću
creatures
euansóu
creeping plant, a kind of— the juice
of which is used for poisoning in
fishing
otofnána
cross
tofeéti
cross a stream
suphti(a)
crossing roads
peeovatnu
crow
tfá?a
crown
cceopóru
cry
mógsi
mukeici
múni
cry, to cause to—
ptógsa
cry once
tmunsóihu
cry...times
tmu...nę
cry to death
trummcói
cultivate a dry field
poeōcę
chumb
meupsápsę
cushion(v.)
suspóew(a, i)
cut
bohi-
épáco(i)
mapáso(papása)
sme? (s?e-)
s?entúha
tmōecę(teóca)
tpeúćęn(a)
cut apart
bohfftúmu(hiaftúma)
cut at last
sme?táve(s?etávea)
cut equally into two
sme?tatiski(s?eattiska)
cut into small pieces
smeapácoų(seapaeóá)
cut off the male organ
sme?eaboki(s?eabokia)
cut of the branches of a tree
poahpóyŋa
cut rattan
meáve(peavéa)
cut the branches of a tree
bohlehti(hiaehtia)
cut through
esnáthu(i)

glossary
damage
poaktūzoa
dance
maeásvi(a)
dare
smeec?ůho (seec?áha, seec?áhi)
dark (of the day)
eópsi
dark day
mokvoų (pokvoi(?))
dark at night
svói
darkness
voećůvų
dash
smomacōgo
daughter
óko no mamespŋŋi
dawn
mosoćeŋŋu

— 561 —
peataséona
day before the day before yesterday
or after the day after tomorrow
secefhu
day before yesterday or after tomorrow
seihu
day; day time
hie
dead man
humcóí
def; deaf person
loáŋu
deceive
meknúeu
decide
esbátu(a, neni)
decreasing
hocía
deep
ninóaú
depth basket for straining off sediment
in making wine
túpú
deer
úa
deer, a kind of—
veóveo
deer, a kind of—
sumásó
definitely
namáci
delicious
máfe(-a)
deliver, to have... delivered
poamaiúsmu
depart

eupevái
moóí
descend
eu²sipeóóhu(a)
destroy
aon²óí(za)
developed
mameóí
Devil of water
eoóhcu
devote
tmúeteneúnu(a, i)
dew
smúu
dew (‘urine of the star’)
sífu to coóeóha
die
mcóí
died out
aapaoeóóu(a)
difference
askúcu
different
husizóza, h'úndöí
different from each other
eupah’úndöí
different sides
skiskítna
dig
máé
dig, to send to—
poamáé
dig a hole
meifeóño(peifeóóva)
dig around
meikueóóu(peikueóóva)
dig around, to send to—
poapeikuueuvényi

dig deeply
meinóí(peinóza)

dig out
mea(pea, peianéní, poa-)
dig out, to have... dug out
poaameta
poapeianéní
dig with hands
eužzi
Dipper
fkdw

direction, in the— of...
-unu(a/i)
-usnu(a/i)
dirt
cá?i
dirty
cá?i
disappear
paeóú(a)
disbelieve
tmaakovúnéu(taakukunúeva)
discover
élut(-a)
discuss
eupaeusbubátu
dish
chái
disperse
apeáski
disperse, to cause to—
poanopeáski
dispose
tisaúsnu(a)
dissuade
motáno(potáni)
potáno(potáni)
distant
cóvhi(-a)
distant but visible place
tá?e
distant thing or place not in sight
fc?o
distressed
nác?o(va)
sohpói(za)
divide
aaapé
aaapáé
apaevázo(a)
divide into two
eú?píci(a)
dive
rufów
dizzy
mokvóu(pokvói(?)
do
bu-
e-
 ea(-...a).
edá(poa-)
do business
momhino
do hurriedly
tiv?ov?óha(a)
do instantly
soskúnu
do something at night till morning
bíaseóní
Tsou Language

do with hand
ti-
do wrong
peiskuzukúzo
dog
ab'ú
dog, to send a—to search for animals
poamacucáma
dollar; one dollar
saipitúku
don't
tav'a
door
phígi
door, there is...
eaphígia
door facing the east in the worship
room of the chieftain
cúpsu emóó
door facing the north in the worship
room of the chieftain
toškúeu emóó
door facing the west in the worship
room of the chieftain
miacmóna emóó
doorway
eaphígia
drag
easáso(a, poa...neni)
drag out of the water
esé'u(va)
drag, to have...dragged
poaeasasnéni
drain the flood
pa?òtetápu
poao?tetápu
draw
titpóso
draw a bow
eé?cu(i)
drawing
tpósu
dream(n.)
céi
dream(v.)
eacéi
drink
mímo(ima, poa-)
drink first, to let—
poanaamíno
drink for the time being, to let—
poan?amíno
drink, to offer to—
péma
pennéní
pémo
poamína
drop(v.)
míuujúcú
supeño(hu(i)
supepeño(hu
su?
drought
vovézu
drug, to have... drugged
poahafsáa
drugged
háfso(-a, poa-)
drunken
eu?mamoeómo
moeómo
dry(v.)
poaoemí'mia
dry
oemí'mi(-a, poa-)
dry at a fire
cápi
dry grain in the sun
vóe
dry things in the sun
poéi
duck
hanahána
duely
ananáo(?va)
ananaisi
dung
téée
dusk
svéepu
Dwarf
meefúcu
each other
eupa-
eagle, a kind of—
tohe
eagle, a kind of—
eozómu
ear
kóeu
ear of grain
mcúu
ear of grain, to have...
buncúu
earlier
auetéhe
early
aúeuv(va)
early, too—
aupcieo(va)
earring
svúe
earrings, to wear—
suvúe
earth
céoa
earthquake
motóevi
earthworm
pólo
eat
o-
bo
bónu(ána, anéni, poa-)
eat, to let—
poaanéni
poabónu
eat alone
oáchi
eat heartily
oslálal(-:)
eat much
otmázu(a)
eat nothing but
ónóu(va)
eat things raw
onióti
eat together
toehúni
eat together, two persons—
oepeeóhú(a)
eat up

Glossary
ocucūhui(a), siēnu
edge
aaskiti
edge, at the—
fitī
eel
tu=eóza
effort, to do with great—
butāso
egg
fcúe
egret
fá?ei
eight
-veo
vóe
eight days
miveǒhi
eight hundred
sevóeva
eight pieces or trees of...
meháveo
eight times, to do—
ioevoeóhui
eight times, to go—
ovóeóh
eight thousands
posivoveóhui
eighteen
másku veauvéo
Eighth month, the—
?vóeva
eighty
mvoieovóhui
eject saliva
tmæepósui(a)
eject from the mouth
teávto(a, i)
eject, things ejected from the month
teávta
elbow
pú?u tu emúcu
elder
akì
mameòi
elect
m?eá?u(p?eá?a, p?.)
elevate
eftiil(neni)
eleven
másku veaucini
Eleventh month, the—
eovia
emerge
eueáfo
páeo
encircle
bikueúu
encounter
eumto(a)
end
patiŋsóha
enemy
háu
energetic
eunsonso
enough
amáko(a)
máko
enough room, to have—
nómŝo(-i)
enough time, to have—
máko
enter
eumeámu(a, nen)
envy
konovós(a)
envy someone for his having plenty
of meat
ruafóu
escape
pkááko(i, -a, poa-)
even(adj.)
atbóhu(a)
evening
eófna
eofnási
fégna
ever
áhtu(a)
every
ma-
every day
huhácmá
huhucmási
everybody
macíchí
everyone
invónvo(a)
evil, to do—to others
supapák?(poa-)
exchange
meet
exhaust
ávzo
avzóvzo
exhausted
úóseo(-neni)
exhausted from being chased
petóposeó
expect
tonsoe(a)
expose
páéo
expose the privates
suc?áéo
extinct
tucucáhu(i)
extraordinarily
enóí(za)
eye
mááo
eyebrow
peípí

f
face
sápci
face(v.)
miún(i)
fall
supeóhu(i)
supepeóhu
su?
fell on the ground
epúe
fall over
oefá(a, i, poa-)
fell straight downward
smaéóvcu(i)
fell, to cause to—
poaóeóé
poasaúpeóhá
family
emó
family name
doṭko no emó
far
cóvhi(-a)
farm product
heţá?u
fat
noeána
fate
aarásna
aarasanási
father
amó
father and son
nana?va?váma
na?váma
father, some others—
amocóni
fear
yoheáye(a, ni)
skóe(a)
smóeo(a, -neni, pa-)
fear, to cause to—
pasmoéi
feather
eopqógu
feather, ornamental—
tófsu
feed
pa?bónu
pebónu
peoaméni
pa?améni
fellow people
háh?ó
— 568 —

female
namespíni
ferment
moefúeso
fertilizer
hillo
fetch water
eo(a, va, není, poa-)
fetch water, to have water fetched
poaéoña
few
hochiá
kakutíia
field
ezóe(a)
field, to do the—
eaezóe(aesaóí)
fields
néesánsi
fifteen
máska veauémo
fifty
meemoáhú
fight
eouboáo(neni)
Fifth mouth, the—
cémá(T.),
emá(Tf, L.)
fifty persons
toemóha
fight with bare hands
ehtothómu(neni)
ehtothómu
fill up
nacúne(a)
fist
eopúũ
finally
atavé(a)
ataveisi
petolahue(a)
find, check
fóra
find out
cu(-a)
fine
oɔcúphu
tmuhmoi
fine day
mó?lu
finger
lu?luku
finish
æepáŋ(a)
finish burning
hoepáŋu
finish cutting
s̥æepáŋ(a)
finish digging
meæpáŋu
finish eating
æepáŋu
finish making
tæepáŋu
finish pounding
tmoæéppu (t'æepáŋi)
finish pounding the grain
zoæpáŋ(i)
finish sacrificing
mæepáŋu
finish speaking
æepáŋ(a)

fir
fáhe
fire
púzu
fire, to make a—
soupúzu
fire-place
pupúzu
firewood
evi
tuápzu
first
aueu(va)
First month, the—
?conía
fish
eósku
fish(v.)
caósku
fish, big—
eóu
fishes
cióu
cópi
phói
tfúν̥u
fishing fork
téezo
fist
ti?púupáea
five
-emo
eímo
five days
miemóhi
five hundred

— 569 —
Teu Language

se¹timba
five piece or trees of...
meháemo
five times, to do—
eieœemóhu
five times, to go—
oemóhu(a)
five thousands
posiœemóhu
five years
toiemóha
flare
smoafféu
flat and thin
hípsi(a, poa-)
flee in the direction of...
pínsnu(i)
flush
bedhíci
float
ŋóhcu(-i, -neni, poa-)
fleet away, to cause to—
poameacáeia
float back
meaœeoi(a, poa-)
fleet back, to cause to—
poameaœeoi(a)
float down-stream
meaœeócuv
float in the air
psoe-
float in the air towards
psoeánu(a)
float, in the water
mea-
float, to cause to—
—570—

papóhcu
float together
meansóhu
float steadily in the air
psoeopoháo
float towards
meaúnu
meaúnu
float towards, to cause to—
poameaúnuva
floating wood, a piece of—
púepu
flood(n., v.)
ceápu
flood, to cause to—
pá?úpu
flow
moheóvcu
moh?ínu(i)
flow rapidly in a large quantity like
the pouring of a waterfall
sueóí
flow slowly
smopóháo
flow towards
moameúnu
flower
bávnu
fly(n.); dragon fly
tovováa
fly(v.)
toesóso(vi, pa²-)
fly, to cause to—
pa²toesóso
fly intermittently
tohtoesóso
fly over
mesáo(?vi)
foam
feósu
fold(v.)
tipeháeso(a)
follow
bua
fiho
toofeihni
follow, to have followed
poafíhbéni
follow, to send to—
pouaaféihia
food
bobónu
óánu
food, to have—
ebabónu
foot
t?ágo
foot of a hill
eóhca
force
zotákcui(i, eni)
forest(v.)
eazdlin
forever
aesęi(a)
forget
ma?paeóu (ta?paeós)
fork, the part of a—where its wooden
or bamboo handle is fitted in
cúesu
forty
msuptáhu

--- 571 ---
frequently
aváhoa
cotoño
friendly
nañahighia(poa-)
nañhia
friendly, to let be—
poanañahighia
friends
háho o
frog
foñkúñge
kio
front, in—of
múñeo
nosifñi
frozen
épuna
frozen to death
muñéu
fruit
beáhcí
fruit of a kind of camellia
tiamhóe
fruit of the tree named “T’ung” in
Chinese
kausáeau
full
yañcúña(-a)
full with food
eóseu, eoséi
fungus, a kind of—
tóti
fur
fedu
further
asúhcu, ausúhcu(a), euemuemúhu
i’ momhómu(a)
future
atotávei
atotavrisi

f

gall
páu
gecko
pácku
generous
meálu
gesture
meusbusbátu(neni)
meusbusbátu(i)
get
mumíu(i)
get near
ohcúm’u(i)
get over
-sáó(ñvi)

get prey
meólú(peoláa, peolunéni)
get to
mai(eai)
get to the inner part
ohoeómu(a)
get together
notueúnu(a)
girdle
posóeau
girl
óko no mamespiñi
give
mófi(fáeni, fíi, poa-)
give, to cause to—
poamófi
poafaenéní

glad

káebu(a)

aveoveóu(a)

glad, very—
kokaekáebu

glass

gálas

glass used in fishing

huó̂gka

glorious

taotofsi?zi(a)
go(or come)
oh-

uh

uso(a)
go, to let—

poapkaáko'a

go, to let—by

pá̂?mi

go about

mimímío(a)
go away

mai tá̂?e
go away in all directions

eupepeváí

go far away

cocoeconcó'nu

emomcóvhí(a)

momcóvhí

go further

ohsúhco(a)
go further and further

ohsusúhco

go head hunting

cocoeconcó'nu

go home, to send to—

pa?mainé'ea

poamáiné'e

go hunting
eó̂hu

go in a company
evasázu(a)
go in the direction of...
omímu(a)
go over

-cunu

meecúmu (peecúni)

peec?úhi

go separately

meteovan?óu (peteovan?óva)
go straight forward

emosnúcu(poa-)
eusnúcu(va)
go...times

o... (ŋu)
go there

mai tá̂?e
go through

sucáefi(a/za)
go together

moópu

go together, two persons—
eueusó(není)
goat

moatá?nu

god

hu'cu

khamisámá

gods

ak'ämameóî

ak'enúca
Tsou Language

eatapépe
iafafoái
nívnu
soesóhá
tauŋáeu
tovansoňa
good
ámnu(a, paʔ.

good, to make—
paʔámnú
goose
hanahána no tmuképi
gourd
tófu
gourd used as a ladle
hópi
gourd used as a vessel for wine
eávnu
govern
smoesáftu (soesáfí)
gradually
asúhcu
ausúhcu(a)
aususúhcu(a)
grain
cjóhu
tútú
grain, scorched—stuck on a pot
hopíci
grain used as seed
téusu
grandfather
akʔí
grandmother
báí
grass
sʔósʔo
grasses
cóhu
fkdoa
fiteu
háequ
tapaniǒu
good
heúfʔa
grave yard
hiuihúfʔa
green
riŋhóva
eŋhóva
greetings, to exchange—
euʔtucocósu
groan
mʔúu
grope
meusbútu(i)
ground
céoa
group, of a large—
búntuŋféu
grow
cmuʃeú(a, i)
eusúhci
grow not uprightly
eíůnu
grow up again
euváho(i)
grow up very fast
eόsku
growing-up of a girl (fit for having
some head-wear)
iʔmáʔmu iceopúŋu

—574—
gruel of millet or rice
cóhma
guess
ma*sónu(ta*sóna)
guardian
senséi

h

habit, in the—of
etóóc(u(a)
hail
kaceó
half(?)
síósú(a)
hair around the organ
fsísí
hair on the body
m?ám?u
hair on the body, to have—
eam?ám?a
hair on the head
f?ásu
hair on the head, to have—
eaf?úsúa
half a year
táico no tonsóha
hammer
pútu
hand
múcú/emúcú
hand down from generation to generation
eupaaac’íyíhi
eupapsoeac’íyíhi
hand over, to have…handed, over
poaफaenéni

hand to
maeísnu (paeiúsna, paeiúsni)
mófi (fáeni, fii, poa-)
handle, long handle of a weapon
eocáñhu/eotecáñhu
handle, wooden—
púnku
handle, wooden—of a spear or lance
emósí
handle of a shield
p?óñéha
handsome
euaúmmu
eulúlu
eua ámni
hang
teñi(a)
smoetáeu (seotúei, seotunéni)
hang a man with his head down
to?sipúéu(a)
hang on
yóñ?o(eni)
happen
aaúnsnu(a)
happen, it—s that
seolúlu
hard
kuhtóšu
harmonica, to play a bamboo—
eubálu
harvest
eféotu(a)
hat
ceopúlu
hatch
smóh?o
Tsou Language

have
  bu-
eã(a...a)
eãa(poã-)
have...sent
  paqicoteâni
have...given
  paibitacófoa
have...traced
  poameofîâni
head
  ânâ
head-hunting, to go—
  ozoa(a)
head-hunting, to practise
  eófâ(i)
headwear made of deer skin
  tafâge
healthy
  ânî, mulâlu
hear
  tânâla (talâi/talâa/tmâla)
hear from
  tmâmzo(tâmzi/támi)
hear from behind
  tmâdâvei (taôvei)
hear the voice of somebody from a
distance when he is going away
  tmacûnu (tacûni)
heart
  tãââhu
heaven
  pepe
heavily
  enô(za)
heavy, to feel—

—576—

ecbâhu (a, neni)
heighten
  poapepêa
help
  aulâlu(-a)
hemp
  âôi
hen
  musââlu
her
  â-si
herb doctor
  lepêmasÃ³âo
herb medicine
  sêoâo
here
  tânâe
tanââe
  tanâévo
hide
  amûtu(a)
mâfâ(efââna)
totofâû(i)
hide, to send to—
  poatotorofâû
high; high place
  pepe(-a, poa-)
higher, the—part
  pepââsi
hill
  hctâeu
his
  â-si
hit
  mâho(âha/râha)
smizi
hit with a sharp weapon
tmoʔsímzi (t'ošímza, toʔsímzi)

home, to go—
maineʔe(paʔ-)

home of one's spouse
nawohia

honest
maʔcocácn(-a)

honey
súhči

hook
cőčku

hook, fishing—
iʔuŋu

horn
súŋu

hostile
nahága

hostile to one another
nanahága

eupakukůzo

hot
cůbru

múeí

noeáno

hot days
homuéna

house
aemána(l.)

emóó

how
hía

hiási

mainénu

how many?
pío, pízo

how many years?
Tsou Language

topioha
how old
topioha
hull grain
meeni
human beings
eatatiskova
human head
taucnu
humpback
hkueu
hundred
se
hundred times, to go a—
oseconia
hungry
steo
hunt
tmaselti(taselta)
hunt deer by a water
zonso-i
hunt with a dog
poaabdu
hunt with a rifle
hoseoeu(a)
hunting area
hupa
hurry
apciou(va)
husband and wife, to be—
navcocoa
husk of grain
hisi
hut, small—built in the hills as a
hunting station
teova

I
ado
idea
to?tohunu
if
hocii
sihocii
ill
amamio tma?confio
image
oiko
imitate
bua
momaezo
immediately
aumu?uluw(a)
omsi(-a),
impatient
aahupsoneu(a)
tasohposi
improvement of people’s livelihood
seikaku khafzen
in a line
noteaeje
infiltrate
moh?unu(i)
influence
skoemuhu(a)
inform
ma?cohio
informed, to get—
tami(-a)
inner part
eoeda

—578—
insect  
eóí  
inside  
aeumóña  
aeumonási  
mueóña  
inspect  
mam?éti (pap?éta)  
in spite of  
e?vonáno  
im instant, in an—  
món?i(-a)  
im instantly  
aemuáu(va)  
in such case that  
sihóci  
intend  
akóéu(va)  
azóú(va)  
míci/míocí (ocía/ucia)  
intentionally  
emózu(ezá)  
intestine  
sócu  
in that case  
o  
in, that which is—something  
eáeo  
in the evening  
hoéfná  
invade  
moemoféeti(a)  
sueúmo(i)  
invade each other  
eupamoemoféeti  
invisible side of  
nínca  
iron  
meeméno  
iron, the—part of a tool or weapon:  
meemenésí  
it is only  
námá  
it turns out...  
ci  
cima  
its  
si

Japanese  
maáea  
jar, open-mouthed—  
káfu/kázu  
join  
iúpu(i)  
joint  
púgú  
joint, bamboo—  
púgú ta póknu  
joint of bones  
ówku  
joint of the hand and the arm  
púgú ta kikiti  
jump to reach  
smocú'hú (soécú'hi)  
jump a long distance  
mañácú  
jump over  
smoesáo (soesá'vi)  
jump over a very long distance  
suncomcóvhí

— 579 —
Tsou Language

just
átí
atíhi(a)
at?íhi(a)
at?íghi(a)
just have time
inanía

k

kick
mo?póta(po?poti)
kick down
msapeóha(psapeóhi)
kidney
pcáeu
kill
poh-
opcóí(za, zneni)
kill, to have...killed
poapo?potinéni
kill all
pohcéhu
kill many
opopcóí
kill someone when he is dying
zouvováho(i)
kill with hand
timcóí(za)
kindle a light
sotiskóu(va)
kitchen fire
pupúzu
knee
ká?li
p?águ
knee-cover, to wear—
iótfu
knife
f?ífu
knot
ep?uípa
knot, a—of a special kind of grass
tied with meat to be sacrificed to the
birds on a certain road as a part of
the “Meesi” ritual
snoecáva
know
bochlo(cohívi)
bochichio
know, to let—
poabochioa
pa?bocchichioa
pa?cohívi
pa?cohivnéni(pa?-) poacohivneni

ladle, to take water with a—
movói(vozneni, poa-)
ladle made of bamboo
takietji
lake
topúfu
lamb
tá?cu
lame
pí?o
lance
mégu/mejiu
land, a piece of—near the “emóo”
particularly assigned to the planting
of the sacred millet

— 580 —
pookáea
land owned by somebody
popómú
landslide
eúska
large
lóeo
meóí
meolsí
large eyes, a man with—
loemcói
large ears, a man with—
kokóeu
large head a man with an extraordinarily—
loefósíu
large mouth, a man with a tremendously—
ŋaŋáeo
last
ateueúmu(a)
last for a long time, to cause to—
poanoanáo
last evening
ne edíína
last for a while for the time being, to let—
poan?anoanoanáoa
last year
ne nat?úhu
late morning
eü?ísíspófu
laugh
cócvo(i)
lad across a stream
topíhi
lay eggs
meftóeu
lay many eggs
metmužu
lazy
luemamáma
lead
eaháfo(a)
lead a recitation in a ritual
túe
lead in running
todeu
leaf
húlu
lean
kuehoí
vhovhoíu
lean against
ehcoeu
mehcóeu (pehcóea)
leap
moftííti
moftíi
leather
híci
leave
moqóí
leave behind
apáco (ya, vi)
tmoenåso (teoŋási)
leave over
ahomamso
tmoenåso (teoŋási)
leave over in eating
oŋáco(vi)
lecture
— 581 —
Tsou Language

masusúftu (pasusúfti)
leech
húu
left-hand side
veina
leg, back side of the lower—
mabúea
leg, the lower—
rúru
leg-cover made of leather
tótfu
leopard
eího
lesson to learn
pahsusúfti
let eat heartily
p’oululúi
let go straight forward
poaemosótaa
let out something from a vessel by
using the hands only
s’usni(a)
level
póne
level grounds
mapopóne
level ground in front of the “kuba”
where rituals, dances or other per-
formances take place
eeóávua
level land where the Chinese live
eeésáwis
lie down
ofáu (a, i, poa-), ovói
lie down on one side
toh’fei

life
nsóu
lift
aatvtei(a)
lift and put at a high place
soépe(ja)
lift up
éepe
lift with the hands
tiaváí(za)
light
sóp’o
light(n.)
tiskóva
light, those living in the—
eatatiskóva
lightening, to have—
moihócú
like(v.)
buhúmmu
káebu(a)
mai
like this
maíca (eafca)
likewise
máezo
line, to form a line
moetoéaŋe
lines on the palm
céonu no cáphu no emúcu
listen
tma-
tmálu (talúi/talú/a/tmála)
listen without being known
teafeóí
live
eoni (-i, poa-)
no-
oe-
live alone
noachí
live at a distant place
nomcóvhi
live in all directions
novahvohʔůnu(i)
live in the dark
oeovoećāvću
live indiscriminately
notvóhære(i)
live isolating
noananoʔônu(ʔvi)
live on the coast
noaskit(heni)
live separately
noaqá(ei)
nohʔůnu(i)
live together
noıp(i)
live together, two persons—
noépohu
livelihood
seikácu
liver
hąnua
living, to make a—
eabobónua
long
tacvohʔi
long before
mumǘdeo
long for
husedle(-a)

long in the future
honoanáọ
long time, to take a—
amlo(aami)/amz(o)a
long while; long time
noanáọ(ʔva, poa-)
longan
einkíni
lýkíma
lonely
cihcihí
zoecihí
look
baito (afti, aiténi)
mi-(paʔ-)
look ahead
buheáeo (huáevi)
look around
miikíkíeŋí
look back
mióvei(a, poa-)
look back, to cause to—
poamióveia
look downward
mʔócu (pʔócví)
look for
biibíji/biebíemi (eišima) /biibími
(iíma)
teutama(i)
teuʔtutáma(i)
look up
moenáca
look in anxiety
tatáe(ʔza)
loop
evómá

- 583 -
Tsou Language

oop, a—made with a rope as a part of the mechanism of a trap for animals
sikótva
loose, to let—
múnu (eúga)
poesth?i (poesiha)
loose (as textures)
ocáne
lose control of the bowel and urine movements in horror
poesósó(vi)
lose one’s parent
tenóró
tenéó
lose sight of
paedú(a)
louse
teócu
flea
timéó
louse on the head
?cúu
love
buhámnu
love each other
eupabuhámnu
low
cáecu
lower part
f?úf?u
lower side
cel/oil
celsi
lung
náttnu
m
maggots, to have—
eaëola
magic, to practise—
meïpo(poa-)
peisía
maize
póhe
maize field
popóhe
major branches of the Tsou people
iimúcü/rimúcü
lühtu
tfúea
tapágú
make
bi-
me-
moeoéai (teáí, teainéni)
moi
make, to have...made
poateainéni
make a bamboo or rattan basket
ípéra
make a basket
akvóú(a)
make clean
toúlu(-i)
make flat and thin
poahípsia
make rich
poaëapeśsui
make someone a “Scolder”
poalekoícu
make straight
Glossary

poasvácuu
make very wicked
poaeupapák?i
male
hahócuy
man
cóu
hahócuy
many
botpónu(-a)
eu?-mán?i(-a)
maple
laüea
mark
húmi
marriage, to ask a girl's parents for permission of—
eahnáueu(a)
marry
mevcógu
mat
lahápá
meal-parcel
cüeu
meal
náveu
...measure(s) of the thumb and the middle finger stretched in opposite directions
to...HI
meat
fóu
meat given to the owner of a hunting area as a compensation for hunting in his property
nóu no hápa
meet each other
eupáelu
meet somebody when he comes
supútu(i)
meet someone when he is coming
euçóou(-a)
men
haahócuy
merely
áti
anóu(va)
atíhi(a)
at?íhi(a)
at?íphi(a)
middle
taico
middle of the morning
eu?sitatiski
migrate
noezúhu(i)
mild
cohúmá(-a)
mildew
üpza
mildewed
euçíupa
milk(n.)
chtmplu ta nún?u
milk(v.)
nún?u(i)
milk, to offer to—
poanún?u
millet
tón?u
millet, a special kind of—used in the

—585—
Tsou Language

ritual of "Meesi"
poókáea
millet, cooked—
náveu
millet cooked in a bamboo tube
poóca
millet field
totón?u
mine
-u
miserable
atutúm(a)(T.)/atutúmzo(a)(T.f.L.)
mix up
atvé(a)
moderately
aké(a)
akeisi
molar
eómú
money
peísu
money, how much—?
supóíi
money, to have—
epeísu(-i, poa-)
mongo
suái
monkey
ŋóu
month, moon
feóhu
more
aŋ?ósu(a)
more than ten years
tomása aŋ?ósu
morning

tasedna
morning, in the—
no tasedna
mortar
súŋŋu
mosquito
moéócu
most
ataváesi(a)
mostly
naŋnósi
mother
ínó
mound
motbukúeu
mount
smópáeo
mountain area
fúeŋu
mouse
búlíci
moustache
m?úm?u ta ŋáeo
mouth
ŋáeo
mouth of a stream at a lake
sköovía
move
noezúhu(i)
Mt. Ali
psosoeeóána
Mt. Jade
patuŋkìonu
mucus from the nose
ŋácu
sand
fuefú’u
mud
lînâ
muddy; the Muddy River
hîmeu
must
aâcni(-a)
ahéeu(a)
sânu
needle
feézo
negotiate
eoteósu
neighborhood, to be in the—
nocmâh(a, i)
nest
skúu
net, fishing—
edî
net big fish
sióeu
net fish
mahâh (paasèa)
net for carrying things
keépu
net spring fish
sieó
new
fâeva
next day
húcma
hucmási
ho húcma
no hucmási
night
féoya
nightsoil
t’ée
nightsoil storage
tot’éza
nine
sîo
nine days
misîóhi
nail, finger—
hú?o
name
ógko
name(v.)
tosóoço
name, adopted—
tetanióyko
narrow
tekótvva
naturally
iobohîta
naughty
pák?i (-a, poa-)
navel
púcku
near
cmûu
câm?u
near, to get—
smâcmûu (saîcmûa)
neat
asûce
necessarily
namáci
neck
— 587 —
Tsou Language

nine hundreds
se?asia
nine pieces or trees of...
mehasio
nine times, to do—
isioñu
nine times, to go—
osiòhu
nine thousands
posisosioñu
nineteen
måsku veausto
ninety
måsiòhu
Ninth month, the—
?asia
no
oå
no longer
aåna/oåna
o^teña
no more
aåna/oåna
o^teña
noise, to make—
eaeï
nonsense, to do—
maranòu
noon
cehionà (T.) /cohçona (Tf. L.)
nose
yúcu
not
avà a
oå
oåh
—588—
d^te
not slippery on rocks
yoecùncu
not yet
aamòcu /oamòcu
notice
oesbubètu(a)
nowadays
mai cu tâñ?e
nuts
tahla
o
obey
tmaeaezeóu (tmaaezeóï)
object at a distance
tonói
object at the presence of the speaker
tâíni
obstruct
tmapùtu (tapùta)
o all things
aâç?o
oh yes
oå te
oil
hásu
old
mameòi
old man
mameòi
old woman
bái
on
noépe
on occasions
aasbútú(a)  
on the point of  
   n?á  
once  
i?pínáska(a)  
once, to do—  
eunáska  
once, to go—  
mohnésku  
once more  
i?píhomhómu(a)  
one  
   cni  
   -cni  
   con  
   cóni  
one and half spans of the arms  
tispófa  
one another  
eupa-  
one by one  
eácni(-a)  
agéóú(va)  
invónvo(a)  
one family  
zócni  
one family, to become—  
biconnoaemána  
one hundred  
se?conía  
one measure of the thumb and the  
middle finger stretched in opposite  
direction  
  tonsóhi  
one more  
  acyíhi  
one person  
cíhi(pa?-)  
one person, to let be—  
pa?cíhi  
one piece or tree of—  
mehácni  
one single person  
inán?i  
one thousand  
posífóu  
one whole day  
connóhie  
one year  
tonsóha  
one year before or after the present  
nat?úcu  
one year more before or after  
   acyíhi nat?úcu  
one self  
jachísí  
one self, by—  
ih?únu(a)  
inóno(a)  
only  
  áti  
  atíhi(a)  
  atíhí(a)  
  atíhí(a)  
onopen(v.)  
  maávo(paávi)  
onopen place  
cóca  
onopen the eyes a little  
huceóeo  
or  
   ho  

--- 589 ---
Tsou Language

orange
húb’o
organ, the female—
kút?i
organ, the male—
bóki
kélú
origin
ahahói
ornamental patterns
tatpósa
tpósá
ornamental patterns, figures etc., to have—
poatatpósai
other half
spófu(a)
other people
mócmo
mocmósí
other or opposite side
ciénóna
other, the—
cóní
our (exclusive)
-mía
our (inclusive)
-to
out, to come—
eueáfo
out, to get—to
eínú
out, to let—
maávo (paávi)
outside
cóca

overcome
acitéh(a)
owl
puúku
own
ínóno(a)
owner
him-
owner of a banana grove
himcócncnáma
owner of a chicken
hímtoetoóá
owner of a hunting area
himhóhópa
owner of a pig
himfofeúu
owner of a property
himnónu
owner of a table
himpopágka
owner of a tree
himóévi
owner of the land
himzózóeu

painful
cógo
palm
cápha ta emúcu
palm(tree)
ehúfu
pants
pooéóeo
paper, a piece of—
sáiptúku
parent
himoçko
parents
maameói
parents-in-law
maameói no si cóu
part of a room where bows and arrows are stored
trofóíea
pass by
ésmi(-a)
passed away, the—
nia
pass over
euticáíhi(a), ticáíhi
past, in the—
ne nozanáo
path
céóna
paw
cáphu
pay out
méáñzo
peach
bnávhu no eamúm?a
peep
asóé(-za)
buhafeóí (huafeóízi)
people
cóu
people living at the main settlement
eanehósa
people of the heaven
eatapépe
people of the plain
eanepeísápsi
people of the ruling class
maáéa
people of this place
eatán?e
perform
eoeáso (va, není)
perform sexual intercourse
meólku
perhaps
sañóda
personal names (Tsou), female
akuánú
aníka
apúíu
esíí
ipíeu
kuátu
motóéa
náu
paicu
saçuípu
taníyu
personal names (Tsou), male
aicáru
atáí
avrí/aváí
eaipíku
ramóra
eapsueónu
eatíeóu
eusúpu
faéi
móíó
pasúéa
tíbusúpu
uóyu

--- 591 ---
Tsou Language

véeu
personal names of non-Tsou origin
kañhóea
khía
khoáe
khokhéa
kloptéa
ngohóo
págki
vöe
person(s) at a distance
tónoi
person(s) in the presence of the speaker
taini
person or thing near the speaker
(maybe hearer or someone else)
taini
...persons
to-
perspiration
háegi
perspire
euháegi
pestle
pgéi
pheasant
toebósu
phlegm
cizóu
pick
tóa(-i)
pick again
továho(a)
pick-axe
peácŋu

pick flowers
toábavnu
pick up
matmátu
pick while walking
tinieúsu(va)
pierce
smueá?cu (seú?ca)
zoh?átu (i, není)
pierce the ears
ciúei
pig
feúu
pig pen
poóngnu
pigeon
hofdeu
pile of stones
eúeó
pile of wastes
pácu
pile up
se?ffou
pile up stones
tmacéóu (taceóa)
pillar
sáesu
pinch
smohipcî (skopíca, poaskopicnění)
pinch, to have...pinched
poaskopicnění
pine
seógu
pineapple
uŋiąí

— 592 —
place(v.)
mosi (sia, sii, sieni)
place at a distance known to the
speaker and the hearer
ne'e
place frequented by deer
eumúta
place names
acáeú
acaacáqi
aeuqú
akuaeaná
cacáea
coeuána
cpú
copecósu
eaæápa
eaiku
eakuueucána
ealuhtuana
eamakaeaná
ramakavána
eamasíaná
eanasiána
eaqubueána
eatuolíka
eohúje
eována
eovcáná
eúmu
fitfa
habuhábu
hohcábú
huhubó
iqiána
iskiána
kaléenko
kanšíléi
kueána
lalájia
lalalúa
maibáeu
mamahavána
mapáána
meoína
nisúi
njívíei
paaeáí
phozána
pipího
poepopunkána
poftua veóveo
puqúu
sasápo
savíki
siaezónu
skokáea
sqaşyáco
súaífúnu
taibueánu
taniáu
tapáqu
taptuána
taucákú
teéva
tibaúni
tibúla
tifáehi
toejána
toeuána
tímpu
usáina
Tsou Language

place near by

 cúm?u

plant (v.)

emá̄m?u (emá̄a, emái, emánéní)/
má̄m?u (má̄a)

plant young rice plants

tmuhcú

play

eoəsó (va, není)

please

amóva

náho

plough

taimáu no uachúnu

plough and sow

eæzóeú (eaesóí)

pluck

e’pá̄hcú(i)

tibkobkócú(a)

pluck a thorn

bocúmu (ucúmu)

pluck hair

tum?úm?u

pluck hair from the body

tfuéi/tufuéi(a)

plum

bná̄vhu

plunge

rufóú

point (v.)

mas?eácu

pointing finger

luíldúku no mas?ósú

poisoned

háfsú(-a, poa-)

poisoning, to catch fish by—

—594—
oífo(eni)

poisonous

mahúz?o

pole

fóho

súcsú

pole, bamboo—
oóeu

polite

koéí(-a)

polite to others
\begin{itemize}
  \item eupako koéi
  \item pond
  \begin{itemize}
    \item ecúu
    \item nsóó
  \end{itemize}
  \item pork
  \begin{itemize}
    \item siméo
  \end{itemize}
  \item possession, to take—
  \begin{itemize}
    \item asbúta(aii)
  \end{itemize}
  \item pot
  \begin{itemize}
    \item tøó
  \end{itemize}
  \item potato, sweet—
  \begin{itemize}
    \item f?de
  \end{itemize}
  \item pound grains
  \begin{itemize}
    \item zotpúu(i)
  \end{itemize}
  \item pound into pieces
  \begin{itemize}
    \item tmo?zo?zóó (t?óz?oz?i)
  \end{itemize}
  \item pound on a piece of rock
  \begin{itemize}
    \item muútu (tútva, tútvi, tutvéni)
  \end{itemize}
  \item pour out to
  \begin{itemize}
    \item posúsnú(a, i)
  \end{itemize}
  \item pour water in
  \begin{itemize}
    \item cóhmó(i)
  \end{itemize}
  \item powder
  \begin{itemize}
    \item túmu (tũva)
  \end{itemize}
  \item practise

ausbusbátu(a)
preatise magic, to ask to—
poamelpo
pray
etotavéi(a)
pray for rain
poaméchu
pray in making wine
póñe
pray to a spirit or god
topeóhu (i, neni)
pregnant
cadko
eaokía
ŋàŋhóu (ʔneni)
yhóu(a)
prepare
smueúʔho (seueúʔha)
present, at—
mai tánʔe
present, up to the—
mai cu tánʔe
press
meotpátu (peotpáti, poetptúni)
smanzonzóu (sanzonzóa)
zotákzu (i, eni)
pretend
meo(peo)
pretend to be dead
memcomcói
pretty
eŋhú
previously planned
emózu (ezáa)
prey
fóu

dress
hupina
prior
néa
probably
asónu(a)
proceed
neisð(va)
produce
éáeo(poá-)
products
hórimánu
profit
rásu
eupásu
prohibit
mótáno
properly
anánu(ʔva)
anánuí
property
núu
protrude
bítalco
protrusive in the middle, to make—
poabitáco
provoked
ákuo(ʔa)
pull
eʔtúeμ(i)
pull from the middle to the edge of
the water
tmahsáʔu(tahsáʔva, tahsáʔvi)
pull out
tuefísi (a, neni)
pull towards

— 596 —
Tsou Language

mehtuūnsnu (pehtuūsni)
punish
hnóí
tmuhnóí
pupil
tútu no mcóo
purple
tamáči
pursue
meobáño (peobáña, poa-)
pus
fáu
push
poeóha(a)
put
mósi (sia, sí, siéni)
so-
put against a wall or something
m?ehcóe (p?ehcóe, p?-)
put down
sopedóhu(a)
put down all things
socúhu(a)
put in a line with
m?édpú (p?édpa, p?-)
put into
pethuí
tmoeápho(teápha)
put into a fire
tpúzu(a)
put on
i-
tópco(i, eni)
put on a hat
icepúgu
put on clothes

saeasá
put over
topúe(i)
put over a fire
soeóeu(a)
put to death
potvó?hu(a)
put together
paepésvi(-a)
paepesvisvi(-a)
sódpú(a)

q
quick
sónu
quickly
akameósu(a)
aum?áhu(a)
quite
áyu(a)
quiver
su no tá?sa

r
rabbit
eutúka
race(v.)
peaéofa(i)
eupamamaeáhe
eupaniamamaeáhe
rain
tnuíeu
rain(v.)
múchu
rainbow
hióeu
raise
smócâvú (seócâvi)
ramble
mînimîlo(a)
rapids
sîaezónu
rather
akéi(a)
akelsí
rattan
úe
raivine
eohúge
reach
ac'áhâ(a)
-cunu
suc'áhâ(i)
tucáhâ(a)
reach and cut
bohîcânu (hicûna)
reach and take
ticûnu(a)
read and write
tmôpsu (tpôsi, poa-)
read and write, to send to—
poatmôpsu
ready
aeócû(a, neni)
átho(a)
real
zóu
really
au̍lu(a)
aûmtûtu(a)
sumtúsi
nia
rear
aut'úcu (a, neni)
reason, for what—
mäincí
reason, the—is
ci
reason, with some—
koá/kúá
recede
eeuhi
recently
mîhina náa
reciprocate
aúsâki(a)
rectum
feógo no t'ée
dred
fuhpóea
reed, a kind of—
vóeo
reed, a kind of—used by Tsou to make
arrows
ptivéu
regret
ma'susua (ta'susuažeza)
relate
esubâbâtu (a, neni)
esubâtu (a, neni)
relatives
aâhâ/aâhâ
peafeóeu
relatives, to be—
nanaoâhâ
reluctant to leave
mivéi
reluctant to move
suchámu(i)
rely on
tmúteutnu(a, i)
remain
amiócni(-a)/amzócní(-a)
notáve
remember clearly
butataláa
remnants from burning
hojačevási
remnants of a burnt wood
eaféu
remove
tueohu
remove a tooth
eedóhu(i)
remove from a higher place
sopedóhu(a)
repair
moteováho (teováhi)
repay
tmúhno(-i)
repeatedly
amáťtu
replace
soxeza (a, eni, poa...neni)
replace, to have...replaced
poasouzéni
reprove
eemóu(a)
request mutually
eupepeahnutu
resemble
mač?a/mais?a
respond
eut?igí(a)
rest
amiócni(-a)/amzócní(-a)
tósvo(i, eni)
retell
eváho (a, pa?-
retell, to let—
pa?eváho
retreat
boe-
boeúsnu(i)
boeovóvei
eesúhči
retribute
meámzo
return
cma?ho (i, poa-
return, to cause to—
poacmá?ho
revenge
auški(a)
eupaasúski(a)
ribs
fáenu
rice
fúesu
rice, cooked—
náveu
rice-field
chána
papái
rice-plant
pái
rich
eapelsu (-i, poa-
ride on an animal
suvstie(a)
right away
n?a
right-hand side
vh?na
ring
eoelu?luku
eo esoí
ripe
mameóí
rise
esmómho
Ritual, The Harvest—
homeáea
river
chúmu
river-bed
toaphóea
road
ceónu
rob
to meoéí (peoéíza)
rocky cliff
fátu
rocky hill
euafeófeo
rod, fishing—
eocáíhu/eoe cáíhu
roll(v.)
teeskukueúu (není)
roll down
tmaicóíhu (tai cóíhi)
roof
(euáí ‘beam’ )
sófu
room
aemána (T. Tf.)

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Glossary

room, small—annexed to a house
only in which one can eat fish
háfu
room, the worship—in the house of
the chieftain
emóó
rooster
muniýeóhu
root
eviisisi
mísí
root up the reeds
títotóó
rope
téesí
rosy clouds, to have—
smoefufyóéca
rotten
nakúzo
ton?ón?o
round
taúnu
taúncu
round thing
taúncu
round turns, to make—
meikieji (peikieji)
rub
eásosí
púta
ruined
aapaeóu(a)
run
amaeáhe
bumaeáhe
peaeófa(i)

--- 599 ---
Teou Language

toe-
tođsnu(i)
run after
meoefélni (peofelni)
run after and catch
tmoev?óho (teov?óha)
run away
pkaáko (i, -a, poа-)
toekameóse(i)
run back
toevóvei(a)
run downhills
toévocu(a)
run in the direction of...
toénu(a)
run one half of the course
toetatziski(a)
run over to see
euúsnu(a)
run over there
toecáéfi(-za)
run straight forward
toessjácu(va)
run to catch
smoúsnu(a)
run to pass
tóemi(-za)
rush uphills
euteufiu(i)
rush very fast
macáhe
rush
toe-
rush (referring to water)
smomacójo
rushed away
— 600 —
paŋóhca
rush away, to cause to—
poaŋohcéni
rush first
smoúsva, i
rush in
toeaeumónu(a, i)
rush in the direction of...
smoúnu(a)
smoúsnu(a)
rushed in the water
ŋóhcu (-i, -neni, poa-)
rush in turn
smoúski(a)
rush into
smoemáému(a, i)
toeaemétam(a)
rush on
smosifóu(va)
toehúgi
rush to see anxiously
smoetatáe (soeutatá?za)
rush twice
popúsku(a)
rustle
kauekókeo
móeça(-a)
s
sack
efúcu/fúcu
sack, (the) sacred—
popsúsa
sack for tools to make fire
tvopuzúa
Sacred Ritual Place
kúba
sacrifice
meésí (peési, peeséni)
sacrificing ritual, to perform a—
mituŋųću
sacrificing ritual, to perform the
annal—
meésí (peési, peeséni)
saliva
ŋeóí
salt
śieu
salt(v.)
mśieu(sievi)
salted meat
śieva
salty
máski
same
totíski
same, at the—time
notfěŋwa(a)
same, of the—height
euhůski
same, in the—manner
máezo (eäeza)
same, the—as
mai
sameplace, to have the—
mʔehmůsku
sandwich a piece of meat between
leaves to sacrifice to the birds as a
part of the “Meesi” ritual
smokoeácpo (skoeácpa, skoeácpi)
saw(v.)
maapáso (paapása)
saw(n.)
maapáso
say
mainca (eańca)
say, how to—?
avʔasáa
scales of fish
tpohói
scaly ant-eater
hiáemóza
scarf put on the forehead
paitfóŋŋa no cųeňu
scatter
noapajáä(i)
nopeşski(po-a-)
school
oeńna tmópsu
scissors
fųųfu no puũtu
scold
koicű(a)
scold severely
koínó(i)za
Scolder, the—
lekoicű(po-a-)
schorch, to have...scorched
poanusʔųhaа
scorched
nusʔųhu (a, i, po-a-)
scratch
miisʔis (siʔsi)
scratch and break
epáeo(i)
scurry
tateuteuŋu
sea
etēpa/tápu
sea coast on the opposite side

apihána
search

teútma(i)
search for

éa
Second month, the—
eós
secretion from the eyes

keéi
see

baito (aiti, aiténi)
teól(u-i)
see, to let—

pa?tíni
pá?ti
poaaiti
poaaitnèni
poabaito
see clearly

bóhga (hóga)
iùi(-a)
see each other
eupabaito
see through a hole

smoaeh?átu (soaeháta)
seed

tútu
seek a permit
túa
seize

tupéatu(a)
seize with the mouth
tokameósu(a)
sell

mhinó (phini, phiéni)
send the children on to “Kuba” in

“Meesi”
matkáeo (patkái)
send to do something

smúhnú (skúna)
send, to have...sent

poaafenéni
send to some place

poaúh
send to stay somewhere

pa?éon
separately

ianan?ou(va)
serpent, a kind of—
eúgo
serpent, a kind of—
bæékói
set(v.)

meóve
set a fire in front of the Ritual-place

when there is no dance during the
Meesi Festival
Sookáe(i)(?)
set fire in a wood to get the animals
out

maesíafóu
settlement

hósa
seven

pitú
seven days

miptúhi
seven hundreds

sepitvá
seven pieces or trees of...
meháptu

seventeen

másku veaúptu

Seventh month, the—

ʔnitva

seven thousands

posipoptúhu

seven times, to do—

eipoptúhu(a)

seven times, to go—

optúhu

seventy

mputváhu

several times

siho

severely

náʔno(-va)

sew

tméʔsi (tʔésa)

shade

isíji

shake

tnaʔzu (taʔzu)

shallow

poeápo

share(v.)

aaŋąé(za)

aaŋąné(za)

sharp

máéno

sharpen

poamáenoa

sharpen a tool by moving it back and forth against a rock

smáso (sása)

shave

toʔsiʔsi

shed for storing dried grass

tvoésma

shield

bihci/pihci

shoe; shoe-shaped board covering a trap

sapiéi

shoes, to put on—

msapiéi

shoot

póno (pnáa)

shoot all

sohcúčáhu(a)

sohcúhu(a)

shoot at a short distance

pomúnu(a)

shoot one another

eupapopóno

shoot with a rifle

zotáceo(va)

short

nanúhtu(-a, poa-)

shorten(v.)

poanánuhtu

shoulder

elʔsi

eiʔsísi

shoulder-wear

kúhcu

shout

eohóu

oszóe(a)

paebái

shout very loudly

tmnóí

— 603 —
shovel
  túu
shovel, wooden—
  pi?nonúsì

show
  pa?téni
  poaati
  poaaitñéni
  poabitáco
tueáfo (a, neni)
show up
  aopá?to(a)
shower incessantly
  smanúu
shrii1
  mukeici
shrimp
  kos?óza
shut
  eamútu(a)/emútu (a, neni)
sibling, older—
  oháeva
sibling, younger—
  oháesa
sick
  eu?tatma?cógo
sickle
  kosu
sides of the body
  fáenú
sides, on the two—
  nofeoóu
sight, in the—of somebody
  teó?si
sight, to catch—of
  teóla(-i)

— 604 —

sign of boundary on a rock
  peofátva
signal to call out
  tmas?ásnu (tas?úsna)
similar
  hmúsku
similar, to make—
  pa?mái
sing
  mat-
  pasunáeno(va)
sing for a little while
  matmománe (patmomania)
sing for two days
  mat polysóhu
sing like an old man
  pasumameóí
sip
  es?ás?áu
sit
  eusúhú(i)
sit down to talk
  oeusúhú(a)
sit together (two persons)
  suephú
sit together
  suteueúnu
six
  nómu
six days
  manmúhi
six hundreds
  se?nómu
six pieces or trees of ...
  mehánmu
sixteen
Tsou Language

moeáí
soft

noñ?i
soft; to feel soft

sú?mu(-a)
sole of the foot

cáhpú
someone’s eye(s)

mcósi
someplace at a distance and invisible (?)

sico
someplace nearby but invisible (?)

sica
so much so

h?unáno
son

óko no hahóçní
soon

món?’í(-a)
sore

h?ób?o
soul

híó
sound

múmi
sound, loud—

máma
sound of goose-like crying

tmukéñí
sounds, to produce—

kaukeókeo
sour

mas?eícú
sow(n.)

inhe

sow(v.)

hioeápo(a)

miápo (édpí, eapnéni)
space between the legs

kácí
spade

súqu
Spaniard

ispánía
...spans of the arms

ti...ha

sparrow

uhúú

úhúú
speak, to have someone spoken up

poaeáincnéni
speak correctly

etúhcú (i)
speak loudly

tnói
speak of

éé
speak one language

con no éé
speak wisely

eemau?to?toháñu(va)
spine

ceúcú
spirit

hícu
hip
spiritual part of man

piepíá
spit

tmuepósí(a)
split

aac?óhu
spoil  to'siemūu(avi)
caméoma(a)  stand
cs déc'ū(í)/ēc'ū
spot, dark—on the face or body  stamp a foot
huezá  tmo'tothómū(í)
spot, small round—on the face  star
poteéhi  co'óho
spouse  star, name of a—
vcóqu  tuantūhu
spread  star, name of a—
ispepía  t'uantūhu
spread leaves on the ground  start
os?ospóei  ahoi(za)
spring(v.)  i' mízi
moftiitii  start burning
mofti  hohői
toekúsi  start speaking
spurt water out of the mouth  ehoi
mufúnu(fúni)  startled
squander  rožzu
tiapaeou(a)  stay
squash  eon(-i, poa-)
pusiáhu  no-
squeeze  stay alone
tvóeu(poa-)  noáchí
squeeze, to cause to—  stay for a long time
poatvóeu  nonáó (vä)
stab  stay for five days
smūeu(señēa)  noemóhu
smueū?cu(seuí-ca)
stab fish  stay for four days
mamteezéou(paptéezéea)  nosuptáhu
stab fish at night with a fire  stay for two days
tufyí(-a)  nopásku
stab fish with the help of a glass  stay for three days
mamtesgúșgú(paptesgúsp)  noteúhu
stab in dark  stay one night at the main
settled during the “Meesi” ritual
nohú
stay shortly
noháo
stay together, to cause two persons
or things to—
oponenóhu
steadily
aopoháo(?)va
steal
meoeoi (peoeóza)
steaming, to make a kind of cake
with sticky rice by—
poonóeu(a)
step back and forth
tónu
step on
mêtptaï (pêtptaï)
stick(n.)
s'ofu
stick, small—of bamboo or reed or
something
éstmu
stick a human head on a pole
thuifia
stick a piece of meat on a fishing
hook or a branch of a tree as a bait
topán(o)I
stick in
cùcâ?u(i, neni)
?câ?h(a, eni)
stick on
zópe(eni)
stick side by side
bôhsóhu(hosóphnëni)
bôhúpu(houpnëni)
still
n'ã
stir
aót'ot'ou(va)
stir to make even
tmaú'fu(-a, neni)
stitch
tmë'si(t'ësa)
stomach
cfúo
stone
skúzu
stones, a pile of—; a low wall of—
ceóu
stool, to go to—
té'i
stop(v.)
cwáhu
tmapútu(tapúta)
tósvo(i, eni)
stop set up in a stream for catching
fish
tapúta
storage
kétbu
storm
cmóéhu
straight
sâncu
straighten with hands
tisâcwa(va)
stranger
hânu
stream
c'ócha
stream, name of a—
eovokutána
stream, occasionally dry—
esoobúka
stream, small—
váʔhu
strike
'ebáko(a, neni, poa-)
strike back
mahsúska(pahsúska)/masúska
strike with a cudgel
etóku(-a)
strike with the palm of hand
t'otʔóo
string
veócu
string of a bow
evisi
stripes, iron—on a sword-case
popútu
stroke
púta
t'ómzi
stroke the head of child as a
ceremony in “Meesi”
eesifóu(va)
strong
avʔóhu(a)
euámnu
génki
táso
strong(of wine)
súme(-a)
strongly
náʔno(-va)
-noi
strongly built

maamtánau(a)
stumble
ekósu(i)
stumble in running
smoteúsu(i)
stupid
noŋnoŋo
subclan
hnóu
subdue
atpútu(a)
suddenly
aháoʔva
ušíu(a)
sufficient to share among a certain
number of people
eupúŋu(i)
sugar
kamcia
sun
hie
surprised
eámci(eni)
maʔkúvʔo
surround
aukueúju(va)
aukukueúju(va)
ohkueúju(va)
surround each other
eupanonofókútu
survive
noŋáco(vi)
t'utʔúcna
survive from being burnt
hoŋáco(va)
suspect

— 609 —
Tsou Language

maʔkúvʔo(taʔkúvʔa)
suspense, in—
akokóeu
suspension bridge
útku
sweep
tusípí(a)
sweet
cohúma(-a)
sweet-potato field
fʔufʔúe
swell
euófóeu
swim
euhúzu
swim back and forth
euıkíkípi
sword
poeáve
sword carried at the waist
smuei
table
páŋka
taboo(v.)
peísia
Taichung
taíctu
tail
civci
Taitung
taíto
Taiwan
taiwán
take
— 610 —
ucéí

taste (v.)
oóthomu (i)
taste, to have... tasted
poaoothomnénéni
teach
pa?bochohioa
pa?cocohipi
pa?cohivi
pa?cohivnéni (pa?–)
pa?pa?cohivnéni
pabochohioa
pacoohivnéni
teach
ma?mamohio
ma?cohio
teacher
senséi
teach one another
eu?pama?cohio
eupama?co?cohio
tear (n.)
esúu
tear off
e?ho?ha (i, neni)
tear to break
ekiéki
teeth, front—
peecña
teeth, to remove some of the —of a
boy or a girl at a certain age
eco?vi/ec?óhi
tell
eusbubúta (a, neni)
eusbúta (a, neni)
ten
másku

ten days
.mimáski

ten persons
. seomásku/sormásku

ten pieces or trees of...
.mehamásku

ten month
. másko

ten thousands
. posémásku

ten times, to do—
eimásku

ten times, to go—
ohmásku (a)
ten years
tomásko
testingly
. aothomu (a)

Glossary

thatch-thicket
acacági

eán?u
then
éno
ko?ko
there
. tá?e
therefore
éno
ko?ko
there has not been yet
uk?amócu
there is
pan
there is no more; there is no longer
uk?ána

— 611 —
Tsou Language

tomtùēhu
thirty spans of the arms
timtùēha
thirty times, to go—
ømtùēhu
this
éni
thorn
cúmu
thorn, to have a—pluckeh
poaucumnéni
thorned, to get—
zóhcú (-i)
thorny
cúmu
thought
to?toháńa
though: even though
upéna
thousand
posi...nu
thread
p'óp'o
thrash
epsápsu
three pieces or trees of...
meháteu
three
tu
táueu
three hundreds
se?túevá
three preys, to get—
móteu
three spans of the arms
titúeňa
three thousands
apositotúéhu
thrice, to do—
etotóéhu (a)
thrice, to go—
etéhu
throat
vihi
through, to get—
eespaazúmo
throw
mtóku (tokúi)
papéfi (neni)
tó?so (i, eni)
throw away
móchi (ciha)
throw something towards somebody
to hit him
coceúnu (i)
thrust in between
smospispi
thrust into
mehtueóeo (pehtueóeva, pehtueóevi)
thumb
lu?lúku no meolsi
thunder (v.)
múni o ak?egáca
tie
maepoesi (paepoesi)
mfútu (fúta, futnéni)
sme-(seo-)
tie firmly
smeúca (secúca)
tie together
smeicólni (seoicóni)
smeúpu (seoúpa)
tinkle
móeqa (-a)
tip
búkeu
patigóha
tip of some weapon
máeno (-a, poa-)
tired
yóseo (-neni)
tired, to get—of
ahupsónu
tobacco
tamáku
toe
lu?lúku ta cáphu
together
tochúgu (a)
tomb
oháka
tongue
úmo
too
ágú (a)
tool
etóhva
tooth
hisi
top
skoskópna
top, a kind of—
súnu
torture
keematmóha
touch
áso (a)
touch with a foot
máecihi (páecihi, pá-)

—613—
Tsou Language

trace
eosu'úku (a)
meofeihi (peofeihi)
trade
mhi no (phini, phiéni)
transform into a man
tmucóu
transplant
soezúhu (a)
transport
tmoepóeu (teopóea)
trap (n.)
boeboepóno
pueuéi
trap, fish—made of bamboo
efúu
trap, fishing—
e gu
trap, to make a—
boepóno (h?oepóna)
treat
tiaaúsnu (a)
tree
évi
tree, a part of a—as being cut off
or referred to separately
eviisi
...tree(s) of...
meha-
tree, the sacred—
edo
tree with bare branches
hpohpónu
tree with only two bare main
branches
hpópu
tremble

aot?ot?ou (va)
smoueueu
tremendously
h?unáno
ná?no (-va)
tribe names
-eazúonu
hmoiána
mumúcu
abukánu
-takupueánu
troubled
pokvoí
trunk of a tree
peógu
peógusi
try
aothómu (a)
ausbátu (a, není)
ausbusbátu
try to cut
sme?othómu (s?eothóma)
try to feel with the fingers
tiethómu (a)
try to pinch
skothóna
Tsou
cóu
tube, bamboo—
mógnu
pupúga
tube-like wooden vessel for steaming
rice or millet
fuheóga
turban
paitóga

— 614 —
turban, to bind a—on the head
paiftoŋu (a)
turn
urma-
turn to
miŋu (i)
turn, to take—
aŋski (a)
turn around
kuŋu (vi)
turn back
euwe (a, pa? -)
turn over
tmaizuku
turn red
smoefahngoea
turn round
mece
turn the head
m̥avavozuku
turtle
acipa
twelve
máku veaũso
twenty
mũsku
twenty times, to go—
ompu스ku
twenty years
tompuスka
twice
i?popsoŋu (a)
twice, to do—
cipposoŋu (a)
twice, to go—
opsoko

twist
easo (a)
tmaipėėu (taipeėva)
two
-eeso
eus
eũso
-ichi-
two at a time
aepoŋu (a)
two days
mipsōhi
two hundred
se?ichía
two persons
eșo
two pieces or trees of...
meháeso
two thousands
posiposoro

two

Glossary

— 615 —
Tsou Language

peteohmásku (a)  cháí
uninterruptedly    vegetable dish
asjúcú (a/va)    opaskéni
unite    very
poaconía    náʔno (-va)
untie    very neat
múŋgu (éŋga)    a(su)súce
upper part    very quick
skoskópna    sosóna
upper direction    village
omía    hósa
omiásí    violent
upper side    maʔmuála
omía    visible side of a hill
omiásí    miobáko
urine    vision, to have an extremely good
sífu    power of—
use    mateólú
bó̧emi (eomía, eómza, eomzéni)    visit each other
moéghu (égha)    eupaúsó
títho (a)    eupauntsó
use a tool    voice, to have good—
etónwe (a)    múdoŋu (-a)
usually    voice, to have very good—
conino    bumómundoŋu

v

valley, deep—
peόhna
variety, to manage to have a—
poamavʔóvʔo
various
mavʔóvʔo (poa-)
various
ma-
vegetable

— 616 —

w

waist
čpáʔo
wait for
motéo (totéa)
wait in anxiety
toŋsoe (a)
walk in quick steps
toupupcieo
wake
peisamóme
Glossary

smomío
wake up
poeáí (ʔva)
walk
coeó̞na (a)
walk across a stream
supíli
walk by
mi (-a)
walk in the direction of...
miañnu (i)
miñnu (i)
walk in the direction of..., to send
to—
poamiñnu
walk in the shallow water to embark
tmoʔpoeþpo (i)
walk on
mi (-a )
walk on no road
moññëñi
close steadily
smehá (seehá?vi)
close towards
temoñnu (a)
temoñnu (a)
miañnu (a)
close with companions
núthu (i)
close, thatched—
ñiñi
close war hero
maotáno
wide leader
euñóñu
warm
neñáno
wash
toniou (vi)
wash clothes
túñku (-a)
wash face
eomñe¿
wash head
mateññu (pateññu̞i)
wasps
tëñu
watch (v.)
bañño (aiti, aítíni)
water
chúnu
water, rushing—
feñho
water, where there is—
eœñña
water pipe made of bamboo
poññña
watery on the grass
smúñu
we (exclusive)
à¿mi
ama
nà¿mi
we (inclusive)
átò
wear
ai
maceñña (paceñña, paceñí)
wear clothes
aiñña (a)
mahmaceñña (pahpaceñña)
wedge
— 617 —
msipgi (psipga, psipjeni)
weed
tamaú'fu
weed(v.), to—in the field
mo'tou
weeds, names of—
haequ
kukázo
weep
móγsi
Westerner
áγmu
wet
oneúcu
what
cúma
when
ne
ho
when?
hómna
when, each time—
sthò
where?
án'ó
eanénu
nénu
nenúsi
where is?
úvo
whether or not
éne
which way, in—
mainénu
whistle
o?músu
— 618 —
tucvhí
wind, to have—
covvhi
poépe
window
petúta
wine
émi
fáese
wine, a kind of—
smína
wine, to have—
eaemia
wine, to make—
meémi
wing
eopůqu
wipe out together
tuípu (a)
wise
mauto7tohánu (a, poa-)
wish to
mici/mióci (ocía/uclía)
wisp, a kind of—
velo
wives, to have many—
meavóvó
wizard
eoffo
woman
mamespíši
women
maamespíši
wood
éévi
wooden block—

otúeva
wooden vessel carved from one whole
piece of wood block
kunkúnu
work
hióá
work hard, to cause to—
pa?butásó
work together, two person—
 iepepeóhu (a, nen)
work, to have—
 eahloa
eahloáí
world
hpuhpáhu
world, the—we live in
tiskóva
worn out
 aekiéki (a)
worry
ñoheáneu (a,ni)
ma?tipvóga (ta?tipvóga, pa?tipvo-
 ṇunéni)
worry about
 skóeu (va)
worship
peisía
wound
smízi
wrap
 cmófü (cloa)
wrapping at the ends of a bow
popcúca
wrapping of the handle of a sword
pooédeo ta punkúsi
wrist

—619—
Tsou Language

kitkiti
write
titpósu
writing
tpósu
wrong, it's—
ó?te emio

-y

year
tonsóha
...years
to...Ha
years, about ten—old
eaeutféfa
yellow
hof?óea
yesterday
ne húcma
yesterday, day before—
ne selhu
yet

-mocu
you (generally singular)
súu
you (pl.)
múu
you and he
hin?i
you and they (?)
hin?i
young
óko
okósi
sasmúsku
young man
foínána
young men
taapeéfa
youngsters
eu?fafoínána
your
-mu
INDEX
INDEX TO PART I

abbreviated form 198
Absence of the beginning part 73-74
action 98, 99, 142
action-agent/actor-goal 194
action-direct goal-instrument/sake 189
action-direct goal-place/destination 190
action-goal-actor 224
action-goal/actor-agent 192
"action-goal-actor" construction 101, 103, 104, 109, 133, 134, 135, 136, 139, 165, 172, 176, 177, 185, 187, 193, 201
"action-scal/actor-goal" 224
"action-goal/actor-goal" construction 101, 103, 104, 109, 111, 133, 135, 136, 137, 139, 143, 144, 146, 172, 176, 185
"action-goal" compounds 201, 203, 205, 225, 227
"action-goal" compound word 193, 230
"action-indirect goal/actor-direct goal" 180
active 101
active particles 100, 101
active sentence 100, 145
active voice 100
actor 88, 96, 100, 107, 108, 142, 143, 144, 145, 189, 216
adverb 111
affix 53, 167, 229
affixation 31, affricate 8
affricative nature 8, 9
agent 143, 145
agent of a causative action 142
/a, i/-endings 187, 189
/a, -i/-type 143, 146
apicals 8
apical vowel 20-22
apico-frontals 8-9
articles of nominative case 100
articles of nonnominative case 100
aspirated stops 10
aspiration 10
assimilation 172
asynctactic 202
asynctactic compound 205, 225, 227
asynctactic compound words 203, 230
attribute 126, 151, 155, 227, 232
attribute-head 232
attributive conjoined word 157, 163, 164, 227, 228
attributive conjoined word /nia/ 162, 203
attributive element 221
attributive phrase 151, 152, 156, 157, 166, 232

— 621 —
completerv answers 47, 85, 86
complex sentence 67–72, 78, 81, 164, 165, 233
complex subordinative construction 125
complex subordinate core phrase 231
complex subordinate phrase 126
complex word 52, 53, 129, 167–195
complexed form 40
compound form 40
compounding 31, 196–213, 225–226
compound sentence 71–73, 120, 164, 219
compound words 167, 169, 170, 177, 196, 198–203, 230
congruence of core words 135–136
conjoinable 139, 140, 223
conjoinable primary core words 138–140
conjoined clause 148–149, 155, 156, 161
conjoined element 149–155, 158, 162, 166, 231, 232
conjunction 68, 164, 165, 197, 215, 219
conjunction /hoci/ 69
conjunctive 115, 116, 142, 161–164
conjunctive /no/ 117
conjunctive particle 165
connector 72
consonants 7–18, 33
consonant cluster 9, 13–14, 33
consonant system 7–8, 18
constituent elements 167
construction of core phrases 122–125
contextual relationship 74
contrasting pairs of the stress 40
coordinative conjunctive phrase 149–150, 152, 164, 232
coordinative construction 150
coordinative phrase 155
coordinator 61, 119, 150, 164, 215, 219, 226
coordinator /ho/ 122, 137, 150, 219, 232
core 58, 63, 75, 88, 98–101, 103, 105, 111, 114–140, 148, 163, 164, 192
core word 76, 100, 111, 116–120, 130–132, 137, 138, 142, 143, 145, 146, 155, 173, 175, 176, 180, 182, 185, 192–195, 202, 205, 220–227
core word /at'iqhi(a)/ 112
core word /aighbours/ 112
cover form /t/ 96
cover form /o/ 96

d
demonstratives 162
derivation 169–171
derivational 229
derivational affixes .168
derivational complex word 177
derivational features 225
derivational prefixes 172–176, 225, 229
derivational suffix 172–176, 225
derivational suffix /na/ 229
derived 168
derived complex words 168–169
diminishing 168, 177, 182–186
direct goal 142, 143, 145
direct goal 145
dissimilation 183
dissyllabic 33, 171
distribution of simple vowels 22–23
division of syllables 32–34
dorsals 12–13
double second conjunctives 160
duration 44
e
endocentric 122
equational pattern 81, 83, 232
equational sentence 78–80, 141, 158, 218, 231
extraordinarily stressed 45
extra stress 44

— 623 —
Tsou Language

f

(“falling”) diphthongs 25
falling pitch 45
final rising pitch 45
final vowel /o/ 182
first conjunctives 59, 100, 147, 151,
153, 165, 197, 215, 217–218
first-conjunctive-like attributive parti-
tle 159, 160, 220, 232
first-conjunctive-like particles 152,
153
first conjunctive /no/ 117
first conjunctive phrases 59, 75, 88,
99, 108, 118, 120, 132, 139, 141–145,
165, 217, 231
first persons 107
foregoing 225
foregoing attribute 127, 132, 133,
138, 175, 223
foregoing secondary core words 127
form-classes 214, 233
form /cu/ 103
full form 13, 39, 189–191, 203–209
full words 49, 75, 77, 197, 199
future tense 106

g

goal 98, 99, 142–144

h

head 126, 151, 154, 155, 157, 227,
232
head-attributive phrase 232
higher level pitch 45
highness of the tongue 19

immediate constituents 71, 79
incompleted sentences 48
independent /-i/ 190
independent /-i/-type 143, 144
independent /-neni/ 189
independent /-neni/-type 143, 144
independent standard sentence 149
indirect goal 142, 143, 145
indirect object 145
inflected 168
inflected complex words 168–169
inflected forms 98, 100, 101, 131–
137, 142, 146, 155, 160, 170, 172,
176, 181, 185, 189–194, 215, 222,
223, 224, 228
inflected /-i/-forms 190
inflection 130, 176–177, 194, 195, 203
inflectional 201, 229
inflectional affixes 99, 143, 168, 229
inflectional core words 131–135, 143,
177
inflectional features 222–224
inflectional prenix or suffix 177
inflectional primary core words 139,
140
inflectional suffix 175
inflectional system 182
initial consonant 180
initial /m/ 181, 182
intensification 172
internal change 168, 176–177
interrogatives 162
intervening pause 80
intimate conjoinables 140, 222
Tao Language

morphemes of the Tsou language 53
/moi/-sentence 93, 95, 110
/mos/-forms 95
/moso/-sentence 93, 95, 110
/m/-sentences 88, 93, 97-101, 103, 109, 193, 211
Multi-complexity 71

/o/-sentence 225
/n/a/-sentence 78-80, 113
/n/-phrase 79, 141
/-n/-forms 188, 189
no-beginner standard pattern 73
nominative articles 145
non-complex sentence 165
non-inflectional 201, 222
non-inflectional core words 131-136, 176, 211
non-inflectional foregoing attribute 135
non-inflectional irregular core words 135
non-inflectional main attributes 135
non-inflectional primary core words 133, 135, 139, 164
non-inflectional special attributes 135
non-inflected primary core words 134
non-nominative articles 145
non-syllabic 7
non-syllabic /e/ 20, 26-29, 41
non-syllabic /o/ 20, 29, 41
non-syllabic vowel 33, 41
“normal” sentence intonation 84, 85

— 626 —
particle /ci/ or /no/ 197
particle /ho/ 60, 61, 67, 72, 73, 119-122, 150, 218, 219
particle-like form /mai/ 218
particles /ne/ 218
particle /no/ 116-117, 119, 124, 141, 156, 175, 217, 219
particles /to/ 141, 217
particular core words 117
partitioned attributes 222
partitioned core words 231
partitioned secondary core words 125
partitioner 125, 220, 231
partitioner /ci/ 220
partly conjoinable 222, 223
partly unconjoinables 139
partly unconjoinable primary core words 138-140
passive 101
passive particles 100, 101
passive sentence 100, 145
passive voice 100, 146
past tense 96, 97
patterns 159
pause 64, 68, 114, 115
personal pronouns 106
phrase 50-51, 62, 150, 153, 155, 157, 159
phrase-like compounds 138, 160, 199, 228, 230
piece 46, 47
pitch 44
plural 107
/poa-/-form 191, 192
/poa-nen/-type 143, 145
/poa-/-type 143
/poaX/-forms 193
/poaXnen/-forms 193, 194
polysyllabic 33, 171
post-beginners 58, 67, 88, 89-90, 100-102, 105-114, 144, 146, 165, 166, 197, 203, 215-217, 229, 231
post-beginner /av'aa/ 103
post-beginner /cu/ 114
post-beginners /ko/ 109
post-beginner /la/ 90, 95, 113, 217
post-beginner /mu/ 109
post-beginner /nana/ 90, 94, 197, 217
post-beginner /o/ 197
post-beginners /su/ 109
post-beginner /to/ 107, 109, 197
post-beginning units 58
preceder 62, 66, 80, 84, 115, 158, 169, 220, 221, 228
preceder /a/ 221
preceded complex sentence 71
preceded equational sentence 80-81, 162
preceded sentences 62, 67, 80, 111, 221, 232
preceded standard 62
preceded standard sentence 61-63, 115, 220
preceding phrase 81
prefix 129, 167, 168, 169, 173, 204
prefixation 168, 172, 176, 204
prefixing 223
prefix /poa/ 190

— 627 —
preglottalization 11–12
present tense 96, 97
"pronominal" suffix 162
pronouns 162
proper names 162
pseudo equational sentence 81–83
pseudo (repeated) complex words 171
reduplicated complex words 169, 171
reduplicated core words 170
reduplication 26, 27, 34, 44, 168–171, 173, 210, 213, 225, 227
regular core word 119, 125, 126
regular primary core word 226
regular tail words 228 ("rising") diphthongs 25
sandhi forms 13
secondary 223
secondary core word /náa/ 126
second conjunctive 59, 81, 82, 100, 145, 147, 197, 215, 218
second conjunctive / na/ 197
second conjunctive phrase 59, 63, 77, 79, 80, 82, 99, 108, 118, 132, 139, 141–144, 156, 158, 231
second persons 107
segmental phonemes 7
sentence 47–48, 54, 62, 132–135, 144
sentence beginners 58
sentence patterns 54–87
sequence of core words 155
sequences of three or more vowels 29–31
sequences of two identical vowels 28–29
sequences of two vowels 23–25
serial construction 123, 129, 130
serial core phrases 123, 129, 137, 138, 202, 231
shortened conjunctions 197
shortened form 13, 40, 86, 107, 159, 190, 191, 196–197, 225, 228
shortened particles 197
shortened "personal pronouns" 197–199
shortened words 22, 39, 49–50, 75, 89, 158, 167, 196, 197, 198, 203–209, 229, 230
"shortened word" /si/ 176
shortening 34, 196–213, 225–227
"short utterances" 47
"short" vowels 20
/-si/ 225
/si/-forms 107, 108, 109
/si/-group 89, 100, 106–110, 144, 216
simple conjunctive phrase 148, 231
simple word 52, 53, 107, 167, 169, 177
special attributes 128, 129, 132, 133, 138, 223, 225
special core words 124
special preceeder 70-71, 221
special preceders for complex sentences 70
special words 84
standard pattern 60, 73, 83, 232
standard sentence pattern 75, 76, 83, 88, 118, 148, 231
stress 7, 39-41, 191, 199, 230
stressed vowels 20
structural pattern 59, 60, 62, 73, 75, 78
subject 145
subordinative 229
subordinative compound 200, 227
subordinative compound word 230
subordinative construction 123, 124, 151, 154
subordinative core phrase 124-126, 128, 129, 138, 155, 202, 226, 231
subordinative phrase 156
suffix 77, 167-169, 173
suffixation 168, 176, 187-189, 191
suffixing 223
suffix /si/ 175
suprasegmental features 32
suprasegmental phonemes 7
syllable 32-38
syntactical divisions 222
syntactic unit 48-49, 80, 115, 201, 214, 227

t
tail 59, 63, 65, 77, 88, 115, 141-166, 221, 232
tail particles 142, 215, 218-219
tail words 229, 228
/te/-beginners 89, 101-106, 112, 139, 215, 224
/te/-class 105, 133
/te/-sentences 89, 101-105
the beginners /la/ 109
the beginners /lea/ 109
the beginners /nte/ 109
the beginners /nto/ 109
the change of the final 26
the change of the final vowel 27
the combined affixes /poa-neni/ 193-194
the independent ending /i/ 189-190
the inflectional prefix /poa/ 190-193
the inflectional suffixes /a/ and /i/ 186, 187
the inflectional suffix /neni/ 187-189
the second conjunctive phrase 88
theoretical bases 171
third person 107, 109
"time-aspect" particles 96, 97
triphthongs 31
types of intonation 7

— 629 —
Tsou Language

\textit{u}

/uk^i/-sentence 76-77, 118, 141, 147, 152, 217, 225, 231
un aspiration 10
unconjoinable 138, 139, 222, 223
unconjoinable primary core words 138-140
un stressed 39
un stressed /e/ 170
un stressed vowels 20
utterance 46

\textit{v}

verb expressions in series 130
verbs in active voice 100
verbs in passive voice 100
vocative 162

\textit{voice} 101
voiced stops 11-12
voiceless bilabial spirant 11
vowel 7, 19-31
vowel sequences 25-28

\textit{w}

word 49-50, 115, 164, 214-215, 220-221
word-formation 167, 196, 205

\textit{x}

/\textit{Xnem}/-forms 193

\textit{z}

zero element 168, 182, 184, 223

—630—
INDEX TO THE CONTENTS OF THE TEXTS

a
Adventure of a hunter caught by a bear—Tf. XXVII
Angling—T. XVI
Animal speaking up—Tf. IV, L. I
Assemblance of the elders—T. XXXVII, XXXIX
Attacked by some enemy T. XL

b
Bad luck as a retribution of doing evil—Tf. X
Bamboo-pole on which the hunted head is put—T. XXXVI
Bamboo-tube used as a vessel for drinking—T. LVI
Banana giving strength to ancient Tsou people—T. XLVI
(A) battle of revenge—Tf. XLV
Beating up the "naughty" boys as an item of the "Meesi" Festival—T. XXXIII
(A) beheaded man pursuing his brother—Tf. VI
Beginning of modern education—L. XXIII
Beginning of head-hunting—T. XXX
Beginning of the Nibie settlement—T. XLVI
Belt as a token of casted-off skin—T. XLIII
(A) biography—L. XXIII
Boy killed by a hostile people and the revenge—T. LV
Boy lost—Tf. XXXIV
Burying in the house—T. VI, L. XVIII

c
Cake used in the "Meesi" Festival—T. XXXI
(A) castrated man—Tf. XVIII, XIX, XXXV, XXXVI
(A) castrated man killed by bears—Tf. XXXV
(A) castrated man killed his own mother—Tf. XXXV
Catching crab, bird, fish, turtoise and shrimp—a song—Tf. XLVII
Celebrating the completion of a road—Tf. XLIV
(The) ceremony of sending children to the ritual place as a part of the "Meesi" Festival—T. XXXII
Chanting charms in the "Meesi" Festival—T. XXXI
Chewing in wine making—T. XXXV
Child became rock after death—Tf. XIV
Child born in the other world—T. XLIII
Child cried to death—Tf. XIV
Children died out as a retribution of torturing their grandfather—Tf. XVII

— 631 —
Tsou Language

Children forbidden to drink—T. LVI
Chinese taught the Tsou people how to cultivate with buffalo and plough—L. XX
Chinese taught the Tsou people how to fertilize the field—L. XIV
Chinese, the non-native met by Tsou rated than Dutch—Tf. XL
(A) clever hunting dog and the wild-boars—Tf. XXVIII
Climbing Mt. Jade—a song—Tf. XLVI
Comments on the rainy days—T. II
Compensation for taking a child from a fish, wild-cat etc.—Tf. XV, XXXII; L. VII
Conformation to the Christian church—L. XXVII
(The) crab who drained the Flood—T. XXXVIII, L. III
Customs of marriage, old and new—T. I

Dance—T. XXXI, XXXVI; Tf. XLIV
Deer-hunting—Tf. V. XLV; L. II
Diary of a particular day—T. IV
Difference of an educated and uneducated man—L. XXIII
Discovery and establishment of the Tapangü settlement—T. XXXVI
Dog hunting—T. XI; Tf. XXVII, XXVIII
Dutch, the non-native whom Tsou people saw first—Tf. XL
Dwarf caught a man—L. IX
Dwarf hanging a lonely boy—T. XXIII
Dwarf seizing a woman—T. XXII
Dwarf stealing food—T. XX
Dwarf taking away a crying child—T. XXI
Dwarf: the escape of a woman from him—T. XXIV

Early contact of Chinese and Tsou—Tf. XXXI
Earthquake—XLII
Earthworm as the bait in fishing—T. XVI
Education—T. XXXIX
Education in ancient times—Tf. VII; L. XXII
Education in modern times—L. XXII
(The) eel who caused the Flood—T. XXXVIII; L. III
Envy caused murder—Tf. XIII
Establishment of the T'lua settlement—T. XXXVII
Exchange of things between the Tsou and the Chinese—Tf. XL

Farewell to the investigators—L. XXI
Fight between a Takupueanû and his parents-in-law—T. XLV
(A) fight between Luhtû and Sbukunu—L. XII
(A) fight between Takupueanû and Nibiei—T. LVII
(A) fight between the Takupueanû people and the wild-boars—Tf.
XLII

Fighting wild-boars—Tf. XVII, XXVI
(The) "Fiteu" grass used in the
"Meesi" Ritual Festival—T. XXXI,
XXXVI

Fire burying—T. VI

Fire hunting—T. XIII

Fishing fork—T. XVII

Fishing hook—T. XVI

Fishing rod—T. XVI

(The) flood—T. XXX, XXXVIII Tf.
XXXI, XXXVIII, XXXIX L. III

g

Getting home from the coast—Tf. XI

Glass fishing—T. XVII, XVII

(The) god lafafaœi associated with

Nivnû—T. XXXVII

God of heaven sacrificed to in the
"Meesi" Festival—T. XXXI

(The) god Taungaœi who burnt the

snakes—T. XXVIII

Grave-mound burying—T. VI

h

Harvest damaged by ill blossoms as

a retribution of doing wrong—Tf.
XXXVII

Head-hunting—T. XXX, XXXVI,

XXXVII, XLV; L. X, XV

Hohtsôûû, the place where the spirits

live—T. XLII

Hook as a part of trapping

mechanism—T. XII

House-building—T. XXXVII

Hunting procedures—T. IX

Hunting station—Tf. V, VI, IX, X,

XLV

Hunting the wild-boar—T. XXXVI

i

Ilimutsu conquered by Tfuea—Tf.
XXXVI

(The) immigrating route of the Tsou

people from Mt.-Jade to Tfuea

after the flood—Tf. XXXIX

Improvement of livelihood—L. XXIV

In memory of the old glories—a

song—Tf. XLVIII

Influx of the Chinese culture—Tf.
XXXI

Intemperate drinking—T. LVI, L.
XXVII

Intermarriage of Tfuea and

Poftungaveoveo—Tf. XXXIX

Iskiana, the ancient settlement of

the Tapangû people—T. XLVI

j

Japanese forbade the Tsou people
to eat rotten meat—L. XIX

Japanese sent Chinese back to the

plain and lived with the Tsou

tribe instead—L. XIII

Japanese taught the Tsou people to

bury the dead in the grave—L.

XVIII

Japanese taught the Tsou people to

plant rice—L. XIII

k

Killing the disloyal wife and her

lover—T. XLV

— 633 —
Tsou Language:

Knotted cords as a sign—Tf. XXXVI
"Kuba", the ritual-place—T. XXXI, XXXII, XXXVI, LVII; Tf. VIII, XVII, XXXIV, XLII

1

Laadslide—T. XLII
Loop as a part of trapping mechanism—T. XII
(A) lonely child taken to heaven by a bottle-gourd—L. XXVI
Lost boy coming back from heaven to teach many things—Tf. XXXIV
Luhtu attacked Sbukunu—L. XV
Luhtu attacked the Mumutsu and lived in their place—L. XVI
Luhtu branched from Tfuia—L. XXIV
Luhtu people moved to Mamahavana—L. XXIV

m

Magic—T. LVII; L. V
Magic power exercised by a woman for punishment—T. VIII
Making deer-skin clothings—Tf. XLIII
(A) man destroyed himself in angry rage—Tf. XXII
(A) man fighting a spirit for his lost son—Tf. II
(A) man killing his kinsman and taking his son—Tf. X
(A) man with a very large male organ—Tf. XXI
(A) man with extraordinary strength—T. XLI, XLII.

Meat wrapped with a kind of grass to be sacrificed to "Oaimû"-bird in the "Meesi" Festival—T. XXXI
"Meesi", the annual Grand Festival—T. XXXI, XXXII, XXXIII, XXXXI
Methods of disposing the dead—T. VI
(The) mother-dog leading the way to the discovery of Tapangû—T. XXXVI
(A) mother throwing away her child—L. X
Mt. Jade—T. XXX, XXXVIII; Tf. XXXIV; L. III, XIII

n

Net fishing—T. XV
Niaequtsna giving information of the enemy—T. LIV
Nibei people attacking enemy—T. LIII
Nivnû, the creative god—T. XXXVII
Nivnû the creator and his companion Soesoha—Tf. XXXVIII
Nivnû the creator called a rat to save him from danger—Tf. XXXVIII
Nivnû the creator called the bamboo stretching from home to bring him back—Tf. XXXVIII
Nivnû the creator married a human head—Tf. XXXVIII
Nivnû, the creator of the Tsou people, and the one who taught them every thing—Tf. XXXVIII
(The) non-native who came to Taiwan first—L. XIII

—634—
(The) old god Akqemameoi associated with Nivnû—T. XXXVII
Omen shown by the voice of a particular kind of bird in hunting—T. IX, XXXVI
Origin of mankind—T. XLIX, XXXVII
Origin of sacrificing to the dead—L. IV
Origin of some clan names—Ty. XII, XVI, XLI
Origin of some place names—Tf. I, IV
Origin of the custom of sending wine to the wife's house after the birth of a child—T. XLIII
Origin of the mound "Ancient-Sky"—L. XXVIII
Origin of the Pleiades(?)—T. XIX
Origin of the Poissonû clan—T. XLII
Origin of the present-day snakes—T. XXVIII
Origin of the Sangoana clan—Tf. XXXII
Origin of the wild-boars nowadays—T. XXVII

Pray to gods or spirits—T. XXXI, XXXVII
Pray to the spirit of the mountain—T. LII
Pregnancy caused by taking a floating wood—Ty. XVII, L. XXV
Punishment for two boys torturing a frog by god—L. XXVIII

Race of a Takupueanû and an Easiungu—T. XLIV, Tf. XXIX
Race resulting in a battle—T. XLIV, Ty. XXII
Reciting incantations in wine making—Tf. XXXVIII; L. V
Regret about the replacement of the native language by Chinese and the abandon of the old customs—L. XXIX
Rice planting learned from the Chinese—Ty. XL
(The) road-builder Honte—L. XIII

Picking up a thrown-away child—L. X
Pitfall of a trap—T. XII
Planting learned from a boy sent by god—T. XLVI
Poison fishing—T. XIV
Poverty of the Tscu people in the past—L. XXVII

(S) (The) sacred Box—T. XXXVI
(The) Sacred Sack in hunting—T. XXXVI
(The) Sacred Tree "Eono"—T. XL, XXXI, XXXVI
Sacrifice—T. LVII, Tf. XLIV
Sacrifice learned from god—T. XLVI
Sacrifice to the people killed—T. XXXVI
Sangoana ruined as a retribution of doing evil—Tf. XXXIII

— 635 —
Tsou Language

Shouting to the houses of the chief clans in the “Meesi” Festival—T. XXXI
Singing—T. XXXI, XXXVI, XLIII, XLV; Tf. XLIV
(The) small pig used in the “Meesi” Festival—T. XXXI
Smoking; the planting and making of tobacco—T. III
Snakes and a woman—T. XXVIII
Son of fish—Tf. XXI; L. VII
Son of the wind—T. XLII; Tf. XII; XLI
Son of wild-cat—Tf. XV, XXXII
Soul of non-Tsou people sacrificed to in the “Meesi” Festival—T. XXXI
Spaniards, the non-native met by Tsou later than Dutch—Tf. XI
Spirit appearing as a light—Tf. XXIV
Spirit appearing as a person with long hair—Tf. XXIII
Spirit appearing as deer—Tf. III; L. II
Spirit being heard but not seen—Tf. XXV
(A) spirit chased a man—Tf. XXIII, XXIV, XXV
Spirit of man after death—T. XLIII
Spirit of man reappears after death—L. IV
Spirit teasing a man—Tf. I
Springing pole as a part of a trap—T. XII
Stars as a guide to the directions at night—Tf. IX
Sting fishing—T. XVII, Tf. XXIII
Stone tools of the past—L. VII
Strong men of unnatural births—Tf. XVII; L. XXV

Takupueanû and “Red hair”—T. L
(A) Takupueanû killing his wife and her lover—T. XLV
(The) Tampueangû-bird that caused the death of many people—Tf. XX
Teaching the young generation—T. VII
Teeth removing—T. XXXIV
Three warriors—Tf. IX
Torturing by cutting off the organ of a man—Tf. XXXVI
Transformation: animal to person—T. XLIX
Transformation: bird to person—T. XLVIII
Transformation: leaf to person—T. XXXVII
Transformation: man to star—T. XIX, XLVII
Transformation: person to bird—T. LI
Transformation: Serpent to person—T. XXV
Transformation: wild-cat to person—T. XXIX
Trap-cover—T. XII
Trap hunting—T. XII
Trapping loop—T. XII
Tsou no longer recite incantations
in making wine—L. V
Tsou people begin to go to the Christian church—L. XVII
Tsou people give up the old custom of sacrifice—L. XVII
Tsou people no longer practice head-hunting—Tf. XXXVII, L. XI
Tsou people only used hoe to cultivate at first—L. XX
Two persons created by Nivnû the god as the ancestors of Tsou—Tf. XXXVIII
Two worlds communicable—T. XLIII

u
Use of deer-skin in carrying a burden—Tf. XI. III

w
(A) warrior’s death—Tf. XXX
(A) warrior’s heroic deed—Tf. VIII, IX
Water burying—T. VI
(The) Water Spirit—T. XXVI

Weapon hunting—T. X
Wild-boar and Tsou: a battle between them in ancient times—T. XXVII
(A) wild-boar married a Takupueanû woman—Tf. XLII Wine—T. XXXI, XXXVII, LVI; Tf. XXI, XXXVIII; L. V, XXVII
Wine making—T. XXV
Wine used in the “Meesi” Festival—T. XXXI
Wizard; hiring a wizard to cure disease—T. V
Women help in fighting—L. XII
(The) wooden blocks in the “Meesi” Festival—T. XXXI
Wu Feng (ngohoo): the tragedy of the killing of the beloved Chinese magistrate—T. VIII Tf. XXXVII; L. XI

z
“Zonso”, to hunt the deer by a water—T. X

— 637 —
ERRATA for Tung's Tsou Glossary

Paul Jen-kuei Li

As stated in Li (1979), when Tung's transcription for the Tsou dialects is compared with my own, the following main differences are noted: (1) φ vs. /ʔ/, (2) /b/ vs. /v/, (3) /u/ vs. /ʊ/ or /ʊ/ vs. /u/ (4) /ʔb/ vs. /b/ and /ʔl/ vs. /l/, (5) miscellaneous. Tsuchida's (1976) transcription of the Duhtu dialect generally agrees with mine rather than Tung's in these respects. I checked with various Tsou speakers in the various Tsou dialects when my transcription differed from Tung's and found that the speakers were rather consistent with my transcriptions.

(1) Generally speaking, the glottal stop is written by Tung if it occurs adjacent to a consonant, but omitted if it occurs intervocally or initially before a vowel. Phonetically there is little difference between the two grades of glottal stop. Historically it is a reflex of Proto-Austronesian *k in both types of phonetic environments.

(2) The phonetic difference between /b/ and /v/ is conspicuous in Tsou since the former is preglottalized [ʔb], whereas /v/ is not preglottalized.

(3) However, the phonetic difference between the high back rounded vowel /u/ and the high back unrounded /u/ is slight and may thus be neglected. Some of the errors in Tung's glossary are probably typographical errors.

(4) Tung phonemicized the two preglottalized voiced stops [ʔb] and [ʔl] as /b/ and /l/ respectively. Nevertheless, he failed to phonemicize some forms containing one of these two consonants, so that some entries contained the sequences /ʔb/ and /ʔl/ in his glossary. I would generally leave out the glottal stop because otherwise these sequences would be phonetically interpretable as [ʔʔb] and [ʔʔd] respectively, but such sequences do not seem to occur in Tsou. See Li (1979) for a more detailed discussion of the problem.

If the semi-vowels /w, y/ are treated phonemically as Ho (1976) does, then stress generally falls on the penultimate syllable in Tsou. We can then dispense with the problem of stress.

For the ease of typing, the symbol ü stands for واجبہ, ? for ?, and N for ں in the following list.

<table>
<thead>
<tr>
<th>Page</th>
<th>Tung</th>
<th>Li</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>443</td>
<td>aaaSna</td>
<td>a?a?a?ausna</td>
<td>fate</td>
</tr>
<tr>
<td>443</td>
<td>aaaSnu</td>
<td>a?a?ausnu</td>
<td>to happen</td>
</tr>
</tbody>
</table>
one's fate
place name
not yet
broken
broken into pieces
on occasions
to snap
dog
instantly
inside
its inside
already
suddenly
to wear clothes
a little
a little
continually
place name
to provoke
we (exclusive)
my father
properly
properly
westerner
I
continually
to talk
steadily
very steadily
boat
in a hurry
to take possession
most
even
we (inclusive)
quickly
to get tired of
really
really
to try
very glad
how to say
grandmother
to encircle
to retreat
dirty
a pile of stones
rattan basket
to wrap
phlegm
coheúceú, coheúcú

ée, e?e (p.459)

cpu?u

cuvrú, cuveú

ea?zuonú

ea?ei

ea?yoia
ea-a?eoi

eakueucána

ecvúhnú

ecuvi

eemo?ú

efo?a

eftíí

eho?ú

emo?u, emo-u

emo?unu

emo?usnu

efóa, efóí

emúá

emúi

emúñéni

en?Ha

eo?ecca

eohuNe

eoho?ú

eõhú

eõh?ú

röh?ú

eõski 'ankle'
yoski 'heel'

e?ou

?you (L./?rou/)

epieu

eepuyu

esbútú

esvútú

etúhcu

etuhcu

et?ócú

yuá?m nú

yu?eo

yu?ezi, yu?ei

rufóú

rufo?ú

yuofeo?ú

yupabúh?úmnú

yu?papak?í

yupasú

yupepeevai

yupevevai

yusinu

?yusinu

yuti?cNicNihi

yuti?cNicNihi

yuti?opú

yupati?yopú

yutiti?yopú

cool off

language

place name

hot

tribe name

to make noise

to make maggots

place name

to feel heavy

to remove teeth

to reprove

to bury

to elevate

to call

my home

to walk towards

to walk towards

to bury

to plant

to plant

to plant

to tell

to bite
ravine

to call

to go hunting

started

to fetch water

big fish

to fall

to decide

to speak correctly

in the habit of

handsome

stones all over

to dig

to dive

to swell

to love each other

to do evil

profit

to go away

to depart

man's name

to pass over

to pass over

to hold hand

to hold one

another's hands
467 euūsnu yu?usnu to run over to see
468 eūsbūsbūtū yūsvūsvūtū to tell
468 eūsbūtū yūsvūtū to tell
469 evasūzū evasūzū to go in a company
469 fāei fa?ei man's name
469 fāri fa?ri
469 fafahe, fahe fafahey, fahey firs
470 feanōu feaNo?u my body
470 feōu feō?u fur
470 feūu feū?u pig
470 fNuūu fNuū?u my head
470 fōa, efōa fo?a, efo?a to bury
471 fūecū?ia fūecū?ia white
471 fūefūu 'mud' fūefūu 'sand'
471 fūesū fūesū rice
471 fūū fū?ū pus
471 fū?fū fū?fu knife
471 hāh?o haah?o friends
472 heoceoemūū heoceoemū?ū farm products
472 horhomūū horhomū?ū
473 himfofeūū himfofeū?ū owner of a pig
473 himfeūū himfeū?ū
473 himoēvi him?oevi owner of a tree
473 himōoko him?ooko owner of a child
473 himtooteua himtooteua owner of a chicken
473 himtooeua himtooeua
cold days
475 houpneni ho?upneni to stick together
475 hūb?o huv?o orange, pomelo
475 hueaζa huëaζa dark spots
475 huvūb?o huiv?o place name
476 huōnka hu?ōnka reflection
476 hupina hupina price
477 ihōsa ?i?ihosa clothing
477 iia ?i?ia, ?i?iya wooden board
477 iima ?i?ima (p.449) to look for
477 iina ina consequently
477 ikeoei ikeoe?i to wear a corset
478 itotonēni itotonveni to carry with great effort
478 iuui yui?ia to see clearly
478 iupu i?upu to join
479 kacāci kacace cowrie
479 karpuNu karbuNu rattan basket
479 kamai kamae guava
479 kāli kali knee
480 kēlū kelu testicles
480 keoei keo?i corset
480 koēi koe?i polite
481 kuaDNA kua?oNa black
481 kuätū ku?atū woman's name
481 kūeu hkuyu humpback
liNKi 'muddy' liNKi 'mud'
loemcóo loemomcoo one with large eyes
lueamámza lue?amaza lazy
lu?luku luluku, lulku finger
toa dig
maé ma?e, ma?ee
to do nonsense
maevi ma?e?evi different trees
maevi
maeuísnu ma?iusnu
to hand to
maéumû maeumû bitter
maepoeísi maepoe?isi
to bind
máeqúcû mae?ucû
to jump
to
máfuúesû mafúú?esû grains
máfuúesû
mákuísû mae?osû
to brandish
mapaso 'cut' mapaso 'to saw'
take
masáho mahnah (pahsa ha)
to lecture
masúsúftû mahnúísúftû
to forget
ma?paéóû ma?pa?e?óû
to bloat away
meacáfí mecáífi
to blow apart
meaemóû meaem?óû
to hull grains
meeni me?eni
to exchange
méeë meëë seven pieces
méeu meëu
to lean against
mehápè tu mehaptû
competent
mehcëeu mehcoëyu
mo meaalû
to steal
memeelû mea?oü
to run after
mo meoëi meoëi
to fly over
mo moëfèihni meavour
moo moëfeihni
to finish digging
e?cëeu
to gesture
moo e?cëeu
to walk towards
moo miaunu mia?unu
to walk towards
moo miausnu mia?usnu
recently
moo misu?cû moomu?cû
to drop
moo mi?unu
to turn to
moo mi?usnu
to turn to
moo moomho 'use' moo?enho 'to tell'
clan name
moo moe?ana moo?ana
moo mosquito
moo mo?cû moo?cû
to leap
to leap
moo moftíti mooftíti?i
to leap
to
moo moftii moofti?i
a dark day
to imitate
to
moo mokvu?i mokvúi
mo to flow towards
moo momáezo momaemaezo to wait for
moo momeu?nu moo?unu
to woman's name
moo mo?unu
to go towards
moo mo?upu
to go together
moo moûpu
to go together
moo moûnu
to go together
moo moûsnu moomhou?
mo?to?ú
mo?tú
múei
muknana
munineo?hú
musko?ú
múa
múena
múúnú
(úha) (L./r/)
m?ehcoeu
m?eupu
náu
na?mi
niaboruana
noanáo
nocmúu
noecú
noháo
nohiu
noin?i
nonáo
ñosi?Ni
nóupu
NáNho?ú 'fetus'
Nfózana
Nhóú
Níviei
Nóhcú
óá
óá
óánú
óánú feúá
óánú teóoua
ocmóeu
oefúú
oel
oelí
oeisi
oéona
oecvoecúcvuc
oesbúsbútu
ohá
ohaka
oheoeóú
oeoa
oii
okóu
to weed
to hold
to chew
hot
clan name
rooster
hen
to plant
inside
healthy
to hit
to put against
to put in a...
woman's name
we (exclusive)
clan name
a long time
in the neighborhood
wet
to stay shortly
to stay one night
misanthrus
soft
to stay long
on the edge
to live together
clan name
pregnant
place name
to float
not
relatives
not yet
no more
food
pig food
chicken food
thick
to lie down
lower side
lower side
activity center
to live in the dark
to notice
not
tomb
to get to
lower side
my child
| 505 | oóko | ?o?oko | children       |
| 505 | ósní | ?osni | immediately   |
| 506 | paéë | pa?ea | to dig        |
| 506 | paénéni | pa?eneni | to shout     |
| 506 | pæháï | pæbai | to hand to    |
| 506 | pæi?sna | pæi?usna | to disappear |
| 506 | pæo?ů(a) | pæo?ů(a) | to bind      |
| 506 | pæpoeiša | pæpoeiša | lesson to learn |
| 507 | pæhosusúfti | pæhosusúfti | brandish |
| 507 | pasáha | pahasaha | to take      |
| 507 | pasúfti | pahosúfti | to lecture   |
| 508 | peaqiën | peaqiën | to float towards |
| 508 | mea?unu | mea?unu | to hull grains |
| 510 | peënii | peënii, Tf.pëeži | to exchange |
| 510 | pehcöe | pëhcoya | to lean against |
| 510 | pei | pei?i | to cook       |
| 510 | peiã | pei?a | to dig out    |
| 510 | peiskuzuküzo | peiskuzuküzo | to do wrong |
| 510 | peo?oza | peo?oza (p.490) | to steal     |
| 510 | peo?emain | peo?emain | crossing roads |
| 511 | peo?efiñi | peo?efiñi | to run after |
| 511 | peó | peó?u | arm-cover     |
| 511 | peti | pe?pi?i | window       |
| 511 | pœaapæo?ů | pœaapæo?ů | eyebrow     |
| 512 | poaab?ů | poa?av?u | to cause to break |
| 512 | poaatbohúãa | poaatbohúãa | to hunt with |
| 513 | pöacoíia | pöacoíia | a dog        |
| 513 | poaeo?ua | poaeo?ua | made even    |
| 514 | poamãé | poama?e | to unite      |
| 514 | poamaiúsnu | poama?iusnu | to have water |
| 514 | poamæemo?ûneni | poamæemo?ûneni | fetched     |
| 514 | poameaušnuwa | poameaušnuwa | to send to dig |
| 514 | poameo?feiñi | poameo?feiñi | have... delivered |
| 514 | poamiúšnu | poamiúšnu | to cause to blow apart |
| 515 | poanoanáo | poanoanáo | to cause to float towards |
| 515 | poan?anoanáoa | poan?anoanáoa | to cause to last for a long time |
| 515 | poaeofu | poaeofu | to last...    |
| 515 | poao?teetúpu | poao?teetúpu | to manage to have no flood |
| 515 | poapeia | poapeia?ia | to send to cook |
| 516 | poasmupeu | poasmupeu | to have... counted |

-645-
| 516 | poatvóeũ | poatvo?eũ | to cause to squeeze |
| 516 | pocmüu | pocmu?u | to shoot at a short distance |
| 516 | poēcũo | poecũo?o | to wake up |
| 516 | poēfũa | poefũa?a | to cause to fall |
| 516 | poēNñũ | poêNnũ | to bark |
| 517 | poēhũ | poe̠ho̠ũ | to push |
| 517 | poesĩhã | poesĩhã | to let loose |
| 517 | poēstĩhã | poesĩhã | to let loose |
| 517 | phão | phão?o | steadily |
| 517 | pokvoi | pokvoi?i | troubled |
| 517 | poéu | po?oyu | to cook millet in a bamboo tube |
| 517 | pooeuã | po?oyu | bamboo water pipe |
| 517 | poēeva | po?oyva | millet cooked in a bamboo tube |
| 518 | posũsnũ | posũsmũ | to pour out to |
| 519 | psoepopohão | psoe̠popoha?o | to float steadily in the air |
| 519 | psoeũnu | psoeũnũ | to float in the air towards |
| 519 | puêeũa | puyuyu?a | trap |
| 520 | puũku | puku | owl |
| 520 | p?eũpa | p?eũpa | to put in a line |
| 521 | saho?oa | saha?oa | perhaps |
| 521 | saicmũa | sai̠cm̈a | to get near |
| 521 | sanzonzõa | sanzonzo?a | to press |
| 521 | seapaoãa | seapayo̠?a | to cut up |
| 522 | seoi̠si | seoi̠si | to tie |
| 522 | seoũeũi | seoi̠tũeũi (p.575) | to hang |
| 522 | seoũněni | seoũněni | to hang |
| 522 | seoũpa | seoũpa | to tie together |
| 522 | seuũca | seyo̠uca | to tie firmly |
| 522 | seũimva | seũimva | five hundred |
| 523 | saezonũ | saezonũ | place name, rapids |
| 524 | skoeãc̠pa | sko̠e̠ac̠pa | to sandwich...
  | skũu | sku?u | nest |
| 524 | smaicumũu | smaicumu̠u | to get near |
| 524 | cmũu | cmũu | to press |
| 524 | smanзонzõu | smanzonzo̠?u | to cut up |
| 524 | smeapaeũ | smeapayo̠?u | to walk steadily |
| 524 | sme̠ehão | sme̠eha̠?o | to cut off the penis |
| 524 | sme̠eabo̠ki | sme̠eabo̠ki | to cut at last |
| 525 | smeʔtave | smeʔtavey | to try to cut |
| 525 | smeʔothomũ | smeʔothomũ | to run to catch |
| 525 | smoãũsnu | smoãũsnu | to tie |
| 525 | smoeisi | smoeisi | to jump over |
| 525 | smoesoã | smoesoã | to hang |
| 525  | smoeúpu  | smoe?upu | to tie together            |
| 525  | smoeutatáe | smoe?utata?e | to rush to see            |
| 526  | smokoeácpo | smoko?eacpo | to sandwich meat...        |
| 526  | smopoháo | smopoha?o | to run or flow slowly      |
| 526  | smotvóeũ | smotvo?eũ | caught in between          |
| 526  | smouũu | smo?unu | to rush                  |
| 526  | smoũũnu | smo?usnu | to rush                  |
| 526  | smoũeũũ | smo?ũe?ũũ | to tremble                |
| 526  | smuũei | smu?iei | to wear a sword           |
| 526  | smuũéu | smũpeũ | to count                 |
| 526  | smũnũǔ | smũnũ?ǔ | to shower incessantly     |
| 527  | snũũmũs | snunaso | a male deer               |
| 527  | snũũcu | sũNcu | straight                 |
| 527  | soeucácnia | soe?ucacnia | to watch one by one      |
| 527  | soeutatá?za | soe?utata?za | to rush to see         |
| 527  | soeũũuta | soeũ?ũta | to see through a hole     |
| 528  | socpeoũ | supeoũ | to put down               |
| 528  | sosẽa | sosea | ants                     |
| 528  | soũpu | so?upu | to put together           |
| 528  | spũaũi | spũeni | to count                 |
| 528  | suawũũñũ | sea?ũũñũ | place name               |
| 529  | sũku | su?ku | claw                     |
| 529  | sukũsi | su?kusũi | claw                    |
| 529  | succioũ | suocio?ũ | to cough                 |
| 529  | sũcáã | sucaũ | to go through             |
| 530  | sũẽũũ | sũ?ũũã | to put on clothes        |
| 530  | sũẽeũũ | sũ?ũũõ | to cut at last            |
| 531  | taaskukunũeũa | taakoknueva | to disbelieve       |
| 531  | taauvũa | taauiwa | to believe               |
| 531  | taceoã | taceo?a | to pile up stones        |
| 531  | tahõni | tahõNi | to understand           |
| 531  | taibueãnũ | taivuyanũ | place name               |
| 531  | taieõhi | taie?õhi | to roll down             |
| 532  | tasbũta | tasvũta | to count                 |
| 532  | tasucia | tasucea | to collect and arrange   |
| 533  | tatãe | tata?e | to admire                |
| 533  | tauãcnu | tauãcnu | round, things round      |
| 533  | tauãũũa | taũufua | to stir to make even     |
| 533  | ta?pañoã | ta?pano?ã | to forget               |
| 534  | teoeu | ceoyu | wasp                     |
| 534  | teoNãsã | teoNasi | to leave behind          |
| 534  | teoteouã | teoteo?ua | chickens              |
| 534  | teoũã | teo?ua | chicken                  |
| 535  | teothmũ | teũ?tmũ | to look for              |
| 535  | teũũtuũmũ | teũũtuũtuũmũ | to look for           |
| 535  | tfãã | tfwa?a | crow                     |
| 535  | tiaausnu | ti?aausnu | to treat               |
| 535  | tiakãana | tiaki?ana | clan name            |
| 535  | tiapaeõ | tiapaeo?õ | to squander             |
| 536  | tieoãũ | tieo?ã | to get hold of           |
| 536  | tifããhi | tifãahi | place name               |
| 536  | timéo 'louse on the body' | timeo 'flea' |
| 536 | tipkócũ | ti?pú?púya | to fold |
| 537 | titeuyunu | ti?pú?púya | to snap |
| 538 | tma?=uizo | ti?pú?púya | to climb |
| 539 | tma?=uizo | ti?pú?púya | to hold together |
| 540 | tma?=uizo | ti?pú?púya | fist |
| 541 | tma?=uizo | ti?pú?púya | to believe |
| 542 | tma?=uizo | ti?pú?púya | to pile up stones |
| 543 | tma?=uizo | ti?pú?púya | to roll down |
| 544 | tma?=uizo | ti?pú?púya | to twist |
| 545 | tma?=uizo | ti?pú?púya | to pound to pieces |
| 546 | tma?=uizo | ti?pú?púya | pheasant |
| 547 | tma?=uizo | ti?pú?púya | to run towards |
| 548 | tma?=uizo | ti?pú?púya | to run towards |
| 549 | tma?=uizo | ti?pú?púya | place name |
| 550 | tma?=uizo | ti?pú?púya | to run back |
| 551 | tma?=uizo | ti?pú?púya | convergence of streams |
| 552 | tma?=uizo | ti?pú?púya | dragonfly |
| 553 | tma?=uizo | ti?pú?púya | butterfly |
| 554 | tma?=uizo | ti?pú?púya | to follow |
| 555 | tma?=uizo | ti?pú?púya | to cut |
| 556 | tma?=uizo | ti?pú?púya | to lead a recitation in |
| 557 | tma?=uizo | ti?pú?púya | a ritual |
| 558 | tma?=uizo | ti?pú?púya | to remove |
| 559 | tma?=uizo | ti?pú?púya | to sweep |
| 560 | tma?=uizo | ti?pú?púya | to wipe out together |
| 561 | tma?=uizo | ti?pú?púya | to reach |
| 562 | tma?=uizo | ti?pú?púya | to step back and forth |
| 563 | tma?=uizo | ti?pú?púya | to run to |
| 564 | tma?=uizo | ti?pú?púya | to talk over |
| 565 | tma?=uizo | ti?pú?púya | to cut |
| 566 | tma?=uizo | ti?pú?púya | to lead a recitation in |
| 567 | tma?=uizo | ti?pú?púya | a ritual |
| 568 | tma?=uizo | ti?pú?púya | to remove |
| 569 | tma?=uizo | ti?pú?púya | to sweep |
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| 582 | tma?=uizo | ti?pú?púya | to step back and forth |
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| 585 | tma?=uizo | ti?pú?púya | to cut |
| 586 | tma?=uizo | ti?pú?púya | to lead a recitation in |
| 587 | tma?=uizo | ti?pú?púya | a ritual |
| 588 | tma?=uizo | ti?pú?púya | to remove |
| 589 | tma?=uizo | ti?pú?púya | to sweep |
| 590 | tma?=uizo | ti?pú?púya | to wipe out together |
| 591 | tma?=uizo | ti?pú?púya | to reach |
| 592 | tma?=uizo | ti?pú?púya | to step back and forth |
| 593 | tma?=uizo | ti?pú?púya | to run to |
| 594 | tma?=uizo | ti?pú?púya | to talk over |
| 595 | tma?=uizo | ti?pú?púya | to cut |
| 596 | tma?=uizo | ti?pú?púya | to lead a recitation in |
| 597 | tma?=uizo | ti?pú?púya | a ritual |

-648-
A BIOGRAPHICAL SKETCH OF TUNG T'UNG-HO, 1911-1963
A BIOGRAPHICAL SKETCH OF TUNG T'UNG-HO, 1911-1963*

T'ung T'ung-ho, a linguist of international reputation in his field, was born of Kiangsu-Chekiang parents on Sept. 12, 1911 in Kunming, Yunnan Province. He lived with his grand-parents on the mother's side, and was taken to Ju-kao, Kiangsu, the native city of his paternal ancestors, at the age of four or five to receive his primary education there. When his father settled down in Peking as a junior official of the Palace Museum, the family moved from Ju-kao to that metropolis. After his graduation from the city's First Middle School, compulsive rest due to pulmonary consumption delayed for three years his commencement of college life. He studied Chinese language and literature at the National Tsing Hua University in 1932-1936. Despite his physical weakness, he was diligent and active. He edited the Supplement to the Tsing Hua Weekly, and was elected chairman of the Society of Chinese Literature of the University. He fell in love with Wang Shou-chin, coed in the department of chemistry, a daughter of Dr. Wang Chi-hsü, of Soochow. Their marriage took place in 1939 in Kunming, T'ung-ho's birthplace, as the Sino-Japanese War that broke out in 1937 had driven them both to the far southwest.

In his college years T'ung-ho had been most influenced by Professor Wang Li, one of the pioneers in modern studies of Chinese language. He knew himself very well as to where his talents lay and began his career seriously. Like all young students of Chinese philology then, he was fascinated but puzzled by the Ch'ieh-yun (切韻), a rime-dictionary dating to 601 A.D., of which only fragments were found in the early 20th century, and its related problems. This led to his study of the Ch'ieh-yun-chih-chang-t'u (切韻指掌圖) or Rime Tables attributed to the great scholar Ssuma Kwang of the 11th century. The result was his distinguished B.A. thesis "Some Problems in the Ch'ieh-yun-chih-chang-t'u", dealing with the authorship and origins of that enigmatic work. Immediately after graduation from his college, he passed an examination of the Institute of History and

Philology, Academia Sinica, in Nanking, and became an assistant to Dr. Yuen-ren Chao, leading philologist of the Institute.

During the Sino-Japanese War, the Institute had moved far into the interior of China. It settled in Kunming from 1938 to 1940 and later in Li-chuang, Nan-ch'í, Szechuan, a quiet place on the upper Yangtze River, till the end of the war in 1945. T'ung-ho was among the staff moving with the Institute at those critical times, and he never gave up but did make great progress in his research throughout the eight difficult years. In 1943 he accomplished his monumental work on Chinese phonology, moderately titled "Tentative Phonologic Tables of Archaic Chinese". He was promoted to Associate Research Fellow in the same year. Besides the historical studies, he had made contributions to the survey of modern dialects in China. Although he did not attend the field work in Hupeh carried out by the Institute shortly before the war of resistance, he was one of the five co-authors of the big Report of the Survey of Hupeh Dialects (1940) and did the writing of a major part of the book. He had his first experiences in the survey of dialects both in Yunnan and in Szechuan.

The few years after the return of the Institute to Nanking in 1945 saw the publication of his war-time essays in the Bulletin of the Institute, which had practically ceased to appear in the war years and was not resumed until then. In 1946 he shared with Chou Fa-kao, his colleague, the Yang Chuan prize of the Academia Sinica by their parallel studies of the fan-ch'ieh doublets in the Kwang-yun (廣韻).

Since the removal of the Institute to Taiwan at the end of 1948 he had played a unique role in the development of philological study and training on the island. In 1949 he was promoted to full Research Fellow of the Institute and became concurrently professor of linguistics and philology at the National Taiwan University. His busy years thereafter of teaching, writing and field work were interspersed by a sojourn in the United States as a visiting scholar at Harvard University (1954–56), a short visit at the Kyoto University, Kyoto, Japan (1956), and a second sojourn in the United States as a visiting professor at the University of Washington, Seattle (1959–60). He also represented Free China several times to attend international conferences at various localities. He was elected a member of the China Council for Asian Studies, Harvard-Yenching Institute, 1959–1961.

He had published two major works in Taiwan. One was An Outline of Chinese Phonology (1953), of which the manuscript contained much more materials than those in the present published form. It is generally considered a pity that because of some printing technical difficulties a number of important chapters, especially those on present-day Chinese dialects, were excised. The other was A Translation of Karlgren's Glosses on Shih-ching (1961). He also prepared in 1946 an Introduction to Linguistics, the first of the kind in Chinese, which was published as late as 1964, a year after his death.

The first product of his field investigations in Taiwan was the essay “Four South Min Dialects”, published in the Bulletin of the Institute of History and Philology, 1960. The second and the last was a monograph in English on the Tsou Language of Mt. Ali, which was only finished shortly before his last academic trip to Kaohsiung, Southern Taiwan in early Spring, 1963. It is to be published as a posthumous work. During his trip to Kaohsiung he found himself declining in health and, after returning to home in Taipei, his career was cut short by the attack of a liver disease. He died on June 18, 1963. He was survived by his wife and two sons.

Hsü Kao-yuan
鄒語研究

定價：平裝本新臺幣450元，精裝本新臺幣530元
（外幣定價按當時美元匯率加百分之十五牌價計算）

不准翻印

著者 董同龢
發行人 中央研究院歷史語言研究所
台北市南港區

印刷者 崇實彩藝印刷股份有限公司
三重市三和路四段89巷4號

代售處 臺灣商務印書館
台北市重慶南路一段37號

臺灣學生書局
台北市和平東路一段198號

三民書局
台北市重慶南路一段61號

中華民國五十三年七月初版
中華民國八十年八月二版