

APPENDICES

附 錄

阿美語的文法要素

附錄 1.

這本字典是根據阿美語的字根編列成的。阿美語就其文法和語句上的意義而言，是由字首接辭及字尾接辭附加在字根上所構成的。不過，如果我們按照附加的字首接辭，以字母順序來編排這本字典的話，將會導致混亂以及不可避免的重覆現象。因此，我們使用字根做為編排的基礎。只有一些少數的例外，像那些平常和字首尾接辭放在一起使用的字，或那些通常只由字根無法確認其語意的字，這些字我們將它們的文法要素列在一起。

儘管如此，大多數列出的字都是沒有附加字首尾接辭的。要在這些字根的下面列出所有首尾接辭的組合字將是一件浩大的工作，並且會包括許多的重覆字。所以我們只在字根的後面列出那些具有不同用法且較難預測其意義的組合字。

首尾接辭

在下面所列出的，都是一些可預測的首尾接辭的組合字，為的是要幫助阿美語的讀者。如果讀者要在本字典裏查一個字，先看看這個列表是很有助益的，因為它能幫助你更容易地辨認字根。同時，下面所列的字首接辭的組合字表也對首尾接辭所具有的意義做了部份的文法分析。

1. mi-/pi-

主動的動詞前置詞，可連接在許多的動詞前面。

例如：(1)mitolon- (tolon 意為祈禱) 指任何不涉及時間關聯（過去、現在或未來）的祈禱行為。

(2)pitolon- 指符合「祈禱」這名稱或條件的行為，它未必是指進行中的。它也可能根據文脈而當做命令句。

Pitolon-「祈禱！」

O Pitolon ko ga'ay 「最好是祈禱」。

（直譯：「最好是禱告/祈禱。」）

2. ma/ka-

主動的動詞前置詞/被動的動詞前置詞。有些字根結合這前置詞而具有主動意味，其他的字根則在加上 ma-時變成被別人作用於己身的意味。

例如：(1)matayal (tayal = 工作) 指工作的行為。

(2)ma'araw ('araw 意味「被看見」) 指被動意味

- 的觀看行爲。直譯：「被某人看見某事」。
- ka- 例如 *katayal* 即是指工作的行爲本身，未必指進行中的。跟 *pi-* 一樣，它也可能根據文脈來當做命令句，「工作！」。
3. ka--an 例如：(1) *katayalan*：「工作的場所」或「當工作時」。
「工作」是字根，字首與字尾接辭合起來指工作時或地點。
4. pi--an 兩個首尾接辭合起來指時間或地點。
例如：(1) *Pitolonan* 指祈禱的地方，“*tolon*”是字根（祈禱）。許多的字都可以這樣組合。
(2) *Pitolonan a toki-* 指祈禱的時間。
5. ka 這是另一個 *ka* 的用法，做為否定組合句的連接詞，而 *ma-* 則用在肯定的敘述句裏。
例如：(1) *Caay ka fana' kako* (*caay*=不；*mafana'*=知道) 意為「不知道」。
(2) *caay ka'ca-* 雙重否定的強調句，意指堅決地做某些事或成為某物。
(3) *Aka ka fokil* (*aka*=不要) 意為「不要無知」。
6. na- 指先前完成的行動如今無法再應用。
例如：*Namafana' kako*. (直譯：曾知道—我) 意為「我曾知道」。
7. nai- 從（原來的形式是 *na-i*，從某地方離開）
8. nani- 從一個地方/是 *nai* 的另一形式，但有些不同。*Nai* 通常用於較抽象的觀念上。
例如：「他從那裏來的？」*Nanisigkoay cigra a tayni* = 「他是從成功鎮來的」。
9. nama- 見上面的 #6
10. nao- 指先前的狀況，置於名詞類的字（實名詞）以及指著特定行爲或行爲者。
例如：*Nao loma' ako konini*. “這是我以前的家”。
Nao mafana'ay kako. “我曾經知道此事”。
11. nano- 中部阿美語的用語，是 *Nao* 的另一語形。*Nao* 則是北部與南部阿美族的用語。此字常用來指行爲發生之根因。
例如：*Nano nipaso'lin ita a miti'er ko saka*..... “由於我

們相信信靠，我們能…”。通常這些文法上的組成字，在書寫的阿美文字上，並不附加於字根上。

12. pa-

用來引介某一行動於某人身上或某事物之上，即無論是在敘述句或祈使句中，主動或被動地引起造成某一行動。

例如：panokay (Nokay=回家) 意即：“送某人回家”
papinokay=使某人自己回家。記住“pi”字羣在行動中主動的參與，因此在第二例句中所提起的某人是自己回家；但是 panokay 一句則暗示他是被帶回家的，是接受行動的人，而不是自己主動的涉及於行動中。

13. papi-

見上文 #12.

14. papipa-

“使某人引起或造成”，這是兩人牽涉在行動中。某一行動刺激另一個人使他做某些事物。

例如：Papipapanokayen cigra toya wawa=“叫他把小孩子帶回家。”

15. paka-

有幾種意義：

(1)與那些用 ma-/ka- 為前置詞來表達行動或引起行動的字羣之用法相同。與 #12,13 條之 papi 相似。

(2)做某事的方法或方向。

例如：①Pakacowa kita?“我們從那個方向走？”

②Pakatimol kita.“我們從南邊去。”

③做事之能力。Pakalahci kiso haw?“你能完成此事？”(字譯：能-完成-你-嗎？)。

16. pasa-

使之走向某一方向。

17. mipaka-

見上文 #9，另加上“過程中的行動”。

18. papipaka-

見 #7 與 #9

Papipakatayalen cigra to safa. 字譯：使之工作-他-年輕的兄弟。意即：叫他年輕的弟，妹們工作。

19. sa-

完成一件事的工具。

例如：saasik-“掃地用的工具”或“掃把”。

20. sapi-

做某些事之工具，與 mi/pi 字羣連用。

例如：sapitilid-“文具”或“鉛筆”。

21. sapa-

完成某一表原因行動之工具 (#6)。

例如：sapatilid-：寫字(信)傳達之工具”，或“一封信”。

22. saka-

使一件行動完成之方法（手段）。

例如：sakatayal-做工作所使用的工具。

23. -ananay

使行動者或名詞類的字出於刻意的行動，想要做某些行動。

24. -ay

是 mi/ma 以及其他前置詞的字尾接辭，使該字根從動詞的狀態改變成爲一件行動的行動者。通常這個字是接續於文法上的連接詞，如 o,to,ko,no 等

-ay

例如：O mitgilay kako-我是傾聽者。

o matgilay ako-我所聽到的。

o mafana'ay kako-字譯：我是知道者，即我知道（那件事）。

25. -en

使帶有 ko-字的句子，從主動牽涉於行動中（如 mi-/pi-字羣及一些 ma/ka 字羣，或者被動接受行動的字羣，如一些必以 ma-爲前置詞的字羣）改變成爲接受行動者。

例如：panokayen cigma-“使回家-他”即“你帶他回家”。

papinokayen ako ko wawa ako-“使回家-由我-我的孩子”意即“我叫我的孩子回家”。

26. -aw

有下列幾個意義：

(1)意圖：Negnegaw ita-“我們就看著（它）罷！”

(2)目的：Tayra cigma to sapinegnegaw-“他出去是爲了要去看”。

在第2用法裏，必須加上字首接辭。

27. saka-

見#22；也有下列幾種用法：

(1)邏輯順序上的連接詞，如“既然”或“因此”等。

(2)序數的前置詞，如“第一”，“第二”等，例如：Saka ccay（第一個）。

(3)要表示完成某事的目的與方法。爲了要表示更強烈的目的觀念，通常在句尾的字尾加上-aw。見#26。

例如：O maan ko sakatayra nira-“他爲什麼要去呢？”

(4)一件行動發生之原因。

例如：O maan ko sakafana' iso? 字譯：“什麼-知道-你”，意即“你是怎麼知道的？”

(5)“爲…”Mipatala kako to sakatayra-“爲了要去，我在

Sa ka

mami'

作準備”。

28. nika-

在某些情況下，此字乃是 ka 的另一用法，如 #2 最後一例中所示者。它也可用來表示在動詞片語中行動者與行動所複合的句子中的行動。以 ma- 為字首接辭的句子，要用 nika, nika- 字不需跟其他字連在一起。它是文法上必要的組成字，但它的意義很難譯出。

例如：O nika fana' iso ko ga'ay-“你了解（此事）是好的。”意即“你應該（最好）知道此”。

Mafana' kako to nika fana' nira-“我知道他已經知道（此事）”。

Nika 通常由“造句連接詞”（construction marker），（如 o,ko,to,no 等）所引導，除非它是附加在動詞上，而動詞本身也有字尾接辭。

29. nipi-

ni- 一字通常加在 pi- 的前面，並依照 #1 中“結構詞”的文法；#2 中的例子，無須改變其意義。nipi- 具有與 mi/pi 以及 ma- 等字羣同樣的功用。

例如：O nipinegneg iso ko ga'ay（去看-你-較好）意即“你最好去看”。

30. ni-

字根-an=所做的某些事。

例如：O maan ko nitgilan iso-“你所打聽到的是什麼？”相對的句子：O maan ko matgilay iso-“你聽到什麼？”

O nitooran iso a Kawas. ci Yis-（跟隨-你所-的神是耶穌）意即“耶穌是你所跟隨的上帝”。

31. nipipa-

與 nika 和 nipi 相同，只是多加了 pa-。

例如：Patilid kako-“我寫了一封信”。因此你可以說“Mafana' kako to nipipatilid iso”（我知道你寫了一封信的事實）。

32. nipipaka-

見 #15

例如：O nipipakafana' iso ko ga'ay（教導-由你-好）意即“最好由你來教導”。

33. Sapi-

字根-an 加上 mi/pi 字羣，表示要做某事之願望。

例如：Sapitilidan kako-“我想要寫”或者“我想要到學校讀書”。

35. saka-

字根-an，加上 ma- 字羣，表示願望。

- 例如：Sakatayraan kako i tisowanan (想要去-我-到你)，意即“我想要到你那邊”。
36. nipaka- 字根-an，行了某事，使其成為…。
- 例如：O nipakafana'an ako cigra to sowal no Kawas (教導-由我-他-上帝的話)，意即“我教導他上帝的話”。
37. sapi- 字根-aw，見 # 20；與 mi/pi 字羣連用，表示意圖與目的，見 # 26。
38. sapa- 字根-aw，表示意圖與目的。
- Pasowal cigra to sapatilidaw ako- (講-他-要寫信-我) 意即“他提起我要寫信 (的事)”。這個字型先由文法上的“造句連接詞” (o,ko,no,to) 引導。
- 39.sapaka- 字根-aw，如同 # 37,38 是表示目的。
- 例如：Tayra cigra to sapakafana'aw takowanan. (去-他-爲了要教導-我) 意即“他去是爲了要教導我”。
40. misa- (sa...en 也是相同)，表示準備的過程，或表示正在作某事。
- 例如：misaloma'-蓋房子；misatfon-挖水井。
41. kasa- 每一個，所有。
- kasakyokay-所有的教會。
42. malo/ha 表示說話者所想的事物，以作為某一目的之用。例如：
- Malo no miso konini. (要做爲你的-這個)。意即“這要做爲你的了”。這是中部阿美族的用語。南部阿美族的用語：Ha no miso konini. (做爲你的-這個)，意即“這是要做爲你的”。
- O malo riko' nira konini (這是爲了-衣服-他的-這個) 意即“這是要做爲他穿的衣服”。
43. mala- “成爲”。
- 例如：Malawawa nira kako. (成爲孩子-他的-我) 意即“我成爲他的孩子”。
44. pala- 使之成爲。
- 例如：Mapalawaco ko 'orip nira (使之成爲狗-生命-他的) 意即“他的生命被人視如狗一般的卑賤”。
45. miki-/piki- 採取…的立場，與…認同。

例如：Mikihatiya ko faloco' ako cigraan (與之認同—心—我的一他) 意即“我認同他”或“我跟他的心一樣”。

O pikihatiya to dmak nira ko ga'ay. (認同(參與)—事實—他的一好) “你最好參與他所作的事情”。

46. paki-

放在一邊。

Pakitira han nira koya wawa. (放在那裡—由他—那個小孩) “他把小孩放在那裏”，“他把小孩留在那裏”。

47. pako-

以為是(否定的)。

Pakomagah cigna to sowal ako. (以為是謊話—話—我的) “他以為我說的話是謊言”。或“他不相信我所說的話”。

48. ci-

有或擁有。

例如：Citilid kita o 'Amis “我們阿美族有文字”。

Ciwawa koya ina. “那位母親有孩子”。

49. hali-

生活上習慣性的態度和作為。

例如：Halitolon cigna. “他常常禱告”。

Hali'pah koya tamdaw. “那人喜歡喝酒”。

50. -ho

這個字尾接辭所附屬的字根所描述的行動或狀態，仍然在進行中，未曾中斷。 *akaho . naay ho*

51. -to

其功用與 ho 相反。它表示行動已完成或實現，而不是在流動膠著的狀態。它與希臘文的 aorist 時態相似。指示行動點，也與中文的“了”相似。

例如：Mafana'to kako (知道了—我)，意即“我知道了”。

52. han

雖然它並不附加於任何字根上，但它是難於翻譯的文法上的質詞。它在句子中所佔的位置，恰如 -en 一樣，它具有“ko”的功能。總之，它具有回應語句的意義。

—它是動詞的引用記號，表示對一則會話或前面所述行動之回應。

—含有命令句的形式，此命令來自語句中“ko”位置所述者。

—It indicates some kind of necessary response to what has gone before that may not be thought

ia/o

sa/o

ta/o

out, but is necessitated by forces around bringing that kind of action upon something.

53. hanto 與上述 #52 同, but with punctiliar. -ento force. -ento is similar but deliberate, not forced punctiliar response.

54. hanho 表示行之於某事或某人身上之行動, 乃是暫時的權宜之計; 而 hanto 則表示永遠的。

55. sa 如果句子中 ko 是行動者, 而不是行動的接受者時, 在句子中不要用 han, 而要用 sa。語句的前後關係顯示出事件的連續性, 因此需要對所述者加以回應。它與英文的時間觀念沒有關聯。例如: Pasowal sa cigna = 他就說了。

56. sato 是 hanto 的另一用法, 與 sa 相似。事件的進行, 導致另一層次的行動。

例如: “知道”的一般性用語就是 “mafana”。

“fana’ sato”, (就知道了) 是由於前面所述, 使 “知道” 成為事實。

57. sasi-/saso- 是兩者之間相互的活動。

58. pasasi- 使之相互牽涉於某事件中。除此之外, 還有一些附加於字根的字首接辭未列入於此。這些附加詞大部是用來表示時態。它們既可表示有意的行動 (將來), 也可表示 “責任”。但它們並不是字首接辭, 而是重複接辭, 即一些字的字首部分加以重複。例:

重複接辭

1. O tatayra kako i loma’ nira. “我將要到他的家去。”
2. O mamatayal no loma’ cigna. “他是家裏的工作者 (奴僕)”。

通常其原來的形式是 “matayalay” (工作者), 但字尾接辭 -ay 去掉, 並在字首重複加上 ma-。

3. O cacitodog cigna a tayra a Pasowal (將要負責—他—去—講話), 意即 “他將要負責去演講。” 通常 “citolodogay” O ci- 表示 “要”, “todog” 是 “你的份”, -ay 是 “者”, 在這一句中, -ay 去掉, 但上述 #2 一樣, 並在字首加上重複接辭, 但其重複接辭不是 ci-, 而是 ca-, 這是為了發音上的緣故。

在阿美文字中另一種重複接辭，就是整個字或部分的字加以重複，以表示人數的衆多或參與行動的人很多。於此無法全部說明其文法規則，僅舉數例說明：

1. loma' = 家，住宅，lomaloma' = 所有的家。
2. roma = 其他（單數）；romaroma = 所有其他的人（複數）。
3. tamdaw = 人；tamdamdaw = 所有的人類。
4. milicay = 求問，問候；malalicalicay = 二人以上或更多的人互相討論。
malalicalicay = 二人互相討論或談話。
5. kitakit = 國家的通稱。kasakitakitakit = 所有的國家（沒有例外）。
6. dadaya = 晚上。Masa'opo cagra to dadayadaya = 他們每天晚上聚集在一起。

文法上的連接詞

在句子中有一些很重要的連接詞，語言學稱之為“造句連結詞”。其功用在於使字的意義在句子中相互連結在一起。這些連結詞的相互關係，無法用英語的文法充分的解說清楚，但為了使人們能了解這些字的意思，我們嘗詞用英文文法來說明。下列這些連結詞是揭開阿美語的關鍵方法。

o ko to no i

上述散置於句子中的連結詞，並不全然像英文的名詞、動詞或形容詞一般，因為阿美語中幾乎所有的字根都可以加上字首接辭或字尾接辭，因而有所變形，因此本來是一般性的字，在那樣的情況下，可能變成名詞或動詞的概念。換言之，語句的意義是由於在字根上加上附加詞而來。以下將說明這些連結詞一些概念性的用法。

- o (1)有一些“to be”的意義，並與“ko”連在一起。
- (2)通常是導引敘述語。
- (3)置於具有-ay 加詞的行動詞字形之前，其意義改變：從行動本身改變成為行動者。
- (4)O一字可插入於所有其他的“連結詞”（ko, to, no）中，它也是代名詞的一部分，並置於其中。

(5) ci 是專有名詞的字首接詞，它也可用 O 來代替。
ko (1)通常置於 ko 之後的字（名詞、代名詞或獨立之片語），具有像英文的主詞一樣的功用。

(2)如果敘述語（o）的動詞加上 ma-或-en 的接辭，其意義可能會完全改變，因此，那些置於 ko 之後的字（名詞、代名詞、獨立片語）變成行動的接受者。

(3)專有名詞的字首接辭 ci，是 ko 可以替代的形式。

(4)ko 與 ci 可插入於所有的代名詞之中。

to (1)如果置於 ko 的位置中的字，是句子中的行動者（主詞），to 一字就像直接或間接的受詞一般。這樣的句子對西方人而言是非常熟悉的。

例如：Mafana' ko wawa nira tonini.（知道—孩子—他的—這個）意即“他的孩子知道這件事”。

(2)具有指涉的意義。

—時間的參考確據。

Matayal kako to romi'ami'ad. “我每天工作。”

—描述事物的性質，以詳述動詞之意義。

例如：Mafokil cigra tonono tamdawan. 字譯：不會—他—屬於人的。有兩個意思：①他已失去意識（不省人事）。②不知道如何像人一樣的生活（他的行為不像人）。

(3)在專有名詞之前加上字首接辭 ci，尾部加上字尾接辭，這樣就帶有“to”之意義。

no 其後緊跟著是名詞、代名詞、動詞的行動者或片語，有兩個意思，當然它（no）是代名詞的一部分，置於其中。

(1)“由…”，是句子中的行動者。

例如：Ma'araw no wawa kako. “孩子看到我”。

(2)“屬…”，是修飾語或含有擁有之意。

例如：O wawa no mako ci Kacaw.（孩子—屬我的—專有名詞

Kacaw）意即：Kacaw 是我的孩子。

i 是表示地點與時間的連結詞。

ko, to, o 等可以附在 no 之前：kono, tonono, onono，成為句子的連結詞，但帶有修飾語之意義。

例如：Onono mako a wawa konini. “這是我的孩子。”

這一句也可以說成：“O wawa ako konini.”

一種觀念首次出現時，是用一般性的連結詞：O, to, ko, no 等

來標示，但在會話中或敘述中再次提到該主詞時，就在 o,to-ko,no 等之後加上 -ya，其意義就有一點像“那個”或“這個”。因此，一般性的詞 (o,to,ko,no) 可用下列這些詞代用：oya koya toya noya

代名詞

在句子中帶有上述這些連結詞的指示代名詞，就不需要一般的連結詞在內。這些代名詞與英文的“這個”相似。

onini, konini, tonini, nonini

而連結詞 i 附加 tini，成為 itini，意即“在這裏”。

同樣的跟英文的“那個”意義近似的，有下列代名詞，其完整或簡略的形式如下：

orira/ora,	korira/kora,	torira/tora,
norira/nora,	itira.	

上述這些代名詞是標準的 (中部) 阿美族用語，在其他地方也有不同的形式出現。

就像指示代名詞一樣，人稱代名詞本身也帶有連結詞，而以 ko 或 ci 的形式出現。

英文字	ko/ci	to/ci-an	英文
I (我)	kako	takowanan	to me (對我)
You (你)	kiso (單數)	tisowanan	to you (對你)
he,she (他, 她)	Cigra (中部)	cigraan	to him/her (對他, 她)
	ciira (北部)		
	cimira (南部)		
	ko mira (南部)		
we (我們)	kita (總括的)	titaanan	to us (對我們)
	kami (排外的)	tamiyanan	to us (對我們)
You (你們)	kamo (複數)	tamowanan	to you (對你們)
they (他們)	cagra (中部)	cagraan	to them (對他們)
	caira (北部)		
	ko mira (南部)		
	ca mira (南部)		

※ci 的另一形式是 ca，表示其他的人與被提起的人在一起。

ni 的另一形式就是 na，這是表示複數的形式。

英文	no/ni
----	-------

my; by me (我的 ; 由我)	ako, no mako
your(s); by you (你的 ; 由你)	iso, no miso
his/hers; (他的 , 她的)	nira/nigra (中部)
by him/her (由他 , 由她)	no mira (南部)
	niira (北部)
our(s); by us (我們的 , 由我們)	ita (總括性的) no mita
our(s); by us (我們的 ; 由我們)	niyam (排外的)
your; by you (你們的 , 由你們)	namo
their(s); by them (他們的 , 由他們)	nagra (中部)
	naira (北部)
	na mira (南部)

由於上述所談的這些造句的連結詞，並不附加在它們旁邊的字上，因此，對於要在字典中查出你所要查的字，不會造成困難，倒是那些附加詞會妨礙你查出字根。所以我們將這些附加詞列舉在一起，以作為方便參考之用。

-an	ka/ka-	nipi-	sato
-ananay	ma-	nipipa-	to
-aw	mala	nipipaka-	sasi-
-ay	malo	pa-	saan
ci-	mami-	paka-	
-en	mi-	paki-	
-enho	miki-	pakapi-	
-ento	mipaka-	pako-	
ha-	misa-	pala-	
hali-	na-	papi-	
han	nai	papipa-	
hanto	nani-	papipaka-	
hanho	nano	pasa-	
-ho	nao	pasasi-	
	ni-	pi-	
	nika	piki-	
	nipaka-	sa-	
		saka-	
		sapa-	
		sapi-	

APPENDIX 1.

GRAMMATICAL COMPONENTS IN THE AMIS LANGUAGE

This dictionary is built around the roots of Amis words. Amis words carry the grammatical and lexical meanings in the prefixes and suffixes attached to root words. To arrange this dictionary alphabetically with the prefixes attached would lead to confusion and hopeless reduplication. Therefore, we are using the root of the word as a basis for reference. There are a few exceptions. Words that are commonly used only with the prefixes and suffixes, words which are not normally recognized from the root as having lexical meaning we have listed with their grammatical components.

However, most of the words are stripped of the prefixes and suffixes as listed. To list under each root meaning all the prefix-suffix combinations would be a massive task and would also involve a lot of reduplication. So we will only list after the root the varieties of usage that are less predictable combinations. The grammatical term for prefixes and suffixes is "affixes."

AFFIXES

The most predictable combinations of prefixes and suffixes we will list below as a reference help to the reader of the Amis language. When looking for words in the dictionary, it would be helpful to look at this list, and then the reader can more readily identify the root. Also the list of prefix combinations listed below will serve as a partial grammatical analysis of some of the meanings carried in prefixes and suffixes.

1. mi-/pi- active verbal particles attached to a large class of verbs.
 - e. g. (1) mitolon - (tolon means "pray") refers to the act of praying without any reference to time, past, present or future.
 - (2) pitolon - refers to an action named or qualified, not necessarily in process. It also in context can be a command.
Pitolon. - "Pray."
O pitolon ko ga'ay. - It is good to pray."
(literally: "prayer/praying is good.")

2. ma-/ka- active verbal particles/ passive verbal particles. Some root words take these particles in an active sense. Other roots when inflected with ma- are changed to being acted upon by another.

e.g. (1) matayal (tayal=work) refers to the activity of working.

(2) ma'araw ('araw means "be seen") refers to seeing in the passive sense. Literally: "seen by someone something"

e.g. katayal= work as an activity not necessarily in process. Like pi- it can also in context be a command "Work!"

3. ka- -an

e.g. katayalan = "place of business" or "time of business/when business is done"; "work" is the root. The prefix and suffix together indicate place or time when/where activity is done.

4. pi- -an Combined these affixes indicate time or place.

e.g. (1) pitolonan = place to pray / time to pray; "tolon" is the root, "pray". A whole class of words take this combination.

5. ka

Another ka is detached from words and used as a connective in negative word combinations where ma- would be used in a positive statement.

e.g. (1) Caay ka fana' kako. (caay=not; mafana'=know) "I don't know."

(2) caay ka 'ca - emphatic double negative means to definitely do something or be something.

(3) Aka ka fokil (aka=don't) "Don't be ignorant."

6. na- carries the idea of former completed action no longer applicable.

e.g. Namafana' kako. (literally: from knowing-I). "I used to know."

7. nai- = from (literally na-i "leave from a place")

8. nani- = from a place / alternate for nai, but with some distinctions. Nai is used with more ab-

stract concepts like "being raised from the dead." nani- literally means from a place moving towards another destination.

e.g. Where is he from? "Nanisigkoay cigra a tayni" .
"He is a comer from Chengkung."

9. nama- See #6 above.

10. nao- refers to a former condition, preceding noun-like words (substantives) or words refering to actors of certain actions.

e.g. Nao loma' ako konini. "This is my former home."
(literally: former-house-my-this)
Nao mafana'ay kako. "I used to be a knower."
(literally: former-state of knowing-I)

11. nano- a central dialect alternative to nao which is much more used in the northern and southern dialects. Also indicates the basis on which an act takes place.

e.g. Nano nipaso'lin ita a miti'er ko saka...
(literally: on the basis of-faith-our-can)
Usually these grammatical components are not attached to a root as written in Amis.

12. pa- is to introduce action upon someone or something, i. e. to cause or make either actively or passively in either the indicative or imperative mode.

e.g. panokay (nokay=go home) "make go home"
papinokay - "Cause/make (someone) go home."
Remember that pi-word classes are actively involved in the action. So the second illustration involves the person in actively going home on his own. But panokay would indicate being carried home; the person referred to receives the action and is not actively engaged in the action.

13. papi- See above #12.

14. papipa- "cause someone to cause/make". Two people are involved in the action. One acts upon the other to make him do something.

e.g. Papipanokayen cigra toya wawa = "Make that person take (carry) the child home."

15. paka- has several meanings.

(1) used with the class of words that take ma-/ka- prefix to express action upon, causing an action to take place. Similar to papi- in #12 and 13.

(2) the way; the method to do something

e.g. - Pakacowa kita? "What way do we take?"
- Pakatimol kita. "We go by way of the south."

(3) ability to do something. Pakalahci kiso haw? (literally: able-complete-you). "Can you complete it?"

16. pasa- cause to go in a certain direction

17. mipaka- See #9 above. Add to this "action in process".

18. papipaka- See #7 and #9. Papipakatayalen cigra to safa. (Literally: cause to act-make work-him-your younger sibling) "Have him put the younger brother/sister to work."

19. sa- instrument to accomplish a task.

e.g. saasik - "instrument to sweep"/ broom.
(asik=sweep).

20. sapi- instrument to do something with mi-/pi- word class words.

e.g. sapitilid - "instrument to write"/ pencil

21. sapa- instrument to accomplish a causitive action (See #6).

e.g. sapatilid - "instrument to communicate writing" or "a letter"

22. saka- means by which an action is accomplish.

e.g. sakatayal - "what is used to do the work"/tool.

23. -ananay makes an actor or noun-like word out of intended action, desiring to act in a certain way.

24. -ay suffix on mi-/ma- and other prefixed words makes the word change from a verbal concept to an actor of the action. Usually the word is preceded by one of the grammatical connective markers like o, to, ko, no.

e.g. o mitgilay kako - "I am the listener.

o matgilay ako - "(It)was heard by me."

25. -en changes the whole force of a sentence from the ko marker being actively involved in the action (in the case of mi-/pi- class words and some ma-/ka- class words) or passively receiving the action (in the case of some ma- prefixed words) to being acted upon by another party from the no spot in the sentence.

e.g. panokayen cigra - "cause-home-him" / "You take him home."

papipanokayen ako ko wawa ako - "cause to-go home-by me-child my" / "I am making my child go home."

26. -aw has the following meanings

(1) intention. e.g. Negnegaw ita - "Let's look at (it)."

(2) purpose. Tayra cigra to sapinegnegaw.
"He went for the purpose of looking."

This second usage only appears in combination with prefixes.

27. saka- See #22. There are also the following usages:

(1) a connective in a logical sequence - "so" or "therefore"

(2) prefix on numbers "first", "second"

(3) indicates purpose as well as means of accomplishing an action. For a stronger purpose concept, -aw is added to the end. See #26.

e.g. O maan ko sakatayra nira? "Why did he go?"

(4) the reason an action takes place

e.g. O maan ko sakafana' iso? (what-know-you)

"How do you know?"

(5) "for"

e.g. Mipatala kako to sakatayra. "I prepare for going."

28. nika In some cases this is an alternate for ka- as explained in #2 above.

Also it can refer to action in context as a verbal clause with actor and action in a compound sentence. Words that take the ma- prefix use nika. The nika is not joined to the word, but is a grammatical component not translatable by itself.

e.g. O nika fana' iso ko ga'ay - (knowing by you is

good) "You should know."
 Mafana' kako to nika fana' nira. - "I know that he knows."
nika is always preceded by a construction marker (o, to, ko, no) unless it is affixed to the verb in which case the verb also has a suffix.

29. nipi- ni- is often added to the front of pi- and used following a grammar construction marker as in #1 illustration #2, without changing the meaning.
nipi- serves the same function on mi-/pi- class words that nika does on ma- class words.
 e.g. O nipinegneg iso ko ga'ay. (look-by you-good);
 "You should look."

30. ni- - an indicates something has been acted upon.
 e.g. O maan ko nitgilan iso? "What did you listen to?"
 vs. O maan ko matgilay iso? - "What did you hear?"

O nitooran iso a Kawas ci Yis.
 followed-by you-God is Jesus. "Jesus is the God you follow."

31. nipipa- acts similarly to nika and nipi- above on words prefixed with pa-.
 e.g. Patilid kako - "I wrote a letter"; therefore, you can say "Mafana' kako to nipipatilid iso."
 Know I that you wrote a letter.

32. nipipaka- See #15.
 e.g. O nipipakafana' iso ko ga'ay.
 "You should teach." (teaching by you-good).

33. sapi-root-an with mi-/pi- class words indicates desire to do something.
 e.g. Sapitilidan kako - "I want to write/go to school"

34. sapa-root-an with pa- prefixes acts similarly to #33.
 e.g. Sapatilidan kako i tisowanen.
 Want to write-I-to you. "I want to write to you."

35. saka-root-an with ma- class words indicates desire.
 e.g. Sakatayraan kako i tisowanen.
 Toward going-I-to you. "I want to go to you."

36. nipaka-root-an-something acted upon and caused to be

- e.g. O nipakafana'an ako cigra to sowal no Kawas.
 Taught by me - he - the words of God
 i.e "I taught him the Words of God."
37. sapi- -aw See #20. Used with mi-/pi- class of words.
 Indicates intention or purpose. See #26.
38. sapa- -aw indicates intention or purpose.
 e.g. Pasowal cigra to sapatilidaw ako."
 Said he that ought I to write a letter."
 "He asked me to write a letter."
 This form is preceded with a grammatical construction marker (o, ko, to no).
39. sapaka- -aw As in #37, 38 indicates purposed used following grammatical sentence markers.
 e.g. Tayra cigra to sapakafana'aw takowanan.
 Came he to teach me.
 "He came with the purpose to teach me."
40. misa- (also sa- -en) indicates process of preparation or the making of something.
 e.g. misaloma' - build a house
 misatfon - dig a well
41. kasa- each one, every one. kasakyokay--all the churches.
42. malo/ha- something in the mind of the speaker as having use for some purpose.
 e.g. Malo no miso konini. "This is for you."
 (Central dialect) for you-this.
 Ha no miso konini. "This is for you."
 (Southern dialect) for you-this.
 O malo riko' nira konini.
 It is for clothing his-this"
 "This is for him to wear (clothing)."
43. mala- "become" e.g. Malawawa nira kako.
 become child-his-I.
 "I became his child."
44. pala- cause to become. e.g. Mapalawaco ko 'orip nira. State of cause to become a dog-life his. "His life has been degraded."
45. miki-/piki- take the position of, identify with.
 Mikihatiya ko faloco' ako cigraan.
 Identify heart my him. "I identify with him."

- O pikihatiya to dmak nira ko ga'ay.
 To identify with-acts-his - good.
 "(You) should identify with what he does."
46. paki- put in a position.
 Pakitira han nira koya wawa.
 Put there by him -the child.
 "He placed the child there."
47. pako- make out to be (negatively)
 Pakomagah cigra to sowal ako.
 Make out to be false-he-words-my.
 "He considered what I said was false." (This form cannot change the inherent state of something.)
48. ci- to have or possess.
 e.g. Citilid kita o 'Amis. "We Amis have writing "
 Ciwawa koya ina. "That mother has a child."
49. hali- habitual manner of life.
 e.g. Halitolon cigra. "He prays a lot."
 Hali'pah koya tamdaw "That man drinks a lot."
50. -ho indicates that the action or state described in the word it is attached to is still in process, has not been disrupted.
51. -to in contrast to -ho indicates that the action has reached a point of reality, that it is no longer in a state of flux. It acts similar to the Greek aorist tense, point action, and to the Chinese -le. e.g. Mafana'to kako. "I know now."
52. han though not attached to words as written in the Amis language is an untranslatable grammatical particle affix. It fills the same kind of spot in the movement of a sentence that the -en does, acting upon something in the ko grammatical marker. However, it is a response agent type force. It follows an initiated action.
- It is a verbal quotation mark, marking a response to a conversation or action preceeding.
 - It is a form of command to act upon someone or something in the ko position of the sentence.
 - It indicates some kind of necessary response to what has gone before that may not be thought out, but is necessitated by forces around bringing that kind of action upon something.

53. hanto The same as above (#52) but with punctiliar -ento force. -ento is similar but deliberate, not forced punctiliar response.
54. hanho indicates that the action performed on something or someone is a temporary provision for a situation, while hanto indicates something permanent.
55. sa is the alternate to han used in sentences where ko is the actor instead of the receiver of the action. The context of speaking indicates a succession of events that leads to response to what went before, unrelated to English time concept.
e.g. Pasowal sa ciga = "He replied..."
56. sato is the alternate to hanto and similar to sa. Events are set in motion that lead to a new level of action. eg. "mafana" is the generic for "know." "fana' sato" is a response of knowing from what preceded that brought the knowing into focus and reality.
57. sasi- / saso- is a two way activity towards each other
58. pasasi- Cause to be mutually involved in something.

In addition there are other prefixes put on words that have not been listed above. A large class of these affixes serve as mode markers. They can either indicate intended (future) action or responsibility. These are not prefixes as such but a form of reduplication. Some part of the beginning of the word is reduplicated.

REDUPLICATION

Examples:

1. O tatayra kako i loma' nira. - "I will go to his home."
2. O mamatayal no loma' ciga. - "He is servant of the home." The ordinary form would be "matayalay", i.e. "worker." The suffix -ay is dropped and the ma- is reduplicated.
3. Ocacitodog ciga a tayra a pasowal. - "He is responsible to go and speak." (Literally: "To be-have responsibility- he-to-speak.") Ordinarily the word "citodogay" would be used which means literally "have (ci-) essence/portion -actor (-ay), but the -ay is dropped

as in #2 above and reduplication of ci- indicates caci-, the vowel a always being used as a vowel filler for reduplication of the first consonant.

Another kind of reduplication in Amis is involved in either reduplicating the entire word or parts of it to indicate a large number of people or actors being involved. It would be impossible here to indicate all the kinds of ways this is done, but here are some samples:

1. loma' = house home. lomaloma' = all the homes.
2. roma = other (singular). romaroma = others (plural)
3. tamdaw = person; human. tamdamdaw = all the people
4. milicay = one way asking or greeting. malalicalicay = two way greeting or talking and malalicalicay = discussion between more than two parties.
5. kitakit = generic for country.
kasakitakitakit = all the countries (none omitted).
6. dadaya = evening. e.g. Masa'opo cagra to dadayadaya.
"They gather every evening."

Connective Grammatical Markers

There are important markers in the sentences referred to linguistically as "construction markers" that introduce the relationships of word forces to each other in a sentence. These interrelationships cannot rightfully be defined from an English perspective, but for want of words understood by lay people, we will try to use some English grammatical explanations. The following markers are keys to unlocking the Amis language.

o ko to no i

The words that fit into these slots in the sentences are not rightfully nouns, verbs, or adjectives like English has because in Amis almost any word root can be inflected with some prefix or suffix and then what was a generic word because a nounal idea or verbal idea in that context. In other words the lexical meanings come from the combinations of affixes attached to root words. I will try to give some approximate usages of these markers.

- o (1) has some of the force of "to be" linked with ko.
- (2) Often introduces a predicate.
- (3) Before verbal forms affixed with -ay changes the

- force of the word to actors instead of actions
- (4) This o force is infixed in all the other construction markers (ko, to, no). It is also a part of the pronouns, imbedded in them
 - (5) ci, the proper name prefix, is an alternate for o.
- ko
- (1) Often words following ko (nounal, pronouns, and dependent clauses) act like subjects in an English sentence.
 - (2) If the verb in the predicate (o) is affixed with ma- or -en, the force may completely change so that the words (nouns, pronouns, dependent clauses) following ko receive action.
 - (3) ci, the proper name prefix, is an alternate form for ko.
 - (4) ko and ci are infixed in all the pronouns.
- to
- (1) When words in the ko slot are actors of the sentence (subject), to words are like direct or indirect objects. This kind of sentence is most familiar to a Westerner.
e.g. Mafana' ko wawa nira tonini.
Knows child his this.
"His child knows this."
 - (2) has referential force
 - time reference. Matayal kako to romi'ami'ad.
I work every day.
 - descriptive of kind of something to amplify the verb (event word). e.g. Mafokil cigra tono tam-dawan. Literally "ignorant he of human ways" has two meanings: 1. He is unconscious (in coma) or 2. He doesn't know how to behave like a human.
 - (3) ci proper name prefix, the proper name, and -an suffix carry the force of to.
- no
- followed by nounal words, pronouns, verbal actors, and clauses have two meanings. Also they are part of the pronouns, imbedded in them.
- (1) "by", the actor in the sentence.
e.g. Ma'araw no wawa kako. "The child saw me."
 - (2) "of", an attributive or possessive force.
e.g. O wawa no mako ci Kacaw.
child of mine Katsaw. "Katsaw is my child."
- i is a place or time marker.

ko, to, and o can all be attached to no, kono, tono, ono to carry the force of attributive following the sentence markers.

e.g. Ono mako a wawa konini. "This is my child."

This form is an alternate emphasis from saying the same thing like this: "O wawa ako konini."

The first time a concept is introduced it is marked with a generic marker - o, to, ko, no. As the subject is referred to from then on in a conversation or narrative it is pointed to with -ya to give something of the idea of "that" or "the." Therefore, the following markers are alternates for the generic sentence markers:

oya koya toya noya

PRONOUNS

The demonstrative pronouns carry these markers within them so that the marker as such is not needed in that slot in the sentence. These pronouns approximate the English "this."

onini konini tonini nonini

and the i marker is filled out with "itini" which means "here."

Similarly the English approximation of "that (something removed from the speaker) are expressed by the following pronouns in their full or contracted forms:

1. orira/ora 2. korira/kora 3. torira/tora 4. norira/nora
5. itira

The above is the standard (Central) dialect. Other forms appear in other dialects.

Like the demonstrative pronouns, the personal pronouns carry the sentence markers within themselves in some form either with ko or ci.*

* ci has an alternate form ca indicating other people with the person named. ni has an alternate form na for plural, unnamed people included with the named person.

<u>English</u>	<u>ko/ci</u>	<u>to/ci -an</u>	<u>English</u>
I	kako	takowanan	to me
you	kiso (singular)	tisowanan	to you
he/she	cigra-Central	cigraan	to him/her
	ciira-North		
	cimira-South		
	ko mira-South		
we	kita (inclusive)	titaanan	to us
we	kami (exclusive)	tamiyanan	to us
you	kamo (plural)	tamowanan	to you
they	cagra-Central	cagraan	to them
	caira-North		
	ca mira-South		
	ko mira-South		
	<u>no/ni</u>		
my/by me	ako/no mako		
your/by you	iso/ no miso		
his/her	nira/nigra-Central		
by him/her	no mira-South		
	niira-North		
our/by us	ita/ no mita (inclusive)		
our/by us	niyam (exclusive)		
your/by you			
plural	namo		
their/by	nagra-Central		
them	naira-North		
	na mira-South		

Since the construction markers, the grammatical markers of the sentence as discussed above are not connected to the words next to them, they will not interfere with your finding the word you are looking for in the dictionary. But the affixes will hinder you finding the root word. So we have listed the majority of them below in one place for your convenience as a reference list.

-an	ci-	ha-	hanto	mala-
-ananay	-en	hali-	-ho	malo
-aw	-enho	han	ka/ka-	mami-
-ay	-ento	hanho	ma-	mi-

miki-
mipaka-
misa-
na-
nai/nai-
nani-
nano
nao

ni-
nika
nipaka-
nipi-
nipipa-
nipipaka-
pa-
paka-

pakapi-
paki-
pako-
pala-
papi-
papipa-
pasa-
pasasi-
sasi-

pi-
piki-
sa-
saka-
sapa-
sapi-
saan
sato
-to

附錄 2

文法上的用法—應用範例

- I. mi/pi 附加於動詞類型的字，其性質像英文的及物動詞與受格連在一起。但這些字首接辭也可以除掉，而以被動的字首接辭 ma- 或其他加詞附加上去。

例：liso'-“拜訪”

1. Miliso' cigra takowanan. “他拜訪我”。
(拜訪-他-對我)
2. Liso'en nira kako. “他拜訪了我”。
(拜訪-他-我)
(沒有特別提到時間，但很明確的表示受格是行動的接受者。)
3. Maliso' nira kako. “我被他拜訪了。”
(被拜訪-由他-我)
(沒有提到時間，但強調我成為行動的接受者。)

上述 #1 跟英文的想法相同，但 #2 及 #3 的意義，對西方人而言不太自然，但每一種用法有不同的意義，#3 強調人，而不是行動。

4. O lalisoen ako cigra. “我一定要去拜訪他。”
(要拜訪的人-由我-他) (他是我要拜訪的人)
5. O piliso' ako cigraan ko ga'ay.
(去拜訪-由我-他-是好的)
意即：“我最好能去拜訪他。”
6. O nipiliso' ako cigraan ko ga'ay.
在 pi 之前加 ni，其意義與 #5 相同。
7. Papiliso'en ako kiso i cigraan.
(使之拜訪-由我-你-對他)
意即：“我叫你去拜訪他。”

8. O mamiliso' kiso cigraan (見重複接辭)
(要去拜訪的人-你-對他)
意即：“你要去拜訪他。”

在 #4 例中，重點在於“他”；在 #5 例中，重點則在於“拜訪之行動”；在 #7 例中，行之於“你”的行動是重點；在 #8 例中，“you”

is qualified by a o-ko “to be” equivalent, 即“你是要做拜訪行動的人”。

9. O lalisoliso'en aca cibra. “他是一定要被訪問的人”。

(一定要被拜訪的人-他)

這一句暗示要行出來的行動，勢必行在他身上，沒有其他選擇的餘地。

II ma-/ka-動詞類的詞(與字首接辭被動形式的 ma-有別)其性質像英文的及物動詞和受格連在一起，但它們有許多不同的形式。

例：fana'-知識，才能

1. Mafana' kako a miharateg.

(知道-我-去想) 意即“我很會思想”，“我知道”。

此句沒有受格，但與其他字結合在一起產生新的句子之意義。

2. Mafana' kako toya wawa.

(知道-我-那個孩子)。

意即：“我知道那小孩子”。

3. Kafana' kiso tonini a wawa.

(要知道-你-這個小孩)

意即：“你一定要知道這個小孩！”(命令句)。

以上三例與西方文法型式相等。

4. Kafana'an ita konini a dmak.

(已經知道-我們-這件事情)

意即：“我們都要知道這一件事情。”

(於此，事件的描述為主，行動者不是重點。)

5. Pakafana' kako to wawa ako.

(使之知道-我-孩子-我的)

意即：“我要教導我的孩子。”

6. Pakafana'en ko wawa ako.

(要教導-孩子-我的)

意即：“請教導我的孩子”。

7. O papakafana'en ako ko wawa ako.

(要被教導-我-孩子-我的)

意即：“我要教導我的孩子。”

此句的重點就是需要被行動(教導)的孩子。

8. O pipakafana' to wawa ako ko ga'ay.

(去教導-孩子-我的-最好的)

意即“最好去教導我的孩子。”

(此句中的重點就是教導的行動沒有特定的時間。)見上述 I. 例 5。

9. O papakafana' to wawa ko ina hananay.

(要負責教導-小孩-母親)

意即：“母親是要負責教導孩子的人。”

有關於papa見重複接辭一欄說明。

III 有一些及物連結詞，其最前面的字首接辭，不是 pi-，也不是 ma-，這些插入句中的詞，成為進行中的行動。

例：sowal-“話”，“講”。

1. O somowalay cigra to dmak nira.

(正在講-他-事情-他的)

意即：“他正在講述他所做的事情。”(行動在進行中)。

2. Ano ira kako 'i, sowal asa cigra to dmak nira.

(當來-我-時，講-他就-事情-他的)

意即：“當我來到時，他就會講述他的事情。”

3. Yo irato kako, sowal sa cigra to dmak nira.

(當-來到了-我，講了-他-事情-他的)

意即：“當我來到之後，他就講他的事情。”

4. Pasowal cigra i takowanan to dmak nira.

(講了-他-對我-事情-他的)

意即：“他向我敘述他的事情。”

5. Papipasowalen cigra to dmak nira.

(使之講出-他-事情-他的)

意即：“叫他講出他所做的事情。”(命令句)

例 1-4，符合西方人的句子觀念，因為述語部分是行動或動詞類的詞，主詞與句子中的 ko/ci 位置的詞相適，直接受格則與句子中的如位置的詞相合，而 i 則作為間接受詞。在第五例中，由於在表示行動的詞上加字尾接辭-en，使整個連結詞的意義改變。Ko/ci 是處於接受行動的位置，而行動者則在命令式的句中暗示出來。

6. O pipasowalan nira to dmak nira kako.

(要與之傾訴-他-事情-他的-我)

意即：“我是他講述他的事情的對象。”(即他把他的事情告訴我)

7. O maan ko sowal nira?

(什麼-話-他)意即：“他講了什麼話？”

8. Ira ko sasowalen ako i tisowanan.

(有-要說的事情-我-對你)

“我有一些事情要告訴你。”或“我有一些話要跟你講。”

9. O nisowalan nira kiso to dmak nira haw?

他已向你說些有關他的事嗎？

例 6-9，在字句上的觀念與行動者，並不能精確的表達西方人特殊意思的一些法則而這些觀念以 o ko 的連結動詞，即是述語=主詞。6 依據 pipa 附含有人稱受格的直接語法，僅就於例 8 和例 9 已予暗示其動作是否是過去式、現在式或未來式，它們不全然是字句上的觀念，而是依內容意義來定。Sa--en 意指着無法避免，沒有開始之語法，而 ni-an 意指完成的語法附含有對象（領受者）例 7 是中主詞與時間無關，一種過去完成或意圖的動作（行動），甚致於例 2 和例 3 依其連續的動作被一些新加入的影響事件的順序。

例：cikay-“運動”，“快速”。

1. Comikay cigra

(走路-他)“他正在跑步”

2. Ano ira kako 'i cikay asa cigra a milaliw

(當-有-我-跑-將-他-逃走)“當我來時他將會逃走”

3. Yo irato kako 'i cikay sa cigra a milaliw.

(當-出現-我-跑-他-逃走)“當我出現時，他就逃走了”

4. Mafana' cigra a comikay.

(知道(好的)-他-怎麼跑)“他知道如何跑/他是一位優秀的跑者。”

5. Harakat ko cikay nira.

(迅速的-速語-他)“cikay 這裡當主詞用，當改變為動詞時，即為述語。(賓詞)

例如：rakat-“移動、前進、行進”

1. Romakat cigra.

(走路-他)“他走路”

2. Ano ira kako 'i, rakat asa cigra a tayni.

(如果我有來，走路-他-來這裏)

“如果我有來，他就會走路來到這裏。”

3. Yo irato kako 'i, rakat sa cigra a tayni.

(當我來到時[在這一刻，不是之前]，他走路來到這裏。)

4. Pakaromakat kiso a tayni haw?

(能走路-你-來這裏-嗎)

“你能走到這裏嗎？”

5. Pakacowa ko rakat iso?

(從何處—走路—你)

“你往那裏走？”或“你往那一條路走？”或“你要往那裏走？”

6. O mirakatay cigra to kasaniyarō' ita.

(巡視—他—各村落—我們的)

“他巡視(拜訪)我們的各村落。”

7. Papirakaten cigra tonini a lalan.

(使之走路—他—這個—路)

“叫他走這一條路！”

IV 有一些動詞類的字，其字首接辭並不用 pi-/mi-，也不插入 -om-，而是用其他的加詞，如同其他動詞類的字所用者，pi- 或 ka- 則用在其他關係中。

例：tayni-“來”

1. Tayni kako “我來”

2. Pataynien ko wawa ako.

(把他帶來—孩子—我的)

“把我的孩子帶來。”

3. O pipatayni to wawa ako ko ga'ay.

(使之來—孩子—我的—好)

“最好把我的孩子帶來。”

4. O nipipatayni to wawa ako ko ga'ay.

與#3同。

5. O nika tayni iso ko ga'ay.

(使之成爲—來—你—好)

“你最好能夠來。”

6. Pasowal cigra to nika tayni ako.

(講—他—有關於—來—我)

“他講述有關我來的事情。”

7. Mipatala cigra to sakatayni ako.

(在準備—他—要來—我)

“他在準備我要來的事情。”

8. Misolimet kako to sakatayraaw ako.

(準備—我—要去—我)

“我在準備我要去的事情。”或“我正準備要去。”

上述第 1 例的句子，與英文的語法觀念相同，是簡單式的句子，有一個行動者（主詞）及一個行動（動詞）。在第 2 例所述的行動，是應用到 ko 位置的人（-en 和 ko 常常排在一起）。在第 3~8 例中，它都有獨立片語，並在句子中填入 o, ko, 或者 to 等字。每一片語都有一個行動者及一個行動，如果行動者及行動排在 O 為首的片語中，則與 ko 為首的句子相等，或受到它的修飾；反之亦然。如果片語是排在 to 位置中，則片語就成為句子的直接受格。

9. Onini ko sakatayni ako.
（這個-何以要來-我）“我為此而來。”
（在 O 位置的話，修飾了 ko 位置的片語。）

V 像形容詞的字或具有修飾詞功能的字，就像動詞類的字一樣，但沒有 pi- 字首接辭形式的字除外。

例：Kaph-“漂亮”（加上字首接辭 ma-，就是要修飾某事物）。

1. Makaph ko riko' nira.
（漂亮-衣服-他的）“他的衣服很漂亮。”
2. Maolah kako to nika kaph no riko' nira.
（喜歡-我-成為漂亮的-衣服-他的）
“我喜歡他漂亮的衣服。”
3. Kaolahan no tamdaw ko nika kaph no riko' nira.
（被喜愛的-人們-成為漂亮的-衣服-他的）
“人們喜歡他漂亮的衣服。”

第 1 例的句子是簡單式的句子，在修飾衣服。修飾語是在敘述部，而主詞則跟在 ko 之後。在第 2 例句中，to 位置的字是行動的接受者，也請注意，“漂亮”是由 no 位置的字所修飾。在第 3 例句中，敘述部語句是由動詞形容詞所構成，而 no 位置的行動者修飾 ko 位置的片語。

例：fagcal-“漂亮的，好的”（此字獨立存在，不附加字首接辭 ma-）

1. Fagcal ko riko' nira.
（很好-衣服-他的）“他的衣服很好（看）”
2. Maolah kako to nika fagcal no riko' nira.
（見上述 #2 的句子）
3. Kaolahan no tamdaw ko nika fagcal no riko' nira.
（見上述 #3 的例句）。

VI 西方人認為不可能成為行動者（動詞）的字，只要加上附加詞就會具有動詞的功能；而在其他字羣中，那些基本上可視為動詞的字，可能是名詞的形式。

例：awa-“沒有”

1. Awaay ko wawa ako.
（沒有-孩子-我）“我沒有孩子。”
2. Mafana' kiso to nika awa no wawa ako.
（知道-你-沒有…事實-孩子-我）
“你知道我沒有孩子的事實。”
3. Mafana' kiso a palaawaay toya dmak.
（知道-你-使之沒有-那件事）
“你知道如何化解那件事。”

palaawaay 是表示行動的字，它是從字根 awa 而來的。

例：itini-“在這裏”

1. Itini ko riko' ako.
（在這裏-衣服-我的）“我的衣服在這裏。”
2. Itinien ko riko' ako.
（放在這裏-衣服-我的）“我的衣服放在這裏。”

在 itini 加上字尾接辭 -en，使它從“地點”名詞的意義改變成為行動，而此行動是行之於衣服上，成為“放在這裏”。

我們總結來說，阿美文字有多樣的變化與用法，基本上字根是動詞，但卻可變化成為名詞類的意義。看來是副詞的字，如加上適當的加詞，就會在文法與語意上改變成為動詞的意義。因此，我們提出忠告：不能用西方語言的分類法使阿美語文就範。基於這樣的理由，我們以字根為基礎來編這一本字典。

VII 文字的某些部分予以重複之後，它就具有個別詞的效果。

例：sowal（見Ⅲ，第15頁）

1. () sowal nira konini.
（話-他的-這個）“這是他說的。”
2. Pasowal cibra tonini.
（話-他-這個）“他講這些話。”
3. Mitgil cibra tonini saka, sowal sa cibra…。
（聽——他——這個——因此，——講了——他……）
“他聽了這些（話），因此他就說了……。”
4. Tatosa cagra a masasowal.

(兩個……他們……互相講話)

“他們兩個一起討論。”

於此 *sowal* 用 *sa* 加以重複，因為其字首為 *S*。此字加以重複之後，成為兩人講話之意。

5. *Masasowasowal kami to pakayniay tonini a dmak*

(互相討論……我們……有關於……這個……事情)

“我們討論有關這一件事情。”

(這一字有 *sa*, *sowa*, *sowal*，所以至少有三組牽連其中。)

APPENDIX 2.

GRAMMATICAL USAGE - PARADIGMS

- I. mi-/pi- prefixed verbal like words act like English transitive verbs with objects, but these prefixes may be dropped and the passive ma- prefix or other affixes attached.

Examples: liso' - "visit"

1. Miliso'cigra takowanan. "He is/was visiting me."
visit - he - me (Time is not marked.)
2. Liso'en nira kako. "He visited me."
visit - he - I (Time when is not marked,
but the force is that of deliberately acting
upon the object.)
3. Maliso' nira kako. "He visited me."
visited-by him - I. (Time is not marked. The
fact that I have been the recipient of an action
is the force of this sentence.)

#1 above fits English thought patterns. The force of #2 and #3 are not natural to Westerners, but each usage has a different force. #3 focuses on the person, not the action.

4. O laliso'en ako cigra.
One to be visited-by me-he.
"I must/should/plan to visit him."
5. O piliso' ako cigraan ko ga'ay.
To visit-by me-him is good. "I should visit him."
6. O nipiliso' ako cigraan ko ga'ay.
A ni-has been added to pi- but the meaning is identical to #5.
7. Papiliso'en ako kiso i cigraan.
cause to visit-by me-you-him.
"I am having/asking you to visit him."
8. O mamiliso' kiso cigraan. (See Reduplication.)
One responsible to visit-you-him.
"You are responsible (or you will be the one) to visit him."

In #4 the focus is on him, in #5 the focus is on the action of visiting. In #7 action upon "you" is the force of the sentence. In #8 "you" is qualified by a o - ko "to be" equivalent, i. e. "You are to do the visiting."

9. O lalisoliso'en aca cigna.
one to be visited - he

"He definitely needs to be visited." This implies that there is no other alternative, that the necessity of the action is obvious.

- II. ma-/ka- verbal like words (as distinguished from the ma- prefixed passive forms) may act like English transitive verbs with objects, but they have many other forms as well.

Examples: fana' - "knowledge, ability"

1. Mafana' kako a miharateg.
know I to/and-think. "I understand."
(This form has no object. With another word combined a new lexical meaning is expressed.)

2. Mafana' kako toya wawa.
know I that child. "I know that child."

3. Kafana' kiso tonini a wawa.
know you this child.
"(You) get to know this child." (command)

The above three sentences fit Western grammar patterns.

4. Kafana'an ita konini a dmak.
known -by us-this activity.
"This thing (activity/affair) is known (obvious) to us."

(Here the activity is described; the actors are out of focus.)

5. Pakafana' kako to wawa ako.
cause to know-I-children-my
"I instruct my children."

6. Pakafana'en ko wawa ako. "Teach my child."
cause to know-child-my

7. O papakafana'en ako ko wawa ako.
to be caused to know-by me-children-my.
"My children need (ought) to be instructed by me."
(The force of this sentence is the children who need to be acted upon.)

8. O pipakafana' to wawa ako ko ga'ay.
to instruct children-my- is good.
"I should teach my children."

(Here the concept of instructing without reference to time is in focus.) See I example 5 above.

9. O papakafana' to wawa ko ina hananay.
to be responsible to instruct-children are mothers
"Mothers (as a class) are the ones (in the position to/responsible) to teach children."
See Reduplication for further information on papa-.

III. Some words take neither pi- nor ma- as transitive markers in the first position of prefixes. These become infixes for action in process.

Examples: sowal - "words, speech"

1. O somowalay cigra to dmak nira.
Is telling-he- the acts-his.
"He is telling what he does." (action in process)
2. Ano ira kako 'i, sowal asa cigra to dmak nira.
when come/appear I, tell-will he- activities-his.
"When I come/appear, he will tell what he does."
3. Yo irato kako, sowal sa cigra to dmak nira.
when came/appear I, told he -activities-his.
"When I came (at that point), he told what he does."
4. Pasowal cigra i takowanan to dmak nira.
cause words-he-to me - the activities-his.
"He tells/told me what he does."
5. Papipasowalen cigra to dmak nira.
cause to speak-he-the activities-his.
"Make him tell what he does." (command)

Examples #1-4 fit a Westerner's concept of a sentence because the predicate is an action or verbal like word, the subject fits into the ko/ci position in the sentence, and the direct object fits the to position of the sentence, while i serves as marker of the indirect object. #5 by having -en suffix on the acting word changes the whole force of the grammatical markers. The ko/ci position is the recipient of the action and the actor is implied in this command form.

6. O pipasowalan nira to dmak nira kako.
the one speaks to-by him-activities-his-I.
"I am the one whom he tells what he does."
7. O maan ko sowal nira?
What - words - his? "What does/did he say?"
8. Ira ko sasowalen ako i tisowanan.
there is-something to be said-by me-to you.

"I have something to say to you."

9. O nisowalan nira kiso to dmak nira haw?
said-by him-you activities-his question?

"Did he tell you what he did?"

Examples #6-9 have verbal ideas and actors, but they do not fit into a Western frame of reference. Many of these ideas are linked by o - ko "to be" connectives, i. e. predicate= subject. #6 refers by the pipa--an affixes to the person to whom speech is directed. Only #8 and #9 give any clue to whether the action is past, present or future. They are not pure verbal ideas but refer to the content of what is said, sa- -en representing intended uninitiated speech and ni- -an representing completed speech attached to a recipient (you). #7 is neutral without reference to time, complete or intended action. Even #2 and #3 do not refer to time from the English perspective, but succession of action from any starting point. sa and asa refer to successive action stimulated by something new coming into the flow of events.

Example: cikay -"movement, speed"

1. Comikay cigra. "He is/was running (action in run - he. process)."
2. Ano ira kako 'i, cikay asa cigra a milaliw.
when there is I, run will he-leave the scene
"When I come/appear, he will run (sequence) away."
3. Yo irato kako 'i, cikay sa cigra a milaliw.
when came/appear I, ran he and leave scene.
"When I came/appeared (at that point), he ran away."
4. Mafana' cigra a comikay.
knows - he how to run.
"He knows how to run./ He is a good runner."
Here comikay with the om infix is generic without reference to any specific action or time.
5. Harakat ko cikay nira.
fast speed his. "He runs fast."
Cikay here is the subject of the sentence, while the translation makes it a verb, the predicate.

Example: rakat - "movement, travel" (This word takes mi-/pi- affixes for one lexical meaning.)

1. Romakat cigra.
walks he "He walks/walked."
2. Ano ira kako 'i, rakat asa cigra a tayni.
When there is I, walk will-he - come.
"When I come/appear, he will walk here."
3. Yo irato kako 'i, rakat sa cigra a tayni.
When appeared I, walk then he & come.
"When I appeared, (at that point, not before),
he walked here."
4. Pakaromakat kiso a tayni haw?
able to walk -you-come-question.
"Are you able to walk here?"
5. Pakacowa ko rakat iso?
which way travel your
"Which way (road) will/are you traveling?"
6. O mirakatay cigra to kasaniyaro' ita.
to be going from place to place-he-all villages
"He is traveling through all our villages."
7. Papirakaten cigra tonini a lalan.
make travel-him-this road.
"Have him travel this road."

IV. Some verbal like words take neither pi-/mi-, ma- prefixes or -om- infixes, but other affixes are used as in the other verbal like words, and pi- or ka- are used in other relationships.

Example: tayni- "come"

1. Tayni kako. "I come."
2. Pataynien ko wawa ako.
cause to come-child-my. "Bring my child here."
3. O pipatayni to wawa ako ko ga'ay.
to cause to come-child-my-is good.
"My child should be brought here."
4. O nipipatayni to wawa ako ko ga'ay.
Identical with #3.
5. O nika tayni iso ko ga'ay.
to come -by you- good
"You should come."
6. Pasowal cigra to nika tayni ako.
told he that come- I.

"He told that I came/am coming."

7. Mipatala cigra to sakatayni ako.
preparing-he that coming by me.

"He is preparing for my coming."

8. Mipatala kako to sakatayraaw ako.
be preparing - I that to go (purpose).
"I am preparing to go."

In #1 above we have a sentence that fits into English thought patterns for a simple sentence, an actor and an action. In #2 action is applied to the person designated in the ko position of the sentence (-en and ko always go together). Examples #3-8 all have dependent clauses filling either the o, ko or to position of the sentence. Each of these clauses has an actor and an action. If it is in the o position, it is equivalent to or qualified by the words in the ko position or vice versa. (See #4-6). If it is in the to position, the whole clause becomes the direct object of the sentence.

9. Onini ko sakatayni ako.
this is why come I.
"This is why I came/am coming."
(The word in o position qualifies the clause in ko position.)

V. Adjective like words or qualifiers function like verbal like words except there are no pi- prefixed forms.

Example: kapah - "beauty" (prefixed with ma- to qualify something)

1. Makapah ko riko' nira.
beautiful - clothes-his/hers.
"His/her clothes are beautiful."
2. Maolah kako to nika kapah no riko' nira.
like - I that beauty of clothes-hers.
"I love his/her beautiful clothes."
3. Kaolahan no tamdaw ko nika kapah no riko' nira.
loved (something) by people-is beauty of clothes his.
"People love his/her beautiful clothes."

In #1 we have a simple sentence qualifying the clothing. The qualifier is in the predicate, and the subject follows ko.

In #2 the words in to position are the object of the activity. Note that beauty is qualified by words in the no position.

In #3 the predicate made up of a verbal attributive and an actor in no position qualify the clause in the ko position of the sentence.

Example: fagcal - "beautiful, fine, very good."
(stands alone without ma- prefix.)

1. Fagcal ko riko' nira.
very good-clothes-his. "His clothes are very good."
2. Maolah kako to nika fagcal no riko' nira.
Same as #2 in the above example.
3. Kaolahan no tamdaw ko nika fagcal no riko' nira.
Same as #3 in the example above.

VI. Words that Westerners would never think of as actor words (verbal) when affixed have verbal forces, while we have noted that the other groups of words that are basically considered verbal in kind may assume nounal form.

Example: awa - "(have) none"

1. Awaay ko wawa ako.
none children -I. "I have no children."
2. Mafana' kiso to nika awa no wawa ako.
know -you that none -children-by me.
"You know that I have no children."
3. Mafana' kiso a palaawaay toya dmak.
know you-cause to be none- that activity.
"You know how to do away with that activity."
palaawaay is an action word with awa as the root.

Example: itini - "here"

1. Itini ko riko' ako.
here clothes-my. "My clothes are here."
2. Itinien ko riko' ako.
put here clothes-my. "Put my clothes here."
By putting the -en suffix on itini, we change the word from a place word to an action, acting upon the clothes, "putting here".

To summarize, let us say that any Amis word has multiple uses. What basically may be verbal in the root may be

changed to a noun-like concept. What may appear to be an adverb in meaning for the base of the word, when properly affixed will change grammatically and lexically to verbal forces and meanings. Therefore, we present the thesis that Amis words cannot be forced into Western classifications as to kind. And it is for this reason that we have been forced to write the dictionary using the root as the base for writing the words.

VII. Reduplication of parts of words can have the effect of a distributive effect.

Example: sowal (see III. on page 15).

1. O sowal nira konini.
words his these. "These are his words."
2. Pasowal cigra tonini.
tell, speak he these. "He spoke these (words)."
3. Mitgil cigra tonini saka, sowal sa cigra...
listen-he -to these (words) so-say he
"He listened to this, so he said (successive action). . ."
4. Tatosa cagra a masasowal.
two they speak to each other.
"The two of them talk/talked together."
Sowal is reduplicated with sa for the first s to indicate a two way conversation.
5. Masasowasowal kami to pakayniay tonini a dmak.
Discussed we concerning this thing.
"We had a discussion about this matter."
(Because there is both sa, sowa, and sowal there are at least three parties involved.)

衍生語言單字表

阿美語包括有一些不同的方言，但爲了簡單起見，我們將阿美語歸成三大類：

花蓮方言、光復方言及南部方言。這些方言的詳細定義則非本字典範圍所及。請參看第14頁的方言圖。

包含在下列方言字羣的單字與本字典主體所收的單字大致一樣。雖然如此，兩者在語意上，則未必全然相同。我們將先列出某方言特有的字彙，接著在一橫線後列出近似或相等的阿美語字彙。這些阿美語字彙都收集在本字典的主體中。有時，近似或相等的阿美語字彙可能找不到，這時候，我們則加入英文的定義解釋。此外，當讀者要在本字典查某字的意義時，或許在本字典所列的許多與單字的意義中，僅有一個才真正切合或接近此單字的意義。

DIALECT WORD LISTS

There are a number of dialects of Amis, but for the purposes of simplicity, we have grouped them into three major groups: Hualien dialect, Kwangfu dialect, and Southern dialect. It is beyond the scope of this work to define the dialects in detail. Please note the dialect map on page 14.

The words included in the following dialect word lists approximate words that are in the main part of the dictionary. They are not necessarily identical in meaning, though in many cases they are identical. The words peculiar to the given area are listed first, followed by a dash, and then a rough Amis equivalent from the main part of the text is listed. In some cases there is no equivalent in the main text of the dictionary. In this case, an English definition has been included. When looking in the main text for the meaning of the word, perhaps only one of several meanings listed approximates the meaning.

花蓮衍生語言單字及意義

花蓮方言

花蓮地區有六個宗族，每個宗族都說著自己的方言，這些宗族使用許多共同的字彙，但是在音調、發音、語言使用，及字彙上，也顯現出明顯的差異。

這六族為宗族為：田埔村(Notawran)，Cikasowan，北埔村(Pokpok)，東昌村(Ridaw)等大宗族，與國桂里(Sakiraya)，加里王(Kaliyawan)等小宗族。這六個宗族中，有些還繼續居住在他們的發源地附近，有些則分散並遷移到其他的阿美族地區。下列的單字表僅列舉這些方言的一些字彙。

HUALIEN DIALECT WORD LIST

There are six Amis clans in the Hualien area each of which speaks a dialect of his own. They have many words in common, but they have distinct differences in intonation, pronunciation, usage, and vocabulary. The six clans are as follows: Notawran, Cikasowan, Pokpok, Ridaw (large clans), and Sakiraya and Kaliyawan (smaller clans). Some of these clans continue to live near their origin, but others have split and migrated to other areas of the Amis tribe. The following list is only a sampling of words from several of these dialects.

'adi - 'og'og	alod / lood. tkol.
'adiwawa - wawa	alonah - kakonah
'afel - 'atag	amrik - harakat
'afilid - to lift and hold in one's arms	anifa - dmi'
'ag'ag - tahidag	apalo - facidol
'agtir / cagohor. the smell of perspiration under the arms	aporo' - mamoko'
'ahen - ayi	asiroma - asimaan
'alaw - 'afas	aso' - ka'so'
'alimac - a species of vegetation	awag - anakox * anako
'alinognog - 'anognogan	awit - tatoy
'amic - tker	ca'al - cagaw
'amlik - kalamkam	ca'difan - pagpagan
'atiplec - the name of a tree	cacfare - linay
'fay - rfay	caco'co' - flaloda'
'ili - hara	cacoy - tatig
'ilid - falah	cafiyas - rafiya
'imoc - rakes	cahiw - cifrag
'iray - 'res	cakat - cokacok
'iyak - co'os	calap - calig
'iyor - 'iyot	calaped - kafer
'lon - 'anegag	calcal - cackak
'mic - 'atem	caldes - fa'det
'ogaget - a place on which something can be tied	calget - ca'get
'otag - osoy	califad - firag
'owid - 'iwal	canar - hadag
'sos - 'tot	carakaw - takaraw
adidi - mimig	cfog - cno'
adihag - lodihag	cicdam - ko'san
ahcid - kahcid	cihi - po'i. to express anger
ahmaw - kahmaw	cikaw - lawac
akay - latek	ciki - acek
alafaf - fala'fa	cilmin - 'alilim
alger - 'agrer	ciriciri' - cicir
aliw - widag	ciris - kali
alni - ka'ni	cirkay - fao
alocog - kter	ckos - tiko
	cmek - ckel
	co'fdas - co'a'ag
	cofaysa - immediately (tagsol sa)

cofok - tadimocok
 cakah - cora'
 cokay - cekar
 copel - damdam
 cora' - hana
 cras - cli'
 cris - kris
 daponoh - poneg
 daso' - 'o'ol
 dawheg - 'ros * ocean current
 dayom - easy
 caay ka dayom - it is not easy
 degay - adegay
 dicem - cidem
 digol - demons or Holy Spirit
 focus on and look at
 dmec - lowid
 dogdog - do'do
 fa'ket - karteg
 fa'sig - 'sig
 falidas - sargad
 fanohog - fagsis
 farigad - talacay
 farihfihi - to have a rush of
 flapping wings
 faroro - koyod / kakoyodan
 fatikar - koliciw
 fget - fded
 fidag - 'osi
 fihid - paci'eg
 fihkac - talakal
 flec - nokay
 flin - polin
 focacig - ranap
 fodoy - riko'
 foga - koga
 fogid - 1.'icep 2. fohid
 fohag - ofag
 fohcal - kohcal
 fonak - tafok
 forsenan - kasaparan

fowah - lnak
 frah - korah (tan color)
 gapa - goyos
 gidagid - position or angle
 of the sun near setting
 (piliyawan no cidal)
 gilagil - kihakih
 gohit - sdi
 hafalak - oray
 hafi' - fati'ian
 hawan - fonos
 hdal - tdl
 hdog - to shade so plants
 can't grow
 hilap - 'araw
 iri - 'i
 kadafowan - tolatolaw
 kafag - oray
 kafi - kohaw
 kafidagan - 'sam
 kahcid - ko'san
 kakawsan - gasaw
 kakitil - flaloda'
 kako'ko' - opopay
 kakti - facacnal
 kalaga - kolit
 kalahi - kalamkam
 kalimolmol - 'arawraw
 kalisiw - payso
 kanas - cinaw
 kapa - tata'ag
 karaftod - wound in the
 heel of the foot
 karakat - harakat
 karawad - koyod / kakoyod
 kasal - loosely spaced
 * spread apart
 kda'i - hayda
 kinayni - kananini
 klakla' - palidig
 kmet - fotek

kmot - lawla / magah (misa-)
 kodol - fafa'ed
 konor - takonol
 kopa - parok (fluff
 from flower)
 kopit - kodos
 koraro - to sleep from
 drunken condition
 koreg - talid
 koriyor - takolil
 kotem - to'em
 kowapi - snat
 koyti - lofoc
 lahak - holak
 lahat - gala'
 lahgap - kahgap
 lalafo - laloma'
 lalapi - 'opir
 lalonah - kakonah
 lalood - kacihragan
 lalsem - paska
 lamal - namal
 lamet - kamet
 lamleg - kohnac
 lamneg - kamleg
 lanag / tatoni'. lakaw
 lawad - limaw
 lawmig - komaig
 layig - taplik
 lcapo - sa'opo
 ldi' - di'i
 likao' - 'akog
 likco - kinco
 liklik - lawac / salawacan
 lita'ol / tila'ol. fita'ol
 locog - firag (silent anger)
 lodoc - konoc
 lofag - laoc / simaw
 lofas - lapot
 lokot - 'agaget
 loman - tlag

lood / alod. tkol
 lsi - lodis
 macowa / mamaan. what is it
 like (masamaan)
 malaon - co'os
 malfot - patek
 mamaan / macowa. masamaan
 marpi' - cicih
 masairo - nawiro
 menmen - nemnem
 mlaw - negneg
 mnaafaw - nawnaw
 mnah - hmot
 modat - sadak
 molnek - tneg
 mornep - hnot
 nasnas - parogapigan
 naway - na'ay
 niyor - 'ros * river current
 nohni - nigra/ nagra
 nokas - nokay / patiko
 norini - nonini
 ogay - lotog
 opo - tarig
 orasisa - orasaka
 pacalal - pakido
 pacoflis - to return the change
 in a purchase
 pacona - 'iwas
 paina - topa
 pakasaw - saliway
 pakda - pakonira
 pakrid - hawikid
 paoli - pakonira / paolatek
 parakarak - yakyak
 parokod - tnok
 pateken - so'ot
 patikar - koliciw
 paypay - fasiyaw
 pdok - ofag
 pi'pi - ditek

ploh - pcod
 pni - kolomi
 pockid - pakih
 poco' - firo'ok
 pogki - caki
 pogo - pokok
 pokaw - lo'od / talo'odan
 polog - caklis
 polot - wikol
 porok - fitig
 powakih - immature blossom that
 hasn't yet come out of
 the plant
 poyoh - 'is'is
 radit - sadit
 ragat - 'adipel
 rahkal - rahkad
 rarami' - 'asisiw
 rarapa - kolog
 raraya' - kakaya'
 raricay - name of a bird
 rarid - dga
 riat - 'oliyat
 ridic - krah / titic
 riges - 'intel
 rimorak - acag
 rineg - riger
 ririk - riri'
 risris - nisnis
 rnac - cadiw
 rohroh - lihiw
 rotar - ronag
 rpi' - kamid
 rpit - cipat
 rtak - 'kak
 sa'owac - 'alo
 sa'pi' - sa'mel
 sadimel - hadimel
 safor - kalah * tamor
 sagolan / salogan. kapah /
 makapah

sakikamay - gloves (takamayan)
 saklot - a scoop type shovel
 saliyot - taliyok
 samtek - sarocod
 sapod - nonoh / podpod
 sapodah - okos
 sardo' - ka'so'
 sarokod - satnok
 saroma - somad
 sasola' - flaloda'
 satamec - faked
 sawa' - 'yak
 sawil - fitig
 sefayo - 'fa
 si'si' - lsi'
 sical - cicax
 silac - rayray
 simsim - harateg
 sipo - sisit
 siroma - asimaan
 siromag - rowak
 sisi - fakar
 siyat - 'osiyat
 skot - fickot
 sofaw - sawsaw
 solda - so'da
 solep - cahiw
 sonason - sota'
 soraratan - sfi / talo'an
 sorit - tilid
 sotin - konayat
 ta'es - sti'
 ta'ta' - tapa'
 tadiwaa' - kadawagay
 tadok - maymay * howak
 tafaki - tata'ag
 tafal - tapa'
 tafiras - 'ariray
 tagolan - taknip
 tahklal - apac * to not have
 gotten up on time

talopog - dapog
 tamlac - korac
 tamosol - cidem
 tapod - stale food
 taptap - tono'
 tarawadaw - the name of a river
 tarig - rihi
 tarkaw - takaraw
 tarok - board bed slats
 taropog - takokog
 tason - sna'
 tatak / lalal. pitaw
 tatamos - fati
 tatoni' / lanag. lakaw
 tighoy - dawdaw
 tila'ol / lita'ol. fita'ol
 tilafos - kodashig
 tioy - rafay / lafay
 tipid - toptop
 tiyak - tnak
 tnoon - tnooy
 toper - kafog
 tosiyam - ritos
 towad - howad
 tpa - kra * tama
 tpad - tono'
 tpar - copa
 tpatpa' - pi'pi'
 tri' - rowis
 trog - sifo'
 walo - falo
 warawara - the walk of a drunken man

光復衍生語言單字及意義

光復方言有兩個具代表性大宗族：光復（Fata'an），與富田（Tafalog）。這兩個宗族以前定居於光復村附近的村落，並彼此鄰近，今天它們定居於光復與鳳林（Fenglin）地區。這兩個宗族在語言使用與字彙方面有些差異，在此我們就不詳述了。

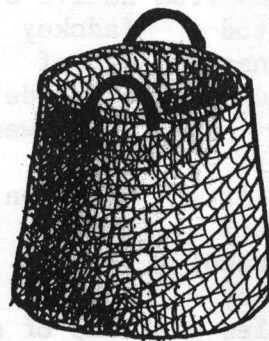
KWANGFU DIALECT WORD LIST

With Illustrations

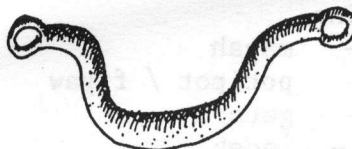
There are two large clans which represent the Kwangfu dialect, Fata'an and Tafalog. These clans lived in villages next door to each other near Kwangfu. They are found today in the area of Kwangfu and Fenglin. These two clans have some variances in usage and vocabulary, but we have not identified these here.

'adit - 'onig
 'alaneg - rihi
 'alaw - 'afas
 'alcam - 'acam
 'alet - taker / tna'
 'amlig - 'omlig
 'amlok - co'os / 'yak
 'amonog - 'aporaw
 'anag - na'ag / losimet
 'apalo - facidol
 'apisak - 'arsak / 'apsak
 'aponaynay - 'alopaynay
 'arosaysay - misamis
 'atiplac - apa
 'atlac - korah * a man's shirt woven
 from native string
 'atod - fadokoy
 'enar - dafdaf
 'idpa - the inside of the chest under
 the ribs lower down
 'ili - hara
 'ilif - fati'ian
 'isol - 'iros
 'itokol - lgaw
 'okoy - toto'
 'oled - a lump of softened rice grain
 that hasn't been cooked which is put in a basket and
 set out for the spirits to eat
 'osac - 'omac
 'otar - a sweet potatoe that is sprout-
 ing
 'pic - magah
 'tal - potipot / fiyaw
 'tog - gata
 ackay - acek
 aheg - logoc
 aiyog - a person who works for staff in
 the police station doing common chores
 akoko' - skak
 apceg - an attitude of dissatisfaction
 or doubt toward someone

ca'pot - ca'not
 calakas - a hard growth found on the head
 of a person
 carek - siket
 cfo' - kfoh / cdo'
 cifir - red gluttinous rice similiar to
 hakhak
 ckar - ckok
 clad - hofoc
 cles - hapric
 co'lis - ci'lis
 copo - a rock wall cemented to keep
 water in its course
 cornoh - to have hair stand on end
 crah - 'omac
 dadahal - kakahad
 damidam - damdam
 dantes - danta' / padteg
 daomi' - komaig
 daponoh - poneg
 dawa - lowid
 dihog - lidog
 dofata / fodata. an all purpose large
 basket for produce
 dotdot - ditdit
 dtem - la'to
 fagah - 'is'is
 fahdil - fidgal
 fakid - part of the harness that goes
 under the throat of a water buffalo
 faled - fafa'ed
 faleg - tadem
 falihlo' - ckok
 faratik - farasiw
 fariri - 1. farsiw
 2. ti'aw (a snake)
 fatel - faked
 fdadoki - padadoki * pdadoki.
 fi'not - fotfot
 firagat - cifrag * sinoet
 fison - canoy



dofata /
fodata



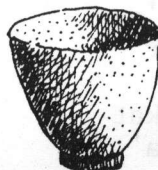
fakid

fitagilaay - an earwig * an insect
 fkac - cikay
 flec - nokay
 flogoy - padagan
 flok - fiyok / pkaw
 fo'kan - ciciw
 fociyak - focirak
 fodata / dofata. an all purpose large
 basket for produce
 fohdit - fadic / mifadic
 fohkad - losid
 fokah - ta'i
 folahata - faniw
 forac - korac
 forcok - to have cracks in the bottom of
 one's feet from not wearing shoes
 forset - foggy and dark near the ground
 forsiw - fariw
 fotili' - fitili'
 gadahgah - kadofah
 garod - cago'ot.
 gohagoh - wiyawi'
 haciw - 'aca
 hacra - hicra
 hgel - sga
 hinig - negneg
 hlet - kafafag
 hogay - mimig
 hokal - hoka'
 htaw - talip
 htik - tfad
 ifagat - cifrag
 iger - sger
 ihani - ihoni
 itoan - nokay
 kaca - (you) shouldn't do (that)
 kacdah - kahcid
 kacep - capet
 kacir - coracor
 kaeka' - 'ogcoy
 kafah - fahal

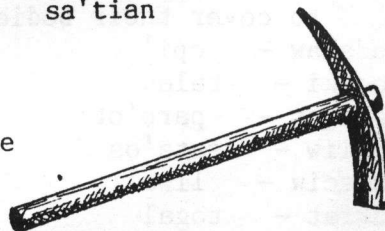
kahat - kahot
 kahkah - asimaan
 kakawaw - lkakawa
 kakomoan - lo'od / talo'odan
 kaloc - gitagit
 kamacal - 'dox
 kamen - ati
 karaya' - kakaya'
 karifowa - lalipig
 kidodog - kiradom
 kihoway - lihoway
 kikol - wikol
 kimadac - rimadac
 kirec - 'ikes
 kiyoh - lihoc
 koer - a parasite that eats out the in-
 side of a seed
 kormo - kimto
 kormoc - the fruit of a climbing plant
 whose leaves are edible
 kowawi - kigkig
 laflaf - yamayam
 lagsan - the name of a mountain east of
 the village Kiwit * place where Amis first appeared
 lakaw - a man-made fish pond for raising
 fish
 lawit - lakowit
 lemlem - 'met
 lfi' - sdi
 lfok - kafer
 li'tec - ki'tec
 lihmeg - safana'
 likakog - 'akog
 likot - kalolo
 liloc - gigoy
 lipida - lifon
 liwliw - riger
 liyok - likot
 lnem - clem
 logadi - lonayi'
 lokic - paga

lomla - limla
 lomlom - sopsop
 lonalon - sota'
 lonen - 'atoray
 lonip - linah
 looh - pawli
 ltep - takop
 ma'inayan - tagalawan
 madihmih - da'moh
 magal - gawi'
 malcafi' - lifet
 masra - trak
 matrog - tama
 mi'mi - mo'mo
 micmic - the growth of citronella grass
 when it first comes out of the ground
 mlit - tgil
 mnad - colal
 mohag - ofag
 moko - toko
 molnem - clem / lasot
 mowamo' - podaw
 na'ra - nagra
 nansol - ta'sel
 nawi - adayay
 nerner - decdec
 nihnih - po'ner
 noneg - 'imer
 oron - 'ilol
 oror - harakat
 paaheg - lada'
 pacacoy - an apron worn by men in old days
 to cover their bodies
 padahaw - cpi'
 padaki - talaw
 padogos - paro'ot
 pagiiw - sata'os
 pahaciw - liwal
 pakfat - togal
 pakiki'ay - facikcikay
 palsifo' - camol

pamomoh - pakokot
 paneg - padeg
 paplo - kimad
 payapay - hata
 pic - magah
 picfolan - toptop
 pidac - tonon'
 pikel - liyag
 pilatek - tked
 pirit - dagah
 piyag - waneg
 plac - pcih
 plok - pkaw
 pnay - kamid
 pno' - ofag
 po'ni - ciponi'
 podas - podok
 pohi - kalamkamen
 polin - foti'
 porata - the end of the penis
 posog - 'apocok
 ptek - pitek
 pton - salikaka
 ragrag - tapay
 rakar - fofo
 rayaray - kayakay
 rihad - rihaw
 ronem - tadem
 ropna' - 'opic
 rotarot - rosaros
 royaroy - kakaya'
 sa'sa' - hanhan
 sa'tian - takid
 saga' - 'adipel
 sagra'ay - 'ayaw
 sakmot - samsam
 sakoc / towasig (S.) a pick axe
 salifog - timla
 samamaw - 'adapaw / sa'adapaw
 samiyamiya - safraag
 sana' - the name of a species of tree

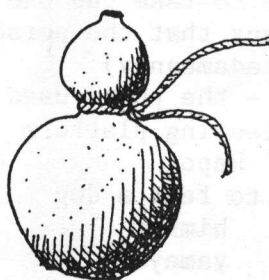


sa'tian



sakoc

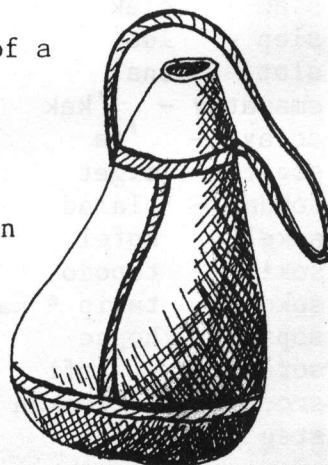
- sanaisa' - cpa'
 saya - yatayat
 sayloh - pala
 sfad - to slide off the top of because
 what is stacked is top heavy
 sfed - tafa
 sfeg - kacaw
 sfer - tpoc
 sfi - kofaw * dmi'
 sfit - so'ot
 sgel - sga
 sifalatan - fafoy
 sifay - to be crooked * at an angle *
 not on straight
 sikla - kasoy
 sinafel - dateg
 sisi - fakar
 sisipan - 'ogto
 siwalaan - a small wine container made from
 a gourd worn by the village messenger on the side of
 his head attached to a head band. When the messenger
 ran to a neighboring village to invite the leaders of
 a neighboring village to their harvest festival he
 gave the village chiefs a drink of wine from this
 container.
 siwasiw - fitay
 siyasi' - lsi'
 slak - clak
 slep - lda'
 slot - sna'
 smamatay - 'kak
 sofayo - 'fa
 soget - diget
 sokdap - lalad
 sokel - kofel
 sokin - tapodo
 sokon - talip * kayap
 sopac - hopac
 soraratan - sfi
 srookan - tlookan
 steg - siket



siwalaan

- ta'owaw - ca'owaw
 tadag - 'odag
 tafa' - tked
 tafayo - tihlom
 tafed - omah * maomah
 tafi - kagkag
 tafrac - gagafolan
 tagaya - ta'gad
 tahaco'co - talico'co
 takisig - kodos
 taklag - falohag
 takol - si'naw
 talakop - the name of a species of bird
 talin - lotay
 talokan - talalokan
 tamiya - to call the roll * names of
 people present
 tanoman - a gourd used as a water contain-
 er
 tapolog tapnih
 tarac - piyas
 tatamaan - source. See lgat / lalgatan
 tifahaw - tafiaw
 tigpo - caklis
 tiklo - liyaw
 tina'asan - minaro'an
 tipo' - to take the one thing out of
 many that the person especially valued (o pipili' to
 tadamaanay)
 tirkod - the posts used at the base of a
 sleeping platform
 tko - kapot
 tkol - to feed a dog
 tlac - himrac
 tnac - yamayam
 tnas - cocop
 togiri - tokikar
 togiri' - ti'raw
 togo - to lay on top of each other
 tohá' - tapa'
 tohog - 'alolog

tanoman



tokic - lita'ag
 tokod - tnok
 tomnek - totoh / tneg
 tomtom - toror
 tortor - tokitok
 tosog - kaen
 waka' - waa'
 wakwak - tolatolaw
 wiswisan - pagpagan
 yokayok - to push to straighten up some-
 thing that is sitting on an angle
 yoyag - firag

SOUTHERN DIALECT WORD LIST

The Southern dialect covers a wide area: Chongqing district on the east coast and Lushan district in the valley on south of Tsiung, which has a dialect of its own. The Tsiung lions lived in Tsiung (Hainan) and have (Fang-ii). Some of these migrated to other places. We have only included a sampling of their vocabulary.

南方衍生語言單字及意義

南部方言分布於很廣泛的一片區域。這包括了東岸的成功（Chengkung）地區，與位於南岸到台東間山脊的關山（Kwanshan）地區。台東地區的宗族以往定居於馬蘭（Malan；Falagaw）與豐里（Feng-li；Matag）。有些宗族已遷移到其他地區。此處我們僅列舉一些他們所使用的字彙。

SOUTHERN DIALECT WORD LIST

The Southern dialect covers a wide area: Chengkung district on the east coast and Kwanshan district in the valley on south to Taitung, which has a dialect of its own. The Taitung clans lived in Falagaw (Malan) and Matag (Feng-li). Some of these migrated to other places. We have only included a sampling of their vocabulary.

'acawa - kadafo	co'a'ar - coli
'aknan - 'anegag	cohacoh - cahcah
'amamosa - mamosa	cokat - parac
'anis'is - simlag	cokon - kotag
'antox - 'antol	cori' - katacomoli / mori'
'ararasip- - earwigs	cowapay - slic
'ardet - ka'so'	cris - tkig
'asiyot - 'aciyos	dadigta' - widi
'atimpal - 'atipal	daysag - kakitaan
'awaled - 'awa	dinay - linay
'ikak - 'akik	dipag - 'adipel
'ikog - 'akog	diyog - fafoy
'ili - hara	docadoc - docidoc
'inem - rocek	fadokoy - fadokos
'iprexan - lotay	fagfag - pa'tag
'irag - rmes	fahcel - faha
'iros - kalilig	fararohod - tkoh / tokoh
'iwaw - ca'owaw	fatataog - 'alolil
'nig - iray	fihkat - see dohkit
'odax - waneg	fihowad - howad
'ofil - 'odag	gicih - togih
'ok'okay - tateutex	hahac - kakoyol
'tof - lofic	halama - salama
amkag - kayakay	hanek - sanek
apig - holam	hayken - hakeno
apoh - fodigaw	hilap - 'araw
ca'of - tfo	hinco - kinco
cacos - tireg	hosilal - losida'
cadiw - kakiw	hpik - lofic
cafool - safool	kacdah - ka'dah
cakowaw - ca'owaw	kaci'eg - paci'eg
calaped - kafer	kadago - kanas
caloh - tamor	kadis - kasid
camahaw - togal	kafkag - fafa'ed
cana'or - tahod	kahirahira - lkairaira
cefcef - cofcof	kakawatay - kakloy
ci'ci' - sa'owac	kakipa - kara'ka'
cicig - patek	kalico'co' - tadimocok
cipodo - fiher	kaliki - kalamkam
ciyak - tamorak	kaloda'ay - kalocoday / kanocoray
cmot - tiked	kanawikos - pi'kolan

kanit - ciker
 kaniw - magah
 kapo - 'poc
 kara - karot
 karafas - tagsoy
 karimoc - karihic
 katawaay - katawa
 katilos - gilos
 kaway - kotay
 kdep - tkep
 kdoh - fahal
 ki'daw - kakaya'
 kidafes - kiyafes
 kihoway - lihoway
 kitakit - kanatal
 kitmol - kimto
 kni' - kcec / fotek
 ko'daw - kakaya'
 koec - faha'
 koko' - 'ayam
 kopa - fiher
 kotkot - to'to'
 kter - 'inap
 lafo - 'kak
 lalidigan - mahod
 lalog - rarog
 lao'cen - cacaklaw
 lasinol - so'or
 lfot - patek
 lged - sa'ged
 lihalih - tohatoh
 lila - kilac
 limodoy - dado'
 losilal - losida'
 lsa' - lasak
 makna - mamaan
 malikakaay - malkakaay
 maori' - moli'
 mimik - mimit
 modikoh - morkoh
 mokin - 'mo

molid - lidalid / ropay
 molso' - moso'
 pa'ayaw - pi'ayaw
 paco'kek - tomcek
 padakopak - tiplok / tatiplok
 padihac - pi'dac
 pagpag - pagpagan
 paka'tim - pataloma'
 pakayif - pataloma'
 pakiraan - pakayraan
 pakogkog - 'is'is
 pakoko'an - talokan
 pakosiya - pakoyoc
 pakto - panco
 papa'ogay - kahdogay
 papacem - dafak
 patafag - pato'aya
 patras - pacfa
 pitin - 1. tatig 2. lafit
 pohay - ati
 rfis - lfit
 rifowas - lifowas
 rikid - likid
 riti - poki
 rnac - cadiw
 rofro - lofrof
 rpit - cipat
 sa'amamokot - sa'mamokot
 saali - see ayi
 safafa - safit
 safet - lonayi'
 sagalaa' - gatowa'
 salaw - hanaw
 sali'esi' - lies
 sali'mig - salikiki'
 samdac - sameced
 sapater - sa'ger
 sawfan - parok
 sfo - sfay / sofo
 sgi - imah
 siyopao - kifsia

sodiget - sogidet
 sokin - safit
 sowapay - slic
 ta'lidan - sadosdos
 ta'ta - ciker
 tadgal - ta'gad
 tafidacan - tigdahan
 tagalawan - talagawan
 tagogol - talolog
 tahoper - lalopla'
 takora' - takola'
 tapocog - 'apocok
 tata'ciway - tatahiciw
 tatiw - tatoy
 tawtaw - tawataw
 tayhin - kincac / tayrig
 tgo' - pitek
 tigel -igas
 tigasot - tigasod
 tigsa - koliciw
 tikel - tiko
 tilo - salil (for fish)
 tiwag - tiwas
 tka - lgat / lagat
 tnok - sifo'
 to'si - pakinali
 togaref - toga'ef
 toknih - tapnih
 tomaliw - sopaliw
 tori' - kakidec / lalidec
 toroy - tkek
 tosiyam - ritos
 towasig / sakot (N.). pick axe
 trookan - tlookan
 waraw - sila'
 wi'awi' - wiyawi'