On the Andamanese and Nicobarese Objects Presented to Maj.-Gen. Pitt Rivers, F.R.S.

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— Mittheilungen der K.K. Geographischen Gesellschaft in Wien, 1880.

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From the ASSOCIATION.—Journal of the Royal Historical and Archæological Association of Ireland, July, 1880.

From the EDITOR.—“Nature,” Nos. 602, 603.

— Revue Scientifique, Tom. XXVII, Nos. 20, 21.

— Correspondenz-Blatt, No. 5.

The following paper was read by the author, and illustrated by a large collection of objects of ethnological interest:—

On the ANDAMANESE and NICOBARESE OBJECTS presented to Maj.-Gen. PITT RIVERS, F.R.S. By E. H. MAN, Esq., F.R.G.S. M.R.A.S., M.A.I.

[WITH PLATES XXIII TO XXVI.]

It has been with considerable reluctance that I have accepted the invitation of General Pitt Rivers to describe the Andamanese and Nicobarese objects added by me last year to my previous collection, sent in 1877, for I have but little information to offer beyond what I then gave, and which formed the subject of some interesting remarks from General Pitt Rivers in January, 1878. At his suggestion I propose this evening supplementing the few observations I have to make on the objects now before you, by giving you a faint outline of a monograph which I have in course of preparation on various points of ethnological interest connected with the Andamanese, and which I hope ere long, leisure permitting, to have the honour of presenting to this Institute.

It is now very generally known that, prior to the establishment of our present penal settlement at Port Blair in 1858, and even for some time after, our knowledge of these aborigines—so frequently and incorrectly called Mincopies—was limited to that of their being negritos in almost the lowest state of barbarism, while many ideas which were erroneous and unfounded were entertained regarding them, as, for example, that they were addicted to cannibalism, and that their marital relations were extremely lax.

The fact of my having passed eleven years at the Andamans, during four¹ of which I had charge of the homes established by

Viz., from July, 1875, to July, 1879.

Government for the purpose of reclaiming these tribes, as far as possible, from their savage state, is the chief ground on which I would claim your attention this evening; and as I succeeded in acquiring a knowledge of the South Andaman dialect, and had a more or less close acquaintance with members of no fewer than seven out of the eight tribes of Great Andaman, I have naturally enjoyed great facilities for obtaining information,—greater, indeed, by far than fell to the lot of any other European, or at least of any who have hitherto written on this subject.

In the remarks to which I have alluded, General Pitt Rivers pointed out the characteristics of the various objects comprised in my first collection, a large number of which were admirably illustrated in the lithographed plates which accompanied the report in the Institute's journal (*vide* Vol. vii, Plates xii–xvi). Beyond correcting some misapprehensions which appear to exist on certain points, and replying to the questions contained in General Rivers' paper, it is not my purpose this evening to make any reference to the objects already described, but to give you some information respecting the additions which I have lately made to the collection, and then to say a few words about the people themselves.

For convenience' sake I will make my comments, as far as possible, in accordance with the sequence of the observations calling for remark in the paper, and in the discussion which ensued thereon.

I. Allusion was made¹ to a belief once current that the Andamanese "broil their meat over a kind of grid made of bamboos." This, as is now well known to us at the Andamans, is incorrect. The idea is perhaps traceable to the practice, almost universal among them, of placing, at a height of two feet or so above their hut-fire, a sort of grating of twigs or bamboo, sufficiently large to hold a small supply of provisions, which are thus preserved, by means of the smoke, from the attacks of animals and insects. In his recent work on Anthropology (page 265), Dr. Tylor mentions the existence of a similar custom among certain Brazilian tribes.

While on this subject, I would briefly describe a method of cooking food, which, as far as I know, is practised only by the Andamanese. I have here a bamboo vessel—called *gōb(da)*²—

¹ *Vide* "Journal of the Anthropological Institute," vol. vii, p. 434.

² For the list of symbols adopted for denoting the sounds in this language as well as that of the Nicobarese, see Appendix II at the end of this paper. I would take this opportunity of acknowledging the valuable assistance so kindly afforded me by Mr. A. J. Ellis, F.R.S., in determining my present list of symbols. All differences occurring between this and my previous system of representing the sounds of these languages have been made in deference to his advice.

This termination *da* is common to most substantives adjectives, and many

which serves, first, to contain the food they may require on a journey, and, subsequently, as a cooking pot when the time comes for its consumption. The size of the vessel is usually determined by the length of a single cell in the bamboo. Previous to being used it is washed, cleansed, and dried over a fire. Meat or other food in an uncooked, or partially cooked state, is then packed into it, and a leaf is secured over the mouth. When the food is required the vessel is placed on a fire, and constantly turned, so that all parts are equally burned; it is afterwards split open, and the contents being thoroughly cooked, are disposed of among the assembled epicures. From this it will of course be understood that this bamboo vessel is only capable of being used on a single occasion. The *gōb* also serves as a water vessel.

II. As regards the question¹ of the stature and size of the Andamanese, I would mention that the result of the measurement of 48 male and 41 female adults showed that the former average 4 feet 10 $\frac{3}{4}$ inches in height, and 98 $\frac{1}{2}$ lbs. in weight, and the latter 4 feet 7 $\frac{1}{2}$ inches in height, and 93 $\frac{1}{4}$ lbs. in weight.

III. After a close examination of several shaven scalps I am satisfied that the hair² is uniformly distributed, and does not grow in separate tufts with bare intervals. This result was anticipated by General Pitt Rivers and Professor Flower, as shown by the remarks they made on the occasion above mentioned.

IV. Bow-traps³ are quite unknown to the Andamanese, as are also the blow-pipe,⁴ wamera,⁵ or throwing stick, and the boomerang.⁶ The last two, indeed, could not be used, except along the shore, seeing that the whole country is covered with more or less dense jungle. In respect to the blow-pipe I would remark that, as the principal feature in this weapon is the poison in the dart, without which the projectile would be comparatively harmless, it is easy to understand why it never occurred to them to devise such a weapon, seeing they are ignorant of the use and even of the existence of poison, except perhaps in the fangs of venomous reptiles, and in the *Nux Vomica* which is found in their jungles.

adverbs. It can only be used when these words occur alone or at the end of a sentence, and I am disposed to trace its origin to the defective or partially obsolete verb *ēdāke*, to be. Its employment being optional, it is placed within

brackets; example: Where? ¹tekarichâ²(da)? That man is good, ³ōl ¹abūla ²bēringa(da). ³

¹ Page 438.

² *Ibid.*

³ Page 441.

⁴ Page 442.

⁵ Page 441

⁶ Page 445.

V. The Little Andaman bow¹ is not made of *bamboo*, as will be observed on examination, but of a hard wood called by the Andamanese *lōkoma(da)*, the botanical name of which I am at present unable to furnish.

VI. The harpoon-arrow²—*ēla(da)*—is used *only* on land, and chiefly in pig-hunting. The harpoon-spear—*kowai a lōko dātnga(da)*—is used only on the water, in hunting turtles, dugongs, porpoises, skates, and other large fish.

VII. With regard to the question of the material³ used in former times by the Andamanese in the construction of their adze-blades and arrow-heads, they persist in stating that when iron suitable for such purposes was not procurable from wrecked vessels, their ancestors used to make their adze-blades of *Pinna* shells, and their arrow-heads either of the same material or preferably of the *Perna ephippium*. The latter shell, indeed, bears the name of *ēla(da)* which is the designation by which the pig-arrow is still known. In the case of the adze, however, they assert that recourse to such an expedient as the use of shell was comparatively rare, as iron sufficient for making these tools was generally procurable. They account for the stone celts discovered in kitchen-middens⁴ by stating they must be either refuse pieces of stone broken in forming shaving and tattooing chips, or portions of cooking stones—*lā(da)*—which, while in use, split in such a way as somewhat to resemble a celt. This, however, is only negative evidence, and further researches by competent authorities may not improbably confirm the belief held by some that the statements of the present inhabitants on this point must be disregarded in favour of the opinion expressed by the late Dr. Stoliczka.

VIII. For the purpose of boring⁵ small holes in wood they use their iron-tipped arrow—*tōl-bōd(da)*⁶—or turtle harpoon—*kowai a*

¹ Page 441.

² *Ibid.*

³ Page 443.

⁴ "The fourth kind of articles found in the Andamanese shell-mounds, and worthy of notice, are those of stone implements. . . . Mr. R— extracted among others on the spot, a beautiful polished celt of the usual trapezoid form, about 2½ inches long, laterally compressed, narrower on one end, broader on the other, and with a sharp edge ground down from either side. This specimen was indistinguishable from any of the European, or Indian celts of the so-called neolithic period. . . . Beside this, a small, but typical, arrow-head was found. All these materials are of a tertiary sandstone, which is almost the only rock to be met with in this neighbourhood of the harbour. These celts, &c., clearly indicate that they were used by the Andamanese as weapons of the chase, or as implements in opening the shells, &c. They could, however, hardly be regarded as sufficient for killing the Andamanese pig, as already pointed out by Mr. Theobald, a few years ago."—"Note on the Kjökkenmöddings of the Andaman Islands," by the late Dr. F. Stoliczka, v. "Proceedings. As. Soc. of Bengal, January, 1870.)

⁵ Page 413.

⁶ *Ibid.* vol. vii, plate xiv.

(*da*); larger holes are made by means of the adze—*wōlo(da)*,¹ which is also employed for digging graves. For up-rooting yams and other edible roots a long pointed stick, called *lākà(da)* (Plate XXIII, fig. 2), is used. This tool reminds one of a similar implement in use among the Australians, a sketch of which is given at p. 216 of Dr. Tylor's "Anthropology."

IX. The Andamanese are unable to produce fire,² and there is no tradition pointing to the belief that their ancestors were their superiors in this respect. As they live in the vicinity of two islands, one of which contains an extinct, and the other an active volcano, it seems not unreasonable to assume that their knowledge of fire was first derived from this source.

X. Nothing of the nature of the fish-hook³ is made by them, and, although an ample supply might be obtained by requisitioning us, they never apply for any, for the very good reason that they are able to catch fish far more readily by shooting, spearing, and netting, than the most skilful fisherman by hook and line. The only implement of a hooked nature in use among them is the crook-like pole (Plate XXIII, fig. 1), called *ngâtanga (da)*, employed in gathering fruit, more especially jack fruit (*Artocarpus chaplasha*).

XI. The torches⁴ used by the Andamanese consist of resin covered with leaves of the *Crinum lorifolium*, whereas those of the Nicobarese are merely dried cocoanut leaves tied together.

XII. As regards the two varieties of Andamanese canoes,⁵ there can no longer be any doubt that the outrigger is not the modern form, but the ancient, as suggested by General Pitt Rivers in his paper. Their paddles are not made by women, as has been asserted, nor are they of any prescribed size, this being dependent on the will of the maker, or the material at his disposal. I cannot agree with Dr. Mouat in the extravagant eulogy he bestows on the skill of the Andamanese boat-builders. A glance at the models of an Andamanese⁶ and a Nicobarese canoe (Plate XXIV), will convey some idea of the clumsy construction and inferior workmanship of the former, and of the many excellent qualities possessed by the latter. I can find nothing, even in the way of tradition, to support the belief, still held by some, that the Andamanese at any period employed fire, as do the Nicobarese, to assist in the work of forming a canoe; but the most striking error I have met with is the alleged existence of so called oven-trees. As during my long acquaintance with these

¹ *Vide* vol. vii, plate xiii.

² Page 443.

³ Page 444.

⁴ Page 447.

⁵ *Ibid.*

⁶ *Vide* vol. vii, plate xii, fig. 69.

savages, and of their habits, I had never observed anything to account for such a statement, I made careful enquiry, the result of which has led me to suppose that the fable, if I may so call it, originated in the practice they frequently adopt, when overtaken by a storm, of sheltering themselves in the spaces formed by the large buttress roots of trees of the *Ficus* species which are so commonly met with in their jungles. In these shelters all that they require to protect them from the inconveniences occasioned by a heavy storm are a light leaf covering, and a fire which, from being placed in the recess formed by the junction of the roots, may have conveyed the impression to some casual observer that the tree had been purposely charred and hollowed out to form an oven. A fancy sketch of a pig being roasted in one of these imaginary oven-trees, which appears in a well known work, was once shown by me to a party of Andamanese who were vastly entertained by the inventive skill displayed by the artist on this subject.¹

XIII. On no occasion have I observed an Andamanese using the skull of a deceased relative as a receptacle,² and I have, moreover, been assured by them that such has never been the practice. The opinion expressed by Mr. St. John on this point may possibly have originated in the accidental insertion of some small object, as, for instance, a portion of the shell (*Dentalium octogonum*) with which these unsavoury souvenirs of the dear departed are usually decorated, as will be seen in the specimen now exhibited (Plate XXIII, fig. 7).

XIV. The pig is by no means considered unclean,³ and the sole reason given for not using the bones of this animal in ornamental necklaces is that they are large and coarse, and ample material for all their requirements in this line are found in those of iguanas, turtles, and paradoxuri.

XV. I have no hesitation in denying that the Andamanese ever make "holes in the sand for purposes of habitation."⁴ Their children sometimes amuse themselves by playing at mock-burials in the sand, and as these, in imitation of the original, generally take place near some boulder or conspicuous tree, it has occurred to me that the "holes scooped out in the sand beneath an overhanging rock large enough to contain a single person," which Dr. Dobson observed near Port Mouat, were merely the traces of such games, unless, indeed, they were the temporary resting-places of some ticket-of-leave fishermen, or runaway convicts.

¹ At the request of General Pitt Rivers, a letter which he has addressed to me on this subject is appended to this paper (Appendix I, p. 230).

² Page 449.

³ *Ibid.*

⁴ *Ibid.*

XVI. As doubts were expressed¹ whether the iron objects sent from the Nicobars had been manufactured there, I would affirm positively that such is the case.

The following, I have reason to believe, is a complete list of these objects, specimens of which are before you :—

1. Shanen ² Mong-hēang.	5. Miān ³ Mò-m-ān'ya.
2. „ Hoplōap.	6. „ lōe.
3. „ Kopatōn.	7. „ fōan.
4. „ Yanō'ma.	8. „ tanan (or kentem at Katchall Island).
-
9. Hinwenh (or hinlāk).	11. The arrow-heads of the cross-bow (Fōin) and children's bow (Bel).
10. Kan-shōka.	12. Homyāh'ta.

Of these the most remarkable is the *Homyāh'ta*,⁴ for, although resembling a spear, it is not a weapon, but an *ornament* which the natives of Chowra alone venture to construct in consequence of a superstitious belief held regarding it. These *homyāh'ta* are met with in almost every village excepting those of the southern⁵ group, and are not, as I was once led to believe, badges of honour or authority, but, being costly, only the wealthy members of the community can afford themselves the luxury of possessing more than one or two. Inferior imitations are sometimes brought from the Straits Settlements by the Malay traders, who find them profitable mediums for barter, as they do also certain spears similar to the *Hoplōap* (called *Shanen Kaling*⁶ i.e., foreign spear).

1. The *Shanen Mong-hēang* is used for spearing pigs ;
2. The *Shanen Hoplōap* is used for the same purpose, and also sometimes for sharks and crocodiles ;
3. The *Shanen Kopatōn* (Plate XXVI., fig. 8) ; and
4. The *Shanen*⁷ *Yanō'ma* are weapons with which they arm themselves when visiting distant villages, for use in case of a dispute or assault taking place. Before leaving their homes on these occasions they call upon

¹ Pages 450 and 468.

² *Shanen* denotes a bladed spear, and

³ *Miān*, one having iron prongs.

⁴ *Vide* vol. vii, plate xv, fig. 11.

⁵ These comprise Great and Little Nicobar and adjacent islands, while the *central* group includes Camorta, Nancowry, Trinkut, and Katchall ; and the *northern* consists of Car Nicobar, Chowra, Teressa, and Bompoka. The two remaining islands Tillangchong and Batty Malve are uninhabited.

⁶ *Vide* vol. vii, plate xv, fig. 9. The only difference is that the shoulders of the *Hoplōap* blade are rounded, while those of the Malay imitation are more or less angular.

⁷ *Vide* vol. vii, plate xv, fig. 2.

ANDAMANESE OBJECTS
obtained by M^r F.H. Man.

MODEL OF NICOBARESE CANOE
obtained by Mr. E. H. Man.

their *menlūana* (or “medicine man” and exorcist) to administer a charm against any injury that may threaten them at the hands of those whom they are about to visit. This he does by applying to their persons as well as to the blades of their weapons an ointment composed of cocoanut-oil mixed with the crushed leaves of three prescribed trees. The benefit supposed to be derived thereby is that the individuals thus anointed bear a charmed life if attacked, while their weapons are sure to transfix those at whom they are hurled.

5. The *Miān mòm-ân-ya* (*lit.*, two pronged spear) is used for picking up *bêche de mer* when collecting it for sale to Malay traders.
6. The *Miān lōe* (*lit.*, three prongs),
7. *Miān jōan*¹ (four prongs), and
8. *Miān tanaiñ*¹ (five prongs) are used for spearing fish by day or by torchlight at night.
9. The *Hinwenh*¹ and
10. *Kan-shōka* (Plate XXVI, fig. 9) are used for harpooning, turtles, ray-fish, sharks, and dugongs. The latter, being provided with a long line, is first thrown, after which, to render the capture more certain, the former is brought into use.
- 11 (a). The cross-bow (*Fòin*) (Plate XXVI, fig. 3) is used by the natives of the northern² group, but custom only permits of its use during the north-east monsoon. By means of it they often succeed in bringing down pigeons perched at a considerable height.
- (b). The *Bel* (Plate XXVI, fig. 4) is a small bow used by children for shooting fish along the shore.

XVII. With reference to the remarks that fell from Professor Flower, after the lecture in January, 1878, I would mention that, during the period of my charge of the Andaman Homes, I succeeded with some difficulty in procuring and forwarding to Europe and Calcutta no fewer than 29 or 30 skeletons (most of them perfect) of Andamanese adults of both sexes, and I trust that much gain to our knowledge of the physical character of these savages has resulted therefrom.

XVIII. In the same evening Mr. Hartshorne mentioned a statement he had received that one of the Andamanese natives was able to count up to 18. The only members of the race who are capable of such a feat are a few who have been brought

¹ *Vide* vol. vii, plate xv.

² *Vide* footnote on preceding page.

up at the Orphanage on Ross Island. In their own language they have terms to express "one" and "two" only; their peculiar method of denoting higher numbers will be explained in my monograph.

Having now concluded my comments on those points of the last paper which appeared to me to call for some remarks on this occasion, it remains for me to show you the new objects which I have been able to add to General Pitt Rivers' collection.

Of these the *gōb*, *lākà*, *ngâtanga*, and human skull *souvenir* from the Andamans, and the *Kopatōn*, *Kan-shōka*, *fōin*, *bel* and *dūe* (canoe) from the Nicobars, having been already pointed out, I need not again draw your attention to them.

There remain the following objects:—

From the Andamans,—

Pōtōkla(da) the needles used for making the various descriptions of netting (Plate XXIII, fig. 12). They of course vary in size according to the mesh that may be required.

Kopōt(da). The bucket made from a single joint of the *Bambusa gigantea*, pieces of which are sometimes found on the coast, having floated ashore from the neighbouring continent or from wrecks.

Kai (da). Bamboo tongs for lifting the pot from the fire, taking cooked food out of it, and all such purposes (Plate XXIII, fig. 11).

Bamboo and Cane Knives. As used in former times when iron was scarce or unprocurable, for cutting meat and other food (Plate XXIII, fig. 10).

Jār'awa, sleeping mat (Plate XXIII, fig. 15*a*) and personal ornaments (Plate XXIII, figs. 13, 13*a*, 13*b*). It will be observed that the former¹ of these much resembles the kind in use among the eight great Andaman tribes, while the latter, consisting of a sort of string fringe painted with red ochre, differs widely from the *Pandanus* leaf ornaments which are in fashion among the tribes of our acquaintance.

Beyond alluding to their huts I shall not make any further mention of the *Jār'awa* tribe, as Mr. Portman, to whom I made over charge of the Homes in 1879, tells me he proposes shortly publishing a paper concerning them.

¹ The length of the *Jār'awa* sleeping mats is believed to be always much less than those of the other tribes, owing to the practice which has been observed among them of using wooden pillows, after the manner of the Nicobarese, while the natives of Great Andaman make the unrolled portion of their long mats serve this purpose.

I would here point out to you a peculiarity about the *ēla(da)* or pig-arrow. The seam in the fastening at the junction of the shaft and foreshaft is always uppermost when the arrow is fired, in fact it seems to answer very much to the "sight" in our rifles and fowling-pieces.

And now we come to the remaining new objects from the Nicobars.

The *Shinpūng* differs only from the *Hōkpāk*,¹ exhibited at the previous lecture, in being smaller. It is employed for spearing sardines by torchlight, while the *hōkpāk* is used for garfish.

The *Hinyūan* (Plate XXVI, fig. 5) is the spear used by the wild inland tribe (called *Shòm Pen*),² inhabiting Great Nicobar, regarding whom so little has hitherto been written.

Karēau (Plate XXV, fig. 1, 1a, 1b). These are specimens of charms used by the natives of the central and southern islands of the group for frightening away evil spirits. Life-size human figures represented in the act of striking with a spear are often to be seen at the entrance of their huts.

Kōi-la-Pū (*lit.* Car Nicobar prow, having been first made and used at that island). This is a model of an ornament fastened on to the bow of a canoe on high days and festivals (Plate XXIV, a).

Ti-nēanga (Plate XXVI, fig. 11), grating, placed as a seat or platform in the bows of a canoe.

Danang (Plate XXV, fig. 5), bamboo guitars or lyre, with cane string, used on festive occasions.

Kemīlī (Plate XXVI, fig. 1), fighting hat, as used by the natives of the central and southern islands of the group.

Kahāwat (Plate XXVI, fig. 2), fighting hat, as used by the natives of the northern islands of the group.

Tanāp (Plate XXV, fig. 6), box, made from a spathe of the *Areca augusta* or *Nibong* palm. These are very commonly used.

Toddy strainer (Plate XXV, fig. 3), and *drinking vessel*

¹ *Vide* vol. vii, plate xv.

² Some light will shortly, I trust, be thrown on the great ethnological question regarding the racial affinities of this tribe (to which reference was made by Mr. Distant in the course of the discussion on General Pitt Rivers' paper), for in March last the island was visited by Lieut.-Colonel Cadell, V.C., Chief Commissioner of the Andamans and Nicobars, accompanied by M. de Rœpstorff, and I am informed that their attempt to see some of the *Shòm Pen* was successful, and that but for an untoward accident a photograph of the group would have been obtained.

(Plate XXV, fig. 2). The mode of use of these bamboo utensils is obvious.

â-neng. This narrow strip of cloth serves the purpose of an entire suit of clothes with the males.

Shanô'ang-dai-larôm (Plate XXVI, fig. 10). Chaplet made from the leaf of the *Pandanus Melleri*, as occasionally worn by young men and women, both married and single.

As will be observed, this last object much resembles the *ijñ gōnga(da)* of the Andaman Islanders.

And now, having shown you the latest additions to General Pitt Rivers' collection of Andamanese and Nicobarese objects, let me proceed to say a few words about the Andaman Islanders.

The inhabitants of these islands are divided, linguistically, into at least nine tribes, that is, if we reckon as one all now classed under the head of *Jār'awa(da)*, among whom on closer acquaintance a few subdivisions may not improbably be found. The names of these tribes and the localities they occupy are as follows:—

âkà-Châ'rîâr(da)—North of North Andaman.

âkà-Jârô(da)— S.E. " Do.

âkà-Ked'ê(da)— S.W. " Do.

N.W. of Middle Andaman and Interview Island.

[*âkà-Yê'rēwa(da)*—The above three tribes collectively.]

âkà-Kôl(da)—N.E. of Middle Andaman.

ôko Jâwai(da)—W. and Middle of Middle Andaman.

âkà-Bôjig-yâb(da)—S. and S.E. of Middle Andaman.

Bôjig-ngîjî(da)—South Andaman (including Rutland and the Labyrinth Islands).

âkà-Bal'awa(da)—Archipelago.

Jār'awa(da)—Little Andaman, the Sentinels and parts of South Andaman.

The well-nigh impenetrability of the jungles in which a large number of their encampments are situated and the low intellectual condition of the inhabitants are formidable obstacles against any accurate numbering of the tribes of Great Andaman, while the continued inveterate hostility of the various *Jār'awa* communities has hitherto rendered the task in their case insurmountable.

With regard to population, therefore, we possess no means of speaking with any degree of certainty, but it seems probable that the aggregate at the present day does not exceed 4,000 souls. This estimate is based on the assumption that at the time of our advent, in 1858, the aboriginal population of S. Andaman

numbered about 1,000, or even more, although at the present day, from various causes which it is not hard to discover, it is believed not to exceed 500.

The knowledge we now have of the existence of communities living in the heart of South and Middle Andaman called *erem-tága(da)* as distinguished from the *áryôto(da)* with whom they are allied in all respects save in their mode of life, seems to afford ground for the belief that among the aborigines in North and Little Andaman there are similar distinctions. The term *áryôto(da)* applies to all fishermen or coastmen, while that of *eremtága(da)* denotes those living inland whose subsistence depends on the spontaneous products of the jungles. These two distinct sections still exist in a measure among the *Bōjig-ngīji(da)*, but many of their distinguishing peculiarities have become so modified or blended, in consequence of their residence at the various homes to which I have alluded, that it is at times a matter of some difficulty to determine to which of these two classes certain individuals originally belonged. This intermingling of the inland and coast dwellers in the vicinity of our settlement obliges us to go to distant communities, where the same influences have not been at work, if we would obtain reliable information as to their respective habits.

It fortunately happened that, in 1876, during the period I had charge of the homes, a party of the *eremtága*, or inland members, of the *óko-Jūwai* tribe were induced by one of their coast chiefs to accompany him in a trip to Port Blair. They remained some months in our midst, and I had thus the opportunity of learning much that could before be but vaguely surmised. The following statement obtained from a youth named *Wōi*, the most intelligent of the party, should dispel the belief held by some that it is impossible that there can be people living permanently in the interior of Great Andaman, judging as they do from the fact that, in the eyes of civilized beings, the jungles contain so little that is capable of supporting human life.

As I have before me the original vernacular in which *Wōi's* statement was made, I will, with your permission, read a few lines of it in order that you may be able to form some idea of the character and sound of the *Bōjig-ngīji* dialect. In the translation I have made I have adhered as closely as possible to the text.

Wai dōl 'ōko-Jūwai èremtāga.
Indeed I jungle dweller.
Dia èr lōt ting Tōlo-bōicho jūru
My village of name sea
tek elarpāla(da).
from far.

Mōda ela-wāngaya būd tek tōtgōra
If daybreak at home from coast
len nāunga-bēdig tilik dīla
to walking by perhaps evening
len kāgalke.
in reach.

Med-ārdūru ōgar jībaba ēkan èr
We all months several own villages
len pōlike ngā tārololen jeg
in live then afterwards dance
lēdāre āryōto lā paichalen yāu-
for coast-men among go
gake. 'ōna ūcha naikan jeg-

When this like go for a
īkke ārlalen īgal lēdāre mīn
dance always barter for something
tōyuke, kich'ikan reg-dama, ēāte
take namely pork also
reg-kōi'ōb, ēāte rātā, ēāte
red paint wooden arrows
jōb, ēāte chāpanga, ēāte kūd,
baskets reticules hand-nets
ēāte rāb, ēāte tāla-ōg,
necklaces of netting white clay
ēāte tālag, ēāte pār'ēpa, ēāte
hones sleeping mats
kāpa-jātnga āveh.
leaf screens etcetera.

I belong to the inland section of the
'*ōko-Jūwai* tribe.
The name of my village is *Tōlo-bōicho*.
It is far from the sea.

If one were to start for the coast at
daybreak one might, perhaps, by
walking all day, reach it in the
evening.

We all live for several months together
in our own village, and then we go
to the coast people for a dance.
When we make a trip for this pur-
pose, we always take with us some
things for bartering, viz.: pork, red
paint made with pig's fat, wooden-
headed arrows, baskets, reticules,¹
hand-nets for fishing, ornamental
necklaces of netting, white clay for
ornamental painting of the person,
hones, sleeping mats, leaf screens,
etcetera.

"On our arrival we first, according to custom, sing and dance, after which we barter all our things, and then some of us go with some of the coast people in their boats in order to witness their skill at spearing, we meanwhile being seated in the bottom of the boats. The rest of us accompany their friends among the coast people at pig-hunting.

"After a few days we pack up the things we have received in exchange from the coast people, such as pig-arrows, iron, knives, adzes, bottles, red paint made with turtle fat, turtle flesh, nautilus shells, *Pinna* shells, *Dentalium octogonum Hemicardium Unedo* ("strawberry") shells, &c., and then taking leave we return to our home.

"Just as the coast-people by hunting, fishing, and other means, experience no difficulty in regard to food, so also in every season do we, who live in the heart of the jungle, find plenty to eat.

¹ I can think of no word more suitable to describe this object, as it is literally a "small net-work bag" which serves precisely the same purpose as the elegant equivalent so commonly used by ladies in lieu of a pocket.

"All we inland tribesmen remain at our own villages during the rains. We only go our round of visits during the fruit season, when there is no rain. It is then that we go to see our friends at distant encampments. After an absence of a month or two we return. We again leave our homes towards the close of the dry season, in order to collect and bury the seeds of the jack fruit (*Artocarpus chaplasha*). In about a month we return to our homes.

"In our tribe those living in the heart of the jungle are more numerous than those living on the coast. *Tólo-bòicho* is larger than *Bárlákòbūl*¹ but there are many villages in our jungle larger than *Tólo-bòicho*. Our huts are also larger than those of the people on the coast, and, moreover, last several years without renewal.

"During the whole year we all find plenty of food close to our homes. We find it sufficient to go only now and then to get food. We constantly spend our time in dancing and singing.

"When any one dies in our village we all migrate to some vacant camping-ground, where we provide ourselves with temporary huts in which we live according to custom for a few months; after which we recover the bones of the deceased, and return to *Tólo-bòicho* in order to weep and dance over their distribution.

"Except in such cases as that just mentioned, the old people and children always live at their own villages. The women only pass the night away from their own homes when they accompany us (men) in the fruit season for the purpose of paying our (annual) visits to our friends; otherwise they, like the old people and young children, always remain at their own villages.

"When engaged on a hunting expedition we men, during the rains, often spend a couple of days away from our homes.

"As we who live in the heart of the jungle do not, like the coast people, migrate from one encampment to another, we deposit all our rubbish and refuse matter at such a distance from our villages that we are never troubled with offensive odours.

"There are a few permanent encampments among our coast people. There they often live for months together, while the rest of them are constantly shifting their quarters from one (temporary) encampment to another.

"There are large kitchen-middens² near our villages as

¹ A well known coast encampment near Flat Island.

² "The kitchen-middens are always situated close to the sea-shore. The occurrence of them far inland would indicate that some terrestrial changes in the islands have taken place."—(Stoliczka).

[NOTE.—When writing the above lines, in 1870, Dr. Stoliczka was unaware of the existence of permanent dwellers in the interior, hence the error into which he fell.]

well as near the (permanent) encampments of the coast-people.

"I have been into the heart of the *ákà-Ked'ē* territory, when I observed that there were a vast number of inland people living among them. We are of opinion that they are more numerous than ourselves. I have now seen all the people of the South Andaman tribe. Their number is very small.

"Near the coast the jungle is always dense, but where we live (*i.e.*, in the heart of the jungle) it is not so.

"We are acquainted with the customs and habits of the *Bōjig-yāb* and *ákà-Kól* tribes. They resemble ours. As with us of the *óko-Jūwai* tribe, so among them are there both those who live on the coast, and those who live in the interior. There also the latter are in the habit of living for months together in the heart of the jungle, and remaining each one at his own encampment. As only a small portion of the *Bōjig-yāb* territory is far from the sea there are but few *èrem-tága(da)* (in that tribe)."

I may mention that the foregoing statement has been fully confirmed by enquiries made by me in other quarters.

Until recent years not only did the belief prevail that no encampments or kitchen-middens exist except on the coast, but also that the entire race is nomadic to such an extent that they rarely occupy the same place two nights in succession. Although the majority of the coast people do lead a nomadic life, there are among them not a few permanent encampments which, like the villages in the interior, are never deserted except when a *jeg*, *i.e.*, dance or "corroboree" (as called by the Australians), takes place at some other hamlet, or when a death occurs, on which occasion, like the inland tribesmen, the *áryôto* invariably give the ghost of the departed a wide berth, by abandoning their homes for several weeks or months.

In the permanent as well as in the temporary encampments of the eight Great Andaman tribes, the huts almost invariably partake of the character of the simple lean-to; there are three distinct varieties recognised under the names:—*cháng-tēpinga(da)*, *cháng-tórnga(da)*, and *cháng-dar anga(da)*. The first of these is found only in permanent encampments; it is the most durable, being neatly and strongly thatched with palm leaves plaited into rolls and so fastened together with cane as to form a roof impervious even to the heavy rains so common in these latitudes. It is capable of affording accommodation for about half-a-dozen persons. Sometimes these huts are placed together in such a way as to resemble small sheds. As this has hitherto only been noticed in South Andaman and the southern portion of Middle Andaman, it is possible that the practice originated from their observing the form of our barracks at Port Blair.

The second variety, *châng-tórnga(da)*, differs only in being smaller and less neatly thatched; it is generally erected in temporary camping grounds, when a stay of a few weeks or months is contemplated, as, for instance, during the mourning period which, as I have just mentioned, is invariably spent at a distance from the spot where the death occurred.

The third kind, *châng dar'anga(da)*, are little more than leafy shelters, capable of accommodating two or three persons only, which the women erect, when a halt is made for a few days or even hours at one of the numerous camping-grounds. Without disparaging the capabilities of the fair sex when on their own ground, it must be conceded that there are some things which lie outside their province; and Figuier's statement, that the Andamanese live in "lairs," can only be fairly explained by the assumption that the *châng-dar'anga(da)*, so commonly met with along the coast, which are the handiwork of women, was the only type of Andaman dwelling known to the traveller who constituted his authority.

In Dr. Tylor's "Anthropology," to which I have already referred, allusion is made to the palm-leaf shelters erected by the naked Puris in the depths of the Brazilian forests. From the description given it is evident that they much resemble the *châng dar'anga(da)* of the Andaman Islanders. Dr. Tylor also mentions the alleged practice among the Andamanese of scooping holes in the sand as a temporary habitation, but, as already affirmed by me in the foregoing, there is no such practice traceable among these tribes.

Although the sites selected for occupation are usually well sheltered, it is not always found possible in tempestuous weather, even in the more or less dense jungle which covers every portion of their country, to obtain shelter sufficient to allow of all their huts facing inwards towards the *bū'lum(da)* or dancing-ground. The primary consideration being naturally to secure as much comfort as possible, the sloping roof is at such times presented towards the prevailing wind. It is hardly necessary to add that the sites of their permanent, as well as many of their temporary encampments, are in the vicinity of freshwater springs or streams.

The *Jār'awa* huts are certainly superior to those inhabited by the eight Great Andaman tribes; they are generally circular in form and have been found to measure as much as 50 feet in diameter, and 30 feet in height. The idea would seem to have been borrowed from the Car Nicobarese, with whom, in past years, they had some encounters, and whose huts are almost invariably of the beehive pattern.

The furniture in the primitive huts of Great Andaman will not

need lengthy description as, besides the sleeping mat, *pàr'ēpa(da)*, or bed of leaves and a few implements and utensils, it consists simply of a sort of grating of twigs, supported by one or more sticks over the fire, which is an indispensable requirement of every Andamanese home. These gratings, as I have already mentioned at the commencement of this paper, serve as larders, while the smoke from the fire preserves the provisions from the attacks of insects. From the front of the roof, by way of ornament, are hung trophies of the chase, or these are strung on poles stuck in the ground, for a fine display of skulls of pigs, turtles, dugongs, &c., excite envy and admiration among their neighbours and acquaintances much in the same way as drawing-room walls, covered with plates of quaint and diverse patterns, delight the eyes of our modern English æsthetes to whom I would offer the idea when seeking for the next novelty in decoration.

As we have seen from *Wōi's* statement, it is the custom among the people in the interior and in the few permanent communities on the coast, to clear away at once all rubbish from the vicinity of their dwellings, and the necessity for such sanitary measures would seem to have been long since recognised by them to judge by the numerous kitchen-middens scattered throughout their territory, many of which are evidently of remote origin. Such habits of cleanliness are not, however, observed among those of the coast-dwellers who are constantly on the move; they content themselves with sweeping the dancing-ground—and that only when a dance, wedding, or other ceremony is about to take place—lest injury should befall any of the revellers through inadvertently treading on a flint, shell, or bone; the rest of the camping ground is left to self-constituted scavengers, such as crows, iguanas, hermit-crabs, and dogs which, during the migrations of the party, fulfil this necessary and useful office.

It is impossible, without encroaching too much on your time, not to pass over many details regarding the manners and customs of this race, which are well deserving of notice, but these omissions I purpose supplying in the monograph which I am preparing; for the same reason I now leave the points relating to their physical peculiarities in order to touch upon matters of more general interest.

All who have been for any length of time associated with these savages cannot but remark with regret that, from contact with civilization, they lose the primitive virtues of truthfulness, honesty, and industry, which were marked characteristics of their former state. In many points they appear to resemble the Papuans, being merry, talkative, petulant, inquisitive, and

restless ; their speech is rapid, with a constant repetition of the same idea ; a joke, if it does not take too practical a form, is heartily appreciated, while all insults or injuries are promptly resented.

The views held regarding their courage are somewhat conflicting. There is no doubt that on many occasions in their early encounters with us they displayed most gallant conduct and utter disregard of their lives, and similar behaviour characterises at the present day the one tribe with whom as yet we have been unable to establish amicable relations, viz., the *Jarawa*. My experience, however, and that of many others, leads me to believe that much of this apparent bravery has been due to ignorance of our power and resources, and that, unless confident of their own superiority, and the comparative impotence of their foe, nothing short of despair or uncontrollable rage would cause them to risk a dangerous encounter. In war all is considered fair, and treachery is even commendable. Among themselves, when very angry, they either fire an arrow so as to alarm or maim the object of their wrath, or they place the left hand palm uppermost between their teeth, and glaring fiercely at something on the ground *near* the offender, utter words of terrible import, while a weapon is brandished in the right hand ; and there in most cases the matter ends. When a dispute arises between two men which is likely to end seriously the friends on both sides generally endeavour to seize them, and remove their weapons. Should they fail in this, all the bystanders lose no time in beating a hasty retreat, and do not return until assured that all danger is past.

Exaggeration when relating an incident or exploit in which they have taken part is as common here as in certain civilized lands, but the accounts given are generally so highly coloured that they fail to impose even upon the most credulous. “ *Yāba l'ārchāke dāke* ” is the usual retort made by the sceptical on these occasions, which finds its nearest equivalent in the vulgar but expressive phrase “ draw it mild ” of our mother tongue : this invariably calls forth a torrent of virtuous indignation from the gentleman of the long bow.

They set no fixed value on their various properties, and rarely make or procure anything for the express purpose of bartering with it. Iron pointed tools and *Dentalium octogonum* ornaments are in great request with the *ēremtāga(da)*, who gladly give in exchange such things as are more easily obtained by them than by the *āryōto(da)*.

These transactions they are pleased to consider as presentations, but it is tacitly understood that no present is to be accepted unless an equivalent is rendered, and, as the opinions

of donor and recipient are liable to differ as to the respective value of the articles in question, a quarrel is not unfrequently the result.

The rights of private property are respected, and, without permission, no Andamanese would appropriate, or remove to a distance, any weapon or tool which belonged to a neighbour; at the same time cooking pots, canoes, and sounding boards,¹ when not in use by the rightful owner, are considered available if required by members of the same community. As may be readily supposed the laws of inheritance are of the simplest. The effects of a deceased person become the property of the next of kin, who, as often as not, speedily bestows them upon such of his friends as may be in need of any of the articles in question.

It is customary for each family to supply itself with the chief necessities in the shape of weapons and food. The men hunt, collect honey, shoot fish, harpoon turtles, construct boats, paddles, weapons, buckets, the sounding-boards used in dancing, and also build the two kinds of huts I have before mentioned. A certain pre-eminence is assigned to those who excel as hunters or fishermen, and such are usually found to be chosen as chiefs or head-men of a community.

The performance by men of duties which are supposed to pertain only to women is considered *infra dig.*, and, while they will cheerfully carry a heavy turtle or the carcase of a pig, they have a strong dislike to fetching firewood or water for domestic purposes, these being regarded as essentially the work of women and children.

But the duties of the woman do not end when she has provided the necessary amount of water and fuel. It devolves upon her and the children to procure many of the minor articles of food, and she generally does the cooking: in addition to these domestic occupations she employs herself in the manufacture of certain articles in daily use which are considered to fall within her province. Shaving, tattooing, and scarifying make further demands upon her time, as does also the preparation of *Kḍiob(da)*, *tāla-ōg(da)*, and *Kāngatā-būj(da)*, which are used in painting their persons or their goods on various occasions; and thus it will be seen that little leisure is left for the mischief which is proverbially found "for idle hands to do."

However, in spite of all this seemingly hard work, a lengthened acquaintance with various communities living within a considerable radius of Port Blair satisfactorily proves that perfect equality prevails between husband and wife, and it may be

¹ *Vide* vol. vii, plate xiii, fig. 15.

safely asserted that the treatment she receives from her lord and master would contrast favourably with much that is prevalent among a large proportion of our labouring classes in this land.

The Andamanese have been surprised and even amused at hearing of some of the habits and customs attributed to them ; but the accounts given of their marital relations are so absurdly incorrect as to have caused them considerable astonishment. So far from marriage being regarded as a merely temporary arrangement to be set aside by the will of either party, no incompatibility of temper or other cause of disagreement is allowed to dissolve the union ; and, while divorce is unknown, conjugal fidelity till death is the rule and not the exception.

The question of propinquity is considered an important one in connection with matrimony, and such persons as are known to be even distantly related are forbidden to marry. Relationships are not traced, however, beyond the third generation, and this must be accounted for by the absence of any system for maintaining records, and also by the fact that the extreme length of life among them cannot be reckoned as exceeding fifty years.

It is an especial and praiseworthy characteristic of these savages that the aged, the helpless, and the suffering are invariably made primary objects of solicitude, while the young are early instructed in the virtues of generosity and self-denial, as well as in the duties of showing respect and hospitality to all friends and visitors.

Among the curious customs of these islanders is one relating to adoption, which would lead to the conclusion that they are entirely lacking in parental affection, whereas, on the contrary, it is a strongly marked feature in their constitution. Few, if any, Andamanese children remain with their parents after the age of six or seven, and this because it is considered a compliment and a proof of friendship for a guest to ask permission to adopt one of his host's children when in a position to do so. The request is never, or, in very rare instances, refused, and the child's home is henceforth with his self-constituted guardian, who is at liberty to part with him, if he please, to a third person without any reference to the parents, who are merely informed of the change in order that they may be able to pay occasional visits to their child, though they have no longer any control or authority over him.

Contrary to the practice among most nations, no salutations are exchanged between friends on meeting after a lengthened absence ; but when time is no object they remain speechless, gazing intently at each other for sometimes as much as half-an-

hour; the younger of the two then makes some common-place remark which breaks the ice, and they lose no further time in hearing and telling the latest news. It is usual for them also to exchange such things as bows, arrows, nautilus-shells, &c., which may happen to be in their hands when they meet, and such gifts are regarded as proofs of affection.

Relatives testify their joy at meeting after a few months' separation by throwing their arms round each other's necks and sobbing *à chaudes larmes*, as if their hearts would break. This to us somewhat incomprehensible proceeding is inaugurated by the women, but the men are not long in following suit, and groups of three or four may be seen as if vying with each other in the loudness of their lamentations of rejoicing until fairly worn out. The day is then wound up with the inevitable dance and song.

No traces, even in bygone years, of any forms of worship or acts of veneration to bodies celestial or terrestrial are to be found; yet there is a vague belief in the existence of One (called *Pūluga*) who, they say, lives in the sky, is Immortal, Invisible, Omniscient in the day time, even reading the thoughts of men, the Creator of the world, and of all objects animate and inanimate, though not of the evil spirits, which are three or four in number. They say that *Pūluga* pities those in pain and distress, and that it is He who sometimes affords relief. There are certain crimes and offences which anger Him, and storms are regarded as evidences of His wrath. He is supposed to eat and drink, and during the dry months He is said to sleep, as thunder, which is His voice, is then rarely heard. But, for all this, their belief in, and dread of, evil spirits is much stronger; almost all deaths sickness, and calamities being attributed to their machinations.

They have confused traditions which seem to correspond to the Fall and the Deluge, as they aver that the latter took place in consequence of their first parents having eaten of a fruit which, at a certain season of the year, *Pūluga* requires for His own delectation, and which He had therefore expressly forbidden them to touch during that period. So strong a hold has the legend on them that, during the first half of the rainy monsoon, they will not eat the *Caryota sobolifera* or pluck the seeds of the *Entada Purseætha* for food; but the prohibition in the latter case does not extend to any seeds which may have fallen to the earth. Another superstition exists regarding the burning of wax, which is supposed to be peculiarly obnoxious to *Pūluga*, and it is a common practice secretly to burn wax when an enemy is away on a hunting or fishing expedition in the hope of exciting *Pūluga's* wrath and causing a violent storm which will spoil the sport.

In tempestuous weather leaves of the *Mimusops Indica* are burned, as the popping sounds thereby produced are sweet to *Pūluga's* ears and have the effect of calming his fury.

The earth they believe to be flat and to rest like a plate on the top of an immense specimen of the *Caryota sobolifera*. A great earthquake will some day cause it to topple over and then those living on it will exchange places with their deceased friends below, who, in order to bring about this most desirable state of things, combine from time to time to shake the tree and thus cause an earthquake. They are, however, said to be careful to make these attempts to hasten the march of events in the rainy season only lest, at other times, the dry earth should crumble and crush them in its fall.

There are certain individuals in these tribes known as *ōko-paiad(da)* (*lit.* a dreamer) who are accredited with supernatural powers, and are supposed to possess a mysterious influence over the fortunes and lives of their neighbours. They are invariably of the male sex, and like the disease-makers of *Tanna* (New Hebrides) are thought to have power to bring trouble, sickness, and even death upon those who fail to propitiate them with continual and substantial gifts.

They employ no special charms and it is chiefly during sleep, which in all probability is feigned, that the power is said to be exercised. When appealed to in serious illness the *ōko-paiad* first examines the patient and presses the limbs, muttering and making sundry strange noises as if invoking and kissing some invisible person; he then informs the sufferer and his friends that he is about to search for the spirit which, at such times, is believed to be wandering in or towards *Jerēg(da)* or Hades. To this end it is necessary for him to fall asleep, and he accordingly lies down and betakes himself to the land of Nod; after going through the formality of waking he either informs them that he has succeeded in capturing the errant spirit and has brought it back, or, if recovery seems hopeless, gravely assures the anxious assembly that no entreaties would avail to induce *Pūluga* to restore the spirit.

All sudden deaths are attributed to the malign influence of *ērem-chāugala* (the evil spirit of the woods), or to that of *Jūru-win(da)* (the evil spirit of the sea); in either case one of the male relatives of their luckless victim approaches the spot where the corpse is lying and shoots several arrows into the jungle, or pierces the ground with a pig or turtle spear, in the hope of injuring the unseen foe on whom he vents his grief in bitter imprecations.

None save infants are buried within the encampment, all others being taken to some distant and secluded spot in the

jungle, where they are interred in a sitting posture in a grave 4 or 5 feet deep, or are placed upon a platform after the Australian method; the latter mode is considered the more complimentary, in that it necessitates rather more labour.

At the obsequies the mourners blow gently two or three times upon the face of the corpse in token of farewell, and, before leaving, light a fire and place a *gōb(da)* (*vide ante*) full of water beside the spot.

When the mourning period has expired (say two or more months) the same party return in order to remove the remains and to prepare and cleanse the bones for further use.

And now, having killed and buried my man, Dr. Allen Thomson will show us that the skeleton has uses and interests for us as well as for the relatives of the deceased.

APPENDIX I.

Copy of Letter referred to in foot-note at page 273.

DEAR MR. MAN,

Your remarks on the so-called tree ovens of the Andamanese confirm a suggestion of mine put forward in a paper on early modes of navigation which I read before the Anthropological Institute some time ago, showing that these so-called tree ovens are in reality nothing more than the trees against which fires have been lit. The passage to which I refer is as follows: "I have noticed when travelling in Bulgaria that the gipsies and others who roam over that country usually select the foot of a dry tree to light their cooking fire; the dry wood of the tree, combined with the sticks collected at the foot of it, makes a good blaze, and the tree throws forward the heat like a fire-place. Successive parties camping on the same ground, attracted thither by the vicinity of water, use the same fire-places, and the result is that the trees by degrees become hollowed out for some distance from the foot, the hollow part formed by the fire serving the purpose of a semi-cylindrical chimney. Such a tree, torn up by the roots, or cut off below the part excavated by the fire, would form a very serviceable canoe, the parts not excavated by the fire being sound and hard. The Andaman islanders use a tree in this manner as an oven, the fire being kept constantly burning in the hollow formed by the flames."

You say in your paper that the Andamanese have no tradition of the use of fire for excavating, but negative evidence is of course insufficient to determine the non-existence of any art. The use of

J.P.Emslie, del.

J.P.&W.R.Emslie, lith.

NICOBARESE OBJECTS
obtained by M^r E.H.Man.

J.P. Emalie, del.

J.P. & W.R. Emalie, lith.

NICOBARESE OBJECTS

obtained by Mr. E. H. Man.

fire is invariably associated with the employment of stone implements, and the Andamanese having, as you say, lost all tradition of the use of the stone implements which are found in the kitchen-middens may very probably have lost the tradition of the use of fire which is an almost necessary adjunct to the employment of their blunt tools; besides which it is very probable, from the resemblance of their canoes to those of other neighbouring nations, that the art of digging out canoes did not originate independently in the Andamans, and it may even possibly have been introduced since iron was available for adzes. At any rate there is no doubt that in the majority of places where dug-out canoes are employed, fire is used for the purpose, and it seems to me not unreasonable to suppose that the primitive use of a tree as a fire-place, forming as it does a canoe-shaped trunk, may have led in many places to its employment in canoe making.

Yours very truly,
(Signed) A. PITT RIVERS.

APPENDIX II.

List of Symbols employed to denote the Sounds of the Vowels, Diphthongs, and Consonants of the Andaman and Nicobar Languages.

ORAL VOWELS AND DIPHTHONGS.

Symbol.	Example in English, &c.	Example in	
		Andamanese	Nicobarese.
a	woman	al'aba; Bal'awa	yang
ā	deter	bā; yāba	kātā; dāk
à	mat	Jār'awa	lèat
â	father	dâke	kân
e	every; bed; padre (It.)	elākā; ěmej; pũdre	enyāh; heng; lēbare
ē	(Fr.) père; fête	ēla	lēang
i	lid	igbādīg	ifā
ī	police	yādī; pid	wī
o	redolent	Bòigoli	yòkolai
ō	pole	jōb	larōm
ò	pot	pòlike	òm'tōm
ô	awful	tōgo	lōe
u	influence	būkura	kōla-rue
ū	pool	pũdke	hūya
ü	(Germ.) über	..	chūa
ai	aisle	daike	taiyāk
au	house	chōpaua	karēau
âu	(Germ.) haus	châu	ōâu
òi	toil	Bòigoli	enlòin

NASAL VOWELS AND DIPHTHONGS

Symbol.	Example in English, &c.	Example in	
		Andamanese.	Nicobarese.
añ	(Fr.) <i>un</i>	..	holi'an; ongi'hañh
ân	*	..	miân; môm-ân'ya
en	(Fr.) <i>vin</i>	..	hen'ha; hinwenh
in	(Port.) <i>sim</i>	..	koîa'ha; amiñh
on	(Fr.) <i>on</i>	..	haroñh
ôn	*	..	kan-hôn; ðañ
ain	..	..	tanain; tain'ya
oin	..	..	ôm-hôin

* These two Nicobarese nasals (ân and ôñ) both approach the French *n*, but the first has more of the â, and the second more of the ô sound in it.

CONSONANTS.

b	bed	bôd	lēbare
ch	<i>change; church</i>	{ chāk; michalen; } Rūch	chakā; raich
d	dip	dōga	kamin'do
f	fen	..	ifē; fāp
g	gap	gōb	kōg'nare
h	hay	hē; āweh	hūya; paiyūh
j	<i>jump; bridge</i>	jābag; ēmej	chij
k	king	kāgalke	kānēāl
l	lap	lōg	lēang
m	man	mūgu	ōmtōm
n	nun	nāuke; rōpan	nōt
ñ	(Fr.) <i>gagner</i>	ōñāba	manlēña
ng	bring	ngīji; kēdang	yang
p	pap	pid	paiyūh
r	rest	rāb; rātā	karu
s	sad	..	sāla
sh	shall	..	sho-hōng
t	ten	tī	tōak
v	evil	..	hen-hoáva
w	wet	wōlo; Bal'awa	wōt
y	yellow	yabā	yang

Notes.—A turned period occurring after a syllable denotes that that syllable is under stress.

Except where the turned period is thus used, stress is laid on the last syllable bearing an accent mark.

For typographical convenience, capitals of vowels which bear an accent mark are indicated by placing a turned period before them as 'ākā-Ked'ē; 'ira; where 'ā, 'i, mean the capitals of ā, i.

When convenient, as in writing, the capitals themselves may be used surmounted by the proper accent mark.

Explanation of Plates XXIII to XXVI.

PLATE XXIII.

- Fig. 1. Ngâtanga(da); Hooked pole for gathering fruit.
 Fig. 2. Lâkà(da); Hoe used for digging up edible roots.
 Fig. 3. Tôlbôd(da); Fish-arrow with iron-pointed head and barb, as commonly used.
 Fig. 4. Tôlbôd l'ârtâm(da), *i.e.*, ancient fish-arrow, headed with the serrated tail-bone of the sting-ray, as formerly used when iron was not obtainable.
 Fig. 5. Ēla l'âkà lûpa (da), *i.e.*, plain pig-arrow, having no foreshaft; it is more easily made, but is less effective than the *ēla* (*vide* Vol. vii, Plate xiv, fig. 5, where the remaining varieties of arrows are also represented).
 Figs. 6 and 6a. Ijî-gônga(da); *Pandanus* leaf head-dress.
 Fig. 7. Châuga l'ôt chêta(da); Human skull } as carried by
 Fig. 7a. Châuga l'âkà êkib(da); Human jawbone } mourners.
 Fig. 8. Tôgo chônga (da); *Pandanus* }
 leaf bracelets } worn only by men and
 Fig. 9. Tâ chônga(da); *Pandanus* } youths.
 leaf garters. }
 Fig. 10. Chô(da); Knives of bamboo and cane as used in former times.
 Fig. 11. Kai(da); Bamboo tongs.
 Fig. 12. Pô-tôkla(da); Bamboo netting needle.
 Fig. 13. Armlet; 13a, necklet; and 13b, waistbelt as worn by members of the Jârâwa tribe.
 Fig. 14. Jôb(da); Basket }
 Fig. 14a. Bûj râmata(da); Basket- } as used by the
 work cover for cooking-pot } Jârâwa tribe.
 Fig. 15. Pârêpa(da); Sleeping mat as used by the Great Andaman tribes.
 Fig. 15a. Pârêpa(da); Sleeping mat with wooden pillow as used by the Little Andaman and other Jârâwa tribes.

PLATE XXIV.

Dûe; Nicobarese outrigger canoe (Model of): with ornamental figure-head, *a*, (Kôî la Pû); topmast, (carrying pennant only), *b*; and outrigger pennant *c*; as used on festive occasions.

PLATE XXV.

Figs. 1, 1a. 1b. Karê'au. Specimens of charms kept in the huts of the natives of the central and southern islands to frighten away evil spirits, &c.

- Fig. 2. Toddy drinking vessel.
- Fig. 3. Toddy strainer.
- Fig. 4. Kan-shait. A strip of the thorny stem of the rattan used as a grater for preparing the kernel of the Cocoa-nut and *Cycas Rumphii* for food.
- Fig. 5. Danang. Bamboo guitar or lyre.
- Fig. 6. Tanâp. Box (with lid) made of the spathe of the *Areca augusta* or *Nibong* palm; is in common use.

PLATE XXVI.

- Fig. 1. Kemîli. Fighting hat as used by the natives of the central and southern islands.
- Fig. 2. Kahâ-wat. Fighting hat made out of the husk of a cocoa-nut, as worn by the natives of the northern islands.
- Fig. 3. Fòin. Cross bow and arrow (*anh'chaká fòin*) as used by the natives of the northern islands.
- Fig. 4. Bel. Bow and arrow (*anh'chaká bel*) as used by children at all the islands except Car Nicobar and the southern group.
- Fig. 5. Hin-yüan. Wooden spear as used by the wild inland tribe (*Shòm Pen*) of Great Nicobar.
- Fig. 6. Miân mòm-ân'ya. Two pronged spear, used for picking up *bêche de mer*.
- Fig. 7. Miân lõe. ¹Three pronged spear, used for spearing fish by day, or by torchlight at night.
- Fig. 8. Shanen Kôpaton. Resembles the *Shanen Yanô'ma* (*vide* Vol. vii. Plate xiv, fig. 10) and, like it, is used only as a weapon when visiting distant villages.
- Fig. 9. Kan-shô'ka. Spear for harpooning turtles, ray-fish, sharks, and dugongs.
- Fig. 10. Shanô'ang dai larôm. *Pandanus* leaf head-dress worn by young men and women, both married and single.
- Fig. 11. Ti-nê'anga. Grating placed as a seat or platform in the bows of a canoe.

A collection of Andamanese bone necklaces was exhibited by Dr. Allen Thomson, who read the following paper on this subject :—

¹ For other varieties see vol. vii, pl. xv.