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15. The Introduction of the Blow-Gun into Southern India.

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the coefficients must be high, owing to the small number of measurements within the series. But it is to be hoped that this note may induce others to study the relative variability of modern and ancient and of rural and urban peoples, and the various conditions affecting it.

CHARLES S. MYERS.

India, South.

Annandale.

The Introduction of the Blow-Gun into Southern India. By **15**
N. Annandale, D.Sc., Indian Museum, Calcutta.

During a recent visit to the Ramnad estate, on the Indian shore of the Gulf of Manaar and Palk's Straits, I was surprised to hear that among the unorthodox Muhammedans known locally as "Lubbais," men not uncommonly make a livelihood by shooting pigeons with blow-guns. There has long been intercourse (which is still conducted in native boats) between these people and the ports of the Straits Settlements, and I was able, at a place called Kilakarai, to carry on a conversation in Malay with the owner of a blow-gun, which he finally sold me. According to his statement, blow-guns are bought from "*orang Bugis*" in Singapore and carried home in schooners, built and owned by Tamils, to Kilakarai and the neighbouring ports. The specimen, which I hope to describe in detail shortly in the *Memoirs of the Asiatic Society of Bengal*, is evidently of North Bornean workmanship, with certain alterations made in India. The tube is of palm wood, single, artificially bored, finely polished outside, and decorated, in characteristic patterns, with an inlay of tin, the mouth-piece being of the same metal. Little pellets of unbaked clay were used with it instead of darts. The local name of the blow-gun is *sěnggūtān*, derived, in popular etymology, from the Tamil words *sěn*, above, and *kūtū*, to stab; really, there can be little doubt, a corruption of the common Malay name of the weapon, viz., *sūmpitan*.

N. ANNANDALE.

Philippines.

Thomas.

Note on a MS. in the British Museum. By N. W. Thomas, M.A. **16**
Dr. Brinton, on p. 45 of his *South American Languages*, 1892, quotes from fol. 53 of a Spanish MS. in the British Museum (Add. MSS. No. 17,631) a vocabulary which he referred to Patagonia, though he was unable to show that it had affinities with any Patagonian language. He also states that the same numerals are given in another vocabulary which, however, differs widely in some of the words, but is evidently allied to the Tsoneca tongue. This latter vocabulary is, he says, denominated Ilongote in the MS. In his *Record of Study*, published six years later, he corrected this statement by referring the "Ilongote" language to the North Pacific coast.

As a matter of fact the numerals published by Dr. Brinton do not appear in any other vocabulary in the British Museum. The second vocabulary to which he refers has no connection with the first, and neither of them is denominated "Ilongote" in the MS. On fol. 51 are notes on the Ilongotes of the Philippines and a vocabulary; on fol. 52 a vocabulary from Port Mulgrave, Alaska, which I propose to publish later; and on fol. 53 the vocabulary published by Dr. Brinton, with some errors of transcription (gadyocoye for gaayocoye, chavin for chagui, teus for tkus(?), tasabay for tajabay, amts for Jamts, and a sentence omitted) with the endorsement "a la Goleta" (according to Brinton, Soleta). The fact that the word canoe appeared in the vocabulary should have made it clear that it is unlikely to be S. American, and Goleta (near Santa Barbara, California) should have suggested the real provenience of the vocabulary, the numerals of which seem to be those of a language of Washington territory, or perhaps of Salish, though with many inaccuracies.

More remarkable still was the failure to read this plainly written "Ilongote" and to infer the East Asiatic origin of the notes from a mention of the nose-flute and the Tagalos, or from the obviously Malay character of the vocabulary.