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(Plate C), number 1 is of small size ($3\frac{1}{4}$ inches), very slightly curved, reddened all over, and scratched and dotted over the surface. Number 2 is of large size (3 feet $10\frac{1}{2}$ inches across the curve), is strongly curved, and tapers somewhat from end to end. The surface is scraped, reddened, and finely engraved in places, figures of the dugong and turtle being discernible; black gum has been smeared on the larger end. The native name is given as *mam-ma-lie*. Both these were procured by Mr. J. V. Parkes, Inspector of Mines, in 1891, near Port Essington, and were in the collection of Mr. Norman Hardy recently presented to the Pitt Rivers Museum by Mr. R. F. Wilkins.

The third specimen (No. 3) is nearly straight, 4 feet $3\frac{1}{2}$ inches long, tapering slightly. The silicious cortex is scraped away in bands at the nodes, the intervening spaces being roughly engraved in zig-zags. The lower end has been coated with "blackboy" gum. I purchased this specimen from an English dealer, and it probably comes from the Port Essington district.

In all the specimens the ends are cut off square, and the nodes have been broken through, so that the instruments are merely plain tube-trumpets. H. B.

India : Madras.

Fawcett.

Notes on the Dômb's of Jeypur, Vizagapatam District, Madras Presidency.

Communicated by F. Fawcett, Local Correspondent of the Anthropological Institute.

29

The Dômb's are an outcast jungle people, who inhabit the forests on the high lands fifty to eighty or one hundred miles from the east coast of India, about Vizagapatam. Being outcast, they are never allowed to live within a village, but have their own little hamlet adjoining a village proper, inhabited by people of various superior castes.

It is fairly safe to say that the Dômb's are akin to the Pânô's of the adjoining Khond country, a pariah folk who live amongst the Khonds, and used to supply the human victims for the Mêriah sacrifices. Indeed the Khonds, who hold them in contemptuous inferiority, call them Dombô's as a sort of alternative title to Pânô's. The Païdi's of the adjoining Savara or Saora country are also, doubtless, kinsmen of the Dômb's.

In most respects their condition is a very poor one. Though they live in the best part of the Presidency for game, they know absolutely nothing of hunting, and cannot even handle a bow and arrow. They have, however, one respectable quality, industry, and are the weavers, traders, and money-lenders of the hills, being very useful as middlemen between the Khonds, Savras, Gadaben, and other hill-people, on the one hand, and the traders of the plains on the other. I am informed, on good authority, that there are some Dômb's who rise higher than this, but cannot say whether these are, or are not, crosses with superior races. Most likely they are; for most of the Dômb's are arrant thieves.

It was this propensity for thieving, in fact, which had landed some hundreds of them in the jail at Vizagapatam when I visited that place lately, and gave me the opportunity of recording their measurements, and of making some notes of their customs; and these measurements and notes I now submit for what they may be worth, as bearing on the Dravidian problem of Southern and Central India.

Tribal Divisions.—With one exception, all the individuals in the tabular list given below, are Païdi Dômb's. The one exception is No. 22 in my notes, who is an Augnia Dômb. Between Augnia and Païdi Dômb's there is no intermarriage, and the Augnia are reckoned inferior "because they eat frogs." Both, on the other hand, eat beef, which, it is hardly necessary to say, is eaten in Southern India by none but those on the lowest step of the social ladder. No doubt there are other tribes of Dômb's also besides

the Païdi and Augnia ; but these are the only tribes with which I have come in contact.

Anthropometric Observations.—The tabular analysis which follows gives the results (in centimetres) of my measurements of the Dômbs in the jail at Vizagapatam : —

MEASUREMENT (in centimetres).	Average of 10.	Average of 25.	Maxi- mum.	Mini- mum.	Mean above.	Mean below.	Average to Height = 100.
Stature - - -	160·0	161·9	170·0	152·3	163·2	158·2	
Height, sitting - -	79·7	81·5	86·4	72·6	83·5	78·7	50·3
„ kneeling - -	117·4	119·2	123·8	112·2	122·3	116·5	73·6
Span - - -	169·8	171·8	183·3	156·5	176·5	164·7	106·1
Chest measurement -	78·2	78·3	81·3	74·1	80·1	76·0	48·4
Shoulders, width - -	38·4	38·7	41·9	36·2	40·3	37·3	23·9
Left cubit - - -	45·4	45·6	48·5	41·1	46·9	44·1	28·2
„ hand, length -	17·9	18·2	19·4	17·1	19·0	17·5	11·2
„ „ width - -	7·5	7·6	8·5	7·0	7·9	7·4	
„ „ midfinger -	10·8	10·9	11·6	10·2	11·1	10·7	6·7
Hips, width* - -	25·8	25·4	28·3	22·7	26·4	24·4	15·7
Left foot, length* -	24·6	25·0	27·0	23·4	25·8	24·4	15·4
„ „ width - -	8·3	8·5	9·3	7·8	8·9	8·2	
Cephalic length - -	18·6	18·8	20·0	17·6	19·2	18·2	11·6
„ width - -	14·3	14·3	14·9	13·8	14·5	14·0	
„ index - -	76·7	75·6	81·9	70·2	78·6	73·3	
Bigoniac length - -	10·7	10·8	11·4	10·1	11·0	10·5	
Bizygomatic length -	13·0	13·4	14·2	12·5	13·6	13·0	8·3
Maxillo-zygomatic index -	82·1	81·2	87·8	75·6	83·3	79·2	
Nasal height - -	4·3	4·4	5·1	3·8	4·7	4·1	2·7
„ width - -	3·6	3·8	4·3	3·3	4·0	3·6	
„ index - -	85·4	86·5	100·0	64·7	92·5	79·9	
Vertex to tragus - -	12·4	12·6	14·0	11·5	13·1	12·3	7·8
„ chin - -	18·2	18·5	19·8	17·0	19·0	18·0	11·4
Midfinger to patella -	11·5	11·5	15·2	6·0	13·8	9·6	7·1
Weight (lbs. avdp.) -	103·9	105·7	121·2	86·5	112·5	99·5	

* N.B. In seven individuals the left foot was longer than the hips were wide.

Colour of the Skin.—Of the total number, 34·9 per cent. were between Nos. 28 and 43 of Broca's colour-types ; 21·7 per cent. were of No. 28 ; 21·7 per cent. of No. 35 ; 21·7 per cent. of No. 43.

Colour of the Eyes.—Of the total number, 4 per cent. were darker than No. I. of Broca's colour-types ; 32 per cent. were of No. I. ; 28 per cent. were between No. I. and No. II. ; and 36 per cent. were of No. II. or lighter.

General Physical Characteristics.—I append more detailed descriptions of five individuals, taken at random from the first dozen in my list, as follows :—

No. 1.—Glabella and orbital ridges prominent ; nasal notch deep. Hair on the head plentiful ; no hair on the cheeks ; slight moustache and beard ; none on the chest ; none visible on the arms ; moderate hair on the legs. Ear lobes and helix of left ear pierced ; this applies to all the individuals examined. Second toe slightly longer than the big toe.

No. 2.—Orbital ridges fairly prominent ; nasal notch deep. Hair on the head plentiful and somewhat grey ; none on the cheeks ; slight moustache and beard ; none on the chest ; hair scarcely visible on the arms ; moderate to slight on the legs.

No. 3.—Glabella and orbital ridges not apparent ; nasal notch slight. Hair on the head plentiful ; none on the cheeks ; slight moustache and beard ; none on the chest or arms ; slight on the legs. Tattooed on the right fore-arm.

No. 5.—Glabella and orbital ridges scarcely apparent ; nasal notch deep. Hair on the head plentiful, and mixed with grey ; none on the cheeks ; very slight moustache and beard ; none on the chest and arms ; a few hairs on the calves of the legs. Tattooed.

No. 8.—Glabella not apparent ; orbital ridges very slight ; nasal notch very slight ; nasal line slightly depressed (this is unusual) ; nasal spine not apparent. Hair on the head plentiful and greyish ; none on the cheeks ; slight moustache and beard ; no sign of hair on the chest ; scarcely apparent on the arms ; very slight on the legs.

Some of those who were measured subsequently were more hairy than these. No. 19, in particular, was abnormally hairy in the armpits, and rather thickly covered on the abdomen and legs. But he was fair of colour, and probably a cross. The blackest individuals, on the other hand, seemed to have diverged least from a common type, and these, as a rule, had little or no hair on the cheek, slight moustache and beard, no hair on the chest or arms, and very little on the legs.

I have noted that these Dômbes are uncommonly like the ordinary Madras Pariah, but slightly fairer ; all had, like the Pariah, a very strong and unpleasant odour. They were an ill-made and poor-looking lot of men ; one only, out of 25, being really well-shaped and sturdy. One only showed signs of incipient baldness. The teeth of all were excellent.

Tattooing.—This is done by Gojjias, or rather by the women of that people. The native name for the tattooing is *bana*. The patterns, of which examples are given below, are extremely rude. No. 1 measured 7 cm. from top to bottom, the strokes

represent a scorpion, and the dots jasmine flowers. No. 2 represents "flowers." No. 3, on the left forearm, represents a scorpion and some stars. No. 4, also on the left forearm, represents the moon and stars. No. 5 is known by the name Kattâri, but I could not discover what it is intended to be. No. 6, of uncertain significance, was tattooed (10 × 7 cm.) on the left forearm. No. 7, which closely resembles No. 3, and measures 4 × 5 cm., on the right forearm of the same individual. Nos. 8, 9, and 10 are unexplained. No. 10 is sometimes ornamented also with dots. No. 11, tattooed on the left deltoid, represents a man, the moon, stars, and a necklace. No. 12 was tattooed on both shoulders of one man. Its elements closely resemble those of No. 11, and represent a man and a woman, several moons, the sun, a necklace or chain, and more stars. These patterns were said to be, one and all, purely ornamental, and not in any way connected with totems or tribal emblems.

Personal Names.—The following were the names of individuals who were examined :—Korkôri Bâhađa, Batra Billai, Takiri Bondâri, Kosalia Bhimadu ; other family names noted are Kûra, Bâgo, Thâla, Bishan, Nagabu, Benkiti, Ghoru, Mandi, Chêli ; other personal names are Nîro, Budra, Bakida, Sukkumon, Pôrya, Dhimabhandu, Godru.

Marriage Customs.—The Dômbis observe the general rule of Southern India. The children of a brother and sister may marry, and always do so, if it can possibly be arranged, as this is the "proper marriage" ; but the children of brothers, or the children of sisters, never intermarry. A man may marry the widow of his elder brother, but not of his younger brother. The family name already mentioned is called *vamsha* ; and no persons of the same *vamsha* can marry. The *tribe*, however, is endogamous ; a Païdi, for example, must marry a Païdi. The girl joins her husband's *vamsha* ; inheritance is through the father ; and it is *his* name that the children bear.

There is no limit to the number of wives ; and a man may have as many as he can support ; but the first marriage alone seems to involve a real ceremony. The headman of the caste people in the village arranges the marriages, and gives his consent ; and receives two new cloths after the ceremony from the father of the bride. Marriages are always arranged by the elders. The bridegroom takes a mat, a fan, and some saffron, and, followed by some of his relatives, goes to the bride's house. There the headman sees what he has brought. A new cloth is put on the bride, and her hands are joined in those of the bridegroom. A feast follows in the bride's house. Then all go to the bridegroom's house, where they wait until they have had three square meals.

The marriage of a second or third wife is sufficiently marked by a simple feast to the caste people. The bride may be older than the husband, but her age is not considered ; nor is it of any consequence whether she has attained puberty.

Fertility.—It was noted, in the case of individual No. 13, that there was an average of four children in the families of No. 13 himself, and of his three brothers and sisters. The largest family consisted of nine children, seven boys and two girls.

Religion.—I could learn but little of the religion of the Dômbis. Their chief god—probably an ancestral spirit—is called Kaluga. There is one in each village, in the headman's house. The deity is represented by a pie-piece, placed in or over a new earthen pot, smeared with rice and saffron powder. During worship, a silk cloth, a new cloth, or a wet cloth may be worn ; but one must not dress in leaves. Before mangoes are eaten, the first fruits are offered to the moon, at the full moon of the month *Chitra*.

Taboo.—Monkeys, frogs, and cobras are *taboo*, and also the *sumâri* tree (*Cassia fistula*), which bears a flower very like that of a laburnum. The big lizard, cobras, frogs, and the crabs which are found in the paddy-fields, and are usually eaten by jungle people, may not be eaten.

Death Ceremonies.—Of these also I could learn but little. The dead are either buried, or, in the case of a rich man, burnt; in the latter event, a feast must be given to the caste people. For cremation the dry wood of any tree, except the *sumâri*, may be used. When the deceased is a father, a mother, or a wife, the hair on the head, moustache, and armpits is shaved off on the sixth, eighth, or twelfth day after death.

Customs.—The *lunguti*, or small cloth worn over the groin by the males among the Hindus everywhere, is never worn among the Dômbys by men, but only by children. The hair is worn long; but of the hair on the face only the moustache is not shaved. Shaving is performed every eight days. Men are said to shave also the parts about the groin; but not the women, as is the general rule in Southern India. F. FAWCETT.

New Zealand.

Edge-Partington.

Note on the Matuatonga in the Art Gallery, Auckland, New Zealand.
Communicated by J. Edge-Partington.

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Among the many collections made by the late Sir George Grey, and given to various institutions, there is a small but very interesting one in the Art Gallery of Auckland, N.Z. This collection contains perhaps the most sacred of all Maori relics

FIG. 1.

FIG. 2.

(fig. 1-2). It is a figure standing about sixteen inches high, representing a human form in a squatting position, with hands upon the breast. I am indebted to Mr. Josiah Martin, of Auckland, for the following note.

The image is a *Matuatonga*, or representation of the reproductive powers of nature, and is carved from a red volcanic stone foreign to New Zealand. It was given to Sir George Grey by the old *tohunga*, or priest, of the Island of Mokoia, on Lake Rotorua, under the following circumstances. The old man, finding that his