

JOURNAL

OF

THE ROYAL ASIATIC SOCIETY.

ART. XIX.—*On the Andaman Islands and the Andamanese.*
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WITH the exception of a casual mention by one of the ancient historians, nothing appears to have been known by the outside world, of the Andamanese; until Lieut. Blair, of the Indian Navy, was conducting a survey of the Andaman Islands at the close of the last century. A settlement was during his time temporarily established, first in the present Port Blair, then called Port Cornwallis, and afterwards in the present Port Cornwallis. This was, however, abandoned in a short time, owing to the unhealthiness of the climate, and with the exception of the reports of the masters of vessels, who from time to time touched at the Islands, and described the aborigines as ferocious cannibals of hideous aspect, and smeared with clay, nothing more was known of them until Dr. Mouatt, by order of Lord Canning, then Governor-General of India, went down to see about establishing a convict settlement there, and his work on the subject is the first really reliable authority we have. It is, however, necessarily far from being correct, as in a hasty tour round the Islands much information could not be gained, and, as I have often found, the first information one receives of these people is generally wrong.

On the opening of the present penal settlement of Port Blair, however, the Andamanese were thoroughly taken in hand by the Rev. Mr. Corbyn. They were very difficult to deal with, being suspicious, treacherous, and not at all willing

to make friends with us. Several murders occurred, and in June, 1864, communication was broken off with them.

It was resumed by Mr. Homfray in November of the same year, and has continued up to the present time without a break.

By living himself amongst them, regardless of the malarious climate, and the danger of being murdered, Mr. Homfray managed to learn their language and gain their affection. A trade was established for them, weapons, curiosities, etc., being brought in and sold, the proceeds being used to defray the cost of tobacco and other luxuries, by which their hearts were won. The Government also granted 200 rupees per mensem, and a number of convicts were given, that by their labour gardens might be opened out, and the Andamanese taught to cultivate and make themselves useful. They were also trained as boatmen, and later on made to track the runaway convicts.

Mr. Homfray remained in charge of the Andamanese for nearly ten years, and during that time had established friendly relations with the inhabitants of the South and part of the Middle Andaman, also with the Archipelago Islanders. Homes for the aborigines, to which the outlying tribes could come and receive presents, were built at various out-stations, and affairs appear to have gone on smoothly for some time, until in 1874, when Sir Donald Stewart was Chief Commissioner of the Andamans, some of the aborigines at a distant home murdered the convict petty officers there, and all outlying stations were ordered to be closed. On account of this our communications were to a certain extent circumscribed, and though Mr. Man, then in charge of the aborigines, made occasional tours in the station steamer round the Islands, he was unable to remain long enough at the distant villages to establish a thorough friendship. No doubt, however, that these trips, and lavishments of presents on them, paved the way for after-success.

Mr. Man being prevented by his other duties from travelling about amongst the Andamanese, applied himself to the study of their language, and having thoroughly mastered the subject, intends, I believe, to give the world a grammar and vocabulary of it.

In July, 1879, I was appointed to the charge of the Andamanese, and at first applied myself to the study of their language and manners. I found that whilst the South and Southern half of the Middle Andaman had been explored by Mr. Man and Mr. Homfray, and their inhabitants brought into amicable relations, little was known of the North, Northern half of the Middle Andaman, and the Little Andaman, with the Jarawa tribes generally. It was to these, therefore, I determined to devote myself, and being allowed by Col. Cadell, the Chief Commissioner, to remain away for several weeks together, I was enabled to live in the jungles with the most distant tribes, and in consequence was able to report at the close of last year that all the aborigines of the Andamans, with the exception of the Jarawa tribes, were on friendly terms with us. My efforts were, however, to a great extent hampered owing to continued illness, brought on partly by the malarious climate, and partly by having had my head cut open in December, 1879, by one of the convicts.

I will now proceed to describe the Islands, and give some relation of the Great Andamanese.

The Islands are, the Great Andaman, divided into the North, Middle and South Andamans, which, almost one continuous piece of land, are just divided by narrow straits. The whole group indeed are so intersected by creeks as to be really only a conglomeration of small islands. They are hilly, a chain running from north to south, and sending out spurs in all directions. The average height is 800 feet, and the highest point, Saddle Peak, in the North Andaman, 2400 feet. In fact, it is a constant complaint of the Settlement officers, that with the exception of mangrove swamps, no level land is to be found. The breadth of this group is about eighteen miles at the widest, and the length 120 miles. Jungle of the densest description covers the islands completely to the water's edge, and the climate, from the constant decay of vegetable matter, and the great dampness, is malarious in the extreme.

Besides the above islands, are, the Archipelago, running

about S.E. from the Middle Andaman, and none of the islands of which are more than twenty miles distant from the mainland. The North Centinel on the West Coast, inhabited by an entirely distinct tribe, Interview Island, other *small* Islands on the same side, with the Labyrinth Islands on the S.W., Landfall Island on the N., and Rutland Island at the S. end, having on it a hill 1400 feet in height.

About forty miles further S. is the Little Andaman, which is low and swampy, about twelve miles in breadth, and twenty in length. It is inhabited by an extremely fierce people, of whom I shall speak presently.

Port Blair, the Penal Settlement, is on the E. coast of the S. Andaman, and being the centre of all the Andamanese work, we are naturally better acquainted with the inhabitants of this island than with the others.

The wretched little lean-to's they use as huts, their manner of painting themselves, and general appearance, my photos will show far better than I can relate. To a casual observer they appear repulsive, and it is only after long association that one can really appreciate their good qualities. I was on very friendly terms with them, and always found them affectionate, trustworthy, and kind. Having, however, short memories, and being altogether of a low type, people are apt to accuse them of ingratitude and unfeelingness, as well as many vices, which they do not possess.

To give you an idea of their general life in the jungle, I will describe what generally passed whilst I lived amongst them.

In the morning, on waking, the first thing was to blow up the fire and sit by it for a little, and then to finish whatever food might be lying about. Some of the men then took their bows and arrows and went out after pig, fish (which they shoot most cleverly), shellfish, or whatever they could find, whilst the women cleaned up the place a little, got firewood, fibre for bow-strings, and made up wreaths and ornaments. It is their duty also to tattoo the men, shave their heads and paint, or smear them over with coloured clay. The men who were left made bows and arrows, pots, or anything that was wanted. Between two and eight P.M.,

according to their luck, the hunters returned, and after a meal generally danced or told stories. If it was a big gathering, the dance sometimes continued all night.

It has been impossible to make them settle down and cultivate, as their habits, besides being nomadic, are very uncleanly, and on account of this it is impossible to stop in one place for long. They do not care, either, sufficiently for the produce gained to render cultivation worth their while.

They are quick-tempered, and when quarrels arise, murder is occasionally committed by them. They generally, however, content themselves with firing an arrow near their enemy, on which all the women rush away, and the chief or head man present quiets down matters. I have known, however, of several murders, and last year an Andamanese was hung (the first time on record) for his (to our knowledge) fifth murder. He, however, was a very bad character, and had previously spent two years in jail for the same crime.

They are unable to count above two, and can give no definite time, except by mentioning the season (or moon, if of recent occurrence). It is probably on account of this ignorance, and at the same time readiness to please and answer questions, that people have thought them more untruthful than they really are, as concerning matters with which they are really acquainted you can rely on their word implicitly.

Crying with them signifies reconciliation, or joy at meeting old friends and relations. I have known them howl for hours, and then finish the evening with dancing. They have many games which they play like children, but which are not worth describing. I have also found the most distant people perfect adepts at playing cat's cradle, and knowing far more combinations than I ever saw before. They have Andamanese names for each combination.

Their clothing I cannot mention, as they have none, the wreaths and ornaments I have here, being their sole apparel. Bones and skulls of their deceased friends are worn both as ornaments and as cures in cases of sickness, though their

reason for this they could never give me. The women, in addition to the wreaths, wear a leaf.

All the adults, with the exception of the Jarawa tribes, have their bodies tattooed, or rather scarified, by bits of glass or iron. Of this I shall speak further presently.

Their hair is usually shaved, either entirely bare, or leaving patterns on their heads. None of them have whiskers, and very few a moustache, of the most meagre description, of which, however, when they have it, they are very proud.

Their marriage system is extremely simple. After a boy and girl have developed a certain amount of affection for each other, they, with the consent of the parents, or chief of the tribe, sit apart during the day staring at each other. In the evening the girl is brought and made to sit down in a hut, the man makes a great show of unwillingness, runs off into the jungle, and after much time and resistance, is brought into the hut and made to sit down alongside of her. They then retire for the honeymoon. The wife has to perform all home and menial duties, whilst the husband makes canoes and weapons, and gets food when there are no unmarried people about, who, however, are made to work much harder than the married ones.

On the death of the husband the women are allowed to remarry, and I regret to say that the general tone of their morals is far from being correct. They are very fond of their children, and frequently kill them with overkindness.

These people rarely attain a greater age than 50, and are especially delicate as regards the chest. They have no real medicines.

Their food consist of pig, fish, shellfish, worms, or grubs, roots, nuts and jungle fruit, a kind of which, called "auropa," is delicious. They eat nothing raw, boiling the shellfish in their pots, and throwing the meat into the fire until burnt. A Nautilus shell is their drinking cup. They are also remarkably fond of honey, but will not touch oysters, which is remarkable, as formerly they used to do so.

Besides the marriage ceremony, they have a few others.

A child is not allowed to eat pork until a certain time, and may not touch turtle until he attains manhood, and the eating of turtle for the first time is accompanied by a peculiar dance, and many ceremonies. When a child, an Andamanese is called "Ligla," after eating turtle "Mar Guma," and when married and possessing a child "Maia," which is a token of respect.

On the occasion of death, also, they have two modes of disposing of the body. Sometimes it is placed up in a tree, which is hung with mourning streamers, and the mat, weapons, etc., of the deceased are placed with him. All his friends and relations daub their heads and bodies over with a thick coating of grey mud, and this remains on until the body of the deceased has completely decayed, when the bones are taken down and made into ornaments, a great dance is given, and all is over. On other occasions the body is put into the earth. This is usually done with women, to whom much attention is not paid, they being held in very low estimation.

Of their religion I can say very little. They appear to have some idea of a God, whom they call "Puluga." They do not identify God with the sun, like most savages. There are also the "spirit of the woods," called "Eremchangala," and the "spirit of the sea," called "Juruwinda," the first of whom gives sickness and earthquakes, and the latter cramp. They are both more demoniacal than anything else.

The ideas of the Andamanese, however, on this subject are very vague, and they have no form of worship, pay not the least attention to their Gods, and believe in no future state. I am well aware other officers have given different accounts of this, but, from what I can gather from the distant tribes, I am inclined to think that the accounts were merely the Christian religion, as taught in the Andaman Orphanage, and distorted amongst the Andamanese.

I say this, as whilst the South Andamanese have now traditions of a stone and a cave where the Deity was born, the Northern people, who have not been brought into contact with us, have no such legends. They are very much afraid

of earthquakes, and, on one occurring, I have known them take down their nets, string, etc., and hide them for fear that "Eremchangala" should come and destroy them.

The present system of keeping men in the Home on Viper Island is managed thus :

Besides the large number of sick and convalescents constantly about, a certain quantity of people belonging to different tribes are kept for six months at a time, in order that by their labour in selling the produce of the gardens, diving for lost articles, rowing boats, etc., they may keep up the funds of the department, and they also become hostages for the good behaviour of the tribe to which they belong. They track all escaped convicts, and act, in fact, as a jungle police. The South Andamanese at the present time are rapidly becoming extinct, a natural result of such a primitive race coming in contact with civilization ; but I may describe them as really one tribe called Bojîngîjî, who speak the language of that name, and are all, more or less, known to each other.

This was sub-divided into various minor tribes, of which, however, few representatives are left.

About the Middle Straits this tribe merges into the Bojigeâb, the language of whom slightly differs, but whose manners and customs are the same.

Ila Jûrû, or the Archipelago, contains the Balawa tribe, whose language also differs a little, but merely as a dialect, not in its general intonation and form.

North of Homfray's Passage, however, we come to an entirely new people. The Aka Kêdês, a large and powerful tribe, resident in the E., N.W., and centre of the Middle Andaman, and also on Interview Island ; and the Aka Jawais, a smaller tribe on the W. coast, who form a connecting link with the Bojîngîjî. The language of these people is totally distinct, their bow of an entirely different shape, and I have observed that, as we go further N., the huts become larger and better finished, and the men's complexion takes a redder tint. These people have not been friendly long, but have in many ways shown their affection

to be firm. On one occasion, whilst pursuing some convicts who had escaped with a boat, the boat in which I was, got damaged in the surf about seventy miles from the settlement, at Amit La Tèd, in the Aka Kêdê country; a village was close to the shore, and having an interpreter of the tribe with me, I took all my party there. Although none of the inhabitants had ever seen us before, they at once gave up their huts for our use, though it was raining hard, and busied themselves in preparing food for the party, and the next day did all they could to repair my boat and render her seaworthy. I was enabled to leave the following day and get some twenty miles nearer Port Blair; but, on my boat finally giving out at the village of Pich Lâkâ Châkkân, I was received by the chief, and although we were out of provisions, and had no presents for him, we were kept by him for five days, during which time help came. I need scarcely point out that twelve years ago very different treatment would have been met with by us.

The Aka Jawai tribe are making themselves very useful in cementing our friendship with the North Andamanese.

Of the N. Andaman we still know little. I can confidently state that they are all friendly, and are gradually coming to Port Blair to visit us.

About Stewart's Sound we met with the Aka Jaru tribe, whom I imagine to be few in number, and who inhabit the S. of N. Andaman. The upper half of this island is occupied by the Aka Châriârs, and the Aka Eris appear to be scattered about, down to the Middle Andaman. All these people speak a guttural language, their huts are larger, their cooking pots in the extreme N., of a V shape, not like those of all other Andamanese, whose are of a U shape; their bows are different and handsomer than the S. Andamanese.

Through the kindness of Col. Cadell, and the interest he has taken in this question, I have had every assistance afforded me for travelling about, and have lived many days at a time, both at Stewart's Sound and Cadell Bay, and would consider the northern people to be larger, finer made,

bolder, and fiercer than the S. Andamanese, in short a higher race.

The names of men and women amongst them differ too from the Bojîngîjî, as does also their manner of tattooing.

Leaving these people for the present, I will consider what are called by the Bojîngîjî the Jarawa tribes.

Of these two tribes, is one situated about five miles to the W., and the other the same distance to the S. of Port Blair.

Although so close, they have so studiously kept from contact with the Settlement, and when sought for hidden from us so much, that until last year, nothing was really known of them.

Col. Cadell in his report for 1880 says: "It is very wonderful that these aborigines should have lived so close to the Settlement and have succeeded in keeping so entirely aloof from us for upwards of twenty years, that their very existence 'was not only called in question, but ridiculed' by experienced officers, and that Mr. Man himself gave from hearsay a quite incorrect account of them."

In 1867, Mr. Homfray brought in a man and woman from the S. tribe, kept them a few days, but finding they pined, let them go again, and they have never been seen since. Mr. Man, having sent several expeditions to search for them, was once rewarded by a woman of the western tribe being brought in, but as her tribe followed her and attacked the Brigade Creek Home, she was released the next day loaded with presents.

I sent several expeditions after them, but without success, until in May, 1880, the western tribe having attacked the Bojîngîjî tribe at Port Campbell, Col. Cadell ordered me to go out and look for them. Taking a large number of Andamanese, I marched to the centre of the Jârâwâ country and camped there. At first nothing was found except huts, clay baskets, tortoise-shell knives, and wreaths; but on the third day an old woman was seen fishing for prawns in a stream, and caught without much resistance. She was brought to our camp, given plenty to eat, and numbers of

presents. After a short time she made herself thoroughly at home, elbowing my own people away from the fire, and stretched herself out to sleep by it very comfortably. The next day she was returned to her relations, of whom, however, we saw nothing. The language she spoke none of us had ever heard before. Her hair was white, a thing rarely seen amongst our friendly tribes, and, as is the custom with all Jarawas, not shaven. Her features were not unpleasing, and her skin of a red tint like the N. Andamanese. Clothing she had none, with the exception of a wreath round her waist, having a tassel attached to it, which all the Jarawa women use instead of the leaf of the friendly tribes.

A short time after this I left with eighty Andamanese, for the S. part of the western tribes country, just above Port Mouatt, and after being out a fortnight, captured an old man, three women, and six children. They lived with me a few days in the jungle on very friendly terms, and were then brought into Port Blair. After a short time, I was obliged to let them go, as otherwise they would have pined away.

During the time they were with me, I was able to collect some words of their language, which is entirely different from all others, and extremely nasal, and, as far as I can judge, they are part of the same tribe which inhabit the S. of the Settlement.

WORDS COLLECTED FROM THE TRIBES OF JARAWAS RESIDENT IN THE JUNGLE,
W. OF PORT BLAIR.

These words were collected by me from some of the Jarawas, whom I brought in, in June, 1880. The language is intensely nasal, and I have been able only to give the approximate pronunciation in English.

road	<i>isch-é-lé</i>	bird	<i>wainh</i>
sea	<i>é-ta-lé</i>	child	<i>usch-é-la-wé</i>
arrow (of reed)	<i>bartoye</i>	stick	<i>do-lé</i>
arrow (of iron)	<i>bartále</i>	nose	<i>ee-na-má</i>
bow	<i>ah-ayi</i>	eye	<i>é-jam-má</i>
water	<i>eh-ñu-lé</i>	ear	<i>eesh-wy</i>
iron	<i>tan-hi</i>	tooth	<i>ahn-wy</i>
yes	<i>ing-é</i>	foot	<i>mon-gé</i>
hair	<i>enoy-dé</i>	pig	<i>au-long-é</i>

tail	<i>yow-u-gé</i>	beat (to)	<i>a-noi-da-heré</i>
hand	<i>mo-mé</i>	shoot (to)	<i>wai-la-wé</i>
nautilus	<i>ga-ai</i>	call (to)	<i>la-hon</i>
shell (for shaving)	<i>wu-gé</i>	eat (to)	<i>a-ha-ba</i>
string	<i>et-ai</i>	sit down (to)	<i>a-ta-un</i>
bucket	<i>uh-hoo</i>	get up (to)	<i>tō-han</i>
crab	<i>ha-gai</i>	sleep (to)	<i>ō-mō-han</i>
net	<i>bor-tai</i>	jungle	<i>al-u-wé</i>
axe	<i>dor-hn</i>	stone	<i>u-lee</i>
sky	<i>baing-a-ba</i>	stick	<i>a-ta-teēr</i>
leaf	<i>bé-bé</i>	bamboo	<i>o-ta-lé</i>
fire	<i>tu-hā-wé</i>	navel	<i>ēn-quā</i>
drink (to)	<i>een-jo wá</i>	breast	<i>gun-dé</i>
run (to)	<i>aha, bé-la-bé</i>		

I will now mention the other Jarawa tribes, and then proceed to compare their various weapons, utensils, and manners.

Of the tribe to the south of Port Blair I know little, but have their weapons, etc. They must be very few in number, as, though I have lived in their huts, and been all over their country, I have never seen one; and they appear to be timid, and always run away from any invader, destroying every hut I ever entered, a custom peculiar to the Jarawas.

I may here remark that the name Jarawa has been given to them by the Bojingiji, and what their real name is I have no idea. The tribe on Rutland Island I have only once been able to get near.

In November, 1878, Jemadar Ahmed and a party of Andamanese had gone to the Cinque Islands for shells, and whilst there observed a fire on the shore, which, on closer observation, was found to belong to a camp of Jarawas. No attempts were made to capture them, but various presents were left, and all taken away the next day. There is a chain of islands connecting the Great with the Little Andaman, and an idea was entertained of these people having come from the latter place. On account of the time of year I had my doubts, and hearing from Mr. Homfray that a tribe of Jarawas on Rutland Island used formerly to fight our friendly Andamanese there, I determined to explore it. My party

went ashore in the morning, I being too ill to accompany them, and during their absence bad weather came on, and the captain of the steamer moved into McPherson's Straits for shelter. On picking the party up next day, I found they had captured some Jarawas, but seeing the vessel had left, camped on the beach for the night, and let the people go again, for fear of being attacked by their tribe during the night, and the implements and weapons only were brought to me. The knives we suppose to have been manufactured from the iron left in the Cinque Islands in 1878. Their bows are different from those of any other tribe, being like the Little Andamanese in shape, but larger, and with ornaments like those of the Jarawa tribe on the mainland. Their language, of course, we could make nothing of; but their huts, ornaments, canoes, and manner of smearing themselves with yellow clay, absence of tattooing and shaving—in short, their general appearance—corresponds with that of the other Jarawa tribes.

The islands between Rutland Island and the Little Andaman are not permanently inhabited, but we find in the Cinque Islands, Sisters, and South Brother Island, traces of huts and fire, and suppose that the people come to these places for turtle, as the Port Mouatt tribe go to Termooglee. Nothing has been seen either on Passage Island or the South Centinel.

The tribe on the North Centinel I had heard of as being very fierce and numerous. Both Mr. Man and Mr. Homfray had passed the island, but never landed. Mr. Homfray's account of it was very alarming.

Colonel Cadell, being anxious to know something of this *terra incognita*, stopped there for a few hours on his first tour round the islands in January, 1880. We landed, found huts, small, and resembling those commonly in use by *all* the aborigines, and baskets, bows, arrows, and canoes exactly like those of the Little Andaman. No inhabitants were seen. The following February, however, I spent a fortnight on the island in order to establish friendly relations. Having heard such a bad account of this people, I went with a large

party, and fully armed, which proved a mistake. We met with the inhabitants, who were very timid; and after much trouble some children were caught, loaded with presents, and then let loose, but after a little while they dropped their articles, and ran into the jungle. A man, his wife, and four children were taken to Port Blair, where, owing probably to the new style of food and the excitement they must have been in, the old couple died. The children I got on very well with, but could make nothing of their language, and soon sent them back. This island has since been twice visited, but no traces have been seen of the people.

Whilst staying there I explored the island thoroughly, and from all observations imagine the people to be Little Andamanese lately separated from that island, as in everything they resembled them exactly.

We now come to the Little Andaman, which is, according to some, the head-centre from which the Jarawa tribes emanate. To explore it is very difficult, as with one exception there is no place where a European can land in safety, and a ship would not remain near it in stormy weather, on account of the reefs and bad anchorage. On the western coast there is a sort of bay, with a broad creek, over the bar of which the surf does not run very high, and this is the only place where one can really land safely. This creek is large, with many branches, and runs some distance inland. It is chiefly owing to this difficulty about the landing, and the distance the island is from Port Blair, that we know so little of it at the present time.

It being particularly these Jarawa tribes that I wish to bring before your notice, I will describe the various times this island has been visited.

1st. In 1867 an expedition was sent down to punish the murderers of the captain and boat's crew of the *Assam Valley*. On our side one lieutenant was drowned and two men were wounded. On their side several savages were killed and wounded. From the accounts I have heard of it, this expedition appears to have been mismanaged, and the savages were, if anything, victorious.

2nd. In 1873 Sir Donald Stewart visited the island, with the view of showing our intentions towards them were friendly. After leaving presents at several places, one of his parties was attacked at the mouth of the Western Creek, and being obliged to fire in self-defence, one of the aborigines was wounded, and died on being taken off to the ship.

3rd. Soon after this, Major Wimberley was sent down to chastise them for having murdered five out of seven of the crew of a Burmese craft which had touched at the island for water. He burnt six of their large huts, and being attacked by a great number of natives, several of the latter were killed, and two of our Sepoys wounded. One boy was brought back to Port Blair. Many attempts were made to learn his language, and the greatest kindness was shown him, but having one day seen his face in a looking-glass, he appeared to recognize something, probably imagining it to be one of his countrymen, and pined away. It was just after this occurrence that Mr. Homfray caught the man and woman of the South tribe of Jarawas above referred to, and as they allowed themselves to be brought in without resistance, some people imagined them to be the parents of the Little Andaman boy, and that they had come up from their country to search for him.

They were left to themselves after this until February, 1880. Colonel Cadell, on his way to the Car Nicobar, stopped a few hours there, and left some presents, but saw no one. He and I subsequently visited the island in March, and after exploring a large creek in the north, went to the one on the western coast. We rowed up it for some distance, seeing several canoes on the banks, and at one place a broad path, which probably led to their head-quarters. It was considered too dangerous to explore on land, and we went on during the day exploring the coast to the south, returning in the evening to the western creek. When leaving it to go on board we were surprised by thirty of the aborigines, in the same manner and in the same place as was General Stewart, the natives wading out on the bar at the mouth and firing at us. No one was hit, and the fire was not returned. The

people I saw were precisely like the Centinelese, smeared with yellow clay, their heads not shaven, and having bows and arrows precisely like those on the Centinel. Their canoes also resemble them exactly.

The summer of last year I spent among the Northern tribes, and I was not able to revisit the Little Andaman till October. This time I tried the eastern coast, where Major Wimberley had burnt their huts, and finding a large one in course of erection, landed at it. At first no one was seen, but after a time two or three people showed up, keeping at a distance in the jungle. I left a quantity of presents, and then skirted along the coast for a few miles. On a point which ran out a little, were some women catching fish, but on seeing us they ran round the corner. I followed, and found myself in a little bay, with many huts on the shore, from which, on our approach, the natives poured. The surf was very high, however, and prevented our landing, and I left the island.

Each visit I paid to the Little Andaman I also landed on the South Brother Island, and found that they constantly visited it for turtle. Had I remained longer in Port Blair I intended to make that island my head-quarters, and hoped to surprise a party there.

In November we again visited this island, and went up the western creek. There was a fresh hut about a mile to the north of its mouth, and on going close a few people appeared. Cocoa-nuts and other presents were floated ashore to them, and signs made for them to come off to us. My own people also swam quite close to them, and after a great deal of shouting and gesticulating, a few of them came into the water, dragging their bows and arrows (which they had never lost hold of) by their toes. More presents were thrown to them, when suddenly two or three commenced firing on us, and one of our Sikhs was hit in the mouth. The fire was not returned, and we proceeded up the creek. Many canoes were seen, and we were attacked at the mouth as before. About eighty men were counted.

We went on to the Car Nicobar, and on our return visited

the south-east coast. Here the hut I saw in course of construction was finished, and two or three men came out. We floated presents ashore, which they took. Then some more men came, and some women. The presence of the latter being always a sign of friendship amongst these people, I sent some of my Andamanese ashore with presents a little higher up the coast. The Jarawas saw them, and, dropping their bows and arrows, went up to them. The most friendly meeting ensued, and putting their arms round each other's necks, they capered about on the sand and shouted. We did not land for fear of alarming them, but watched the scene for about an hour, and then, recalling our men, went off to breakfast.

I was at last in the hopes that we had got a firm and friendly footing on the island, and we all congratulated ourselves on our success. At about 11 A.M. the boats were manned, and, taking a fresh load of presents, I went to a strip of sand a little below the hut and landed, whilst Col. Cadell lay off in another boat to guard me. Three of my men went on ahead to interview the Jarawas, whom we observed gradually coming towards us. They halted at the corner of a creek, owing to the high shingle bank of which we were unable to see them, and the next thing I saw was my three men running towards Col. Cadell's boat, followed by a shower of arrows. About thirty men darted out of the jungle close to me and commenced firing on my party. To retreat into our boat and get off out of range was the decision of every one, and we did it whilst deciding. One shot was fired at the Jarawas to cover our retreat, but no one was hit, and after waiting about a little, we returned to the steamer. This was the last visit that has been paid to this island.

With such an extremely savage and treacherous race communication becomes very difficult, and I am of opinion that until either a temporary settlement is established on the island, or regular visits are paid there of about a week in duration, and as often as once a month, nothing much will be done. To make friends with these people is important in the interest of shipwrecked crews, who would now be certainly

massacred. I have heard that formerly these people used to be kidnapped for slaves, which may possibly account for the great enmity they bear to strangers.

I will now compare the various Jarawa tribes.

The first point of connexion between them would naturally be their language, and of it our knowledge is sadly defective. The two I have heard, *i.e.* North Centinelese and that spoken by the Western tribe, do not resemble each other at all.

We will next take their weapons. The bows of the North Centinel and Little Andaman resemble each other exactly. After them come the bows of the Rutland Island tribe, which, though like the Little Andamanese, are larger, with a rise in the centre, which serves as a connecting link between the above-mentioned people and the tribes on the mainland. The bows of these latter are exactly alike, being of a better class of manufacture, and have a decided rise in the centre.

Of the arrows I can only say they are pretty much the same all over the Andamans. The tribes near the Settlement are gradually getting iron, as some of their arrows here will show. The cooking pots of all the tribes are the same, as is their Yolba bow-string.

The hut of the Little Andaman is a large structure, often as much as 30ft. in height, and Colonel Cadell has measured one 60ft. in diameter. An upright is placed in the centre, then from 6 to 8 round it, then another outer circle at about 6ft. distance, becoming shorter, and the roof sloping until the eaves reach the ground. Small holes are left for the inhabitants to creep in at. The thatch is like that in use at the North Andaman; and at several places in the Andamans, and more especially in the north, I have noticed huts resembling those of the Little Andaman, though smaller.

Places in these huts are portioned off by logs, which seem to serve as pillows, and upper ledges are built about 6ft. from the ground, on which their food, weapons, etc., are stored. I have also noticed these peculiarities amongst the other Jarawa tribes, and the North Andamanese.

The groundwork of huts all over the Andamans is the usual kitchen midden, or mound of shells and refuse, which

from its size would show that the sites of their villages are not often changed. The smaller huts are of the same pattern throughout the whole group, and are usually built in a circular village of five, in order to afford protection from all sides. The most extraordinary fact about these Jarawas is, that though they have resided on the mainland for some hundreds of years, in close contiguity with the Bojingiji, yet they have always been at enmity, avoiding each other's country, having totally distinct specimens of bows, and their language entirely different and unknown to each other. They are also much frightened of each other.

All the Jarawa tribes use a yellowish clay to smear over their bodies, whilst the other Andamanese use red and grey.

The canoes of the Jarawas are of a ruder construction, having no prow.

Their ornaments, however, are of a much neater make, and for beauty far exceed the others.

Their food is the same as that of the other Andamanese.

They use the same nets and baskets, but the latter are generally of a coarser make.

They wear the jaw-bones of their deceased relatives, but as far as I have seen, no other kind; in this differing from the Great Andamanese, who wear all kinds. Those I have here were brought from the North Centinel, and are very neatly made.

Many officers have thought the tribes living near the Settlement are a purely inland people. Now all the Andamanese are divided into two classes, the "Eremtagas" or jungle-dwellers, and "Aryawtos" or coast-dwellers, and these tribes certainly belong to the former, but a strictly inland tribe I should not call them, as they occasionally appear on the coast, and eat turtle.

The two tribes near Port Blair, I agree with Mr. Man in thinking have lately been in communication, and that probably the opening out of the country between Port Blair and Port Mouatt has caused them to divide. It is generally allowed, too, that at some former period they were much more powerful in the South Andaman, and extended

quite close to the harbour of Port Blair, as their kitchen middens have been found there. The traditions of the Andamanese also give accounts of great fights between the Bojingiji and Jarawas, both on Rutland Island and the mainland, which never occur now. Also, in the early days of the Settlement, a petty officer and file of convicts was surprised by the Southern tribe, made to deliver up all their iron implements and clothes, and then released. This is so entirely different from their present habits, that I can only conclude that they were then more numerous. I consider the Rutland Island tribe to be an offshoot of the Little Andamanese, as there is certainly no difficulty in coming along the chain of islands which connect the two places, in the calm weather of the north-east monsoon.

Now, although, therefore, classing all these Jarawas together, much of what I have said is deduced from observation of their manners, without knowing their language, and amongst them there are possibly many tribes at variance with each other, and speaking different languages.

Of the Great Andaman I class the inhabitants into two groups, determined by their bows, manners and languages, which latter, although differing in dialect occasionally, have two great bases.

1st. All those residing to the north of Homfray Passage, who use the same bow (of which specimens are shown here), and though comprising the Aka Chariar, Aka Eri, Aka Jaru, Aka Kêdê, and Aka Juwai tribes, have one common language, with mere tribal variations of dialect. Perhaps the Aka Juwais, with those people resident about Homfray's Passage, form more of a connecting link between the two great divisions, scarcely actually belonging to either. All this northern group are tattooed in one manner, namely, in three broad lines down the back, which are unmistakeable, and this is one feature which assisted me in classifying them.

2nd. The Bojingiji, which division comprises the Bojingiji, Bojiglab, and Balawa tribes, with other minor variations. They inhabit almost all of the Great Andaman south of Homfray's Passage, use one kind of bow, have the Bojingiji

language as a common basis, and are tattooed in patterns all over their bodies.

Now, in conclusion, I would point out the extraordinary fact, of so many small tribes, living together on a tiny group of islands, belonging undoubtedly to the same family originally, as shown by their dwarfed stature, black skin, and unlikeness to any other race in any country near them, and yet speaking different languages, having different classes of weapons, etc., and being not only at enmity with each other when they do meet, but until the Settlement of Port Blair was formed, being actually in many cases ignorant of each other's existence.

I consider before the opening of the Settlement, that the northern people were in the highest state of civilization. Then came the Southern Division, and lastly the Jarawas, who are the lowest, and from whom they have possibly all developed, but from whence they originally came, and who they really are, I dare not hazard a guess.

The Little Andaman has been noticed by every one who has been there to be extremely thickly peopled, but I see no reason to suppose that formerly the Great Andaman was not the same. Now, however, owing to the various epidemics introduced by civilization, most of the Southern Division have died. Although hospitals have been established, and every care taken to find out the sick and bring them in, yet they have diseases amongst them that no amount of care will ever eradicate, and which will in a few years certainly cause the race to become extinct.

The only thing we can do, therefore, is to be careful of those that remain, and find out as quickly as possible all about them, as otherwise they may all have died out before Science really has become thoroughly cognizant of them.