

Handwritten: 1875

A

VOCABULARY OF DIALECTS

SPOKEN IN THE

NICOBAR AND ANDAMAN ISLES,

WITH

A SHORT ACCOUNT OF THE NATIVES, THEIR CUSTOMS AND HABITS,
AND OF TRUINOUS ATTEMPTS AT COLONISATION.

BY

FR. AD. DE RÖEPSTORFF.

Handwritten: 1875

CANDIDATE OF PHILOSOPHY, UNIVERSITY OF COPENHAGEN;
FELLOW, ROYAL SOCIETY, NORWEGIAN ANTIQUARIAN, ETC.;
NETHA ASSISTANT SUPERINTENDENT ANDAMAN AND NICOBAR
ISLANDS IN CHARGE OF THE NICOBARS.

SECOND EDITION.

CALCUTTA.

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING
1875.

CALCUTTA:

PRINTED BY THE SUPERINTENDENT OF GOVERNMENT PRINTING,
6 HASTINGS STREET.

B

HENRICO RINKTO, PH D.,

REGI DANICÆ A CONSILIIS PLEBIS
MERCATORUM GROENLANDICÆ PRÆF. I.
CUIUS LAETUM VULTUM ET BENIGNUM ANIMUM PLENÆ
FIDUCIÆ JOVENIS INHÆRET,

QUI PRIMUM DE INSVITIS NICODAMI LITRUM SCRIPSIT
CUIUS, SI M. ERUNT QUI DE ILLO L. IDANI, NULLA OBLIV
MEMORIAM DARE IT, QUAMVIS ILLI ALIAM GLORIAM
EX ULTIMO BEITENTIONE TULERIT,

HUNC LIBRUM SUMMA QUÆRANTIA SUMMOQUE
STUDIO TRADIDIT

"D D D

F. A. DEROLFSTORFF,

IN UNIVERSITATE HAUSENÆ CANDIDATUS PHILOSOPHIÆ,
HOC REGIS REGIÆ ANTIQVARIORVM SEPTENTRIONALIVM SOCIETATIS

VOCABULARY OF DIALECTS

SPOKEN IN INDIA

NICOBAR AND ANDAMAN ISLES.

My reason for writing this *Vocabulary* have been as follow;— (1st) to enable officers deputed on duty to the Nicobars to keep up communication with this truly remarkable people, and (2nd,) especially I wish to secure to the scientific world the languages of these people, who are fast dying out. Several small collections have been at different times made, from which I have extracted only a few words that were unknown to me, and which have been noted in every case. The first collection of words of the Nancowry dialect was made by Surgeon Fontana, who was there from April to September 1779 in an Austrian vessel, the *Joseph and Theresa*. The next was made by the Revd. D. Rosen, a Danish clergyman, who was there from August 1831 till December 1834: he saw a good deal of the natives and was a general favorite with them. It is to be regretted that when his house was burnt at Nancowry most of his papers were destroyed, but in his *Laindringer fre mit Ophold paa de Nikobarske (ex Kjøbenhavn* (Copenhagen, 1839,) he gives sixty-three words in addition to the numerals. In 1846 a few words were collected by Father Barbo, a French priest from the Straits of Malacca, who came on a flying visit in his own little schooner, the *Carolina*. He was accompanied by M. Lacrampe, who had stayed on Teressa Island as a missionary, and was thus able to obtain the best information about the islands. The Commander of the Danish Government Steamer *Ganges* gave them a passage in his ship, (which was at the time at Little Nicobar,) to Teressa and Katchall Islands, where M. Lacrampe landed to take away some property left behind by the French Mission a short time before. Dr. Rink, the present director of the Greenland trade, who was a member of the Grætea Expedition, has written a paper on the geology of the islands, and mentions a few Nicobarese words. He came there in December

1845 and left in May 1846. The Australian vessel *Albatross* was there in 1862. Her stay among the islands lasted only a month, eleven days of which were spent at Nancowry, and a collection of words was made. In 1869, when the Indian Government took possession of the islands, Mr. A. C. Man, a passenger accompanying the expedition, collected some words; his brother, Mr. E. H. Man, Assistant Superintendent of Port Blair and Nicobars, made also a list soon after his arrival in 1871. It would therefore appear from the above that many collections were made, but with the exception of the Revd. D. Rosen, no one had sufficient time to learn the language so as to speak it, and his book contains sixty-three words only.

The last column in this *Vocabulary* contains all the words used by the aborigines of the Andaman which I have been able to collect. No apology is necessary for including these, as a great interest has lately been taken in the tribe, who in their 'kjökken-möddings' have left distinct marks of their antiquity. They may possibly be related to the people mentioned by Wallace in his *Malay Archipelago* as distinct from the Malay element, and may be autochthons. Isolated as they have been in their island home,—cut off from the supply of metals and all communication with the outer world,—it is possible they may have lost even the record of a higher state of civilisation. I think this can be surmised from certain things found in the lower layers of their 'kjökken-möddings,' such as pottery and iron. I hope to be able at a future date to write more fully about these interesting records of so ancient a people.

Of my present list fifty-three words appeared before in the *Proceedings of the Asiatic Society of Bengal* for June 1870. Mr. O. H. Brookes, Extra Assistant Superintendent, Port Blair and Nicobars, has kindly given me those marked with his initials. A lady, who has taken a great interest in the education of Andamanese children, has given me valuable aid in forming my collection, for which I would beg to offer my sincere thanks, although not allowed to mention her name.

When now, after the aid received from others, the number of words collected is so very small, it might be inferred by people unacquainted with the peculiar circumstances of this convict settlement, that I had not exerted myself to make a full collection. This is, however, not the case. The Andamanese have never been in my charge; they are not allowed to leave their encampments and homes to visit the settlement, and when I had the chance of seeing and conversing with them, they had been taught Hindustani and preferred to talk it. Greater opportunities of communication will doubtless hereafter be opened, and this *Vocabulary* will, I trust, be of some use to any one commencing the study of the Andamanese dialects. One column contains words of the Shobangs, whom I believe to be the aborigines of the Nicobars, though little is known about them. The Revd. D. Rosen says in his book:—

THE SHOBANGS. "The Nicobarians do, however, not seem to be the aborigines of these islands. In the interior of Great Nicobar there is said

"to exist a savage people, which probably is of greater antiquity than the other. The Nicobarians consider themselves very much superior to these savages, whom they compare to monkeys. They say that they (*i. e.*, the savages) wear no clothes, have no houses, and live like animals in the dense jungles; fear the sight of other human beings, and never come out of their hiding-places except in search of food, which they sometimes steal from the huts along the coast when they perceive them to be deserted."

Some members of the Galatea Expedition went up the Galatea River and thought they had come upon a hut belonging to these inland people. From the Danish descriptions and from what the Nancowry people told me, one might infer that they were a tribe of Negritos, like the Andamanese; but lately I was fortunate enough to see one of these Shobangs. He was a big, strong youth, nearly as well built as those of Nancowry. If the Shobang I saw is a fair specimen of his race, he is of Mongolian origin, the small oblique Mongolian eyes being quite a distinct feature. The head is otherwise formed, the lower part of the face being more prominent and the back of his head not flattened: it is customary with the Nancowry people to flatten the heads of their children. In the faces of the men from Trinkut, Nancowry, Camorta, Katchall and Car Nicobar there is little of the Mongolian. Not so, however, with the people called 'Tatat' from Schowra. They do not resemble the youth I saw from Great Nicobar, but their eyes remind me of his. My theory is, that the people who inhabited these islands before the Nancowry race came were of Mongolian origin; that they were attacked and driven away from the best places, and a remnant of them is now found in the interior of Great Nicobar and on the little isolated island of Schowra. They were driven away from the fertile alluvial soil and from the coconut trees on the coral sand. In Nancowry, Camorta, Trinkut and Car Nicobar they could not subsist when driven away from the coast, the sterile grass plains not affording them any means of obtaining food. Great Nicobar is entirely covered with dense jungle; the soil is fertile, and there they still live. In Schowra they make their living as potters. They supply the other islands with well-made cooking-pots, which they convey in their canoes. The men of Schowra are fairer than the Nancowry people, and at Nancowry they say that the girls from Schowra are the prettiest. The people at Schowra have largely adopted the Nancowry language. It would be very interesting to discover whether they have anything in common with their cousins in the interior of the Great Nicobar Island. The Shobangs at Great Nicobar are hostile to the Nancowry people who reside along the coast, and not long ago a coastman was killed by them. This happened in December 1872.

The Shobangs have yet to be described and their language preserved. I have only been able to obtain a few words, as it was no easy matter to obtain them from my Shobang acquaintance.

This man professed to belong to an inland tribe, and I have given the words he told me; yet I should like to see the tribe

in its home. At the Ambuans a similar tribe is spoken of, but I think its existence a myth. At the Nicobars the islands are so extensive that an inland people could subsist; but it is not so at the Andamans. I hope, however, to be able to search for these Shobangs before very long.

THE NANCOWRY
PEOPLE.

I have now done with the foreigners, as I term them, and turn to the Nancowry people whom I know best, and of whom I have seen a good deal, having spent a year and a quarter among them. This part of the *Vocabulary* was commenced during my first stay there, and in the interval between my first and second residence Mr. E. H. Man, an Assistant on the Port Blair Establishment, made his collection.

Where they live.

The Nancowry people, as I call them, inhabit Trinkat, Nancowry, Camorta, Katchall, Car Nicobar and the coasts of Little and Great Nicobars. They may also inhabit Teressa and Bompoka; but I do not know, as I have not visited these islands. It would, however, appear from the *Vocabulary* of M. Plaisant that they are pure Nancowry people. This race is well worth the trouble of a closer investigation. They display a high degree of civilisation. Though it is about as democratic a state of society as could well be imagined, they are still strictly governed by their old rules and customs. Nowhere is property safer than there. I cannot make

Origin.

out their origin, but I am certain that they are not Burmese, and I do not believe that they are related to the Malays; I have reason to suspect that the so-called aborigines of Formosa are nearer related to them than any of their neighbours. This is, however, a suggestion only (vide *The Mail*, September 7th, 1874, Formosa). I believe them to be an ancient people who have preserved their old civilisation and religious customs intact, while perhaps their religious ideas and theories have gradually died out. Each one can do what he or she likes, but within certain limits. The climate is so mild and the land so rich, that they have everything they require; luxuries only are supplied by foreigners, and doubtless it would be best for them to have no intercourse with any foreigners at all. They inhabit only the low alluvial coast, where there is a reef to shelter their village, and where cocoanuts grow. The

Cocoanuts.

cocoanut tree is their great mine of wealth. The young nut provides a cool, sweet drink, far more wholesome than the water obtainable, which contains decomposed matter. The ripe nut forms an important part of their diet; their dogs, fowls, and pigs live almost entirely on it. Traders visit these islands solely for the cocoanuts. The cocoanut tree also supplies them with palm wine and water vessels. The cocoanut yields oil, which they know how to extract; the dry leaves make beautiful torches, which burn well and are used while fishing. The bread made from the fruit of the

Pandanus
Mallori.

Pandanus Mallori is much eaten; and fish they can obtain at all seasons. The *Pandanus* grows to perfection in this warm, moist climate and in a half-swampy soil. It requires, however, great labor to extract and cook the edible farinaceous part. The process of extracting the fibre is very tedious work. A species of *Cycas*

Cycas.

also yields a farinaceous material, which is eaten; but the *Cycas* is not cultivated, as it grows so slowly, that it is rare. The forest yields capital timber for the posts and planks of their houses, and for boats. The bark of a small tree makes very good twine and fishing-lines, and the jungles abound in rattan, which they use for the tying of planks, making baskets, and the like. Wild hog abounds, and the jungles contain very few obnoxious animals. On none of the islands are found deadly poisonous snakes, except on Teressa. The people describe this snake as black and making a hissing noise. The worst thief on these islands is a big boa, or rather a python (*Schneideri*), which steals fowls and small pigs.

Timber.
Fibre.

Rattan.

Snakes.

*Python
Schneideri.*

The *Areca* (betel-nut tree) and the *Charica* (betel-leaf) are very common, and are cultivated. In the creeks in the Nancowry group and in Sambelong (i. e., Great and Little Nicobars) the *Nipa fruticans* grows, which affords a good thatching material for the houses, (in Car Nicobar the lalang grass is used instead). The sea abounds in fish, which the Nancowry people spear at night by torch-light from their light canoes. They use also baskets, which are sunk with little stones and left for a couple of nights under water. Nets and stakes they do not use, but often fishing-lines. The crabs and the crayfish are very large, and oysters are found in some places in the southern islands. Turtles they are fond of eating, and the tortoise is also caught. Sharks and alligators are the worst of their sea and water enemies. Their boats are, however, very safe, and it is thirty years since any one was eaten by an alligator.

Lalang grass.

Fish.

Mode of catching fish.

I think I have shown the resources this people possess, and that they have all that a people in their state can want,—food, good and plentiful; excellent materials for building houses and making boats; a hot, moist climate, the heat seldom much above or much under 85° Fahrenheit. Can it be wondered at that they give way to the temptations offered to them to lead a lazy life? I hope, however, to show that the Nancowry people, though they love to be lazy and to stretch themselves in the shade to sleep, are nevertheless very active when they have anything to do. And what they do, they do well.

The villages are built on the low land below the jungle, and are generally situated behind a coral reef, to be sheltered from the sea. In a village there are rarely more than twenty houses, and often only two or three. The houses of the Nancowry people and their way of living remind me of what I have read of the remains of villages found in the Swiss lakes, and perhaps many things could be explained, from a knowledge of the Nancowry people, which now are doubtful.

Their villages.

The houses are raised on poles some six or eight feet from the ground and stand below high-water mark, so that the water washes under them when the tide comes in and clears away whatever refuse may be collected underneath them,—which, however, is not very much, as each thing has its place, even refuse. Underneath the houses are little rough platforms on which *Pandanus* fruit, not prepared, is kept. There lie also the troughs for feeding the dogs and

Their houses raised on poles below high-water mark.

- swine, and there sits the woman of the house every evening about 5 o'clock and feeds her live-stock,—pigs, fowls, and savage dogs. There are also the hen-coop. The houses do not look very nice outside as they are weather-beaten, the rains being very heavy for six months and the winds very high; but when you enter a hut, you will invariably find it well-made, well-kept, and in beautiful order.
- Cleanliness** A little square hole in the floor gives entrance, and on the landing-place there lies a little brush (one of the scales of the *Pandanus*) to wipe your feet with, so as not to bring sand or mud on the floor: I have never seen dust or sand on a floor in any village. Right in front of the landing-place on the other side of the hut is the fire-place. This is a long rectangular railed-off place, with a platform above it. In this is cooked all that is wanted. The 'larame' or *Pandanus* bread must be well boiled; but otherwise the cookery is very primitive. On both sides of the cooking-place are pots hung some four or five feet from the floor with coconut shells polished and cleaned inside, quite black. These are the water cisterns of the people. They are called 'hish-jer.' Above the cooking-place are hung the unfinished shells, and also 'larame' ready for eating, neatly tied up in leaves.
- Pigs' jaws.** Looking back to the entrance again, you find a row or two of some pigs' lower jaws with big tusks. It has been generally surmised that these represented wild boars killed by the master of the house and a sort of proof of his valour, and I expect it was so in former times. Now-a-days they are those of pigs reared in the house, and the woman who can show the biggest is the proudest. All the domestic animals, as well as the cooking utensils, belong entirely to the housewife.
- Domestic affairs belong to the wife.** Above the pigs' teeth are rows of spears of different sorts; along the inside of the house-wall are boxes and nuts, and the middle of the floor is kept clean and clear. As a rule, you will find big figures, cut in wood in natural size, in the middle of the floor representing men in European dress. More than once have I started, on going up into a house, at a man standing ready to strike me; and I have found it to be one of these figures. They do not worship idols, but still they like to have images of all sorts about the house. As a rule, one or two figures are tied to the roof, and hang down about five feet from the floor. These figures are of every description. Sometimes a ship in full-rig and the captain with a speaking-trumpet or a telescope in his hand. The ship is made to rest on a fish of great size; very often the fish has the head of an alligator. The roof of the house is like a cupola, and is made with beautiful regularity. A grating is constructed so as to cut off the upper part of the dome, and there are kept the things they want well preserved or well smoked; for, as there is no funnel for the smoke, it has to strain out through the roof and leave all the soot behind. The grating is therefore, as a rule, black. This round cupola-shape presents the least resistance to the wind and rain, and gives more room than square-built houses would afford. Several villages have, however, lately been burnt by English men-of-war; in such villages you will find many square-shaped houses. At a distance, the round houses resemble bee-hives.
- Trunks, not idols.**

On both sides of the village the boats, or rather canoes, lie. ^{They are on} These are very light, and are carried up high-and-dry as soon as work is done. The canoes are made of one piece of wood, hollowed out and burnt, always very carefully made. The canoes are flat-bottomed and big-bellied, but narrow above, with a little raised rail, and small sticks are laid across at regular intervals to sit on. They have an outrigger and are fast-sailing and very safe when managed with care. The bow protrudes so far that a man can stand on it with his spear. Their war canoes have got a peculiarly-formed ornament some ten feet above the bow, like a figure-head ornamented with dragons.

Where the reef allows the boats to come near to the village, ^{Village posts.} some high poles are raised, with knots of leaves tied all the way up; these leaves are green when the poles are raised.

The dress of the people is scanty, only so much as decency ^{Dress.} demands. The men have a narrow strip, two inches broad, hanging down behind like a tail, and the women wear a little blue skirt. Vanity has however there, as elsewhere, its worshippers. The greatest prize in dress is a black silk hat, and many an old man appears when he wants to be grandest with an old silk hat and his little strip of cloth. For a woman a skirt sewed after the European fashion is a treasure. The usual thing was to see the whole village turn out and dress when my boat approached.

Except at low tide, when all meet, you will find each person at his own work, which is often different from that of his neighbour; for each house has to supply everything for itself as far as it can. Some villages have no *Pandanus* or pau-leaf and are supplied from others; but what they are possessed of each man must look to for himself. To get *Pandanus* is left to the women, but coconuts the men fetch.

At low-tide, off go all spare hands to fish, the men in small ^{Way of fishing.} canoes, one or two in each. They spear the fish and are splendid shots and sharp-eyed. Should the tide fall after dark, so much the better they say. The fisherman then holds a torch in his hand. It consists of a dry coconut leaf tied at intervals. Sometimes the harbour is covered with these lights at night. The man looks for fish in all directions. In his left hand he holds the torch, in his right a light spear.

On those islands where there is trade with ships the inhabitants ^{Rice, an article of trade.} like rice very well and are eager to exchange nuts for it.

Though the Nicobarese have many pigs and fowls, it would be a ^{Their food.} mistake to think that they eat much meat. On common occasions 'larome' (*Pandanus* bread), coconut fruit or rice is their main food, together with fish. Fish they are very eager to obtain. They fry it on a spit and eat it half-raw. Only on great occasions will they kill pigs and fowls; and then they have a regular feast, eating as much as they can, and drinking the toddy of the coconut-palm till they are quite drunk. Such a feast generally goes on for a day or two.

VOCABULARY OF DIALECTS

STORY IN THE

NICOBAR AND ANDAMAN ISLES

WITH

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AND OF PREVIOUS ATTEMPTS AT COLONISATION.

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HENRICO RINKIO, PH D.,

RECTORIS ACADEMIE HUMANITATIS
MAGISTRALIS GERMANICAE APPLICATAE
CIVILIS MAGISTER CENNIGUM ANNO 1871
CIVIS AMSTELÆDAMIENSIS
QUI ANNO 1851 IN CIVITATE HOLLANDIAE
CIVIS MAGISTER QUODAMmodo CIVIS, 2. CIVIS
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EX ACADEMIA HOLLANDIAE HUIT

HUIUS CIVITATIS HOLLANDIAE HUIT
FACULTAS HOLLANDIAE

1871

•
I. A. DEKONSTORP,

1. MAGISTER HOLLANDIAE HUIT
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VOCABULARY OF DIALECTS

SPOKEN IN 1841

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The Shobongs have yet to be described and their language preserved. I have only been able to obtain a few words, as it was no easy matter to obtain them from my Shobong acquaintance.

This man professed to belong to an inland tribe, and I have given the words he told me; yet I should like to see the tribe

in the Lemo. At the And na s i s i l u t i l e i s q k a of, but I think its existence a myth. At the Nicobars the islands are so extensive that an inland people could subsist; but it is not so at the Andamans. I hope, however, to be able to search for the Shobangs before very long.

THE NANCOWRY PEOPLE

I have now done with the foreigners, as I term them, and turn to the Nancowry people whom I know best, and of whom I have seen a good deal, having spent a year and a quarter among them. This part of the *Vocabulary* was commenced during my first stay there, and in the interval between my first and second residence Mr. T. H. Mun, an Assistant on the Port Blair Establishment, made his collection.

Where they live.

The Nancowry people, as I call them, inhabit Trinket, Nancowry, Camorta, Katchall, Cai Nicobar and the coasts of Little and Great Nicobars. They may also inhabit Teressa and Bompoka; but I do not know, as I have not visited these islands. It would, however, appear from the *Journal of P. M. Plisant* that they are pure Nancowry people. This is well worth the fact of a closer investigation. They display a high degree of civilization. Though it is about as democratic a state of society as could well be imagined, they are still strictly governed by their old rules and customs. Nowhere is property safer than there. I cannot make

Origin

out their origin, but I am certain that they are not Burmese, and I do not believe that they are related to the Malays; I have reason to suspect that the so-called aborigines of Formosa are nearer related to them than any of their neighbours. This is, however, a suggestion only (vide *The Mail*, September 7th, 1874, Formosa). I believe them to be an ancient people who have preserved their old civilisation and religious customs intact, while perhaps their religious ideas and theories have gradually died out. Each one can do what he or she likes, but within certain limits. The climate is so mild and the land so rich, that they have everything they require; luxuries only are supplied by foreigners, and doubtless it would be best for them to have no intercourse with any foreigners at all. They inhabit only the low alluvial coasts, where there is a reef to shelter their village, and where coconuts grow. The coconut tree is their great mine of wealth. The young nut provides a cool, sweet drink, far more wholesome than the water obtainable, which contains decomposed matter. The ripe nut forms an important part of their diet; their dogs, fowls, and pigs live almost entirely on it. Traders visit these islands solely for the coconuts. The coconut tree also supplies them with palm wine and water vessels. The coconut yields oil, which they know how to extract; the dry leaves make beautiful torches, which burn well and are used while fishing. The bread made from the fruit of the *Pandanus Molleri* is much eaten; and fish they can obtain at all seasons. The *Pandanus* grows to perfection in this warm, moist climate and in a half-swampy soil. It requires, however, great labour to extract and cook the edible succulent part. The process of extracting the fibre is very tedious work. A species of *Cycas*

Coconuts.

Pandanus Molleri.

Cycas.

also yields a firmaceous material, which is eaten; but the *C.* is not cultivated, as it grows so slowly, that it is rare. The forest yields capital timber for the posts and planks of their houses, and for the boats. The bark of a small tree makes very good twine and for fishing lines, and the jungles abound in rattan, which they use for the tying of planks making baskets, and the like. Wild honey abounds, and the jungles contain a very low objectionable animal. On none of the islands are found deadly poisonous snakes, except on Teressa. The people describe this snake as black and making a hissing noise. The worst thief on these islands is a large one, rather a python (*Schneideri*), which steals small pigs. Zoot. Schneideri

The *Arca* (betel-nut tree) and the *Chama* (betel-leaf) are very common, and are cultivated. In the rocks in the Nancowry group and in Saibelong (i. e., Great and Little Nicobar) the *Apocynum fruticosum* grows, which affords a good thatching material for the houses, (in Car Nicobar betel-nut grass is used instead). The sea abounds in fish, which the Nancowry people spear at night by torch-light from their light canoes. They use also baskets, which are sunk with little stones and left for a couple of nights under water. Nets and stakes they do not use, but often fishing lines. The crabs and the eel-fish are very large and oysters are found in some places in the southern islands. Besides they are fond of eating, and the tortoise is also caught. Sharks and alligator are the worst of their sea and water enemies. Their boats are, however, very safe, and it is thirty years since any one was eaten by an alligator.

I think I have shown the resources this people possess and that they have all that a people in their state can want, - food, good and plentiful; excellent materials for building houses and making boats; a hot, moist climate, the heat seldom much above or much under 85° Fahrenheit. Can it be wondered at that they give way to the temptations offered to them to lead a lazy life? I hope, however, to show that the Nancowry people, though they love to be lazy and to stretch themselves in the shade to sleep, are nevertheless very active when they have anything to do. And what they do, they do well.

The villages are built on the low land below the jungle, and are generally situated behind a coral reef, to be sheltered from the sea. In a village there are rarely more than twenty houses, and often only two or three. The houses of the Nancowry people and their way of living remind me of what I have read of the remains of villages found in the Swiss lakes, and perhaps many things could be explained, from a knowledge of the Nancowry people, which now are doubtful.

The houses are raised on poles some six or eight feet from the ground and stand below high-water mark, so that the water washes under them when the tide comes in and clears away whatever refuse may be collected underneath them, - which, however, is not very much, as each thing has its place, even refuse. Underneath the houses are little rough platforms on which *Pandanus* fruit, not prepared, is kept. There is also the troughs for feeding the dogs and The houses are raised on poles some six or eight feet from the ground and stand below high-water mark, so that the water washes under them when the tide comes in and clears away whatever refuse may be collected underneath them, - which, however, is not very much, as each thing has its place, even refuse. Underneath the houses are little rough platforms on which Pandanus fruit, not prepared, is kept. There is also the troughs for feeding the dogs and

- swine, and there sits the woman of the house every evening, about 5 o'clock and feeds her live-stock,—pigs, fowls, and savage dogs. There are also the hen-coops. The houses do not look very nice outside as they are weather-beaten, the rains being very heavy for six months and the winds very high; but when you enter, but you will invariably find it well-made, well-kept, and in beautiful order.
- Cleanliness** A little square box in the door gives entrance, and in the landing-place there lies a little brush (made of the stalks of the *Pandanus*) to wipe your feet with, so as not to bring sand or mud in the house: I have never seen dust or sand on a floor in any village. Right in front of the landing-place on the other side of the hut is the fire-place. This is a long rectangular raised-off place, with a platform above it. In this is cooked all that is wanted. The 'laron' or *Pandanus* bread must be well boiled, but otherwise the cookery is very primitive. On both sides of the cooking-place are poles having some four or five feet from the floor with coconut shells polished and cleaned inside, quite black. These are the water-canteens of the people. They are called 'hish-jer'. Above the cooking-place are hung the unfinished shells, and also 'laron' ready for drying, neatly tied up in leaves.
- Cooking place.**
- Pigs' jaws** Looking back to the entrance again, you find a row or two of some pigs' lower jaws with big tusks. It has been generally surmised that these represented wild boars killed by the master of the house and a sort of proof of his valour, and I expect it was so in former times. Now-a-days they are those of pigs reared in the house, and the woman who can show the biggest is the proudest. All the domestic animals, as well as the cooking utensils, belong entirely to the housewife. Above the pigs' teeth are rows of spears of different sorts; along the inside of the house-wall are boxes and mats, and the middle of the floor is kept clean and clear. As a rule, you will find big figures, cut in wood in natural size, in the middle of the floor representing men in European dress. More than once have I started, on going up into a house, at a man standing ready to strike me, and I have found it to be one of these figures. They do not worship idols, but still they like to have images of all sorts about the house. As a rule, one or two figures are tied to the roof, and hang down about five feet from the floor. These figures are of every description. Sometimes a ship in full-rig and the captain with a speaking-trumpet or a telescope in his hand. The ship is made to rest on a fish of great size; very often the fish has the head of an alligator. The roof of the house is like a cupola, and is made with beautiful regularity. A grating is constructed so as to cut off the upper part of the dome, and there are kept the things they want well preserved or well smoked; for, as there is no funnel for the smoke, it has to strain out through the roof and leave all the soot behind. The grating is therefore, as a rule, black. This round cupola-shape presents the least resistance to the wind and rain, and gives more room than square-built houses would afford. Several villages have, however, lately been burnt by English men-of-war; in such villages you will find many square-shaped houses. At a distance, the round houses resemble bee-hives.
- Domestic affairs belong to the wife.**
- Images not idols.**

On both sides of the village the boats, or rather canoes lie in a row. These are very light, and are carried up high-and-dry as soon as work is done. The canoes are made of one piece of wood, hollowed out and burnt, always very carefully made. The canoes are flat bottomed and are, belied, but narrow above, with a little raised rail, and small sticks are laid across at regular intervals to strengthen them. They have an outrigger and are fast-sailing and very safe when managed with care. The bow protrudes so far that a man can stand in it with his spear. Their war canoes have got a peculiarly-formed ornament on an ent some ten feet above the bow, like a figure-head ornamented with dragons.

Where the reef allows the boats to come near to the village, some high poles are raised, with knots of leave tied all the way up; these leaves are green when the poles are raised.

The dress of the people is scanty, only so much as decency demands. The men have a narrow strip, two inches broad, hanging down behind like a tail, and the women wear a little blue scarf. Vanity has however there, as elsewhere, its worshippers. The greatest prize in dress is a black silk hat, and many an old man appears when he wants to be grandest with an old silk hat and his little strip of cloth. For a woman a skirt sewed after the European fashion is a treasure. The sound of the drum is to be heard the whole village turn out and dress when my boat approached.

Except at low tide, when all meet, you will find each person at his own work, which is often different from that of his neighbour; for each house has to supply everything for itself as far as it can. Some villages have no *Pandanus* or pau-leaf and are supplied from others; but what they are possessed of each man must look to for himself. To get *Pandanus* is left to the women, but coconuts the men fetch.

At low-tide, off go all spare hands to fish, the men in small canoes, one or two in each. They spear the fish and are splendid shots and sharp-eyed. Should the tide fall after dark, so much the better they serve. The fisherman then holds a torch in his hand. It consists of a dry coconut leaf tied at intervals. Sometimes the harbour is covered with the lights at night. The man looks for fish in all directions. In his left hand he holds the torch, in his right a light spear.

On those islands where there is trade with ships the inhabitants like rice very well and are eager to exchange nuts for it.

Though the Nicobarese have many pigs and fowls, it would be a mistake to think that they eat much meat. On common occasions 'laroma' (*Pandanus* bread), coconut fruit or rice is their main food, together with fish. Fish they are very eager to obtain. They fry it on a spit and eat it half raw. Only on great occasions will they kill pigs and fowls; and then they have a regular feast, eating as much as they can, and drinking the toddy of the coconut-palm till they are quite drunk. Such a feast generally goes on for a day or two.

H a to

The climate being a factor in the habits of the people, the people are not fastidious, but content, and quick-living is no accident. They do not eat things to eat, and for each excess of food, quick-living is a habit. They eat all and then rest, and this gives them much of a healthy appearance. A future historian of these people may perhaps speak of 'painted lips' for the women, but they never meet again till all the teeth are gone. Thus, it is that the backs of these people, who otherwise might be called good-looking. They cannot live without these things, and they take them wherever they go. This craving after stimulants which the delightful climate creates makes them drink much liquor. The only liquor they can produce is the toddy (i. e., the palm wine made out of the juice of the coconut tree). In every house a thick bamboo stands in some corner containing this wine for common use.

Ar k

The trading ships have, however, introduced within the last thirty years some detestable white annel from Penang, which certainly in a short time will make their number decrease if its importation is not totally stopped and some better liquor substituted in its place.

Their houses are always open for any traveler or visitor, and their hospitality knows no bounds. When any stranger comes, he hauls up his boat goes into the house where he intends to stay, (or, if a total stranger, into the nearest one,) helps himself to what he wants and is not subjected to any questions. This is a little trait not to be found with all people. He calls for what he cannot find, and when he is satisfied, he sits down and talks; but unless he chooses to tell, he is not questioned about himself or his affairs, or the reason of his trip. When he goes away, he says 'I go'; they answer 'Stop a little'; 'Now it is enough,' he says; 'Stop a little,' they reply.

Mou m.

A peculiar custom is, that when a woman is so retained to be pregnant, she and her husband are supposed to desert from all work. They then have a holiday. They pay visits to their relatives in other villages, and wherever they go they are fêted, and it is considered very lucky if they will go to the gardens and sow some vegetable seed there. Then they think the garden and its owner prospers better. Their children they are fond of, and every man and woman is willing to carry another person's child if the mother is tired of carrying it.

The mothers are fond of boasting of how many children they have. It is not only an honorable, but also a profitable thing to have many children, because when they grow up they very carefully tend their old parents.

Head of the house.

The father is the head of the family, and after his death the mother assumes that position, and they exercise a certain amount of authority. A boy or a young man is always supposed to give way to an old man and to obey him, whoever he may be. The eldest brother is the head of the family when the parents are dead. In one house generally many people live, mostly a father with his sons and their families. I have counted in one house the old

together with four married couples with their five children,—all her children and grand-children, —amount to fifteen persons.

When the parents are dead, the children divide the coconut and *Pandanus* trees, as well as their property of land and fish. The house falls to the eldest brother and he takes the greater part of the coconut trees, but, on the whole, they share pretty equally. The sisters take no portion. Those that were married before the parents had received at the time of their marriage some coconut and *Pandanus* trees for their support. These that marry afterwards are allotted trees and pigs by the brothers. As long as they are unmarried, they generally live with the eldest brother but sometimes they go to some other relative. The girls are married when marriageable, generally at that age to fifteen years of age, and, strange to say, there are invariably less girls than boys in a family. They are perfectly free to choose their husbands, but the question of trees and pigs very often influences their relatives, who then lay a certain pressure on them. The marriage takes place without further ceremonies, and it is very rare that the wife is found unfaithful to her husband. But very often a couple separate and marry again if they do not agree, so that a woman sometimes has two or three husbands, but the children are given in charge of some relative, and are brought up by the new husband's or new wife's house.

They are the most honest, upright, and good-natured people that I know of. I have been several times in a village where nearly every one was drunk. I did not see one angry face; nor did I ever hear any quarrelling among them.

They esteem their women highly, treat them tenderly and are very jealous of them. This is one of their best features and forms a great contrast to the customs of most Eastern countries. While a Hindoo or Mussulman woman is a slave and a chattel, a Nicobarese looks up to her mother, wife, and sister. The women are very good-looking when young, but when the teeth turn black their good looks are disfigured.

Religious superstition plays a great part in their lives. The Nicobarese believe in a life hereafter and also believe in spirits. These spirits they seem to fear more than to love. Among the spirits are the defunct, and these they fear more than any. Ill-luck of all sorts they ascribe to these 'Iwi.' The word for these spirits and for 'to become' is the same.

To the sun and the moon they attribute magical powers; and at certain stages of the moon they will work, at others not. Their priests are called 'maricoene,' and are supposed to be able to converse with the supernatural.

These priests are also their doctors, and every cure is combined with ghost exorcism and a spiritual fight between the priest and the spirit who has possessed himself of the sick man. The priests shroud themselves in a good deal of mystery, and practice

ventiloquism to some slight extent. I was once rather ill with fever when I was visited by some Niebar friends. They pitted me and told me to take advice from their 'man' (man). 'Very well,' I said, 'bring one.' Next day they returned with a pig, who began to rub my chest, at the same time muzzling something to himself. Occasionally he blew in his hand, and said it was like he blew into it. Suddenly he snatched and produced a pig's tooth which he said he had pressed out of my chest. The tooth is now in the Ethnographical Museum in Copenhagen. Since this little affair the priests do not like me so well, and always think I want to mock them when I try to get hold of their tales and theories.

Libello .

Religious feast

One must always be on the look-out, for the spirits are prone to mischief. If in any village there is much sickness, the many 'Iwin' are the cause; if no fish is caught, again they are spirit away. To keep these *du man* from making too much mischief, it is necessary to satisfy them with eating, and this is done on every occasion. When a man drinks anything, he offers a libation, as the old Romans did, and especially is this done at their feast for the spirits, or, as the missionaries called it, 'the devils' feast.' I believe it is more a sort of 'feralia.' On this occasion all relatives and friends are invited. The men sit quietly and smoke or drink. The women, each from her own stock, bring provisions of all sorts, implements, weapons, and curiosities. The women set up a horrible howling, and after cutting and breaking up their gifts, they throw them outside the house. A monster pig is then killed and roasted whole over the fire; meanwhile the men sit and drink till the pig is ready. The best portion is appropriated for the living, and some parts for the *manes*. The heap of uneaten things lies outside the house till the tide washes it away.

Embarkation

When the sacrifices* are at an end, the spirits are supposed to be more tractable. The priests, who have not eaten for a long time beforehand, but by constant potations and mysterious ceremonies have brought themselves up to a certain excited pitch, then commence their conjurations. They are daubed over the face with red paint and rubbed with oil over the body. In deep bass voices they sing a doleful dirge and rush wildly about. On the beach lies a small model of a boat adorned with garlands made of fresh leaves. The priests want to catch hold of the spirit; they coax, scold, abuse and rush after their invisible antagonist. During this part of the feast the women howl worse than ever, and it is not to be wondered at if the spirits give in. At last it comes to a fight hand-to-hand, and after great trouble the 'Iwi' is safely brought on board and seated on the skiff. Young men in boats then tow the craft out so far that it will not, led by tide and wind, return to their village.

* About these sacrifices, compare J. J. A. Worsaae *Om Betydningen af fornaldre Mosefund fra den ældre Jernalder*, Kjøbenhavn, 1868, page 26 p. 12; p. where this event explains the great sacrifices from the Danish Iron Age.

Also see *Denmark in the Early Iron Age*, illustrated by recent photographs of Slægt, London, 1890, etc.

and there set it afloat and then they return to their feast. At this stage the serious part of the feast is over, and all sorts of fun is kept up, but especially eating and drinking, singing and dancing. It is curious that the 'Iwis' are considered safe if taken out to sea.

The Nicobarese are very musical, and some of them have a very fine ear and sing very well. They make on hollow bamboo a stringed musical instrument on which they accompany themselves.

Their dance is a round dance, which is performed inside the cupola-formed houses. They lay their arms across each other's backs, with their hands resting on the next man's opposite shoulder, and then form a circle. One man leads, and to a monotonous song they step out, sometimes to the left, sometimes to the right, the leader giving the direction, occasionally all jumping and coming down on both heels.

A chief from the neighbourhood had a son born to him during my first stay, and he came to me very proudly and told me about it, and asked me to come and name the child. I went there. The little boy was at his mother's breast in a corner of the house. I could see that great preparations had been made for a feast: fowls lay roasted in heaps; pork had been cut up; *Pandanus* bread, the *Cyrtus* bread, and all other good things were ready to be attacked. The guests were waiting below. When the father had given the boy his Nicobar name and his English name, three old women who were present set up a great crying. They, however, soon settled on the floor, collected round a trough and crying all the while, and commenced to throw little bits of fowl and pork and all the other eatable things collected for the feast into the trough; every time they threw a bit in, one would say: 'He will be as handsome as his uncle Johang;' the other: 'He will be brave to kill the pigs;' the third: 'He will find the fish,' or 'He will plant many nuts;' or 'The buffaloes will fly before him,' and so on.

When this curious ceremony had taken place, the trough was thrown into the sea, and the little boy belonged to the society of men. How they finished the day I cannot say, but I have a suspicion that they made the best of their time, for the next day a deputation came to me for a little present of rum.

Though they are a good-natured people, still quarrels do happen, but they are never fought out at the moment. The friends put a stop to the quarrelling, and if it only concerns a trifle, it is settled with angry words by the parties' friends, but it ends in a feast given by the man who is considered in the wrong. One of the most frequent causes of a quarrel between villages is the landing of the little spirit I previously mentioned, in which the spirit had been sent away. Where it lands, there the evil spirit is supposed to stop. Should it land near any village, it causes enmity. In such a case the affronted village holds a council of war, and relatives and friends from far and near are secretly called upon for help. A certain dark night is fixed upon, and noiselessly the aggressors

arrive by day, when all in the village flew to go to work, black and sleeping. They arms were covered in pigs' blood and covered with sand. They were upon the ground. The sticks are, however, so long, that they cannot be used in the houses. As every house has a number of spears lying ready at all times, they can readily be used in case of an attack. The combatants cover their heads with hats that are well padded so that their heads are protected. The aggressors' faces are smeared with red ochre and blood, and the women howl like wild beasts. The fight now goes on till the one party is getting the worst of it. The women then rush between them with sword-blades and cry for peace. This is granted, and the aggressors remain as the guests of their former enemies for a day or two; being well treated and tired of this sort of happiness, they go back with their bows to their own places. Such fights occur also on other occasions, such as when offence has been given. It then sometimes happens that the sticks are covered with little bits of glass. This custom seems to me to point to a wise lawgiver who has devised his way of settling quarrels to save bloodshed. During my second stay at the Village there was a fight of this sort. Okpank (*i. e.*, Captain Johnson), the evil genius of the Nanowry tribe, began to assume the position of a chief and wanted to give orders to villagers other than his own. This man, whose character is very bad, has nevertheless from time to time acquired some influence on account of his talking English during the visits of the English men-of-war and in the first days of the Settlement, as he was often employed as an interpreter; but on account of his being so false, nobody liked to have anything to do with him. The other village is said to obey him, whereupon, he having at his back a large family in two villages, called on Malacca and Luang to follow him. He overruled their fears that it was some new settlement by saying that I would not know anything about the fight. The fight came off, and Malacca and Luang assembled with so large a force that Okpank and his party were thoroughly beaten. Upon this he rushed off to me and wanted me to burn the villages which were opposed to him. This perfidious behaviour irritated the opponents very much, and the feeling was very bitter against him, when I went to Malacca with him. Malacca and Luang had stolen a march upon him, for they had called upon all their relatives from Trinkot and from the western coast, and I was astonished to see what a number of bruises the young men had to show,—broken fingers and sore shoulders *ad multos*. They were daubed red on the face and looked very savage.

The whole affair was, however, so little dangerous that I brought my wife, and she was at once taken charge of by an old woman, who said that she would answer for her safety. Before sunset peace was restored in the villages.

The Nicobarese are capital gardeners. They plant all their coconuts and clear jungles for vegetable gardens. Gardening is, however, a matter of difficulty, as the trading ships that come

want vegetables very much and then semi-wild pigs would root them up easily. They therefore clear a piece of jungle in an out-of-the-way place where they hope nobody will find it. I have visited such gardens, and they bear good testimony to their industry. Seers are very eagerly sought after, and I expect in some years fruits of all sorts will be very plentiful. Cotton was introduced by the Danes, and it grows in big bushes round the villages, and the Nicobarese carefully collect the cotton. A minute Chinese orange-tree is found at Malacca, the only trace of the garden of the Moravian missionaries. At all the islands different varieties of limes and oranges occur.

The way the Nicobarese treat their dead is peculiar. When a man is dead, his relatives assemble and clothe him nicely and he is buried behind the villages with wailing. They then open his boxes and rummage his house, and all that was his of movable things is brought outside and destroyed. It is not considered loyal to take any inheritance from relatives except such things as boats, trees, houses, &c. Sometimes even his boats are broken up. The spear is splintered and all that was his is arranged as a sort of monument over the grave. Afterwards imitations are put on the grave. The mourning then commences, which lasts for two months.* All the blood relatives, even distant ones, go into mourning. This consists in abstaining from all sorts of amusements and from their favorite things. During the mourning no dancing or singing is allowed in the dead man's village. No pigs are killed, no liquor is touched, and the nearest relatives even abstain from tobacco. This last is certainly no little sacrifice of comfort on their part. When the time is over, the mourners collect at the grave and dig it up again. The nearest female relatives, wife or mother, seize the man's head, and tear whatever flesh or foreign matter there may be off the skull. The dead is then again given over to mother-earth, but not often memory of the defunct dwells many years among them.

In December every year the busy time commences at these islands. From Great and Little Nicobar the people come in boats to the Nancowry group, bringing baskets of different kinds (amongst others the very much valued conch ones for fowls), tortoise-shell, split rattan for boat-work, and the bark of the sissu, for a few boats. The sissu bark is now a traditional thing. Up to some forty years ago (*Rev. D. Rosen*) the women wore it instead of cloth, but they always wear blue cloth now. It is now used for boats. From Schowra the people come to the Nancowry group to buy whatever the Nancowry people have got, i.e., their own produce and what they get from Great and Little Nicobar. From Nancowry nearly all the northerly islands are supplied with boats and spears. The Schowra men bring in return pots (which they manufacture themselves) and pig-spears of a very antiquated model. The Nancowry men also go to Schowra and meet there the Little Nicobar men, who pay very highly for boats and all the other

* By "mourning" is meant that they abstain from certain things, not that they are in grief.

things in hard cash, cloth, some close-grained baskets, which they manufacture themselves. The Car Nicobar people are the most numerous and wealthy tribe of all. A man is rich at the Nicobars when he possesses above four hundred rupees, plenty of pigs, ants and sons.

The Nicobarese are very conservative. They do exactly as their fathers did, and do not differ at all from what is delivered down to them. I must, however, note that in 1831 they used bet tobacco; now they will not touch it but use instead China tobacco, and make little cigarettes with dry leaves, which they smoke. They do not do it in the same way as is customary in Burmah; I rather think that the Portuguese captains, who brought them their language, imported the art of making cigarettes.

I have in the above few lines tried to give a brief sketch of this people, with whom I have spent many happy days. Their tameness, honesty, good-humour and politeness, industry and diligence, I had ample occasion to observe. Many things which I should have liked to touch upon I have not been able to, not to swell these pages too much; but I may at a later period have another chance. I have been alone with them in their boats, and they have had me entirely in their power; I have slept in their houses and enjoyed their hospitality. I shall never forget one night I spent in a Nicobar hut. Captain W. Miller and myself were on our way from the north-east point of Trinkut, homeward bound. It was a dirty, wet night, with high winds and breakers. We lost our way along the rocks at the south-east end of the island and had to seek shelter; we turned about and found a village. The natives were roused. When they heard how matters stood, they gave us a house and my men another. They gave us food and cloth, and an hour after our arrival,--half-starved and wet,--we lay at last a good dinner very comfortably sleeping in the hut of our hospitable hosts. They saw us home next morning.

If the Nicobars were more healthy, it would be one of the finest places in the world. A fine climate, a fine soil, beautiful scenery, splendid harbours, peaceful natives are here. If there was no fever, what could be wanted more?

The Nicobarese have all they want, yet they like very much to barter with foreigners, but their experiences have not been very good.

Kidnapping and robbing Malays have been succeeded by cheating Portuguese (at the end of the last and the beginning of this century); then by English vessels; and last by the wretched country vessels. They are great linguists. You may, to a certain extent, tell the history of the islands as far as it has been connected with trade through the languages spoken. The oldest men yet spoken of speak the corrupted Portuguese that still lingers in the East. Middle-aged men speak very often a little bad sailor-English; the young men, especially South and East, speak Burmese; the boys a little Hindustani; all talk Malay and their own language. At Car Nicobar they talk English pretty well. It is a marvel that, though

they all more or less talk some foreign language, their own is still so free from foreign word, that it is only such things as rice, oat, hat, &c., that are of other origin. These things have at a late period been introduced. It is no wonder then that these poor people have become dishonest. If they did not satisfy the cupidity of these traders, they were ill-treated, murdered, and robbed, and if they, who had no courts or law to retaliate, they were designated blood-thirsty pirates. In front of the Settlement in the village of Malacca, a crew went ashore during my first stay and robbed the graves of the village in the presence of all the inhabitants. If that happened within half of the Settlement, what has then in ten or twelve days taken place?

At different times European missionaries have visited the islands, but with the exception of a few rosaries, they have left no traces behind them. The Danes have several times, and the Austrians once, attempted to colonise these islands.

On the 18th January 1711, two Jesuits, P. Faure and P. Bonnet, landed at Great Nicobar. There they remained for two years and a half. They were afterwards killed at Camorta, without leaving any record of their stay there.

On the 8th of September 1751, a Danish expedition started from Tranquebar to form a colony on the islands. Lieutenant Tanck was in charge, and brought fifty soldiers and eight guns, besides coolies. On the 1st January 1758, he took possession of Great Nicobar in the name of the King of Denmark. The colony was called 'New Denmark.' The flag was hoisted, saluted, and toasted, and a new song was composed for the occasion. The quaint old Danish author to whom I am indebted for this information adds that 'the poetry was about as great a failure as the colony.'

In a short time, dangerous illness appeared and reduced the colonists to one fifth of the original number. Mr. Wolquarts, who was sent to relieve Lieutenant Tanck, found only thirty sick men left. Lieutenant Tanck and his assistant, Payo, were dead, and Lieutenant Tannen was in charge. Before Lieutenant Tanck died, he forwarded to the Government at Tranquebar a representation of the wretched condition they were in, and the result of an expedition made to the Nancowry harbour. Mr. Wolquarts had instructions to remove the Settlement to one of the islands round Nancowry harbour, if he found the present position unfavorable. It would appear that Lieutenants Tanck and Tannen were constantly quarrelling, and did not keep up proper discipline among their men.

Mr. Wolquarts resolved to remove the Settlement, and on the 18th October 1758 he took possession of Camorta, and called the new Settlement 'Ny Sjælland' after the Danish island of that name. The Nicobarese ceded the place to the Danes.

The Settlement was begun in the worst season; the men had no shelter from the monsoon. On the 6th of December Mr. Wolquarts died. His assistant, Mr. Land, who on his demise took

crage, mentions as the reason why the attempt did not succeed, that it was a bad time of the year, the winds were high, the rains were washing over the land, the want of proper discipline, difference of opinion between the officers of the expedition, and consequently disorderly conduct of the men. Drink, disorderly life, unwholesome food, sleeping exposed to the night air (which even the Nicobarese took care not to do) ruined their health. Mr. Wolquarts is said to have been too sparing in case of the sick men and in refreshments for the laborers. Mr. Land fur has insinuated that Mr. Wolquarts owed his death to being too liberal to himself. The sickness, however, decreased; they began cutting down jungle, to collect betel-nuts and coconuts to send away in ships that were to arrive.

Then a new officer, Jens Tweed, arrived with an reinforcement of two invalids to Camorta. Governor Jens Tweed seems to have been an old man given to drink, and he dwelt for several days' residence at the Nicobars. On his voyage to Camorta (now called Nancowry) he touched at Great Nicobar, and he brought a number of the natives from this island, who however suffered from some infectious disease, and the men of the Danish Settlement caught it. Sickness increased, then courage began to fail, and the Nicobarese began to worry them. The Nicobarese who arrived with Mr. Tweed, robbed the Settlement stores, and the Camorta men assisted them. They threatened fire and murder if they did not get at once their guns, powder and balls. The settlers were too few and too weak to resist, they tried to make peace and sought safety in flight, and went to Achin in Sumatra in the *Kbender*, which was lying in the harbor.

1768-1781.
Moravian Iro-

The Danish India Company lost, after the beforementioned unlucky attempt, all courage, and offered the Moravian Brethren privileges if they would attempt to convert the Nicobarese and to colonise the islands. Count Zinzendorf, the founder of the sect and their mission college, had a long correspondence about the matter, and the result was that the Moravian Brethren were allowed to begin a settlement at the Nicobars or elsewhere in the Danish possessions. In the year 1759 (or three years after Mr. Wolquarts took possession of Camorta) a number of Brethren arrived at Tranquebar. It may here be noticed that the first Protestant missionaries who ever came out to India came out with a view to christianise the Nicobars, and were subsidised by the Danish Government at a time when the Hon. East India Company would not allow a Christian minister of any sect within its dominions for fear that they might interfere with trade. They had, however, no means to carry out their Christian and charitable intentions, so they settled quietly at Tranquebar and bided their time when they could start. At last after eight years' expectations, in 1768, six Moravian Brethren arrived at Nancowry, accompanied by six Evangelists, six European soldiers, and six sepoy. The officer from whom I am quoting is very angry with the Brethren for not fetching themselves wives from Bencoolen or elsewhere. He calls it a "Bro-colony." The missionaries of this sect, who

spent so many years at Nancowry in vain, did not succeed here in christianising the natives, or making a good settlement. They had to earn their bread by the sweat of their brows. Some of the most curious bird-shells and sea-shells which science possesses, and which are to this day unknown specimens, were collected by these noble men, who had to trade for their subsistence and to look for the seasons for their food and necessities. It may not be wondered at that the natives were not converted; for they do not esteem a man who trades with them for his living and could not be brought to believe that these men came to bring them light and truth.

The Moravian missionaries kept up their establishment from 1768 to 1787, or nineteen years, but as late as 1801 a man called Palan and his wife went to this place. He also was a Moravian Brother. In 1768, when they first settled, they squatted in an open space between the villages of Mahacca and Inuango. The remains of their brick-house is now inside a peepul-tree, and a brick-well is still a silent and eloquent witness of those men, whom the love of God brought from their country far away to die in His cause, and thought no visible traces are to be seen in the doings or sayings of the natives still they have not lived in vain. The example of 200 men may have left some good among their neighbours. An old man told me, in 1871, that his father had told him of the Europeans who lived there when he (the father) was a little boy, and he said that the spirits did them no harm while those men lived there, but when they went away, sickness took the upper hand. The huts, which these Europeans made with their own hands a hundred years ago, are now part of the big well in the new English settlement. This was the condition attached to their permission to go to the Nicobars:—that the Moravian Brethren were bound to keep up a colony, so that the sovereignty of the Danish King might not be doubted or endangered. During their stay the Austrians made an attempt to colonise the islands, which were Danish at this time, as the following will show, and I shall add the necessary information to supply the Austrian version of the affair, which will be found in *Selections from the Records of the Government of India, Home Department*, No. LXXVII, pp. 197—203; and in the same book, pp. 81—84, will be found a series of letters written in 1812 by the only surviving missionary brother Johan Gottfried Hansel, which graphically describe the life, sufferings, and fate of these men and their mission. In the year 1784 the Danish Government sent a supply of provisions and a wooden house. Up to that year twenty-four missionaries had died,—thirteen in Nancowry and eleven shortly after their arrival at Tranquebar.

On the 6th of June 1778 arrived the Imperial Roman (i. e., Austrian) frigate *Joseph and Maria Theresa* and anchored in Nancowry harbour by Camorta. The Commander, Captain Bennett, visited the Brethren at Nancowry and inspected their establishment; asked about the quality of the soil; what the aim of the settlement was, and informed them that the frigate carrying forty-eight guns—had left Livorno under the command of Lieutenant-Colonel von

Boltz, who now was stopping on the *Madal* at Port Palmyra, from whence he had cut him to the Nicobar Islands. Captain Bennett then showed the Batavia letters to Lieutenant-Colonel von Boltz and gave them a copy.

In this letter, Lieutenant-Colonel von Boltz, orders that, as Denmark had given up the islands, Captain Bennett was to add them to the Roman Empire. He was to visit the Moravian missionaries, take them under the protection of the Emperor, hoist the Austrian flag, and promise them good pay, as they might be useful for the trade that was to come. He was also ordered to send one of the missionaries to Lieutenant-Colonel von Boltz. The missionaries, however, according to the report, which they sent to the Danish Government, protested against these proceedings, stating that they were under the orders and protection of the Danish King and could not hoist the Imperial flag. They also refused the pay promised, and refused to come to Lieutenant-Colonel von Boltz.

Captain Bennett selected the site on which the first Danish settlement was—the very one that is now occupied by the pearl settlement of the Indian Government. He began to build a house, made a garden and a road, and cut passages through the jungle. One month and six days after his arrival the ceremonies of taking possession were held. The guns were fired, and Captain Bennett proclaimed that henceforth the Nicobars belonged to the Holy Roman Empire. In August a fort was made with eight guns, and leaving three Europeans behind, the *rigate* sailed never to return.

When this affair became known at Tranquebar, the Danish Government protested. Lieutenant-Colonel von Boltz examined himself, and said it was a *bona fide* transaction, as Denmark had given the islands up. He denied that the missionaries had protested, and even asserted that they consented to his taking possession. He even stated "that all the inhabitants of the four islands, "Nancowry, Camorta, Trinkut and Katchall, had with one voice "begged to be received as subjects to His Majesty the Emperor, and "under his most high protection."

This last assertion is so glaring, that I do not hesitate to state that the brave Lieutenant-Colonel must entirely have drawn on his imagination for this feeling of the natives. I can well understand that a mercantile company, as the one Colonel von Boltz served, required to put full reports from the East before the shareholders, but it is too fine to be credited by any one who has visited these islands. Von Boltz's expedition ended very soon. The three Europeans whom he left behind lived in great misery till a Danish vessel took them away to Tranquebar. The powder magazine was until lately to be seen; with it disappeared the last trace of the Austrian expedition.

In the year 1787, the Moravian missionaries left the Nicobars and gave up their establishment there. The Government at Tranquebar sent over one lieutenant, a corporal and six privates to keep up the guard.

From 1787 till 1807 the Danish garrison on Nancowry was kept up.

In 1790 the Rev. Mr. Rø, then it was reported by the Danish Government to report on the Nicobars and Laccadives to the colony. He did, however, after a few days' stay at Nancowry. His impression then was that the Danes had not given up colonising the islands.

In the same year Mr. Poppin, an English officer, visited the Nicobars in the *Coast Major*. He found the island of Car Nicobar a country from sergeant of British coast, two Mulatto soldiers, two sepoy, one miller, one man and two cattle slaves.

In 1807, the English commenced war with Denmark and took possession of the Nicobars. The little garrison then in the spot returned to Tranquebar. This conquest does not seem to have been recorded in history. During this period an Italian, Rossi, visited Car Nicobar from Rangoon, but he had to leave the island in a short time.

In 1811 the islands were given over to Denmark by the English, but never

The Danes were thinking of colonising them, but it was not till the 1st August 1841 that a row of boats was sent under the command of Rev. Dr. Rø.

Mr. Rosen was a Danish Lutheran minister in Government employ at Tranquebar. He had access to the old records, and he worked himself gradually into the belief, that he could successfully colonise the Nicobars. It would of course have been a great boon to Denmark if it could have been done, as the islands are fertile and trade might have flourished here. This could not be done at Tranquebar and Serampore when the territory was surrounded by the island, and everything paid a transit duty of twenty per cent, so that no Danish merchant could compete with his neighbours. Mr. Rosen was enthusiastic in favour of the Settlement, and he thought it might turn out of being a liability, and might heavily do him to try to make it successful.

He imagined that if he should be able to surmount the difficulty of the climate, it would go well. He, for that purpose, prepared a wooden house at Frampulur—30 feet by 12 feet and two storied. He selected three carpenters, a cooper, a smith, a cook, twelve coolies and thirteen lascars and a European sergeant. Four cows and two bullocks were also sent.

With these men, the house and the stores, he sailed in a little schooner bought for the expedition. On the 1st August 1841 the schooner anchored in Nancowry harbour. The site selected was the same as for the first Danish settlement where also the Austrians had been, and where now the Indian penal settlement is.

The settlers at once began making the site for a house ready. The wooden house was put up, and was inhabited on the 10th of September. It was where the Christian prisoners' quarters are now.

Before the 1st of September half the number of the settlers were laid up with fever, and on the 1st of September the European sergeant died. He was buried below the hill, where it was growing, opposite the commissariat, & down. On the 2nd of September the schooner left, taking away three men that were ill. Mr. Rosen tried now to put everything in order, but he had no good food for his men, no doctor, and was obliged to practise in medicine himself. The men were dissatisfied, especially the Hindus, and the Nicobarese would not work for him. He thought of the place on which they had settled was very unhealthy on account of the swamp on all sides, and made up his mind to remove. Mongkata hill further west, where the ruins are still to be seen. With much coaxing, he succeeded in getting a hill of the mangrove and undergrowth cleared away, partly by the aid of the Nicobarese. As ill luck would have it, a vessel was wrecked on Little Nicobar, with two hundred natives of India at board. The Nicobarese took possession of the cargo, which consisted of cloth and tobacco, while the wrecked people came in great numbers to Mr. Rosen. The loss of the wreck spoiled the market entirely, as the natives thereby got the only luxuries they cared for, and Mr. Rosen had after that time great difficulty in procuring any supplies from them.

1st Dec 1831
1831

On the 1st December 1831 the schooner arrived again from Tranquebar. It brought a doctor, another European sergeant, some sepoy, coolies and stores. The schooner went then to Little Nicobar, and landed the remnant of the wrecked crew up to Nau-coway. Mr. Rosen could not, however, keep this number of people, especially as they would not work for the support. Nearly the whole crew was therefore shipped in the schooner for Amboyna the 1st January 1832. The schooner returned on the 22nd January, but did not bring the pepper plants which Mr. Rosen so eagerly wanted, nor any hill paddy (i. e., rice for seed). Mr. Rosen had up to the 16th January kept in good health, but on that day he had the first attack. Sickness increased, and the cooks were all laid up with fever. The fever never left Mr. Rosen again; till the day of his death in 1856, in Denmark, he had reminders of his stay at the Nicobars. The crops failed, and the doctor was ill.

1st Apr 1832
The house burnt
down

Mr. Rosen's difficulties closed in upon him from all sides. On the 15th April 1832 the schooner returned, and on the same day the wooden house was burnt with all its stores. This loss was the worst of all, for the wooden house was the best quarters in the place,—the only one which was raised from the ground. All Mr. Rosen's clothes, books, and diary were lost. This was a great misfortune; and suffering as Mr. Rosen and all his men were, he lost all faith in the two sites where they were working. He thought he would try to go to Car Nicobar with all his men.

6th July to 1st
Sept 1832
A vain attempt
to visit Car
Nicobar.

On the 6th July, the schooner again arrived from Tranquebar, and on the 24th Mr. Rosen shipped for Car Nicobar. The man in charge of the schooner was, however, a very bad sailor. He had no idea about reckoning, and after cruising about a good deal, they

arrived on the 11th August at Djaul Island. They got water there, and on the 29th August. On the 16th September they returned without ever having sighted Car Nicobar.

On the 8th December, Mr. Rosen went on a visit to Borepala and Pines to try to find out if it was possible to have rice and vegetables well planted.

On the 31st December, he succeeded in moving with only a few of the men of the surgeon, and left on the 26th December.

In the morning of 31st December he was to have attempted to climb on Trankut. The Nicolases were afraid of the settling of the ground with their feet. The ever so very hot; the mosquitoes, together with the sun-flies, did not allow the unfortunate to sleep at night, and so the attempt was given up.

On the 4th March, the schooner arrived from Tranquibar. The Danish Government was not well pleased with Mr. Rosen's plan of settling a Trankut.

In March the schooner started for Penang to fetch sugar, plants and Chinese gardeners.

The Settlement works were now proceeding: salt was made in the open air, and the rice was planted, partly by the light from the sun and the Moon and partly by the light of the lanterns.

In August a vessel freighted by the Tranquibar Government to bring supplies to Nancowry came on. The schooner which left in the 18th March had been unfortunate. Fever broke out among the crew. The captain and mate died, the crew deserted. The second mate attempted to bring her back, but did not succeed. He met heavy weather in the bay and had to put in to Penang. The captain of this vessel was, however, going to bring the schooner back as soon as he could.

After the vessel left, the works went on as before. Progress was made with the land here, such as the fence. During the latter part of 18th plantations were made of coconuts, betel-nut, pine-apples, mangoes, guavas, &c. &c. The learning of Dutch was rather difficult, as there was no printed matter. Everything seemed to thrive, when in March it got again on the 2nd December the supply of rice was only 5 cent on a half bag. All supplies were nearly running out; so local industry sprang up. Mr. Rosen made his own bread; he made glucose (i.e., refined sugar) and salt; coconut oil was made for the lamps and was used instead of tallow, the supply of which had run out. On the 19th January, the rations of each man were lowered to four pounds of rice a week, and yams were substituted for the rest.

On the last day of January the schooner hove in sight, to the delight of all. She, however, only brought four Chinese gardeners and boxes with spice plants. You can imagine poor Mr. Rosen's feelings. He says that he felt like a wanderer in a desert who, searching for water, finds gold. Spice plants he had always

The schooner
near the shore

imagined would be the best paying cultivation. Now, at this moment, when they were in a state of starvation, the garden and the rice plants died. The captain who brought her down was the same man who came on the 10th of August. He found the vessel at Penang, but he suffered from fever and when he reached the shore, he could not sail on account of his illness. The schooner was despatched at once to Achin, but she touched the ground and could not sail before the 11th of February. When she had gone, the Chinamen began to work their rice plantations, and in six weeks they were flourishing. On the 23rd of February the last rice was given out, and the settlers had only vegetables for food for some time. The men now refused to work, and Mr. Rosen was in great difficulties. He, however, made his people prepare the bread of the *Pandanus* *Holleri*, and before long the houses were all stocked with the *Pandanus* fruit. The health of the men was better during this period than in any previous one, but they did not work much. Mr. Rosen succeeded in getting a little rice from a Burman vessel, but only half a bag.

11th March 1891

At last, on the 11th March, the schooner came in with the rice, and the want was at an end. Now work was resumed, and half a bag of hill paddy (rice) was planted out. The Nicobarese men at this period a little more inclined to work on payment, and the plantations progressed well.

About this time Mr. Rosen made an excursion after the wild cattle at the north end of Nancowry. He saw their traces but not the buffaloes.

15th April 1891

Just when everything seemed to promise success, another adversity befell the unhappy Settlement. On the 14th of April the schooner was ready to start, the sails were closed when news was brought that two Malay pirates had arrived. The Nicobarese brought news to Mr. Rosen of their movements, and as the captains of the two Malay vessels were well-known bad characters, and their behaviour was not very friendly to the natives, and they also had made special inquiries about the Settlement, matters assumed rather a serious aspect. The schooner was detained. The lime-kiln was turned into a little fort, and wild betel-nut trees cut down and made into a stockade. The men were all armed, and strict watch was kept. As the two vessels, however, did not return from Great Nicobar, whither they had gone, and as fever broke out, the Revd. Mr. Rosen made up his mind to do without the schooner. Two ship's guns were landed, and she started on the 15th April 1891. Mr. Rosen, after she had left, was very busy to get a place for the ammunition built inside the stockade, but in the middle of this busy time the rains broke in very violently, and the wretchedness was great. With the rains, however, the danger from the Malays ceased, for native crafts rarely beat against the monsoon. At the break of the monsoon, hill paddy was sown and thrived very well. Out of half a bag, Mr. Rosen had the joy to get twelve bags. About this time the indefatigable and undaunted Mr. Rosen introduced a new sort of currency, which I cannot forbear mentioning, as it shows that the

Nicobars are not so far a generally believed and that they will trust a good man's word. On arrival, the leaves were found to be a good article of betel, but the tobacco had on account of the heavy mud perished it, and Mr. Rosen therefore issued little slips of paper with which he sold, and drawn in them marked with a mark, which he used to pay leaves. After a short while all the Nicobars took these in payment for rats and other things, and Mr. Rosen was able to obtain what he wanted there. The schooner, however, was broken up. Mr. Rosen was ordered to put it on a smaller scale, and to be in readiness to leave the next time the ship arrived. As reasons for this it was stated, (1st) that the Settlement did not seem to thrive, (2nd) that it was too expensive, and (3rd) that the climate was too unhealthy. Mr. Rosen now strove to finish the brick-house, but he left; but, though the walls were put up, he never finished the roof, and both his day and night. A light roof of rough pole and leaves was put over.

About this time the Nicobars asked Mr. Rosen to keep some of their children to teach them. It was, however, too late, as he was on the point of leaving. On the 1st November the ship, *the* *Thetis*, arrived from the Nicobars, and brought a number of people, who were taken charge of by the establishment from the Revd. Mr. Rosen. The great report of the work on the island, and the Settlement may be considered as ended on the 6th December 1834, when Mr. Rosen left it, though it lingered on till 1837. Mr. Rosen had spent three and a half years in this place, and had with the means at his disposal done wonderfully well. Always active and ready for any emergency, not easily daunted, he deserves much praise, though his enterprise did not end in success. For this he was not answerable. The inadequate means at his disposal, the want of communication with his head-quarters, the paucity of his men, his want of experience, the unhealthy climate and a series of mishaps, all combined to defeat him, and he had just arrived at that point when success could have followed when he was recalled. Proper quarters were nearly finished, cultivation was flourishing, and he had learnt the language of the people of the islands. It is difficult to know that after his hardships in the Nicobars he went home to Denmark, and spent his last years in a more comfortable life.

In 1845 Mr. H. Busch was sent round the Nicobar Islands in a little schooner to report on them. He was at the islands from the 18th March to 19th May. His diary is found in the *Records of the Government of India*, No. LXXVII, Calcutta, 1870.

In January 1846, the Danish corvette *Galatea* visited the islands. She was sent round the world on a scientific expedition by His Majesty King Christian VIII., himself a lover of art and a scientific man, and one of the objects of her voyage was to examine the Nicobars; and if they were thought worth colonising, she was to leave a part of her officers and crew at the islands. An old steamer, the *Ganges*, had been bought in Calcutta and placed in command of Danish officers. The expedition carried

1845
Mr. H. Busch
18th March to 19th May 1845

1846
The Danish corvette
Galatea
visited the islands

1840 to 1848
H.C. 7. 100

to the conclusion that an attempt at colonising the island should be made, and the *Ganges* was left behind, when the *Galat* arrived, in the end of February, on her voyage. The site of the Settlement was chosen on Little Nicobar in Gang's harbour, with Pulo as a support.

The original journal kept on board the *Gang*, which I have before me, illustrates, now very clearly the abortive attempt at colonising. Chameen were imported from Penang. They cleared a little jungle; but opium was no provider, the sickness and death, as well as want of interest, made the matter drop entirely. The *Ganges* was nearly always at Penang, where it was much more agreeable to be than at the feverish station. Then came 1848 and its political storms, and Denmark was no longer able to devote attention to these possessions. The *Galat* and *Ganges* expeditions had cost very much money, and the best result of them was the paper written by Dr. Rink on the island.

Dr. F. Von Hochstetter, who belonged to the *Norma* expedition, says in his own paper on the Nicobars: "As to scientific inquiry, I left the Nicobars quite unsatisfied in spite of the comparatively long time of one month which we spent in their waters. I know how little my own observations increased the geological knowledge of these islands, for which we are indebted to Dr. Rink; for just the grandest objects,—the Islands *Teresma*, *Little* and *Great Nicobar*,—remain all together a *terra incognita*."

1848. Denmark
takes away her
flag.

In 1848, the Danish cutter *Falkyrie* was sent to take away the Dannebrog (i.e., the Danish flag) from the different islands, and therewith all attempts ceased from her side.

1858. J. S.
Norma

On the 2nd February 1858 the Austrian frigate *Norma* anchored at Car Nicobar. She was on a scientific voyage round the world and was especially sent to look at the islands. The report of her voyage has been printed and is well known. The commander of the expedition wrote a memorandum on the occupation of the Nicobars, and calculated the cost of the first year at £115,000.

The islands were for a long period (1848—1869) without any masters; matters were very unsatisfactory, and many complaints were made of piracies. The Indian Government then resolved on colonising them.

1869
The British
take possession

On the 27th of March 1869 the islands were taken possession of by Commander A. Mordaunt of R. M. S. *Spiteful* in the name of Queen Victoria. The flag was hoisted and saluted. The proclamation was, however, found not to put the islands under the Indian Government, so the ceremony was repeated on the 6th of April 1869, and the flag was again hoisted and saluted. The Great Indian Penal Settlement at Port Blair with its inexhaustible stores and resources being the support of the new Settlement, it was an easy matter to start well. It is an easier matter, with a regular monthly steam communication, to undertake to settle in such an unwholesome place, than it was for poor Mr. Rosen with his few men, little schooner, and with Tranquebar so far off. It is no blame

The promoters, who did not succeed in their undertaking, the Nicobars, when taken in hand by the Indian Government and situated to Port Blair, will on day be in important station in the Indian seas.

H. M. S. *Dryad* came on the 24th January 1871 to Nicobar to take possession once more of the islands. She first touched at Galathea Bay in Great Nicobar, where a flag-staff was erected and the proclamation read. The site was chosen on the eastern side of the bay. The S. E. Point was called 'Hayward's Point,' the S. W. Point 'Miller's Point,' after a son of the celebrated geologist Hugh Miller, who accompanied the expedition. On the 1st of February 1871 the flag was hoisted at Car Nicobar on the eastern side of the northern bay. The bay was called 'Dryad's Bay' and the staff was erected on 'de Looptouff's bluff' as it was called in remembrance of a Danish naval officer, who visited these islands a quarter of a century ago. This is the latest of the occasions that the islands have been taken possession of, and I hope it may be the last.

The Andamans were not permanently occupied by any European nation till the end of the 18th century. In 1789 Lieutenant Blair, acting under a lease from the London East India Company, founded a penal settlement in the great harbour on the eastern of the 'South Andaman;' this was called 'Port Cornwallis.' The place was found to be very unhealthy, and the settlement was in 1792 abandoned, and a new one opened on the 'Great Andaman.' Here also, however, sickness prevailed, and in 1793 it was given up. This second settlement was also called 'Port Cornwallis.'

At the close of the mutiny in 1858 the want of a penal settlement was felt, and it was decided to open out one on the site of that founded by Lieutenant Blair in 1789, and it was now called 'Port Blair.' On the 10th March 1858 the first batch of one thousand convicts, principally mutineers, arrived. Since the arrival of the first batch of convicts more than seventeen thousand have followed.

The Andaman Islands are densely covered with jungle, and with the exception of wild pigs, only a few berries are found in the forest to feed upon. The coast is, on the other hand, rich in shell-fish and oysters; the sea abounds in fish. The wild tribes that lived on these islands therefore kept near the sea, and not knowing the art of raising crops, lived by hunting pigs and fishing. The pigs are, however, not very plentiful, and so they mainly drew their supplies from the sea. On a convenient spot, where there was fresh water at hand, they would meet, and have their meals at these rendezvous places. A big shell-heap generally indicates where they met. These are the 'kjoikkennueldings' of these islands. If you search them, you will find that all the shells in them have been under the influence of fire; and, in such cases, where the form makes it difficult to get the animal out, the shell have been broken, invariably on the same part. It will also be

seen in searching these shell-heaps that the people have in the course of time changed their way of living. In the lower layer are found nicely-glazed pottery and iron arrow-heads.

This seems to indicate that they once were in a higher stage of civilisation than they now are. But even more peculiar is the circumstance that bones of birds are found in the lower layers, for at the time of Port Blair Fort, opened out, they did not eat birds. Probably, with the loss of communication with the outer world and the consequent want of iron to form their arrow-heads, they gave up the chase of birds. The best cat fiddle birds on these islands are the pigeons, but they sit high, more than one hundred feet from the ground. Oysters are found to have been the staple of their food formerly; now they will not touch them.

The Andamanese are a dwarfed, woolly-haired, dark-skinned Negrito race. I believe that they are an old people in these places. Their 'kjökkenmöddings' indicate, by their number and size, that they are either the remains of an old but not numerous people or of a numerous people, who may have been a shorter time on these islands. And, as they were only slightly more numerous in 1792 than they are now, it is more likely that they are an old, not numerous, people. In several of the 'kjökkenmöddings' one foot or more of soil have formed above the top layer. This proves at least something.

The Revd. D. Ho in his book on the Nicobars says that he has heard a rumour that they are the descendants of slaves wrecked on these islands. They may be; but I do not think so. They are divided into tribes, whose languages are very different, though a few fundamental words are common. This points to a length of time which has allowed the language to divide and change. Their number is, though not very great, at all events too great to suppose that they owe their origin to a few cast-away slaves. The climate is not very favorable. The Andamanese of the present day find it very difficult to rear their children. The great rains generally kill them, and it is hardly credible that the same people in a short time should have multiplied greatly and divided into tribes. I think it more likely that they are the original inhabitants of these once sterile islands, who have formerly been in a higher state of civilisation, and at all events had communication with other nations still in the stone age; for flint is found in their 'kjökkenmöddings,' and flint is not found at all *in situ* at the Andamans. They have now been trained to a certain degree and are becoming useful, bringing in runaway convicts, collecting tortoise-shells, pulling oars, and their time will soon be gone. They are passing away, as every other tribe of savages have invariably done when coming in contact with civilisation. Some of their children have been baptised, but it is an easier matter to baptise children and give them Christian names, godfathers and godmothers, than to make Christians of, and civilise the wild tribes of the jungle.

Finally, I beg to thank those officers of the Settlement who have given me assistance; the Command. Philol. Mr. O. Siebke, of Copenhagen, who kindly helped me with the translation.

The copies that were printed at Port Blair having run out, the book has been reprinted at Calcutta and some remarks which I owe to the kindness of Mr. Tison have been added.

Calcutta, 1
20th January 1875. }

ENGLISH WORDS	THE NAWCOWRY DIALECT	GREAT NICOBAR	THESSALY M. PLASANT	CAR NICOBAR	INDO-BARF	INDO-BARF
Abdomen	...	...	...	...	...	...
Abhor	...	...	...	...	...	...
Abide	...	...	...	...	...	...
Abile	...	...	...	...	...	...
Abode	...	...	...	...	...	...
Abominable	...	...	...	...	...	...
Abort	...	...	...	...	...	...
Abortion	...	...	...	...	...	...
Above	...	...	...	...	...	...
Absent	...	...	...	...	...	...
Abstain (1)	...	...	...	...	...	...
Abundance	...	...	...	...	...	...
Abuse	...	...	...	...	...	...
Accompany	...	...	...	...	...	...
According	...	...	...	...	...	...
Accustom	...	...	...	...	...	...
Ache	...	...	...	...	...	...
Acid	...	...	...	...	...	...
Acquaint	...	...	...	...	...	...
Access	...	...	...	...	...	...
Active	...	...	...	...	...	...
Admirer (2, 3, 4)	...	...	...	...	...	...
Admirable	...	...	...	...	...	...

[illegible]

The vowels are sounded as in German or Hindustani, & as y in yard, et and ai are pronounced like 'ye,' as in 'Ause (German);' o as in 'fair,' z as in 'Oss.' (German), ch soft as ç in lock.

1. When in writing or during pronunciation.
2-8.—The departing. 4. So says the poet.

—THE EAST HINDI.

EAST-HINDI. AND IN VARIOUS PARTS OF INDIA, SOME IN INDIA AND AROUND IT.

English Word	THE MALACCA DILECT	GREAT NICOBAR	TERESA BY M. PLADAT	CAR NICOBAR	INLAND RACE 'SHOANG'	INDIAN WORDS	REMARKS
Alone	hang.						
Also	...	...	alohie.				
Always (?)	(7) panone	...	pu.				
Ambigua	kampae	kampae	kinpev, kanpā-ach				
Ambition	...	...	hehema g ta-				
Amiable	...	...	karhu.				
Amuse	...	...	habé tin pījé.				
Ancestor	...	...	(vāc Alhed).				
Anchor	shinpoje	le-shapō	(a-onself) hubi				
Anchor rope	...	...	ast				
Anchorage	...	...	shuhot nannhaa				
Anger	...	...	sanam kavene	shanungge			
Angry	non lang-ko	ka'édé	nī sanampie.				
Animal	ahéol	...	puhor-ta karhu.				
	(little fish)	...	kamay' ta karhu				
	...	...	khak-khucug.				
	...	...	(burat of a) klu				
	...	...	ani ro-naat.				
	...	...	meram.				
	...	...	...	léu.			
	...	...	(little shell)				
	...	...	...				
	...	...	(no man) nat				
	...	...	palé.				
Ankle	oglé galé	eloe galé	...	og aé.			
Anna	(8-anna piece)						
	Rupia tirt malau						
	(4-anna piece)						
	Rupia chaat i j.						
	(2-anna piece)						
	Rupia ishana.						

Back (18) (19) ...	(19) ok; ...	tabakut; k	..	'a-huf	..	'ok	..	tamnoī	..	otā goō-t r-ā
Backside ..	G. lam.	?								
Backbone ..	hankōe.									
Bad (20) (20A) ..	(20) hat-lapōf	...	..	..	..	hat-lā	..			jač-gā arb-jar buz-d 20 A.
Bag ..	hājer.									
Balance ..	...	...	..	te-nam.						
Bald ..	gna-koi	...	hē lā	...	...	gūa-ho				
Ball ..	apōl	...	...	pale.						
Bamboo (21) (22) ..	(22) hēwa	...	ho-o-e	...	hahaa	...	(21) ..			
	(cask	{ kanham	..	..	..	...	cas' } 22, anā-			
	of b.)	{ laroeka	...	..	..	...	st' } 23, a.			
	(bamboo					...	bam' }			
	ports					...	port' }			
	outside	{ kaneie	kaneie	..	..	...	it' } mai e.			
	villages)					...	village)			
Banana ..	hibu	...	sheat	..	..	...	'a, mē gūe	..	mum.	
Bandage ..	dūne	...	...	..	..	...	la' R.			
Banner ..	hinwae.									
Barner ..	paja kōla koi	hōwēne	..	...	..	...	'h hahē.			
Bari ..	loa			...	nko.					
Barril ..	pipe	...	ps'ur'e		..	...	'ret.			
Barron ..	har konje.									
Barin ..	shok shanei tai.	...	..	..	..	...	...	..	hōhmetewa.	
	(i. e. wash hand.)									
Basnet ..	kanhong	(for inoa	..	...	..	...	at'atē p' atē-	kantjema.		
	catching fish					...	...			
	kanshola	(for inoa	..	ntantje	..	...	...	(for		
	fowls)					...	...	fowls)		

The letters are sounded as in German. The 'am' as y in 'yard', 'an' as a in 'ang', 'German', as in 'far', 'Or' (German); 'ch' as 'ch' in 'loch'.

- 16.—E. H. M.
- 17.—Schwartz, J. P.
- 18.—de F. K.
- 19.—E. H. M.

- 20.—E. H. M.
- 21.—E. H. M.
- 22.—E. H. M.
- 23.—E. H. M.

ENGLISH WORDS	THE NAKCOWRY DIALECT	GREAT NICOBAR.	TERESSA BY M. PLAMANT	CAE NICOBAR.	ISLAND LANG 'SHOZMEG'.	'SHAMAY WORDS	REMARKS
	tjukæ æ (close-grained, little).	...	...	baat (close-grained, little.)			
East	hintain, (lose, big) akhan (peculiar cloth made of the Sestus tree. At the Great Nicobars it was before used as clothing)	...	datjaagela (wreath of b)	...	...	...	
East	manleh; ne. mognéak (flying fox)	ko-leigña (fly for)					
Batha (23)	(23) j ko-leit	loleit lamoeang	batien; hatiel mang had'ja, to-l'ah-te	han-wok	...	...	lood-gar kav.
Bay	...	...	l'hs; 'ait. khui nen.				
Be	öt	...	...	...	...	...	meh-e-bar-da. 'at is it). illokay (be quiet)
Beach	tjaka já je.	malau	...	tahóata	...	...	che' him la.
Bead (24)	malau (glass beads.)	...	...	almaé.			
Beak	gmoa	mojé	...	main-ko-a.			
Beard (25 26)	(27) nboing	kanonp	...	iaéle	...	...	oth vár-a kar. the kay.
Beet	eri, fæhnwe (ruhal, olkul)	fó-ong	...	...	...	...	
Beautiful	lapoa	kō-e-to	...	...	...	...	
Because	...	...	kats.	...	...	...	
Because	lwi	...	ivi.	...	...	...	
Bed	hulaók	hiloe-e	...	tjammam.	...	...	
Bee	sa-ho-lōw-we	tōng-gña	...	...	...	...	ooth-ma-da.
...	met-rat-iok.	...	...	...	...	...	

English Words	THE MANCOWEY Dialect	GREAT NICOBAR.	THESSA BY M. PLAINANT	CAR NICOBAR.	INDIAN RACE SLOTHFULS.	INDIAN WORDS	REMARKS.
Beverage			lanhiong.				
Big (33)	(33) kadu	omtein tu	...	po-eje	hoe bashoc t goet.		
Bill	gmoa (i. e., beak)						
Bird (34) (35) (36)	(34) sija		sikia	(35) tjæhe-tjon...	(36) sæ tjo-a..	choó l-	
Bird-nest (37) (38)	(37) 38 (any b-)	a-i	khart	kæ	...	ai-bar-rar- tar d.	
(39).	hatleit (edible)						
Bison (40) (41)	(40) poang	...	...	(41) baskot.			
Bate (42)	(42) upkap	...	fuat	hokap	lenj po	er-pé lay	
Bitter (43)	teral	...	43 hat tsiang	konja	naka		
Bivalve	hagfia é.						
Black (44)	(44) jel	...	{ hahn; lifa-mæt hup-hon (make bl-) athnak }	toring	metj	we l. nai a-da.	
Blacksmith	dom	...	...				
Bladder	katlan	...	...				
Blade	(bl of sword) in- out-te kaling. (i. e., foreigner's knife).	...	...				
Blind (45) (46)	(45) nat-hew	gna puje ve to	hath-hea 16 bl on one eye) imang ti amat	at meek	...	er-par-do.	
Block	oróhka (f a ship).						
Blockade (47)	...	...	47 ramon.				
Blood (48) (48A)	wah. (F E T) ou- al noi 37, 48A.	...	...	(48) maham	tjé tjéng	arb-theé-da	
Blow	hakei (bl the nose)	...	t b, afaa	kofar	...	(to bl) ar-kun- gar-re mar lay. (bl s hard) we l. lun tho- gada.	
Blue (49)	49 tjumós (F. E L) tjong.	tjong-ma	nâale.				

Barl	...	...	...	...	(go on b) hafor sang'n.				
Boat (50), (51)	...	50. <i>dné</i> (Nicobar <i>doe</i> (canoe) <i>canoe</i>).	...	...	...	a' <i>canoe</i> , ...	keha (canoe) ...	ba-ja-da.	
	...	himbal (Burmese <i>canoe</i>).	...	...	...	...	...	...	
	...	hine (European <i>boat</i>).	...	...	...	...	...	...	
Body	...	(<i>Nosara</i>) okaha	hóha	...	haen ha	...	...	...	arb-chow-da.
Soil	...	(to b-) kohola	...	...	(to b) kaáal	...	lanje.	...	
	...	...	...	...	(a b) ntsang, kifu.	...	...	...	
Flame	...	oñg-ñg	m-ñg	...	kalran	...	ka-a-ang	...	tár da
	...	...	...	...	khium neng.	...	...	...	
Boat	...	lepré	...	...	...	...	loti 'éwé	...	
Boat (52)	...	52 shupata	...	...	...	...	enjal 'a'ran	...	
Borrow	...	...	...	...	metam.	...	...	...	
Bosom	...	ol-endaie	...	...	...	...	el' g'ok	...	
Bottle (53)	...	(a3) pentañgñing	...	...	...	...	...	...	
Bough	...	...	...	...	(flower b) eang- ta schia.	...	...	...	
Boundary	...	...	...	...	mang.	...	...	...	
Box (51) (50) (56)	...	(a4, (55) feing	...	...	...	...	foing	...	larma.
Box (f a ship)	...	shin-ael-shá-dé	...	...	(b-vel) karñje.	...	...	...	

The vowels are rounded as in German. *h* as in 'hard,' *e* and *a* are sounded like 'eye,' *au* as in 'Auge' (German) as in 'au' in 'faul,' *ai* as in 'Oel' (German); *ch* soft as *ch* in 'loch.'

33. A. C. Mar. 'korup.'
- 34.—'Nosara sikhna? perhaps from Iressa?
35. Galathea, 'mis-kuna.'
- 36.—Doubtful.
37. Fontana, 'inlegue,' obsolete.
38. E. H. Man 'i shang,' not 'wanga' b'e.
- 39.—de Rff. Schowra and Bomp-ka (catalá's b-) 'ka.'
- 40.—Malay.
- 41.—Portuguese.
42. Note the difference in pronunciation from 't'oise-s'isil.
- 43.—Means 'not not-t.'
44. Fontana, 'taanula,' obsolete.
- 45.—E. H. Man, 'pukoon.'

- 46.—Tours in Vancouver dialect sound 'he-mang-ic'at, 'main.' as etc.
47. 'fai' 'foit'
48. 'A' 'fai' has 'mam.' (E. H. A. stands for Tusa n)
49. 'A' 'fai' entered Mr. Tusa's n, & it means 'flood' etc.
49. Galathea 'au' means 'black.'
50. Hense 'p'ong.' 'Loo en'
51. 'Pateai,' (de Rff.) Schowra Island, 'Burmese boat'
52. E. H. Man 'a' a nap a means 'trading'
53. Galathea has 'kanaschali' (can be the)
- 54.—'Jen' Tusa Willet, 'fai' (Hye, etc.)
55. 'Nora' 'd'anna'
- 56.—de Rff. Schowra 'indroya.'

ENGLISH WORDS	THE NANCOWBY DIALECT	GREAT NICOBAR.	TERESA BY M. PLAISANT.	CAS NICOBAL.	INLAND NAME 'SHORANGE.'	ANDAMAN WORDS	ROMANIZ.
Box (57)	hoptap (b-of wood)	...	...	setum	...	kap' (b of wood)	
	tanap (betel b.)	...	...	hatep	...	tashile (b-of ba, t).	
	tafol } (b-of bark)	...	...	57 kasson.			
	tashule } of trees	...	...				
Boy (58)	(58) kanjom	...	...	khiong	...	gnie	...
		...	...	nkonje.	...		...
Braces (of trousers)	kanshoé kanhá	...	...	...	...	tjanha moeta.	
Bracelet	(b for the arm)	...	...	atthaat	...	lôt (for arm or leg).	
	hadlôt						
	(b for the leg) hun						
	kap-la.						
Brain	kandom	...	...	akotpo-ite	...	kalpeit o koi.	
Brass	(Norava) kalabae	...	...				
Brave	(E. H. Man) yoc	...	...				...
	kohaki.						ar lar' tv-yar-
							bar
Bread (59) (60) (61)	(59) poang.						
	(60) r' ti.						
	(61) larôme	...	pué (61).			(61) ko-mi.	
Break	dachra	...	ko-ách-gua-to	...	hearn (haga) (br.	ochne	...
				...	up.		...
				...	hah lægu (do.)		...
				...	atani. r'kn.		...
Breast (62) (63)	(62) olendaie	...	(62) peteigne	...	...	62 elgnôk.	
(64)							
	(63) tua.						
	(64) ta	...	...	...	...	64 ta.	
Breath	hoeng	...	...	...	...	ohap.	
Breathe	tan ejum	...	hév-va	...	...	hehum.	
Breeches	kanha	...	...	...	...	kinha.	
Brilliant	...	...	...	maka.	...		
Bring	okx : halce	...	...	huké, h'net	...	kæ-a	...
	hol-a; ketaé (F.	...	...				ormoady.
	E. T anean.	...	...	kor- a-li p (b	...	lo-ka	...
				...	...		...
				...	...		...

English Words	THE NANCOWET DIALECT	GERAT NIOONAR	TERESSA BY M. PLAMIN	(AT N. ORAL	INLAND RACE 'SHONENGE'	ANDAMAN WORDS	MS. RES
Burst (of anger)	mong-tang-ko ..	...	kuank fō nāt ..	...	...	gūi gh sei	
Bush	...	...	khia-te-pemet. chea (i. e., little tree).	...	...		
Business	...	...	kuvi kunhuhomi kun'ot.	...	...		
Butterfly	...	...	...	...	...		
Button (70)	...	...	...	...	...		
Buy (71)	...	...	...	...	...		
By	...	...	...	...	...		
By-and-bye (71A)	...	...	...	...	...		
C.							
Cable	...	...	...	...	...		
Cage	...	...	...	...	...		
Cake	...	...	...	...	...		
Calculate	...	...	...	...	...		
Calf (of the leg)	...	...	...	...	...		
Call	...	...	...	...	...		
Calm	...	...	...	...	...		
Camp	...	...	...	...	...		
Cancer	...	...	...	...	...		
Cannibal	...	...	...	...	...		
Candle	...	...	...	...	...		
Candlestick	...	...	...	...	...		
Cave	...	...	...	...	...		

English Words.	THE MASOUEX DIALECT.	GERIT NICOBAR.	TERESA BY M. PLAINANT	ONE NICOLAS.	INLAND NAME 'SHOB ENGS.'	INDIAN WORDS.	REMARKS.
Coat	haje-tjuk ka-pija	...	...	tsio-mulahset	...	...	...
Coat (83)	(83) kanut	...	...	...	...	tanhai.	...
Cock (84)	(84) kan-oe kon.	...	...	...	...	...	...
Cockroach	la-mashá	...	...	...	...	...	...
	(ripe c-) goat ..	...	...	...	...	(ripe c) katel.	...
	(green c-) jenong	...	...	jenong	...	(g. c c) húa.	...
	(kernel of c-) hint-jeng	...	...	(de Rff, green c-) kánuu	...	...	...
Cocconut (85)	(husk of c) kataw	...	...	...	...	(husk of c.) hint-jeng.	...
(86)	(c-tree) ogiau ojan	...	...	(c-tree) kaveang	(c-tree) ta auk	...	...
	(nuts) jong a jan.	...	...	...	...	...	...
	(85) ghee c, hajaa	...	...	'empty-c) along há.	...	...	...
		...	...	preparation along te.	...	...	...
Cold	patjau kae	...	...	...	...	ho enjup haing	choe' h. hot.
Collect	hesh	...	...	...	...	...	...
	...	...	...	...	...	...	...
	...	...	...	...	...	...	...
	...	...	...	...	...	...	...
Comb	kanott.	...	...	...	...	...	...
	kanewap	...	...	...	...	...	...
	ka-té-ré	...	...	(arr.ve) rengk ...	Gal. (came) tae	...	keth ne-gra o-
	haengshe	...	...	(appraat, her	mattae.	...	lay.
Come	...	...	...	...	...	...	innikash.
	...	...	...	...	...	...	(cons array)
	...	...	...	...	...	...	mo-cho-wæt-
	...	...	...	...	...	...	ka.
	...	...	...	...	...	...	(and play)
	...	...	...	...	...	...	mo-cho-ma-
Companion	...	...	...	heba ng.	...	...	jurj kay.
	...	...	...	halauga pábá.	...	...	...

Complete	... ontōam	... tāt, thenughatet	... goe-et.
Concurrence	... daanang		
Condemn	... ...	... nphé-tā-khūk-hi- vi (stop in place of the spirit)	
Confined	... ...	... (be-e) kahia	... (be-e) (O.H.B.)
Consent	... ...	... hahot vetsen.	... ad alecka.
Contract	... ...	... hālā.	
Cook	... ...		... jo-e-kay; (O.H.B.) ur- jooska. (O.H.B. boor) (C.H.B. alara).
Cool	... ...		
Coppermoney (side Cash).	... Sancta Maria	... prata.	
Coral lime	... shun		... kabev.
Cork	... kanjān	... kafn. kiak.	
Corner	... (E. H. M.) ongkaung.		
Corpse	... ...	... pāhé kamapet	... uhake.
Cover	... (E. H. M.) oke	... hurub.	
Couch	... ...		... footram (O X N.)
Cough	... tjahōā hagl	... binfat	... o-ong ... dagda. ... other-kay.
Count	... harrow	... harsāk	... (Gal.) aiel
Cow-in	... ...	... eonang	... pzone.
Coward	... (E. H. M.) pum- mahoin.		
Crab	... kinong; (F.E.I.) kalan-gai.		

The vowels are sounded as in German or Hindustani, j as y in 'yard,' s and ai are sounded like 'ey,' an as in 'Auge' (German) → as ai in 'far.' r as in 'German'; ch soft as ch in 'loch.'

83.—Pontano. 'Chicno,' obsolete.

84.—Nouara. 'Kam-as-koep?' The stav of the 'Nouara' at Nancouru was very short.

85. Ghee means 'Indian melted butter.' The wats I call 'ghee coconuts' are particularly the Nicobars, and are considered a great rarity.

The, in wet grow hard and taste a oily as, rrit' as g'ce. The tree that bear them will sometimes produce good as it is hard kernels. They are used at feasts for gift in.

86.—d-Rff. Nouara green coconuts' kánuh.

ENGLISH WORDS.	THE "KANGAROO" DIALECT	GERALD NICHOLAS.	THIRASSA BY M. PLASSANT.	CHIEF NICHOLAS.	INTJ TO LICE 'CHOBANAS	A. LAM N' WU IS	R. MARKS
Cradle	...	...	khuk khinion (<i>for chole</i>).	...	...	...	...
Crayfish	...	...	...	...	...	...	...
Create	malhoel	...	...	...	...	...	...
Creek	...	...	...	...	...	...	...
Crooked	...	...	...	...	...	...	...
Crosc	Lada	...	...	...	...	...	...
Crossbow	hatein peja.	...	...	...	...	...	...
Crow	foug	...	...	...	...	...	...
Crush	...	...	...	...	...	...	...
Cry	tyar	...	...	...	...	...	...
Cultivate	...	...	...	...	...	...	...
Can	wajon piteng	...	...	...	...	...	...
Capidity	...	...	...	...	...	...	...
Custom	...	...	...	...	...	...	...
Cut	...	...	...	...	...	...	...
Cyclone	...	...	...	...	...	...	...
D.	...	...	...	...	...	...	...
Dagger	...	...	...	...	...	...	...
Dah	...	...	...	...	...	...	...
Knife	...	...	...	...	...	...	...

Dance	...	katoka	...	...	...	...	...	...	...	...	ko-e lay threpu. (O. H. B.) ra me-di.
Danger	...	tine ja jan	...	...	...	rhamang (fear).	...	...	...	...	
Dare	...	...	...	...	...	bat-rhamang.	...	...	...	...	
Dark	...	...	...	...	...	titia	...	...	...	...	goo-roog-di.
Darkness	...	Nov. doochool (H. E. P.) toochool.	...	...	...	...	...	...	...	...	
Daub	...	...	...	...	...	...	...	...	...	...	
Daughter	...	koñ enkana	...	...	...	nkēnhje-kuan	...	...	...	...	
Daughter in-law	...	nkan koñ (87) haeng (z. e., sun-light) tot, (counting days).	...	...	...	nkēnhje-kuan. hungi	...	...	...	he-it; ta a	el-la war lay.
Day (87)	...	sejū lang (the day after tomorrow) linhaeng (today) mangūe (yester day). tensagi (daylight) (Pontana)	...	...	...	schæht (day after tomorrow).	...	...	...	shenekain (day after tomorrow) (O. H. B.) chœhā (daybreak).	
Dead	...	kanā	...	...	...	kapet	...	...	...	ba-é.	
Deaf	...	tjit jang	...	...	...	...	...	...	...	e-poo' koo-yar- bar-da.	
Debase	...	...	...	...	...	wit fhôt.	...	...	...	...	
Deceitful	...	kaló	...	...	...	...	...	...	...	bala-ñt.	
Decree	...	tjarjo	...	...	...	ivboatse.	...	...	...	...	
Deer	...	N. vara, thajaa (E. H. M.) oal	...	...	...	khiaa.	...	...	...	...	
Defend	...	...	...	...	...	linhāai	...	...	...	...	
Deity	...	de-us iwi.	...	...	...	...	...	...	...	tasheng.	
Delicate	...	...	...	...	...	Lat-nhin.	...	...	...	...	

The vowels are sounded as in German or Hindustani, / as y in 'yard.' ei and en are sounded like 'ey' as in 'Angel' (German), æ as in 'far,' x as in 'Ox' (German): ch soft as ch in 'loch.'

87.—'haen' day (Rosen, 1834).

English Words	THE NICOBAR DIALECT	GREAT NICOBAR	TRINESSA BY M. FLANDERS	CAR NICOBAR	INLAND NAME 'SH. LINGH'	AFRICAN WORDS	REMARKS
Delicious	shéang	...	...	...	...	...	
Demand	oljole	...	...	bahe re	...	...	
Demi-egret	(F.E.T.) lha-ark	...	...	...	...	...	
Demon (88)	(88) w	...	...	...	...	...	
Denmark (89)	(89) T mīru	...	...	...	...	...	
Deny	...	...	...	...	...	...	
Descend	ouhang	...	...	Lat-pnen retser.	...	...	
Devil (90)	(90) (Hansel.)	...	...	...	...	...	
Dew	ee-we.	...	...	...	...	...	
Dhoty (91)	dju shuwang.	...	...	...	...	...	
	(E. H. M.) loih-sharong.	...	...	...	...	...	
The	tapé	...	...	...	...	...	
Difference	karoh	...	...	...	...	...	
Difficult	(E. H. M.) gnianayun.	...	...	...	...	...	
Dig	...	...	...	...	...	...	
Diminish	...	...	...	...	...	...	
Dirt	algh'omat	...	...	...	...	...	
Dirty	(F. E. T.) eu	...	...	...	...	...	
Disapprove	...	...	...	...	...	...	
Discover	...	...	...	...	...	...	
Disease	omleie	...	...	...	...	...	
Disgust	...	...	...	...	...	...	
Dishonest	lali	...	...	...	...	...	
Disobedient	...	...	...	...	...	...	
Displease	...	...	...	...	...	...	
Disputant	ho-e	...	...	...	...	...	
Distribute	...	...	...	...	...	...	

Engl.	(101)	(102)	(103) nak	kanjap	...	(102) ungha	...	(million) gna	nak	...	(103) mærvé
Eat	(101)	(102)	(103) nak	kanjap	...	(102) ungha	...	(million) gna	nak	...	mærvé
Ebb-tide					...		...			...	mærvé
Ebony					...		...			...	mærvé
Eagle					...		...			...	mærvé
Eel					...		...			...	mærvé
Egg					...		...			...	mærvé
Eight					...		...			...	mærvé
Eighteen					...		...			...	mærvé
Eighty					...		...			...	mærvé
Either—or					...		...			...	mærvé
Elbow					...		...			...	mærvé
Elder					...		...			...	mærvé
Elephant					...		...			...	mærvé
Elephantiasis					...		...			...	mærvé
Eleven					...		...			...	mærvé
Else					...		...			...	mærvé
Embers					...		...			...	mærvé
Employ					...		...			...	mærvé
Empty					...		...			...	mærvé

The vowels are sounded as in German or Hindustani; j as y in 'yard'; ei and en are sounded like 'eve'; eu as 'u' in 'Anze' (German); æ as 'a' in 'Lair'; æ as 'a' in 'Oel' (German); oh soft as 'ch' in 'loch'.

90.—Hankin, Car Nicobar, 'akk.'
Gal. drinking vessel, 'dhjagar.'

96.—Wallace, Mysol, tenan.

97.—So also Rosen.

21.—Hess not mean, 'ear-rings,' but the sticks they wear in their big-red

99.—Rosen, 'coal-mat tar.'

E. H. M., 'doo?', doubtful.

100.—Rosen, 'fall'

101.—Fontana, 'harina'

102.—Teresa, de Rff. 'nga kahin' (I eat).

103.—Little Andaman, de Rff. 'mai u lili' (I am so soft).

English Words	Small Niasoway Dialect.	Great Nicobar	TERMS BY M. PLAVAN	Small Nicobar	INLAND DIALECT "SHORINGS"	INDIAN WORDS	REMARKS
Encampment (104)	...	...	...	...	...	(104) (C. H. B) aër.	
Encircle	...	...	...	...	...	(O. H. B.) ar- bolida.	
End	...	...	lét, gon-(to e) nang (th e)	...	...		
Enough (105)	In-glesi. léat	...	tet háat	...	...	gna ho-e	(105) thoo-roo- ma-ba.
Enter	...	...	veten. hūn sang'n. istet.	...	...		
Equal	oign.	...	...	...	...		
Escape	...	...	chāne, rhāne.	...	...		
Esteem	...	...	hehohang.	...	...		
Evening	engse shup heng (just before sun- set). ladi'eye 'sunset)... batam 'while it is dark).	...	ata a	...	...	gānak he	(O. H. B.) al- rect.
Everyone	omtdhm	...	rāne pālē ta rāne.	...	...	gō ē.	
Everywhere	...	...	rāne 'th' th. ta-rāne 'th' th.	...	...		
Evil	bat lapōh	...	net icat h' k' n' n' n' n' t' k' vi s' hē (speak out of a person).	...	...	gua kō	er-ram chow gall (the evil spirit).
European	ka'eu (foreigner).	...	tan fihai.	...	...		
Exceed	...	...	meta	...	...		
Exchange	umkon si tje-mé	...	ihāak.	...	...		
Expense	...	...	kom-akāh.	...	...		
Experience	...	...	...	...	...		

English Words	THE KAROOWAY DIALECT.	General Nepomir	THESSA BY M. PEL. 1871	CAR NACOBAR.	ISLAND PACY SHOBENGH.	ANDAMAN WORDS.	REMARKS
Fast	lo-a (quick)	...	...	...	...	...	...
	ouhéang (lard)	...	...	...	...	...	...
Fat	pontjerah	...	...	...	...	...	...
	to-foa-po	...	...	...	...	...	...
Father	tja	...	...	...	...	...	...
	...	...	...	...	...	...	...
Father-in-law	Gul. komiahtje.	...	...	...	...	...	...
Favour	...	...	...	...	...	...	...
Fear	pohoa	...	...	...	...	...	...
	...	...	...	...	...	...	...
Feast	milae	...	...	...	...	...	...
Feather (III)	(III) prjél	...	...	...	...	...	...
Female	enkana	...	...	...	...	...	...
	...	...	...	...	...	...	...
Fence	katang	...	...	...	...	...	...
Fera	deia to-in	...	...	...	...	...	...
Fever	too	...	...	...	...	...	...
Few (IIIA)	n tjoha. N. E. T	...	...	...	...	...	...
	hat-orro-assi	...	...	...	...	...	...
	(IIIA).	...	...	...	...	...	...
	samet dat shéu	...	...	...	...	...	...
Fish	lenki	...	...	...	...	...	...
	...	...	...	...	...	...	...

Fifteen	...	shon tanein	...	...	...	tan-tón.			
Fifty	...	an-undjoms	...	...	...	tan-tón.			
		ruktei	...	...	...	...			
		pamón	...	...	...	pamón (a f.)	...	...	hoheengbo
Fight (112)(113)		(112) kájne (fight- ing stick).	...	...	...	pamón (to f.)	...	...	he-enjit.
		(113) kamih	...	...	...	...	...	...	...
		(fighting cap)	...	...	...	...	...	...	...
File	...	lané jan.	...	...	...	...	...	...	...
Fill	...	harfai.	...	...	...	...	...	...	...
Find	...	komb	...	...	...	kam.	...	...	...
Fine	...	...	...	...	...	lapah bar uhin.	...	...	...
		manetei (finger)	...	...	...	...	Gal. kante	...	O.H.B. koroda.
		mandu-e (thumb)	...	...	...	...	...	...	...
		manshonka (2nd finger).	...	...	...	...	...	...	...
Finger (113 A)		manja og gñi (long finger).	...	...	...	...	...	...	...
		tandemaniantje	...	...	...	...	...	...	...
		(4th finger).	...	...	...	...	...	...	...
		mandientje (little finger).	...	...	...	manisije (little finger).	...	...	...
Finish (114)	...	léat, go-ong	...	...	...	...	...	...	hoi
		ho-a-la-té.	...	...	...	...	...	...	O.H.B. urhecutka.
Firm	...	kashu	...	...	...	...	...	...	ok.
		han-tahé.	...	...	...	...	...	...	...
Fire	...	he-é-e	...	...	...	akapset (light a fire).	Har. amia	...	O.H.B. sutul.
		omak (embers)	...	...	...	harhi tamai	...	...	(a light).
		...	...	...	...	(strong fire).	...	...	O.H.B. edal
		...	...	...	...	pala.	...	...	(1.2).

The vowels are sounded as in German or Hind stant; y as y in 'yard' and ai as in 'Auge' (German); e as in 'fair,' or as in 'Oel' (German), ch soft as ch in 'loch'

- 111.—Koroda, 'an. lagoon' means a pen. One of the mistakes liable to
 112.—Long stick, steeped in pig's blood and rolled in sand. This is used in a
 113.—A well padded hat worn in their fights to prevent any head being broken.
 114.—Little Andaman de Pff, 'maka léle.'

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ENGLISH	THE NARCONAY DIALECT	GRANT NICHOLAS	THESSALY M. PLAIN ST.	CH. "IC2HA"	INGLAND PAGE "SHOBENZES"	ANDAMAN WORDS	REMARKS
Fireplace (115)	(115) gñi hega (house for f.)	...	...	(Gal.) sitlam.			
Firewood	he-a-ka	...	hok inæ	(Gal.) kuanghere	...	chár pa-da; bini.	
Fish (116)	(116) ka	...	hubot; xhá	(Ham.) h.	...	jartha'da.	
	oktoaka (to f. with line).	...	karah	...	...	ukra.	
Fish-hook	karau hat lot	...	karah.			kapokay.	
Fish-spear	hokpak (wooden f.)	...	...	...	...	lade kohaigh.	
	miá (forked iron f.)	...	...	...	...	aran.	
	monheangte sha- nem (one barbed iron f.)	...	...	...	...		
Fist	...	...	kuntú.				
Fit	ui.	...	...				
Five	tanei	...	...	(Gal.) anen ...	daig.		
	tanein.	...	...				
Flag	fehuwæ	...	...				
	hen-wæ.	...	...				
Flame	tjal.	...	...				
Flannel	kañg i.	...	...				
Flat	angshe.	...	...				
Flatten	...	...	rhâam.				
Flea	shêi.	...	...				
Flesh	ahan	...	lupa	(Gal.) ghantéra	...	...	
Flight	tac.	...	...				
Flint	hundzal.	...	...				
Flog	ori.	...	...				
Flood	hev	...	...	...	...	...	
Flower	abi	...	eang schia (flower bough).	...	...	...	ella-boo-kay.
	kanla na ong	...	hi; eang khia.				
Flute	(Gal.) nenhei	...	neheurt.				
Fly (a fly) (117 A)	Jua (117 A)	...	...	...	...	...	(O.H.B.) bomee
Fly (a fly)	(F.E.T.) haingna	...	ta æ	...	...	...	war-ter-pe-kay?
Flying-fish	monkeang.	...	...	...	...	...	

Felinge	...	hubato.	...	...	...	mak.
Fellow	...	tsang.	...	...	...	...
Poof	...	bat ntek	...	...	kakéa	...
Foot (117)	...	mabekant.	...	...	gok	on pang' de.
	...	K' (f) aminat g'naron (1900 foot).	...	...	...	paguda.
Erbid	...	bahai	...	...	en kō-i	ig-moo'-goo-d.
Forehead (118)	...	...	...	...	...	...
Foreigner	...	kinia	...	...	ong-a-do	(O H B.) ajekha.
Forest	...	foungato. l'hag'n	...	...	puel.	...
Forget	...	pauhatt	...	...	...	...
Forgive	...	l'hag'n.	...	...	...	...
Fork	...	n-l-n	...	...	...	...
Formerly	...	fue-tón	...	...	...	...
Fortify	...	...	...	...	...	...
Forty	...	...	...	...	...	...
Four	...	foue, fan, fuan	...	...	fou.	...
Fourteen	...	foan.	...	...	...	...
	...	iang-tón-foue.	...	...	...	...
Fowl (119) (120)	...	...	...	...	...	...
Fox	...	...	...	...	...	kanwan.
Fame	...	...	...	...	...	...

The vowels are sounded as in German or Hindustani; as y in 'ari'; as and are sounded like eye; as as in 'änge' (German), as as in 'far'; r as r in 'Oel' (German); es soft as sh in 'loch'.

115.	-Gal. 'Erag.	118.	Rosa.	'L.
116.	Rosa. 'Gid.	119.	M ¹ os	
117.	Rosa. 'Lak.	120.	Rosa.	'Tafelk.

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ENGLISH WORDS.	THE MALCOWRY DIALECT.	GREAT NICOBAL.	TRINIDAD BY M. PLAISANT.	CAR NICOSIA.	INLAND RACE "SPOKINGS."	ANDAMAN WORDS.	REMARKS.
Fresh	dhéagh fan (f. water).	...	faan-dag (fresh water).	...	... ..	lal (fresh water).	
Friend	(E. H. M.) kayol	...	kahihot-komivi mivi.	...	...	pauso.	
Flight	...	...	pahat.	...	...	...	
From	abhi (from hence).	...	...	...	...	ow-a	(O. H. B.) rapun.
Fruit	jong	...	...	...	...	...	an ga-lar-da.
Full	pōsh; po: pahsé anh hoál	...	...	...	...	...	(O. H. B.) tirbeot há (satisf-d.)
Full moon	ful	...	...	...	...	...	
Future	seju	...	...	...	...	...	
G.							
Gait	...	...	...	...	...	...	
Gap	hín-p	...	...	...	...	...	
Garden	tiguap.	...	...	...	...	...	
Gather	on	...	...	...	...	...	
Gecko	kolohilike	...	...	...	...	...	
Geop	nojé	...	...	...	...	...	
Gilt	kor-me	...	...	...	Gal. kialérē	...	...
Gill	...	...	...	...	...	...	...
Gill	...	...	...	...	...	...	...
Ginger	tatoan.	...	...	...	...	...	...
Gird	nhang.	...	...	...	...	...	...
Gird	...	nlen	...	...	...	...	...
Gird	hohang	...	...	...	...	...	...
Gird	...	...	...	...	...	...	...
Gird	kanjom enkana.	...	...	...	...	...	...

ENGLISH WORDS.	THE HANCOCK	GERAT NICOBAR.	TERRELL BY M. PLASANT.	CAR NICOBAR.	INDIAN RACE 'SEOREYSS.'	ANDAMAN WORDS.	REMARKS.
Goose	o-ké-ang-ka.						
Granddaughter	ko'n koan						
Grandfather	kom-konje		hadija.			ardoati.	The convict ward are and others who have to communicate with these natives use a curious mixture of English Hindustani interspersed with words of real Andaman origin. Thus they would like to pass off for the Andaman language, but many of the words as 'baree gu' a' for 'very good,' 'un chada' of the H. dustani 'mae a' distinctly show the the Andamanese are just as good linguists as those with whom they have to transact business. Jarra, wallahs' become 'Jaradawad da' or 'Jarra wad dat.' These names are used of the Malay island tribe that is believed to live close to the Port Blair Settlement. Lately the people of Little Andaman have been included under the same names.
Grandmother	tjōm nāna		banhaat.				
Grandson	ko'n koan		abuhor			ardoati.	
Grass (124)	(124) shen.						
Gratitude	haheha seng.						
Grave	ol ole						
Grease	onheam				hennaje.		
Great	crohatse (in quantity).		?		ohcy.		
	kadu (in size).				basucit	(O. H. B.) chahada.	
Green	tjumōa		nāa.e		goet.		
Grief	(E. H. M.) tjet;				la-		
	kei tje-jen.						
Gross	(E. H. M.) Ljo-an						
Ground	tanen				ka-1'		
Grove			hehāne			gar 'rar-da.	
			ra'nh.				
Guano	(E. H. M.) aing-ala-ah.						
Guard			hanhoume.				
Guava	gojāwa.						
Gum	Rosen baga-c.						
Gun	hindal						
	hinkok (ship's gun).				fung (original of a gun).		
Ganja (Cannabis sativa)	kanin				lafn		
Gum-podar	tara.						
H							
Hag (125)	(125) Rosen anga-na umiāha.						

English Words	THE NANCOWET DIALLECT	GREAT NICOBAR.	MISSISSIPPI BY M. PLAISANT.	CAR N° 0848.	INLAND RICE 'SHOBENGES.'	AKDAMIN WORDS.	REMARKS
Horse (131)	(131) ghora.						
Hot	ke-o-jen; + in (P. E. T.) (vide Heat).	...	...	...	shomhoca	on'-yer-da.	
House (132) (133)	(132) gni	...	...	nhjée rji tinlap nh'ee (be- fore the house)	(133) patti	jiangda. budelin.	
How	katora (how many). tam-rai	...	...	hawi-ha omnéan (how much). omnéan (—being)	...	...	...
Human	...	...	...	...	...	...	...
Humour	...	...	...	...	...	...	...
Humpback	omô (lanra inra (of nuls). (134) tacein nad jomé of other things (but of nuls it means 'four hundred').	...	...	...	...	...	...
Hundred (134)	...	...	...	...	...	...	...
Hanger	oi gīa	go-it	...	...	(Gal) I'hop	...	...
Hant	...	...	...	...	...	...	...
Hart	...	...	...	...	...	...	...
Husband	nkoinja	...	...	...	...	...	...
Hut (135)	(135) gū. gni k nula (bee- hive joined k-).	...	...	...	...	...	...

I	...	tjueu	...	khia	...	...	...	itjé	...	dolla; unge'
	...		...		...	...	...		...	arkawellupl.
	...		...		...	...	...		...	(I have done enough).
Idle	...		...		...	...	...			
Idol	...		...		...	...	...			
If	...		...	...	...	...	...			
Ignorant	...		...	...	...	...	...			
Illness	...		...	...	...	...	...			
Ill-treat	...		...	...	...	...	...	...	tain.	
Imitate	...	(E. H. M.) boom-	...	...	...	...	...			
	...	yee (copy).	...	...	...	...	...			
Immediately	...		...	...	...	...	...			
Immortal	...		...	...	...	...	...			
Immoveable	...		...	...	...	...	...			
Impossible	...	(E. H. M.) oola-	...	...	...	...	...			
	...	hadsheh.	...	...	...	...	...			
Impost	...		...	...	...	...	...			
In	...		...	...	...	...	...			
Incessantly	...		...	...	...	...	...			
Inconstant	...		...	...	...	...	...			
Indecent	...		...	...	...	...	...			
Indefatigable	...		...	...	...	...	...			
Inebriate	...	nujoe	...	...	...	...	...	...	kakev.	
Inform	...		...	...	...	...	...	...	...	(O. H. R.) pur- cheha.
Insanity	...		...	...	...	...	...			
Inside	...	ei	...	...	...	...	...			
Instruct	...		...	...	...	...	...			

The vowels are sounded as in German or Hindustani; *j* as *y* in 'yard,' *ei* and *ee* are sounded like 'eye,' *au* as in 'Auge' (German). - *a* as in 'mar,' *o* as in 'oil' (German), *ch* soft as *ch* in 'loch.'

131.—Hindustani: this is, perhaps, the last word in the language that has been quoted.

132.—Rosen. 'Nj'.

133.—Hamilton. 'Albanian.'

134.—Fortana. 'Sicilianism.'

135.—E. H. Man. 'Kansherpa (don't know).'

ENGLISH WORDS	THE NAGOWET DIALFUT	GREAT NICOBAL	TERESA BY M. PLAIDANT	CAR NICOBAL	INLAND RACE S'OBENG	ANDAMAT WORDS	REMARKS
Interpreter	...	...	...	...	...	...	...
Invitation	... (E. H. M.) kala	...	...	...	...	...	...
Iron	... karan	...	...	...	...	...	...
Is	... ôt	...	...	...	...	...	...
Island (136)	... (136) ohce	...	...	...	...	...	...
It	... (E. H. M.) an	...	...	...	...	...	...
J.							
Jack	...	...	...	...	...	...	...
Jacktree	...	...	...	...	...	...	...
Jar (137)	...	...	...	...	...	...	...
Joint	...	...	...	...	...	...	...
Joke	...	...	...	...	...	...	...
Jump (137 A)	...	...	...	...	...	...	...
Jungle (137 B)	...	...	...	...	...	...	...
Just	...	...	...	...	...	...	...
K.							
Kalabe	...	...	...	...	...	...	...

ENGLISH WORDS.	THE NANCOWEX DIALECT.	GREAT NICOBAR.	LESSER BY M. PILAKANT.	CAR NICOBAR.	INLAND RACE 'SHORINGS.'	ANDAMANT WORDS.	REMARKS.
Ladle	hanat deagh tajak tyoa. ja shanéal.	...	...	...	...	tosh.	
Lamb	kapéras tompen- she.	...	...	khuan-ehra.	...		
Lame	she-la-en	...	...	mharam.	...		
Lamp (140) (141)	gui-he o-e	thuk autoon (Wicks).	khank tamāai	(140) sitom tamai.	henlor	ongé-gow-lay.	
Lance	(vide S. ear)	...	...	timloh.	...		
Land (142)	(142) len	...	...	...	...		
Languti (143)	(143) lam ae.	...	...	...	...		
Lantern	gūi h-e-e.	...	...	...	...		
Lard	onhéang.	...	...	...	...		
Large (144)	(144) kad i	...	...	...	...		
Language	(F. E. T.) la-ārē.	...	...	...	...	iji-harigada. thógaru. ro-en-ba.	
Laugh (145)	ti; ité	...	...	ni-i	(145) (Ham.) aye- har.	jong-kay.	
Law	...	...	...	hiary a.	...		
Lay (146)	lom pu jé.	...	...	...	...	(O. H. B.) bala- geeka.	
Lazy	nalakci-en.	...	...	...	...		
Lead (147)	(147) hund il (Lofa ship)	...	...	prata.	...		
Leaf	remol (the metal) deba, tanjam cra. de rgní laede méat (for cigarettes). aka, aké (panleaf)	...	...	...	...	chic-k-da.	
Leak	pañg-en hae	...	...	...	...		
Lean	kong-ap-ra-hae.	...	...	...	...	(O. H. B.) ar- toobka.	

English Words.	THE NARROWES DIALECT.	GREAT VICTORIA.	THE NARROWES BY M. PLAIDAN.	CAR NICOLLE.	LAZARD RACE '-HORSES.'	ANDAMAN WORDS.	REMARKS.
Lichtung (150)	(150) (Nocara) mait	...	meik.				
Lake (151)	(151) jonde	...	heng haliat.				
Lime (152) (153)	{ shun (quick l.) karoen (the fruit). (152) ka pit-ho- kap (little l.).	...	tsie: set-ong.	...	...		
Lnap	she-ae-un.						
Lne	fanlé (str. g.).						
Lnen	ice		aahia (wash l.)				
Lip	mano-	...	menus	...	...	...	
Liquor	wilnye	...	anhong.	...	...	...	
Listen	arnong	...	la aia.	...	...	...	
Little	tempae she	...	...	...	...	...	
			p' mase-cha	...	...	...	
Lave	...	...	...	...	...	...	
Living	(200) thn.	...	...	...	...	...	
Laver	...	...	...	...	...	...	
Lizard	...	...	...	...	...	...	
Loin	de an-ge	ku-daing ge.	...	...	...	...	
Long	tram (l-ago)	...	...	...	...	...	
	di nter; hae-i	...	...	...	...	...	
	(far)	...	...	...	...	...	
Look	huró-e (af)	...	...	...	...	...	
Looking-glass	ungmole	...	...	...	...	...	
	tinga a na.	...	...	...	...	...	
Landon	Lano sk. i e.	...	...	...	...	...	
	betel-cr (sher)rh	...	...	...	...	...	
	name of a chief	...	...	...	...	...	
	at Itca.	...	...	...	...	...	

Marble (157)	...	...	...	...	(157) pytu-ta-lapāh				
Married	...	enjaile	...	ōmāi	...	...	...	kamiak	...
Massacre	...	tjak-kapā	...	tap-po	...	...	...	(O. H. E.)	ad. l. e. e. h. a.
Mast	...	hinta-hap	...	hinta'	...	...	...	ke-nam-doe.	
Mat (158)	...	(158) hilaok	...	hila-e	...	nko hitiak	...	akoeit.	
	...		...		...	(bast to sleep on).	...		
Mat. hes	...	mané heo-e	...	vanō-lintān.	...				
	...	antes heo-e.	...		...				
Matter	...	...	...	...	...	lahuhōt (pas).			
Me	...	tja; tjue	...	tjan.	...				
Meagre	...	...	...	...	...	ivi kopie (become m—)			
Meaning	...	...	...	...	...	tsie ghen.			
Measure. (159)	...	(159) idi; harrow	...	...	...	harāak.			
Meat	...	...	...	...	...	hæng.			
Medicine	...	lanūn	...	danūn	...	renāant	...	dañg.	
Merapod'us, (N. eubaricus).	...	mæ-ké-en	...	katjav	...	...	...	akoeit	
Melancholy	...	...	...	...	...	kistot.			
Melon	...	tamikāe.	...	...	...	...			
Menstruation	...	mahām	...	tjoŋg' a	...	...	...	ad. it.	
Merchandise	...	...	...	...	...	iak.			
	...	...	...	...	...	kinhji.			
Merchant	...	...	...	...	...	patre-ta-kinhji.			
Metal	...	...	...	...	...	hebang.			
Midday	...	amheng	...	kaptein.	...	...			
Middle	...	...	...	...	...	mika.			
	...	...	...	...	...	nehouē.			
Midnight	...	yuang haiam	...	tame	...	...	...	ke-e'n.	
Milk	...	gūjo	...	...	...	manam	...	wu-i-po	...
	...	...	...	...	...	...	...	...	...
Milt	...	ekō-aje.	...	...	...	...	...	...	...

The vowels are sounded as in German or Hindustani; j as y in 'yard'; i and ai are sounded like 'eye'; an as in 'Auge' (German) a as ai in 'far'; u as in 'Oel' (German); ch soft as ch in 'loch'.

155. Vonner. 'Kolon kamati, gem. man. Very doubtful.

156. Rosen. 'Dän-Lyū' (man), 'ungelo' (old man), 'ek' (old).

157. A. F. Z. T. 'Commons.

157.—This is a very doubtful expression. It means 'good note.'

158. Hensel 'Hensel'

159.—E. H. Men. 'Tak'.

English Words	THE NAYCOWBY DIALECT	GREAT NICOBAR	THRESEA BY M. PLAINANT	CAR NICOBAR	INLAND RACE 'SHOLENGS'	ANDAMAN WORDS	REMARKS
Mina (Eulabes Andamanensis)	(Rosen.) g njañ.						
Mind	kihatoaré (never m—)	nga-na-ha-nu ré... (never m—)	...	...	...	jo v... (never m—)	
Minor	kanjem i...	omiefig.					
Mirror	tangmaelen	tamealeh.					
Miserly	...	...	...	...	...		
Miss (with a gun) (159A.)	(F. E. T.) 159A) ha-tai-en.	...	...	...	...		
Misuse	...	...	...	...	...		
Mix	ka-law-we	gña kashcema	...	...	...	...	
Mo	...	...	...	...	...	...	
Moist	...	...	...	...	...	...	
Money	rupei (rupee)	ada (Mexican dollar).	...	...	...	...	
Monkey (160)	h-in down	pajun	...	...	...	...	
Monsoon	hañ fol (N. E. Monsoon)	kajael fol (N. E. M.)	...	...	...	...	
	h-lerg S W Monsoon	kajael shinboang-ga (S. W. M.)	...	...	...	...	
Month	kauze (i. e., noon)	...	...	...	...	...	
Monthly	kahga t. kauze	...	...	...	...	...	
Moon (161)	(161) kahae	...	...	...	...	...	
More	pa-i-te-re	...	...	...	...	...	

Morning	... al haki (sunrise) ja-bae	... aki	... wallahae	... (O. H. B.) a
	... kohan doon (fore-noon)	... nien aki (this m—)		... waha.
Mortal	... mohoja	... rath-kapet.		
Mosquito	... bishoang	... ho-et.		
Mother	... hia ankana heen	... isie	... de-it	... arbateræ: usha
	... (woman parent).	... ten		... char'-nar: ma-
Mother-in-law	... kongan.	... he gn (haegn)		... mola.
Move	... kunkahie	... katabae, huh'		... o'-hot on
	... haeg'n.			... (m—up or
Mount	... kohinjuan	... koshit	... shat.	
Mouse	... kom-æt	... kamsnang	... aki-it	... rogoo-tart'-ma.
Mouth (162) (163)	... (162) olfang	... monoi	... hukok fakse	... ar'ha boug-di
	... aboi	... imiang kinlaehsi		... m' ti-tog-da.
		... (one m—full).		
Much	... hurohatse	... karhutse (too m—)	... goet	... (O. H. B.) ki-
	... kada	... behor; harchatse		... teams (not m—)
	... pahā-e.			
Mud	... huri tafu	... fhaa khui.		... (O. H. B.)
Murder (164) (164A.)	... tappo (164A)	... tam finlok.		... gara.
		... haheang.		
Muscle	... (E. H. M.) e-hay	... urfoi (Wicks)		
Musket	... hindal	... intoi	... fang (i. e., cross-	
Musket (buralte)	... heev.		... bow).	
	... bagnei.			
Mustache	... enjum	... lanoip	... behol.	
Nice	...	... hat nheule.		

The vowels are sounded as in German or Hindustani, 'a' as in 'yard'; 'e' and 'i' are sounded like 'aye,' as in 'Aug' (German); 'o' as in 'oil'; 'u' as in 'Ud' (German); 'ch' soft as in 'loch.'

164 — Vide 1114, vide H.

161. Kitchell, de Rff, 'morangske'

162. Rosen, 'Grah.'

163. Cal'meno, 'Vor mancing.' Rosen 'mancing' is also the Teresa ockum and 13. I believe, though I have so many authorities against

me, that 'mancing' means tip or tips and not 'man'. F. F. T. man.

Compare furthermore 'ip' in the Teresa ockum.

163. — Schowra, Gal, 'mancing' vide 162.

164. E. H. Man 'Thaw-1, see'

164a. Wicks. 'Tafu.'

English Word	THE NANCOWRY DIALECT	GRAND NICOBAR.	TERESSA BY M. "SAISAN".	C. S. NICOBAR	IF AND RACH "SHOBRENGS."	ANDAMAN WORDS.	REMARKS.
Mine (of a gun)	olmó ahau.						
My (165) (mine myself).	(165) tjeé	... tjun	... { kab'har (m, fired). L. r. T. ny, m'ne). tsang kji.				
N.							
Nail (166) (of finger).	kishos	... kisho	... kisser	... (Gal.) ginsa	... ag'	... tel boat. mo-ad-bo-du. (O. H. B.) board- da.	
Nail (of iron)	... hulaa.						
Naked	... oltjai.						
Name	... léang	...	...	...	...	... mæ-mæ (... is the n.)	
Nancowry	... sa-pi-pe.						
Nasty (166A)	... hat lapos	... op-ak (166A)	...	...	...	... ts-æ.	
Native	... paju.						
Nature	...	...	... la en tap (natural). tsi (water). ta e (natur- all).				
Navel	... fuhon	...	... f_hon	... (Gal.) far	... Lany.		
Nautilus-shell	... trua	...	...	...	...	... o-do-da.	
May	... ha-s						
Near (166B)	... me-s-ho	... a-to (166B)	... hem- hat-hi 'near by).	...	... ha-ev	... (O. H. B.) lagosa. ar-ka-or-ma.	
Neck	... un-lor ga k-la-la.	... gua (Wicks)	... n'	... (Gal.) kilan	... guu-en.		
Necklace	... hant hant tanol ol k lala (a-tic).	... paloo (Wicks)	... moliar	... (Gal.) huihar	... hino ev.		

Need	... jo-tet (T. wick)	oh-ow (Wicks)	... ho-an.
Needle (167)	... (167) ...	chadup (Wicks)	... stem.
Needless	... ...	...	... na-hō-s.
Negative	... ...	...	... (O.H.B.) yat da.
Neither	... ...	...	...
Nephew	... ...	...	... gni-en tjé.
Nest (168)	... hat-tet	won (Wicks)	... ar-bar-rar-tar-da.
	(168) hikaé (eat-able bird's n.)	...	...
Net	... (Wicks) won	(Wicks) won	... coo-da.
Never	... (E. H. M.) kitma	...	... gñāng-a-dokle (n-mind).
	... hatato aré (n-mind)	...	... hatwānghnhagn.
	...	...	... le'ng.
New	...	...	... manāt (n-moon).
Next	... seja (n-time)	ja-k	... iyakæ.
Nice (168A)	... lapoe (good)	shæ-i to (168A)	... cel-æ ... (O.H.B.) baree gudaa.
	shéang (sweet).	...	...
	paju (or al) da ita (Nancowry m.m.).	...	...
	pa (from Car Nicobar).	...	...
	tatāt (Schowra, Ternaa).	...	...
Nicobarist	... loang (coast people at Great Nicobar).	...	...
	shobāng (jungle people at the same island).	...	...

The vowels are sounded as in German or Hindustani; j as y in 'yard'; ei and ai are sounded like 'eye'; au as in 'Auge' (German); u as in 'fur'; o as in 'Oel' (German); ch soft as ch in 'loch'.

165.—E. H. M. 'Tchiang chier'.

166.—Schowra, le B. 'kiat'.

167A.—Wicks. 'Oo-kut'.

168B.—Wicks. 'Faam'.

167. Mulay.

168. Fisen. 'Egn' (eat-able bird's nests).

168A.—Wicks. 'Polakul'.

English Words.	THE NAGOWAY DIALLECT.	GERAR NICOLAS.	TERESSA BY M. PLAINANT.	CAR NICOLAS.	INLAND DIALECT 'SHOBANGA.'	ANDAMAN WORDS.	REMARKS.
Niece	... hae	...	... k'buang-ernang. eo ang nk' hje.	...	...	...	
Night	... ma a-ho hatau (night). shup-ang (sunset). lalieje (dusk). puyre (7 p. m.) engshe heam auk (8 p. m.) heam auk a'k ka (9 p. m.) heam auk n'oh lejaz (10 p. m.) Night ... engs-joang hat- am (11 p. m.) oang hatau (12 night). Lahor aka lajan (1 a. m.) lahol akakajauka (3 a. m.) pau (5 a. m.) tjan giel (day- break).	fam? tamhe	atam	...	he ein	ei-la-ruth-kay. (O. H. B.) goo- vul.	
Nightcap (168B)	kare: he (168B)	sindol (Wicks).	...	...	...	...	
Nine	... heanghata fuan tafuel heang noa g tak.	...	...	...	(Gal.) kant w... noa in.	...	
Nineteen	... shor-heang hata h'ang hata tafuel le'g noang tak.	...	...	...	...	...	
Twenty	... fuan unidjome rualei. fuan un'anein taful.	...	...	...	...	...	

English Words	THE MANGROVE DISTRICT	GREAT NICOBAR	TERRESSA BY M. PLAISANT	CAB NICOBAR	INLAND RACE 'SHORANGE'	ANDAMAN WORDS	REMARKS
How	teja	tafem (Wicks)	..	...	...	...	
Humility	ohjal	oolyala (Wicks).	..	...	...	...	(O. H. d.) go-ē-lā.
Humble	...	...	nkēh'e-manam. (ev'taurā).	...	...	...	
Q.	...	...	...	...	...	...	
Car	{ kagnōt } (of a canōt } Europe on boat).	{ kagnōt } (Wicks.) canōt }	ka'ekā pa-i-iu ruhen	...	...	...	(O. H. B.) wale-ema.
Obey	kajal (paddle) ... (E. H. M.) juyung	praca (Wicks).	atmi kīhā-i.	...	...	...	
Observe	...	...	vi tā-ā.	...	...	...	
Obtain	...	...	hā.	...	...	...	
Ocean	hamme ā	āu (Wicks)	nlan'je; nliōn... hama-lā.	(Gal) mae	...	...	
Occasion	...	...	iana. lanet	...	...	...	
Occupy	...	...	viuk.	...	...	...	
Octopus	koash. tanangnat.	...	...	...	...	...	
Off	ju t. (I am off)	...	...	...	...	...	
Offend	...	...	hā-tulan-ā.	...	...	...	goo-tloo-kay.
Offspring	...	...	...	...	...	...	
Often	...	...	...	...	...	...	...
Oh	...	...	...	...	...	...	...
Oil	...	...	la.	...	...	...	...
Oil	...	...	mail'a	...	...	...	(Gal) eak.
Oil	...	...	fuongā.	...	...	...	...
Oil	...	...	ka'ā; Lāta	...	...	...	...
Oil	...	...	...	...	...	...	...
On (171)	lāshu (171) knallen (on high).	...	mīhān'ā; tachi hafor ā (go on board).	...	...	...	...
On (171)	...	...	...	...	...	...	...

One	héang	...	...	sa (one) iang, ...	...	...	...	...	...	eb lee-ta-thool'da.
Onion (172)	(172) powang	...	powang (Wicks)	(172) sabola	...	...	...	...	...	
Open (174)	(174) kawahugae	...	woje	...	...	...	...	...	...	woude.
Opening	...	...	...	...	...	...	...	...	...	
Oppose	...	...	...	...	...	...	...	...	...	
Or	...	...	...	...	...	...	...	...	...	
Orange	karoeit shéang	...	ooniang (Wicks)	kamang-kalin	...	(Gal' pe' u	...	...	...	karoigne.
Order	...	...	...	...	...	...	...	...	...	
Organ	...	...	...	...	...	...	...	...	...	
Ornel	...	...	...	...	...	...	...	...	...	
Ornament	the (ear o-)	...	...	...	...	...	...	...	...	
Orphan	...	...	...	...	...	...	...	...	...	
Other	...	...	...	...	...	...	...	...	...	
Over (171)	knallen (171)	...	...	...	...	...	...	...	...	
Overarm 175	tjanpak	...	kol.	...	...	...	...	...	...	
Our	tjantjes	...	...	...	...	...	...	...	...	
Out	...	...	...	...	...	...	...	...	...	(O. H. B.) pa-keeka (-all out loudly).
Outside	...	...	...	...	...	...	...	...	...	he-tho-er-hie-kay
Oyster	sipót kawia	...	karuōngke omshonvve.	...	...	...	...	...	...	childa.

The vowels are sounded as in German or Hindustani; *j* as *y* in 'yard'; *ai* and *oi* as in 'eye'; *au* as in 'Auge' (German); *ea* as in 'ear', *oa* as in 'Oal' (German); *ch* soft as *ch* in 'loch'.

171.—'Knallen' is a religious expression and is used for the top of every thing or for 'oer' by the priests.

172.—Malay.

173.—Portuguese.

174.—E. H. M., 'pōc.gna.' F. H. T., 'o-foi.'

175.—Sakowra, de Riff., 'aōn.'

ENGLISH WORDS	THESE WORDS DIALECT	GREAT NICOBAR.	TERESA ST. M. PLAIS. P.	CAR NICOBAR	INLAND RACE 'SHOREWATER'	ANDAMAN WORDS	REMARKS
P.							
Packet	...	...	laming.				
Paddle (176)	(176) kajil dninde (i. p.)	ba-a-a	...	...	skoui		
Padlock	tinwa.						
Pail	(Gal.) hasno-i.						
Pain	tjok	...	khiak	...	...	jo-do-le-churr. lay	
Paint	lanna (i. e., me- dine).	danan.					
Pair	taiuel, which also means 'six'.						
Palm (of hand)	...	...	ho kti.				
Palm-wine	tóak.						
Pampel moss	...	...	kinvâh				
Pandanus (Cha- rica) (177)	aké	panō-o	...	lakaitje.			
Pandanus (178) (178A).	larōme (the eat- able sort). hikre (the wild sort).	bœe (178A)	...	hinfon (the eat- able sort)			
Pane	tanóang	popang (Wicks).					
Pantaloon (179)	la lā	kanha (Wicks).					
Papaja, (Carica papaya).	(R em) naágh.						
Paper	lépré	lépré (Wicks).					
Parasol	...	...	nron-kh.				
Parrot	tj'a.						
Parrot (180)	(180) larōk	kantang (Wicks)	karaka.				
Planner	...	...	hulana.				
Pots	...	...	hō-heh (p-up).				
Poth (180A)	gadji (180 A)	kryoa (Wicks)	khiā	...	...	(O.H.B.)tinga.	
Ray	la-jū-s-ha	...	(de Riff., hangh- ah)				

The vowels are sounded as in German or Hindustani; *y* as *y* in 'yard'; *ei* and *ai* are son-
d like 'eye,' *au* as in 'Auge' (German); *æ* as in 'fair,' *æ* as in 'Oel'
(German); *ch* soft as *ch* in 'loch.'

- 189 - Rose: "Killing".
180 d. "Wicks" "Killing".
181. "Malar"
182. "Eisen" "Nöt"
183 A. - Gal. "Kahnuk"

ENGLISH WORDS.	THE NANCOWET DIALECT.	GREAT NICOBAR.	TERRELL BY M. PLAINBANT.	CAR NICOBAR.	INLAND RACE "S-ORONGS."	ANDAMAN WORDS.	REMARKS.
Pour	... tamlé ...	...	... fuhotet; kumonk-let.	...	...	...	...
Prawn	... sboang ...	... dah ...	... ku.é.	...	... bo.?	...	...
Precious	...	...	... kuchi hi.	...	...	...	...
Pregnant	... kombosh kanjom ...	... kadoje ...	... belumé hat'okre (m.2. pr)	...	... kethokaun ...	... arhodida	...
Prepare	...	...	... 3a.	...	...	...	...
Present	... taniashé (σ. ft) ...	...	... Len-maka (pr-a') 'Gal' tahai (σ. at).	...	... jo-? t'ijé (σ. pr)	... (O.H.B.) go-é lin.	...
Press	...	...	... nio.	...	...	...	...
Pretend	...	...	... matam.	...	...	...	...
Pretty (188)	... (188) lapoé ...	... koe ...	... lopat-mahuet ...	...	... -o.	...	...
Price	...	...	... habehaer ...	...	...	...	...
Priest	... mni'one ...	...	... hat'ahung'a.	...	...	...	...
Prow	... karu-he (σ f a caac).	...	... minlaer c.	...	...	...	...
Puff	...	...	... nfaa (Clow'.	...	...	...	...
Pull	... duinde (p-a pad-dle).	... daéd	... thaa	...	... gno-... (σ n a caac).	... aré-ké-ké-?e-ka.	...
Pulse	... koang (p-an our).	...	...	...	...	...	...
Punch	...	...	... beham', h'ni vha.	...	...	...	...
Punish	...	...	...	...	...	... (O.H.B.) dooth (p with fist).	...
Pupil	...	...	... hilec.	...	...	...	...
Pure	...	...	... khuan kar in.	...	...	...	...
Purpose	...	...	... tsehu.	...	...	...	...
Put	...	...	... haho.	...	...	...	...
	...	...	... hots	...	...	... nég-ge-ka (p-down).	...
	...	...	... te	...	...	... (O.H.B.) itapee (p-out a light).	...

Q.									
Quantity	...	...	...	...	...	...	...	...	...
Quarrel	...	...	...	...	...	...	...	...	...
Queenconque	...	...	...	...	...	...	...	...	...
Question	...	...	...	...	...	...	...	...	...
Quick	...	...	...	...	...	...	...	...	...
Quiet	...	...	...	...	...	...	...	...	...
Quill	...	...	...	...	...	...	...	...	...
R.									
Rabbit	...	...	...	...	...	...	...	...	...
Rage	...	...	...	...	...	...	...	...	...
Rail	...	...	...	...	...	...	...	...	...
Rain	...	...	...	...	...	...	...	...	...
	...	...	...	...	...	...	...	...	...
	...	...	...	...	...	...	...	...	...
	...	...	...	...	...	...	...	...	...
Rainbow	...	...	...	...	...	...	...	...	...
Rascal	...	...	...	...	...	...	...	...	...
Rasp	...	...	...	...	...	...	...	...	...
Rat	...	...	...	...	...	...	...	...	...
Rattan (189)	...	...	...	...	...	...	...	...	...
Raw (190)	...	...	...	...	...	...	...	...	...
Ray	...	...	...	...	...	...	...	...	...
Reach	...	...	...	...	...	...	...	...	...

The vowels are sounded as in German or Hindustani, *y* as *y* in 'yard'; *e* and *ai* are sounded 'ke' eye, 'au' as in 'Auge' (German), *æ* as in 'fa-'; *o* as in 'Oer' (German); *ch* soft as *es* in 'loch'.

188. E. H. Man. 'Yahnai shet-ka; the natives do not recognize this word.'

189.—Rosen 'Potang,' E. H. Man, 'pontang.'

190. Little Andaman, dePff., 'juga.'

English Words	THE NARROWY ARABIC	GARIB NIGOBAN	THREE BY M. P. A. S. A. S.	CAR NIGOBAN	INLAND RACE PHONETIC	ANDAMAN WORDS	REMARKS
Reck	anèt te lébre (means also 'to write').	...	...	athueta nèn pihé hau'li bath'elké.	(Gal.) ahuet lebré	...	(O.H.B.) v. p. 5
Rear (191)	...	...	...	...	...	...	...
Receive	...	...	...	lukét huziét. khien.	...	...	...
Reciproque	...	...	...	h-leang	...	...	...
Red	agh	...	...	sak'a'.	...	...	...
Red cloth	...	...	...	to sava; sakalot.	...	...	...
Red-coral	(A. C. M.) iang Mary.	...	...	...	...	...	...
Reflect	...	...	...	ad'm t.	...	...	...
Refuse	...	...	...	hatalang; himegn.	...	...	...
Regarding	...	...	...	...	...	...	...
Rejoice	...	...	...	hava'gn; havo-	...	...	...
Reign	...	...	...	h'e	...	...	...
Relative	...	...	...	nhavagata.	...	...	...
Remain	kat'ev	...	...	ahun.	...	...	...
Remove	...	...	...	h-masi.	...	...	(O.H.B.) by- re-cha.
Reenumerate	hajuaha.	...	...	...	...	...	...
Report	...	...	...	h-masi.	...	...	...
Reserve	...	...	...	h-masi.	...	...	...
Resist	ha alav; hatalang.	...	...	...	...	...	...
Rest	...	...	...	h-lung, Laliang	(Gal.) kata	...	(O.H.B.) a-e- resting-place
Retch	ho-ov (comit)	...	...	...	...	...	...
Retire	erong.	...	...	...	...	...	...
Return	sh-a té ré	...	...	sáh	...	...	...
Risk	ten jo-ah	...	...	beha	...	...	arparretarda.
Rise (192)	(192) ar sh	...	...	ar-s	...	...	ist.
Risk	Gal. baju ta h-i	...	...	huhon.	...	...	...
	oaho.	...	...	...	...	...	...
	(E. H. M.) chum- hon.	...	...	...	...	...	...

[illegible]

The vowels are sounded as in German or Hindustani, *j* as *y* in 'yard,' *ai* and *ei* are sounded like 'eye' *au* as in 'Auge' (German), *œ* as in 'faur;' *œ* as in 'Oel' (German); *ck* soft as *ck* in 'loch.'

191.—*Little Andaman, de Riff*, 'maja' (go to the rear).

192. Spanish 'arroz.'

1894. S. E. T. 'Kai ee'

English Words	THE MANGOWRY DIALLECT	CERAT NICOBAR	TRINITY BY M. PLATON	CAR NICOBAR	INLAND VOICE 'DROBENGAS	ANDAMANT WOT	REMARKS
Radder	larada	...	...	...	...	(O. H. B.) ar'een.	
Run	tjeŋg-ga	...	...	...	...	katsa-kay (s. away)	
	di-eng-ga	...	...	...	...	(O. H. B.) arwi	
Rust	het-a-i	...	...	...	...	teeka Lithelap	
S.							
Sack	sajow.	...	...	...	...		
Sacrifice	...	...	...	...	...		
Sad	tjit	...	...	...	...	boohapkey	
Sail	lin'æhe	...	...	...	...	orho joo mohay. álar'gei (as about in a crust).	
Salt (193)	...	...	...	...	...		
Salt	shál. deág' hammelm. (s. water).	...	...	...	...		
Sand	piet	...	...	...	...	tar'radz.	
Sardine (or a little fish like it).	tjafoin.	...	...	...	...		
Satisfied (194)	icat	...	...	...	...	'94) tickboot- ray	
	pahsé	...	...	...	...	(O. H. B.) tir- boot ká. (s. with eat- ing).	
Saw (s. s.)	ganétal	...	...	...	...		

ENGLISH WORDS.	THE MANUSCRIPT	GERAL NIGOBAL	FREE-SH BY M. PLAMANT	CAR NIGOBAL	IN TWO EACH 'SHORENGS'	ANDAMAN WORDS.	REMARKS.
Seahorse (hippo- campus).	motongra.						
Search	...	...	balet	...	...	(O.H.B.) araki.	
Seat	...	...	...	...	...	(O.H.B.) dama	
Seaweed	...	...	lamapehelah.			(she t--)	
Secretly	...	...	huro-on hurohé.				
Bee	i. róc	ho-a-ka	bakia				
	hew	...	harea.				
Seed	...	...	...				
Seek	...	...	bulét h. liét.				
Seem	...	...	ho-tse.				
Seldom	...	...	...				
Self	...	...	t har.				
Sell (199)	(199) balan.	...	...				
Servant	...	...	khuan-laman.				
Set fire to	...	...	...	...	...	(O.H.B.) poc- cutkã.	
Seven	i-lat lú tafné! héang joang.	...	...	...	...	...	
Seventeen	snawm is. at. 1 a tafné! héang joang.	...	...	...	...	...	
	lué andpomé l'itri	...	...	...	...	...	
Seventy	lué mein ruktei (of ants) l'ó n in tancin tafné!	...	...	...	...	...	
Several	...	...	hehor kh. i.	...	...	...	
Sew	injé	...	...	...	...	...	ihart'-kay.
Shade	...	...	rúhe (shadow)	...	...	...	(O.H.B.) jatkã
Shaka	...	...	nghoik.	...	...	...	the'-arda.

English Words	THE NAYAGOWRY DIALLECT	GREAT NICOBAR	LANGUA BY M. PALLANATH	CAR NICOBAR	IN AND RACE 'SPOKENESS'	AND IN WORDS	REMARKS
Shoulder (203)	ko-i ūngo. tjong-pah.						
Shoulder-blade	itjal.						
Show	(E. H. M.) ly chano (impera- tive).	..	..	..	..	..	.. tik-ba di-kay.
Shower	...	...	..	..	..	..	.. lampa'ai.
Shrimp	shoang.	...	..	..	..	..	..
Shut	la-dup la tē	...	..	..	..	..	..
Sick (204)	too pon-keie	...	..	..	..	..	.. eroung-hav. (O.H.B.) uba- ti (s nesel).
Side	jafang e ho-e (this 'a'ang i 'lat's)	...	..	..	..	..	..
Sign	e um	...	..	..	..	..	.. mi lan ga-ké.
Silence	...	...	..	..	..	..	..
Silver	...	...	..	..	..	..	..
Since	...	...	..	..	..	..	..
Sing	ihoshe	...	..	..	..	..	.. (Gal.) thaloh eja raave. .. rar' me 'o-ro- kav. (O.H.B.) ooe- ok. .. adoati.
Sister	tian enāna 'elder s'. lan 'lang 'young- 'er s'	...	..	..	..	..	..
Six (205) (206)	unje (s—dora)...	...	..	..	..	..	.. g'ile , dom i chathoekay.
Six	'af e' 6 lué tafe'el 3 pairs)	...	..	..	..	..	.. lav-ra.
Sixteen	shauu tafe'el 'dear tafe'el (> ' pairs).	...	..	..	..	..	..

ENGLISH WORDS.	THE HAWCOWAY DIALECT	GREAT NICOBAR.	TRINIDAD BY M. CHASANT	ONE NICOBAR.	INLAND RACE "SHORANES."	ANTAMAN WORDS	REMARKS
Some one	...	...	...	...	...	...	...
Some time	sejr	...	...	...	...	...	...
Sometimes	(E. H.) kaiyai M. ... ag	...	...	...	...	...	...
Son	könje	...	...	...	...	...	...
Son-in-law	(Gal.) kontje...	...	...	...	...	...	...
Song	iko-lu	...	...	...	...	...	...
Soon	maka	...	...	...	...	...	...
Source	(Hanset) luyt.	...	...	...	...	...	...
Sore	...	...	...	...	...	...	...
Sorrowful	...	...	...	...	...	...	...
Sorry	...	...	...	...	...	...	...
Sort	...	...	...	...	...	...	...
Soul	...	...	...	...	...	...	...
Sound	...	...	...	...	...	...	...
Soup	koheler; déagh-	...	...	...	...	...	...
Soup-ladle	hanse déagu. tajuk tj a.	...	...	...	...	...	...
Sour	hagrin	...	...	...	...	...	...
South, (209)	(209) la-hana.	...	...	...	...	...	...
Syr	jé	...	...	...	...	...	...
Spade	...	...	...	...	...	...	...
Speak	biyola	...	...	...	...	...	...
Spear	a-d (vide Pig- spear)	a. b. d. (vide Pig- spear).	...	...	...	...	...
Spear, (vide Pig-spear).	e la (a little Nep. de's fork for fish) hulpal (a wooden many- pointed spear for little ...)	...	...	...	...	...	...

2

209A — Rosen. 'Sjok matkja.'

[illegible]

The vowels are sounded as in German or Hindustani; j as y in 'yard,' ei and ai are sounded like 'ye,' au as in 'Auge' (German), a as ai in 'fa' or as in 'Oai' (German); ch soft as ch in 'lock.'

210 Little Andama., de Ry^s, 'mijou.'

211.—Koen. 'Mangh

172.—Pöser: 'Hefen.'

213 - Rosen, 'Enleluga.'

English Words	THE NAWOOWA DIALECT	GREAT NICOBAR.	THESEUT M. PLISANT	GAB NICOBAR.	INLAND RACE SHORENGK.	ANDAMAN WORDS.	REMARKS
Swim	kehpate	...	...	...	...	...	...
Swine (214)	not shurea (wild sw.)	...	...	...	(214) (Ham) hown	...	...
Sword-blade	kidi	...	...	...	...	...	...
T.							
Table (215)	(215) ma sje.	...	...	...	...	...	...
Tail	dit ten	...	...	...	...	...	...
Take	okae	...	...	...	...	...	...
Talk	oljole	...	...	...	...	...	...
Tall	(E. H. { M. {	tehong- koea. tehung.	...	...	...	...	...
Tattle (matted split bamboos)	kandula.	...	...	...	...	...	...
Tattoo	...	...	...	...	...	...	...
Tea (216)	(216) tja	...	...	...	...	...	...
Teach	...	...	...	...	...	...	...
Tear	...	...	...	...	...	...	...
Tea-spoon	kanwi deagh	...	...	...	...	...	...
Tease	...	...	...	...	...	...	...
Teeth (217)	(217) kanap	...	...	...	...	...	...
Tell	oljole	...	...	...	...	...	...
Thousand	...	...	...	...	...	...	...

Temples	hoang.						té.
Ten (218)	shanm (218) shom			son;			
Tense				son.			
				hè (mark of the present tense)			
Teresa	tsai (people of Schouca and Teresa).						
Terror	pchoa.						
Testicula	minda.						
That	sane			ten; tin			
Theft	kalo			kalot.			
Thée	me			má; mên; mert. mae, man, naeg khâ-it hap.			
Then							
There (219)	(219) ané						ushada.
They (220)	(220) sane			ané.			
Thick	di-joang.						
Thief	kalo			pánh-ta-kalot			(O.H.B.) tapkã.
Thigh	pulo			Phat pulô			(O.H.B.) pa- ciudda.
				bekimaa.			
Thin							(O.H.B.) majra.
Thine				mên.			
Think				admoot (reflect).			
Thirst	haelang			hiLang	(Gal.) hi'rang...		(O.H.B.) ahair apanatjatka.
Thirteen	shanm lué tafuêl-tafuêl héang noang.			sam-luah.			
Thirty	héang umdjomeh rukter.			tukteí háng.			

The vowels are sounded as in German or Hindustani, *y* as *y* in 'yard,' *e* and *æ* are sounded like 'eye,' *az* as in 'Auge' (German); *ə* as *ə* in 'tan,' *o* as *o* in 'Oel' (German), *ch* soft as *ch* in 'loch.'

214. *Galathea*, Car Nicobar, "Kunahoke."

21a.—Malay; Fontana has 'cheracha.

216.—Hindustani.

217.—Rosen. 'Kampf.'

213. *Reed Barbe.* 'La n;' the natives must have been misunderstanding him.

219 — Negro 'Mater n.' E. H. Ma. gives the same!

220.—E. H. Man. Oontahm; it means 'all'.

English Words	THE NANCOWY DIALECT	GREAT NICOBAR	ILANEA or N. PLISANT	CAR NICOBAR	INLAND RACE "SHORENGER"	ANTHONY WORDS	REMARKS
...	héang ioein tanein tafuei (of 'u's).						
This	... mnné ...	...	... aré; hie næn.				
...	... néé ...	...	... næng; toie næn (as this).				
Thorn	...	...	... nūh				
Thou	... mæ-e ...	...	... (vide Tree).				
Thousand	... a umdj mé rukai (of 'u's).	...	... sam-lag k'ar 'ant 'hou- sant fē-t.				
Thread	... elolo-e ...	...	...			... mē-ler-dā	
Three	... etjelo-e ...	...	...				
Throat	... alē ...	...	... wāh				
Throw (221)	...	...	...			... 221 (O.H.B.) thawāat (r- may).	
Thumb	... murdū ...	...	... minra				
Thunder	... k m-doo-gña; (E. E. T.) lamcean	...	...				
Tide (221A)	... tomā (E. P. T.) nah (low t.) (E. E. T.) ang- drab (high t.) (221 t.)	...	...			... ella-airkav 'ow (t.) ella owo'ay high t.) (O.H.B.) c' nā lā hū t.). (O.H.B.) u'air- l' low t.). (O.H.B.) rone- ā.	
Tie	... (F. E. T.) al roal ...	...	... fē-he				
Time	... hōc slor, (3 t. mes) ...	...	... nī ... a-llo-er, l' hāh- je 2 amest.			... (O.H.B.) go-ē- in (the pre- sent t.).	

English Words	THE HANCOCK DICTIONARY	GREAT NICHOLAS	TERESA DE M. PLACENT	CAR NICHOLAS	I LAND BOOK JOURNAL	AVD. HAN WORDS	REMARKS
Torch	pal						
Tortoise	ok-me-e-ka	i-te-heng			atnéak	(O.H.E.) wo.	
Tortoise-shell (225) (226)	(225) ok nap. op-lap.	watow			... ..	213.	
Total	(E. H. M) shin						
Tow	mama						
Towards			bulét kuhier				
Town	matta		knial				
Transgress			tan-bia				
Travel	(227) - gni' ha..		Phakon (s/cor of)			(O.H.E.,)	
Tree (227)	kia tjal (a tr- with 1/2 pile leaves)		...			tang.	
	jon-o jav (cocoa- nut tr.)					lorrine leek.	
	korr'ing (ebony).					now-lar-lay	
						ge	
Trepang (Holot' u- ria).	Rosen tot.						
Triangle			luannan.				
Trigger	panot lindael.						
Trowsers (228)	kanha						
Trough	bolabai.						
Truly			...				
Truth							
Tumbler	la hetwá		...			...	
	watera.		...				
Turban	leishhi		...				
			taná				
Turn	pati'g.						
						...	
						...	

Virtue	... hoatse.		
Vent	he-ov ... sanpat.		
Voyage (233)	(233) (Nov.) yain-tayna		
W.			
Wages	hajūaha.		
Waistcoat	kanyut tit-koāla	lapap.	
Wait	panterejen katsey.		tantok mula lay.
Wake			a'lhnl' a' l' ekay.
Walk (233A)	Fomt. hancoun- ga (233A.) (F.E.T.) on-shon ; .. gha	kusang'm. mifa-m.	
Want	je; jetōt jetōt.		0-2-0 -- tag-up-pu-ké.
War	pomōn	pamoiñ.	
War hat	kam-m-Fi	(keribusse teñ pa'rom.)	
Warm	káojen; teren okpakteak; tan- jaha.	hen; tanhje. lukháha.	
Warmth		amhe-m.	
Warrior	(E. H. M.) hoo- ekka.		
Wash	iokoleit (<i>wash the body</i>). etj.t (<i>w—cloth</i>). tjanent dái (<i>w—hands</i>).	akkik (<i>w—linen</i>) tohiem-atē (<i>wash</i>) whiaiki te (<i>bathe</i>)	(Gal.) wiekite- senj. (O.H.B.) cha'- la (<i>bathe</i>).

The vowels are sounded as in German o. Hindustani, *y* as *y* in 'yard,' *ai* and *au* are sounded like 'eye,' *au* as in 'Auge' (German); *æ* as *ai* in 'fair' - as in 'Oel' (German); *ch* soft as *ch* in 'loch.'

232. Rosen. 'Matta-3.'

23a. E. H. Man has the sa :c with transposition, viz ; 'aMangaha.'

233A.—Eura are evidently the same word (1778 and 1874).

ENGLISH WORDS.	THE MASOEWAY DIALECT.	GRAND NICOBAR.	TERRESTR BY M. PLAINVILLE.	CAR NICOBAR.	INDIAN RACE SPEECHES.	BY M. S. WORTH.	BY M. S. WORTH.
Wasp	kaléjane.						
Watch	heang jang nang	..	..	..	(Gal.) enhanguang		
	deagh	..	..	..	mak	dai fies' w)	(234) marda.
Water (234)	fan dāgh (si set w-)	..	..	..	..	le t a' r)	maja.
	deagh kamm-le	..	..	..	..	..	(O. H. B'ens
	(salt w-)	..	..	..	..	..	
Water-bottle	jangmar						
Waterhobby	..	..	..	..	..	..	
Water jug	tajak.						
Water-shells	hishō.						
(polished cocoa nushells.)							
Water-sticks (to carry the water shells)	iāo deagh	..	..	..	(Gal.) shar' al.		
Wax	jok	..	..	..	..	..	par' har var da'
Way	re' tak	..	..	..	..	..	ar' re' tak
Way	e dyl.	..	..	..	..	..	
We	tua	..	..	..	..	..	
Weak	(O. H. M.) had.	..	..	..	..	..	orb mar' l' d.
Weapon	ke' ng	..	..	..	..	..	
	(art. Gun, Bow, Spear).	..	..	..	..	..	
Weed	..	..	..	..	..	..	
Ween	..	..	..	..	..	..	
Weigh	(O. H. M.) kumlab.	..	..	..	..	..	
Well	..	..	..	..	..	..	
West (235)	..	..	..	..	..	..	
Wet	..	..	..	..	..	..	
Wet	..	..	..	..	..	..	
Whale	..	..	..	..	..	..	

[illegible]

The vowels are sounded as in German or Hindustani, j as y in 'yard,' æ and ai are sounded like 'eye,' æu as in 'Auge' (German), æ as æ in 'fa,' æ as in 'Oel' (German); ç soft as ç in 'loch.'

234. *Isatte Andaman, del'f.*, 'in-ō-ya.' The few words I have got of this language I learnt from a boy who was some months ago made a prisoner. He was put in my charge, but while he was with me he pined away. He was always sitting in the re-andah looking down from 'Mount Harriet', which overlooks several islands. He fixed on some low island on the West coast as his country and wanted

always to go there. I never understood the passage (Judges vii. 5). Every one that lapped of the water with his tongue, as a dog lapped, till I saw him drink. He did it as he did after a short stay at Port Blair.

235--Rosen 'Sunshine'

* 235 A.—The mark of interrogation is Mr. Tyson's own.

English Words	THE NANCOWEY DIALECT	GRAND NICOBAR	TRINICAR BY H. D. ALSTON	CAR NICOBAR	INLAND RICE 'SHOBENGS'	ANDAMAN WORDS	REMARKS.
Wicked	...	...	...	bat-aslang.			
Wife	... fikañ	...	...	... landy			
Wind	... haé	...	...	... aheng			
Wine	... whije	...	...	...			
Wine glass	... witeré	...	...	...			
Wing	... danonto	...	...	... alars	...	e'-ga'-ch'-tar-	
Winter	... slole z (south- west of ...)	...	...	...			
Wipe	...	...	...	...			
Wish	... tor	...	...	... belet			
Woman (236 A) (236 B)	... eng é-2 ... angina	...	...	... sige ... pshéby	... (236 A) (H.B.) ... kecanna.	... (236 B) (H.B.) ... ra (O.H.B.)	
Wound	...	...	...	...			
Wave	... orniha.	...	...	...			
World	... (237) wa	...	...	... (Gal) hatésh.			
World	...	...	...	...		... arima lanoó ... rooda.	
Worm	...	...	...	...			
Worship	...	...	...	...			

NUMERALS.

The Nicobarrese have a system of counting different from ours. They count by twenties and four hundreds. Up to twenty they count by pairs, e. g., 4 pairs *plus* 1 = 9, but also as we do up to ten, and then ten one, ten two and so on up to twenty. In counting by pairs they add a word at the uneven numbers between the word 'héang' (i. e. 'one') and the word that gives the thing they are talking of. Below I have given some instances, and the word in Italics is the word I am talking of, and which is different for different things.

Héang tafuel héang *ha* gai (one pair one piece house — 3 houses).
 A tafuel héang *noang* great (5 coconuts).
 Lué tafuel héang *saang* pair (7 men).
 Faan tafuel héang *lak* para (9 Spanish dollars).
 Tanem tafuel héang *danoé* dué (11 canoes).

Of nouns they use the word 'inein' for 'twenty,' 'umdyomé' for 'four hundred.' Of other things they use 'umdyomé' for 'twenty' and put 'héang inein umdyomé' to mean 'four hundred' (1 by 20 by 20). 'Tafuel' means 'one pair' and 'sa' six. The numerals are as below:—

ENGLISH NUMERAL.	NICOBARESE DIALECT.	THE GREAT PLAIN.	THE GREAT PLAIN.	ISLANDER DIALECT.	REMARKS.
One	héang	..	..	..	..
Two	..	..	..	..	..
Three	..	..	..	..	..
Four	..	..	..	..	..
Five	..	..	..	..	..

TIME

The Nancowry people reckon by years (*som-en-jō*), each year consisting of one monsoon, so that two of their years make one of ours. The year is divided into moons (*lahē*) subdivided into quarters of the moon. They very carefully follow the changes of the moon, mainly because they are great fishermen and are often out the greater part of the night fishing by torchlight, taking advantage of the low tides. They also watch the monsoons very keenly, as during the long rainy-season (*sho-hong*) all business stops. In the dry-season the trading vessels arrive, and at this time of the year the Nicobarese cross in their light canoes from one island to another. Beyond the present and nearest future time they take no heed. They do not know their age and can only refer to some event, such as 'Dr. Rosen's time,' to indicate any period of years ago. With regard to the divisions of the day they are very exact, but these divisions vary slightly, nevertheless, as they have neither clock nor sundial. I have not fixed the corresponding time after European reckoning, because I am not quite certain on the point, as the only clock which was in the Settlement is here no longer.

DAY (HENG OR HÆNG)

al hakī (*sunrise*).
kol in doāha (*for noon*).
kohin doāha (*later*).
shahā kam (*later*).
kamhong (*noon*).
shulio heh'ng (*afternoon*).
tjin foatjō tjong (*late*).
tjin foatjō kē (*later*).
heng imat mito (*later*).
heng imat kē (*later*).
engaho shup heng (*just before sunset*).

NIGHT (HATAM)

shap lē (*sunset*).
ladī jō (*dark*).
pujue (7 p. m.).
engaho heh'ng a k nōk (8 p. m.).
heh'ng a k nōk kē (9 p. m.).
heh'ng a k nōk lē jau (10 p. m.).
engaho jōh'ng hatam (11 p. m.).
jōh'ng hatam (*midnight*).
hohohak k'jau kē (3 a. m.).
pujue (5 a. m.).
tjin ciol (*before sunrise*).

'Yesterday' is *manjōn*, 'today' *linhong*, 'tomorrow' *haki*, 'the day after tomorrow' *sejūlang*, while *sejū* means 'later,' 'afterwards.' *Heng* means 'sun' and 'day'; they count by suns, hence the expression. The great divisions of human life are *kanyem*, 'child'; *ilā*, 'bachelor' (i. e., marriageable); *pajue*, 'the man who has a son'; *pomoesche*, 'old man'; *omidā*, 'chief,' is also used of old men to designate them as such; '*bagro kol*,' with a little raillery in its point to the gray hair of the old man.

A full-grown Nancowry man stands between 5 feet 6 inches to 5 feet 9 inches, the Andamanese between 4 feet 9 inches and 5 feet 1 inch.

N. B.—Any corrections, additions or notes that bear on the islands or their population will be thankfully received and will in my future edition be duly acknowledged.

