protracted. Besides, it may not be desirable to overstrain their faculties. They are quite able to appreciate the kindness with which they have been treated, and it is well that they should communicate this to their fellow savages. It may be finally added that they have been uniformly tractable and good humoured, and have manifested a marked partiality for children. It is to be regretted that scarcely a word has been gathered of their language, the sounds of which are by no means confused or inarticulate. The reason is that they persist in imitating every sound that is addressed to them, and it is only when they try to make themselves understood, or are speaking one to another, that an idea of their vocal enunciation can be obtained. Although in the prime of life, they are in fact *too old* to be taught much. But, should any accident happen to throw children of the race under the care of Captain Haughton, there might then be a better opportunity of acquiring means of linguistic communication."

In the above Colonel Fytche falls into the common error of imagining that the hair of the Andamanese grows from the roots in tufts. In reality, the hair is evenly distributed over the scalp, but is of so curly a nature that when a few adjacent hairs have attained to the length of about half an inch, they twist together and form a little spiral tuft. Their hair will also grow very long, but some years is required for the effect to become fully apparent.

Colonel Fytche is entirely in error in considering the Papuans of New Guinea to be the parent race of the Negrito stock, the latter being by far the older, and Papuans not being true Negritos. It is curious that he should know so much of the habits of the Shom Pen tribe in the interior of the Great Nicobar, who are, as he correctly observes, at war with the coast tribe, but whose existence was only definitely known to the officials of Port Blair after 1878. They are not, as he and others since have imagined, Negritos, but are of Malayo-Mongoloid descent like the other Nicobarese. It is doubtful whether there are any true Negritos in Sumatra or Borneo, and those in the mountains of the Malay Peninsula (the Semangs) are not pure. The Negritos of the Phillipines, and the now extinct Tasmanians,

seem to have been, besides the Andamanese, the only pure Negrito races in modern times.

On the 23rd January, 1861, three Malay prows were observed about 26 miles to the north-west of Port Blair, proceeding northward through the Archipelago Islands. Captain Haughton at once sent the gun-boat *Clyde* after them, and they were brought in to him the next morning.

The headman of one of them was the same who had visited the Andamans in April, 1860. Their clearance was for the Nicobar Islands, but they had a letter to Captain Haughton from the Deputy Commissioner of Mergui, and a permission to call at the Andamans in order that they might ask to be allowed to collect trepang and edible birds' nests there. It was clear that they had no intention of asking this permission, so Captain Haughton detained them for a fortnight as a punishment and then sent them to the Nicobars. They, however, went down to MacPherson's Straits and hid there, where the *Clyde* found them on the 20th February and brought them in again to Port Blair. Captain Haughton then had their sails removed and detained them till the end of the monsoon. (We have since learnt that the Malays came freely to the Andamans at this time, and until very much later, indeed, it is doubtful whether we saw the last of them before 1884.)

As there was nothing further to be gained by keeping the two remaining Andamanese prisoners, who had not been sent to Moulmein, in custody, they were released on the 15th February, 1861, on the spot where they were caught. They were given as many of the usual presents as they could carry, appeared reluctant to leave their keeper, kissing his hands and trying to induce him to accompany them. (They were really blowing on his hands, "*more Andamanico*" in token of farewell.)

Captain Haughton thought that the effect of the capture and kind treatment of these men had been good, as there had been no attacks since, and a few days after their release, one of our boats, a short way down the coast, met a party of Andamanese with the hump-backed

man called by the sailors "Tuesday Blair." The Andamanese laid aside their bows and arrows and came down to the boat, two or three remaining with the women and arms about 100 paces off. They asked for plantains, which they called Kangray or Hangray (Éngara-da). A sailor, wanting a bow, tried to bargain for it, but though it was brought for him to look at, he did not offer enough and it was taken back. The Andamanese were then given a fishing line and some hooks, and parted with on friendly terms.

Captain Haughton saw them in the distance at North Corbyn's Cove a few days later, and left plantains for them on the beach which they took after he had gone. He states that "judging from the demeanour of the captives when not trying to escape, the Andamanese appear to be kind to one another, gentle, and tractable. A Sebundy broke one of "Tuesday's" ribs, after capturing him, and his companion scarified him with broken glass and nursed him. They would eat from morning to night, preferring pig's flesh, roasted unripe plantains, and yams. Ripe plantains, biscuits, and rice they do not care for.

"Whatever is given to them they divide very honestly, though the owner helps himself first. The food over at night is carefully packed to be eaten in the morning.

"Very little of their language had been learnt, but a list of words was made by Lieutenant Hellard. As regards their religion, Symes says that they have none: Dudhnáth also says that they have not. Thr keepers say that daily when by themselves, but at no regular hour, they go through a kind of worship. They sit, and one repeat some words to which the rest respond, touching in turn various parts of their bodies. This would last for half an hour, and they left off when observed." (It is difficult to understand what actually occurred. The Andamanese were probably telling tales with their usual gestures, or singing.—*M. V. P.*)

On the 27th March, 1861, some Andamanese visited Viper Island and begged for plantains, coming unarmed and peaceably. They did not attempt to take any by force.

On the 11th May, 250 Andamanese men and boys suddenly came

to Aberdeen. The Gangsman drew up the men under arms and met them outside the enclosure. He gave them plantains, and five buckets of water which they drank. Seeing that something unusual was happening, Captain Haughton proceeded to the spot, and the Andamanese seeing his boat approach, decamped. He thought that they came to plunder, but were frightened by the guard. It appears that they had met some convicts cutting bamboos, and had taken from them 17 axes, and had wounded a buffalo.

On the 29th May a smaller party appeared on the same place, but beyond stripping some Burmese whom they met in the jungle, they did no harm. On the 12th June a party of Burmese who had gone some miles up a creek to get bamboos were surprised by the Andamanese who fired at them, and tried to capture their raft of bamboos. The Burmese evaded the arrows, and the overseer fired a charge of bird shot which put the enemy to flight without loss of life on either side.

On the 17th and 21st June some Andamanese came to Viper and begged for plantains which they were given. The Gangsman tried to induce them to bring in bamboos in exchange, but without success.

On the 3rd July, 1861, Captain Haughton heard that one of the Andamanese captives sent to Burmah had died there. He therefore asked that the remaining two might be sent back to the Andamans, as they had already been nine months in custody. His request was complied with.

On the 7th October, 1861, an armed force of police was provided to protect the convicts from the Andamanese; the Sebundy Corps, which had not been a success, being disbanded.

During July some Andamanese came to Viper and stole some plantains, and on the 25th of that month some others met a party of convicts at work in the jungle and stole their tools. The convicts resisted, so the Andamanese fired on them and wounded one man. The convict guard then fired and the Andamanese ran off. The same evening some more of the savages landed in two canoes on Viper after dark, and stole a quantity of plantains, but on a musket

being fired, they bolted. This landing to be given plantains in the day, and the attempts to steal them at night, went on for some time.

On the 17th August four Andamanese tried to steal some plantains, and being prevented from doing so tried to shoot the sentry.

On the 20th August three men and one woman came to Viper, but being armed were warned off. The men threatened the guard with their bows, but the woman pushed the weapons on one side and began to beg. Presents were then given to them. It was noticed that the woman wore the apron of leaves (*Obunga*-da).

On the 22nd August another party of 12 Andamanese carried off a wild pig which a Burmese was bringing in to Atalanta Point, but some other convicts being near it was rescued. The Andamanese threatened them, but did not shoot.

On the 25th August four men landed on Viper and began to plunder. They shot at the sentry, were fired upon, and then ran off.

On the 27th they landed during the night and plundered in safety.

On the 29th they again landed during the day and were given presents by the Deputy Superintendent, Dr. Hayes.

On the 30th seven landed again, each bringing two bamboos, and were rewarded for doing so. They evidently knew what was required from them.

On the 31st some Andamanese came to Aberdeen, but did no harm.

On the 5th September, at 2 P.M., a party landed on Viper and began to plunder. A random volley was fired, and they swam off leaving their boat.

On the 12th some of them met some convicts and stole some tools.

On the 6th October a party landed on Viper Island at 11 P.M., and were accidentally met by the police rounds. A fight ensued, in which one of the police and one Andamanese were wounded, and the latter fled leaving their bows, arrows, knives, and 30 bunches of plantains.

On the 8th October a party came at noon to Viper Island, but were warned off. They fired, and the guard turned out and drove them off, killing one Andamanese and capturing their boat.

On the 10th, two boatloads of them came at 11 P.M., and plundered. The police stumbled upon them, a fight ensued, and one Andamanese was wounded. The others put him in a boat and made off, swimming and paddling, leaving one boat and sundry weapons.

They did not appear again till the 17th of November, when they met a fishing boat in a creek, and plundered it, taking everything, even the convicts' ankle rings.

The Andamanese in these quarrels were always the aggressors, and it is evident that they had no feeling of goodwill towards us.

On the 12th September the two surviving Andamanese were received from Moulmein, and were landed on the same evening, loaded with presents, and released.

On the 27th of October Captain Haughton saw a native in a small bay to the south of the harbour who followed the boat along the shore. Some plantains were held up when he dropped his bow and arrows and ran on ahead pointing out the best landing place. He was "Tuesday" who had been released on the 15th of the preceding February. He devoured the plantains, which, Captain Haughton says, were so unripe that a pig would not have eaten them, and when he asked for fire, the Andamanese went away, presumably to bring some, but was so long absent that the party had shoved off when he returned with it. They could see his companions, who were afraid to venture out from the cover of the jungle.

The following extracts from the *Journal* of the Asiatic Society of Bengal, Vol. XXX, 1861, pp. 251—267, are here given :—

NOTES ON THE ANDAMANESE CAPTURED AT PORT BLAIR.

Thursday, 10th January, 1861.—Three of the aborigines captured at Viper Island. Went up in the launch and found them in the stocks, and apparently quite indifferent, until taken to the boat.

handcuffed with their hands behind their backs. In boating down, they seemed to expect to be landed whenever we neared the shore: they instantly asked for "punno" (water), and all three at the same moment managed to bring their hands in front. On landing at Ross Island they were very sullen, but eating plantains freely or anything else that was given them. During the night one remained awake, and two out of the three managed to get off their handcuffs, their wrists being remarkably small. A man was appointed to look after each, and they named them Punch, Friday, and Crusoe, with the surname of Blair. They did not appear the least astonished at anything they saw, nor do they like the men over them to *leave them*.

11th.—Fish being brought for them, Crusoe turned cook, opening and cleaning them with his teeth, and, when done, divided it all equally; this finished, he roasted green plantains, and they all ate enormously. During the night, the one on watch, Punch, fancied the sentry was asleep, and awoke the others to be ready for a run; he then crept to the bottom of the bed, but a box on the ear soon convinced him that if Jack did sleep, it was with his weather-eye lifting. When taken, they were quite in a state of nature, but to-day they were dressed and taken up to the Superintendent's house. Here they appeared somewhat surprised, particularly at a large mirror, at which they grinned, but they were very much taken up with little Harry Haughton, and so inquisitive did they become, that Mr. Punch wished to lift his clothes to see whether he was a boy or a girl; he also wished to take ornaments from the neck of one of the native women. They now are not the least afraid, although at times very sullen.

12th.—Had all three at the officers' quarters, with the view of picking up some of their language, but they were so much taken up with pictures and other things that they merely repeated every word we said. Their height is: Friday, 4 feet 10 inches; Punch, 5 feet 4 inches; Crusoe, 5 feet 2½ inches.

13th.—Being Sunday, all three were nicely dressed in white, with straw hats with "I. N. Brigade" on the ribbon, which was a vast improvement. In the afternoon they went for a walk on the beach,

and went over the gun-boat, walking after their keepers in a quiet orderly manner. Everything like metal they admire and want, and when the handcuffs were removed, they did not wish them to be taken away, and at the blacksmith's shop they wanted to take away all the bar iron. In the evening, seeing the new moon for the first time, they called out "Auckalareeo," and commenced dancing and insisting on the men doing so with them, clapping with their hands to keep time, so that this is no doubt a great day with them. (No.—*M. V. P.*)

14th.—They seem to improve daily and their health is good. They all went to see the men at work at their different trades, but seemed only to care for the blacksmith and tinker. Punch, seeing an English woman, wished to kiss her (they do not kiss much—*M. V. P.*), and Friday took the chain, a silver one, off an Ayah's neck, which was of course returned. Seeing me he came up, and taking hold of my beard, put his hand inside my shirt collar, to see whether I had a chain of any kind. He also made motions to another officer, that he would cut his throat for his gold chain and ring; they are apparently fond of all animals, and have constantly a cat or a dog in their arms. They are very suspicious of our food, but will take anything uncooked, but they don't appear to eat undressed meat of any kind, and they also share all they get equally; at one meal they will eat a bunch of plantains weighing nine seers, or eighteen pounds, besides meat. When the natives of India were near them, they mutter at them, but it is impossible to catch the words, but it appears from their manner to be abuse. They were asking for their fish to-day, and having none, a pigeon was given to each, which they cleaned and boiled, but they were very much puzzled to see four killed at one shot. Crusoe, seeing a spy-glass, took it up, and brought it to the ready, taking aim at the same time, he then made a noise with his mouth, and threw his head back, as if he was killed. The working party at Aberdeen were attacked to-day, and driven in with the loss of all their tools, and a party of men (N.B.) were sent, but saw nothing of the aborigines; although they recovered someof the axes, etc. The officer states that he should say about 20 had been there, the natives report 50. A strong guard will be in future

sent to protect the convicts. The savages are evidently accustomed to food the instant they awake, and if anything is left, they roll it up in a piece of cloth, and mar it down, in the same way they hide away bits of iron of any kind; they seem quite resigned, and do not appear to care for their own free land.

15th.—The aborigines again attacked and wounded the convicts working in the jungle, also one of the Sebundy guard, but three were taken prisoners, and brought over; two are old men, and the other a nice-looking lad. I was informed that one of them, the oldest, and who has been injured in the back, apparently by a shot some time back, knocked over eight natives before he was taken prisoner: some bows and arrows were taken with these men; they are nearly the same as the others, and all about the same height. Their teeth appear to be all worn down flat, not sharp as in other people's. On their being taken to the barracks, their friends came to meet them, but they are not of the same party apparently, and they did not show any sign of pleasure at seeing them. Signs were made to take them to the wash-house, and here they were scrubbed, excepting the injured man, who was carefully placed on a cot until the arrival of medical aid, when he was fomented on the back, and had some medicine, and he slept for some time, and could then eat a good supper. At night these three were taken to another part of the barracks, when they all became frightened, and clung to the men in charge, and begged them not to let them go; and, to make them quite easy, they were shown where they going, and they went to bed quite contentedly. They dance and sing every evening, but they require to be constantly watched, as they want everything they see. One of the men passed during the day with some fresh pork, and they caught hold of him, and insisted on having some, calling out *Rhogo! Rhogo!* (pig, pig). The instant food is given to them they eat, and if you tell them that they do not want it, they draw in their stomachs, as though they wished you to understand they were empty. The men taken to-day are very much thinner than the others, and their heads are all shaved; one has the great toe of his right foot off, and he says it was taken off by a large clam. He is named "Toeless Blair."

Another has a long scar extending from above the knee down to the ankle, and is named "Tuesday Blair." The other is named "Jumbo." Crusoe was most anxious to have them dressed, and without being told they took off all the wild ornaments, and threw them down. One man had a large quantity of rubbish about his neck; also a convict's ticket, and even a Brahmin's thread, and two old rusty nails.

16th.—This morning they were in sad tribulation because they had no fish, and the beef and vegetables given by the steward did not satisfy them, but before eleven some came up, and they were perfectly frantic, dancing and caressing the man who brought it up. Mr. Crusoe turned doctor, he got the sick man up, washed his back with cold water, and punctured it all over with a sharp piece of glass which appeared to relieve him vastly, and he then washed off the blood, and turned to clean and cook the fish, eating all the small ones first, and leaving the coarser kind for the evening meal: in the evening they danced to the fiddle, and appeared in high glee.

17th.—About half past three Punch made his escape, having succeeded in the night to get his handcuffs off, but these were too precious to be left behind. Every search was made immediately, but the jungle gave him shelter, until he no doubt swam to the mainland, to fetch which he must be an expert swimmer, as it was blowing hard and a good sea rolling in. Friday had his irons off his hands, and was evidently ready for a start, but the first noise caused an alarm, and to his no small annoyance all his hopes were frustrated. On the principle of locking the stable door, the whole of them were placed in slight leg irons, which will at least prevent their moving far: all day they have been very sullen, and when out, their eyes seem to be constantly fixed on Atalanta Point, as though they expected aid from that quarter.

18th.—This morning, when raining, and they wished to go out, they took their clothes off first, so that they might not get wet. They still keep sullen, and are evidently ready for a bolt, provided they see a favourable opportunity; and with no place of security, and their well known cunning, it is impossible to keep them, however strongly

watched. Shortly before sunset, the air being cool and damp, I found them sitting round the fire, and each had a large piece of it holding it between his legs.

19th.—No fish being caught to-day, they had only plantains, and in the evening Crusoe went up to H. Smith and kissed him, at the same time pointing to the barracks, and making signs he was hungry, for sometimes they went to the men's messes of an evening, but since the escape it has not been allowed.

20th.—Irons are not at all pleasant, and to hear them growl is not bad; they are very anxious to have them taken off, and towards dark they pretend to have pains in all their limbs. Crusoe asked, so as to be understood, when he would be let go.

21st.—To-day they beg hard to have the irons off, and promise as well as they can not to run away, but it must not be done.

22nd.—Not at all pleased at having to clean their room out, the beds they are almost too lazy to wash, but would eat all day, if allowed.

VOCABULARY ATTACHED.

English.	Andamanese.	Remarks.
Bow . . .	Borogelly . .	Not understood.
Fly . . .	Boomee . .	*Bumila*-da.
Bow-string . .	Flyda . . .	Not understood.
Water, give . .	Pano do walay .	Páni, (Urdu) *dó wélij*-ke Water. I want to drink.
Yes . . .	Oh . . .	Ó-o.
Flesh . . .	Rogo . . .	*Rógo*-da means "A sow".
Fowl . . .	Deer . . .	*Día*-da means "mine" (possibly referring to the fowl).
Shell . . .	Ortamboo . .	Not understood.
To cut . . .	Chalock . .	*Chól*-ké.
Knife . . .	Coono . . .	*Kāūno*-da.

English.	Andamanese.	Remarks.
To drink . .	Meengohee . .	Not understood. Probably derived from Colebrooke's Vocabulary.
Canoe . . .	Hobab . . .	Not understood.
Water . . .	Panno . .	Obviously Urdu.
Plantains . . .	Changrah . .	*Éngéra*-da.
Take off . .	Ne giah . .	Not understood.
To paddle . .	Cheilla . .	Not understood. Abuse was probably meant.
Tongs . . .	Chy . . .	*Kā̄*-da.
Moon . . .	Chuckalareoo .	*Chiloko-léro.* The Moon in the first quarter.
Whiskers . .	Sooka . . .	Not understood.
Music . . .	Dentregnah . .	Not understood.
Eat . . .	Lay . . .	*Lé*-ké.
To give . .	De walay . .	Possibly "*Dó wélij*-ké." I wish to drink.
Yam . . .	Chatah . .	*Cháti*-da.
Fish . . .	Dar Jouh . .	Possibly "*D'ár-jói.*" I am going to cook it.
No good . .	—a mackrey .	Not understood. 'Á *mék*-ré "he has eaten it" may have been said.
Wood . . .	Chopah . .	*Chápa*-da. "Firewood."
Bed-quilt . .	Dootram . .	*D'*ót-*rám*-ké. I wrap myself up in it.

A Note on certain Aborigines of the Andaman Islands, by Lieutenant-Colonel Albert Fytche, Commissioner of the Tenasserim and Martaban Provinces :—

A chance has occurred to me lately of observing three aborigines

of the Andamans, who were captured in the vicinity of Port Blair, some four months ago, in an attempt, together with others of their countrymen, to acquire possession of the working implements of a party of convicts. They were, however, surrounded by the convicts, who happened to be in considerable numbers at the time, and as many as seven of them were taken prisoners. These were deprived of their arms, and detained for some weeks at Port Blair, when one of them managed to effect his escape, and three others were released from durance. The remaining three who were less advanced in years than the rest of the party, it was deemed advisable to send off by a steamer leaving the Settlement for Rangoon, with a view to ascertain whether some knowledge of their language could be acquired, and at the same time to impart to them some idea of the power and resources of their captors.

While in Rangoon, they were lodged for security's sake within the precincts of the jail, under charge of an English sailor, who took them out daily for a walk about the town and suburbs. Though regarded with great curiosity by the Burmese, they did not appear to be at all disconcerted by the notice they occasioned. No progress was, however, made in acquiring means of communication with them, and it was thought desirable to forward them to Moulmein, from which place they might the more readily be shipped to their own country, should circumstances require it.

On their landing at Moulmein from the steamer, they happened to meet, and recognise in the street, an intelligent Burman who was formerly in the service of Captain Haughton, the present Superintendent of Port Blair, a man who had moreover a passable knowledge of the English language, and who willingly undertook the charge of them upon the terms offered to him.

On the voyage from Rangoon to Moulmein, Mr. Blyth of our Society had a constant opportunity of observing them, and contrived to ingratiate himself into their good favour. Short as had been their introduction into civilized life, they had already acquired a fondness for tobacco, and he states there was no better passport to their good graces than an offer of a cheroot, and it was amusing to observe how

quickly they learned the pocket in which any one kept his cheroots, for they would point to the pocket, and give a gesture by way of hint that they would like to enjoy one. Being thus indulged, they would quite politely offer to take a light from the cigar of any one who happened to be smoking in their vicinity, and in return would offer a light from their cigar when it was needed. They were in high spirits when on board the steamer, evidently supposing that the vessel was destined for their own country; they had picked up the name Port Blair and could always most readily indicate the exact direction of their own islands, pointing to the position of the sun as their guide. This they intimated by signs that it would be difficult to misunderstand. They were accordingly disappointed when brought ashore at Moulmein, and were at first downhearted, when the steamer left without taking them, but apparently recovered their self-possession in the course of a few days. One, however, was ailing from a pulmonary disorder, from which he is still suffering.

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Since the foregoing remarks were committed to paper, our Andamanese friends conceived the idea of an escape, and very nearly carried it into effect. One very boisterous and rainy night, it was discovered at 2 A.M. that they had absconded, and at dawn their footprints were traced to a saw-pit, on the banks of the Moulmein river, near their late place of abode, where it appears they had collected a few loose planks, with which they had formed a raft, and boldly launched themselves off. A single large yam was the only provision they had taken with them, as far as could be learned. Three police boats were sent immediately in pursuit of the fugitives, and at nightfall intelligence was obtained of their having been seen by a Talaing, on an islet about twelve miles below Moulmein. On the same night they must have again pushed forward on their raft, which was soon broken up on their arrival in rough water, whereupon they swam ashore, landing at the south-east corner of the island of Beloo Kyoung, near the entrance of the river. They were there seen by some villagers, who, suspecting them to be runaways, took them to their Kyee-dan-gyee, or village elder, by whom they were taken

proper care of, and forwarded into Moulmein. On the evening prior to their departure, they went to see Major Tickell, to whose charge they were entrusted, and appeared to be in particularly high spirits, patting him and others on the back, with the utmost good humour, and talking to each other in (to us) an unintelligible language. When brought before Major Tickell on their return, they appeared just as good-humoured as ever, quite unabashed and unconscious of having done wrong. They were very hungry when first taken, as might be supposed, and submitted unrepiningly to their destiny, very probably conscious that they had escaped a worse evil.

Moulmein, June 10th, 1861.

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The following memoranda, relative to the three Andamanese in the charge of Major Tickell, when Deputy Commissioner of Amherst, Tenasserim, in 1861, are republished (in an abbreviated form) from the original account in the *Journal* of the Asiatic Society of Bengal.

By Colonel S. R. Tickell :—

In May 1861 three Andamanese who had been captured near Port Blair, some time previously, and sent over to Rangoon by the Superintendent, Major Haughton, for educational purposes, were placed in my charge by Colonel Phayre, at that time Commissioner of Pegu.

Hitherto they had been attended to by one of the men of the Naval Brigade at Port Blair, to whom they seemed much attached; but they were parted from their keeper at Rangoon, and sent over to Moulmein under the care of one of the officers of the steamer, who forwarded them to me on their arrival.

They were dressed, when I first saw them, in light sailors' costume, slops and jumpers of white duck, and straw hats bound with black ribbon bearing the ship's name to which their former guardian had belonged.

They could not speak a single word intelligible to a by-stander, and looked so frightened and miserable amongst new faces, that after many attempts at coaxing and cheering them up, I considered the

best plan to be, to take them back to the steamer, and re-ship them for Rangoon. One of the small hack palankeen carriages that ply in Moulmein was therefore procured, into which they got with alacrity, fancying, I suppose, that they were to be immediately driven to Port Blair, and off they started for the steamer. But I had hardly re-entered the house and commenced a letter to Colonel Phayre about them, when back they came, walking hand-in-hand with a Burman amid a crowd of people, and appearing as excited and joyful as they were before dejected. On enquiring the reason for their return, I was told that, as the carriage was proceeding up the road, they had espied a Burman whom they had known in Port Blair, and overjoyed at the sight of a familiar face, one of them had opened the door, and before the vehicle could be stopped, got out (thereby receiving a rough fall on the ground), and embraced his old friend, whom they all three accompanied back to my house, in great glee, laughing, patting him on the breast, and putting their arms round his neck. That same evening I engaged his services to take the immediate charge of the Andamanese, and for the rest of their stay at Moulmein, they lived under his roof. The arrangement was particularly convenient, as the Burman, "Moung Shway Hman," speaks English, which it was proposed to teach the Andamanese, and is a man of steady habits and good character.

(From this it would appear that friendly relations had already been to a certain extent established between individuals in Port Blair and the Andamanese.—*M. V. P.*)

(Major Tickell was not able to agree with an opinion which has been more than once published, that the Andamanese have no affinity to the African race. He thought, on the contrary, that they appeared to be very closely allied. He did not think that the small ear and less gross lips were sufficient data on which to add a fifth to the four great divisions of mankind. He thought that the Negritos in the interior of the Philippines were of the same race as the Andamanese, and that, further to the southward, the ferocious savages in the interior of Sumatra, from whose hands Madame Pfeiffer had so providential an escape, were also probably the same, though her description

was not sufficiently detailed for us to judge. He adds that: "How the so-called Papuans came to be separated from the African race and spread through the Eastern Archipelago, is a matter for conjecture."

(After the above speculative digression, which in the original paper occupies a great deal of space, Major Tickell proceeds with his narrative.—*M. V. P.*)

Our three friends were named at Port Blair, "Crusoe," "Jumbo," and "Friday," and were labelled accordingly; each name being stamped on a tin medal worn round its owner's neck. The reason for this was that the Andamanese, as far as is known, have no proper names for each other, and readily adopt those which are thus given to them.

(The Andamanese have proper names, but are very ready to adopt nick-names.—*M. V. P.*)

On arrival at Moulmein all three had bad coughs, and Crusoe and Jumbo evident phthisical symptoms. Crusoe's health improved after some time, but Jumbo gradually grew worse, and his malady was greatly increased from exposure during inclement weather, in an attempt to escape, which he and his companions made one stormy night. They made their way in a native canoe towards the mouth of the Moulmein river, but were glad in three or four days to return under the guidance of the village police to Moulmein. Jumbo never rallied from the effects of this, and died in the jail hospital on the 12th June, nearly a month after his arrival. His comrades repaired to the hospital, and showed signs of genuine grief at his death.

(They also performed some singular ceremonies over the body, which, owing to precipitate measures, taken without reference to Major Tickell, to prepare the skeleton of the deceased for the Asiatic Society's Museum, he was not able to witness. Whenever Andamanese are taken away from their own country, even to another part of the Andamans, they at first become sick. If they survive this sickness, they do well, but there is always a risk even in bringing Öngés from the Little Andaman to Port Blair owing to the effect produced on them by the exposure, change of diet and surroundings, habits, etc.—*M. V. P.*)

(Of the three captives Crusoe, the oldest, who was apparently about 35 years of age, was the only one who showed any moroseness of disposition. Jumbo was of a cheerful, gentle nature; and Friday, the youngest, who was about 18 or 20, was very lively, good-tempered, and fond of Shway Hman, and Major Tickell. The Andamanese came frequently to Major Tickell's house, and were allowed free access to every part of Moulmein. Their curiosity at every new object was great but evanescent. They soon tired of everything, and when left alone relapsed into dejection, making unintelligible speeches with lamentable signs, which evidently had a reference to a return to their own country.

Some time after Jumbo's death Crusoe showed consumptive symptoms to a degree which made Major Tickell despair of ever getting him back alive among his own countrymen, but he rallied during the heavy rains, and left Moulmein for Port Blair fairly well. Friday, after getting over a cough which at first troubled him, remained robust to the time of his departure. Major Tickell notes that it is an extraordinary fact that savages accustomed from birth to go naked, or nearly so, contract pulmonary diseases if forced to wear clothing. (This has been remarked in Australia and the South Sea Islands.—*M. V. P.*)

Crusoe's height was 5 feet 1¼ inches; Friday's, 4 feet 9½ inches. The former was of a spare frame, to which may be partly attributed his pneumonia. Friday was square, muscular, and deep-chested. Both have small hands and feet, which, with their foreheads, are cicatrised all over with the scratches inflicted on themselves as a cure for all manner of pains and aches; and the feet of both had a constant œdematous appearance, with small feeble toes wide apart, as if they were never much used to pedestrian exercise.

(Their foreheads were bled for headaches, but the other cicatrices were the Andamanese form of tattooing.—*M. V. P.*)

Both occasionally complained of headache, and would then smell with avidity at salts, stuff their nostrils with leaves freshly plucked, or, as a last resource, score their foreheads with a knife or piece of broken glass till they bled pretty freely. They were much averse to

taking our medicines, and Crusoe on one occasion threatened his Burman keeper with a knife for trying to administer some nauseous dose. Neither of them would take to learning English. They repeated like parrots the words we endeavoured to make them understand, and at last grew so averse to their schooling that at any attempt to recommence it they would feign fatigue or sickness like any truant school boy.

They were in fact *too old* to learn, and although Friday was smart and intelligent, he showed it more by his extraordinary powers of mimicry than by learning anything useful. This persistence in imitating every gesture and every sound of the voice made it particularly difficult to obtain from him the Andamanese name of even any visible object.

(This description of the manners of the Andamanese is very correct. —*M. V. P.*)

Those entered in the annexed vocabulary have been elicited with no small labour and patience by myself and Shway Hman. I succeeded in obtaining the names of a variety of fishes common to the Bay of Bengal, by showing coloured drawings of them, but of quadrupeds they appeared to be perfectly ignorant, the only mammal they seemed to know was pig, "Rogo," and this name they applied indifferently to cattle, ponies, elephants, deer, and monkeys.

They appeared also to have very few names for birds, and when shown the pictures of some which I knew to be found at the Andamans, merely attempted to imitate the notes of any species they might have had in their minds at the time.

(This is correct. They make little use of birds, so do not trouble about them, only knowing a few by their notes, or the legends connected with them, etc.—*M. V. P.*)

To judge by Crusoe and Friday, the Andamanese are not a timid race. (They are very independent.—*M. V. P.*)

They mingled unconcernedly among crowds of people, and at first used to help themselves to anything they took a fancy to off the stalls in the bazar. When teased with the numbers looking at them, Crusoe would stride towards the throng, waving them off, and calling

out in Burmese, "alloong thwa" (go all). They took great pleasure in the Pways, or Burmese dances, and learnt to imitate the performances with marvellous exactness, to the great delight of the Burmese, who crowded to see them. Sometimes they exhibited their own national dance, which appears to consist solely in lifting their clenched fists above their heads, and kicking the ground rapidly and forcibly with their heels. (Not a very good description of the dance.—*M. V. P.*)

It has a peculiarly savage effect; but having apparently excited great mirth amongst the spectators, Crusoe and Friday took offence at such notice, and latterly never repeated their exhibitions. They used frequently to ride in hack carriages, and would walk up to a pony and hug it, though sometimes narrowly escaping a bite.

(They have a natural fondness for animals.—*M. V. P.*)

When first taken to see some steam saw mills where elephants were employed in stacking timber, they showed no alarm at the huge animals, although the first they had ever seen, and Friday was about to walk up to and pat a large tusker, when the bystanders restrained him. Of fire-arms, or of anything explosive, however, they seemed to have some dread. (Having probably suffered from those of the Malay slavers.—*M. V. P.*) Latterly they learnt very well the use of money, and any cash in their possession was usually spent in the purchase of pork or other meat at the Chinaman's shops. Fruit (except plantains) or sweets, they cared little for; but were very fond of tea prepared in the English way. Fish they were indifferent to, also rice, but they ate a great deal of meat and yams, making three hearty meals a day. I generally gave them a fowl when they visited me, and for which they took care to ask by calling out "kookroo koo," and imitating the cries of poultry. They killed the fowl by pressing the chest and neck, and swinging it round and round. They would pluck, clean, and boil it, their usual mode of cooking anything. Occasionally, they boiled meat on the fire, but never eat any animal substance raw. They never cooked for themselves if they could induce their keeper's wife, "Ma Shway," to save them the trouble. At my house they were allowed to sit at the breakfast table, where they behaved with

decorum, but quite at their ease; lolling back in their chairs, and pointing towards anything they wanted. They learnt to use a spoon, knife, and fork readily.

In their visits to me I used to remark that Crusoe on first arriving would shout out something in his loud, harsh voice. It occurred so often that I am inclined to think the act analogous to a custom in some parts of Ireland amongst the peasantry, where a man on entering a cottage calls out "Good luck to all here." I have never been able to ascertain what it was that Crusoe said on these occasions.

(The Andamanese have no such custom.—*M. V. P.*)

As I have before remarked these people appear to have no proper names. When one called to the other it was with a shout of "Hy," much as is used in hailing a cabstand.

Occasionally, however, they named each other Crusoe and Friday, and invariably spoke of their country as "Blair." They learnt my name, but usually addressed me as "Ma-ey" (Oh man); nevertheless, it is difficult to conceive how any community can carry on intercourse without the aid of proper names, both to persons and places, and I am not aware that such a strange deficiency has been observed in the language of any other tribe, however savage.

("Blair," as a name for the Andamans, the Andamanese must have learnt from their Naval Brigade Guard. Māia is an honorific equal to the English "Sir."—*M. V. P.*)

Although most pertinacious beggars, and glad to take anything offered them, their cupidity was chiefly shown for iron, of which they took with them from Moulmein a large quantity in the shape of knives, forks, *das*, or Burmese choppers, nails, scissors, hammers, and needles. They frequently sat for hours watching the blacksmiths at work, and also learnt to ply the needle with some skill, and to use scissors. As they acquired a strong liking for clothing, it is possible they will not willingly return to their old habits of nudity, and so will find their sartorial accomplishments of advantage. Although I procured them a quantity of the coarse kind of the tackle used for sea-angling, they took no interest in its use; which is the more singular,

as in their native state they are most expert fishermen, especially in spearing fish.

(In *shooting*, not *spearing* fish, and they never angle with hooks and lines. Their clothes were discarded the moment they returned to their native jungles.—*M. V. P.*)

Friday procured a bow and some arrows with which I met him one day armed, marching up the street at the head of a *posse* of idle boys; but I never had an opportunity of witnessing his skill at archery. He had seen guns fired, but never attempted to use one himself. They were both expert swimmers, their mode of progression being with the arms and legs alternately, the former under water; not striking out like an Englishman, nor throwing one arm out after another like the generality of continental Europeans. They could manage a Burmese canoe with ease; but never occupied themselves with paddling about for amusement. They evinced great pleasure in making short trips into the interior with their conductor, visiting the numerous orchards and villages in the vicinity of Moulmein. And as the arrival of the mail steamer invariably renewed their hankering after their own country, I used latterly to send them away during the stay of the vessel in port, and having found out their name for the moon "Chookleyro" (a certain phase of the moon, *i.e.*, first quarter.—*M. V. P.*) I was able generally to soothe them when much dejected, by repeating the word, and "Blair kado," (go to Blair), and holding up as many fingers as I supposed might mark the number of months they were likely to stay.

(They would have understood this.—*M. V. P.*)

They were fond of tobacco, and such snuff as was procurable in the bazaar, but owing to the state of Crusoe's lungs, smoking was not allowed to him latterly. They seemed to take pleasure in having the scanty, frizzly wool of their heads shaved off, an operation which was several times performed on them. (They are very particular about this in their natural state, as the long hair harbours vermin, which are uncomfortable.—*M. V. P.*)

They were very docile in learning habits of cleanliness; bathing every day, using soap, and getting their clothes washed, cleaning their

plates after meals, sweeping the floor, etc. To "Ngapee" they could never be reconciled. (They will eat no meat which is at all high or tainted.—*M. V. P.*) Besides the phlebotomising operation already described, they used when in pain, and also when feeling chilly, to apply heated stones to the afflicted part, and on such occasions would huddle together close to the fire. They shewed great pleasure at the sight of English children, and would kiss and fondle them, if the little folks permitted it. To Burmese children also they evinced great partiality, and frequently caressed Shway Hman's daughter, a child about five years of age. Their grief at the death of their comrade Jumbo was great, but not lasting.

When the time came for these poor creatures to return to their own country and it was explained to them that they were to go, which was chiefly done by patting them on the back, with a smiling countenance, and repeating the words "Blair kado" without the ominous fingers indicating the moons yet intervening, their delight is not to be described. For the two nights previous to their departure from Amherst where they were to embark on board the *Tubal Cain* they lay awake and singing, and had all their property carefully packed and put under their pillows. But at the moment of departure they showed unwillingness to leave Shway Hman's wife behind, and when on board the ship, were disconsolate at their Burman friend himself not accompanying them. Fortunately, they met there Lieutenant Hellard, I. N., whom they knew, and also a sailor of the Naval Brigade at Port Blair, who had formerly had charge of them and to whom they were much attached, and under the care of those kind friends they reached their native country safely, and were, with all their traps, put on the shore at a spot on the beach they pointed out, and quickly vanished into the jungle.

Nothing further has been heard of them. For a long time they were supposed to have been murdered by their countrymen for the sake of the precious iron articles they had with them, and it is not known if this is true.

(They lived long afterwards, and the whole affair was most judiciously conducted, as from what they had seen and then related

to their countrymen, the others realised our power, and friendly relations were established.—*M. V. P.*)

The experiment of civilising these two, by weaning them from their wild habits and creating artificial wants, to supply which should involve the necessity of frequent visits to the Settlement, and thus form as it were the nucleus of increasing intercourse with a superior race, has certainly so far failed.

(It had not at all failed. Sufficient time had not been allowed for the results of the visit to Moulmein to impress the others, and too much was expected in too short a time—a fault which has been repeated in later days. The Andamanese are suspicious, timid, and slow to change.—*M. V. P.*)

With younger subjects we might have succeeded better, particularly in teaching them English; but probably so at the expense of their own language and of their own habits, to such a degree, that as interpreters or channels of communication with the natives, they would have been as useless as Crusoe and Friday. It remains to be seen what effects will by and by arise from the repeated interviews between the aborigines and our people. Unfortunately, these are frequently of anything but an amicable nature, and tend rather to widen than to bridge over the gulf between them. Indeed, if the inference be correct that the inhabitants are of the same race as the Negritos of the Phillipines, who to this day keep entirely aloof from the settlers on the coast, we may surmise that the colonisation of the Andaman Islands, when its spread begins to interfere with the aborigines, will tend rather to the extermination of the latter, than to any amelioration in their condition. It is to be regretted that since the days of Colonel Haughton very little information is published regarding our relations with this truly savage people.

Rangoon, July 28th, 1863.

Crusoe and Friday spoke the Áka-*Béa*-da dialect, and the words given will be considered with reference to that dialect only.

Major Tickell notes "that some of these phrases are only inferentially derived, that is, from their constant recurrence under like

circumstances. When Crusoe or Friday was hunting about for anything and could not find it, they used to say in a vexed tone, "Kyta laya." If offered anything, they would, when refusing it, in an *affirmative* manner, say "Gada" as if they had it already, and so on. It is very possible then that many of these phrases are not literally rendered."

Major Tickell had some reputation as a linguist, and I have been careful to publish and correct the accounts and vocabularies of the Andamanese written by would-be scientific observers, in order to show how very incorrect an idea a person may form of savages with whom he has but a short acquaintance. I show below how incorrect and valueless Major Tickell's vocabulary is, and have little doubt that the numberless similar short accounts of other savages, and their vocabularies, published by casual visitors to their countries, are equally valueless and incorrect, and would warn students against them.

It should be remembered that such accounts as Major Tickell's and Dudhnath's, (also Dr. Day's and Admiral Becher's given later on), have been, and still are, accepted as correct by those anthropologists who are not engaged in original research; and dogmas are laid down, and theories enunciated by leading scientific men, which are incorrect, being founded on incorrect data:

English.	Andamanese given by Tickell.	Remarks.
Fish . . .	Do . . .	This may be the Urdu word for "give," or may be an abbreviation of "*Dógāia*" "much" in Andamanese. "*Yát*" is the Andamanese word for "Fish."

English.	Andamanese given by Tickell.	Remarks.
Man . . .	Ma . . .	This may be the short for "*Māia*" an Andamanese Honorific meaning "Sir," and used when speaking to, or of, an elderly man. Friday would address Crusoe as "*Māia.*" The Andamanese word for "man" is "Ãb-*búla*-da".
Woman . .	Chana . .	This word is the corresponding Honorific used when speaking of, or to, an elderly woman. The Andamanese word for "woman" is "Ãb-*nãil*-da".
Water. Rain .	Pano . . .	Evidently the Urdu word "Páni"; the Andamanese words being, "*Ina*" for "water," and "*Yúm*" for "rain."
Moon . . .	Chookleyro . .	This may be either of two words. It may be intended for "*Chílóko-léro*" "a young moon," or for "*Kúklī*-ré" "I have forgotten." It is probably the former.
		The Andamanese generic word for "Moon" is "*Ógar*-da."
Yam . . .	Chatee	The Andamanese word for one species of Yam is "*Cháti.*"

English.	Andamanese given by Tickell.	Remarks.
Plantains . .	Eng-ngeyra .	The Andamanese word for Plantains is "*Éngara*-da."
Rope . . .	Allak. (Bengali ? Alat).	*Bétmo* is the Andamanese word for "a rope," and the word given may be, as Tickell suggests, a corruption of Alat or may be taken from the Andamanese word for the fibre from which the rope is made "*Álaba*-da."
Cocoa-nut . .	Jayda . . .	The Andamanese word is "*Jéder.*"
Rice (unboiled) .	Anakit . .	This word is not understood at all, unless the exclamation of surprise, "Ána-kéta" was used. In this, and several of the following words, the Andamanese may have been trying to imitate something said to them in Burmese or some other foreign language. There is no word for Rice in Andamanese.
A stick . .	Erreybat . .	This is not understood.
Spit, to . .	Moochee . .	This may be intended for the Andamanese word "Móicho" "we."
A pot . . .	Tok . . .	This is not understood. "*Tóg*" is "a Torch" in Andamanese.

English.	Andamanese given by Tickell.	Remarks.
String . . .	Garrik . .	This is not understood. "*Gári*-ké" is "to take care" in Andamanese.
Cock. Poultry .	Kookroo. (Bengali)	There is no word in Andamanese for "poultry."
Plate or dish .	Wyda . . .	This is evidently intended for "*Wāī*-da," "Yes."
Hat. Cover .	Seytey Tók . .	This is not understood. The Andamanese have no word for "a hat."
A carriage . .	Raik. (?) . .	This may be meant for "*Róko*" "a canoe." The Andamanese have no word for "a carriage."
Knife. Sword .	Koona . .	"*Kāūno*" is "an iron knife" in Andamanese.
Pig. Pork . .	Rogo . . .	Correct.
Noon or Sun .	Aleyburdra . .	This may be meant for "*Bódo*-da" the Andamanese word for "the Sun."
A sore . . .	Angoonchoon .	This is derived from three words. "'Óng-ón-*chum*." "His-of-sore."
Fire . . .	Chaukay . .	This is evidently meant for "*Chóki*" "Cold."
Firewood . .	Chapa . .	Correct. *Chápa*.
Meat. Flesh .	Rek dama . .	"*Reg dáma*" is "pig's flesh."
Bread . . .	Ochata . .	"Ót-*chéta*" "a head" is here meant. The Andamanese speak of a loaf as "Róti (Urdu)-l'ót-*chéta*."

English.	Andamanese given by Tickell.	Remarks.
Boiled rice . .	Chata . . .	"*Chéta,*" "a head" may also be meant here as applying to each grain of rice.
A cheroot . .	Dákanapo . .	This is not understood.
A snake . .	Wangada . .	"*Wanga*-da" is the Andamanese word for one kind of poisonous snake.
Abow . . .	Karama . .	Correct.
Broken bits of glass	Beramato . .	"*Béra*-da" "Sparks" or "glittering fragments" may be here meant.
Needles. Arrow-heads. Bits of iron.	Tólbót . .	"*Tāulbód*-da" is "iron."
Smoke . .	Moralitorkay .	"*Móla*-lá- yi-*tāūr*-ké. "Smoke ascends."
Maize . . .	Oodala . .	"*Údala*-da" is the Andamanese word for the Pandanus fruit, which might be thought by the Andamanese to resemble a head of maize.
A rat . . .	Itnachamma .	"*It*-da" is "a Mouse." "*Nāichama*" is "sharp" or "pointed."
Bones . . .	Táto . . .	"*Tá*-da" is "bone" in Andamanese.
Sugarcane . .	Teeree . .	"*Tédi,*" the Andamanese name for a plant similar in appearance, may be meant.

English.	Andamanese given by Tickell.	Remarks.
Sweet things .	Jóng . . .	This is not understood.
Little Girl . .	Chanjibal . .	"*Chána*," a woman. "*Bá*-la," "small," may be meant.
Little Boy . .	Majibal . .	Similarly "*Māīa-bá*-lá," "a small man," may be meant. Such expressions as the above are now applied to the children of Europeans.
Flower . .	Cheyda . .	The Andamanese may have disliked the smell of the flower, or may have, as is their habit, intentionally insulted and misled their questioner. "*Ché*-da" means "Dung."
Ship . . .	Cheyley . .	"*Chélewa*-da" "a ship" is meant.
A spider . .	Nyonada . .	"*Nyónga*-da" is the correct word.
A mosquito . .	Taylay . .	"*Téil*-da" is the correct word.
Tongue, the . .	Kytala . .	"Āka-*étal*-da" is "the Tongue."
A tooth . .	Toka doobda .	"Āūko-*tóg*-da" is "a tooth." "Āūko-*dubu*-da" means "Affectionate" or "good-tempered."
A knee . .	Lo . . .	Correct.

English.	Andamanese given by Tickell.	Remarks.
Blood . . .	Pay . . .	"*Té*-da" means "Blood." "*Pāī*-da" means "a lip," which might have been the thing bleeding.
Hair . . .	Eppee . . .	"*Pich*-da" means "hair."
A foot . . .	Onkono . .	'Ón-*kāūro*, "his hand," may be meant.
A nose . . .	Incharonga . .	"'Í-*chāūronga*-da," means "his nose."
An ear . .	Pogo . . .	"Ik-*póko*-da," means "the ear."
An eye . .	Edala . . .	"Í-*dàl*-da" means "an eye."
A hand . .	Gogo . . .	"*Kāūro*-da" means "a hand."
Bits of cloth . .	Rollo . . .	This is not understood.
A gun . . .	Birma . . .	Correct, "*Bírma*-da."
A star . . .	Chittooree . .	"*Cháto*-da" means "a star."
A stone . .	Tylee . . .	Correct, "*Tāīli*-da."
Wax . . .	Pyda . . .	Perhaps "*Pích*-da" from "*Ája-pích* (or *píd*)-da" "Beeswax" is meant."
The head . .	Pylee-da . .	"*Pāīli*-da" "the back of the head" is meant.
To-morrow . .	Garra . . .	"*Gara*-da" means "the earth."

Adjectives or Participles.

English.	Andamanese given by Tickell.	Remarks.
Cold (as meat) .	Mauriwada . .	This is not understood. "*Māūro*-da" means "the sky."
Chipped . .	Lokkamen . .	This is not understood. "*Lóg kámin*" means "the way is here."
Lost, or concealed .	Kytalaya . .	"Āka-*tálaba*-da" "lost" may be meant.
Cold (as weather) .	Tatay . . .	This is not understood. "*Chāūki*-da" means "cold."
Spilt . . .	Kaupilay . .	This is not understood. "*Kúpila*" means "over yonder."
Unripe . .	Potowyk . .	This is not understood. "*Pútungāij*" or "*Chímiti*" are words for "unripe."
Hot . . .	Deggaralak . .	This is not understood. "*Úya*-da" means "hot."
Itching . .	Dowkodoblak .	"Āūko-*duboli*-ké" means "to cut the stomach open." There must have been a misunderstanding here. The Andamanese may have been threatening the questioner, who gave the threat as the word for "Itching." I have known such a case.
Good . . .	Ooba . . .	"*Úba*" means "Yes."