



North Point to Aberdeen with bows and arrows. They were met by the Overseer there, and quietly escorted to the jungle as before. They seemed submissive and dejected. Major Ford thought that during the south-west monsoon they suffered from hunger, and felt the want of the food we used to give them, and hoped that "our present attitude may thus do good in the end."

Some Burmese convicts, who had escaped, returned of their own accord about this time and stated that the Andamanese made them and other runaways hunt pigs for them, and kept them hard at work till exhausted, laughing at them the while: the convicts, of course, being terrified. When they were emaciated and feeble, they were either brought back to the settlement, or simply released by the Andamanese, who used to ^{beat} and wound the men to make them work. They thought nothing of wounding people on the slightest provocation. Many convicts died of exhaustion in the jungle, and there is no instance of any other being treated as Dudhnáth was.

The Government of India, having the example of Pratt's case before them, suspected that the murder of the Outpost Gangsman, Gilbur Singh, was not entirely unprovoked, and called for a report on the same. Major Ford was, however, certain that no provocation was given to Jacko. The Gangsman would not allow the Andamanese to enter the upper story of the hut where the food was kept, and when they tried to steal some coconuts he half raised his musket, this being the usual and most effectual mode of intimidating them. As soon as his back was turned he was shot. Mr. Corbyn agreed that the Gangsman was quite right in what he did, and thought that the Andamanese had a hatred of all Asiatics generally, caused by the petty (?) provocations they had suffered from them. I have learnt from the Andamanese that Major Ford's account of the murder of Gilbur Singh was quite correct, and that no other provocation, than that of refusing to give him food, was given to Jacko, who is described as being an ill-tempered and violent savage. It should be remembered that the Andamanese think nothing of murdering each other on similar provocation. (The Andamanese names of Jacko, and Moriarty, were, Jacko-Biala; Moriarty-Bāūra.) Mr. Homfray also, who had been in the Settlement



since 1858, and who succeeded Mr. Corbyn in the charge of the Andaman Home, gave me many facts regarding this period of our administration before he died in 1883.

During July, 1864, Port Mouat was examined and partially surveyed, and Major Ford recommended its occupation. He stated that the Andamanese there were friendly, and that Crusoe and Friday, formerly prisoners at Moulmein, and now very well disposed towards us, were living there. He also pointed out that, by occupying the neck of land between Port Blair and Port Mouat, we should cut off the southern portion of the South Andaman, and thus check the Andamanese from crossing. He recommended that the work should be commenced on November 1st, and that Mr. Homfray should be put in charge of it, and relinquish his ^{post} of Harbour Master. He also asked for a lighthouse to be placed ^{on} either on Grub Island or on the Southern entrance of the Inner Harbour. The Government of India did not at that time accede to this proposal. Anything savouring of cutting off portions of land, or, as formerly proposed by Dr. Walker, with regard to Port Mouat, driving the Andamanese out of a portion of the Great Andaman, too closely resembled our treatment of the aborigines of Tasmania to be acceptable to the Government.

Major Ford having been called upon for an expression of his opinion regarding the line of conduct adopted by Mr. Corbyn towards the Andamanese, replied in letter No. 54A, dated 11th August, 1864, as follows:—

After saying that the question of our relations with the Andamanese was one of the most difficult with which the Superintendent had to deal, he wrote:—

“3. I will premise my report by here referring to the Revd. Mr. Corbyn's “Narrative of Events,” dated Ross Island, 2nd June, 1863, wherein he remarks on the Andamanese Jumbo and Snowball who appear to have been taken prisoners consequent on the death of Naval Brigadesman Pratt, (who was killed by certain Andamanese). These prisoners had for several months been detained in fetters at the Naval Barracks under a guard of the Naval Brigade. Here I beg to remark that the man now called ‘Jumbo’ is not the man known



by that name formerly in the Brigade, who was a man marked with a scar on the right cheek.

"When Pratt was killed a prow was here, and the Malay crew were sent over with a promise of reward to catch the Andamanese supposed to be concerned. They went, and in four days brought over eighteen people, from whom were picked two; the original Jumbo was of the party, but one Hamilton, Colonel Tytler's orderly, pointed out another man as Jumbo, who with Snowball, (since drowned), were made prisoners, and the original Jumbo, with fifteen more, was released. (This 'original Jumbo' was afterwards known to Mr. Corbyn as Jacko, and was the man who really murdered Pratt for trying to rape his wife.—*M. V. P.*)

"4. These prisoners, Snowball and Jumbo, are reported to have been kept 'several months in fetters' at the Naval Brigade barracks. These men were, I am informed, at night chained to the station signal gun with heavy brass shackles, having also leg irons on; the brass shackles were removed by day. There is not a man in the Brigade, (I am told so by themselves), who believes that either Jumbo or Snowball had anything to do with Pratt's death.

"5. On my arrival here I found some forty Andamanese on Ross Island at Mr. Corbyn's Andaman Home; visiting these people a few days after I found one South Tribe man in irons,—the whole party were, as I learnt after, kept under considerable restraint by a large number of convict 'parawallahs' about the Home, and a day or two after Colonel Tytler left the Settlement, Mr. Corbyn apprised me of the 'escape' during the night of several of the Andamanese prisoners amongst whom were four of the principal men of the South Tribe—a tribe he was particularly anxious to keep under restraint, who he wished to keep as hostages, and one of whom was 'shackled.' Mr. Corbyn stated the reason for this to be that they had killed many convicts, (though on enquiry I could not obtain any direct evidence against this particular tribe in this respect), only 'that they pilaged the Settlement plantations and had recently attacked a party of Officers and Brigadesmen at Port Mouat.' This escape was effected in spite of the 'strict watch' of the Parawallahs ordered by Mr.



Corbyn over the Andamanese day and night, who were 'on no account to let them leave the premises without my (Mr. Corbyn's) permission.'—To my mind, on hearing of these circumstances, it was clear that this 'restraint,' opposite to their mode of life, was so irksome that they could no longer bear it, even for the food and tobacco given them to induce them to be quiet.

"6. Mr. Corbyn, in writing to me on this subject on February, 29th, says 'of one fact I am quite convinced that, unless we forcibly detain hostages of all the tribes we shall give free license to a reckless and unreasoning people to damage and destroy wherever their impulse leads them, and to continually provoke bloodshed. Those who have been forcibly detained have been detained for sufficient reasons, of the fitness and force of which Colonel Tytler, considering my profession a pledge of just treatment, left me to be the judge.'

"7. Some Andamanese still remained at the Home, but at 10-30 on the 1st March Mr. Corbyn wrote to me 'all the Andamanese have made their escape except Jumbo and Topsy, the two latter I discovered on the point of following and arrested them.' Mr. Corbyn followed them to North Point, to which place the escaped had swum, there leaving Topsy, 'whom I warned,' he writes, 'that if the escaped Andamanese did not make their appearance to-morrow we should inflict summary chastisement on Jumbo.'

"On the 2nd March, Mr. Corbyn informed me that he 'had captured one of the South Tribe'; he added, 'I think it really necessary that Jumbo should be put in heavy irons, he was very violent last night and made such resistance that five men could not hold him. If Jumbo escapes, our influence with the North Tribe is gone and we shall hear of more tragedies like Pratt's murder. (Why? That was not the fault of the Andamanese.—*M. V. P.*) I propose one evil to avoid a greater,' but this course, I informed him, I was opposed to, and could not consent to. Jumbo gave as his reason for his former escape that 'he had been beaten by a Native.'

"8. On the 7th March, Mr. Corbyn reported his return with Jumbo who he took with him, from a search made towards Port Meadows, having brought back with him five Andamanese of the



North Tribe, and one of the escaped Andamanese of the South Tribe. While Mr. Corbyn was away, some Andamanese, who with Topsy had again returned to Ross Island, again made their escape.

"9. On his return I apprised him that I had heard that the dead body of a woman had been seen on South Point; he went over with some aborigines, but it could not be identified. The body was buried. As I reported to Government, it turned out afterwards that the remains were those of Topsy. Why she should have escaped while her husband was absent with Mr. Corbyn was strange. The day before the last batch escaped, (29th February), they complained to Mr. Corbyn that some Natives belonging to a Chudia Brig, repairing some damages in this port, had beaten them, 'and this cause,' Mr. Corbyn wrote, 'seems to have instigated them to escape this time.' I do not think this likely however; the crew of the brig, a few of the very inoffensive people of Nagore, whose craft had run into the *Lady Canning*, at night, on her way over here, and who, being all overboard, we saved from drowning, would be in my opinion the very last in the Settlement to have done anything of the kind. There were many rumours at this time of the severity of the 'parawallahs' over the Andamanese, towards them, and in my own mind the opinion has always been strong that these people by their harshness or worse drove Topsy and others with her to escape, but that being weak at the time, she took to the water for the nearest (south) point, and had not strength to reach it alive. It is proper here to say that it was not known for many days after that Topsy was drowned. Mr. Corbyn's own impression was that the remains were those of a young woman called Annie, but whom we have lately seen here. Jumbo, as I have said, was brought back. Jumbo is a Chief among his own people, (while he is in our hands it may always be considered certain that we have others of his tribe, and their relations, coming here, wishing to be with him). By the 23rd April we had again 17 Andamanese on Ross Island, and on that date Mr. Corbyn wrote to me, 'the Andamanese are again all trying to escape.' In deference to Mr. Corbyn's experience I had hitherto, being a stranger to these people and their habits, refrained from interference with his system of



management of them, but from these continued escapes, and the aversion of the Andamanese to remain on Ross Island, it had now become clear to me, that we were pursuing a wrong system towards them, and that all restraint must be removed, or we should make enemies instead of friends of them. I had already forbidden any further use of fetters, and I came to the determination of establishing Outpost Homes on the mainland for them.

"10. The sites for these Homes I settled, accompanied by Mr. Corbyn, on the 9th and 13th April. When, therefore, Mr. Corbyn wrote to me on the 23rd that the Andamanese were trying to escape, I gave him directions as to the course which I wished pursued; *viz.*, that they all be set at liberty,—the camps shown to them, and their freedom to make future use of them explained. Mr. Corbyn had now given up his old view as formerly written to me, that 'he was convinced of the necessity for the forcible detention of hostages,' and had been led now into my view as to the future management of these people, as he now wrote, 'the result of my experience (of a year) is, that we cannot keep them forcibly in this island, that if we succeeded in doing so we should only embitter them against ourselves.' On the same day he also wrote, 'I agree with you it will be better to lose no time in releasing Jumbo and any others that wish to go, for it will give them renewed confidence, and when they see they are no longer under restraint, they may be willing to return.' In the conclusion of this letter, Mr. Corbyn shows that a fight with the Parawallahs is apprehended if the Andamanese were not sent away. This pretty clearly indicates violence on previous occasions, to which I refer in paragraph 9 of this letter, and shews what restraints must on former occasions have been put on these people who were wishing to go back to their homes.

"11. From this time forward, and until the 12th June, our friendly relations with the Andamanese, and their confidence in us increased very satisfactorily, and with an unprecedented success. Larger numbers than ever came before visited us on Ross Island, and were more tractable and good-humoured than they ever were known to be hitherto. Mr. Corbyn most good-naturedly put up with the great



inconvenience that these constant and numerous visitors must have been to him, and all went well till the three convicts were shot by two Andamanese at North Outpost, and I felt myself necessitated to break off for a time our friendship with them."

Major Ford then added that, after a careful consideration of our past work with the Andamanese, "he is led to doubt whether the efforts made to be friendly with them were not overdone, and the indulgence and gratification afforded to their appetites, in the amount of food given them, did not act prejudicially—certain it is that, with this daily indulgence, a boldness of manner grew on them, and led them to an impudence of demeanour and an independent swagger that I had never noticed in them hitherto. (They had left off cringing, and resumed their real manner—*M. V. P.*).

"In my humble opinion, Mr. Corbyn was too lavish of the (to them) good things and comforts he had for them, they (to use his own expression) got 'accustomed' to them, expected at once to be supplied with what they asked for, and became peevish or angry if refused. It was in an occurrence of this kind that the three convicts were killed at North Outpost.

"14. It will be seen that, when forcible detention of these Andamanese was first made use of by Mr. Corbyn, he made use of it under sanction; it was put a stop to by my desire, and he was afterwards led by circumstances to agree with me, and to see that no good could result from such a course. Personally, he has been most patient and kind to the Andamanese, and persevered at great risk of life, health, and strength, in his humane efforts to win their confidence and advance them; and in the above respect I regret that he has resigned his charge of them. He, however, found the charge, he says, ruining his health, and interfering too much with his other duties to continue to hold singly."

After giving some further personal explanations, Major Ford stated his own views with regard to the Andamanese.

"17. We shall never be able, I think, to do much to *civilize* the adult Andamanese that we now know; if we can arrive at a good and



friendly feeling with them, making them understand that their peaceful conduct will win our regard, whilst hostility will be met by withdrawal of all countenance and benefits; if we can from this get to *barter* with them for bamboos, thatch, and other products of the forests, and make them, by judicious liberality towards them, somewhat industrious therein for themselves; if from this we can get one step further and by the strict exercise of good faith with them in all our dealings make them know that we are to be trusted; this is as much as we can expect from them. This attained, however, will lead us to the real motive of our efforts, the educating and civilizing of their children."

He advocated the establishment of a school under an Army schoolmaster for the Andamanese children on Ross Island, and after educating them there, proposed to send them to Burmah or India for a further education. He thought that at first the children should not be kept too long on Ross, but should be allowed to go and visit their homes at intervals. He suggested that the master should study their language and form a vocabulary of it, thus paving the way for the advent of a missionary and eventual Christianity. He added:—

"22. It is true they have no conception even of a Supreme Being and are perhaps the lowest in the family of mankind, but these very reasons I would urge for no longer neglecting them."

(In this statement he was wrong.—*M. V. P*).

In Mr. Corbyn's defence it must be remembered that he had Colonel Tytler's letter, quoted in Chapter X, in which he was authorized to detain the Andamanese on Ross Island, as hostages.

There appear to have been two Andamanese women, both called "Hira" in Andamanese, and both called "Topsy" in English. Of these, one was the wife of Jumbo who did such good work for us, and who was drowned; and the other was an unmarried girl, who died of measles on Viper during the epidemic of 1876. Jumbo was installed by me as Chief of Bájá Jág in 1879, and died, a very old man, in 1882.

In reply to the above letter from Major Ford, the Government



of India wrote that, with regard to Mr. Corbyn's resignation of the charge of the Andaman Homes, these matters rested entirely with the Superintendent, who could make what arrangements he thought fit. The Governor General in Council was well aware of the great zeal and earnestness with which Mr. Corbyn had hitherto devoted himself to the object of establishing friendly intercourse with the Andamanese, by the exhibition of kindness and good treatment towards those whom he has persuaded to remain at the Settlement, and the Government regretted to infer that some cause had arisen, besides that mentioned by Mr. Corbyn, to induce him to cease from his efforts.

"That this is the case must be inferred from the circumstance that Mr. Corbyn's withdrawal seems to have taken place at a time when, owing to the interruption of communication with the Andamanese, and to there being but two children at the Home, the charge of the establishment could neither have involved much responsibility nor occupied much time."

An explanation was however required about certain cattle and stores belonging to the Homes. That establishment had hitherto been supposed to be merely a building in which a few Andamanese were accommodated, fed, and clothed, at the public cost; but some more elaborate affair would seem to have been since established. They ordered that the accounts of the Homes should be submitted monthly.

In reply to this, Major Ford reported on the state of the Andaman Homes under Mr. Corbyn. He wrote that there were a considerable quantity of cattle, pigs, and stores, in an extensive range of temporary stabling and styes, on the Ridge at Ross Island; Rupees 420 had been invested in pigs, and a similar sum in cows, the milk of which was sold and yielded a profit to the Homes. He did not like this traffic, but Mr. Corbyn said milk was a good anti-scorbutic and that people bought it readily.

Mr. Corbyn, indeed, intended to increase the stock of cows as they brought in a steady income, and this was required, as the expenditure on the Homes had been much in excess of the Government



Grant. Latterly, the amount realised by the sale of milk had fluctuated, as the convicts in charge mismanaged affairs, and the Naval Brigade men who used to buy most of the milk had gone. Forty-four convicts were employed at the Home, and when Mr. Corbyn was asked to reduce the number of men, he objected to do so. A few men were, however, taken away by the Superintendent's order, as they were urgently wanted for other works. The Civil Surgeon objected to the Homes on sanitary grounds, and in fact the whole thing had become a nuisance on Ross.

Major Ford had written to Mr. Corbyn, requesting him either to move the Homes or to do away with all the buildings he could spare, and Mr. Corbyn was apparently offended at this (though Colonel Tytler had always disapproved of the site for the Homes), and resigned the charge of the Andamanese on the day he received the letter. The old "Andaman Home," as at first started, had been abandoned, and the huts were in ruins; the Andamanese were living in the cattle sheds and styes. Whenever Major Ford tried to make an alteration in matters concerning the Homes, Mr. Corbyn met his proposal with his resignation. In order to retain his services, which were valuable, on account of the good work he had done, his personal friendship with the Andamanese, and his knowledge of their ways and language, Major Ford stated that he was obliged to "give in to him in a humiliating manner." While the relations between the two were so strained the Government called for the Andaman Home accounts, and Major Ford thought it best to wait for their decision in that matter before referring to anything else. The dairy had failed, and he wished to reduce the stock of cows, but Mr. Corbyn would not permit this, and used large bodies of convicts in making extensive clearings at the two Outpost Homes, against Dr. Gamack's wish. Mr. Corbyn's last resignation having been accepted he was relieved by Mr. Homfray, and was told to make over the stock to him. He replied that he would only make over such as was the property of Government, and appeared to wish that the cattle, on which he said he had spent a large sum of his private money, should be sold,



and he should be reimbursed from the proceeds. Major Ford agreed to this, but on Mr. Homfray going into the matter, it was found that much of the Government property had been lost, some was at the Outposts, and the rest had been stolen by the Andamanese. The number of convicts in the Homes was reduced to twenty.

Mr. Corbyn then submitted a detailed statement of the receipt and expenditure at the Homes, from which it appeared that a balance of R1,349-5-4 was due to him on account of money expended on behalf of the Andamanese.

He claimed on account of expenses incurred in taking eight Andamanese to Calcutta, R684-5-3; and on account of expenses incurred in taking six Andamanese to Burmah, R812-14-3. He had spent R440 on pigs, and had bought a Malay prah, which, as Major Ford justly remarked, "however useful it might be to the Chaplain when visiting the outposts, was a danger to the Settlement because the convicts could seize and escape in it." The Government of India sanctioned the amount above-mentioned being paid to Mr. Corbyn.

As an instance of the weight which our relations with the Andamanese carried at this time in the affairs of the Settlement, Major Ford, when writing to the Government of India on the 17th June 1864, states that he had heard a rumour (which was unfounded) that Port Blair was to be made a penal settlement for all the European convicts of Great Britain. He deprecated this on, amongst other grounds, "that they would be a constant source of alarm to the Andamanese, and a thwarting of all our efforts."

With the resignation of Mr. Corbyn of the charge of the Andamanese closes a period of our relations with them, and I will briefly comment upon it with the light which our subsequent dealings with them, and their and Mr. Homfray's accounts of Mr. Corbyn's doings, afford. Colonel Tytler appears to have been prejudiced against the Andamanese from the first, and to have considered a repressive policy towards them necessary in the interests of the



Settlement. Mr. Corbyn in detaining and fettering them seems, at the first anyhow, to have been acting with the sanction of the Superintendent.

During the time he was establishing friendly relations with them, Mr. Corbyn's conduct was certainly most judicious, and he was very kind to the Andamanese, and really fond of them. The establishment and farm at the Andaman Homes, to which Major Ford objected, was in its wrong place on Ross Island, but within a few years afterwards Mr. Homfray had opened similar farms and gardens at the Andaman Homes, though in distant jungle stations, and such continue to exist to the present day; Mr. Corbyn was only in advance of his time.

With regard to the effect his repressive measures had on the Andamanese, they were certainly excessive, and terrified the savages, but his ideas on the subject were correct, and these same measures, however objectionable and illegal they may have been, overawed them, and gave them a sense of our power, making Mr. Homfray's subsequent successful dealings with them easier. The Andamanese, on the whole, seem to have liked Mr. Corbyn, and did not resent his treatment of them as much as might have been expected. No doubt this, as well as the murders at the North Outpost, broke off for a time our friendly relations with them, but not to so great an extent as Major Ford thought, and the Outpost murder was the isolated act of two men, neither of whom were considered to be "good characters" even by their fellow tribesmen, and was not an act of conspiracy on the part of the whole tribe. It occurred exactly as stated by Major Ford, who appears to have been the first Superintendent who had any real appreciation of our dealings with the Andamanese from *their* point of view. Similar murders have occurred since, but have merely resulted in the individuals concerned being punished, the remainder of the Andamanese helping to arrest them. It was, however, very necessary in "those early difficult days," as Mr. Homfray used to describe them, to take severe notice of any act of hostility or treachery on the part of the savages, however much they might have been provoked. The



Andamanese on Ross Island disliked their English education, and on this account they escaped.

The principal mistake in our dealings with the Andamanese at this period was, that both the Superintendent and Mr. Corbyn appear to have been so taken up in guarding against the ill-doings of the Andamanese, that it never occurred to them to take any precautions against the misconduct of the Naval Brigadesmen, and the convicts who were associated with the savages in the Home; though a perusal of the history of our relations with the Australian and Tasmanian Aborigines, and the narratives of travellers in the islands of the Pacific Ocean, would have shown them what invariably followed the mixing of convicts or merchant sailors (of whom the Naval Brigade was chiefly composed) with savages.

The Andamanese, even now, speak bitterly of the treatment they received from these men, and Major Ford seems to have suspected the existence of the misdoings of the Europeans and convicts; but it is astonishing that none of his predecessors should have done so, and that no one should have considered that the Andamanese required to be protected against us, quite as much as we required to be protected against them.



CHAPTER XIII.

Mr. Homfray takes charge of the Andamanese—They behave better—Friendly relations with them resumed—Many Andamanese in the Home—Mr. Homfray makes them work—His treatment of them—Relations extended to more distant Septs—Annual Report for 1864-1865—Report by the Government of Burmah on the Andamanese—Māia Biala's acquaintance made—Jacko's death and burial—Mr. Homfray's notes on the customs of the Andamanese—Mr. Homfray takes Andamanese to Calcutta—Mr. Homfray's further notes on the Andamanese—Men from the *Ākar-Bālē* tribe first come in to the Home—Jim murders Jumbo and hides but is caught—The Andamanese work for convicts—Annual Report for 1865-66.

MR. HOMFRAY, on assuming charge of the Andamanese, collected some boys on Ross Island, built a hut for them to live in, and endeavoured to win their confidence and affection, and to teach them. It is to be regretted that he was obliged to employ convicts to act as guards over the boys, but so long as the Home was on Ross Island in the vicinity of the European and Native residents, this seems to have been unavoidable. He was a man of a singularly kind-hearted and patient disposition, was from the first really attached to the Andamanese personally, and they were quick to see this and reciprocate the attachment. He taught the boys to be orderly, decent, and obedient; to refrain from stealing all they saw and desired; and to saw, dig, plant a garden of native vegetables for themselves, to fetch and carry for him, to wash, and to cook their own food. He rightly considered that such an education was the first to be given to such savages who he saw picked up a colloquial knowledge of Hindustani of their own accord, and he left such subjects as English reading and writing, and the ordinary primary education of an European child, to a later period.

During the month of October 1864 the Andamanese came into the vicinity of the Settlement and stole a few trifles, but were otherwise quiet and well behaved. They were well treated, and the Chief Commissioner of British Burmah, in approving of the orders issued by



Major Ford after the murder of Gilbur Singh at the North Outpost by the Andamanese, regarding our policy towards the aborigines, added that they should be induced to bring in bamboos, thatching leaves, and other articles of jungle produce, and that no food should ever be given to them except in exchange for such articles. Neither Jacko nor Moriarty, the two murderers of Gilbur Singh, had up to this time appeared.

The funds of the Andaman Home were supervised by the Superintendent, who audited them quarterly, and were expended on rations and presents for the Andamanese, much as in the present day.

At this time there appears to have been a fund in Calcutta established by Mr. Corbyn in support of the Andaman Home and called the Calcutta Andamanese Donation Fund, but we hear nothing more of it, and no sums were brought on the books of the Home from such a fund, so it may be presumed that with Mr. Corbyn's resignation of the charge of the Andamanese it was abolished.

In October, 1864, Mr. Homfray, in reporting on the subject of the Andamanese to Major Ford stated that the boys whom he had on Ross Island were obedient, affectionate, and well behaved. He noted that they were fond of tobacco, and that their craving for it was the strongest hold he had on them. He then went on to recommend that Jacko and Moriarty should be allowed to visit us at the Andaman Home again. He had met them on the mainland and found that they were most anxious to be friendly and had behaved very well, they actually cried when he would not permit them to return to Ross with him. He further feared that if these men were ostracised he would not be safe when visiting the Outpost Homes. They were Chiefs and their good will was of importance to the Settlement; so Major Ford, much against his inclinations, directed that they should be admitted to friendly relations with us, being, however, treated with coldness at first in order to impress upon them the fact that we had neither forgiven nor forgotten their conduct.

Accordingly on the 1st November Mr. Homfray went to the South Outpost Home where about fifty Andamanese of both sexes had collected. They had bows and arrows but when they recognised Mr.



Homfray they hid them and seemed glad to meet him. Some twenty swam out to the boat while others on shore began to sing and call Myo-Tee-ree (Māia Tiri, a name the Andamanese had given to Mr. Homfray). Moriarty, who was the Chief and the man who had murdered Gilbur Singh in June, 1864, boldly told his name and asked Mr. Homfray to come on shore, saying that he would give him some bows and arrows. Mr. Homfray accordingly went and was given three bows. He also saw Sandys Sahib, an Andamanese, who had been wounded that day by some slugs fired at him at Aberdeen in return for some arrows he with others had fired at armed men who were trying to prevent their plundering. He had eleven shots in his stomach but owing to the small charge of powder had escaped being killed. He was plastered over with red earth and oil and expected to die. Twelve Andamanese accompanied Mr. Homfray back to Ross, among them being Friday, who had been a prisoner at Moulmein in Major Haughton's time, and who took the lead of the party and remained two days on Ross. On returning these people to their camp Mr. Homfray found that the other Andamanese were anxious to know how their friends had been treated, and had been on the point of swimming across to ascertain. From this time they gave Mr. Homfray the name of "Māia-jo-la," a term of great respect. He gave them food and they gave him four bows and some arrows and about twenty of them returned to Ross with him. Moriarty was anxious to come but Mr. Homfray told him that the Superintendent was angry with him on account of his doings, which remark Moriarty did not like. Sandys Sahib finding himself better came over. After a lapse of ten days Mr. Homfray took some of these Andamanese to the North Outpost Home to look for the North Tribe. On arrival there he could not understand why Jumbo would not make friends with some of the others who were there, and after a little persuasion the Andamanese told him that the North Tribe had quarrelled with the South Tribe and that they at any time might have a fight. A woman was the first to explain this.

After waiting an hour he got Jumbo and a couple of his party to come to Ross, but unwillingly, and Jumbo did not seem to care for the



presents pressed on him. On arrival at Ross Mr. Homfray gave them a pig for a feast, in connection with which a circumstance occurred which unfortunately frightened Jumbo still more, as the knife to be used for killing the pig was also used for threatening him, and he begged Mr. Homfray to take him away. The women also begged him to separate the two Tribes, which, after taking away the knife, he did. He then brought the grown-up men of the South Tribe, one by one into his room, where he had secreted Jumbo, and made them embrace and make friends, which they at last did, crying for a quarter of an hour. After some days Jumbo was taken to the South Outpost by Friday, and the quarrel was patched up.

At this time about fifty Andamanese, including women and children, used to swim over to Ross with only a bamboo for a support. Moriarty and Jacko were among the number who did this, although they had been forbidden to come, so they had to be sent back which they did not like at all, and Mr. Homfray remarked that, from the way they looked at him, he was frightened to go over to their camp, and hoped that, if he was expected to go over there, these Chiefs might be pardoned. Should they commit a second offence, he suggested that as a punishment, they be kept prisoners in Ross Island, as they would feel that to be a greater punishment than merely being prevented from coming there, and it would be a greater security to himself. He thought that to forbid them to come to Ross was scarcely any punishment, as it did not in any way interfere with their jungle life, and the freedom to which they had been accustomed, and only provoked them. He said that the Andamanese plundered as much as ever, and he was obliged to search them before they left Ross, after paying a visit there, as they stole almost everything they saw, particularly iron, and used to conceal small articles inside bamboos, and in their parcels of food. He had begun to learn a little of their language, and was teaching them Hindustani, in which he always conversed with them.

During November some Andamanese came to Viper Island, and though armed with bows, arrows, and knives, they behaved quietly and well, going away again after getting some food. A few days after this some others came to Haddo, and were given some food and asked to



supply bamboos in return. They picked up fifteen old ones in the jungle and brought them in, but when they were told that we wanted freshly cut ones they went away. Some others also came into Aberdeen and Phoenix Bay from the south, plundering the gardens and huts of fruit, convicts' clothing, and utensils.

Mr. Homfray states that during this month a very bright and cheerful lad of the North Tribe, named Bob, and aged about 14, died. He was the most useful and best behaved boy in the Home.

During the month of December, 1864, about one hundred Andamanese lived in the Home on Ross Island, and gave no trouble. No restraint was put upon them, and they were taken back to the jungle whenever they wanted to go, though they were not allowed to swim away on account of their thefts. This policy resulted in better behaviour and less suspicion on their part, and one day when they all wanted to go and found that no objection to their doing so was made, forty came back again shortly afterwards on a bamboo raft. During this month the Lieutenant-Governor of Bengal, and the Commander-in-Chief of Madras both paid visits to Port Blair and were surprised to find a number of Andamanese children in clean clothes and with pretty manners turned out to meet them. Mr. Homfray wrote that he thought a Tribe (meaning of course a Sept) consisted of about forty to fifty people, and that the Andamanese had unlimited quantities of food in the jungle, and never died from starvation, as this food was easily procured. He added :—

“They dig up four kinds of wild roots which I take to be wild yams, (correct—*M. V. P.*), sweet potatoes, china potatoes, and kitchen potatoes. (None of these three are indigenous in the Andamans,—*M. V. P.*) There is also breadfruit, (Mr. Homfray may have meant *Pandanus*—*M. V. P.*) durian, mangosteen (neither of which are in the Andamans,—*M. V. P.*) plantain, jack, and various other fruits; also several kinds of nuts.”

He had a great wish to make the Andamanese do useful work, and employ them in cutting bamboos, and in rowing him about the harbour. He discovered that they were unable to count.



This cutting of bamboos was merely done by the Andamanese in obedience to Mr. Homfray's order, and they did not bring them in of their own accord to barter with.

During January, 1865, Major Ford strongly urged on the Government the importance of opening out a small Settlement at Port Mouat and connecting it with Port Blair by road, as it would, he thought, separate the North and South Tribes, enable us the easier to identify which Tribe gave trouble in any particular instance, and would convince the Andamanese of our power, and that we had come to the Andamans to stay. He mentions that the people inland, on the south side, were the most troublesome, not knowing them to be the Jārawas who had no communication with the *Āka-Béa-da* Septs.

During this month Jacko and Moriarty were forgiven, as Mr. Homfray urged on their behalf that they were provoked to do what they did, and that it must be considered that these people have never known any law or restraint: are very irritable and quick-tempered, know nothing of right or wrong, and fear nothing except a musket. On the occasion of the murder in question there were a lot of them armed with bows and arrows asking for food, of which enough was not given to them, and Mr. Homfray further excused their actions by saying that they are accustomed to see convicts punished, or, as it would appear to them, ill-treated by us, when they do not do as we wish. They had waited till Tolidar Girba Singh, (as Mr. Homfray writes the name of the murdered convict,) was off his guard, and then Jacko, Chief of the North Tribe, and Moriarty, Chief of the South Tribe, shot him with their arrows from a few yards distant, and mortally wounded him. It was part of Girba Singh's duty to punish the Andamanese when that was necessary, which may have been an additional reason for the murder, as these people hate those who punish them; and on this account Mr. Homfray always got some one else to do that part of his duty. When the Andamanese used to complain to him that they had been punished, he would reply that it had been done by the Superintendent's order and so keep on friendly terms with them, which subterfuge was, he urged, necessary as a diplomatic convenience. Mr. Homfray added that Jacko, since his pardon, had been living entirely with him



and that his tribe were better behaved. At this time Mr. Homfray visited the Archipelago Islands for the first time, but did not meet with any of the Andamanese there, though he landed on Sir Hugh, Neill, and Havelock Islands. He was told by the *Áka-Béa-da* with him that the *Balawa-da*, as he found the inhabitants of the Archipelago Islands were called, were friendly with the Sept living to the north of Port Blair, and constantly mixed with them. He was also informed that they were all *Ár-yāūto*, or, as he put it, "live on fish." He noticed the large quantity of drift teak logs on the shores of these Islands, and found that his Andamanese could give him names for all the hills, encampments, and islands he saw. On the return journey two Andamanese steered the steam launch, and did it very well, (an accomplishment that they have become very expert at now--*M. V. P.*) With regard to their language he noted that he has a daily average of thirty Andamanese in the Home who are beginning to learn Hindustani, and one convict Munshi, and three of the Parawallahs attached to the Home, can speak a little Andamanese, he himself also having learnt about 300 words of that language.

A man of the *Puchikwár* tribe from the Middle Straits came to the Home during the month of January, 1865, and thus commenced our friendly relations with that tribe, which have never been interrupted since. In February, 1865, Mr. Homfray was sent by Major Ford in the *Diana* to Port Mouat, to catch some Burmese runaway convicts who had made a canoe there, and he took forty Andamanese with him. They told him that there was a hostile tribe on Rutland Island with whom the *Áka-Béa-da* did not mix, this being the first mention of this tribe of *Jàrawas*. The Andamanese with him knew Port Mouat and took Mr. Homfray to the camp there, where there were about twenty others in possession of property taken at different times from runaways. Some of the Naval Brigade men were with him, and, as usual, gave trouble by plundering the encampment. Mr. Homfray very rightly objected to this, and addressed Major Ford with a request that all articles required from the Andamanese should be purchased through him, (Homfray), the proceeds to go to the Home Funds.

The Andamanese in the Home were at this time beginning to make



themselves useful, having helped to get the ballast from a sunken lighter and so raise her, they diving for this purpose to a depth of six fathoms. They also brought in bamboos and rowed boats. Mr. Homfray used to reward them for their work by the present of a pig.

(Except as a training, it cannot be considered that working the Andamanese with convicts, and in the same manner, was very judicious. During Mr. Homfray's charge of them they were so closely associated with the convicts that many evil results ensued which were not discovered till after the mischief had been done past remedying.—*M. V. P.*)

A party of convicts had been cutting bamboos in the jungle during this month, and after some days, when they were going away on the completion of their work, the Andamanese who had collected near and were watching, sent away their women and children, and then took away from the convicts all the articles they required. Some of the same Andamanese then came to Ross, and were identified and confined by Mr. Homfray.

Others were sent away and told to bring back what they had stolen, and were threatened with punishment if they did not do so. After two days they returned with some of the things and said that the remainder had been taken far away by Andamanese who could not be found.

On the other hand, another party gave Mr. Homfray warning regarding some Burmese convicts who had escaped with fire arms, and were making canoes in which to leave the islands.

More Andamanese from the Middle Straits, and some from the Archipelago Islands came into the Home during the month, and at their meeting with the members of the North and South Tribes Mr. Homfray describes the crying as having "lasted for three days." Such a meeting, called "*Jeg*" by the Andamanese, necessitated a prolonged dance which Mr. Homfray watched, and noticed that the guests commenced, the women taking precedence of the men; when they were tired the hosts danced in similar order; at the end of the dance both parties and both sexes joined indiscriminately.



In March, 1865, Mr. Homfray reported that the Andamanese were being kindly treated by all, and were losing their surprise at the novelties they saw. They had learnt the value of money and used to dive in the sea for coins, with which they afterwards bought articles, principally food, in the bazaar. He considered that their craving for tobacco was the lever by which they could be most easily influenced, and remarks that they have discovered the value of dogs in assisting them while pig-hunting, and are taking care of them.

He advocated an idea which was both remarkable and utterly subversive of discipline; namely, that the Andamanese should not kill the runaway convicts, but should induce them to settle down with them in the distant jungles, intermarry with them, clear land and cultivate it, and rear a race of half-breeds. The Government of India, on hearing of this proposal, negatived it most emphatically, but it is a curious fact that the Andamanese women breed better from Natives of India than from the males of their own race.

Major Ford's Report to the Government of India on the progress of the Penal Settlement of Port Blair, during the year 1864-65, was the first Annual Report of any importance submitted, and in it he summarises all that had gone before. His chapter on the Aborigines is accordingly given in full.

“ Since the present Settlement on Port Blair, the Andamanese at the first evinced apparently more decided objection to our occupation of their shores than they did in the old days of Lieutenant Blair's colony. His Settlement was certainly more free from their attacks, but much of this immunity may be attributed to his safe position.

“ Such hostility as has been evinced since our present occupancy has been principally towards those who first commenced clearing and dwelling on the mainland at “ Aberdeen ” and “ Haddo,” from which places they long tried to oust those convicts; constantly annoying them with flights of arrows, so much so that on two or three occasions it was necessary to turn the guns of the Guard Vessel upon the surrounding jungle, in the shelter of which they would sometimes assemble in some hundreds, and thus frighten them off. But from this time these annoyances from the aborigines became less; when they were met with,



they were kindly treated, and by degrees became better disposed to meet such advances. At length, friendly meetings would take place at "North Point," and presents were given and exchanged. Matters went thus far till, on the 28th of January, 1863, one of the Naval Brigade men, by an attempted familiarity with an Andamanese woman, provoked the anger of a man of her tribe, who drew an arrow on him, and shot him through the body, from which he died. For this, two, Andamanese were made prisoners and secured on "Ross Island." At length some intercourse was resumed, and a few men and women were induced to come over to "Ross Island" to see the prisoners; these were detained in kind treatment, and accommodated in a hut built for their use. This intercourse was improved by the Revd. H. Corbyn, the Chaplain, who at length, on the 30th of June, 1863, took charge of these and other visitors in the "Andaman Home." Mr. Corbyn now frequently visited the aborigines on the mainland, and by his humane and persevering efforts, won much of their confidence and regard.

"Two Outposts were established on the mainland coast, a short distance North and South of "Ross Island." Here huts were erected, and provisions conveyed for them, and it was hoped that some attempt might be made to teach them to cultivate the soil; but unfortunately in June, 1864, an act of violence on the part of two Andamanese occurred, who in a fit of passion shot and killed three convicts, wounding two more with their arrows. It was necessary at once that very serious notice should be taken of such desperate acts, and to mark this, all intercourse with the Andamanese was cut off for three months.

"Not one was allowed to land on any part of the Settlement, and all supplies of food were withheld. At the end of this time, the aborigines, under fixed rules, were again permitted to visit the Settlement; at first a cold reception met all. This attitude and its cause were well understood by them, the men charged with the murderous acts described were forbidden the Settlement, and by degrees our good-will was as before given to the tribe.

"In June, 1864, Mr. Corbyn resigned charge of the "Home" and J. N. Homfray, Esq., Assistant to the Superintendent, having volunteered his services to take it up, he was placed in charge.



"Since Mr. Homfray has had the "Andaman Homes" in his care, he has established himself well with the aborigines visiting us, as they are now permitted to go unrestrained, and their confidence in us has largely increased. They now bring over their women and children in *their own canoes* by which act, (it would appear by their own account), they can exhibit no greater mark of trust in us.

"Mr. Homfray has acquired a considerable knowledge of their language; he is well acquainted now with the North and South Tribes of "South Andaman," with the "Rutland" and "Archipelago" Islanders, and their Chiefs, with whom he has much influence. His efforts on behalf of them all have been very successful in the humanising effect produced on their manners, habits, and dispositions. A ground-work so well established is encouraging, and invites further endeavours for their civilisation."

The Chief Commissioner of British Burmah was requested by the Government of India, in March 1865, to report upon our relations with the Andamanese, and to submit proposals as to our future management of them. It was suggested that one or more European or Eurasian convicts might be employed in the management and education of the Andamanese children, if any could be induced to remain in the Settlement. Major Ford had asked for the services of an Army Schoolmaster for the Andamanese School, but he could not be spared, and, even if he had been granted, his services would probably have been of little value. The Government considered that a zealous missionary would be the best person for this work, and were willing to aid any such man, but added that there appeared to be little field at the Andamans for missionary enterprise, and that it was improbable that such a man would come.

In reply to this Letter, the Chief Commissioner of British Burmah stated, in April, 1865, that it was of great importance to reclaim the Andamanese from their present savage condition, and, by the force of good example to gain such influence over them as to induce them to help shipwrecked people; but both he and Major Ford objected to their being kept under the charge of a convict. He also doubted the



propriety of any convicts being placed as orderlies or watchmen over them, as was then the custom.

(It was a pity that this policy was not carried out. The disadvantages attendant on the association of convicts with the Andamanese was fully appreciated by both Colonel Phayre, and Major Ford, and the former goes on to say) :—

“A European or East Indian man and his wife should be in charge of the Home, should treat the adults of both sexes kindly, and as far as possible instruct the children. Each day's delay renders the task of improving these people more difficult, for I fear they are now contracting bad habits. Archdeacon Pratt, on the 15th December, 1864, when visiting the Islands, recommended that a missionary should be appointed to instruct these people as he would probably be the most successful. Under such a régime the Chaplain might be the *ex-officio* visitor, and the Home be under the direct authority of the Superintendent.

“I have already recommended that a school be founded at the Settlement for convict and free children, and I thought that the charge of the Home might be combined with the duty of school-master.”

The Government of India did not approve of this proposal and directed that Mr. Homfray, who had already done such good work with the Andamanese, should remain in charge of the Home.

On the 1st April, 1865, there were only six convicts attached to the Andaman Home; Mr. Homfray endeavoured to utilise the Andamanese in many ways, and they helped to erect their own Home building, in which Major Ford would not allow them to have fires at first, until they refused to live there without them.

Mr. Homfray at this time began to compile a vocabulary of the *Áka-Béa-da* language, which, however, was never published.

In May, 1865, a steady advance in friendly relations with the *Púchikwár* and *Ákar-Bálé* Tribes was noticed. Mr. Homfray used the already friendly *Áka-Béa-da* as intermediaries, and in a short time Major Ford and Mr. Homfray were able to land from the



Diana and visit in a friendly manner the villages of the above-mentioned Tribes.

On one occasion Mãia Bíala, the Chief of Rutland Island, came on board the *Diana* and was at once noticed to be superior to the other Andamanese, and to have great influence with his tribesmen, who soon became friendly. Major Ford remarks regarding him :—

“ He is very different to any Andamanese I have yet seen. His bearing is so different, so superior to any of them, his demeanour at all times quiet and composed. He has a very intelligent countenance, and his gentleness of manner, so different from the somewhat boisterousness of the Andamanese, is as remarkable as it is engaging. ”

This man similarly impressed Mr. Man, Major Protheroe, and others who knew him, and his death during the epidemic of measles in April, 1877, was much regretted. On account of his superiority some people seem to have thought that he was of mixed blood, and of Indian parentage on the father's side, but such was not the case.

During the month of June, 1865, the friendly relations with the tribes to the north continued, and at one time representatives from four tribes were living together amicably in the Home, a hitherto unknown occurrence among the Andamanese. Mr. Homfray made them bring in fish for sale, and with their assistance extended the gardens at the Homes in the jungle, as by growing articles for sale in them he was able to add to the Home Funds, and also by issuing some as food to the Andamanese, to decrease the expenditure. He was most energetic, living for days in jungle encampments with the Andamanese while engaged on this work, and the present Homes and gardens at Táracháng, Bája-Jág-da, Góp-láka-báng, and Duratáng were all established by him.

In his zeal he even went so far as to allow himself to be painted and dressed in Andamanese fashion, and joined in their dances, and there is no doubt that he was really attached to this people personally, and they to him.

On the 1st July, 1865, Jacko, the Chief of the North Tribe, died of



pneumonia. Before his death he confessed to Mr. Homfray that he and Moriarty were the two men who had killed the three convicts in June, 1864, at the North Outpost.

His funeral took place on the following day, and is thus described by Mr. Homfray :—

“The Andamanese, especially those of his tribe and family, felt his death very much, and cried for several days after whenever they thought of him. He left two sisters, who were much attached to him, and were married, and they were present, and carefully attended on him, on his death bed. They were the chief mourners, and their husbands had to bury him. He died in the morning at 6 A.M. and was rolled up in a ball in the same way as a child in his mother's womb. He was buried at Perseverance Point on account of his brother having been buried there formerly, and the two sisters and brothers-in-law attended to the burial. The females were much affected at their loss and were crying bitterly while their husbands were digging the grave. This was about two feet deep, a little above high water mark, and in it they placed the corpse in a half sitting position, with his face upwards looking towards the east. He was kept in the ball shape as when first rolled up, and the grave was not more than two feet square. Previous to covering him up, they took the last farewell peep at his face, blowing gently on his eyes and forehead. He was then covered over with not more than six inches of earth, and some stones were placed on the grave. A bundle of burning faggots was placed over this, and mourning garlands were fixed at conspicuous parts of the shore, as signals of an interment. This form of funeral has invariably been carried out by all with slight alterations, according to the dignity and respect of the deceased. After four months the nearest of kin goes to the grave and fetches away the lower jaw, which is about that time freed from the flesh; a month after, the shoulder bone and ribs are extracted, and after six months the skull, which is then clear of all the brain, is taken, and slung round the neck of the principal mourner. After a while, everybody has a turn in carrying it about. Should a stranger die among them, and none of his tribe or family be present, he is entirely



neglected and not a bit cared for, and that is one of the reasons for their always keeping together in families."

Mr. Homfray at the time of writing this was evidently unaware that the Andamanese also used "Platform" burial, and that it was considered more honourable than interment in the earth.

The following notes on the customs of the Andamanese are extracted from his reports at this time :—

"The marriage ceremony is simple, yet binding on the Andamanese. A lad of sixteen engages himself to a girl of thirteen of a different family, with the consent of the girl's guardian who is generally the Chief of the tribe. At their first meeting they stare at each other while seated quietly by themselves. At night the Chief takes the newly married couple by their hands, and joins them together, after which they retire to the jungle for their honeymoon, and the next time they meet all the people there is a great dance. The married couple keep together till death."

This account is meagre and incorrect, and with other remarks of Mr. Homfray's regarding the marriage customs of the Andamanese published further on, has misled several enquirers who naturally accepted Mr. Homfray's statements as those of the best authority.

He remarks that "in the making of their canoes it was formerly supposed that fire was greatly used in burning the log out, instead of scooping it out, but I can now clearly state that the whole of the work is done with an adze : after picking out and felling a good tree in a convenient place, a number of them assemble together and in turn assist in the work, while others have to search for food. In ten days to a fortnight the boat is launched, and when at leisure the amusement is to finish it off to a very light condition, barely being in some parts half an inch thick. This is done with great care, and it so improves the boat, that with one paddle she is able to move about at a good pace. They always ballast the canoe with a few stones, otherwise it is likely to turn over, as she has no bearings, and is not opened out as are the Burmese canoes. A good sized boat could carry twenty Andamanese at a time. Of the canoes about here,



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none have outriggers or sails, but I believe those among the islands to the north have them, and are better and larger ones."

(On the contrary, the canoes of the northern tribes are smaller, and not so safe or commodious. The Andamanese do not use sails in their canoes.—*M. V. P.*)

In August, 1865, Mr. Homfray took an Andamanese man and his wife, and some children, to Calcutta with him. During his absence the following instance of hospitality on the part of the Andamanese occurred. Prisoner Petersen, with a Parawallah of the Homes, went to the jungle for fibre for the use of the Homes, and landed on the mainland west of Chatham. They were met by a large number of Andamanese, who received them in a most friendly manner, gave them a feast of roasted iguana, shell-fish, and water, and on leaving gave them jungle pigs, and a large fish, assisted them to procure what they required, and accompanied them to their boat.

On Mr. Homfray's return the Andamanese crowded in to meet him, and were much excited at the accounts of Calcutta given by those who had been there.

On the 7th August, 1865, the Chief Commissioner of British Burmah, when writing about the Andamanese to the Government of India, states that they had acquired great confidence in visiting the Settlement. Mr. Homfray's plan of teaching them to plant coconuts and to wait for their gradual growth had been partially successful and of course such matters can only be gradually taught. (The garden of coconuts at Táracháng was planted at this time.) The Chief Commissioner did not approve of the Superintendent of Port Blair granting convicts to the Andaman Home in order to teach the Andamanese how to cultivate, and thought that Mr. Homfray could not do better than by going on as he was then working.

The attempt to teach the Andamanese cultivation has never been successful, and as the Chief Commissioner suggested, had better have been left alone from the beginning, so far as associating convicts with the Andamanese for that purpose was concerned; but in January, 1866, he wrote to Major Ford that, if the Andamanese could be taught agriculture, it would be very desirable. He suggested that Major

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Ford should give them a plot of ground and test them by saying "we will give you no plantains, but those you grow in the garden may be yours".

On the 24th October, 1865, Major Ford, when writing to the Government to ask for a station steamer to be permanently stationed at Port Blair, urges the necessity of guarding shipwrecked crews, and adds that Malay piratical craft, heavily armed and manned, hang about the Andaman Islands, evidently for no good purpose as they have false papers.

He states :—"I learn from the Andamanese, who always evince alarm at the approach of such craft, that it is on board such as these that their countrymen are kidnapped away to Atcheen, Siam, and elsewhere. The Andamanese assert these practices still exist."

In November, 1865, Mr. Homfray, with the view apparently of obtaining a larger grant for the Homes, more land, and a larger staff of convicts to work on it, reported that he thought he was losing ground with the Andamanese. He considered that this was because he could not give them enough presents, and urged that they were better treated in Mr. Corbyn's time, in this respect, as there was then an allowance of £200 per mensem to feed only forty of them; the Settlement gardens were then flourishing, 200 convict gardeners being employed in them, and many fruits could be spared to be given to the Andamanese who, therefore, got for nothing what they now had to buy from the self-supporters. The convict establishment at the Homes in Mr. Corbyn's time was forty men, and with this staff cows and pigs could be kept, and by their sale a profit made which was credited to the Home Fund. After enumerating many other privileges which Mr. Corbyn had enjoyed, he begged for the same, or, if not allowed to have them, asked to be permitted to close the Homes, as he stated the Andamanese on Ross Island got nothing but rice to eat, and, on account of this poor diet, he thought four of them died, and the rest were discontented and uneasy. There was no special reason for this complaint, and Major Ford took little notice of it, merely telling Mr. Homfray to go on as he was going, and that he was doing very well (as indeed he was).



During the year he had been in charge, no rows had occurred, and he had taught the Andamanese to work for us, and encouraged them by gifts of adzes, etc., to use our tools in making their canoes.

Mr. Corbyn was still in the Settlement at this time (not leaving it till early in 1866, when, after an interval, he was succeeded, on the 3rd November 1866, by the Revd. T. F. L. Warneford), and Mr. Homfray experienced some difficulty in keeping on good terms with him owing to his continued interference with the Andamanese. On one occasion he objected to Mr. Corbyn taking away their goods, particularly a large canoe, which Mr. Corbyn said he had bought for a knife! Similar complaints were made against Captain Laughton, the Executive Commissariat Officer, and the matter had to be reported to the Superintendent, as Mr. Homfray thought the Andamanese would begin to give trouble again, if looted in this manner.

In January, 1866, Mr. Homfray commented on the wandering ways of the Andamanese, and hoped to get them to settle down to agriculture. He also noted their former distrust, timidity, and treachery, and was doubtful about the possibility of their conversion to Christianity, as he said they had no word for, or conception of, an Almighty, do not think about him, and would not care to know of one: "There are many other things to teach them before all this." He adds:—

"The Andamanese will never be able, without our help, to clear, cultivate, and build houses, and for the first two years we should help them to start, with convict labour, in four different spots in the jungle near some creek where they generally encamp. By care and kindness their fancy might be drawn to the scheme, and no provocation or compulsion should be used. Persons should not be allowed to visit their homes and deprive them of their goods. The Andamanese resent this, which is the reason of their hiding their goods in the jungle."

He also gave the want of food and insecurity of property as the reasons for their nomadic habits.

The uncleanly habits of the Andamanese might have been included as another reason for their nomadism. To attempt to



change such a people into an agricultural race, by a mere order and a little assistance in the building of houses, was absurd. Generations would have to pass before, with the greatest care, the change could be effected, if indeed it could be done at all. Many similar attempts were made in after years, but were finally abandoned, owing to the rapidly approaching extinction of the race. The above is an interesting instance of the attempts so universally made by the English-speaking peoples to fit other races into their narrow and often unsuitable customs. In 1887, a very distinguished officer, who, many years before had been connected officially with the Andamans, asked me whether the Andamanese had settled down, and taken to agriculture. I told him that I had abandoned all efforts in that direction, for I could not see that they would confer any benefit on the savages, or were likely to yield the desired result. His answer was "they should have been *made* to do it! "

In February, 1866, a man of the Ákar-Bálé Tribe was brought to the Home for the first time. These people have since always proved very friendly towards us, and are among the best natured of the Andamanese.

At this time the so called South Tribe were living at Bórōinj-Gudar, and the North Tribe were at Lekera-Bárnga, and representatives of both these Septs were living at the Home on Ross Island.

Two men, "Dāūra" of the South Tribe (called Jim,) and "Punga" of the North Tribe (called Jumbo) had a fight near the Ross Island jetty about some pork which the latter would not give up to the former. Jim shot Jumbo in the stomach, killing him, and then swam across to Aberdeen, and fled into the jungle. Jumbo was buried by Mr. Homfray and the Andamanese at the Home, at Aberdeen.

Jim had witnessed the hanging of two convicts for murder, and was well aware that the punishment for murder was death, so Mr. Homfray recommended that he should be hanged as an example, to teach the others to govern their tempers and not murder people for trifles, admitting at the same time that the Andamanese are very quick tempered. He pointed out, as a curious fact, that, of the