CHAPTER II.

The Andamanese—Their division into Tribes—The sub-division of the Tribes into Septs—Their division into Ár-*yāūto* and Érem-tága—Description of the Ár-*yāūto* and Érem-tága—Physical characteristics of the Andamanese—Diseases of the Andamanese—Intelligence of the Andamanese—Tattooing—Names—Nicknames—Flower Names—Marriage—Medicines—Motions, etc.—Habitations—Government—Language—Initiatory ceremonies—Marriage—Burial—Customs at meeting and parting—Fires—Religion, traditions, and superstitions—Attire—Time—Trade—Sport—Canoes—Cooking—Weapons, utensils, and ornaments—Amusements.

It will be convenient, for the proper appreciation of the accounts of the Andamanese by various travellers which follow, that a brief general description of the people, their mode of life, customs, and superstitions, should be here given.

The Andamanese are divided into twelve Tribes, and these Tribes are grouped into three divisions.

1st.—The North Andaman Group of Tribes, comprising :—

The Cháriár Tribe, inhabiting the coast of the northern half of the North Andaman, and the adjacent islands.

The Jéru Tribe, inhabiting the interior, and the southern half of the coast of the North Andaman, and the northern extremity of the Middle Andaman.

The Kédé Tribe, inhabiting the northern half of the Middle Andaman, and Interview Island.

The tribes composing this Group use the same bow, the "Chókio," make comparatively small arrows, have similar ornaments, the same system of tattooing, and their languages are closely allied. They inhabit the country from Landfall Island to a line drawn through the Middle Andaman, from Flat Island on the West coast, to Ámit-lá-Téd on the East coast.

2nd.—The South Andaman Group of Tribes, comprising :—

The Áka-*Béa*-da Tribe, who inhabit the coast of Rutland Island ; the coast, and part of the interior of the South Andaman, south of a line drawn from Port Mouat

to Port Blair; Termugli and the other islands of the Labyrinth Group; the coast, and most of the interior, of the remaining portion of the South Andaman; Bluff and Spike Islands; and the West coast of the Middle Andaman up to Flat Island.

The Ákar-*Bálé* Tribe, who inhabit the Archipelago Islands:

The Púchikwár Tribe, who inhabit all the country between Middle Strait and Homfray Strait, including Colebrooke, Passage, and Strait Islands; and the Northern bank of Homfray Strait for a short distance inland.

The Áūkāū-*Júwōi* Tribe, who inhabit most of the interior of the Southern half of the Middle Andaman.

The Kol Tribe, who inhabit the coast, and adjacent islands, and part of the interior, of the Middle Andaman, between Ámit-lá-Téd and Párlób.

The Tribes composing this Group use the same bow, the "Karama," make similar large arrows, have the same kind of ornaments, the same system of tattooing, and their languages are closely allied. They inhabit that portion of the Middle Andaman South of a line drawn from Flat Island on the West coast to Ámit-lá-Téd on the East coast; Báratán Island; most of the South Andaman; the adjacent Islands to, and including, Rutland Island; and the Archipelago Islands.

3rd.—The Öngé Group of Tribes, comprising:—

The Öngés, who inhabit the whole of the Little Andaman Island.

The people in the interior of Rutland Island.

The Tribe in the interior of the South Andaman.

The Tribe on the North Sentinel Island.

The Tribes composing this Group have similar ornaments and utensils; use a kind of bow differing entirely from both the "Chókio" and "Karama;" make a different pattern of canoe; do not tattoo themselves; and have allied dialects.

Some of these Tribes are also sub-divided into Septs, each Sept having a separate Headman, but all speaking the same language.

The Áka-*Béa*-da Tribe is sub-divided into seven Septs :—

1st.—The people inhabiting Rutland Island, the South and West coast of the South Andaman up to Port Mouat, and the Southern islands of the Labyrinth Group.

2nd.—The people inhabiting the Northern islands of the Labyrinth Group, and the West coast of the South Andaman from Port Mouat to Port Campbell.

3rd.—The people inhabiting the West coast from Port Campbell to Spike Island.

4th.—The people inhabiting the West coast of the Middle Andaman from Spike Island to Flat Island. (These are more closely allied to the Púchikwár Tribe.)

5th.—The people inhabiting the East coast of the South Andaman from Chiriya Tápu to Port Blair, including the Southern half of that Harbour.

6th.—The people inhabiting the Northern half of Port Blair Harbour, the interior of the Eastern side of the South Andaman, and the East coast of the South Andaman up to Lekera-Bárnga,

7th.—The people inhabiting the East coast of the South Andaman from Lekera-Bárnga to the Middle Strait.

The Ákar-*Bálé* are sub-divided into the North and South Archipelago Tribes, who speak different dialects, the division being between Havelock and Lawrence Islands.

The Púchikwár Tribe is sub-divided into :—

1st.—The people living between Middle Strait and the North end of Colebrooke Island.

2nd.—The people living on both banks of the West end of Homfray Strait.

3rd.—The people living on both banks of the East end of Homfray Strait. (These, in language and customs, much resemble the Kol Tribe.)

4th.—The people living in the interior of the Middle Andaman North of Homfray Strait.

The Aūkāū-*Júwōī* and Kol Tribes have no real sub-divisions.

The Kédé Tribe is sub-divided into three Septs :—

1st.—The people inhabiting the Eastern side of the Middle Andaman, whose language differs slightly from that of the other Septs

2nd.—The people living on the West and North-west of the Middle Andaman.

3rd.—The people on Interview and North Reef Islands.

The Jéru Tribe is sub-divided into five Septs :—

1st.—The people on the South side of Stewart's Sound.

2nd.—The people on the North side of Stewart's Sound.

3rd.—The people on the East coast of the North Andaman.

4th.—The people in the interior of the Southern part of the North Andaman.

5th.—The people on the West coast of the North Andaman.

The Cháriár Tribe is sub-divided into four Septs—

1st.—The people in and around Port Cornwallis.

2nd.—The people in and around Cadell Bay.

3rd.—The people on Landfall and the adjacent islands.

4th.—The people on the North-west coast of the North Andaman.

The sub-divisions of the Öngé Tribe on the Little Andaman are not thoroughly known as yet, but appear to be—

1st.—The people on the North coast, from Bumila Creek to Kuāī-Échékwada.

2nd.—The people on the North-east coast, from Kuāī-Échékwada to Titāījé.

3rd.—The people on the East coast, from Titāījé to Tōīnyugédá.

4th —The people in Dāōgulé Bay.

5th.—The people in Hut Bay, and down to Tōībalöwé.

6th.—The people on the South coast.

7th.—The people on the South-west coast, up to Ápi Island.

8th.—The people from Ápi Island to Náchugé.

9th.—The people from Jackson Creek to Tókyui.

10th.—The Pálalánkwé people.

There may be other Septs in the interior of whom we know nothing at present. The customs of the people on the Little Andaman differ considerably from those of the people on the Great Andaman, and the huts on the former Island are large and permanent head-quarter stations, so that each of these may be considered the head-quarters of a Sept.

The North Sentinel Island people are one Tribe without sub-divisions, but we know little of them, and they appear to be a recent offshoot from the Öngés.

The Jàrawa tribe on Rutland Island are one Tribe, and, so far as we know, have no sub-divisions.

The Jàrawa tribe in the interior of the South Andaman are one Tribe, but appear to have at least three sub-divisions, of the details of which we are ignorant.

The Andamanese are also divided, irrespective of Tribal divisions, into the "Ár-*yāūto*" or "Coast-dwellers," and the "Érem-tága" or "Jungle-dwellers."

(These names of course vary in the different languages, but the meaning in all is the same, and the above words of the Áka-*Béa*-da language will be used, for convenience sake, when referring to all the tribes.)

Many tribes contain members of both these divisions.

In the South Andaman Group of Tribes, those Áka-*Béa*-da living between Port Blair Harbour and Middle Strait, in the interior of the South Andaman, are Érem-tága. The remainder of the Tribe are Ár-*yāūto*.

All the Ákàr-*Bálé* are Ár-*yāūto*.

Those Púchikwár living in the interior of the Middle Andaman, North of Homfray Strait, are Érem-tága. The remainder are Ár-*yāūto*.

Almost all the Āūkāū-*Jūwōī* are Érem-tága.

All the Kol are Ár-*yāūto*.

The Kédé Tribe is composed of both Ár-*yāūto* and Érem-tága, according as they dwell on the coast or inland, the only Érem-

tága, however, being the people in the interior of the Northern half of the Middle Andaman.

The Jéru Tribe is composed of both Ár-*yāūto* and Erem-tága, but principally of the latter, the only Ár-*yāūto* being those people living in Stewart's Sound and on the West coast of the Southern part of the North Andaman.

The Chăriár Tribe is composed of Ár-*yāūto* only.

The Öngés no doubt have similar divisions, but at present we are only acquainted with what we may call the Ár-*yāūto*.

The North Sentinel Tribe are Érem-tága by nature, and Ár-*yāūto* by force of circumstances; (indeed, comparing all the Tribes of the Öngé Group with the real Ár-*yāūto* of the Great Andaman, this may be said of all of them.)

The Jàrawa Tribes on Rutland Island, and in the interior of the South Andaman, are Érem-tága.

The principal differences between Ár-*yāūto* and Érem-tága, are—

The former residing chiefly on the coast, and obtaining their food principally from the sea, are more expert at swimming and diving, fish shooting, etc., have a better knowledge of fishes and marine life, and are hardier and braver than the Érem-tága.

These latter are more expert at tracking, or finding their way through the jungle, at pig hunting, etc., have a better knowledge of the Fauna and Flora of the Andamans, but are timid and more cunning.

They are unable to harpoon turtle and dugong, and thus, while the Ár-*yāūto* can do all that the Érem-tága can do, though often not so well, in addition to his own peculiar accomplishments, the Éremtága is ignorant of much which the Ár-*yāūto* knows. The two divisions are allowed to inter-marry.

Fights take place between sub-divisions of the same Tribe, and between Ár-*yāūto* and Érem-tága, who do not mix much.

The Andamanese are on friendly relations with each other as follows:—

Most friendly within their families.

Friendly within their Septs.

Fairly friendly within their Tribes.

On terms of courtesy with the members of other Tribes of the same Group, *if known*.

Hostile to the Tribes within their own Group whom they do not know, and to all other Andamanese, and to all strangers.

An Andamanese belongs to a Tribe, and is also Ár-*yāūto* or Érem-tága, by descent. A child of one Tribe may become a member of another by adoption, and occasionally the child of an Érem-tága may be brought up an Ár-*yāūto*, but an Ár-*yāūto* never becomes an Érem-tága, the former despising the latter.

The average height of an Andamanese man is 4 feet, 10½ inches.

The average height of an Andamanese woman is 4 feet, 6 inches.

The average bodily temperature of an Andamanese man is 99° Fahrenheit.

The average bodily temperature of an Andamanese woman is 99°·5′ Fahrenheit.

The average number of pulse beats per minute of an Andamanese man is 82.

The average number of pulse beats per minute of an Andamanese woman is 93.

The average number of respirations per minute of a man is 19.

The average number of respirations per minute of a woman is 16.

The breathing is, in most cases, abdominal or upper abdominal.

The women show scarcely any indication of their breathing, though the men show it well.

The average weight of an Andamanese man is 96 lbs., 10 oz.

The average weight of a woman is 87 lbs.

It will be seen from the above that the bodily temperature of the Andamanese, though very near that of the Aryan family, has a slight tendency to rise above the normal of that family, and it is uncertain what is the reason for this higher reading.

Apparently, there is no marked fever or other disease present, as there are absolutely no signs or symptoms of an abnormal condition,

nor do the Andamanese themselves recognise any difference in this respect. As their food is largely carbonaceous, their diet may be the cause, or possibly from always living in a malarious country there may be a slight masked fever extending over some weeks in duration to which the Andamanese are so accustomed that they fail to notice it. There is no doubt that they frequently suffer from a degree or two of masked fever much as street boys in England appear to have a slight running cold, and this has so little influence on their actions and general appearance that they state they are perfectly well when their temperature is over 100° Fahrenheit. This feverishness is generally traceable to chills, and there is little or no splenic disease.

They dislike and fear cold very much, and do not bear it well sensitively, but when taken to an Indian climate which was much colder than their own, though inconvenienced they were not injured in any way, and indeed improved in general health.

They bear the heat of the sun well, but complain sometimes, get bad headaches, sun fever, etc. They go stark naked, and with no covering on their heads, at midday, on sea or land, in the hottest weather, not however from choice during the middle of the day, as they do not court the exposure unnecessarily. Sometimes they hold a leaf umbrella over their heads if out in a canoe in a very hot sun. The fact, however, of their knowing that they had to undergo this exposure would not deter them from any journey, etc., while the fear of a similar exposure to cold would certainly deter them.

They do not bear thirst at all well, and hunger almost equally badly.

They are accustomed to gratify both the moment they feel the sensation, and not being used to privations cannot endure them.

They, for similar reasons, cannot ordinarily endure for more than twenty-four hours without sleep, though they have been known on the occasions of big dances to go for four days and nights almost entirely without sleep, becoming much exhausted afterwards.

The voices of the Andamanese, though in a few marked cases deep and hoarse, are ordinarily of a pleasant medium quality and rather musical. Their breath is ordinarily sweet, and there is no smell from

the healthy bodies of the younger Andamanese. Any offensive smell there might be, would come from the dirt on them, not from the secretions of the body. People with decayed teeth and tissues have foul smelling breaths and bodies, and the scorbutic taint may account for much of this as there is a good deal of a mild form of scurvy among them, probably due to the absence at certain times of the year of vegetable food, or to chills.

They are by nature "far-sighted," and any apparent "near-sightedness" is due to leucoma or other disease dimming the sight and causing them to study the article looked at much closer, for distinctness' sake, than is usual.

In appearance, when not smeared over with red and white pigments, the Andamanese men, and the young women, are not unpleasing, some indeed are distinctly good-looking and have fine, well-shaped noses, thin lips, small mouths, even white teeth, bright sparkling eyes, and very well shaped figures. The old people often become hideous.

With the Andamanese sexual desire generally commences at about 15 years of age in the men, and as their love for sport is greater than their passions, these are not gratified to any great extent until after marriage, which rarely takes place before the man is 26. Probably, for this reason, the Andamanese men keep a boyish appearance until they are about 30, and age very little till after 40.

From 24 to 38 an Andamanese man scarcely alters in appearance, though their figures, the sheen of their skin, and the delicacy of their features, are best seen at the former age, for as they grow older the skin becomes more coarse, and the figure "wall-sided;" the eyes too, which are very clear in youth, become dulled in after life. The teeth also become worn and discoloured with age, though little caries is seen. The teeth of the Ongés, however, are uneven, and discoloured, and some suppose that this tribe have hereditary syphilis from some distant period, though possibly scurvy, or the water they drink, may have something to do with it. Elephantiasis only occurs on the Little Andaman. The Andamanese vary in colour from an intense charcoal black all over, which is most common in the South Andaman

Group of Tribes, to black with reddish-brown on the collar bones, cheek bones, and other points of the body, and, among the Öngés, to even a light reddish-brown on parts of the face.

The black pigment occasionally leaves their fingers and lips, giving these a peculiar piebald appearance, and this lasts till death, the pigment never returning. The cause is unknown, there is no remedy for it, and no notice is taken of it by the Andamanese.

The colour of their hair varies from sooty black to dark brown, old gold, red, and light brown, especially as it increases in length. Though these, however, may be the colours of individual hairs, the general appearance is sooty black, or yellowish-brown.

The different Tribes vary in their mode of wearing their hair; some, chiefly in the South Andaman Group, shaving the head clean; many of the people throughout the Great Andaman let their hair grow in long matted ringlets till it touches their shoulders; the Jàrawas often grow a mop of hair like a Papuan, and the Öngés keep their hair cut very short.

Excessive hairiness of the body never occurs. Total absence of hair is equally unknown, but in all cases the hair, except on the head, is very scanty. Some men have a tiny beard and moustache, of which they are very proud, and the fact of such men being spoken of as "hairy" shows how rare the Andamanese consider this adornment to be.

There is a little hair on the pubes, and this, like the beard and moustache, is not shaved. The eyebrows, which are small, are often shaved off, for no particular reason except that they are not considered to be ornamental. There is a little hair under the axilla, and sometimes a trace on the arms and legs.

The oily secretion is abundant, and the skin is smooth and satiny where not tattooed.

The colour of the skin is usually the colour of black lead in the parts exposed to the air, and reddish or yellowish-brown under the axilla. The lips and the nostrils are black, and the soles of the feet brownish-yellow. In a few cases the skin on the cheek bones, and other prominent points of the face and body, is reddish-brown. A

patch of black skin kept free from the light for years, as in the case of the skin of the head covered with a thick mat of hair, does not become lighter in colour.

The eyes are, as a rule, dark brown in colour, liquid and clear, or sometimes very dark brown, dull, and with a ring of black round the iris. They are prominent, and have the outer angles very slightly elevated.

The mouth is large, the hard palate very arched, and pigmented in patches.

There are very few cases of natural deformities, and the only artificial deformity is the mark across the skull caused by the strap used in carrying loads. This is most marked in the women, who carry big bundles of firewood, etc., and, as they commence to do this at about the age of six, it causes not only a mark on the skin and flesh, but also an actual depression in the skull. This is most marked among the Öngés. No parts of the body are pierced, injured, or deformed intentionally for the wearing of ornaments or for any other purpose.

Monorchids are found, and also cases of atrophied testicles.

The duration of life among the Andamanese is about sixty years, and cases of people attaining to about sixty-five are known.

Congenital idiocy is rare, and little notice is taken of it. The only form of insanity known is homicidal mania, which is also rare. The subjects commence by eating raw flesh, earth, and such unnatural things. After they commit a murder they eat the raw fat and drink the blood of the victim. These men are much dreaded for a time by the others, but end by being killed in revenge for some murder they have committed.

Epidemics and endemics are absent from the Andaman Islands, unless malarial fevers be classed as the latter. The greatest number of cases of these fevers occur about June, at the commencement of the South-west Monsoon, and also during the heavy bursts of rain in this Monsoon, the causes being the reduction of temperature, and the humid atmosphere. The drying up of the soil at the end of the Rains is also considered to be unhealthy.

The diseases of the Andamanese and of the immigrant races are the same. The most prevalent diseases are :—

Malarial fevers, of which the Intermittent form, being 91 per cent. of the whole, is the most common. In this group, 34 cases per 1,000 are fatal, the deaths being due to the Remittent form.

The proportion of chest diseases, though not so large as that of Malarial fevers, is considerable, being to the latter as 9 is to 7. The cases are, however, more fatal. During certain years, when the wind is exceptionally high and the rainfall less than usual, these diseases are particularly deadly, death being generally due to Pneumonia, always a most fatal disease to the Andamanese, the virulent epidemic form of which has probably been introduced since 1858. Chronic Bronchitis is responsible for the high sick-rate of this group (60 per cent.), but deaths from it are not common.

The fatal cases of this group are 103 per 1,000, of which Pneumonia is 90 per cent. of the whole.

Pleurisy, Hæmoptysis, and Phthisis are comparatively rare, but there is a general tendency to Bronchial Catarrh.

Abdominal diseases are not common, there being a very small percentage of them, but are very fatal. Diarrhœa is the most common and causes the most deaths, there being 11.2 per 1,000.

When in health their stools are regular, inclining to looseness, similar to those of animals in good health. They have abundant perspiration which is only unpleasant smelling in certain individual cases.

There is a great deal of Dyspepsia, and Colic is common.

No Typhoid or Typhus fevers are known, though the Andamanese will drink water of the filthiest appearance.

Diseases of the brain and spinal cord are rare, though occasional cases of curvature of the spine are met with.

Sunstroke is known to, and dreaded by the Andamanese, as cases of it are always fatal.

Rheumatic affections are common among the older Andamanese often causing complete loss of use, and the withering away of a limb. It is of the muscular variety.

Conjunctivitis is rather common, as is also Leucoma.

Ulcers, generally the result of wounds, are common, and are very slow to heal.

There is a great deal of exfoliated Dermatitis, either scorbutic or due to exposure, sometimes resulting in the destruction of the finger and toe nails.

Ringworm is the only other skin disease known.

There is no limited baldness, but temporary general baldness from disease is known. In these cases the hair is always weak afterwards. The Andamanese readily succumb to a severe injury or disease, but, though they seem to have little vital power, they pick up wonderfully quickly after illness.

They have a tendency to Prognathism, which, however, is only strongly marked in a few instances, and in many cases absolute Orthognathism is met with.

The intellect of the Andamanese youth, and his capacity for grasping matters entirely foreign to his natural state, is considerable, and I have noticed that this special intelligence (as distinct from hunting ability, etc., which is of the savage order) is usually accompanied by refined features (especially the nose and mouth), also by an irritable temper, indicative of the nervous temperament.

This intelligence, and the tractability and usefulness of the Andamanese men, becomes less (as regards subjects foreign to their original savage life only) after they pass forty years of age. They then become more savage and quarrelsome in disposition.

They are gentle and pleasant to each other, and kind to children, but, having no legal or other restraint on their passions, are easily roused to anger, when they commit murder. They are certainly cruel, and are jealous, treacherous, and vindictive; they have short memories for either good or evil, are quick tempered, and have little or no idea of gratitude. They are affectionate to their wives, and their worst qualities are kept for strangers. I have often likened them to English country schoolboys of the labouring classes, with the passions of the mature savage.

They are bright and merry companions, sticking to nothing for long, always busy in their own pursuits, keen sportsmen, and very

independent. Their actions are governed by ideas of prowess in the chase, etc., and not being naturally of a very lustful nature, sexual passion does not enter largely into their lives. They are proud of having children and anxious to get them, but their passions are purely *animal*, and never *bestial* as is the case with more highly civilised races.

The intelligence of the women, although not generally equal to that of the men, is fair. The old women among the Andamanese are often very capable and much respected; they live on an average to a greater age than the men, and, when aged, keep excellent health and the full use of their faculties. They do not become peevish and querulous in old age, but retain the bright and merry nature of their youth.

They are considered to be beings subordinate to the men, and the wives are practically slaves to their husbands for whom they have to perform all the drudgery. They acquiesce in this, and keep together in parties of their own sex; the fact of their inferiority, however, being once recognised, they have a good deal of influence and are under no restrictions.

Allowing for the acuteness gained by practice and necessity, the sight of the Andamanese does not appear to be superior to that of an ordinary European, who, if he passed through the same training, would see as well as they do. I have heard astonishment expressed at the way in which they will accurately name another Andamanese who may be at a considerable distance, but it should be remembered that they distinguish by gait, etc., as we do, and moreover they know whom they expect to see in a particular place, and are therefore on the look-out. I have seen them, when not thus prepared, make many mistakes, while a European standing by them gave accurately the names of the persons seen.

They do not care for our scents, or for the smell of flowers, nor do they decorate themselves with them, like the South Sea Islanders. They do not distinguish individuals in the dark by smell, and their sense of smell does not appear to be particularly keen. Fires can be smelt at

a distance of two miles certainly, but much depends on the direction and force of the wind, the nature of the wood fuel (some being highly and objectionably odoriferous), also whether turtle fat or other strong smelling things are burning. They can smell a fire farther than a European can because they are on the look-out for such things (as they can hear the sound of a dance at some distant encampment) and consequently their senses in those particular matters are more highly trained and developed than ours, but I do not think that naturally their senses are any keener than those of any other race.

The last point to be noticed in the personal description of the Andamanese is their modes of tattooing, or rather scarifying themselves.

The Tribes of the South Andaman Group cut their bodies with small flakes of quartz or glass in patterns of zig-zags or straight lines running up and down the body or limb. Each cut is about a quarter of an inch in length, and is merely superficial. To make a pattern of straight lines, a line of cuts is made, the incisions being end to end and about an eighth of an inch apart. Another line parallel to these, and about an eighth of an inch distant, is then cut, and twelve or fourteen of such lines would make the pattern. In the zig-zag pattern only two lines are made, the cuts being incised at obtuse angles to each other, and thus forming something like our "dog-tooth" pattern. The making of the patterns depends upon the individual taste of the woman cutting them, but the face and ears, genitals, arm and knee pits are not cut. The first cutting is made from the navel to the pubes, and the "dog-tooth" patterns are often cut on either side of a line drawn from the sternal notch to the navel, thus rounding off the remainder of the tattooing, and imitating as it were the edges of an open waistcoat. Women are tattooed in the same way as men.

The North Andaman Group of Tribes have a different system of tattooing. The cuts with them are made by the men with the head of a pig-arrow, and are severe and deep. They are made across the body or limb, and are not placed end to end but parallel to each other.

They are about an inch in length and half an inch apart, and as a rule three lines of cuts are made, one in the centre of the back from the nape of the neck to the buttocks, and one on either side of this from each shoulder to half way down the buttocks. These lines are about three inches apart. Occasionally four or five lines of smaller cuts may be seen.

Three or four (sometimes five) similar lines of smaller cuts, about two inches apart, are made from the collar bones to the pubes. Other smaller lines of cuts are made down, and sometimes circling round, the arms and legs, the cuts being on a slope like the series of slats of a half-open venetian blind.

The women of this Group are, as a rule, only tattooed when they become elderly.

The Öngé Group of Tribes do not tattoo themselves.

The Andamanese, like the rest of the human race, have names for individuals, regarding which names there are certain peculiarities worthy of notice.

There are three classes of Names:

I.—The Name the Andamanese is given in the womb, and which is their Name throughout life. (Of this class there are about twenty Names in each Tribe.)

This Name is given in the following manner. When a woman knows that she is with child she calls that child by some one of the usual Andamanese Names regardless of what its future sex may be. This is called the *Teng*-l'ár-*Ula*, or "Proper Name." When the child is born, "Óta" (which means Testicles) is added for a male child, and "Káta" (female organ of generation) for a female. These two words are only used during babyhood as a rule.

In the case of twins, which, however, is almost unknown, an additional Name would be given after birth to the second child.

In the case of a first born child named, say, "Bíala," dying soon after birth, the mother on her second conception often gives the same Name to the second child, and to this, if of the same sex as the previous one, the Nickname (always used after the real Name) of "Íl"

"Twice-born" would be added, as they believe that the dead child has been born again.

II. *Nicknames.*—These are given to children on account of some peculiarity, either in their own make or conduct, or in those of their parents; and additional Nicknames are sometimes given as the children grow up. Only one Nickname is used at a time. They may be sarcastic, alluding to a deformity, or to a disfigurement or eccentricity; they may also be flattering, or even reverential.

III. *Flower Names.*—These are given to Andamanese women only, and their origin is as follows:—

At her first menstruation an Andamanese girl is called by the Name of whichever one of certain selected trees happens to be in flower at the time, and this Name, which is used before the *Teng*-l'ár-*Ula*, is not discarded until she becomes a mother, or elderly.

Often, in calling to a young woman, the Flower Name alone is used. The following table will show the Flower Names, the principal trees from which these Names are taken, and their approximate times of flowering. (The Names are given for convenience sake in the Áka-*Béa*-da language only.)

Flower Name.	*Name of tree.*	*Time of flowering.*
Chílip . .	Diospyros Densiflora .	November. December. January. February.
Móda . .	Semecarpus. Odina Wodier.	March.
Āūra . .	Chickrassia Tabularis .	March.
Jídga . .	Not identified . . Also, Croton Argyratus .	April.
Yéri . .	Sterculia . . .	April.
Pátaka . .	Meliosma Simplicifolia . Terminalia Procera . .	May.
Réché . .	Eugenia. sp. . . . Rubiaceæ . . .	June and July.
Chágara . .	Pterocarpus Dalbergioides .	August.

Flower Name.	*Name of tree.*	*Time of flowering.*
Chárapa . .	Not identified . . .	September.
Chénra . .	Leca Sambucina . .	October.
Yúlu . . .	Not identified . . . Also Eugenia . .	November.

The Andamanese can give no reason but that of long custom for the selection of these particular Names, and they are also ignorant of the reason why only the above trees were selected; and though it is very evident that the giving of Flower Names arose from the comparison between the reproduction of human beings and of plants, the Andamanese do not now recognise this.

They have also certain Honorifics. Elderly male Andamanese are called Māia as a term of respect, also Mám. Married Andamanese women are called Chána.

The Names are used in calling to each other from distances principally, also in speaking of each other. It is *de rigueur* to use the Honorifics, and a young girl is spoken to by her Flower Name. Children do not address their parents by their Names, and youths would never use Nicknames in speaking to their elders, and not often the Proper Name. The Name is in fact more of a trade mark than for general use. As there are so few of them, the Nickname decides which of the many people of that Name is meant, and the Honorific gives the age and standing of the person and how to address him. A youth would be called by his Name, but more often would be addressed as "youngster." The actual words for Names, etc., differ of course in the different languages, but the system is the same throughout all the Tribes of the Great Andaman.

I cannot speak with certainty regarding the Öngé Group of Tribes.

There is no reason to suppose that the Andamanese have ever inter-married with any other race, and their intense hostility to all strangers is against the idea. Rumours have been heard at different times of long-haired tribes on different parts of the Islands, but, as I have had occasion to point out elsewhere, long-haired does not necessarily mean straight-haired, and the tribes who keep their hair

cut short would doubtless remark on those who allowed it to grow long enough to touch the shoulders. The rumours may, however, have possibly arisen from the advent of ship-wrecked crews, the Malay pirates, or be a tradition handed down from the establishment of our Settlements in Port Blair and Port Cornwallis in 179—, but in no case from cross-breeding with foreigners.

The Andamanese are monogamic, and though there is a freedom of intercourse between the sexes before marriage, after it the husband keeps faithful to his wife, as a rule, and she to him. Her murder would be the result of any unfaithfulness on the wife's part, and possibly the murder of her lover also. Divorce is rare, and unknown after a child has been born to the married couple. Incestuous marriages never take place, and a man prefers to marry into another Sept, or Tribe of the same Group.

As, in another work, I propose to answer in full "Notes and Queries on Anthropology," and give in great detail all we now know regarding the customs, etc., of the Andamanese, I will here only briefly outline them.

Medicine.—Red ochre taken externally and internally they have great faith in; bleeding on the forehead for fever and headache, and round the affected part in abscesses, is practised; wreaths of human bones are tied round a painful part; and they have some slight idea of dieting themselves. Certain leaves are tied on the affected parts in diseases, and beds are made of them in order that their odour may be inhaled.

Motions, etc.—The Andamanese are good climbers, and rapid walkers and runners, being able, when necessary, to travel considerable distances at a time. Their step is free and independent. The Jàrawa tribe walk with their toes much turned in.

The Ár-*yāūto* are excellent swimmers and perfectly at home in the water; the Érem-tága, though not so good in the water, excel in tracking through the jungle, though they cannot do such feats of tracking as the Australian aborigines accomplish.

Magic, etc.—They have much faith in dreams, and in the utterances of certain "wise men," who, they think, are able to foretell the

future, and know what are the intentions of the Deity, and what is passing at a distance. Like all such "priesthoods" this superstition is used by the "wise men" to enhance their power and comforts, and to obtain articles they wish for from others without any real compensation.

Numbers, etc.—They cannot count with certainty beyond two, and only very vaguely up to five, this meaning a considerable number.

Habitations, Nomadism, etc.—Being a nomadic and extremely uncleanly race, they do not, except on the Little Andaman, build large or permanent huts. A village is usually a group of about 14 huts arranged in the form of an oval, the centre of which is kept clean for the dancing ground, the huts facing inwards.

A hut is merely a patch of thatch placed on four uprights and some cross pieces, about 4 feet 6 inches high in front, and 8 inches high at the back. There is no walling at the sides, and each hut is about 4 feet long by 3 feet wide, which is sufficient for one family. It should be remembered that these huts are in the jungle, which is so dense that, however violent a storm may be going on overhead, very little wind penetrates to the earth, and the rain drips straight down from the trees above.

At one end of the oval would be a larger hut for the single men, and at the opposite end a similar hut for the unmarried women.

In unsheltered spaces, and at the head-quarters of the Septs, larger circular huts are built, sometimes ten feet in height and thirty feet in breadth, the eaves of which reach nearly to the ground. This class of hut is to be seen at its best on the Little Andaman, and I have seen one at Tōī Bálōwé about 30 feet in height and 60 feet in breadth.

When out hunting and away from their villages a mere break-wind of leaves is considered sufficient. In each hut one or more fires are kept, and just outside the hut is a tiny platform, about 18 inches high, on which surplus food is stored.

Government.—Every man is a law unto himself in general, but the elders of the tribe have a certain authority, and one man is chosen,

either from temper, combined with prowess in hunting or fighting, or else from superior intelligence, as Head of the Sept. He grows to this position gradually, and there is no election or formality. The Andamanese are not fond of obeying other persons, and only band together and obey one Elder when it is manifestly to their interests to do so.

Age commands respect, and young people are deferential to their elders. In the case of crimes the aggrieved party takes the law into his own hands, and either destroys the property of, or wounds, or murders, the offender. Murder, theft, adultery, destruction of property, and assault, are the principal crimes they recognise. They have none of what may be called "the vices of civilisation," and are not, and never were, cannibals. The reasons for their having been thought so, are —

1st.—That they used to attack and murder every stranger who came to their shores.

2nd.—That it is the custom among certain tribes, although they yield honourable interment to their own dead, to burn the body of a stranger or enemy.

The food supply is far too good and varied for cannibalism ever to have arisen from hunger.

Language.—They have no written language or means of communication by signs, and each Tribe has a dialect of its own, these dialects being almost mutually unintelligible, except where fusion of the dialects has occurred on conterminous borders. The dialects have most of the roots of the words in common, but with different intonations, prefixes, suffixes, etc. The languages are agglutinative in form, and the functions of gender, declension, and conjugation of Aryan languages are discharged by prefixes and suffixes, while the root is not inflected. Major Temple writes of them that "they are one group, and are connected with no other group."

The languages are copious in having many words to express variations of the same thing, but in some points, where distinctive words might be expected, only one generic term is used, the meaning being gathered from the context. The Andamanese speak about what

interests and affects themselves, and have no words for abstract ideas, which they know nothing of.

Initiatory ceremonies.—Youths, as they attain to about 12 to 16 years of age, abstain from certain foods, and after some years of this abstention the food is eaten again amid certain simple ceremonies and dances. It is probable that puberty was originally the cause of these, and the wish on the part of the aspirant to show that he was capable of maintaining a family. Some five or six different foods are abstained from in turn, and at the end of the last of these fasts the initiate would be considered to be a man. Certain Honorifics belong to persons undergoing these ceremonies, but no secrets are communicated, nor is there anything religious about them. A curious custom is that, when two men undergo the ceremony together, it forms a great bond of friendship between them, and they would never afterwards call each other by name, or abuse each other, or fight: indeed, there seems to be a mutual shyness and avoidance.

Women have similar customs to the men.

Marriage.—The simple ceremony which constitutes marriage among the Andamanese, and has nothing religious about it, is considered strictly binding by this people.

When the elders of the Sept are aware that a young couple are anxious to be married, the bride is taken to a newly made empty hut and made to sit down in it. The bridegroom runs away into the jungle, but, after some struggling and pretence at hesitation, is brought in by force and made to sit down on the bride's lap. This is the whole of the ceremony. The newly married couple have little to say to, and are very shy of, each other, for at least a month after marriage, when they gradually settle down together.

Divorce is very uncommon, but after the death of one party, or a divorce, the Andamanese marry again. The average number of children born from one mother is three, but instances of seven and eight are known. Only one case of twins has been heard of, and both children died shortly after birth.

Burial.—Babies are buried under the floor of their parents'

hut. Adults are either buried in a shallow grave, or, which is more honourable, are tied up in a bundle and placed on a platform up in a tree. Plumes of cane leaves are then fastened conspicuously in the neighbourhood to mark the vicinity of a corpse, and that part of the country is deserted for about three months. At the end of this period the relations and friends of the deceased, who have been in mourning, covered with grey clay, and have refrained from dancing; disinter, or take down as the case may be, the bones of the deceased, wash them, break them up into suitable pieces, and make them into ornaments to which great importance is attached, as they are believed to stop pain and cure diseases by simple application to the diseased part.

A dance then takes place, when the mourning is said to be "taken off," and the mass of grey clay on the head is actually removed.

Meeting, Parting, etc.—The Andamanese on the Great Andaman have the extraordinary custom of weeping loudly and demonstratively when they meet after a long separation, and this may last for some hours. The Öngés sit on each other's laps, caress each other with their hands, and shed a few silent tears only.

At parting the Great Andaman Tribes blow on each other's hands and exchange sentences corresponding in intention to our "good-bye," etc. It is not etiquette to show much emotion at other times, and they have no words for ordinary salutations or returning thanks.

Fires.—Those eminent anthropologists who study savages from their firesides in England, and criticise and contemn the work of observers on the spot from their own lofty standpoint of ignorance (possibly because the results of those observers' work do not agree with their pre-conceived theories), are persuaded that the Andamanese *must* know how to make a fire, or *must* have some word in their language showing that they formerly knew how to make fires. The fact however remains that the Andamanese do not know, and, judging from their language, never have known, how to *make* fire. They are very careful of their fires, always carrying smouldering logs with them when they travel either by sea or land, and so sheltering the stock log that even in the most inclement weather the fire does not become extinct. Should such a mishap however befall a village, the people would go to

the next encampment and obtain fire from there. According to a Prometheus-resembling legend of theirs, fire was stolen from Heaven in the first instance and has never been allowed to become extinct since.

Religion, Traditions, and Superstitions. The Andamanese believe in one God who resides in heaven above, was the cause of the existence of every body and every thing, directly or indirectly, and is somewhat an anthropomorphic conception, having passions, likes and dislikes, etc. He punishes, causes storms, and in fact corresponds in many ways with the European child's idea of a Deity. He is not propitiated in any manner (except that the Andamanese refrain from doing acts which they know displease him, for they dread the consequences of his wrath), and there is no idea of sacrifice, prayer, or worship. There is no love for this Deity, and the acts displeasing to Him are connected with the products of the jungle, etc., and do not affect the relations of the Andamanese towards each other.

In addition to Him, there are, as might be expected, "the spirit of the woods," and "the spirit of the sea," who are wholly evil, also other minor evil spirits. These are said to cause diseases.

There is a variety and abundance of legends and mythological stories differing among the different tribes, but the Andamanese superstitions amount to a dread of the above-mentioned spirits, and an avoidance of the acts which tradition says are displeasing to them.

The Andamanese are, however, of too happy and careless a nature to be very much biassed or affected by their superstitions. Food, sport, and amusement (with an ever watchful eye on his neighbour, and a quick temper of his own) are the factors of Andamanese life; there is no care for the morrow.

They believe that after death their souls go into a place under the earth, a sort of Elysian Fields, but have no idea of a Heaven, or of any place of eternal reward or punishment, nor do they expect a resurrection of the body, and a life of the world to come, though some observers, who have not compared the legends of all the tribes, will have it that they do.

The anthropological professors above-mentioned are very anxious to prove that the Andamanese *must* have derived their word for, and their idea of, a Deity, from some of the more civilised nations with whom they may have been brought into contact.

Casual statements by incompetent or superficial observers may have led to this idea, but I cannot agree with it. Considering the great antiquity of the race and their seclusion from other people, I do not see why their present ideas could not have been handed down to them from the earliest times, before the more civilised races referred to were in existence. The very slight contact they have had with outside influences has been hostile, and to convey abstract ideas of a religion and a Deity it would have been necessary for one party to have learnt the language of the other. We have evidence in the present time to show that Andamanese who have been educated in civilisation for years, and appeared to have lost their savage ways, have gone back to their tribe, entirely lost their veneer of civilisation, and have not only not introduced a single abstract idea among their tribesmen, but have not even altered their habits in practical matters affecting their comfort, health, etc. The Andamanese are a very conservative race, act solely on the ideas transmitted to them from their ancestors, and will not alter these in any way.

Attire.—The Andamanese men, but for certain waistbelts, necklaces, etc., which may be considered ornamental, go entirely naked. The women of the South Andaman Group of Tribes wear a bunch of five or six leaves over their private parts. The women of the North Andaman Group of Tribes wear a sort of loose tassel of narrow strips of bark; and the women of the Öngé Group of Tribes wear a bunchy tassel of fibre.

The Tribes of the Great Andaman cover themselves over with clay pigments of which there are three principal kinds—

1st.—Plain grey clay, mixed with water, which is smeared on them in coarse patterns.

2nd.—White clay, which is delicately touched on in fine patterns resembling those of the South Andaman tattooing.

3rd.—Red ochre mixed with turtle, pig, or almond oil, which is smeared over the body coarsely.

The Öngé Group of Tribes use a yellowish clay mixed with water to smear very coarsely over their bodies, and put the oily red pigment on their hair only.

The Andamanese recognise divisions of the day by the position of the sun, and have rough divisions for the night. The year is divided into three main seasons, and several smaller divisions known by the flowering of certain trees. The phenomena of the tides they are acquainted with and note carefully.

A rude sort of barter exists amongst them, and articles are exchanged among Tribes of the same Group, by which one Tribe obtains from another articles which are not manufactured, or do not exist, in the country of the former.

They have no idea of agriculture, nor, until our advent, did they attempt to tame or train any animals or birds.

Sport with an Andamanese is the mainspring of his life, and he not only kills to eat, but also from sheer delight of the chase. Their weapons are, harpoons for turtle (which are never turned), and dugong, and such large fishes as porpoises ; bow and arrows for all else. There are two kinds of arrows, one very long one with a straight head, pointed and barbed, for ordinary shooting ; and a peculiar shorter arrow with a detachable head having a broad heavily barbed blade, for pig shooting.

The harpoon is not known to the Öngé Group of Tribes, and each Group has an entirely different shape of bow. There is a common resemblance between all the arrows. The Öngé Group, and occasionally the North Andaman Group, use arrows with two, three and four heads. The Andamanese are good shots at short distances only, and in the dense jungle it is impossible to distinguish game afar. They judge direction fairly well, but cannot allow for distance.

The way in which they shoot fish darting about in the surf (they have no hooks or lines) is really wonderful, and defies imitation.

The Great Andaman Tribes make a large net into which they drive turtle and so catch them unwounded.

Canoes, etc.—Two varieties are used, the oldest form having an outrigger, and a huge modern form found in the South Andaman Group only, without an outrigger. These are hollowed from a single log of some light soft wood, by adze cuts only, and without the use of fire. They do not last long, and are far from being good sea boats.

They have two modes of propelling these canoes; one, by paddling with small paddles like children's wooden spades, which mode is used in deep water; and the other, by poling, which is used in shallow water. Owing to their buoyancy and very light draught these canoes can, under such an impetus to the oarsmen as fear, or the excitement of the chase, be made to travel for a short distance at a considerable speed. They are able indeed to outstrip the boats ordinarily supplied to merchant vessels, which are designed for safety in a heavy sea, and not for speed. The Andamanese do not venture far from land, and would certainly never go out of sight of land. We must dismiss as untenable the stories of the raids that the Andamanese are said to have made in their canoes on the Car Nicobar. The islands are over 30 miles apart at the nearest point, and are very low. The Andamanese having no idea of steering by compass or stars, and no method of storing water for such a voyage, would never attempt it, even if they knew of the existence and approximate direction of the Car Nicobar, which is doubtful. They have not even attempted to go from Landfall Island to the Coco Islands, where the distance to be crossed is only 30 miles.

They cook their food, eating nothing raw (though often *rare*), and make cooking pots slightly differing in shape among the different Groups of Tribes by having pointed or rounded bottoms. The special clay from which these are made is only found in certain parts of the islands, and the pots in consequence form an important article of barter. They are moulded by hand, sun-dried, and half-baked in the fire. The slightest ornamentation in the form of wavy lines is attempted. They are not glazed.

Iron has only been in use since it has been obtainable from wrecks, shells and fish bones being used instead. Neatly formed baskets are made differing in shape among the different Groups of Tribes, also buckets of wood and bamboo.

String is obtained from the inner bark of certain creeping shrubs, and a stout cord is made from the inner bark of the tree "Melochia Velutina." Most of their weapons and utensils are coarse and rude, and stone implements are not used (except the flakes of quartz for shaving with). A small adze is the principal cutting instrument, and a valve of the Cyrena shell is used as a knife. Rather neat sleeping mats, made from strips of cane bark, are used; and the two articles of principal note among the ornaments are the fringes of the shell, Dentalium Octogonum, and the handsome wreaths used by the Öngé Group of Tribes, ornamented with the straw-coloured, roasted, bark of a species of Dendrobium. Skulls, jawbones, and necklaces of human and other bones, and shells, are worn.

Amusements.—Though the youths have many simple games at which they play, the main object of Andamanese life, next to sport, is the dance. This takes place every evening when a few people are gathered together, and continues for hours; and occasionally they have special meetings of Tribes or Septs for dances which assume a ceremonial form and last for days.

The music is vocal only, accompanied by a dull rhythmical beat on a hollow wooden drum, and the clapping of hands, and is very monotonous, the compass of the song being only about four semitones with the intermediate quarter-tones. There are five varieties of dances among the different tribes, and they are peculiar and not easily described, except at greater length than can be permitted here.

Years of intercourse with the Andamanese have taught us that civilisation can give them nothing to compensate for the life in their own jungle, and, however kindly and well treated they may be, they are always ready to leave the Settlement with its comforts (and, to them, luxuries), for their wild jungle life, its sport, food, and amusements. If we are asked why the Andamanese have not been more

civilised, the answer is that civilisation cannot be forced on a race; a want must be created before it can be gratified; and to attempt, as at one time was done, to force a nomadic hunting race to become agriculturists, when the labour of agriculture is irksome, takes the people from the pursuits they like, and does not supply any want that they feel, is both absurd and impolitic, as liable to estrange them when their friendship is for many reasons important.

It must be borne in mind that the object of the Government of India in establishing friendly relations with the Andamanese is two-fold :—

1st—For the general good, in order that the crews of ship-wrecked vessels may be well-treated, and assisted to the Settlement of Port Blair.

2nd.—For the individual good of that Settlement, in order that the aborigines may cease from fighting with the settlers, and impeding progress, and that they may act as a jungle police in recapturing escaped convicts.

The following pages will show that this has been satisfactorily done, and the above description of the savages will give the reader some idea of the difficulties which were met with in doing it.

CHAPTER III.

Early accounts of the Andamanese—Claudius Ptolemy—Renaudot, and Arab notes—The Travels of Two Muhammedans through India and China—Pemberton—Harris's Collection of Voyages and Travels—Marco Polo—Colonel Yule—Friar Odoric—Nicolo Conti—Dr. Anderson—Dr. Careri—Cesare Federici—Hamilton—Establishment of the Settlement in 1789—Lieutenant Colebrooke's Journal—Lieutenant Colebrooke's Monograph on the Andamanese—Notes on the Monograph.

THAT the existence of a chain of Islands from Cape Negrais to Sumatra was known in the 2nd century, is shown by Claudius Ptolemy's writings, and the maps made from those writings, in which the Island of "Buzacata" is laid down; but we cannot determine whether this name was intended to apply to the Andaman Group, and we have no information regarding it other than that "it produces quantities of shells, and the inhabitants go naked and are called Agmatæ."

The so-called maps of Ptolemy show also in the same sea an "Island of Cannibals," called "The Island of Good Fortune," Ἀγαθοῦ δαίμονος. It is worthy of note that Ptolemy never drew any maps himself: those to be found in the oldest editions of his work are by Agathodæmon (a mathematician of the 5th (?) century after Christ), though accurately based, it is true, on Ptolemy's data.

The name of this cartographer gives rise to suspicions. Ptolemy *writes* of "Buzacata" only. The map shows the "Cannibal Island" of "Ἀγαθοῦ δαίμονος" for which name we have no authority.

May not the cartographer have called the island after himself?

The first distinct notice of the Andamans is in the collection of early Arab notes on India and China, which was translated by Eus. Renaudot; this account was copied by Pemberton and Harris, and we obtain the following as the current belief at that time, and for centuries later, regarding the Andamanese.

(In the Ptolemaic maps up to 1490 islands are shown on either side of the Malay Peninsula, all of which are said to be inhabited by Anthropophagi.)

The Travels of Two Muhammedans through India and China, Pemberton's General Collection of Voyages and Travels, London, 1811, Vol. 7, page 183.

"Beyond these two islands lies the sea of Andaman: the people on this coast eat human flesh quite raw; their complexion is black, their hair frizzled, their countenance and eyes frightful, their feet are very large, and almost a cubit in length, and they go quite naked. They have no sort of barks or other vessels; if they had, they would seize and devour all the passengers they could lay hands on. When ships have been kept back by contrary winds, they are often in these seas obliged to drop anchor on this barbarous coast for the sake of water, when they have expended their stock; and upon these occasions they commonly lose some of their men."

It is evident that these travellers did not themselves visit the Andamans, and their account is borrowed from the tales current in the neighbouring countries at the time. The Andamanese probably possessed canoes long prior to the period referred to. It should be remembered that it was to the interest of the pirates who made the Andamans a head-quarters for their raids, and also slaved the aborigines, to exaggerate the real dangers they encountered, and spread such tales regarding the Andamans as would keep others away.

In Harris's Collection of Voyages and Travels we find, after the above description of the Andamans, the following:—

"Beyond this is a mountainous but uninhabited Island where it is said there are mines of silver; but, as it does not lie in the usual track of shipping, many have sought for it in vain, though it is remarkable for a mountain called Kashenal. It once so happened that a ship sailing in this latitude had sight of the mountain and shaped her course for it, and falling in with the land, sent a boat on shore with hands to cut wood. The men kindled a fire and saw silver run from it which plainly indicated there was a mine of this metal in that place; they shipped, therefore, as much of the earth or ore as they thought fit, but as they were proceeding on their voyage, they met with such a storm that, to lighten the ship, they were under the

necessity of throwing all the ore overboard. Since that time, the mountain has been carefully sought for, but has never again been seen."

Possibly some island in the Nicobar group is here referred to. The name of the mountain resembles that of the island of "Katchall," and, as will be seen presently in the extract from Hamilton's Voyages, quicksilver is said to have been found in these parts. In those days the Andamans and Nicobars seem to have been hopelessly mixed together, and in the rocks of the Andamans there is nothing to lead us to suppose that either silver or quicksilver will be found.

Marco Polo passed by the Andamans in 1290, and writes:—

"Angamanain is a very long island. The people are without a king, and are idolaters, and no better than wild beasts. And I assure you all the men of this island of Angamanain have heads like dogs, and teeth and eyes likewise; in fact, in the face they are just like big mastiff dogs. They have a quantity of spices: but they are a most cruel generation, and eat everybody that they can catch, if not of their own race. They live on flesh and rice and milk, and have fruits different from any of ours."

The whole account is evidently from hearsay, being utterly incorrect and absurd. Such accounts are the basis of most of our information regarding the Andamans till recent times. Colonel Yule, in his "Marco Polo" writes:

"Abraham Rogers tells us that the Coromandel Brahmins used to say that the Rakshasas or demons had their abode 'on the island of Andaman, lying on the route from Pulicat to Pegu,' and also that they were man-eaters. This would be very curious if it were a genuine old Brahminical Saga; but I fear it may have been gathered from the Arab Seamen. Still, it is remarkable that a strange, weird-looking island, which rises, covered with forest, a steep and regular volcanic cone, straight out of the deep sea to the eastward of the Andaman group, bears the name of Narkandam in which one cannot but recognise 'Narak' 'Hell.' Can it be that, in old times, but still contemporary with Hindu navigation, this volcano was active, and that some