

CENSUS OF INDIA

VOLUME XVII

ANDAMAN AND NICOBAR ISLANDS

PART IV—REPORT AND TABLES ON HOUSING AND ESTABLISHMENTS

AND

PART V—REPORT AND TABLES ON SCHEDULED TRIBES AND REPRINTS FROM OLD PUBLICATIONS

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1966

CENSUS OF INDIA 1961

VOLUME XVII

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PREFACE

This book contains two Parts viz: (i) Part IV—(a) Housing Report, (b) Housing and establishment Tables and (ii) Part V—Special Tables on Scheduled Castes and Scheduled Tribes, of the Census Volume of Andaman and Nicobar Islands.

Part IV (a)—Housing Report embodies the results of the first Housing Census taken in the country.

In the previous Censuses, occupied houses used as dwellings alone were numbered and listed. Non-residential houses such as, temples, mosques, churches, factories, workshops, schools, office premises and business houses, etc., were not entered in the houselist as they were not necessary for the Census enumeration. They have been brought under the purview of the 1961 Census for the first time. With the adoption of a uniform houselist throughout the country, important data such as material of wall and roof, tenure status and the number of rooms occupied by the households have been collected for the first time on this occasion. An important feature of the housing Census is the study of the extent of industrialization and nature of and employment in the various industries in the country. The industries have been classified according to the National Standard Industrial Classification and information pertaining to products manufactured, the number of persons employed, kind of fuel or power used, etc., collected during the houselisting, has enabled a useful analysis of the impact of industrialization. As stated above subpart (a) contains Housing Report and eleven Subsidiary Tables and subpart (b) gives all the five E-series Tables.

It is the accepted practice that the person who conducts the houselisting and enumeration also writes the Report. My predecessor Shri B. K. Halve conducted the houselisting and enumeration in the Territory. Consequent upon his transfer and my taking over as Deputy Commissioner, Andaman and Nicobar Islands in November, 1964 the work of preparation of the various Reports fell upon me. The inexcessibility and backwardness of most of the Scattered Islands of this Territory make any field study particularly one like houselisting or enumeration which by its very nature has to be comprehensive, a difficult task. It is my pleasure to record that the houselisting and enumeration was completed most satisfactorily and accurately thereby enabling me to complete this report without much difficulty.

For the first time in the history of Indian Censuses it has been decided to bring out separate volumes containing the data of Scheduled Castes and Scheduled Tribes. In Part V of the series of Census Publications, there are two subparts *viz.*, subpart (a) containing Report and Tables relating to the Scheduled Castes and Scheduled Tribes and subpart (b) containing Ethnographic Notes on each tribal community whose population exceeds 100 souls. It was my intention to publish both the Tables and the Ethnographic Notes in one Book, but since I am about to leave these Islands, and since the preparation of the Ethnographic Notes may still take some more time. I felt that I should atleast publish the present subpart containing the Report and Tables relating to Scheduled Tribes so that the data collected in the 1961 Census about the tribal communities may be available for the public use as quickly as possible.

In the 1961 Census special Tables have been prepared on each tribal community in this Territory. No Scheduled Castes have been recognised in this Territory and as such, no Tables in respect of them have been prepared. The tables prepared in respect of Scheduled Tribes cover religion, age, marital status, education, mother tongue, bi-lingualism and economic activities. This volume presents a general report on the Scheduled Tribes and all the Tables of the SCT and ST series. A number of useful excerpts from the 1901 Census Report and other publications about the Tribes found in this Territory have also been appended to this Report.

The inexcessibility and backwardness of most of the scattered Islands of this Territory make any field study, particulary the one like Census, which by its nature has to be comprehensive, a difficult task. Howevei, it is my pleasure to record that in spite of the above handicaps the enumeration and tabulation was completed most satisfactorily thereby enabling me to complete this Report without much difficulty. I also take pleasure in recording that the Onges of Little Andaman and Shompens of Great Nicobar has been, for the first time, enumerated by the 1961 Census.

In the preparation of both Parts of the Census Volume, I have been guided by the suggestions and instructions given from time to time by Shri Asok Mitra, Registrar General, India. My thanks are due to Dr. B. K. Roy Burman, Officer on Special Duty in Social Studies and Handicrafts Section of R. G's Office for his suggestions and guidance in the preparation of Part V relating to the Report and Table on Scheduled Tribes. I am also grateful to Shri K. D. Ballal, Central Tabulation Officer who very kindly took upon himself the work of getting all the Census Publications of this Territory printed.

Behind this Report lies the labour of a number of devoted workers without whose help it would not have been possible to put the result in its present shape. I wish to express my thanks to the Census Office Staff, particularly to Shri M. Karuppaswamy, Head Clerk who has assisted me in analysing the data relating to the Tribes.

The conclusions drawn in this Report are the author's own and do not reflect in any way the views of the Government.

S. K. SHARMA
Superintendent of Census Operations

PORT BLAIR
23rd August 1965

PART IV

REPORT AND TABLES ON HOUSING AND ESTABLISHMENTS

CHAPTER I

INTRODUCTORY

SECTION I

Preliminary Remarks

Housing is one of the three basic human needs-food, clothing and shelter—the provision of which is one of the principal objectives of a national government. Housing or the conditions under which people live is intimately connected with the population, its rate of growth and future trends. The increase in population and changes in the composition of families have a direct bearing on the problem of housing which must be considered to be an essential integral part of national planning. Provision for adequate and comfortable living space with certain essential services and amenities, therefore, becomes the chief aim of national policy on housing. But such a policy can be based only on factual data which is sadly lacking in this country.

The organisation of a housing census in conjunction with the population census was, therefore, considered to be most opportune and appropriate, for fulfilling, as it does, the double purpose of ensuring a complete listing of all structures used either as dwelling or non-dwelling and at the same time providing a base for national planning. This is the first time in the history of Indian Census that a comprehensive housing census has been taken. It is hoped that the information pertaining to housing compiled in this volume which undoubtedly ensured the accurate taking of the population census, will prove to be of immense value.

SECTION 2

FRAMING OF A UNIFORM HOUSELIST FORM

Houselist Form

It was usual in the former Censuses to list out all houses with their numbers and names of heads of household prior to the taking of the census count. This was done with a view to ensure complete coverage and was purely an administrative act. Collection of housing statistics has been made on a uniform basis for the first time in the 1961 Census and comprehensive schedule for collecting detailed information regarding each census house, census household, industrial establishment, factory and workshop was prescribed. The houselist form thus introduced, recorded data on housing such as material of wall and roof, number of rooms in a census house and all persons residing therein as well as essential data relating to establishments, work-shops and factories, such as name of establishment or proprietory, name of products, number of persons working and the kind of fuel or power, if machinery used. Both these types of data will prove very useful to the National Building Organisation on the one hand and the Ministry of Commerce and Industry on the other on whose specific request they have been collected. Such an enquiry which is the first of its kind and which perhaps no other country has so far attempted, has been commented by the Third Session of the Conference of the Asian Statisticians of the ECAFE region held in April, 1960 as filling in the gap in the industrial statistics available to countries in the region on the character and level of activities of smaller establishments.

Considerable thought was given to the preparation of these houselist form which before finalisation were pretested, discussed and given final shape alongwith other census schedules at a meeting of the State Census Superintendents in September/October, 1959. Unfortunately, there was some delay in starting the Census Office in this Territory and as such this Territory could not be associated in the pretesting and finalisation of the houselist forms.

Contents of Houselist

Appendix I gives the final form of the houselist introduced by the current census. It has 18 columns in all. Column 1 is meant for line number. Columns 2 and 3 give building number as given by the Municipality or the local authority or census number, If any, with subnumbers for each census house for easy identification and location of the house. Column 4 shows the purpose for which the census house is used, *e. g.* dwellings, shop, shop-*cum*-dwellings, business, school or other institution, jail, hospital, temple, mosque, etc. Columns 5 to 8 relate to establishments such as work-shop or factory, in respect of which the names of the establishment and proprietor, name of products, repair or servicing undertaken, average number of persons employed daily and kind of fuel or power, if machinery is used, were to be recorded. Columns 9 and 10 give the description of the material used for the construction of walls and roof. In Column 11 the sub-number of each census household with

census house number is entered and in column 12 the name of the head of the household. Column 13 gives the number of rooms in the household and column 14 specifies whether the household lives in owned or rented house. Columns 15 to 17 give the number of persons, males and females, residing in the census house and column 18 remarks as to the name of the proprietor, manager or director, if census house is not used as factory or a workshop but a shop, business house, bank, etc. If the census house was occupied by members of Scheduled Castes or Scheduled Tribes, it requires to be indicated by words "SC" and "ST". In this column any other information considered useful or significant was also to be entered. As for example, if a census house is vacant at the time of houselisting and it was likely to be occupied in the course of the next few days, then the word "vacant" was to be entered in column 4 and the remarks "likely to be occupied shortly" in column 18.

SECTION 3

CONCEPTS AND DEFINITIONS

Evolution of the concept of a "Census House"

On account of the diversity of local conditions, it was considered not possible in the past to lay down a uniform definition of a "Census house" common to all parts of the country. The definition adopted till the 1941 Census had two fold connotation which emphasized either (i) the structural aspect, *i. e.* building or house or (ii) the social aspect, *i. e.* family or household. The former was defined as the residence of one or more families having a separate and independent entrance from the common way, whereas the latter was emphasized by defining a 'household' as the home of a composite family with its residents, dependents and servants. Prior to the 1951 Census, no clear definition of the census house was laid down and it was left to the Census Superintendents to adopt the one or the other definition according to convenience. A clear distinction was, however, drawn between a 'Census house' and a 'Census household'. The 'Census house' was defined as a "dwelling with a separate main entrance" and the 'Census household' as "all persons who live together in the same house and have a common mess".

The definition of a "Census house" introduced in 1951 was continued during the Census of 1961 with a difference that the definition was enlarged so as to include non-dwellings also in the definition of a "Census house". Thus, according to the present definition, houselist will be an inventory of all structures or part of structures with a separate entrance. Thus the definition has obvious advantages over the definition introduced in 1951.

Building, house, household

The following definitions of "building", "Census House"and"Household" which have been given in the instructions for filling houselist, will explain the relative meanings attached to each of them.

(i) Building :—A 'building' is an entire structure on the ground. "There are, however, high, large or long buildings along a street or lane which have been partitioned or portions of which have been sold, which have distinct, separate main exit on the road and which belong to separate owners or occupiers or alternatively, there are a series of different houses joined each to each by common walls on either side to make the whole look like one building but parts of which have been built at different times and belong to separate owners. Such distinguishable structures, although not separate from each other, should be regarded as separate buildings and given separate numbers". Thus, the test of a 'building' is its separateness and independence in ownership and occupation, and existence of a distinct, separate, main exit on the road.

(ii) Census House :—"A 'Census House' is a structure or part of a structure inhabited or vacant or a dwelling, a shop, a shop-cum-dwelling, or a place of business, workshop, school, etc., with a separate entrance".

"If a building has a number of flats or blocks, which have separate entrance of their own and are independent of each other giving on the road, or a common staircase, or a common courtyard leading to a main gate, they will be considered as separate census houses. If, within an enclosed or open compound, there are separate buildings, then each such building will also be a separate census house. If all the structures within an enclosed compound are together treated as one building, then each structure with a separate entrance should be treated as a separate census house".

It will thus be seen from the above definition of a 'census house' that it is not only a dwelling as in the past but includes a non-dwellings as well. All non-dwellings of whatever character have thus been brought within the purview of the definition of a census house, so that all structures or part of structures are accounted for, for the purposes of a housing census. Another distinguishing feature of a census house is that a building should have its main exit on the road, but a census house should have a separate entrance giving on the road or a common staircase or courtyard leading to a main gate.

(iii) Household :—"A household is a group of persons who commonly live together and would

take their meals from a common kitchen unless the exigencies of work prevented any of them from doing so".

According to the above definitions, there may be one or more census houses in a building and a census house may be occupied by one or more households. A large building having a number of flats will have as many census houses as there are flats giving on a staircase or a common corridor leading to a main gate. But it will be only one census house, if it is in the occupation of only one family, however, large the building may be. The scheme of house numbering, therefore, provided that while building numbers should be given in a running serial, sub-numbers should be given to each census house which should be written in brackets in Arabic numerals. If building No. 5 consists of three census houses, they would be numbered 5 (1), 5 (2) and 5 (3). The households were likewise given sub-numbers in alphabetical order where a census house contained more than one households. If census house No. 5 (2) had two households, they were numbered as 5 (2/A) and 5 (2/B).

SECTION 4

AGENCY EMPLOYED, ITS TRAINING AND PERIOD OF HOUSING CENSUS

Agency Employed

The Territory constituted of the Andaman and Nicobar Islands is spread over more than 200 Islands of different sizes. A large number of the Islands are uninhabited whereas most of those having habitation have difficult communications. The Andaman Group of Islands are covered by dense tropical forests and various forest camps and settlements are located in far-flung areas. The Nicobar Group of Islands, peculiar as they are with their completely tribal population and economy, have no proper means of communications and landing on these Islands is generally difficult. On account of the diversity in the nature of work in the different islands, there is no uniformity in the administrative personnel posted in the different areas. Thus, for example, in the forest areas the only officials available are the officials of the Forest Department, whereas in the Nicobar Group of Islands, the Revenue Department has no officer subordinate to the *Tahsildar*.

On account of the diversity in the available personnel, the remoteness of, and communication difficulties in the different islands, the question of selecting agency for preparation of the houselists and training of the personnel thus selected was a difficult task. In the revenue settled and colonization areas, the work was entrusted to the lower revenue officials, namely *Patwaries*, Revenue Inspectors and Coloniation Assistants, who were required to work undrs the direct supervision of the *Tahsildars* and Assistant Commissioners. In the forest areas the forest officials undertook the work under the supervision of the Divisional Forest Officers. In the Nicobar group of Islands the problem was even more difficult. Fortunately, in Car Nicobar, a Community Development Block was already in existence and the Block staff was readily available. In the Central and Southern group of Nicobar Islands where neither the revenue, forest nor the Community Development Block staff were available, officials of various departments, *e.g.* Education, Co-operative, etc. had to be employed.

Training

As already stated the problem of imparting proper and systematic training in these islands was a difficult one to tackle. Further, since the Census Office started functioning in this Territory only a short time before the actual commencement of house-numbering and houselisting, no systematic training to the house numberers and houselisters could be imparted. In the short time available, both theoretical and practical training was imparted by the Superintendent of Census Operations himself, to the staff required for the urban area of Port Blair whereas for the outlying areas, detailed instructions were issued to the supervisory officials, *viz.*, Assistant Commissioners, *Tahsildars*, Forest Officers, etc. and they were directed to hold classes for training the officials working under them. It is gratifying to observe that the interest and zeal with which this responsibility was accepted by these supervisory officials made it possible to satisfactorily accomplish this stupendous task in this Territory.

Period during which houselisting was done

The inaccessibility of certain areas and transport difficulties made it impossible to complete the houselisting operations in the prescribed period, so much so, that in the case of Southern group of Nicobar islands the houselisting operations had to be undertaken along with the actual census enumeration in March 1961. The houselisting operations in the Andaman Group of islands, except in the urban area of Port Blair was completed in September, 1960. For certain reasons, the houselisting in Port Blair could be completed only by the beginning of January, 1961. The houselisting in Car Nicobar was completed in September, 1960 and in the Central Group or Nicobar Islands by the end of November, 1960.

Public response and difficulties encountered

The response of the public was unique and

unprecedented. No difficulty even from the tribal areas was experienced. It would, however, not be out of place to mention that the operations were not undertaken in the protected areas of hostile tribes, since there could be no question of sending Census field staff in these areas. Thus the hostile Jarawa and Sentinalese of the Andaman group of Islands and perhaps some hostile Shompens of Great Nicobar had to be disregarded in the Census Operations. In so far as the houselisting is concerned, perhaps, their exclusion did not materially affect the figures, since these tribes are mostly nomadic and have hardly any place of residence.

As stated earlier, the scattered nature of the Islands and the inadequate available communication facilities, created immense difficulties in the conduct of these operations. Since there is no regular ferry service in the Nicobar Group of Islands, it was found almost impossible to send the field staff to the Southern group, *viz.*, Little Nicobar, Kondul, Pulomilo and Great Nicobar. Ultimately, the Registrar General, India had to be moved for the chartering of a ship and the work was undertaken after receipt of sanction from the Government of India, Ministry of Home Affairs. On account of delay in the obtaining of the sanction and also to reduce the expediture involved, houselisting and enumeration were undertaken in the above mentioned Islands simultaneously, in the same trip.

SECTION 5

NATURE OF RETURNS PROCESSING AND TABULATION OF DATA

Concepts

In the past Censuses, only residential houses were numbered and listed with the name of the head of the household. In the houselist form introduced for the first time in 1961, the concept of census house has been enlarged and made comprehensive. It includes dwellings with their variations into shop-*cum*-dwellings, workshop-*cum*-dwellings, etc. as well as non-dwellings such as shops, schools, business houses and Industrial establishments classified into workshops and factories. Similarly, the definition of establishments and workshops required precise understanding. These new concepts introduced in the houselist forms of the 1961 Census were important and had to be properly understood by the field staff associated with this work.

Assessment of quality of data collected

Columns 5 to 8 relate to establishments where in entries in respect of workshops and factories were to be made. This suffered from omission and incompletness in many cases. On scrutiny of the lists furnished by the field staff, these and other minor omissions were made good before actual tabulation was started. Generally, however, it was found that listing had been done fairly and accurately and a true picture of housing conditions and industrial establishments was presented.

Tabulation Plan and Unit of Tabulation

The method of abstraction was adopted for Tabulation of data for the housing tables of this Territory. No separate slips were prepared and used as in the case of Household Economic Tables. The data collected in the houselists were tabulated for 5 housing tables of which 2 were in full count and the remaining 3 on 20% sample count. From the housing tables compiled in E-Series, 11 subsidiary tables were prepared and have been incorporated at the end of the concerned Chapter in this publication. The Andaman and Nicobar Islands constitute one district. Proper delimitation of the various tahsils constituting the district is yet to be done by the Local Administration. In the absence of clear indication of the places which constitute each tahsil it was considered suitable to tabulate the data for 4 main groups of Islands *i. e.* North, Middle and South Andaman Islands in the Andaman group and the entire Nicobar group of Islands as a whole. The various inhabited Islands falling under each group of Islands where the houselisting was undertaken are as follows :

I NORTH ANDAMAN ISLANDS
- (i) North Andaman Island (main Island)
- (ii) Smith Island
- (iii) Interview Island

II MIDDLE ANDAMAN ISLANDS
- (i) Middle Andaman Island (main Island)
- (ii) Porlob Island
- (iii) Long Island
- (iv) North Passage Island

III SOUTH ANDAMAN ISLANDS
- (i) South Andaman Island (main Island) including Viper Island
- (ii) Chatham Island
- (iii) Baratang Island
- (iv) Havelock Island
- (v) Ross Island
- (vi) Little Andaman Island(houselisting not done)

IV NICOBAR ISLANDS
- (i) Car Nicobar Island
- (ii) Chowra Island
- (iii) Teressa Island
- (iv) Bambooka Island
- (v) Katchal Island
- (vi) Camorta Island
- (vii) Trinket Island
- (viii) Nancowry Island

(ix) Pulo Milo Island
(x) Little Nicobar Island
(xi) Kondul Island
(xii) Great Nicobar Island

The town of Port Blair in South Andaman Island (including Chatham Island) is the only urban area in this Territory. Separate figures for urban and rural areas for the territory as a whole and for the South Andaman Islands have also been tabulated. Tabulation was done strictly in accordance with the instructions laid down by the Registrar General, India since no departure was considered necessary.

Performance of Tabulation

As stated earlier, out of 5 housing tables prepared from the data collected in the houselists, 2 were on full count and 3 on 20 per cent sample count. The entries in the houselists for both were coded with appropriate code numbers, according to the nature of the data required for each table from the various columns of the houselists. The codes were marked in the right hand side of the entry in the concerned columns for the different tables. All these entries for Table I and Table III which were on full count, were coded, whereas entries pertaining to the sample household were coded for the remaining tables. The samples for the rural areas and for the urban area of Port Blair were marked separately. For the purpose of the sample count, the first sample household was chosen randomly from amongst the first 5 households in the first houselist and thereafter every fifth sample household was marked in all the houselists continuously. The data for each table was abstracted according to code numbers by marking the frequency tables by tally marks. On completion of the table for each unit, the tally marks were totalled and the figures noted in the concerned columns of the Table. This process was continued for all the Tables.

Housing Tables

The five housing tables compiled in the E-Series in the 1961 Census are indicated below alongwith a brief description of the data included in each Table. All these Tables have been incorporated in this publication as a part of this Report.

1. *Table E-I*—Census Houses and the uses to which they are put.

This table has been prepared for all the Census houses. The table gives the rural and urban figures for each group of Islands. In the case of urban area, it shows in separate intended lines the figures for the only town, *i. e.* Port Blair of this Territory. The table also gives an account of the use to which the Census houses are put.

2. *Table E-II*—Tenure Status of sample Census households living in Census houses used wholly or partly as dwellings.

This table has been prepared for 20 per cent sample households. It has been prepared for the same units as table E-I. It has been confined to households whether they are pure dwellings or dwellings combined with other activities like workshop, shop, etc. This table furnishes information in regard to the proportion of rented households to owned households.

3. *Table E-III*—Census Houses used as factories and workshops classified by industry, power and no power used and size of employment.

This table has been prepared for all the Census houses. It has been prepared for the same units as Table E-I. It relates both to small scale manufacturing' repairing or processing establishments and large scale factories. Details of product manufactured, processed or repaired under the 3 degit code of Indian Standard Industrial Classification alongwith number of workshops and factories and their distribution according to the different sizes of employment using various kinds of fuel or power and no power has been furnished.

4. *Table E-IV*—Distribution of Sample Households living in Census houses used wholly or partly as dwellings by predominant material of wall and predominant material of roof.

This table has been prepared for a 20 per cent sample of households. It has been prepared for the same units as table E-I. It gives structural condition of the houses, namely, the type of wall and type of roof.

5. *Table E-V*—Sample Households classified by number of members and by number of rooms occupied.

This table has been prepared on a 20 per cent sample of households. It has been prepared for the same units as table E-I. It indicates the extent of congestion and overcrowding in the households.

CHAPTER II

USES OF OCCUPIED CENSUS HOUSES

SECTION 1

Preliminary Remarks

This Chapter deals with the different categories of census houses and the uses to which they are put. For the first time, during the Census of 1961, all houses, whether dwellings or non-dwellings, have been numbered and listed and classified according to the uses to which they are put. A separate classification for urban and rural areas has been done, and tabulated in Table E-I. In this chapter an attempt at interpretation of the statistics thus compiled will be made and such conclusions relating to the social and economic structure as can be inferred from the housing census, will be drawn.

Concepts, definitions and interpretation of Statistics

The terms, building, house, household have already been explained in the Introductory Chapter. Houses are of two types, (1) dwellings and (2) non-dwellings. A dwelling is the structure a man erects for providing shelter to himself and to his family. In an economy which is entirely rural and for the most part agricultural, no specific place of work is necessary. Man works in open fields during day time and returns home in the evening. But with the advancement and settlement of mankind to peaceful arts, need for separate places of work for plying various arts and crafts is gradually felt. To begin with, these are provided in some part of his dwelling preferrably in the front portion of the house, used either as shop-*cum*-dwellings or work-shop-*cum*-dwellings. But later on when the life of the people gets organised and the economic structure develops and becomes more complex, separate places of work are also required. These are shops, workshops, factories, business premises, offices, etc. which in modern times have to be essentially outside their dwellings. All these are non-residential types of houses. With the growth of religion and culture, need for separate places of worship and entertainment is also felt. This is how structures used as dwellings and non-dwellings have come into existence in the wake of economic development and human progress. The natural conclusion that can be drawn from the above analysis is that the presence of a large numbr of non-residential types of houses, will indicate greater advancement and an essentially non-agricultural type of economy.

Again, in a rural economy, the tendency to leave houses un-occupied will be generally restricted. Incidence of vacant houses will generally be lower in those areas which are rural and backward for the simple reason that these areas do not have any appreciable proportion of surplus houses which could remain vacant or unoccupied. Generally, an aggriculturist will construct only such houses as may be necessary for his requirements. The reasons for incidence of vacant houses in unban areas are, however, more complex. One can ordinarily expect that in growing towns and highly organised areas which have come under the impact of rapid industrilization, the incidence of vacant houses may be very low. But there may be areas which show a fairly large proportion of vacant houses in spite of their urbanization owing to the enterprising nature of their inhabitants who go out of their native place for making money and keep their houses vacant. Thus, the variation in the proportion of vacant census houses is no indication as to the extent to which they are surplus to the requirements of the people. Large proportions of vacant units in some of the larger towns negative any such inference. These houses have remained vacant not because there is any excess of supply over demand, but because of a variety of reasons, the principal amongst them being the desire of the house-owners not to give them on hire. It is evident from the the above that the interpretation of housing statistics will require a critical study and while drawing conclusions, the peculiar local conditions will necessarily have to be kept in mind.

Contents of Housing Table E-I

A brief indication of the data included in the various columns of the housing Table E-I is furnished below to enable the reader to have an idea of the data discussed in this Chapter.

(i) Column 1—This column represents the units for which data has been tabulated and presented in the table.

(ii) Column 2—This column represents the total, rural and urban area for which the figures have been provided for the unit shown in column 1 for all the subsequent columns of the table.

(iii) Column 3—In this column the total number of Census houses for the unit stated in column 1 have been presented

(iv)Column 4—This column represents the number of census houses that were found vacant at the time of houselisting. This represents the Census

houses that were purely meant for dwelling and for non-dwelling or combined with both. If any of the Census house meant for dwelling, is found vacant and the enumerator in his opinion thinks that the house is expected to be occupied shortly and not later than the actual census enumeration, he was required to give a suitable note to that effect in column 18 of the houselist.

(v) Column 5—The number of Census houses which were purely used for residential purposes has been shown in this column.

(vi) Column 6—This column gives the number of Census houses which are used for both residential purposes and for conducting shop where goods or articles are sold either for cash or for credit.

(vii) Column 7—In this column the figures for Census houses which are partly used as residential and partly as workshops where some kind of production repair or servicing goes on or where goods or articles are made and sold out, are shown.

(viii) Column 8 to 15—In these columns the figures separately for non-residential houses such as hotels, sarais, dharamshalas tourist homesand inspection houses; Shops excluding eating houses; business houses and offices; factories, workshops and worksheds; schools and other educational institutions including training classes, coaching and shop classes; restaurants, sweetmeat shops and eating places; places of entertainment and community Gathering (Panchayat Ghars); and Publice Health and Medical Institutions, hospitals, health centres, Doctor's clinics, dispensaries, etc., are given for the unit shown in column 1 separately.

(ix) Column 16—In this column the figures of Census houses which do not come under any of the above said categories have been classified as others and shown for the unit stated in column 1.

Subsidiary Tables

The various uses to which the Census houses are put have been tabulated from the houselist, in full count and the absolute figures are shown in the housing table E-I described above. This table and all other tables in the E-series have been incorporated in this report as a separate part. The proportionate figures have also been worked out separately and shown in 2 subsidiary tables which may be found at the end of this chapter. The subsidiary table E-1. 1 gives the figures of distribution of 1,000 census houses by vacant and the different types of occupied census houses and table E-I. 2 shows the proportion of 1,000 census houses which are vacant or used as dwellings, shop-*cum* dwellings and workshop-*cum*-dwellings only.

SECTION 2

CENSUS HOUSES

Different categories of Census Houses

The following Statement gives the number of Census Houses of different categories alongwith the percentage distribution of each of them between rural and urban.

Different Categories of Census Houses

Category of Census Houses	Total	Rural	Urban
1	2	3	4
1. Total Census Houses	**13,853**	**10,456 (75.48)**	**3,397 (24.52)**
2. Census Houses vacant at the time of houselisting	908	624 (68.72)	284 (31.28)
3. Occupied census houses used as :			
(i) Dwellings	11.285	8,705 (77.14)	2,580 (22.86)
(ii) Shop-*cum*-dwellings	444	207	237
(iii) Workshop-*cum*-dwellings	8	5 (62.50)	3 (37.50)
(iv) Hotels, Sarais, Dharamshalas, Tourist homes and Inspection houses	43	31 (72.09)	12 (27.91)
(v) Shops excluding eating houses	150	119 (79.33)	31 (20.67)
(vi) Business houses and offices	105	73 (69.52)	32 (30.48)
(vii) Factories, workshops and worksheds	58	33	25
(viii) Schools and other educational institutions includings training classes, coaching and shop classes	99	78 (78.79)	21 (21.21)
(ix) Restaurants, sweetmeat shops and eating places	6	6 (100.00)	.. ..
(x) Places of entertainment and community gathering(Panchayat Ghar)	91	78 (85.71)	13 (14.29)
(xi) Public health and medical institutions, hospitals health centres, Doctor's clinics, dispensaries etc.	70	64 (91.43)	6 (8.57)
(xii) Others	586	433 (73.89)	153 (26.11)

Comparison of Data Between Groups of Islands

The statement below shows the distribution of 1,000 Census houses into vacant and different types of occupied Census houses in the Union Territory as a whole and for the Andaman group of Islands and the Nicobar group of Islands separately.

Distribution of 1,000 Census Houses by vacant and different types of occupied census houses 1961

Union Territory/Group of Islands	Vacant census houses	Occupied Census houses					
		Total	Dwellings, Shop-cum-dwelling and workshop-cum-dwelling				Hotels, Sarais, Dharmshalas, Tourist houses & Inspection houses.
			Total	Dwelling	Shop-cum-dwellings	Workshop-cum-dwellings,	
1	2	3	4	5	6	7	8
Andaman and Nicobar Islands	66	934	847	815	32	N	3
(i) Andaman Islands	58	942	863	822	40	1	4
(ii) Nicobar Islands	93	907	789	785	4	..	1

Union Territory/Group of Islands	Occupied Census houses							
	Shops excluding eating houses	Business houses and offices	Factories work shops and work-sheds	Schools & other educational institutions	Restaurants sweet-meat shop and eating places	Plaees of entertainments etc.	Public health and medical institutions hospitals, etc.	Others
	9	10	11	12	13	14	15	16
Andaman and Nicobar Islands	11	8	4	7	N	7	5	42
(i) Andaman Islands	12	8	5	8	N	4	4	34
(ii) Nicobar Islands	7	6	1	6	1	14	10	72

In every 1,000 Census houses in Andaman and Nicobar Islands 66 are vacant as against 934 which are occupied for various purposes. Among the occupied census houses 815 are purely used as dwellings, 32 shop-*cum*-dwellings, 3 hotels and Inspection houses, 11 shops, 8 business houses and offices, 4 workshops and factories, 7 schools, 7 places of entertainment and community gathering, 5 hospitals and dispensaries and 42 others, *i.e.*, Census houses which could not be classified and included in any of the above categories. The figures of workshop-*cum*-dwellings and restaurants, sweet-meat shops and eating houses included in the occupied census houses are negligible to 1,000 census houses as a whole. This shows that the number of census houses used for workshop-*cum*-dwellings and restaurants and eating houses are the lowest proportion comparing with the various uses to which the census houses are put in this Territory.

(i) Vacant Census houses

The total vacant Census houses found in the Andaman and Nicobar Islands at the time of enumeration are 908 of which 624 or 68·72% are found in the rural areas and 284 or 31·28% in the urban area. There is only one town in this territory and the entire vacant houses of the urban area pertains to that town. The incidence of vacant census houses in the urban area of Port Blair is analysed in a succeeding paragraph. Considering this territory as a whole, it will be seen from the above statement that the highest proportion of Census houses found vacant is in the Nicobar group of Islands. 93 per 1,000 Census houses as against the average of 66 for the territory as a whole. The Nicobar group of Islands are completely tribal in character and have a primitive economy and the presence of a higher percentage of vacant census houses in

this group of Islands may appear to be at variance with the general conclusions drawn in paral above. However, the peculiar social and economic structure obtaining in these Islands explains the high incidence of vacant census houses. Houses for nursing persons at the time of birth or death and also houses to accommodate their attendants are to be found lying vacant in each Nicobarese village. On account of the witch-craft still in practice in the central and southern group of Islands, some houses in which death has recently occurred are also left vacant for considerable periods. This explains the comparatively high incidence of vacant census houses in the Nicobarese group of Islands.

Coming now to the Andaman group of Islands the distribution of 1,000 census houses by vacant and occupied census houses in the North, Middle and South Andaman Islands is given below

Andaman group of Islands	Vacant Census house.	Occupied Census house
1	2	3
Andaman group of Islands	58	942
(i) North Andaman Islands	11	989
(ii) Middle Andaman Islands	65	935
(iii) South Andaman Islands	66	934

Before analysing the above figures it should be remembered that South Andaman, except for a few villages, is an old settled Island and has also the only urban area in the Territory in it, whereas practically the whole of Middle Andaman Islands and the whole of North Andaman Islands have been brought under colonisation from 1954 onwards before which, except for a few Karens settlers in the Middle Andaman, the staff engaged in the forestry operations and the few hostile aboriginals these Islands were uninhabited.

The low incidence of vacant census houses in the North Andaman Islands is obviously on account of the fact that the place has been recently cleared for occupation under the colonisation schemes and the houses constructed have almost entirely been occupied. The comparatively higher incidence of vacant census houses in Middle Andaman Islands is, perhaps, on account of the fact that some settlement areas were abandoned by the settlers since the land was not found suitable for cultivation. The incidence of vacant census houses in South Andaman Islands being the same as the average for the whole territory does not call for any special comments.

(ii) Dwellings, Shop-cum-dwellings and Workshop-cum-dwellings

In every 1,000 census houses in this territory there are 815 houses purely used for residential purpose, 32 partly used as residential and partly as shops. In the category of workshop-*cum*-dwellings the proportionate figures are negligible for the territory as a whole. The following statement will show the distribution of census houses used as dwellings, shop-*cum*-dwellings and workshop-*cum*-dwellings for the various group of Islands This statement has been abstracted from the Subsidiary Table furnished at the end of this Chapter.

Distribution of Census houses which are used as dwellings, Shop-cum-dwellings and workshop-cum-dwellings to 1,000 census houses of all categories

Group of Islands	Dwellings	Shop-*cum*-dwellings	Workshop-*cum*-dwellings
1	2	3	4
(i) North Andaman Islands	918	13	1
(ii) Middle Andaman Islands	814	43	1
(iii) South Andaman Islands	803	45	1
(iv) Nicobar Islands	785	4	..

It would be seen from the above that the incidence of census houses classified as workshop-*cum*-dwellings, which is negligible for the territory as a whole, is very low being one in all the smaller groups of Islands of the Andaman Islands and nil for the Nicobar Islands. The tribal economy of the Nicobar group of Islands does not necessitate the use of a Census houses as the workshop-*cum*-dwellings. In the Andaman group, the recent colonisation and the absence of enterprise in the matter of small scale cottage industry and village crafts explain the low incidence of houses classified as workshop-*cum*-dwellings.

Similarly, the low incidence of shop-*cum*-dwellings in the Nicobar group of Islands is also to be expected for the nature of the tribal economy. It may also be mentioned that the entire area had been declared as protected under the tribal regulations and trading in the area without a license had been prohibited. Two trading companies, *viz.*, Car Nicobar Trading Company and Nancowry Trading Company do their business in these Islands and for this purpose, they have established shops in various Islands. Since none other than the above companies can trade in these Islands, chances for presence of Shop-*cum*-dwellings are limited and hence the low proportion of shop-*cum*-dwellings in these Islands. The South Andaman Islands shows the highest proportion of shop-*cum*-dwellings followed by Middle Andaman. This shows that more census houses have

been utilised both for residential and shop purposes in Middle and South Andaman than North Andaman Islands. The low proportion in North Andaman Islands is on account of the comparative backwardness and recent colonisation of the tract.

(iii) Hotels, sarais, dharmshalas, tourist homes and inspection houses

In the category of hotels, sarais, dharmshalas, Tourist homes and Inspection houses there are 3 Census houses per 1,000 Census houses in the territory. In Andaman Islands there are four such Census houses as against the Union Territory average of 3 per 1,000 occupied Census houses. The Census houses included in this category represent the Government Guest houses and Inspection houses as there are no sarais or dharmshalas in this Territory. In this category the highest proportion among the groups of Islands is found at Middle Andaman with 6 and South Andaman with 4. In North Andaman there is no such Census houses.

(iv) Shops, excluding eating houses

There are 11 Census houses in this Territory which are used for shops excluding eating houses per 1,000 Census houses. Andaman Islands exceed the average for the Union Territory by 1 whereas the Nicobar Islands is 4 below the average. As already stated the lesser number of shops in Nicobar Islands is due to the restricted trade in that place which is a tribal area. As regards the smaller groups of Islands this category is the highest in North Andaman with 33 *i. e.* 3 times more than the average for the Union Territory. Middle Andaman Islands also exceeds the average by 2 and South Andaman and Nicobar Islands retaining equal proportion of 7 each which is 4 below the average. This shows that more Census houses are utilised purely as shops in the settlement areas.

(v) Business houses and offices

In this category there are 8 Census houses in this Territory per 1,000 census houses. The Andaman Islands have shown the same proportion as for the Union-Territory, the Nicobar Islands being 2 below the average. In regard to the smaller groups of Islands, Middle Andaman Islands shows the highest with 14 *i. e.* 6 more than the average for the Union Territory as a whole and North Andaman shows the lowest with 2. South Andaman and Nicobars show the proportion by 1 and 2 respectively below the average. In South Andaman where the Administrative headquarters of the Union Territory and the only town of the Islands is situated, the proportion of Census house used as business house and office ought to be the maximum. The high proportion in Middle Andaman is perhaps on account of the requirements of colonization.

(vi) Factories, workshops and worksheds

The proportion in this category is the 4th lowest among the different categories of Census houses in Andaman and Nicobar Islands. The Andaman Islands has exceeded the Union Territory average of 4 by 1 and the Nicobar Islands are 3 below the average. This is to be expected since the tribal Nicobar Islands, except for the development works recently being taken up by the Administration, are untouched by industrialization. As regards the smaller groups of Islands both Middle Andaman and south Andaman exceed the Union Territory average by 2 whereas North Andaman has the same proportion namely 1 as in Nicobar Islands. The actual number of factories in Middle Andaman and South Andaman is 15 and 38 respectively and that of the North Andaman and Nicobar is 1 and 4 respectively.

(vii) Schools and other educational institutions, including training classes, coaching and shop classes

The Union Territory average in regard to the above institutions is 7 per 1,000 Census houses. The Andaman Islands exceeds the average by 1 and the Nicobar Islands are one below the average. As regards smaller groups of Islands the highest proportion is registered in the North Andaman and the Middle and South Andaman have shown the same average as for the Union Territory as a whole. This shows that more educational facilities have been extended to the population in Andaman Islands than Nicober Islands.

(viii) Restaurants, sweetmeat shops and eating places :

This is the lowest category of occupied Census houses in the Union Territory of Andaman and Nicobar Islands. The proportionate figure of this category is negligible. The proportionate figures for Andaman Islands is also negligible. However, there is one in this category per 1,000 Census houses in Nicobar Islands. In regard to the smaller groups of Islands the figures of North Andaman are nil and that of Middle and South Andaman negligible.

(ix) Places of entertainment and community gathering (Panchayat Ghar)

The Union Territory average of this category is 7 per 1,000 Census houses. The Nicobar Islands shows the highest proportion being double the Union Territory average whereas the proportion for Andaman Islands is only 4. The places of entertainment are scarce in Nicobars but the traditional Community houses known as 'Ell Panams' are found in almost all the villages however small, which explains the large proportion in this category. This is the second highest category of occupied Census houses in Nicobars. As regards smaller

groups of Islands the lowest proportion is in North Andaman where the figure is negligible. The proportionate figures of Middle and South Andaman are, however, equal being 5 each as against the proportion of 14 shown in the Nicobar Islands.

(x) Public health and medical institutions, hospitals, health centres, clinics and dispensaries, etc.

The Union Territory average of Census houses of this category is 5. The Andaman Islands shows the lowest proportion with 4. In this category the Nicobar Islands also shows double the average of the Union Territory *i. e.* 10. The high proportion of such Census houses in Nicobars may perhaps be due to the fast that the population is scattered on different Islands and sometimes medical facilities have to be provided for a very small population. As regards the smaller groups of Islands North Andaman shows the second highest with 8 and Middle and South Andaman with 3 each *i.e.* 2 below the Union Territory average. This also appears to be due to the fact that in the recently colonized North Andaman medical facilities have to be provided to a comparatively small population.

(xi) Others

There are 42 Census houses in this category for 1,000 Census houses. The highest being in Nicobar Islands with 72. In Andamans the proportion is 8 below the average of the Union Territory. As regards smaller groups of Islands north Andaman has shown the lowest with 4 houses, middle Andaman with 23 and South Andaman with 46 which is 2 above the average. Under this category Census houses which could not be classified and included in any of the above stated categories such as cattle sheds, temples mosques, churches, and garages, etc. have been included.

SECTION 3

Distribution of Census houses in urban areas

There is only one town, *i.e.*, Port Blair in this territory. This town was classified as urban for the first time in the Census of 1951. The variations of the data of the urban areas cannot, therefore, be discussed lika the data of rural areas. However, some conclusions can be drawn on a comparison with the data of the territory as a whole. The following statement shows the distribution of 1,000 Census houses by vacant and different types of occupied Census houses in Port Blair and the comarative figures of the whole territory. Brief explanation of the data including each column is also furnished:

Distribution of 1,000 Census houses by vacant and different types of occupied census houses 1961

Town	Vacant Census houses	Occupied Census houses: Total	Dwellings, Shop-*cum*-dwellings & Workshop-*cum*-dwellings: Total	Dwellings	Shop-*cum*-dwellings	Work Shop-*cum*-dwellings	Hotels sarais, dharmshalas, tourist homes, Inspection houses	Shops, excluding eating houses	Business houses and offices
1	2	3	4	5	6	7	8	9	10
Andaman and Nicobar Islands	66	934	847	815	32	N	3	11	8
Port Blair	84	916	830	759	70	1	4	9	9

Town	Occupied Census houses: Factories, work shops & work-sheds	Schools & other educational institutions including training classes and shops classes	Restaurants, sweet meat shops and eating places	Places of entertainment and community gathering (Panchayat Ghar)	Public health and medical institutions, hospitals, health centres, doctor's clinics, dispensaries, etc.	others.
	11	12	13	14	15	16
Andaman and Nicobar Islands	4	7	N	7	5	42
Port Blair.	7	6	..	4	2	45

(i) Vacant Census houses

In every 1,000 Census houses there are 84 vacant Census houses in Port Blair, as against the Union Territory average of 66. As discussed earlier, the higher incidence of vacant Census houses in the urban areas is natural and is to be accepted. Moreover, in this territory a major portion of the population of the town has migrated from the mainland and as such it is possible that more families may have left the place to visit their houses in the mainland or to see their relatives and friends. That the houses may be vacant due to non-availability of tenants, however, does not seem probable in the context of fast pace of development in this territory.

(ii) Dwellings

There are 759 Census houses purely used for dwelling as against the average of 815 for the whole territory. This shows that more Census houses in the urban area of Port Blair are utilised for purposes other than dwelling and for dwelling combined with other purposes than those in the rural areas. This is also natural since urbanization necessitates the use of houses for purposes other than dwelling.

(iii) Shop-cum-dwellings

In this category there are 70 Census houses in the urban area of Port Blair which is approximately the double of the Union Territory average of 32. There are actually 237 shop-*cum*-dwellings in Port Blair as against 31 shops excluding eating houses, which shows that 88.43% of the shops are used both for residential-*cum*-shop purposes and only 11-57% are used purely as shops.

(iv) Work shop-cum-dwellings

There is only one Census house in 1,000 which is used as dwelling-*cum*-workshop in the urban area of Port Blair as against negligible proportion for the Union Territory. In actual figures, out of the total unmber of 8 Census houses in this category, in the whole territory, 3 are in Port Blair. These figures are too small to admit any conclusions being drawn.

(v) Hotels, sarais, dharamshalas, tourist homes and inspection houses

In this category the proportion is 4 against the Union Territory average of 3. The higher proportion in the urban area is natural.

(vi) Shops excluding eating houses

The proportionate figure under this category of Census houses is 9 which is less than 2 of the Union Territory average of 11. However, as stated earlier, the proportion of shop-*cum*-dwellings is much higher in the urban area than in the Union Territory as a whole. There appears to be a general inclination in the businessmen towards using the residential buildings as shops rather than have separate buildings for establishing shops.

(vii) Business houses and offices

The proportion of Census houses in this category is 9 as against the Union Territory average of 8. In all, there are 105 business houses and offices in this territory. of these, 32 or 30.48% are in Port Blair and 73 or 69.52% in rural areas. This shows that more offices are stationed in the rural areas than in the urban area of Port Blair, which is almost entirely due to the large number of Forest, P.W.D. and other administrative offices stationed in various places in the rural areas.

(viii) Factories, workshops and worksheds

The proportion of Census houses in this category in Port Blair is 7 as against the Union Territory average of 4. This shows that the urban area is more industrialised than the rural areas.

(ix) Schools and other educational institutions, including training classes, coaching and shop classes

In this category, the proportion is 6 as against the Union Territory average of 7. This may, perhaps, be due to large size high schools and primary schools located in the urban area as against small schools catering to a much smaller population in the rural areas.

(x) Restaurants, sweetmeat shops and eating places

The figure in this category is nil which may be due to the fact that the enumerators may have included this category of Census houses in hotels as there are no large scale restaurants and sweetmeat shops in this area.

(xi) Places of entertainment and community gathering (Panchayat Ghar)

In this category, the proportionate figure is 4 as against the Union Territory average of 7. In the urban area of Port Blair the places of entertainment cater to a much larger population than in the rural area which partly explain their low proportion. Another reason is that there are a large number of traditional community houses in the Nicobar group of Islands which accounts for the high proportion in the rural areas.

(xii) Public health and medical institutions, hospitals, health centres, doctor's clinics, dispensaries, etc.

The proportionate figure in this category is 2 as against the territory average of 5. The low figure

is due to the fact that the medical facilities in Port Blair are provided by a large hospital whereas in the rural areas large number of smaller units have to be established.

(xiii) Others

This represents Census houses that could not be classified and included in any of the above mentioned categories. The proportionate figure for Port Blair is 45 as against the average of 42 for the Union Territory as a whole.

Classification of town as industrial, commercial residential

There is only one town in this territory which has been classified as urban for the first time in the Census of 1951. This town is the seat of the Administration and the centre of all developmental activities. The low proportionate figure of factories, workshops and worksheds in this town indicates its essentially non-industrial character.Similarly, the exceedingly low figure of workshop-*cum*-dwellings indicates the absence of household industries. On the other hand, the exceedingly high figure of shop-*cum*-dwellings shows that the influence of commerce is also somewhat primitive since shop-*cum*-dwellings with combine place of work or business alongwith dwellings are more a feature of rural areas than of highly urbanized areas. The above analysis of the housing figures of Port Blair clearly indicates that the town can neither be classified as industrial nor commercial.

Social and educational institutions and amenities compared to the size of the town

Out of the total population 63,548 of the territory, 14,075 or 22.14% persons are residing in the urban area of Port Blair. The number of educational and medical institutions in the town is, however, 27 which is 15.98% of the social and educational amenities provided to the total population of this territory. At first sight this would seem to indicate that larger amenities are available to the rural areas. This, however, is not true. The low percentage of amenities for the urban areas of Port Blair is on account of the fact that the educational, medical, etc., institutions in the urban area are more centralised and one institution caters to a much larger population than in rural areas. The higher percentage for the rural areas may also be on account of the fact that the villages in the colonisation areas are scattered and inaccessible and as such more educational, medical and other facilities have to be provided for a comparatively much smaller population.

SECTION 4

Comparative study of data with other Union Territories and States

The conditions in these Islands vary to a great extent from those prevailing in the mainland and as such any conclusions drawn from a comparison of the housing data of this territory with the data of the States and other Union Territories may not be realistic. However, an attempt at such a comparison has been made in the succeeding paragraphs. The statement below shows the distribution of 1,000 Census houses by vacant and different types of occupied Census houses in various States and Union Territories.

DISTRIBUTION OF 1,000 CENSUS HOUSES BY VACANT AND DIFFERENT TYPES OF OCCUPIED CENSUS HOUSES 1961 (STATES, UNION TERRITORIES AND OTHER AREAS)

	State	Vacant Census houses	Occupied Census Houses													
				Dwellings, shop-*cum*-dwellings, workshop-*cum*-dwellings				Hotels, sarais, dharamshalas, tourist houses and Inspection houses	Shop excluding eating houses	Business houses and offices	Factories workshops and worksheds	Schools and other educational Institutions including training classes coaching and shop classes	Restaurants sweetmeat and eating places	Places of entertainment and community gathering (Panchayat Ghar)	Public health and medical Institutions hospital health centre's doctors clinics dispensaries, etc.	Others
				Total	Dwellings	Shop-*cum*-dwellings	Workshop-*cum*-dwellings									
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1	Andhra Pradesh	59	941	802	787	4	11	1	13	2	6	4	2	11	1	99
2	Assam	20	980	931	908	21	2	2	8	4	2	9	1	1	2	20
3	Bihar	30	970	798	765	13	20	1	15	4	8	5	1	10	1	127
4	Gujarat	110	890	712	704	4	4	2	32	5	11	5	3	2	1	117
5	Jammu and Kashmir	105	895	486	472	3	11	1	25	4	21	5	2	15	1	335
6	Kerala	85	915	815	811	3	1	1	42	6	16	5	18	1	2	9
7	Madhya Pradesh	49	951	711	668	7	36	2	11	1	9	3	..	12	1	201
8	Maharashtra	72	928	674	652	7	15	1	18	5	14	5	2	18	2	189
9	Madras	68	932	862	841	7	14	2	20	4	10	4	4	1	1	24
10	Mysore	81	919	738	725	4	9	2	24	5	8	5	3	1	1	132
11	Orissa	35	965	889	826	5	58	3	11	3	3	6	N	3	1	46
12	Punjab	77	923	664	657	5	2	3	37	3	11	3	2	1	1	198
13	Rajasthan	113	887	728	721	4	3	2	34	2	5	3	1	1	1	110
14	Uttar Pradesh	33	967	642	635	4	3	1	21	1	9	2	N	4	1	286
15	West Bengal	28	972	796	786	7	3	1	19	4	13	4	1	1	2	131
	UNION TERRITORY AND OTHER AREAS															
	ANDAMAN AND NICOBAR ISLANDS															
	Delhi	66	934	847	815	32	N	3	11	8	4	7	N	7	5	42
	Himachal Pradesh	32	968	783	763	17	3	3	80	9	14	3	3	2	2	69
	Laccadive, Minicoy and	129	871	533	488	7	38	4	7	3	40	3	1	13	1	266
	Amindivi Islands	128	872	678	677	1	..	3	54	5	N	7	1	1	2	121
	Manipur	20	980	719	711	7	1	3	25	3	68	11	..	21	1	129
	Tripura	17	983	922	910	9	3	2	20	5	8	7	5	1	3	10
	Dadra and Nagar Haveli	31	969	765	672	7	86	1	3	1	5	4	1	3	1	185
	Pondicherry	47	953	829	817	5	7	7	39	5	12	5	1	3	1	51
	North-East Frontier Agency	50	950	760	726	34	..	17	15	26	4	13	..	4	23	88
	Nagaland	25	975	949	945	3	1	5	1	1	N	4	..	1	1	13
	Sikkim	21	979	900	876	20	4	3	4	3	3	5	N	N	1	60

Amongst the Union Territories, the proportion of vacant Census houses is highest in Himachal Pradesh 129 followed by 128 in Laccadive, Minicoy and Amindivi Islands. All other Union Territories have a lesser proportion of vacant Census houses than 66 recorded in the territory. Among the States Rajasthan, Gujarat, Jammu and Kashmir, Kerala, Maharashtra, Mysore and Punjab exceed the proportion of vacant Census houses of this territory whereas all the other States have a lesser proportion Thus there does not appear to be anything unusual in the number of vacant Census houses recorded in these Islands.

A glance at the figures of the shop-*cum*-dwellings in the statement will show that there is vast difference in the figures pertaining to this Union Territory in comparison to those pertaining to the States and Other Union Territories. Some interesting conclusions can, perhaps, be drawn from this comparison. Out of 1,000 Census houses in this Union Territory. 32 are used as shop-*cum*-dwellings which except for 34 in North-East Frontier Agency, is highest amongst all Union Territories and States and in fact is considerably in excess of most of the States, *viz.* Andhra Pradesh, Bihar, Gujarat. Jammu and Kashmir, Kerala, Madhya Pradesh, Madras, Maharashtra, etc. This shows that there is greater tendency in this territory to convert a portion of the dwellings into shop in stead of establishing a shop in a separate building. This is, on account of the fact that this territory is hardly urbanised. Large proportion of shop-*cum*-dwellings is generally associated with backward and tribal areas which have no separate markets or bazars and generally the shops are located in the front portion of the residential houses. The similarity in these figures with those North-East Frontier Agency, seem to confirm the above view. The high incidence of shop-*cum*-dwellings is, also on account of the fact that most of the traders who come to these Islands from the mainland find it more convenient to cumbine their shops with their dwellings.

The proportion of workshops-*cum*-dwellings in this serritory is negligible whereas in Himachal Pradesh it is 38. The figure pertaining to the States vary from 1 (Kerala) to 58 (Orissa) but all are more than this territory. This shows the comparative backwardness of this territory in the matter of houschold industries and handicrafts. Considering the history of this territory and the fact that most of the areas have been recently colonised, this seems to be quite natural.

The figures pertaining to business houses and offices also merit special mention. Out of 1,000 Census houses 8 have been recorded as business houses and offices in this territory as against 9 in Delhi. Excluding 26 in North-East Frontier Agency, this proportion is the highest amongst all States and Union Territories. Since there are negligible business houses in this territory and since most of offices are government offices, these figures suggest that there are exceedingly large number of government offices in this terrttory, the proportion comparing favourably with the proportion pertaining to Delhi. This shows that there is intense governmental activity in these Islands.

The proportion of Census houses used in this territory as factories, workshops, worksheds is lower than most States showing less industrialisation whereas the figures pertaining to schools and other Institutions, etc. and public health and medical Institutions, etc. are very high indicating that considerable efforts to provide education, public health and medical facilities have been made in these scarcely populated Islands.

TABLE E—I.1

DISTRIBUTION OF 1,000 CENSUS HOUSES BY VACANT AND DIFFERENT TYPES OF OCCUPIED CENSUS HOUSES

Union Territory/ Islands	Vacant Census Houses	Occupied Census Houses . Total	Dwellings, Shop-*cum*-dwellings, workshop-*cum*-dwellings: Total	Dwellings	Shop-*cum*-dwellings	Workshop-*cum*-dwellings	Hotels, sarais, dharamshalas tourists homes and Inspection houses	Shops excluding eating houses	Business houses and offices	Factories workshops and worksheds	Schools and other educational Institutions Including training classes coaching and shop classes	Restaurants sweetmeat shops and eating places	places of entertainment and community gathering (Panchayat Ghar)	Public health and medical institutions hospitals health centres doctor's clinics dispensaries etc.	Others
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Andaman and Nicobar Islands	**66**	**934**	**847**	**815**	**32**	**N**	**3**	**11**	**8**	**4**	**7**	**N**	**7**	**5**	**42**
A. Andaman Islands	58	942	863	822	40	1	4	12	8	5	8	N	4	4	34
(i) North Andaman Islands	11	989	932	918	13	1	0	33	2	1	9	O	N	8	4
(i) Middle Andaman Islands	65	935	858	814	43	1	6	13	14	6	7	N	5	3	23
(iii) South Andaman Islands	66	934	849	803	45	1	4	7	7	6	7	N	5	3	46
B. Nicobar Islands	93	907	789	785	4	0	1	7	6	1	6	1	14	10	72

1 N=Negligible
2 O=Nil

TABLE E—I.2

DISTRIBUTION OF 1,000 HOUSES IN EACH TYPE OF USE AMONG RURAL AND URBAN AREAS

Union Territory/Islands	Vacant		Used as dwellings		Used as shop-*cum*-dwellings		Used as workshop-*cum*-dwellings	
	Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban
1	2	3	4	5	6	7	8	9
Andaman Islands	**687**	**313**	**771**	**229**	**466**	**534**	**625**	**375**
A. Andaman Islands	552	448	713	287	453	547	625	375
(i) North Andaman Islands	1,000	0	1,000	0	1,000	0	1,000	0
(ii) Middle Andaman Islands	1,000	0	1,000	0	1,000	0	1,000	0
(iii) South Andaman Islands	366	634	525	475	213	787	500	500
B. Nicobar Islands	1,000	0	1,000	0	1,000	0	1,000	0

1 O=Nil
2 The entire area of North and Middle Andaman Islands in the Andaman group of Islands and the Nicobar Islands is rural.

CHAPTER III

TENURE STATUS OF CENSUS HOUSEHOLDS

SECTION 1

PRELIMINARY REMARKS

General

Every society is formed of groups of persons called the households which usually live in dwellings. Households are of 2 kinds (i) private or family households of related persons and (ii) institutional households like hospitals, jails, chummaries, hotels, etc. where unrelated persons live together. The first category includes all types of dwelling houses which are either purely used for residential purposes or put to combined use in addition to their use as dwelling,such as shops,workshops or worksheds. This chapter deals with all such categories of dwellings occupied by private or family households and distinguishes tenure status according as they are 'owned' or 'rented' by the occupants.

It would, perhaps, be useful to explain the terms 'owned' and 'rented'.

Column 14 of the houselist required the enumerators to enquire from the household whether the household live in 'owned' or 'rented' house. This information has been recorded in respect of dwellings occupied by private households only. Distinction between dwellings, shop-*cum*-dwellings and workshop-*cum*-dwellings was fully explained to the enumerators. No difficulty was, therefore, experienced in distinguishing the combined uses of shop-*cum*-dwellings and workshop-*cum*-dwellings. The meaning attached to the terms 'owned' or 'rented' are self explanatory and so well known that they were properly understood by the head of the household while giving replies about the tenure status of Census households. "In cases where the house was not owned by the household, whether it paid rent or not, it was treated as rentier. Rentier is comprehensive to include other than owner."

The statistics discussed in this chapter may, therefore, be taken to represent a fairly accurate picture of the Census household by type of tenure status.

Subsidiary Tables

Absolute figures have been compiled in Table E-II on the basis of 20% sample for dwelling, shop-*cum*-dwellings, workshop-*cum*-dwellings and dwellings with other uses according as they are 'owned' or 'rented'. Two Subsidiary Tables have been compiled from Table E-II. Subsidiary Table E-II.1 shows the distribution of 1,000 Census households by types of Census houses in rural areas of Andaman and Nicobar Islands and for various smaller groups of Islands and Subsidiary Table E-II.2 shows the distribution of 1,000 Census households by types of Census houses and tenure status in Urban area for Andaman and Nicobar Islands and various smaller groups of Islands. It may, however, be noted that generally speaking the data of tenure status has significance in urban area only and that, too, in cities and large towns where rapid industrialisation and commercial growth encourages migration and creates demand for housing a large number of outsiders in need of rented accommodation. This territory is predominantly rural and the only town, *viz.*, Port Blair has a population of 14,075. The study of tenure status is, therefore, of not much significance for this territory. However, an attempt at analysing information compiled in this regard has been made in the following paragraphs.

SECTION 2

HOUSEHOLDS BY TYPES OF DWELLINGS

Distribution of dwellings, shop-cum-dwellings and workshop-cum-dwellings

The proportionate distribution of 1,000 households into dwellings, shop-*cum*-dwellings, workshop-*cum*-dwellings and dwellings with other uses for rural and urban areas of the whole territory and for rural and urban areas of Andaman group of Islands and Nicobar group of Islands separately is shown in the following statement:

Distribution of 1,000, households by types of Census houses

Union Territory/Islands	Dwelling		Shop-*cum*-dwellings		Workshop-*cum*-dwellings		Dwelling with other uses	
	Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban
1	2	3	4	5	6	7	8	9
Andaman and Nicobar Islands	971	915	19	78	..	..	10	7
Andaman Islands	958	915	28	78	..	..	14	7
Nicobar Islands	1,000	..	..	..	..	..	..	..

It will be seen from the above table that out of 1,000 Census households, the number of households used purely as dwellings is larger in rural areas (971) than in the urban area (915). There is only one town, *viz.* Port Blair in this territory which is located in the Andaman group of Islands. The highest proportion of Census houses purely used for dwelling is found in the Nicobar group of Islands where the entire 20% Census household are found to be purely dwellings.

The proportion of shop-*cum*-dwellings for the rural areas is 19 as against 78 for the urban area of Port Blair. Actually, the shop-*cum*-dwellings is a feature of the rural economy where the occupant generally converts a portion of his dwellings into a shop, whereas in a highly urbanized area the need for a separate establishment for shop is generally felt. The fact that the incidence of shop-*cum*-dwellings in the urban area of Port Blair is considerable in comparison to the rural area indicates the peculiar structure of this town. In fact as has been discussed in the earlier chapter the incidence of shop-*cum*-dwellings is far in excess in this territory in comparison to Other Union Territories and States.

This is in spite of the fact that in the Nicobar group of Islands there is practically no Census household living in Census house used for both dwellings combined with shops.

The proportion of workshop-*cum*-dwellings is nil for all the areas of this territory as none of the households living in Census houses used both for dwellings and workshop have fallen within 20% sample count,though in Table E-1 there are 8 Census houses used for workshop-*cum*-dwellings out of 11,737 Census houses used for dwellings purpose. In the category of Census houses used for dwellings combined with uses other than shops and workshop, the proportion is 10 for rural areas as against 7 in the urban area of Port Blair.

Comparison with States and Other Union Territories

The following statement compares the distribution of 1,000 Census households by types of Census households in the rural areas of this territory and those of other States and Union Territories for which information is available.

Distribution of, 1,000 Census households by types of Census households in rural areas in various States and Union Territories

State/Union Territory	Dwellings	Shop-*cum* dwellings	Work shop-*cum*-dwellings	Dwellings with other uses
1	2	3	4	5
1 Andhra Pradesh	984	3	12	1
2 Assam	983	14	2	1
3 Bihar	975	7	17	1
4 Gujarat	987	5	4	4
5 Jammu and Kashmir	969	5	23	3
6 Kerala	995	4	1	N
7 Mysore	988	2	9	1
8 Maharashtra	975	5	18	2
9 Madhya Pradesh	948	6	44	2
10 Orissa	996	1	2	1
11 Madras	981	6	10	3
12 Punjab	990	5	2	3
13 Rajasthan	996	2	2	..
14 Uttar Pradesh	997	1	1	1
Union Territories and other areas				
15 Andaman and Nicobar Islands	971	19	..	10
16 Dadra and Nagar Haveli	875	6	119	..
17 Delhi	984	8	2	6
18 Himachal Pradesh	925	10	61	4
19 Laccadive, Minicoy and Amindivi Islands	998	2	..	..
20 Manipur	991	5	1	3
21 Nagaland	997	2	N	1
22 North-East Frontier Agency	939	44	1	16
23 Pondicherry	989	4	6	1
24 Tripura	982	7	3	8
25 Sikkim	969	20	5	6

Amongst the States, the proportion of households living in Census houses purely used as dwellings is highest in Uttar Pradesh being 997 and lowest in Madhya Pradesh being 948 whereas amongst the Union Territories the proportion is highest in Laccadive, Minicoy and Amindivi Islands being 998 and lowest in Dadra and Nagar Haveli being 878. Thus, the Union Territory of Andaman and Nicobar Islands with 971 households living in Census houses used purely as dwellings falls in the average category. However, in so far as the Census house used as shop-*cum*-dwellings are concerned, the proportion of this territory (19) is higher than the highest proportion of 14 amongst the States found in Assam and except for North-East Frontier Agency is also the highest in Union Territories and Other Area. On the other hand, the Census houses used as workshop-*cum*-dwellings is nil (on 20% sample count). The high incidence of shop-*cum*-dwellings and low incidence of workshop-*cum*-dwellings for these Islands in comparison to States and Other Union Territories has already been discussed at length in the earlier chapter.

SECTION 3

TENURE STATUS

Comparison of tenure status for dwellings, shop-cum-dwellings, workshop-cum-dwellings and dwellings with other uses in urban areas

As already observed, tenure status assumes, special significance in respect of urban areas due to the expanding nature of the towns which causes progressive demand for houses, Proper appreciation of this aspect of housing in the urban area, *viz*, Port Blair of this union territory, can be made from the following table :-

Distribution of 1,000 Census households by types of Census housese and tenure status in urban area

Union Territory/ (Town)	Dwelling		Shop-*cum*-dwellings		Workshop-*cum*-dwellings		Dwellings with other uses	
	Owned	Rented	Owned	Rented	Owned	Rented	Owned	Rented
1	2	3	4	5	6	7	8	9
Andaman and Nicobar Islands (Port Blair)	319	596	7	71	0	0	0	7

It will be seen from the above statement that out of every 1,000 households 326 or 32.58% households live in Census houses owned by them as against 674 or 67.42 households who live in rented Census houses. Out of 326 households who live in owned Census houses,319 live in houses used purely for dwellings and 7 in houses used for shop-*cum*-dwellings which represents 97.85%and 2.15%respectively of the total number of houses which are occupied by owners themselves. Similarly out of the 674 households who live in rented houses, 596 (88.43%) are found living in Census houses used purely for dwelling, 71 (10.53%) used for shop-*cum*-dwellings and 7 (1.04%) used for dwellings combined with various other purposes. In the category of Census houses used for workshop-*cum*-dwellings there is no household found living in the urban area.

The large proportion of households living in rented houses in the town of Port Blair is due to the large number of government officials and labourers brought from the mainland by the government for administrative and developmental requirements. In addition there are a large number of persons who have their own, immigrated from the mainland in search of employment or trade. All these persons live in the rented accommodation since they have no house of their own. The high figure of rented shop-*cum*-dwellings in comparison to the self-owned shop-*cum*-dwellings is also perhaps due to the fact that the traders and shopkeepers or generally those who have come from the mainland in search of business.

Comparison of tenure status with various other States and Union Territories

A comparative statement showing the tenure status of 1,000 census households in census houses used for both dwellings and dwellings combined with various other uses for those States and Union Territories for which the information is available, is given below:

Distribution of 1,000 Census households by types of Census houses and tenure status in urban areas

States/Union Territories	Dwelling		Shop-*cum*-dwellings		Workshop-*cum*-dwellings		Dwelling with other uses	
	Owned	Rented	Owned	Rented	Owned	Rented	Owned	Rented
1	2	3	4	5	6	7	8	9
1 Andhra Pradesh	595	388	4	3	6	2	1	1
2 Assam	419	493	26	46	4	6	2	4
3 Bihar	534	413	15	12	14	6	2	4
4 Gujarat	384	594	2	3	5	4	2	6
5 Jammu and Kashmir	695	271	5	6	10	3	4	6
6 Kerala	715	279	1	2	2	1	N	N
7 Madhya Pradesh	405	541	10	7	26	10	N	1
8 Madras	455	496	4	5	19	11	2	4
9 Maharashtra	290	674	3	8	9	8	1	7
10 Mysore	459	517	2	3	9	7	2	1
11 Orissa	605	368	7	9	1	1	4	5
12 Punjab	527	454	3	7	2	3	2	2
13 Rajasthan	592	399	2	2	3	1	N	1
14 Uttar Pradesh	516	470	2	2	7	1	1	1
15 West Bengal	332	621	4	25	1	7	2	8
UNION TERRITORIES AND OTHER AREAS								
16 Andaman and Nicobar Islands	319	596	7	71	..	..	..	7
17 Delhi	300	683	3	8	N	1	1	4
18 Himachal Pradesh	450	406	14	21	62	31	7	9
19 Manipur	955	31	5	4	N	1	3	1
20 Nagaland	459	483	9	24	..	8	3	14
21 Pondicherry	516	465	4	4	5	5	1	N
22 Tripura	578	344	13	14	5	2	20	24
23 Sikkim	328	545	25	80	..	16	6	..
24 Dadra & Nagar Haveli	..	..	..	..	..	..	..	..
25 Laccadive, Minicoy and Amindivi Islands	..	..	..	..	..	..	..	..
26 North-East Frontier Agency	170	769	34	10	1	0	3	13

It will be seen from the above statement that the highest proportion of Census households who live in owned Census houses purely used for dwelling is found in the Union Territory of Manipur where there are 955 such households. The lowest is found in Maharashtra with 290 as against the proportion of 319 for this Union Territory. It may be stated here that all the States and Union Territories and Other Areas excepting Maharashtra State have exceeded the proportion of this Territory in owned

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Census houses used purely as dwellings. As regards households living in rented Census houses used for dwelling Maharashtra (674) West Bengal (621) and Delhi (683) have exceeded the proportion of this Union Territory where there are 596 such Census households. All the remaining States and Union Territories have shown the proportion below the average of this Territory.

In the category of Census households living in owned Census houses used as shop combined with dwelling Bihar (15), Madhya Pradesh (10), Himachal Pradesh (14), Manipur (5) and Tripura (13) have shown the proportion above that for this Union Territory where there are 7 such Census households. All the other Union Territories excepting Orissa (7) have shown the proportion below that of this territory. In the same category of Census households who live in rented houses, all the States and Union Territories except Sikkim (80) are below the proportion for this Territory where there are 71 such households. The lowest proportion in this category is found in Assam where the figures are negligible.

In respect of households who live in Census houses used for workshop combined with dwellings, the figures for this Territory are nil in both owned and rented Census houses. The highest proportion is found in Assam (4) in respect of owned Census houses and Himachal Pradesh (31) in respect of rented Census houses.

There are no households living in owned Census houses used for dwelling combined with other uses. However, the highest proportion is found in Tripura where there are 20 such households. As regards households living in rented houses the proportion is found high in Tripura (24), Nagaland (14), Manipur (8), Himachal Pradesh (9) and West Bengal (8) as against the proportion of (7) for this territory. All the other States excepting Maharashtra (7) and Union Territories and other areas have shown the proportion below that of this Territory.

Comparison of owned and rented houses used for dwellings, shop-cum-dwellings, workshop-cum-dwellings, and dwellings with other uses in rural and urban areas

As already stated, tenure status assumes special significance in urban areas. The table E. II. 2 has, therefore, been prepared for urban areas only. However, the tenure status in urban and rural areas of this territory is discussed below. The statement below shows the proportion of 1,000 Census households by types of Census houses and tenure status in rural and urban areas.

Distribution of 1,000 Census households by types of Census houses and tenure status in rural and urban areas.

Union Territory/Islands		Dwellings		Shop-*cum*-dwellings		Workshop-*cum*-dwellings		Dwellings with other uses	
		Owne	Rented	Owned	Rented	Owned	Rented.	Owned	Rented
1		2	3	4	5	6	7	8	9
Andaman and Nicobar Islands	Rural	773	197	14	6	..	..	3	7
	Urban	319	596	7	71	..	..	..	7
Andaman Islands	Rural	701	257	19	8	..	..	5	10
	Urban	319	596	7	71	..	..	..	7
Nicobar Islands	Rural	947	53	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..	..

In rural areas there are 773 Census households to every 1,000 households who live in own Census houses used purely as dwellings, as against the urban proportion of 319. The proportion in respect of Nicobar group of Islands separately is even higher being 947. The proportion in North Andaman group of Islands (872)and South Andaman group of Islands (728) is higher than the proportion for the Andaman group of Islands as a whole (701), whereas that for Middle Andaman Islands is lowest being 553. Coming now to Census households who live in rented Census houses used purely as dwellings, the proportion is 197 in rural areas as against 596 in the urban area of Port Blair. The proportion in this category for the Nicobar group of Islands separately is very low being 53 and high in the rural areas of Andaman group of Islands separately being 257. The Middle Andaman Islands exceed this proportion over the Andaman group of Islands as a whole having 370 rented Census houses used purely as dwellings.

The proportion of Census households who live in owned Census houses used for shop-*cum*-dwellings is 14 in rural areas as against 7 in the urban areas. On the other hand, the proportion of rented shop-*cum*-dwellings in rural areas is only 6 as against 71 in the urban area. This seems to suggest that renting out of buildings for being used as shop-*cum*-dwellings is more common in the urban areas than in the rural areas where the owners themselves set up shops in their dwellings.

No households live in Census houses used as workshop combined with dwelling and as such the comparison of their tenure status does not arise. In the category of Census households who live in Census houses used for dwellings combined with various other uses, the proportion is 3 in rural areas and nil in urban area in so far as the own houses are concerned and 7 in both rural and urban areas in so far as rented houses are concerned.

TABLE E—II. 1

DISTRIBUTION OF 1,000 CENSUS HOUSEHOLDS LIVING IN CENSUS HOUSES USED WHOLLY OR PARTLY AS DWELLINGS BY TYPES OF CENSUS HOUSES IN RURAL AREAS

(Based on 20% Sample)

Union Territory / Islands	Dwellings	Shop-*cum*-dwellings	Work-shop-*cum*-dwellings	Dwellings with other uses
1	2	3	4	5
Andaman and Nicobar Islands	**971**	**19**	**0**	**10**
A. Andaman Islands	958	28	0	14
(i) North Andaman Islands	976	17	0	7
(ii) Middle Andaman Islands	923	55	0	22
(iii) South Andaman Islands	976	12	0	12
B. Nicobar Islands	1,000	0	0	0

O = Nil

TABLE E—II. 2

DISTRIBUTION OF 1,000 CENSUS HOUSEHOLDS LIVING IN CENSUS HOUSES USED WHOLLY OR PARTLY AS DWELLINGS BY TYPES OF CENSUS HOUSES AND TENURE STATUS IN URBAN AREA

(Based on 20% Sample)

Union Territory / Islands	Dwellings		Shop-*cum*-dwellings		Workshop-*cum*-dwellings		Dwellings with other uses	
	Owned	Rented	Owned	Rented	Owned	Rented	Owned	Rented
1	2	3	4	5	6	7	8	9
Andaman and Nicobar Islands	**319**	**596**	**7**	**71**	**0**	**0**	**0**	**7**
A. Andaman Islands	319	596	7	71	0	0	0	7
(i) North Andaman Islands	0	0	0	0	0	0	0	0
(ii) Middle Andaman Islands	0	0	0	0	0	0	0	0
(iii) South Andaman Islands	319	596	7	71	0	0	0	7
B. Nicobar Islands	0	0	0	0	0	0	0	0

1 0 = Nil

2 The entire area of North and Middle Andaman Islands in the Andaman group of Islands and the Nicobar Islands is rural.

CHAPTER IV

WORKSHOPS AND FACTORIES

SECTION 1

Explanatory Remarks

The various aspects of occupied Census houses used as dwellings have been dealt with in the preceding Chapters. This chapter deals with the occupied Census houses which are not used as dwellings but fall under the category of industrial establishments, workshops and worksheds.

The collection of data in respect of manufacturing industries which will be analysed in this chapter, is a very important feature of the 1961 Census when an attempt was made for the first time in the history of Indian Censuses to collect comprehensive statistics about the various types of industrial establishments and classify them according to the National Standard Industrial Classification. The Census houses used as workshops and factories have further been classified according to the power used and the size of employment. The various kinds of power used are (i) electricity, (ii) liquied fuel, (iii) coal, wood or bagasse and (iv) other or no power. Each industry and each kind of fuel or power used have been cross-tabulated according to the size of employment giving the number of factories and workshops employing only one person, 2 to 5 persons, 6 to 9 persons, 10 to 19 persons, 20 to 49 persons, 50 to 99 persons and 100 persons and above. The tabulation of this data will give a comprehensive idea of the nature of various manufacturing industries and establishments and their extent in the rural and urban areas of the Union Territory as a whole and in the various smaller groups of Islands. All these statistics have been incorporated in Table E—III which gives the absolute figures on the basis of full count.

Subsidiary Tables

Like all other tables in the E-Series, Table E. III has also been compiled down to the smaller groups of Islands of the Union Territory and has been incorporated in this report as a separate part. From this Table, 3 Subsidiary Tables have been prepared. Table E—III. 1 shows the proportion of workshops and factories according to divisions, major groups and selected minor groups to 1,000 workshops and factories, Table E—III. 2 shows the distribution of 1,000 workshops and factories in each kind of fuel used and by size of employment and Table E—III. 3 shows the distribution of 1,000 workshops and factories in each division, major groups and minor groups by kind of fuel or power used. As in the case of main Table the statistics in all the 3 Subsidiary Tables have been compiled for both rural and urban areas separately and has been reproduced at the end of this chapter.

Concepts and Definitions

The following definitions of the various terms and concepts used and the instructions given for filling the houselists may be useful to study the statistics that have been analysed in this Chapter.

Column 5–8 : If the Census house is used as an establishment, workshops or factory :

These columns apply only in case where the Census house is a factory or workshop *i. e.* where some kind of production, processing, repair or servicing is undertaken or where goods or articles are made and sold. If the Census house is not used for purposes of a factory or workshop write 'X' in each of the columns 5—8.

Factory or Workshop

In the case of a factory or workshop, "factory" should be written for a large factory if registered under the Indian factories Act and workshop for a small unregistered workshop. "A workshop is a place where some kind of production, repairs or other servicing goes on or where goods or articles are made and sold."

Column 5 : "Name of establishment of proprietor."

Write the name of the establishment in the case of factories or large manufacturing concerns and write the name of the proprietor in the case of small workshops and establishments like confectionaries where no distinct name has been given to them like *halwai* shop, etc. If the house is not used for the purpose of factory or workshop put 'X' in each of the columns 5—8."

Column 6 : 'Name of product (s), repair or servicing undertaken :

In this column enter the actual work that is being done in the establishment, factory or workshop, like paper making, shoe making, cycle repairing, motor servicing, etc."

Column 7 : 'Average number of persons employed daily last week (including proprietor or household members, if any) :

The total number of workers including apprentices either paid or unpaid, employed in the factory or workshop, including the owner or proprietor and any of his family members (if working) should be entered. The average number of persons working per day during the last week preceding the date of your visit should be entered".

In case more than one product is produced, it is not necessary to enquire the number of persons employed in the production of each product. It may not be possible to get this information in cases where the operations may be composite.

Column 8 : Kind of fuel or power. If the factory or workshop uses steam or diesel or fuel, *e. g.* kerosene, soft coke, electricity, water-mill etc., for running the machinery used for production, servicing or repairs, write what fuel or power is actually used.

Other power–Under the category

"Other power" are included forms of power other than enumerated above which are for the most part used for general machinery, as for example, oil *ghanis* which are driven by bullocks or water power where water is not converted into electricity or steam and will also include cases of flour mills worked by wind power.

No power

This category is self explanatory and limited to those establishments or workshops only where physical or human labour is used as in the case of units which are either self employed or worked on cottage industries or household industries basis.

The industrial establishments convered by this chapter thus include (i) factories registered or unregistered, working on large, medium or small scale, (ii) household industries and (iii) other industries, like carpenters, blacksmiths, etc.

National Standard Industrial Classification

The workshops and factories noted in the house-lists have been classified into differet categories of manufacturing industries according to the National Standard Industrial Classification adopted by the Government of India. The whole range of economic activity has been divided into the following nine divisions and a code number given to each.

0	Agriculture, livestock, forestry, fishing and hunting
1	Mining and quarrying
2 & 3	Manufacturing
4	Construction
5	Electricity, gas, water and sanitary services
6	Trade and commerce
7	Transport, storage and communications
8	Services
9	Activities not adequately described

Each division is then sub-divided into a number of 'Major groups' not exceeding ten. The first two degits of any code number together represent the 'division' and the 'Major groups' under which the activity is classified. Each major group is again sub-divided into a number of 'Minor groups' not exceeding ten. The Minor groups represented by a third degit added to the code number. Thus the first digit in the code number represents the division, the second digit represents the Major group and the third digit represents the Minor group of the industries. The code number that should be allotted for the economic activity connected with repairing or servicing will be the same as the code number provided for manufacturing of the articles or product in that branch of industry unless a code number is specifically provided for repairing or servicing under the Minor group.

SECTION 2

Industries in order of their number and size of employment

In the whole of the Union Territory of Andaman and Nicobar Islands there are only 66 factories and workshops of which 38 are in the rural areas and 28 in the urban area. Since there is only one town, *viz.*, Port Blair, the figure pertaining to urban area relates to this town. The following statement shows the number of factories and workshops and the size of employment in order of the number of persons employed in both rural and urban areas.

Number of factories and workshops by size of employment

Union Territory/ Islands	Total No. of factories and workshops	1 person	2–5 persons	6–9 persons	10–19 persons	20–49 persons	50–99 persons	100 persons and above
1	2	3	4	5	6	7	8	9
Andaman and Nicobar Islands	Total 66	3	27	7	11	8	8	2
	Rural 38	2	24	1	5	4	2	..
	Urban 28	1	3	6	6	4	6	2

Number of factories and workshops by size of employment—*Concld.*

Union Territory/ Islands	Total No. of factories and workshops	1 person	2–5 persons	6–9 persons	10–19 persons	20–49 persons	50–99 persons	100 persons and above
1	2	3	4	5	6	7	8	9
North Andaman Islands	Rural 2	..	2	..	..	..	..	..
Middle Andaman Islands	Rural 16	..	12	..	1	2	1	..
South Andaman Islands	Total 44	3	13	6	7	6	7	2
	Rural 16	2	10	..	1	2	1	..
	Urban 28	1	3	6	6	4	6	2
Nicobar Islands	Rural 4	..	..	1	3	..	..	..

According to the data collected in the house-list there are 2 industries in North Andaman group of Islands, 16 in Middle Andaman Islands, 44 in South Andaman group of Islands and 4 in the Nicobar group of Islands. The 44 industries in the South Andaman group of Islands include the 28 industries in the only urban area of Port Blair, whereas the industries in the other groups are entirely in the rural areas. The largest number of industries are noticed in the South Andaman Islands and the smallest number, *viz.*, 2 in the North Andaman group of Islands. These two industries employ 2 to 5 persons each. The total absence of any industry of a reasonable magnitude in this area is on account of the fact that the area has recently been brought under colonisation. The same is true about Middle Andaman group of Islands but on account of the fact that some factories and workshops were set up by the Forest Department 'in the past the figures are somewhat better. Of the 16 industries in the Middle Andaman group of Islands, 12 employ 2 to 5 persons, 1 employes 10 to 19 persons, 2 employ 20 to 49 persons and one 50 to 99 persons. In South Andaman there are two industries namely Chatham Saw Mill (government owned) and Wimco factory, employing more than 100 persons both of which are located in the urban area of Port Blair.

Of the 44 industries in the South Andaman group of Islands, 22 employ less than 10 persons, 13 between 10 to 49 persons and 9 more than 50 persons. In the Nicobar group of Islands there are only 4 industries of which one employes 6 to 9 persons and the remaining 10 to 19 persons.

Distribution of establishments by Industries

The following statement shows the industries in the descending order of number of establishments in each category

Sl. No.	Minor group	Description	No. of Units			Percentage to total of all establishments
			Total	Rural	Urban	
1	2	3	4	5	6	7
1	280	Sawing and planing of wood	20	8	12	30.30
2	369	Manufacture of sundry hardwares such as G. I. pipe, wire net, bolts, screw, bucket ,cutlery (This will also include the manufacture of sundry ferrous engineering products done by jobbing engineering concerns which cannot be classified in major groups 36, 37, 38 and 39)	15	14	1	22.73
3	386	Building and repairing of water transport equipment such as ships, boats and manufacture of marine engines.	8	2	6	12.12
4	384	Repairing and servicing of motor vehicles·	5	1	4	7.58
5	277	Manufacture of coir and coir products.	4	4	..	6.06
6	200	Production of rice, atta, flour, etc. by milling dehusking and processing of crops and foodgrains.	2	2	..	3.03
7	281	Manufacture of wooden furniture and fixtures.	2	..	2	3.03

Distribution of establishments by industries—*Concld.*

Sl. No.	Minor group	Description	No. of Units			Percentage to total of all establishments
			Total	Rural	Urban	
1	2	3	4	5	6	7
8	282	Manufacture of structural wooden goods (including treated timber) such as beams, posts, doors, windows	2	1	1	3.03
9	285	Manufacture of veneer and plywood	2	2	..	3.03
10	371	Manufacture and assembling of prime movers and boilers other than electrical equipment such as diesel engines, road rollers, tractors	2	2	..	3.03
11	207	Production of edible fats and oils (other than hydrogenated oil)	1	1	..	1.52
12	322	Manufacture of rubber goods used for industrial purposes	1	1	..	1.52
13	334	Manufacture of matches	1	..	1	1.51
14	388	Repairing of bicycles and tricycles	1	..	1	1.51

It will be seen from the above statement that the principal industry in these Islands is of sawing and planing of wood. The main wealth of these Islands is in its extensive tropical forests and it is not at all surprising that the sawing of timber should be the principal industry in these Islands. The second largest number of units is to be found engaged in blacksmithy and the third largest in building and repairing of water transport. The blacksmithy industry is mainly to meet the local rural requirements and does not merit any consideration. Building and repairing of water transport is important for the life of these Islands which explains the high percentage of establishments engaged in it. The number of units engaged in other industries is too small to enable any general conclusion being drawn.

SECTION 3

Location of the industries with reference to the available natural resources.

The natural resources available in an area influence to a considerable extent the location and nature of industries in that area. The main natural resource of the Andaman and Nicobar Islands is timber. It is, therefore, not at all surprising that the timber based industries should find prominent place in these Islands. The area under forests in this Territory is 2,500 Sq. miles or 78.1% of the total area. Of this area, 1,853.00 Sq. miles or 74.1% of the total forest area contains merchantable timber and 674 Sq. miles are inaccessible. The industrial establishments using forest produce as raw-materials represent 40.91% of the total industries of this Territory.

The following statement shows the average outturn of wood and wood produce extracted from the forests of this Territory during the various years for which statistics are available.

Statement showing the details of forest produce extracted from the forests of Andaman Islands during 1953-54 to 1960-61

Description	1953-54	1954-55	1955-56	1956-57	1957-58	1958-59	1959-60	1960-61
1	2	3	4	5	6	7	8	9
Timber in '000' cft.	1,501	2,761	3,914	3,713	2,826	3,998.672	3,904.534	4021.782
Firewood and others in '000' cft.	850	899	1,042	1,322	1,115	986.389	488.704	1,010.901
Total	**2,351**	**3,660**	**4,956**	**5,035**	**3,941**	**4,985.061**	**4,393.238**	**5,032.683**
Value in lakhs Rs.	28.49	38.16	50.19	38.92	66.84	67.53	63.25	58.74
Minor produce in lakhs Value	0.46	0.50	0.53	0.26	0.58	1.55	4.51	0.75

Source :—Statistical Outline of Andaman and Nicobar Islands

There are extensive coconut groves particularly in the Nicobar Islands but the entire quantity of copra collected from there is exported to the mainland. In fact there is no major industry in this Territory engaged in using this produce as raw material. The industrial establishments, *e.g.* oil ghani, etc., using copra as raw material represent 1.52% of the total number of industries. Industries using coir as raw material are few and represents 6.06% of the total number of industries.

The abundant wealth in the seas surrounding these Islands have not yet been commercially exploited to any significant extent. There are excellent fishing grounds in the seas around these Islands and it is an undisputed fact that the Andamans seas shall be able to sustain a number of large scale fishing industries. No development of these Islands can be completed without full exploitation of the sea resources available here. The industrial development in these Islands is in an ascent stage and only a partial exploitation of the available natural resources has been done so far.

SECTION 4

Proportion of industries using power to those not using power

The use or absence of power besides indicating the trend of mechanisation in industry, reveals the relative importance of traditional crafts in the industrial structure of the area. Out of the total number of industrial establishments, 45 or 68.18% use power and the remaining 21 or 31.8% use no power. Analysing the figures compiled for the rural areas, it is noticed that there are 27 industries using power as against 11 which use no power in the rural areas. In the urban area of Port Blair 18 industrial establishments use power whereas 10 use no power.

Analysing the figures pertaining to North, Middle and South Andaman group of Islands and the Nicobar group of Islands, it is noticed that the only two industries in North Andaman Islands use power, 13 out of 16 industries in the Middle Andaman Islands use power and 29 out of 44 industries in South Andaman Island use power. In South Andaman there are 28 industries in the urban area of Port Blair and 16 in the rural areas out of which 18 and 11 respectively use power. In the Nicobar group of Islands there are only 4 industries out of which 1 industry uses power. The fact that larger percentage of industries are using power indicates the absence of traditional village industries and crafts.

SECTION 5

Most important power used

The importance of each kind of power used in giving employment in the Union Territory as a whole can be seen from the following table:

Distribution of establishments and persons employed according to kind of power or fuel used

Kind of power or fuel used	No. of units	Percentage	No. of persons employed	Percentage to total employment
1	2	3	4	5
1. Electricity	11	16.67	532	37.76
2. Liquid fuel	12	18.18	176	12.49
3. Coal, wood or bagasse	22	33.33	185	13.13
4. No power	21	31.82	516	36.62

Electricity has the highest percentage 37.76% of persons employed per day in the industrial establishments of this territory. The corresponding percentage of liquid fuel is 12.49, coal, wood and bagasse 13.13 and no power 36.62.

(i) Electricity

The high percentage of persons employed in the industries using electricity as power seems to indicate that electricity is readily available and extensively used for industrial purposes in this territory. This, however, is not quite true and the high percentage of 37.76 returned by electricity is on account of the fact that there are large sized factories using electricity and employing large number of persons in and around Port Blair. This is evident from the fact that though, the industries using electricity as power employ the largest number of persons, the number of such industries is lowest.

It is also interesting to note that 98.87% of the industries using electricity as power are located in South Andaman islands and the remaining 1.13% in the Nicobar group of Islands, whereas there are no industries using electricity as power in the Middle and North Andaman group of Islands.

(ii) Liquid fuel

There are in all 12 industrial establishments using liquid fuels as against 11 using electricity. However, employment opportunity extended by these establishments is the lowest being 12.49%. Out of the persons employed, 1.14% are in North Andaman Islands, 33.52% in Middle Andaman Islands and 65.34% in the South Andaman Islands, of the 65.34%

in the South Andaman Islands, 1.14% only are from the urban area of Port Blair. This power is not found used in the Nicobar group of Islands.

(iii) Coal, wood and bagasse

This power appropriates the largest number (22) of industrial establishments of this territory but provides employment only to 13.13% persons. Of the persons employed, in the industries using this power 1.08% are in North Andaman Islands, 11.35% in Middle Andaman Islands and 87.57% in South Andaman Islands. This power is not found used in the Nicobar group of Islands.

The power used in the different types of industrial establishments is discussed below.

(i) Food stuffs

There are three industries engaged in the husking of paddy and production of oil. Of these, two are found using liquid fuel and one no power. All these three industries are located in the rural area of South Andaman.

(ii) Coir and coir products

There are four industries engaged in production of coir and coir products in this Territory. None of these industries uses any power. Of these, two are in the rural area of South Andaman and two in the Nicobar group of Islands.

(iii) Manufacture of wood and wooden products

In all there are 26 industries engaged in the manufacture of wood and wooden products including sawing of timber. This industry appropriates the highest proportion of industries of this Territory. Out of these, 7 in the urban area of South Andaman and 1 in the Nicobar Islands total 8, use electricity. Similarly 1 in North Andaman Island, 3 in Middle Andaman Islands, 5 in rural area of South Andaman, 1 in urban area of Port Blair, total 10 industries use liquid fuel. Five industries use coal wood or bagasse as fuel out of which one is in Middle Andaman and four in the urban area.

(iv) Manufacture of rubber goods

There is only one industry under this category which uses no power. It is located in the South Andaman Islands.

(v) Manufacture of matches

There is only one industry engaged in the manufacture of matches. This industry uses coal, wood or bagasse as power and is located in the urban area of Port Blair.

(vi) Manufacture and assembling of machinery other than electrical

There are only two industries under this category both using no power, 1 in Middle Andaman and the other in the rural area of South Andaman Islands.

(vii) Repairing and servicing of motor vehicles

There are three industrial establishments under this category, one using electricity, one using coal, wood and bagasse and one using man-power. The former two are in the urban area of South Andaman and the last one is in the Nicobar group of Islands.

(viii) Building, repairing of water transport

There are eight industries engaged in the building and repairing of water transport in this Territory. Of these, two use electricity and six use no power. Two using no power are located in the Middle Andaman Islands and the rest are all in the urban area of Port Blair.

(ix) Repairing of bicycles and tricycles

There is only one industry engaged in the repairing of bicycles and tricycles in this Territory. This industry uses no power and is found in the urban area of South Andaman.

(x) Manufacture of sundry hardware

There are 15 such industries using coal, wood and bagasse. Of these, one is in the urban area, one in North Andaman Islands nine in Middle Andaman Islands and four in the rural area of South Andaman and nil in the Nicobar Islands.

SECTION 6

RELATIONSHIP BETWEEN INDUSTRY AND POWER

Power used and size of employment

The classification of industrial establishments by size of and number of persons employed and the power used are important factors and in view of these factors the data regarding employment have been classified into 7 size groups *viz.*, establishments employing 1 person, 2 to 5 persons, 6 to 9 persons, 10 to 19 persons, 20 to 49 persons, 50 to 99 persons and 100 persons and above and have been tabulated and presented in Table E—III.

The statement on next page gives the number of units according to the different size of employment

for both power and no power used in this Territory as a whole.

Number of industrial establishments using power and no power and size of employment

Size of Employment	No. of establishments							
	Electricity		Liquid fuel		Coal wood & bagasse		No power	
	Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban
1	2	3	4	5	6	7	8	9
Total	1	10	11	1	15	7	11	10
1 person	..	..	2	..	..	..	..	1
2 to 5 persons	..	..	6	1	15	1	3	1
6 to 9 persons	1	4	..	..	..	2	..	..
10 to 19 persons	..	2	1	..	..	2	4	2
20 to 49 persons	..	1	..	..	..	1	4	2
50 to 99 persons	..	1	2	..	..	1	..	4
100 and above	..	2	..	..	..	..	..	..

It will be seen from the above statement that most of the industries using electricity as power are located in the urban area and these industries are generally employing a larger number of persons. The liquid fuel seems to be more popular in the rural areas and its use in the urban area is negligible. This is because the use of electricity in the urban area is found more convenient and economic. Of the industries using coal, wood and bagasse, a larger number (15) are located in the rural areas but the employment provided by them is low, all engaging 2 to 5 persons. In the urban area, though there are only seven industries using wood and bagasse as power, they are generally employing much larger number of persons. It is significant to note that this power is more popular in the urban area than liquid fuel. The industries using no power are evenly distributed in the urban and the rural areas.

SECTION 7

SOURCE OF POWER

The various kinds of power or fuel used in this Territory are electricity, liquid fuel and coal, wood and bagasse and the source of their supply are as follows :

(i) Electricity

Electrical energy is an essential pre-requisite for proper industrial development. Though the proportion of industries using electricity as power and the number of persons employed in these industries is high in comparison to the over-all industrial development in this territory, the availability of power is restricted. There is a 450 k. w. thermal power plant generating electricity for the urban area of Port Blair, a portion of which is made available for the industrial purposes. Smaller thermal plants producing electricity are also located in the rural areas, but their capacity is so limited that they hardly suffice for domestic consumption. As such electricity is not available for industrial purposes in the rural areas.

(ii) Liquid fuel

In this Territory petrol, diesel oil and kerosene oil is used as fuel in some of the industrial units. The entire supply of this fuel is imported from the mainland and involves large expenditure.

(iii) Coal, wood and bagasse

Coal and wood are used as fuel by a large proportion of the industries in this Territory. The use of mangrove as fuel is economical and hence popular with some industries.

Analysis of industries by order of number of persons employed with type of power

The following statement will indicate the Standard Industrial Classification of the Industrial Establishment of this Territory as a whole, number of industries, number of persons employed and each kind of fuel or power used in the industries.

Industries by I.S.I. classification with number of men employed and type of power used

I.S.I.C.	No. of units	No. of persons employed	Electri-city	Liquid fuel	Coal, wood & bagasse	No power
1	2	3	4	5	6	7
2&3/20/200	2	2	..	2(2)	..	..
2&3/20/207	1	2	..	..	..	1(2)
2&3/27/277	4	84	..	..	..	4(84)
2&3/28/280	20	613	6(476)	8(76)	5(51)	1(10)
2&3/28/281	2	71	1(16)	..	..	1(55)
2&3/28/282	2	16	1(6)	..	..	1(10)
2&3/28/285	2	98	..	2(98)	..	..
2&3/32/322	1	2	..	..	..	1(2)
2&3/33/334	1	95	..	..	1(95)	..
2&3/36/369	15	30	..	..	15(30)	..
2&3/37/371	2	29	..	..	..	2(29)
2&3/38/384	5	89	1(6)	..	1(9)	3(74)
2&3/38/386	8	277	2(28)	..	..	6(249)
2&3/38/388	1	1	..	..	..	1(1)

The figures within brackets in columns from 4 to 7 represent the persons engaged in the number of industries shown in the respective columns. Unlike various States and Union Territories in the mainland the employment offered by the industrial establishments in this Territory is considerably low. The largest number of persons employed is found in the industries where wood and wood products are made. The next highest number of persons engaged is in the building and repairing of water transport. The number of workers in all other industries are considerably small.

As already stated in one of the earlier sections of this Chapter there are 532 persons engaged in the industries where electricity is used, 176 persons where liquid fuel is used, 185 persons where coal, wood and bagasse is used and 516 persons where no power is used.

SECTION 8

GENERAL CONCLUSIONS AND FUTURE PROSPECTS

The principal natural resources of these Islands are in their extensive tropical forests and in the seas surrounding the Islands. Though forestry operations have always been the main activity in these Islands, considerable forest still remain unexploited on account of their inaccessibility. No systamatic exploitation of the marine resources has been taken up so far. At present only about 150 tons fish are landed annually by the local fishermen for sale in the local market. The development of these Islands is almost entirely dependent on the fuller and proper exploitation of the forest and marine resources and also on the raising of long lived crops and plantations.

2. Until Independence, excepting for the Government owned Chattam Saw Mill and splint factory established by the Western India Match Company, there were no factories worth the name in these Islands. Three plywood factories have since been established and the Forest Department is also making serious efforts to work new areas. The principal timber species available in these Islands are Padauk, Gurjan, White Chuglam, Black Chuglam, Papita, Badam, etc. The other timber based industries which can be established in these Islands are, veneer slicing, knock-down furniture, packing boxes, chip boards, fishing boats, etc. Preliminary investigation made by the Rubber Board has revealed that there are good prospects of raising Rubber Plantations in these Islands.

The Andaman and Nicobar Islands have a fairly long and serrated coastline with a number of bays and internal channels and command a considerable water area known to be rich in fish resources. That there are excellent fishing grounds around these Islands is evident from the fact that during the past years numerous foreign fishing vessels have attempted fishing in these waters. The principal varieties of the fish available in these water are the Perches, Sardines,Macherel, Seer Fish, Barracuda and Tunny. Pomfrets and Prawns are landed in small quantities but for want of full exploratory survey relative abundance of the various types of fishes is not fully known. Both off-shore and deep sea fishing have excellent prospects but on account of marketing difficulties, economic working is possible only if it is attempted on a large scale.

The presence of Mud Volcanos emitting inflamable gases is strongly indicative of the presence of oil and natural gases in these Islands. Exploratory investigation by the Oil and Natural Gas Commission are in progress and it may not be long before the Commission would be in a position to give a

definite indication. The results of the investigation of the Commission will have a far reaching influence on the industrial development of these Islands.

The distance of these Islands from the Indian sub-continent, the inaccssibility and scattered nature of the various Islands and the difficulties and the expenditure involved in sustaining the population create peculiar problems. The experience at colonisation of these Islands have shown that with every additional person on these Islands, considerably expenditure on the life of community has to be incurred. Furthermore, these Islands can never hope to become self-sufficient in basic requirements, like foodstuff, etc. and import of these articles is not only difficult but also expensive. Thus, any industrialisation of these Islands will essentially have to be investment oriented rather than labour oriented.

TABLE

PROPORTION OF FACTORIES AND WORKSHOPS ACCORDING TO DIVISIONS, MAJOR

Union Territory/Islands		All factories and workshops	Division 2 & 3	Major group 20	Minor group 200	Major group 27	Minor group 277	Major group 28	Minor group 280
1		2	3	4	5	6	7	8	9
Andaman and Nicobar Islands	**Rural**	**1,000**	**1,000**	**79**	**53**	**105**	**105**	**290**	**211**
	Urban	**1,000**	**1,000**	**0**	**0**	**0**	**0**	**535**	**429**
A. Andaman Islands	Rural	1,000	1,000	88	59	59	59	294	235
	Urban	1,000	1,000	0	0	0	0	535	429
(i) North Andaman Islands	Rural	1,000	1,000	0	0	0	0	500	500
(ii) Middle Andaman Islands	Rural	1,000	1,000	0	0	0	0	250	250
(iii) South Andaman Islands	Rural	1,000	1,000	188	125	125	125	313	188
	Urban	1,000	1,000	0	0	0	0	535	429
B. Nicobar Islands	Rural	1,000	1,000	0	0	500	500	250	0

1. 0=Nil

2. The entire area of North and Middle Andaman Islands in the Andaman group of Islands and the Nicobar Islands is rural.

TABLE

DISTRIBUTION OF 1,000 FACTORIES AND WORKSHOPS

Union Territory/Islands		Electricity							Liquid fuel						
		1 person	2–5 persons	6–9 persons	10–19 persons	20–49 persons	50–99 persons	100+ persons	1 person	2–5 persons	6–9 persons	10–19 persons	20–49 persons	50–99 persons	100+ persons
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15
Andaman and Nicobar Islands	**R**	**0**	**0**	**1,000**	**0**	**0**	**0**	**0**	**182**	**545**	**0**	**91**	**0**	**182**	**0**
	U	**0**	**0**	**400**	**200**	**100**	**100**	**200**	**0**	**1,000**	**0**	**0**	**0**	**0**	**0**
A. Andaman Islands	R	0	0	0	0	0	0	0	182	545	0	91	0	182	0
	U	0	0	400	200	100	100	200	0	1,000	0	0	0	0	0
(i) North Andaman Islands	R	0	0	0	0	0	0	0	0	1,000	0	0	0	0	0
(ii) Middle Andaman Islands	R	0	0	0	0	0	0	0	0	667	0	0	0	333	0
(iii) South Andaman Islands	R	0	0	0	0	0	0	0	286	428	0	143	0	143	0
	U	0	0	400	200	100	100	200	0	1,000	0	0	0	0	0
B. Nicobar Islands	R	0	0	1,000	0	0	0	0	0	0	0	0	0	0	0

1. 0=Nil

2. The entire area of North and Middle Andaman Islands in the Andaman group of Islands and the Nicobar Islands is rural.

E—III.1

GROUPS AND SELECTED MINOR GROUPS TO 1,000 FACTORIES AND WORKSHOPS

Minor group 281	Minor group 285	Major group 32	Major group 33	Major group 36	Minor group 369	Major group 37	Minor group 371	Major group 38	Minor group 384	Minor group 386		Union Territory/Islands
10	11	12	13	14	15	16	17	18	19	20		1
0	**53**	**26**	**0**	**368**	**368**	**53**	**53**	**79**	**26**	**53**	R	**Andaman and Nicobar Islands**
71	**0**	**0**	**36**	**36**	**0**	**0**	**0**	**393**	**143**	**214**	U	
0	59	29	0	412	411	59	59	59	0	59	R	A. Andaman Islands
71	0	0	36	36	0	0	0	393	143	214	U	
0	0	0	0	500	500	0	0	0	0	0	R	(i) North Andaman Islands
0	0	0	0	563	563	62	62	125	0	125	R	(ii) Middle Andaman Islands
0	125	62	0	250	250	62	62	0	0	0	R	(iii) South Andaman Islands
71	0	0	36	36	0	0	0	393	143	214	U	
0	0	0	0	0	0	0	0	250	250	0	R	B. Nicobar Islands

E—III.2

IN EACH KIND OF FUEL USED AND SIZE OF EMPLOYMENT

Coal, wood and bagasse							No power								
1 person	2–5 persons	6–9 persons	10–19 persons	20–49 persons	50–99 persons	100+ persons	1 person	2–5 persons	6–9 persons	10–19 persons	20–49 persons	50–99 persons	100+ persons		Union Territory/Islands
16	17	18	19	20	21	22	23	24	25	26	27	28	29		1
0	**1,000**	**0**	**0**	**0**	**0**	**0**	**0**	**273**	**0**	**364**	**363**	**0**	**0**	R	**Andaman and Nicobar Islands**
0	**143**	**286**	**285**	**143**	**143**	**0**	**100**	**100**	**0**	**200**	**200**	**400**	**0**	U	
0	1,000	0	0	0	0	0	0	375	0	125	500	0	0	R	A. Andaman Islands
0	143	286	285	143	143	0	100	100	0	200	200	400	0	U	
0	1,000	0	0	0	0	0	0	0	0	0	0	0	0	R	(i) North Andaman Islands
0	1,000	0	0	0	0	0	0	0	0	333	667	0	0	R	(ii) Middle Andaman Islands
0	1,000	0	0	0	0	0	0	600	0	0	400	0	0	R	(iii) South Andaman Islands
0	143	286	285	143	143	0	100	100	0	200	200	400	0	U	
0	0	0	0	0	0	0	0	0	0	1,000	0	0	0	R	B. Nicobar Islands

TABLE E—III.3

DISTRIBUTION OF 1,000 FACTORIES AND WORKSHOPS IN EACH DIVISION, MAJOR GROUPS AND MINOR GROUPS BY KIND OF FUEL OR POWER USED

Union Territory/Islands			All Divisions	Division 2 & 3	Major group 20	Minor group 200	Minor group 207	Major group 27	Minor group 277	Major group 28	Minor group 280	Minor group 281	Minor group 282	Minor group 285
1			2	3	4	5	6	7	8	9	10	11	12	13
Andaman and Nicobar Islands	**Rural**	**All fuels**	**711**	**711**	**667**	**1,000**	**0**	**0**	**0**	**1,000**	**1,000**	**0**	**1,000**	**1,000**
		Electricity	26	26	0	0	0	0	0	91	0	0	1,000	0
		Liquid fuel	290	290	667	1,000	0	0	0	818	875	0	0	1,000
		C. W. & Bagasse	395	395	0	0	0	0	0	91	125	0	0	0
		No power	289	289	333	0	1,000	1,000	1,000	0	0	0	0	0
	Urban	**All fuels**	**643**	**643**	**0**	**0**	**0**	**0**	**0**	**800**	**917**	**500**	**0**	**0**
		Electricity	357	357	0	0	0	0	0	467	500	500	0	0
		Liquid fuel	36	36	0	0	0	0	0	67	84	0	0	0
		C. W. & Bagasse	250	250	0	0	0	0	0	266	333	0	0	0
		No power	357	357	0	0	0	0	0	200	83	500	1,000	0
A. Andaman Islands	Rural	All fuels	765	765	667	1,000	0	0	0	1,000	1,000	0	0	1,000
		Electricity	0	0	0	0	0	0	0	0	0	0	0	0
		Liquid fuel	324	324	667	1,000	0	0	0	900	875	0	0	1,000
		C. W. & Bagasse	441	441	0	0	0	0	0	100	125	0	0	0
		No power	235	235	333	0	1,000	1,000	1,000	0	0	0	0	0
	Urban	All fuels	643	643	0	0	0	0	0	800	917	500	0	0
		Electricity	357	357	0	0	0	0	0	467	500	500	0	0
		Liquid fuel	36	36	0	0	0	0	0	67	84	0	0	0
		C. W. & Bagasse	250	250	0	0	0	0	0	266	333	0	0	0
		No power	357	357	0	0	0	0	0	200	83	500	1,000	0
(i) North Andaman Islands	Rural	All fuels	1,000	1,000	0	0	0	0	0	1,000	1,000	0	0	0
		Electricity	500	500	0	0	0	0	0	1,000	1,000	0	0	0
		Liquid fuel	500	500	0	0	0	0	0	0	0	0	0	0
(ii) Middle Andaman Islands	Rural	All fuels	812	812	0	0	0	0	0	1,000	1,000	0	0	0
		Liquid fuel	187	187	0	0	0	0	0	750	750	0	0	0
		C. W. & Bagasse	625	625	0	0	0	0	0	250	250	0	0	0
		No power	188	188	0	0	0	0	0	0	0	0	0	0
(iii) South Andaman Islands	Rural	All fuels	687	687	667	1,000	0	0	0	1,000	1,000	0	0	1,000
		Liquid fuel	437	437	667	1,000	0	0	0	1,000	1,000	0	0	1,000
		C. W. & Bagasse	250	250	0	0	0	0	0	0	0	0	0	0
		No power	313	313	333	0	1,000	1,000	1,000	0	0	0	0	0
	Urban	All fuels	643	643	0	0	0	0	0	800	917	500	0	0
		Electricity	357	357	0	0	0	0	0	467	500	500	0	0
		Liquid fuel	36	36	0	0	0	0	0	67	84	0	0	0
		C. W. & Bagasse	250	250	0	0	0	0	0	266	333	0	0	0
		No power	357	357	0	0	0	0	0	200	83	500	1,000	0
B. Nicobar Islands	Rural	All fuels	250	250	0	0	0	0	0	1,000	0	0	1,000	0
		Electricity	250	250	0	0	0	0	0	1,000	0	0	1,000	0
		No power	750	750	0	0	0	1,000	1,000	0	0	0	0	0

1 C. W. and Bagasse=Coal, Wood and Bagasse.
2 0=Nil
3 The entire area of North and Middle Andaman Islands in the Andaman group of Islands and the Nicobar Islands is rural.

TABLE E—III.3—*Concld.*

DISTRIBUTION OF 1,000 FACTORIES AND WORKSHOPS IN EACH DIVISION, MAJOR GROUPS AND MINOR GROUPS BY KIND OF FUEL OR POWER USED

Union Territory/Islands			Major group 32	Minor group 322	Major group 33	Minor group 334	Major group 36	Minor group 369	Major group 37	Minor group 371	Major group 38	Minor group 384	Minor group 386	Minor group 388
1			14	15	16	17	18	19	20	21	22	23	24	25
Andaman and Nicobar Islands	**Rural**	**All fuels**	**0**	**0**	**0**	**0**	**1,000**	**1,000**	**0**	**0**	**0**	**0**	**0**	**0**
		Electricity	0	0	0	0	0	0	0	0	0	0	0	0
		Liquid fuel	0	0	0	0	0	0	0	0	0	0	0	0
		C. W. & Bagasse	0	0	0	0	1,000	1,000	0	0	0	0	0	0
		No power	1,000	1,000	0	0	0	0	1,000	1,000	1,000	1,000	1,000	0
	Urban	**All fuels**	**0**	**0**	**1,000**	**1,000**	**1,000**	**1,000**	**0**	**0**	**364**	**500**	**333**	**0**
		Electricity	0	0	0	0	0	0	0	0	273	250	333	0
		Liquid fuel	0	0	0	0	0	0	0	0	0	0	0	0
		C. W. & Bagasse	0	0	1,000	1,000	1,000	1,000	0	0	91	250	0	0
		No power	0	0	0	0	0	0	0	0	636	500	667	1,000
A. Andaman Islands	Rural	All fuels	0	0	0	0	1,000	1,000	0	0	0	0	0	0
		Electricity	0	0	0	0	0	0	0	0	0	0	0	0
		Liquid fuel	0	0	0	0	0	0	0	0	0	0	0	0
		C. W. & Bagasse	0	0	0	0	1,000	1,000	0	0	0	0	0	0
		No power	1,000	1,000	0	0	0	0	1,000	1,000	1,000	0	1,000	0
	Urban	All fuels	0	0	1,000	1,000	1,000	1,000	0	0	364	500	333	0
		Electricity	0	0	0	0	0	0	0	0	273	250	333	0
		Liquid fuel	0	0	0	0	0	0	0	0	0	0	0	0
		C. W. & Bagasse	0	0	1,000	1,000	1,000	1,000	0	0	91	250	0	0
		No power	0	0	0	0	0	0	0	0	636	500	667	1,000
(i) North Andaman Islands	Rural	All fuels	0	0	0	0	1,000	1,000	0	0	0	0	0	0
		Electricity	0	0	0	0	0	0	0	0	0	0	0	0
		Liquid fuel	0	0	0	0	1,000	1,000	0	0	0	0	0	0
(ii) Middle Andaman Islands	Rural	All fuels	0	0	0	0	1,000	1,000	0	0	0	0	0	0
		Liquid fuel	0	0	0	0	0	0	0	0	0	0	0	0
		C. W. & Bagasse	0	0	0	0	1,000	1,000	0	0	0	0	0	0
		No pewer	0	0	0	0	0	0	1,000	1,000	1,000	0	1,000	0
(iii) South Andaman Islands	Rural	All fuels	0	0	0	0	1,000	1,000	0	0	0	0	0	0
		Liquid fuel	0	0	0	0	0	0	0	0	0	0	0	0
		C. W. & Bagasse	0	0	0	0	1,000	1,000	0	0	0	0	0	0
		No power	1,000	1,000	0	0	0	0	1,000	1,000	0	0	0	0
	Urban	All fuels	0	0	1,000	1,000	1,000	1,000	0	0	364	500	333	0
		Electricity	0	0	0	0	0	0	0	0	273	250	333	0
		Liquid fuel	0	0	0	0	0	0	0	0	0	0	0	0
		C. W. & Bagasse	0	0	1,000	1,000	1,000	1,000	0	0	91	250	0	0
		No power	0	0	0	0	0	0	0	0	636	500	667	1,000
B. Nicobar Islands	Rural	All fuels	0	0	0	0	0	0	0	0	0	0	0	0
		Electricity	0	0	0	0	0	0	0	0	0	0	0	0
		No power	0	0	0	0	0	0	0	0	1,000	1,000	0	0

CHAPTER V

MATERIAL OF WALL AND ROOF

SECTION 1

Preliminary Remarks

The material of wall and roof of Census houses used wholly or partly as dwellings will be explained in this Chapter. The main table for the purpose is Table E–IV which has been compiled on a 20% sample count.

While making entries in the houselist forms about the material of wall the enumerator was instructed to write the material out of which most of the walls of a Census house are made, *i. e.* grass, leaves, reeds, bamboo, unburnt bricks, mud, burnt bricks, stone, cement, concrete, timber etc. Where a Census house consists of separate structures each of different material, the material out of which the walls of the main rooms are made were to be recorded. Similarly, while making entries about the material of roof the enumerator was instructed to write the material out of which most of the outer roof exposed to the weather and not the ceiling is made, *i. e.*, tiles, thatch, corrugated iron, zinc or asbestos, cement sheets, concrete etc. In the case of a multi-storeyed building the intermediate floor will be the roof of the lower floor.

Subsidiary Tables

The absolute figures have been compiled in the main Table E–IV on a 20% sample count. The proportionate figures have been worked out and shown in Subsidiary Table E–IV.1, in respect of material of wall. This table shows the distribution of 1,000 Census houses used wholly or partly as dwellings by predominant wall material for the Union Territory as a whole and for the various smaller groups of Islands and for rural and urban areas separately. This Subsidiary Table has been incorporated to this report and may be found at the end of this Chapter.

SECTION 2

Wall Materials

As already stated there is only one town in this Territory and the statistics that are presented in this report pertaining to the urban area, relate to that town. The proportionate distribution of Census houses used wholly or partly as dwellings by wall material is given in the following statement for the total, rural and urban areas of this Territory.

Distribution of 1,000 Census houses used wholly or partly as dwellings by wall materials

Sl. No.	Description	Total	Rural	Urban
1	2	3	4	5
1	Grass, leaves, reeds or bamboo	589	767	39
2	Timber	393	222	924
3	Unburnt bricks	1	N	N
4	Burnt bricks	10	3	32
5	Corrugated Iron sheets or other metal sheets	2	2	3
6	Stone	2	3	..
7	Cement concrete	3	3	2
8	All other materials	N	N	N

Out of every 1,000 Census houses used wholly or partly for dwellings in Andaman and Nicobar Islands the wall material of 589 is grass, reeds or bamboo. This is the highest proportion of wall material found in this Territory. The next highest proportion is timber where there are 393 Census houses. The proportion of all other materials used for the construction of walls of the Census houses are insignificant. However, in these categories there are 10 Census houses where the wall material is burnt bricks. These houses almost entirely are those constructed duri g penal settlement days by the Government for various purposes and are now used either wholly or partly as dwellings.

Rural Areas

In rural areas 767 out of 1,000 Census houses have wall material of grass, leaves, reeds, or bamboo. This is the highest proportion in the rural areas. The second highest is timber as wall material where there are 222 such houses to every 1,000 Census houses. The use of other materials is insignificant, burnt bricks being 3, Corrugated Iron sheets or other metal sheets 2, stone 3, cement and concrete 3 and unburnt bricks negligible. A comparison with the proportionate figures for urban area will show that practically all the houses with grass, leaves, reeds or bamboo as wall material are in the rural areas. Considering the nature of rural economy and the

easy availability of these materials in this Territory, this is not at all surprising. In fact even government building constructed by the Forest Department in the interior areas generally have bamboo etc. as wall material. Most of the houses in the tribal area of Nicobar Islands are also made of these materials. It is significant to note that unlike the rural areas in the mainland, the use of mud or unburnt bricks is negligible in this Territory. This is on account of easy availability of grass, leaves, reeds and bamboos and unsuitability of earth for building purposes.

Urban Areas

In the urban area, the highest proportion of Census houses is that of houses with timber as wall material being 924 to every 1,000 Census houses. A small proportion 39 of houses presumably belonging to the poor section of the society have grass, leaves, reeds or bamboo as wall material, whereas 32 are made of burnt brick. The latter as stated earlier, are mostly those constructed during the penal settlement days for meeting the requirement of the settlement. The use of corrugated Iron sheets and other metal sheets, cement concrete and other materials is insignificant. The reason for such high proportion of Census houses having timber is unsuitability of earth for making bricks. Though of late the cost of timber structures is by no means cheap, it is not considered practicable to use bricks as wall material since the earth is found to be wholly unsuitable for brick-making. Moreover, these Islands are believed to lie in the sisamic zone and as such the construction of timber houses is considered safer.

(a) Grass, reeds, leaves or bamboo

The following statement will indicate the proportion of Census houses where the wall material is grass, leaves, reeds or bamboo in the various groups of Islands.

Proportion of Census houses built of grass, reeds, leaves or bamboo among 1,000 Census houses in total, rural and urban areas

Union Territory/Islands	Total	Rural	Urban
1	2	3	4
1 Andaman and Nicobar Islands	589	767	39
2 Andaman Islands	524	747	39
3 Nicobar Islands	813	813	..

Major proportion of the Census houses of this Territory are found to have been constructed with wall materials as grass, leaves, reeds or bamboo in total and rural areas, as may be seen from the above statement. There are 589 Census houses in the total and 767 in the rural areas and 39 in urban areas. As against 524 shown in the Andaman group of Islands as a whole, there are 687 in Middle Andaman Islands, 346 in the South Andaman Islands and all in North Andaman Islands having grass, leaves, reeds or bamboo as wall material.

The high proportion of such Census houses in the North Andaman Islands is due to the fact that the area has recently been cleared for settlement of displaced settler families mainly from East Pakistan and the houses constructed initially for their stay, still remains. Permanent or semi-permanent houses in this area are still to come up. The next highest proportion of this category is found in the Nicobar group of Islands where there are 813 such Census houses to every 1,000 houses. This is due to the fact that the Nicobarese who are tribal people still prefer to construct and live in their traditional houses where the wall material is mostly grass, reeds or bamboo. In Middle Andaman Islands there are 678 Census houses under this category of wall material. These Islands have also been recently cleared for settlement of displaced settler families like North Andaman Islands, but the number of Census houseswith wall material as grass, reeds, leaves or bamboo is not as high as in North Andaman Islands. This is because a large number of Census houses having more durable wall materials have been constructed by the government in these Islands for accommodating various officials. The activities of the forest department are also more pronounced in these Islands. In South Andaman Islands the low proportion in this category is due to the fact that most of the villages in this place were in existence from the days of penal settlement and that the inhabitants of these villages have now fully settled and have constructed more permanent dwellings for themselves.

(b) Timber

The following statement explains the proportion of Census houses in the various groups of Islands where wall material is timber.

Proportion of Census houses built of timber among 1,000 houses in total, rural and urban areas

Union Territory/Islands	Total	Rural	Urban
1	2	3	4
Andaman and Nicobar Islands	393	222	924
A Andaman Islands	460	247	924
B Nicobar Islands	161	161	..

In this Territory the second largest proportion is that of Census houses with timber as wall material. The largest proportion in this category among the various groups of Islands is found in the South Andaman Islands where there are 628 such census houses as against the proportion of 460 for the Andaman Islands and 393 for this Territory as a whole. The largest proportion in this category in

the rural areas is also found in the South Andaman Islands where there are 320 houses as against 247 in the Andaman Islands and 222 for the Territory as a whole. In Middle Andaman Islands also the proportion is high where there are 313 such houses. In North Andaman Islands, however, no such house is found. In Nicobar Islands there are 161 Census houses where the wall material is timber. The low proportion in the Nicobar Islands is due to the fact that the entire area of those Islands except for government officials and traders are occupied by the tribals who still prefer to construct their houses in the traditional way with leaves, grass, reeds or bamboo as wall material. However, the Nicobarese are now taking to houses with more durable wall materials but the number of such houses is very small. Major portion of Census houses with timber as wall material in Nicobar Islands relate to the Census houses constructe by the Government or traders for accommodating their staff.

The large proportion of timber houses in the South Andaman is due to the fact that most of the revenue villages in this area were established during the Penal Settlement in this Territory from 1858 onwards. A major portion of the permanent residents of the Andaman Islands are found in this group of Islands. There is also one town Port Blair in this group which has the highest proportion of Census houses constructed with wall material as timber since timber is considered to be the most suitable wall material in this Territory and used extensively for the construction of both Government and private buildings.

(c) All other materials

The proportion of Census houses with wall materials other than grass, leaves, reeds or bamboo and timber is insignificant as may be seen from the following statement.

Proportion of Census houses built of wall materials other than grass, leaves, reeds or bamboo or timber among 1,000 Census houses in Andaman and Nicobar Islands

Union Territorry/Islands	Unburnt bricks	Burnt bricks	Corrugated Iron sheets	Stone	Cement concrete	All other materials
1	2	3	4	5	6	7
Andaman and Nicobar Islands	**1**	**10**	**2**	**2**	**3**	N
A Andaman Islands	1	13	2	..	N	N
B Nicobar Islands	..	..	4	9	11	2

In the category of Census houses where wall material is other than leaves, grass, reeds or bamboo or timber, the proportion is 18 Census houses or 1·78% in the Territory as a whole. The proportion of Census houses in the rural areas is 11 or 1·15% and in the urban area or Port Blair 37 or 3·73% of the total of Census houses. The low proportion of Census houses of material other than leaves, grass, reeds or bamboo or timber is on account of the fact that the earth is unsuitable for making bricks, suitable stone are not available, cement concrete is expensive and difficult to procure, whereas available Corrugated Iron sheets are put to use for roofing purpose. Thus, practically all permanent houses, whether belonging to the government or private individuals, are constructed with timber as wall material, whereas semi-permanent or temporary houses are constructed with grass, leaves, reeds or bamboo as wall material.

Comparision of data between States and Other Union Territories

The following statement will explain the proportion of Census houses on the basis of wall materials used, prevailing in the various States and Union Territories :

Distribution of 1,000 Census houses used wholly or partly as dwellings by wall materials

State/Union Territory		Grass leaves reeds or bamboo	Timber	Mud	Unburnt bricks	Burnt bricks	Corrugated Iron sheets etc.	Stone	Cement concrete	All other materials
1		2	3	4	5	6	7	8	9	10
1 Andhra Pradesh	Rural	78	2	647	..	100	N	172	1	N
	Urban	69	1	398	..	383	N	143	5	1
2 Assam	Rural	875	22	25	2	26	8	1	16	25
	Urban	579	63	51	10	64	54	2	107	70

Distribution of 1,000 Census houses used wholly or partly as dwellings by wall materials—*Concld.*

	State/Union Territory		Grass leaves reeds or bamboo	Timber	Mud	Unburnt bricks	Burnt bricks	Corrugated Iron sheets, etc.	Stone	Cement concrete	All other materials
	1		2	3	4	5	6	7	8	9	10
3	Bihar	Rural	225	3	663	7	99	1	2	..	..
		Urban	88	6	289	30	579	3	3	1	1
4	Gujarat	Rural	172	5	436	25	194	3	159	3	3
		Urban	32	10	80	16	620	13	214	12	3
5	Jammu and Kashmir	Rural	2	48	162	247	114	N	423	N	4
		Urban	N	32	47	158	529	2	222	1	9
6	Kerala	Rural	161	39	304	156	43	N	296	N	1
		Urban	144	56	120	177	64	N	439	N	N
7	Madhya Pradesh	Rural	75	66	666	67	28	1	90	N	7
		Urban	38	22	266	177	362	5	118	6	6
8	Madras	Rural	9	2	742	32	144	5	68	1	7
		Urban	12	1	358	31	481	2	76	6	6
9	Maharashtra	Rural	158	4	357	81	73	3	312	3	9
		Urban	89	21	113	37	506	60	98	67	9
10	Mysore	Rural	74	N	499	20	47	1	354	2	3
		Urban	72	1	335	26	329	2	222	8	5
11	Orissa	Rural	137	28	753	23	45	N	12	1	1
		Urban	72	22	441	24	351	9	40	34	7
12	Punjab	Rural	6	1	62	589	300	1	41	N	N
		Urban	4	9	16	112	827	3	22	5	2
13	Rajasthan	Rural	29	15	379	179	43	1	354	N	N
		Urban	9	1	116	78	152	1	641	2	N
14	Uttar Pradesh	Rural	18	3	744	100	92	N	41	N	2
		Urban	6	2	214	41	713	1	19	3	1
15	West Bengal	Rural	234	10	668	2	73	5	2	2	4
		Urban	114	13	186	1	644	31	2	7	2
	UNION TERRITORIES AND OTHER AREAS										
16	Andaman and Nicobar Islands	Rural	767	222	..	N	3	2	3	3	N
		Urban	39	924	..	N	32	3	..	2	N
17	Dadra and Nagar Haveli	Rural	975	..	..	..	21	1	..	3	N
18	Delhi	Rural	5	1	277	85	588	..	36	2	6
		Urban	9	20	72	33	780	2	17	49	18
19	Himachal Pradesh	Rural	1	14	122	53	6	1	801	1	1
		Urban	1	7	57	2	118	8	790	17	..
20	Laccadive, Minicoy and Amindivi Islands	Rural	57	..	..	..	..	..	943	..	..
21	Manipur	Rural	872	82	23	N	2	2	N	1	18
		Urban	890	9	2	..	88	8	..	1	2
22	Nagaland	Rural	944	32	10	..	N	11	1	2	N
		Urban	614	55	53	5	18	129	..	121	5
23	North-East Frontier Agency	Rural	828	121	..	..	..	10	..	40	1
24	Pondicherry	Rural	14	N	711	9	235	N	29	2	N
		Urban	34	..	259	36	604	..	60	1	6
25	Tripura	Rural	878	2	111	..	5	4	..	..	..
		Urban	852	4	25	..	78	34	..	7	..
26	Sikkim	Rural	462	151	99	2	2	2	277	3	2
		Urban	287	462	24	..	..	29	103	80	15

Among the States, grass, leaves, reeds or bamboo has been found abundantly used as wall material in both rural and urban areas of Assam where there are 875 and 579 Census houses respectively and among the Union Territories and Other Area, it is found predominantly used in Dadra and Nagar Haveli (975), Nagaland (Rural 944 Urban 614), Manipur (rural 872 urban 890), Tripura (rural 878 urban 852) and in the rural area of Sikkim (462). The corresponding figure for the rural areas of this Territory is 767. Thus the housing conditions in the rural areas of this Islands can be compared with those obtaining in Assam, Dadra Nagar Haveli, Nagaland, Manipur and Tripura.

The use of timber as wall material is the highest amongst all States and Union Territories and other areas in the Urban area of Andaman and Nicobar Islands where the proportion is 924 to every 1,000 Census houses. The only other area where the use of timber as wall material is significant is Sikkim (462). There is no other State or Union Territory or Other Area where this material is used to any appreciable extent, though, some use (less than 100 to every 1,000 Census houses) of this material appears to be made in Assam, Jammu and Kashmir, Kerala, Madhya Pradesh and Manipur. It would thus be seen that the extensive use of timber as wall material is peculiar to these Islands. The reason for this has already been discussed in the earlier paragraphs.

The use of other wall material in these Islands is insignificant and no comparison with the States and Other Union Territories and areas can be made.

SECTION 3

DISTRIBUTION OF HOUSES BY MATERIAL OF ROOF

The absolute figures of material of roof have been complied on a 20% sample count from the houselist and shown in columns 13 to 19 of Table E-IV—Distribution of sample households living in Census Houses used wholly or partly as dwellings by predominant material of wall and predominant material of roof. The proportionate figures have been worked out and shown in a subsidiary table which has been reproduced in this report at the end of this Chapter.

Roof materials rural and urban

The proportionate distribution of 1,000 Census houses used wholly or partly as dwellings by predominant material of roof is given in the following table for total, rural and urban areas of this Territory.

Distribution of 1,000 households living in Census houses used wholly or partly as dwellings by predominant material of roof

S.No.	Description	Total	Rural	Urban
1	2	3	4	5
1	Grass, reeds, leaves, thatch, wood or bamboo	613	765	146
2	Tiles, slate, shingles	53	32	115
3	Corrugated Iron, zinc or other metal sheets	322	196	715
4	Asbestos, cement, sheets	8	7	8
5	Brick and lime	4	..	14
6	Concrete and stone slabs	N	..	2
7	All other materials	..	..	..

It may be seen from the above statement that out of every 1,000 Census houses used wholly or partly for dwellings the roof material of 613 Census houses is grass, reeds, leaves, thatch, wood or bamboo in this Territory as a whole. This is the highest proportion of roof material the second highest proportion of roof material is corrugated iron, zinc or other metal sheets where there are 322 Census houses with this material. There are 53 census houses where roof material is tiles, slates or shingles which is the third highest proportion in this Territory as a whole. The proportion of all other materials used for roof is very insignificant as may be seen from the above statement.

Rural areas

In the rural areas the highest proportion of Census houses used wholly or partly for dwellings is that of houses having roof material of grass, reeds, leaves, thatch, wood or bamboo. There are 765 such houses to every 1,000 Census houses. In regard to the Census houses where tiles, slates or shingles is used the proportion is 32 as against the proportion of 53 for the territory as a whole. This is due to the fact that the number of such houses in the urban area is much more than that found in the rural areas. Similarly the proportion of Census houses with corrugated iron, zinc or other metal sheets is 196 as against the proportion of 322 in the total. This is the second highest proportion of Census houses in the rural areas. As regards the Census houses with asbestos, cement sheets, the proportion is 7 as against 8 found in the total. This is the lowest proportion in the rural areas. There are no Census houses in rural areas used wholly or partly as dwellings with any other roof materials.

Urban areas

In the urban area of Port Blair corrugated iron, zinc or other metal sheets are most extensively used as roof material, 715 houses out of 1,000 Census houses having such roof materials. The proportion of houses in the urban area having grass, reeds, leaves or bamboo as roof material is 146 and those with tiles, slate and shingles is 115. Thus, whereas grass, reeds, leaves, thatch or bamboo as roof material has the highest proportion for the rural areas and also for the Territory as a whole, it occupies a comparatively insignificant position in so far as the urban area is concerned. The low proportion of grass, reeds, leaves, thatch or bamboo in urban area is to be expected since more permanent roofing materials are generally provided in the urban areas. Of late, the use of asbestos cement sheets, particularly in Government residential buildings, is increasing which accounts for the presence of a few Census houses with asbestos cement sheets as roof material. The few houses with brick and lime as roof material are to be found entirely in the urban area and are mainly those constructed at the time of penal settlement for various purposes. The proportion of concrete and stone slabs as roof material being 2, is too low to merit any consideration.

Materials in the order of importance

The materials in the order of importance will be explained in a series of tables according to the highest proportion of Census houses in each material for this Territory as a whole and for the various smaller units for total, rural and urban areas separately. All these Tables have been abstracted from the Subsidiary Table E–IV.2.

(a) Grass, leaves, reeds, thatch, wood or bamboo

The following statement will indicate the proportion of Census houses where roof materials are grass, leaves, reeds, thatch, wood or bamboo in the various smaller units of this Territory :

Proportion of Census houses where roof material is grass, leaves, reeds, thatch, wood or bamboo among 1,000 Census houses in total, rural and urban areas

Union Territory/Islands	Total	Rural	Urban
1	2	3	4
Andaman and Nicobar Islands	613	765	146
A Andaman Islands	522	695	146
B Nicobar Islands	931	931	..

As already stated, the highest proportion of Census houses used wholly or partly for dwellings have grass, leaves, reeds, thatch, wood or bamboo as roof materials in this Territory. This material is also found to have the highest proportion in all the smaller group of Islands but not in the urban area of Port Blair.

Among the smaller units the highest proportion (997) is found in the North Andaman Islands. This is due to the fact that the place has been recently cleared for settlement purposes. The same, to a certain extent is true of the Middle Andaman Islands also since a large portion of these Islands have also been cleared for settlement after 1954. However, in Middle Andaman there are some well established forest camps and revenue villages where most of the census houses have been constructed with more durable materials. This is the reason for the comparative low proportion of the Census houses, *i. e.*, 610 found in this group. The area of both these groups of Islands is entirely rural and as such the proportion shown against these Islands in the above table relate to the rural areas only. The rural areas of South Andaman Islands, with proportion of 609 can be said to be similar to Middle Andaman Island in respect of roofing materials.

In Nicobar Islands the proportion is 931 which is the second highest among the various smaller groups of Islands being lower than that of North Andaman Islands. As already stated the entire place is rural and also inhabited by tribes. The Nicobarese prefer to construct their houses both for dwellings and for other uses in their traditional way with the materials that are readily available, *i. e.*, grass and leaves.

(b) Corrugated iron, zinc, or other metal sheets

The proportion of Census houses where roof material is corrugated iron, zinc or other metal sheets is the second highest in this Territory. The following statement will show the proportion of Census houses with the above roof material among 1,000 of all Census houses in this Territory as a whole and for the smaller units and for total, rural and urban separately.

Proportion of Census houses where roof materials is corrugated iron, zinc or other metal sheets among 1,000 Census houses in total, rural and urban areas

Union Territory/Islands	Total	Rural	Urban
1	2	3	4
Andaman and Nicobar Islands	**322**	**196**	**715**
A Andaman Islands	413	274	715
B Nicobar Islands	9	9	..

The roof material as corrugated iron, zinc or other metal sheets is predominantly found used in the urban area namely Port Blair of this Territory. Among the smaller groups of Islands the proportion of rural areas of Middle Andaman and South

Andaman Islands is slightly higher than that shown for the Union Territory as a whole, being 372 and 334 respectively. In North Andaman Islands there are 3 such Census houses to every 1,000 houses. As has already been stated the place has recently been cleared for settlement by the refugee settlers and more permanent houses with durable materials are yet to come up. In Nicobar Islands also the proportion is very small being 9. As already stated this group of Islands is entirely inhabited by tribals who prefer to construct their houses in their traditional ways. The proportion of 9 houses perhaps represents Government buildings and residential houses of the traders.

(c) Tiles, slates and shingles

The proportion of Census houses where roof material is tiles, slates or shingles in this Territory is the third highest. The following statement will indicate the proportion of such houses among 1,000 Census houses for the Territory as a whole and for the various smaller units and for total, rural and urban areas separately.

Proportion of Census houses where roof material is tiles, slates and shingles among 1,000 of all Census houses in total, rural and urban areas separately

Union Territory/Islands	Total	Rural	Urban
1	2	3	4
Andaman and Nicobor Islands	**53**	**32**	**115**
A Andaman Islands	54	26	115
B Nicobar Islands	48	48	..

Among smaller units, the highest proportion of houses with tiles, slates, shingles as roof materials is found in South Andaman Islands where there are 84 in total, 15 in rural and 115 in urban area. The lowest proportion (11) is found in Middle Andaman Islands. Shingles appear to have been popular in the old days particularly for government buildings but have now been almost completely replaced by metal sheets and asbestos sheets. It is interesting to note that in North Andaman Islands, which have been recently brought under colonisation, there are no houses under this category.

(d) Asbestos, cement sheets

The proportion of census houses where roof material is asbestos cement sheets is very small. The following statement will indicate the proportion of such census houses among 1,000 of all census houses for the Union Territory as a whole and for the various smaller units and for total, rural and urban areas separately.

Proportion of Census houses where roof material is asbestos, cement, sheets among 1,000 Census houses in total, rural and urban areas

Union Territory/Islands	Total	Rural	Urban
1	2	3	4
Andaman and Nicobar Islands	**8**	**7**	**8**
A Andaman Islands	6	5	8
B Nicobar Islands	12	12	..

The proportion of Census houses almost entirely represent the residential houses constructed by the Government. Corrugated Iron sheets are preferred by private houses owners. In Andaman Islands these types of Census houses are found in both South and Middle Andaman Islands where the proportion is seven each.

(e) Other materials

The proportion of Census houses where roof materials are brick and lime, concrete and stone slabs and all other materials is 4 which are almost entirely with brick and lime as roof materials. The proportion of concrete and stone slabs is negligible and all other material is nil.

Comparison of data between States and Union Territories

The following is a comparative statement of the proportion of Census houses used wholly or partly as dwellings with different roof materials in the various states, Union Territories and other areas.

Distribution of 1,000 households living in Census houses used wholly or partly as dwellings by predominant material of roof

State/Union Territory	Rural Urban	Grass, leaves, reeds or bamboo	Tiles, slates shingles	Corrugated Iron, Iron, zinc, etc.	Asbestos, cement sheets	Brick and lime	Concrete and stone slabs	All other materials
1	2	3	4	5	6	7	8	9
1 Andhra Pradesh	R	627	201	4	1	21	15	131
	U	372	336	27	9	120	47	89
2 Assam	R	847	N	119	9	1	1	23
	U	373	16	561	15	12	5	18

Distribution of 1,000 households living in Census houses used wholly or partly as dwellings by predominant material of roof—*Concld.*

State/Union Territory	Rural Urban	Grass, leaves, reeds or bamboo	Tiles, slates shingles	Corrugated Iron, Iron, zinc, etc.	Asbestos, cement sheets	Brick and lime	Concrete and stone slabs	All other materials
1	2	3	4	5	6	7	8	9
3 Bihar	R	446	522	8	1	22	1	..
	U	125	524	41	21	283	6	..
4 Gujarat	R	104	735	147	2	N	10	2
	U	92	430	299	14	2	159	4
5 Jammu and Kashmir	R	889	15	16	N	3	N	77
	U	485	218	187	2	52	25	31
6 Kerala	R	770	219	6	5	N	N	N
	U	567	427	1	N	N	5	..
7 Madhya Pradesh	R	123	800	24	4	4	23	22
	U	60	564	161	49	23	127	16
8 Madras	R	664	276	12	1	22	19	6
	U	325	481	27	5	109	46	7
9 Maharashtra	R	322	388	180	1	2	21	86
	U	177	387	244	16	29	167	40
10 Mysore	R	294	321	19	1	N	39	326
	U	124	490	55	6	3	127	195
11 Orissa	R	837	149	9	1	1	2	1
	U	495	240	96	32	25	95	17
12 Punjab	R	857	63	8	3	55	14	N
	U	623	75	30	5	169	94	4
13 Rajasthan	R	400	402	18	1	15	162	2
	U	137	118	70	7	38	625	5
14 Uttar Pradesh	R	206	370	5	N	22	6	391
	U	66	209	32	8	285	179	221
15 West Bengal	R	731	108	112	5	19	20	4
	U	92	323	201	25	128	228	3
UNION TERRITORIES AND OTHER AREAS								
16 Andaman and Nicobar Islands	R	765	32	196	7	..	..	..
	U	146	115	715	8	14	2	..
17 Dadra and Nagar Haveli	R	601	394	3	1	..	..	1
18 Delhi	R	604	6	55	3	196	115	21
	U	207	29	143	24	135	435	27
19 Himachal Pradesh	R	256	536	61	N	N	25	122
	U	112	428	256	99	4	3	98
20 Laccadive, Minicoy and Amindivi Islands	R	863	105	32	..	..	..	..
21 Manipur	R	954	1	43	N	N	N	2
	U	673	N	300	5	2	18	2
22 Nagaland	R	925	2	71	..	..	2	..
	U	374	..	592	28	..	6	..
23 North East Frontier Agency	R	580	..	418	2	..	..	..
24 Pondicherry	R	778	163	1	N	52	6	N
	U	372	354	1	1	259	13	N
25 Tripura	R	948	..	51	1	..	..	..
	U	619	2	340	1	25	12	1
26 Sikkim	R	885	..	111	..	..	1	3
	U	186	..	758	..	..	56	..

Apart from the rural areas of Andaman and Nicobar Islands grass, leaves, reeds, thatch, wood or bamboo is predominantly used as roof material in both rural and urban areas in Andhra Pradesh, Jammu and Kashmir, Kerala, Orissa, Punjab, Manipur, Pondicherry and Tripura and in the rural areas of Assam, Madras, West Bengal, Sikkim and Delhi. It is also found predominantly used in Dadra and Nagar Haveli, Laccadive, Minicoy and Amindivi Islands and in North-East Frontier Agency where there are no urban areas.

In the urban area of Port Blair, the extensive use of corrugated iron, zinc or other metal sheets is next only to the urban area of Sikkim where the proportion is 758 as against 715 for Port Blair. The other areas where this material is predominantly found are Nagaland (592) and Assam (urban 561), In Tripura, Manipur, Himachal Pradesh, Gujarat Maharashtra the proportion ranges from 340 to 244 and in all other areas the proportion is very low. The use of other roof materials in this Territory is too insignificant to merit any comparison with other States and Union Territories.

SECTION 4

GENERAL

Extent of locally available material used for wall and roof

In this Territory as far as possible the locally available materials have been found used for the construction of houses. The predominant material used for both wall and roof is grass, leaves, reeds, wood or bamboo in the rural areas and timber for wall and Corrugated Iron sheets for roof in the urban areas. All these materials excepting Corrugated Iron sheets, zinc or other metal sheets are available locally in abundance. Though Corrugated Iron sheets are not available locally, they have been found extensively used in the urban area and also to a significant extent, in the rural areas. The following statement will compare the distribution of 100 Census houses in each wall material between the various smaller units :

Distribution of Census houses used wholly or partly as dwellings by wall material

Union Territory/Islands	Grass, reeds, leaves or bamboo	Timber	Unburnt bricks	Burnt bricks	Corrugated Iron sheets or other etc.	Stone	Cement concrete	All other materials
1	2	3	4	5	6	7	8	9
Andaman and Nicobar Islands	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**
A North Andaman Islands	20	..	..	..	..	..	..	..
B Middle Andaman Islands	21	14	..	..	..	..	..	..
C South Andaman Islands	28	77	100	100	60	..	14	..
D Nicobar Islands	31	9	..	..	40	100	86	100

The wall and roof materials grass, leaves, reeds, thatch, wood or bamboo and timber are found in abundance in the forests of this Territory. The collection of these material excepting timber for house building purpose here involves nominal expenditure. The extraction of timber upto a specified quantity for the construction of houses for residential purposes is also permissible free of cost to the *bon a fide* cultivators. As such this material involves only costs of labour for the agricultural class in the Andaman Islands. Out of 100 Census houses where wall material is grass, reeds, leaves, or bamboo, 69 are found in the Andaman Islands and 31 in the NicobarIs lands. Of the 69 in the Andaman Islands, 20 are in North Andaman Islands, 21 in Middle Andaman Islands and 28 in the South Andaman Islands. Similarly, there are 91 Census houses where timber is used for wall in the Andaman Islands and 9 in the Nicobars to every 100 Census houses where timber is used as wall material. Of the 91 houses there are 14 in Middle Andaman and 77 in the South Andaman and nil in the North Andaman Islands. The proportion of this category in the Nicobar Islands is comparatively low as this material is costlier there and the Nicobarse prefer to construct their houses with whatever material is easily and cheaply available. The large proportion in the South Andaman Islands is almost entirely due to the inclusion of the houses of urban area which alone comes to 75%. The wall materials other than those stated above are used in only 1·78% of the total number of houses of this Territory.

It is interesting to note that the use of both burnt and unburnt bricks is almost entirely absent in these Islands. The reason for this is that earth available in these Islands is not suitable for brick making. Similarly, stones suitable for building purposes are not available in these Islands, which explains the insignificant use of this material for building purposes.

The following statement will compare the distribution of 100 Census houses in each roof materials between the various groups of Islands.

Distribution of Census houses used wholly or partly as dwellings by roof materials

Union Territory/Islands	Grass, leaves, reeds, thatch, wood or bamboo	Tiles, slates, shingles	Corrugated iron, zinc other metal sheets
1	2	3	4
Andaman and Nicobar Islands	**100**	**100**	**100**
A North Andaman Islands	19	..	N
B Middle Andaman Islands	18	4	21
C South Andaman Islands	29	76	78
D Nicobar Islands	34	20	1

Census houses where the roof materials are asbestos or cement sheets, brick and lime, cement concrete and all other materials not classified and included in the Table E–IV, represent 1·15% of the total number of Census houses in this Territory and as such they have not been indicated in the above.

Out of 100 Census houses, where roof materials are grass, leaves, reeds, thatch, wood or bamboo there are 66 houses in the Andaman group of Islands and 34 in the Nicobar group of Islands. Of the proportion found in the Andaman Islands, there are 19 in the North Andaman, 18 in the Middle Andaman and 29 in the South Andaman Islands. Similarly, there are 80 houses in the Andaman Islands, and 20 in the Nicobar Islands with roof materials as tiles, slate or shingles. Of the above proportion, there are 4 in the Middle and the rest are in the South Andaman Islands. There is no house with this roof material in the North Andaman Islands. Of census houses with roof materials as corrugated iron, zinc or other metal sheets there are 99 census houses in the Andaman Islands and one in the Nicobar Islands to every 100 houses of this category. Of these, there are 21 houses in the Middle Andaman Islands and 78 in the South Andaman Islands. Houses with these materials are also absent in North Andaman Islands. As already stated, grass, leaves, reeds, thatch, wood or bamboo and timber are available in abundance locally. Shingles are made out of timber in this Territory. The Census houses with earthen tiles roof are mostly found in the Nicobar group of Islands, *i.e.*, buildings mostly owned by the traders. These materials are imported from the mainland.

Material of wall vis-a-vis the climate, rainfall, etc.

The climate of this Territory can be described as normal for tropical Islands in similar latitude. It is warm always but tempered by pleasent sea breezes. The maximum temperature varies between 30° and 33° Centigrade (85° and 92° Fahrenhiet.) The humidity is about 80 per cent. The rainfall is irregular but the climate is usually dry during the north–east monsoon and very wet during the south–west monsoon. The Islands are exposed to both monsoons and subjected to violent weather with excessive rainfall, but cyclones are rare, though the Islands are within the influence of practically every cyclone that blows in the Bay of Bengal. The South-west monsoon sets in the month of May and continues till upto October. This is followed by the North-easterly monsoon which is confined mainly to the months of November and December. The average rainfall is 323.40 centimeters (127.35 inches). Calm weather can be counted on in February to April and in October. Fogs and Chilly night winds are common in January to March. After excessive rain, off shore breezes in the day are most marked during the calm weather due to the difference in the temperature of sea and land. Although the Andaman Islands lie close to a recognised subterranean line of weakness, earthquakes of great violence have not so far been recorded. Minor earthquakes however occur particularly in the Nicobar Islands. The heavy rain fall, the hot tropical sun and the cyclonic weather influence to a considerable degree the housing pattern in these Islands. Drainage is of paramount importance and so also protection against the heavy rain and hot tropical Sun. The tribal houses of the Nicobar group of Islands meet all these requirements to an appreciable degree. The houses which are raised well above-the ground on stilts, keep the occupants dry in the wetest months and also keep away the insects and raptiles which are plentful in the rainy months. The thatched roofs of the Nicobaree houses have a steep radiant, allowing for the easy flow of the rain water. The bamboo walling and thatched roofs keeps the Nicobaree houses cool and comfortable in the hot weather. The hesitation of the Nicobarese to take to modern type of housing is, therefore, understandable. The only draw back in the Nicobarese houses however, is bad lighting and ventilation.

In the Andaman group, the houses constructed in the earlier days of the penal settlement were all on stilts in the Burmese style. The roofs have a steep radiant which is particularly noticeable in

houses which have roofs of shingles and thatches. Of late Corrugated Iron and cement sheets have become popular as roofing material particularly in the urban areas though they are not suited for residential houses since in the hot tropical sun, the houses become uncomfortable. The popularity of Corrugated Iron sheets is, however, on account of their durability and on account of the complete protection they provide against the heavy rain. Practically, all the houses other than those made of bamboo and leaves, have timber as the wall material and the number of houses made of bricks is negligible. Apart from the fact that brick making in these Islands is difficult on account of the unsuitability of the available earth, timber and bamboo houses are preferred to earthen and brick houses, on account of the vunerability of these Islands to earthquakes, though there is no evidence to show that the brick structures constructed during the penal settlement days suffered on account of any such reason during the past number of years.

The rural housing, where bamboo walling and thatched roofing is most common, also follow the same pattern giving a peculiar and fascinating appearance to the countryside. In order to take advantage of the cool sea breeze, a reasonably well-to-do cultivator will construct a double-storeyed house with wooden walling or have his house on stilts. Another fascinating feature of the rural houses is that the land adjoining them is generally, covered with thick growth of banana, arecanut, tapioca and other tropical plants which, not only financially benefits the occupant, but also helps in keeping the house cool in the hot months. Perhaps on account of the climatic conditions, it may not be possible, nor necessary, to replace the existing type of houses by houses of any other type in these Islands.

TABLE E—IV.1

DISTRIBUTION OF 1,000 CENSUS HOUSEHOLDS LIVING IN CENSUS HOUSES USED WHOLLY OR PARTLY AS DWELLINGS BY PREDOMINANT MATERIAL OF WALL

(Based on 20% sample)

Union Territory/Islands	Rural Urban	Grass, leaves, reeds or bamboo	Timber	Mud	Unburnt bricks	Burnt bricks	Corrugated Iron sheets or other materials	Stone	Cement concrete	All other materials
1		2	3	4	5	6	7	8	9	10
Andaman and Nicobar Islands	**Rural**	**767**	**222**	**0**	**N**	**3**	**2**	**3**	**3**	**N**
	Urban	**39**	**924**	**0**	**N**	**32**	**3**	**0**	**2**	**N**
A. Andaman Islands	Rural	747	247	0	1	4	1	0	0	0
	Urban	39	924	0	N	32	3	0	2	0
(i) North Andaman Islands	Rural	1,000	0	0	0	0	0	0	0	0
(ii) Middle Andaman Islands	Rural	687	313	0	0	0	0	0	0	0
(iii) South Andaman Islands	Rural	666	320	0	2	10	2	0	0	0
	Urban	39	924	0	N	32	3	0	2	0
B. Nicobar Islands	Rural	813	161	0	0	0	4	9	11	2

1 0=Nil.

2 The entire area of North and Middle Andaman Islands in the Andaman group of Islands and the Nicobar Islands is rural.

TABLE E—IV.2

DISTRIBUTION OF 1,000 HOUSEHOLDS LIVING IN CENSUS HOUSES USED WHOLLY OR PARTLY BY PREDOMINANT MATERIAL OF ROOF

(Based on 20% sample)

Union Territory/Islands	Rural Urban	Grass, leaves, reeds, thatch, wood or bamboo	Tiles, slate, shingles	Corrugated iron, zinc or other metal sheets	Asbestos cement sheets	Brick and lime	Concrete and stone slabs	All other materials
1		2	3	4	5	6	7	8
Andaman and Nicobar Islands	**Rural**	**765**	**32**	**196**	**7**	**0**	**0**	**0**
	Urban	**146**	**115**	**715**	**8**	**14**	**2**	**0**
A. Andaman Islands	Rural	695	26	274	5	0	0	0
	Urban	146	115	715	8	14	2	0
(i) North Andaman Islands	Rural	997	0	3	0	0	0	0
(ii) Middle Andaman Islands	Rural	610	11	372	7	0	0	0
(iii) South Andaman Islands	Rural	609	50	334	7	0	0	0
	Urban	146	115	715	8	14	2	0
B. Nicobar Islands	Rural	931	48	9	12	0	0	0

1 0=Nil

2 The entire area of North and Middle Andaman Islands in the Andaman group of Islands and the Nicobar Islands is rural.

CHAPTER VI

HOUSEHOLD POPULATION

SECTION 1

Preliminary Remarks

This Chapter relates to the classification of households by number of members and by number of rooms occupied by the households. The data has been given in Table E-V Households classified by number of members and by number of rooms occupied which was complied on a 20% sample count down to the smaller groups of Islands adopted for tabulation of various 1961 Census Tables and also for the town separately.

It is necessary to have a clear idea of the terms 'household' and 'rooms' which will be referred to in this Chapter. Extracts from the instructions which were issued to the enumerators for recording the 'Census household' and 'room' in the houselist are reproduced below :

"A household is a group of persons who commonly live together and would take their meals from a common kitchen unless the exigencies of work prevented any of them from doing so".

"If a Census house consists of a number of households the number of rooms occupied by each household should be entered on each line against the name of the Head of the household. In cases where more than one household occupy a single room or share more than one room in such a way that it is not possible to say the number of rooms occupied by each household, the number of rooms should be given together within brackets as common to both the households.

A room should usually have four walls with a doorway with a roof overhead and should be wide and long enough for a person to sleep in, *i. e.*, it should be at least 6 feet long. Unenclosed verandah, kitchen, store, garage, cattle shed and latrine which are not ordinarily used for living and sleeping should not be treated as rooms. An enclosed room, however, which is used for living, dining, storing and cooking should be regarded as a room".

As already stated, the absolute figures of households showing the number of members and the number of rooms have been compiled and shown in Table E-V. The proportionate figures have been worked out and shown in two subsidiary tables, *i.e.*, Table E-V. 1-Distribution of 1,000 Census households according to the number of rooms occupied and Table E-V. 2–Number of persons, males and females per room and persons per household in each category of households (in two places of decimals). These subsidiary tables have been incorporated in this report at the end of this Chapter.

Concept of Room

It will be seen from the definitions of room stated above that the Census data are not capable of interpretation in terms of square or cubic feet of living space available per person. From the very nature of enquiry that the Census of 1961 has initiated, particulars about space, amenities or conveniences cannot be accurately collected. The collection of such statistics require the use of specialised agency. Moreover the houses of both rural and urban areas are so irregular in construction that the collection of accurate data relating to floor space etc. by the normal census agency is out of question.

SECTION 2

NUMBER OF ROOMS AND PERSONS PER HOUSEHOLD

The following statement shows the distribution of 1,000 census households according to the number of rooms occupied for the Union Territory as a whole and for each groups of islands.

Distribution of 1,000 Census households according to the number of rooms occupied

Union Territory/Islands	No. of regular Room	One Room	Two Rooms	Three Rooms	Four Rooms	Five Rooms and above
1	2	3	4	5	6	7
Andaman and Nicobar Islands	**13**	**569**	**246**	**107**	**36**	**29**
A. Andaman Islands	17	462	305	135	45	36
B. Nicobar Islands	..	941	41	11	5	2

Census households living in no regular room are found in the Andaman Islands only. This feature is not found in the Nicobar group of Islands. It may also be interesting to note that the feature of households living in no regular room is found only in the South Andaman Islands in the Andaman group. The proportionate figures of such households in the South Andaman among 1,000 census households is 28. In all there are 34 such households in this Territory. Out of this one is in the rural area and the remaining in the urban area. This represents the households living in the census houses where there is no wall such as households living in unenclosed verandah, kitchen, store, garage, or cattle shed either temporarily or permanently.

The proportionate figure of households living in Census houses where there is only one room is 569 for the Territory as a whole. There is considerable difference among the Andaman group of islands and the Nicobar group of islands where there are 462 and 941 households respectively to every 1,000 households. The high proportion in the Nicobar group of Islands is due to the fact that the Nicobarese construct traditional houses for their own dwelling according to the pattern of houses adopted from the olden days. Most of the houses constructed by them are round beehive shaped providing one big hall in each house. There is no partition inside the house to provide separate rooms for various purposes. The entire family with their belongings live in this hall in addition to visitors or friends or relatives, if any.

Among the smaller groups of islands in the Andaman Islands the lowest proportion of census households who live in census houses where there is only one room is found in the North Andaman Islands, where there are 256 households to every 1,000 households. The proportions of Middle and South Andaman Islands are 510 and 493 respectively.

In Middle and South Andaman islands a large number of labourers have immigrated, mainly at the instance of government, for execution of development works. Most of the labourers live in Census houses where there is only one room, which accounts for the relatively high proportion in the Middle and South Andaman islands.

The proportion of households occupying more than one room varies to a great extent among the Andaman Islands and the Nicobar Islands. The small proportion of households living in two or more rooms in the Nicobar Islands is on account of the predominant use of single roomed traditional huts by the Nicobarese. In the Andaman Islands, the proportion of households occupying 2 rooms in North and Middle Andaman Islands is lower than that found in the Andaman group of Islands. The proportion (313) in the South Andaman Islands is higher than that of the Andaman group of Islands and also of the Union Territory as a whole. The proportion of households in census houses with three rooms is found higher in North and Middle Andaman where there are 323 and 130 respectively than in South Andaman. Peculiar as it may seem, this category of Census households is found very small in the South Andaman group of Islands where there are 90 such households. The proportion of households in 4 rooms is found higher in both North and South Andaman islands where there are 88 and 40 respectively as against the proportion of 45 in the Andaman group of Islands and 36 in the Union Territory as a whole. The proportion in Middle Andaman Islands is the lowest where there are 29 such households. Lastly, the proportion of households living in 5 and more rooms is found higher in the North and South Andaman Islands where there are 37 and 38 respectively as against 29 and 36 in the Union Territory as a whole and Andaman Islands respectively. The lowest porportion is found in the Middle Andaman Islands where there are 31 such households.

The number of rooms in the occupation of a household is indicative of the economic condition of the people of that area. It would be seen that in the Andaman group of Islands, a majority of the households occupy two rooms and above. It would also appear from the above analysis that a significant portion of the household occupying one room tenaments are those of the immigrant labour who have either been brought by the government or have come of their own accord in search of employment. Thus a significant majority of the permanent residents occupy two rooms or more. The position in the Nicobar Islands is, however, entirely different where practically all the households live in single room houses. This, however, as already explained, is not on account of the fact that the Nicobarese are not able to provide themselves with larger number of rooms but because of the fact that they prefer to live in their traditional houses, which have one large hall without partitions.

Comparison of data between Rural and Urban

The following statement shows the distribution of 1,000 Census households according to the number of rooms occupied separately for the Union Territory as a whole and for rural and urban areas separately.

Distribution of 1,000 Census households according to the number of rooms occupied

Union Territory	Total Rural Urban	No. of regular rooms	One room	Two rooms	Three rooms	Four rooms	Five rooms and more
1	2	3	4	5	6	7	8
Andaman and Nicobar Islands	**Total**	**13**	**569**	**246**	**107**	**36**	**29**
	Rural	1	568	247	122	36	26
	Urban	53	570	243	62	36	36

It will be seen from the above statement that the proportion of the households occupying 1 room, 2 rooms, 4 rooms and 5 rooms is more or less the same in the rural and urban areas. In the urban area, the proportion of households living in no regular room is quite large whereas the corresponding figure for the rural area is negligible. On the other hand, the proportion of households occupying 3 rooms is high in the rural areas. The comparatively high proportion of households occupying no regular room in the urban area is not an unusual feature of an urban set-up and is on account of the presence of unemployed persons. Though, in both rural and urban areas, a majority of the households live in single room tenaments, the reasons thereof appear to be quite different. In the urban area this proportion is high on account of the presence of large number of labourers and other persons who have been either brought by the government and private employers or who have themselves come in search of employment. The proportion is high in the rural areas on account of the fact that the tribals of the Nicobar Islands mostly live in their traditional single room huts.

Comparison of data between States and Union Territories

The following table gives the distribution of 1,000 Census houses according to the number of rooms occupied in the various States and Union Territories :

Distribution of 1,000 Census households according to the number of rooms occupied

States/Union Territories	No. of regular room	One room	Two rooms	Three rooms	Four rooms	Five rooms and above
1	2	3	4	5	6	7
1 Andhra Pradesh	..	645	222	71	33	29
2 Assam	2	366	348	150	70	64
3 Bihar	2	363	293	155	83	104
4 Gujarat	3	601	274	70	29	23
5 Jammu and Kashmir	16	486	234	122	65	77
6 Kerala	14	320	316	180	83	87
7 Madhya Pradesh	3	541	276	102	42	36
8 Madras	38	656	187	58	26	21
9 Maharashtra	23	649	227	64	21	16
10 Mysore	106	408	301	108	43	34
11 Orissa	1	319	371	149	87	73
12 Punjab	2	369	308	156	84	81
13 Rajasthan	2	512	249	119	58	60
14 Uttar Pradesh	3	333	276	165	101	122
15 West Bengal	5	648	218	67	38	24
UNION TERRITORIES AND OTHER AREAS						
16 Andaman and Nicobar Islands	13	569	246	107	36	29
17 Dadra and Nagar Haveli	2	711	225	40	13	9
18 Delhi	7	604	239	79	39	32
19 Himachal Pradesh	3	258	285	149	137	168
20 Manipur	8	264	202	189	263	74
21 North-East Frontier Agency	2	382	304	147	86	79
22* Pondicherry	167	526	153	59	36	35
23 *Tripura*	..	681	234	59	18	8
24 Nagaland	..	599	288	88	16	9
25 Laccadive, Minicoy and Amindivi Islands	..	183	381	236	96	104
26 Sikkim	N	530	305	81	46	38

*1,000 total will come only when the figures 24 for 'No. of rooms' 'not stated' is included.

Pondicherry has returned the largest number 167 of households per 1,000 households living in no regular room as against the proportion of 13 of this Territory. The States, *viz.*, Jammu and Kashmir (16), Kerala (14), Madras (38), Maharashtra (23) and Mysore (106) have shown the proportion above the average of this Territory. All the remaining States and Union Territories have shown the proportion very much less than that of this Territory. In regard to the households living in census houses where there is only one room North-East Frontier Agency has

shown the highest proportion where there are 792. The proportion is also found higher in Andhra Pradesh (645), Gujarat (601), Madras (656), Dadra and Nagar Haveli (711), Delhi (604), Nagaland (599) and Tripura (681) as against the proportion of 569 found in this Territory. The lowest proportion in this category is found in the Union Territory of Laccadive, Minicoy and Amindivi Islands where there are 183 households to every one thousand households. The proportion of household living in census houses where there are 2 rooms is found the highest in the Union Territory of Laccadive, Minicoy and Amindivi islands where there are 381 such households. The proportion is also found higher in Assam (348), Bihar (293), Gujarat (274), Kerala (316), Madhya Pradesh (276), Mysore (301), Orissa (371), Punjab (308), Rajasthan (249), Uttar Pradesh (276), Himachal Pradesh (286), Nagaland (288) and Sikkim(305) than that of this Territory where there are 246 such households. Similarly higher proportion of households living in census houses where there are three rooms are also found in Assam (150), Bihar (155), Jammu and Kashmir (122), Kerala (180), Mysore (108), Orissa (149), Punjab (156), Rajasthan (119), Uttar Pradesh (165), Himachal Pradesh (149), Manipur (189), and Laccadive, Minicoy and Amindivi Islands (381) as against the proportion of 107 of this Territory. The proportion of households living in census houses where there are four rooms is found higher in almost all the States and Union Territories excepting Andhra Pradesh (33), Gujarat (29), Madras (26), Maharashtra (21), Dadra and Nagar Haveli (13), North-East Frontier Agency (86), Nagaland (16) and Tripura (18) as against the proportion of 36 found in this Territory. And lastly the proportion of households living in Census houses where there are 5 and above rooms are found higher in almost all the States and Union Territories excepting Gujarat (23), Madras (21), Maharashtra (16), West Bengal (24), Dadra and Nagar Haveli (9), North-East Frontier Agency (76), Nagaland (9) and Tripura (8) as against the proportion of 29 found in this Territory.

Average number of persons per household contained in one room, 2 rooms, 3 rooms, 4 rooms and 5 rooms and more

The following statement extracted from the Subsidiary Table E-V. 2 compares the proportion for the number of persons per household contained in one room, 2 rooms, 3 rooms, 4 rooms and 5 rooms and more for the Union Territory as a whole and for rural and urban areas separately.

Number of persons, males and females per room and persons per household in each category of household

Union Territory		One room						Two rooms			
		No. of persons per room	No. of persons per household	P	M	F	Average no. of persons per household	P	M	F	Average No. of persons per household
1		2	3	4	5	6	7	8	9	10	11
Andaman and Nicobar	**Total**	**2.72**	**4.73**	**4.46**	**2.73**	**1.73**	**4.46**	**2.35**	**1.41**	**0.94**	**4.70**
Islands	Rural	2.79	4.84	4.77	2.89	1.88	4.77	2.36	1.44	0.92	4.71
	Urban	2.51	4.35	3.49	2.25	1.24	3.49	2.33	1.33	1.00	4.65

Union Territory		Three rooms				Four rooms				Five rooms and more			
		P	M	F	Average No. of persons per household	P	M	F	Average No. of persons per household	P	M	F	Average No. of persons per household
1		12	13	14	15	16	17	18	19	20	21	22	23
Andaman and Nicobar	**Total**	**1.75**	**1.03**	**0 72**	**5.26**	**1.39**	**0.77**	**0.62**	**5.56**	**1.11**	**0.63**	**0.48**	**7.24**
Islands	Rural	1.66	0.95	0.71	4.97	1.33	0.71	0.62	5.32	1.01	0.55	0.46	6.28
	Urban	2.34	1.54	0.80	7.03	1.58	0 94	0.64	6.32	1.29	0.78	0.51	9.41

(i) General Distribution

In Andaman and Nicobar Islands as a whole the number of persons per room comes to 2.72. This proportion rises to 2.79 in respect of rural areas but falls down to 2.51, in respect of urban areas. Similarly the average number of persons per household rises from 4.73 souls in the Territory

to 4.84 in rural areas and falls to 4.35 in respect of urban area. It is significant to note that the average number of persons in the households of different categories go on progessively increasing with the increase in the number of rooms occupied by the households. The Union Territory average is 4.46 persons of which 2.73 is males and 1.73 females per household occupying one room. The proportion goes to 4.70 per household occupying two rooms, to 5.26 per household occupying four rooms, and 7.24 per household occupying 5 rooms and more.

(ii) Comparison between rural and urban areas

In rural areas the average number of persons per room in respect of household occupying one-room and two rooms and also in respect of total of all households are a little higher than the averages in the Union Territory as a whole. The average number of persons per household occupying one room in the rural areas is 4.77 souls. The average decreases to 4.71 souls per household occupying two rooms and then increases to 4.97 and 5.32 and 6.28 per household occupying 3, 4 and more than four rooms respectively. The average number of persons per household occupying one room in the urban area is 3.49 which is below the average for both total and rural. The average increases to 4.65 for households occupying two rooms, to 7.03 for households occupying three rooms whereafter it decreases to 6.32 for household occupying 4 rooms and again increases to 9.41 per household living in 5 rooms and more. The household with higher average number of persons in the urban areas are those occupying three rooms, four rooms and more than four rooms.

The following statement will further compare the number of persons per room and the number of persons per household between the Union Territory as a whole and for the smaller units for which data has been compiled :

Statement showing the number of persons per room and the number of persons per household

Union Territory/ Islands.	No. of persons per room			No. of persons per household		
	Total	Rural	Urban	Total	Rural	Urban
1	2	3	4	5	6	7
Andaman and Nicobar Islands	**2.72**	**2.79**	**2,51**	**4.73**	**4.84**	**4.64**
A. Andaman Islands	2.39	2.35	2.51	4.60	4.72	4.64
B. Nicobar Islands	4.71	4.71	..	5.14	5.14	..
(i) North Andaman Islands	1.97	1.97	..	4.35	4.35	..
(ii) Middle Andaman Islands	2.35	2.35	..	4.28	4.28	..
(iii) South Andaman Islands	2.54	2.58	2.51	4.72	5.09	4.64
(iv) Nicobar Islands	4.71	4.71	..	5.14	5.14	..

The extent of overcrowding in the different smaller groups of Islands of the Union Territory may be seen from the above statement which shows that the average number of persons per room is the highest in the Nicobar group of Islands where there are 4.71 persons per room as against the Union territory and Andaman Islands average of 2.72 and 2-39 respectively. Similarly there is a slight overcrowding in the rural areas of the South Andaman Islands where there are 2.58 persons per room as against the urban average of 2.51. The average number of persons per room is found low in the North Andaman and Middle Andaman Islands where there are 1.97 and 2.35 persons respectively per room.

The reasons for the large number of persons per room found living in the Nicobar group of Islands is due to the pattern of houses constructed by the inhabitants of those islands and the peculiar family system of the Nicobarese. As already stated, the Nicobarese construct round bee-hive shaped houses for their dwelling which have only one hall covering the entire space of the building. There are no partitions in the house for any purpose and the entire household and the relatives or friends, if any, live together in this hall.

The low average found in the North Andaman Islands may be due to the fact that the area has recently been cleared for settlement of refugee settler families in which the number of members is limited.

In regard to the number of persons per household the average for the Union Territory is 4.73. This average in the rural areas is however higher, where it is 4.84 and lower in the urban area where it is 4.35. The average found in the Nicobar Islands is highest where there are 5.14 souls per household as against 4.60 souls in the Andaman Islands. Among the smaller groups of islands the proportion is found low in the North Andaman Islands and in Middle Andaman Islands where there are 4.64 and 4.28 souls respectively per household as against the average of Andaman Islands. The rural average has also exceeded the Union Territory average of 4.84.

Comparison of data with that of the various States and Union Territories

A statement showing the number of persons per room and the number of persons per household for the various States and Union Territories is furnished. The Statement has been abstracted from the subsidiary Table E-V. 2.

Statement showing the average number of persons per room and per household

State/Union Territory	No. of persons per room			No. of persons per household		
	Total	Rural	Urban	Total	Rural	Urban
1	2	3	4	5	6	7
1 Andhra Pradesh	2.95	3.05	2.54	4.82	4.79	5.00
2 Assam	2.42	2.43	2.37	5.34	5.36	5.11
3 Bihar	2.30	2.29	2.43	5.57	5.58	5.49
4 Gujarat	3.27	3.49	2.76	5.30	5.35	5.15
5 Jammu and Kashmir	2.66	2.83	2.05	5.60	5.51	6.12
6 Kerala	2.44	2.47	2.28	5.85	5.79	6.25
7 Madhya Pradesh	2.68	2.75	2.33	4.82	4.84	4.70
8 Madras	3.03	3.17	2.70	4.62	4.57	4.76
9 Maharashtra	3.38	3.50	3.12	5.12	5.11	5.15
10 Mysore	2.82	2.92	2.52	5.42	5.42	5.41
11 Orissa	2.07	2.08	1.99	4.81	4.83	4.54
12 Punjab	2.47	2.46	2.47	5.71	5.84	5.21
13 Rajasthan	2.65	2.74	2.28	5.30	5.32	5.21
14 Uttar Pradesh	2.02	1.98	2.34	5.15	5.16	5.03
15 West Bengal	3.29	3.38	3.04	5.28	5.38	4.97
UNION TERRITORIES AND OTHER AREAS						
16 Andaman and Nicobar Islands	2.72	2.79	2.50	4.73	4.84	4.35
17 Dadra and Nagar Haveli	3.86	3.86	..	5.39	5.39	..
18 Delhi	3.03	2.58	3.10	5.08	6.25	4.95
19 Himachal Pradesh	1.72	1.73	1.57	5.08	5.10	4.66
20 Laccadive, Minicoy and Amindivi Islands	2.29	2.29	..	5.98	5.98	..
21 Manipur	1.95	1.97	1.71	5.25	5.22	5.58
22 North-East Frontier Agency	1.96	1.96	..	4.27	4.27	..
23 Nagaland	2.97	2.96	3.08	4.61	4.59	5.15
24 Pondicherry	2.99	3.25	2.47	5.13	4.96	5.65
25 Tripura	3.61	3.66	3.20	5.21	5.20	5.40
26 Sikkim	3.09	3.18	1.84	5.62	5.68	4.51

The average number of person per room is found to be the highest in the Union Territory of North-East Frontier Agency where there are 3.93 persons per room. It is, however, interesting to note that the number of persons per room in Nicobar Islands alone is 4.71 which is far in excess of the corresponding figure for North-East Frontier Agency. Average number of persons per room higher than this territory (2.72) is also found in Andhra Pradesh (2.95), Gujarat (3.27), Madras (3.03, Maharashtra (3.38), Mysore (2.80), West Bengal (3.29), Delhi (3.03), Dadra and Nagar Haveli (3.86), Nagaland (2.97), Pondicherry (2.99), Tripura (3.61), Sikkim (3.09). In so far as rural areas alone are concerned, the average is again highest in North-East Frontier Agency (3.93). Average higher than that in rural areas of this Territory where there are 2.79 persons, are also found in Andhra Pradesh (3.05), Gujarat (3.49), Jammu and Kashmir (2.83), Madras (3.17, Maharashtra (3.50), Mysore (2.92), West Bengal (3.38), Dadra and Nagar Haveli (3.96), Nagaland (2.96) Pondicherry (3.25), Tripura (3.66) and Sikkim (3.18). In the urban areas, Tripura has shown the highest average where there are 3.20 persons per room. Andhra Pradesh (2.54), Gujarat (2.76), Madras(2.70) Maharashtra (3.12, West Bengal (3.04), Delhi (3.04), Delhi (3.10), Nagaland (3.08), Pondicherry (2.47) has shown average higher than that found in the urban area of this Territory where there are 2.51 persons per room.

In regards to number of persons per household the highest number (5.98) is found in Laccadive, Minicoy and Amindivi Islands. This average is found higher in all the States and Union Territories excepting Madras (4.62) and Nagaland (4.61) than in this territory where there are 4.73 persons per household. In Rural area the large number of persons per household is found in Delhi where there 6.25 persons. This average is also found higher in all the States and Union Territories excepting Andhra Pradesh (4.79), Madras (4.57), Orissa (4.83) and Nagaland (4.59) as against the average of 4.84 of this territory. In urban areas, the average number of persons per household is higher in all the States and Union Territory than in this Territory. The highest number of persons per household is higher in all the States and Union Territories than in this Territory. The highest number of persons per household is found in Kerala where there are 6.25 persons.

From the above it would appear that the average number of persons per room, *i. e.*, the extent of crowding in this Territory is not excessive and as a matter of fact compares favourable with a large number of States and Union Territories. This is in spite of the fact that the tribals of the Nicobar group of Islands still choose to live in their single-room traditional houses. It would also be seen that the average size of the household is lower than most of the States and Union Territories and in fact amongst the urban areas, the urban area of Port Blair has the least number of persons per household. This appears to be mainly on account of the presence of a large number of immigrant labourers who have come to these Islands without their families.

SECTION 3

GENERAL REMARKS

In the Union Territory as a whole a major portion of the population live in Census houses where there is only one room. This feature is found in not only urban area but rural areas also. The following statement will further explain the percentage of Census houses with various category of rooms and also the population in each category of Census houses prevailing here.

Percentage distribution of various categories of Census houses and the population in each category

Union Territory		No. of regular room		One room		Two rooms	
		Percentage of population	Percentage of households	Percentage of population	Percentage of households	Percentage of population	Percentag of households
1		2	3	4	5	6	7
Andaman and Nicobar Islands	**Total**	**0.44**	**1.35**	**54.13**	**56.86**	**24.72**	**24.64**
	Rural	0.11	0.05	55.96	56.79	24.07	24 75
	Urban	1.63	5.35	47.58	57.05	27.04	24.31

Union Territory		Three rooms		Four rooms		Five rooms and above	
		Percentage of population	Percentage of households	Percentage of population	Percentage of households	Percentage of population	Percentage of households
1		8	9	10	11	12	13
Andaman and Nicobar Islands	**Total**	**12.02**	**10.70**	**4.28**	**3.61**	**4.41**	**2.85**
	Rural	12.49	12.17	3.97	3.62	3.40	2.62
	Urban	10.34	6.16	5.39	3.57	8.02	3.56

It may be seen from the above statement that 54.13% of the households or 56.86% of the total population are living in Census houses where there is only one room which represents 55.96% of the households and 56.79% population of the rural area and 47.58% of the households and 57.05% population of the urban area.

There is a sharp decrease in Census households living in two rooms,three rooms, four rooms and five rooms and above in the total as well as in rural and urban areas separately. Similarly a sharp decrease in the percentage of population living in Census houses where there are two rooms, three rooms, four rooms and five rooms and above is also found in both rural and urban areas. An interesting feature, however, is that the percentage of one room Census house is less than the percentage of population living in them, whereas the percentage of census houses where there are more rooms is more than the percentage of population living in them. This shows that where the number of rooms occupied by Census households are more, the proportionate population occupying them is less.

SECTION 4

Conclusion

It would be evident from the foregoing chapters that the housing conditions in these Islands are peculiar and cannot be compared with those obtaining anywhere in the mainland. Among the various groups of Islands in the Territory itself, housing conditions are so different that any generalization is impossible. The predominantly wooden structures in the urban area of Port Blair, the bamboo and leaf huts in the rural areas, the scattered wooden or bamboo matting hutments in the colonisation areas and the tradational bee-hive shaped bamboo huts of the Nicobarese, all present housing pattern quite distinct from each other and also different from any that may be found in the rest of the country. It would be totally wrong to say that the housing conditions in these Islands are in any way inferior to those obtaining in the mainland. In fact, in certain respects the houses in these Islands are far superior to those in the rest of the country. The climatic conditions and the availability of raw materials have played an important

role in determining the type and nature of structures and the fact that they are different from those in the mainland is due more to suit the requirements of the place rather than because of the economic backwardness or otherwise of the people residing in these Islands.

The urban area of Port Blair with its colourful wellspaced wooden houses and undulating terrain providing excellent drainage presents a pleasant view to any visitor coming to these islands for the first time. A large number of houses stand on stilts in the Burmese style whereas the main living accommodation in some is provided in the upper storey so as to allow a better view of the sea. These houses are comfortable to live in and provide adequate protection from the heavy rain and the strong tropical sun. The poor sections of the society live in bamboo matting houses with corrugated iron sheets or bamboo leaf roofing, the latter requiring renewal periodically. Of late, the pace of building construction in and around Port Blair has considerably increased on account of the requirements of development. Lack of proper planning has proved a serious handicap in the development of the town. The requirements of the growing population have resulted in an unplanned and irregular growth and in overcrowding in certain localities. Non-availability of land and lack of preventive or remedial measures have been mainly responsible for un-authorised and irregular construction of buildings and further congestion in already overcrowded areas. The problem of housing in Port Blair is complicated and complex and the need for proper planning seems to be an immediate necessity.

The old settled villages of South Andaman have largely houses made of bamboo matting, though amongst the well-to-do cultivators these are being gradually replaced by wooden structures. Corrugated iron sheets are popular as a roofing material though, mainly on account of short supply, their use is not very extensive. In the rural areas also, houses on stilts are preferred though on high lands stilts may not really be necessary. The bamboo matting houses with leaf roofs not only give a picturesque appearance to the countryside, but are also much more clean and better ventilated than the mud houses generally seen in the villages of the rest of the country. Generally banana, coconut, arecanut etc. will be found planted in the homestead land attached to the rural house, adding substantially not only to the attractiveness and living comfort of the houses but also to the income of the occupant.

In the settlement areas of Middle and North Andamans, the houses follow mostly stero-type pattern since they have been constructed on a uniform scale of loan advanced to the settlers by the government. Except for the houses of those who have argumented the sanctioned loans by their own resources, the houses constructed out of Rs. 800/- advanced to the settlers are of a uniform pattern with bamboo walling and mud flooring. In most cases corrugated iron sheets have been supplied from out of the loan amount but wherever corrugated iron sheets have not been supplied, leaf has been used as roofing meterial. The peculiar feature of housing in the settlement areas is that in stead of clustering the houses at one place, the settlers have preferred to construct isolated houses on the 5 acres paddy lands allotted to them since they found it more convenient for better cultivation and crop protection. The settler thus lives in a world of his own on the 5 acres bit of land allotted to him. Though, undoubtedly, this is advantageous to the settler for cultivation and crop protection, the difficulties in ultimately providing amenities like rural electrification, etc., are obvious.

Housing in the Nicobar group of Islands has a typical tribal style about it. The bee-hive shaped stilted bamboo houses generally constructed near the beach give a most attractive appearance in the background of the dense Nicobarese coconut plantations. The houses are generally raised 5' to 7' above the ground on stilts and are provided with a ladder at the only entrance. In this way not only is the house protected from damness and insects, but also with the removal of the ladder, from any possible intruders. The space below the floor is utilised as sitting place during day time and for the pigs and poultry to rest in the night. An extreme type of joint-family system is found prevalent amongst the Nicobarese and all the members of the family and visitors and friends live in the single circular hall of the Nicobarese house. A peculiar feature of the Nicobarese villages is their spotless cleanliness. Not only are the house interiors kept absolutely clear but also the village grounds which are swept every day by the Nicobarese women in the small hours of the morning. The housing pattern in the Nicobars reflects the care free, jovial and honest though somewhat lethargic character of the Nicobarese who is reluctant to accept any changes but is intelligent enough to understand what in good for him.

E—V. 1-DISTRIBUTION OF 1,000 CENSUS HOUSEHOLDS ACCORDING TO NUMBER OF ROOMS OCCUPIED

(Based on 20 % sample)

Union Territory/Islands	No regular room	1 room	2 rooms	3 rooms	4 rooms	5 rooms and more
1	2	3	4	5	6	7
Andaman and Nicobar Islands	**13**	**569**	**246**	**107**	**36**	**29**
A. Andaman Islands	17	462	305	135	45	36
(i) North Andaman Islands	0	256	296	323	88	37
(ii) Middle Andaman Islands	0	513	297	130	29	31
(iii) South Andaman Islands	28	493	311	90	40	38
B. Nicobar Islands	0	941	41	11	5	2

O=Nil.

TABLE

NUMBER OF PERSONS, MALES AND FEMALES PER ROOM AND PERSONS PER

(Based on

Union Territory/Islands (Total, Rural and Urban)		Total		1 Room				2 Rooms			
		No. of persons per room	No. of persons per household	Persons	Males	Females	Average No. of persons per household	Persons	Males	Females	Average No. of persons per household
1		2	3	4	5	6	7	8	9	10	11
Andaman and Nicobar Islands	**Total**	**2.72**	**4.73**	**4.46**	**2.73**	**1.73**	**4.46**	**2.35**	**1.41**	**0.94**	**4.70**
	Rural	**2.79**	**4.84**	**4.77**	**2.89**	**1.88**	**4.77**	**2.36**	**1.44**	**0.92**	**4.71**
	Urban	**2.51**	**4.35**	**3.49**	**2.25**	**1.24**	**3.49**	**2.33**	**1.33**	**1.00**	**4.65**
A. Andaman Islands	Total	2.39	4.60	4.07	2.77	1.30	4.07	2.32	1.40	0.92	4.64
	Rural	2.35	4.72	4.45	3.11	1.34	4.45	2.32	1.42	0.90	4.64
	Urban	2.51	4.35	3.49	2.25	1.24	3.49	2.33	1.33	1.00	4.65
(i) North Andaman Islands	Rural	1.97	4.64	4.38	2.45	1.93	4.38	2.26	1.39	0.87	4.52
(ii) Middle Andaman Islands	Rural	2.35	4.28	4.19	3.00	1.19	4.19	2.20	1.40	0.80	4.40
(iii) South Andaman Islands	Total	2.54	4.72	3.99	2.73	1.26	3.99	2.38	1.40	0.98	4.76
	Rural	2.58	5.09	4.72	3.42	1.30	4.72	2.41	1.45	0.96	4.38
	Urban	2.50	4.35	3.49	2.25	1.24	3.49	2.33	1.33	1.00	4.65
B. Nicobar Islands	Rural	4.71	5.14	5.11	2.66	2.45	5.11	3.09	1.76	1.33	6.17

The entire area of North and Middle Andaman Islands in the Andaman group of Islands and the Nicobar Islands is rural

E—V.2

HOUSEHOLD IN EACH CATEGORY OF HOUSEHOLD IN TWO PLACES OF DECIMALS

20% sample)

3 Rooms				4 Rooms				5 Rooms and above					
Persons	Males	Females	Average No. of persons per household	Persons	Males	Females	Average No. of persons per household	Persons	Males	Females	Average No. of persons per household		Union Territory/Islands (Total, Rural and Urban)
12	13	14	15	16	17	18	19	20	21	22	23		1
1.75	**1.03**	**0.72**	**5.26**	**1.39**	**0.77**	**0.62**	**5.56**	**1.11**	**0.63**	**0.48**	**7.24**	**T**	**Andaman and Nicobar Islands**
1.66	**0.95**	**0.71**	**4.97**	**1.33**	**0.71**	**0.62**	**5.32**	**1.01**	**0.55**	**0.46**	**6.28**	**R**	
2.34	**1.54**	**0.80**	**7.03**	**1.58**	**0.94**	**0.64**	**6.32**	**1.29**	**0.78**	**0.51**	**9 41**	**U**	
1.75	1 02	0.73	5.26	1.41	0.78	0.63	5.64	1.13	0.64	0 49	7.32	T	A. Andaman Islands
1.65	0.93	0.72	4.96	1.35	0.72	0.63	5.41	1.04	0.56	0.48	6.39	R	
2.34	1.54	0.80	7.03	1.58	0.94	0.64	6.32	1.29	0.78	0.51	9.41	U	
1.64	0.97	0.67	4.92	1.18	0.62	0.56	4.73	0.89	0.43	0.46	4.55	R	(i) North Andaman Islands
1.46	0.81	0.64	4.37	1.17	0.69	0.48	4.69	0.56	0.39	0.17	3.79	R	(ii) Middle Andaman Islands
2.01	1.17	0.84	6.03	1.59	0.88	0.71	6.36	1.34	0.75	0.59	9.07	T	(iii) South Andaman Islands
1.84	0.98	0.86	5.51	1.60	0.82	0.78	6.40	1.39	0.72	0.68	8.75	R	
2.34	1.54	0.80	7.03	1.58	0.94	0.64	6.32	1.29	0.78	0.51	9.41	U	
1.78	1.39	0.39	5.33	0.83	0.50	0.33	3.33	0.11	0.11	0	1.00	R	B. Nicobar Islands

CENSUS OF

HOUSE

Name of District.....(Code No.)

Name of Island/Taluk/Tehsil/Thana/Anchal/Town.....(Code No.)

Name of Village/Ward/Mohalla/(Enumerator's Block).....(Code No.)

Line No.	Building Number (Municipal or local Authority or Census Number, if any)	Building Number (Column 2) with sub-numbers for each census house	Purpose for which census house used, *e.g.*, dwelling, shop, shop-*cum*-dwelling, business, factory, workshop, school or other institution, jail, hostel, hotel etc.	If this census house is used as an establishment workshop or factory			
				Name of establishment or proprietor	Name of product (s), repair or servicing undertaken	Average No. of persons employed daily last week (including proprietor or household members, if working)	Kind of fuel or power if machinery is used
1	2	3	4	5	6	7	8
1							
2							
3							
4							
5							
6							
7							
8							
9							
0							
1							
2							
3							
4							
5							
6							
7							
8							
9							
0							

Certified that the information is correct to the best of my knowledge. Signature of Enumerator_____

INDIA 1961

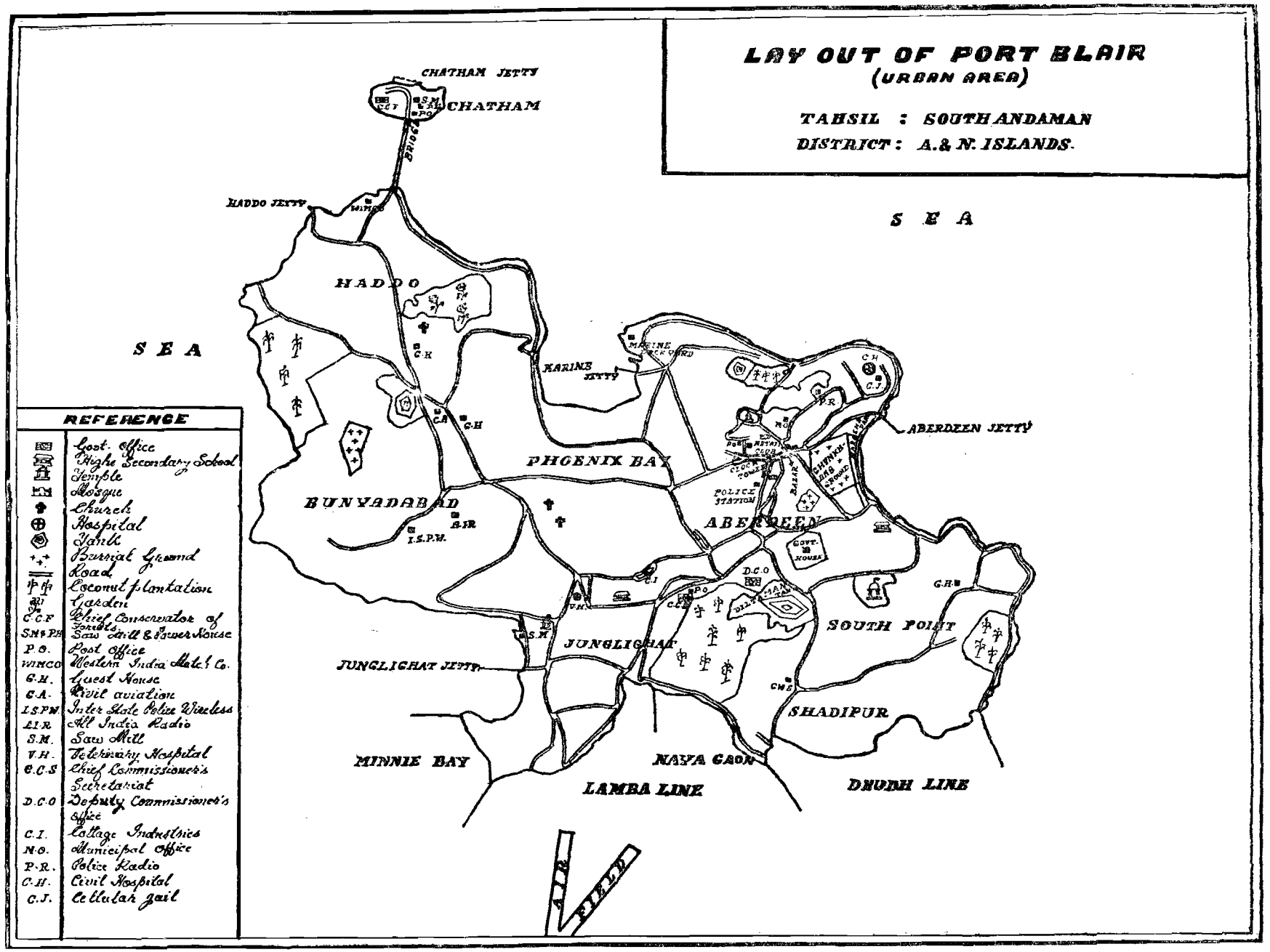
LIST

Description of census house		Sub-number of each census household with census house number (Column 3)	Name of Head of Household	No. of rooms in census household	Does the household live in own or rented house ? (a)Own(O), (b) Rented (R)	No. of persons residing in census household on day of visit			Remarks
Material of wall	Material of roof					Males	Females	Total	
9	10	11	12	13	14	15	16	17	18

LAY OUT OF PORT BLAIR
(URBAN AREA)

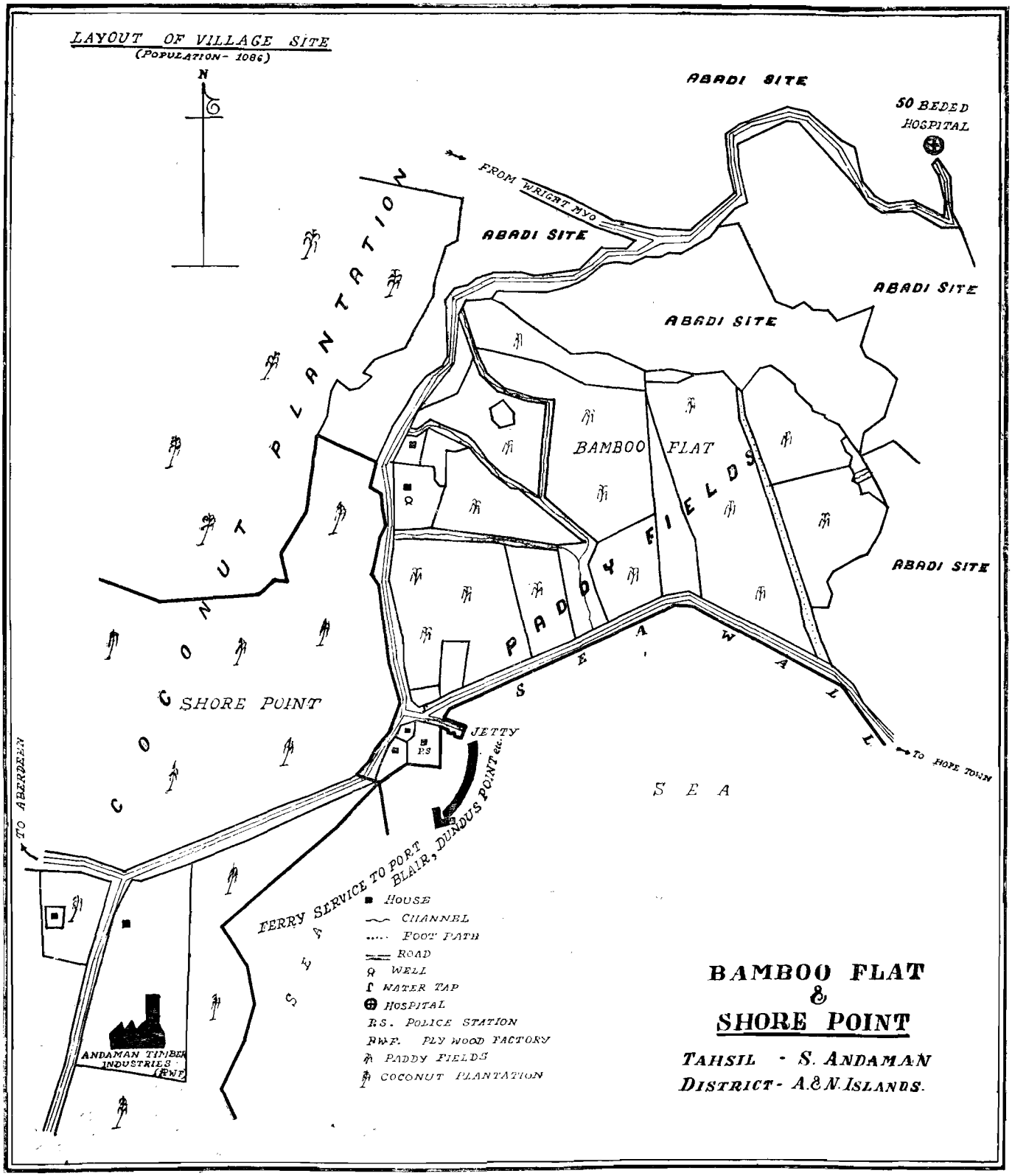
TAHSIL : SOUTH ANDAMAN

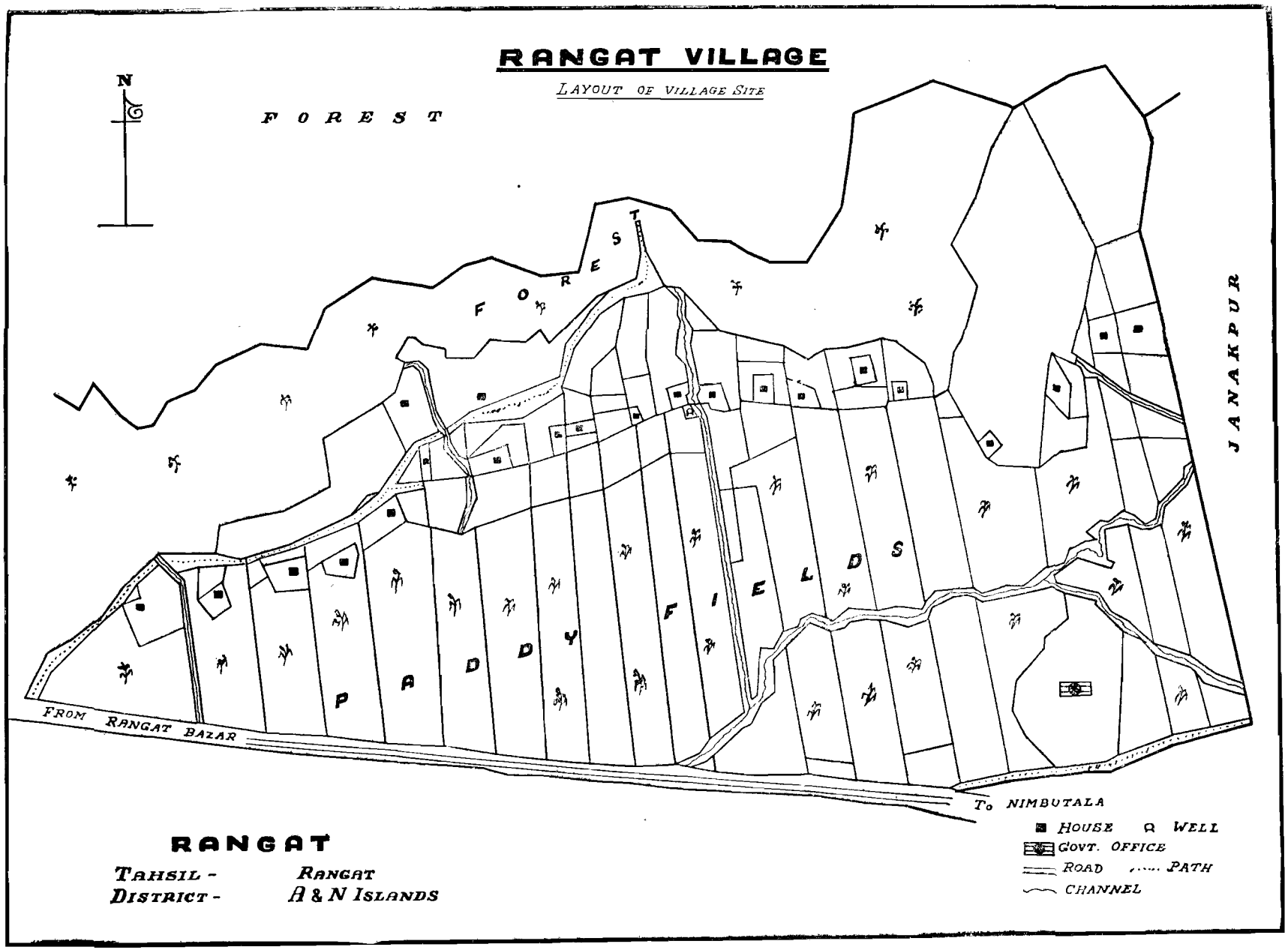
DISTRICT : A.& N. ISLANDS.

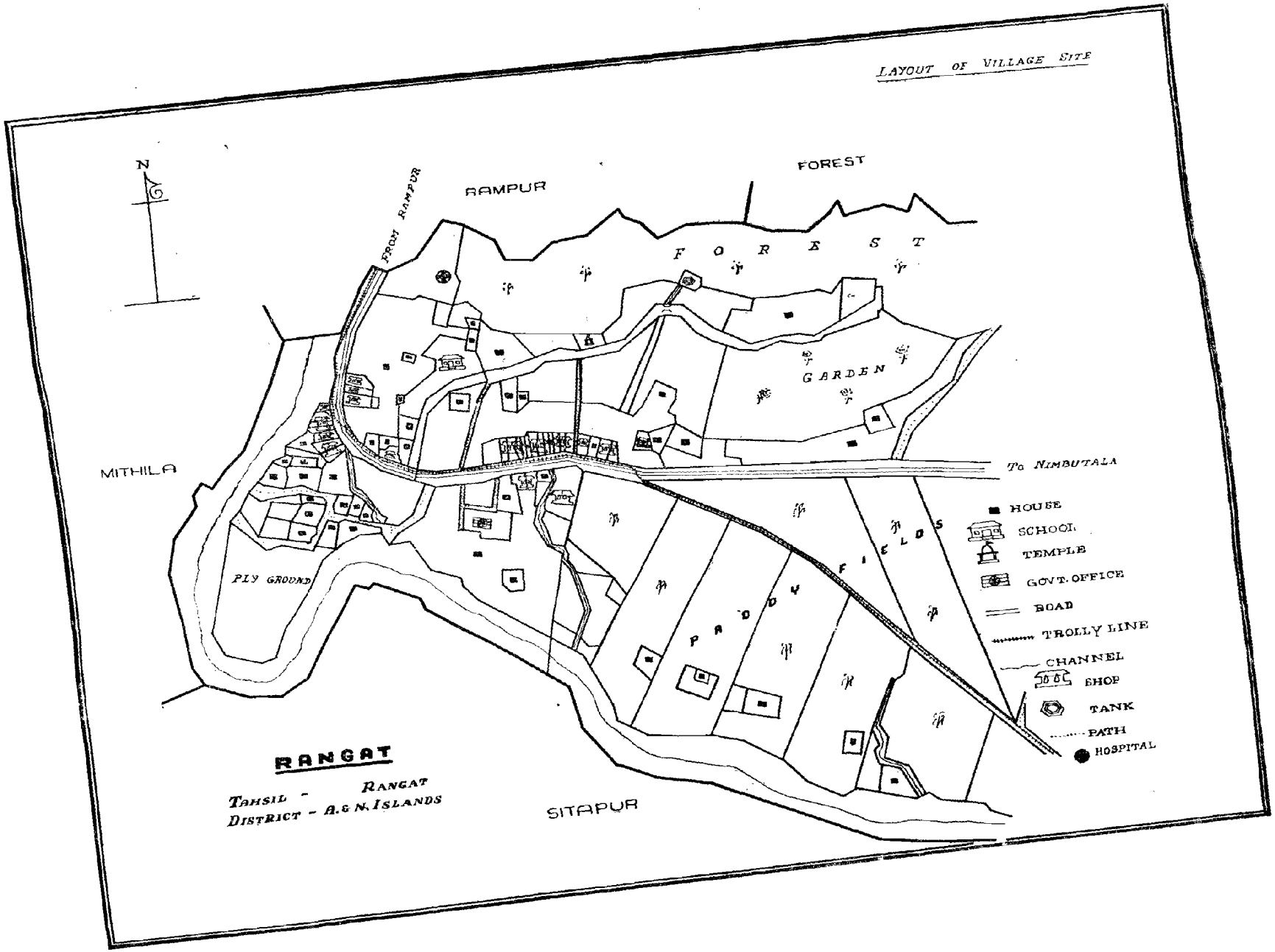


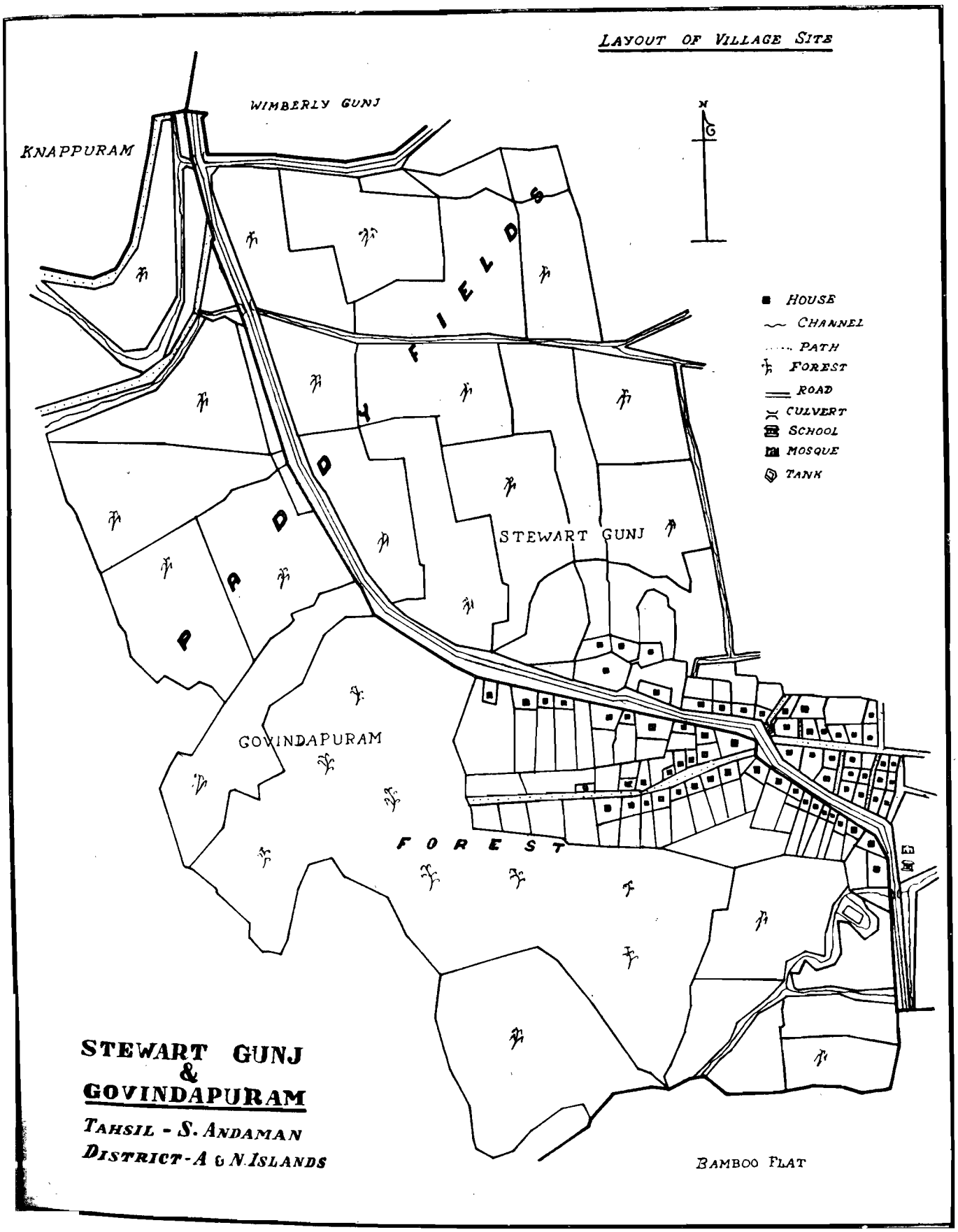
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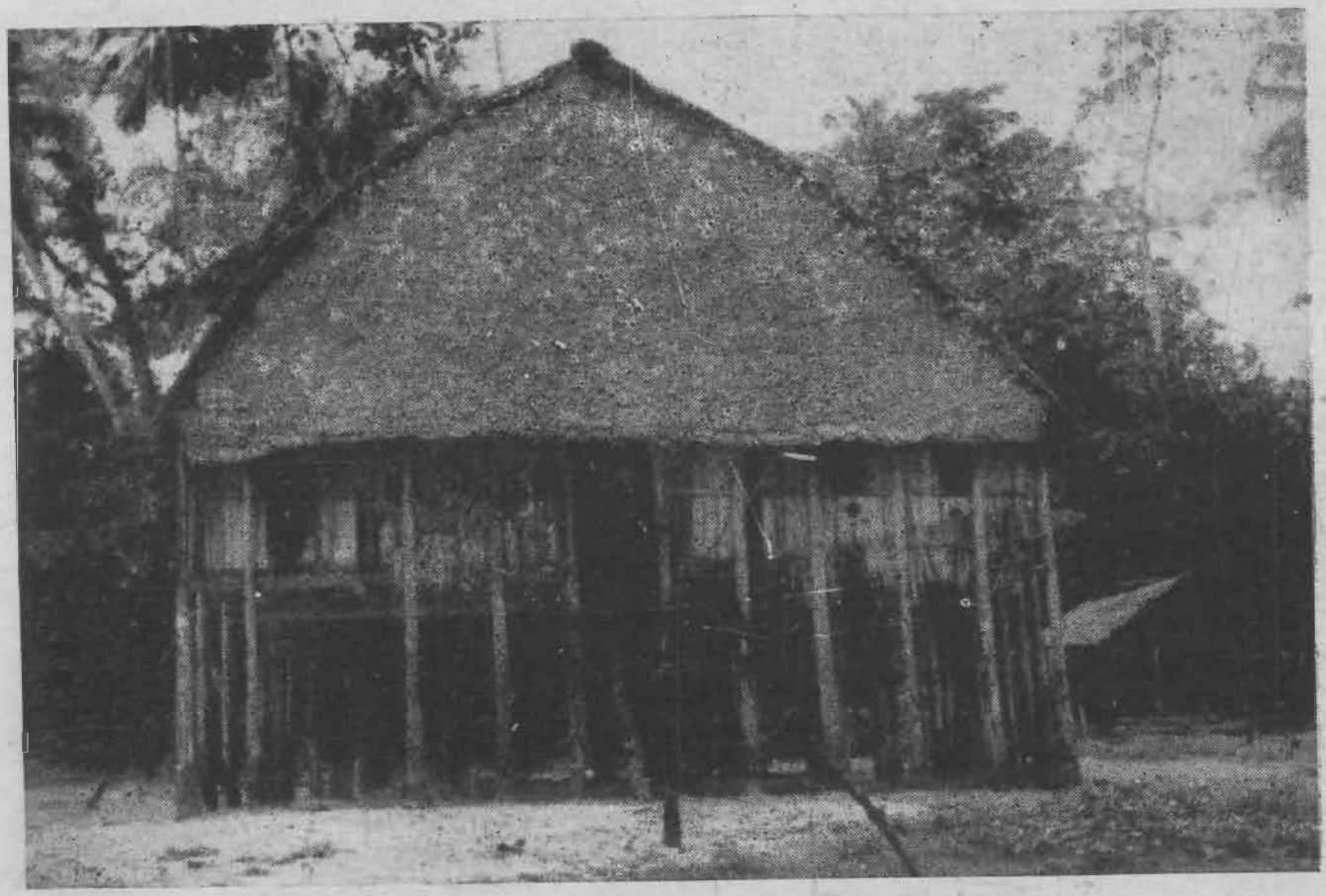
P.O.	Post Office
H.S.	Higher Secondary School
	Temple
	Mosque
	Church
	Hospital
	Yard
	Burial Ground
	Road
	Coconut plantation
	Garden
C.C.F.	Chief Conservator of Forests
S.M.& P.H.	Saw Mill & Power House
P.O.	Post office
WIMCO	Western India Match Co.
G.H.	Guest House
C.A.	Civil aviation
I.S.P.W.	Inter State Police Wireless
A.I.R.	All India Radio
S.M.	Saw Mill
V.H.	Veterinary Hospital
C.C.S.	Chief Commissioner's Secretariat
D.C.O.	Deputy Commissioner's office
C.I.	Cottage Industries
M.O.	Municipal Office
P.R.	Police Radio
C.H.	Civil Hospital
C.J.	Cellular jail


LAYOUT OF VILLAGE SITE
(POPULATION- 1086)
N
ABADI SITE
50 BEDED HOSPITAL
FROM WRIGHT MYO
ABADI SITE
ABADI SITE
ABADI SITE
COCONUT PLANTATION
BAMBOO FLAT
PADDY FIELDS
SEAWALL
ABADI SITE
SHORE POINT
COCONUT
JETTY
PS
TO ABERDEEN
TO HOPE TOWN
SEA
FERRY SERVICE TO PORT BLAIR, DUNDAS POINT etc.
ANDAMAN TIMBER INDUSTRIES (PWF)
HOUSE
CHANNEL
FOOT PATH
ROAD
WELL
WATER TAP
HOSPITAL
P.S. POLICE STATION
P.W.F. PLY WOOD FACTORY
PADDY FIELDS
COCONUT PLANTATION
BAMBOO FLAT
&
SHORE POINT
TAHSIL - S. ANDAMAN
DISTRICT - A.&N. ISLANDS.

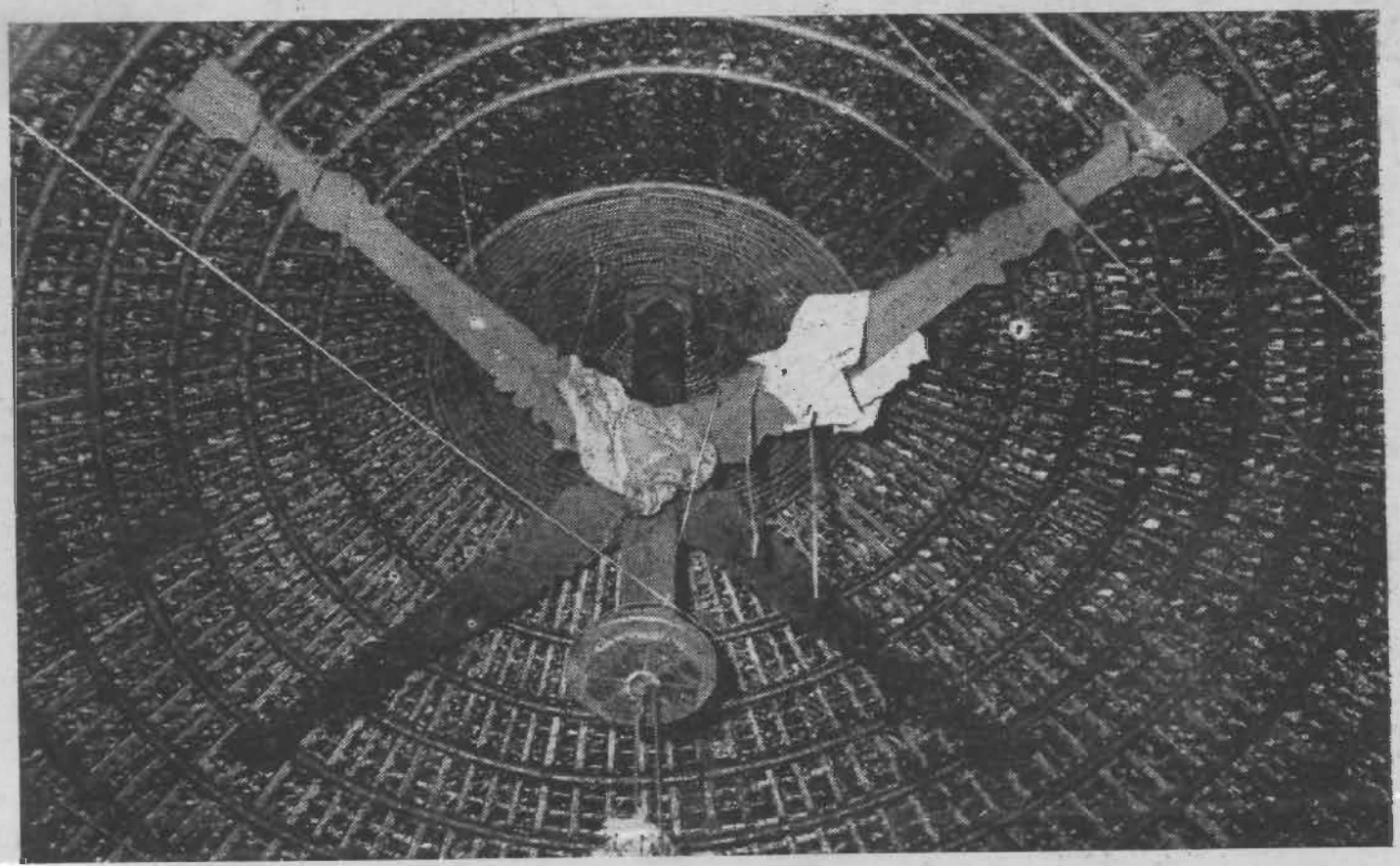

RANGAT VILLAGE
LAYOUT OF VILLAGE SITE
N
FOREST
FOREST
PADDY FIELDS
JANAKPUR
FROM RANGAT BAZAR
To NIMBUTALA
HOUSE
WELL
Govt. OFFICE
ROAD
PATH
CHANNEL
RANGAT
TAHSIL - RANGAT
DISTRICT - A & N ISLANDS


LAYOUT OF VILLAGE SITE
N
FOREST
RAMPUR
FROM RAMPUR
F O R E S T
GARDEN
MITHILA
To NIMBUTALA
PLY GROUND
PADDY FIELDS
HOUSE
SCHOOL
TEMPLE
GOVT. OFFICE
ROAD
TROLLY LINE
CHANNEL
SHOP
TANK
PATH
HOSPITAL
RANGAT
TAHSIL - RANGAT
DISTRICT - A. & N. ISLANDS
SITAPUR


LAYOUT OF VILLAGE SITE
WIMBERLY GUNJ
KNAPPURAM
N
PADDY FIELDS
HOUSE
CHANNEL
PATH
FOREST
ROAD
CULVERT
SCHOOL
MOSQUE
TANK
STEWART GUNJ
GOVINDAPURAM
FOREST
STEWART GUNJ
&
GOVINDAPURAM
TAHSIL - S. ANDAMAN
DISTRICT-A & N. ISLANDS
BAMBOO FLAT



A Nicobarese hut in Nancowry Island–grass roof



Inside(The Nicobarese hut) top roof made out of cane and wood



Hut of a settler family—leaves roof and bamboo mat wallings



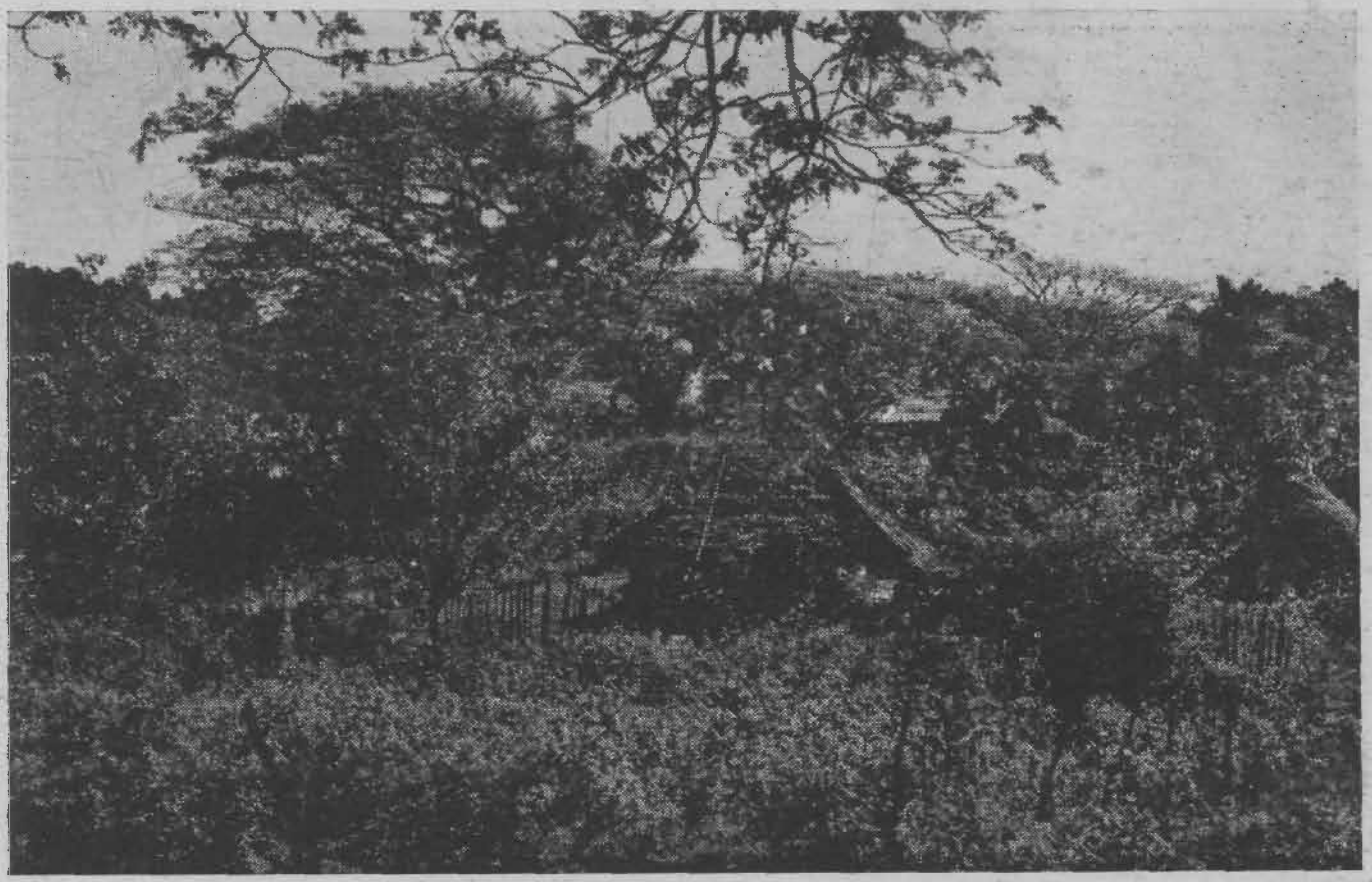
Residential house of Rani Changa of Kachal Island (Central group of Island in the Nicobar Islands)—tiled roof and wooden walling



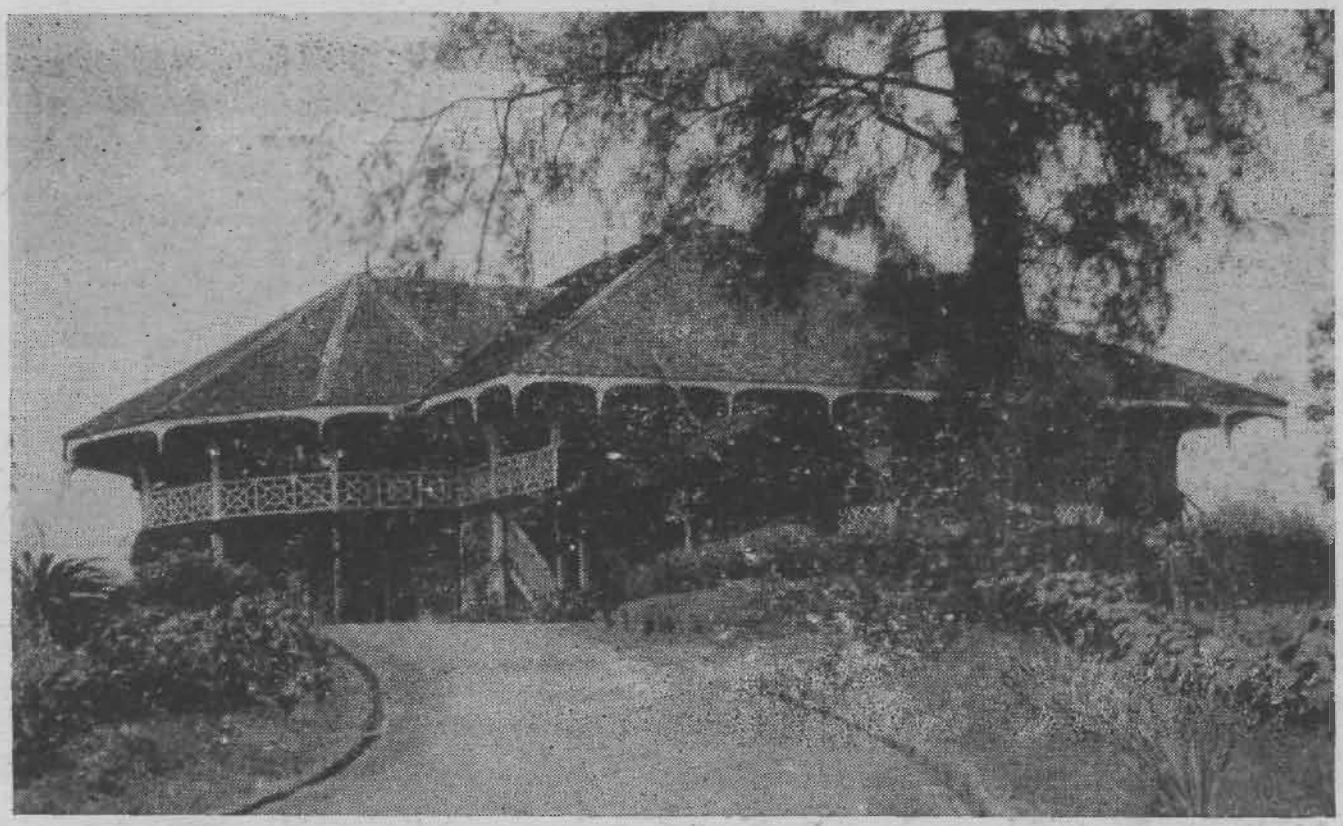
Double storey labour hut—leaves roof and bamboo mat wallings



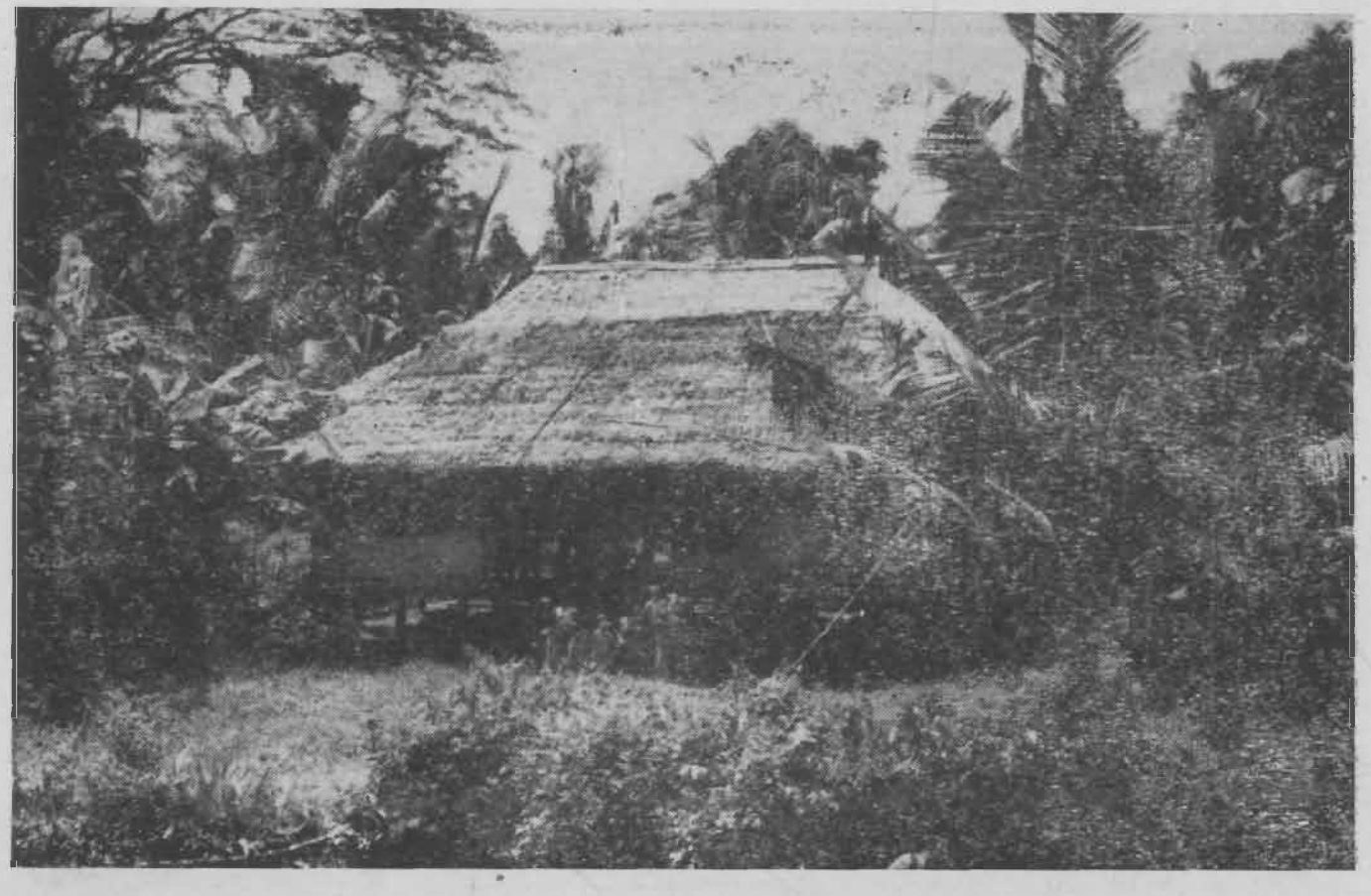
Double storey modern structure—residential building—with C.I. sheet roof and wooden walls



Hut of a settler family—leaves roof and bamboo mat wallings



Residential building of Deputy Commissioner-Shingle roof—ground floor brick walls and first floor timber walls (Census Office is accommodated in the ground floor)



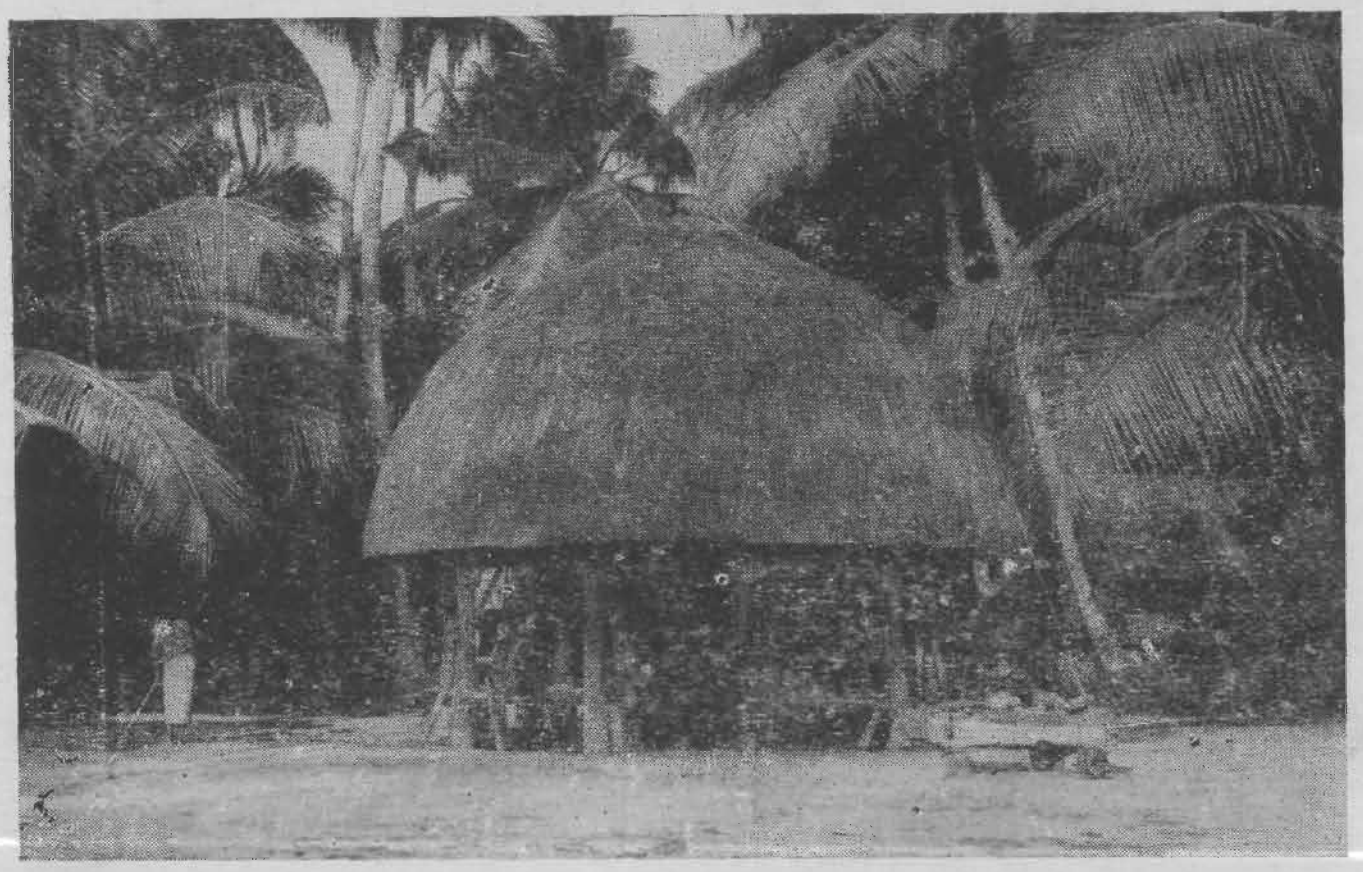
Single storey stilted hut (Burmese type) leaves roof and bamboo mat walling



El Panam (village community hall in Car Nicobar Island) asbestos sheet roof and stone and wooden wallings



Nicobarese hut in Nancowry Island-grass roof



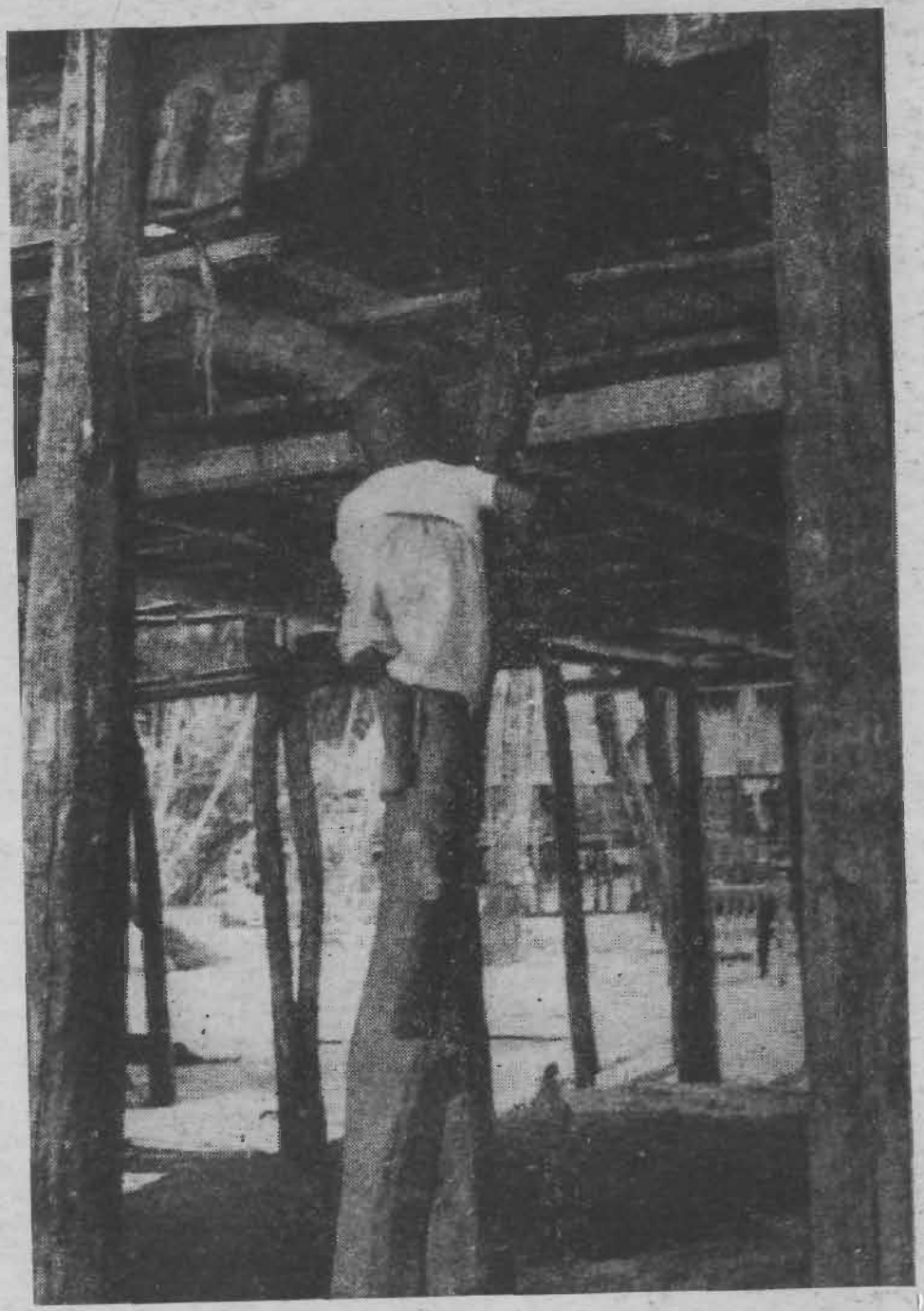
A traditional Nicobarese hut in Chowra Island—grass roof



Double room labour hut—with leaves roof and bamboo mat walling



Nicobarese hut in Car Nicobar Islands—grass roof



Entrance ladder to a traditional Nicobarese
hut in Nancowry Island

TABLE E—1

CENSUS HOUSES AND THE USES TO WHICH THEY ARE PUT

TABLE E—I

CENSUS HOUSES AND THE USES TO WHICH THEY ARE PUT

FLY-LEAF

This table has been prepared on full count giving the figures of Census houses separately for total, rural and urban areas of the Union Territory as a whole and for the various smaller groups of islands classified into the different categories according to the uses to which they are put. The Census houses that are found vacant at the time of houselisting have been shown separately. The following are the various categories of Census houses :

1. **Vacant**

2. **Occupied Census houses used as:**

(i) Dwellings
(ii) Shop-*cum*-dwellings
(iii) Workshop-*cum*-dwellings
(iv) Hotels, Sarais, Dharamashalas, Tourist home and Inspection houses
(v) Shops excluding eating houses
(vi) Business houses and offices
(vii) Factories, workshops and worksheds
(viii) Schools and other educational institutions including training classes, coaching and shop classes.
(ix) Restaurants, sweet-meat shops and eating places.
(x) Places of entertainment and community gathering (Panchayat Ghar).
(xi) Public health and medical institutions, hospitals, health centres, Doctor's clinics, dispensaries, etc.
(xii) Others.

The concept and definitions of the terms occurring in the tables are as follows :

1. **Census house**—A structure or part of a structure inhabited or vacant, or dwelling, or shop, or shop-*cum*-dwelling or place of business or schools etc., with a separate main entrance.

2. **Vacant houses**—The Census houses that were meant both purely for dwelling and for non-dwelling or combined with both found vacant at the time of houselisting.

3. **Dwellings**—Occupied Census houses purely used for residential purposes.

4. **Shop-cum-dwelling**—Census houses which are used partly for residential purposes and partly for conducting shops where goods or articles are sold either for cash or for credit.

5. **Workshop-cum-dwelling**—The Census houses which are partly used for residential purposes and partly as workshop where some kind of production, repair, or servicing goes on or where goods or articles are made out sold.

6. **Hotels, Sarais, Dharamshalas, Tourist home and Inspection houses**—Census houses which are purely used for hotels, tea shops, guest houses, inspection house etc.

7. **Shops excluding eating houses**—Census houses which are purely used for conducting shop where goods or articles are sold either for cash or for credit *viz.*, shops dealing in general merchandise goods, textile goods and other stores etc.

8. **Business houses and Offices**—Census houses which are purely used for both Government and Private Officers.

9. **Factories, workshops and worksheds**—Census houses which are used as Registered and unregistered factories, workshops and worksheds where some kind of production, repair or servicing goes on or where goods or articles are made out and sold.

10. **Schools and other educational institutions including training classes, coaching and shop classes**—Census houses which are used as schools.

11. **Restaurants, sweet-meat shops and eating places**—Census houses which are used as sweet-meat shops where different kind of sweet-meat are sold.

12. **Places of entertainment and Community gathering (Panchayat Ghar)**—Census houses which are used as club houses, meeting halls or community halls etc.

13. **Public health and medical institutions, hospitals, health centres, Doctor's clinics, dispensaries etc.**—Census houses which are used as hospitals, dispensaries, maternity and health centres etc.

14. **Others**—Census houses which are used as godowns, garages, cattlesheds, stores etc. etc., which were not classified and included in any of the above categories.

TABLE

CENSUS HOUSES AND THE

Occupied

Union Territory/Islands	Total Rural Urban	Total No. of Census houses	Census houses vacant at the time of House-listing	Dwellings	Shop-*cum*-Dwellings	Workshop-*cum*-Dwellings	Hotels, Sarais, Dharm-shalas, Tourist homes and inspection houses	Shops excluding eating houses
1	2	3	4	5	6	7	8	9
Andaman and Nicobar Islands	**Total**	**13,853**	**908**	**11,285**	**444**	**8**	**43**	**150**
	Rural	**10,456**	**624**	**8,705**	**207**	**5**	**31**	**119**
	Urban	**3,397**	**284**	**2,580**	**237**	**3**	**12**	**31**
A. Andaman Islands	Total	10,919	634	8,982	433	8	40	130
	Rural	7,522	350	6 402	196	5	28	99
	Urban	3,397	284	2,580	237	3	12	31
(i) North Andaman Islands	Total	1,580	17	1,451	20	1	..	53
	Rural	1,580	17	1,451	20	1	..	53
(ii) Middle Andaman Islands	Total	2,583	169	2,103	112	1	16	32
	Rural	2,583	169	2,103	112	1	16	32
(iii) South Andaman Islands	Total	6,756	448	5,428	301	6	24	45
	Rural	3,359	164	2,848	64	3	12	14
	Urban	3,397	284	2,580	237	3	12	31
B. Nicobar Islands	Total	2,934	274	2,303	11	..	3	20
	Rural	2,934	274	2,303	11	..	3	20

E—I

USES TO WHICH THEY ARE PUT

Census Houses used as

Business houses and offices	Factories, workshop and worksheds	Schools and other Educational institutions including training classes coaching and shop classes	Restaurants, sweetmeat shops and eating places	Places of entertainment and community gathering (Panchayat Ghar)	Public health and medical institutions hospitals health centres, Doctor's clinics, dispensaries etc.	Others	Total Rural Urban	Union Territory/Islands
10	11	12	13	14	15	16	2	1
105	**58**	**99**	**6**	**91**	**70**	**586**	**Total**	**Andaman and Nicobar Islands**
73	**33**	**78**	**6**	**78**	**64**	**433**	**Rural**	
32	**25**	**21**	..	**13**	**6**	**153**	**Urban**	
88	54	82	3	49	41	375	Total	A. Andaman Islands
56	29	61	3	36	35	222	Rural	
32	25	21	..	13	6	153	Urban	
3	1	14	..	1	13	6	Total	(i) North Andaman Islands
3	1	14	..	1	13	6	Rural	
35	15	19	1	12	8	60	Total	(ii) Middle Andaman Islands
35	15	19	1	12	8	60	Rural	
50	38	49	2	36	20	309	Total	(iii) South Andaman Islands
18	13	28	2	23	14	156	Rural	
32	25	21	..	13	6	153	Urban	
17	4	17	3	42	29	211	Total	B. Nicobar Islands
17	4	17	3	42	29	211	Rural	

TABLE E—II

TENURE STATUS OF SAMPLE HOUSEHOLDS LIVING IN CENSUS HOUSES USED WHOLLY OR PARTLY AS DWELLINGS

TABLE E—II

TENURE STATUS OF SAMPLE CENSUS HOUSES USED AS DWELLINGS

FLY-LEAF

This table has been prepared on the basis of 20% sample count giving the tenure status of Census households in Census houses used as dwellings, shop-*cum*-dwellings, workshop-*cum*-dwellings and dwellings with other uses. These are the Census houses which are purely used for residential purposes and partly used for shop or workshop or for any other purposes combined with residential purposes. The total number of households given in colmn 4 of this table gives the total of such sample houses classified into the above mentioned categories of dwellings. These Census houses have further been classified according to their tenure status which are owned or rented for the Union Territory as a whole and for each group of Islands.

TABLE E—II

TENURE STATUS OF SAMPLE HOUSEHOLDS LIVING IN CENSUS HOUSES USED WHOLLY OR PARTLY AS DWELLINGS

(Based on 20% Sample)

Union Territory/Islands	Total Rural Urban	Tenure Status	Total No. of households	Households in Census houses used as: Dwellings	Shop-*cum* dwellings	Workshop-*cum* dwellings	Dwellings with other uses
1	2	3	4	5	6	7	8
1 Andaman and Nicobar Islands	**Total**	**Total**	**2,524**	**2,416**	**85**	..	**23**
		Owned	**1,708**	**1,672**	**30**	..	**6**
		Rented	**816**	**744**	**55**	..	**17**
	Rural	**Total**	**1,907**	**1,851**	**37**	..	**19**
		Owned	**1,507**	**1,475**	**26**	..	**6**
		Rented	**400**	**376**	**11**	..	**13**
	Urban	**Total**	**617**	**565**	**48**	..	**4**
		Owned	**201**	**197**	**4**	..	..
		Rented	**416**	**368**	**44**	..	**4**
A. Andaman Islands	Total	Total	1,961	1,853	85	..	23
		Owned	1,175	1,139	30	..	6
		Rented	786	714	55	..	17
	Rural	Total	1,344	1,288	37	..	19
		Owned	974	942	26	..	6
		Rented	370	346	11	..	13
	Urban	Total	617	565	48	..	4
		Owned	201	197	4	..	..
		Rented	416	368	44	..	4
(i) North Andaman Islands	Total	Total	297	290	5	..	2
		Owned	264	259	4	..	1
		Rented	33	31	1	..	1
	Rural	Total	297	290	5	..	2
		Owned	264	259	4	..	1
		Rented	33	31	1	..	1
(ii) Middle Andaman Islands	Total	Total	454	419	25	..	10
		Owned	270	251	18	..	1
		Rented	184	168	7	..	9
	Rural	Total	454	419	25	..	10
		Owned	270	251	18	..	1
		Rented	184	168	7	..	9
(iii) South Andaman Islands	Total	Total	1,210	1,144	55	..	11
		Owned	641	629	8	..	4
		Rented	569	515	47	..	7
	Rural	Total	593	579	7	..	7
		Owned	440	432	4	..	4
		Rented	153	147	3	..	3
	Urban	Total	617	565	48	..	4
		Owned	201	197	4	..	..
		Rented	416	368	44	..	4
B. Nicobar Islands	Total	Total	563	563	..	..	..
		Owned	533	533	..	..	..
		Rented	30	30	..	..	..
	Rural	Total	563	563	..	..	..
		Owned	533	533	..	..	..
		Rented	30	30	..	..	..

TABLE E—III

CENSUS HOUSES USED AS FACTORIES AND WORKSHOPS CLASSIFIED BY INDUSTRY, POWER AND NO POWER USED AND SIZE OF EMPLOYMENT

TABLE E—III

CENSUS HOUSES USED AS FACTORIES AND WORKSHOPS CLASSIFIED BY INDUSTRY POWER AND NO POWER USED AND SIZE OF EMPLOYMENT

FLY-LEAF

This table gives for the first time statistics of Census houses used as factories, workshops and worksheds classified by power used and size of employment. This table has been prepared on the basis of full count. Establishments enlisted in the houselist have been classified into 3 digit industrial codes according to the minor group number of National Standard Industrial Classification. They pertain only to the manufacturing industries which include repairing, servicing or where goods or articles are made out and sold.

All the establishments have further been classified according to the kind of fuel or power used. They are :

(i) Electricity,
(ii) Liquid fuel,
(iii) Coal, wood and bagasse, and
(iv) No power.

The classification of industries according to power or fuel is made in the case of only those industries which use machinery and where machinery is not used, the fuel used in the manual processes has not been taken into consideration and such industries have been classified as industry using no power.

This table further gives details of the number of persons employed into the following categories :

(i) 1 person
(ii) 2 to 5 persons
(iii) 6 to 9 persons
(iv) 10 to 19 persons
(v) 20 to 49 persons
(vi) 50 to 99 Persons
(vii) 100 persons and above.

The average number of persons working per day during the week preceding the day of enumerator's visit has been taken as criterian for the number of persons employed. For the purpose of computing the average number of persons the total number of workers including apprentices, paid or not paid employed in the factory or workshop including the owner or proprietor or any of his family members have been taken into account. The table gives details for the Union Territory as a whole with rural and urban break-up and for the various smaller groups of islands. Definitions of the terms and concepts used in this table are the same as those explained in the fly-leaf to Table E—I.

TABLE E—III

CENSUS HOUSES USED AS FACTORIES AND WORKSHOPS CLASSIFIED BY INDUSTRY, POWER AND NO POWER USED BY SIZE OF EMPLOYMENT

Division, Major Group and Minor Group of I.S.I.C.	Kind of Fuel or Power used	Number of factories and workshops by size of employment							
		Total	1 Person	2—5 Persons	6—9 Persons	10—19 Persons	20—49 Persons	50—99 Persons	100 Persons and above
1	2	3	4	5	6	7	8	9	10
	ANDAMAN AND NICOBAR ISLANDS—Rural								
	I All Fuel	**27**	**2**	**21**	**1**	**1**	..	**2**	..
2&3/20/200	(b) Liquid Fuel	2	2	..	..	..	..	..	..
	(b) Liquid Fuel	7	..	6	..	..	..	1	..
	(c) Coal, Wood and Bagasse	1	..	1	..	..	..	..	..
2&3/28/282	(a) Electricity	1	..	..	1	..	..	..	..
2&3/28/285	(b) Liquid Fuel	2	..	..	..	1	..	1	..
2&3/36/369	(c) Coal, Wood and Bagasse	14	..	14	..	..	..	..	..
2&3/20/207	II No Power	1	..	1	..	..	..	..	..
2&3/27/277	II No Power	4	..	..	..	2	2	..	..
2&3/32/322	II No Power	1	..	1	..	..	..	..	..
2&3/37/371	II No Power	2	..	1	..	..	1	..	..
2&3/38/384	II No Power	1	..	..	..	1	..	..	..
2&3/38/386	II No Power	2	..	..	..	1	1	..	..
	ANDAMAN AND NICOBAR ISLANDS—Urban								
	I All Fuel	**18**	..	**2**	**6**	**4**	**2**	**2**	**2**
2&3/28/280	(a) Electricity	6	..	..	2	1	..	1	2
	(b) Liquid Fuel	1	..	1	..	..	..	..	..
	(c) Coal, Wood and Bagasse	4	..	..	1	2	1	..	
2&3/28/281	(a) Electricity	1	..	..	..	1	..	..	..
2&3/33/334	(c) Coal, Wood and Bagasse	1	..	..	..	..	..	1	..
2&3/36/369	(c) Coal, Wood and Bagasse	1	..	1	..	..	..	..	..
2&3/38/384	(a) Electricity	1	..	..	1	..	..	..	..
	(c) Coal, Wood and Bagasse	1	..	..	1	..	..	..	..
2&3/38/386	(a) Electricity	2	..	..	1	..	1	..	..
2&3/28/280	II No Power	1	..	..	..	1	..	..	..
2&3/28/281	II No Power	1	..	..	..	..	..	1	..
2&3/28/282	II No Power	1	..	..	..	1	..	..	..
2&3/38/384	II No Power	2	..	1	..	..	..	1	..
2&3/38/386	II No Power	4	..	..	..	..	2	2	..
2&3/38/388	II No Power	1	1	..	..	..	..	..	..
	A. ANDAMAN ISLANDS—Rural								
	I All Fuel	**26**	**2**	**21**	..	**1**	..	**2**	..
2&3/20/200	(a) Liquid Fuel	2	2	..	..	..	..	..	..
2&3/28/280	(b) Liquid Fuel	7	..	6	..	..	..	1	..
	(c) Coal, Wood and Bagasse	1	..	1	..	..	..	..	..
2&3/28/285	(b) Liquid Fuel	2	..	..	..	1	..	1	..

TABLE E—III

CENSUS HOUSES USED AS FACTORIES AND WORKSHOPS CLASSIFIED BY INDUSTRY, POWER AND NO POWER USED BY SIZE OF EMPLOYMENT—*Contd.*

Division, Major Group and Minor Group of I.S.I.C.	Kind of Fuel or Power used	Number of factories and workshops by size of employment							
		Total	1 Person	2—5 Persons	6—9 Persons	10—19 Persons	20—49 Persons	50—99 Persons	100 Persons and above
1	2	3	4	5	6	7	8	9	10
	A. ANDAMAN ISLANDS—(Rural)—*Contd.*								
2&3/36/369	(c) Coal, Wood and Bagasse	14	..	14	..	..	..	..	..
2&3/20/207	II No Power	1	..	1	..	..	..	..	..
2&3/27/277	II No Power	2	..	..	..	..	2	..	..
2&3/32/322	II No Power	1	..	1	..	..	..	..	..
2&3/37/371	II No Power	2	..	1	..	..	1	..	..
2&3/38/386	II No Power	2	..	..	..	1	1	..	..
	ANDAMAN ISLANDS—Urban								
	I All Fuel	**18**	..	**2**	**6**	**4**	**2**	**2**	**2**
2&3/28/280	(a) Electricity	6	..	..	2	1	..	1	2
	(b) Liquid Fuel	1	..	1	..	..	..	..	..
	(c) Coal, Wood and Bagasse	4	..	..	1	2	1	..	..
2&3/28/281	(a) Electricity	1	..	..	..	1	..	..	..
2&3/33/334	(c) Coal, Wood and Bagasse	1	..	..	..	..	..	1	..
2&3/36/369	(c) Coal, Wood and Bagasse	1	..	1	..	..	..	..	..
2&3/38/384	(a) Electricity	1	..	..	1	..	..	..	..
	(c) Coal, Wood and Bagasse	1	..	..	1	..	..	..	..
2&3/38/385	(a) Electricity	2	..	..	1	..	1	..	..
2&3/28/280	II No Power	1	..	..	..	1	..	..	..
2&3/28/281	II No Power	1	..	..	..	..	..	1	..
2&3/28/282	II No Power	1	..	..	..	1	..	..	..
2&3/38/384	II No Power	2	..	1	..	..	..	1	..
2&3/38/386	II No Power	4	..	..	..	..	2	2	..
2&3/38/388	II No Power	1	1	..	..	..	..	..	..
	(i) NORTH ANDAMAN ISLANDS—Rural								
	I All Fuel	**2**	..	**2**	..	..	..	..	..
2&3/28/280	(b) Liquid Fuel	1	..	1	..	..	..	..	..
2&3/36/369	(c) Coal, Wood and Bagasse	1	..	1	..	..	..	..	..
	Urban-Nil								
	(ii) MIDDLE ANDAMAN ISLANDS—Rural								
	I All Fuel	**13**	..	**12**	..	..	..	**1**	..
2&3/28/280	(b) Liquid Fuel	3	..	2	..	..	..	1	..
	(c) Coal, Wood and Bagasse	1	..	1	..	..	..	..	..

TABLE E—III

CENSUS HOUSES USED AS FACTORIES AND WORKSHOPS CLASSIFIED BY INDUSTRY, POWER AND NO POWER USED BY SIZE OF EMPLOYMENT—*Concld.*

Division, Major Group and Minor Group of I.S.I.C.	Kind of Fuel or Power used	Number of factories and workshops by size of employment							
		Total	1 Person	2—5 Persons	6—9 Persons	10—19 Persons	20—49 Persons	50—99 Persons	100 Persons and above
1	2	3	4	5	6	7	8	9	10
	(ii) MIDDLE ANDAMAN ISLANDS—(Rural)—*Contd.*								
2&3/36/369	(c) Coal, Wood and Bagasse	9	..	9	..	..	..	..	..
2&3/37/371	II No Power	1	..	..	..	..	1	..	..
2&3/38/386	II No Power	2	..	..	..	1	1	..	..
	(iii) SOUTH ANDAMAN ISLANDS—Rural								
	I All Fuel	**11**	**2**	**7**	..	**1**	..	**1**	..
2&3/20/200	(b) Liquid Fuel	2	2	..	..	..	..	..	..
2&3/28/280	(b) Liquid Fuel	3	..	3	..	..	..	..	..
2&3/28/285	(b) Liquid Fuel	2	..	..	..	1	..	1	..
2&3/36/369	(c) Coal, Wood and Bagasse	4	..	4	..	..	..	..	..
2&3/20/207	II No Power	1	..	1	..	..	..	..	..
2&3/27/277	II No Power	2	..	..	..	..	2	..	..
2&3/32/322	II No Power	1	..	1	..	..	..	..	..
2&3/37/371	II No Power	1	..	1	..	..	..	..	..
	SOUTH ANDAMAN ISLANDS—Urban								
	I All Fuel	**18**	..	**2**	**6**	**4**	**2**	**2**	**2**
2&3/28/280	(a) Electricity	6	..	..	2	1	..	1	2
	(b) Liquid Fuel	1	..	1	..	..	..	..	..
	(c) Coal, Wood and Bagasse	4	..	..	1	2	1	..	..
2&3/28/281	(a) Electricity	1	..	..	..	1	..	..	..
2&3/33/334	(c) Coal, Wood and Bagasse	1	..	..	..	..	..	1	..
2&3/36/369	(c) Coal, Wood and Bagasse	1	..	1	..	..	..	..	..
2&3/38/384	(a) Electricity	1	..	..	1	..	..	..	..
	(c) Coal, Wood and Bagasse	1	..	..	1	..	..	..	..
2&3/38/386	(a) Electricity	2	..	..	1	..	1	..	..
2&3/28/280	II No Power	1	..	..	..	1	..	..	..
2&3/28/281	II No Power	1	..	..	..	..	..	1	..
2&3/28/282	II No Power	1	..	..	..	1	..	..	..
2&3/38/384	II No Power	2	..	1	..	..	..	1	..
2&3/38/386	II No Power	4	..	..	..	..	2	2	..
2&3/38/388	II No Power	1	1	..	..	..	..	..	..
	B. NICOBAR ISLANDS—Rural								
	I All Fuel	**1**	..	..	**1**	..	..	..	..
2&3/28/282	(a) Electricity	1	..	..	1	..	..	..	..
2&3/27/277	II No Power	2	..	..	..	2	..	..	..
2&3/38/384	II No Power	1	..	..	..	1	..	..	..

TABLE E—IV

DISTRIBUTION OF SAMPLE HOUSEHOLDS LIVING IN CENSUS HOUSES USED WHOLLY OR PARTLY AS DWELLINGS BY PREDOMINANT MATERIAL OF WALL AND PREDOMINANT MATERIAL OF ROOF

TABLE E—IV

DISTRIBUTION OF SAMPLE HOUSEHOLDS LIVING IN CENSUS HOUSES USED WHOLLY OR PARTLY AS DWELLINGS BY PREDOMINANT MATERIAL OF WALL AND PREDOMINANT MATERIAL OF ROOF

FLY-LEAF

This table has been prepared on a 20% sample count. Census households used as dwellings, shop-*cum*-dwellings, workshop-*cum*-dwellings and dwellings with other uses have been taken into account for the purpose of sample count. The total number of houses given in column 3 of this table gives the totals of all such sampled households. The material out of which most of the walls are made or where a house consists of separate structures each of different materials, the material out of which the walls of the main bed rooms are made has been entered in the houselist. The wall material has been classified into the following categories:

(i) Grass, leaves, reeds or bamboo,
(ii) Timber,
(iii) Mud,
(iv) Unburnt bricks,
(v) Burnt bricks,
(vi) Corrugated Iron Sheets or other metal sheets,
(vii) Stone,
(viii) Cement Concrete, and
(ix) All other materials.

The material out of which most of the outer roof exposed to the weather and not the ceiling is made or in the case of multi-storeyed building, the material out of which the intermediate floor or floors have been made have been classified into the following categories:

(i) Grass, leaves, reeds, thatch, wood or bamboo,
(ii) Tiles, slate, shingles,
(iii) Corrugated Iron, zinc or other metal sheets,
(iv) Asbestos, cement sheets,
(v) Brick and lime,
(vi) Concrete and stone slabs, and
(vii) All other materials.

This table like other tables in the E-Series has been prepared for the Union Territory as a whole and various groups of Islands for total, rural and urban separately.

TABLE

DISTRIBUTION OF SAMPLE HOUSEHOLDS LIVING IN CENSUS HOUSES USED AND PREDOMINANT

(*Based on*

Union Territory/Islands	Total Rural Urban	Total No. of house-holds	Material of Wall: Grass Leaves Reeds or Bamboo	Timber	Mud	Unburnt bricks	Burnt bricks	Corrugated Iron sheets or other metal sheets	Stone	Cement concrete	All other mate-rials
1	2	3	4	5	6	7	8	9	10	11	12
Andaman and Nicobar Islands	**Total**	**2,524**	**1,486**	**993**	..	**1**	**26**	**5**	**5**	**7**	**1**
	Rural	**1,907**	**1,462**	**423**	..	**1**	**6**	**3**	**5**	**6**	**1**
	Urban	**617**	**24**	**570**	..	..	**20**	**2**	..	**1**	..
A. Andaman Islands	Total	1,961	1,028	902	..	1	26	3	..	1	..
	Rural	1,344	1,004	332	..	1	6	1	..	..	..
	Urban	617	24	570	..	..	20	2	..	1	..
(i) North Andaman Islands	Total	297	297	..	..	..	..	..	..	..	..
	Rural	297	297	..	..	..	..	..	..	..	..
(ii) Middle Andaman Islands	Total	454	312	142	..	..	..	..	..	..	..
	Rural	454	312	142	..	..	..	..	..	..	..
(iii) South Andaman Islands	Total	1,210	419	760	..	1	26	3	..	1	..
	Rural	593	395	190	..	1	6	1	..	..	..
	Urban	617	24	570	..	..	20	2	..	1	..
B. Nicobar Islands	Total	563	458	91	..	..	..	2	5	6	1
	Rural	563	458	91	..	..	..	2	5	6	1

E—IV

WHOLLY OR PARTLY AS DWELLINGS BY PREDOMINANT MATERIAL OF WALL MATERIAL OF ROOF

20 % Sample)

Material of Roof							
Grass, Leaves, Reeds, Wood or Bamboo	Tiles, Slates, Shingles	Corrugated iron, zinc or other metal sheets	Asbestos Cement sheets	Bricks and Lime	Concrete and stone slabs	All other materials	Union Territory/Islands
13	14	15	16	17	18	19	1
1,548	**133**	**814**	**19**	**9**	**1**	..	**Andaman and Nicobar Islands**
1,458	**62**	**373**	**14**	..	..	..	
90	**71**	**441**	**5**	**9**	**1**	..	
1,024	106	809	12	9	1	..	A. Andaman Islands
934	35	368	7	..	..	..	
90	71	441	5	9	1	..	
296	..	1	..	..	..	..	(i) North Andaman Islands
296	..	1	..	..	..	..	
277	5	169	3	..	..	..	(ii) Middle Andaman Islands
277	5	169	3	..	..	..	
451	101	639	9	9	1	..	(iii) South Andaman Islands
361	30	198	4	..	..	..	
90	71	441	5	9	1	..	
524	27	5	7	..	..	..	B. Nicobar Islands
524	27	5	7	..	..	..	

TABLE E—V

SAMPLE HOUSEHOLDS CLASSIFIED BY NUMBER OF MEMBERS AND BY NUMBER OF ROOMS OCCUPIED

TABLE E—V

SAMPLE HOUSEHOLDS CLASSIFIED BY NUMBER OF MEMBERS AND NUMBER OF ROOMS OCCUPIED

FLY-LEAF

This table has been prepared on a 20% Sample count line tables, E-II, and E-IV. Census households used as dwellings, shop-*cum* dwellings, workshop-*cum*- dwellings and dwellings with other uses have been taken for the purpose of samples. The sex break-up of the total number of members occupying the sampled households and also the total number of rooms occupied by the households have been classified into the following categories:

(i) No regular room,
(ii) 1 room,
(iii) 2 rooms,
(iv) 3 rooms,
(v) 4 rooms, and
(vi) 5 rooms and above.

The classification of households into the above categories gives the number of households in each category and the number of occupants. The units for which the table has been compiled are for the Union Territory as a whole and for each group of Islands. The total rural and urban break-up has also been shown.

TABLE

SAMPLE HOUSEHOLDS CLASSIFIED BY NUMBER OF MEMBERS

(*Based on*

Union Territory/Islands	Total Rural Urban	Total Number of households	Total No. of members		Total Number of rooms	Households with no regular room			Households with one room		
						Number of households	Number of members		Number of households	Number of members	
			Males	Females			Males	Females		Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
Andaman and Nicobar Islands	**Total**	**2,524**	**7,132**	**4,688**	**4,324**	**34**	**44**	**8**	**1,435**	**3,923**	**2,475**
	Rural	**1,907**	**5,519**	**3,720**	**3,309**	**1**	**6**	**4**	**1,083**	**3,131**	**2,039**
	Urban	**617**	**1,613**	**968**	**1,015**	**33**	**38**	**4**	**352**	**792**	**436**
A. Andaman Islands	Total	1,961	5,606	3,319	3,709	34	44	8	905	2,510	1,178
	Rural	1,344	3,993	2,351	2,694	1	6	4	553	1,718	742
	Urban	617	1,613	968	1,015	33	38	4	352	792	436
(i) North Andaman Islands	Total	297	800	577	700	..	..	..	76	186	147
	Rural	297	800	577	700	..	..	..	76	186	147
(ii) Middle Andaman Islands	Total	454	1,295	647	826	..	..	..	233	699	277
	Rural	454	1,295	647	826	..	..	..	233	699	277
(iii) South Andaman Islands	Total	1,210	3,511	2,095	2,183	34	44	8	596	1,625	754
	Rural	593	1,898	1,127	1,168	1	6	4	244	833	318
	Urban	617	1,613	968	1,015	33	38	4	352	792	436
B. Nicobar Islands	Total	563	1,526	1,369	615	..	..	..	530	1,413	1,297
	Rural	563	1,526	1,369	615	..	..	..	530	1,413	1,297

E—V

AND BY NUMBER OF ROOMS OCCUPIED

20% Sample)

Households with 2 rooms			Households with 3 rooms			Households with 4 rooms			Households with 5 rooms and more			Union Territory/Islands
Number of households	Number of members		Number of households	Number of members		Number of households	Number of members		Number of households	Number of members		
	Males	Females		Males	Females		Males	Females		Males	Females	
13	14	15	16	17	18	19	20	21	22	23	24	1
622	**1,757**	**1,165**	**270**	**834**	**587**	**91**	**279**	**227**	**72**	**295**	**226**	**Andaman and Nicobar Islands**
472	**1,358**	**866**	**232**	**658**	**496**	**69**	**196**	**171**	**50**	**170**	**144**	
150	**399**	**299**	**38**	**176**	**91**	**22**	**83**	**56**	**22**	**125**	**82**	
599	1,676	1,104	264	809	580	88	273	223	71	294	226	A. Andaman Islands
449	1,277	805	226	633	489	66	190	167	49	169	144	
150	399	299	38	176	91	22	83	56	22	125	82	
88	244	154	96	281	192	26	65	58	11	24	26	(i) North Andaman Islands
88	244	154	96	281	192	26	65	53	11	24	26	
135	379	215	59	144	114	13	36	25	14	37	16	(ii) Middle Andaman Islands
135	379	215	59	144	114	13	36	25	14	37	16	
376	1,053	735	109	384	274	49	172	140	46	233	184	(iii) South Andaman Islands
226	654	436	71	208	183	27	89	84	24	108	102	
150	399	299	38	176	91	22	83	56	22	125	82	
23	81	61	6	25	7	3	6	4	1	1	..	B. Nicobar Islands
23	81	61	6	25	7	3	6	4	1	1	..	

PART V

REPORT AND TABLES ON SCHEDULED TRIBES AND REPRINTS FROM OLD PUBLICATIONS

SECTION I

INTRODUCTION

General

No general or standard definition of either Scheduled Castes or Scheduled Tribes can be found in any literature including the Constitution of India. For the purpose of this volume, Scheduled Tribes mean tribes or tribal communities as have been declared by the President to be Scheduled Tribes under Article 342(I) of the Constitution. The following are the Tribes which have been declared as "Scheduled Tribes" in this Union Territory under the Presidential order:—

1. In the Andaman Islands

   (i) Andamanese including Chariar or Chari, Kora, Tabo or Bo, Yere, Kede, Bea, Balawa, Bojigiyab, Juwai and Kol.

   (ii) Jarawas.

   (iii) Onges.

   (iv) Sentinelese.

2. In the Nicobar Islands

   (i) Nicobarese.

   (ii) Shom Pens.

Before attempting a discussion on the data collected during the 1961 Census in respect of the Scheduled Tribes in this Territory, I consider it necessary to give a brief description of the origin and characteristics of these tribes. Such a description shall be found in the succeeding paragraphs of this section. The enumeration of the tribal population in these islands involved numerous difficulties and delays which has also been mentioned in this section. The manner in which the data has been tabulated and analysed has also been indicated.

Ever since the formal occupation of these islands by the British, numerous studies of the tribes in these islands have been made by the Superintendents of Census operations, Anthropologists and others. Some useful excerpts from the 1901 Census Reports and other publications pertaining to the aboriginal population of this Territory have been incorporated to this publication as appendices. Some of the old publications are out of print and very few copies of these publications are available. These excerpts will be found useful by all those who are interested in a study of these tribes.

Origin and Distribution of the Tribes.

The Andaman Islands, so near to the countries that have for ages attained a considerable degree of civilisation and so close to the main commerce are the routes in the Bay of Bengal, still abode of tribes as low in civilisation as almost any known upon the earth. These islands have during the last century attracted the attention of numerous anthropologists and scholars for studying and explaining the origin of tribes who exhibit a variety of characteristic not to be found elsewhere. The tribes living in the Andaman Islands have been recognised as belonging to the Negrito stock with dark copper colour complexion and wooly short hair growing in tufts. They are, however, entirely distinct from the African tribes. The Nicobar Islands on the other hand, are the abode of a virulent race, who have Mongolian characteristics and a mode of life entirely different from the Andamanese. Though the Andaman and Nicobar Islands are separated by a sea space of only 75 miles, a trip from the Andaman to the Nicobars makes one feel that one has come to an entirely different world.

The inhabitants of the Andaman Islands referred to as Andamanese consisted of a number of tribes each having a different dialect and a conventional territorial division. Various theories have been advanced of their origin. A theory that they are the progeny of the shipwrecked of a Portuguese ship carrying African slaves has definitely to be discarded since the Andamanese are known to have been in these islands much before the Portuguese started their trade in the East and secondly the time that has elapsed since such an occurance could have taken place is too short for

the evolution of ethnographic characteristic distinct from the African tribes. Another theory that has been advanced is that in pre-historic times, the Andaman Islands formed one contiguous land mass with the mainland of Asia being joined to Cape Negrais through the present Preparis and Coco Islands and that some great cataclysm submerged a greater part of the land and separated these islands. A Negrito race, it is contended, then existed over an enormous extent of the country and the subsidience separated this race which developed in the different parts as distinct isolated tribes. The ethnographic affinity of the Andamanese with the Semangs of Malaya Peninsula and the Aetas of Philippines, which islands too were probably, at that time, attached to the same mainland as Andamans, is used to support this theory. This explanation of the origin of the Andamanese seems more probable but whatever value we may attach to it, one thing seems certain, that is, that the Andamanese have inhabited these islands in their present state for a period which can only be reckoned by thousands of years and they antedate any history or record preserved among other people.

The Andamanese tribes which originally inhabited the Great Andman Islands were variedly estimated between 8,000 and 5,000 souls around 1,780s when the British first attempted to colonize these islands. It is believed that the above estimated population may have been the average for many centuries past. The efforts at occupation of these islands by the British resulted in pitched encounters with these tribes and heavy casualities amongst them. Though the British had no intention of exterminating these tribes and followed a definite conciliatory policy, the tribes fast started dwindling in number, which process was accelerated by decease and dissipation introduced as a result of contact of a very premitive people with civilization. The tribes have now lost all their vitality and number but a few hundred. The Andamanese numbering only 19, are the remanents of an admixture of the various subtribes living in the Great Andaman Islands in the past. The hostile Jarawa living on the western cost of South and Middle Andaman, the hostile Sentinelese living in North Sentinel Island and the Onges living in Little Andaman all belong to the Jarawa—Onge tribe but each has now acquired a distinct identity on account of segregation from each other.

The Nicobarese which inhabit the Nicobar Islands are entirely different from the Andamanese. Ethnographically, they are of the Mongoloid stock and are the only aboriginals in these islands who continue to sustain their vigour and vitality and can be considered as a living race. Like the Andamanese, nothing definite can be said about their origin. A theory that they may have come to these islands from some part of South-East Asia has been advanced by some. Their own legend of their origin according to which they are the decendents of an exiled Burmese Princess, lends support to this suggestion. However the theory advanced to explain the origin of the Andamanese that the islands got separated from the mainland of Asia by a major subsidience, can be equally applicable to explain the origin of the Nicobarese and seems more probable. Whatever be the truth, it cannot be disputed that for centuries they have remained isolated from other cultural influences and have, as such, now acquired an absolutely distinct identity. Their way of life, language and social and economic organisations are completely different from those of any other people. As a result of the efforts of the Christian Missionaries, the Nicobarese of Car Nicobar have embraced Christianity and are quite progressive but most of those residing in the Central and Southern group are still primitive and believe in witchcraft and devil worship. Unlike the Andamanese who are seminomads, the Nicobarese live at one place and thrive on their extensive coconut plantations and pigs reared by them. Another tribes Shompen quite distinct from the Nicobarese but also of the Mongolian stock is found in the Great Nicobar island. These aboriginals are nomads and are partly hostile.

The population and distribution of various tribes found in these islands, as recorded in the 1961 Census, is as follows :

Tribal Community	Population	Remarks
I ANDAMAN ISLANDS		
1 Andamanese	19	Living in Great Andamans along with the civilised population.
2 Jarawa (Hostile)	500 (estimated)	Living on the Western coast of Middle and South Andamans.
3 Onges	129	Living in Little Andaman.
4 Sentinalese (Hostile)	50 (estimated)	Living in North Sential Islands.
II NICOBARESE ISLANDS		
1 Nicobarese	13,903	Living in all the inhabited Nicobar Islands.
2 Shom Pens	71	Living in Great Nicobar.

A brief account of these tribes is given below:

(i) Andamanese

As mentioned earlier, contact with civilization proved expensive for the tribes inhabiting the Great Andaman Islands. The heavy toll of life in pitched encounters with the early settlers and the introduction of diseases and dissiption by contact with the civilized people contributed towards a steady downfall of this race. It did not take the British long to discover this fact, so much so that within less than two decades of establishing friendly relations with the Great Andamanese tribes, their eventual extinction was taken for granted and was considered a matter of time only. And time did play its part. In 1858 conservative estimates put their number around 3,500. In 1901 they were found to be 625 only. In 1961 they were counted barely 19 souls.

The Great Andamanese were divided into a large number of territorial groups and sub-tribes. There were at least 12 distinct sub-tribes. Aka-bea were most numerous around Port Blair. In the present remnants of Great Andamanese only six sub-tribes are represented. These sub-tribal affiliations are still recognized, though they are no more valid for social or marital relations. Marriages and social contacts freely take place among the different sub-tribes and sometimes even with outsiders, particularly Burmans. It will not be surprising if most of the present Great Andamanese turn out to be half-castes as there appears to have been a good deal of legitimate and illegitimate miscagination during the last 100 years or so. It may be mentioned that though 1961 Census recorded their number as being 19, a count made by the Andaman and Nicobar Station of Anthropological Survey of India in 1964 recorded 33 souls by including the known half-castes in the count. Of these 33, 18 live near Tirur in South Andaman, 6 in Port Blair, 6 in Baratang and 3 in Long Island. At Laltikri in Baratang lives the old "Raja" Loka. Most of the adult males are employed as forest guards and in the Bush Police Force. Some males still depend upon hunting, fishing and collection of various forest produce for sale or barter. The habits of the present Great Andamanese are remarkably diverse. They are slaves to some needs like addiction to Opium, which they can fulfil only by maintaining contact with civilization. At the same time, they still retain emotional attachment to nomadic life of hunting, fishing and collection of forest produce.

The social and religious life of the present Great Andamanese is completely disorganized. There are no communal huts, communal dances, feasts and festivals. Most of their folk lore, traditions and customs are either forgotten or are out of use. There is no social cohesion among them and they live as isolated bits of humanity. But when they happen to meet each other, they associate affectionately. Some adults living in Port Blair talk feelingly about the colourful life of by-gone old days when they used to wander from island to island meeting relatives and friends, having feasts, festivals and dances. They still vividly remember their childhood in the Andamanese Home established by the British. They had close contacts with Burman settlers in these islands, who employed them for various odd jobs. Some of the Burmese married or "kept" Andamanese wives, who bore them children. The Andamanese have accordingly adopted some Burmese fads and tastes. The women wear clothes and decorate themselves like Burmese women.

There is a tendency among the Andamanese—Burman half castes to disassociate themselves from the Tribal brothern while the Andamanese themselves are eager to claim the halfcastes for marital and social relations. Recently, for example, a young girl born of a Burman father and Andamanese mother was married to a young Andamanese boy employed in the Bush Police. The marriage was contracted by some government officers and conducted with some pomp and show. Two years later a child was born but soon thereafter the girl returned to her Burmese father and it will not be surprising if the girl is re-married to someone else with greater benefits for the father. The Andamanese boy in desparation has left his job in the Bush Police and is presently living in Rutland Island with some members of the Tirur group.

The number of effectively procreating adults and the birth rate amongst the Andamanese is alarmingly low and it would not be long before this remnants of a once virulent tribe may altogether lose it existence or identity.

(ii) Jarawas

Jarawas who continue to be still hostile to all outsiders, are now clustered on the western coast of South and Middle Andaman Islands. They belong to the Jarawa—Onge tribe and like all Andamanese are of the Negrito stock with woolly hair and dark brown colour. Earliest contact with them was made in 1790 when they were occupying the southern portion of South Andamans and surprising as it may seen, this was the first tribe whom Blair was able to befriend to any appreciable extent. In 1858 when the Second Settlement was established, it was found that these Jarawas had been ousted from the vicinity of Port Blair harbour. Being decimated by disease, introduced by the men of the first settlement, they could not withstand the onslaught of the other tribes and had moved towards the north. They became more hostile and grew to fear the settlement when they saw friendly relations of the 1858 settlement people with

the other wild tribes. The year 1873 marks the first recorded Jarawa raid on the settlement. Since then to the present day, scarcely a year has passed without raids being made by them on the villagers and forest camps near to their areas.

These implacable hostile Jarawas now occupy the entire western drainage of South Andaman north of Constance Bay, Spike Island and all area west of Yeratil Jig as far as Lewis inlet in Middle Andaman. An area of about 309 square miles on the western coast has been declared as reserved area under the tribal regulations and entry into this area is prohibited. In order to protect the neighbouring villages and forest camps from Jarawa attacks, the administration maintains a Bush Police force consisting of 35 Jamadars and 311 Bush Police Constables under the charge of an Inspector, incurring an annual expenditure of about five lakhs. 44 Bush Police camps along the periphery of the Jarawa territory have been established and in addition bush police guards are provided to P. W. D., Survey etc. parties working in these areas. The forest department maintains its own protection force consisting of about 150 forest constables. It has always been felt that the only way to conciliate the Jarawas was to capture them in large numbers, tame them and then send them back as messengers of peace. Attempts at capturing them alive have, however, been largely unsuccessful. In 1939, Mr. Mc Carthy, Commandant Civil and Military Police, organised a party to trace and to chase the Jarawas from Middle Andaman to South Andaman and succeeded in capturing one young women with her 3 small children (all boys) aged 4, 3 and 2 and also a girl about 8 years while they were attempting to cross in a raft near Bluff Island. The woman and the children became completely friendly but unfortunately before she could be used for conciliatory purposes, the Japanese occupied this territory during which period she died. After reoccupation, two of her sons and the girl Topsy were sent to Nicobar Island and adopted by Bishop Richardson. The girl is now married to a Nicobarese school teacher. The only other time thereafter when any success was achieved in capturing Jarawas was on 19th October, 1948 when three Jarawas were captured by a party of forest officers led by Shri Joseph, and Shri Pooviah, S. D. Os and Shri Balliappa, Forest Ranger, near Spike Island while the Jarawas were attempting to swim across the stream and escape into Middle Andaman. Unfortunately these Jarawas managed to escape from Port Blair on the 28th October, only 10 days after their capture, and were never seen again.

Though there have been as many as 76 encounters with the Jarawas between 1946 and 1961 in which 15 lives on our side have been lost and many Jarawas killed, the situation has hardly improved. The Jarawas even take away their dead after an encounter and only once in 1955 the dead body of one Jarawa could be recovered. The estimate of the strength of Jarawas is a mere guess work. Shri Gupta, in the 1951 Census Report, estimated their number as being 50 but Shri A. K. Ghosh while preparing the report, observed that the number may be much larger. Considering the fact that in individual encounters as many as 150 Jarawas have been estimated as having taken part and taking into consideration the observations made regarding their foot prints, new huts, buttress beating and other movement signs, I am inclined to estimate their number as being about 500 divided equally in South and Middle Andamans. The responsibility for the infructuous expenditure in maintaining protective forces, annual toll of life given by our men and the colossal loss on account of non-exploitation of 300 square miles of valuable forests, is unwittingly that of a handful of primitive people who can most certainly not be branded as criminals.

(iii) Onges

Sixty miles south of Port Blair is the Island of Little Andaman having an area of 282 sq. miles. The whole of Little Andaman is inhabited by one tribe known as Onges, who were enumerated as being 129 in number in the 1961 Census. The Onges are akin in physical appearance to the Negrito race of the Great Andamanese with woolly, pepper corn hair and brownish black complexion and are in fact an off-shoot of the Onge-Jarawa tribe. They have, however, now acquird an identity of their own and represent a different type of culture. Their language differs from that of the Great Andamanese.

The tribe is completely friendly today but in the earlier days of the penal settlement, the Onges like the other Andamanese were exceptionally hostile and made the settlers give a heavy toll in life and property in their attempts to conciliate them. Of all the murders, the most important is the whole scale massacre of the crew of the ship "Assam Valley" in 1867. The captain and 7 of the crew who went ashore in Little Andaman, were never seen again. Another ship "Kwantung" was sent out to discover the whereabouts of the missing men but failed because of heavy surf and hostile attacks of the Onges. The "I. G. S. Arracan" was next sent out as a punitive expendition. It is estimated that about 70 Onges were killed in the fighting that ensued. A remarkable feature of this battle was that five of the ships crew received Victoria Crosses for bravery. Repeated attempts were made in later year to conciliate the Onges by capturing them in numbers and releasing them after some days of friendly stay in the settlement. The years 1885-1887 mark the definite conciliation of the tribe, credit for which goes to Mr. M. V. Portman who captured a large group in Rutland and became friendly with them. He made many trips to Little Andaman there-after and stayed there for long periods and also successfully accomplished coast line survey of the Island.

The Onge is a semi-nomadic and food gathering tribe, *i.e.*, the tribe is entirely dependent on the forest and sea for its food. There is no institution of Chieftians nor of priests, their are only headmen guiding small groups. The Onges are now mostly living along the coasts in groups in the vicinity of Dugong Creek, Hut Bay, South Bay and West Bay. In the rainy season, they live in their respective communal huts which are large hemispherical structures sufficiently big for 10 to 15 families having bamboo beds arranged in a radial fashion leaving a circular space in the centre. In the dry season they keep moving from one place to another along with their few belongings living in temporary lean-to shelters and hunting pigs and collecting forest produce. It has, however, been noticed that in dry season they generally prefer to live in the temporary lean-to shelters than in the communal huts, even when they are not on the move.

Both men and women live practically bare bodied, the men wearing a narrow strip of loin cloth and the women a round broom-like tassel to cover their private parts. Both men and women decorate their faces and bodies with yellowish grey and brownish red clays. The Onges are short in strature. The women have highly developed posteriers which they use with advantage for carrying small children on their backs. The Onges carry dead pigs, baskets and other loads on the backs supported by a strip of teak-bark taken round the forehead somewhat similar to the method adopted by the northern Indian hill tribes.

The Onges are exceedingly fond of dances and indulge in group dances of many varieties. Both men and women join in the dancing though the men are not as fond of dancing as the women. In most of the dance forms, they join hands by holding either at the waist or at the upper arm or shoulder. The Onges do not have any musical instruments. Some forms of dances are accompanied by songs sung by the participant, beating of legs on the ground providing the necessary rythem.

Unfortunately, the Onges do not seem to care much about the hygiene of their person. They emit a strong repulsive odoar due to their habit of smearing animal fat on their perpetually unclean bodies. They rarely take bath and probably the only bath they get is accidental drenching by rain or in the sea. They cook their food in a most unhygienic fashion using the same pot over and over again without throwing away the residual liquid containing fat and mud, Their dwellings are also not clean. They suffer from a variety of pulmonary diseases and often complain of chest or muscular pain. Malaria is rampant. Skin diseases like ring worm are very common and sometimes the whole body of the patients is affected. Many deaths are attributed to dysentery.

Lately, some attention has been given by the Administration to the welfare of the Onges. To supplement their food supply, particularly in the rainy seasons when forest produce is difficult to procure, a coconut plantation covering an area of over 200 acres has been raised near Dugong Creek by the Agriculture Department. A dispensary has also been established so that their minor ailments can be attended to. Free gifts of rice, atta, sugar, tea leaves, tobacco etc. are given to them from time to time. This is, however, creating an attitude of dependence amongst the Onges, who have taken to begging for these articles during their annual visits to Port Blair. A more systematic and concerted effort at welfare of the Onges may, perhaps, be necessary to revitalize this dying race, though the possibility of preventing their ultimate extinction seems remote. Schemes for colonisation and exploitation of this island are under consideration. It is difficult to predict how this will affect the future of the Onges.

(iv) Sentinalese

The tribals inhabiting the North Sentinal island (area 23·04 square miles) are known as Sentinalese. Actually they are an off-shoot of the Onge-Jarawa tribe and have acquired a distinct identity primarily on account of the fact that they reside in an isolated island with no contact with the main tribe. They are known to be very hostile and they never leave their island. In the past some visits were made to this island but during all these visits, they either showed great hostility or ran away and hid themselves. Very little is, therefore, known about them. No attempt to conciliate them has ever been made because of the distance of these islands, about 40 miles off the western coast of South Andamans. For the same reason, they also have not been able to interfere with the civilised population in any way. In 1925 Col. Ferrar. Chief Commissioner, with a few others, landed in this island but these islanders ran away at the sight of the party. After this visit no one seems to have landed in this island. Shri Bonnigton in the 1931 Census Report estimated their number to be about 50. We do not have any additional information to either confirm or contradict this estimate and as such this estimated figure will have to be accepted. The Sentinalese is the only tribe which represents a pure race and who have not come in contact with the civilised world in any way. Seeing the dacadance of the other Andamanese tribes, this undoubtedly seems to be in their own interest.

(v) Nicobarese

The Nicobarese are spread over the 12 inhabited islands of the Nicobar Group. Of all the tribal people in the Andaman and Nicobar Islands, the Nicobarese are the most progressive and virile. It is significant that unlike many other tribal people their number is constantly increasing. According to 1951 Census there were 11,712 Nicobarese in all, but the 1961 Census has recorded their number as being 13,903. This shows that their population is

increasing at a very satisfactory rate. In fact in Car Nicobar, which is the most progressive of all the islands of the Nicobar group and where there are about 10,000 Nicobarese, the problem of over-population has started being felt.

In appearance the Nicobarese look to some extent like other Mongoloid people and have flat noses and high cheek bones. However, they are in general healthier and darker in complexion. They are on the whole good looking and possess a great deal of charm. They speak a distinct language called Nicobarese. Though essentically, the language is the same in all the islands, slight variations in it are found from place to place. The language of the people of Car Nicobar has been given Roman script and is developing gradually.

The Nicobarese are largely dependent on coconut palm which thrives very well in the sandy belt along the coast of these islands. Coconut not only gives food and drink to them, but the copra made out of it is the main item of their trade. The people also grow Arecanut trees and export betelnut in good quantities. Only through the trade of copra and betelnut they get the ready cash to buy other necessities brought from outside. They also raise plantations of bananas, yams, papaya and other fruits and vegetables for their daily food. One special item of their food is the large globulor fruit of pandanus or mellori. The Nicobarese are fond of betel chewing, smoking and toddy drinking though they have certain restrictions under which boys and girls below the age of 25 are not supposed to smoke and drink.

The traditional dress of the people was thin loin cloth for the men and grass skirts for the women. Now the women have completely given up their old dress and wear blouses and skirts in the Burmese fashion, while the men have adopted beach shorts of colourful material as their normal dress. However, in some islands in the central and southern group even the old loin cloth is worn by a few people. There is no tatooing. The women generally have a few ornaments of silver.

The Nicobarese live in dome shaped as well as rectangular huts with sloping roof. The huts are well raised above the ground on stilts. The houses are entirely made with local materials such as timber, bamboos, cane and grass and are ideal for the climate of these islands. They are usually very well constructed and the people take great pride in them. Their village consist of clusters of houses with an open space in the centre and are kept very clean The villages are all situated near the shores of the islands as this is convenient for communication by sea. Every village has its own community house and common birth and death houses on the shore. They drink water from wells which they construct quite well. The Nicobarese rear pigs and even now count their wealth in terms of pigs. They also keep poultry and goats. Dogs and cats are kept by them as pets. When the sea is calm they go for fishing in their canoes. Their fishing methods though interesting are quite primitive and the catch is very limited. They are quite skilful and most of them know simple carpentry, masonry work etc. very well. Their handicrafts are mats of dried coconut and pandanus leaves, cane baskets, toy canoe models and coconut shell containers. In Chowra island earthern pots of fairly good quality are also made. In Chowra, Kondul, Nancowry and to a lesser extent at Car Nicobar very good canoes are made which are not only used by the people for fishing and communication, but also for canoe race which is an exciting and beautiful sport.

The Nicobarese are very fond of sports and are quick to pick up games. Besides canoe race, their traditional games are wrestling, pig fighting and cock fighting. In Car Nicobar specially, the people have now picked up foot-ball and volley ball and even women play volley ball of a high standard. All the Nicobarese are fond of music and dance. They dance in circle with great gusto. Their folk songs are rich in meaning. They are also very fond of feasts and all the year round there are innumerable feasts in which they eat specially pigs, drink toddy and dance throughout the night.

The social life of the Nicobarese is marked by a spirit of cooperation, respect of each others rights, absense of disputes and a sense of belonging to one family in which the individual desires and interests are subordinated to that of the community. Both men and women enjoy equal rights and evil practices like dowry etc are completely absent. There is extreme type of joint family system in their society. The head of the family is much respected and obeyed by the others. All the heads of families t gether elect a headman of the village whose command is followed by all the people. The village headman and all the heads of families together constitute the village council which looks after all important matters of the village and also administers justice in petty matters.

Previously like some other tribal people, the religion of the Nicobarese was animistic in which spirit worship, animal sacrifices and witch doctors dominated. Now most of them (specially in Car Nicobar) have become Christians. Still at some places the old beliefs persist and the witch doctors etc. continue to have their sway.

After Independence great attention has been paid to the development and welfare of these people. In Car Nicobar particularly where the people are most progressive a lot of good development work has been done. Many schools have been opened, hospital and dispensaries established, roads constructed, new fruits and vegetables introduced, measures for the improvement of the existing cocount and Arecanut plantation taken, Co-operative Societies organised, Stock of pigs and poultry improved, drinking water wells, sanitary bath rooms and latrines

constructed and in general all help given to the local people for their economic advancement and general development. In the other islands of the Nicobar group where the people are rather lazy and backward, the impact of development work has not been so much, but still many amenities have been provided and ground prepared for future development.

The recent development work and the increased outside contacts have brought about many changes in the life of the people and the Nicobarese culture and society are being transformed rapidly. There is, in fact, the danger that if the process of change continues unabated, the traditional culture of the people might be lost altogether. However it is fortunate that some of the more progressive of the Nicobarese have themselves realised the need of preserving much that is good in their old culture and due to their influence most of the Nicobarese are alive to this problem and are consciously striving to preserve their culture. There is thus hope that in the future the Nicobarese would evolve a happy state of life in which high standards of living and material benefits would be tempered with age old values contained within the frame work of their own distinctive culture.

(vi) Shom Pens

It was for long believed that the interior of Great Nicobar was inhabited by a race of Negritos similar to the wild tribes of the Andaman islands. Their existence was first reported by Paster Rosen, a Danish Missionary in 1831. In 1846 Admiral Steel Bellie made the first recorded visit. This was followed by various other visits. It was then found that the Shompens belong to the same stock as the other inhabitants of these islands—an isolated group of primitive Malayans—and that later some unknown cause brought out division among them into two distinct ethnological groups—the Shompens of the interior of Great Nicobar and the Nicobarese living on the coast. Shompens appear to have a remote admixture of blood—they are a shade darker and are also slightly smaller in stature than Nicobarese. Their hair occurs in all the grades between curely and straight and their appearance also varies greatly from the Nicobarese.

The Shompens are divided into 2 divisions. The smaller division have been living near the coast and few miles up the big rivers Jublee, Dagmar, Alexandra and Galathea. They have been friendly with the Nicobarese with whom they barter their honey, cane etc. for cloth, cocount and tobacco. It is these Shompens who have been visited in the past explorations. A larger section, who inhabit the interior, have always been hostile. In the past, pitched fights between them and the Nicobarese are believed to have taken place but during the recent years these Shompens have largely confined themselves to the interior of Great Nicobar and have not exhibited any marked aggressive hostile tendencies probably because they have considerably reduced in number. In fact the general feeling is that the Shompens are shy of strangers and their hostility is more on account of fear and unawarness rather than with the intention of killing and plundering.

In 1905 Boden Kloss estimated their number at 300 to 400. Later a large number are believed to have been wiped out by influensa and later by poliomyelities. In 1950 or so Shri Chengappa counted 48 Shompens and estimated their number as 100. An attempt at enumerating the Shompens has been made for the first time in 1961 Census which has recorded a total of 71 Shompens. That a number of Shompens particularly those residing deep in the interior of Great Nicobar may have escaped enumeration, seems inevitable. Perhaps the Shompens are well above 100 in number. The reduction in number as a result of fueds and disease has considerably weakened this tribe and it is unlikely that they will make an aggressive attack either on the coastal Nicobarese or on outsiders. Though the Shompens living in the interior are still referred to as being hostile, a proper approach to them is likely to conciliate them without any difficulty.

Difficulties in Enumeration

In the earlier Censuses, only the Andamanese and Nicobarese were enumerated and no attempt at enumerating the other aboriginals was made. In this Census, the Onges of Little Andaman and Shompens of Great Nicobar have been brought under enumeration for the first time. The hostile Jarawas and Sentinelese could not for obvious reasons, be enumerated.

The Andamanese numbering a bare 19 souls, live along with the civilized population and presented no difficulty in enumeration. The Onges who live in Little Andaman are semi-nomadic. At the time of the Census, there was practically no staff of the Administration stationed in Little Andaman. The Officer-in-charge of the Anthropological Department stationed at Port Blair accompanied by Police Radio staff and some workers was sent to Little Andaman by a specially charactered boat for enumerating the Onges. The dense jungle growth and absence of any roads or tracks in the island made the task extremely difficult. The enumeration had to be done mostly by trecking the island on foot. The enumeration staff, it is gratifying to observe, was able to obtain a fairly comprehensive coverage of the onge population in spite of the difficulties involved in the work.

The enumeration of the Nicobarese and Shompens in the Nicobar group of islands also presented innumerable difficulties. The Nicobarse are scattered over 12 inhabited islands of the Nicobar group. These islands have no satisfactory communication facilities and landing on these islands is generally difficult. In some of the islands there was no organisation of the Administration at the time of the Census. The enumeration staff consisted of teachers, and officials of other departments of the Administration and in some cases even the Nicobarese students were utilised for establishing contacts and

enumerating the tribal population. A vessel was specially chartered for transporting the enumeration staff to the different islands. On account of the communication difficulties, the house listing and enumeration was taken up at the same time in Little Nicobar, Pilomilo, Kondul and Great Nicobar islands. The enumeration of the Shompens of Great Nicobar was particularly found difficult. A party headed by a Tahsildar was specially sent to great Nicobar. The party landed at various places and covered the areas where the Shompens are known to be concentrated. A complete coverage of the 404 sq. miles island was, however, not possible and it is likley that a number of Shompens particularly those residing in the interior, escaped enumeration.

As mentioned earlier, the collection of Census information in respect of the hostile Jarawas and Sentinelese was clearly not possible. Beyond making an estimate of the population of these hostile tribes, as has been done in the earlier Census reports, no study of the size and composition of the population of these tribes could be made. The estimate of the population of these tribes has been based on available local information and the earlier studies made in this regard. The estimated population has, however, not been added to the population figures of these islands and has, in fact, been totally ignored for all practical purposes.

Tabulation and Analysis of Data

All useful information pertaining to the Scheduled Tribes in this Territory collected during the 1961 Census, has been separately compiled and tabulated. The total figures of the tribes for each village have been exhibited in the Primary Census Abstracts. The particulars for each inhabited islands will be found in Part II A and for the villages in the chapter on District Statistics in the main report. In table C-VIII Part B, classification by literacy and industrial category of workers and non-workers are given for the tribes. Apart from this, seven tables have been prepared as detailed below:

1. SCT I Part B	Industrial classification of persons at work and non-workers by sex for Scheduled Tribes.
2. SCT II Part B	Age and marital status for Scheduled Tribes.
3. SCT III Part B (ii)	Education in Rural areas for Scheduled Tribes.
4. SCT IV Part B	Religion for Scheduled Tribes.
5. SCT V Part B	Households engaged in cultivation classified by interest in land and size of land cultivated in rural areas only for Scheduled Tribes.
6. ST I	Mother tongue and bi-lingualism for Scheduled Tribes
7. ST II	Persons not at work classified by sex and type of activity for Scheduled Tribes.

These tables give the reader the population, age distribution, marital status, literacy levels, religion, language and occupation for each tribe enumerated in the Union Territory. The data contained in these tables will help the administrator as well as the general reader to evaluate the progress made by the tribes as a group, in education, economic development and social status. It will also help us to compare the relative advances made by each tribe within the group. It may, I hope, help us in pursuing developmental work among them on a more scientific and practical basis.

The Nicobarese constitute the largest single community and in fact represent 98.45 per cent of the total tribal population of these islands. This is the only tribe which can be said to represent a living race as opposed to the fast dwindling Andamanese and Onges of the Andaman Islands and Shompens of Great Nicobar Island. The Andamanese are now represented by a bare 19 souls and the Onges and Shompens number 129 and 71 respectively. Their number, particularly that of the Andamanese has become so small that the community has become a "closed community" and it is difficult to draw any general conclusions from the statistical information collected in respect of them. The discussion in the succeeding sections is, therefore, mainly in respect of the Nicobarese.

SECTION II

POPULATION TRENDS

The population of Scheduled Tribes enumerated in the Union Territory in 1961 is 14,122 consisting of 7,318 males and 6,804 females. The Scheduled Tribes constitute 22.22% of the total population of the Territory as against 6.80 % tribal population recorded in India as a whole. The population of Scheduled Tribes is mainly constituted of the Nicobarese whose number 13,903 and represent 98.45% of the total tribal population of the islands. The Andamanese tribes which originally inhabited the Great Andaman Islands were variedly estimated between 8,000 and 5,000 souls around 1,780s when the British first attempted to occupy these islands. The efforts at occupation of these islands resulted in pitched encounters with these tribes and heavy casualities amongst them. Though the British had no intention of exterminating these tribes and followed a definite conciliatory policy, the tribes fast started dwindling in number, which process was accelerated by decease and dissipation introduced as a result of contact of a very primitive people with civilisation. The tribes have now lost all their vitality and number but a few. Friendly relations were first established by the British with the Andamanese and, apart from the Nicobarese, this was the only tribe which was enumerated in the earlier Censuses. The population of all the remaining tribes was estimated till the last Census. In the present Census, however, the Onge tribe of Little Andaman Island and Shompens of Great Nicobar were also brought under enumeration for the first time. The following is the population of the various tribal communities of this Territory both enumerated and estimated from 1901 to 1961 Censuses. The estimated figures have been placed in brackets.

Tribes	Census year						
	1901	1911	1921	1931	1941	1951	1961
	In Andaman Islands						
Andamanese	625	455	209	90	..	23	19
Onges	(672)	(631)	(346)	(250)	..	(150)	129
Jarawas	(468)	(114)	(114)	(70)	..	(50)	(500)
Sentinalese	(117)	(117)	(117)	(50)	..	..	(50)
	In Nicobar Islands						
Nicobarese	5,962	7,991	8,248	9,589	12,252	11,902	13,903
Shom Pen	(348)	(375)	(375)	(200)	..	(20)	71

The alarming pace at which the Andamanese tribe is dwindling is evident from the above table. The following remarks of Sir Richard Temple in his 1901 Census report appears to me to be an accurate assessment of the tribe "It is now 26 years since I first became acquainted with the Andamanese and I was present amongst them in one of the great devastating outbreaks of infectious disease (measles introduced by convicts from Madras) in 1877, and I personally know how much more numerous they were then than now.

The one sad result of the Census has been to demonstrate beyond all doubt, what most local officials suspected and some asserted, that infectious and contagious diseases, the results of contact with an advanced civilisation, are wiping out the Andamanese: at any rate, the friendly sections of them. With a population so diminished in one generation and a birth rate so inadequate, it is obviously impossible unless the people have reached or are about to reach that point of saturation with these diseases which is also the point of immunity and recovery from their effects for the race to last out much longer. Excluding the Onge-Jarawas all the other tribes now number, of any reasoned calculation, not more than, 700, of which some 250 belong to one Tribe the Yere, out of an estimated total of 3,500 only a generations, *i.e.*, in probably less than 60 years. Even if undisturbed and unmolested by the Jarawa ever-increasing in relative strength the friendly tribes, must die out. A century must be taken as the extreme limit of a forecast of their existence, unless of course the law of saturation with disease to the point of immunity comes into play". The Andamanese now number a bare 19 souls and most of them are probably half castes. It will not be long before this tribe entirely loses in existence or identity.

The same to a large extent, is true of the Onges of Little Andaman. The enumerated population of 129 as recorded in the 1961 Census is less than all the earlier estimates and the fact that this tribe too has lost its vitality and is fast on its way to extinction cannot be disputed. On the other hand,the hostile Jarawa and Sentinelese appear to be maintaining a steady population figure. The 1931 Census report estimated the population of sentinelese as being 50. Since no contacts with this tribe could be established in the succeeding years and since we have no additional information either to confirm or to refute this figure, in the present report the same figure has been estimated as being the population of the Sentinelese. In so far as the Jarawas are concerned, taking into consideration the activities of the Jarawas on the periphery of their reserved area, their movement sign and the fact that as many as 150 Jarawas have been estimated to have taken part in

individual encounters, I have estimated their population at 500 equally divided in the areas of South, and Middle Andamans. The estimate of 50 made in the 1951 Report by Shri S. K. Gupta was definitely an under-estimate and Shri A. K. Ghosh, the then Chief Commissioner, while preparing the report himself remarked that as a result of investigation carried out during 1952-53, the total population of Andamanese, Onges and Jarawas should be estimated to be about 1,000 and not 223 as suggested by Shri S. K. Gupta. It thus seems that the hostile Jarawas and Sentinelese tribes are keeping a steady population figure, if not improving in strength, a fact which goes in confirmity with the remarks of Sir Richard Temple reproduced in the earlier paragraph. The hostility of these tribes, though obviously misconcieved and annoying to the civilized population appears, to be in their own interest.

The population figures of the Nicobarese indicate a very steady and satisfactory rate of growth. The decade 1951 to 1961 recorded an increase in population by 16.81% which is quite satisfactory. It may be noted that there was a slight fall in the population in the decade 1941-1951 which was obviously the result of the ill-treatment meted out by the Japanese during the occupation of the islands. The Nicobarese constitute the most progressive and virulant race. The population growth of this race depicts the healthy and virile character of the tribe. In fact in Car Nicobar; which is the most progressive of all the islands in the Nicobar group and where there are about 10,000 Nicobarese, the problem of over-population has already started being felt.

The 1961 Census enumerated the Shompens as being 71 in number. The Census prior to 1931 estimated their population as being well above 300. The estimate of 1951 was, like the estimate of the tribes of Andamans, an under-estimate. That a large number of Shompens may have escaped enumeration in the 1961 Census seems more or less certain. The Shompens are divided into two divisions—the small division living near the coasts and few miles up the big rivers Galathea, Alexandra and Dagmar and the larger group inhabiting the interior. It is the coastal Shompens who have been generally visited in the past explorations and little contact has been established with those inhabiting the interior who have shown marked hostile tendencies. The total population of the coastal Shompens and those residing in the interior may be well over 100. It however, more or less seems certain that this tribe, like the tribes of Andamans, has also reached the state of stagnation and decadence.

Sex ratio

The following table gives the sex ratio of the various tribes in this territory and of the general population:

Community	Sex ratio
General population	617
Tribal population	930
Nicobarese	926
Andamanese	1,375
Onges	1,186
Shom Pens	1,088

Sex ratio among the Scheduled Tribes is considerably higher than that in the general population. This is so because of the artificial nature of the composition of the general population, which has a considerable labour population imported for work on a short term basis and who normally do not bring their families along with them. The Sex ratio among the Nicobarese, which is the principal tribal community is normal.

SECTION III

AGE AND MARITAL STATUS

Age Structure

Table SCT II Part B gives the age distribution of individual Scheduled Tribes by age-groups 0-14, 15-44, and 45+. In the 1961 Census, age has been returned as 'age in completed years'. Collection of accurate data in age has always presented serious problems, more so with illiterates. It has been found impossible to collect accurate age returns of the aboriginal tribes who actually do not keep any record or idea of the age of each individual. As such the age returns of these tribes have been practically a guess work.

Distribution by age-group

The distribution of 1,000 persons among the age-group for each Tribe and for the general population of the territory is given in the following table :

TABLE 1

Tribal Community	Distribution of 1,000 persons among the age-group		
	0-14	15-44	45+
1	2	3	4
General population	363	534	103
Nicobarese	418	468	114
Andamanese	158	579	263
Onges	287	302	411
Shom Pens	267	437	296

A comparison of the figures of the general population of the territory and the Nicobarese will show that the distribution by age follows more or less the same pattern with the difference that the population in the age-group 0-14 amongst the Nicobarese is higher than among the general population. The distribution amongst the Nicobarese seems to be natural and normal and the low proportion in the age group 0-14 in the general population is on account of large number of single persons employed as labourers in the age-group 15-44

In so far as the other tribes are concerned, the proportion in the age-group 0-14 is very low, articularly amongst the Andamanese. This indicates the low birth rate in this tribes and confirms the fact that these tribes are in a stage of decadence.

Child-woman ratio

The Child-woman ratio which is the ratio of number of children in the age-group 0-14 to 1,000 women in the age-group 15-44 gives an idea of the fertility pattern in a community. The child-woman ratio for the general population and the various scheduled tribes is given below :

TABLE 2

Name of the Tribe		Child-woman ratio
General population	..	1,054
Nicobarese	..	1,771
Andamanese	..	429
Onges	..	1,850
Shom Pens	..	950

It would be seen from the above table that the Child-woman ratio among the Nicobarese is considerably higher than in the general population. This shows that the average Nicobarese woman begets more children than the average woman in the whole territory. It is not unusual to find a high birth rate in a primitive community.

The Child-woman ratio among the Andamanese and Shompens is found to be low but is exceptionally high among the Onges which apparently contradicts our earlier theories. It should, however, be noted that the population in the age-group 15-44 itself is low which shows that both the children in the age group 0-14 and the woman in the age-group 15-44 are few in number for the community as a whole. The community contains large proportion of persons above the age of 45.

Marital Status

Table SCT II Part B gives the particulars on marital status for each individual scheduled Tribe. The break-up of figures are furnished for the three age-groups 0-14, 15-44 and 45+ in the Table. The following table gives the distribution of marital status of 1,000 males of all ages of the various tribes :

TABLE 3

Name of the Tribe	Distribution of 1,000 males into the categories: Never Married	Married	Widowed	Divorced or separated
1	2	3	4	5
Nicobarese	576	397	21	6
Andamanese	250	625	125	..
Onges	390	593	17	..
Shom Pens	471	529	..	..

It may be seen from the above table that the highest proportion of 'never married' is found among the Nicobarese. The high proportion among the Nicobarese is due to the fact that a large portion of the population is in the age-group 0-14. Similar distribution of females is given in the following table :

TABLE 4

Name of the Tribe	Distribution of 1,000 females into the categories: Never Married	Married	Widowed	Divorced or separated
1	2	3	4	5
Nicobarese	510	427	54	9
Andamanese	91	818	91	..
Onges	300	514	186	..
Shom Pens	297	622	81	..

As in the case of males, highest proportion among the Nicobarese is that of 'Never married'. Proportion of 'Widowed' and 'Divorced or separated' among the Nicobarese women is similar to the proportion among the Nicobarese men. I would not like to attempt any comments on the figures pertaining to the Andamanese, Onges and Shompens on account of their low population and artificial composition of the community.

The ratio of spinsters to 1,000 bachelors among the Scheduled Tribes age-group wise is given in the following table :—

TABLE 5

Name of the Tribe	Ratio of spinsters to 1,000 bachelors in the age-group: 0–14	15–44	45+	All ages
1	2	3	4	5
Nicobarese	891	625	438	821
Andamanese	500	..	..	500
Onges	1,250	143	..	913
Shom Pens	1,111	167	..	687

It is interesting to note that amongst the Nicobarese the number of bachelors is much more than the number of spinsters particularly in the higher age-group. The figures pertaining to the other tribes are too unreal to call for any comments.

Never married

The following table presents the distribution of 1,000 never married persons of each sex in the various age-groups :—

TABLE 6

Name of the Tribe	Distribution of 1,000 Never married persons in each sex: 0–14 Males	0–14 Females	15–44 Males	15–44 Females	45+ Males	45+ Females
1	2	3	4	5	6	7
Nicobarese	739	802	257	196	4	2
Andamanese	1,000	1,000	..	..	..	..
Onges	696	952	304	48	..	..
Shom Pens	563	909	375	91	62	..

It may be seen from the above table that amongst the Nicobarese, the proportion of never married is high in the age-group 0-14 in both sex and a good proportion particularly of males is also seen in the age-group 15-44. This may be due to the fact that the marriage among them takes place after attaining the age of 20 to 25 in respect of males and 18 to 20 in respect of females. The proportion of both sex in the age-group 45+ is insignificant.

Married

The following table presents the distribution of 1,000 married persons of each sex in the various age groups:

TABLE 7

Name of the Tribe	Distribution of 1,000 married persons in each sex					
	0–14		15–44		45+	
	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7
Nicobarese	..	1	724	861	276	138
Andamanese	..	..	600	778	400	222
Onges	..	28	314	444	686	528
Shom Pens	..	..	278	739	722	261

It may be seen from the above table that the proportion of married males in the age-group 0-14 is nil and that of married females in the same age-group is negligible. This shows that child marriage is not prevalent amongst the tribals. A substantial proportion of the Nicobarese get married in the age group 15-44. Here again the figures pertaining to other tribes are artificial and no conclusions can be drawn from them.

Widowed

The following table presents the distribution of 1,000 widowed persons of each sex in the various age-groups:

TABLE 8

Name of the Tribe	Distribution of 1,000 widowed persons in each sex					
	0–14		15–44		45+	
	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7
Nicobarese	..	..	395	310	605	690
Andamanese	..	..	1,000	..	..	1,000
Onges	..	..	1,000	231	..	769
Shom Pens	..	..	..	667	..	333

It may be seen from the above table that there are no widowed persons in the age-group 0-14 among the tribes. The higher proportion of both sex among the Nicobarese is in the age-group 45+. The entire population of widowed males among the Andamanese and Onges are found in the age-group 15-44. There are no widowed males among the Shompens.

Divorced or separated

The following table presents the distribution of 1,000 divorced or separated persons of each sex in the various age groups:

TABLE 9

Name of the Tribe	Distribution of 1,000 divorced or separated persons in each sex					
	0–14		15–44		45+	
	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7
Nicobarese	..	..	644	810	356	190
Andamanese	..	..	..	..	..	..
Onges	..	..	..	..	..	..
Shom Pens	..	..	..	..	..	..

It may be seen from the above table that the divorced or separated persons are found among the Nicobarese Tribe only. It may be noted that there are more divorced or separated Nicobarese women in the age-group 15-44 than men and the proportion is higher for men in the age-group 45+.

SECTION IV

LITERACY AND EDUCATION

Education has an important role in the development of any society. All those interested in the welfare of the Scheduled Tribes have done their best to see that education is imparted to the members of the Scheduled Tribes in as quick a time, as possible. It will, therefore, be interesting to examine what progress has been made by these tribal communities in the matter of literacy. Our study is based on the data presented in the table SCT III Part B(ii)—Education in Rural areas only for Scheduled Tribes.

In the 1961 Census, literacy and educational levels of individuals were ascertained by means of question 6 in the Census schedule. "Literacy" has been defined as ability to read with understanding and to write a short statement in any language. The test for literacy is satisfied if the person can write a simple letter. A person who knows only to read or a person who can write only figures and sign his name is treated as illiterate. For the sake of a realistic study, we have omitted persons in the age-group 0-4 who can never be literate. The following table will illustrate the proportion of 1,000 persons among the various tribal communities classified by literacy levels and by sex:

TABLE 1

Name of Scheduled Tribe	Illiterates		Literates without educational levels		Educational level: Primary or Junior Basic		Educational level: Matriculation & above	
	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
Nicobarese	842	936	153	63	5	1	..	..
Andamanese	1,000	1,000	..	..	..	..	..	..
Onges	1,000	1,000	..	..	..	..	..	..
Shom Pens	1,000	1,000	..	..	..	..	..	..

It would be seen from this table that among the Andamanese, Onges and Shompens all are illiterate. Onges and Shompens are semi-nomadic and no educational facilities have been extended to them in Little Andaman and Great Nicobar where they reside. In fact, excepting for one or two Onges, they speak only their own tribal dialects and no proper linguistic communication with them has, so far, been established. The Andamanese have been living mostly in outlying forest camps and have not yet taken to education.

In so far as the Nicobarese are concerned, it would be seen that only 15.3% males and 6.3% females have attained literacy without educational level and a mere 5% males and 1% females have attained the educational level of primary or junior basic. This shows that the community has still to go a long way in the matter of education. Efforts at educating the Nicobarese were first made by the Christian missionaries in the earlier part of this century when a missionary school was started by them in Car Nicobar. Government Schools in the tribals areas of Nicobar Islands were established only after Independence. At present there is one Higher Secondary School at Big Lapathi in Car Nicobar, a Middle Schools at Nancowry and a number of primary schools on various islands. The Nicobarese child, accustomed to a care free primitive life, will take some time before he takes to education seriously.

SECTION V

WORKERS AND NON-WORKERS

Concepts and Definitions

The study in the section is based on the data included in the following tables:

1. SCT I Part B-		Industrial Classification of persons at work and Non-workers by sex for Scheduled Tribes.
2. SCT V Part B-		Households engaged in cultivation classified by interest in land and size of land cultivated in rural areas only for Scheduled Tribes.
3. ST II	-	Persons not at work classified by sex and type of activity for Scheduled Tribes.

In the 1961 Census, the population has been divided into two broad categories namely, of workers and non-workers by clubbing together self-supporting persons and non-earning dependents. The classification was based on actual productive work done and has no relevance to the income or capacity of the worker to support himself. A worker has been defined as a person who has some regular work for more than an hour per day throughout the greater part of the working season or is engaged in seasonal occupation like cultivation, livestock and household industry. The workers have been classified into 9 industrial categories based on the nature of the establishment in which the worker is engaged. The establishment itself has been classified on the basis of the products made or service provided by that establishment. In the case of self-employed persons, they have been grouped under the industry to which their activity relates. In the case of others, they have been grouped under the industry which they are employed in. Two categories are found in the agricultural sector/Cultivator and Agricultural Labourer and 7 in the non-agricultural sector. A short description of the 9 categories of workers is furnished below:

I. Cultivator: The first classification of workers is cultivator. A person has been classified as cultivator in this Census if he or she is engaged as an employee, single worker or family worker in (i) cultivation of land or supervision or direction of cultivation of land, owned or held from government (ii) cultivation of land or supervision or direction of cultivation of land held from private persons or institutions for payment in money, kind or share in the produce of crop. Cultivation involves ploughing, sowing and harvesting and does not include the growing or keeping of orchards or groves or working in plantations like tea, coffee, rubber, cinchona and other medicinal plants. Persons engaged in cultivation involving ploughing, sowing and harvesting of cereal crops such as rice, wheat and maise, tuber crops like potato and sweet potatoes, sugar cane, Bengal grame, pulses such as ground nut, Kesar and other grains, production of raw Jute and kindered fibre crops and production of raw cotton have been considered as cultivators. Growing of other field produce like fruits and nuts in plantations and Orchards, wood, bamboo etc., and plantation crops like tea, coffee, rubber etc., do not come within the definition of cultivation.

II. Agriculture Labourer: Any person who works on another's land for wages in cash or kind without having any supervision or direction in cultivation has been classified as Agriculture labourer.

III. Mining and quarrying etc: The third classification of workers relate to the persons engaged in the sector of Mining, Quarrying, Livestock, Forestry, Fishing, Hunting and Plantations, Orchards and other allied activities. This includes mining of coal, iron ores etc., quarrying of stone, clay etc., production and rearing of livestock, planting and Conservation of forests and production of other plantation crops etc.

IV. Household Industry: A Household Industry is defined as an industry conducted by the head of the household himself and/or by the members of the household at home or within the village in rural areas and only at home in urban areas. The industry should not be run on the lines of a registered factory. It should be confined to the household scale where the workers will be composed of the head of the household or members of the household, the role of hired workers from outside being of minor importance.

The Household Industry should relate to production, processing, servicing or repairing and includes makers and sellers of goods but should not be confined to the processes of buying and selling alone.

V. Manufacturing: Manufacturing other than household industry is the fifth classification of workers adopted in the Census. This includes manufacturing of foodstuff, beverages, textile products, basic metals, transport equipments etc. This includes all manufacturing except manufacturing done in the household industry.

VI. Construction: The sixth groups of workers in the classification of workers relates to the persons engaged in the sector 'Construction'. This includes

construction and maintenance of buildings, roads, telegraph, telephone line, water ways, reservoir, etc.

VII. Trade and Commerce: The seventh group of workers relates to the workers in sector 'Trade and Commerce.' This includes retail and wholesale trade and commercial activities like banking, money lending, stocks and shares etc.

VIII. Transport, Storage and Communication: The eight group relates to workers in 'Transport, Storage and Communication.' This includes transports of all modes, storage and ware housing and postal, telephonic and other Communications.

IX. Other Services: The nineth classification 'Other Services' includes workers in governmental services, educational, medical, legal, business services, personal services, community services and the general or casual labourers who do not have any fixed place of work.

X. Non-Workers: The Non-working population has been sub-divided into (i) Full time Students, (ii) Persons seeking employment for the first time, (iii) unemployed but seeking work and (iv) others.

Working Population

The working population of Scheduled Tribes number 7,572 forming 53.62% of the Tribal population as against 41.1% found in the general population. Male workers number 4,061 forming 55.49% of the male population and female workers number 3,511 forming 51.60% of the female population as against 67.8% male and 18.8% female workers found in the general population of the territory. It would thus be seen that among the tribals, the women equally share the work load with the men-folk, a feature not found in the general population.

We can now pass on to the consideration of the type of activities in which the Scheduled Tribes are engaged. The following table gives the proportion of 1,000 persons among the 9 industrial categories of workers and Non-workers among the various tribal communities:

TABLE 1

Industrial Category	Andamanese	Nicobarese	Onges	Shompens
1	2	3	4	5
I As cultivator	53	82	..	..
II As agricultural	..	N	..	..
III In Mining, quarrying, livestock, forestry, fishing, hunting, plantations, orchards and allied activities	..	86	798	..
IV In household industry	..	326	..	..
V In manufacturing other than household industry	..	3	..	..
VI In construction	..	18	..	..
VII In Trade and commerce	..	11	..	..
VIII In Transport storage and communication	..	N	..	..
IX In other service	421	11	..	..
X Non-workers	526	463	202	1,000

Among the Nicobarese 53.7% are workers and 46.3% are non-workers. The Nicobarese is the only Tribal community where the workers are found in all the nine industrial categories. The highest proportion of the Nicobarese (32.6%) are engaged in household industry. They represent the workers engaged in the preparation of copra from coconuts, pot making in Chowra islands, etc. There is extreme type of joint family system amongst the Nicobarese and as such the tribals find it convenient to engage themselves in household industries. It may be mentioned that most of the persons in this category also engage themselves in fishing and plantation as secondary work The next highest proportion of Nicobarese is found engaged in mining, quarrying, livestock, forestry fishing, hunting, plantations, orchards and allied activities, Actually practically every Nicobarese family owns coconut plantations, rears pigs and engages in fishing and the entire economy of the tribal population is based on coconut plantations and the household industries based on them. 8.2% Nicobarese have been returned as engaging in cultivation. Since cereal crops like rice, maize, etc. are practically not grown by the tribals, these represent those engaged in growing yams vegetables etc. 1.8% are engaged in construction (generally as P. W. D. labourers). 1.1% in trade and commerce, (employed under the trading companies) and 1.1% in other services. The proportion in other categories is very small.

Among the Andamanese, 52.6% are non-workers, 42.1% in other services and 5.3% engaged in cultivation. The Andamanese are mostly employed in the Bush Police and Forest Camps. The entire working population of the Onges representing 79.8% of the total population has been returned as engaged in category III—mining, quarrying, livestock, forestry, fishing, hunting, plantations, orchards, and allied activities These semi-nomadic tribals still live in the primitive food gathering economy and engage themselves entirely in fishing, hunting and collection of forest produce. The entire Shompen population has been returned as non-workers which evidently appears to be an error in recording of individual slips by the enumerators. Like the Onges, this tribe also subsists on fishing, hunting and collection of forest produce and the adult food-earners should have been returned in category III. It may

be added that very little contact with the Shompens of Great Nicobar exists and it was with great difficulty that the Census field staff could enumerate the 71 Shompens.

The following table will illustrate the distribution of 1,000 persons of each sex in the 9 industrial categories and non-workers for each tribal community separately:

TABLE 2

Tribal Communities

	Industrial category	Andamanese		Nicobarese		Onges		Shompens	
		Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9
I	As cultivator	..	91	74	91	..	..	..	..
II	As Agricultural Labourer	..	..	1	..	..	..	..	..
III	In Mining, quarrying, livestock, forestry, fishing, hunting, plantations, orchards and allied activities.	..	..	135	32	831	771	..	..
IV	In household industry	..	..	266	389	..	..	..	..
V	In manufacturing other than household industry	..	..	5	1	..	..	..	..
VI	In construction	..	..	35	..	..	..	..	..
VII	In Trade and commerce	..	..	21	N	..	..	..	..
VIII	In Transport, storage and communication	..	..	N	..	..	..	..	..
IX	In other service	875	91	18	4	..	..	..	..
X	Non workers	125	818	445	483	169	229	1,000	1,000

It will be seen from the above table that females actively take part in the economic activities and share the work load with their men folk among the Nicobarese and Onges. This is, however, not so among the Andamanese tribes.

Nonworking population

Out of the total tribal population of 14,122, 6,550 are nonworkers. On account of the primitive nature of their economy, the tribals are hardly interested in seeking employment elsewhere, there being only 2 persons seeking employment for the first time and 2 persons employed before but now out of employment and seeking work. These, and fulltime students, are found only amongst the Nicobarese.

JARAWA RAIDS ON THE SETTLEMENT FROM 1946 to 1963

JARAWA RAIDS ON THE SETTLEMENT FROM 1946 to 1963

Sl. No.	Date and Place of occurrence	Brief details of incident
1	2	3
1.	13.11.46 Mile Tilek Creek to west coast	An elephant searching party found the elephant with 26 arrow wounds. The estimated number of Jarawas involved in the encounter was approximately 50.
2.	19.1.47 Putatang Jig (Wrafters Creek)	An elephant searching party found the elephant with 18 arrow wounds. From the foot prints, they estimated the number of Jarawas involved in the encounter to be about 25.
3.	12.3.48 Jirkatang Camp	A party of Jarawas appeared at Jirkatang camp and were driven away by firing some shots.
4.	26.6.48 Beehive Hill Spring.	One of the dogs of Andamanese Pitcher when returned after pig hunting had an arrow on its body.
5.	14.9.48 Betapur	A party of Jarawas raided the Survey camp and one coolie was killed. About 30 Jarawas took part.
6.	19.10.48 Foul Bay Spike Island	Messrs Joseph, Gupta, Pooviah and Belliappa came across 3 Jarawa men and one boy. One was shot dead while escaping and the rest captured.
7.	1.4.49 Foster Martin Valley Bajalungta	Three Jarawas attacked 5 Mazdoors. One Mazdoor was killed on the spot and others escaped.
8.	12.8.49 Baloo Valley Rangat	Forest Ranger's dog was shot by the Jarawas while inspecting demarcation line.
9.	27.12.49 Prolog Jig Elewettee Valley, Middle Andaman	5 Ranchi coolies who went out for pig hunting were attacked by Jarawas. Two were killed on the spot, one wounded and others escaped unhurt.
10.	June 50 North of Tirur	One Burman who went out for pig hunting near Mt. Chatterton was killed by Jarawas.
11.	Dec. 51 Cholunga Range	An elephant searching party reached a stream and suddenly heard noise from the opposite side. There were in all about 10 to 15 Jarawas and had an exchange of fire between them.
12.	11.1.52 Lakralunta Middle Andaman	50 Jarawas attacked the forest camp and injured one Mazdoor. One Jarawa was shot dead.
13.	22.1.52 East Tirur	One refugee woman killed while working in her field. Approximately 50 Jarawas took part.
14.	4.4.52 Ramalungtan	An attempt was made by a Jarawa to cut the telephone lines and the bush police fired on him.
15.	4.9.52 Jirkatang	Two bush policemen went out for hunting and encountered with a party of about 6 Jarawas.
16.	7.10.52 Rampur North Andaman	Cane cutting party in the Jungle was attacked by the Jarawas. One mazdoor was killed, one injured and others escaped unhurt.
17.	28.11.52 Prolob Jig Middle Andamans	About 30 Jarawas attacked the labourers working in the forest. One was killed on the spot and two seriously injured.
18.	30.1.54 Tugapur Camp	A Mahout while searching his elephant saw 3 Jarawas aiming bows at him but he managed to run away.
19.	13.4.54 Baniakhari	Range Officer reported that an elephant returned to the camp badly wounded by Jarawa arrows.

20.	22.10.54 West Bank Kiddle Straits	Mangrove pole cutting party was surrounded by about 40 to 50 Jarawas. Two labourers were wounded by Jarawas.
21.	18.11.54 Bush Police Out post at East Tirur	A party consisting of 25 to 30 Jarawas attacked the Bush Police out-post. Exchange of fire continued for about 20 to 30 minutes. One constable was injured by arrow.
22.	18.11.54 Jarawa Creek Baratang Island	Some Jarawas appeared. Bush police fired and they ran away.
23.	25.11.54 Rampur (Middle Andaman near Mayabunder)	Bush police party reported that they came across some Jarawas while patrolling. The Jarawas attacked the party. No casualty on both sides.
24.	30.1 55 Paw Jig	Range Officer reported that the Jarawas came very close to the camp site at a distance of about 50 yards of the forest enumeration party.
25.	Jan. 55 Northern part of Middle Andaman	An elephant searching party saw a party of about 40 Jarawas near Rangers Channel.
26.	7.2.55 Northern part of Middle Andaman	Forest Mahout with 4 bush policemen while searching the elephant heard shouting of about 40 to 50 Jarawas about 200 yards away from them.
27.	21.2.55 Parnasala-*Panchavati* Alignment	Jarawas were sighted near Parnasala.
28.	23.2.55 Jarawa Creek Camp	2 Bush Police Constables were on patrol duty from the camp with their dogs. 2 Jarawas were seen on the opposite bank of the ridge preparing to shoot arrows. Police fired 2 rounds and injured both the Jarawas. On firing 4 more Jarawas appeared and retreated. The Jarawas injured all the dogs. Estimated numbers of Jarawas involved in the encounter were about 15.
29.	23.3.55. Rampur	A Jarawa was seen about 2 furlongs from the Bush Police out-post.
30.	3.7.55 East Coast in Khodakhari area (Port Meadours)	2 Jarawas were seen by the forest workers.
31.	9.7.55 Coast opposite Duncan Island	Officers of "S. S. Jalapalaka" who went out on a picnic party saw 10 to 15 Jarawas on the beach.
32.	17.9.55 Tugapur	One Jarawa entered near refugee camp No. 6.
33.	28.9.55 Tugapur	Jarawas were seen by the refugees.
34.	6.11.55 Junction of Betapur Karong Streams	4 Jarawas made an attempt on the forest survey camp.
35.	4.12.55 Coupe No. 10 Karmotang	40 to 50 Jarawas encircled the out post. Bush Police fired 5 rounds and the Jarawas fled away.
36.	20.12.55 Sandy Island	4 Jarawas were seen on the beach.
37.	27.12.55 Blair beach (Port Campbel)	2 rafts and fresh footpints of Jarawas were seen.
38.	28.12.55 Karmotang	Burning light was seen at 3 A. M. about half a furlong from the Bush Police camp. Police fired 5 rounds and the Jarawas put down the fire and fled into the jungle.
39.	17.1.56 Sandy Island	8 Jarawas attacked the gift dropping party consisting of Superintendent of Police, one Inspector and a Bush Police.
40.	6.2.56 Hors ford Bay Rogolochang	3 Jarawas were seen walking towards the forest.

41.	9.3.56 Charalunta Bush Police out-post	One Jarawa fired an arrow on Bush Police.
42.	2.5.56 *Panchawadi* Hills	Settlers had seen Jarawas on the Panchawadi Hills.
43.	28.8.56 1 calsi Bush Police Camp No. 3	Approximately 12 Jarawas took away 2 bedsheets of Bush Police kept out side for drying.
44.	6.9.56 Karmatang Bush Police out-post No. 10	The presence of Jarawas was noticed.
45.	19.9.56 Laxmanpur No. 5 Camp	About 15 Jarawas in the neighbourhood of the camp was noticed.
46.	30.9.56 Tugapur Camp No. 8	Refugees heard buttress beating at night.
47.	3.10.56 Kalsi Bush Police Camp No. 3	Jarawas attacked 3 Bush Police men who were having wash near the out-post in a nala. One policemen was injured. Police opened fire and 3 Jarawas were killed. One dead body of the Jarawas was brought to the camp and the remaining 2 were taken away by the Jarawas when the fight was going on.
48.	15.12.56 Rangat Bush Police Camp No. 5	Buttress beatings were heard during morning and evening.
49.	29.12.56 Kalsi Bush Police out post No. 4 and 5	Buttress beatings were heard.
50.	29.1.57 Rampur	25 to 30 Jarawas were estimated to have been halted on the boundary line for the night.
51.	16.2.57 Rampur	Buttress beatings were heard.
52.	3.3.57 Jarawa Camp	The elephant searching party found a big Jarawa camp of 25 huts in the Jarawa reserve area.
53.	18.4.57 *Panchavati*, Parnasala, Janakpur and Nimbutala	Buttress beatings were heard.
54.	20.6.57 Kalsi No. 3 and 4	Buttress beatings were heard. Jarawas were also seen.
55.	12.7.57 Tugapur Camp No. 5	Buttress beatings were heard.
56.	26.9.57 Luru jig	Buttress beatings were heard.
57.	31.11.57 Chuglumgum	3 Jarawas shot arrows on the Bush Police party.
58.	9.2.58 Parnasala village	Jarawas attacked the house of a settler.
59.	19.2.58 Thoraktang	Buttress beatings were heard.
60.	23.2.59 Kalsi Port No. 5	50 Jarawas surrounded the Bush Police out-post.
61.	20.3.59 Oral kacha	About 5 Jarawas attacked forest watchmen.
62.	22.3.59 Baratang	Buttress beatings were heard.
63.	16.3.60 Ramlungtan Tirur	Jarawas crept under Bush Police camp at night and due to dog bark and alarm raised they ran away.
64.	18.4.60 Charalunta Kalsi No. 6	4 Bush Police men were attacked by Jarawas and one was killed. Others escaped unhurt.
65.	10.5.60 Putatand and Port Meadow	4 Jarawas chased the cane collection party. One dog was killed and other wounded.
66.	24.5.60 Potatang	Buttress beatings were heard.
67.	4.8.60 Potatang	Buttress beatings were heard.
68.	14.8.60 Evergreen kadamtala	2 Jarawas were found swimming towards Evergreen Island.

69.	17.10.60 Jarawa creek	8 Jarawas were seen by forest workers.
70.	21.10.60 Post No. 3 Randugtan Tirur	3 Bush Police men on patrol duty were attacked by Jarawas. 2 were killed and one escaped with 2 injuries.
71.	26.11.60 Jirkatang and Nilambur	Buttress beatings were heard.
72.	28.11.60 Wrafters creek	Jarawas were seen.
73.	27.1.61 Leaves Inlet	2 Karens were killed and their dead bodies taken away by the Jarawas.
74.	12 2.61 Jishatang	A Ranch forest worker was killed by the Jarawas.
75.	30.12.61 Hanspuri	2 Armed Bush Police men were attacked by a party of Jarawas. One was injured in the chest.
76.	2.5.62 Beach Dera	2 Jarawas were seen in the jungle.
77.	22.6.62 Boroinyol No. 9	2 Jarawas were seen near the camp.
78.	26.6.62 Kalsi No. 6	Jarawas were seen near the camp and ran away when two rounds were fired.
79.	15.12.62 Le vis Inlet	More than 300 Jarawas were seen near the camp moving towards the beach.
80.	18.12.62 Kadmatala	Signs of Jarawa movements were seen.
81.	29.12.62 Puttatang	One of the forest protection force was attacked by Jarawas.
82.	3.1.63 Parlobjig	One dog of the forest protection force was found lying dead with an arrow when they were returning after searching the elephant.
83.	31.3.63 Contrance Bay	Bush Police men collecting bamboo were attacked by Jarawas.
84.	15.4.63 Tirur No. 3	Jarawas were suspected near Bush Police camp.
85.	26.6.63 Luis Inlet	2 Jarawas were seen near the camp.
86.	26.9.63 Boroniyol (Katamtala)	One elephant was wounded by Jarawa arrows.
87.	3.11.63 Kadamtala	Jarawas appeared near the village.
88.	3.12.63 Luis Inlet	Jarawas attacked Bush Police Camp.
89.	9.12.63 Puttatang	One forest worker was killed by Jarawas.



5. Nicobarese village site.



6. Coconut Plantation in Car Nicobar Island.



7. Nicobarese males in their traditional dress.



8. Nicobarese Girls



1. Andamanese couple



2. Jarawa Girl Topsy and Chengappa adopted by RT. REV. John Richardson, bishop of Car Nicobar.



3. Onge Woman with her child.



4. Onge Males



9. Shom Pen family.

SCT—SPECIAL TABLES FOR SCHEDULED TRIBES

(There are no Scheduled Castes in this Territory. Similarly the Scheduled Tribes population is confined to the rural areas only. The tables relating to the Scheduled Castes for the Union Territory and Scheduled Tribes for the urban area have not therefore been prepared)

SCT–I PART B

INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES

TABLE SCT—I PART B

FLY-LEAF

This table presents the total number of workers classified into nine industrial categories and non-workers for each sex for Scheduled Tribes. The nine industrial categories adopted are : I—Cultivator; II—Agricultural Labourer; III—Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities; IV—Household Industry, V—Manufacturing other than Household Industry; VI—Construction; VII—Trade and Commerce; VIII—Transport; Storage and Communications and IX—Other Services. The term "worker" and the nine industrial categories are briefly described below :

A worker is one who is engaged in any productive occupation. A person may be working as a cultivator or an agricultural labourer or in any household industry or may be engaged in doing some other work. The last named category will include persons who are engaged in productive activities other than cultivation, *i. e.* business, trade, communication, transport service or other miscellaneous services. Person who is employed during certain specified seasons only, as in cultivation, livestock, household industry, will be regarded as a worker, provided he has some regular work for more than an hour per day throughout the greater part of the working season. In the case of person regularly employed in any trade, profession, service or business or commerce, he is considered as a worker if he was employed during any of the 15 days preceeding the day of enumeration. Beggars, pensioners, rent or divident receivers who may be earning an income but are not participating in any productive work are not considered as workers unless they are also engaged in industry, trade or commerce. An adult woman engaged in household duties alone is not considered as a worker.

A person is classified as cultivator if he or she is engaged as an employer, single worker or family worker in cultivation of land or supervision or direction of cultivation of land, owned or held from Government or held from private persons or institutions for payment in money, kind or share in the produce of crop. It is not necessary that a person should own the land absolutely. Any person who works on another's land for wages in cash or kind without having any supervision or direction in cultivation, has been classified as agricultural labourer. The third classification of workers relates to the persons engaged in the sector of Mining and Quarrying, Livestock, Forestry, Fishing, Hunting and Plantations, Orchards and allied activities. A household industry is defined as an industry conducted by the head of the household himself and/or by the members of the household at home or within the village. The fifth classification includes all manufacturing except manufacturing done in household industry. The sixth group of workers includes workers engaged in construction and maintenance of buildings, roads, telegraph, telephone line, waterways, reservoirs etc. The seventh group of workers relates to retail and wholesale trade and commercial activities like banking, money lending, stocks and shares etc. The eighth group of workers includes those engaged in transport by all modes, storage and warehousing and postal, telephonic and other Communications. The ninth classification, "Other Services" includes workers in Government service, educational, medical, legal, business, personal and community services. It also includes general and casual labourers who do not have any fixed place of work.

TABLE

PART B—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK

Name of Scheduled Tribe	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting and Plantations, Orchards and Allied activities		IV At Household Industry	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14
													ANDAMAN AND
All Scheduled Tribes	**14,122**	**7,318**	**6,804**	**4,061**	**3,511**	**531**	**606**	**5**	..	**1,024**	**269**	**1,922**	**2,602**
1 Andamanese	19	8	11	7	2	..	1	..	..	..	..	..	..
2 Nicobarese	13,903	7,217	6,686	4,005	3,455	531	605	5	..	975	215	1,922	2,602
3 Onges	129	59	70	49	54	..	..	..	..	49	54	..	..
4 Shom Pens	71	34	37	..	..	..	..	..	..	..	..	..	..
													NORTH ANDAMAN
All Scheduled Tribes	**1**	..	**1**	..	..	..	..	..	..	..	..	..	..
Andamanese	1	..	1	..	..	..	..	..	..	..	..	..	..
													MIDDLE ANDAMAN
All Scheduled Tribes	**18**	**8**	**10**	**7**	**2**	..	**1**	..	..	..	..	..	..
Andamanese	18	8	10	7	2	..	1	..	..	..	..	..	..
													SOUTH ANDAMAN
All Scheduled Tribes	**129**	**59**	**70**	**49**	**54**	..	..	..	..	**49**	**54**	..	..
Onges	129	59	70	49	54	..	..	..	..	49	54	..	..
													NICOBAR
All Scheduled Tribes	**13,974**	**7,251**	**6,723**	**4,005**	**3,455**	**531**	**605**	**5**	..	**975**	**215**	**1,922**	**2,602**
1 Nicobarese	13,903	7,217	6,686	4,005	3,455	531	605	5	..	975	215	1,922	2,602
2 Shom Pens	71	34	37	..	..	..	..	..	..	..	..	..	..

SCT—1

AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES

WORKERS												
V In Manufacturing other than household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X NON-WORKERS		Name of Scheduled Tribes
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
15	16	17	18	19	20	21	22	23	24	25	26	1
NICOBAR ISLANDS												
32	**7**	**251**	..	**154**	**2**	**3**	..	**139**	**25**	**3,257**	**3,293**	**All Scheduled Tribes**
..	..	..	..	..	..	..	..	7	1	1	9	1 Andamanese
32	7	251	..	154	2	3	..	132	24	3,212	3,231	2 Nicobars
..	..	..	..	..	..	..	..	..	..	10	16	3 Onges
..	..	..	..	..	..	..	..	..	..	34	37	4 Shom Pens
ISLANDS												
..	..	..	..	..	..	..	..	..	..	..	**1**	**All Scheduled Tribes**
..	..	..	..	..	..	..	..	..	..	..	1	Andamanese
ISLANDS												
..	..	..	..	..	..	..	..	**7**	**1**	**1**	**8**	**All Scheduled Tribes**
..	..	..	..	..	..	..	..	7	1	1	8	Andamanese
ISLANDS												
..	..	..	..	..	..	..	..	..	..	**10**	**16**	**All Scheduled Tribes**
..	..	..	..	..	..	..	..	..	..	10	16	Onges
ISLANDS												
32	**7**	**251**	..	**154**	**2**	**3**	..	**132**	**24**	**3,246**	**3,268**	**All Scheduled Tribes**
32	7	251	..	154	2	3	..	132	24	3,212	3,231	1 Nicobarese
..	..	..	..	..	..	..	..	..	..	34	37	2 Shom Pens

SCT—II PART B

AGE AND MARITAL STATUS FOR SCHEDULED TRIBES

TABLE SCT—II PART B—AGE AND MARITAL STATUS FOR SCHEDULED TRIBES

FLY LEAF

This table furnishes the marital status of Scheduled Tribes by board age-groups, 0 to 14, 15 to 44 and 45 and above and for the total population, the number of persons of each sex coming under the categories "Never Married". "Married", "Widowed", "Divorced/Separated" and "Unspecified status." This table also furnishes the number of males and females in each of these three age-groups.

As per census definition, age refers to the number of completed years of age, *i. e.*, the age on the last birth day before Ist March 1961. "Never Married" refers to a person who has not at any time entered into the state of matrimony. A person is regarded as "Married" if he is recognised by custom or society to be a married person or has been married in accordance with any religious rites or by registration or according to any custom or form of marriage recognised by his community or is in stable *de facto* union and has not been widowed or divorced. A person is regarded as widowed if he or she has lost his or her spouse by death but has not remarried. A person is said to be divorced who after marital ties having been severed by law or custom, either social or religious or by mutual consent, has not been married again. A person who has been separated from wife or husband and is living apart with no intention of living together again is regarded as separated.

TABLE

PART B—AGE AND MARITAL STATUS

Sl. No.	Name of Scheduled Tribe	Total			Never married		Married		Widowed		Divorced/ Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
										ANDAMAN AND NICOBAR		
	All Scheduled Tribes	**14,122**	**7,318**	**6,804**	**4,198**	**3,445**	**2,921**	**2,923**	**154**	**378**	**45**	**58**
1	Andamanese	19	8	11	2	1	5	9	1	1	..	..
2	Nicobarese	13,903	7,217	6,686	4,157	3,412	2,863	2,855	152	361	45	58
3	Onges	129	59	70	23	21	35	36	1	13	..	..
4	Shom Pens	71	34	37	16	11	18	23	..	3	..	..
										NORTH ANDAMAN		
	All Scheduled Tribes	**1**	..	**1**	..	..	..	..	..	**1**	..	..
	Andamanese	1	..	1	..	..	..	..	..	1	..	..
										MIDDLE ANDAMAN		
	All Scheduled Tribes	**18**	**8**	**10**	**2**	**1**	**5**	**9**	**1**	..	..	..
	Andamanese	18	8	10	2	1	5	9	1	..	..	..
										SOUTH ANDAMAN		
	All Scheduled Tribes	**129**	**59**	**70**	**23**	**21**	**35**	**36**	**1**	**13**	..	..
	Onges	129	59	70	23	21	35	36	1	13	..	..
										NICOBAR		
	All Scheduled Tribes	**13,974**	**7,251**	**6,723**	**4,173**	**3,423**	**2,881**	**2,878**	**152**	**364**	**45**	**58**
1	Nicobarese	13,903	7,217	6,686	4,157	3,412	2,863	2,855	152	361	45	58
2	Shom Pens	71	34	37	16	11	18	23	..	3	..	..

SCT—II

FOR SCHEDULED TRIBES

Population		Age 0-14												
Unspecified status		Total		Never married		Married		Widowed		Divorced/ Separated		Unspecified status		Name of Scheduled Tribe
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
13	14	15	16	17	18	19	20	21	22	23	24	25	26	1
ISLANDS														
..	..	**3,101**	**2,773**	**3,101**	**2,769**	..	**4**	..	..	..	..	..	..	**All Scheduled Tribes**
..	..	2	1	2	1	..	..	..	..	..	..	..	..	1 Andamanese
..	..	3,074	2,741	3,074	2,738	..	3	..	..	..	..	..	..	2 Nicobarese
..	..	16	21	16	20	..	1	..	..	..	..	..	..	3 Onges
..	..	9	10	9	10	..	..	..	..	..	..	..	..	4 Shom Pens
ISLANDS														
..	..	..	..	..	..	..	..	..	..	..	..	..	..	**All Scheduled Tribes**
..	..	..	..	..	..	..	..	..	..	..	..	..	..	Andamanese
ISLANDS														
..	..	**2**	**1**	**2**	**1**	..	..	..	..	..	..	..	..	**All Scheduled Tribes**
..	..	2	1	2	1	..	..	..	..	..	..	..	..	Andamanese
ISLANDS														
..	..	**16**	**21**	**16**	**20**	..	**1**	..	..	..	..	..	..	**All Scheduled Tribes**
..	..	16	21	16	20	..	1	..	..	..	..	..	..	Onges
ISLANDS														
..	..	**3,083**	**2,751**	**3,083**	**2,748**	..	**3**	..	..	..	..	..	..	**All Scheduled Tribes**
..	..	3,074	2,741	3,074	2,738	..	3	..	..	..	..	..	..	1 Onges
..	..	9	10	9	10	..	..	..	..	..	..	..	..	2 Shom Pens

TABLE

PART B—AGE AND MARITAL STATUS

Sl. No.	Name of Scheduled Tribes	Age									
		Total		Never married		Married		Widowed		Divorced/ Separated	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	27	28	29	30	31	32	33	34	35	36
										ANDAMAN AND NICOBAR	
	All Scheduled Tribes	**3,262**	**3,330**	**1,080**	**669**	**2,091**	**2,497**	**62**	**117**	**29**	**47**
1	Andamanese	4	7	..	..	3	7	1	..	..	..
2	Nicobarese	3,228	3,283	1,067	667	2,072	2,457	60	112	29	47
3	Onges	19	20	7	1	11	16	1	3	..	..
4	Shom Pens	11	20	6	1	5	17	..	2	..	..
										NORTH ANDAMAN	
	All Scheduled Tribes	..	..	..	..	..	..	..	..	..	..
	Andamanese	..	..	..	..	..	..	..	..	..	..
										MIDDLE ANDAMAN	
	All Scheduled Tribes	**4**	**7**	**..**	**..**	**3**	**7**	**1**	**..**	**..**	**..**
	Andamanese	4	7	..	..	3	7	1	..	..	..
										SOUTH ANDAMAN	
	All Scheduled Tribes	**19**	**20**	**7**	**1**	**11**	**16**	**1**	**3**	**..**	**..**
	Onges	19	20	7	1	11	16	1	3	..	..
										NICOBAR	
	All Scheduled Tribes	**3,239**	**3,303**	**1,073**	**668**	**2,077**	**2,474**	**60**	**114**	**29**	**47**
1	Nicobarese	3,228	3,283	1,067	667	2,072	2,457	60	112	29	47
2	Shom Pens	11	20	6	1	5	17	..	2	..	..

SCT—II

FOR SCHEDULED TRIBES—*Concld.*

15-44		Age 45+												
Unspecified status		Total		Never married		Married		Widowed		Divorced/ Separted		Unspecified status		Name of Scheduled Tribe
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
37	38	39	40	41	42	43	44	45	46	47	48	49	50	1
ISLANDS														
..	..	**955**	**701**	**17**	**7**	**830**	**422**	**92**	**261**	**16**	**11**	..	..	**All Scheduled Tribes**
..	..	2	3	..	..	2	2	..	1	..	..	..	..	1 Andamanese
..	..	915	662	16	7	791	395	92	249	16	11	..	..	2 Nicobarese
..	..	24	29	..	..	24	19	..	10	..	..	..	..	3 Onges
..	..	14	7	1	..	13	6	..	1	..	..	..	..	4 Shom Pens
ISLANDS														
..	..	..	**1**	..	..	..	..	..	**1**	..	..	..	..	**All Scheduled Tribes**
..	..	..	1	..	..	..	..	..	1	..	..	..	..	Andamanese
ISLANDS														
..	..	**2**	**2**	..	..	**2**	**2**	..	..	..	..	..	..	**All Scheduled Tribes**
..	..	2	2	..	..	2	2	..	..	..	..	..	..	Andamanese
ISLANDS														
..	..	**24**	**29**	..	..	**24**	**19**	..	**10**	..	..	..	..	**All Scheduled Tribes**
..	..	24	29	..	..	24	19	..	10	..	..	..	..	Onges
ISLANDS														
..	..	**929**	**669**	**17**	**7**	**804**	**401**	**92**	**250**	**16**	**11**	..	..	**All Scheduled Tribes**
..	..	915	662	16	7	791	395	92	249	16	11	..	..	1 Nicobarese
..	..	14	7	1	..	13	6	..	1	..	..	..	..	2 Shom Pens

SCT—III PART B (ii)

EDUCATION IN RURAL AREAS ONLY FOR SCHEDULED TRIBES

TABLE SCT—III PART B (ii)—EDUCATION IN RURAL AREAS ONLY FOR SCHEDULED TRIBES

FLY LEAF

This table gives the literacy and educational levels of Scheduled Tribes in the Union Territory and groups of Islands. A person is considered to be literate if he is able to read and write. The following educational levels have been given:

(i) Literates (without educational levels).

(ii) Primary or Junior Basic.

(iii) Matriculation and above.

TABLE SCT—III

PART B—(ii) EDUCATION IN RURAL AREAS ONLY FOR SCHEDULED TRIBES

Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic		Educational levels: Matriculation and above	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6		8	9	10	11
ANDAMAN AND NICOBAR ISLANDS										
All Scheduled Tribes	**7,318**	**6,804**	**6,179**	**6,375**	**1,105**	**422**	**34**	**7**	..	..
1 Andamanese	8	11	8	11	..	..	..	..	..	..
2 Nicobarese	7,217	6,686	6,078	6,257	1,105	422	34	7	..	..
3 Onges	59	70	59	70	..	..	..	..	..	..
4 Shom Pens	34	37	34	37	..	..	..	..	..	..
NORTH ANDAMAN ISLANDS										
All Scheduled Tribes	..	**1**	..	**1**	..	.	..	..	..	..
Andamanese	..	1	..	1	..	..	..	..	..	..
MIDDLE ANDAMAN ISLANDS										
All Scheduled Tribes	**8**	**10**	**8**	**10**	..	..	..	..	..	..
Andamanese	8	10	8	10	..	..	..	..	..	..
SOUTH ANDAMAN ISLANDS										
All Scheduled Tribes	**59**	**70**	**59**	**70**	..	..	..	..	..	..
Onges	59	70	59	70	..	..	..	..	..	..
NICOBAR ISLANDS										
All Scheduled Tribes	**7,251**	**6,723**	**6,112**	**6,294**	**1,105**	**422**	**34**	**7**	..	..
1 Nicobarese	7,217	6,686	6,078	6,257	1,105	422	34	7	..	..
2 Shom Pens	34	37	34	37	..	..	..	..	..	..

SCT—IV PART B

RELIGION FOR SCHEDULED TRIBES

TABLE SCT—IV

PART B—RELIGION FOR SCHEDULED TRIBES

FLY-LEAF

This table gives the number of persons belonging to different religions among Scheduled Tribes. The Scheduled Tribes in the Union Territory have returned their religions as Buddhists, Christians and Muslims. A large number of persons have also returned as possessing no religion and they have been classified and included under the category "Indefinite belief."

TABLE SCT—IV

PART B—RELIGION FOR SCHEDULED TRIBES

Sl. No.	Name of Scheduled Tribe	Rural Urban	Total			Name of Religion						Indefinite belief		Religion not stated	
						Buddhists		Christians		Muslims					
			Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
						ANDAMAN AND NICOBAR ISLANDS									
	All Scheduled Tribes	**Rural**	**14,122**	**7,318**	**6,804**	..	**2**	**5,460**	**5,034**	**115**	**105**	**1,743**	**1,663**	..	..
1	Andamanese		19	8	11	..	2	6	7	..	..	2	2	..	..
2	Nicobarese		13,903	7,217	6,686	..	..	5,454	5,027	115	105	1,648	1,554	..	..
3	Onges		129	59	70	..	..	..	..	..	..	59	70	..	..
4	Shom Pens		71	34	37	..	..	..	..	..	..	34	37	..	..
						NORTH ANDAMAN ISLANDS									
	All Scheduled Tribes	**Rural**	**1**	..	**1**	..	..	..	..	..	..	..	**1**	..	..
	Andamanese		1	..	1	..	..	..	..	..	..	..	1	..	..
						MIDDLE ANDAMAN ISLANDS									
	All Scheduled Tribes	**Rural**	**18**	**8**	10	..	**2**	**6**	**7**	..	..	**2**	**1**	..	..
	Andamanese		18	8	10	..	2	6	7	..	..	2	1	..	..
						SOUTH ANDAMAN ISLANDS									
	All Scheduled Tribes	**Rural**	**129**	**59**	**70**	..	..	..	..	..	..	**59**	**70**	..	..
	Onges		129	59	70	..	..	..	..	..	..	59	70	..	..
						NICOBAR ISLANDS									
	All Scheduled Tribes	**Rural**	**13,974**	**7,251**	**6,723**	..	..	**5,454**	**5,027**	**115**	**105**	**1,682**	**1,591**	..	..
1	Nicobarese		13,903	7,217	6,686	..	..	5,454	5,027	115	105	1,648	1,554	..	..
2	Shom Pens		71	34	37	..	..	..	..	..	..	34	37	..	..

SCT—V PART B

HOUSEHOLDS ENGAGED IN CULTIVATION CLASSIFIED BY INTEREST IN LAND AND SIZE OF LAND CULTIVATED IN RURAL AREAS ONLY FOR SCHEDULED TRIBES

TABLE—SCT—V

PART B—HOUSEHOLDS ENGAGED IN CULTIVATION CLASSIFIED BY INTEREST IN LAND AND SIZE OF LAND CULTIVATED IN RURAL AREAS ONLY FOR SCHEDULED TRIBES

FLY-LEAF

This table relates to households of members of Scheduled Tribes. The households engaged in cultivation have been classified by interests in land and size of land cultivated. The table is prepared only for the rural areas of the Union Territory and group of Islands. The interest in land is classified as follows :

1. Owned or held from Government
2. Held from private persons or institutions for payment in money, kind or share.
3. Partly held from Government and partly from private persons for payment in money, kind or share.

The first category refers to the total number of land holdings owned or held by virtue of possession as owner, namely, land held directly from Government under a grant, lease or assignment with rights of permanent, heritable and transferable possession or without the right of transfer or temporary or conditional leases of any kind entered into with the Government. Encroachment of Government land is treated as land held from Government, and is classified under the first category.

The second category includes land taken from private persons or institutions for payment in money, kind or share with right of permanent, heritable and transferable possession, but without the right of transfer and those held under various tenancies or tenures.

If a household had land cultivated under both the first and second categories, it is classified under the third category.

The holdings are grouped into ten sizes in acres as follows :

Less than one acre

1·0	acre	to	2·4	acres
2·5	acres	,,	4·9	,,
5·0	,,	,,	7·4	,,
7·5	,,	,,	9·9	,,
10·0	,,	,,	12·4	,,
12·5	,,	,,	14·9	,,
15·0	,,	,,	29·9	,,
30·0	,,	,,	49·9	,,

50·0 and above acres Unspecified.

If the head of the household and/or other members are engaged in cultivation, supervision or direction of agricultural operations, it is treated as Household Cultivation.

TABLE SCT—V

PART B—HOUSEHOLDS ENGAGED IN CULTIVATION CLASSIFIED BY INTEREST IN LAND AND SIZE OF LAND CULTIVATED IN RURAL AREAS ONLY FOR SCHEDULED TRIBES

Andaman And Nicobar Islands

Interest in land cultivated	No. of Cultivating house-holds	Households engaged in cultivation by size of land in acres										
		Less than 1	1.0-2.4	2.5-4.9	5.0-7.4	7.5-9.9	10.0-12.4	12.5-14.9	15.0-29.9	30.0-49.9	50+	Unspe-cified
1	2	3	4	5	6	7	8	9	10	11	12	13
Total	**1907**	**251**	**710**	**208**	**50**	**8**	**33**	**3**	**8**	**3**	**1**	**632**
1 Owned or held from government	1583	66	669	154	36	7	23	1	3	..	1	623
2 Held from private persons or institutions for payment in money, kind or share.	235	165	29	16	..	..	8	2	4	2	..	9
3 Partly held from government and partly from private persons for payment in money, kind or share.	89	20	12	38	14	1	2	..	1	1	..	..

ST—I

MOTHER TONGUE AND Bi-LINGUALISM FOR SCHEDULED TRIBES



TABLE ST—1

MOTHER TONGUE AND Bi-LINGUALISM FOR SCHEDULED TRIBES

FLY-LEAF

This is a special table for scheduled tribes. It is prepared for the Union Territory and groups of Islands and gives information regarding mother tongues, and bilingualism of scheduled Tribes. Mother tongue is the language spoken by the person from early childhood. In addition to the mother tongue, a person may know some other language and this is given as subsidiary language. The name of the mother tongue is shown horizontally. Columns (4) and (5) contain number of males and females who have been returned as speaking a language subsidiary to that shown horizontally. Column (6) contains names of subsidiary languages with number of male and female speakers.

TABLE ST—I

MOTHER TONGUE AND Bi-LINGUALISM FOR SCHEDULED TRIBES

S.N.	Name of Scheduled Tribe	Total Speakers		Mother tongue and total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
		Males	Females	Males	Females	
	1	2	3	4	5	6
	ANDAMAN AND NICOBAR ISLANDS					
	All Scheduled Tribes	**7,318**	**6,804**	**885**	**185**	**Hindi (Males 747, Females 153), English (Males 109, Females 31), Hindustani (Males 25), Urdu (Males 3, Female 1), Japanese (Male 1, Female –).**
			1 Andamanese			
1	Andamanese	2	3	2	1	Hindi (Males 2, Female 1).
			2 Onge			
		..	2	..	1	Hindi (Male – , Female 1).
			3 Yero			
		6	6	6	6	Hindi (Males 6, Females 6).
			4 Nicobarese			
2	Nicobarese	7,217	6,686	877	177	Hindi (Males 739, Females 145), English (Males 109, Females 31), Hindustani (Males 25), Urdu (Males 3, Female 1), Japanese (Male 1, Female –).
3	Onges	59	70	..	..	
4	Shom Pens	34	37	..	..	
			North Andaman Islands			
	All Scheduled Tribes	..	**1**	..	..	
			Andamanese			
	Andamanese	..	1	..	..	
			Middle Andaman Islands			
	All Scheduled Tribes	**8**	**10**	**8**	**8**	**Hindi (Males 8, Females 8).**
			1 Andamanese			
	Andamanese	2	2	2	1	Hindi (Males 2, Female 1).
			2 Onge			
		..	2	..	1	Hindi (Male – , Female 1).
			3 Yero			
		6	6	6	6	Hindi (Males 6, Females 6).

TABLE ST—I

MOTHER TONGUE AND Bi-LINGUALISM FOR SCHEDULED TRIBES—*Contd.*

Sl.No.	Name of Scheduled Tribe	Total Speakers		Mother tongue and total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
		Males	Females	Males	Females	
	1	2	3	4	5	6
			South Andaman Islands			
	All Scheduled Tribes	**59**	**70**	..	..	
			Onge			
	Onges	59	70	..	..	
			NICOBAR ISLANDS			
	All Scheduled Tribes	**7,251**	**6,760**	**877**	**177**	**Hindi (Males 739, Females 145), English (Males 109, Females 31), Hindustani (Males 25, Female –), Urdu (Males 3, Female 1), Japanese (Male 1, Female –)**
			Nicobarese			
1	Nicobarese	7,217	6,723	877	177	Hindi (Males 739, Females 145), English (Males 109, Females 31), Hindustani (Males 25, Female-), Urdu (Males 3, Female 1) Japanese (Male 1, Female –)
2	Shom Pens	34	37	..	..	

ST—II

PERSONS NOT AT WORK CLASSIFIED BY SEX AND TYPE OF ACTIVITY FOR SCHEDULED TRIBES

TABLE ST—II

PERSONS NOT AT WORK CLASSIFIED BY SEX AND TYPE OF ACTIVITY FOR SCHEDULED TRIBES

FLY-LEAF

In this table, the non-working Scheduled Tribe population has been classified by sex and type of work. The different types of work into which they have been classified are as follows:

1 Full-time students.

2 Persons seeking employment for the first time.

3 Persons employed before but now out of employment and seeking work.

4 Others.

TABLE ST—II

PERSONS NOT AT WORK CLASSIFIED BY SEX AND TYPE OF ACTIVITY FOR SCHEDULED TRIBES

Name of Scheduled Tribe	Total Non-working population			Full-time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
ANDAMAN AND NICOBAR ISLANDS											
All Scheduled Tribes	**6,550**	**3,257**	**3,293**	**685**	**252**	**2**	..	**2**	..	**2,568**	**3,041**
1 Andamanese	10	1	9	..	..	..	..	..	..	1	9
2 Nicobarese	6,443	3,212	3,231	685	252	2	..	2	..	2,523	2,979
3 Onges	26	10	16	..	..	..	..	..	..	10	16
4 Shom Pens	71	34	37	..	..	..	..	..	..	34	37
NORTH ANDAMAN ISLANDS											
All Scheduled Trjbes	**1**	..	**1**	..	..	..	..	..	..	..	**1**
Andamanese	1	..	1	..	..	..	..	..	..	..	1
MIDDLE ANDAMAN ISLANDS											
All Scheduled Tribes	**9**	**1**	**8**	..	..	..	..	..	..	**1**	**8**
Andamanese	9	1	8	..	..	..	..	..	..	1	8
SOUTH ANDAMAN ISLANDS											
All Scheduled Tribes	**26**	**10**	**16**	..	..	..	..	..	..	**10**	**16**
Onges	26	10	16	..	..	..	..	..	..	10	16
NICOBAR ISLANDS											
All Scheduled Tribes	**6,514**	**3,246**	**3,268**	**685**	**252**	**2**	..	**2**	..	**2,557**	**3,016**
1 Nicobarese	6,443	3,212	3,231	685	252	2	..	2	..	2,523	2,979
2 Shom Pens	71	34	37	..	..	..	..	..	..	34	37

I. Sir Richard C Temple's account of Andamanese

(Excerpt from Census Report of Andaman and Nicobar Islands 1901 pages 47 to 66)

I. THE RACE

The Affinities of the Race—The Andaman Islands, so near to countries that have for ages attained a considerable civilisation and have been the seat of important empires, and close to the track of a great commerce which has gone on for at least 2,000 years, continue to our day the abode of *savages as low in civilisation as almost any known* upon earth, though close observation of them discloses the immense distance between them and the highest of the brute beasts in mental development, one most notable fact being that they eat nothing raw, cooking all their food however slightly and making pots for the purpose, and this from time immemorial.

As to what general variety of the existing human beings the Andamanese belong, it can be clearly predicated of them that their various tribes belong to one people, speaking varieties of one fundamental language, and that they are Negritos. Many theories have been advanced as to their affinities ; the most credible being that they are connected with the Semangs of the Malay Peninsula and the Aetas of the Philippines, and the silliest, though not the least persistent, that they are descendants of shipwrecked cargoes of African slaves. On the whole the safest thing to say about them is that they are probably the relics of a bygone Negrito race, now represented by themselves, the Semangs, and the Aetas, that in very ancient times *occupied* the south-eastern portion of the Asiatic continent and its outlying islands before the irruptions of the oldest of the peoples, whose existence or traces can now be found there. In this view the Andamanese are of extreme interest as preserving, owing to an indefinite number of centuries of complete isolation, in their persons and customs the last pure remnant of the oldest kind of man in existence. The possibility of their representing the archaic type of the Negrito and the consequent extreme ethnological interest they arouse was long since pointed out by Sir W. Flower.

It is to be noted however that Professor Owen considered them to be not connected on anatomical grounds with the people of any existing continent. A notice of the points on which Semangs and Andamanese agree and differ will be found in *Appendix A.*

The antiquity of the Andamanese on their present site is proved by their kitchen-middens, rising from 12 to 15 feet and more in height, and in some cases having fossilised shells at the base. As has been already noted, the kitchen-middens show that the Andamanese now gets his food just as he did in the days when the now fossil shells contained living organisms.

The largest and traditionally the oldest, the original, home of the race by a consensus of Andamanese opinion and worth scientific exploration (and other to be greatly deprecated), is the kitchen-midden of Wota-Emi on Baratang in Elphinstone Harbour on the east coast of the South Andaman.

In reference to the kitchen-middens it is worth noting that all Andamanese tradition commences with the cataclysm accompanied by a subsidence of a large portion of the surface of their old country already noticed, and the people point to certain ancient kitchen-middens, such as that at Port Mouat, on the sea level to prove it. They say that these were commenced by the survivors of the cataclysm and that the sites were previously high up on the mountain sides, where no one could build a kitchen-midden.

Early Descriptions I—Tsing, the Chinese Buddhist monk, in 672 A. D. (Takakasu's Ed. p. xxx) mixed up in his account of his travels the Andamanese with the Nicobarese, and describes them thus:—

"The men are entirely naked while the women veil their person with some leaves. If the merchants in joke offer them their clothes, they wave their hands (to tell that) they do not use them."

But the earliest distinct notice of the Andamanese is in that remarkable collection of early Arab notes on India and China (851 A. D.), which was translated by Eus. Renaudot and again in our own time by M. Reinaud. It accurately represents the view entertained of this people by mariners down to our own time.

"The inhabitants of these islands eat men alive. They are black with woolly hair and in their eyes and countenances there is something quite frightful they go naked and have no boats. If they had they would devour all who passed near them. Sometimes ships that are windbound and have exhausted

their provision of water touch here and apply to the natives for it ; in such cases the crews sometimes fall into the hands of the latter and most of them are massacred."

This traditional charge of cannibalism still persists, though it is now, and almost certainly has always been, entirely untrue. Of the massacre of shipwrecked crews up till quite recent times there is no doubt ; but the policy of conciliation, which has been unremittingly pursued for the last forty years, has made the coasts quite safe for the shipwrecked, except at points where the Jarawas touch the coast and the wilder Onges reside, the south and west of Little Andaman, the North Sentinel Island, south of Rutland Island and Hut Bay on its western coast, Port Campbell and some few miles to the north of it on the west coast of the South Andaman. Everywhere else shipwrecked mariners would find the people not only friendly and helpful, but likely to give notice to Port Blair at once of their predicament.

Charge of Cannibalism—The charge of cannibalism seems to have arisen from three observations of the old mariners. The Andamanese attacked and murdered without provocation every stranger they could on his landing ; they burnt his body (as they did in fact that of every enemy) ; and they had weird all-night dances round fires. Combine these three observations with the unprovoked murder of one of themselves and the fear aroused by such occurrences in a far land in ignorant mariners' minds, century after century, and a persistent charge of cannibalism is almost certain to be the result.

Language of the Aka-Beada Tribe used in the Report—The tribe occupying the shores of the Harbour of Port Blair and its Islands at the British occupation in 1858 was, in its own tongue, the Aka-Bea-da. Its language was the first to be studied and its customs the first to be ascertained. It may still be called the tribe that is the best known and understood.

Every tribe has its own name for itself and its neighbours, and it is therefore necessary for the purposes of this *Report* to adopt one set of names only throughout, and the set most convenient is naturally that of the Aka-Bea-da. In this language *aka* is a prefix with small variations to nearly all tribal names and *da* is a suffix used with almost every isolated noun. For the sake of brevity I have throughout this *Report* discarded both these affixes and used the roots only of tribal names. But it must be understood that in actual speech an Aka-Bea would, in answering such a question as "what is your tribe ?", reply "Aka-Bea-da;" and in using his tribal name in the course of a sentence he would say "Aka-Bea." In this way the full and abbreviated forms of the Andamanese as named by the Aka-Bea Tribe are as under:—

The Andamanese tribal names according to the Aka-Bea Language

Full	Abbreviated
Aka-Chariar-(da)	Chariar.
Aka-Kora-(da)	Kora
Aka-Tabo-(da)	Tabo
Aka-Yere-(da) (also Aka-Jaro-da)	Yere
Oko-Juwai-(da)	Juwai
Aka-Kol-(da)	Kol
Aka-Bojigyab-(da)	Bojigyab
Aka-Balawa-(da)	Balawa
Aka-Bea-(da)	Bea
Onge	Onge
Jarawa-(da)	Jarawa

Below is given a table of the names given to themselves and each other by the five South Andaman Tribes or Bojigngiji Group, traditionally sprung from one tribe. It brings out the following facts:- in each language of the Group the prefixes and suffixes differ much and the roots remain practically the same throughout for the same sense. These facts strongly indicate one fundamental tongue for this group of languages.

Table of the names for themselves and each other used by the five South Andaman tribes or Bojigngiji group

Sense	Tribe	Bea	Balawa	Bojigyab	Juwai	Kol.
Fresh-water	*Bea*	Aka-Bea-da	Akat-Bea	O-Bea-da	Oko-Beye-lekile	O-Bea-che
Opposite-side	*Balawa*	Aka-Bala wa-da	Akat-Bale	O-Pole-da	Oko-Pole-lekile	O-Pole-che
Speak the language	*Bojigyab*	Aka-Boji-gyab-da	Akat-Boji-gyuabnga	O-Puchik-war-da	Oko-Puchi kyar-lekile	O-Puchik-war-che
Patterns out on bows	*Juwai*	Aka-Juwai-da	Akat-Juwai	O-Juwai-da lekile	Oko-Juwai lekile	O-Juwai-che
Bitter or salt taste	*Kol*	Aka-Kol-da	Akat-Kol	O-Kol-da	Oko-Kol-lekile	O-Kol-che

So too Yere, Jeru or Jaro for the Aka-Yere Tribe means a (sort of) "canoe" in all the languages and Onge means "a man" in its own language.

The Twelve Tribes—An Andamanese individual, as the people themeselves recognise, belongs to a family, which belongs to a Sept, which belongs to a Tribe, which belongs to a group of tribes or division of the race. The first two of these without being specially named are recognised, the last two have specific names.

The Census proved the existence of tweleve tribes of the Andamanesc, each with its clearly defined locality or rather "run," with its own language, and to a certain extent its own separate habits. The tribes are from north to south: Chariar, Kora, Tabo, Yere, Kede, Juwai, Kol, Bojigyab, Balawa, Bea, on the Great Andaman. The Onge-Jarawa occupies, with its Jarwara division, the interior of the South Andaman, the North Sentinel, and parts of Rutland Island; with its Onge division parts of Rutland Island and the Little Andaman. In the Archipelago is the Balawa tribe. Portman in his *History* divides the Andamanese into twelve tribes. necessarily omitting the Kora and Tabo, but dividing the Jarawas into three tribes according as they inhabit South Andaman, Rutland Island, and the North Sentinel. It is to that painstaking and accurate observer, Mr. E. H. Man, that we are indebted for the true differentiation of the tribes.

In their present depopulated condition the friendly tribes have amalgamated, as so many savages have done before them elsewhere in other parts of the world in similar circumstances. Thus, though the Kora, Tabo and Yere still keep more aloof than the rest in the jungles of the North Andaman, the whole of the remainder are thoroughly mixed up at the Home and practically throughout the Great Andaman and the Archipelago. This is a matter of the generation now passing away and I well recollect 25 years ago, though the Bojigyab were then known to us, the "coming in" of the first Balawa from the Archipelago and of the first Chariar from the extreme north and the difficulty experienced in communicating with them.

In reading the following remarks on the tribes it must always be borne in mind that the statements therein made refer largely to a state of things practically already passed away and never likely to be revived. The reader can without difficulty use his discretion in separating what is from what has been in the course of his perusal.

Their Division into three Groups—The Andamanese tribes are by themselves divided into three distinct groups, having certain salient characteristics: the forms of the huts, bow and arrows, of the canoes, of ornamentation, female clothing, hair dressing, and utensils, of tattooing, and of language common generally to the group, but differing in details and sometimes entirely from those of other groups. Judged by this standard the tribal affinities may be thus stated: Northern or Yerewa Group, Chariar, Kora, Tabo, Yere, Kede; Southern or Bojigngiji Group, Bea, Balawa, Bojigyab, Juwai, Kol; Outer Group, Onge–Jarawa, who do not tattoo. Some of the tribes are divided into septs, fairly well defined under headmen and with a local area of their own, but not under any separated designation.

The Distinctions between the Groups—It is worthwhile bringing together this remarkable series of differences dividing the Andamanese into three divisions; differences that more or less run through all matters concerning them.

(*1*) *Tattooing*—Bojigngiji; women are the tattooers cutting the skin slightly with small flakes of quartz or glass in patterns of zigzags or in straight vertical lines; face, ears, genitals, arm and knee pits are excepted. Men and Women are tattooed alike. Yerewa; men are the tattooers, cutting the skin deeply with iron pig-arrow heads: short horizontal parallel cuts in three or five lines down the back and front of the trunk, round the anus and legs. Women are tattooed thus as life advances. Onge-Jarawa; no tattooing.

(*2*) *Hair*—Bojigngiji; partial to complete shaving of head. Yerewa; long matted ringlets touching the shoulders. Onge-Jarawas; closely cropped head to a mop. Onge-Jarawa women are not shaved.

(*3*) *Ornaments and female clothing*—Bojigngiji women wear a bunch of five or six leaves in front: Yerewa women a loose tassel of narrow strips of bark: Onge-Jarawa a bunching tassel of fibre. Bojigngiji women are most particular as to clothing: Yerewa women careless. Jarawa women are apt to be quite unclothed. Bojigngijis and Yerewas smear their faces with grey clay mixed with water, white clay in delicate patterns imitating the tattoo marks, red ochre mixed with turtle fat and almond oil in coarse undefined patterns. Onge-Jarawas, with yellow clay mixed with water in coarse patches, red ochre mixed with the above mentioned oils on the head. Onge-Jarawas wear no bone ornaments.

(*4*) *Ornamentation of utensils*—Bojigngiji and Yerewas, slight: Onge-Jarawas delicate and elaborate.

(*5*) *Pots*—Bojigngijis, pots with rounded bottom: Onge-Jarawas and Yerewas with pointed bottom.

(*6*) *Implements*—Bojigngijis and Yerewas, coarse and rough in manufacture: Onge-Jarawas, often delicate and neat.

(*7*) *Baskets*—Bojigngijis and Yerewas have a 'kick' and stand well: Onge-Jarawas have uneven bottom and stand badly.

(8) Bows and arrows—Bojigngiji, *karama* bow and large arrows. Yerewa, *chokio* bow and small arrows. Onge-Jarawa, curved long bow and long arrows.

(9) Arrows—Generally common in type to all tribes : long with plain straight point, long with straight point and barbs, short with broad detachable barbed head for pigs.* Onge-Jarawa and Yerwas, multiple headed arrows for fish.

(10) Harpoons—For turtle, dugongs, and large fish among Bojigngijis and Yerewas : none among the Onge-Jarawas.

(11) Canoes—Bojigngiji and Yerewa, same pattern canoe ; Onge-Jarawa pattern different from above. Both outrigged, Bojigngiji has in addition a large dug-out without outrigger.

(12) Huts—Bojigngijis and Yerewas have temporary huts. Onge-Jarawas have large permanent communal dwellings.

(13) Dancing—Bojigngijis and Yerawas, sounding board and song and clapping in unison. Onge-Jarawa, standing in a ring and alternately bending and straightening the Knees : also on occasion kicking the buttocks with the flat of the foot.

(14) Beds—Jarawas sleep on the wood ashes of the fires. Onges on raised bamboo platforms. Other tribes on leaves and in sand-holes.

(15) Food—The staple food of the Onges is the mangrove fruit, boiled, and they preserve small fish dried after cooking. None of the other tribes do this.

The Long shore and Jungle Andamanese—The Andamanese are by themselves again further divided into the Aryoto or long-shore men, and the Eremtaga or jungle-dwellers; the habits and capacities of these two differ, owing to surrounding, irrespective of tribe. Some tribes as the Tabo, Juwai, Kol, and the South Andaman Jarawas, are entirely Eremtaga, while the Balawa, the Chariar, and the Jarawas of the North Sentinel are entirely Aryoto. The Aryoto holds himself to be better than the Eremtaga, but beyond this there seem to be no exclusive distinctions between them and an Aryoto will marry or adopt an Eremtaga.

With the minuteness in matters concerning their surroundings that is characteristic of all entirely uneducated people, the Andamanese recognise a third division of themselves by habits into Adajig or creek-dwellers, *i. e.*, those who live on the shores of the many inlets of the sea on the coasts of the Islands. The habits of the Adajig, however, are practically those of the Aryoto.

Distinctions by habits are quickly lost by the Andamanese have now no canoes in the South Andaman and are quite incapable of constructing or using them, though all Onges have them and so have the Jarawas on the North Sentinel. So also had the Jarawas that Colebrooke met a century ago. And this year (1902) it was ascertained that the young man brought up at the Duratang (Kyd Island) Home and occupied chiefly in market gardening could neither steer nor paddle, nor take up tracks in the jungles. In one generation, though there was no restriction in communication with their people, they had lost both sea and forest craft.

Former Isolation of the Tribes—Before the arrival of the English the tribes, excepting actual neighbours, may be said to have had no general intercourse with each other, and excepting some individuals were entirely unable to converse together, though it can be conclusively shown that all the existing languages are directly discended from one parent tongue. Even Septs had but little mutual intercourse and considerable differences in details of dialect and, as has occurred in other Island abodes of savages, there must have been a change of dialect or language along about every 20 miles of the coast. The tribes were in fact brought together and made definitely acquainted with each other's separate existence and peculiarities by the influence and exertions of Mr. Man between 1875 and 1880.

Sympathies and antipathies—The tribal feeling is expressed as follows : friendly within the tribe, courteous to other Andamanese if known, hostile to every stranger, Andamanese or other. The sympathy and antipathy exhibited are strictly natural, *i. e.*, savage, and are governed by descent. The feeling of friendliness lies in an everdecreasing zone from the family outwards towards sept, tribe, groups: hostility to all others. Even septs will fight each other and Aryoto and Eremtaga do not mix much. But there is no "caste" feeling, and tribes will, in circumstances favouring the actions (e. *g.*, living on the tribal borders), intermarry and adopt each other's children. Within the tribe there is so general a custom of adoption that children above six or seven rarely live with their own parents. It is an act of friendliness to give up or adopt a child and the custom has had the effect of making the various septs of a tribe hang together much better than would otherwise have been possible.

Fighting Capacity—The Andamanese are bad fighters and never attack unless certain of success. During hostilities they never take any precautions as to their own safety by sentries, works, armour, or ruses of any kind, nor in the attack beyond taking advantage of cover. The only ideas of protection yet met with are among the Jarawas, who use trunk-

* As the pig runs off, the trailing shaft is at once caught by something in the jungle and the animal is thus brought up short.

armour consisting of a wide belt of bark and well devised sentry stations on the paths round their permanent communal huts.

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But Colerbooke, reporting in 1790, gives a vocabulary of a people, now indentified with the Onge-Jarawa tribe by its speech, and as theories have been built up on this fact, it is as well to see carefully when and where Colebrooke met the natives and who they were.

Colebrooke's Knowledge of them (1789)—Colebrooke left Diamond Island (Cape Negrais) on December 20th, 1789, and reached Port Cornwallis (*now* Port Blair) on December 23rd. On the 24th he went up the harbour and saw some natives (Jarawa Tribe) on Dundas Point. On the 26th he went up the harbour with Commodore Cornwallis (brother of the Governor-General), accompanied by a native who had been wounded in a skirmish with his tribe, found to be very hostile by the people of the snow *Viper*, and was kept on board the *Ranger*, Cornwallis's ship. He is described as "very cheerful and quite reconciled to his captivity." They went up the Bumlitan Creek as far as Bumlitan and met another native (Jarawa) who ran away. They dined (lunched) on "Mount Pleasant," a hill on the harbour near Viper Island, and met another Jarawa who exchanged his bow and arrows for a knife. On the 27th the wounded native, who had been on the *Ranger* three weeks, was put ashore by the Commodore, who uniformly treated the savages with extreme consideration. On the 28th they met the Jarawa on Dundas Point whom they had seen before, with a woman and a girl and found him again friendly. On the 29th there was trouble with the Bea Tribe at Phoenix Bay and with the Jarawas at Ariel Creek. Colebrooke then went to the Nicobars and returned to Port Blair on February 20th, 1790, starting up north on 21st February. On the 23rd March at Port Meadows he saw some of the Bea Tribe leaving Entrance Island and saw some more hostile Beas, whom the party frightened off, coming from the North. On the 26th he went to the Archipelago, and met some hostile Balawas. On the 27th he went into Colebrooke Passage and saw some Bojigyab huts and some more of the tribe, who ran away in Elphinstone Harbour on the 29th. On the 30th they met some hostile Kols in the east entrance to Homfray's Strait and some more on the 31st off the north end of Long Island. On the 3rd and 4th April they found the Yere Tribe in Stewart Sound extremely hostile. On the 6th Blair himself met some Koras at the foot of Saddle Peak, who ran away. On the 7th Blair discovered the present Port Cornwallis and Colebrooke left for India.

It is clear from this that the only native from whom Colebrooke could have procured his *Vocabulary* was the wounded man on the *Ranger* and that man, as the *Vocabulary* shows, was a Jarawa. The tribes of all shorts-Jarawa, Bea, Bojigyab, Balawa, Kol, Yere, Kora, whom Colebrook met, except in the case of one Jarawa and his family, exhibited either extreme fear or hostility.

Explanation of the name Mincopie for the Andamanese—The first word in Colebrooke's *Vocabulary*, the first ever made of any Andaman tongue, is Mincopie for "Andaman Island of native contry," whence Mincopie has become a persistent book-name for the Andamanese. It has been a great puzzle to scientific men ever since, though it is now to be identified, as will be seen later, with "Mongebe, I am (an) Onge," a phrase, which was perhaps pronounced and at any rate sounded in Colebrooke's ears as "Minggobie." His informant, in using it, apparently meant to explain that he was an Onge, or as the Jarawas seem to pronounce the name,—an Inggo.

Relations with the English—Since the establishment of the Penal Settlement in 1858 an Andamanese Home has been created in Port Blair for the use of the aborigines, and several attempts have been made to civilise some of them and to bring up the children to a Christian education. These attempts have met with no reasonable success, the "civilised" returning to their original savagery at the first opportunity, the children deserting the schools and, except in an instance here and there, retaining nothing of their early education in after life. The existing use of the Home is that of a free asylum to which every Andamanese that likes is admitted. He may stay as long as he pleases and go when it suits him. While there he is housed, fed and taken care of, and for the sick there is a good and properly maintained hospital. From the Home, too, are taken such little necessaries and luxuries as the people desire to friends at a distance and during each of the many tours taken round the coasts by the officials. In return the Andamanese of the Home are employed to help in catching runaway convicts, in collecting edible birds'-nests and trepang and other natural produce, and in making "Andamanese curios," from which a small income is derived and expended on them. They have never succeeded in acquiring any true idea of money for themselves and all their earnings have to be administered for them. It is at once spent in intoxicants. The present policy, in short, is to leave them alone and to do what is possible in the conditions to ameliorate thcir lives The administrative objects gained by establishing friendly relations with the tribes are the cessation of the former and much too frequent murder of shipwrecked crews, the external peace of the Settlement and the creation of a jungle police to prevent escapes of convicts, and the recapture of runaways.

In the days of Blair and Kyd,—1789—96, the tribes showed themselves to be practically uniformly hostile, despite the conspicuous consideration these early officials exhibited, and remained continuously so after the commencement of the re-establishment of the Settlement in 1858, attacking the working

parties of convicts, just as the Jarawas do still, for iron and articles suitable to them and robbing the gardens started for food supplies. These practices had to be repressed by force, and efforts towards friendly relations had to be postponed until respect for the settlers was established. The procedure officially then adopted and carried out with such success in the end by Messrs, Corbyn, Homfray, Man, Godwin-Austen and Portman in succession was the simple one of providing the Home and visiting the people in their own haunts, as opportunity arose, with suitable presents.

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II PHYSICAL CHARACTERISTICS

Portman's and Molesworth's Enquiries—The physical characteristics of the Andamanese have been considerably studied by Mr. M. V. Portman and Major W. S. Molesworth and as their work has never been published, the following account thereof may serve to draw attention to it. It is to be found in 15 volumes, copies of which are deposited at the India Office, the Home Department Library in Calcutta, and the British Museum. Volumes 10, 11, 14 and 15 contain anthropometric measurements, and medical details of 200 Andamanese : thus—volume 10 of 50 South Andaman males, volume 11 of 50 South Andaman females, volume 14 of 50 North Andaman males, and volume 15 of 50 North Andaman females.

The remaining volumes are plantinotype photographs with explanatory letterpress of Andamanese. Volumes 1 and 2 typical heads : volume 3, heads, full face and profile : volume 4, adze and bow-making : volumes 5 and 6, bow and arrow-making : volume 7, rope-making and hut-building : volume 8, eating and drinking, packing and carrying bundles, utensils, attitudes, torch-making, greeting : volume 9, painting, tatooing, counting: volume 12, full length, full face and profile, view of males : volume 13, of females.

The following table summarises the results of of this elaborate enquiry for general information:—

Andamanese Averages

	Height in inches	Temperature Fahr.	Pulse beats per minute	Respiration per minute	Weight in lbs.
Men	58½	99°	82	19	96 lbs. 10 oz.
Women	55	99.5°	93	16	87 lbs.

and the diagram (given at the end) will show the relative physical qualities of the sexes of the adult Andamanese.

Man's Enquiries—In addition to Portman's and Molesworth's measurements there are those taken by Man some 25 years ago of 48 men and 41 women, which give the following average results of much interest :—

Average weight of 40 and body and limb measurements of 48 Andamanese males

1.	Weight	98.12 lbs.
2.	Height	58.73 inches
3.	Size round head	21.00 ,,
4.	,, ,, neck	12.30 ,,
5.	,, ,, chest	27.94 ,,
6.	,, ,, waist	27.08 ,,
7.	,, ,, buttocks	31.98 ,,
8.	,, ,, thigh	18.36 ,,
9.	,, ,, calf	12.09 ,,
10.	,, ,, ankle	7.19 ,,
11.	,, ,, biceps	10.60 ,,
12.	,, ,, arm	9.59 ,,
13.	,, ,, forearm	9.05 ,,
14.	,, ,, wrist	5.53 ,,
15.	Length of spine	17.44 ,,
16.	,, of arm and hand	24.64 ,,
17.	,, from shoulder to elbow	12.47 ,,
18.	,, from shoulder to wrist	21.98 ,,
19.	,, from ankle to knee	15.65 ,,
20.	,, from ankle to hip	30.66 ,,
21.	,, of foot	9.29 ,,

Average weight of 37 and average body and limb measurements of 41 Andamanese females

1.	Weight	94.08 lbs.
2.	Height	55.40 inches
3.	Size round head	19.96 ,,
4.	,, ,, neck	10.86 ,,
5.	,, ,, chest	28.84 ,,
6.	,, ,, waist	27.23 ,,
7.	,, ,, buttocks	33.82 ,,
8.	,, ,, thigh	19.33 ,,
9.	,, ,, calf	11.88 ,,
10.	,, ,, ankle	7.14 ,,
11.	,, ,, biceps	9.96 ,,
12.	,, ,, arm	9.50 ,,
13.	,, ,, forearm	8.41 ,,
14.	,, ,, wrist	5.35 ,,
15.	Length of spine	16.58 ,,
16.	,, of arm and hand	25.53 ,,
17.	,, from shoulder to elbow	11.80 ,,
18.	,, from shoulder to wrist	20.80 ,,
19.	,, from ankle to knee	15.06 ,,
20.	,, from ankle to hip	30.32 ,,
21.	,, of foot	8.29 ,,

High Temperature—The high bodily temperature may be an indication of the low vitality characteristic of the race. The cause is obscure, unless it is to be traced to their largely carbonaceous diet or to saturation with malaria producing a condition of masked fever. It has been observed that they do not feel themselves to be otherwise than quite well when the temperature is over 100° Fahr,and that condition does not affect their appearance or actions.

Breathing—In view of the experiments made in European countries and the United States as to the relative breathing of the sexes, it is of interest that the breathing of both sexes, among the Andamanese is abdominal or upper abdominal, the women showing scarcely any indication of their breathing, though the men show it well.

In the healthy younger Andamanese the breath is sweet and there is no distinctive smell from the body when clean, though they perspire freely. The older people with decayed teeth and tissues, have foul smelling breath and bodies, partly due to a mild form of scurvy, caused by absence of vegetable food at certain times of the year.

Age—The Andamanese male matures at about 15, attains full growth at about 18, and marries at about 26, he begins to "age" at about 40 and lives on to about 60 to 65, if he reaches "old age". Except as to marriage at an earlier age, about 18, these figures apply fairly to the women also, who, however, live somewhat longer than the men, retaining in old age both health and mental faculties.

Reproduction—The marriages are infructuous though barrenness is uncommon, a couple rarely producing families of even moderate size and many none at all. The child-bearing age is from 16 to 35; weaning is much delayed.

Endurance—Left to themselves the Andamanese go stark naked and with head uncovered, except that the women wear, as clothing and not ornament, one or more leaves in front and a bunch of leaves tied round. Jarawas, however, of both sexes have been seen entirely naked. They dislike and fear cold, but not heat, though they avoid exposure to the sun; and being accustomed to gratify every sensation as it arises, they endure thirst, hunger, want of sleep, fatigue and bodily discomfort badly. Want of sleep, such as occurs at their dances for occasionally as much as four days and nights, exhausts them greatly. A man's load is 40 lbs. and his distance 15 miles for a day or two only. After that he will rest, whatever the urgency.

Food—The food consists of fish, pork, turtle, iguana, "wild cat" (*paradoxurus sp.*), shell-fish, turtle eggs, certain larvae, and a great variety of fruit, seeds, roots and honey, and is plentiful both by sea and land. They never starve, though they are habitually heavy eaters. The food is always cooked and commonly eaten very hot. As much as possible of an animal is eaten and the Andamanese, like most hunters, have found out the dietary value of tripe. The Andamanese are expert cooks and adept at preparing delicacies from parts of animals and fish.

Skin—The skin, which is smooth, greasy and satiny, varies in colour from an intense sheeny black to a reddish brown on the unexposed parts and also on the collar bones, cheeks and other prominences of the body. Its general appearance has been likened to a "black-leaded stove." The soles of the feet are brownish yellow. The Bojigngiji Group (South Andaman) are the darkest, and among the Onges parts of the face are a light reddish-brown. The Jarawas are distinctly fairer than the rest, the general colour being a deep reddish brown. Leucoderma occurs on the fingers and lips.

Hair—The hair varies from a sooty black to dark and light brown, yellowish brown and red. The general appearance of it is sooty black or yellowish brown. Except on the head the hair is scanty, but not absent; on the head it grows in small rings which give it the appearance of growing in tufts, though it is really closely and evenly distributed over the whole scalp. Limited baldness is unknown, but temporary general baldness after disease occurs with a weak growth of the hair afterwards. The hair is not shaved, except on the head and eyebrows, and each tribe has, with many fantastic individual variants, its own method of wearing it. It turns grey at about 40, but white hair is not common.

Shaving is "woman's work" and was performed by small flakes of quartz, but nowadays flakes from the kicks of glass bottles are substituted. It is effective and close, but a painful operation on an European's face, as I proved by personal experience many years ago.

Bodily Parts—The mouth is large, the palate hard and highly arched, the lips well formed. The hands and feet are small and well made. The ears are small and well shaped, the eyes are generally dark to a very dark brown, bright, liquid and clear, but prominent with slightly elevated outer angles and become dulled with age. The teeth, in the young, except amongst the Onges, are white, good and on the whole free from disease. Those of the Onges are irregular and discoloured. As age advances the teeth generally lose their whiteness and become worn, but without much caries. The teeth are roughly used without any care whatever. Dentition is early.

Diseases—The muscular strength of the Andamanese is great, but their vitality is nevertheless low, and the apparently robust quickly die after sickening or severe injury. However, like many of the lower mammals, they recover quickly from illness when they overcome it.

Idiocy, insanity and natural deformities are rare among them. Epilepsy is however recognised and homicidal mania occurs sometimes with concomitants of insanity, such as eating raw flesh or earth and drinking the blood of the victim.

An unintentional artificial depression of the forehead and sides and top of the skull is produced in some women, chiefly among the Onges, caused by using a strap to carry loads on the back when young.

No parts of the body are intentionally pierced, injured, or deformed for the wearing of ornaments and other purposes, though the skin is extensively tatooed.

The statements at my disposal as to the relative prevalence of diseases among the Andamanese and their relative fatality are unsatisfactory, but so for as I can make out the following is a fair statement of the case in order of importance.—

I.—Fevers	45 per cent of all cases
II.-Respiratory organs	35 per cent of all cases
III.-Digestive organs	18 per cent of all cases
IV.-Other diseases	2 per cent of all cases

These classes may be further divided up more specifically thus :—

I.—Malaria	40 per cent of all cases
Other fevers	5 per cent of all cases
II.—Chronic bronchitis	21 per cent of all cases
Pneumonia	12 per cent of all cases
Other chest diaseases	3 per cent of all cases
III.—Diarrhoea	15 per cent of all cases
Other abdominal diseases	3 per cent of all cases
IV.—Other diseases	1 per cent of all cases

Without placing too much reliance on the above table, it serves to bring out the fact that among the Andamanese, as among the alien immigrants, malarial fevers are the overwhelming prevalent causes of sickness. As also in the case of immigrants, malarial fevers are not nearly so fatal in proportion to cases as the diseases of the respiratory and digestive organs. Thus I make out that deaths from malarial fevers occur in 8.5 per cent. of the cases, while those from diseases of the respiratory organs in 90 per cent., and of the digestive organs in 74 per cent. These considerations prepare us for the old statement that the prevalent diseases among the Andamanese are climatic and the same as those of the foreign immigrants.

The diagram (given at the end) brings into clear relief the relative prevalence of diseases among the Andamanese as disclosed by the above tables :—

Going a little further into detail, it has been noticed that malarial fevers are commonest in June, at the commencement of the monsoon and during heavy bursts of rain thereafter. Malarial fevers commence as usual in their intermittent form and prove fatal as remittent fever. Other zymotic fevers are uncommon, though the Andamanese will drink the filthiest water.

A short rainfall in the Andamans is usually accompanied by high dry winds and then is the high time of the chest diseases. But though the Andamanese are susceptible to bronchial catarrh, and though chronic bronchitis is common, it is not fatal; pneumonia is however extremely fatal. Pleurisy, haemoptysis and phthisis are comparatively rare.

Abdominal diseases, though comparatively uncommon, are very fatal, diarrhoea, including probably dysentery, claiming most victims. Dyspepsia and colic are both common. In health the stools are regular, but inclined to looseness. They have been likened to those of the lower mammals when in good health.

Of other diseases sunstroke is dreaded and always fatal. The brain end spinal cord are not often affected, through curvature of the spine is occasionally seen. Scurvy occurs at the seasons when vegetables diet, *i. e.*, such as fruits and roots afford, is too scanty. Elephantiasis occure among the Onges, but is limited to the Little Andaman. Chronic muscular rheumatism occurs among the older people, leading to loss and withering of limbs. Ulcers, generally the result of wounds in the jungles, are common and, as with the immigrants, slow to heal. Abscesses are also common. Considering that personal uncleanliness is often extreme, skin diseases are curiously infrequent, except ring worm and exfoliated dermatitis, sometimes leading to destruction of finger and toe nails, due either to scurvy or exposure.

Excluding malaria, endemic disease has not been recognised among the Andamanese, and the only epidemics that have been known to attack them are imported pneumonia (1868), syphilis (1876), measles (1877), and influenza (1892), in that order : unhappily with disastrous effect. Exposure to the sun and wind in the cleared spaces, the excessive use of tobacco and over-clothing, as results of contact with civilisation, are also said to have undermined their health as a body of human beings. Intoxicants are forbidden to them by local rules and are not easily or commonly procured by them.

Medicine—The diseases which the Andamanese distinguish by name are malarial fever, catarrh, coughs and rheumatism. Phthisis and heart disease are recognised, but are spirit caused and so are all internal maladies, which of course are not understood.

Medicine and surgery are almost absent from the Andamanese purview. They will bleed on the forehead for fever and headache and round abscesses to alleviate pain. They scarify for rheumatism and internal pain as a last resort. Red ochre and various herbal concoctions are both swallowed and applied as allhealers, in which they have great faith. Certain leaves are sometimes applied to local affections and beds made of them for the sake of

their supposed medicinal odour. Cinctures, sometimes of human bones, are used to alleviate pain, but no other charms are employed. Occasionally the diet is slightly changed to relieve illness and they are quick to avail themselves of the hospital provided for them. They are extremely afraid of European surgery and will tremble violently at the sight of the operating knife. They smear themselves with white clay and water against the heat of the sun and with red ochre and oil after dark as a protection against cold.

The sick are sympathetically and very kindly, but superstitiously, treated. There are no pregnancy customs and those at childbirth are sensible and without superstition, difficult delivery being practically unknown.

Snakebite is uncommon and seldom fatal. Ligatures above the bite and scarifying are applied, both operations showing observation and common sense. Bites of centipedes, scorpions, leeches and ticks cause little inconvenience to the Andamanese, though very much to immigrants.

Appearance—The figures of the men are muscular and well formed and generally pleasing; often a young man is distinctly good looking, for, though there is a tendency to prognathism, it is not commonly pronounced, while a straight and well formed nose and jaw, accompanied by superior intelligence and an irritable temper indicating a nervous temperament, are by no means rare. The natural good looks of many of the people are injured by the habit of shaving and smearing themselves with greasy red and white pigments.

The pleasing appearance of the men is not a characteristic of the women, whose habits of completely shaving the head and profusely smearing themselves, with an early tendency to stoutness and ungainliness of figure and sometimes to pronounced prognathism, frequently make them unattractive objects to Europeans. They are, however, bright and merry even into old age and are under no special social restrictions, have a good deal of influence, and in old age are often much respected. They nevertheless readily and naturally acquiesce in a position of subordination, slavery and drudgery to the men, and are apt to herd together in parties of their own sex. Variation from type is much commoner among the men than the women.

III : MENTAL CHARACTERISTICS

Sense Development—The nerve development of the Andamanese is low, pain is not severely felt and wounds quickly heal. The sense development is normal and instance of unusual acuteness observed are the result of personal training in certain directions and not of heredity, *e. g.*, they will recognise one of themselves at a great distance, but not an unaccustomed object such as a European : they can smell a fire or hear the sound of dancing also at a great distance, but this is because they are always on the lookout for these things and their discernment is a matter of habit and of much consequence to themselves. They can, in short, do well such things as they pay particular or habitual attention to.

The Andamanese are naturally far sighted, and any near sight observed will be found to be due to leucoma or other disease. In respect to sight, however, they are not more highly gifted than civilized mankind. The colour sense is hardly developed at all and they are what would be called in Europe colour-blind to most colours. Black, white and red are distinguished, but green and blue are not. This is due apparently to want of observation only, as they distinguish between white paint and the white European skin. A good deal of blindness was caused by imported epidemic ophthalmia in 1877. Hearing is not abnormally acute, but is highly trained in matters pertaining to jungle craft. Touch seems to be undeveloped. The sense of smell is highly developed in matters necessary to their existence, but they have no appreciation of artificial scent or of that of flowers which do not denote food, nor can they distinguish by smell that which they cannot see unless it be an object of food. Taste is strongly developed as to honey, distinguishing that deposited from different flowers. They care nothing for scenery and do not decorate themselves with flowers.

Character—In childhood the Andamanese are possessed of a bright intelligence, which, however, soon reaches its climax and the adult may by compared in this respect with the civilised child of ten or twelve. He has never had any short of agriculture, nor until the English taught him the use of dogs did he ever domesticate any kind of animal or bird, nor did he teach himself to turn turtle or to use hook and line in fishing, He cannot count and all his ideas are hazy, inaccurate and ill-defined. He has never developed unaided any idea of drawing or making a tally or record for any purpose, but he readily understands a sketch or plan when shown him. He soon becomes mentally tired and is apt to break down physically under mental training.

He retains throughout life the main characteristics of the child : of very short but strong memory, suspicious of but hospitable to strangers, ungrateful, imitative and watchful of his companions and neighbours, vain and under the spur of vanity industrious and persevering, teachable up to a quickly reached limit, fond of undefined games and practical jokes, too happy and careless to be affected in temperament by his superstitions, too careless indeed to store water even for a voyage, plucky but not courageous, reckless only from ignorance or inappreciation of danger, selfish but not without generosity, chivalry or a sense of honour, petulant, hasty of temper, entirely irresponsible and childish in action in his wrath and equally quick to forget, affectionate, lively in his movements and exceedingly

taking in his moments of good temper. At these times the Andamanese are gentle and pleasant to each other, considerate to the aged, the weakly or the helpless and to captives, kind to their wives and proud of their children, whom they often overpet; but when angered cruel, jealous, treacherous and vindictive, and always unstable. They are bright and merry companions, talkative, inquisitive and restless, busy in their own pursuits, keen sportsmen and naturally independent, absorbed in the chase from sheer love of it and other physical occupations and not lustful, indecent or indecently abusive.

As the years advance they are apt to become intractable, masterful and quarrelsome. A people to like but not to trust. Exceedingly conservative and bound up in ancestral custom, not amenable to civilization, all the teaching of years bestowed on some of them having introduced no abstract ideas among the tribesmen, and changed no habit in practical matters affecting comfort, health, and mode of life. Irresponsibility is a characteristic, though instances of a keen sense of responsibility are not wanting. Several Andamanese can take charge of the steering of a large steam launch through dangerous channels, exercising then caution, daring and skill though not to an European extent, and the present dynamo-man of the electric lighting on Ross Island is an Andamanese, while the wire-man is a Nicobarese, both of whom exhibit the liveliest sense of their responsibilities, though a deep-rooted unconquerable fear of the dynamo and wires when at work. The Nicobarese shows, as is to be expected, the higher order of intellect. Another Andamanese was used by Portman for years as an accountant and kept his accounts in English accurately and well.

The intelligence of the women is good, though not as a rule equal to that of the men. In old age, however, they frequently exhibit a considerable mental capacity which is respected. Several women trained in a former local Mission Orphanage from early childhood have shown much mental aptitude and capacity, the "savagery" in them however only dying down as they grew older. They can read and write well, understand and speak English correctly, have acquired European habits completly, and possess much shrewdness and common sense : one has herself taught her Andamanese husband, the dynamo-man above mentioned, to read and write English and induced him to join the Government House Press as a compositor. She writes a well expressed and correctly spelt letter in English, and has a shrewd notion of the value of money. Such women, when the instability of youth is past, make good "ayas," as their men-kind make good waiters at table.

The highest general type of intelligence yet noticed is in the Jarawa tribe.

Mental Capacities.—The Andamanese divide the day by the position of the sun and can roughly divide the night, though they have no idea of steering by the sun or stars. The year is known by the three main seasons of the climate and the months rudely by the flowering and fruiting of trees of economic value to them. Tides are understood and carefully noted, a necessary accomplishment to a people largey living on shell-fish and navigating shallow tidal creeks and shores. They are aware of the connection of the phases of the moon with the tides and have names for the four phases of each lunation. They know the four quarters of the compass in reference to the daily position of the sun and have names for the four chief winds that blow (N. W., N. E., S. E., S. W.). They differentiate three kinds of clouds :—Cumulus, stratus, nimbus. The only constellation they have distinguished is Orion and they have discovered the Milky Way for which they have a name, and also call it "the way of the angles" (*morowin*, the daughter-messengers of Puluga).

Social Emotions.—The social emotions are not generally expressed. The Andamanese have no words for ordinary salutations, greeting or for expressing thanks. On meeting they stare at each other for a lengt ened period in silence, which the younger breaks with a common place remark and then follows an eager telling of news, which an Andamanese always delights in hearing. Relatives however sit in each other's laps, huddled closely together at *meeting*, weeping loudly and demonstratively, and after a long separation this may last for hours. The Onges are less demonstrative and on such occasions shed a few silent tears only and caress each other with their hands. At *parting* they take each other by the hand and blow on it, exchanging sentences of conventional farewell.

Undemonstrative though they are, the Andamanese are readily roused to emotion, finding that difficulty in separating the real from the assumed observed in other savages. At Government House, Calcutta, in 1895, when a party was told to sit down and weep to show the custom at meetings, in a few moments the weeping became genuine, and when after a short time they were told to stop and get up, tears were streaming down their faces.

General Capacities.—The Andamanese are good climbers, and rapid walkers and runners, moving with a free and independent gait, and can travel considerable distance at a time. The Jarawas turn their toes in, due to the necessity of stooping to pass along their paths through the trangled jungle. The Eremtaga are good but not remarkable trackers. The Aryoto are good swimmers and are much at home in the water. The Andamanese generally show a dexterity in getting about their thick and tangled jungles which baffles all immigrants, though in this respect the Eremtaga quite out-distance the Aryoto, and the Jarawas apparently all the others. In the jungles all shooting with

arrows is necessarily at very short distance, and generally the Andamanese are good shots at short distances only, judging direction very well but distance hardly at all. They can however at the very short distance required for shooting fish allow accurately for refraction in moving water and will shoot their fish successfully even in the surf in a manner that is inimitable: this is really due to accurate judgment of direction.

The Andamanese are unadventurous seamen, poling and paddling their canoes with small spade paddles at considerable speed, faster than that of an ordinary ship's boat for a little distance though they could not paddle away from one in even a short chase, but they never go out of sight of land, have never been even to the Cocos (30 miles), nor to Narcondam and Barren Island, nor had they ever any knowledge of the existence of the Nicobars till our arrival. Man has a legend from Car Nicobar doubtfully going to show that the Onges from the Little Andaman once made raids on that island: but if this were true they would do so still.

IV. HABITS AND CUSTOMS

Dwellings.—Except in the Little Andaman and among the Jarawas there are no fixed habitations, the search for easily obtained food and insanitary habits obliging the people to be nomads, for they have no practice of cultivation and domesticate no animal whatever except dogs obtained from the English. They thus dwell in various customary encampments, situate within their respective territories. At these encampments, usually fixed in sheltered spots, they erect about 14 temporary huts capable of holding up to 50 to 80 persons, arranged facing inwards on an oval plan always more or less irregular (sketch given at the end).

The central space is in the dancing ground. A hut is merely a thatch about 4 feet long by 3 feet wide, sloping from 8 inches behind to $4\frac{1}{2}$ feet in front, placed on four uprights and some cross-pieces without walls. In unsheltered spots and at the Head-Quarters of Septs large circular huts are built with a good deal of ingenuity, having eaves nearly touching the ground. These will be as much as 15 feet high and 30 feet in diameter. For hunting purposes mere thatched shelters are erected for protection from the wind. Close to every hut is a very small platform for surplus food about 18 inches from the ground, and in it at least one fire is carefully preserved. This is the one thing that the Andamanese are really careful about for they do not know how to make fire, though they show much skill in so carrying smouldering logs with them by land or sea that they are not extinguished. Their ignorance of this fundamental requirement of civilization is shown in their fire-legend that fire was originally stolen from their deity Puluga and has never been allowed to become extinct since. Excepting guns, nothing has more impressed the Andamanese with European power and resources than the use of matches, *i. e.* of making fire whenever required with ease.

In the Little Andaman and among the Jarawas of the South Andaman, large permanent huts for use in the wet season are built up of solid materials to 30 feet in height and 60 in breadth to hold the fires of 7 to 8 hunting parties, say 60 to 70 people, i.e., they contain 7 to 8 fires with about 8 persons to each "fire". The Jarawa hunting camp is much the same as that of any other Andamanese and his great communal hut is built on the same principle as the large huts of the other Andamanese.

The use of the flimsy hunting shelters and camp huts of the Andamanese is rendered possible in the wet and stormy weather so common in the Islands by the denseness of the jungle, which prevents the winds from reaching them even when close to the sea-beach and causes the rain to fall vertically upon them.

Government.—There is no idea of Government, but to each tribe and to each sept of it there is a recognised head, who has attained that position by tacit agreement on account of some admitted superiority, mental or physical and commands a limited respect and such obedience as the self interest of the other individual men of the tribe or sept dictates. There is a tendency to hereditary right in the natural selection of chiefs, but there is no social status that is not personally acquired. The social position of a chief's family follows that of the chief himself and admits of many privileges in the shape of tribal influence and immunity from drudgery. His wife is among women what he is among men and at his death, if a mother and not young, she retains his privileges. Age commands respect and the young are deferential to the elders. Offences, i.e., murder, theft, adultery, mischief, assault, are punished by the aggrieved party on his own account by injury to the body and property or by murder, without more active interference on the part of others than if consistent with their own safety, and without any fear of consequences except vengeance from the friends of the other side, and even this is usually avoided by disappearance till the short memory of the people has obliterated wrath.

Property is communal, as is all the land, and ideas as to individual possessions are but rudimentary, accompanied with an incipient tabu of the property belonging to a chief. An Andamanese will often readily part with ornaments to any one who asks for them. Theft, or the taking of property without leave, is only recognised as to things of absolute necessity, as arrows, pig's flesh, fire. A very rude barter exists between tribes of the same group in regard to articles not locally obtainable or manufactured. This applies especially to cooking pots, which are made of a special clay found

only in certain parts of the islands. The barter is really a gift of one article in expectation of another of assumed corresponding value in return, and row if it is not forthcoming. The territory of other tribes is carefully respected without however there being any fixed boundaries.

The duties of men and women are clearly defined by custom, but not so as to make that of the women comparatively hard. The women have a tacitly acknowledged inferior position, but it is not such as to be marked or to leave them without influence.

Religion—The religion is simple animism and consists of fear of the evil spirits of the wood, the sea, disease and ancestors, and of avoidance of acts traditionally displeasing to them, and this in spite of an abundance of mythological tales told in a confused, disjointed manner that is most instructive to the student of such things. There is neither ceremonial worship nor propitiation. There is an anthropomorphic diety, Puluga, the cause of all things, whom it is not, however, necessary to propitiate, though sins, i.e., acts displeasing to him, are avoided for fear of damage to the products of the jungle. Puluga dwells now in the sky, but used to live on the top of Saddle Peak, their highest mountain. The Andamanese have an idea that the "soul" will go under the earth by an aerial bridge after death, but there is no heaven nor hell nor any idea of a corporeal resurrection in a religious sense. There is much active faith in dreams, which sometimes control subsequent conduct and in the utterances of "wise men," dreamers of prophetic dreams, gifted with second sight and power to communicate with spirits and to bring about good and bad fortune, who practise an embryonic magic and witchcraft to such personal profity by means of good things tabued to themselves as these people appreciate. There are no oaths, covenants and ordeals, nor any forms of appeal to supernatural powers.

Puluga, who is fundamentally with some definiteness identifiable with the storm (*Wuluga*) mixed up with ancestral chiefs, has so many attributes of the Deity that it is fair to translate the term by "God." He has a wife and a family of one son and many daughters. He transmits his orders through his son to his daughters who are his messengers, the Morowin. He has no authority over the evil spirits and contents himself with pointing out offenders against himself to them. The two great evil, i.e., harmful spirits are Erem-chauga of the Forest and Juruwin of the Sea. Like Puluga both have wives and families. The minor evil spirits are Nila and a numerous class, the Chol, who are practically spirits of disease. The Sun is the wife of the Moon and the Stars are their children dwelling near Puluga, but there is no trace of sun-worship, though they twang their bows and "chaff" the moon during an eclipse, and a solar eclipse frightens them, keeping them silent.

The Andamanese idea of the soul arises out of his reflection in water and not out of his shadow which follows him about. His reflection is his spirit, which goes after death to another jungle world, Chaitan, under the earth, which is flat and supported on an immense palm tree. There the spirit repeats the life here, visits the earth occasionally and has a distinct tendency to transmigration into other beings and creatures. Every child conceived has had a prior existence and the theory of metempsychosis appears in many other superstitions notably in naming a second child after a previous dead one, because the spirit of the former babe has been transferred to the present one, and in their recognising of all Natives of India and the Far East as *chauga*, or persons endowed with the spirits of their ancestors.

Superstitions—The superstitions and mythology of the Andamanese are the direct outcome of their beliefs in relation to spirits. Thus, fire frightens Erem-chauga, so it is *always* carried. They avoid offending the Sun and the Moon by silence at their rise. Puluga shows himself in storm and so they appease him by throwing explosive leaves on the fire, and deter him by burning beeswax, because he does not like the smell. Earthquakes are the sport of the ancestors. There are lucky and unlucky actions, but not many and a few omens and charms. Animals and birds are credited with human capacities, *e.g.*, convicts murdered by Jarawas have been found with heavy stones placed on them and stones have been found placed along their pathways. Every Andamanese knows that this is a warning to the birds not to tell the English that the men had been murdered and that the murderers had passed along the path in front.

Mythology—The great bulk of the Andamanese mythology turns on Puluga and his doings with Tomo, the first ancestor, to whom and his wife he brought fire and taught all the arts and for whom he created everything. This line of belief is still alive and everything natural that is new is attributed to Puluga. Thus when the Andamanese were introduced to the volcano, Barren Island, on seeing the smoke from the top they at once christened it Molatarchona, Smoke Island, and said the fire was Puluga's.

The next most important element in the mythology is in the story of the cataclysm, which engulfed the islands and was of course caused by Puluga. It separated the population and destroyed the fire, which was afterwards stolen by Luratut, the kingfisher, and restored to the people. The population previous to the cataclysm became the *chauga* or ghostly ancestors.

Other stories relate in a fanciful way the origin of customs, e.g., tattooing and dancing, of the arts, articles of food, harmful spirits, and so on.

An important ethnological item in these stories is the constant presence of the ideas of metempsychosis and of metamorphosis into animals, fish, birds, stone and other objects in nature. Indeed the fauna chiefly known to the Andamanese are ancestors changed supernaturally into animals.

Initiatory Ceremonies—There are rudimentary initiatory customs for both males and females, connected with arrival at puberty and marriageability and pointing to a limited tabu. On reaching puberty or thereabouts, between 12 and 16 years of age, abstention from about 6 kinds of food, each in turn, is voluntarily commenced and continued for some years. At the end of each abstention there are a few ceremonies and some dancing and the youth of both sexes become "grown up". There is nothing else to mark this period beyond the application of an honorific name while it lasts, no secret to be communicated, no religious ceremony. In after-life, however, men who have gone through the initiatory period together will not fight, quarrel, nor call each other by name. They will assume great friendship, while avoiding each other with a mutual shyness, The women also practise a limited tabu as to food during menstruation and pregnancy. The idea of tabu does undoubtedly exist as to food and every man has his own tabued articles through life, which is, however, usually something observed to disagree with him in childhood or to be unpalatable.

There are also limitations as to sexual family relations. Only husband and wife can eat together. Widows and widowers, bachelors and maidens eat with their own sex only. A man may not address directly a married woman younger than himself or touch his wife's sister or the wife of a younger relative, and *vice versa*.

The tattooing is partly ceremonial, as a test of courage and endurance of pain, and so is painting the body with clays, oils, etc. By the material and design is shown sickness, sorrow or festivity and the unmarried condition.

Amusements—The great amusement of the Andamanese indeed their chief object in life after the chase, is the formal evening or night dance, a curious monotonous performance accompanied by drumming the feet rythmically on a special sounding board, like a Crusader's shield and mistaken for a shield by several observers, singing a song more or less impromptu and of a compass limited to four semitones and the intermediate quarter tones, and clapping the hands on the thighs in unison. The dance takes place every evening whenever there are enough for it, and lasts for hours and all night at meetings of the tribes or septs for the purpose. It then becomes ceremonial and is continued for several nights in succession. Both sexes take allotted parts in it. This and turtle hunting are the only things which will keep the Andamanese awake all night long. There are five varieties of the dance among the tribes : that of the Onge-Jarawas being an entirely separate performance.

Music—The Andamanese appreciate rhythm and time, but not pitch or tune. They sing in unison, but not in parts, and can neither sing in chorus nor repeat or even catch an air. The key in which a solo or chorus is started is quite accidental. They can be readily taught any dance step and can teach it themselves from observation.

Song—Every man who respects himself is a composer of songs, always consisting of a solo and refrain, and sings without action or gesticulation and always to the same rhythm. The songs relate only to travel, sport and personal adventures never to love, children and the usual objects of poetry, and very rarely to beliefs and superstition. The wording is enigmatic and excessively elliptic, the words themselves being in grammatical order, but shorn of all affixes as a rule. As in all poetry unusual words are employed. But clipped as the wording is and prosaic as the subjects are, the Andamanese are far from being unable to give a poetic turn to their phraseology and ideas. The women have lullabies for their babies.

Games—The Andamanese are childishly fond of games and have an indigenous blind-man's-buff, leap-frog and hide-and-seek. Mock pig and turtle hunts, mock burials, and "ghost" hunts are favourite sports. Matches in swinging, swimming, throwing, skimming (ducks and drakes), shooting (archery), and wrestling are practised.

Naming of Children and Adults—Every child is named for life after one of about twenty conventional names by the mother, of course without reference to sex, immediately upon pregnancy becoming evident, to which afterwards a nickname, varying occasionally as life proceeds, is added from personal peculiarities, deformities, disfigurements, or eccentricities and sometimes from flattery or reverence. Girls are also given "flower names" after one of sixteen selected trees which happen to be in flower at the time they reach puberty.

The "womb-name" is called the *teng-l'ar-ula* and on the child being born, the words distinguishing sex by the genitals, *ota*, male, and *kata*, female, are prefixed to it in babyhood. The women's "flower name" precedes the *teng-l'ar-ula* till motherhood or advancing years, but is often used alone. As the "flower names" are of much interest, the following list of them is given in the Bea language. There are eleven of them and flowers, regarded as identical by the Andamanese, belong to trees sometimes of quite different species : a mistake that is made by peoples of much higher mental development.

Flower name	Tree	Flowering month
Mode	(1) Semecarpus (Sp.) (2) Odina wodier	March
Ora	Chickrassia tabularis	March
Jidga	(1) Unidentified (2) Croton argyratus	April
Yeri	Sterculia (Sp.)	April
Pataka	(1) Meliorma simplicifolia (2) Terminalia procera	May
Reche	(1) Eugenia (Sp.) (2) Rubiaceae	June July
Chagara	Pterocarpus dalbergioides	August
Charapa	Unidentified	September
Chenra	Leea sambucina	October
Yulu	(1) Unidentified (2) Eugenia (Sp.)	November
Chilip	Diospyros densiflora	November December, January and February

The people are now ignorant of the origion of the flower names or of the cause of the selection of the trees above mentioned.

The honorifics *maia* and *man* are prefixed out of respect to the name of elderly males and *chana* to all names of married women. Girls are addressed by the flower name and the elders by the honorific. Names are not much used in addressing, but chiefly for naming the absent or in calling.

Marriage Relations—The Andamanese are monogamous, and by preference, but not necessarily, exogamous as regards sept and endogamous as regards tribe or more strictly group. Divorce is rare and unknown after the birth of a child, unfaithfulness after marriage which entails the murder of both the guilty parties if practicable is not common, and polyandry, polygamy, bigamy and incest are unknown. Marriages are not religious, but are attended with distinct ceremonies. Marriage after death of one party or divorce is usual. Before marriage free intercourse between the sexes within the exogamous limits is the rule, though some conventional precautions are taken to prevent it.

Portman tersely describes the marriage ceremony thus :—

"When the elders of a sept are aware that a young couple are anxious to marry, the bride is taken to a newly made 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 in the bride's lap. This is the whole 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".

Marriages are the business of parents or guardians and they have a right of betrothal of children, the betrothal being regarded as marriage. Marital relations are somewhat complicated and quite as strictly observed as among civilised communities. Old books on this point generally ascribe bestiality and promiscuity to the race, but quite wrongly.

Death Ceremonies—Deaths occasion loud lamentation from all connected with the deceased. Babies are buried under the floor of their parents' hut. Adults are either buried in a shallow grave, or, as an honour, tied up in a bundle and placed on a platform in a tree. Wreaths of cane leaves are then fastened conspicuously round the encampment, and it is deserted for about three months. Burial spots are also sufficiently well marked. Mourning is observed by smearing the head with grey clay and refraining from dancing for the above period. After some months the bones of the deceased are washed, broken up and made into ornaments to which great importance is attached, as mementos of the deceased and as they are believed to stop pain and cure diseases by simple application to the diseased part. The skull is worn down the back tied round the neck, usually, but not always, by the widow, widower or nearest relative. Mourning closes with a ceremonial dance and the removal of the clay, The ceremonies connected with the disposal of the dead are conventional, reverential and by no means without elaboration in detail.

V. ARTS

Stone Implements—The only stone cutting implement known to the Andamanese is the quartz flake chipped off, never worked, and held between the fingers for shaving and tattooing, and shells and fish bones are used for the small blades of the peculiar adze of this people, and for arrow points, scraping and cutting. A *cyrena* valve is the ordinary knife and scraper. Hammers, anvils, hones, and ovenstone consist of natural stones. They have never made celts.

The ends of glass bottles for some years, and iron from wrecks for a long time past, have been substituted for the indigenous implements, when and where procurable. The object of the long series of murderous raids made by the inland Jarawas on the outlying parts of the Penal Settlement has now been proved to have been made in search for iron. The implements on the whole are coarsely and roughly made.

Weapons—The weapons of the Andamanese are bow and arrow, harpoon, fish spear, pig spear, and they have never had any notion of poisoning the blades, which however sometimes inflict dangerous septic wounds from dirt, though as a rule they are kept bright as a matter of pride. Barbed arrows and harpoons with loose heads are used for catching and pulling up game in the jungles and marking where turtle or large fish are sinking.

Domestic Arts—Excellent information with illustrations on the domestic and other arts of the Andamanese is to be found in a minutely accurate work, Man's *Aboriginal Inhabitants of the Andaman Islands.*

String and Netting—String for nets and all purposes is twisted, often neatly, from the inner bark of creepers. Large nets of this string are made for driving turtle and hand-nets for prawns and small fish and for wallets. Stout cord is made from the inner bark of the *melochia velutina.* Whole, split and scraped canes are used as binders.

Weaving—The weaving is good, neat and stout, and baskets and mats are thus well made from strips of canes.

Pottery—The unglazed circular clay cooking pots with rounded pointed bottoms, to the Andamanese very valuable, are built up by hand, sundried and then baked, but not thoroughly, in the fire. They are often encased in basket work for safety. Their manufacture, form and ornament are typical of the stone generally.

Wood and Cane work—Buckets are hollowed out of wood or cut from the joints of the bamboo. Canoes are hollowed out of whole trunks of light, soft timber by the adze without the use of fire, do not last long and are only fair sea boats. They are however capable of holding many people and a good deal of light cargo.

Ornamentation, Personal and Domestic—The personal ornaments made are bunches and strips of fibres and leaves scraped, cut and hammered, fringes of dentalium shells and straw-coloured wreaths of hammered and roasted dendrobium bark. The bones, skulls and jawbones of deceased relatives are also used whole, or broken and scraped to fancy or requirement, as ornaments, besides necklaces of the bones of animals. Tattooing and painting the body are only ornamental to the extent that, in the latter case especially, deviations from the conventional designs are due to personal taste.

The only ornaments to dwellings and huts are the heads of turtle, pigs, iguana, paradoxurus killed in hunting. These are hung up partly as ornaments and partly as trophies, but not with any idea of record.

Every manufactured article has its own customary conventional line ornament in one or more of three colours and in one or more of eleven patterns approximately achieved only. The colours are red, white and brown from natural earths. The patterns are (1) chevrons, (2) close cross hatch, (3) wide cross hatch, (4) parallel lines, (5) parallels and chevrons combined, (6) lozenges, (7) plait or guilloche, (8) herring-bone, (9) cross cuts, (10) loops (11) vandyke with scolloped bands and cross lines.

APPENDIX A

POINTS OF AGREEMENT AND DIFFERENCE BETWEEN THE ANDAMANESE AND THE SEMANGS

The Semangs are found in Northern Perak, Kedah, Kelantan, Trengganu, and Northern Pahang in the Malay Peninsula. They have come considerably under outside influence and especially under that of the wavy-haired (Sakai) and the long-haired (Jakun, wild Malay) tribes of the Peninsula and even of the civilised Malays themselves,

Points of Agreement of Semang with Andamanese

Hair : In colour and growth.

Height : Men 57 to 58 inches, women 53.5 to 54.5 inches.

Skin : In texture and colour.

Shape of head : Mesaticephalic and brachycephalic.

Eyes : In colour and shape.

Food : In its nature and elaborate preparation.

Huts : In leaf shelters; with the Onge-Jarawas, in communal huts, though not so good.

Funerals : In ceremonies and probable former disinternment of bones.

Belief : In the bridge to Paradise.

Bows : With the Onge-Jarawas only.

Points of Difference between Semangs and Andamanese

Face : In the great variation of the Andamanese face.

Implements : In the blow-gun and *poisoned* arrows and spears.

Hunting : In trapping game.

Feeding : Men before women.

Quivers : In having reed quivers; Andamanese stick their arrows in the waist belt.

Ornamentation : In quality and artistic merit.

Huts : In rock-shelters, cave dwellings, tree huts, barricaded huts.

Ornaments : In personal ornaments, and in piercing the nose.

Clothing : Of hammered barks; loin-cloth for men, petticoat for women.

Magic : In its practice and in use of magical designs.

Music : In nose-pipe and bamboo castanets.

Songs : In their nature.

Marriage : Based on purchase and in ceremonies.

Beliefs : In Shamanism, metamorphism into tigers of living men, in ideas as to "God".

Language : In its mixture with Malay and Mon; basis can be proved *perhaps* to be (? Onge-Jarawa) Andamanese, though the specimens I have seen afford very little hope of this.

Also a portion of the Semangs have fixed habitations and a rude agriculture, this latter capacity being entirely absent in the Andamanese.

II LIEUTENANT R. H. COLEBROOKE'S ACCOUNT ON ANDAMANESE, 1794

(Excerpt from "A History of Our Relations with the Andamanese" by M. V. Portman—Pages 65–77)

The Andaman Islands are situated on the eastern side of the Bay of Bengal, *extending from North Latitude 10° 32′ to 13° 40′. Their Longitude is from 92° 6′ to 91° 59′ East of Greenwich. The Great Andaman, or that portion of the land hitherto so called, is about one hundred and forty-five British miles in length, but not more than twenty in the broadest parts. Its coasts are indented by several deep bays affording excellent harbours, and it is intersected by many vast inlets and creeks, one of which has been found to run quite through, and is navigable for small vessels. The Little Andaman is the more southerly of the two, and lies within thirty leagues of the island Car Nicobar.

Its length is 28 miles by 17 in breadth, being more compact, but does not afford any harbour, although tolerable anchorage is found near its shores. The former is surrounded by a great number of smaller islands.

The shores of the main Island, and indeed of all the rest, are in some parts rocky, and in a few places are lined with a smooth and sandy beach, where boats may easily land. The interior shores of the bays and creeks are almost invariably lined with mangroves, prickly fern, and a species of wild rattan; while the inland parts are covered with a variety of tall trees, darkened by the intermixture of creepers, parasite plants, and underwood; which form altogether a vast and almost impervious forest, spreading over the whole country. The smaller islands are equally covered with wood; they mostly contain hills of a moderate height; but the main island is distinguished by a mountain of prodigious bulk, called from its shape the Saddle Peak; it is visible in clear weather at the distance of twenty-five leagues, being nearly two thousand four hundred feet in perpendicular height. There are no rivers of any size upon these islands, but a number of small rills pour down from the mountains, affording good water, and exhibiting in their descent over the rocks a variety of little cascades, which are overshaded by the superincumbent woods.

The soil is various in different parts of these islands; **consisting of black rich mould, white and dark coloured clays, light sandy soil, clay mixed with pebbles of different colours, red and yellow earth; but the black mould is most common. Some white cliffs are met with along the shores, which appear to have been originally clay, with a mixture of sand, hardened by time into the consistence of stone, but might be cut, and would probably answer for building.

Near the southern extremity of the great island where it is mountainous and rocky, some indications of minerals have appeared, particularly of tin. There is also a kind of freestone, containing a yellow shining spar, resembling golddust. Some of the hills bordering the coasts exhibit blue schistous strata at their bases, with the breccia, or pudding stone; and some specimens of red ochre have been found, not unlike cinnabar.

The extensive forests with these Islands are over-run produce a variety of trees fit for building, and many other purposes. The most common are the *poon*, dammer, and oil trees; red wood, ebony, cotton-tree, and *buddaum* or almond-tree, *soondry*, *chingry*, and *bindy*, Alexandrian laurel, poplar, and a tree resembling the satin-wood; bomboos, and plaas, with which the natives make their bows; cutch, affording the extract called Terra Japonica; the mellori, or Nicobar bread-fruit; aloes, ground rattans, and a variety of shrubs.

A few fruit trees have been found in a wild state; but it is remarkable that cocoa-nuts, so common in other tropical countries, are here almost unknown. Many of the trees afford timbers and planks fit for the construction of ships, and others might answer for masts. A tree grows here to an enormous size, one having been found to measure thirty feet in circumference, producing a very rich dye, that might be of use in manufactures.

The only quadrupeds yet discovered in these

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*It is perhaps a wonder that islands so extensive, and lying in the track of so many ships should have been, till of late years so little known; that while the countries by which they are almost encircled, have been increasing in population and wealth, having been from time immemorial in a state of tolerable civilization, these Islands should have remained in a state of nature, and their inhabitants plunged in the grossest ignorance and barbarity. The wild appearance of the country, and the untractable and ferocious disposition of the natives, have been the causes, probably, which have deterred navigators from frequenting them; and they have justly dreaded a shipwreck at the Andamans more than the danger of foundering in the ocean; for although it is highly probable that in the course of time many vessels have been wrecked upon their coasts, an instance does not occur of any of the crews being saved, or of a single person returning to give any account of such a disaster.

**I am indebted to Major Kyd and Captain Archibald Blair for many of the subsequent remarks. The latter was employed by Government in surveying these islands, and has the credit of having furnished the first complete and correct chart of the Andamans.

islands are wild hogs, monkeys, and rats. Guanas and various reptiles abound; among the latter is the green snake, very venomous; centipedes of ten inches long, and scorpions.

A variety of birds are seen in the woods; the most common are pigeons, crows, paroquets, king-fishers, curlews, fish-hawks, and owls. A species of humming bird, whose notes are not unlike the cuckoo, is frequently heard in the night.

The principal caverns and recesses, composing part of the coast, give shelter to the birds that build edible nests; an article of commerce in the China market, where they are sold at a very high price. It has been thought that these nests are formed from a glutinous matter exuding from the sides of the caverns where these birds, during their nidification, resort. It is not known whether they emigrate; but the period of their incubation takes place in December, and continues till May. Not more than two white spotless eggs have been found in their nests; but they have been further supposed to breed monthly.

The harbours and inlets from the sea are plentifully stocked with a variety of fish; such as mullets, soles, pomfret, rock-fish, skate, guarnards, sardines, roeballs, sable, shad, aloose, cockup, grobers, seer-fish, old wives, yellow tails, snappers, devil-fish, cat-fish, prawns, shrimps, cray-fish, and many others, and a species resembling the whale, and sharks of an enormous size, are met with. A variety of shell-fish are found on the reefs, and in some places oysters of an excellent quality. Of the many madrepores, corallines, zoophytes, and shells, none have been yet discovered but such as are found elsewhere.

The Andaman Islands are inhabited by a race of men the least civilized, perhaps, in the world; being nearer to a state of nature than any people we read of. Their colour is of the darkest hue, their stature in general small, and their aspect uncouth. Their limbs are ill-formed and slender, their bellies prominent, and, like the Africans, they have woolly heads, *thick lips, and flat noses.

They go quite naked, the women wearing only at times a kind of tassel, or fringe, round the middle; which is intended merely for ornament, as they do not betray any signs of bashfulness when seen without it.

The men are cunning, crafty and revengeful; and frequently express their aversion to strangers in a loud and threatening tone of voice, exhibiting various signs of definance, and expressing their contempt by the most indecent gestures. At other times they appear quiet and docile, with the most insidious intent. They will affect to enter into a friendly conference, when, after receiving with a show of humility whatever articles may be presented to them, they set up a shout, and discharge their arrows at the donors. On the appearance of a vessel or boat, they frequently lie in ambush among the trees, and send one of their gang, who is generally the oldest among them, to the water's edge, to endeavour by friendly signs to allure the strangers on shore. Should the crew venture to land without arms, they instantly rush out from their lurking places, and attack them. In these skirmishes they display much resolution, and will sometimes plunge into the water to seize the boat; and they have been known even to discharge their arrows while in the act of swimming. Their mode of life is degrading to human nature, and, like brutes, their whole time is spent in search of food. They have yet made no attempts to cultivate their lands, but live entirely upon what they can pick up, or kill. In the morning they rub their skins with mud, and wallow in it like buffaloes, to prevent the annoyance of insects, and daub their woolly heads with red ochre, or cinnabar. Thus attired, they walk forth to their different occupation. The women bear the greatest part of the drudgery in collecting food, repairing to the reefs at the recess of the tide, to pick up shell-fish, while the men are

*In this respect they differ from all the various tribes inhabiting the continent of Asia, or its islands. A story is somewhere told of a ship full of African slaves, of both sexes, having been cast away at the Andamans, and that having put to death their masters and the ship's crew, they spread themselves over and peopled the country. This story does not appear to have been well authenticated, nor have I ever met with the particular author who relates it. They have been asserted by some to be cannibals, and by others (*vide* Captain Hamilton's Voyage, and all the Geographical Dictionaries) to be a harmless and inoffensive people, living chiefly on rice and vegetables. That they are cannibals has never been fully proved, although from their cruel and sanguinary disposition, great voracity, and cunning modes of lying in ambush, there is reason to suspect, that in attacking strangers they are frequently impelled by hunger. as they invariably put to death the unfortunate victims who fall under their hands. No positive instance, however, has been known of their. eating the flesh of their enemies; although the bodies of some, whom they have killed, have been found mangled and torn. It would be difficult to account for their unremitting hostility to strangers, without ascribing this as the cause, unless the story of their origin, as above-mentioned, should be true; in which case they might probably retain a tradition of having once been in a state of slavery. This in some degree would account for the rancour and enmity they shew; and they would naturally wage perpetual war with those whom they might suspect had come to invade their country, or enslave them agaln.

It would appear that these islands were known to the ancients (see Major Rennel's Memoirs, introduction, page XXXIX) They are mentioned, I believe, by Marco Polo; and in the ancient accounts of India and China, by two Mohammedan travellers, who went to those parts in the ninth century (translated from the Arabic by Eusebius Renaudot) may be seen the following curious account :—"Beyond these two islands (Nejabalus, probably Nicobars) 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 embarkations; if they had, they would devour all the passengers they could lay hands on," etc.

hunting in the woods, or wading in the water to shoot fish with their bows and arrows. They are very dexterous at this extraordinary mode of fishing; which they prectise also at night, by the light of a torch. In their excursions through the woods, a wild hog sometimes rewards their toil, and affords them a more ample repast. They boil their meat or fish over a kind of grid, made of bamboos; but use no salt, or any other seasoning.

The Andamaners display at times much colloquial vivacity, and are fond of singing and dancing in which amusements the women equally participate, Their language is rather smooth than guttural; and their melodies are in the nature of recitative and chorus, not unpleasing. In dancing, they may be said to have improved on the strange republican dance asserted by Voltaire to have been exhibited in England : "Ou dansant a la ronde, chacun donne des coups de pieds a son voisin, et en receit autant". The Andamaners likewise dance in a ring, each alternately kicking and slapping his own breech, *ad libitum*. Their salutation is performed by lifting up a leg and smacking with their hand the lower part of the thigh.

Their dwellings are the most wretched hovels imaginable. An Andaman hut may be considered the rudest and most imperfect attempt of the human race to procure shelter from the weather; and answers to the idea given by Vitruvius, of the buildings erected by the earliest inhabitants of the earth. Three or four sticks are planted in the ground, and fastened together at the top, in the form of a cone, over which a kind of thatch is formed with the branches and leaves of trees. An opening is left on one side, just large enough to creep into; and the ground beneath is strewed with dried leaves, upon which they lie. In these huts are frequently found the sculls of wild hogs, suspended to the roofs.

Their canoes are hollowed out of the trunks of trees by means of fire and instruments of stone, having no iron in use amongst them, except such utensils as they have procured from the Europeans and sailors who have lately visited these Islands; or from the wrecks of vessels formerly stranded on their coasts. They use also rafts made of bamboos to transport themselves across their harbours, or from one island to another. Their arms have already been mentioned in part; I need only add that their bows are remarkably long, and of an uncommon form; their arrows are headed with fish bones, or the tusks of wild hogs; sometimes merely with a sharp bit of wood, hardened in the fire; but these are sufficiently destructive. They use also a kind of shield; and one or two other weapons have been seen amongst them. Of their implements for fishing and other purposes, little can be said. Hand nets of different sizes are used in catching the small fry; and a kind of wicker-basket, which they carry on their backs, serves to deposit whatever articles of food they can pick up. A few specimens of pottery-ware have been seen in these islands.

The climate of the Andaman Islands is rather milder than in Bengal. The prevailing winds are the south-west and north-east monsoons, the former commencing in May, and bringing in the rains; which continue to fall with equal, if not greater, violence till November. At this time the north-east winds begin to blow, accompanied likewise by showers, but giving place to fair and pleasant weather during the rest of the year. These winds vary but little, and are interrupted only at times by the land and sea-breezes. The tides are regular, the floods setting in from the west ahd rising eight feet at the springs, with little variation in different parts. On the North-east coast it is high water at the full and change of the moon at 8° 33′. The variation of the needle is 2° 3′ 30″ easterly.

SPECIMEN OF THE ANDAMAN LANGUAGE

Andaman Island, or native country	Mincopie.	Boar	Stohee.
Ant	Ahooda.	Bow	Tongie.
Ant, white, in its winged state	Doughay. J.	Bow-string	Geetahie.
Arrow	Buttohie. J.	Breast	Cah. J.
Arm	Pilie. J.	Bone	Geetongay. J.
Bat	Vilvila. B.	Charcoal	Wehee.
Bamboo	Otallie. J.	Chin	Pitang. J.
Bangle	Alai.	Cold	Choma.
Basket	Teregay.	Cocoa-nut	Bollatee.
Black	Cheegheooga.	Cotton cloth	Pangapee.
Blood	Cochengohee. J.	To Cough	Ingotahey. J.
Bead	Tahee. J.	Crow	Nohay. J.
To Beat	Ingo taheya. J.	To Cut	Hojeeha.
Belly	Nepoy. J.	Door	Tang. B.
To Bind	Totoba oto goley toha. B.	To Drink	Meengohee. J.
Bird	Lohay. J.	Earth	Totongnan-gee. J.
To Bite	Moepaka. B.	Ear	Quaka. J.
Boat	Loccay.		

To Eat	Ingelholiah. J.
Elbow	Mohalajabay. J.
Eye	Jabay. J.
Finger	Momay. J.
Fire	Mona.
Fish	Nabohee.
Fish-hook	Atabea. B.
Flesh	Woohee.
Foot	Gookee. J.
Friend	Padoo.
Frog	Etolay. J.
Goat	Kokee.
To Go	Oosseema.
Grass	Tohobee.
Hair	Ottee. J.
Hand	Gonie. or Monie. J.
Head	Tabay. J.
Honey	Lorkay. J.
Hot	Hooloo. B.
House	Beaday J.
Jack Fruit	Abay.
Jackal	Omay. J.
Iron, or any metal	Dohie. J.
Kiss	Itolie. J.
Knee	Ingolay. J.
To Laugh	Onkeomai. J.
Leaf of a Tree	Tongolie B.
Leg	Chigie.
Man	Camolan.
Moon	Tabie.
Mosquito	Hohenangee.
Mouth	Morna.
Nail	Mobejedanga. J.
Neck	Tohie. J.
Net	Botolee. J.
Nose	Mellee.
Paddle or Oar	Mecal.
Pain	Alooda.
Palm	Dolai.
Paper	Pangpoy.
Pik	Woohalay.
To Pinch	Ingee Genecha. J.
Plantain-tree	Cholellee. J.
Pot	Bootchoohie. B.
To Pull	Totobati Gehooa.
Rain	Oye.
Red	Gheallop.
Road	Echollee. J.
To Run	Gohabela. J.
To Scratch	Inkahey aha. J.
Seed	Kheetongay,
Sheep*	Neena.
Smoke	Boleenee.
To Sing	Gokobay. J.
To Sit down	Gongtohee.
Shadow	Tangtohee.
To Sleep	Comoha. J.
To Sneeze	Oh-cheka. J.
To Spit	Inkahoangy.
To Swim	Quaah. J.
To Swallow	Beebay.
Sky	Madamo.
Star	Chelobay. J.
Stone	Woolay.
Sun	Ahay.
To Take up	Catoha.
Thigh	Poye.
Teeth	Mahoy.
Tongue	Talie. J.
Thunder and lightning	Maufay— Maccee.
To Wash	Inga doha.
Wasp	Bohomakee.
To Walk	Boony-jaoa.
Water	Migway.
To Weep	Oana— wannah. J.
Wind	Tomjamay.
Wood	Tanghee. J.

*It may appear surprising that they should have names for animals that are not found in their islands, This circumstance may tend to confirm the story of their origin.

III. Revd. Henry Carbyn's Narrative of Early Contacts with the Andamanese

(Excerpt from "A History of Our Relations with the Andamanese" by M. V. Portman—Pages 378–459)

Having been requested by Lieutenant Colonel Tytler, Superintendent of the Settlement, to state, for the information of Government, the various circumstances of chief interest which have come under my observation in my relations with the aboriginal inhabitants of these islands, with whom I have associated, perhaps more than any other European, since my arrival at the Andamans, I proceed now to recount in detail the information which I have gathered with regard to these people, their character and habits, describing the progress of my intercourse with them, commencing from the date of the two Andamanese prisoners named Snowball and Jumbo having been placed by Lieutenant Colonel Tytler under my instruction.

These prisoners had for several months been retained in fetters at the Naval Barracks under a guard of the Naval Brigade, by whom they were treated with much kindness and indulgence, and regarded with an interest which they appear to have appreciated in the intimacy which sprung up and the friendly attachment which they show to many of the sailors. The two prisoners, however, though indulged in every wish compatible with safe custody, were regarded more as objects of idle curiosity than as rational beings capable of cultivation and improvement. People flocked to visit them as they would visit wild beasts in a menagerie, and on these occasions the untutored savages would laugh, and dance, and perform various antics to elicit mirth and gifts from the spectators. They were never allowed to leave the barracks, and were generally to be seen lying on the stone floor in the verandah with nothing but a small strip of cloth round the lower part of the body. Any other clothing given to them they reluctantly adopted, and chiefly made use of the fasten together their food and other trifles comprising the property of which they became gradually possessed.

About three weeks, or nearly a month ago, some more of their tribe having been seen on the mainland at North Point, a party of sailors was despatched, who brought back an Andamanese women, the wife of Jumbo, known as Madam Cooper and now called Topsy, and a boy, supposed to be a brother of one of the prisoners. Soon after their arrival, I proposed to Lieutenant-Colonel Tytler to instruct them all in English, and they were brought to me daily to the Superintendent's house to learn the English alphabet.

Our first interview was of a very droll character. I showed them books with pictures, endeavouring to make them trace, and identify, and pronounce by name in their own language each of the objects represented, but when we afterwards turned to the alphabet, and they were made to understand that it was to be frequently repeated till committed to memory, they became impatient, and at first attempted to avoid the task by jesting and shouting, and afterwards by other expedients, such as pretending that their heads ached, or by diverting attention to other trivial matters.

By coaxing and humouring them I succeeded for some time in fixing their attention, teaching one by one, for it was impossible to keep all to the task at the same time. The boy would rush off to one end of the room and dance and shout defiance. Madam Cooper would fling herself into an easy chair, and once, before I had time to check her, threw herself at full length on a bed on which she left the marks of her body bedaubed with red mud. Another would run to the door and call for judder (cocoanuts) (*Jeder M. V. P.*) and Panoo (water) (Urdu–*M. V. P.*), or as they more generally called it—"tin pot water," or a light for a cigar (the use of which they had learnt from the sailors), or else seize something on the table and set the rest into screams of laughter by his remarks and grimaces. This insane frolic would go on from day to day, almost baffling my efforts to civilise and instruct them. I was obliged at length to use coercive measures, which however were not without risk, for whenever they were slapped, they would slap in return, and use jocular or abusive remarks, which provoked roars of laughter from the rest at my expense. The savage boy one day brought with him a bodkin, and when I enforced his attention to his lesson as usual by holding his head over the book and making him repeat the letters, he pointed it at my eyes with a sign that he would pierce them with it, unless I gave up that obnoxious mode of teaching him. I am glad to say that perseverance in my course has been rewarded by the unquestionable proof exhibited that the Andamanese, who are most imitative and possessed of extraordinary memory and quick intelligence, may soon acquire our language, and it has justified my opinion that a much higher object might be attained in the compulsory confinement of these savages than merely impressing them with a sense of our liberality, and the generous treatment they experience,

which, as savages, and without pure enlightenment, they would perhaps not understand, or might look upon as a reward for their buffoonery, and the sport they afforded to the sailors and others who visited them.

(In about a month Snowball and Jumbo were able to repeat the whole alphabet, and to distingush and point out each letter separately, so that when a bundle of wooden letters were shown to them they could at once select the letter asked for).

Soon after the arrival of Topsy, *alias* Madam Cooper, and the boy Sambo, Colonel Tytler conceived a plan for locating the Andamanese prisoners with the new comers, and any others of the tribe who might subsequently arrive, in a small house on the island not far from the bazaar, where they would be watched by a strong guard of Natives, but otherwise enjoy full liberty, and their education continue to be conducted. In the course of time the place expanded, and what was intended to be a solitary house for one small family has become the centre of a cluster of houses, in a compound railed in, which are called "The Andaman Home". These have been peacefully tenanted by the savage aborigines, in no way restricted in their liberty, whose approach to these shores would not long since have caused consternation through the Settlement. Only last week there were no less than 28 Andamanese assembled in the Andaman Home, a sight which elicited comments expressive of unaffected astonishment and gratification from crowds of Europeans and Natives who witnessed it. Their submissive and orderly conduct, good temper, and the pleasure they evinced, were pledges of good understanding which, if discreetly maintained and not interrupted by acts of violence on our part, will, I am convinced, ripen into an intimacy and warm attachment, and be productive of incalculable blessings both to us and to this benighted outcast race, with whom our lot has brought us into contact.

(Considering the coercion exercised to keep the Andamanese in the "Home", the fact that their only reason for coming there was to see the two prisoners Snowball and Jumbo; and the circumstances attending the murder of Pratt and the consequent imprisonment of these two men, the above reads somewhat queerly.—*M. V. P.*)

But I have yet to relate how this good understanding has been effected. Colonel Tytler having one evening observed one of the Andamanese fishing up to his waist in water on North Point, determined to send his boat with men of the Naval Brigade to invite some of them. I volunteered with the Superintendent's Tutor, Mr. Redpath, to accompany the party; my chief object being to restrain the sailor, from any deprecable act, such as on a former occasion led to unforeseen calamity. Having rowed to the point to which through the telescope I had seen the smoke issuing from their camp, at about 300 yards from the land, we rested on our oars and shouted to the natives, showing plantains and other fruits by which they are usually attracted. One by one they came out stealthily. From the sound of voices there must have been numbers concealed in the bushes. At first two came towards the boat with bows and arrows. At the sight of these I was at first apprehensive of danger to our party, but the sailors assured me that they invariably brought weapons as presents to them in return for coconuts and plantains. We, therefore, continued to hail them, and soon five of them swam out and were taken into the boat, when they immediately gave up their bows, and one of them, knowing our habits, brought a large blazing log to light cigars.

(The Andamanese were no doubt well acquainted with the Naval Brigadesmen, who used to go over to North Point and sit in their camps. Fire was first brought for their pipes, and then women were asked for. The weapons of the Andamanese were also taken away, and some trifles given in exchange.—*M. V. P.*)

No sooner were they in the boat than they at once took possession of all the fruit, bread, and biscuits, which they concluded were for them, and devoured them with the keenest appetite. One of them hearing the sailors call for more bows and arrows jumped out of the boat and swam again to the shore, but as it was late in the evening we returned. Some others of the party came out on the beach, but it seemed doubtful from the delay whether or not they intended to come with us. The four Andamanese whom we brought over were a woman known as Queen Victoria, and re-named by me Bess, and three men who are well known as Joe, Jacko and Jingo. It was thought advisable to employ the new party as well as the former comers, and accordingly Snowball and Jumbo, besides their instruction in the alphabet, were set to work at basket and *morah* making, at which Jingo, a very quiet and tractable man, but who at first seemed the most unruly, assisted them; while Jacko and Joe were daily instructed by a Burmese to make bomboo matting for flooring, the women Topsy and Bess receiving lessons in sewing. They all showed a strong disinclination to do work of any kind. Joe, who is a very dodging and deceptive man, but extremely playful, almost always laughing and in high spirits, would try every artifice to escape the mat-work, at one time making a show of working hard at it, and as soon as he was not observed quietly sliding into a corner, or pretending to be ranking the fire, or to want something left on the *machan*, or to be under the necessity of going out for a few moments, or else simulating illness, or if all these shifts failed, half petulant, half amused, with a bellow of disgust returning to his work, only to try the same tricks again and to jest at all around him. Jacko showed a more pugnacious spirit, and was inclined to resist with force till he found such resistance unavailing.

The same opposition was encountered in teaching Topsy and Bess sewing, but they were soon overcome by firmness; and though now, for other important reasons, these industrial occupations have been abandoned, yet in the time they were thus employed both the Andamanese women gave proof that they had a real aptitude for delicate manual labour, and that they would be capable of doing the finest work in sewing under a proper course of training. I was amused the other day, on returning from the woods where I had torn my trousers—as soon as Topsy caught sight of the rent she pointed it out to the othor Andamanese woman and condoling with me as my leg was slightly cut and bleeding, neatly put the slit pieces of the cloth together again and said, and shewed, how, when she returned to Ross Island, she would get a niddle and thread and stitch them. I mention these trifling points as they serve to bring more vividly before the mind's eye the movements and actions, the habits, character, and dispositions of the curious and interesting people of whom I am writing.

I now adopted the practice of taking with me in my walks about the island and in boat excursions two or three of the Andamanese men, in hopes that a confiding familiarity and friendship would result from this constant companionship, and that the Andamanese might hereafter act the part of guides and prove of assistance in visiting places on the mainland.

Having been one day invited to Chatham to go with Captain Heath and Lieutenant Carr to pick coral on Blair's Reef, I took with me Joe and Jacko, and on our arrival at Chatham such a crowd of natives assembled to see the dreaded savages that we had the greatest difficulty in landing and making our way through them to the officer's quarters. The crowd followed us and surrounded Captain Heath's house, when to divert them I told Joe and Jacko to dance on the boards to the sound of our hand-clapping. They performed the evolutions very gracefully and with astonishing agility, their arms extended slantingly above them and just touching at the fingers, their feet almost sliding on the boards, and with a rapidity which could only be surpassed by running. They kept up these feats longer than usual, and at last Joe thinking the crowd too exacting, ran down and "tirpah'd" (danced) right and left amongst them, kicking out vigorously on all sides, and both he and Jacko almost bursting with laughter at the sight of the frightened natives tumbling over one another, and the rapid clearance which was soon effected. It was now the turn of Joe and Jacko to be diverted, so they insisted on making some of the spectators dance while they clapped their hands to keep time and encourage them.

The sepoys made them a fire at which they roasted unripe plantains, and lying leisurely on the ground chatted and laughed with the natives, pulling about the sepoys and examining with interest their clothes and accoutrements. While we were wading on the coral reef, Joe and Jacko sat for some time on a rock in mute astonishment, evidently perplexed at our taking the trouble to collect what they apparently considered common bits of rock and rubbish. By way of accelerating our collection, they brought me heaps of worthless deposits of stones and shells which I gratefully rejected. They then began to shout impatiently, and to appease them I proceeded with them to the plantain grove, at the sight of which they were again in ecstasies, "tirpahing" and hallooing till their shouts and echoes through the woods drew down the Native Guard, who looked in their alarm tantalizingly disposed to fell them on the spot had we not interfered to protect them. We had not a knife to cut the bunches of plantains from the boughs. which were too thick for the strongest of us to break them; but Joe showed his ready ingenuity and the quick contrivance and inventiveness of his race by taking from the beach a small sharp pointed shell with which they brought down bough after bough of plantains. On our return to Chatham I remained to dine, and after Joe and Jacko had regaled themselves with food and became tired of sporting with the Natives they came to me constantly calling "mio," "mio," (Maia "Sir"—*M. V. P.*), which, as it is always used in addressing us, I suppose must mean "friend" or "protector," and begged me to take them back, not to their own houses but to their "boudla" (home) on Ross Island. (*Bud*-da "house"—*M. V. P.*). It was stormy and dark, and being strangers to the place, they were naturally alarmed at the delay, and came to me twining themselves round me for protection: in fact I could hardly rid myself of them during the interval of my meal; but having succeeded at last in explaining to them that after I had dined I would return with them to Ross, they laid down on a bench and wrapped themselves with my coat and razai, and slept soundly till I awoke them about 10 at night, and brought them back with me to this island.

On my return in the boat they both kept cuddling me and giving other demonstrations of affection : indeed, they all now do the same whenever I visit them, or bring them in our boats. I am almost crushed by the weight of their embraces, the most objectionable result being that when it is over, my face, hands, and clothes are suffused all over with daubs of the red mud with which they are painted, and which is so adhesive that the hardest washing and brushing will sometimes fail to remove them.

My next expedition to the mainland was on Monday the 22nd of June in the Superintendent's cutter with the Superintendent's crew, thirteen men of the Naval Brigade.

Colonel Tytler gave us a pig with some fruit and biscuits as a present to the aborigines.

We took over with us Joe, Jacko, Jingo, and the boy Sambo, who had long been suffering from fever and headache, which I treated, and afterwards Mr. Carthy, the apothecary, but both of us ineffectually.

We landed on North Point, where several women and children, who have since been over to Ross, came wading out to meet us.

We landed one by one very cautiously, the sailors with loaded and half-cocked muskets, and I and my servants with revolvers.

By this time Joe and the rest having seen me continually coming to the Andaman Home, and taking the general management, had conceived the idea that I was a chief, an idea which was probably strengthened by the fact of my height and size, and Joe intimating something of the kind to the women, they lavished the most gracious smiles on me, and came inquisitively surveying me, feeling my muscles and examining my hands, fingers, and nails; one of the women quite took possession of me for the rest of the day, throwing her arms round my neck, and frequently jumping on my shoulders to make me carry her over difficult passes on the road. The women soon tire in walking, and we all of us had at times to submit to be made beasts of burden to accelerate their progress.

(The Andamanese women can walk very well and far, and were only playing the fool with Mr. Corbyn and his party—*M. V. P.*)

I carefully examined their coast, and found in the wood. a few paces from the shore, one of their huts, which was formed simply of two long circular canes stuck at each end into the ground and covered with slight palm thatching, open altogether at the front, and with only enough space inside for their fire, and three or four of them, closely packed together. The women and children, or invalids, generally take possession of the hut, warming themselves over the hot ashes.

They apparently take no pains to sweep or clean their camp, from which always arises offensive effluvia of decayed fish and accumulated filth, which would become even to them most unwholesome and insufferable, but that shell fish crawling all over the camp performed the kindly office of scavengers.—(Hermit Crabs—*M. V. P.*)

About the camp in recesses of trees and thick bushes are deposited their acquired gains and treasures; they are most careful to conceal out of sight their weapons and all articles of value, none of which have been found by any of our party in our wanderings through the woods. I believe that they are all carried to a principal camp far into the interrior, none of the beads or any of our gifts which they value having ever again been seen by us.

(The Andamanese had as usual hidden their goods when they saw the strangers coming, and the presents had long since been passed on from hand to hand about the islands.—*M. V. P.*)

We found near the camp small baskets with fish, small nets, nails, and bottles. They form on the shore artificial tanks filled with salt water, in which they place superfluous stocks of live fish, to serve them, I suppose, when hindered from fishing in rough weather. One of these was discovered by a native convict, who, supposing that the fish had been left there on the ebbing of the tide, immediatly began to shoal them out, to the annoyance of the Andamanese, till I stopped him, and had them all picked up again and replaced in the water. (Mr. Corbyn has made some mistake in what he saw. No such custom exists among any of the Andamanese tribes.—*M. V. P.*)

I always gave strict injunctions, which are creditably observed by both sailors and natives, not to touch anything belonging to the Andamanese, nor to ask for bows and arrows and other implements which are necessary for their subsistence, so that nothing should occur to produce unfriendly feeling between us. On the occasion to which I refer I gave directions to Conner, the coxswain, to land some of the crew, and order the rest to keep a short distance out to sea, watching and following us as we went along the coast to the further camp of the aborigines, to which they beckoned us to proceed. As soon as we were safely landed, the pig, fruit, and biscuits were given to the savages, who ravenously seized upon them with the intention of at once carrying them to their further camp. The women at the sight of the pig yelled and clapped their hands, and forming a circle round it enjoyed a wild and spontaneous *tirpah*, into which they threw themselves with unbounded glee and spirit; while the men seized the pig, one by the throat, another by the ears, another by the legs, and another by the tail, and looked around for an instrument for its destruction. Joe seeing my dagger asked the loan of it, and with one gash, through the throat and from bone to bone, instantaneously despatched his prey. They then cut some flexible branches of long creepers, and fastened first the two front and two hind legs, and then all four legs together; then with stronger creepers they made a bundle of the pig and, fastening to it a branch long enough to suspend round their shoulders, motioned to me to proceed. Joe, when he carried the pig, let the whole weight rest by a branch on his chest or neck, the women always on the forehead. We had a large party, but with Conner's able management the sailors were kept together, and the most perfect discipline maintained. When we came to their middle camp, consisting of two huts similar to the one described, they made preparations to cook the pig, taking out the entrails which they washed, and placed it without further preparation on a pile of logs on which they roasted it entire.

Before they arrived in this camp, they concealed in a bush the bag of biscuits and plantains which we had given them. We had difficulty in persuading them to go further. Joe and the girl Polly, who had so tenderly caressed me, and two or three other boys alone accompanied us, and we went on for about two miles along the shore, and then in our boats to the large bay on the ridge of which their chief exterior camp is situated. This place appears to be a rendezvous for many separate tribes who roam all over the mainland. On our arrival we saw only two or three of the inhabitants, who had been attracted by our shouts of "Mio," "Rogo" (meat), but more gradually emerging from all parts of the forest. A form of salutation which we have learnt from them was to take the hand and blow on it making the sound of a kiss, which they use to each other as well as to us, and which we conclude, therefore, to be a token of friendship and fidelity. (It simply means "farewell."—*M. V. P.*) One of them, a man, came limping from the woods with a wooden staff which he held in his right hand; he glided up to me and put his knife into my hand, a rude weapon formed of iron hoop fastened to a piece of wood which was covered with notches or hieroglyphics. He had a sword gash, which was raw and bleeding, on his right foot. On Joe's speaking to him of me he asked for Snowball, and pointed to his feet, as if to intimate his wish that Snowball might be released.

An aged woman now came up, a fierce looking virago; she appeared idiotic, and talked loud and angrily, as if cursing. I made the usual salutation which she returned, but after doing so gnashed her teeth close to my hand, and then contemptuously flung it from her, as much as to signify that she had a good will to bite and tear me if she could, She exhibited the same animosity to other Europeans. I concluded that she was insane, and she may possibly have been rendered fierce by losing a son or other near relative in affrays with Europeans.

(Such cases are often seen. She did not approve of strangers, and her husband, child, or some relation had probably been killed or injured by us.—*M. V. P.*)

The other savages were extremely demonstrative in their friendship; most of them felt my limbs, and examined my hands and fingers, as if tracing the veins; they pointed with pleasure to a souvenir which I wore, given to me by Polly, a piece of her coral bracelet which she had fastened to my necktie. After joining in their dance we embraced them and returned, bringing with us a small axe and some bows and arrows which they offered us of their own accord; none of them showed an inclination to return with us, the pig which we had left behind being for the time the absorbing attraction.

On Thursday, the 25th, I again proceeded with a native crew to North Point. Joe, Jacko, and Jingo were the first to swim out, and were soon followed by crowds of women and children. The confidence of the aborigines had been fully regained, and our only difficulty now was to accommodate the number that wishes to be conveyed over. One of the stealthy urchins was no sooner in the boat, than he described a bag of coconuts, and before I could call to arrest his design, with the speed of magic he had dived with the bag into the water. He reappeared at the distace of some yards off, and turning his head wagged it at us, laughing at his own dexterity and the success of his cunning. We saw him shoving the bag before him, and with a few plunges more he reached the shore, and disappeared with it into the jungle. He seemed quite unconscious of any culpability in his conduct, or may have presumed on our ignorance or indulgence, for the next morning he appeared amongst a fresh party which we brought over to this island.

I contented myself with bringing on this occasion only a few of the younger children and women, one with an infant in arms. I was surprised to see this infant after satisfying itself from its mother's breast clamour to her to hold down her mouth, and try with its tiny arms resting on her necklace to raise its mouth to kiss, but its object was explained by the mother putting her lips down to her child's and giving it from her mouth some munched coconut which the child had watched her chewing. The other women occasionally gave it food and water in just the same way that birds impart nourishment to their young.

On the afternoon of the 25th of June I went over with Joe, Jingo, and Jacko, and three Andamanese boys, to one of the chief posts of the Settlement, called Haddo. Near this post is the plantain grove, our previous visit to which I have already discribed. Joe's and Jacko's agreeable reminiscences of that visit made them very desirous to repeat it. We went once more accordingly with Colonel Tytler's permission, and after supplying ourselves with a moderate quantity of plantains and sugarcane, which the aborigines were allowed to cut themselves, a liberty which enhanced their value, we walked down to Haddo, where Mr. Jones, the Overseer, met us. As soon as the arrival of the Andamanese became known there, the whole of Haddo turned out-men, women and children, of the latter there was a large display, Haddo being the post for married natives. The Andamanese were all in their element, as they are naturally well disposed to women, and childishly fond of children. The natives swarmed to Mr. Jones' ground and called upon the Andamanese to go through the useful purpose of clearing a crowd. His "whoop," "whoop," 'whoop" and wild sonorous was shouts exciting exclamations of terror from the crowds of gaping spectators.

(The wrong sound is given, and the Andamanese have no *war* shout.—*M. V. P.*)

Their alarm was increased when I placed a bow and arrow in Joe's hands and pointed to a target on the rocks at which he was directed to aim. His arrow carried about 40 yards and just missed the mark. His aim, however, was not a deliberate one, for the target was only a pineapple, and he had no interest in fixing it. In the morning while we were crossing over in the boat to Ross Island, he had taken a much more accurate aim at a bird flying near us and which he probably would have winged, had I not arrested his aim to appease the alarm of one of our party who feared the rocking of the boat might direct the shot to him. It was interesting to which the intensity with which the eyes of this savage dilated, and his eager jubilant expression as he calculated his aim and its result, but on the present occasion the mark had not the same interest, nor was similar eagerness evinced. My object in inducing him to try the feat was to ascertain correctly the distance which the missile would carry. Mr. Jones next tried it, but was unable to to strike with it beyond a few feet. It seems to require long practice and skill of touch to use the bow and arrow as the Andamanese can use them. After this performance,we examined some nets which were being made for the Settlement, and then went through the married village; the women were all eager to catch a glimpse of the aborigines, but in nervous dread of encountering them, which, when Joe observed, with his usual pleasantry, he took advantage of to chase and terrify them, as they ran in all directions, into their houses. The Andamanese wished to carry away with them some native children, making signs, by tender endearments, that they would treat them well and kindl y.

Mr. Jones now brought some muskets and pistols and shewed the Andamanese their effects on birds and trunks of trees. They were alarmed and ran to me for protection, hiding themselves behind me and supplicating my assistance. I allowed a few shots to be fired, which I hoped would produce a wholesome impression of our power and means of deadly destruction. Some elephants were next brought, at the sight of which the Andamanese were completely terrified, running away from them and climbing up trees and hiding behind rocks. The elephants were made to lift logs of wood and fling them across a road, at which the Andamanese shouted their astonishment; they were amazed and surprised to see the docility with which the huge elephant, King John, obeyed the order to roar, when its trunk was struck. Mr. Jones then brought the great animal on its haunches and mounted it; and Joe and Jacko were afterwards induced to do so also, but as soon as it again rested they quickly alighted with a roar of delight at being safely deposited. I can perceive, by the signs made by the other savages, that they have been describing to their tribes all these strange adventures, which it is to be hoped may have the effect of striking awe into them, and restraining them from molesting us.

Mr. Jones now observed to me that there was on the shore of a fresh water creek, opposite Chatham, a very unfriendly tribe of aborigines, and that he had seen a huge fire burning in their camp the night before. I had also seen it. Mr. Jone, said that this tribe showed great hostility to us, and at different times had killed many convicts; that our people never approached their shore without being shot at. I at once proposed to take my Andamanese friends with presents of fruit and try the effect on the other tribe of friendly overtures. I accordingly proceeded with my armed party, and Mr. Jones in another boat also with an armed party. We rested on our oars about 100 yards from the shore, where the smoke of their fire could be seen. Three of the savages peeped from under the bush, but came no further. I threw out some fruit, which floated. Our Andamanese shouted to the others in their own language, holding my bunches of plantains, but to no purpose. After remaining there for about half an hour, and using every inducement we could by signs and gestures, we left; and I afterwards heard that on the following day the tribe struck their camp which had been there for many months, and have abandoned the place altogether. We next went on to Chatham Island and visited the 5 H. P. Saw Mill. The notice of machinery and sight of volumes of smoke greatly frightened the aborigines. They looked curiously at the process of cutting wood, but could not be persuaded to go near the steam funnel, which they probably looked upon as some huge instrument of destruction.

I again visited North Point on Friday, the 26th June. Colonel Tytler kindly lent his boat and sent with me a crew of the Naval Bridge. Joe accompanied us as guide, and we took to the savages the usual presents of fruits, yams, and biscuits. Only three women could be seen on the North point, one of them being the ferocious old woman who has been described as evincing towards us cannibal propensities. She came out to meet us, and to our surprise seated herself in the boat and made signs to take her to Ross Island. I directed Conner to steer further northward, and we landed at Middle Camp, where no aborigines were visible. Three sailors were left with strict orders not to allow Joe and the old women, whom they called "Mamma" to escape from the boat; neither of them, however, during the long interval of our absence, showed a disposition to do so. We walked along the shore to the chief coast camp, where we met some aborigines, an old man supposed to be the husband of "Mamma," the man known as Crusoe, who was formerly taken as a hostage to Moulmein, and a few others. After a short stay there, during which no incident of interest happened, we returned and they voluntarily accompanied us. We found on our return to our boat another Andamanese, whom I had not seen before, who had been attracted by Joe's shouts of "Mio," "Rogo." Immediately that we embarked the old man and Crusoe made an

attempt to seize our bags of provisions, and were preparing to spring with them into the water, when I seized both of them with a strong grip by their necks and held them down. The old woman, taking advantage of the scuffle, and the confusion of the sailors in a strong surf driving us on the beach, jumped into the water with a bunch of plantains, but Conner at my orders brought her forcibly back again much to her disgust. (Mr. Corbyn showed great tact and discretion in his actions with them. In thus firmly restraining them, without showing resentment or punishing them, he did exactly right.—*M. V. P.*)

On the arrival of these eight new comers on Ross Island occured the scene which I have already described of the peaceful assemblage of 28 of the aborigines at the Andaman Home. During the day a pig was given to them by Colonel Tytler, which it was intended they should share; but the new party, who belonged, it would seem to a separate tribe, and who occupied, while they were here, a separate hut in the Andaman Home, appropriate the pig, and none of the others disputed their claim, but quietly looked on at their preparations for the repast from an opposite *machan*. I invited all to share the feast, but Snowball and Jumbo's party resolutely held aloof. Jingo at my order killed the pig, but immediately that he had done so left it to the new comers, who, as subsequent circumstances convinced me belonged to a more powerful and superior tribe. (They belonged to another Sept of the same Tribe.—*M. V. P.*) I also noticed that the wailing that had hitherto always taken place between the prisoners and new aborigines visiting them was not attempted on the arrival of the last batch of savages; indeed there hardly passed between them the common signs of recognition. Snowball, Jumbo, and Topsy withdrew to a distance, as if purposely to avoid them, and the old woman, as soon as she entered their hut, stationed herself behind a post, and looked stealthily and suspiciously both at us and our guests, the other aborigines. The day's festivities and the perfect security they enjoyed appeared to have a mollifying effect on all, especially on the old women whom Colonel and Mrs. Tytler were surprised to find, after my description, so timid and docile. All the party except Topsy and Jingo, who refused to leave the island, were despatched in a boat the same evening and safely landed at North Point. I should mention that one Andamanese among the last batch nas identified as the man who, some months ago, ow the mainland, had gashed the hand of a convict named David, for his (David's) refusal to yield up his umbrella, David, when he saw him here, hent up to him and patted him on his cheek, while we was in full enjoyment of his feast; but the savage did not recognise him or pretended not to recognise him. As soon as Crusoe and his party had left the compound, all who remained behind with Snowball and Jumbo rushed to the place where the others had been feasting and revenously gathered up and devoured the remnants of the pig left. The man Crusoe has a gap in his front row of teeth, two of them having been knocked out, for some real or supposed provocation, by a sailor who had charge of him on the voyage from Moulmein.

I brought back from my visit to the chief camp on the 26th a painted human skull ornamented with beads, and many tortoise-shells of a rare species which were found lying in or near the aboriginal huts. They showed reluctance to part with the human skull, probably of a chief, and tried to recover it, but being required by Colonel Tytler to be sent to the Ethnological Society, for scientific purposes, I persuaded them to let me retain it. The next morning, Saturday, the 27th ultimo, I took over to North Point Topsy and Jingo, determined to let the aborigines see that none of them, except Snowball and Jumbo, were detained here against their will. Mr. Kitton, the Second Officer of the *Lady Canning*, Mr. Green, merchant, and some other Europeans, with a Native crew composed our party. Most of us landed. Jingo being ill was at once taken to the hut where he threw himself down near the fire. Topsy went to paint herself; all the other aborigines sat laughing and talking without the least symptom of distrust or alarm at our presence. With an axe and knives we cut a pathway up the hill. We had with us an Abyssinian, a stoker of the steamer *Lady Canning*, as black as the aborigines, with whom he at once fraternised; he was very useful to us in clearing the brushwood and directing our way through the jungle.

On the top of North Point Hill we came to table land, which the Abyssinian, who climbed up a tree on the hill, described as being a mile in length. It was covered with most luxuriant vegetation and trees of huge growth and size. A more commanding position to protect this Settlement cannot be imagined, nor is there in the whole harbour a more useful and important point. At present we do not hold a single point on the whole line of coast, from North Point upwards, which to the very skirt of the sea is covered with dense jungle, in which treacherous savages may conceal themselves, and small boats belonging to the Settlement driven, as may often happen, by stress of weather, on those rocks, are at the mercy of an ignorant and barbarous race, who may or may not continue friendly to us. There is good reason, from what we have seen, to believe that while we retain hostages they will abstain from acts of cruelty and bloodshed, but there is equal reason to suppose that if any of our people were by some accident to be thrown on their coast they would retaliate, and by a forced captivity of Natives or Europeans compel the surrender of the prisoners whom we have captured.

A gun of large calibre on the hill of North Point would command the whole harbour, and the

very sound of it and the knowledge of its proximity would terrify the savages for miles around, and keep them in quiet submission or drive them into distant recesses. There is every probability that they will now gradually be brought to cultivate a friendly intercourse with us, and this might be greatly promoted by having a settlement near them and not divided by the sea, to which they could resort with such articles of food as they procure in plenty, to exchange for other merchandise. We yet know little of their habits, but their sleek and fullbodied appearance testifies that, whatever their food, they have it in abundance. As to apprehensions of attacks on a Settlement at North Point, I believe they are utterly visionary. The savages have conceived such an exaggerated estimate of our capabilities of destruction, that twenty armed Natives or Europeans would put to instant flight a thousand of them, even assuming that they were not deterred from attacking us by fear of the widespread havoc we could carry into their homes, the slaughter of their wives and children. I can understand that they might be tempted to prowl about our posts for plunder, but the first shot fired would drive them in wild terror into their jungles.

They imagine that we have infinite appliances of destruction. Colonel Tytler showed them one day a small pocket revolver with which he fired six bullets into a tree, and I felt some of them quake with fear when they saw the dangerous aud destructive effect of the tiny instrument.

They believe that I can kill them with a pistol-cap; and if I point on at them, they implore me to desist, or at once jump out of the way in dread of what they suppose to be a deadly missile.

On our return to our boat we found Topsy and Bess and other Andamanese women and children seated there. I tried to remove Topsy, but she resolutely kept her seat, even struggling not to be left behind; so we yielded to her wish, and indeed were only too glad to bring her back again. She laughed at her desire to baffle us in getting herself painted at their hut, for she and the other savages are no longer allowed to paint and tatoo themselves on Ross Island. Colonel Tytler very properly considering this a degrading and barbarous practice, has prohibited it.

(He was wrong. At that period their customs should not have been interfered with; and the painting is a substitute for clothing, to leave off which exposes them to chills.—*M. V. P.*)

I have yet to discribe our last expedition to the mainland. Last morning, the 29th of June, three boats sailed from Ross for the mainland, carrying the Superintendent's crew of 13 armed Naval Brigadesmen, 12 Sappers and Miners, and many other Europeans and Natives. Colonel Tytler entrusted the conduct of proceedings to me.

A pig and presents of plantains and biscuits were taken for the savages. As the cutter passed North Point the aborigines came running to the shore to meet us; but seeing that our course lay northward, they followed us along the coast in the direction of their chief camp.

Our cutter sailed far ahead of the other two boats which were rowed by natives. We arrived about half an hour before them at the camp, where we landed. The place seemed quite deserted, not even a single Andamanese, as we have usually found, keeping watch to give notice of our approach. One by one, however, the fastest runners who had been following us along the rocks, came up to the chief camp, and before the sepoys had landed there were about thirty savages scattered over the beach. We all breakfasted hastily, and while we were doing so the Andamanese crowded round us, looking wistfully at our food and by stealth or entreaty getting what they could; so importunate did they become, that I was obliged to place Sepoys round me to guard my food. At the sight of some broiled bacon put before me they gave a tumultuous yell, and all danced shouting and waving their arms in a circle round me. The sailors and others most liberally distributed their food; in fact the poor men went almost without their meals through the rapacity of the savages; the latter might be seen running like a pack of hungry dogs from one group to another wherever most food tempted them. One of the sailors lent my pruning knife to a savage who begged the loan of it for some purpose; and as soon as the sailor had turned his attention to some other matter went off and concealed it. On being asked for it, he at first pretended to have lost it, but seeing our firm determination to recover it, he took us to a tree and disintered it from the trunk. We now proceeded on our journey into the interior, our object being to discover their chief inland camp. I gave directions to Conner to leave two sailors in the cutter with strict orders to remain there, and to keep their own and the other two boats at some distance from the shore. I also directed two other sailors and two Sepoys to remain on the beach in charge of the muskets of the other ten Sappers and Miners, who might, in the event of a disturbance require their muskets, but could not conveniently carry them, as they were marching through the jungle felling wood with their axes. I ordered the two sailors left on the beach to fire a pistol, the report of which would warn us in case of any untoward occurrence. I impressed strongly on all the party who accompanied me the necessity of keeping close together, with a watchful eye on all sides of the jungle. I also directed our party to take each an Andamanese by the hand, and to take the utmost care that none of them escaped even if we were attacked, as they would be useful as hostages and ensure our safety. We made the Andamanese carry the pig and plantains, which we promised them as a

reward at the end of the journey. We carried with us a bag of biscuits, from which we kept feeding them all along the road; and when we had proceeded about three miles, to avoid irritating them, we relieved them of their weights of plantains and the pig, which we made our servants carry. We followed their inland road; two sailors with half-cocked muskets going on in front and the Sappers and Miners following them cutting so vigorously, that a really good road was formed through the narrowest part of which four or five could march abreast. One of the savages caused me much annoyance; he was under charge of Mr. Kitton, who found much difficulty in managing him and preventing his escape, that I took him under my care, and holding him tightly by the hand made him walk along with me. The aboriginal road brought us to a stream about fifteen yards wide, which I suppose is dry in all but rainy weather. The aborigines wished us to take a southerly direction, pointing to their camp; but suspecting that they might be wishing to mislead, I preferred to follow the course of the stream which I intended, if possible, to trace to its source. This was discovered about four miles in the interior, the water, gushing from a hill above, which we determined to ascend. As we walked through the stream, the Andamanese with me stopped to lift rocks in the water and as my curiosity was excited by the eager way in which he did so I called natives to assist him, and to our surprise he pulled out from under the rocks large fresh water prawns, which he ate just as they were entire. This man, about a mile from the top of the hill, suddenly snatched his hand out of mine, with a force which almost flung me on the ground, and plunged into the woods, shouting loudly as he went. Some of our party chased him, but I immediately gave the alarm and summoned all together, cautioning all to hold in a firmer grasp the other hostages. The man who had escaped had a most revolting cast of countenance, every type of villainy stamped on his face, and it was quite possible that he might be up to mischief. I declared my intention to seize him if I again saw him. I then took Jacko, who was just behind me, by the hand and explained to him that if any of us were shot at he should suffer instant death. We soon after reached the top of the hill from which we caught a glimpse of the ocean. An effort was made to climb one of the highest trees, but it failed for want of proper ropes and ladders. We marched that day through the jungles at least five miles, and formed a road of that length, which I should think will greatly astonish the savages. Each side of it was left densely covered with the boughs of trees and brushwood which had been cut down in our march. With such laborious manual exertions, and the fatigue attending them, it was clearly impossible to make any observations as to the character of the country and products; but we have at least rendered facilities for others who may follow us, and it is something to say that we have been five miles into the interior of these jungles into which no European perhaps penetrated as many yards before. We left our mark on a tree on the top of the hill. On returning, we met the savage who had escaped, and taking him by the hand I quietly brought him back to the camp again, and took no other notice of his conduct.

As we were returning, about a mile from the camp, a sailor with his musket on his shoulder was going first and I was next to him, when in an instant a savage sprang from behind a tree with a loud yell and seized the sailor by the neck ; then threw his arms round him clasping him firmly musket and all, and looking him in the face gave a loud laugh as much as to say "what a fright I have given you ; "you see how we savages can spring on an enemy from the bush." The poor sailor was taken quite aghast, but quickly re-assured when he saw it was playful Joe, with whose pranks they are all familiar

(This is the first recorded ascent of Mount Harriett.—*M. V. P.*)

Numbers of the aborigines, apparently of different tribes, joined us from all parts of the jungle on our way back. We could even see them on the tops of trees watching our movements. They seemed quite re-assured at seeing us come back peaceably without doing them any injury.

I have now however, to turn to a more unfavourable aspect of the day's business. When we brought back the pig I gave my dagger to Joe and told him to cut the pig in two, keeping half for his tribe and giving the rest to the other tribe dwelling at the chief camp. Joe took the dagger and began to cut the pig. I walked to the sea to brush of the leeches with which my legs were covered. On my return Joe had given up the pig to Crusoe who was roasting it over a fire. Joe himself was seated on a trunk of tree watching the proceedings. When I asked for my dagger he pretended not to remember where he had placed it ; then made other excuses that some one else had taken it ; then pretended that he had concealed it, and would bring it back, and wished to go and look for it in the jungle. The other savages came to intercede and make excuses. I held Joe firmly and demanded instant restitution of my property. It was not that I in the least valued my dagger, for I would give much to preserve a good understanding with the aborigines ; but having witnessed their grasping disposition in the morning, and feeling that it was incompatible with the maintenance of a friendly intercourse, that Natives especially would never in their relations with these savages tolerate such barbarous infringement of their rights, I determined to check it at the outset, and therefore to make an example of Joe, if the dagger was not produced. The savages seeing my resolution and the change which had come over the scene, as both Europeans and Natives had orders to make preparations to embark if the dagger was not soon given up, began gradually to disperse till only Crusoe and one or two others of the less timid ones were left on the beach. I told the Sepoys and Natives that there was likely to be a disturbance

with the aborigines and ordered them to embark, an order which they obeyed with alacrity. I then ordered the sailors into the Cutter, and just as all the boats were ready to start, with another European I seized Joe, and forcibly putting him into the boat shoved out and all set off together. We also carried away the pig and all the plantains. Not a single shot had been fired the whole day either in jest or earnest, and there was nothing but this unhappy affair to mar the pleasure of the excursion. Joe wanted us to go near North Point assuring us that the dagger would be given up there. We did so. At least a hundred savages must have been at the Point : they offered us bows and arrows which we refused, and then they made signs that they would bring the dagger. We returned to Ross and reported all the circumstances to Colonel Tytler. Joe was placed during the night between two natives as a guard in a separate hut in the Andaman Home, but not before he had time to explain to all the other aborigines there what had happened. Topsy assured me that if I took her over in the morning she would bring the dagger. I therefore. did so; but as the savages, instead of the dagger, brought only bows and arrows, I left Topsy and returned. I felt confident that the dagger would be given up, but it seemed an admirable opportunity to teach Joe and the others a lesson in equity and moral justice for their future good behaviour. He was, therefore, by Colonel Tytler's orders put into fetters; but as he tried, either in play or earnest, to strike the carpenter who was fastening them, his hands were also tied behind him, but this part of the punishment was remitted about an hour after. About noon, I again went for Topsy. There were now very few to be seen on the beach, but through a telescope we could see Jacko flourishing my dagger; when we approached nearer he swam out and delivered it up to me, and then "Topsy" and other women and children came into the boat and returned with us to Ross Island. I kept them all with me on the shore till I had sent for the ironsmith, who accompanied me to the Andaman Home and struck off the fetters from Joe before them all, while I held the dagger before Joe to show him that his purloining had been the cause of his imprisonment, and that the restitution of it now was the cause of his release. The good results of this firm treatment of the aborigines has already become apparent.

I have been to North Point, and amongst the Andamanese, since the occurrences above related, and the good understanding with them which was temporarily suspended, is quite restored.

(Mr. Corbyn's conduct in the above affair of the dagger was perfectly correct.—*M. V. P.*)

On this narrative the Government of India remark that they have read it with great interest, and will be glad to hear from time to time reports of the further progress, made by the meritorious exertions of the Reverend Mr. Corbyn, towards establishing friendly relations with the Andamanese, and obtaining any real and reliable information as to their numbers, and as to the existence of any chief or chiefs by whom authority is exercised among them.

Great caution was, however, to be observed in sending exploring expeditions into the interior. The expedition, as related by Mr. Corbyn, seems to have subjected a small and comparatively helpless party to the risk of being attacked by an overwhelming number of natives, and the arrangements made for the protection of the arms left on the beach were of questionable sufficiency had any attack on the guard been made.

An allowance of one hundred rupees per mensem was sanctioned for the Andaman Home. A ticket-of-leave convict named J. Peterson was in charge of this Home under Mr. Corbyn, and seems to have gained the affection of the Andamanese, and to have done good work.

The release of Joe inspired the other two captives, Jumbo and Snowball, with hopes of liberation for which they now renewed their entreaties.

Last Saturday (the 4th July, 1863), an untoward circumstance again made it necessary for me to visit the mainland. Two escaped convicts were brought to Ross, who had been ill-treated and shot at by the aborigines, and one of them so badly wounded that no hope was entertained of his recovery. Soon after the death of Pratt, a man of the Naval Brigade who had been killed by the aborigines, acts of cruel hostility to the Settlement on the part of the latter were of almost daily occurrence. (This seems to be an exaggeration; no such acts are mentioned in Colonel Tytler's reports.—*M. V. P.*); but since the imprisonment of Snowball and Jumbo, and the friendly visits of the tribe, they had almost or altogether ceased. It therefore, caused much surprise when the two convicts Nahser and Davy appeared here, one with bruises and a slight wound in the right side and the other with a severe and almost mortal wound in the head, alleged to have been made by arrows shot at them by Andamanese supposed to be on friendly terms with us. Their account was that they had escaped from Aberdeen and gone on by Haddo beyond Viper, whence they floated on a raft to the opposite coast, and walked round North Point to a place, which, by their description, must have been Chief Camp, where they met many of the aborigines. They said that the savages at North Point had forcibly deprived them of their food, and others at Chief Camp had seized a brass vessel from one of them; that on Tuesday, the 30th of June, which was the very day after our visit to Chief Camp, and the same day on which the dagger was delivered up, some of the savages, after completely denuding them, want only and deliberately shot at them; that their imploring gestures and frantic supplications to them to desist had no effect in curbing their relentless

barbarity ; and that the Andamanese women looked on unmoved, or with savage delight, at the cruelties practised upon them.

On receiving these accounts the Superintendent considered it necessary to make the Andamanese in our possession (!) understand that such acts of inhumanity would no longer be tolerated ; and as I had before succeeded in imparting a clear impression to their minds, which led to the recovery of my dagger, he desired me now to make them distinctly understand that the repetition of these cruelties would provoke summary retribution ; that the lives of Natives belonging to this Settlement were to be as much respected as the lives of Europeans ; and that we were determined to protest them.

(The men were convicts and had no business to run away. Though the savages carried their treatment of them too far, it was a mistake to avenge the ill treatment of these men with the same severity as if they had been free Europeans of the Settlement. For disciplinary reasons it was preferably for the convicts to imagine that the aborigines would always ill-treat and murder them, as it would check their escapes—*M.V.P.*)

There was but one way of making the idea intelligible to their minds, and that method I adopted. I sent for Jumbo and his wife Topsy, and for Joe and Jacko. I took them towards the Native hospital. I had a bow and arrow in my hand and also an unloaded pistol. The Native who was slightly wounded was with me. About halfway to the hospital from a hill we could see North Point and Chief Camp. I called their attention to the wound on the body of the Native, showed them with the bow and arrow how it had been inflicted, and then pointed to their camp, telling them as well as I could in disconnected words of their language that he had been wounded by their tribe. I then pointed the pistol by turns at Jumbo, Joe, and Jacko, still making sings to them that their clan had shot the Native, and by my angry and menacing gestures making them quake with the horrible fear that their lives were in instant peril. Topsy made frantic gestures, which I understood to imply that her tribe was not at fault, that it was another tribe, pointing southward, and when the Native indicated that it had been done at Chief Camp, she still, assenting to what he said, resolutely pointed southwards, as much as to say that it had been done beyond North Point, but by one of the aborigines belonging to the Southern Tribe. She also made unmistakable signs, which were interpreted in that view by other persons present, that if we would send her over, she would bring to us the man who had shot the Native, and pointing to Jumbo's chains made us understand that we could then put him in irons. At the hospital, I showed them the man who had been so severely wounded exhibiting his wound, and again going through the pantomime described, which I did with much reluctance, as Jumbo was so agitated with fear that he could hardly stand, and Topsy covered him with her body to shield him from harm; but it was a case on which human life depended and which demanded extreme actions, and I felt that it was better to cause momentary terror to these reckless and ruthless savages than any longer to allow the lives of unoffending persons to be exposed to their cruel caprices and brutal love of butchery.

By Colonel Tytler's order Topsy was taken to North Point the same afternoon, after I made her understand that she was expressly sent to detect and bring back the perpetrators of the crime. With the utmost confidence in her sagacity, intelligence, and good and friendly disposition, I confess that I entertained no hope of her re-deeming her promise, which was unnatural to expect, nor that anything could prompt her to such treachery but the superior motive of devotion to her husband and alarm for his safety.

The arrival next day of the steamer *Arracan* with despatches from Government completely changed the programme of proceedings and compelled the adoption of a different line of action with regard to the aborigines. Colonel Tytler having received orders from Government to liberate Snowball, desired me on Monday, the 5th, to take across and land him on the mainland, giving him on his arrival there some small presents, and to his tribe two pigs and other provisions to celebrate his release. We accordingly sailed across about noon and approached the coast directly opposite Middle Camp. On our way to it we passed North Point, where smoke issued from the jungle, and two Andamanese were seen, but held timidly aloof from us. As we entered the bay opposite their camp, some of them responded to our calls and signalled to us to land, while the Andamanese in the boat held up fruit and invited them to swim to us. We could see crowds of aborigines assembled under cover of thick bushes on the beach; they had apparently come down in large masses, as if expecting some hostile demonstration, and most of them silently watched us at a secure distance, and acted as they always do when uncertain of our temper and suspicious of our designs. They were divided into two large bodies separated by a thick clump of trees, those on the left or south side were chiefly full grown and athletic men headed by Crusoe, and the others on the right, apparently a reserve guard, protecting the women and children who were squatted in dense masses under newly-made huts, which on subsequent inspection were found to form the largest collective camp which we have yet seen on the coast. Before starting I had directed the coxswain to keep out our cutter at a greater distance than usual from the shore, as I had anticipated some such scene as we now witnessed betokening distrust and alarm on the part of the savages, in consequence of the intimations of our displeasure, and the warnings which I had expected and intended should be conveyed to them by Topsy. Topsy herself was amongst the crowd,

but held back, or was probably kept back by the rest, in apprehension of some disaster. As our mission was of a peaceful and friendly character, and a demonstration of displeasure could no longer be maintained consistently with the object in view, which was to celebrate with suitable rejoicing the release of their Chief, Snowball, we did our utmost to allay their alarm by exhibiting gifts and making the usual signs of kind intentions and a friendly disposition towards them. As a measure of caution, however, before distributing the presents, I called to them to swim out to us with bows and arrows, a large number of which were collected, and would have been delivered to the Superintendent as property of Government had they not been appropriated by the sailors before I had time to secure them, as soon as we returned to Ross Island.

(The Naval Brigadesmen seem to have been very undisciplined, and were as usual troublesome and disorderly—*M. V. P.*)

The squeaking of the pigs which the sailors held up served as the best bait of all to attract the savages. They shouted and danced wildly, and unable to resist the spell plunged through the surf and soon surrounded the boat, throwing in their bows and arrows, and calling "Mio", "Rogo", and as soon as they were in the boat seized the pigs and gloated savagely over them.

To our surprise the news of Snowball's release and his presence in the boat excited no general sensation. One of the Andamanese, a man of some age, whom I had not seen before, hugged and wailed over him, but there was not on this as on previous occasions a chorus of noisy weepers : even the solitary mourner, as soon as his sorrow was quenched, appeared to forget all about it, and wiping away the semblance of tears, pounced greedily upon a bag of biscuits, in the process of lightening which he shewed an appetite truly prodigious, and which had apparently not suffered from recent emotion.

(Mr. Corbyn does not seem to have understood that there was no question of grief, but that the Andamanese cry when meeting after a long separation, from joy. Further, as Snowball had been absent for long, and under serious circumstances, it was not etiquette for the general body of the Andamanese to cry over him until some hours after his arrival the crying when once started probably lasting all night—*M. V. P.*).

Though Snowball's return produced no great sensation, a few of them showed great tenderness in the care with which they treated him, nursing him in their arms and on their laps, and pinching and pressing his side to ease the pain from which he was suffering. To make certain of his release, they were preparing to stealthily remove and carry him from the boat, but I intercepted their plans as soon as I observed them by taking hold of Snowball and keeping him securely till I could land him and give him up myself, without yielding to force or stratagem, After making ineffectual attempts to reach the shore at Middle Camp, which we were unable to do on account of the heavy surf, which would have drenched our clothes and fire-arms, we steered towards North Point, intending to land at a temporary camp which they had formed there, and made signs to them to follows us.

All the aborigines whom we had brought from Ross had already swum ashore, but we had now about twelve others in the boat, some of whom, as soon as our anchor was weighed, jumped over, and the rest in their suspicion were almost inclined to do so, but remained probably interested in Snowball's fate, and probably also in the pigs and provisions. The crowds on shore at first refused to follow, and sat sullenly on the beach, as before, watching our movements with suspicion. But the squeaking of the pigs again proved irresistible, and before we had turned North Point the whole coast was crowded, and on landing we were surrounded by men, women, and children, clamouring for the food we brought them, and so eager to get it that it required the utmost vigilance and firmness of the guard to prevent their snatching away the bags before they were even landed.

Snowball's friends were allowed to carry him on shore, and they immediately deposited him in one of their huts, close to a smouldering fire, where a few of them remained rubbing his sides and tending him with much care and kindness. He had been suffering for some days from a low fever common to the aborigines, and on the previous day had been attended by the Civil Surgeon, who administered an emetic, and afterwards some quinine mixture, which had a favourable effect; and we hoped that his release and return to his friends, and the application of remedies used by his people, and to which he was accustomed, would speedily restore his health. The young shoots of the mangrove, which are bitter, are said to possess tonic properties, and it is supposed that the oborigines use them when suffering from fever or other debilitating diseases. (They do not use them—*M. V. P.*)

The food which we brought absorbed their attention to the exclusion of Snowball and every other object. Two goats which had died from natural causes, and which the aborigines in the Home refused to eat, had been brought, and were devoured. As a matter of economy, it is desirable that the Andamanese by eating them should relieve the Settlement of defunct cattle and other refuse commodities.

(They are usually very particular about eating such things.—*M. V. P.*)

It was a satisfactory sign of the confidence of this tribe in our clemency and good faith that Snowball was not immediately carried to a place of concealment, but allowed to remain in the hut in which they had placed him during the hour or two that we were on shore watching their proceedings, and that on the following day, when we visited them at Chief Camp, he was again there, and no disposition was shown to conceal him from us, or to remove him when we landed.

The Andamanese mode of killing pigs has been so often described that it is needless to repeat the description here. It is enough to say that, as we refused to lend them knives, they used a piece of sharpened bamboo, and made the incision on the right side of the throat, and not as they usually do through the heart first by a slit with a piece of glass across the skin, and then a deep thrust into the vital part with a sharp pointed prong of bamboo.

While the feast was proceeding a canoe was seen approaching, and soon four oborigines came up with bows and arrows, which they readily gave up to the sailors. They seemed to be of another tribe, of somewhat different form and features, and their chief, a man of fine appearance, sturdy and erect, and taller than all the others. Topsy pointed to him, and made signs to me to bring him to Ross Island, which I understood to mean that he was the person who had been guilty of the offence, for which we sent her to warn the aborigines, of shooting at the escaped convicts, but I was unwilling to take advantage of that occasion for his forcible arrest, by which I should again have awakened their alarm and suspicion, and especially under such doubtful conjectures of his guilt, as it seemed quite possible that Topsy might wish to make him an innocent victim to screen the real offender. I hoped, too, that even if her information proved correct, some other more favourable opportunity would occur to detect and apprehend him. I, therefore, merely directed the sailors to endeavour to coax him to go with us, not pointedly, nor singly, but in company with others; and with a view to make an agreeable impression on the chief of a new tribe, I showed him many marks of civility and kindness. I dissuaded the sailors from going to examine their canoe, in order to avoid everything that might excite their apprehension. The aborigines might be induced to come to the Settlement in their canoes if they felt that these were safe, and that none of their property would be molested, but so many canoes have been taken from them in former times, that they are now afraid to show them, and draw them up creeks, and hide them in the jungles when they see us coming, and while these fears last our visits must always occasion them inconvenience and anxiety.

I consider it a curious circumstance that in all our experience of these people we have not observed a single instance of bickering or disputing between them. I have never heard a cross word from one Andamanese to another, nor seen a movement of the countenance which would indicate anger or displeasure of one towards another. If one asks anything of another it is at once yielded, either as if there was an understood reason for the request, or that it was backed by force of acknowledged and indisputable authority. Whatever their form of government and the internal economy of their arrangements there is a most perfect subordination of all to some head or controlling power, and an order prevails which can be the result only of a system of prescribed rules, and which shows that they are not wanting in method and organization.

(The system is a real communism, and the governing power is the general fear of the resentment of the other, which would lead him to commit murder.—*M. V P.*)

The Andamanese, Crusoe, is always the most busy and energetic, and, if possible, the most grasping. He prepared the repast, saw to the cleaning and cooking of the pigs and appropriated the largest share of choicest pieces. He has a harsh but stentorian voice, which he exerts to its full force when excited; he shows excitement by striking his back (?) with his clenched hand, waving his arm over his head, and by other violent gestures. many of the Andamanese have a habit of striking their breasts with great force under emotions of pain or pleasure. (It is a gesture of surprise.—*M. V. P.*)

They carried away the pig's entrails, and also the rice and biscuits, in bundles of leaves fastened with creepers. Some of them remained that night at North Point, as we could see by their fires, and no doubt enjoyed a grand repast and entertainment. When we were preparing to return, some of them showed an inclination to accompany us, but did not eventually do so, preferring as we supposed the feast which we had provided for them at their own encampment. We have seen enough of them now to know that when we wish them to return with us it is advisable to go to them without provisions, for we must admit the unflattering fact that it is not any particular love of us, but chiefly the greed of food which tempts them to the Settlement.

On Wednesday, the 10th instant, I again went with some officers of Her Majesty's Steamer *Arracan* to visit the aborigines at Middle Camp. There was a large concourse of men and boys on the beach, and in a recess in the jungle, at a short distance from the shore, a number of newly made huts, under each of which were huddled together some eight or ten members of a family. Most of them were covered all over with daubs of red paint, varied with white patches. I wished to obtain some of this paint, but they either did not understand me, or were unwilling to let me see the ingredients from which they formed it. One of the officers afterwards told me that he saw a lump of

hard substance from which it was made that looked like gum. The paint is most probably obtained from the bark of some tree; it is very sticky, and seems to be mixed with pig's grease, and cleaves so firmly to the skin that it is difficult to wash it off even while moist.

(The hard substance was a lump of resin, used for making torches, and not for making paint. The latter is not obtained from a tree, but is a burnt earth, mixed with pig's fat, or turtle oil.—*M. V. P.*)

There was a great number of old people, male and female, in the camp and five or six babies, the youngest could not have been more than four or five days born. The aborigines have a pathway into the interior, but the thorny bushes, through which only these nimble islanders can twine their way, rendered it difficult for us to proceed far along it. It would be interesting to trace it at a future time with a party of Native Sappers. In each hut we saw a lot of pigs skulls suspended to the roof by twine, which seemed, from the value which they attached to them, to have been hung up there as trophies. (They were.—*M. V. P.*) The fact that we found there no other skulls, but those of turtles and human skulls, confirms the supposition that there are no esculent mammalia, except pigs, in their jungles.

They were ready to eat anything, for we brought in our boat a basket of dead ducks which they had not noticed at first, and which when found they took away with great delight.

I had an opportunity of seeing the good effect of the admonition given to Joe on the rest of his tribe. One of them, who was a stranger to me, was watching his opportunity to appropriate a penknife which I had lent him, when another, guessing his intention, whispered some words in his ear, and without my giving the slightest hint that I wanted my knife back again, he at once closed the blade and handed it over to me.

I was glad to see signs of improvement in their manner towards us, and of a more friendly disposion in the spontaneous readiness with which they helped us to land, carrying us through the surf on their backs, and also any bundles or other weights which we chose to entrust to them. They also bring through the jungles without demur any loads which we put upon them, carrying them for us safely, and break and remove the branches which lie in our way, and most carefully pluck off the thorns and brambles, which sometimes stick to us, and which are so sharp that only their hard and nimble fingers can safely grasp them.

In my former report I remarked on the sleek and robust appearance of many of the Andamanese; but we have since met with others who are not so well fed and thriving. Some indeed are painfully emaciated in appearance. Hunger sharpens their rapacity, and the sight of food makes them almost ferocious in their eagerness to obtain it, and may often have stimulated them to deeds of plunder and cruel violence. It is still a debated question whether the natives of these islands are cannibals. It is, of course, impossible to argue from the presence of human skulls near their dwellings, since these may be merely valued relics of their own deceased kinsmen, except that some are as large as the skulls of ordinary human beings, and too large to be in proportion to their diminutive bodies; but still skulls and other remains of deceased persons of another race, possibly trophies of slaughtered enemies, may be found about their encampments without establishing the fact of their cannibalism. What lends, however, most strength to the supposition, is the fact of the great strait to which in certain seasons, or at some antecedent period, they may have been reduced by hunger, and thus a relish has been acquired which might engender the horrible practice. The love of raw flesh (?) is another presumption in favour of the supposition. Their object in singeing a pig, for it cannot be called roasting, seems not to be to cook it, but to warm the skin and render it soft, so as the more easily to scrape off all the bristle, which they do with a sharpened bamboo, turning it from side to side and scraping as it singes. Their cooking of the goats occupied only one or two minutes, and it would probably have been dispensed with altogether had I not pointed to the fire and suggested the advantage of a little roasting. We gave them a bag of condemned biscuits which had been thoroughly soaked with salt water, and so long lying in the Commissariat store-rooms that they had formed into lumps which were mildewed and filled with maggots. The savages pryed into the bag, and when they saw its contents, wished to carry it away forcibly; and when we afterwards emptied it, there was a general scramble, and hands, and leaves, and baskets were all brought into requisition to gather up the last soiled morsels. (The pig and goats would be afterwards boiled, before being eaten.—*M.V.P.*).

The Andamanese set great value on all rope and network. Beads which are only ornamental, are not so much cared for. The bunches of beads which were given to Snowball I afterwards saw adorning Jacko's person, fastened round his waist and forming a belt which he had plastered all over with red point, so that none of the original colours of the beads could be distinguished. Some of the women had pieces of white muslin tied round their heads; they must have had them some time in their possession, for they never to my knowledge carried away any muslin from the Settlement. Flannel and other clothing, which they might be supposed to care for, they not only do not appreciate, but tear to pieces and throw away. In walking through the jungles I pulled out of the mud a pair of flannel drawers which I had given to one of them, and which had been cut up and trampled in the dirt. The Andamanese discard all covering, and wear

only as distinctive badges (?) bands formed of their jungle rope, and ornamented with painted pig's bones, round their bows and waists; but the women, even their youngest female children, are never seen altogether naked; their waistbands are larger than those worn by the men, and they can always be distinguished at a distance by the bunches of dry grass or fibre which hang from their waists behind, and in front they have a small covering of green leaves tightly fastened to their waistbelts. I have never seen in either the men or women the least sign of indelicacy; the women are quite modest, but at the same time confiding, free, and familiar; they will place their arms round our necks, sit on our laps, rest their heads in close contact with our faces in a way that the uninitiated would consider most amorous, and take many other sportive and harmless liberties, but in the most perfect guilelessness, and without a single conscious thought of doing anything out of course or unbecoming. Their husbands though, as was terribly shewn in the unhappy case of the murder of a European, tenacious of honour of their women, show no uneasiness or jealousy in the freedom with which they treat us, as if too simple, or too confiding to suspect improper motives.

The Andamanese seem to assign no particular department of work to their women; the latter usually remain in the camp with the children, taking care of their huts and property, while the men are on the chase or fishing. We have sometimes found not more than eight or ten men at the Chief Camp, and these generally the oldest and most sickly, and when we have asked the cause of the absence of the rest, they have pointed to the jungles with words and gestures signifying that most of their tribe had gone into the interior on hunting excursions in search of their favourite "Rogo". Jingo informed me that there was plenty of the latter in the jungles opposite Middle Camp. The number of sick in their camp that we have seen in recent visits shews that with all their hardy habits and simple and primitive mode of living, the damp and malarious climate of the Andamans tries even their robust constitutions very severely. It seems a matter of surprise to some persons that so much sickness should prevail amongst Europeans and Natives on the sea-girt island which we occupy, but they would no longer wonder at it if they could see the effect of the South-West Monsoon on the aborigines who have inhabited these islands through many generations, and who it might be supposed would be throughly acclimatised and inured to the changing and inclement seasons. The most curious fact is that they appear to enjoy better health on their own selected swampy grounds, and under their half exposed and feebly protected dwellings, than on this island, which is cleared of all jungle, and where they have the comfort of a well-ventilated and thoroughly water-tight house, raised about three feet from the ground, besides the advantage of ample clothing, warm blankets, and simple and wholesome food, with no work to do, but learning the alphabet, and walking exercise *ad libitum*.

(On Ross Island they were always exposed to the wind without the shelter of the jungle in which the full force and effect of the wind is never felt; they were not permitted to paint themselves with their oily pigments which afforded their skins a protection against chills; they used clothing to which they were not accustomed, and which they threw off when they felt hot and thus got chilled; they had a changed diet which affected their stomachs, and a changed life which affected their minds; and they were thus, and by inaction so different from their active jungle life, predisposed to illness.—*M. V. P.*)

They suffer most from coughs and colds, ague, fever, and severe headache. It is thought that their "tattooing" is for a sanitary purpose, for they always wish to do it to their people here when they are suffering from any illness. (Mr. Corbyn confounds the "bleeding" which is done in sickness to relieve inflammation, and "tattooing" which is for ornament only.—*M. V. P.*)

As a remedy for illness it is a very barbarous and cruel one. (No doubt, but what would the doctors in Europe fifty years before have said to Mr. Corbyn for this remark—*M. V. P.*)

Jumbo had his leg tattooed by Topsy more than a month ago, and he has ever since suffered extreme pain from the sores which are still raw and bloody.

I now proceed to a brief account of two subsequent visits to the mainland, which afforded further opportunities of improving our acquaintance with the aborigines.

The object of the first was to carry back to their homes some Andamanese children, and to endeavour once more to find a passage to a supposed encampment in the interior.

Some officers of the *Arracan* accompanied the party, which was composed of the usual guard or Naval Brigade men and some men of the Sappers under command of Captain Wetherall.

On our arrival at Chief Camp we found only a few Andamanese in the huts; the head-quarters of the tribe had been moved to an encampment further to the north, to which, later in the day, we followed them.

Before commencing our journey we cleared a wide space in front of the beach by cutting down a tree which had spread its branches over the sand, and which, while it remained there, formed a covert, under shelter of which the aborigines could aim at us with their bows and arrows without our seeing them, while we were exposed to their attack in our boats or on the beach. On a former occasion, when there appeared some danger of an encounter with them, a number of them rushed behind this tree and took up a position of defence there, as if

aware of the advantage which it gave them in the event of a disturbance; and they would then probably have shot at some of us if we had not taken one them a prisoner, and held him before us to cover our retreat.

This done, we pursued the inland route, along the road formerly cleard by the Sappers; but afterwards finding marks of a track branching into another direction, we followed it in hope that it might lead to a encampment, in which we were not disappointed; for, after we had proceeded about two miles, we suddenly came upon a party of aborigines grouped together in a cleared enclosure, which was so thickly surrounded with jungle that it was not till we were within a few yards of it that we saw the smoke of their fire; and we might, even at that distance, have passed it by unnoticed had not our course lain across a stream above which the smoke issued.

They remained quite silent till we came close to them, as if playfully or for some reason wishing to conceal themselves; they then jumped up and came towards us, seeming much amused that we had found out their hiding place. Jingo and Jacko, who were of the number, but so grotesquely painted that we could not recognise their features, explained to us that they had just returned from hunting, but apparently without success, as there were no pig bones, nor remains of food on the ground; they had taken the precaution to put away their weapons and other property, but, on our promising not to follow them, they fetched us some bows and arrows from some bushes where they had concealed them.

The discovery of this encampment in the densest part of the jungle is of some interest, as showing the fallacy of the opinion, so long maintained, that the interior of these islands is not inhabited, and that the aboriginal population is altogether restricted to the coast, both on account of the density of the forest, and the want of food any where but near the sea.

The density of the forest is certainly no bar to its occupation, for they have been found in all parts of the forest which have yet been penetrated, and the fact that their chief employment is pig hunting shows that they are not entirely dependent on the coast fisheries for their subsistence.

The numerous creeks and rivers by which the interior in intersected, and which abound with fish, must yield quite as plentiful and much more certain subsistence than the sea, which for more than half the year is almost unapproachable on account of the surf and stormy weather; and even Native convicts, who have escaped from the Settlement, have contrived to subsist for a length of time on the herbs and berries which are found in the woods.

It is probable, therefore, that the aborigines roam all over the mainland in search of food and in the spirit of adventure, and that their resources are as varied and abundant as their range is extensive. (Dudhnath had already ascertained the above facts, which to a certain extent are correct, but the difference between the Ar-*yauto* and Eremtaga tribes was not then known—*M. V. P.*)

More recently some of them, apparently of another tribe, have been met with in the very heart of the interior; and an acquaintance with their language and further researches may yet discover to us numerous tribes occupying inland tracts, and living quite as much by the chase and the wild produce of the soil as by fishing.

Our explorations came to an end about a mile further, some of our party being too fatigued to continue the journey; we, therefore, agreed to return and proceed in our boats further to the north, where the aborigines had fixed their new encampment.

The Andamanese with us directed us to a sandy beach about two miles to the north, and on nearer approach we saw a long row of huts and crowds of men and women in great bustle, running from one hut to another, and carrying away bundles which probably contained property, which they were anxious to conceal from us. We had much difficulty in landing, the surf rose so high that few of us escaped a drenching, and the sailors were obliged to leave their fire-arms in the boats, which, however, were sufficiently near to render assistance if it had been needed.

The rice and biscuits which we had brought as our usual peace offering to the aborigines were completely saturated with salt water, but to their taste they were no worse for their wetting. They carried them to the camp where there was a great scramble—all of them crowding round with leaves and shells and baskets to catch the contents of the bags as they were distributed, it was amusing to observe their cunning artifices to attract my attention as I served out the rice to them—those whom I knew thrust themselves most prominenlty before me, reminding me of our acquaintance by pointing to themselves, and repeating the names which we had given them; the woman Emma put her baby forward to intercede for her and wished to force him into my arms, and the sly little creature aided her diplomacy by holding out his tiny hands towards me, and looking at me most appealingly; and when I gave him some rice he ate it raw, as did also his mother and other aborigines.

There were great lamentations in the camp over one of the boys who had returned with us; he had been absent some weeks, and his apprehensive relations had probably been distressing their minds with misgivings of his safety, or fears that he might not be allowed to return to them again. I never knew people more eccentric in their affection. They will sometimes, when they meet again after

only a night's separation, fall on each other's neck and weep most affectingly, though they have been at the same time on the same island, and separated only by the distance between my house and the Andaman Home.

We had an opportunity this time of seeing the manufacture of hemp for bowstrings. It was obtained from the under-bark of a light coloured tree, peculiar to the Andaman jungles; they peeled off long strips, and wove it together with their hands and feet : it is strong and durable, but not so flexible as some thinner twine they use for fishing lines, and which seems to be made of a softer fibre.

(There are several mistakes here. There is no hemp in the Andaman Islands. What Mr. Corbyn saw was the manufacture of "Betmo" rope, from the "Alaba" fibre; this is used for turtle harpoon lines, and turtle nets. It is never used for bowstrings in the making of which "Yolba" fibre is exclusively used. The Andamanese have no fishing lines–*M. V. P.*)

They showed themselves much more friendly disposed towards us now than they had been in the morning. At the other camp they held aloof from us at first, and seemed rather morose and suspicious, which I attributed to the presence of so many armed Natives whom, they seem to fear, or rather distrust, much more than Europeans, perhaps because they have learnt that we never use weapons against them except in defence or under great provocation, or in cases of extreme necessity; while experience has taught them that the formera re not always so scrupulous and forbearing. I have heard that at one time some of the south tribe used frequently to visit the Settlement at Viper Island, and were on very friendly terms with the native fishermen, whom they assisted in mending their nets, and never molested or interfered with their fisheries —when all at once for some trifling offence of some petty thefts of fruit and vegetables, in which they had been indulged till they thought it allowable, the natives attacked them with sticks and stones, and because they resisted, as it was natural they should do, they were hunted down and shot, and several of them were wounded, and one or more killed.

The consequence has been that, though often seen in their canoes, they never again approached the island, and always fled from boats which followed them, and no advances could induce them to hold any communication with us till very recently. These were probably the same people whom I described as being so cruel and implacable in their hatred towards native convicts, as having resisted my friendly overtures to them notwithstanding the mediation of the Andamanese with me, who no doubt gave them a favourable representation of the treatment they have met with. I was not surprised to hear, when I returned with Captain Wetherall to the other camp where we had left the Sappers, that the Andamanese occupying that camp had all taken their departure simultaneously with us, some of them having followed us, and the rest retreated into the woods carrying away everything but the bare huts with them. (It is due to Major Haughton's administration of Andamanese affairs to point out that Mr. Corbyn has given above a distorted account of the occurrences on Viper Island. His statements are exaggerated and incorrect, and he appears to overlook the habitual looting by his own parties of the Andamanese bows and arrows.—*M. V. P.*)

This trip ended, we soon afterwards (13th June) formed a party to visit the south coast, where we expected to meet with the tribe who were known to frequent the woods about Aberdeen, and who distinguished themselves some years ago by the part which they took in a ludicrous skirmish known in the chronicles of the Settlement as the "Battle of Aberdeen."

(I have heard accounts of the "Battle of Aberdeen" from Lieutenant Warden, who was present in command of part of the Naval Brigade; from Wologa Jolah, one of the Andamanese chiefs in command of the aborigines; and from other Andamaneses who were present; and it would appear that, far from being a "ludicrous skirmish", it was the most desperate and determined attack ever made on our Settlement. The intention of the aborigines was, they acknowledge, to exterminate us. Mr. Corbyn might have allowed his own work with the Andamanese to stand on its own merits, and there was no necessity for him to belittle the work of his predecessors, or to hold the occurrences of their time up to unjust ridicule—*M. V. P.*)

We started in large force; the officers of the *Arracan* and *Tubal Cain* lent two boats, and most of them accompanied us; Lieutenant Gill, who had come in the *Arracan* in command of a detachment of soldiers in charge of prisoners, brought with him twelve of his men, and Colonel Tytler furnished a guard of an equal number of armed natives. The Andamanese woman Topsy acted as our guide, but was with great difficuly persuaded to go with us—she screamed and cried, and clung to her husband Jumbo, and appealed with tears to Colonel Tytler not to allow them to be separated, and when we pulled away from the island she kept her eyes fixed on the beach, and shouted to Jumbo who ran along the shore and responded to her cries till we were out of hearing. We assured her that we should return that evening, but the sight of our large party, and of so many boats steering not towards her own camp but in an opposite direction, seemed to alarm her, and she may have supposed that we were bent on a hostile expedition against the South Tribe, and feared the consequences if she fell into their hands; as it is evident, from their frequent repudiation of any connection with them, that there is no friendly feeling between the aborigines

of the north and those who occupy the mainland to the southward. As we passed by the coast near "Aberdeen" we waved bunches of plantains and called to the aborigines, some of whom were seen on the trees skipping from branch to branch with the nimbleness of monkeys; but from the height from which they were watching us, they could see the muskets in our boats, which probably frightened them, for they neither replied nor approached any nearer. The party went on to Snake Island, and landed on it for breakfast. There was a great abundance of rare shell on the beach; and Topsy seemed to be sensible of their value to us; for, as soon as we landed, she went, of her own accord, and collected a large number of them for me, and made such a good selection that I was glad to accept them; at this she was pleased, saying she had collected them for "Myjola" the name which the aborigines have given me signifying "Protector." (Maia or Mam Jolah, a Honorific meaning "a person of importance," "one to be respected," "Sir," etc.—*M. V. P.*)

Having breakfasted and finished our inspection of the Island, we next steered to a large sandy beach on the mainland directly opposite. Now called after Mr. Corbyn, "South Corbyn's Cove."—*M. V. P.*)

As soon as we landed, the soldiers commenced to clear the jungles, and to form a strong position to protect our boats and party in the event of our being attacked. To the south of this beach is a freshwater creek; near which, on the bank, were the remains of a fire which was still warm and not quite extinguished, and scattered about on the ground green leaves with grains of boiled rice and pineapple peels and cockle shells, and the soil was marked with footprints much larger than those of the aborigines, from which we inferred that some escaped convicts, of whom there are many dwelling in the woods, had just been cooking their food there, and had fled into the jungles when they saw us approaching.

(It is remarkable that it never seems to have occurred to Mr. Corbyn's parties to use the Andamanese to help them track and catch these men. Much energy was spent in hunting the Andamanese and cutting roads through the jungle to their encampments, but no one troubled about the runaway convicts.—*M. V. P.*)

Lieutenant Gill directed the soldiers to remain on the beach while we explored the creek, which was so deep and wide at its mouth that we were curious to see how far it penetrated; and we also hoped to find an encampment of the tribe, though Topsy, who seemed to be acquainted with their movements, assured us that there were none of them encamped in that direction "Boodee Yorbudda". (*Bud yaba*-da, means "no hut"), and urged us to go to the north where her own tribe was stationed.

About six (?) miles from the coast we found a large encampment containing about fifteen huts, very prettily situated on the right bank of the creek in the middle of a large and well shaded bamboo grove.

Topsy's information proved to be correct, for it was quite deserted and had apparently not been inhabited for many months. We searched the bushes for bows and arrows (!), but could find no relics of the tribe, except cockle shells strewed over the ground. The creek abounds with cockles and shrimps, the latter are so plentiful that the boatmen caught them in their clothes as they waded through the stream. We also collected a quantity of oysters, of which there was a bed at the mouth of the creek. Some of these oyster beds have been allowed to go on accumulating for years, the aborigines never disturbing them; for though partial to all other kind of shell-fish, they seem to have a disrelish for oysters, probably on account of the copper they contain. (! ?) The young and smaller sort are not at all of inferior quality to the best imported oysters; and have, perhaps, a purer taste of the genuine native oyster.

On our return we found the soldiers still stationed where we had left them. Some of them had beguiled the time with bathing, but they had met with no adventure to divert them, except and unsuccessful chase after a pig, and had not seen any aborigines. To indulge their curiosity, I proposed to visit the North Tribe, and to take to them the pigs and provisions which we had brought to propitiate the other tribe who seemed so little disposed to reciprocate our friendly advances. Topsy was greatly distressed as we passed Ross island, and stood up in the boat and called to Jumbo, but she recovered her spirits at the sight of friends; as soon as we reached the camp and went amongst them exchanging news and describing to them all that she had observed during the morning excursion. She was very much afraid that we would leave her at the camp, and frequently came to me entreating me to allow her to return with us to Ross island. As I was walking on the shore she came and caught me by the arm, and enjoining secrecy and silence, silly beckoned to me to follow her, and then looking cautiously round to see that no one was watching her, she led me through the jungle till we came to a tree amongst the foliage of which was carefully concealed a large bundle of arrows. She pointed to them and made signs to me to take them, and then ran away laughing and calling out as she went "Jumbol tweeken," which was a significant hint that she had shown me the arrows as an inducement to take her back to Jumbo. (The above words are not understood—*M.V.P.*)

When I carried them to the camp she looked perfectly innocent of the transaction, and pretended to the owner that I had discovered them myself while searching about the bushes, which the man believed, though if they had known how I came by

them they would have been very indignant with Topsy for betraying their treasures to me. I was glad to observe a proof of grateful feeling on the part of Crusoe towards one of our party, Mr. D'Cruze, of the *Tubal Cain*, who had shewn him much kindness on their passage from Moulmein to Port Blair, two years before. He at once recognised Mr. D'Cruze, and ran and threw his arms round his neck; and then leaving him went and brought him from the woods a finely finished bow, which a short time before he had denied giving to some stranger who had offered him cutlery of much more than its value in exchange for one. I have seen Crusoe, who is evidently a man of some consequence amongst the tribe, shed tears like a child when his feelings have been acted upon; and I cannot think that these poor people are so brutalized, as they have been represented to be, when I see them evince so much sympathy and tenderness, and cling so foundly and confidingly to those who have befriended them. I am certain that those of them who have been a short time under my care in Port Blair would follow me anywhere, and commit their lives to my protection with implicit confidence; and I believe in the same way, in the course of time, by kind and firm treatment all the other tribes, if they at all resemble those whom we have conciliated and attached to us, might be rendered equally tractable and submissive, and reclaimed out of their present state of barbarism into a condition in which they would be of essential service to the interests of the Settelment by facilitating discoveries and removing the obstacles which are at present opposed to the development of the great natural wealth and advantages of these islands.

Snowball was lying in one of the huts and seemed almost insensible from the effects of a severe fever from which he was suffering. He had nothing under him but a thin mat; his head rested on the lap of a woman who strongly resembled him, and appeared to he about the same age; but Crusoe who understands a few words of English told us that she was his "Mama." The poor woman was very much afflicted, and nursed and fondled him with great affection, doing all she could by the most tender care to alleviate his sufferings.

There was a large canoe in the creek concealed under some bushes; the Andamanese looked disappointed and annoyed when we discovered it, but they were very much pleased when they saw that we had no intention to deprive them of it.

(All the timidity and hostility about which Mr. Corbyn makes such a fuss was occasioned by the fear of having property stolen by us, and it cannot be wondered at when one considers how their bows, arrows, and other articles seem to have been taken whenever our parties landed.—*M. V. P.*)

When we were about to return, several of the women and children ran to our boats and jumped into them of their own accord. Topsy had secured a seat long before we started, and screamed and made great resistance when we pretended to oust her out of it; the rest almost capsized our boat in their ecstacies of mirth, swinging their arms, and dancing on the benches and sides of the boat as vigorously and with as much coolness and disregard of consequences as if they had been "tirpahing" on the bords of a verandah; the women were fascinated with the red coats of the soldiers, and paid them the most embarrassing attentions, seating themselves quite leisurely on their laps, putting their arms round their necks, slapping their faces, pulling their whiskers, and indulging in other sportive and absurd liberties.

When, on our arrival at Ross, they had all assembled at the Andaman Home, they began as usual to relate to each other all that they had observed during the day, describing the most minute occurrences, and mimicking and "taking off" anything that appeared to them droll and laughable in our manners and actions. Topsy's vanity was particularly gratified by the importance which she assumed in the estimation of the audience; she told them how much her services had been in demand during the day, that some one or other was constantly calling to her "here Topsy, there Topsy, Topsy, Topsy, come Topsy" (she remembered and repeated the words), and that one person would drag her by the arm in one direction, and another in another. They have all a lively sense of humour and uncommon powers of mimicry, and their words, which are delivered with a rapid and voluble utterance, sound singularly droll in connection with their comical gestures.

(Mr. Corbyn's description of the personal behaviour of the Andamanese is excellent and perfectly true to life. It is a pity that more care was not taken of the woman Topsy, who seems to have been invaluable.—*M. V. P.*)

Soon after this I paid another visit to the mainland in order to give any of the Andamanese in the Settlement, who wished to return to their homes, an opportunity to do so. Only one of them, the woman Bess, Snowball's wife, availed herself of the opportunity.

I have seen it stated that the people are detained at the Andaman Home against their will; but a simple refutation of this mis-statement may be adduced from the fact that they are now only too anxious to come to the Settlement, and that we have much more difficulty in keeping them away from this island than in inducing them to remain here. It would obviously be a false policy, if we wish to conciliate and attract them to us, to put such a restraint upon their liberty, and make their stay compulsory; for, however well it might succeed for the time, eventually they would dislike and shun us; and our object, which is to familiarise them with us, and to show them that our intentions towards them are friendly and pacific, would be

neutralized and defeated. We certainly cannot have boats daily playing back wards and forwards to their camps, and indulge every sudden whim of theirs to go over to the mainland, perhaps for no more urgent purpose than to paint themselves, or to hunt after pigs, for were we to yield to such capricious fancies, there would be no limit to their exactions ; but when they are really anxious to leave they are always permited to do so within reasonable intervals, and the best proof that they do not consider themselves involuntarily detained is, that, notwithstanding the grievances invented and alleged on their behalf, these very Andamanese, who are said to be pining in imprisonment, after they have been released, return of their own accord to their dungeons, and during the time I have resided here they have come back time after time, some of them remaining away only one or two days, and they make a more lengthened stay each time They return. It is of course difficult to wean them all at once from habits and modes of life to which they have become attached by long custom, but in many respects they are gradually assimilating themselves to our ways and practices, and can perceive and appreciate the superior comforts and advantages of civilization and evidently prefer them to the exposure and servere hardships which they undergo in their own jungles.

(I have, in justice to Mr. Corbyn, allowed the above passage to stand as written by him, but, whatever may have been the custom at the actual period when he wrote it, there can be no doubt, from Colonel Tytler's letters, and from the subsequent letters of Major Ford, that the Andamanese were detained against their will in the Andaman Home, and that considerable and illegal pressure was put on them to keep them there—*M.V.P.*)

My next visit was to a camp far to the northward, nearly out of sight of Ross Island. The surf here was very high and we were unable to land. The Andamanese came down on the beach and Bess jumped out of the boat and swam ashore diving below the breakers, and gliding through the surf with wonderful speed and agility. Five of the aborigines seeing that we were prepared to return to Port Blair swam out too us, and others were about to follow, but we sailed away, fearing to overcrowd our boat with too many of them. They seemed to have shifted their camp in search of food, for those who joined us looked wretchedly famished, and slapped their shrunken stomachs and pointed to Ross Island, as an intimation that they were in want of food and wished to return there to replenish themselves. As the wind was against us we had to tack back, at which the Andamanese were uneasy and impatient, and could not understand why we should put ourselves to the trouble of tacking so frequently; they constantly pointed to the island, and evidently thought it a matter of perfectly plain sailing to steer straight to it, and were puzzled and vexed that we so often deviated from our direct course and sailed in directions quite opposite to our destination. They showed their usual contrivance in sheltering themselves from the rain by using our mats to make coverings in the shape of their huts slantingly opposed to the wind, under which they crouched together and kept themselves quite warm and dry ; while we were exposed to a pelting rain and almost cramped with the damp and chilly night air.

After this exursion, I seldom attempted to visit the aborigines at any of their encampments beyond North Point, but they have often come down to the coast opposite the Settlement and signalled by fires to us to send boats for them, and when we have done so, many of them, sometimes seventeen and eighteen at a time, and mostly women and children, have seized the opportunity of returning to their "Home" here.

A few weeks ago a European convict passing close to the mainland saw some Native convicts and Andamanese, and the latter pointed to the convicts and made signs to him to come and take them. He believed that they had brought back the convicts, perhaps as a means of attracting boats which would otherwise not approach them; there an order against persons landing at any place on the South Andaman where the aborigines are known to have their encampments. More convicts than ever now escape to North Point, emboldened, no doubt, by the more friendly temper of the aborigines towards us; formerly, they were terror-stricken at the sight of the ferocious and formidable islanders, and avoided an Andamanese camp as they would have shunned the lair of a wild beast; but having lately seen them resort here so frequently, and having heard no doubt of the warning impressed on them of the punishment which would attend their ill-treatment of any person belonging to the Settlement, they take advantage of it to presume on their forbearance and indulgence, and now go quite freely amongst them and even try to extract food from them. The Andamanese have now become so accustomed to see convicts coming to their camps, that when any of them here offend them, they threaten them with their revenge when they catch them on the mainland; and many of them, with that superstitious feeling which is so strong in natives of India, are really afraid to injure them or to incur their resentment, for fear that, by some fortuitous mishap, they might some day be tempted to run away and fall into the hands of vindictive enemies. Colonel Tytler is anxious that I should try to find some means of inducing our Andamanese friends to recapture escaped convicts; and it would perhaps be an act of mercy to do so, if only to hinder Natives from going amongst a people so little under the restraint of order, and provoking and instigating them to bloodshed, and all other acts of violence, by the annoyance which they cause them; the result of even one indiscreet or hasty act being, perhaps, to

fatally mar our attempts to conciliate and civilize them; but I fear that, if we invested people of such a turbulent and reckless disposition with a police control over truant Natives, we might let loose their worst passions and encourage their inclination, which can now hardly be subsided, to attack and ill-use peaceable and unoffending Natives indiscriminately with those who outlaw themselves and forfeit all protection by trying to evade the sentence which has bound them to the Settlement.

(Colonel Tytler was right in his wish to make the Andamanese recapture the runaway convicts, and they, in the above instance, show that they were willing to do so and to bring them in unharmed, if they made no resistance. Mr. Corbyn did not appreciate how far the friendly relations with the Andamanese had reached, nor did he understand their nature, that of the convicts, or his own duty to the Government of India in his capacity of officer in charge of the Andamanese. It was for him to see that the convicts were unharmed, and that atrocities did not occur, and had the steps Colonel Tytler recommended been then taken, a great advance would have been made by enlisting the Andamanese on the side of the Government, and the discipline of the Settlement would have improved. Mr. Corbyn seems to have lost sight of the fact that the Natives were convicts, who, once they had escaped from imprisonment, had to be arrested at all risks, and that no consideration was due to them; moreover, the episodes of the Mutiny should have taught him that these same convicts deserved at least equally as much as the Andamanese the abusive adjectives he was so fond of applying to the latter. The fact was that he did not understand the Andamanese, and it becomes more and more apparent from this time that his treatment of them was mistaken and improper. After events have shown us that he ought to have cultivated friendly relations between the Andamanese and Europeans only, and so long as the Natives were not molested by the aborigines, the less the two had to do with each other the better.—*M. V. P.*)

If we derive advantages, as we undoubtedly do, from maitaining a good understanding with the aborigines of these islands, it is certainly an evil consequent on it, that it gives encouragement to convicts to try and effect their freedom, and to evade their work successfully for a considerable time; for they may now venture into the wide jungles and traverse the whole mainland with almost complete impunity, which they were far from likely to do before the Andamanese were intimidated into humane and tolerant conduct towards them. (Thus showing what a mistake this intimidation was.—*M. V. P.*)

Formerly, if one of them met an Andamanese armed with bow and arrows, he was immediately attacked and stripped, and deprived of all that he carried with him; and the cowardly promptitude with which he yielded, and his supplicating and obsequious manner only excited contempt and derision, and provoked that malicious pleasure which savages find in seeing their victims writhe and look miserable under the tortures which they inflict upon them. I have heard natives describe and admit their dismay and terror in one of these encounters with the savages. Some of them were once working in the woods near Haddo, when they were suddenly confronted by two Andamanese with bows and arrows, which they brandished and pointed menacingly towards them. At the sight of the hatchets in the hands of the convicts they danced and laughed exultingly. The convicts, afraid to run, fell at full length on the ground, and clasped the feet of the savages imploring marcy, and crying to their "Ram," "Ram;" the savages imitated even their prostrate and supplicating postures and *congee*, and reflected with painful and cruel accuracy their affrighted and deprecating gestures; and when their love of mimicry was satiated, and they had danced and laughed and slapped their shaking sides till they were exhausted they seized the coveted hatchets, seem to hesitate whether they should discharge their arrows or inflict some corporal incision; but on better thought desisted, and then went away shouting "Ram," "Ram," and describing to each other consternation of the poor convicts.

(These same "poor convicts," for whom Mr. Corbyn had so much sympathy, had only a few years before been doing far worse to Europeans of both the sexes in India. One would suppose that Mr. Corbyn had got his ideas of savages from the accounts of the North American Indians, who do not in any way resemble the Andamanese. The latter have many of the mental characteristics of the Negro, and he should have studied the accounts of the Hottentots and the Tasmanians—*M. V. P.*

But other convicts have not generally been so fortunate, and have seldom come away from such an encounter without some mark of the meeting, such as a slit by a knife or arrow through some part of the body ; but latterly these atrocities have not been repeated, and even the Southern Tribe, perhaps from watching our intimacy with the other aborigines, and the advantages which they have derived from it, have altogether abstained from acts of hostility. Burmese and other Natives have met them occasionally near Haddo and Aberdeen and so far from showing an unfriendly disposition, the parties that they have met have given them their bows and arrows, and sat down in a familiar and social way, and eaten food with them; and I am told that none of the many runaway convicts who have lately returned have complained of being assaulted or otherwise ill-used by these islanders. The two tribes who are opposite the Settlement, though, by a common consent, they live apart and occupy different and widely distant tracts of country, occasionally meet, and some of the Southern Tribe have been seen in the woods and at the encampments at the north of the island; but beyond such occasi-

onal visits, which may be for purposes of traffic and barter, there appears to be no intimacy between them, but rather jealousy and dislike, if we may judge from the feeling which the small fraternity here manifest towards their countrymen of the South; for they express great contempt and tell me that they are "no good," when I point to that part of the island and ask them if they are not their "Budolahs" "clansmen" there. ("Bud-ola" means "a person inhabiting the same village," not "a-fellow-tribesman." The description is very correct, one Sept always abuses another in the hope that the speakers will get all the presents.—*M.V.P.*)

Some of them will shake their heads dissentingly, and warn me never to go near them, declaring that they will shoot me if I do so. Once, when I was visiting the encampment beyond North Point, a party of Andamanese came from the woods, and on seeing us stood at a distance in a group, conferring together for some moments; when on a signal from one of them, they all suddenly disappeared, and a Burman convict, who was with me, afterwards explained that they were some of the other tribe amongst whom he once resided, and that the man who gave the signal was their chief; that he (the Burman) formerly made his escape from the Settlement, and was taken and kept a prisoner by them, but contrived to effect his flight; and that the chief, when he observed him with our party, pointed to him and laughed, and exchanged some remarks with the others; whereupon, as I had seen, they all at once retreated, fearing, perhaps, that he might recognise them and have them apprehended (! ?). I have said that the convicts of the new settlement seemed to be losing that wholesome dread of the wild men of the woods which had hitherto acted as a check (?) upon their truant propensities, and there was a curious instance of this :—The other day in the singular occurrence of a female married convict leaving the Setelement to try her fortune amongst the aborigines, she, and some other convicts, floated on a raft which they had constructed to North Point, and landing there, journeyed along the coast, till they came to an Andamanese encampment; they remained there a few days; but, disappointed in their expectation of being fed and entertained without cost the trouble and finding that the Andamanese, though they suffered their presence, showed no desire for their company, they repented of their folly and returned; and the woman wisely resolved to submit ever after to her fate; and it may be hoped that her experience of the discomforts of a vagrant life will be a caution to the other malcontents of her sex who are rash enough to suppose that they can better their condition by exchanging it for Gipsy life among the savages.

The Native convicts have a foolish notion that there is an almost continuous land link between these islands and their own country; hundreds have essayed the feat of trying to discover such a passage; and no reasoning, nor even their experience of the invariable and often disastrous failure of such attempts, can disabuse their minds of the dearly cherished halluciuation. They imagine, too, that there is a rajah at the "Cows" (? Cocos—*M. V. P.*), who is friendly to their countryman, and who will protect and provide for them, if they can only reach the islands.

It is surprising how far some of these escaped convicts wander through the jungles. In the course of an excursion up one of the creeks above Viper, we met one of them fifteen miles or more from the Settlement, and by his own account he had been seven days wandering about the woods in all directions trying to find an outlet. He had subsisted during that time on berries, unripe fruit, and leaves, and looked miserably emaciated. The junglees, or wild men as he called them, had made him eat pork; of course much against his will as he was a strict Mussulman; and, except that they pelted him with stones when he remonstrated, they had not interfered with him but shared their food with him and otherwise treated him kindly.

While exploring this creek, one of the largest in the Settlement, which starting about a mile South of Viper, runs for several miles into the interior, the Burmese convicts we had with us succeeded in catching two large pigs, which they liberally shared with Topsy and Jacko. The latter presided over the cooking, and appropriated a very undue portion; not content with helping himself first, and gorging himself almost to suffocation, he wrapped as much more as he wanted in leaves and hid the bundle under our hut; and again during the night ate so plentifully that he complained the next morning of being very unwell, and Topsy had to bleed him. Topsy and Jacko were very much alarmed when they found it was our intention to proceed far into the jungle to the south, and did their utmost to dissuade us. They made me understand that we should encounter an unfriendly tribe of aborigines of whom they themselves seemed to be in great dread. (The first mention of the Jarawas.—*M.V.P.*)

Jacko pointed to my heart and represented the act of a savage aiming at me with his bow and arrow, of the arrow piercing my heart and my falling wounded, closing my eyes and expiring. Topsy also pathetically enacted the death scene, and both waved their hands deprecatingly in the direction disapproved of, and entreated me not to proceed further but to return to the "Burra Chab" (Bara Sahib, *i.e.*, "the Superintendent"). ("Katah Deeayrdah, Burra Chab tweeken") (*Kato dia-da*, Bara Sahib (?) "tweeken" is not known, the rest means "There is my ("place," understood) with the superintendent." *M.V.P.*)

That there were none of their tribe in the other direction, but that it was "Meecheymyayrdah, Meecheymyardh," (Michima-da, Michima-da.—What ? What ?—*M. V. P.*), a word which they frequently repeated with emphasis and in a tone of

great disgust. We saw no one and returned to the Settlement two days after we had left it. Topsy was almost beside herself with joy at meeting her husband ; he had been very uneasy and often enquired for her and Jacko during their absence, and showed by his manner that he feared some harm had befallen them.

On Saturday, the 25th July, 1863, a party of men of the Naval Brigade left this island in the Superintendent's cutter to visit some birds' nest caverns on the south coast, with permission to be absent two days. We heard nothing more of them till very early on the morning of the 27th an Andamanese canoe with three naked Europeans was seen some distance out to sea making towards the island. There was at once, of course, all manner of surmises which were not set at rest by the reports which were circulated soon after their arrival ; for, the first supposed-to-be-authentic intelligence which Colonel Tytler received was, that his cutter with the Naval Brigade men had been wrecked, that the sailors had been attacked by the aborigines, and some of them massacred, while others including the coxswain, Wilkinson (so minute was the account), were lying wounded and bleeding on the beach. The three men who were seen in the canoe had contrived to escape and brought the intelligence. Colonel Tytler as soon as he espied the canoe at a distance, conjectured what had happened, and immediately ordered a party of armed police in charge of a European ; he also ordered Lieutenant Philbrick, Commanding the *Lady Canning*, which was most fortunately here at the time, to make immediate preparations to start for MacPherson's Straits with an armed party of Naval Brigade men. There was great excitement through the Settlement, every one vowing vengeance on "those ungrateful, treacherous, bloodthirsty savages". I was cautioned to keep those of them who were here out of sight, as it was impossible to say what the sailors might do to them in their rage and excitement ; and, of course, all efforts for their good were pronounced a folly and delusion, and they were henceforth to be regarded as no better than wild beasts, to be treated like brutes, and hunted down and exterminated. But the real facts, rightly viewed, represented the contrast between them and the more civilised and superior race in very different colours; they were as follows:—

The sailors who had set on this "birds' nesting" expedition entered MacPherson's Straits, and landed safely on a sandy beach, about a mile beyond the birds' nest caverns, where they found some Andamanese canoes, and on the skirt of the jungle a deserted camp in which the aborigines, who seem to have been scared away by their approach, had left the best part of their possessions, implements, weapons, painted skulls, shell cups, and numerous other curiosities, all scattered about the ground, as if in their hurry and confusion they had not had time to carry them away or conceal them. The sailors plundered all they found—carried their booty to the cutter, fastened the best canoe to the stern, and then set off to return to Ross Island. They were sailing through a heavy sea, and unfortunately too close to shore ; for as they were turning the point the boat struck with violence against sunken rock and immediately capsized ; the crew were now in imminent danger, their boat was carried forward with the impetuous force of the waves and dashed to pieces against the rocks ; they struggled desperately amongst the rocks and surf, tossed first forward, then back again into the trough of the sea, but fortunately all could swim but one, who sunk immediately ; but two of his companions, regardless of their own lives, swam to his assistance and succeeded in dragging him to a rock where he lay insensible ; he was not seen again, and they supposed that the receding waves had swept him back into the sea, for his body was not afterwards found, though a careful search was made near the scene of the disaster ; it was a miracle of mercy that any of them escaped, but they all, with this one exception, succeeded at last in scrambling up the cliffs out of reach of the waves where they lay for some time in utter exhaustion–torn, bruised, and, bleeding, and one of them apparently lifeless ; the latter, Wilkinson, the Chief Petty Officer, was left all night in this position; his companions believing that he was dead, and surprised, they said, when they returned next morning, "to find him alive again," limping about the beach. The others climbed to a plateau on the cliff, which was open to the sea on one side and separated by a ridge of rocks from the jungle on the other, and there they determined that they would remain for the night, as it afforded not only a place of concealment and natural protection against attack by the aborigines, but also the advantage of being able to watch and signal boats and ships passing. They then deliberated on the measures to be taken to covey intelligence of the accident to the Settlement authorities and procure assistance. It was hopeless to think of travelling so many miles along the coast over precipitous rocks and through dense thickets of mangroves ; they were shoeless and exhausted and had not a morsel of food to support them. What then they to do ?—they might remain where they were until their protracted absence created alarm, and assistance was sent to them, but that could not be till the day following at the earliest ; and in the meantime they might perish from hunger or faintness, or suffer a worse fate at the hands of the savages. (Whom they had robbed of their property.—*M.V.P.*)

In this extremity they resolved upon a daring and desperate venture; they had left some canoes on the beach opposite the aborigines' encampment, and three of them volunteered to go down and endeavour to seize one, and, if possible, make their way on it to Ross. We have seen how well this bold enterprise succeeded. They pushed out in the

canoe, turned the point safely, though not without some hairbreadth escapes, and guiding themselves as well as they could with a paddle, drifted with wind and tide along shore, toward the settlement. They had not gone before they saw, or fancied they saw, some of the aborigines running along the beach with torches, and, as they thought, pursuing them; large fires on the shore showed that they were encamped there, and to avoid the risk of falling into their hands, they steered further out to sea, but the tide carried them so far that they at length lost sight of the land, and not knowing in the darkness what course to follow, were altogether at the mercy of the tide and wind, which fortunately blew steadily in this direction, and so were driven to eastward of this island, where they espied, about four miles off, next morning. When we saw the canoe, two of the men appeared motionless, the other was feebly guiding it with a paddle. A crowd was waiting on the shore to assist them when they landed, and they needed the assistance,—for what with the fatigues they had undergone, and exposure without clothing to rain during the night, and want of food, and extreme anxiety, the poor men had sunk into a semi-stupor, and made no effort at least to save themselves ; their canoe struck sideways against a rock at some distance from shore and fell to pieces; they tumbled over and floundered in the water, but were unable to swim, and must have been drowned if some Natives had not immediately hastened to their aid and dragged them on land. The *Lady canning* then steamed down to the Straits in about three hours. We had not an opportunity of visiting the renowned caves or making any other observations for we were wholly engaged,when we landed, with assisting the sailors who were miserably enfeebled by their long fast and all the hardships they had encountered. All were recovered with the exception of the poor man who had perished on the day of the wreck ; the fragments of the cutter, and the sails torn into shreds, were lying on the rocks ; but we could not approach the place on account of the heavy surf. This unhappy accident, resulting in the loss of life of one of our sailors, has had one good effect, that it has determined the Superintendent to prohibit for the future such adventurous excursions which have, before now, brought the Brigadesmen into collision with the aborigines, and have been followed by results which must have increased the antagonism and hatred of the latter towards us.

(It is difficult to understand how, after the scandal and *expose* in connection with the murder of Pratt. Colonel Tytler could have permitted such an expedition to be undertaken. The sailors, as usual behaved as badly as possible, and appear to have disgusted even Mr. Corbyn. They seem to have been a poor lot of men. with little endurance, pluck, or resource, as, when carefully considered, it will be seen that the sufferings they unerwent were small in comparison with those which thousands of Europeans in the cases of shipwrecks, or the African expeditions, have edured for many days without a murmur. Mr. Corbyn notices as one of their "sufferings" that they were without clothing in the rain during the whole night. This, with the thermometer at 76° is no great hardship, and they were only without food for a little over a day—*M.V.P.*)

Until we fully understand their language, and by that means can impartially investigate their complaints, there will, in the progress of their intercourse with us, be frequent cases in which the aborigines may be unfairly represented, and offences imputed to them of which, if the truth could be divulged, they would be found not to have been guilty ; and, such being the case, next to the duty of most zealously watching over them to protect their lives and liberty, nothing be of greater present importance with regard to them than that Government should encourage, by every means, the study of their language of their children, who, when they had acquired a sufficient knowledge of English or Hindustani, would be the best medium of communication with them.

(Having grasped the above facts so clearly, it was a pity that Mr. Corbyn did not apply them in his subsequent dealings with the Andamanese.—*M. V. P.*)

At first is seemed as if their language was to be a perpetual puzzle to philologists, and that at least much time would elapse before we should make the poor Andamanese understand that we were seeking inter-communication of ideas and information with them. For a long time every question that we put to them was repeated with the rapidity of an echo, and with most provoking accuracy, till patience was exhausted, and it seemed hopeless to interrogate them ; but at last an accidental circumstance discovered to me the key by which to elicit intelligible utterances ; since that time my want has been understood, and they have encouraged my efforts to acquire their language. I observed some of the children curiously examining various articles in my house which caught their attention, and as they examined each, they turned towards me and called out, with an expression on their faces of interest and curiosity, "Kahmeechi Muddah ?" "Kahmeechi Muddah ?" which it was quite obvious to me meant, "What do you call this ?" "What is the name of this ?" and when I, in turn. pointed to something which they knew, and asked them their name for it, they instantly replied giving me the word in their own language by which they designated it.

(*Ka michima-dv* "means "what is this." I have always found the children much more intelligent in such matters than the grown up Andamanese.—*M.V.P.*)

I have sometimes been asked if the Andamanese observe any form of religion, or if they have ever intimated anything which would argue their belief in a God, or expectation of a future state of existence after death. That they have such expectations

I have reason to believe from circnmstances which seemed to me little short of their assertion of that fact. An Andamanese woman had lost an infant which she had formerly brought with her to this Island. On her appearing here on day without it, I enquired after her baby, and asked why she had not, as usual, brought it, when she replied that is was dead, and that she had buried it the previous day ; and on further interrogation she pointed her finger towards the skies, and said that baby "was there." ("Bar lin din ijo lockon kayler"), and then raised herself and extended her arm as if straining upwards, and made gestures and exclamations which implied that baby had gone very, very far above into their celestial paradise. Had it been a singular incident, I should not have attached so much meaning to it, nor perhaps have founded any opinions of their belief upon it, but many other of the Andamanese, whom I questioned separately about the deceased infant, repeated the poor woman's gestures and expressions.

(The sentence quoted by Mr. Corbyn is not intelligible. The woman may have said, "*Ba*-la, iji-*lupo kinyi*-re," "The child died very suddenly," or *Ba-len, doijila on*-ke "The child ("being buried," understood) I come back alone.")

Their idea of a paradise, if I have rightly interpreted it, is gross in the extreme. They believe that it abounds with pigs, and that their departed kinsmen are perpetually revelling in the delights of pig-hunting ("rogodeyley"), and repasts on pigs ("rogo makney") *Rogo dele*-ke means "to hunt pigs," and *Rogo mek*-ke to "eat pigs").

Perhaps their expectation of this their supreme enjoyment makes them face danger and brave death with such reckless intrepidity. (I have never found them do this. On the contrary, they are rather cowards.—*M. V. P.*) They appear to perform religious rites at burial. (They do not—*M. V. P.*) Their dead are interred, not burnt ; a grave is dug about three feet deep in which the body is deposited; after filling the grave with sand and green leaves, they light a large fire upon it, and cover the ashes with soil ; they then abandon their encampment which is invariably also their burial ground and will not occupy it again till after the lapse of several months when the skeleton is disinterred, and the skull and other bones are appropriated by the nearest relative.

I found the complete bones of human bodies carefully wrapped in leaves and concealed in trees, and when the Andamanese have found them in my possession, they have been most eager to recover them. claiming them as valued relics of their friends: skulls, as is generally known, are worn as ornaments suspended from the neck, and made to serve a useful purpose, holding the sundry small articles which they usually carry about with them. When any of the aborigines have died at the Andaman Home, their friends have seemed to have no further care for them, and have left their burial to convict servants.

(In the above. two methods of disposing of the body of the deceased are described; burial. and the placing of the body on a platform, of which the latter is the more honorable. The skull is never used as a box in which small articles are carried. The reason why the bodies of those who died in the Andaman Home were neglected, was because the aborigines there considered themselves to be in confinement, and not permitted to observe their usual customs, perhaps also from shyness. The subject of the beliefs of the Andamanese regarding a futnre state is too extensiv to be recorded here in a note.—*M.V.P.*)

I am glad to state that some of the South Tribe have lately been induced to visit this island through the influence of "Crusoe," who warmly exerted himself in this instance to second my endeavours. They had encamped not far from Aberdeen ; and having noticed their fires one evening, I proposed to some of the North Tribe in the Andaman Home here to visit them the following morning, but the demurred and wished to dissunde me, representing the South Tribe as extremely ill-disposed to us, and warning me that they would assuredly shoot their arrows at me if I landed. When next morning I approached their camp with Crusoe, a crowd of them at first came down to the beach. and Crusoesignalled to them, and shouted most energetically, offereing them bags of rice and other grain which we had taken for them in the boat. At first they remained on the beach silently watching us, but when they observed our intention to land near their encampment, they ran back to it, extinguished their fires, gathered up their bundles, and dispersed in different directions through the jungle. It seemed useless to follow them, and I turned the boat intendining to return back, but Crusoe begged me to persevere, promising that if we would row along the coast he would prevail upon them to come to us, Some of them seeing our boat turned again, showed themselves on the shore, and then a conversation followed between them and Crusoe, which ended in their agreeing to remain if we landed, which we did. They wished me to proceed with them to a larger encampment of their tribe some distance southward. I left the bags of provisions on the shore, and having persuaded them to come into the boat, set sail ; but instead of steering in the direction which they wished, when we were well out to sea, I turned the boat and assuring them that they should be kindly treated, and that they had no cause for the least apprehension, I brought them to this island. After setting before them such a sumptuous feast of roast pigs and other approved dainties, as they had perhaps never before seen, I loaded them with presents and returned next day with them to their camp, taking with me this time more bags of grain to distribute amongst their friends.

They were so delighted with this treatment, and their confidence so completely gained, that they persuaded fifteen more of their friends to pay a visit to this island. Since that time there have been no less than 47 aborigines in the Andaman Home, of whom twenty are children of various ages.

Some of these have quickly acquired the English alphabet, and words of short syllables, and their imitative powers are so remarkable that they soon catch, and commit to memory, phrases which they hear spoken.

The men are often at first extremely unruly, and I am continually called upon to interfere in cases in which they would not hesitate to take the lives of convicts, or the Native Guard over them, if they persisted in opposing them. Their manner of beguiling their leisure is to sharpen hoop iron into long blades, of which I collect a number every day to prevent their using them against their Para-wallahs; this unpleasant duty is not wholly without risk, for they are extremely loath to part with any weapon and are always inclined to resent the seizure of it, even though not their own, as a grievous affront and wrong.

The children, when they can obtain materials, will employ their time in making bows and arrows, in the manufacture of which they are very skilful, and in the use of them not less so. Two of boys, each about ten years of age, sometimes go along the rocks round the island shooting fish with bows arrows. I have seen them leap from rock to rock watching for the fish as they dart out from under them, when with astonishing quickness, and an aim which seldom misses, they discharge their arrows—which the next moment are seen quivering in the, water, and one of them plungs in and drag out a fish sometimes fifteen or twenty inches in length fixed to his arrow point. I have seen them obtain in this way a large basket of fish at times, when, on acconnt of stormy weather, none have been caught by the convict fishermen.

They seem to be almost as much in their element in the water as on land, and the feats in swimming which they sometimes perform are so extraordinary that they will hardly be credited. One man who was fettered and under guard at the Naval Brigade barracks escaped one night, and swam in his heavy iron fetters to the opposite mainland.

Two of the Andamanese under my care left the Home one dark night and swam all the distance from this island to North Point; and a few days afterwards, when I sent a message to them inviting them to return, they swam back again the same distance in the open day each resting on a bamboo branch, (the distance is two miles—*M.V.P.*), it would seem from these circumstances and the fearlessness which they indicate, that sharks, which abound in these waters, do not attack them, for they would hardly risk their lives in so reckless a manner if experience had warned them of such a danger. (The Andamanese are occasionally bitten by sharks and eaten by crocodiles, but very seldom—*M.V.P.*)

I am bound to correct an erroneous impression of their habits which I have inadvertently conveyed through imperfect observation. It is with regard to the taste for raw flesh which is sometimes attributed to them. Here they both boil and roast their food, one process following the other, and will even reject it if it is not sufficiently cooked for them.

I have found in the office records of this Settlement the following curious document, which I transcribed into this report with a view to add to it information, which I have obtained in confirmation of the interesting fact, so much doubted and derided, which it seems to establish, that these poor people, though they have been so long neglected, possess mental capabilities not at all inferior to others, that, in fact, the Almighty has endowed them with faculties which are common to all the human race, and which have so long lain dormant in them only because the attempt has not been made to bring them into exercise.

"In 1835 or 1837, whilst between Narcondam and Barren Islands, after a blow from the westward, picked up an Andaman canoe containing a man, woman, and two children (a boy and girl), in a state of starvation, the boy died immediately after being picked up. They were taken to Penang and made over to the authorities; after having landed, the man was taken very ill. Dr. Boswell, the Civil Surgeon, was bleeding him when his wife seized a pot containing water, and flung it at his head; the doctor just had time to stoop to escape the blow; the man died; the girl was put ino the Free School and turned out one of the cleverst girls amongst them. After completing her studies, she went under Mrs. Forbes Brown as a sort of a companion; the mother was placed in a Penitentiary at Pulo Tecoos, she had the libery of going to see her daughter daily, a distance of three miles. Mrs. Smith, the schoolmistress, was in the habit of giving her a piece of sugarcane which she was very fond of. Ladies also gave her clothes which she was in the habit of tearing up and getting patches put to make it look gaudy. When I was in Penang last, herself and her daughter were alive."

H. KINSEY,
Commanding "Lonach"

PORT BLAIR;
The 20th November 1861.

I have learnt on good authority that there is another young Andamanese woman in Penang, who has been from infancy with the family of Mr. Mitchell, a clerk in the Supreme Court; that she

hasbeen liberally educated, receiving in all respects the same advantages as his own daughters; that she is an accomplished pianist, studious, and well informed ; is gifted with a most amiable and excellent disposition, and that her character and conduct are most praiseworthy and exemplary ; that she is a regular and frequent attendant at the Church services, was lately confirmed by the Bishop of Calcutta; and, since her confirmation, has also been a regular communicant.

I was also informed that she is engaged to be married to a European schoolmaster in Penang. Mr. Mitchell's brother is a clerk in the Superintendent's office here, and he confirms these statements.

I am further informed that another Andamanese, a native of these islands, is serving as a nurse in a family at Singapore ; she also having been reared and educated there, but nothing more is stated with regard to her. I have also often heard, though I am not aware on what original authority the statement rests, that an Andamanese has for many years been carrying on trade as a Tobacconist in London; and that, as his story is not known there, he passes for a stunted African.

H. CORBYN

PORT BLAIR;

The 5th October 1863

(Of the above stories, the three about the Andamanese women are probably one and the same, judging from Major Haughton's account of the information he obtained when visiting Penang. It has often occurred to me that some of the so-called Negro pages, who seem to have been so common in the Courts, and houses of the aristocracy, in Europe in the 18th century, may have been Andamanese, particularly as some of them, unlike the true Negroes, never seem to have grown any bigger. They might easily have been taken by Malaya kidnappers from the Andamans to Atcheen, and from that centre passed on in the pilgrims ships, as mentioned by Mr. Hamilton, to the Arabian, Egyptian and Levantine slave markets—*M.V.P.*)

In October 1863, the Hon'ble Major-General Sir R. Napier, K. C. B., President in Council, visited Port Blair. He notes regarding the aborigines, that Mr. Corbyn's visit to Calcutta with them has had a very good effect, and that Mr. Corbyn deserves great praise for his humane and persevering efforts to win these poor people to civilisation, in which he has gained their confidence and affection.

He strongly recommended that an allowance of not more than Rs. 200 per month should be granted for the expenses of the Andaman Home, with an expression of the full approbation of Government of Mr. Corbyn's services.

NARRATIVE No. 3

Of the Reverend Henry Corbyn, relative to the Aborigines of the Andaman Islands.

The present report is submitted on account of His Excellency the Governor Gereral in Council having called for a report on the present condition and working of the Andaman Home.

On the 14th October, 1863, I left Port Blair on medical certificate accompanied by eight Andamanese, the prisoner Jumbo and his wife Topsy, Jacko, three boys and two girls. The weather was very propitious and they thoroughly edjoyed the voyage. Topsy and a little girl, who were ill when we started, quite recovered before the end of it. Far from showing any fear or misgivings as we proceeded, they looked curiously and wistfully forward, longing to reach the place which I had described to them as possessing all the attractions which imagination could depict to them, and daily questioned me about it. All they stipulated for was that we should all return together, which I promised before we started. On our arrival in Calcutta, the Commissioner of Police very kindly placed at my disposal, for the use of the Andamanese, a small house in the Town Hall compound conveniently situated near Spence's Hotel where I had apartments. The news of our arrival soon spread amongst the native population, who were all most anxious to catch a glimpse of the renowned anthropophagi. On the second morning after our arrival the extensive Town Hall enclosure was filled with a dense mass of people, Natives, Eurasians, and Europeans, all clamouring for admission ; and on entering the rooms where they lodged I found them beset by a crowd of those eager sight-seers ; the Native part of the assembly cautiously keeping at a safe distance with a view to a speedy retreat if they manifested any signs of giving them an uncouth reception.

Each succeeding day the crowds increased ; till, at last, the roads leading to the Town Hall became impassable on account of the vast concourse of spectators who would remain, with most exemplary patience, throughout the day waiting for an opportunity to gratify their insatiable curiosity. The most preposterous rumours circulated amongst the natives, that the "monkey-men" as they designated them, had long tails ; that a pig was given to them, and they would kill it and eat it raw on the Maidan; that the woman was ill and had declared that nothing would save her life but eating the flesh of a white man. The poor woman was, indeed, very unwell, and the disturbance outside and continual intrusion of people into the house were extremely irritating to her. At last, as the crowd could not be ejected, either by persuasion or by the aid of the police, I endeavoured to effect a compromise by promising to let them see the Andamanese on the Town Hall steps, if they would all leave the

compound and open a passage for carriages to pass through it.

As the mob daily increased, and their curiosity after continually seeing the Andamanese was not in the least degree abated, it became necessary to seek for other quarters in some less populous locality ; but here again another difficulty arose which, if I had given sufficient thought to it before I left Port Blair, might have deterred me from undertaking the laborious enterpise of conducting reputed savages to the capital of India. No owner of a house would on any terms, accept the Andamanese as tenants. And as they had notice to quit the building in the Town Hall compound, they would soon have been without a dwelling had I not obtained permission to encamp with them on the Ballygunge Parade Ground, which, being in the suburbs at some distance from the town, was a situation where the Andamanese could obtain healthy exercise and combine with it all the advantages of sight-seeing, driving into Calcutta without being so much noticed or pursued by thc mob who could no longer be on the watch for them.

It was remarked with surprise and disappointment, that they never evinced astonishment or admiration at anything which they beheld, however wonderful from its novelty we might suppose it would appear to them. When they passed through rooms, as in the Calcutta Mint, where the most elaborate appliances of machinery were displayed before them in active operation, while they watched and examined the various motions, not a sign either by word or gesture escaped them that such wonderful contrivances surpassed their comprehension, or that their magnitude and power startled and bewildered them.

But, in fact, their undemonstrative manner was not a sign of unconcern or want of appreciation, but rather an indication that a profound interest was awakened, and that they were too absorbed in thought to give immediate utterances to the sensations which objects so far above their comprehension excited. They would, afterwards amongst themselves interchange their ideas, and talk for hours together of what they had witnessed; and sometimes things which appeared at the time almost to escape notice, or to produce but slight impression, would form the subject of most animated discussion and enquiry.

Their favourite resort was the Dhurrumtollah market, through which I often led them, sometimes not without some difficulty and risk, on account of the pressure of the crowd attracted by the famous "monkey-men". The women and little children were easily manageable, but the men and boys caused me considerable anxiety and trouble, both on account of their propensity to plunder, which notwithstanding the liberality with which all their wishes were gratified, they would have indulged with the most fearless effrontery, and in the most lawless and violent manner, had I not restrained them, and also because of the thoughtless liberties taken with them which they were very quick to resent, especially if they considered that an indignity was intended. On one occasion, I was driving through the China Bazaar with Jumbo who was seated opposite to me with his legs hanging over one side of the carriage, watching the people as they followed us, when suddenly a Native in the crowd, without any reason or provocation, spat upon his trousers. In an instant his eyes flashed, and his features assumed a most dreadful expression of ferocity, and before I could interfere, with one bound, and his arms flung forward, he sprang upon the man who had offered him the insult. Fortunately, the crowd stopped the way and the man escaped through an alley; but Jumbo, wishing to wreak his revenge on somebody, struck vigorously with his clenched fist right and left, till I seized his arm and dragged him back into the carriage. At another time the same affront was offered to Jacko in the Circular Road; and, as the offender in this instance also escaped, he too vented his wrath upon the mob, lashing them with my buggy whip, till he had completely dispersed them. Unfortunately (?) the Andamanese came away from Calcutta with a more contemptible opinion of the Natives than they had ever before entertained of them, which they have shown in their tone and bearing towards them since they returned to the Settlement. Even a child, running into a crowd of Bengalees and using menacing gestures, would immediately scatter it; and it was natural that the Andamanese, seeing such displays of timidity, should regard the whole race as immeasurably inferior to them in those qualities which they most appreciate and admire.

I was anxious that they should see some military manoeuvres, and a parade of troops, for which General Showers kindly appointed a day shortly before our departure; but the intelligence of the melancholy death of Lord Elgin made it necessary to postpone it, and they, therefore, lost the opportunity of witnessing the imposing spectacle.

They frequently visited the fort and also the arsenal and armoury; mutual recognitions passed between them and some men of Her Majesty's 13th L. I., who had been to Port Blair on detachment duty and visited them in their encampment. They never forget a face which they have once seen. When Lieutenant Gill of Her Majesty's 13th L. I., entered the room where they lodged, they immediately pointed him out to me as one of the party who had visited their "Boudlah", and appeared delighted to see him again on account of that circumstance.

Amongst other places they were taken to the Asiatic Society's Museum, in which they appeared to recognise different skeletons of animals, and gave names to the various species according to the formation of the under jaw. They also attended a

meeting of the Asiatic Society and at the Bethune Institution. At the former the chief subject of discussion which elicited opposite opinions was the possibility of an attempt to civilize them, and one of the speakers, who doubted its success, instanced the case of barbarous aborigines of other countries who had had long communication and intercourse with Europeans, who easily imitated and acquired the bad habits of the civilized race without adopting any of those which tended to improve them. But one cause of the demoralization and physical deterioration of other barbarous races which he mentioned, happily does not exist amongst the Andamanese, namely, the passion for ardent spirits; indeed, it is difficult to persuade them, even in sickness, to imbibe any kind of stimulant. It is true that they may hereafter become accustomed to the use of liquors when associating more with the people of this Settlement, but it is to be earnestly hoped that our utmost influence will be exercised to prevent such a calamitous consequence of our intercourse with them.

Besides places of interest in Calcutta which they visited, they were taken to see the great piggeries in Entally which, as I had expected, threw them into raptures; they also went by railway to Burdwan, and, by the kindness of the Rajah, were allowed to see his house and grounds, and famous menagerie, all of which they have never ceased to speak of and call to my recollection.

On the 26th November we left Calcutta, and reached Port Blair on the 2nd December. A number of Andamanese were waiting on Ross Island anxiously looking forward to the arrival of the *Tubal Cain* and party with me, and great were the demonstrations of delight when they saw them all safely return again. The Home became a scene of wildest revelry, singing and dancing continuing night and day for upwards of a fortnight, during which all the Calcutta adventures were glowingly related, and the effect produced was that, day after day, they entreated me to take them all to Calcutta and had the option been offered to them, the whole tribe would have been willing to accompany me.

A most unfortunate occurrence had happened during our absence. The South Tribe had been giving trouble and robbing the Settlement plantations near Haddo, and the Convict Police had exemplified their zeal by shooting one man and wounding a woman. Colonel Tytler enquired into the case, obtaining, however, only the convict's version of the story, and cautioned them to be more forbearing in future, and never to use their fire-arms, except in self-defence and under extreme necessity. The woman was brought to Ross Island and remained for some months under my care, but died at length from the effect of her wounds, which had been too long neglected.

On the 9th December, I proceeded with Colonel Tytler to Rangoon and Moulmein, six Andamanese accompanying us, who were required to act as guides in our contemplated visit to some islands to the northward.

Nothing worthy of note occurred in these visits, except that, on the voyage, the Andamanese rendered most useful and indeed indispensable service in supplying the want of a sufficient crew on board the Settlement steamer *Diana*. Through some unaccountable neglect or oversight, the *Diana* had left Rangoon on her voyage to Moulmein and Port Blair without a sufficient number of men to work her, and it was found impossible to heave up the anchor, and to perform many other necessary duties of the ship without the assistance of Andamanese, which, I am bound to say, was cheerfully rendered, though they were severely over-worked and deprived of their rest at night through the exertions imposed upon them.

In the beginning of this year (1864), the South Tribe renewed their depredations, but with much more caution, avoiding the armed police and escaping into the jungles whenever they appeared ; they seemed to obtain intelligence by some means, while the police were still at a distance, that they were approaching. The latter could not succeed in finding them, and never knew when or where to expect them, for they continually changed their positions to elude the police, and appeared successively in quite different directions where they knew the Native convicts would be least prepared to receive them. In this manner, not only was great damage done to the Settlement plantations, but serious loss was sustained by the convict self-supporters whose gardens were completely cleared of all their produce. Colonel Tytler felt the necessity of taking effective measures to oppose these lawless proceedings, but there appeared no means of putting a stop to them without actual collision with the tribe, resulting, probably in bloodshed. He was most anxious toavoid this and I begged him to enjoin the police not to shoot any of them, but to lie in ambush and endeavour, if possible, to capture them.

A few days following two of the ring-leaders, known now as Moriarty and Sandys Sahib, were seized, and Colonel Tytler put them in irons and placed them under my care. As I had expected, some of their friends soon came to visit them, and I sent a message by them to their tribe that the prisoners were to be kept in close custody as a security for their future good behaviour, and that they should be severely punished if any of the Native convicts at the out-posts were again molested.

These measures and warnings were more effectual in restraining their aggressive movements than the slaughter of half the tribe would have been ; for, finding themselves foiled and fearing that we should retaliate upon the prisoners if they gave us further provocation, they left the neighbourhood.

On my second expedition to Port Mouat, when returning late one evening through MacPherson's Straits, we saw the fires of the aborigines, and as soon as the steamer was anchored, I started in a small boat to visit their encampment. We arrived opposite to it about 8 P. M. and hailed them, but instead of replying them extinguished their fires and retreated into the woods. Topsy and Andamanese child. who were with me, now tried their persuasions. They assured the other aborigines that they had nothing to apprehend from us, that we were unarmed, that it was only myself, Myjolah, who had come to visit them, that the only other, persons in the boat were the Native crew, and, moreover, that we had coconuts and rice in abundance, and other presents for them.

These assurances satisfied them, and they commenced to wade out towards us, calling out to us to bring the boat nearer ; I replied that this was impossible, as the shore was rocky and my boat had already struck against a rock, and that I was afraid on that account to approach any nearer, and asked them why they had extinguished their fires. They said that they would at once relight them and come out to us in a canoe, and in a quarter of an hour they came,—a woman steering with a paddle, and four men pulling : I filled their canoe with coconuts, bags of grain, beads, knives, looking-glasses, and other presents with which two of them returned : the woman and two men accompanying us to the steamer. Next morning I again visited the camp without guard or attendants, and the aborigines, delighted with the presents which I had left with them the night before, gave me a most welcome reception, promising that if any Europeans (Ahboojing-eejidur) ever fell into their hands, they would bring them to the Settlement.

(The last remark shows how much of Mr. Corbyn's notes regarding the saying of the aborigines was evolved from his own imagination. "*Bojig-ngijida*" means "aborigines," and the people were evidently talking about themselves, he not understanding a word of the conversation.—*M.V.P.*)

During the month of February, 1864, the number of aborigines of both tribes on the Settlement was upwards of forty ; who were daily employed in work with Native convicts, (which should never have been permitted.—*M.V.P.*), clearing sites, making thatching and bamboo frame-work. and helping in other ways in the construction of their own houses, piggeries, and cattle sheds ; but soon severe illness began to prevail amongst them, and various causes combined to render them dissatisfied with their condition and treatment here. The monthly allowance for their support did not suffice for their wants, and Colonel Tytler admitted that in return for their labour which was quite equal to that of Native convicts, they were even entitled to a larger allowance. They, moreover, complained of other discomforts. The Andaman Home was no longer tenantable, and their only dwelling was a small cow-shed, which they shared with cattle, sleeping on a raised bamboo machan above them.

(It is not understood, when he saw how objectionable it was, why Mr. Corbyn allowed such a state of things. The Andamanese should have been permitted to make one of their own villages, in which, in a sheltered spot, they would have been perfectly happy—*M.V.P.*)

They were also impatient of the presence of a Convict Guard over them, who watched and restricted their movements, not allowing them the liberty of walking about the island except at certain times, and attended by them to restrain them from doing any mischief. Four of them died here; but still nothing could be done to improve their quarters, (!) or better their condition. (All this is not understood. Certain subsequent correspondence shows that Mr. Corbyn and the new Superintendent Major Ford were not on good terms, but there is nothing to show that Major Ford was not anxious to treat the aborigines well; indeed, a letter of his quoted below shows that he did not approve of the repression exercised over the Andamanese by Mr, Corbyn.—*M.V.P.*)

The South Tribe men were continually instigating the others to escape; (Escape from what? Mr. Corbyn has hitherto said that they were under no restrictions.—*M. V. P.*), and at length, notwithstanding the utmost vigilance of the guard, the prisoners, as well as nearly all the others, succeded in doing so ; one of the former, Sandys Sahib, swimming in his irons to the mainland. and only Jumbo and Topsy were left, and finally they also escaped (!), and the latter most unfortunately was drowned in attempting to swim to the mainland. Such a *finale* of all our hopes and efforts was indeed melancholy and disheartening, and every one predicted that we should see nothing more of the Andamanese, and that it was hopeless to attempt to do anything more with them. But I renewed the attempt. supported and encouraged by Major Ford in doing so. It occurred to me that as soon as the North Tribe knew that Jumbo had escaped (!) they would decamp and go to some other part of the islands, and it was therefore desirable to see them, and endeavour to persuade some of the more influential of them to return to the Settlement before they had ascertained this circumstance, which would not be for several days, as Jumbo had swam from this island to the south of Aberdeen, and would therefore be many days journeying so far as the North Tribe encampment. In pursuance of this design, I went to the jungles supplied with a week's provisions, and took up a position on the coast about eight or nine miles northward, where I remained five days. The plan quite succeeded; for I drew round me several Andamanese, and at last Jumbo also came into my encampment. and he and the rest returned with me to Ross Island.

I am happy to state that now the good understanding with them has been completely restored, and we are on the best of terms with them. Jumbo was kept here a few days and then sent back to the mainland, and he now by his own wish remains at the North Outpos Home established for them on the mainland. All the others who formerly escaped, including the prisoners Moriarty and Sandys Sahib of the South Tribe, are at the present moment on this island, all having returned of their own accord, in number thirty-eight, but no longer under any restriction (!) for they are not watched by parawallahs, and are at liberty to return to the mainland and their own homes whenever they are so disposed,—a liberty of which they freely avail themselves, but do not leave us altogether, for they generally return after a few days' absence, swimming across, or in canoes which I have provided for them.

As soon as a ship now appears in port they swim to it and beg for plantains; and if pice, of which they now know the use and appreciate the value, are thrown to them, they dive to a great depth for them,—even the small children being very successful at these feats.

We are making some use of them now in trying to recover escaped convicts by their means, and though the experiment has not yet been quite successful; there is sufficient reason to hope that it will be; and the convicts, amongst whom the report has already spread that we are sending the aborigines into the jungles after runaways, will be deterred from trying to escape, by fear of having such rough police to deal with, and we may hope, therefore, that much less will now be heard of such escapes which have been so frequent lately. Crusoe and another man of his tribe were sent southward, by Major Ford's desire, to search for three Burmans who had not been heard of for a month, and one of whom left armed with a musket. A written order closed and sealed in which the Burmans were required to return immediately, and informed that the Andamanese had been sent in search of them, was put into Crusoe's hands, and he was told to deliver it to them. I then took him to the South Outpost Home, gave in charge of the Tolidar of that Outpost beads, knives, and other presents, which Crusoe was informed were to be given to him as soon as he returned with the convicts; and having supplied him and his companion with rice for seven days consumption, a cooking pot, box of matches, and also bows and arrows, which I cautioned them on no account to use against the Burmans, despatched them on their mission. In three days they returned without the Burmans whom they declared they had searched for in vain all over the mainland, but dragging after them an unfortunate convict self-supporter whom they had found some distance to the south, hunting pigs, and threatened to shoot if he did not immediately follow them. Crusoe claimed the reward which the Tolidar refused, telling him that he had not earned it, as the Bengalee before them was not a runaway and evidently not a Burman. (Crusoe should have been given a reward.—*M. V. P.*) I doubt, however, if Crusoe went so far to the south as was pretended, for others whom I wished to accompany him demurred, fearing to encounter a tribe in the south, whom they call "Jarrahwadder" (Jarawa-da), their name for their own tribe is "Eleahwadder" (not understood,? "descended from Chana Elewadi), and for the natives of the Archipelago Islands "Ballawadder". (Balawa-da); the letter they describe as not having a language, and being extremely ferocious they are a tribe of whom absolutely nothing is known.

(Here Mr. Corbyn has evidently misunderstood Crusoe, who probably told him that the Balawa-da did not talk the language he did. They are the mildest of all the tribes, and were known to the Aka-*Bea*-da, whom they need to meet at Kyd Island.—*M. V. P.*)

A very creditable act of humanity on the part of the North Tribe aborigines, which was lately related to me by a Native convict who was the object of it, deserves to be recorded. This man, a Punjabee boatman, escaped from this Settlement with some other convicts in November, and travelled many miles northward till they came to a clearance in the interior, as extensive, he says, as Chatham, where was a large Andamanese encampment. (No such clearance existed.—*M.V.P.*)

Here these convicts remained a few days, kindly treated by the aborigines, but he became very ill and his companions left him. Andamanese, more merciful than the convicts, administered various remedies and treated him most kindly, and finding that he showed no symptoms of recovery, three of them took him up and bearing him upon their shoulders carried him every day considerable distances along the coast till, in eight days' march, they brought him to North Point. Arrived there, they hailed a boat and asked the boatmen to bring them also to Ross Island, but their request was refused, and they went away unrequited for an act of mercy which cannot be too much extolled, or too long remembered in their favour. (If true—*M.V.P.*)

I have already made allusion to the establishment of two Outpost Homes on the mainland, the object of which is to promote intercourse and friendly intimacy with the aborigines. Clearances of land have been made, and two buildings erected.

I have hopes of our being able to induce the Andamanese to cultivate the soil and render other useful services to us.

H. CORBYN

PORT BLAIR;
The 16th May, 1864

IV. Papers Connected With Proceedings In Relation To The Jarawas In 1902

(Excerpt from the Census Report of Andman and Nicobar Islands 1901--Pages 69-90)

These papers contain the only valuable record of proceedings in connection with the Jarawas and their country that exists.

They show the difficulties and dangers that attend those who ventrue into the interior of the Andmans.

I

PORT BLAIR, THE 26TH FEBRUARY 1902

The Chief Commissioner anounces with the greatest regret the death of Mr. Percy Vaux,Seventh Assistant Superintendent, who was killed by the Jarawa Tribe on the night of 24th February 1902. The Commission loses in him a most promising officer.

The distressing c rcumstances under which this officer suddenly lost his life renders his loss all the more deplorable. He was killed during a struggle with the hostile tribe of the Jarawas just as he was about to complete what had otherwise been a most successful series of operations, in which he had exhibited much courage, endurance and skill. The circumstances which caused his death are as follows:—

The marauding parties of Jarawas that almost every cold season make raids on the outskirts of the Penal Settlement, this season, in November 1901 and January 1902, raided the Forest Department gangs working at Jatang, about 25 miles north of Port Blair, killing and wounding convicts at their work. A party was organised in consequence to try and discover their haunts in the jungles and to put a stop to further raiding, but on a somewhat large scale than usual, as the two last raids appeared to be more purposeful than hitherto.

The officials detailed for the duty were Mr. Percy Vaux, officer in charge of the Andamanese with Mr. Bonig, Assistant Harbour Master, and Mr. C. G. Rogers, Deputy Conservator of Forests. Men from the Andaman Military Police Force and picked Andamanese trackers accompained them.

Mr. Vaux proceeded up the West Coast of the South Andaman on 25th January 1902 and was successful in the very difficult operation of discovering the camps and paths of the Jarawas in the hills above Bilap Bay, about 8 miles north of Port Campbell. He then on the advice of the Andamanese with him proceeded northwards to Port Anson and thence to Pochang in the South Andaman at the southern extremity of that harbour. Here, with much skill and difficulty he discovered the main Jarawa track running southwards from the harbour, and also the chief place of residence of the Jarawas during the rains. Having accomplished this, Mr. Vaux returned to Port Blair and brought with him a much fuller report upon this practically unknown tribe than had hitherto been made. Mr. Rogers meanwhile was endeavouring to work his way direct from Jatang on the east across the South Andaman to Ike Bay on the West Coast, right athwart the country belived to be occupied by the Jarawas.

Mr. Vaux was then directed to join with Mr. Rogers and make further investigations at Pochang, and after ascertaining that the main Jarawa path led southwards beyond Pochang indefinitely, the party returned to Port Blair. This expedition accomplished part of the objects aimed at, in that it showed where the Jarawas started from on their raids and proved that the object of their unprovoked murderous attacks on parties from the settlement working in the jungles was to procure iron and iron implements, and not to procure water and food as hitherto supposed.

On 17th February 1902, the party was reorganised thus:—Mr. Vaux with Mr. Bonig, 12 police and Andamanese; Mr. Rogers accompanying them. The general object was to discover the southern termination of the main Jarawa path and to drive the Jarawa marauders northwards along it and away from the neighbourhood of the Settlement. The party started as before along the West Coast and, on the advice of ths Andamanese, searched the jungles about Island Bay, some 10 miles north and north-east respectively of the outlying villages of Templeganj and Anikhet. This was a task of much difficulty, and in the course of the search, in three parties under Messrs. Vaux, Rogers and Bonig, Mr. Vaux came in the evening upon a hunting camp of the Jarawas. Judging from its position and distance from the chief home of the tribe at Pochang, he inferred that party's real object was a raid on the Settlement villages. He

successfully rushed the camp by moonlight and discovered, among other things, a large new Forest Department adze, which had been taken from a convict wounded in the Jarawa attack on Jatang in November 1901. This confirmed him in his suspicions as to the reason of the hunting party's presence so close to the Settlement. None of Mr. Vaux's party was hurt in this attack, the Jarawas being too startled to shoot.

In their flight the Jarawas left in the camp a baby and a small girl. This circumstance, and also the advice of the Andamanese as to further proceedings, determined Mr. Vaux to proceed to Port Anson, to the Andamanese Home there, where the children could be taken care of. Adopting generally the advice of the Andamanese, Mr. Vaux then proceeded again to Pochang and followed the main Jarawa track southwards steadily, which proved, beyond Pochang, to be an exceedingly difficult affair. The party proceeded about 15 miles march beyond Pochang in a south-east direction to Wibtang, a point about 6 miles west of Port Meadows and some 18 miles from Jatang: thus showing that the chief Jarawa haunt is the jungle between the mouth of Shoal Bay and Port Anson. At Wibtang an occupied hunting camp was found to block the way further and Mr. Vaux judged it necessary to rush this camp at night as he had the previous one. For this purpose he selected one Police Constable and 16 Andamanese; and there were besides these himself, Mr. Bonig, and three servants; altogether 23 men.

The camp was rushed about 10 P.M. on the night of the 24th February after the moon had risen. Mr. Vaux went in first, followed by Messrs. Rogers and Bonig, the Andamanese coming up immediately behind. There was no real resistance, but as Mr. Vaux was stooping down in a hut grappling with two Jarawas, his foot disturbed the smouldering embers of a fire, which blazed up, exposing him to the view of a man in another hut, who shot two arrows at him, and decamped. These were the only two arrows shot in the affair, but one of them, a barbed iron-headed arrow, entered Mr. Vaux on the left side between the ninth and tenth ribs with great force, killing him almost immediately. Next morning, as soon as it was possible to see, Mr. Rogers carried back the body with many difficuliies through the jungles to Pochang and Port Anson, reaching that harbour in the evening, whence the body was conveyed in the steam launch *Belle* through Middle Strait to Port Blair arriving about midnight on the 25th February. Two women and six children were found in the camp after the attack, who accompanied Mr. Rogers' party to Port Anson and onwards quite cheerfully, and it has been ascertained that the children found in the first camp rushed are closely related to one of these women. European iron implements were found in this camp also. These facts prove that the men in both camps were of the parties which actually attacked the Forest Department convicts at Jatang in November. A number of implements of offence were found in both camps and have been removed. In fact these particular bodies of marauders have been deprived of means of offence for some time to come.

Mr. Rogers deserves the greatest credit for his rapid march back through the jungles during which one of his party was slightly wounded by a couple of Jarawas, who however decamped on being fired on. So also does Mr. Bonig for his skilful management of the steam launch *Belle* through so narrow a passage as Middle Strait at night. The conduct of the Police on the return march was exemplary.

The object then of the operations which Mr. Vaux, with the assistance of Mr. Rogers and Mr. Bonig, conducted with such conspicuous endurance, courage, and skill has been entirely carried out. Precise information has been obtained of the location of the Jarawas, of the real object of their annual raids, of the best mode of reaching them, and they have been taught that they cannot raid and murder with impunity. The return of the captured women will teach the tribe something of ourselves and that we have the power, if we choose to take their families away from them. Thanks also to the energy and determination of Messrs. Vaux and Rogers, much knowlege of the nature of the country and forests in the hitherto untouched interior of the South Andaman has been gained, and it is very satisfactory to note that the parties of Jarawas punished belonged to the actual perpetrators of the latest raids. No operations in relation to the Jarawas have hitherto been anything like so successful. It is therefore all the more to be deplored that the leader should have lost his life in the chances of a struggle. It is a still more regrettable cicumstance to record that the life need not have been lost, for at the last moment Mr. Vaux made an error in judgment in not waiting as usual for the Andamanese to rush into the camp first. Had this been done, it is more than probable that no life would have been lost. But it has been ascertained that he feared that if he did so the Andamanese accompanying him would kill all the men they could and that the rest wound escape with most of their weapons and stolen property. It was to avoid this that he determined to go before them when the word was given to attack, and thus he lost his life in a laudable, though mistaken, attempt to save bloodshed.

II

EXTRACTS FROM REPORTS AND DIARIES OF TWO RECONNAISSANCES OF THE COUNTRY SUPPOSED TO BE OCCUPIED BY THE JARAWAS

First Reconnaissance

Extract from the Report, dated 8th February 1902, from the late Mr. P. Vaux, Officer in charge, Andamanese, Port Blair, from 25th January to 4th February, 1902

25th January—Left Port Blair at 6-30 P. M., in the steam launch *Belle* with Mr. Bonig, Assistant Harbour Master, a Havildar and 6 Constables of the Port Blair Police and a party of 15 Andamanese. Reached Macpherson's Strait at 9 P.M., and anchored for the night.

26th January—Weighed anchor at 9 A.M., the delay being due to our giving the Police and Andamanese a run on shore. Proceeded on the Port Mouat to take on an Andamanese canoe. Left as soon as possible and proceeded to Constance Bay. We landed here and found some self-supporters from Templeganj. One of these men told me a story about some of his villagers being attacked by Jarawas two days before, and I thought it worth while to send for the Chaudhri and the villagers. On their arrival they all denied having ever seen anything of the Jarawas and denied having spread any such report. There seemed to be no truth whatever in the story; so I sent them all back. Anchored here for the night.

27th January—Started from Constance Bay at 7 A.M., and arrived at Port Campbell at 11 A.M. I sent a party of Andamanese and Police into the jungle to the South, to try and pick up traces of the Jarawas. I and Mr. Bonig searched with others along the shore but found no recent traces. Mr. Bonig picked up an old bow and a basket. It seems probable that the Jarawas have not camped here since the man was shot by the Census party last year. The police and Andamanese returned in the evening without having found anything. The janglis had a grand turtle hunt in the evening, shooting some dozen turtles and a small pig, the latter a splendid running shot by quite a young boy. There was so much excitement over the turtle hunt, that those on the launch thought we were being attacked, and the remaining Police and Andamanese came hastening off, including the women, the latter with piles of arrows.

28th January—Up to to-day we had done nothing, but from to-day the real business began. Mr. Bonig and I each took a party and we began a systematic beat of the jungle. We arranged for Mr. Bonig to examine the coast to the north and the adjoining jungle, while I beat the jungle in the interior. My party consisted of 5 Andamanese and 3 policemen, Mr. Bonig taking the remaining Andamanese and police, except a guard of two of the latter who were left on board. I rowed off in the dinghy at 8 A. M., and landed on the northern shore of Port Campbell opposite the southern extremity of Clyde Island. Here we searched in the dense jungle about the swamps and hills, and came upon the footsteps of Jarawas, some old and some fairly recent. About 10 o'clock we came on the fresh traces of a Jarawa. There was only one man and he was evidently hunting, but after following his tracks for a considerable distance we gave it up, as he was obviously after game, and his tracks led nowhere. It was not until midday that we came upon a Jarawa camp. Amid considerable excitement we surrounded it, only to find it empty. Our Andamanese at once seated themselves in the huts, and lit their pipes. This I discovered afterwards was their universal procedure. It was a five-hut camp—three large huts in the middle and one at each side, at a little distance; these latter our junglis explained were for look-outs, where only men slept. The Andamanese said it had not been occupied since the rains. It was substantially built, with stout *ballis*, and was well thatched. A string of pig skulls was hanging from the roof, besides this an old basket and an arrow was all we could find. The Andamanese told me the Jarawas would use it again next rains. The huts were on slightly rising ground alongside a fresh water stream. We waded up the stream between 2 and 3 miles, sometimes waist deep, and frequently knee deep. It was here that it first struck me, that the theory of the Jarawa raids being due to scarcity of water was unfounded, and of this, as will be seen, I had plenty of confirmation before returning to Port Blair. In the caurse of the day we came on several water holes and springs. When not walking along the course of the stream, we were literally wriggling through the dense jungle up and down hill. We got out on the coast again about 4 P.M., and reached the boat about half an hour later. We had been walking from 8 A.M. to 4 P.M., with perhaps one hour's rest, certainly not more, taken in intervals of about 10 minutes at a time. Yet I doubt whether we covered more than 15 miles. But no walking in the world could be more fatiguing, as we were bent double creeping through the dense jungle, every shrub of which seemed to bear a thorn. We then had a two hours' pull back to the launch, as by this time it was quite low-tide and there was shoal water all around. We reached the launch at 6-30 P.M., Mr. Bonig and his party returning only a few minutes earlier. He reported having come on fresh Jarawa footsteps on the sea shore, at a Bay called Beliep, in Andamanese, north of Ike Bay. He also reported finding three anchors and a quantity of iron kentledge on the sea-shore

close to Bilep, evidently from the wreck of a barque. I do not know whether this has been reported before. The wreck, he informs me must have heen quite an old one.

29th January—As the races of the Jarawas all seemed to be to the north of where we were, we left Port Campbell at daylight and anchored at Bilep at 7 A.M. Here we again divided into two parties, mine consisting of 7 Andamanese and the policemen, and Mr. Bonig's of similar numbers. Two policemen were left on board, one of whom, however, had fever. This constable was ill from start to finish and never landed at all. I rowed up a creek in the dinghy a little to the south of Bilep Bay, Mr. Bonig going up another creek in his boat which flows into the Bay. The creek I went up is called Gering-chapa-jig by the Andamanese; it was a fine broad piece of water quite as big as Brigade Creek. We were now in the heart of Jarawa country and every precaution was observed. The dinghy was rowed for, I suppose, a little over a mile up the creek. On either bank, signs of Jarawas were visible in the shape of felled saplings and leaves. At every bend in the creek the Andamanese drew their bows and fitted in their arrows, and at the least sound in the jungle they stoop up in the boat with full drawn bows, as it was possible to have an arrow into the boat any minute. However, nothing happened, and soon the creek got too shallow for the boat, and we hauled it up high and dry, and tethered it to a tree. We then all proceeded up the river bed in the same order as yesterday, an advance party of Andamanese,then myself and the Police,and another party of Andamanese in the rear. We soon came upon the track of Jarawas. First of a man, than of a man and woman, and then also of a child, all proceeding up the gorge. The river, or mountain steam was of a most difficult nature to climb. It was very deep in parts, and most of the time at the commencement we were knee deep, often waist deep, and once when I slipped into a pool I had to swim. Similar accidents befell the Police, and these experiences have altogether dispelled the water theory of Jarawas raids as far as I am concerned. At times we reached almost insurmountable walls of rocks, which we had the greatest difficulty to get over. Sometimes I had to be hauled up the slippery rocks by the Andamanese, at other time we crawled through water-channels underneath them, and at others we were creeping through the leech infested jungle on either side slowly working our way up the channel. The higher we got up, the more tracks were visible and we were evidently on a Jarawa highway, as men's women's and children's footsteps could be seen ascending and descending. At about 1 P.M. we were evidently near an encampment. Trees were arranged as bridges over some of the boulders and pools and a beaten track was found on the side of the jungle where the river bed was impassable. Saplings were seen cut on every side and in one place a cold fire and a few shells were found. At last we got to level ground where the boulders ceased and the mountain torrent became a stream. We waded through deepish water for a fairly long distance. It was very cold as the sun could not penetrate the dense jungle. As the signs of Jarawas increased so did our excitement. At last about 2 P.M., the Andamanese seemed nonplussed, but after searching here and there went up a beaten track without hesitation, which ascended a hill, and there was the Jarawa camp. We approached it with the utmost caution, only to find it empty. It was a six-hut camp, arranged with the usual two look-out huts at the sides; it had been left about a week, and there were only pig skulls and an old basket in it. After a short rest we turned home-wards down at Jarawa path. These paths are quite clear, branches and saplings being felled on either side, and except that they are made for small people are quite as good as decoit paths in Burma. Thinking all was over we proceeded quite carelessly when suddenly the Andamanese spread themselves out with every sign of excitement and a column of smoke could be discerned and afterwards huts. With the utmost caution again we approached and again found the huts empty. The occupants could only have left six hours before at earliest. The logs were smouldering, boiled prawn heads were strewn about, water vessels made of leaves with water in them were in the huts, and everything betokened recent habitation. But no cooking pots or bows were in the huts, some baskets, arrows, and a child's bow were all that we could find. The Andamanese were doubtful whether the Jarawas would return, saying no property of value had been left. Still I determined to wait and we lay in ambush round the camp. This was an eight-hut camp, and built just as the others were. After about half an hour there was a distinct cry from the direction of the camp we had previously visited, another cry followed, and afterwards two fainter ones. I believe myself our visit to the first camp had been discovered, and the cries were cries of warning. At about 3–30 P.M. the Andamanese said the Jarawas would not return and that we must get back. This I did not altother believe, but after much consideration I concluded that there was nothing alse to be done. We had many weary miles to travel through cold water, and breakneck boulders, and leech-infested jungle. So with the greatest reluctance, I gave the order to turn homewards by a Jarawa track, which led into a small stream which in its turn flowed into the big mountain stream of our morning's ascent. We hurried down the river bed, floundering over the rocks, falling upto our necks in the pools, and jumping and tumbling down the semi-precipitous track. In such haste were we that even the Janglis occasionally stumbled and fell. In spite of all our haste, night was soon upon us It was dark at 6, so thick was the jungle on the banks of the stream, and from 6 to 7 we staggered along in what had become pitch darkness. It is difficult to say which was the worst, stumbling and falling over the steep, slippery rocks, or forcing one's way in the black darkness through the pathless, thorny jungle. It is a mercy that no serious accident occurred. At

7 o'clock I thought it hopeless to go any further, and though no one had eaten anything since leaving the launch I thought it better to camp where we were. But the Andamanese said they would manage it. They had now found a clump of bamboos, and cutting these they splintered them with stones, and set them on fire. Thus each holding a torch we completed the last few miles to the boat, over the rocks, through deep water and under and through the jungle. It was as rough work as one can well imagine, but infinitely better than the horrible half hour of inky darkness that had preceded it. At last at well past 8 we reached the boat. The tide was out and we had great difficulty in launching it and getting it over the first quarter of a mile. Then we got into deep water, pulled out of the creek, and finally reached the launch at 9–30. We had been absent 13½ hours, and must have been wading, climbing and stumbling at least eleven of them. We must have gone well over 20 miles. The Police with me again behaved excellently, though they were nearly done up; so was I, and even the Andamanese, though still full of laughter and cheerfulness, admitted they were very tired. Mr. Bonig was waiting on board, but his report was very disappointing. After hours of jungle work, he had come on the track of four or five Jarawas crossed into my river bed, followed them a long way down it, then through the jungle and out on to the sea coast near the launch. There he discovered that they had not only escaped, but that they had looted his boat, taking two of the four rowlocks (thoughtfully leaving him two to pull the boat back with, the only considerate thing I have ever heard of Jarawas doing), an old knife belonging to an Andamanese boy, and the bucket, and then gone off into the jungle. They had set under a tree looking at the launch for an hour-and-a-half, within full view of those on board. There were two policemen on board. There were also an Andamanese boy Henry, who was lame, through having fallen on the rocks two days previously, three Andamanese women, the whole of the crew, free and convict, and a lame convict *mullāh*. Out of all these people none had the sense to get the Andamanese canoe along-side, get it manned and row over and approach the Jarawas. The rest of us had done all we possibly could to come up with Jarawas and here they were in sight of over dozen men waiting to be approached, and were allowed to remain and to leave unmolested. After the hardships we had been through, this piece of news was really too discouraging. I may as well add here what had really happened, though this we did not discover until a careful examination of the tracks the following day. A party of two or three men, a woman, and a child had left the last huts I had visited early in the morning. Proceeding by a Jarawa track, to the river bed, their high-way to the sea, they had come on the tracks of my party and followed them down to see who we were, and where we had come from. Having arrived at nearly the bottom of the river they broke off through the jungle in order to avoid the deep water, and came out on the coast, thus missing my boat. Here they found the launch, and after watching it for an hour and-a-half, and finding themselves unmolsted, they had strolled off and found their way to Mr. Bonig's boat. Having looted this they returned, either to the huts from which they came, or to some others near by. While they were following my tracks Mr. Bonig and his party had come on theirs, and were hurrying after them as fast as possible, arriving an hour too late, and it was then too late to hunt them further so they had had the narrowest escape. I had been an hour or so too early for them. Mr. Bonig a bare hour too late, while the people on the launch had had them in view for a whole hour and more and had done nothing.

30th January.—To-day was a day of comparative rest. As our efforts to come across the Jarawas in the jungle had all been fruitless, we tried to tempt them to attack us. For this purpose the Andamanese were ordered to bathe and play about on the beach, the three women we had with us being landed with the rest. Only two policemen, Mr. Bonig and myself landed and strolled about in a nunconcerned manner. But all to no purpose. The wily savages, either from fright or some other reason, declined to oblige us. The Andamanese said that finding so many people about, they had gone to give intelligence to the remainder of the tribe. However that may be, we could see no signs of them and at half past one after frequent blowing of the whistle we left, Mr. Bonig took the steam launch up to Kaichwa Bay, while I marched up the coast. I found an old shelter on the shore close to Port Campbell, and after that the whole way up the coast the only sign I could find of them was an old piece of wreckage with nails in it, out of which the Jarawas had evidently removed several nails. After the last two days' operations the journey was quite an easy march of 8 miles or so along the beach. On arrival I found Mr. Bonig had taken a party in to search the jungle. He returned 6 P. M. having found no signs of any one.

31st January.—Left Kaichwa at 6 A.M. for Port Anson, arriving at 9 A. M. Picked up two Andamanese who knew the country well here and proceeded to the southern end of the harbour called by the Andamanese Dum-la-chorag. Set off for the shore at once with four policemen and a large party of Andamanese. We rowed a short way up a creek called by the Andamanese Dum-la-chorag-jig, and then landed in the mangrove swamp, taking the precaution to hide our rowlocks in the jungle. We marched through this for 2 or 3 miles. It was fairly open ground, but the mangrove mud was rather trying walking. At the end of the swamp we divided into two parties and separated to search for tracks. My party soon picked up some footsteps, and after a little hesitation found a Jarawa path and proceeded along it. This was of the same description as those

I had previously struck and I knew we were on a Jarawa highway. After going about a quarter of a mile we overtook Mr. Bonig's party, which had struck the track a little sooner. We all proceeded along together and after going up and down hill for 2 or 3 miles as we ascended a steep hill, a clearing was visible through the jungle. With extreme caution the Andamanese advanced, and on the summit sure enough was the big Jarawa camp. The Andamanese call the place Pochang, and it w as as far as I can judge 5 miles from the mouth of Dum-la-chorag-jig Creek. We advanced to the hut and found it empty. After seeing the substantial hunting huts erected by the Jarawas in the jungle, I had been prepared for a big house, but I never expected such a large, well constructed building. It was roughly oval in shape, the length being 60 feet and the breadth 40 feet, while it was 54 yards in circumference. Seven stout posts in a rough circle in the centre of the house were the main supports of the roof. These were about 17 feet in height, and some were 8 inches in diameter, and all were barked and smoothened. Rafters stretched from these to bullies on the outer circle, where the roof sloped to about 3 feet from the ground. Except that it had no floor it was quite as good as an ordinary Shan or Karen house, and was large enough to contain from 80 to 100 people. From the top of the roof, between the 7 centre posts were suspended, on strips of cane, 9 or 10 feet long, over 250 pig skulls, neatly fastened up in basket work. Below the skulls was the big fire-place, around the sides of the hut were the smaller fire-places, evidently used by separate families. There were about half-a-dozen of these, but when the house is in full occupation there would be at least a dozen. Each fire place consists of four stakes driven into the ground. Between these the fire is lighted, and some 3 feet from the ground a piece of neat matting like a chick is fastened to the stakes so as to form a shelf for the meat, etc. A dozen well made vessels which the Andamanese said were honey pots were suspended from the rafters, as well as baskets of all sizes, unstrung bows, leaf water vessels, and other things. The thatching was decorated with bunches of leaves like fans used in their dances, and of these there were hundreds. Several children's bows were found, also wooden balls for them to play with, and a rough circular piece of wood which the Andamanese said was rolled along, and into which they shot their arrows. There was a large *degchi* made out of a tree trunk fitted into one of the honey pots, and neatly-worked mats used as shelves for the food, and also I think to sit on. Among other things I discovered a glass bottle, and it is worthy of note that they had a stock of firewood chopped and tied up with cane ready for use in one corner of the building. The house was on the summit of a hill, and there were seven paths leading up to it. All well cleared at their opening on to the hill and each could be commanded by a man with a bow and arrow. Over two of the entrances were raised platforms of logs sloping from the ground to about 3 feet in height. These were the look-outs and each commanded a path and my own impression is that when the camp is in habitation, over each path a similar platform is erected, and each path thus well commanded. The main approach leading due north was as well cleared as a Forset Department road, and must have been 15 yards broad at the exit from the camp. Large trees had been felled and saplings cut a foot from the ground, and around the hut the grass had been cleared as carefully as at a jungle pongyikyaung in Burma. They had even taken the trouble to cut down several large trees, one quite 5 feet in diameter, evidently to have a view of the next ridge. In fact so much care had been taken both in the building of the house, and the clearing of the precincts, and so well were both done, that it is difficult to believe that savages have been able to do this unaided. The Andamanese say there is another, possibly two similar huts to this. They say that the whole Jarawa tribe collects in one of these in the rains. I am rather doubtful myself whether the whole tribe could occupy the house; I rather think they under rate their numbers, as the traces of them on every side in the jungle make me think there are from 80 to 100 men, whereas the Andamanese put down their numbers at 100 all told. They say that they burned a similar hut to this some years ago at Maiilitilek. In the dry weather the Jarawas scatter hunting and live in their hunting huts.

After exploiting the house we considered what was best to be done. At first we determined to camp in the house for the night, and for that purpose sent back a party to bring up food. Then leaving a guard of Police and Andamanese we went down the main path towards the north. It was very easy going, and though it narrowed from its 15 yard entrance to a path only wide enough for a man, there was no difficulty in getting along. We, however, found no fresh traces, indeed the only track we saw that of a man who the Andamanese said was going to look after the house. They explained that every two or three days in the dry weather a man or two goes to see that nothing is wrong with the house. After proceeding about a mile we again considered what it was best to do, and eventually I came to the conclusion to leave the house and to return. I took one specimen of everything to take back to Port Blair, and left everything else in its place so as not to frighten the Jarawas. We then returned as fast as we could, reaching the launch at 6 P. M. Today's expedition was not a hard one. We had had a tramp of 5 miles or so to the camp and a mile further on and back, so the whole day's march was not more than 12 or 13 miles.

February 1st.— Started from Port Anson at 6 A. M. and arrived 10-30 A. M. at Port Blair. Received orders to start the next day, and return with Mr. Rogers.

February 2nd.—Left Port Blair at 7-45 A. M. and arrived at Duratang at 10-45 A. M. Proceeded on to Jatang at 11-30 A. M. Met Mr. Rogers and handed him the Superintendent's letter. Returned

with him at once getting back to the launch at 4 P. M.

February 3rd.—Started at day-break and anchored in Port Anson harbour at Dum-la-chorag at 9 A. M. Started off for the Jarawa house in boats at 9-30. On this occasion we pulled considerably further up the creek so as to avoid as much as possible of the mangrove swamp. On landing we almost at once came on the fresh tracks of five Jarawas, so leaving a guard of one policeman and several Andamanese at the boat, Mr. Bonig and myself followed them for about half a mile, but as we found they were only following our tracks of Friday we returned, and all made for the Jarawa camp at Pochang We arrived about noon. We found the Jarawas had visited it since our discovery of it on January 31st and had carried off all the more valuable articles, such as the *degchi* and the honey pots. I had feared this when we came on their fresh foot steps. They had also slightly dismantled the house so as to make rude barricades on the unprotected approaches. I sent our Andamanese into the jungle to see that there were none lurking near, and then Mr. Rogers photographed the house, exterior and interior, while Mr. Needham, who was also with us, sketched it, after which we removed all the remaining baskets and other belongings, and cut down the pig skulls in the centre. After this we collected the Andamanese and they executed a war dance with the Jarawa leaf-fans. Then gathering up the trophies, consisting mostly of pig skulls, we renturned to the launch, arriving at 4 P. M. Weighed anchor and proceeded to the Andaman Home at Port Anson, where we remained for the night.

February 4th.—Left Port Anson at 11-30 A. M. arriving at Port Blair at 4-30 P. M.

The four policemen who accompanied Mr. Bonig and myself on our several marches worked very well, and were always close to us. The work of the smarter boys among the Andamanese was splendid, and their tracking was a revelation to me. Their unerringknowledge of the jungle too was marvellous. For instance they had only visited Gering-chapa-jig once previously and that years before. Yet without a compass and with hardly a glimpse of the sun to guide them, they never faltered, knew exactly where they were and took the nearest way home. Two or three of them afterwards pointed out our position correctly on the map, and told us where we should have to go to find the Jarawa Head Quarters. Without them we should have accomplished n thing. I am rewarding them suitably for their good work.

Extracts from the Report and Diary from Mr. C. G. Rogers, Deputy Conservator of Forests, Port Blair, from 26th January to 4th February 1902.

My party went out into the forest beyond the Jatang camp, but did not find any traces of Jarawas. They were out the whole day long and returned in the evening to camp. As they returned very late to camp on the evening of the 28th, I gave them a day's rest on the 29th and started on the 30th myself for a three day's trip into the interior.

The Andamanese sent were all young and, I think I may say, inexperienced men, for we came upon comparatively recent tracks of the Jarawas and a fresh camp, which I think they must have occupied the night before they killed the two convicts on the 11th January last and they absolutely failed to follow up this clue.

As soon as I had satisfied myself that the Andamanese were not working properly and that they were only moving in circuits and not going far from camp, I took the direction of our course into my own hands and steered due west.

We passed over a succcession of hills, chiefly running in a generally north and south direction, crossed a larger number of streams, also for the most part flowing south or north. Many of these contained running water which was shallow where it was flowing (6 to 9 inches deep), but contained a large number of deep pools. Two at least of these streams contained fresh, water fish 8 to 12 inches long, and, I think, may be considered to be perpetual water-supplies which never dry up. The water in them was deliciously cold and perfectly sweet and good. The sun only shines on the water in the middle of the day so they lose very little water by evaporation.

There is infinitely more water in the interior of island than there is near the coast and the Jarawas can never have come to Jatang or other places where they have attacked convicts-in my opinion-in search of water. Pig tracks were also plentiful. All streams mentioned in my diary contained a good supply of drinking water.

We saw no foot prints of Jarawas while going west. They, I think, chiefly use the beds of the streams as thoroughfares and do not as a rule go straight across country; though they would cross some ridges to go from one stream to another.

Near the place where we camped on the night of the 30th, we found a prickly cane cut with a *dah* which showed that the Jarawas had been up that stream some time.

I never saw the sea on the West Coast, nor do I exactly know how far across the island I reached, but think that I must have crossed about half-way and that with five days' provisions it would be possible to cross and recross the island near Jatang if you go due west through and over everything and due east back again.

I noticed some padouk near Jatang beyond where the working for London squares had gone.

After we had passed the first large stream running south, I saw no padouk. The forest seemed to

be very poor, to contain but few large trees, and to be composed chiefly of small poles or trees and a dense matted undergrowth of canes, creepers and creeping bamboos, which made it very difficult to force one's way through it and formed an efficient screen against the sun.

The map does not accurately represent the nature of the interior of the island. There must be nearly 20 ridges to be crossed in going from Jatang to Ike Bay.

Most of these are not very high, probably not more than 300 to 500 feet, while some of them are as much as 800 to 1,000 feet I think.

The consequence of my having taken the Andamanese straight up and down all the ridges going north and south was that they told me, when I had decided to turn back, so as to reach Jatang while our provisions lasted, that they were absolutely unable to take me back to Jatang. So I had to guide the party across the island myself by means of a compass which I carried with me and was much relieved when the Andamanese recognised (at 3-30 P. M.) what they thought was Jatang Hill and Duratung, as I then knew that we should reach Jatang some time the next day.

The party I took with me consisted of 8 Policemen, 1 Orderly, 10 Andamanese, and their *pahrawalla*, 4 convicts as coolies, and an office peon and one of my *mullahs*.

We took a blanket each and rations and nothing else and slept out in the open near water.

We camped on the second night in an old Jarawa camp and left marks in the recent shooting camp we found that we had been there and took away the two pig skulls found there.

So far as ascertaining where the encampments of the Jarawas near Port Meadows and Jatang is concerned, the expedition has been a failure and as I failed to reach the West Coast I have been unable to locate their encampments between Port Campbell and Ike Bay.

The expedition has been useful in giving me an idea of what the interior of the island is like, which will be most useful in helping to determine the alignment of the path from Jatang to Ike Bay.

I accompanied Mr. Vaux back to the *Belle* on the 1st February, and went with him and Mr. Bonig and returned to Port Blair with them on the 4th instant.

I took photographs of the exterior and interior of the Jarawa hut, which have turned out well.

Diary of exploration into the interior of the South Andaman, west of Jatang, during, the 30th and 31st January and 1st February 1902

30th January, 1902:—Left camp at 7 A.M. Went north and north-west for 30 minutes and north with little west for 20 minutes first through the forest and then following a stream.

First halt for a few minutes at 8-10 A. M. Then followed a winding stream flowing generally north at 8-25 A.M., came across a pole which had been cut with a *dah* or axe and from which arrows had been made.

At 8-30 A. M. came across some foot-prints of Jarawas in small stream running west.

At 8-45 A. M. found a recent Jarawa encampment* on a ridge. There were eight fireplaces in it. The charred ends of the wood and the ashes showed it had not long been vacated.

The Andamanese say there must have been a lot of people there, both men, women, and children.

Two fresh pigs' skulls were tied up to bamboos, some pieces of half-burnt leaves used for roasting the meat were found and also some cups made of leaves and bamboo water vesssels.

The fires were arranged more or less in a circle, and some bunches of leaf sticks said to be used for dancing were also found.

All the wood was collected and placed in a heap in the centre of the camp and two or three bamboos cut and placed over the heap to show that we had been there. There were no shelters put up.

At 8-50 A.M., a little further on, we came upon an old camp which showed no signs of having been used recently. Some decayed shelters and two decayed fishing baskets were found, but nothing else. The Andamanese then followed up the trail for a short distance and then lost it. They had absolutely lost all traces of the Jarawas at 9-30 A. M.

We then followed a stream running north till 10-10 A. M. and the Andamanese then took us up a hill to the east, where they said they thought the permanent camp of the Jarawas would be found. We reached the top of the ridge at 10-40 A. M. It is probably a spur from Jatang Hill, but we found no trace of any Jarawas.

From 10-40 to 11 A. M., we went north and west on the flank of the spur and halted from 11 to 11-15 A. M. We then followed up a stream flowing south till we came to the water parting of it and a stream flowing north.

30th January 1902.—As the Andamanese were wandering about aimlessly I then took them in hand and directed the line of march to the west along a

*The Jarawas probably slept here on the night of the 10th January, previous to their raid on the 11th at Jatang.

spur running east and west, and at 12-20 we reached a large stream flowing south where we halted till 2 P. M.

We then proceeded due west and crossed another ridge, reaching another stream flowing north and south at 2-40 P. M. At 2-55 P. M. we reached a small stream (going west the whole time) running south-east, which soon fell into a large stream with lots of water in it flowing north and south. We left this stream at 3 P. M., and reached (going west) the top of a steep hill at 3-25 P. M., and saw a high ridge running apparently north-west and south-east to the *east* of us. We halted here till 3-30 P.M., and then again went west down a steep slope and then along a stream till 4 P. M. We then went south along this stream for a short distance. In the stream we found a dry cane which was lying in the stream and had been cut with some cutting instrument and soon met a large winding stream flowing west where we pitched our camp at 4-10 P. M. The stream had large fish, 8 to 10 inches long, in it, and the water was perfectly fresh and nice.

31st January, 1902.—The camp was undisturbed at night. We left camp at 7-30 A. M., and went up a steep spur going west with a little south in it. . .

At 7-50 A. M., going west with a little south we crossed another stream flowing south with water in it, till 8-5 A. M., we went up steep up-hill and then halted for 10 minutes to let the baggage coolies catch us up; at 8-30 A. M. we reached the top of the hill. An Andamanese here climbed a tree and said that he could not see the sea, but that there was high ridge to be crossed to the west and another high peak to the south-west from which he thought we should get a good view, and he wanted to go to the peak to the south-west and not that to the west. This I consented to and started again at 8-40 A. M., going south-west and reached another hill at 8-15 A. M. From this the peak was said to be visible, so we went on down the flank of the hill. I observed the Andamanese and found that they were not going south-west but had turned to the west and then again to the north and were going up the hill we had just come down ! Only on a different spur of it.

This proved to me conclusively the futility of allowing the Andamanese to guide our movements, so I stopped them about 9-15 A. M., and we had a talk. They then confessed that they knew nothing about finding their way in the forest and had (so they said) never had to find their way in one. I asked them if they could take me back to Jatang and they said no, they could not do so. So after some consideration I came to the conclusion that it was not wise to go further west and that I had better try and guide the party back to Jatang. For if we went further west and I was not right in my directions we might not get back to Jatang before our provisions gave out.

At 10–20 A. M., started due east towards Jatang, reached the top of a ridge at 10-40 A. M., and going due east came to a large stream flowing south at 12 noon, stayed there till 1–30 P. M. At 2 P. M., going still due east we reached the top of the next ridge. Halted 15 minutes, reached the top of the next ridge at 2–50 P. M., having crossed another valley. Halted till 3–10 P. M. An Andamanese climbing a tree said he could see the survey station (a hill cleared of jungle with a post on it) and also Kyd Island which he recognised by a large gurjan tree, we went still due east and came to a stream with water in it at 3–25 P. M., and crossed it. An Andamanese went up it and said he had found an old Jarawa camp a little way up it. Went to see it and found the remains of two huts. It had not been used for a long while. As we had had a tiring day, decided to spend the night in the camp and to return to Jatang the next morning.

1st February 1902—Left camp at 7–20 A. M., going due east reached a stream flowing north at 7–40 A. M., and still going west another large stream flowing east at 7–45 A. M.; this soon bent to the north, so we left it and continued going east. This stream had lots of water in it and an Andamanese speared a fresh water fish about 10 inches long in it : followed along the stream for 100 yards and left it at 8–10 A. M., reached the top of another ridge, from which an Andamanese from the top of a tree could see Kyd Island, but not the sea.

At 8–25 A. M., going a little to the east of south we reached the top of a ridge from which the top of Jatang Hill (Survey station) could be seen.

At 9–5 A. M., going a little to the east of south reached the next ridge and halted there for 5 minutes, and at 9–30 A. M. we reached a stream which the Police had visited the second day that they went out by themselves. Picked up the Elephant tracks at 10–30 A. M., and reached Jatang camp at 11–25 A. M.

Diary, dated 5th February 1902, of Mr. M. Bonig, Assistant Harbour Master, Port Blair, from 25th January to 4th February 1902

25th January—Left Port Blair in the steam launch *Belle* at 6–30 P. M., with Mr. Vaux, also 1 Naik, 6 Police, 15 Andamanese, and 3 convict servants.

26th January—Left Macpherson Strait at 9 A. M., arrived at Port Mouat at 11 A. M., left Port Mouat at 1–35 P. M., and proceeded to Constance Bay and anchored off a place, called by the Andamanese Koyab-lar-tenga, at 2–30 P. M. Took an Andamanese canoe in tow from here.

27th January–Left Constance Bay at 7–30 A.M., for Port Campbell and arrived at the latter place at 11 A. M. Went ashore with Mr. Vaux, first at Montgomery Island and then on the mainland to search for new traces of Jarawas.

Found an old Jarawa bow, a basket and a bamboo drinking cup in the jungle, but no new tracks of Jarawas were found; they do not appear to have frequented this place since the Census expedition in February, 1901.

The Andamanese shot 12 turtles in the evening in the shallow water between Montgomery Island and the mainland, which place seems to be a feeding ground for turtles.

28th January—Left the ship at 7-30 A. M., with 9 Andamanese, 4 police and 1 convict, crossed Chauga Juru between Clyde Island and the mainland and landed on the mainland opposite. Sent the Havildar of Police with 3 Constables and 3 Andamanese along a small creek into the jungle, to search for fresh tracks of Jarawas, with instructions to try and meet us about 4 miles further north. I went with the remainder of the Andamanese along the shore up to Gering-chapa-jig and followed up the left bank, while I sent three Andamanese up the right bank with instructions to follow us as soon as they had found fresh tracks. We soon discovered that the Jarawas frequented the vicinity, there being foot-prints of Jarawas in the swamp. The foot-prints of Jarawas are easily distinguished from any other, as the Jarawas appear to walk in a crouching attitude with their toes turned inwards, most probably the result of having to live in the dense jungle of the Andamans, where upright walking would be impossible. We also observed that a large tree had been stripped by them of its bark for the purpose, as the Andamanese informed me, of making waist ornaments. After having searched in jungle for another 4 miles to try and find our other party, we returned to the beach. The three other Andamanese had not yet arrived, so we forded the creek and followed them up and observed by the foot-prints, that they had followed a single Jarawa along the shore. We caught them up again after a little while and as it was getting late then, I decided to return on board. Going along the shore I saw the remains of a wreck : there were only left of if three anchors, some chains, part of the windlass and about 20 tons of cast iron kentledge: judging from the size of the anchors it must have been a 200 to 300 ton vessel. When I returned to the boat, I found that my other party had returned before noon without having seen anything, so I decided not to send them alone in future. Arrived on board at 6-30 P. M.

29th January—Left Port Campbell for Bilep at daybreak, arriving at the latter place at 7-30 A. M. Mr. Vaux and myself divided again into two parties, Mr. Vaux following up Gering-chapa-jig, while I went up Bilep-jig. We rowed about a mile up the creek and went ashore leaving the boat by itself. We soon found the Jarawa tracks and followed them up through the jungle. We saw by the foot-prints that there were two men, one woman and a child in the vicinity. We followed these up and came on a temporary encampment, where they had been resting the night previous. It consisted of only a few leaves put on the ground to sleep on and a piece of wood as a head-rest, they having selected for this camp a promotory on the bank of a small water-fall, where it would have been extremely difficult to have taken them by surprise. After having followed the foot-prints a few miles further south, we came on the footsteps of Mr. Vaux's party, which the Jarawas had followed to the beach, so we followed these as fast as we possibly could. When we came near the launch the crew shouted out to us that ten Jarawas were sitting under a certain tree on the beach, so we advanced cautiously, keeping a good distance from the edge of the jungle. I left the police behind a little so as not to frighten the Jarawas by our large numbers, but we found to our great disappointment that the Jarawas had left the place and followed up the creek again; coming on our boat, they had taken away from it two row-locks and a bucket, having left the two other rowlocks with the remainder of the gear undisturbed. They had then followed our tracks into the jungle again. As it was getting dark now, it was of no use following them any further, so we returned in our boat to the ship. I may say that the number of Jarawas who passed the ship had been greatly exaggerated by the crew, as we saw by the foot-prints, there had only been the three adults and one child that we had followed the whole day. Mr. Vaux returned on board at 9-30 P. M.

30th January—We went on shore in the early morning and remained on the beach, thinking that the Jarawas would either return to the beach or else leave this place altogether. But as the Jarawas did not come out, we returned on board and left Bilep for Kaichwa-log, while Mr. Vaux went with his party along the beach. Arrived at Kaichwalog at about 4-30 P. M. and anchored inside the small harbour there at about 4--30 P. M.

This is a very good anchorage in any wind, except when it is blowing from the west. Deepest water is found near the north shore of the entrance. Went on shore again with the Andamanese and searched the jungle in the neighbourhood, but no traces of Jarawas were seen. We returned on board at 6-30 P. M., Mr. Vaux having arrived an hour previously.

31st January—Left Kaichwa-log at 6 A. M. and arrived at Port Anson at 9 A. M. Took two other Andamanese on board here and steamed down to Dum-la-chorag, where we anchored at 10 A. M. Went ashore and passed through about four miles of mangrove swamp. We then separated in two parties again and after our having crossed a short distance of jungle, we came on a large Jarawa path. Having followed it a little way up, we were caught up by Mr. Vaux's party. This path led us on to a large hut of which I am forwarding a sketch herewith, which was rough copied from an original sketch taken by Mr. Needham on our second trip.

This sketch, with its explicit description, together with the report most probably given by Mr. Naux, will make it unnecessary for me to give any further particulars. After having unsuccessfully searched the jungle for another mile or so, Mr. Vaux decided that we should take a few of the Jarawa objects of interest out of their hut and return with the launch to Port Blair.

1st February—Left Dum-la-chorag at daybreak and arrived at Port Blair, about 10--30 A. M.

2nd February—Left Port Blair at 7--50 A. M. for Kyd Island and arrived at the latter place at 10--10 A. M., rowed up Jatang creek with Mr. Vaux and party, and landed at the Forest Department depot, where we picked up Mr. Rogers, and then returned to Kyd Island.

3rd February—Left Kyd Island at 6 A. M. and arrived at Dum-la-chorag at 8--40 A. M. Went ashore with Mr. Vaux and party to the Jarawa camp. We took away from it as many pigs' skulls, baskets, etc., as we could carry. The Jarawas who had been there the day previous had taken away all the wooden buckets we had seen there on Friday, of which a specimen had been taken away by us. We returned on board and left Dum-la-chorag at 4--35 P. M. for Lekera-lunta where we anchored at 5--30 P. M.

4th February—Left Lekera-lunta at 11-40 A.M., and arrived Port Blair at 4--30 P. M.

SECOND RECONNAISSANCE

Extract from the Diary of the late Mr. P. Vaux, Port Officer, Port Blair, from 17th to 23rd February 1902

17th February—Left Port Blair 5 P. M. arriving at Macpherson's Strait at 8 P. M., anchored for the night.

18th February—Left Macpherson's Straits at daybreak, arriving at Baja-lunta at 10 A. M. Left at 10--30 with Mr. Rogers. It was a long pull and by the time we had landed and separated it was past 11. Beat about the swamp for some time for footsteps and while doing so came on Mr. Rogers. Left him at once, going south myself, while he went north. We soon came on tracks and these we followed for the remainder of the day. We soon discovered that the party of Jarawas was only just in front of us. So close we to them, that at one place where they had sat down to take their food, we found a live fish that they had caught in the creek. We were following up a small stream and our direction was nearly due east. We slacked off somewhat as our intention was to come up with them in the evening. At about 2 P. M. we heard them cutting down branches and afterw ards came to the boughs of trees that had been cut down for the insects inside them. The Andamanese said the party would be sure to camp in the evening and that then was our time. They were proceeding quite slowly, and we did the same occasionally losing their steps, but never for long. About 4 P. M., we heard them commence to cut down trees for their camp, and we could distinctly hear the voices of men, women and children. It took them about an hour to prepare their huts, and then they settled down and every sound nearly was audible. With the utmost caution we got to within a few hundred yards of them, and there waited, deciding, as it was moonlight, in fact full moon, that we would rush their camp at night. It was most weary work waiting, and very cold and miserable, as we were all wet through. About 7--30 all sounds ceased, and at 8 o'clock the three best Andamanese crept away to discover where their camp was. It seemed an eternity before their return, which, as a matter of fact, was just an hour. They reported that they had found the huts and that all the Jarawas were sound asleep. We then all advanced, in nearly absolute silence at about the pace of a yard a minute. It must have been half past ten, when in the flickering moonlight we discerned their huts. I got separated from the Andamanese, who went to the back of the huts, while I and the Police went to flank. The camp was in absolute sleep. A baby cried and was hushed to sleep, while we were within 20 yards of the camp. As we stole along through the jungle, dead twigs broke and cracked and their noise at last awakened the sleepers; there were voices, exclamations, then figures could be seen emerging from the huts. A shot was fired from a rifle, then others, and all was confusion. I rushed into the middle and pulled at the post of one of the houses. I then saw a figure escaping into the jungle and I seized hold of it. This I believe to have been a women. She escaped owing to the stupidity of a policeman. I called to one of the sepoys to seize her, and ran back again to order the firing to cease. The policeman let her go and she escaped. I believe her to be a women, as she was smeared with white and as she did not attack me or bite, but only struggled to get loose. I had dragged her out of the jungle to the edge of the fire and all that the policeman had to do was to hold her, but even this he did not do. Two children, a girl, aged about seven, and a baby ten months or so, were seized by my direction close by. When the confusion had subsided, I made the police and Andamanese make large fires around the camp and we collected the bows and arrows of the Jarawas and sat round the fires. I ordered a shot to be fired every quarter of an hour to scare them away in case they should return. The camp was of three huts, a mere shelter in the middle of the jungle. It was occupied by two families and two lads who did not belong to them, *i. e.*. two full grown men, two boys, two woman and four children. What must have happened is that the Andamanese got close up to the huts and then the inmates awoke. They said they shot one of the men, putting two arrows into him, a large one under the arm another fish arrow

through his thigh. Then the boys and women ran out and the police fired and then all was confusion. I had expected when the sounds of our coming had aroused the Jarawas, that they would have run out in front and fired at myself and the Police, who were plainly visible, but they were caught so sound asleep that they could do nothing and only thought of escaping. We passed a most miserable night crouched round the fires, with a shot being fired every fifteen minutes or so. None of us had had anything to eat since seven o'clock in the morning, but fish and pigs' flesh and potatoes were found in the huts and the Andamanese had a little, while I and the Police had a few *chupatis.* Sleep of course was impossible for me and the Police, and we shivered over the fires from eleven in the night till daybreak. When it was light enough I and the Andamanese followed up the blood stains, and found the two arrows covered with blood that the Andamanese had shot into one of the Jarawas, and which the man had succeeded in pulling out. We lost the blood stains very soon and then there was nothing to be done but to return. So we set off for the coast taking the two children with us, and came out about 9. We then had a two-mile walk through the sea and mangrove swamp getting back at I0 o'clock. Mr. Rogers pulled off with the boat when he heard us fire a shot. Mr. Bonig had gone south and returned in the evening, having found no signs of anything.

20th February—Learning from the Andamanese that there was a woman giving milk at Port Anson, we changed all previous arrangements and proceeded to Port Anson, as it was very nccessary to give the Jarawa baby some milk. Left at 7--30 and arrived at 1. To my great disappointment the woman was absent in the jungle. We tried feeding the child with miik, but we could hardly force any down its throat. So after waiting until the night for the woman to return and finding she did not, I decided to send the launch back to Port Blair in the morning with both the children and Mr. Bonig, and to camp at Pochang, the site of the chief Jarawa camp, till the morning with Mr. Rogers.

21st February—Left Port Anson at daybreak and anchored at Dum-la-chorag at 7--30 A. M. Mr. Rogers and myself, a dozen Andamanese and 12 policemen landed, Mr. Bonig with the remaining Andamanese, the 2 Jarawa children and 5 Police returning to Port Blair. It took two trips of the Andamanese boat to land all and as every one was taking a week's rations we were all heavily loaded. The tide was exceptionally high and we had a very hard time, struggling through the mangrove swamp with our heavy loads deep in water. It took us nearly four hours to do this and about an hour to finish the march up to Pochang, where all arrived, very glad to lay down their loads. We pitched camp on the ridge of the big Jarawa house. Cleared a spot and all camped. The men rigged up a shelter of saplings and leaves for Mr. Rogers and self and the others camped round. There was a stream of water at the bottom of the hill, so for the remainder of the day we made ourselves as comfortable as we could under the circumstances.

22nd February—Started out at 7--30 A.M. with a party of 6 Andamanese and one policeman. Wandered through creeks and over precipitous hills and through dense jungle all day long : found absolutely nothing but very old tracks; could not get on to any big path, and eventually, after walking many miles, got on to the main *khari* from Port Anson and walked up to our camp. Mr. Rogers arrived half an hour later. Mr Bonig had arrived at 10 A. M. from Port Blair and left a note to say that he had gone off hunting. He did not return that night. Mr. Rogers reportcd having discovered the main track south and a big encampment.

23rd February—Waited until about 9--30 A.M. for Mr. Bonig, when, as it seemed doubtful whether he would turn up until evening, Mr. Rogers and self decided to move camp to the big hunting camp discovered by him. We accordingly packed up, and each shouldering a load as before, we set off and tramped about 6 miles along a Jarawa path to the hunting camp. The road lay due south and we only climbed a couple of hills, the rest of the way being along the slopes, and along a broad stream, some 20 yards broad, flowing due south; although only 6 miles or so off, we went so slcwly, carrying our loads, that it was 2--30 or so before we arrived. The hunting camp was similar in construction to several I found, consisting of six huts facing a well cleared open space. It was on a hill top and had several paths running up to it. Water was close by Gorlakabang.

(*Note*—Mr. Vaux was killed on the 24th)

Extract from the Diary of Mr. C. G. Rogers, Deputy Conservator of Forests, from the 17th to 26th February 1902

17th February—Left Port Blair in the *Belle* about 5 P. M. and reached Macpherson's Straits soon after sunset and anchored there for the night.

18th February.—Left Macpherson's Straits at daybreak and steamed up the West Coast of the island and through the Labyrinth Islands to the place called Talaplongta on the Andamans Topographical Survey Map (2 miles–1 inch). Mr. Bonig found a passage through the coral reefs and anchored about a quarter mile from the shore and the estuary of the stream which enters the sea here. The Andamanese call it Bajalunta. We landed with Andamanese to look for Jarawa tracks, camps and houses. Mr. Bonig went to the bay to the north. Mr. Vaux and self went up the estuary and landed at 11-15 A. M. He went to the south and I continued up the *khari,* and at 11-40 the Andamanese with me came across some fresh Jarawa tracks. We followed these up, and at 11-50 Mr. Vaux and his

party caught us up, as the tracks they had found led them to the *khari* up which I had gone.

Each of us (Mr. Vaux, Mr. Bonig and self) had four or more Andamanese and three policemen, leaving three policemen on the launch.

Sharks were plentiful where we landed and the Andamanese shot two, one of which was killed, the other going off with two arrows in it. The one killed was about 3 feet long.

Where Mr. Vaux had caught me up, the *khari* branched. Mr. Vaux followed up the more southerly of the two streams and I went up the northerly one.

The *khari* I followed went generally north. We crossed a ridge running north and south and came into another branch of the *khari* and followed it up. On another ridge which we reached at 12-10 (noon), was the site of an old hunting camp, which had not been recently used.

At half past twelve we left the *khari* and went through the forest on the eastern and southern flanks of the interesected point marked 677 (height in feet) on the map above referred to. We did not find any new tracks, of Jarawas until about 1 P. M., when we found some new tracks, includiug those of two young children, and following up these tracks came upon a fresh hunting camp, which had quite recently been left, as the fires were still burning. Flies were thick on the pieces of fish which had been thrown away and some cooked fish (whole) were found in the shelters in which the Jarawas had slept, and this was eaten by our Andamanese. The pigs' skulls were found and taken away. We followed up the fresh tracks from this camp and they took us back to the *khari*, at the point where Mr. Vaux and myself had separated in the morning.

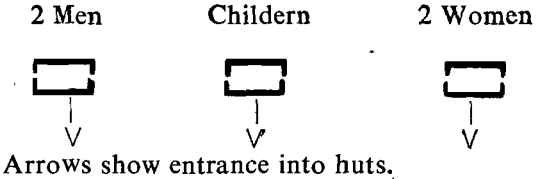
As it was late and I was very tired, not being very well, we returned to the boat, which we reached at 5--30 P. M. and waited till midnight for Mr. Vaux, who did not turn up. About 7 P. M. we heard the report of a gun, and thinking that perhaps Mr. Vaux had been benighted and was trying to find his way back to the boat, fired a shot in return and waited. About 9 P. M. we heard another shot, which we thought was nearer, so replied to it. The next shot we heard, about an hour afterwards, seemed to be further off, so after waiting till midnight, I decided to go off to the launch and return to the landing place at daylight. Reached launch at 1 A. M.

At that time I never dreamt of Mr. Vaux's having found any Jarawas. I only thought he had been following up fresh tracks and had gone too far to return to the ship that night.

About 8 P.M., while waiting for Mr. Vaux, we heard shouts to the north of us. The Andamanese suggested that the sounds were those of Jarawas. I said I thought it was Mr. Bonig's party returning home, and on my return to the launch, I found Mr. Bonig there and he told me that they had to wade a good deal of the way home and had to shout to keep off sharks. He was up to his neck in the water and more than once was attacked by large sharks. The Andamanese would not come into the water and Mr. Bonig had to send for them after he had reached the launch. The tide was out when we landed. It was full when we returned, and so Mr. Bonig's boat was some way from the shore on his return. The Andamanese called the place we anchored at Bajalunta.

Some poles at the camp we found had been cut with some cutting instrument, while a tree in the camp was hacked with what looked like (judging from the incisions made) an adze.

The camp consisted of three huts arranged thus—



Arrows show entrance into huts.

The Andamanese said the camp had been occupied by two grown up men, two women and some children. The huts or shelters were about 5 feet long and 4 broad, and 4 feet high. They are made of a framework of sticks, some poles being bent down also and tied ; leaves of a large palm cut with long stuck into the ground, formed the back and roof of the huts. There were remains of fires inside the huts and in front of them and a considerable amount of white wood ash.

19th February—Started at 6 A. M. and returned to the place we had landed to wait for Mr. Vaux. Mr. Bonig was asleep When I left a message for him to say that I would be back at 9 A. M. He came to me about 7—30 A. M. and I asked him to go down the coast and see if Mr. Vaux had got out on to the coast and if so to bring him back, and asked him to be back on the launch by nightfall. I told him that if Mr. Vaux did not return by 9 A. M., I should go back to the launch, have some food and start off to follow Mr. Vaux's tracks and see what had happend to him.

Mr. Vaux did not return to our landing place, so I went back to the launch and had some breakfast, while the Andamanese had their food and made preparations to follow Mr. Vaux' tracks and to stay out a night in the forest if necessary ; as I had told Mr. Bonig I would do this and that he was not to be anxious about me, as I should return without fail the day after. Got ready food for Andamanese and Mr. Vaux.

While at breakfast I heard the report of a gun and saw Mr. Vaux and party on the shore at the mouth of the estuary of the creek we had gone up. Put off at once to fetch him and found that he had come across the Jarawa party, whose camp we had found. He had attacked the camp at night and taken two children prisoners. One child was a girl four or five years old, and the other a baby boy of about nine months. Mr. Vaux had camped on the site of the Jarawa camp and had shots fired at intervals to keep off the Jarawas, but was not attacked. The two men in it were said to have been wounded by the Andamanese who were with Mr. Vaux. The Andamanese shot at the men in the camp, while Mr. Vaux rushed into it. The Andamanese say there were two men, two women and two large boys and some small children.

We waited for Mr. Bonig, who returned about 6-30 P.M. He had seen a party on the shore on his way down the coast and thought it was mine ; so went on and then landed and struck into the interior but found no new traces of Jarawas, and so returned to the shore and came back to the launch soon after sunset.

20th February—The capture of the girl and baby boy upset all our plans, as it was necessary to take the baby somewhere, where it could be fed. The Andamanese said there was a woman with a baby at Lekeralunta, (Port Anson), so we decided to take the baby there and return to Port Campbell or Bilap (see Mr. Vaux's report of his first reconnaissance) and continue our search for Jarawa houses.

Left Bajalunta at 7-30 A.M., and arrived at Lekeralunta at 1 P.M. The Andamanese woman was out on a hunting trip, and as she was expected back in the evening we waited for her.

21st February—As the Andamanese woman with a child did not come back, Mr. Vaux decided that Mr. Bonig should take the two Jarawa children to Port Blair, while myself and Mr. Vaux went to the large Jarawa hut at Pochang and looked for the main track south, and that Mr. Bonig was to join us the next morning at Pochang.

Weighed anchor at 6-30 A.M. Reached Dumla-chorag at 7-30 A.M., disembarked and sent the boat back to launch. Mr. Vaux, self, servants, 8 policemen and 13 Andamanese landed, while 4 policemen and 4 Andamanese went with Mr. Bonig to Port Blair. The tide was up, so we had considerable difficulty in getting up the estuary to Pochang, the site of the large Jarawa hut, which we had discovered on the first expedition. We reached Pochang about 1 P.M. and pitched camp a little beyond and above the site of the large Jarawa hut.

22nd February—Mr. Vaux and self, each accompanied by one policeman and four Andamanese, started off in different directions to look for the Jarawas from their large hut. We left camp at 7-30 A.M. I followed the stream, from which we got our drinking water, (it flowed a little east of south for half an hour), and then climbed up the ridge, which we could see south from the camp running in a generally north and south direction. At 10 minutes past 9 we picked up some old Jarawa tracks in the bed of stream and at 9-40 reached a very old disused hunting camp on a ridge to the south of the stream, which there bent to the West. We then crossed the ridge and went south-east, and at 10 o'clock reached another stream flowing south, which we followed, and at 10-10 A.M. reached a salt water stream, which flows to the east of south and probably flows into the Middle Straits. Where we met it, it was about 40 feet wide. This is probably Pap-lunta Jig.

We turned back from this and went west and turned south at 10-35 A.M., following down a stream which flowed into the same salt water *khari*, which was here 50 feet wide. We reached the *khari*, the second time at 10-45 A.M. and swam across it- My watch got under water and stopped and my revolver also got wet. We crossed a ridge to the west of the *khari*, and came into fresh water stream flowing south which we followed, and soon picked up a well defined track going along the flank of a low ridge with gentle slope going south. We followed along this for about $1\frac{1}{2}$ miles and came on to a large hunting camp with six huts, which had been recently occupied. The huts were arranged as shown at the end. The arrows show the entrance into the huts.

The Andamanese were satisfied that this was a hunting camp on the Jarawa path going south and that we should find another large hut, if we cotinued to march south along the track.

Decided to return to Pochang as it was about 3 o'clock and consult with Mr. Vaux and find out what he had found. Followed the track, which was most distinct the whole way right back to the Jarawa camp at Pochang. Found Mr. Vaux in camp. Mr. Bonig had come and gone out to look for tracks. Mr. Vaux had not come upon any tracks and we decided to move camp the next day to the camp I had found. Mr. Bonig did not come back this night.

23rd February—Waited some time for Mr. Bonig, and as he did not return, left a message for him to say where we had gone and moved our camp to the Jarawa hunting camp that my party had found the day before. Followed along the Jarawa track and reached the camp about 2 P.M. Blazed trees along the track to show Mr. Bonig where we had gone.

When we were about one mile from the camp an Andamanese (Daniel) caught us up. He had been sent by Mr. Bonig to tell us that he was going back to Pochang, as he thought we were looking

for him. Daniel told us that Mr. Bonig had fever and was going back to the launch. About half an hour before nightfall, however, Mr. Bonig arrived. He had felt better when he reached Pochang, so came on and joined us instead of returning to the launch as he had first intended to do.

We came part of the way another route to the Jarawa camp and passed through another camp, which Mr. Bonig had seen yesterday and also found his footprints, so knew that he had come the way we had yesterday. He must have followed the track which led to the camp I found for a long way, and eventually gone off to some other track, where they had found fresh Jarawa tracks ; which shows how extremely difficult it is to follow a Jarawa track, even when you have found it. The Andamanese called this camp Gorlakabang.

24th February—Left camp about 7-30 A.M. Our party consisted of :—

Mr. Vaux.
Mr. Rogers.
Mr. Bonig.
16 Andamanese.

(1) Henry	(9) Jack
(2) Golot.	(10) Thomas.
(3) Magri.	(11) Are.
(4) Daniel.	(12) Dora.
(5) Bobby.	(13) Barat.
(6) Beala.	(14) David.
(7) Mathew.	(15) Beaboi.
(8) Wuloga.	(16) Iragud.

One policeman.
My *mallah* Sher Khan.
Mr. Bonig's servant.
Mr. Vaux's servant.

We first went south with little east in it along a stream, which we then followed up to its source and along a ridge and up a slope to the top of a rounded hill with gentle slopes, the highest hill about. The top of the hill was a bamboo forest. Found a rains hunting camp perched on the summit of the hill of two huts, one of which was much larger than the cold weather hunting camps. The huts were arranged as shown at the end and were under the shade of bamboos.

We reached this camp about 9 A.M. The thatching leaves were quite dry, but tne roofs were in good order and water proof. There is no water anywhere near it in the cold weather.

David (Andamanese) and two others had come on as far as this camp yesterday while reconnoitring for the path, so took us at a smart walk to it.

We then went down the flanks of this hill (shown as an interesected point on the survey map) and followed down a stream some way, and leaving it crossed a ridge and followed down another stream and came upon another hunting camp, which had been recently vacated : the Andamanese said probably about four days ago.

On our way to this camp we found some branches bent down in hoops and tied across the path. The Andamanese said this was done to stop the birds from telling us where the Jarawas had gone. In the camp two large stones were tied up with a piece of bark and left in the camp ; we were told that this had been done for a similar reason.*

There were six huts in this camp arranged as shown at the end. The thatching leaves were still green.

We reached this camp about 10-30 A.M. and went on along the flank of the hill and then down a stream, both going generally south. About 11-30 A.M. we heard the sounds of an axe and also voices, which were Jarawas'. So we at once retired up the stream, while the Andamanese went down a little way to see where the camp was, or if it was a camp. They came back soon after to say there was a camp with six huts and probably eight men belonging to it. So we decided to wait till evening till the men had come home with their bows, arrows, and tools, and to rush the camp when the moon rose, and try and capture a woman to suckle the Jarawa baby Mr. Vaux had taken. It was of no use taking the camp till the men had returned, as they would have their bows, arrows, and tools with them.

We waited till the moon was almost visible and then started down the stream towards the camp. It was too dark, so we soon had to halt until we could see a little better. After two halts we came to a more open place, from which we thought we could see the red glow of the smouldering logs of the Jarawa fires and after a short halt crept on once more. Three Andamanese went first, then came Mr. Vaux holding the hand of an Andamanese, I held Vaux's hand, Mr. Bonig held mine, the Policeman held his ; and so on.

We crept down into a depression and then seeing dimly huts in front of us, Mr. Vaux sprang up and rushed forward to the nearest hut. I followed, passed him and rushed into a hut to the left. The Andamanese behind us fired arrows into the huts, while we were rushing on them. One shot was fired. My *mallah*, Sher Khan, followed me. I caught sight of a figure trying to escape and found that I had secured a woman with a baby. My *mallah* secured another woman with a baby.

*This may account for the heavy stones which are found on the bodies of persons murdered by the Jarawas.

Soon after this Mr. Bonig came to me and said that Mr. Vaux was badly wounded and he thought was done for. As soon as I could see some one to whom I could make over the woman I had caught, I went to Mr. Vaux's help, as Mr. Bonig had come to me a second time. Meanwhile the sepoy and Mr. Vaux's Burman (a free man) were firing carbines. I did not use my revolver. When I came to Mr. Vaux I found him in a semi-unconscious state, and he died two minutes afterwards,

When Mr. Vaux had passed away, I stopped the indiscriminate firing of carbines which was going on, secured the prisoners, two women and six children, including two babies, and posted the sepoy on one flank of the camp, some Andamanese to look out all around the camp, and went to the other flank myself, while Mr. Bonig stayed midway between myself and the policeman. The moon was not very bright, so it was impossible to make a thorough search of the huts, nor to make our way back ; so I decided to stay where I was till daylight appeared and then to search the camp thoroughly for tools and pots, etc., and if possible to get back to the steam-launch with Mr. Vaux's body. The police sentry stuck to his watch well all through the night.

Mr. Bonig, self, and sentry fired shots occasionally to show the Jarawas we were on the alert and to prevent a night attack. The Andamanese gradually all fell asleep and it was very hard to keep any of them awake, but Mr. Bonig, self, policeman, and my *mallah* kept watch the whole night through. We were not attacked and I was very thankful when the first rays of dawn became apparent.

25th and 26th February—As soon as it was light enough I sent off two Andamanese to fetch six policemen to help to carry Mr. Vaux's body.

We then made a through search of the camp and found one axe of European manufacture, several Andamanese adzes, and two rude knives, probably made of dahs, and a number of honey-pots, etc., of which we took away as many as we could, as well as all the bows and arrows that we could find.

Daylight showed that the huts were arranged, as shown at the end, on a flat piece of land in the bend of the stream.

The stream had well defined steep banks from 3 to 6 feet high around the camp ; where we entered it, the bank was about 4 feet high. No dead bodies of Jarawas were found in the camp, and we did not go down the stream to look for them.

As it was a very long way from the launch I had to push on as quickly as possible, so as to reach the launch before nightfall. The place Mr. Vaux was killed is called Wibtang, and it had taken us three days to get from the launch to this spot. The Andamanese know the names of these places, as they once occupied this country and were driven out of it by the Jarawas, when they were pushed north by the expansion of the settlement.

Mr. Vaux's body was slung to a strong bamboo and hung down from it and the bamboo was carried by :—(1) the policeman, (2) my *mallah* Sher Khan, (3) Mr. Vaux's Burman, (4) Mr. Bonig's Burman, until the Police met us and after that it was carried by the Police to the coast.

The policemen behaved admirably. They met us about half a mile to the south of the Rains Camp on the high hill (interesection point on survey map). We left the camp which we had rushed at daybreak and must have reached the camp where the policemen were left behind obout 11 o'clock. The women and children came with us quite cheerfully and willingly and gave us no trouble.

We halted about quarter of an hour at Gorla-kabang Camp, where we all had some food, while the things were packed up, and then pushed on to Pochang Camp, leaving behind us what rations we had not consumed, so as to lighten the loads to be carried as much as possible. About 4 miles from the Pochang Camp Mr. Bonig, who was in the front part of the line, told me that Andamanese Mathew had been shot in the arm by a Jarawa. Shortly before this some of the Andamanese with me told me that they thought they had heard some Jarawas going on ahead.

Mr. Bonig then led the line, while I stayed in the rear with two policemen and three Andamanese, and I put some more policemen in the middle, and after a temporary halt pushed on as fast we could, keeping all close together and firing at intervals to keep off the Jarawas. I was not told how many Jarawas had been seen and what they had done, so was anxious until we had got right out to the estuary. We reached the estuary of Dum-la-chorag about 5-30 P.M. : so if we consider that we walked 1½ miles an hour, which I think we did, we must have covered about 17 miles of country.

The tide was out when we reached the sea coast, and as it was full tide when we had landed, we had considerable difficulty in pulling the boat to the water and getting off through about three-quarters of a mile of soft mud to get the boat afloat. I reached the launch at 7-30 P.M. Mr. Bonig at once started. Crossed the bar at the entrance of the Middle Straits and ran straight down to Port Blair.

Extract from the Diary of Mr. M. Boning, Assistant Harbour Master, from the 17th to 26th February 1902

17th February—Left Port Blair 5 P.M., arriving at Macpherson's Strait at 8 P.M. ; anchored for the night.

18th February—Lelt Macpherson's Strait at daybreak for Bajalunta. Baja-lunta-log is the Andamanese name of the Bay, about 8 miles south of Port Campbell. It is named on the chart Talaplongta, which the Andamanese informed us to be incorrect. Anchored in this Bay at 10 A.M., and went ashore in the dinghy with six Andamanese,three Police and two Burmans. Landed on the north shore of the Bay, Messers. Rogers and Vaux and party landing at the mouth of the creek at the head of the Bay.

We found new tracks of Jarawas almost as soon as we landed, and followed them up ; the Andamanese also shot a pig which had been previously wounded by Jarawas. When it was getting late in the afternoon we lost the Jarawa tracks, so we cut through the jungle towards the sea-shore, and followed it. We then came upon a temporary Jarawa encampment, and from it we took away two bamboo water vessels which had been left behind. This is the only Jarawa encampment we found near the sea-shore, the others all being in the interior. As it was getting dark and the tide rising, we had a very difficult journey back to the ship ; often going up to our necks through the sea. The place was infested with sharks, but we kept them off by shouting constantly. One of them, about 6 feet long, came straight for us and I only just managed to scare it away by jumping on it, touching it with my hands. The Andamanese refused to come any further with us and they camped, while I with the Police and Burmans went to the boat, which we reached at 10 P.M. Two Andamanese had found their way through the jungle to the boat, so with these I went on board and sent the boat back for the remainder. We heard the report of a gun shortly after we came on board. Mr. Rogers arrived with his party about 12 P.M., Mr. Vaux remaining in the jungle for the night.

19th February—Mr. Vaux not having arrived this morning, Mr. Rogers went ashore at daybreak, while I followed him about an hour later. After consulting with Mr. Rogers, who was waiting on the shore for Mr. Vaux, it was decided that I should go south a few miles along the shore and then go in the jungle. I accordingly went about 4 miles down the coast and searched the jungle the whole day. I did not find any new tracks of Jarawas, but a number of old encampments showed that they had frequented this part of the jungle six months ago. On my return to the launch about 7 P.M., I found both Messrs. Rogers and Vaux on board and I was informed that Mr. Vaux had captured two children (one girl and one baby) the night previous, which he had brought on board. Mr. Vaux therefore decided that we should start for Port Anson early the next morning to find an Andamanese woman to nurse the Jarawa baby which would take no nourishment from us.

20th February.—Left Baja-lunta for Port Anson at 7-30 A. M., arriving at the latter place about noon. To our great disappointment we found that the Andamanese woman, who was to have nursed the baby was absent in the jungle. We waited for her the whole day. As she did not return, Mr. Vaux decided that I should take the Jarawa children to Port Blair early next morning, while he and Mr. Rogers would encamp at Pochang, the site of the Jarawa camp we had found on our previous trip.

21st February.—Left Lekeralunta at 5-30 A.M. for Dum-la-chorag where Messrs. Vaux, Rogers and party disembarked. I proceeded to Port Blair, arriving at the latter place about noon.

Delivered Mr. Vaux's letter to the Chief Commissioner, who ordered that the Jarawa baby was to be taken to the Haddo Home and the little girl was to remain at Government House with the Andamanese woman Topsy. As it was too late to return to Port Anson that afternoon, I decided to leave early next morning so as to arrive outside Middle Straits at daybreak.

22nd February.—Left Port Blair at 3 A. M., arrived at Port Anson at 7–30 A.M. Anchored the *Belle* at Dum-la-chorag.

Proceeded at once with one Police constable and four Andamanese ashore to Pochang. We had great difficulty in getting to the camp, as the mangrove swamp, which we had to cross, was completely under water. Arrived at the camp at about noon. I found that Messrs. Vaux and Rogers had both left in different directions to search for Jarawas. I therefore left the Chief Commissioner's letter for Mr. Vaux with the Police Havildar and went with my party of Police and Andamanese in another direction to search for Jarawas. We soon came across a Jarawa encampment consisting of four huts. We followed the path which led from it further south. Having followed this about 4 miles, we found fresh tracks of either Jarawas. We followed these till the evening, and as it was too late to go back to the camp, we remained for the night in the jungle.

23rd February.—Returned to the camp at Pochang. . On our way the Andamanese informed me that they could see by the foot-marks that both Messrs. Vaux and Rogers had gone further south, most likely to search for our party; so I sent two Andamanese to follow them and to inform them of my return to Pochang. On our arrival there at 2 P.M. I found a note from Mr. Vaux tied to a tree, saying that they had proceeded to another camp, 6 miles further south, and that I was to follow them there, or else to return on board. I followed them and reached the camp at about 5-30 P.M.

24th February.—Left camp at 7-30 A.M. with Messrs. Vaux and Rogers, one policeman, three convict servants and sixteen Andamanese. We

followed up the Jarawa track and came on an encampment about 9 o'clock. We proceeded on our way and came on another encampment an hour later. As the Jarawas had apparently only recently left this, we did not disturb it, for fear of disclosing our whereabouts to the Jarawas, should they be in the neighbourhood. After having rested a little while, we proceeded till at about 11 A.M., we heard the Jarawas shouting a short distance ahead. Mr. Vaux then decided to wait till the evening until the Jarawas had gone to sleep and to attack their encampment as soon as the moon rose. So we waited there the whole day, and when the moon rose we proceeded very slowly to the attack, a few Andamanese going ahead; and Mr. Vaux, Mr. Rogers and myself holding each other's hands so as not to lose ourselves in the dark, slowly crept up to the Jarawa camp. As soon as we got near the camp we waited for a second and when Mr. Vaux passed the word, the Andamanese shouted and shot a number of arrows in the Jarawa huts. Mr. Vaux then at once with his *dah* in his hand rushed to the nearest hut on the left, while Mr. Rogers went to the right and I went straight ahead. When I had advanced a few yards the Andamanese Golat shouted out to me "*Sahib baitho, Jarawa tir marta hai, banduk maro :*" so I lay down flat on the ground, and not seeing any Jarawa about I fired my revolver in the air. I had not done this before, as Mr. Vaux had previously ordered us not to fire till he passed the word. I then saw several children come out of the hut behind which Mr. Rogers had disappeared. I crept up and secured these with the help of an Andamanese. I then heard Mr. Vaux shouting out "I am hurt," and turning round I saw him staggering and fall down. I at once went to him and asked him where he was hurt. Mr. Vaux only replied "I am done," and the Andamanese showed me that he was wounded by an arrow in the left side, Mr. Vaux then said "For God's sake take this arrow out." As I saw that the whole of the arrow head had disappeared into his body, I went for Mr. Rogers's assistance. I found Mr. Rogers struggling with a Jarawa woman, and he said that he would come in a second, as he did not wish to let the woman go. I then returned to Mr. Vaux. The Andamanese were just extracting the arrow and Mr. Vaux asked for Mr. Rogers and myself and if we could do nothing for him. As Mr. Rogers had not turned up then, I became anxious about him, thinking that the Jarawas might have wounded him also. I went to him again and told him that I thought Mr. Vaux was dying. We both went back to Mr. Vaux, who was only a couple of yards away. We bandaged him up. Mr. Vaux, asked for light and water, which we gave him. After this Mr. Vaux fellback and died. We then waited in the Jarawa camp till the morning, firing a gun every half an hour to keep the Jarawas away.

25th and 26th February.—As soon as the day broke we gathered together the bows and arrows the Jarawas had left behind, and made arrangements for carrying Mr. Vaux's body. Having done this, we started back for the launch with it and the six Jarawa children and two women we had captured. Mr. Rogers sent two Andamanese ahead to go to the camp and tell the Havildar of Police to send six policemen to carry Mr. Vaux's body. We reached the camp about noon and after having packed all our things we proceeded, I going ahead and Mr. Rogers bringing up the rear. As I thought the launch would have no steam I sent some Andamanese and a free Burman with a gun a head to inf rm the syrang to have the launch ready to proceed to PortBlair that evening. We had not advanced m re than a few hundred yards when we heard the report of a gun; and directly afterwards caught up the party we had sent in advance. We then saw that the Andamanese Mathew had been wounded by a Jarawa, who had hidden behind a tree in front of him. The Burman had at once fired the gun and two Jarawas had escaped in the jungle, one of them leaving a bundle of fish arrows behind. The arrow which wounded Mathew was an iron-pointed one, which had wounded a Jarawa during the attack on the camp and had been extracted from the wounded man and fired at Mathew. This shows that they had not any iron-pointed arrows left with them. We must have secured all the iron arrows they had. Without further accident we reached the boats. To our further disappointment we found that the dinghy had sunk in the creek, most likely having been caught under the mangrove roots, and all the oars had floated away. We floated the dinghy again and reached the ship at 5-30 P.M. Mr. Rogers came about an hour later, his boat having been left by the tide high and dry in the mangrove swamp. After everybody had come on board we started for Port Blair, arriving at the latter place about midnight.

III

VISIT TO THE MIDDLE STRAITS TO SET AT LIBERTY CAPTIVE JARAWA WOMEN AND CHILDREN

Diary of C. Gilbert Rogers, Esq., Deputy Conservator of Forests, Andamans Division, from the 11th to 14th March 1902

11th March.—Left Port Blair in the steam launch *Belle*, accompanied by Mr. Boing, some Andamanese and six Military Policemen and the two Jarawa women, each with a child, and three girls at 8 A. M. The names of the Jarawa captives whom we were taking back to release are, so far as we can gather, as follows :—*Women*–Watangemai, Tije Buluwa; *Infants* (boys) Atu-to-ane, Wotamatamane; *Girls*–Tije–tang, Etele Orlai. The last-named girl came from the Bajalonta Hunting Camp, the others from the Wibtang Camp. The two boys from the Wibtang Camp, sons of watangemai, and the infant from the Bajalunta Camp, whom the women would not take away, we left behind in Port Blair.

We reached Duratang at 10 A.M. and landed the Jarawas to see the Andamanese Home and also to get some yams for them and then proceeded up the Middle Strait. The whole of the country on

either side of the Middle Strait seemed familiar to them and they made signs that they would like to be landed near the Papalunta Jig, but this we did not do.

We proceeded straight to Dumlachorag, anchored, and putting the Jarawas into a boat and taking and escort of Andamanese and four policemen, rowed up the creek and landed the Jarawas as near to the Pochang Jarawa Camp as the creek would allow of our doing. We took them a short distance across a mangrove swamp on to a low ridge, where we made a fire for them. We also made shelters with the blankets we had given them, deposited what we could carry of the yams, beads, red cloth, cocoanuts, earthen-ware, cooking pots, and a bucket of drinking water and left them.

Near the boat we found some plantains and cocoanuts which had accidentally been left behind. I returned with these to the camp accompanied by some policemen and Andamanese. The women did not run away when they saw us coming back, but smiled when they saw what had brought us. While we were away the baby had upset the drinking water. They made signs to us that they could get some near by and asked us to break some cocoanuts for them. This we did and left them.

We then returned to the steam launch *Belle* and proceeded to Port Anson where we anchored for the night.

12th March.—Left Port Anson at 7-20 A.M.for Dumlachorag; anchored there, and proceeded in a boat with Police and Andamanese escort to the ridge, where we had left the liberated Jarawas yesterday. Reached the camp about 9 A. M. Found the camp empty. The fires were still burning. The women and children had gone away with as much of the presents and food as they could carry. They had taken with them all the beads, most of the red cloth, one set of earthenware cooking pots, all the cocoanuts, and as much food as they could carry, and would doubtless return with their men for the remainder of the things.

We then returned to Dumlachorag and proceeded to Port Anson and went outside and slaved a teak log and a numbered padouk square, which were stranded on the West Coast of the Middle Andamanese. Stayed the night at Port Anson.

13th March.—Left Port Anson 6 A. M., and steamed down to Shoal Bay. Anchored a little way up Shoal Bay Creek at 10 A.M., and proceeded in a boat to Jatang. Found the Deputy Ranger in camp, but the Havildar of the Police and the Forest Jemadar were in the forest with the files. Inspected one of the new elephants, which had been rubbed by a badly fitting *galaband*. The abrasions are not serious.

We then inspected the clearing for the path from Jatang to Ike Bay. The work was progressing satisfactorily, but too many small trees had been left along the line in the portion cleared after I left Jatang: ordered that all those trees should be cut and the work pushed on with due despatch and a report of the progress made submitted to me weekly. About 3,000 feet of line has been cleared up to date.

Returned to Shoal Bay on the ebbing tide and dropped down to Duratang, where we anchored for the night. Inspected the Andamanese Home.

14th March.—Steamed down to the mouth of the Pirij Creek in the early morning. It was low tide, so had to make our way afoot through the mangrove swamp to the camp. A timber boat with new convicts was off the mouth of the creek waiting for the tide to rise when we got there.

All the men and the elephants had gone to work in the forest.

Two elephants, one new and one old, were said to be on the sick list, but as they had gone into the forest for fodder I did not see them.

Found Daniel and three Andamanese and three sepoys of the Military Police at Pirij. They had been hunting for the three Burmese runaways, who had attacked the self-supporters near Kalatang not long ago, but had failed to catch them. They had come across two places where they had camped, but state that they skilfully mix their trail with those of the self-supporters and convicts working in the forest, and that in consequence they had eluded pursuit.

Returned to the launch and started for Port Blair. Reached Ross at 12 noon and reported my arrival to the Chief Commissioner.

IV

LIST OF JARAWA ARTICLES TAKEN BY Mr. P. VAUX FROM THE HUNTING CAMP AT BAJALUNTA ON 19th FEBRUARY 1902

1 Honey pot, empty.

1 Do. with resin and cyrena shells.

1 Do. with honey edibles and prerared beeswax.

2 Pottery vessels.

5 Net bags, empty.

1 Do. with 2 packets red ochre in palm leaves and fibres for binding arrows.

1 Packet honeycomb.

2 Baskets, cane.

2 Andaman adzes, made out of dahs.

1 Basula, new, of Forest Department marked with (broad arrow). Stolen on 22nd November 1901.

1 Bowstring.

2 Bows,

92 Bamboo-shaft and wooden-pointed fish-arrows.

92 Do. iron-pointed fish-arrows.

3 Barbed iron pig-arrows.

16 Bamboo arrow-shafts.

LIST OF JARAWA ARTICLES TAKEN BY MR. C. G. ROGERS, FROM THE HUNTING CAMP AT WIBTANG ON 24TH FEBRUARY 1902

6 Honey pots, empty.

1 Do. with fibre.

1 Do. with fibre in honey and child's wooden feeding brush.

5 Andaman adzes, of sizes.

1 Axe, European head.

2 Knife blades made of dahs.

1 Adze head–European make.

1 Honey pot with king-crow chaplet, 2 bow-strings, 2 string cards, 2 pieces of resin, and 5 shells.

1 Palm leaf containing netting materials in net.

7 Empty nets.

1 Net containing 2 pots of pigment for pig arrows.

1 Net Do. 2 pieces of iron and 4 shells for pigment.

1 Packet red ochre.

1 Net containing 2 pieces of iron and 2 small nets.

1 Piece of hollowed wood, containing red ochre prepared for arrow heads.

7 Iron-headed arrows.

2 Pots.

96 Bamboo wooden-headed fish-arrows.

8 Bows.

5 Arrow-shafts.

5 Pig-arrows, iron.

1 Iron arrow head.

REPORT BY MR. C. G. ROGERS, DATED THE 19TH MAY 1902, ON JARAWA CAPTIVES WHILE AT PORT BLAIR

An infant boy and a little girl, called Orlai, captured by the late Mr. Vaux near Bajalunta (Talaplongta of the maps) were brought to Port Blair by Mr. Bonig, Assistant Harbour Master, on the 21st February 1902. The little girl, Orlai, had a very pronounced squint in her left eye. She was kept at Government House until the 26th February, when she was allowed to join the other Jarawa captives, who were taken at Wibtang on the night of the 24th February and reached Port Blair on the 26th in the *Belle* in the charge of Messrs. Rogers and Bonig. The captives taken at Wibtang comprised two women and six children including two babies. They were kept at first in the hospital at Haddo and after that in the Haddo Andamanese Home, as they got out of the hospital one morning early and were found at the *ghat* evidently trying to escape. After this they were placed definitely in the charge of Luke and the watchman at the Home and did not again try to escape.

The Jarawas would not touch rice, or any of the rations supplied to the Andamanese, nor would they smoke. They were fed on yams, fish, pig's flesh, when it could be obtained for them, and crabs. They cooked their food very thoroughly before eating it. They were very fond of cocoanuts, when they were given them, and had evidently eaten them before. They drank water, but did not care for either milk or tea. They did not like sugar or anything sweet. They would not touch honey from the Andamanese store, which had fermented slightly, but liked fresh honey in the honey-comb. The friendly Andamanese could not understand a word of the Jarawa language nor could the Jarawas understand the Andamanese; they made themselves understood to a certain extent by signs. While the capives were at Port Blair we only learnt what we believe to be their names and a few words for the food they eat.

The Jarawas were quite friendly and evidently felt that they would be well treated. Mr. Boing and myself went to see them almost every evening while they were in Port Blair and took them out for walks, and they looked forward to our visits and the women usually took our arms, while the children clung to us. While they were in Port Blair we took them over Ross, Phoenix Bay Work-

shops and Chatham Sawmills. They evinced no astonishment at what they saw, but some fright. They do not seem capable of evincing pronounced emotions of any kind, either of grief or astonishment or pleasure. On the 10th March I took the Jarawas to see the two companies of the West Riding Regiment fire at the Ranges. We first went to the firing points and saw volleys fired from 1,700, 1,500 and 1,100 yards, and then went into the butts while the men fired at and broke a *gurrah* filled with water and put bullets through a kerosine oil tin and through a hat. I showed them all this carefully and they thoroughly understand what a rifle can do and that it causes death. When we landed the Jarawas at Dum-la-Chorag I killed a flying-fox, which flew over the boat as we were rowing up the creek, and showed them the shot holes in it and they examined these carefully and must now associate death with the discharge of a gun.

The Jarawas also visited Lamba Line Village and were hospitably entertained by the (Native Indian) villagers, who clothed them and entertained them with music. The Jarawas and villagers passed their babies from one to another, and evidently enjoyed themselves, as they laughed and talked and seemed quite pleased.

On the evening of the 10th March I took some photographs of the Jarawas. On the 11th March Mr. Bonig and self took the two women, two babies and four girls back to Pochang, keeping the two boys, as ordered, here. The boys were very sorry to leave their parent. They were brothers. We took the Jarawas to the Duratang Andamanese Home on Kyd Island on the way. Before leaving the women at Pochang we made signs to them that we would bring the two boys back to the place where we left them.

V An Account of the Early Contacts with the Onges of Little Andaman Island

(Excerpt from "A History of Our Relations with the Andamanese" by M. V. Portman—Pages 768-845)

Our attention was first drawn, after our present occupation of the Andamans, to the Little Andaman Island, in 1867. Dr. Mouat did not visit it in 1857, during his tour round the Andamans in search of a suitable spot for a Penal Settlement, as he was aware that no harbour existed there, and the founding of the Settlement nothing had occured to call for a visit to it.

In April, 1867, Major Nelson Davies, Secretary to the Chief Commissioner of British Burma, was at the Andamans on a visit of inspection, when the following telegrams which have passed between the Firm of Messers. Bullock Brothers at Akyab, and Rangoon, were delivered to him on the 6th of April, by post, per S. S. *Arracan* which had been sent from Rangoon to bring him back there.

(It should be remembered that there neither was then, nor is now telegraphic communication with the Andamans, and all such messages are despatched to those islands by post from the last telegraph station, at Rangoon, Calcutta or Madras.)

Telegram, dated 5th April, 1867.
From—Messrs. Bulloch Brothers, Akyab,
To—Messrs. Bulloch Brothers, Rangoon.

Assam Valley arrived under charge of Chief Officer on 21st, at noon. Captain and seven of the crew went ashore on the south end of Little Andaman Island to cut a spar, were seen to land and haul up the boat; an hour afterwards a crowd of natives were seen on the beach dancing. No Europeans were seen afterwards. The ship hovered about till Saturday evening, 23rd, and came on here. Report to authorities."

Telegram, dated 6th April, 1867.
From—Messrs. Bulloch Brothers, Akyab,
To—Messrs. Bulloch Brothers, Rangoon.

"The bearings of the spot where the Captain and crew of the *Assam Valley* landed are on the south end of Little Andaman Island, south-east point bearing east half north, south-west point bearing west by north; a sandy beach, quite bold, with a large rock close to the water's edge. Mate has a Master's certificate."

Major Davies forwarded these telegrams to Major B. Ford; the Superintendent of Port Blair, with a remark that it was probable that the whole party of Europeans had been murdered by the Andamanese, but if any had escaped they must be very badly off for provisions.

He directed that the Station Steamer, *Kwang Tung*, should be at once despatched to the spot indicated in the telegram, and that Mr. Homfray, with such Andamanese as he might think useful to him, should accompany the Commander, also that an armed force of such strength as the Superintendent might deem sufficient, should be sent.

Major Davies added :—

"The first object will be to endeavour to recover the missing men, or trace what has become of them, and every caution should be taken by the exploring party to guard against a surprise by the natives. No vengeance should be taken on the aborigines unless proof of the murder of some of the Europeans be clearly established."

At the time of the receipt of these tidings the *Kwang Tung* was absent at the North Andaman with Mr. Homfray, who was looking for the wreck of the *Baillie Nicol Jarvie*, which was supposed to have been lost on the Andamans during a cyclone, and regarding which there was a rumour, that the captain and his wife were being kept in captivity by the Andamanese.

H. M. S. *Sylvia*, (a surveying vessel) however, happened to be in Port Blair, Commander Brooker having called for coals and provisions on his way from England, *via* Trincomali, to the Corea, on particular service. Twelve hours after the receipt of the news regarding the *Assam Valley* on the night of the 16th, Commander Brooker went down to the Little Andaman. He found that it was impossible to land at the spot mentioned in the telegram on account of the heavy surf; but saw from the boat a coil of rope and a sailor's blue cap lying on the beach. He fired three rockets over the island, and coasted up the eastern side in the hope of obtaining a landing, but without success. Nothing was seen of the missing men, and only a few Andamanese huts, the aborigines from which came out on the

shore after the boat was withdrawn. The *Sylvia* returned to Port Blair on the evening of the 18th.

On the 18th the *Kwang Tung* returned to Port Blair, and was at once despatched to the Little Andaman, which she reached on the 19th. Mr. Homfray had been directed to endeavour to get into communication with the aborigines in a conciliatory manner, but was told that if he took any present for them he was to defer the distribution of these until some result had been obtained from the search. If he found that any violence had been offered to the Europeans, then, of course, no presents were to be given.

No prisoners were to be taken unless hostility was shown, nor were any to be detained or brought away, unless sufficient evidence of violence to, or the murder of, the people of the *Assam Valley* was found. Mr. Homfray states that he took with him Andamanese from the Rutland Island, the Port Blair, and the Port Mouat Septs, and on his way down to the Little Andaman they named all the Islands to him and told him stories of their adventures on them. The Rutland Islanders claimed that the Cinque and Passage Islands belonged to them, and stated that they frenquently went there to catch turtle. At times they encountered the people from the Little Andaman there, but generally succeeded in driving them back to the Brothers Islands, which appeared to be their legal northern limit. They gave Mr. Homfray a most terrifying account of these people, whom they called "Jurrah-wallahs."

(For convenience sake, when writing of them, they will be called by their own name for themselves, "Onges," although this name was not known until 1886; otherwise they may be confused with the Jarawas mentioned in the previous Chapter.)

On arriving at the rock mentioned in the telegram, the Commander of the *Kwang Tung* (Lieutenant Duncan, R. N. R.,) despatched two cutters under the commad of the Second Officer, with Mr. Homfray and some Andamanese. This party failed to effect a landing on account of the surf, the very Andamanese not being able to swim on shore. Several aborigines were seen on the beach, but none came to where the boats were. The weather looked threatening, so the boats were recalled and the *Kwang Tung* stood to sea for the night.

On the morning of the 20th she again steamed to the same spot, and three boats were despatched to the shore, but, owing to the heavy south-west swell, landing was found to be impossible. Some of the Andamanese again attempted to swim through the surf, and nearly lost their lives in doing so.

Lieutenant Duncan then steamed round the south-east end of the island, and anchored in a bay six miles to the northward. Seeing three large huts on the beach, and there being but little surf, a landing was attempted. On Sunday morning (the 21st) three boats were despatched from the ship; the party effected a landing, and the boats were backed into deep water, but no sooner were the party separated from their boats than numbers of aborigines were seen to be collecting with the intention of cutting them off. On seeing this the ship's party retreated towards the boats, but, before they could embark, a shower of arrows was fired at them wounding two of the Settlement Naval Brigade men. The ship's party fired to cover the retreat; the savages followed the men to the beach, and while they were wading through the water to reach the boats, the natives knelt on the water's edge and fired until dispersed by a volley from the boats.

Lieutenant Duncan reported that Petty Officer Cooper behaved very well in this skirmish. He considered the Onges to be most hostile, and thought that the missing men from the *Assam Valley* were probably dead. The *Kwang Tung* returned to Port Blair on the 21st.

Mr. Homfray's account of the Little Andamanese is as follows:—

In the South Bay of the Little Andaman he saw four encampments at distances of two miles apart, with crowds of men round them, and thick smoke issuing from their huts. He went to the shore in a boat with some Andamanese who insisted on taking their bows and arrows. They hid them in the bottom of the boat and advised him to be very careful, as they said the Onges were very treacherous, and would show no mercy to any one they caught.

Mr. Homfray adds that they spoke a different language from our friendly Andamanese, that no one could communicate with them, and that the only thing to do was to land with a very strong force of soldiers and conquer them, as an attack from them could not be avoided.

On approaching the shore the Onges hid themselves, and owing to the heavy surf his party could not land. For an hour they hailed the Onges, showing presents, and then Lieutenant Duncan recalled the boats. The next day they made another attempt to land, which also failed owing to the surf. Three Andamanese swam ashore with a line to which was attached two life buoys, and two more swam alone. They took their bows and arrows and fired shots in the air as they swam, (Was this Mr. Homfray's idea of approaching the aborigines in a conciliatory manner ?) The Onges hid in the jungle. The surf knocked our five men about and stunned one by a blow on a rock; the others saved him from being drowned and returned to the boats, and the party then went round to Hut Bay and landed opposite an encampment. There were a large number of savages moving about there whom they hailed, and presents were held up. The Onges, however, seemed to want to trap our party into the jungle and then cut them off. After an hour they disappeared, and the beach was searched for traces of the missing

men of the *Assam Valley*. Again some Onges appeared at the encampment and Mr. Homfray went towards them. The majority hid as he approached and only two came out, enticing him into the jungle as he advanced. A creek was between them,and Mr. Homfray was on the point of crossing it when he saw eight men in his rear creeping up with bows and arrows in their hands. Three Marine Service men, two stokers, and Maia Biala, the Chief of Rutland Island, were with him at the time. They all retreated to the boats; the Onges followed and were within ten yards of Mr. Homfray when he reached the sea. He hailed them and made signs that he would give them presents, but they advanced levelling their bows, and after several discharges of arrows by which two Marine Service men were wounded, one in the calf and the other in the finger, the party got into the boats, firing into the jungle and thus frightening the Onges away. The Andamanese who were with our party had first swum off to the boat, got their bows and arrows, and two of them fired on the Onges and checked them.

Mr. Homfray states that he took some Andamanese women and children with him in order to make friends with the Onges, and adds that "he had them all naked in order that there might be no mistake about who they were."

He thought that the Onges showed traces of intercourse with the Nicobarese from the shape of their huts, thus continuing an old fiction from the same point of view as that from which it orginated, as when closely examined the huts of the Onges are found to have only a superficial resemblance to those of the Nicobarese,

Mr. Homfray noticed that the bows of the Onges were inferior to those of the Aka-*Bea*-da, and that the former were very bad shots. He adds in his report a veriety of speculations regarding them which are of no value and need not be recorded here, being entirely incorrect.

Major Davies, not considering that the result of the above expedition was satisfactory, and wishing that a more decided opinion whould be arrived at regarding the fate of the crew of the *Assam Valley*, and that the Onges should, if necessary, be punished, addressed Major Ford on the subject. The latter directed that the I. G. S. *Arracan*, which had come to take away Major Davies, should be sent to the Little Andaman. Captain Barrow was in command of this vessel, and her officers were Mr, Dunn and Mr. Eastwood. Mr. Homfray was sent with some Andamanese, and a small Military force was also despatched, composed of Lieutenant W.L. Much, of the Second Battalion of the 24th Regiment, in command, ten men of that regiment, seven Naval Brigadesmen,and eight Madras Sappers. Dr. Douglas was in medical charge of the party,and Lieutenant Glassford a young officer of the 9th B.N.I., who had only arrived in the Settlement a few days before the expedition started, volunteered to come as a passenger. He had come to Port Blair in command of the company of his regiment which was acting as a guard over the convicts in the ship *Mandalay* from Bombay.

Captain W.J. Dakeyne, commanding the troops in the Port Blair, issued the following instructions to the party:—

"Supposing the surf admits of a landing being made;

"The officer must distribute his men in three parties, two for landing and attack, the third remaining in the boats to give support if needed to those on shore. The two parties on shore should keep together, or if extended at short intervals, give support one to the other, no two men being unloaded at the same time.

"Should the surf permit of a landing, but the aborigines oppose the party effecting the same, then certain men previously told off should be directed to open fire, wounding only, if possible, but not killing those opposed to them, and a rush then made to capture the wounded and those making off.

"In this way, the object in view, *viz.*, that of obtaining information, may probably be attained.

"Sould decided hostility be shown, then each man will of necessity be compelled to make his fire as telling as possible."

"Should the aborigines on the other hand come forward in an apparently friendly way, (every precaution being taken to guard against surprise) then the services of the inrerpreter and the Andamanese accompanying him will be brought into play."

"The Officer Commanding will not under any circumstances move inland further than there is any necessity for, certainly not more than say a mile or two, thc strength of the party under his command nor yet the equipment of the force allowing of it."

The *Arracan* proceeded to the Little Andaman with the party on the 6th of May, and with regard to the subsequent proceedings the following extract from Lieutenant Much's despatch is given:—

"We anchored in the East Bay (Hut Bay.—*M. V. P.*) of the Little Andaman at 4–15 P.M. on the 6th, and went round the following morning to a place about a mile and a half from the spot where the boat's crew of the *Assam Valley* are supposed to have been captured.

"At about 8–30 A. M. I left the ship in the second cutter with a Petty Officer and six Naval Brigadesmen, and a Jemadar (Mootien), and four privates of the Sappers, and made for the rock

which indicated the spot where the massacre is supposed to have occurred.

"The second gig containing Mr. Homfray, some Andamanese, and a Havildar and two privates of the Sappers followed.

"The first cutter containing one sergeant, one corporal, and eight privates of H.M.'s 2-24th Regiment, with orders to act as coverers to the parties when on shore, followed next.

"About 150 yards to the west of this rock the surf appeared to admit of a landing being effected, and Mr. Dunn, Officer in charge of the boats, ran the boat in stern on, and on a hint from that officer we all jumped out wading to the shore in about from four and a half to five feet of water, rifles in hand and the ammunition slung round our necks, part of which from the swell on was unavoidably wetted. Being thus landed the second cutter moved off outside the surf. The first thing done on landing was to dry the ammunition.

"The Havildar and two privates of the Sappers, who according to orders should have landed with us, were unable to do so, Mr. Homfray not bringing his boat in close enough to give a chance; nor yet landed himself any part of the day, which undoubtedly was a great drawback to the success of the expedition, as regards obtaining information as might have been done regarding the fate of those we had come in search of from the wounded aborigines. (Not being able to talk to the Onges.–*M.V.P.*) The party under my command, (the powder being then dry), moved along the shore in an easterly direction towards the rock, the base of which the water at high tide reached. At about 50 yards' distance from this rock, high and dry on the sand we found the skull of an European (so pronounced by Dr. Douglas), and a little further on an ankle boot, such as is worn by sailors; and beyond, nearer still to the rock, the knees and planking of a boat that was painted white, and inside lead colour. Here too, closer into the jungle, the ground had evidently been cleared for the purpose of cooking.

"Proceeding on; past the rock, at a point about 100 yards distant, we noticed a party of aborigines who showed themselves from time to time, as they rose apparently to have a peep behind the bushes skirting the jungle, and who discharged their arrows at us as we approached. Noticing that many were retiring, and as I thought, probably with the intention of surrounding us, I threw back the left flank of our party and again moved on. On arrival at the point, so to call it, finding that the ammunition was running short, my own in part damaged, and the rest expended, I signalled to the second cutter to come to shore and take us off. I must here mention that the surf since our landing in the morning had increased considerably and was running some fifteen to twenty feet high.

"Mr. Dunn in reply to my signal backed the the cutter in, but in so doing unfortunately the boat was upset—all hands being washed out of her—some gaining *terra firma*, others being dragged out from the surf, Mr. Dunn amongst them much exhausted, and one officer, Lieutenant Glassford of the 9th Bengal Native Infantry, a passenger per steamer *Arracan* from Port Blair, drowned. This occurred at about 11 A.M.

"Seeing the fate of this boat I marched the party on towards East Bay in the hope of meeting with a spot from whence to re-embark. The first cutter containing 2-24th men coasting along as we advanced, and firing on the natives who were not visible to us.

"About 300 yards on we came across the bodies of four men, the heads of whom, mere skulls in appearance, protruded from the ground the rest of the bodies being partially covered with sand, but to these bodies I could not give more than a cursory glance, my whole attention being given to the critical position in which we were placed from the want of ammunition, the apparent little chance of boats ever reaching us, and the knowledge that in our state with the enemy down upon us in any number, our case was hopeless.

"Naval Brigadesman Watson picked up a seaman's blue cotton jacket much torn and rotten, which he brought home.

"Between 1 and 2 P.M., finding that the boat with the 2-24th men on board, as also the other boats, did not follow us, but on the contrary were signalling to us to return, we retraced our steps nearly to the place where we had landed in the morning. Here it was that the first cutter sent a raft; Mr. Dunn, one Naval Brigadesman, one lascar and I got on to it. The raft remained fully five minutes exposed to the violence of surf, from which we were very slowly hauled out. We proceeded, holding on the best way we could, for about 300 yards from the beach, when a surf larger than usual swept Mr. Dunn and myself off. We then struck out for the shore, which we all but reached utterly exhausted, and were dragged out luckily by those standing there. About 30 rounds of ammunition, which had been sent from the ship on the raft, reached us all right. This was a great boon, as we were then reduced to two rounds in all. A fresh attempt to send the raft ashore was made, but without success. About an hour later in the day Dr. Douglas, 2-24th Regiment, and Privates Thomas Murphy, James Cooper, David Bell, and William Griffith, gallantly manning the second gig with its secunnie (a man named Toke—*M. V. P.*) made their way through the surf almost to the shore, but finding their boat was half filled with water they retired.

"We also, seeing their approach, attempted to meet them part way, but failed to do so, losing in

our endeavours the greater number of our arms, and spoiling what little ammunition we had left.

"A second attempt made by Dr. Douglas and party proved successful—five of us being safely passed through the surf to the boats outside. A third and last trip got the whole of the party left on the shore safe to the boats, when we all proceeded on board the steamer, which we reached about half past 5 P.M., much exhausted and wth little clothing, having had to strip to gain the boats.

"Saving Lieutenant Glassford drowned, there were no casualties.

"We sailed the following morning (the 8th), reaching Port Blair in the afternoon.

"From what I saw myself I should say that there were about 30 aborigines ki[illegible] the jemadar, who went into the jungle a short distance, says there were full 100 killed (!)"

"I cannot speak too highly of the manner in which all the party who proceeded on shore behaved, both officers and men of both services. The commence with Dr. Douglas, who at the risk of his own life gallantly made three trips through the surf to the shore with his soldier crew. This was accomplished by no ordinary exertion. He stood in the bows of the boat and worked her in an intrepid and seaman-like manner, cool to a degree, as if what he was then doing was an ordinary act of every day life. Privates Murphy, Cooper, Bell and Griffiths, his four gallant volunteers, behaved equally cool and collectedly, rowing through the roughest surf when the slightest hesitation or want of pluck on the part of any one of them would have been attended with the gravest results, not only to themselves, but also to the party on shore they were attempting to rescue. 1 can only express for myself and for those who were with me on shore the deep sense of gratitude felt by all for the services rendered on this occasion by Dr. Douglas.

"I trust that no opportunity will be lost in bringing to the notice of Government the name of one who to save the lives of others, risked his own."

Lieutenant Much also commended the remainder of the members of his force.

It appears from additional papers, that Dr. Douglas and Lieutenant Glassford were with Mr. Homfray in the gig in the morning, and after Lieutenant Much had landed, Lieutenant Glassford changed into the second cutter.

Mr. Eastwood was in the first cutter with the covering party, Mr. Dunn in the second cutter, and Mr. Homfray (who had formerly been an officer in the Government Marine Service) was in charge of the gig. When Mr. Dunn was trying to back his boat in to get Lieutenant Much off, his steering oar was broken, and the boat turning broadside on to the surf was upset in the next roller. Lieutenant Glassford sank at once. Mr. Dunn died almost immediately after this expedition. Captain Barrow reported that when landing Lieutenant Much in the first instance, at 9-30 A.M., the rudder of the second cutter was broken, and an oar had to be used to steer her. At 11-30 A.M. Lieutenant Much signalled for the cutter, and she was then upset and Lieutenant Glassford was drowned.

Captain Barrow then ordered Mr. Lindsay (one of his officers) to make a raft to assist the shore party who were being attacked by the aborigines. Mr. Lindsay went on shore with a line and a life buoy, and made a raft and sent ammunition on shore, but Lieutenant Much who tried to get off, and all his party, but three lascars, were washed away and had to swim on shore again.

Dr. Douglas had been on shore with Lieutenant Much, but had swum off to the boats.

The Andamanese came down in considerable force soon after the party landed, sending some well directed showers of arrows among them. On this our party fired into them, and though they very seldom should themselves openly after that, a considerable number of them were killed and wounded.

Dr. Douglas remarks about the skull found near the rock:– "It was rather a large skull, and from its shape, and from some of the brains remaining on it, must have belonged to a European. One of its sides (I think the right) had been beaten in as if with a club or axe, and the interior of the skull contained putrefied brains and hair. The hairs were short and brown and there was only a small tuft near the fracture.

"About ten minutes after the second cutter was swamped, when going to the assistance of Mr, Dunn, First Officer, I observed a body in white clothing in the middle of a roll of surf about 100 yards from the shore, which must have been that of Lieutenant Glassford. I only saw it for a few moments, it then disappeared and was not washed up while I was on the beach, although I looked out for it."

Alexander Wilson, Petty Officer of the Naval Brigade, stated that he found the bodies of four Europeans buried in a line close together on the shore with their faces upwards and hair feet towards the sea. The bodies were lying at full length, there was no flesh on the skulls, nor yet hair, and they were much decomposed. He counted 57 Andamanese killed. About 200 natives came out while Lieutenant Much and Mr. Dunn were getting off on the raft and attacked Wilson's and the party on shore. They retired when fired on and Wilson's

party advanced about 15 yards up the beach where he saw in the jungle at least 100 pits with bows and arrows lying alongside them.

In this expedition six of the seamen lost their clothing, consisting of rocks, trousers, boots, hats, and black silk handkerchiefs.

On a report of the result of the expedition being submitted to the Government of India through the Chief Commissioner of British Burma, the latter wrote on the 9th of September, 1867, forwarding a copy of a letter from the Secretary to the Government of India in the Military-Marine Department, expressing the very high satisfaction with which the Right Hon'able the Governor General in Council had received the report of the excellent conduct of the expedition which went in search of the missing crew of *Assam Valley*.

A copy of the letter had been furnished to the Major-General Commanding the Division, with a request that he would communicate the contents in such manner as he may deem fit to the officers and men of the 2nd Battalion, 24th Regiment, mentioned in the Despatch, as also furnish the information required regarding Jemadar Mootien of the Madras Sappers and Miners; but to the other officer and men (including Jemadar Mootien), whose services were made mention of, and who were at Port Blair, the Superintendent was requested to be so good as to communicate himself the manner in which their conduct has been viewed by the Viceroy. It was further ordered that, on receiving a detailed list of the private property lost by them, they should be compensated in full.

Extract from Letter No. 86.

From—The Secretary to the Government of India, in the Military-Marine Department.

To—The Chief Commissioner of British Burma.

(Referred to in the proceeding letter).

"Having laid before Government your Secretary's letters Nos. 117-C, and 160 of the 10th of April, and the 30th of May, 1867, regarding the expedition which went in search of the missing crew of the *Assam Valley*, I am directed to state that the Right Hon'able the Governor General in Council has received with the highest satisfaction the report of the excellent conduct of all engaged in the search; of the manner in which the third expedition in the *Arracan* was conducted; and particularly of the gallant behaviour of Assistant-Surgeon Douglas and the four men (Murphy, Cooper, Bell, and Griffiths, Privates, of the 24th Regiment), of the 2nd Battalion, 24th Regiment, who volunteered to assist him in bringing off the party left on shore by the swamping of one of the boats.

"2. The conduct of Doctor Douglas and these men, as well as that of Lieutenant Much, of the same regiment, who behaved so creditably, will be brought to the notice of Her Majesty's Government.

"3. The Governor General in Council will admit Jemadar Mootien of the Madras Sappers and Miners to the Order of Merit, for the excellent services rendered by him on the occasion, on intimation being received in this Department (Military-Marine), that he is not already a member of that order, an early reply on which point is requested.

"4. I am directed to request that you will be so good as to convey to the Commander of Her Majesty's Ship *Sylvia*, the acknowledgement of the Government of India for the promptitude with which he complied with the request of the Superintendent of Port Blair, to proceed in search of the commander and crew of the *Assam Valley*,"

"5. His Excellency in Council sanctions the grant of compensation in full for private property lost by the officers and men who accompanied the expedition from the *Arracan*.

"6. Petty Officer A. Wilson of the Naval Brigade, and Toke Secunnie, will be suitably rewarded for the part taken by them in the hazardous service.

"7. I am further to add that the question of sending another expedition at a suitable season is under consideration".

SD. H. K. BURNE,

Officiating Military Secretary, Government of India, Military-Marine Department.

The 28th August, 1867.

With reference to the above, Dr. Douglas and the four Privates mentioned, were each given the decoration of the Victoria Cross.

Toke, the Secunnie, was given a donation of two months' pay; and Petty Officer Wilson was awarded a silver watch and chain which were sent to Port Blair to be delivered to him. Before they reached there Wilson had left, so they were kept for him by the Superintendent. Though he afterwards passed through Rangoon in a ship (having left the Government Service and entered the Merchant Navy) notice of this was not given to the Superintendent who finally sent the articles to the India Office in London. Wilson was last heard of in Bremen, and was advertised for, but never found. He therefore, never received the articles.

No further expeditions were undertaken to the Little Andaman with reference to the *Assam Valley* affair, and the Island was not again visited

until the 6th of April, 1873, when Generel Stewart paid a short visit to it.

Great caution was observed, as General Stewart was of opinion that the Little Andamanese were notoriously the most hostile and treacherous of the Andamanese. He was surprised to find that they lived in carefully constructed huts of considerable size, showing by their habits that they were far in advance (he thought) of the tribes with whom we had hitherto come into contact. Their houses were all fitted with bamboo platforms for sleeping purposes, and some of them had bed accommodation of this description for from 50 to 100 persons.

The property found in their houses was left untouched, and, as the aborigines kept themselves out of sight, General Stewart left some presents in their huts and canoes.

On his return to Port Blair he learnt that five of the crew of a junk trading between Moulmein and the Straits Settlements had been murdered by the aborigines of the Little Andaman three days previously, and he despatched a punitive expedition under the commande of Captain R.J. Wimberley to the island.

General Stewart's report on the matter to the Government of India is as follosw—

Extract From Letter No. 58, dated 15th April, 1873.

From—The Chief Commissioner of the Andaman Islands,

To—The Government of India.

"On my return to Port Blair on the night of the 8th of April 1873, I learned that five of a crew of a junk (the *Quangoon*) trading between Moulmein and the Straits had been murdered by the natives of the Little Andaman, where they had been landed in search of water three days previously.

"2. It would appear that the vessel had been blown away from the coast of Burma by strong easterly gales and lost all reckoning till the Little Andaman was sighted.

"3. Taking the Island to be the Car Nicobar, a boat, containing seven men, was sent on shore on the evening of the 5th instant.

"4. On reaching the beach five of the crew went into the bush in search of water, leaving two of their comrades in the boat.

"5. They had not gone very far when they found themselves surrounded by a number of the Islanders who fired arrows at them, and proceeded at once to lay violent hands on those nearest to them.

"6. Three of the five sailors managed to evade their pursuers, but one (a Chiniman) was so severely wounded that he could not be induced to leave the shelter of the jungle as he knew that his wounds were mortal.

"7. The two unwounded men, providing themselves with pieces of wood, swam off to the junk, which they reached about 9 P.M. These men, who passing the spot where they had left their boat found traces of blood about the place, and that the boat itself had been broken up.

"8. On learning the fate of the missing men, the junk at once proceeded to sea, and made its way to Port Blair, where it arrived on the morning of the 8th instant.

"9. An expeditionary party was at once organised for the purpose of rescuing the captive sailors, if alive, and punishing the guilty Islanders.

"10. This party consisting of Sepoys and friendly Andamanese was placed under the command of Captain Wimberley,Officiating Deputy Superintendent, and left Port Blair on the 10th instant.

"11. Captain Wimberley was instructed to confine his operations to the villages in the immediate vicinity of the spot where the outrage was committed.

"12. Captain Wimberley's report, (a copy of which is attached) shows how effectively he carried out his instructions.

"13. He was specially directed to make some of the Islanders prisoners, as we can never hope to come to terms with these savages until we have the means of communicating with them in their own language.

"14. Although the affair was petty enough it is due to Captain Wimberley to acknowledge that it was carefully and thoroughly well managed from first to last.

"15. The Islanders are contemptible as an enemy in open country but it is easy to compromise troops when dealing with them in their impenetrable jungles; and, on this account, the proceedings of the latter party are all the more creditable to those concerned."

Captain Wimberley submitted the following report regarding the expedition to General Stewart :—

"2. At 10 P.M. on the 10th of April, 1873, the expedition left Port Blair in the I. M. S. *Undaunted*, arriving the following morning at Hut Bay on the east coast of the Little Andaman, and anchoring at 9 A.M. off the spot indicated by the two Burman sailors who had escaped from the savages as the place were they had, when in the junk *Quangoon*, been attacked by the aborigines.

"3. The force was as follows:—

"One Jemadar and 22 rank and file of the 27th M. N. I.

"One convict Petty Officer in the charge of 20 Andamanese from the southern tribes. One native dresser.

"Assistant Surgeon Duzer was in medical charge.

"Captain Beresford, of I. M. S. *Undaunted* kindly placed at my disposal three of his officers and the four Quartermasters of the vessel.

"4. With the exception of eight Andamanese for whom there was not room in the boats, the force embarked in the ship's boats at 11 A.M. and were pulled ashore.

"The Quartermasters were ordered to remain each in his own boat, and Mr. Litchfield, second officer of the *Undaunted,* was requested to take charge of the four boats and follow up the land party, keeping as close to the shore a possible.

"Four Sepoys and a Naick were left in one of the boats to act as a covering party, if required. Mr. Fenn, Chief Officer, and Mr. Jones, 3rd Officer of the *Undaunted,* accompanied me.

"5. We first proceeded along the beach in a southerly direction and finding the surf there very heavy, I was compelled to request Mr. Litchfield to take the boats back to the place where we had effected a landing.

"6. After proceeding some distance we were shown by the sailors of the *Quangoon* the rope by which their canoe had been fastened, and a few yards further on we found the canoe itself, which had been hacked to pieces by some sharp cutting instrument.

"7. Being thoroughly satisfied that the tale told by the *Quangoon* men was in all respects true, we commenced a search in the jungle adjoining the sea shore for any traces of the bodies of the unfortunate victims.

"We succeeded in finding three articles of their clothing, some of which were blood-stained and had been pierced by arrows, but we could find no traces of the five missing men, and fear that there is no doubt that they fled into the heavy jungle where they were caught and destroyed by the Islanders.

"8. We continued our march in a southerly direction along the outskirts of the jungle for some two miles, and finding no trace of these men and seeing no sign of the enemy I decided to burn their houses, which consisted of four huts, each distant from the other about half a mile, and in each of which about 40 men could be accommodated, and one enormous hut about 60 feet in diameter and which was capable of holding at the least some 150 men. (This was at Toi Balowe—*M.V.P.*) In this hut were hung up their canoes.

"9. While buring hut No. 2 we were attacked by a large force of the enemy who were conoecaled in the jungle, and whose tactics evidently were to cut us off from our boat.

"They let fly their arrows in all directions and a sharp fight, lasting about ten minutes, ensued, which, however, as might have been expected, ended in favour of the Enfields and Sniders, and the savages ultimately took to flight, leaving nearly the whole of their bows and arrows in our hands.

"We were fortunate enough to take one of their number a prisoner uninjured. This was accomplished by Havildar Shaik Dadoo, 27th M. N. I., and Convict Petty Officer Goodur, who behaved excellently throughout the affair.

"10. On our side Private Mahomed Mucktoor was wounded by arrows in two places, once in his right wrist and secondly in the left breast. The second arrow fortunately was partially stopped by the leather cross belt which it pierced through, or otherwise it would have gone through his lung.

"This man behaved remarkably well, and though bleeding profusely from the wound in his wrist, he begged hard to be allowed to remain with the force.

"Private Anunt Rao was also rather severely wounded in the right thigh, and was at once despatched on board the steamer.

"11. As the fight occurred in low brush wood jungle, and every man that fell was dragged into the dense jungle by his comrades, where I considered it unsafe to follow, it is impossible to say how many of the enemy fell, but from my own observations, and from the blood scattered about, I should put down their loss at 10 or 12 men at the lowest. One of the savages, who from his appearance and war paint (?) was undoubtedly a Chief, stood deliberately and fired three arrows at our men, and in spite of numerous shots fired at him escaped into the interior in a most marvellous manner, apparently unhurt.

"12. We then proceeded to burn the remaining huts, and while so employed the enemy again showed in considerable force on the open beach at distance of some 2,000 yards. Mr. Litchfield, who from the boats was nearer them than we were, computed their number at about 200 men.

"It appeared as if they could not make up their minds whether to risk attacking us again or not, but on our attempting to follow them up, they retreated sullenly and we lost sight of them in the

jungle. This conduct on their part was, I have no doubt, due to their having lost so large a number of their weapons.

"13. As by this time the surf had increased to a very great extent, and as I had carried out my orders, and taught these Andamanese a lesson which they will remember for some time, I gave the order to reembark in the boats.

"14. This was effected with great difficulty as the surf was very high and the troops had to hold their pouch belts and rifles above their heads, while they waded up to their waists in water.

"15. Eventually, the embarkation was safely concluded and we returned to the *Undaunted* without any accident, having been more than four hours on shore ; and reached Port Blair on the morning of the 12th with our prisoner."

On the above reports, the Government of India, in Letter No. 92 of 26th May, 1873, to General Stewart, state :—

"Your action in the matter is approved, and I am to request that the thanks of the Governor General in Council may be conveyed to Captain Wimberley for the manner in which he performed the duty entrusted to him. Private Mahoomed Mucktoor's conduct has been brought to the notice of the Military Department.

"I am to enquire whether you would recommend the remission of any part of convict Goodur's sentence in consideration of his good conduct while attached to the expedition."

Jemadar Goodur eventually obtained a free pardon as a reward for this and subsequent instances of good conduct.

The captive Onge was put under the charge of Mr De Roepstorff, by his request, and was kept on Mount Harriett where he died shortly afterwards. Many attempts were made to learn his language, and the greatest kindness was shown him, but having one day seen his face in a looking-glass he seemed to recognise something, (possibly, as he might think, the ghost of one of his own countrymen, or something else equally "uncanny"), and pined away. He used often to sit and watch the North Sentinel Island which is visible from the the summit of the mountain, as if he knew it, or perhaps fancied it to be the Little Andaman. General Stewart, as related in the previous Chapter, directed Mr. Homfray to bring in some Jarawas from the neighbouring jungle in the hope that they might be able to communicate with the Ongè, but he had died before the man and woman, who were caught, could be brought to him.

As these two Jarawas allowed themselves to be captured and brought in without very much resistance, some people imagined, (erroneously) that they were the parents of the Onge, who had come up to Port Blair to search for him.

General Stewart remarked :—

"The captive died before anything could be made of his language, and we are thus still without the means of communicating with the inhabitants of the Little Andaman, save by signs. Strenuous efforts will be made next season to bring about a better understanding with them, as it is impossible to tolerate their barbarous propensities any longer.

"They are probably not more cruel than the tribes in this neighbourhood were, before the latter brought under the influence of our rule, and it is hard to believe that similar methods of treatment will fail in this instance to produce like results."

In pursuance of the above policy, General Stewart, accompanied by Mr. Homfray and some friendly Andamanese, again visited the Little Andaman on the 20th of April, 1874.

He explored the creeks and noticed big patches of dead and rotten mangrove trees, as if the swamp had been cleared. He thought that the Island was rising in the centre.

Presents were left in some canoe found on the shore of Jackson Creek. On the 21st, as these presents had not been touched, Mr. Homfray sent some Andamanese into the neighbouring jungle to look for traces of the Onges. The latter, who had been lying in ambush, then appeared on all sides and attacked our Andamanese, who retreated into the sea without returning their fire.

Convict Jemadar Goodur, who was with Andamanese, had to fire in self-defence, and wounded the leader of the Onges, who died while being brought off to the *Undaunted.*

A large body of Onges had spread themselves in the water over the bar of the creek while Mr. Homfray, who was inside, was trying to come out and beckoned to him in a friendly manner, but Mr. Homfray paid no attention to them and kept his boat straight for the entrance. It was lucky he had distrusted them, as they had treacherously dragged their bows and arrows through the water by their toes, and were intending to fight.

General Stewart noted on this visit :—

"It is very clear that the system of making hurried visits of a few hour at long and uncertain intervals does little good, and that much time and patience will be needed if we are ever to make friends of these savages.

"The actual occupation of the Little Andaman is at present out of the question, but the permanent

presence of a Station Steamer will enable us to devote more time to our dealing with the inhabitants, as it is not very creditable to us that we should have held these Islands for so many years without doing something more than has yet been done towards ensuring the safety of persons who many have the misfortune to be wrecked on these coasts."

In spite of the above remark, nothing more was done, General Stewart having left the Andamans, and the Onges were left to themselves until February, 1880, when Colonel Cadell on his way to the Car Nicobar stopped for a few hours at the Little Andaman and left some presents on the shore but did not see any of the aborigines.

In the meanwhile, however, the Onges had paid one of their periodic visits to the Cinque Islands, and, as related in the previous Chapter, their canoes had been found in October, 1878, on the coast of MacPherson's Straits, and in November, they were seen on the Cinque Islands, and were not molested.

On another occasion also, one of their canoes had been seen in Portman Harbour.

At this time it was thought that the people on the Cinque Islands were Jarawas from Rutland Island, and though an idea was entertained by some that they might be Onges who had come up from the Little Andaman, nothing definite was known in the matter.

In March, 1880, Colonel Cadell and I paid a longer visit to the Little Andaman.

After exploring a creek on the northern coast, called "Kuai Echekwada," and leaving presents for the Onges in an empty canoe we found on the bank, we went on to Jackson Creek and examined it. There was a nasty sand-bar, with a slight surf beating on it, at the mouth, and about a quarter of a mile up was a small cleared path of swamp, with three canoes lying on the mud, and a broad road leading into the jungle ; we did not see any of the aborigines.

The next day we went along the west coast to see if we could obtain a landing, but the surf being too high we returned to Jackson Creek.

We found that the presents we had left in the canoes on the previous day had been taken away, and that one of the canoes had been brought down from the clearing to the mouth of the creek.

Just as we were leaving it about thirty Onges came out from the jungle to the water's edge, shouting and firing arrows at us.

We stopped our boat, waved some pieces of coloured cloth, and beckoned to them, and they tucked their bows and arrows between their legs, and, wading into the water, waved to us to come closer to the shore. We did not move, so they brought a canoe to come off and meet us ; several of them were lying down on the bottomof the canoe with bows and arrows in their hands.

We pulled the boat round to meet them, but they suspected us of some treachery and went back to the shore, yelling at us. None of us were hit by their arrows, which fell round the boat like hail, and we did not return their fire.

I noticed that the Onges, whom I now saw for the first time, resembled the aborigines of the North Sentinel, were smeared with yellow clay, had their hair clipped, but not shaven, and had bows, arrows, and canoes exactly like those I had seen on the North Sentinel in the previous month.

On our way back to Port Blair,—for after this inhospitable reception we did not remain any longer at the Little Andaman,—we examined the South Brother Island, and found on it huts like those on the North Sentinel, so concluded that the Onges came across to the Island, a distance of about six miles, from the Little Andaman.

Owing to the nature of its shores, and surf that beats on them, there is no anchorage for vessels, nor are there convenient landing places, calrn except during the months of the year, so no further visits were paid to the Little Andaman until September, 1880, when I visited Hut Bay in the hope that I might find the people there more friendly.

When I arrived no one was to be seen, but after a time a few of the people peeped out of the jungle. I left presents at different spots, rowing along the shore and looking for a safe place to land.

On a point (Balame Obangitoi) were some women catching fish, who, on seeing my boat, ran round the corner. I followed and found myself in a little bay, (Daogule Bay), on the shore of which, were manylarge huts, from which, on my approach, the aborigines swarmed. The surf was very high and prevented me from land ing and leaving any presents for them.

I also landed on the South Brother and left presents there having an idea of making that island my head quarters on some future occasion, and waiting in camp there till some Onges, not knowing I was about, should come across from the Little Andaman.

In October another visit was paid, regarding which the following report was submitted :—

"On the 26th of October, 1880, the Chief Commissioner, I, and a large party of Andamanese started for the Little Andaman in the I. G. S. *Kwang Tung*.

"On the morning of the 27th we landed on the South Brother Island, and explored it. There were traces of a number people having recently been on the Island, and from the amount of tortoise-shell about I should imagine their reason for coming to be to procure turtle, in the same way as the Andamanese living in Port Mouat go to Termugli Island.

"Leaving this, we went down to Jackson Creek, seeing some aborigines at a hut to the north of the mouth, we rowed close to the shore, and sent some Andamanese to land a few coconut. They swam close to the Onges, and after much shouting and gesticulating a few of the latter came into the water, dragging their bows and arrows, which they never lost hold of, by their toes.

"The meeting was seemingly friendly, but, shortly after one of the savages fired off an arrow which hit a Police constable who was pulling stroke in the boat, and gaping with his mouth wide open, in the mouth. We did not return the fire, but left the place and proceeded up the creek. Many canoes were seen there, and we were attacked at the mouth by about 80 Onges, but, as we got off all right, we did not fire at them."

(The arrow was extracted from the left side of the Policeman's lower jaw, which it had pierced and splintered, after entering his open mouth, and no ill effects ensued. He bore the operation with wonderful pluck, never moving or uttering a sound, though he nearly fainted when it was finished.)

"We then went to the Car Nicobar, returning to the east coast of the Little Andaman on the morning of the 29th. We rowed opposite a large hut which was in course of construction, and a few Onges came out from the jungle and appeared to be exceedingly friendly.

"We floated presents to the shore, which they took, and then some more men and some women came out. As the presence of the latter is a sign of friendship I sent some of my Andamanese on shore a little higher up the coast with presents. The Onges, dropping their bows and arrows went up to them, and a most friendly meeting ensued, both parties putting their arms round each other's necks and dancing and shouting. We did not land for fear of alarming them, and after watching the scene for about an hour recalled our Andamanese and went off to the ship for breakfast.

"It seemed as though we had really made an impression upon these people at last, and on coming back to the hut at about 11 A.M., they renewed their demonstrations of friendliness, and I decided to land on a sandy beach about half a mile off, where there was no surf.

"A short time after doing so I saw the men leave the hut and come towards me, so sending on three men loaded with presents to meet them at the mouth of a creek, I waited for them to approach.

"Colonel Cadell, who was in another boat, had said he would remain near me and act as a covering party in case I was attacked, but as soon as I had landed he rowed away up the coast and left me.

"The Onges had halted at the corner by the creek owing to the high shingle bank of which I was unable to see them, and the next thing I saw was my three Andamanese running towards Colonel Cadell's boat followed by a shower of arrows.

"All the savages, in number about forty, ran towards me, and as soon as they got close commenced firing, whilst another party who had crept round in jungle without our noticing them, surprised me from behind. As, however, I had not entirely trusted them, but had placed scouts along the belt of jungle, the alarm was given in time and we managed to get off without any one being hit. In order however to frighten them away, the Chief Commissioner (who on seeing the attack had returned) ordered Lieutenant H. H. Dobbie, who accompanied the party, to fire on them with small shot; no one was hurt."

Among the presents I had brought them was a young pig, and I think this distracted their attention, for though they were close upon us the second party did not fire until after the boat had got away out of range. The moment they saw them rush out my Andamanese who were unarmed ran to the boat, and got their oars ready to pull, so that by the time I got to the boat with my Andamanese and convict orderlies, they rowed away as we scrambled in : indeed, my convict orderly did not get in, but hung on the side of the boat, and was dragged through the water for some distance till we helped him; good pullers as the Andamanese are, I have never, before or since, seen them row as they did on this occasion.

On the results of this trip I noted :—

"From what I have seen of these people on the various trips I have made to their country, I am convinced that by such mild measures as we have pursued very little can be done. Most probably the impression we have left in their minds is that we are afraid of them, and from the above example of their extreme treachery it becomes evident that a vessel in distress would meet with cruel treatment at their hands.

"By lying in wait at the South Brother Island for a turtling party; by establishing a small settlement on the Little Andaman itself : or else by surrounding one of their huts at night, capturing the inhabitants (the surrounding party being thoroughly armed, and instructed to resist with force any

attack on the party of the savages), and to keep those we captured long enough with us at Port Blair for them to appreciate our kindness, and for us to learn their language, appears to me to be the only methods by which the establishment of friendly relations with Little Andamanese can be effected."

"How necessary these relations are may be seen from the facts that no vessel, however much in want of water, or in however great distress, dare touch at this Island; and it is certain that if (as has occurred before) a country trader making for the Car Nicobar should by accident arrive at the Little Andaman, or if any vessel not knowing the nature of the people should be driven there in a gale of wind, and receiving encouragement from the seeming friendliness of the natives (as instance above), should attempt to land her crew and passengers, however large a party might go on shore, would assuredly be massacred. The Little Andamanese, although resembling the other Andamanese in all other particulars, are not so afraid of firearms, and in an attack are known to behave with great pluck and bravery."

In April, 1881, traces of the Onges were found on the Sisters Islands, but no further visits were paid to the Little Andaman until September, 1882, when Major Protheroe and Mr. Godwin-Austen went down there and anchored in Hut Bay. The Onges behaved as usual, taking the presents, trying to entice the people in the boat on shore by a show of pretended friendship, and then firing on the party.

Mr. Godwin-Austen notes on the visit :—

"In my opinion, leaving presents and avoiding a collision are the only means of bringing the Little Andamanese in at all, as the size of the Island, and the scarcity of landing places, would not be the only serious difficulty to be overcome should force have to be tried, and it would have to be remembered that, whenever presents are left there, that we ourselves are the aggressors by landing and not the natives who fire on us, and that we should at all risks avoid collision with them than which nothing is easier. It would be well if the Station Steamer whenever under weigh, either passing round the Islands or visiting the Nicobars, were to call in, leave presents of rope, cocoa-nuts, glass beads, etc., but stringent orders would have to be issued forbidding any one to land on any pretence except for the purpose of placing the presents on shore, and then returning at once to the boat, and the success of the whole scheme depends entirely on this."

Subsequent experience with the Onges has shown us that this scheme would only have been successful if such visits of conciliation had beed paid about every fortnight, and even then years might have elapsed before they became really friendly. The Andamanese can only be ruled by fear (which need not mean tyranny), not by love, which they do not understand and ascribe either to weakness or treachery, and the sharp lesson we taught the Onges in 1885 has been shown to be the simplest and most effective method of taming them.

Mr. Man visited the Little Andaman in september, 1883. He left presents for the Onges, which were taken after a time in their usual distrustful way and no more was seen of them.

Mr. Man writes of this visit :—

"Their (the Onges') conduct reminds me very much of that displayed towards us seven or eight years ago by the Yerewas (North Andamanese) during my first visits to Port Cornwallis and Stewart's Sound, and there can I think be little doubt that—as in the case of the Yerewas—frequent visits conducted after the manner suggested by Mr. Godwin-Austen, women being taken to show our friendliness, will before long tend to overcome the feeling of distrust which this isolated tribe has hitherto so persistently manifested towards us. This distrust appears due to a suspicion that the object of our solicitude to make their acquaintance is a desire to kidnap them into slavery, if nothing worse, for the two or three members of their tribe who in recent years have been carried away wounded or captive, died before we could restore them to their friends, who doubtless attribute the circumstances of their non-return to our supposed hostile sentiments towards their tribe."

Mr. Man appeared to have forgotten that with the tribes in the North Andaman we had a means of communication through interpreters, and that reports of us and our doings had filtered up to them through the different tribes, thus paving the way for our success there, but with the Onges there was no such means of communication, nor could they have heard anything of us.

The next visit to the Little Andaman was paid on the 18th of April 1884, when Colonel Cadell accompanied by Captain Hobday of the Survey of India, Lieutenant Burton, and myself with 38 Andamanese went there. On our way down we visited the North and South Brother Islands, where we found many traces of the aborigines though none of them were on the Islands at the time. Huts of recent construction capable of holding thirty people were found, with neat charpoys of bamboos which I had not observed before Both of these Islands are low and have in the centre a depression which in the rains becomes filled with water. Quantities of pigeons of various kinds are to be found there, also duck and snipe. After leaving the Brothers we proceeded up Kuai Echekwada Creek, leaving boat to guard the mouth. Traces of the aborigines were here seen, and a few came timidly out of the jungle and took the presents we left on the shore. We then visited the South Sentinel Island. No traces of the aborigines were here. The island is

composed of coral, and abounds in lizards and land crabs. Turtle are also to be got in great numbers, for, being undisturbed here, it appears to be one of their favourite breeding places. *Birgus Latro*, the large robber crab, is also found on this Island.

We then visited the west coast of the Little Andaman, seeing huts and aborigines at places on the shore. We rowed up Jackson Creek leaving a guard boat at the mouth; a few Andamanese were seen on the coast to the north of the creek, and presents were left in various places. Steaming round the south of the island we anchored in Hut Bay on the evening of the 21st Here the natives mustered in great force. A few of our Andamanese landed with presents which the Onges took. Captain Hobday got into a canoe with the Goanese fiddler of the *Kwang Tung*, and paddled up and down in front of the hut where the Onges were collected, while the Goanese played to them. Possibly the noise of the surf spoilt the effect of the music, but it was an amusing sight to us; probably the savages thought we were mad.

After waiting here till mid-day on the 22nd, we went on to the north-western creek, which was also explored. The aborigines were seen, and presents were left for them, which were taken.

We then returned to Port Blair. On our way up we landed on the Sisters and Passage Islands, and found traces of the Onges, this Tribe being always easily identified by the shape of their bows, and their ornaments.

With regard to this visit I noted in my report:-

"This trip has been most satisfactory in every way. It is the first time on record that a lengthened visit has been paid to the Little Andaman without our coming into collision with the inhabitants. Although three large creeks were explored, one of which has never been before entered without a fight, the party was never once fired on. A series of such visits at short intervals would probably do great good. Further, it is an interesting fact to have traced the Little Andamanese to as far north as Passage Island. Referring to Mr. Man's report for the month of October, 1878, it will be found that two canoes, by their make unmistakeably Little Andamanese, were found in a small creek in Rutland Island. In Februury, 1879, a party of Jarawas with canoes was seen on the Cinque Islands. It is quite possible that these were Little Andamanese who were returning from Rutland Island to their own country, and if so it would be possible to open relations with the Little Andamanese through the Rutland Island Jarawas."

In this conjecture I was wrong, for I have since taken the Onges over Rutland Island and they know nothing of the Jarawas there.

In November, 1884, an expedition which had been sent to Rutland Island to look for the Jarawas there observed smoke rising from the jungle in the Cinque Islands, but owing to the bad weather my party was unable to cross over there in their canoes. The Onges were then on the Cinque Islands, and, as will be seen, this visit of theirs was the turning point in our policy and from it dates our friendly relations with them.

In January, 1885, Colonel Cadel and I again visited the Little Andaman. We arrived off the mouth of Jackson Creek on the morning of the 13th, and Colonel Cadell with Lieutenant Black the Chief Officer of the *Kwang Tung*, and Mr. Jessop of the Port Blair Commission, went up the creek in a cutter, followed by Lieutenant Smith Fourth Officer of the *Kwang Tung* and Mr. Jackson, Apothecary, in a jollyboat. After proceeding about $1\frac{1}{4}$ mile they landed, and going along a well-trodden path for about 600 yards came upon a large hut which was empty.

(One of our Andamanese had, however, stolen on in front, and throwing himself on a bed in the hut pretended to cry, as if rejoiced at meeting his friends. Lieutenant Black, taking him for an Onge, rushed in and seized him, whereupon the Andamanese were much amused).

Presents were left in the hut, and the party returned to the mouth of the creek where they found that 42 of the Onges had collected on the sand spits on either side of the mouth, which were bare, it being low water. As there was only a passage of 30 or 40 yards in width for the boats to pass through (though it would have been easy to clear the spits with a few rifle shots), Colonel Cadell wishing to avoid bloodshed, instead of forcing the boats on, waited in the broad part of the creek for the tide to rise. Colonel Cadell writes :—

"Apparently mistaking our action for surrender, four natives put off in one canoe, and two in another, and coming alongside our boat they disdainfully refused the presents which we offered, and by very peremptory gestures and shouts ordered us ashore. The canoe with the four men made fast to the jolly-boat, and the savages commenced cutting away the lanyards and fenders, and by gestures ordered the rifles and compass box to be given up."

Colonel Cadell ordered the Officer in the jolly-boat to shove the canoe off, and on his doing so, one of the Onges, snatching up his bow and arrows from the bottom of the canoe, sent an arrow through the helmet of Mr. Jackson, inflicting as light scalp wound on his head. "On this several shots were fired by our party, which appeared to take effect as the savages threw up their arms and fell into the water as if dead. One of them fell over the bow of the canoe and appeared to be hanging there, but we found that he had taken the painter of the canoe in his mouth and was towing it on

shore. The other five supposed dead men were also seen presently to emerge from the water and enter the mangrove jungle all, except one who had been hit in the calf by an arrow fired by one of our Andamanese, being unhurt."

By Colonel Cadell's order the man who was towing the canoe on shore was seized and brought into the boat, where we found that he was unwounded. Not being watched very carefully, owing to the general excitement, he attempted to escape and was again caught by our Andamanese while swimming to the shore, and as the tide had now risen and the sand spits become covered with water, the Onges retired and the boats rowed off to the *Kwang Tung* without further molestation; the two canoes from which the party had been attacked were broken up by us as a mark of our displeasure.

During this day I had left with a party of Andamanese in a cutter and gone to a hut on the coast to the south of the creek's mouth. I sent some Andamanese ashore to leave presents, and after their doing so about 30 Onges appeared, some of whom left their bows and arrows and came out in the water towards us. My people swam to meet them and succeeded in persuading one boy, aged about fourteen, to come into my boat. He did not seem at all frightened, and after keeping him about ten minutes I sent him ashore with a lot of presents. We waited for some time, but finding no others came off went to the mouth of the creek where we anchored. As soon as all the Andamanese had collected on the sand spits as related above, I sent presents ashore to them. The women, however, who were with them at the hut, had not accompanied them, and they seemed from their manner to be hostile as they threatened my Andamanese who were in the water near them, and when one of them, a man named Rai Chana, swam off and gave an Onge a coconut, wrapped in a long strip of red cloth for convenience of carriage in the water, the Onge turned and smote him on the head with it, to his anger and astonishment.

Our captive, whose name we long afterwards discovered to be Taleme, was a fine well-built young men of about 22 years of age; he appeared healthy and not very frightened.

We remained at Jackson Creek (so-called from the above mentioned fight in which M. Jackson was wounded) all night and went on shore there again in the next morning leaving presents at various places, after doing which we proceeded to Hut Bay, on the east coast, and anchored there for that night. Presents were placed on the shore and a number of Onges came and took them.

We again left presents there on the morning of the 15th, when the Onges fired on us, one arrow striking the awning of the Chief Commissioner's boat and passing close to his head. We fired one shot in return which passed over the heads of the Onges. On the previous evening women had come out on the shore and no arrows were fired, while on this morning no women were to be seen.

Leaving here we landed at an empty hut on the east coast and left presents in it, and anchored off the south-west corner of the South Brother for the night. There were traces of natives on this island, but none very recent.

On the 16th we proceeded to the Sisters and landed there, leaving presents in some recently constructed huts; to Passage Island where recent traces of people were seen; and anchored for the night on the south-west of the North Cinque Island. A party of Malayas who were collecting edible birds' nests were here in a boat, and said they were afraid to land as they had seen some Jarawas on the beach the previous day.

We landed, and on searching through the North Cinque Island found fires and recent footmarks, but no Jarawas. While there we saw smoke issuing from the jungle at the north end of the Great Cinque Island. This was from the camp of the people who had been here since the time they were seen in the previous November.

Early in the morning of the 17th Colonel Cadell, Lieutenant Black, and I landed on the Great Cinque, and on going a little way into the jungle found a camp of the savages and three of their canoes, but no Jarawas. We sent some of our Andamanese into the jungle to look for them, and after about half an hour they returned with an old Jarawa man with white hair. (At this time it must be remembered we thought that these people were Jarawas who had come across to the Cinque Islands from Rutland Island.)

We took the old man on board the *Kwang Tung* showed him several novelties, including a looking-glass which seemed to surprise him, and introduced him to our Little Andaman captive, with whom we found he could converse.

He was in a very bad temper, so I gave him a quantity of presents and took him on shore again, when he spat in my face and made himself generally disagreeable.

It was of great importance that we should ascertain if these people were Little Andamanese or Jarawas, and being unable to postpone our return to Port Blair the three canoes which we had found were taken on board the *Kwang Tung*, to prevent the escape of the aborigines from the Cinque Islands, and we left.

On the 19th I returned to the Great Cinque Island bringing with me 49 Andamanese, 14 convicts, and seven Police and camped at the north end. Mr. Oldham of the Geological Survey, being anxious to examine the island, accompanied me.

On the morning of the 20th an expedition was sent out which beat through the jungle from the north to the south end of the Island. Here the Jarawas were found, engaged in making new canoes, and a fight naturally ensued. In addition to our Andamanese with their bows and arrows, the convict Petty Officers with the party were armed with revolvers, yet the Jarawas fought most pluckily, only retreating on to a rock some little distance from the shore, and endeavouring to protect their women and children, until all their arrows were exhausted. I sent my boat with some police down to the rock, Mr. Oldham kindly volunteering to go in charge of it, and a rush being made, the whole party of Jarawas, consisting of 24 men, women and children, were capured and brought in to my camp.

Four of the Jarawas were found to be wounded, and on our side convict Jhandu, No. 26,125 was hit with an arrow in the left side, and being brought into camp died the next morning. One of our Andamanese, a man named Bia Mulwa (an old and experienced hunter of runaway convicts and Jarawas), was hit in the hand by an arrow.

The people caught were 8 men, 6 women, and 10 children after studying them for a day I released 15 out of the 24 captives; *viz.*, 2 men, 4 women, and 9 children, giving them back their canoes, and returned to Port Blair on the 22nd with 4 unmarried men, 2 married men with their two wives, and one child.

The married couples I sent to the Andaman Home at Haddo, keeping in my own house the four unmarried men, the child, and the Little Andaman captive, as I thought I was more likely to influence these by getting them alone and away from the others.

I found that Api, the little boy of the western tribe of Jarawas' who had been caught in the previous year, could talk to the others a little, and he used to interpret to me what they said, although very shy of speaking to them; his doing so, indeed, to any great extent, would not be in accordance with Andamanese etiquette. After some days, as is always the case with aborigines who come from the distant islands to Port Blair, they all began to sicken from the change of diet, shock, etc., and were sent to Haddo hospital : the Little Andaman man having an attack of pneumonia from which he died on the 8th February, and the nine Jarawas having fever and bronchitis. One of the married men died of pneumonia in March.

The remaining Jarawas recovered, and once they became acclimatised and accustomed to the new diet, etc., began to put on flesh and became very cheerful and happy.

They were of course very kindly treated, and while endeavouring to learn something of their language I also encouraged my Andamanese to mix with them and teach them Hindustani which I considered to be the most useful language for a means of general communication with all comers.

While I thought that our captives were from the Little Andaman, Colonel Cadell was of opinion that they had come from Rutland Island, the Jarawas of which Island, he writes, have hitherto give us no trouble, but have steadily declined our overtures of freindship.

From whatever tribe they might subsequently prove to have come, it was evident that our capture was of the highest importance, as the people could converse with the Little Andamanese, as well as with Api, thus affording us a possible means of communication with all the Jarawa tribes, and certainly with the people on the Little Andaman who were the most important.

The unmarried men had settled down again in my house after their attack of sickness, and began to get on fairly well with my Andamanese, so in February I sent them to spend a few days at the Andaman Home at Tarachang, and then took the whole party to Stewart's Sound in order to let them see that there were other tribes of Andamanese, and that we were on friendly terms with, and well received by, the savages whom we met on distant islands.

Of these people, two men named respectively Tomiti and Talai, a youth named Kogio Kai, and the child named Eketi, showed special intelligence and friendliness. After a few weeks Tomiti became much attached to me used to sleep in my dressing-room, and followed me about everywhere like a dog. The child Eketi, who was full of mischief and wickedness, became great friends with the Jarawa boy, Api, and learnt a good deal of Hindustani. He used to lie in wait behind the hedge of my compound with a small bow and some arrows he had made, and shoot the Government bullocks as they passed in the carts, and when cuffed for doing this by the other Onges, or by my Andamanese, used to bite and kick them. About 4 o'clock one morning when he and Api were supposed to be sleeping in the verandah outside my bedroom, and I was lying awake, I heard him rouse Api, saying "*Api-Chini*" and then the little couple trotted off to my larder to steal sugar, at which amusement I surprised them.

In May 1885 I took all the Onges on a long trip up the east coast, after hunting some runaway Burmese convicts as related in Chapter XVII, and we landed on the Table Islands where they helped me collect shells, and Tomiti acted as an orderly to me. I joined Colonel Cadell in the *Kwang Tung* near Landfall Island, and we then went down to the South Brother.

We found that the Onges were quite familiar with it and clamoured to be put on shore at Kuai Echekwada Creek, so on the 4th we landed two men,

Tugaro Takene, and Otani Watoi, and two women, China Toi and Natude Totalikoge.

They went off into the jungle, and though presents were left for them they did not come back to take them as Colonel Cadell seemed to expect. He waited a whole day to see if they would come, but considering they had first to find their friends who might be anywhere in the interior, or even at the south end of the Island, and then to have the regulation dance and gossip over all that had taken place during their absence, it was not to be expected that they would trouble to come back. At one time it was thought the Onges had come to take the presents, but they turned out to be a party of our own Andamanese from my boat, who were walking through the jungle and pretending to be the enemy.

We decided not to visit Jackson Creek where so much hostility had been shown on former occasions, but went along the north and east coasts. At Titaije the Onges came out on the shore and took presents from us, but would not let our Andamanese touch them. Our captives who (though I did not know it at the time) lived in the next village, Tambe Ebui, talked from the boat to the Onges on the shore and were most anxious to join them. Tomiti wanted to take me ashore with him, as he assured me the Onges would not touch me, but Colonel Cadell would not allow me to land. We went on to hut Bay for the night, but the people here seemed to be very timid and would not come out to take their presents while we were near the shore.

We then went to Toi Balowe, a bay further to the south, where there was a large hut (the biggest in the island), which was deserted; Talai, our captive, walked about round it, and seemed to know the place well. We returned to Hut Bay, and the next morning proceeded to the north examining the Sisters and Cinque Islands which our captives seemed to know well. They called the Little Andaman Ego-Belong, and also gave names to all the small islands, but though they called Rutland Island "Gatinakoi" they said they did not know it, or Mac-Pherson's Straits, or any of the country to the north.

It was thus established that the captives were Onges from the Little Andaman, who had come up to the Cinque Islands, and not Jarawas from Rutland Island, and it was hoped that by their agency little difficulty would be experienced in making friends with the aborigines of the Little Andaman.

The four Onges still with me, Tomiti, Talai, Kogio Kai, and Eketi, remained at my house until the following November, when Colonel Cadell landed them on the shore of Bumila Creek (Kwatinyawe), on the north of the Little Andaman, under the following circumstances :—

"The *Kwang Tung* left Port Blair on the morning of the 12th of November and anchored near the Cinque Islands. No aborigines were found on them, and the four Jarawas who had been captured there last January made eager signs to be taken to Ego-Belong, the name they have for the north-west portion of the Little Andaman.

"On the following morning the ship steamed over to the north-west creek of Little Andaman, where two of our Jarawas, Tomiti and Talai, were landed. Many presents were given them, and they were promised many more if they returned but this they failed to do. The weather being threatening the *Kwang Tung* proceeded to West Creek Bay, and anchored there for the night.

"On the 15th, the other two Jarawas, Kogio Kai and Eketi, the latter a small boy were given opportunities of landing, but they did not appear anxious to do so. Their delight was great when they were taken back on the following day to the north-western creek and put on shore.

"They explained by unmistakeable signs that they would come back for the canoe and other things which had been presented to them, and they promised to bring with them the Jarawas who had been let go near the same spot in May last, as well as the two who had been landed two days previously. The ship stayed there all that day and the next, but they did not make their appearance again. We then felt much disappointed."

The *Kwang Tung* then left the Island.

As we have since learnt, the people whom we had in captivity are not very friendly with those at Jackson Creek and the country on the south-west of the Little Andaman, and of course would not land there.

They were given quantities of presents, in addition to all the property they had acquired during their stay in Port Blair and had taken with them. They were much attached to me, and it remained to be seen whether they had sufficient influence with their fellow-tribesmen to bring about a better understanding between us.

Had Colonel Cadell only understood it, the behaviour of the Onges was perfectly natural, and there was nothing to be disappointed about.

They, of course, first went to see their friends, to find whom would take time, and the dances, talk, etc., would delay them; also, the Andamanese have no idea of time, punctuality, or accuracy.

They were scarcely likely to abandon their friends as soon as they met them, and rush back to the people who had taken them away and kept them in captivity for several months; and the one European with whom they were really intimate, myself, was not present, Colonel Cadell not having taken me with him when he released them.

In December 1885, I visited Bumila Creek and left a quantity of presents on the bank, but did not see any one. I then went on to Penang, and on my return journey again visited the creek and found that all the presents, except some rice and some South Andaman bows, had been taken, so left some more. None of the Onges were seen.

I have since found that the Onges between Jackson Creek and Ingo Tijalu are the most treacherous and hostile in the island, and they seem to be avoided by the others. They have huts on the shore, but owing to the extremely heavy surf and dangerous landing are more or less Eremtagas. The country is divided into Septs, and these divisions appear to be jealously adhered to, so that it is rare to find a man of one Sept in the village of another, except as an occasional visitor.

All the coast people on the north and east coast appear to visit each other freely, and be on friendly terms, but they unite in abusing the people of the west coast.

The island is thickly populated, and I have reason to think that aborigines live in the interior as well as on the coast, as indeed might be expected on an island 27 miles long and 15 miles wide.

In January 1886, Colonel Cadell again visited Bumila Creek and left presents for the Onges which on the withdrawal of his boat, were shyly taken.

No doubt, by this time, the accounts given by Tomiti and the others of their stay in Port Blair had been related to all the Onges, and while unable to shake off their old hostility entirely, they were in a state of mingled timidity and distrust. Anxious to secure the presents we brought them, yet they were not quite sure of our attitude, or our reasons for coming amongst them, nor could they overcome that greed for iron and other valuables which led them to massacre visitors, and break up their boats.

From November 1885 to March 1886, may, therefore, be called a time of neutrality in Little Andaman politics, the people being neither for nor against, us.

With regard to their greed for iron and their habit of looting, I have heard much said to the detriment of the character of these savages; but, as iron is to them, so is gold to us, and how much better would a mob of the European lower classes behave if turned loose in a wild country, and met by an unoffending and unarmed people covered with golden and jewelled ornaments, and having golden utensils ?

Further, how *did* the Spaniards (at that time one of the most highly civilised nations in Europe) behave in Mexico and Peru when they first conquered those countries ?

In March, 1886, the steamer *Ross* having arrived from Calcutta for the Settlement, Colonel Cadell directed me to proceed in her to the Little Andaman, and endeavour to make friends with the aborigines there.

Accompanied by Andamanese, Police, and convicts I left on the 4th March, arriving at the Little Andaman on the same day, and anchoring just south of the entrance to Bumila Creek.

On the 5th I left presents on the shore of a small bay a little further to the south, which I called "Eketi Bay," and these were taken by the Onges.

On the 6th 20 Onges appeared on the shore there, and presents were left on the sand which they took. They were all armed, and whilst leaving more presents for them they made a rush at me, but did not fire, and I shoved off my boat and got out of shot. They appeared too fierce for me to land and go amongst them, so I kept leaving presents at places out of their range, which they came and took.

Though I was not aware of it, I had commenced operations with the Palalakwe Sept, who were not on very friendly terms with any of my acquaintances except the child Eketi, and who would not, therefore, have been much influenced by what they might have heard from them. In the afternoon I went into Bumila Creek on the north coast, and anchored there.

This creek is the best shelter for a small vessel in the Island, but the entrance is difficult to find, being a winding channel through a coral reef, the smallest water in which at low water is only one fathom.

I wandered about, rowed along the coast, and left bundles of presents at different places, with flags of red cloth tied to the adjacent trees to attract the attention of the Onges.

On the 7th and 8th no one was seen, but on the morning of the 9th three Onges appeared on the north bank of the Creek. On going near them I found them to be the three who had lived during the previous year in my house, and were released here in November, 1885. (Tomiti, Talai and Kogio Kai.) They were quite friendly though clamourous for presents, and after my giving them some they induced others who were with them, twelve in nomber, but who were timid and had hid, to come out opposite the steamer without their arms.

I went ashore amongst them alone, in order not to alarm them, and took quantities of presents including two big turtles we had caught. They asked for water and I took them to a small well I had dug in the jungle, where they soon became very friendly, and after staying all day by the steamer went home with their presents promising to return for more.

On the 10th no one was seen.

On the 11th 18 Onges appeared on the north bank, among whom were our former acquaintances. While I was engaged in giving them presents, 12 men appeared on the south bank, who were armed, but after interchanging shouts with our friends, put their bows by. I went off to them in my boat, and gave them presents, and was kept going between the parties, distributing food and other articles in large quantities for about two hours.

I then steamed out of the creek and returned to Eketi Bay where our friends of the south bank joined me. They were the same people who behaved so inimically on the 6th, but were now quite friendly and took their presents eagerly.

On the 12th and 13th no Onges came near me, and I returned to Port Blair to report progress to to Colonel Cadell and obtain a fresh supply of presents.

It was on this occasion that we christened "Kwatinyawe" Bumila Creek, from "Bumila-da" the Aka-*Bea*-da word for "a fly," the place being, after the Andamanese had camped there for a day or two, infested with myriads of these insects. Owing to its formation probably there are unusually large numbers of flies to be met with in the dry weather in all parts of the Little Andaman.

My Andamanese promptly made a pun on the word, and whereas the Aka-*Bea*-da name for the Little Andaman had formerly been "Wilima-Tara," "The land of casuarinas and sand," from the sandy beaches, and clumps of casuarinas growing there, which are hardly ever seen in the Great Andaman, they now called it "Bumila-Tara" "The land of flies and sand."

On the 17th I returned to the Little Andaman, anchoring this time off the mouth of the north-east creek, where there was shallow water and a heavy swell. The same evening, while trying to drop the steamer up into the creek in order to obtain a better anchorage, she grounded on the sand, and I shored her up, also putting out kedge anchors, and fastening a hawser from the ship to a tree on the shore.

On the morning of the 18th 17 Onges appeared, without their arms, and I went on shore amongst them, giving them presents. They were all new to me with the exception of Tugaro Tekene, (who was most useful, ordering the others about, and assited me materially,) and were perfectly friendly, not attempting to interfere with the steamer or do any mischief, though we were high and dry at low water,

I, with some of my Andamanese, spent most of the day on shore with them, dancing, singing, and playing about. They returned home in the evening and, getting the ship afloat on the night's tide, I proceeded on the 19th to Jackson Creek, anchoring a short distance to the north of the entrance. We left presents at different places on the shore, and on the 20th at about 3 A.M., 17 Onges came out opposite the ship. These people were also new to me and appeared friendly though timid. They were unarmed. After giving them a large number of presents I left in the afternoon and steamed down the west coast. Though we saw huts and smoke it was impossible to land owing to the surf on the reefs. On arriving in a bay about six miles north of the south-west corner of the island, I saw a large hut and some people on the beach so stood in and anchored. There was a very heavy surf, but as it only beat on sand I sent some Andamanese to swim on shore with presents.

The Onges made no sign till about 5 P.M. when we saw them make a rush out of the jungle where they had been concealed and seize the presents. They were armed. On their collecting on the beach and shouting to us I sent a number of Andamanese ashore with presents, including a large turtle, which they took through the surf with much difficulty, and which, as I knew it would, delighted the Onges more than anything else. They found there 23 people, chiefly women and children, who were timid but friendly and took all that was given to them. They had laid their bows and arrows down on the sand at some distance. After giving them everything we had I returned on board, and at dusk saw a number of men join them from the jungle.

On the 21st I steamed on round the south and east coasts, but was unable to effect a landing or obtain an anchorage anywhere, owing to the wind, sea, and heavy surf, so went along the north coast and anchored in Bumila Creek for the night.

On the 22nd we saw some Onge women in the distance on the south reef, but could not get near them.

On the 23rd 14 Onges came on the south bank, from their hut about three miles to the southward. They were unarmed and we had watched them when coming. They appeared to have left their bows and arrows in their hut, and simply came with a number of baskets to carry away the presents they expected. They remained on the bank till about 3 P.M., and I went ashore with a few Andamanese and remained with them. They were very delighted with their presents, and we all had a dance together. They were quite ready to do anything we told them, and helped to clean a canoe of ours, but we were unable to persuade any of them, or any of the other Onges we had met, to come on board the steamer, or even to come and sit in the boat.

No others were seen and I returned to Port Blair on the 25th.

On this visit I noted in my Report :—

"Our present success at the Little Andaman is, in my opinion owing to our having captured those Little Andamanese at the Cinque Islands in February 1885, and having kept them for nine months in my house, where they were well treated and became quite friendly. No doubt the event of their visit to us was talked of throughout the Little Andaman on their return there in November last, and on my again appearing there word was passed amongst the aborigins not to be afraid nor to fire on us, but to come and receive the presents we had doubtless brought.

"Moreover presents had been left at the Littte Andaman at intervals of a fortnight ever since November last.

"As I had the little Jarawa boy Api with me on the second trip I was able to make out a good deal of what the Onges said, and got on very well with them. At present they are of course very timid, and very little would provoke them, but by constantly visiting them and distributing presents in large quantities, taking particular care in all cases to conciliate the older men, and by avoiding all actions which might annoy or alarm them, such as landing near, or attempting to visit their huts, or trying against their will to persuade them on board or ships, we shall I think in a short time have them in quite as amicable relations as are the Andamanese.

"The only presents which are now of any use to them are, iron of all kinds, files, turtles, pigs, red cloth, plantains, coconuts, and yams. These should always be given in large quantities."

From this visit dates the establishment of our friendly relations with the Little Andamanese, which with the single exception of a murderous assault made by an Onge on Mr. Murray in march 1887, (to be described presently), have never been North interrupted.

The basis of our success has of course been our attack upon, capture, and subsequent taming of, the Onges met on the Cinque Islands in January 1885, and we owe a great deal to the good will and intelligence of Tomiti, Talai and Kogio Kai.

When I met them at Bumila Creek on the 9th of March, this being our first meeting since their release on the Little Andaman in the previous November, I was uncertain whether they intended to be friendly, or to revenge themselves on me for their captivity, and I had taken precautions to defend the *Ross* should they attempt to try and board her in their canoes while she was at anchor in the creek, especially during the night.

Also, when I landed amongst them on their calling to me and showing that they had no weapons, I remembered former similar tactics at Jackson Creek, and would not allow any one to land with me in case the Onges should object to my Andamanese, or the convicts, or Police, or perhaps taken fright.

I ordered the boat's crew to keep their oars out and be ready at a moment's notice to take me on board and pull away, but my friends were to be trusted. I relied most on Tomiti, and he has never yet played me false.

The Onges have a rather alarming way of rushing at a boat and shouting wildly, but we soon got used to this, as it is only inspired by their greed for presents and means nothing.

It was satisfactory to have got on friendly terms with the inhabitants of the Little Andaman after all that had gone before, and considering the bad character they bore ; indeed, in the previous year, the Secretary to the Government of India in the Home Department had remarked to me, while he was in Port Blair on an official visit, that he did not believe that the Little Andamanese would ever be tamed.

Colonel Cadell now considered it safe for me to take a Surveyor down to the north end of the Island in order that he might fix the position of it, and connect it by triangulation with the Great Andaman Group, so on the 7th of April, 1886, I proceeded with Mr. Keatinge and his survey party to Bumila Creek.

No Onges were seen till the 10th when a party of surveyors who were measuring Bumila Creek met with Kogio Kai and a few boys.

On the 11th a dozen Onges came on the north bank of the creek and were given presents, and I went on to Kuai Echekwada. In the afternoon I met seven men on the bank of this creek, who were my friends the Palalankwes from Eketi Bay. They had come all that distance after steamer and were delighted at finding us. I stayed on shore with them for about an hour, sending the boat off to the *Ross* for presents and on its return helped the Onges to carry what I had given them for some distance down the coast. We parted on the best of terms.

The next morning I left Api; the little Jarawa boy, with Kogio Kai who was very anxious to have him. They had lived together in my house for some time, and Api seemed pleased to remain. He died of bronchitis a few months afterwards. He was quiet, gentle, and a rather stupid child.

Nothing more was seen of the Onges, and as Mr. Keatinge has finished his work we returned on the 13th to Port Blair

On the 24th July 1885, Colonel Cadell and I

visited the Little Andaman in the R. I. M. S. *Nancowry*, anchoring in Bumila Creek.

The Onges were found to be very friendly, the people from the south bank coming opposite the ship almost as soon as we anchored ; quantities of presents were given to them as usual. The north coast people did not appear till the 26th, when Kogio Kai came with a few men. He was induced to come on board, and the others seeing this, I had no difficulty in persuading the south bank people to do the same. It soon became only necessary to send the boat ashore when they crowded into it, the women and children on the south bank did not, however, come off. On the 27th, the north coast people again appeared and after receiving their presents returned, accompanied by Colonel Cadell and Lieutenant Deane, the Commander of the *Nancowry*, to their hut, which was some distance off in the interior. No Onges were seen there.

We returned to Port Blair on the 29th.

The following incident showed how timid the Onges still were, and how they distrusted us.

On the 27th, Colonel Cadell and Lieutenent Deane landed among the Palalankwes on the south bank, and Colonel Cadell, to amuse them, fired off his revolver in the air. All the savages slunk away into the jungle, and I had to go off to their hut with presents, and spend the afternoon in pacifying them. Colonel Cadell subsequently redeemed his character in their eyes by dancing a Highland reel to them on the beach.

With regard to this trip I noted—

"This visit has shown that the friendly relations established by me in March last remain, and it will only be necessary to visit the Island occasionally, distributing quantities of presents on each visit, in order to keep the people friendly.

"I am of opinion that we should not, as yet, attempt to visit their huts, show too great a curiosity as to their proceedings, use fire arms in their presence, or show them any novelties likely to frighten them ; but should content ourselves with receiving them whenever they choose to come for presents, and try to gain some knowledge of their language."

My health had failed during the year 1886, and a year's furlough to Europe had been granted to me from November, but on the 2nd of September I wrote to Colonel Cadell that, as I understood he wanted the survey of the Little Andaman Island to be completed during the coming dry season, as this was the last year the party from the Survey of India would be working at the Andamans, I would cancel the year's furlough which had been granted to me, make a preliminery survey of the Island myself, and finish taming the aborigines.

As my health was very bad and I was in urgent need of a change, I hoped that I might be allowed to go on leave as soon as the work was done.

I also submitted the following proposals regarding the work ;—

I requested that the steamer *Ross* should be placed at my disposal, also one large and seaworthy boat ; the crew of the *Ross* being supplied with two months' rations. She was to be fitted with a new double awning, and new side curtains, extending completely round the ship.

I hoped that all her fittings would be carefully overhauled, and that such necessaries as spare shackle pins, *etc.*, would be furnished ; also that the engine driver would be supplied with all necessary tools and extra appliances, and such spare gear as might be requisite.

I would take two servants, two convicts of the Andamanese department, two convict boatmen, 21 Andamanese men and six women, also two Andamanese canoes, tents for the party to live in on shore, and axes for jungle cutting, but I did not think it necessary to take a Police Guard, as they generally gave a great deal of trouble, frightened the Onges, and were of little use.

I also decided to take a large lighter, in which extra water tanks and all the rations and stores were to be placed. (This was most useful, and was kept anchored in Bumila Creek.)

I proposed to remain at first in Bumila Creek, moving amongst those tribes with whom we were already on good terms, until I had acquired some knowledge of their language, after which I would gradually work round the coast as the sea and weather permitted.

Landing is very difficult almost all round the island, owing to which the work would necessarily progress but slowly, until the calm weather set in.

I also suggested that Major Strahan, who had succeeded Captain Hobday in charge of the survey party, should point out to me the tracks he wanted cut, and the hill tops he wanted cleared, but this was not done, and no survey has yet been made of the interior of the island.

Colonel Cadell wrote to me, in reply to my letter :—

"I consider it of great importance that you should remain here during the ensuing dry season in order that you may complete the entablishment of friendly relations with the inhabitants of the Little Andaman, before the survey of the Islands is recommenced in March next.

"I have, therefore, applied to the Government of India for your leave to be granted in March next.

I have no doubt that it will be granted to you when the work is finished.

"I am much obliged to you for volunteering to postpone your leave."

He also wrote to the Government of India on the 3rd of September 1886, asking that my leave might be postponed from the 1st of November to the 1st of the following March. He detailed the considerable improvement that had been made in our relations with the Onges during the past year, and added that he considered the entire pacification of this Tribe, having regard to the position of their Island in the midst of a trade route, to be of great importance. A portion of the north part of the island had been surveyed during the previous April, and that survey might now be completed. To ensure the safety of the survey party, however, it was necessry that I should spend most of the ensuing cold season at the Little Andaman in the *Ross*.

———

I proceeded to this Little Andaman on the 27th of October, and Colonel Cadell, a few days afterwards, left for England on 3½ months' leave, Major R. J. Wimberley, the Deputy Superintendent, officiating as Chief Commissioner.

At the conclusion of my work, on the 21st of January, 1887, I submitted the following report to the Chief Commissioner, and it will be found to embody most occurrences of interest in connection with my stay on the Little Andaman.

"Sir,—

"I have now the honour to submit for your information a detailed account of the work I have done at the Little Andaman Island during the time I have been posted there.

2. In accordance with your instructions I left Port Blair in the steamer *Ross* on the 27th October 1886, having No. 1 Lighter and a ten-oared boat in tow. Six convicts and twenty-seven Andamanese accompanied me, and I had rations for three months for the entire party.

3. I arrived at the Little Andaman Island on the 28th of October, and anchored in Bumila Creek. For the next three days we were engaged in making small clearing on the east bank of the creek and housing the party. The Onges from the neighbouring huts came down daily to visit me and were very friendly. I heard with regret that the little boy Api I had left with the Ekudi Sept. in April 1886, was dead, but the remainder of those people who had lived with me in Port Blair all came to my camp.

4. Women and children came fearlessly to visit us, and the first difficulty I met with was that of preventing the savages from looting my camp of everything they fancied. By making an example of one of the first cases that occurred, and treating the delinquents somewhat roughly, I soon got them to understand that they were only to have what we gave them, not all they saw, and from that time, with two exceptions, to which I shall refer later, I have had no trouble. I have been very lavish of presents to all the people.

(It was of no use mincing matters with the Onges, and as their thefts became intolerable I gave one man a beating and gave the others orders that he was never to be allowed near the camp again. This frightened them, and they behaved much better afterwards. I subsequently met the man in a village in the interior; he seemed quiet and shy, and crept away into the jungle,)

5. I had taken advantage of the break of calm weather which generally occurs in October, at the change of the monsoon, to go down to the Island, and very stormy weather began soon after, the North-east monsoon setting in; I, therefore, confined my work to going about amongst the neighbouring villages, endeavouring to gain influence over these people and learning the language.

The Andamanese I had brought with me were occupied in turtling canoe-cutting, etc., and I encouraged the Onges to go amongst them and associate with them. They soon took to swimming off on board the steamer, or coming in their canoes to visit me, and occasionally brought me baskets of dried fish as presents.

On the 3rd November three men whom I afterwards found belonged to the south coast of the Island paid me a visit, and were very pleasant.

(The drying and storing of small fish is a custom peculiar to the Onges, and was probably learnt from that outside influence with which they *must* have been in contact at some previous period.)

The arrival of the three men was very interesting, as their conduct appeared to me to resemble that shown in the Great Andaman by men who come from one tribe to visit another. They were evidently on their best behaviour, were rather shy and quiet. and acted as if they were in a foreign territory, for when I afterwards met them on the south coast they were boisterous and noisy, where as my friends, Tomiti, and the others, were in their turn then quiet and subdued.

Their meeting with Tomiti, who was helping my people cut a canoe, was.—'After a moment's silence on both sides the stranger sat on Tomiti's lap, they each hugged the other, patted each other's back down the spine with a number of light blows, shed a few tears silently, (unlike the demonstrative

howl of the Great Andaman people,) and after a few minutes both parties got up and began to talk and laugh.'

6. On the 12th of November I tried to go down the coast in the *Ross* and also to cross to the South Sentinel Island, but the weather was so bad that I was obliged to put back. The Little Andamanese, with me gave me the name of the South Sentinel Island, Kilaga-Goai,but said they had never been there.

On the 13th I coasted down to Tokyui and saw all the people there. They received me in an unconcerned way and appeared to take little interest even in the presents we had brought. I learnt that the man we had captured at Jackson Creek in January, 1885, who afterwards died in Port Blair, was from the Tokyui village, and that his name was Taleme.

7. On the 14th very heavy rain commenced to fall, and on the 15th a cyclone set in, which lasted till the 20th. With the exception of the loss of her side curtains the *Ross* sustained no damage. I had both anchors down and hawsers passed outside all. Until the 18th I was unable to get ashore even on the banks of Bumila Creek,where we were anchored, and the convicts and Andamanese suffered very much. The clearing was eighteen inches under water and the people were living on raised *Machans* they had made. All the Andamanese huts had been blown down, but the tents, being more sheltered, had stood. It would have been dangerous to have gone further into the jungle owing to the falling branches of trees, and on the sand one could not stand up to the wind, but had to crawl along. Much damage was done in the forest, quantities of dead fish were washed up on the coast, and many birds and bats seem to have been killed. The Onges suffered much from the cold and want of food, and several sick, whom I had seen at Tokyui on the 13th, had died.

As soon as the cyclone was over many of them came to me for food. The rain was so heavy during the storm that the creek was running with fresh water down to the mouth. After this storm the place seemed to become unhealthy, and from that time onward there was a great deal of sickness among the Andamanese and convicts. I did not suffer much until January.

8. Owing to the heavy sea outside I was unable to go anywhere until the 24th, and my Andamanese continued cutting boats and catching turtle. On the 24th I visited Jackson Creek. The landing here was very difficult owing to the surf, and our boat was swamped. It was impossible to enter the creek as the same had now silted up so much, and I landed on the north side of if. Several Onges met us and were given presents. I walked along the shore with them for some distance, and visited some sandstone caves in which were the grass variety of edible birds' nests. All the water here contains much lime, and stalactites are formed in the caves.

9. On the 28th I was visited by H. M. I. M. S. *Kwang Tung*, the Commander very kindly supplying me with such provisions, etc., as I required.

On the 29th I worked down the coast from Jackson Creek to Api Island, and went some way into the interior. The people received us in a friendly manner, but were very greedy for presents, taking everything they saw, not only out of the boats, but even from the persons of my Andamanese, and seizing many articles which could be of no possible use to them, (including my umbrella which they had to return). This behaviour I checked with the help of the interpreters I had brought down from Bumila Creek,and the people soon began to obey my directions, though a very little opposition, or an increase in their numbers would, I think, have led to a row.

(My Bumila Creek friends did not approve of my coming to see these people, abusing them, and saying that they would kill me.)

10. There being much sickness now among my party I came up to Port Blair with the worst cases on the 1st of December. There was a very heavy sea on and the *Ross* had a good opportunity of showing what a fine sea-boat she is. Two Onges from the Ekudi villages accompanied me, one of whom, Kogio Kai, had been in Port Blair before as a captive in 1885. The other, a lad, named Oita-Dangabe was woefully sea-sick until we got under the shelter of the Cinque Islands. I was interested in watching the two lads here, as Kogio Kai was evidently describing to the other the fight which had occured there in January, 1885,and he used to point to me and to my Andamanese, and abuse us, and then grin.

On the 4th of December I returned to the Little Andaman, (arriving there on the 5th) with some fresh convicts and Andamanese. The weather on the way back was even worse than what we had had coming up. My absence, leaving a small party of convicts and Andamanese on the Island, had been a good test of the work done, and I found on my return that the Onges had been living with them in my camp, in the most friendly manner.

11. I was kept in the creek by bad weather crew until the 12th of December during which time the of the *Ross* were employed in cutting and stacking firewood in order to save our coal and the convicts and Andamanese went out with me,inland and along the coast to the different villages.

I also commenced a coast-line survey of the island with a prismatic compass and chain and made a map of the entrance to Bumila Creeek. The Little Andamanese, or Onges as we found they called

themselves, were constantly in camp and began to pick up a little Hindustani.

12. On the 13th and 14th I worked along the west coast surveying down to Tochangedu, where my work was stopped by the heavy surf, so I began on the 15th to work east and south from the north point of the Island. A curious incident occurred on the 17th, which will illustrate the influence I have acquired over the neighbouring people. Kogio Kai told me that a man of his own Sept had stolen some knives belonging to us : I sent for the man, admonished him, and forbade him to come to the camp; Talai, who was also of his Sept then escorted him to Tambe Ebui, and he has not since been allowed to visit us.

The Ekudi people on another occasion behaved in a similar manner to the Palalankwes (whom however they dislike), who had stolen some turtle spears, refusing to allow them to land near the clearing or visit us for several days : the turtle spears were returned to me.

13. By the 19th of Decemder I had surveyed to as far as Titaije meeting many people of all sizes and sexes, who were very pleasant and friendly and I then returned to Bomila Creek, beached the *Ross* and cleaned and painted her, H. M. I. M. S. *Nancowry* called on the 21st, and on the 22nd I proceeded to Port Blair with the sick from the camp and with nine Onges picked from the following Septs:—Ekudi, Palalankwe, Tokyui, Tambe Ebui, and Titaije.

14. I remained in Port Blair until the 27th when I crossed with my party to the North Sentinel Island. The Onges gave me their name for it, Chiota-kwe, and appeared to be well acquainted with it. They walked fearlessly about in the jungle, but on approaching some of the inhabitants on the evening of the 27th Tomiti said that they talked an entirely different language, and he did not understand them. None of the Sentinelese were caught, but the Onges said that, though they also were Onges, still they were a distinct tribe.

On the 28th I visited Port Mouat and the Labyrinth Islands, returning to Port Blair on the 29th; and on the 2nd of January I returned to the Little Andaman.

15. During their stay in Port Blair the greatest care was taken that the Onges should not suffer in health, and they were shown everything I thought would interest them, including the athletic sports and the Military Parade on the 1st of January, and were also given quantities of presents, being allowed to have almost everything they fancied; they appeared so delighted with their visit that on the way back they said they would come up to Port Blair in their own canoes in the fine weather.

16. On the 3rd of January I started down the east coast, surveying. In addition to my party I was accompanied by Tomiti, Tala, and Kogio Kai, who were of the greatest assistance. People came out to meet us at each village, and everyone was quite friendly and pleasant. I found that Teyai Creek, on the east coast, was blocked by a bar of shingle across the mouth, but we hauled a canoe over this and then went up to the creek, which runs for a long distance inland. The country was swampy, but the forest had a slightly different appearace from that in swamps of the Great Andaman. At one place was a sort of ferry with a small raft and a rope of canes across the creek. We did not see any of the aborigines in the interior.

On the 4th I anchored in Daogule Bay, having been accompanied by nearly fifty people along the coast. They were inquisitive, and did not understand my proceedings when surveying, but became happier when I told some of them off to haul the measuring chains along the sand. On the 5th I met, at Toi Balowe, Natude Totali Koge, one of the women who was captured on the Cinque Islands in 1885. On the 6th I met, at Ingoie, on the south coast, the three men who had visited me at Bumila Creek on the 3rd of November last. I completed the survey on the 7th, closing on Api Island, and then returned to Bumila Creek.

When surveying along the south coast the Onges came in great numbers, and gave some trouble. On one occasion I had just set up my prismatic compass, and adjusted it,when one of them knocked it over and grinned at me. I grinned back at him and hit him over the head with the stand of the compass, after which many of the Onges left and I was not so much annoyed. There is a very heavy surf on the south-west and south-east corners of the Island and it is only a little less alnog the whole of the south coast, so it was easy to appreciate the difficulties and dangers met with by the members of Lieutenant Much's expedition in 1867.

The only safe landing place is at Ingoie, a little to the east of the rock where the crew of the *Assam Valley* landed and were murdered; (now called Cadell Rock), but of this landing place Lieutenant Much had, of course, no knowledge. I tried to find out from the Onges whether they remembered anything of that expedition but they either could not or wouldnot understand me.

17. The weather now got stormy again and I began to suffer in health. The survey being finished, I having visited all the villages round the Island, and being on the best terms with all the people, and our stores being nearly exhausted, I considered that the work I had been sent to do had been accomplished; so I returned to Port Blair on the 19th of January with thc entire party. I think we were on as friendly terms with the Onges as we were with the inhabitants of the North Andaman in 1880.

18. From what I can learn I am of opinion that, while the whole of the Little Andaman Island is people by one race, calling themselves Onges,

these people are subdivided into Septs, who adhere more or less to their own country, and who appear to quarrel and fight among themselves. What little I have learnt of their languages I have embodied in my work on the languages of the Andamanese, written at the request of the Chief Commissioner, but the amount is small. It differs almost entirely from any language with which I am acquainted, except that of the Jarawa tribes.

The Onges appear healthy, their principal diseases being chest complaints, coughs and colds, fever,itch and scurvy; and in physique they compare favourably with the inhabitants of the Great Andaman. (At this time I was not aware that they had hereditary syphilis.)

Their manners and customs differ somewhat from those of the aborigines of the Great Andaman, the principal differences I have noticed being the following:—

The large circular huts built by them, some of which would accommodate sixty people.

The raised charpoys on which they sleep.

Their habit of cooking, drying, and storing in baskets, a small fish similar to a spart.

The difference in the shape of their canoes at the bow and stern.

The difference in their ornaments, and the absence of necklaces of human and other bones, and broad, taselled belts.

The women wear a tassel of yellow fibre in the place of the leaf worn in the Great Andaman.

The difference in the shape of the bow, which is of the European pattern, but flatter.

The arrows used for shooting fish frequently have four heads of different lengths fitted into one shaft similar to those found on the North Sentinel.

The Onges are by no means expert in the use of a canoe in rough water, and are unable to harpoon turtle. They paint their hair only with red earth, and do not paint their bodies with it; they do not allow their hair to grow long: the women do not keep their heads clean shaven.

Their staple food appears to be the seed of the mangrove, boiled, as that article of diet is always to be seen in their huts, supplemented of course by whatever else they can get.

I may here mention that, after close and continued observation of their habits, I entirely disbelieve the legend that they were formerly in the habit of visiting the Car Nicobar Island; how indeed, having regard to the apparent difficulties of such a journey in their canoes, this legend could have been seriously entertained, I cannot imagine.

It was very pleasant to see the numbers of healthy children of both sexes in the various villages; the Onges seem to marry later in life than do the Great Andaman Tribes, but the same system of monogamy prevails.

The music of their songs is different from that of the Great Andaman people, is more pleasing, and is not accompanied by the clapping of hands, or the striking of a sounding board.

Their dance is peculiar and unlike that of the other Andamanese, being apparently an imitation of the act of coition. The Jarawa tribe of the Great Andaman has a similar dance.

So far as I know they have no religion of any kind, and I have learnt nothing of their traditions or superstitions, from which they seem even freer than are our people.

In conclusion I may say that the Onges are by no means fierce, being, if anything, of a milder disposition than are our Andamanese, and I became much attached to them, which attachment is, I think returned. They are easily silenced or frightened, and are in great dread of a gun.

19. The survey of the Island made by me has been accepted by Major Strahan, and issued by the Survey Department, having been altered and adapted to observations taken at the north and south ends of the Island.

The Little Andaman, at the north end, consists of mangrove swamps and low belts of sandy soil on which the aborigines live. On the west and south-west coasts the land rises into low hills of a coarse sandstone, running more or less north and south. The timber appears to be much the same as that of the South Andaman, and the rocks are chiefly limestone and sandstone, with a good deal of actual coral rock on the east and south coasts. In one place, on the point south of Daogule Bay, I noticed an outcrop of igneous rock. I did not see any minerals.

The products of the sea appear to be the same as at the Great Andaman, but the *Tubiporine* family of coral particularly *Tubipora Musica*,occurs in profusion. Dugong and turtle abound in the sea, and I captured two of the former, (one being a remarkably fine specimen, nine feet in length, and five feet in circumference) and many of the latter.

The Onges are very fond of turtle, which they are unable to get with the facility with which our Andamanese catch them, as they are ignorant of the use of the harpoon, and turtle always formed a great part of my presents to them.

In rough weather landing is almost impossible on the coast, and in calm weather there are heavy ground swells and tide rips.

The following are the best anchorages for small vessels, near which are suitable landing places. Even these can only be used in calm weather :—

"Bumila Creek. (Only a very small vessel can enter this.)

Just north of Nachuge Point, opposite the entrance to Jackson Creek, a landing place being near the point, as well in the Creek.

Ingo Tijalu.

Opposite Ingoie, about half a mile from the shore.

Hut Bay.

Obate, opposite the mouth of the North-East Creek.

Landing is difficut in most places, and I always used an Andamanese canoe.

21, It may be interesting to give here a summary of our relations with the Little Andamanese.

Our first meeting with the inhabitants o the Little Andaman was the punitive expedition in 1867 under Lieutenant Much, which increased the Savages' hatred of foreigners without increasing their respect for them.

General Stewart paid a conciliatory visit to the island in 1873, and after leaving presents was attacked. A skirmish ensued in which an Onge was wounded and died while being taken on board the ship. Then following the punitive expedition under Captain Wimberley, the effect of which must have been to largely increase the hatred and dread of the savages towards us, and at the same time have taught them to fear a gun.

After this the island remained unvisited till 1880 when attempts were again made to enter on friendly relations with the people by Colonel Cadell and myself. We frequently went there, and, though fired at, only once was the fire returned. In 1880, on one occasion, presents into their hands, but on the same day they attempted to cut me off when ashore and seize my boat.

This policy of visiting the Island and leaving presents was continued at intervals until the 13th of January, 1885, when, after rowing up Jackson Creek Colonel Cadell's boat was attacked by the Onges, and after a skirmish one unwounded man, Taleme, wa captured, He subsequently died in Port Blair. From here we went to Hut Bay, where a slight skirmish also took place. While returning to Port Blair from this expedion a number of Jarawas were found on the Cinque Islands, and I was despatched with a party of convicts and Andamanese to capture them. I returned to Port Blair with nine people, of whom one died in hospital, and two men and two women were released on the Little Andaman in May, 1885, having passed most of the intervening period in my house, where I endeavoured to conciliate them and gain their affection. Three men and a boy remained with me at my house until November, 1885, being treated well, I succeeded in attaching them to me, and it is in my opinion entirely owing to the affection borne me by these people, and by their agency, that I have at last been able to establish friendly relations with the inhabitants of the Little Andaman. Their names are Tomiti, Talai, and Eketi, residing at Tambe Ebui village, and Kogio Kai residing at Ekudi village.

After their release on the Little Andaman in November, 1885, the Island was visited at intervals and presents were left, but none of the Onges were met with until, in March, 1886, Colonel Cadell despatched me alone in the steamer *Ross* to endeavour to meet with them and conciliate them. At Eketi Bay where I first went I was threatened, but after spending a few days in Bumila Creek, the three men, Tomiti, Talai, and Kogio Kai came out on the shore with about a dozen others and asked for presents, assuring me that they would not fire on me. I at once went on shore alone amongst them and gave them presents, and from that time to the present we have not come into any collision with the Little Andamanese, nor has a single shot been fired on either side. I remained at the Island nearly the whole of March, and my influence extended sufficiently to enable the Survey Party in April to map from Titaije to Palalankwe. In July, 1885, when Colonel Cadell and I visited the island in the Nancowry, the Onges were induced to come on board for their presents, and Colonel Cadell was able to visit their hut at some distance in the interior. The next visit was the one from which I have just returned.

22. With regard to their behaviour to shipwrecked crews, I am of opinion that the crew of any native vessel wrecked thou would still be liable to be massacred, and though a European, if wrecked on the north coast might be well treated, I should not like to guarantee his safety. Shipwrecked sailors are rarely diplomats, and would be extremely likely to resent the looting of their ships or persons in a manner which would certainly lead to their being shot. This looting cannot be prevented, the temptation being too great for any savage however tame, and the general education of the Onges will take some years. It is, however, quite safe for any Settlement Official to visit the Island, and land. I would advise him first to land at Bomila Creek and take on board either Kogio Kai, Tomiti, or Talai, or else one of the following:—

Wana Loege (since dead) of the Ekudi tribe; or Kogio Kokele (since dead) of the Palalankwe

tribe, who would act as interpreters at any other part of the island where he wished to land.

The presents which the Onges most appreciate are, hoop iron, rod iron, files, sleeping mats, coconuts, plantains, and specimens of the articles used by our Andamanese, also turtle, which can easily be got at the South Sentinel Island. The Onges are, I believe, quite willing to come to Port Blair in their canoes in the fine weather, but great care should be taken that they do not contract any disease, if they do come up. They will take to smoking kindly, but I have not encouraged this as my aim is to keep them in their healthy primitive state, and I believe this can be done, and they can still be brought to obey our orders and remain on friendly terms with outsiders. We require very little of them, and a close intercourse with these savages means death to them.

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Colonel Cadell returned from leave in Febrary, 1887, and being naturally anxious to see what had been done at the Little Andaman decided to go there early in March. Major Strahan agreed to come up from the Nicobars and meet him there, and while at the Island arranged to take the necessary observations for Latitude at the North and South ends. This visit unfortunately resulted in the one check we have received at the Little Andaman, *viz.*, the murderous attack made upon Mr. Murray, the Chief Engineer of the *Kwang Tung*, on the beach at Ingo Tijalu, by an Onge named Kobeda Kote.

Mr. Murray had been stationed at the Andamans more than once, and had been presented on board the *Undaunted* during Captain Wimberley's expedition to Little Andaman in 1874, and had also been on the *Kwang Tung* during the recent operations there. He had, however, never landed on the Island, and, as he was about to retire from the Service, Captain Pryce, Commander of the *Kwang Tung*, and I, persuaded him to come for a walk on the shore, assuring him that the Onges were perfectly friendly. We had reason to regret our importunity.

I submitted the following report on the visit:–

"2. On the 4th of March, 1887, Colonel Cadell, the Chief Commissioner of the Andamans, accompanied by Lieutenant-Colonel Roberts, 7th Regiment Madras native Infantry, Mr. Portman, on special duty at the Little Andaman, Mr. Metcalfe, Officer in charge of the Andamanese, and a number of Andamanese, left Port Blair in the steamer *Ross* at 6 A.M., arriving in Bumila Creek, North end of the Little Andaman, at 2 P. M. Some of the Onges visited us at once, and our old friends Tomiti, Talai, Wana Loege, and Kogio Kokele, were taken on board as interpreters.

"3. On the 5th we proceeded along the North coast, taking on board Kogio Kai off Kuai-Echekwada Creek. After inspecting the Ariel Ledge we anchored at 10-30 A.M. off the mouth of the Teyai-Creek on the East coast. Several Onges of both sexes were on the shore, and we landed amongst them, giving them presents. They were quite friendly, and we visited their hut at Titaije. In the evening we rowed up the Teyai Creek, which is one of the most beautiful in this Group of Islands. All our Andamanese remained on shore for the night with the Onges, and had a feast of turtle.

"4. On the 6th none of the Onges were seen, although we landed at two places, and we anchored for the night in Hut Bay on the East coast.

"5. On the morning of the 7th two men appeared and were given presents, and we then went on to Toi Balowe, a large hut on the south-east corner of the Island, measuring 60 feet in diameter and about 35 feet in height. Shortly after we landed a number of Onges arrived and were given presents. I walked to a village of about 14 lean-to huts a little way in the interior, and my party were there regaled with pig and honey. As usual amongst these people there were a few ill-tempered, conservative old men, who refused to be pleased with us. Our interpreters decided to walk on round the coast and I brought on board two new men, sending them ashore again when we reached Ingoie that afternoon. There is a good landing place here the reef being broken in one place just opposite the hut ; the best anchorage is in 8 fathoms, about half a mile from the shore.

In the evening we visited the rock where Lieutenant Much's expedition landed in 1867, and the Onges pretended to have some remembrance of it.

"6. My Andamanese slept on shore, as usual, with the Onges, a number of whom had followed us round.

On the 8th, H.M.I.M.S. "*Kwang Tung*" arrived with Lieutenant-Colonel Strahan and his Survey Party, and Mr. Man, the Officer in charge of the Nicobars. The Survey work was at once commenced ; the Onges were rather troublesome, trying to steal the metal of the instruments, but no fraces took place, and with the presents we had given them they were quite pleased.

"7. On the 9th, the Chief Commissioner, with Lieutenant Colonel Strahan, Mr. Man, and Mr. Metcalfe went to the North end of the Island for the day in the "Ross" where Colonel Strahan observed for Latitude, and Lieutenant-Colonel Roberts and I remained behind in the *Kwang Tung*. Mr. Senior, Assistant Surveyor, and his party, landed at 8–30 A.M., at Ingoie, and attended by the Andamanese, our Onge interpreters and two canoes with presents, proceeded to survey the coast round to Ingo Tijalu on the South-West cornet The canoes with the presents were swampeed in thh

surf, and one canoe and all the presents were lost. The Onges however, beyond being greedy for such metal as they saw, gave no trouble, and Mr. Senior having completed his work' came off at 4 P.M. to the *Kwang Tung*, which vessel, after looking for the shoal marked on the chart as being 4 miles South-west of the South-west end of the Island, and not finding it, had anchored off Ingo Tijalu. (The shoal was afterwards found by the R. I. M. S. *Investigator*)

Mr. Eldridge, 2nd Officer of the *Kwang Tung*, and Mr. Baynes, a passenger, had been ashore bathing from a Nicobarese canoe, and some Onge Women had joined them in the water, and seemed to be quite friendly.

"8. At 5. P.M. I landed with Captain Pryce, R.I.M., Lieutenant-Colonel Roberts, and Mr. Murray, Chief Engineer of the *Kwang Tung*. I had with me as an interpreter Kogio Kai, also two of our Andamanese, Riala and Lokala. Unfortunately I had no presents, they having been lost in the canoes. We were received on the shore by about 25 people, among whom were many women and children, and they were all unarmed except two men who had adzes. They were very greedy for presents and tried to loot the boat, but were prevented from doing so by Kogio Kai and myself; Mr. Murray however gave them an iron bucket, which they had previously taken and I had recovered from them. They embraced Kogio Kai, and we all walked along the shore together, taking two Khalassies from the boat's crew.

After we had proceeded about 200 yards Captain Pryce drew our attention to some fish on the beach, and he, with Lieutenant-Colonel Roberts and Mr. Murray stopped to look at them. I was a few paces behind talking to the Onges by whom we were surrounded, when suddenly I heard a thud, and Mr. Murray cried out, "I am killed." I turned and saw him on his knees on the sand, the blood streaming from a wound on the back of his hand, and a tall Onge standing just behind him with a large adze in his hand.

The attack was quite an unprovoked one, and from the fact that the women and children were present and none of the other Onges were armed, I consider it to have been unpremeditated and without the approval of the others, who immediately began to retire.

Kogio Kai called to me to shoot the Onge but none of us had any arms, and we all went off to the boat, Captain Pryce and and a Khalassie supporting Mr. Murray, and Lieutenant-Colonel Roberts waiting in the rear to see if the man was going to attack us again. He did not attempt to do so, and the Onges all went to the landing place and sat down there. We returned to the *Kwang Tung* and I asked Captain Pryce to arm all the Europeans and place them at my disposal, which he did, and ordered away two boats. I also took with me Tomiti, Talai, and Kogio Kai. On nearing the shore I sent Tomiti and Talai to see if the man who hit Mr. Murray was still there, Colonel Roberts, who kindly consented to take charge of the armed party, covered them from the boat.

They talked to the women for a minute, and then called out to me that the man had run away. I, however, saw a man with an adze in his hand sitting on the right, away from the others, and I asked Kogio Kai if this was the man. He said it was, and called out to Tomiti, who, with Talai, seized the man and dragged him into the boat, having first snatched the adze out of his hand. None of the Other Onges attempted to rescue him, or to offer any resistance. Our prisoner was secured and taken on board the "*Kwang Tung*."

The Chief Commissioner, who had in the meantime returned in the "*Ross*," directed me to have the man tied up to to a gun and given twenty four stripes, which was accordingly done. He was then secured and taken to the "*Ross*," and Mr. Murray under the care of Mr. Jackson, Apothecary of the "*Kwang Tung*," was also taken there for the purpose of being conveyed to Port Blair for medical treatment, his wound being a serious one. The "*Kwang Tung*" returned to the Nicobars.

"9. On the following morning six Onges appeared on the beach, and I sent Tomiti and Talai ashore with some presents for them, and they explained what had been done to the prisoner, and that we intended to take him to Port Blair.

We then proceeded to Jackson Creek on the West coast, where the Chief Commissioner and Mr, Metcalfe landed and gave some presents to the Onges, and we then went on into Bumila Creek where we anchored for the night. Our interpreters were landed here and loaded with presents, and on the 11th we returned to Port Blair, bringing with us the prisoner, whose name proved to be Kobeda-Kote, an inhabitant of Goojege, a village on the West coast.

Until the interpreters left he did not seem to realise his position, but during the night of the 10th, after they had gone, he twice managed to get his hands free from the handcuffs, and once, although his feet were manacled together, slipped overboard and tried to swim on shore, but was caught by one of our Andamanese.

On arrival in Port Blair he was kept under the Chief Commissioner's house, guarded by Andamanese, and seemed fairly well, though he suffered from the wounds caused by the flogging he had received. (He died at his village in 1897.)

"10. Dr. Dalgairns, Officiating Senior Medical Officer, reported that, though Mr. Murry's wound was a serious one, he was in no danger, and he eventually recovered.

"11.—I would draw attention to the behaviour of Tomiti and Talai, in arresting their own countryman and supporting our authority. Their conduct through out the expedition had been excellent, and shows the influence we have over them."

When forwarding the above Report to the Government of India, Colonel Cadell wrote the following Letter, No. 1742, dated 23rd March 1887, to the Secretary to the Government of India in the Home Department.

"I have the honor to submit, for the information of the Government of India, a copy of the letter of the 12th instant from Mr. Portman giving an of a account visit to the Little Andaman in the beginning of thismonth.

"2. Before proceeding on privilege leave in November last, I placed Mr. Portman on special duty with a view to his cultivating friendly relations with the natives of the Little Andaman. An account of his operations was submitted in his report which was published in the Monthly proceedings for December last.

"Mr. Portman, after enduring many hardships, visited all the natives living on the coasts of the Island, and made a survey of the whole coast line, He deserves much credit for the success with which he accomplished his arduous work.

"3. As it is inadvisable that there should be any break in the continuity of our proceedings with the Islanders, and as Mr. Portman is about to avail himself of the furlough which he gave up in order to carry out the operations mentioned in the preceding paragragh, I proceeded with him to the Island immediately on my return from leave.

"It will be seen from his detailed report that we were peaceably received by the natives wherever we met them, except on one occasion, when an elderly savage attacked and severely wounded Mr. Murray, the Chief Engineer of the *Kwang Tung*; the reason for the assault being probably the man's disappointment at not having received any presents. cap the assailant was seized by his own countrymen.

"4. It would have been preposterous to deal with such a savage, and one whose language no one could understand, in accordance with the prescribed forms of procedure, so as soon as he was brought on board the *Kwang Tung*, he was tied up to a gun by my orders, and received two dozen stripes. He was then taken to Port Blair, and will be liberated in a few months,"

In April Mr. Metcalfe went down to the Little Andaman with Mr. Keatinge of the Survey, and did some work on both the North and South coasts.

All the Onges were friendly, and on the return of the party to Port Blair Colonel Cadell and Mr. Metcalfe went again to the Island, taking with them Kobeda Kote, who had been for nearly two months in imprisonment.

He was released at Ingo Tijalu, and Colonel Cadell writes:—

"As a lengthened detention in Port Blair would in all probability have resulted in the captive's death, an event which might have endangered the friendly relations which have been with so much difficulty established with the Little Andaman was not likely to offer till after the monsoon, he was taken back to his home and released after about two months detention. It is hoped that this act of clemency will have a good effect on the Islanders."

Colonel Cadell went round the Island and was well received everywhere.

In January, 1888, he and Mr. Metcalfe visited the Island, going round it, and landing whereever they could. Our friends were as usual taken from Bumila Creek, the first place stopped at, as interpreters, and all the Onges were friendly except some at Jackson Creek, who behaved in a timid and semi-hostile manner.

The people here, and further to the south, have always been treacherous and hostile, and owing to the impossibility of landing at their villages, they can only be approached by a march of some miles through the jungle, which, unless very judiciously conducted, would probably end in a fight.

In March, on returning from England and resuming charge of the Andamanese, I visited the Little Andaman. All the Onges were very friendly, and I brought some up to Port Blair for a short visit. China Toi, one of the women caught on the Cinque Islands in 1885 had died, also "Kogio Kokele," my Palalankwe interpreter. Talai and Tomiti were married.

In July 1888 I took Ike, a Jarawa we had captured on the coast of the South Andaman, to Bumila Creek, and as he seemed to attach himself to the Onges, particularly to Kogio Kai, I brought the latter with some others away with me. They remained for a few weeks in Port Blair, but did not seem to understand Ike very well.

In December, 1888, I visited the Little Andaman in ths R. I. M. S. *Investigator*. I had noticed, in 1886, very curious sores on the bodies of the Onges, and while on this visit saw one boy with sores at the corners of his mouth, whom I brought up to Port Blair for treatment.

Both Dr. Alcock of the *Investigator* and Dr, Gupta at Haddo, pronounced the sores to be those of constitutional syphilis, and they readily yielded to the treatment for this disease. Dr. Gupta, in diagnosing the case, drew my attention to the irregular and discoloured teeth of the Onges. This has

been before noticed; nearly all this tribe have exceedingly irregular and black teeth, with sharp edges so different from the inhabitants of the Great Andaman who have pearly-white even teeth, Judging from the age of the boy brought up (about 15), and the general condition of all the Onges, whatever their age might be, I am of opinion that this tribe have had constitutional syphilis for some very considerable period, though for how long, and in what manner it originated, I can offer no conjecture.

I have since seen a case of elephantiasis at the Little Andaman, and no doubt there is a good deal of scurvy there. Indeed there is some great difference between the Onges and the other Andamanese, even the Jarawas, which may result from the difference of food, and water, or of climate, or from some intermixture with the Malayas, Chinese, or some other outside race.

Short visits were paid by Lieutenant-Colonel L. H. E. Tucker, Officiating Chief Commissioner, and Mr. Man, to the Little Andaman in February, and March, 1889, and Mr. Man again visited the Island in April on his way from the Nicobars to Port Blair. The Onges were friendly where seen, and presents were given to them. At Bumila Creek they helped to collect wood for the *Nancowry*, and when Mr. Man stopped there in June 1890, he noticed how anxious they were to show hospitality to us, and how, when some of our Andamanese wanted some fruit, an old woman abused the other Onges because they were not sharp enough in climbing the tree and getting what was wanted.

Unfortunately some of the visitors began to loot their ornaments, etc., from the Onges, who resented this but kept quiet, and I had to bring the matter to notice and request that such partices might be forbidden.

Colonel Cadell visited the Little Andaman in the *Nancowry* in November, 1889, landing on the 8th at Hut Bay and Chetamale, and stopping off Toi Balowe and Titaije. The Onges were most friendly, and several came off on board the steamer.

On the 9th he visited Bumila Creek bringing off some men, and then steamed to the Sisters where he had been told several people had collected.

Two boatloads of Onges (about 28 people), were there, and were much delighted at seeing him, and some small boys came on board the ship.

Presents were distributed at all these places, and the Onges were most anxious to be allowed to come to Port Blair. Eighteen were brought up, and the following list shows their names, and those of the villages to which they belong.

Kogio Kai. Dantude-totali-bai. Chene-kwole-kochui. Takwato. All of Kwaudale village.

Eketi. Datoba-chui. Of Tambe Ebui village.

Ikwa-chui. Tuwede-wauteloi. Of Obate village.

Wautene. Of Taute-kwau-moi village.

Kwe-loi. Ebau-koi. Of Bede-abdalu village.

Tuki-cheda koi. Dauwetau-ti-tetale-tange. Cheo-kache. Of Cheta-male village.

Ikala-sowe. Eda-keta-balowe. Yoka-mote. Of Kwatetu-kwage village.

Dato-chui. Of Toi-balowe village.

These people remained at my house till the 30th, and were on that date sent back to the Little Andaman. They had been given a quantity of presents, and were pleased with their visit, but owing to the change of the monsoon many of them had suffered much from bronchitis.

In December, 1889, the edible birds nests collectors were finishing the cleaning of the caves, which had been delayed by previous bad weather, when they were overtaken by a cyclone on the 21st while returning from Passage Island to Port Blair, and were driven on shore on the south end of the Great Cinque Island. Their boat was smashed to pieces on the rocks by the surf, but most of the articles in it, including the box of edible bird's nest refuse, were saved.

A party of Onges happened to be on the Little Cinque Island, and four of the men came down to the assistance of the convicts. The wind having moderated, the Onges lent the four Andamanese, who were with the party as a guard, one of their canoes, and leaving the Cinque Islands on the 24th these men reached Chiriya Tapu on the 26th and walked up to the Settlement.

On hearing of the occurrence I went down to the Cinque Islands in the *Ross*, leaving at 2 A.M. on the 27th and reaching the Islands at daylight.

The birds-nesters and their baggage were embarked after considerable trouble, there being a heavy swaf, and I went to the Little Cinque Island, picked up the four Onges who had helped the convicts, and brought all the people back to Port Blair.

On the 29th these four Onges returned by the *Ross* to the Cinque Islands, their canoe being also brought back from Chiriya Tapu and restored to them. As they had behaved remarkably well they were allowed to choose whatever articles they fancied in Port Blair, and took back several canoe loads of presents. I would contrast their behaviour on this occasion with that which we might have expected from them, had a similar mishap occurred even such a short time ago as 1885.

They were all from Tambe Ebui (Tomiti's village), and had been visited by the Chief Cammissioner when at the Sisters in the previous month.

In March, 1890, I visited the Little Andaman and brought up some Onges, who stopped with me for a few days.

In October, 1890, I again visited the Island and found the people where I landed very friendly, but there was too much sea on for me to go round. I brought back several Onges to Port Blair, returning most of them to their homes the following week, but keeping a few for a month in order that they might learn a little Hindustani.

In February, 1891, Mr. Man called at the Little Andaman on his way from the Nicobars to Port Blair, and brought away eight Onge who stopped with me for a while; and in March I went down there and brought up two sickly Onges, whom I was able to cure and fatten, so that they returned to their friends in excellent condition shortly afterwards.

In November I called at Bumila Creek after the cyclone, and found all well; and in January 1892, I took Tomiti, Talai, Eketi, and Talai-Tudinome to Calcutta as related in Chapter XVII.

This visit had a great effect on them and did much good.

Whenever I visit the Little Andaman the Onges crowd into my boat, and after taking all the presents I have brought offer to come on board the steamer, and are willing to come to Port Biair, even demanding to be taken up there, and refusing to go ashore again when told to do so.

In March, 1893, Mr. Man and I took Monsieur Lapicque, a French Anthropologist, to the Little Andaman, to see "les vrais sauvages" as he described them,

We stopped in Bumila Creek and gave him every opportunity of observing the Onges. On leaving I brought away with me Tomiti, Talai, Talai-Tudinome, and two small boys.

In April, as I wished to ascertain how my Andamanese, by themselves, would be received by the Onges at the Little Andaman, I sent the three above mentioned men back to the Little Andaman on the 4th in a canoe manned by a selected party of Andamanese, and the two small boys were kept by me for a few days longer, when, becoming sick, they also were sent back in the *Nancowry*.

My Andamanese returned after a long delay in May. They were indeed so long away that I had been anxious about them, and the *Nancowry* had been sent out to look for them.

They stated that they had landed at Ekudi, and saw a number of new Onges, who were members of the inland tribe and had long straight bows like those the Jarawas of the South Andaman use. These people talked the same language as the coast tribe, but were not well disposed towards our people. Indeed, because one of our men, (Wologa), would not give up to them a file he was using, they threatened to shoot him, and were only prevented from doing so by the boy Eketi, who had apparently learnt wisdom when in Calcutta with me in February, 1892.

After leaving the Little Andaman our people were detained on the South Brother Island for ten days, being ill with fever, and unable to move, and they reached here in very poor condition.

On such a tale it is impossible to form any decided opinion, and until I have seen this inland tribe and theis bows I cannot say whether they so closely resemble those of the Jarawas as is stated. If they do, (which is not impossible), then what has been already suspected, *viz.*, that the South Andaman Jarawas are merely Onge Eremtagas, who have been left behind in the South Andaman when the *Ar-yauto* Sept retreated to the Little Andaman before the advancing Aka-*Bea*-da, will be confirmed. The point is one of interest.

In March, 1894, I went round the Little Andaman, landing at the principal villages and finding the Onges everywhere friendly.

I brought up 52 with me to Port Blair, where they remained for a month. While at my house they gave a good deal of trouble by stealing things, and Kogio- Kai, who was with them, had to interfere. One of the men got fever, and while delirious wandered away during the night and was never seen again. He is believed to have drowned himself, but Kogio Kai declared that he had gone back to the Little Andaman by himself, (which was impossible).

The others were returned to their homes, and when I met Kogio Kai on the Cinque Islands in the following year he declared that the missing man *had* got back to the Little Andaman !

In November, 1894, Moung Yu, the edible birds nest collector, met a number of Onges on the Cinque Islands, and reported their being there to me. I went down to see them and found our old friends. I brought up eight men, five women, and seven children and they remained a week at my house and then went down to Chiriya Tapu, with a selected party of Andamanese, to cut some canoes they wanted. I also sent convicts to assist them, and told our people to watch them, and study their ways.

They went on to Rutland, collecting honey there, and then returned to the Cinque Island in January. I then took four to Calcutta. (Tomiti, Talai Kogio Kai, and Eketi).

On their return from this visit, the details of which are given in Chapter XVII, they, with some others from the Cinque Islands, were taken to the North Sentinel Island, as I had heard that one of them, an old man, was a Sentinelese who had some years before left the Sentinel in a canoe and come across, *via.*, Rutland Island and the Cinque Islands, to the Little Andaman.

In February, 1896, I again visited the Little Andaman, going all round it, and finding the the Onges friendly. We however saw very few (it being the honey season they are all in the interior), until we anchored in Hut Bay, when about forty people came out on the shore, having followed us up from the south ward.

I gave them presents, took three intelligent looking young men on board, and then went on to the north. At Obate I saw Tomiti and Eketi, and took two more lads, bringing the five up to my house.

Their names were Ija-te-bo-bai-i, Woi--egi, Tele--koye, Dambui, and Ten--dede--bai--i.

There was no news at the Little Andaman; all my friends were alive and well, and no wrecks, fights, or casualties had occurred.

Assistan.t—Surgeon Chitts of the *Elphinstone* noticed one case of Condy lomata among the Onges, and is of opinion that he.editary syphilis is common among them, and that the disease must have been introduced at some remote period, long before our occupation of these Islands in 1858, so that, in this instance, at least, we have nothing with which to reproach ourselves. Whether the disease is to be traced to Malay pirates, or, through the Jarawa tribe near the Settlement af 1790, *et seq*, will probably never be ascertained.

Both this and other circumstances have assured me that the Onges have, at some remote period, had communication with the outside world, and have been influenced by some outside race. Possibly a close study of their language, habits, and legends, may enlighten us on this point. Individual Chinese or Malays may have been captured by them, have had their lives spared, and have lived with them.

All those we have seen are, in spite of the syphilis, large and well formed, and breed freely.

Of course the fact of syphilis among them has to a certain extent modified our policy towards this tribe. Formerly our one object, after friendly relations had been established with them, was to prevent them from mixing with the convicts and other Andamanese, and contracting the disease, but now there is no objection to their going about the Great Andaman with other tribes, and there will be no objection to our keeping parties of them up here all the year round.

The use to which I propose to put them at present is, to search for the Jarawas and endeavour to establish friendly relations with them; for, if that isever done, it will, I think, be done by the Onges.

As regards our conduct towards the Onges in the future there is little to be said.

The Little Andaman Island will probably never be occupied, as there is nothing on it to tempt a settler, and there are no harbours, so beyond visiting the people in order to keep in touch with them, and prevent them from massacring the crew of shipwrecked vessels, we have no duties there. Onges should, whenever practicable, be brought up to Port Blair and encouraged to roam about the South Andaman jungles with the other Andamanese, care being of course taken that they do not contract any disease. Should they catch any infectious disease they should be kept in the Settlement at all hazards until danger of communicating the infection to their fellow--tribesmen is past: their death in Port Blair is to be preferred to allowing them to take back any infection to the Little Andaman, and it should be remembered that the other Ongescare little for the death of one of their tribe, especially if he be an unmarried man, for with the Andamanese it is "every man for himself," and such an occurrence would not affect our friendly relations with them.

In time they will, of their own accord, come up to Port Blair from the Cinque Islands, but at present I have not been able to persuade them to come further than the latter place. (Since writing the above several parties of Onges have come up to Port Blair of their own accord; they are beginning to occupy Rutland Island permanently; and have already been of assistance to us there in catching runaway convicts.)

The most useful language they can learn is Hindustani, and it is more important that they should learn that tongue than that we should learn their language.

There is a great field for scientific research among the Onge Group of Tribes, and the ground has scarcely been broken at present.

When in Port Blair, and indeed on their own Island, the Onges should always be shown that we are the strongest race, and are to be obeyed. On this point no doubt should be permitted, and obedience must be enforced and all wrong-doing sternly punished, for the Andamanes are a forgetful race, and this discipline is necessary in the interests of shipwrecked persons.

In the event of the Onges misbehaving in the future the best punishment for them is, to bring away all the people of the offending village to Port Blair, and keep them on the Great Andaman for about a year, teaching and training them to better ways at the same time.

The five Onges above-mentioned were taken back to the Little Andaman by me on the 15th of April, when I stopped in Bumila Creek until the 19th. A number of people came to see me and were very friendly.

I especially noticed that, owing to their contact with us, the Onges have commenced to make bows like those of the South Andaman Group of Tribes, discarding their own pattern which is probably the oldest of all, but the new bow is more rounded more in shape, and is not ornamented with the criss-cross and dog-tooth incisions used in the Great Andaman.

Also their canoes are now being made with prows like those in the Great Andaman.

These changes should be borne in mind by future observers, otherwise erroneous conclusions will be arrived at.

Very curious types of faces were to be seen among the Onges; some entirely Negroid; others Mongoloid; others Malayan; a special type which I have called the Onge type; some like aborigines in the Great Andaman; and other like North American Indians. Nothing strikes observers of the Andamanese more than the number of types of face to be seen among them.

Tomiti told me that, some time before, an Eremtaga tribe of Onges with long hair, living at Antigoi near the head of Teyai Creek, had attacked him and burnt down his village; they had also attacked and killed the people at Ingoie. In revenge Tomiti and his party had killed several of them.

This is exactly what might be expected on so large an Island, and no boubt much of interest will be discovered there in the future.

VI. Sir Richard C Temple's Account Of Nicobarese

(Excerpt from Census Report of Andaman and Nicobar Islands 1901 Page the 198 to 200)

I. THE RACE

Difficulty of Adequate Description—It is not at all easy to present a brief, clear and yet adequate account of the Nicobarese and quite impossible to present an authoritative one, because of the insufficient study that has as yet been practicable of the people, the great number of more or less inaccurate notes extant about them, made by observers of widely different equipment for the purpose and scattered over publications difficult of access, the many unsettled controversial points regarding them and the considerable and complicated extent of their civilisation. And yet if it be conceded that they represent that portion of the Indo-Chinese race, which has been the longest isolated and freest from disturbing foreign influences, there can be no doubt of the ethnological interest they should excite and of the consequent value of studying the Nicobarese deeply.

The chief use of the present collocation of the main points of information as yet available will be to direct the student and inform him as to what has been, and what remains to be, ascertained.

Dialect of the Central Group used in this Report—As the people of the Central Group have, owing to the fact that nearly all the settlement of foreign powers have been located there, been far better studied than the others, except where otherwise stated, all vernacular words and terms herein quoted will belong to the Central Dialect.

Antiquity on Present Site.—The Nicobarese in in Ptolemy's day were reported by sailors to be "tailed" men, a statement due to the long, waggling end of the narrow loincloth still looked on by the Nicobarese themselves as representing the tail of their "dog" first ancestress.

In the 7th Century A. D., I.-Tsing, in his travels, describes them as a naked people, whose women wore girdles of leaves, whose coasts were lined with cocoanuts and betelpalms, who came off in canoes in large numbers eager to barter cocoanuts, plantains and articles of canoe and bamboo for iron, which they valued beyond all things, who had "not much rice," who were of middle height and not black, who were skilled in cane and bamboo basket work, who apparently understood the trade language of the day. In the 9th Century A. D., in *Arab Relations* they were described as a naked peoplelr the women wearing a girdle of leaves, who came off to passing ships to barter ambergris and cocoanuts for iron. Such generally is the description of the Chinese (and Japanese) travellers and traders who actually visited the islands in the first millenium A. D. Such, too, is generally the description of the travellers from the West that speak from personal experience up to Dampier, who was stranded in Great Nicobar in May 1688 and lived there for a time actually on "mellori" (a term for which he is apparently responsible, though Fontana (1795) calls it a Protuguese word), i. e., pandanus paste, and that of the "fryer" who was living in his time as a missionary in Nancowry Harbour. * * * * * * * * * * *

The story is always the same:—Unclothed men, women with short petticoats, possession of cocoanuts, betel and ambergris, manufactures in cane and bamboo, eagerness to trade for iron with passing vessel, meeting strangers in canoes, isolation from the world except for passing ships. And it a fair inference that the Nicobarese have been a very long time, at least two thousand years, on their present site, with the same civilisation and the same habits as they possess at the present day. In this view a study of them should be of great ethnological value, as it must be their habits that can explain those of the general Indo-Chinese race, to which it will be seen form the following pages that they presumably belong, rather than the other way round.

General Description:—The Nicobarese, despite local differences, can be fairly treated as one people (crosses, except a few with the allied Burmese, Siamese and wild Malay races being almost unknown and due to visits of trading vessels and strayed boats from the Malay Peninsula and these are not fruitful) whose affinities may be established from the following characteristics of some or other, but not necessarily all, of the inhabitants of the various islands:—Their houses are on piles, they stain the teeth with betel; they perforate and enlarge the lobe of the ear; they artificially deform the heads of infants by flattening the occiput and forehead; they have an aversion to milk; the marriage tie is weak and brittle, and women have free choice of husbands; they practise the couvade (paternal lying-in); they sniff for kissing; they have no caste; they are independent and undisciplined by nature; they are

sociable and the sexes freely mix without restraint; their religion consists of spirit--scaring; they have holy days in certain months, they have definite courting customs; their mode of hospitality is to allow any stranger to enter the house and take what he wishes without question; they have special ceremonies for the disposal of the revered dead, they are fond of sport and matches; they eat deg's flesh; only the women will carry loads on the head and men's heavy loads are carried on a yoke; their language. All these points show them to be a Far--Eastern and not an Indian people. Their own idea of themselves is that they came from the Pegu--Tenasserim Coast, an idea borne out by physical structure, social habits, trend of civilisation and language. Everything so far ascertained about them points to an origin from the Indo--Chinese, as distinguished from the Tibeto--Burmese or Malay tribes or nations.

Charge of Cannibalism—With regard to the old charge of cannibalism, it may be said that it is quite untrue, though a rare, secret and considered disreputable form of ceremonial cannibalism has been discovered on Camorta, as in India and elsewhere. It seems to be punished by murdr and subsequent muti lation when discovered, as reported by the Missionary Haensel (1779–87), and as shown by some otherwise mysterious murders much later in our own time.

The Six Divisions of the people—The Nicobarese are not divisible into tribes, but there are distinctions, chiefly territorial. Thus, they may be fairly divided into the people of Car Nicobar, Chowra, Teressa with Bompoka, the Central Group and the Southern Group. In the Great Nicobar there is the one inland tribe of the Shom Pen. The differences to be observed in language, customs, manners and physiognomy at the several kinds of Nicobarese may be with some confidence referred to habitat and the physical difficulties of communication. There is, however, nothing in their habits or ideas to prevent admixture of the people, for both intermarriages and mutual adoptions are as freely resorted to as circumstances will admit.

Distinctions between the Divisions—In the matter of differences between islands and communities, the information available is neither complete nor certain, but it is nevertheless worth while to note down such as have been ascertained or reported for future guidance in enquiry. Abbreviations are here necessary in referring to Islands. N.=North: S.=South: C.=Central· C. N.=Car Nicobar Ch.=Chowra: T.=Teressa: S. P.=Shom Pen.

Devil murders.—C. N. common Ch. and T. rare; C. and S. very rare.

Lying-in.—Ch. and T. couvade: C. N. Special lying in hut with uncleanliess of the woman.

Bodily malformation.—C. and S. except S. P. flatten the occiput.

Hair.—C. N., Ch., C., cut level to below the ears, oiled, parted in the middle: T. cropped to a mop: S. untidy to the shoulders: S. P. unkempt, long and matted.

Female Dress.—Ch. and T. cocoanut-leaf petticoat: S.P. and S. bark-cloth petticoats: C. blue calico petticoats: C. N. red calico petticoats.

Fighting helmets.—C. and S. of padded cloth: N. of cocoanut husks.

Weapons.—S. P. wooden-head spears only: N. cross bows: C. and S. toy bows for children.

Days of rest.—C. N. 7th, 14th and 22nd in five of the lunar months of the S.W. monsoon, in two of the N.-E. monsoon, perhaps copying the Ubokne of the Burmese traders.

Funeral Customs.—N. *ossuaries:* N., C., *and* S. P. special customs: Ch., T., and Pulo Milo in S. aerial "burial": C. N. special burial of the revered dead in coffins.

Position of corpse in grave.—C. and C. N. feet to shore at right angles to it: Ch. and S. males, feet to shore, females, head to shore: T. parallel to shore: S. P. squatting and facing the nearest stream.

Position of grave—C. and S. in cemetery between village and jungle with family divisions: Ch. and T. near the huts: C. N. on sea-shore near the village.

Spirit scarers.–C. *Kareau* human images, numerous: S. and Ch. few: T. scarce and made of the skull of a deceased priest with wooden trunk filled with his bones: C. N. none.

Priests and novices.—*Mafia* or novices on C. N. only.

Locomotion.—C. bamboo and light wooden stilts for crossing muddy foreshores at low tide.

Cocoanut climbing.—C. N. loops round the ankles and a dah. Elsewhere, men without, assistance, women with a cocoanut-leaf in place of dah.

Government.—N. chiefs, elders and council of three in each village: C, and S. no chiefs, except vaguely of groups of huts and cocoanut lands.

Villages.—C, N. and S. clean: elsewhere dirty.

Huts.—Ch. pent roofs tabued.

Food.—Ch. eat dogs.

Drin.—C. N. cocoanut-milk, no water (never at all except a little as medicine). N. toddy is sucked up through a tube from the storage vessel: C. and S. drink from a cup or out of a ot hole in the storage vessel.

Drink materials.—C. cocoanut vessels blackened with oil and soot.

Cooking utensils.—S. P. on bark: elsewhere of pottery.

Pottery.—Made only on Ch.

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Relations with the British:—In 1882, during the occupation of the islands as a Penal Settlement, a system of control over all the islands was started by means of making formal appointments of all chiefs as from the British Government. The chiefs thus "appointed" are as far as possible "naturally selected" by the people themselves, but the Local (Andaman and Nicobar Goverment reserves to itself the power to depose any chief who misbehaves and to appoint another in his place. The whole of the islands have now quite acquisced in this procedure, and by its means an effective continuous control is maintained over all the Nicobarese.

Each chief receives a formal certificate of appointment, an annual suit of clothes, a flag (Union Jack), and a blank leather--bound book- All these he is bound to produce at every official visit to his village and he undertakes to hoist the flag at the approach of every ship, to produce his book so that the commander may write in it any remarks he has to make, to report to official visitors all occurrences, especially smuggling, wrecks and violent offences that have taken place since the last visit, and to assist in keeping order. On the whole the chiefs perform their duties as well as people of their civilisation might by expected to perform them. In every other respect the people are left to themselves. * * * * * * * * *

Government Agencies:—In addition there are two Government Agencies maintained, one at Camorta and one at Car Nicobar. The duties of the Agents are to assist the chiefs in keeping order, to collect fees for licenses to trade in the islands and to give port clearances, to report all occurrences, to prevent the smuggling of liquor and guns, and to settle petty disputes among the people themselves or between the people and the traders as amicably as as may be .Excepting the ceremonial "devil" murders of Car Nicobar, there is scarcely any violent crime and very few violent disputes with traders, and thus order and control are maintained perennially with hardly any hitches. The "devil" murders are dealt with directly from Port Blair.

II. PHYSICAL CHARACTERISTICS

Physical differences between Islands trifling: Physically there is little difference between thc inhabitants of the various islands, except that the Shom Pen are about an inch shorter and are less robust than the coast tribes, are anaemic in complexion and have protuberant bellies, all due probbaly to diet, surroundings and mode of life.

Man's Enquiries:—The enquiries and measurements by E. H. Man of 150 men produced the following average results. showing the Nicobarese to be a fine, well--developed race.

MEN

Length measurment in inches

Height	$63\frac{3}{4}$
Full span	67
seated height	$33\frac{1}{2}$
Arm	$21\frac{1}{4}$
Hand	$6\frac{7}{8}$
Leg	$34\frac{1}{2}$
Foot	$9\frac{1}{2}$

Girth measurement in inches

Chest	$34\frac{1}{2}$
Waist	$30\frac{1}{2}$
Thigh	$19\frac{1}{2}$
Calf	$14\frac{1}{2}$
Biceps	12

Other results

Temperature	98.62	Fahrenheit.
Pulse	76	
Respiration	17	Per minute.
Weight	136	lbs.

The measurements and statistics for the women being more difficult to procure are much fewer.

WOMEN

Height	60	inches.
Full span	$61\frac{1}{2}$	,,
Seated height	$31\frac{1}{2}$	,,
Foot	$8\frac{3}{4}$	,,
Weight	118	lbs.

So far as the measurements go the sexes compare as in the diagram attached at the end

Age.—The Nicobarese boys attain puberty at about 14, girls at about 13; they attain full height at about 18 and 17 full growth about 22 and 21; the men marry at about 24 and the women much earlier,14 to 15; they age at about 50 and live on to 70 and even 80. There are more old women than old men, and length of life is apparently greater than in India or Indo-China.

Reproduction.—Childbirth is easy, but not to an abnormal extent, and women are proud of a large family. The child-bearing age is 15 to 40 and children are suckled two years. During pregnancy the man and wife do not work and pass the time in visiting and feasting. Lying in customs vary a good deal, but do not appear to be cruel in their nature. There is no partiality for male children, girls being as greatly, if not more, valued.

Endurance—Living in for them such a land of plenty, the Nicobarese endure hunger and thirst badly and will eat and drink, smoke or chew betel at short intervals all day long whenever practicable. So little will they endure hunger that they will eat fish raw if delayed out fishing. They avoid the sun which is apt to give them headaches, and they thoroughly appreciate the virtues of a *sola topi*. Want of sleep is, however, borne with ease on occasion though the sleepiness of the people in the daytime has deceived visitors. This is due to their habits of fishing and holding their ceremonies at night.

The Nicobarese can carry heavy weights, the average man's load being about 1 to 1½ cwt. and a woman's about ¾ cwt. A full man's load is 3 score husked or 4 score unhusked cocoanuts slung in pairs on a pole, or 20 pair of water vessels filled. The former weight work out to 160-180 lbs. and the latter 110-120 lbs. Both sexes climb cocoanut trees with great skill and ease, and the men paddle their canoes long distances, and will walk up to 15 miles at 3 miles an hour with a load up to 30 lbs. without undue fatigue.

Sluggish Nature—The gait is sluggish, slouching and inelastic, but extreme agility is shown in climbing the cocoanut tree and activity generally when there is anything important to be done. The Nicobarese on the whole do well what they are obliged to do. The daily necessary work is done regularly and systematically and with a strict division of tasks between the sexes, and they are then industrious and diligent. They are expert in paddling and sailing boats, but not good swimmers. They are skilful and persevering sea fishermen, spearing fish by torchlight from canoes and catching them in sunken baskets, but not in nets or with stakes. Fishing lines are, however, well understood.

The gait betrays the nature. The Nicobarese will not exercise or tax his powers of endurance if he can help it, resting with his loads every few hundred yards, and he is an adept in lessening the weights of cocoanuts when obliged to carry them. He will not walk more than five miles without a rest. Both sexes understand the advantage of working together at heavy tasks to the accompaniment of the voice. The women never go far from their homes.

Due to Productivenes of the Country—The racial laziness is explainable by the climate and the ease with which all their wants are supplied by nature. The cocoanut tree is their great stand-by. It supplies them with a wholesome drink, goes far to feed themselves, and altogether feeds their domestic animals, supplies them with oil, spirits, vessels of every description and cloth, poles and thatching, sails for canoes, torches for fishing and means of trade and by trade of procuring all iron, luxuries, foreign article and food they require. Fish and pigs are everywhere caught: pigs, fowls, and dogs are domesticated. Pandanus and cycas provide abundant farinaceous food, though no kind of cereal crop is ever grown. The areca-nut and betel-leaf and a great number of fruits are easily cultivated. Posts and planks for houses and boats are readily made from trees in the surrounding Jungle. Twine binders and baskets and shafts for weapons are procured without difficulty from barks, bamboos, canes, and creepers. Thatching material is everywhere abundant from the *nipa* (*dhani*-leaf) palm and the tall coarse *lalang* grass.

Food—The food of the Nicobarese is firstly the cocoanut and next the pandanus pulp, fish and imported rice. Pigs and fowls are kept for feasts. Dogs are eaten in Chowra. Cultivated fruits of many Oriental kinds are eaten everywhere.

Stimulants.—They are very fond of stimulants and smoke a great deal of cultivated tobacco. *Pan*, i. e., betelnut and betel-leaf and quicklime, is the usual stimulant and is perpetual use. They make toddy from the cocoanut palm, constantly use it and often get very drunk on it. Any kind of foreign spirit is acceptable, rum and arrack of any sort being in much request. This is their great trouble with traders and foreigners, and has led to many disputes and crimes.

Bodily Parts—The following may be taken to be the prominent external physical characteristics of the people:—The forehead is well-formed, the lips are normal and the ears of medium size, the eyes are obliquely set, the nose wide and flat, rarely aquiline, the cheek bones prominent, the face somewhat flat and the mouth large. The complexion is yellowish or reddish brown. The figure is not graceful, the waist being square and the back bending inwards sharply. The legs are extraordinarily developed, and the foot long. Such prognathism as is observable is due to habits; prolonged lacations, sucking green cocoanuts and betel chewing until the incisors of both jaws are forced forward in a revolting manner. Owing to heir habit of dilating the lips by constant betel-chewing, the Nicobarese adults of both sexes are often repulsive in appearance.

Skin—The skin is smooth throughout life and perspires freely, in the Car Nicobarese much about the nose. The people claim to tell the inhabitants of each group by their odour, but this is doubtful, as there appears to be no distinctive odour when the body is free from dirt and unguents, though the odour of these is often sufficiently repugnant to Europeans. The teeth are healthy and, though disfigured, are not destroyed by the disgusting habit of perpetual betel-chewing. They, however, loosen at 50 and fall out before 60, owing no doubt to the betel chewing.

Hair—The hair of the Nicobares is at the straight tough type, growing to about 20 inches in length and is a dark rusty brown in colour, though from being oiled it seems to be black. Occasionally among the Shom Pen it is curly. The hair on the body is scant, but by no means absent. Beards are not approved and are plucked out. When cropped the hair stiff and brush-like. The middle aged are of ten bald but not grey bu over 50, The women's heads areas sometimes shaved and generally kept close cropped.

Recuperative Powers—The recuperative powers of the Nicobarese are good, much better than those of the natives of India, and equal to those of Europeans. Life is not regarded as precarious after five years of age. Wounds, cuts, and contusions heal with great rapidity.

Diseases—Insanity is unknown, epilepsy almost so, and bodily abnormalities are rare. The great epidemics of the neighbouring continents, cholera, typhoid, smallpox, measles and beri-beri, are usually absent and never endemic. Leprosy is unknown. Syphilis as an epidemic has been imported, apparently since 1800.

Smallpox of a mild and presumably therefore of an old type existed in 1800, but devastating epidemics of it in 1834 and 1856 were introduced by Malay vessels in the Central Group. In the second case, the introducer, a Nicobarese passenger, was killed and the people took "precautions" to prevent its spread.

In 1836 a virulent outbreak of cholera or more probably poisoning in Camorta occurred from devouring looted salt meat from an English barque off Expedition Harbour, but it was confined to the villages in and about the place.

Malarial fevers are rampant everywhere, but worst in the Central Group, and though the inhabitants of localities resist them, to all aliens they are specially deadly. A residence of three months in Nancowry Harbour was sufficient to bring on severe attacks. Of the 25 Danish Moravian (Herrnhuter) Missionaries, living under native Nicobarese conditions between 1768, and 1787, who spent from a few days to seven years there, 13 died in the place and 11 others soon after their return to Tranquebar.

Elephantiasis, as a mosquito-borne disease, has an interesting history. On Chowra, 522 people in 3 square miles, about 20 per cent., are attacked with it, but it is unknown on Car Nicobar, and is rare everywhere else.

This chief other diseases are climatic and specially abound, as do the fevers, at the changes of monsoon: asthma, bronchitis and other diseases of the respiratory organs. An anaemic condition, with its concomitants, splenic and l ver complaints, tumours, swollen glands, is common on Chowra and Central Group. Skin diseases are common, but nol severe. Itch and-pityriasis are the commonest and are "cured" by seabathing. The people are constant bathers and rub themselves over with cocoanut oil.

Medicine—The medicine of the Nicobarese is almost wholly exorcism and belongs to the domain of superstition. The Nicobarese "doctor" cures by a spiritual fight with the spirit who has possessed the sick man includes conjuring tricks in his practice, such as pressing damaging articles, like pigs teeth, stones, etc; out of the body. Medicine is, however, practised to a slight extent, and the Government Agent's efforts to help a dying friend with medicine at Car Nicobar were refused on the ground that the people had their own. Haensel in the 18th Century speaks of decoctions of herbs. Aphrodisiacs are sometimes sough to the profit of Burmese and other native traders. Some unguents, gum resin, beeswax and ambergris are applied to the forehead for headache, and there is a mixture, dammer, cocoanut, gum resin, ambergris, and beeswax, used for the same purpose. Hog's lard is rubbed on in cases of fever.

Certain simple foreign remedies are understood and prized, e.g., the virtues of rum, Epsom salts, Eno's fruit salt, turpentine, camphor, quinine. Bathing in sea water and rubbing in cocoanut oil are also practised as preventives of skin diseases.

Under foreign influence the "doctors" are now learning to prescribe. On 14th April 1896, a "doctor" at Kenuaka, on Car Nicobar, prescribed as follows:—

"Mix Eno's fruit salt in water. Add to it a little powdered camphor and turpentine. Give tyice a day for colic and stomach-ache. Add a little quinine to the above in fever cases."

Of surgery the Nicobarese know nothing. Indeed, one of the main desiderata of the people is the teaching of simple medine and surgery and the simple methods of differentiating and diagnosing diseases. G. Hamilton (1801) reports a case of surgery, which consisted of hammering the jaw of a fish with sharp spiked teeth into a swelling till it bled profusely.

III. MENTAL CHARACTERISTICS

Sense Development—The sense development of the Nicobarese is norma, any excellence being due to special development for their daily requirements. Their sight is good, but not exceptional, though blindness and "old sight" are rare. The power of smell is normal, and they are fond of sweet scents and object strongly to certain others, e. g., carbol icacid. Young men will bring home sweet scented leaves to gratify sweethearts and wives. The power of taste is, though extremely un-European, also normal, and they are able to distinguish flavour in food and drink at once. As to touch they can fee the points of a compass at from $1\frac{1}{2}$ to 1 inch apart. The hearing is good, but not abnormally so.

Character:—Taken as a whole, the Nicobarese, though for a very long while they were callous wreckers and pirates and then very cruel, and though they show great want of feeling in the "devil murders," are a quiet, good natured, inoffensive people, honest, truthful, friendly, helpful, polite and extremely hospitable towards each other and not quarrelsome, and by inclination friendly and hospitable towards, and not dangerous to, foreigners, though sometimes suspicious of and surly toward them,especially on chowra and Katchall West. Kindly to children, the aged, and to those in trouble, even when foreigners,respectful and kindly to women, the wife being a help not a slave, and deferential towards elders.

They are very conservative and bound down by custom in all things, changing, however, with the times in certain respects, *e.g.*,they have abandoned since 1840 leaf tobacco for China tobacco twisted dry into cigarettes, Burmese fashion.

Capacity—The mental capacity of the Nicobarese is considerable. It is lowest in the South and highest in the North, and there is a marked difference between the sluggish inhabitants of Great Nicobar and the eager trader of Car Nicobar.

Divisions of the day—The Nicobarese divide the day and night by the position of the sun and moon when the latter is visible, using the same terms for both; and by means of watching and stating their position they manage to roughly express nearly hour of the day and night. The islands being so close to the equator, there is but little difference in the length of the day and night at any period of the year. Even on dark nights they can express most of the hours.

There are of course, for the day, the usual forenoon, noon and afternoon--and then sunrise, morning, advanced morning, noon, afternoon, advanced afternoon, toddy--drawing time, sunset, twilight, dusk. For the night, dark, roosting time, suipper time, after supper time, near midnight, midnight, deep sleep, near dawn.

Expression of Distance—Distance in movement is expressed in terms of the time it takes to perform certain habitual actions. The chew of a betelquid is about a quarter of an hour and roughly a mile on land. So a cocoanut drink is about two miles in a canoe. Nancowry Harbour to Chowra, 12 miles, is six cocoanut drinks. So a few moments is one holding of the breath: an hour is a stage of the sun: three hours by night is one small bundle of firewood and six hours is one large one.

Expression of Direction:—As among other far Eastern people the points of the compass are thoroughly understood and constantly in mind. A Nicobarese always knows intuitively the direction North, South, East, or West of any object, action, condition or movement at any time, and constantly so describes position in his speech. The Southing and Northing of the sun is perhaps, naturally, attributed to its being blown out of its proper course by the North--East and South--West winds, which prevail roughly in the winter and summer respectively.

Knowledge of the Stars—The astronomical knowledge is strictly limited to actual requirements while sailing or paddling at night in calm weather and at neap tides from one island to another. Voyages are then made partly at night under star guidance as follows:—

(1) Central Group to Chowra.

(2) Southern Group to Nancowry.

(3) Chowra to Car Nicobar.

Southern Cross ahead.

(4) Car Nicobar to Chowra.

(5) Central Group to Little Nicobar.

Pole Star astern

(6) Chowra to Central Group.

Steering by these stars is the old men's work. Young men will have none of it, for fear of such uncanny knowledge shortening their lives or ageing them unduly.

Knowledge of Wind and Cloud—The study and knowledge of wind and cloud is also strictly practical. The terms for the winds have no connection whatever with the existing terms for the points of the compass. Kapa is the North wind and Lohnga is the South wind, but Ful merely means that the wind is Easterly, and Shohong that it is Westerly. TheNorthwest, North-east, and South-west and South-east are roughly,but indeed as in ordinary European colloquial speech, recognised by the combination of the appropriate terms, Kapa-Shohong, Lohnga-Ful, and so on. Two other terms are used in the Central Group to denote winds that will take a canoe direct to Teressa and Chowra, or direct to the Little Nicobar; Kapa-Mahaichan, direct North, and Lohnga-Mahaichan, direct South, though in fact these are really North-NorthWest and South-East respetively.

The only clouds distinguished are rain-clouds, which again are merely called black clouds.

Linguistic Capacity—A noteworthy mental characteristic of the Nicobarese is their capacity for picking up after a "pigeon" fashion any foreign language with which they come into contact. The former portuguese trade has left its mark in several terms: the records show that some of the Danish, French,

German and English-speaking officials and missionaries did not acquire a working colloquial knowledge of a Nicobarese language, and communication must have been in these languages or some form of Tamil or Hindustani: at present English and Hindustani are readily understood almost everywhere, and also Tamil, Burmese, Malay and Chinese are spoken and understood.

IV. RELIGION

General Description—The religion is an undisguised animism, and the whole of their very frequent and elaborate ceremonies and festivals are aimed at exercising and scaring spirits ("devils," as they have been taught to call them). Fear of spirits and ghosts (*iwi*) is the guide to all ceremonies, and the life of the people is *very* largely taken up with ceremonials and feasts of all kinds. These are usually held at night, and whether directly religious or merely convivial, seem all to have an origin in the overmastering fear of spirits that possesses the Nicobarese. It has so far proved ineradicable, for two centuries of varied and almost continuous missionary effort has had no appreciable effect on it: indeed, apparently none at all, if some of the "Creation"stories recorded from the Southern Group by de Roepstorff and the term *Deuse* learnt from the missionaries and still surviving among some of the Central Group islanders for a vague idea of an embodied "chief of the spirits," be excluded. A few rosaries still existed a generation ago in Nancowry Harbour. The one outcome of their religion of political import is the ceremonial murder of one of themselves for grave offences against the community, *e. g.*, for murder, habitual theft or public annoyance. Such as one is regarded as "possessed," and is, by a sort of lynch law, formally put to death with great cruelty. This is the "devil murder" of the Nicobars, now being gradually, put down. Witches and of course witch-finders abound.

Superstitions—It follows that the mind of the Nicobarese is largely occupied with superstitions, which cover the ancestors, the sun and the moon. The funeral ceremonies show that human shadows are the visible signs of the spirits of the living, and on Car Nicobar there is a special ceremony for "feeding shadows." Every misfortune and sickness is spirit-caused or witch-caused, especially so is that scourge of Chowra, elephantiasis, and the remedy in every case is special exorcism by means of the *menluana*, *i. e*, doctor-priests, of general exorcism performed privately. Of this last class of remedy is the libation which is poured out before drinking always and at spirit feasts.

Lucky and unlucky actions and conditions naturally abound, *e. g.*, it is lucky to get a pregnant woman and her husband to plant seed in gardens. Uneven numbers are unlucky, and no others are allowed at funerals.

There seems to be an embryonic invocation of supernatural punishmens—an idea so much developed in the *trage* and *dharna* of India—in some of the actions of the people. Thus setting fire to their own huts and property is one way of showing shame or disgust at the misconduct of relatives and friends, and offandi, the chief of Mus, in Car Nicobar, once attempted to dig up his father's bones, before they were transferred to the ossuary, and to throw them into the sea, because an important villager had called his father a liar.

Family Spirit Feast—The spirit feast is a family (including the friends) general exorcism with the aid of the *menluana*. The men sit smoking and the women bring from the family stock, provisions, implements, weapons and curiosities, which last, after a good howl, they break up and throw outside the house. A large specially fattened pig is then roasted whole and divided between the ancestors and the party, chiefly the latter. By this the spirits are mollified.

The *menluana* now commence to work, worked up to an ecstasy by drink and their mysteries. Their faces are painted red and they are rubbed over with oil. They sing dolefully in a deep bass voice, and rush about to catch the *iwi* or spirit of harm, and coax, scold and abuse him, to a tremendous howl from the women, till after a struggle he is caught and put into a small decorated model of a boat, and towed far out to sea. Being now safe from the spirit, the fun is kept up long with eating, drinking, singing and dancing.

Evil spirits, specially those that cause sickness or are likely to damage a new hut, can be caught by the *menluana* and imprisoned in special cages which are placed on special rafts and towed out to sea. It is when the raft lands at another village and transfers the spirit there that those quarter-staf fight that place Takes described later on. In the North, elaborate feasts and ceremonies are held to confine the spirits and ghosts to the *elpanam*, pubiic ground and cemetery, and to keep them away from the cocoanut plantations during the trading season.

Tabu—Tabu, light or serious in its consequences, enters largely into the funeral customs, and appears again in a tabu of warning fires, light in houses, smoking and speech for a month after sweeping the spirits out of the cemetery on Car Nicobar.

There is also a strongly marked tabu of the names of deceased relatives and friends, which lasts for a whole generation. Tabu further affects the forms of the huts in some villages and islands. Among the Shom Pen the hut in which a death has occurred is tabued for an uncertain period.

The making of pottery is tabued except on Chowra, and certain large kinds of pots are tabued to certain old people at the memorial feasts. Making

shell lime for betel chewing is tabued except on Car Nicobar, Katchall, Nancowry, Southern Group and parts of Camorta. One kind of fish trap is tabued for every place, except Nancowry Harbour tn the rainy season.

There is a common kind of private tabu of much interest, and the persons undergoing it are termed *Saokkua*, dainty, fastidious. It amounts to an embryonic asceticism. These people will not eat any food cooked by others, nor drink well-water. They will not eat domesticated fowls and pigs, and their drinking water must be rain or running water. They will only drink water drawn by themselves at a distance from the village, and rum out of a cocoanut shell. Bread, biscuits and rum are the only food and drink they will accept from other.

Attitude towards Superstitions—The Nicobarese, and indeed the general human, attitude towards an inconvenient superstiton is well illustrated by the following story from the Agent at Car Nicobar:-

"The Chief Offnadi,Friend-of-England,and a few other notables of Mus came and asked my permission to expel from the Beacon the ghost of the boy who had died the other day. I told them that the Beacon was a standard erected in honour of Her Majesty the Queen Empress, and that no ghost could go into it. I also told them that if they defiled the Beacon,they must not expect the usual presents from the Queen (i. e., the Indian Government). They then went into the nearest jungle, and caught the ghost in a thick bush and threw it into the sea."

There is, of course, also a good deal of humbung about observing the highly inconvenient funeral tabus. The late okpank or Captain Johnson, a well-known chief in Nancowry Harbour, once refused rum on board a visiting steamer because of the tabu consequent on the death of a near relative, bnt was eager to get beer in its place.

Common Superstitious objects—The superstious and animistic beliefs of the Nicobarese explain a good many articles to be seen prominently about their houses and villages. Of these may be taken as a sample the *henta*, in its various forms,the forms and purposes of which have thus been described by Mr. Man:—

The *henta* are painting, punctured sketches on *areca* spathe screens, or carvings on boards. They are somewhat ambitious in design, containnig some seven or eight pictures on a single screen but ordinarily three or four. In the former, a representation of the sun surmounts the whole, or the sun and moon are represented at the top right and left corners. *Deuse* is depicted as standing dressed in some quaint garb; on either side of him are usually shown various weapons, implements, and articles in daily use. In the sketch below him are seen huts; cocoanut trees, birds, and sometimes men and women; below these domestic animals and poultry; below these again a row of men and women dancing; next come ships and canoes in full sail; and lowest of all are represented various descriptions of fishes, with the invariable merman or mermid, and crocodile. When first made, and at subsequent times of sickness, the *henta* is called *hentakio-henta*. They are mada and used in the Central and Southern Groups and at Teressa; but only in the Central Group are representations of *Deuse* ever introduced. The object supposed to be served by the *henta* is, as in the case of the other similar carvings and paintings, to gratify the good spirits (*iwi-ka*), hnd frighten away the demons (*iwi-pot*). Varieties of the *henta* are:—

(a) The *henta-kio* are carved figures, or painted wooden or spathe screens, representing real or mythical animals, birds, or fishes, also models of ships, canoes, ladders, etc. The execution of these and other carvings and paintings by the Nicobarese though crude, not unfrequently displays a fair amount of talent. *Kareau* at certain periods also serve as *henta-koi*. They are made at times of sickness at the direction of the shaman (*menluana*), with the object of discovering and frightening away the bad *iwi* (i. e., the evil sprits), which have caused the sickness. If the patient recovers the *henta-koi* is regarded with favour and retained for future service; but if the patient dies, it is thrown away into the jungle. The figure of a ladder (*halak*), when carved for this purpose, is intended for the use of the *menluana's* sprit to climb up and discover whether the malicious spirit is in the air; while the modle of a canoe or ship is to enable his spirit to search among the neighbouring coast-villages or islands. The figures usually carved, punctured, or painted, are a mermaid(*showala*), merman (*shamiral*) gar-fish (*ilu*), fish-eagle (*kalang*), a mythical animal with human face and back like a tortoise (called *Kalipau*, and declared to exist in certain portions of the jungle of Katchall Island), and various others. They are generally placed or suspended in the hut, but a few are sometimes to be seen in front of the huts. The objcct of these representations of animals, birds, and fishes is to invoke their assistance and good-will in the endeavour of the *menluana* to discover the whereabouts of the offending spirits, and to alarm the latter with the appearance of these effigies in the event of their venturing to repeat their visits. *Henta-koi* are to be seen principally in the Central Group, less commonly in the Southern Group, and rarely at Teressa and Chowra, and never at Car Nicobar, where the models of slips stuck on posts on the foreshore during the trading seasons must not be mistaken for an analogus practice, those effigies being used with the object of attracting trading vessels to their coasts at such times as they have accumulated large quantities of cocoanuts for export.

(b) The *henta-koi-kalang* is a carved fish eagle; one of the most common effigies used for the above purposes.

(c) The *henta--ta--oinya* is a single representation on a board or *areca* spathe of *Deuse*, and serve the purpose of a *henta*. Its mame implies that the carving is carried through the board or spathe and does not consist of mere puncturing, or paintings, on one side of the surface of the material employed.

(d) The *henyuingashi--heng* is a *henta* representing the sun with a human face and eight "arms," between which are shown his children (called *moshaha*), to whom is attributed the faint light trat dawn. The object of this and the next item (*henyuingashi--kahe*) is the same as that of other *hentas*.

(e) The *henyuingashi--kahe* is a *henta* representing the moon, in which *Deuse* is depicted as holding a wine glass in the right hand: on his left side are usually shown a pair of cocoanut--shell water--vessels, a lantern, *pandanus* paste board, a basket, an *areca* spathe mat and pillow, also weapons, spoons, table, chairs, etc.: on the right side of the central figure are generally shown a watch, telescope, boatswain's whistle, various spears, spathe, mat, table, and decanters. Only in the Central Group is *Deuse* depicted in the above manner. This is probably due to the fact of missionaries in this and the last century having laboured longer in that portion of the islands than elsewhere.

High poles are to be found in the Central Group, attached to most landing places, and placed there at a fixed season for each village, to ward or scare away evil spirits. These poles run up to 60 or 80 feet. In Great Nicobar palm stalks similarly adorned are used to ward off fever. These are not to be mistaken for the very lofty poles with flags, 100 feet and much more, put up as examples of skill at the great quinquennial feasts (*etkaitni*).

Funeral Customs:—The funeral customs, the whole object of which is spirit--scaring, are distinct in the North and South and are noteworthy, but every where extravagant grief is displayed at all deaths for fear of angering the ghost.

The Southern Customs.—In the Southern (Central and Southern) Groups notice is given to all friends and relatives, who are expected to be, and in the latter case must be, present if possible at the funeral ceremonies with presents in order to appease the ghost. Relatives unavoidably absent are tabued the village until the first memorial feast (*entoin*) a few days later.

The eyes of the dead are closed to prevent the ghost from seeing, the body is laid out, feet to the fire place, head to the entrance of the hut, and washed in hot water continually once to five times according to the length of time intervening before interment. Then follow eight obligatory duties:—(1) Removal of all food, as it is tabued to the mourners till after the ceremony of purifying the hut, only hot water and tobacco being allowed: (2) the destruction of the movable property of the deceased and placing the fragments on the grave as a propitiatory sacrifice to the ghost: (3) the collection of a little food at the head of the corpse for the ghost, the "remains" of this are thrown on its removal to the dogs and pigs: (4) the construction of a bier made out of the deceased's or a mourner's broken up canoe: (5) the digging of the grave five feet deep and putting up the two head posts and the foot post: (6) the making of the fire to "bar the ghost" on the ground at the hut entrance out of chips from the bier and cocoanut husks: (7) the completion of the grave by placing the sacrificed articles on the ground or in the deceased's destroyed basket; (8) the throwing of the pig--tusk trophies, some *hareau* and pictures (*henta–koi*) into the jungle.

The deceased is buried in or with all the clothing and ornaments possessed in life to appease the ghost, and "ferrymoney" is placed between the chin stay and the cheek. The corpse is entirely swathed, except as to a small portion of the face, in new clothes of any colour, except black, presented by the mourners for the purpose. Burial takes place at sundown, before midnight or early dawn in order to prevent the shadows (i. e., spirits) of the attendants from falling into the grave and being buried with the corpse.

Before removal to the grave, the body is taken to the centre of the hut and placed cross--wise to the entrance, where it is mourned a short while and then carried down the entrance ladder head foremost. Some of the mourners occasionally make a feint of going to the grave with the deceased, and the priest (*menluana*) exhorts the ghost to remain in the grave until the memorial feast and not to wander and frighten the living. When in the grave the body is pinned into it by special contrivances to prevent to *mongwanga* or body--snatching spirits from abstracting it. The spirits even of those present are finally waved out of the grave by a torch and it is quickly filled in.

After the burial the family return to their hut, inwhich they are bound to sleep, and about 24 hours after the interment,the hut is purified by mere brushing and washing,and the mournes by bathing, anointing on the head and shoulder by the priest, and the waving of a lighted torch to drive away the spirits. The family then disguise themselves by shaving the head and eyebrows and assuming new names, with the object of deceiving the ghost of the deceased. They then take a meal in silence with all the mourners, consisting of every variety of food procurable, in order that each person present may then and there choose the article that is to be tabued for

him till firstly the *entoin* feast, three to seven days after the funeral, and secondly the *laneatla* feast, two to three years later. The balance of the food is placed on the grave. The vows of abstinence on these occasions may be therefore very light or very serious, as they consist in tabuing for self, intoxicants, tobacco, betel, pigs, fowls, fish, turtle, ripe cocoanuts, vegetables, plantains, and rice; ornaments, new clothing and paint; singing, dancing, and music. For a few days the tabu is nothing; for three years it is most serious.

At the *laneatla* feast the skeleton is exhumed and thoroughly cleaned, together with the ferry-money and silver ornaments, and reinterred, a custom which is a survival apparently of the still existing Northern custom of reinterment in communal ossuaries.

Sham fights with the quarter-staff are in vogue at these feasts to gratify the departed spirit. Pretty necklaces of plaintain leaves are also worn at the memorial feasts to please the ghost and friendly spirits.

A custom at most places connected with funerals is worth further investigation. It is customary after the funeral to cut through or severely notch a supporting post of the house so that it requires renewal. G. Hamilton (1801) reports this to be a vicarious sacrifice of one of the widow's finger joints, inferring a survival of the actual sacrifice of the finger joint. It would be desirable to know how far this is really the case.

Chowra Customs—On Chowra and Teressa the dead are swathed in cloths and leaves and put into half a canoe cut across for the purpose and placed in the forks of a pair of posts about 6 feet from the ground. These canoes are in Chowra kept in a cemetery in a thick grove about 50 yards from the "public buildings" of the village, in Teressa on the sea-shore till they fall out and are partly devoured by the pigs. The bodies rapidly decompose and become skeletons without apparently much effluvia arising from them. Children are put into small half canoes. Every three or four years the bones are thrown at a feast into a communal ossuary.

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Car Nicobar Custom—On Car Nicobar there is serious wrestling over the corpse on its way to the grave : one party being for the burial and the other against it. This goes on till the corpse falls to the ground and several of the carriers are injured. It is then sometimes just thrown into the graves with the sacrifice of all the deceased's live-stock. In Car Nicobar there is only one short head-post, but this is carefully made in a conventional pattern.

Special Custom of the Revered Dead—On Car Nicobar there is a special ceremonial for the burial of highly revered personages, which is a distinctly Indo-Chinese custom. The following is the account thereof by the Government Agent at Car Nicobar :—

"Information about the death of a man at Lapati received. The man died on the previous evening at about 3 o'clock. He was an old man of about hundred years of age . . . . . the landlord of a third portion of the village. The burial ceremony was performed in a curious way; a short account thereof will be some what interesting.

"The body was neatly wrapped in cloths under a curtain in the dead-room. An open sort of coffin, about 7 feet long and 4 feet wide, was made on the spot, and was fastened by six long, thick, green canes, three on the front side and three on the rear side; each cane was about 60 yards long. When everything was ready the coffin was drawn inside the dead-room on a sloping plank. The corpse was placed in the middle of the coffin and two women lay on either side of the corpse with their hands embracing it, and thus it was dropped below the house; when the coffin had fallen on to the ground, two stalwart men fell upon the corpse and lay together in the coffin. The large *elpanam* (public ground) of that village was filled by about a thousand people, both young and old, including those who came from all other villages of the island. Of these about a hundred men of the Southern villages and about a hundred of the Northen villages, caught hold of the long cane on either side and dragged the corpse up and down in competition. The canes were broken several time. Thus they occupied themselves until the grave was ready. At last they buried the body at about 6 o'clock. It appears that this ceremony is performed only when they bury those in the highest repute among them."

Devil Murders—The "devil murders" of Car Nicobar are serious and cases occasionally occur on Chowra, Teressa and the Central Group. The missionary Haensel (1779–1787) reports them from the Central Group. "They commit, when there is, as they say, a necessity for it, murder."

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They are true ceremonial murders of men and women and sometimes even of children undertaken for the public benefit by a body of villagers after a more or less open consultaion to get rid of persons considered dangerous and obnoxious to the community.

The causes of the murders have proved to be—

(1) Possession by an evil spirit,

(2) witchcraft to the public harm,

(3) danger to the community (a "bad man,"), incendiary),

(4) homicidal proclivity,

(5) fear of homicide (threat to kill),

(6) failure to cure (murder of a "doctor" *menluana*),

(7) theft.

But the root cause is always spirit possession—the victim is bad and dangerous because he is possessed.

The orthodox method is very cruel. The legs and arms are broken or dislocated so that the victim cannot fight; he is then strangled and his body sunk at sea. But it will be seen from the details that there is a good deal of variation from this practice in actual fact. The victims are usually taken unawares, but sometimes they make a fight and struggle for life.

Priests and Novices—The *menluana* is a Shaman or doctor-priest of a sort that is common to many half-civilised peoples, but there is an interesting variety of him at Car Nicobar in the *mafai* or novice, the word actually meaning one undergoing sacerdotal instruction. Any one that feels himself inspired may become a *mafai*, but does not necessarily pass on to the state of a *menluana*. He can give up the position at any time. The ordinary cause of becoming one is recovery from severe illness. The ceremony of making one is to place round his bed spirit-scaring articles and plenty of toddy. He is then profusely adorned with spirit-scaring articles and silver or plated ware and many spelter rings are put on his arms and legs. He is then placed in a chair, given a *menluana's* silver-mounted sceptre, a spirit slaying dagger, and a bottle of toddy with a straw to suck through. He is now inspired, is highly fed at the public expense and liberally supplied with toddy and danced round every night. He is carried about from village to village in his chair carefully sheltered from the sun. His use is to cure the sick by touch and shampooing. If he resigns his position as *mafai* he goes through a special ceremony for the purpose. It is acknowledged that some *mafais* are impostors.

Temporary mafaiship is hardly distinguishable from convalescence. In 1899 Offandi, Chief of Mus in Car Nicobar, persuaded by *menluanas* for their own benefit that he was possessed. They extracted, by conjuring, bits of iron and stone from his body, *beat* the devil out of him by a rope's end, adorned his limbs with spelter wire, put a *mafai* sceptre in his hand, and kept him like that for several days before he was released by the resignation ceremony.

Folktales—Tales of origin and the like, told in a jerky, disjointed fashion, the Nicobarese share with the civilised and semi-civilised world.

Chowra is their holy land, the cradle of the race where the men are wizards. A belief that the inhabitants of Chowra turn to good account for keeping the control of the internal trade chiefly in their own hands.

The Car Nicobar story of origin is that a man arrived there from some unknown country on the Pegu-Tenasserim Coast with a pet dog. By her he had a son, whom the mother concealed in her *ngong* or cocoanut leaf petticoat. The son grew up, killed his father, and begot the race on his own mother. The end of the long bow tied round the foreheads of young men is to represent the dog ancestress's ears, and the long end of the loin cloth, her tail. They treat all dogs kindly in consequence, whence perhaps we may trace a lost totemism among them.

At Car Nicobar, too, cocoanuts originally grew out of the head of a man who was beheaded for procuring water out of his elbow by magic. Water is scarce in Car Nicobar. The people, however, were afraid to touch a cocoanut till one was given to a dying old man who at once recovered. Cocoanut trees are therefore valuable spirit scarers and at every death some are cut down, the nuts placed in the graveyard and the leaves round the house, and the boy is washed with the milk,—all to scare the ghost.

The moon at an eclipse is eaten by a serpent and a great deal of noise is made on such occasions to frighten off the serpent.

Their other tales are full of magic and mythical animals and supernatural occurrences. In them appears the *pait*, an ophiophagus, snak-eating snake, which is *not* indigenous : the *tekari* which (?) is a tiger or lion, not indigenous : the *akafong*, a pure myth nowadays with a flame for a tongue.

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V SOCIAL CUSTOMS

Expression of Social Emotions—There is a distinct expression of the social emotions by exclamations of the usual kind and a great deal of politeness in language, though the high degree of social equality among the people prevents the use of honorifics of any kind or titular forms of address. This is shown in such conventional expressions as the following and in the use of the term *pehari* (all right), as the obligatory reply to all polite expressions.

Kahatore, (mutually), never mind; no matter.

Anri-chuh, (another still), the same to you.

Expressions demanding the reply pehari.

ta yait ta chaka (in respect of beat in respect of face), I beg your pardon, *Pehari*, don't mention it.

Koangata me kat (thank you now), thank you. *Pehari*, don't mention it.

chaka he kife yol (face we you ? all), Here's to us all (toast at convivial meetings).

met (inat, ifet) chaichachaka or *chaicharakat* (you greet-face-indeed, or greet-face-now), How d'you do ? (you, you two, you all). *Pehari*, very well.

Expressions on deprature

yashe me (ina, ife) rā [part from you (you two, you all) now], Good bye; (said by guest).

tawtse me (ina, ife) rakat [just so you (you two, you all) now], Good bye; (said by host).

The conventions on visiting are thus described by Mr. Solomon, the Agent at Car Nicobar.

"At noon (24th May 1896) to-day four young women came from Malacca to Mus on some affair of their own, and came to my hut and asked me, "Where is Solo ?" ("Solo" being my name to the Nicobarese). I replied in Nicobarese fashion, "I don't know." "Then who are you ?" they asked. "I am a man," "What is your name ?" they asked. I said, "I have no name." All this is in tone with Nicobarese manners. I then said, "Tell me your name and I will tell you mine." They complied and then I revealed the fact that I was Solo."

Suicide—The above remarks show that the social emotions are strongly felt and a fact to this point is that James Snooks, an elder and landholder at Mus in Car Nicobar, committed suicide by hanging himself on the 5th October, 1902, owing to domestic troubles with his children, whom his ghost will no doubt exceedingly trouble.

Marriages—Girls are free to choose their husbands, but as is the rule where female freedom of choice in marriage exists, the questions of trees and pigs, *i. e.*, wealth, ifcluence relatives, who then bring pressure on the girls in favour of certain suitors.

There is no marriage ceremony, and though dissolution of marriage by mutual consent is common, unfaithfulness during marriage is rare. On separation the children go to relatives and step-children are not kept in the house. That is, children being valuable possessions in a thinly populated land, are looked on as belonging to the families of the persons who produced them.

Naming Customs—A child is named immediately after birth by its father and an additional name is granted as a mark of favour by a friend. This name is frequently changed in after life, which causes trouble when indentity is sought by officials. A chief cause of change is the tabu of the name of deceased relatives and friends for a generation, for fear of summoning their spirits, and the obligatory assumption of the name of the deceased grandfather by men and grandmother by women on the death of both parents. Also any person may invent and adopt a name for self out of any word in the language, a custom which combined with the tabu on death here, as elsewhere, has a serious effect on the stability of the language in any given locality and has caused the frequent use of synonyms.

There is a feast on the occasion of naming a child and a ceremony before it, directly bearing on spirit scaring. On the name being given the women start crying and then collect round a trough, crying all the time, into which they throw specimens of all the food of the feast, each with a good wish for the babe's good luck in life. When this is over the trough is thrown into the sea and all spirits of harm are exorcised.

Fondness for European Names—The Nicobarese have for a long while had a great fancy for foreign, chiefly English, names, with an extraordinary result, for traders and others have for genrations allowed their fancy play in giving unfortunate Nicobarese ridiculous names, which have been used in addition to their own by the people in all good faith. Many persons also bear Indian, Burmese and Malay names in a corrupted form. A chief, or headman, is usually styled "Captain," a title they regard as lofty from observing the position of ship's commander on board.

Quarrels—Quarrels are nearly always settled by mutual friends and seldom get beyond angry words, the final settlement being concluded by a feast given by the party adjudged to be in the wrong.

Quarrels of a sort however arise over superstitions. When a family evil spirit has been caught and sent to sea in a model canoe and this canoe lands at another village or house site, the evil spirit has been transferred to a new house and vengeance results. This is taken secretly by the aggrieved party and all its friends, who collect and on a dark night attack the offenders, while asleep, with quarter-staves steeped in pig's blood and covered with sand. They wear helmets consisting of a cocoanut husk and smear their faces with red paint, so as to look savage.

There is however not much real savageness in it. The sticks are so long that they cannot be used in the houses and so the attacked party has to come out, which it does readily. As every village is liable at any time to such an attack, it is always prepared and keeps quarter-staves and cocoanut helmets ready for the purpose. There is a great deal of noise and some vigorous hammering till one party is getting the worst of it and then the women interfere and with dahs part the combatants. Sore limbs, bruises and broken fingers, but no broken heads are the results, of which the heroes are proud.

When all the trouble is over, the aggressors remain as the guests of the other party and after a couple of days' feasting return home.

This procedure is adopted also when serious general offence is given by any particular person.

Amusements :—The great pastime of the Nicobarese is feasting and besides the numerous religious feasts and ceremonies they are constantly giving each other private feasts, of which the following is a description from Car Nicobar.

A week before an intended feast, a Nicobarese sends friends or dependents decorated with garlands to those he wishes to invite. When they arrive, they are entertained with betel, cheroots and toddy, and, if possible, a sucking pig. After this the invitation is given, and the intended guest is asked to bring some food with him to help out the feast. If he can he accepts : if he cannot he declines. On the night before the feast the guests are reminded by messenger. At the fixed time, usually at night, the guests arrive with baskets of food which they deliver to the house-wife. These consists of pork (roasted or boiled) cut into thick pieces; yams of different kinds; plantains and papayas (all boiled); *ku-wen* or bread fruit pudding-all fastened to strings, in such a manner that each string may be given to one guest : one or two bamboos filled with toddy; betel-nut neatly folded and fastened to thin bamboo sticks; and China tobacco (*sannoi am*, or dog's hair as they style it) twisted in dry pandanus leaves and arranged in bamboo holders. The food brought by one guest can be shared with about ten or fifteen other persons. The host slaughters one or two pigs and prepares other things according to his ability,

When all the guests have arrived, toddy is served out first in a small bamboo vessel or in a clean coconaut shell, and then the food is distributed in basket plates made of cane. The chiefs and elders sit in a row in the middle of the room and the others here and there scattered about, and while they are eating they smoke cheroots and chew betel nut at intervals. After finishing the food the elders commence to sing jovial songs followed by the younger men. Thus it will be seen that the Nicobarese dinner party costs the host very little; but, on the other hand, he must be prepared to return the obligation to help his friends when his turn comes.

The people do not seem to play games much, their leisure time being so occupied with religious and other festivals. But wrestling and playing with the quarter-staff are favourite amusements.

For children spinning tops are ingeniously made out of the betel nut and a bit of stick and so is a toy windmill, of the fashion well known in Europe, out of the seed of a creeper. Models of all kinds of articles are also made as toys, and toy imitations of the articles a dead child would have used in later life are pathetically placed on its grave.

Dances—The Nicobarese dance is a round dance performed inside or outside near the houses and in the North at the Assembly-house. They lay their arms across each other's backs, with the hands resting on the next person's shoulder and form a circle or as near as may be. Both sexes join, but in separate groups.

There is a leader in a monotonons concerted song and then they step right and left under his direction, and jump in unison coming down on both heels.

Music—The Nicobarese are a muiscal people and sing clearly and well in unison. They compose songs for special occasions and are adepts at acrostic song.

They have flageolet and a stringed musical instrument, made of bamboo, on which they accompany themselves.

Government— Such government as the Nicobarese have is by the village. Each village, has a chief, who is often hereditary, and recognised elders. In the chief is vested the land, but he cannot interfere with ownership of houses and products without the consent of the elders. Beyond a certain respect paid to him and a sort of right to unlimited toddy from his villagers, the chief has not much power or influence, except what may happen to be due to his personality. The maintenance of the chiefs or "captains" has been encouraged steadily for their own political convenience by all the foreign suzerains. Each chief has now a flag (Union-Jack), a letter of appointment, and a book, in which shipmasters and other visitors can record their visits. This custom was started by the Portuguese in the 17th Century, and has been carried on by the Danes, Austrians, and English in succession. In the eyes of the people a man so appointed by the foreign suzerain, unless a chief or elder naturally, is looked upon merely as an interpreter for communication with the suzerain without any social standing or power. Other persons besides the chief and the elders who have acquired a certain political power are the witch-finders and sorcerers (menluana). Government is in fact simple democracy bound by custom. Property is everywhere safe.

Family Government—Families are patriarchal and are apt to live jointly. In such a joint household the father is the head of the family and after his death mother. When both parents are dead the eldest brother.

Property and Heredity— Houses and especially cocoanut and vegetable gardens are private property passing from life to life by heredity. The latter are carefully marked off and each owner has distinct notions as to the extent of his holding, which is carefully denotes by his Private mark.

On the death of the parents all real property, i. e., cocoanut and pandanus tree, fruit trees and all cultivated gardens, is equally divided among the brothers except that the lion's share of the cocoanut trees passes to the eldest brother. Practically all the father's personal property, i. e. what he has purchased with cocoanuts in the way of clothing and luxuries of every kind, is destroyed at his death on his grave, a custom that keeps the people perpetually poor personally. The sisters inherit nothing at the death of the father. Their shares are allotted on marriage by the father or the brothers and consist of trees and pigs.

The whole subject of proprietary rights is still however most obscure and requires much more investigation than has hitherto been possible. According to the two Census of 1883 and 1901, in the Central Group the proprietary rights, that is village or grouped ownership, in cocoanuts has apparently changed in the last twenty years, as in the map attached. It must be understood however that this map is put forward as a definite groundwork for investigation rather than as a statement of established fact.

In Car Nicobar, where the villages are much the largest in the Islands the government and the land seem to be vested in the chief (*matakKolo*) and three hereditary elders (*vomtundal*), who rule everything in it in council. All the village land is held by the people from this Council of Elders for cultivation, giving nothing for it beyond contribution at ceremonies. When Offandi, the Chief of Mus, sold land to the Government for the Mission and Agency without duly consulting the elders, he raised up much enmity towards himself, which it took a long time and many wordy quarrels to overcome. At the Census, however, only the appointed chief, his appointed deputy and each actual occupier of the land were recognised.

VI. ARTS

Manufacturing Capacity—The Nicobarese are good carpenters and can make good models of most of their larger articles. They can work in, but not make, iron, and are adepts in constructing all sorts of domestic articles : *vide* Man's elaborate *Catalogue of Objects made and used by the Nicobarese*. Harpoons and spears of all sorts are made well, with detachable heads for pigs. All the heads are of iron, except for small fish and among the Shom Pen, who use hard wooden spears with notched heads. They make and use a cross-bow in some places, and everywhere quarter-staves (in the play of which they are adepts) and helmets, made of padded cloth or cocoanut husk. The pottery of Chowra is manufactured up to a large size and turned by hand, not on the wheel, and every maker has his own distinctive mark under the rim. The use of the pottery is for food that is cooked, i. e., pork, pandanus, and cycas paste, fowls, rice, vegetables, cocoanut oil (for which however they have besides a special press). Fish is cooked in pots procured by trade from India. Rainwater is also ingeniously caught in Indian pots.

Manufactures—In addition to the articles already described as being manufactured in connection with their superstitions, the following may be noted.

The Nicobarese are very expert and neat in articles made from the leaves and spathes of palms, the leaf of the pandanus and the shell of the cocoanut. The shells, with and without spouts, are used for storing every kind of liquid and small articles,for drinking cups, bowls, basins and lamps, for funnels filters, for mortars in preparing powdered food, for scrapers and rings for pet parrot's feet. The leaf of the cocoanut is used for sails, thatch, skirts, and loincloths. Its stem-sheath for strainers; the spathe as a slow match, torch or light for cigarettes and fires.

The nipa palm is used thus : leaves for screens, spathe for mats, screens, fans, receptacles of many kinds, buckets, baskets, dishes.

Pandanus leaves are used for receptacles of several kinds, ornaments for the head, brushes, brooms and foot-wipers and covers of pots.

Out of wood, for preparing their food they make scoops for serving rice, pestles, graters, boards, spits. And a great number of domestic articles, including rakes, scrapers, pillows, poles, and so on.

They make iron scoops for cutting out cocoanut kernels, hoes, and tools for scooping out logs for canoes.

Shells of fish are used for many domestic purposes, chiefly as scrapers, and, at Chowra in the manufacture of pottery.

Fibres of several kinds are used for thread, bow strings, fastenings for spears and harpoons, and fishing lines.

Bamboos and canes are used for many purposes. Of bamboos are made receptacles of all sorts, blow-pipes, betel-crushers, flageolets, lyres, and earsticks. Of cane, baskets of many sizes and discriptions, fish traps of many kinds, bird traps, cages for fowls and pigs. There is an ingenious bamboo spittoon and strainer connected with the manufacture of toddy.

The Nicobarese have found out the principle of Warren's Cooking Pot and use a wooden grating in an ordinary pot for steaming vegetables, pandanus and cycas paste.

Canoes—The canoes are skilfully outrigged structures, light and easily hauled up and carried.

They are made of one piece of wood hollowed out and burnt, and very carefully constructed : flat-bottomed, big-bellied, narrowed towards the top, with a small raised taffrail, battens for seats at regular intervals, and long and projecting bows. They are fast sailers, and, when properly managed safe in surf and rough water. The racing canoes are specially built and costly,with ornamental masts and flag staffs in the bows. The indigenous sails are wide masts of clipped cocoanut or nipa leaves, and erected two to four at intervals with which the canoes will sail fairly well. Cotton lateen and other sails of borrowed patterns are, however, nowadays more commonly used with skill.

Fire-making—Fire can be produced by an indigeneous fire-stick arrangement, and must still be so for ceremonial purposes. For ordinary puropses, where matches are not forthcoming, bamboo fire-sticks are used as in Burma and the Far East and produce a fire without much skill or practice.

Clothing—The Nicobarese man at home wears only an infinitesimal loin-cloth, or rather string, fastened behind with a waggling tag. This must have been his garment from all time, because of the persistent reports that these people were naked and tailed from the days of Ptolemy onwards to the middle of the 17th Century. The woman wears only a petticoat from waist to knee : nowadays of cotton cloth, but even still on occasion of the bark of the *ficus brevicuspis* and split cocoanut leaves. There is, however, from this point an infinite variety of clothing, the result of foreign trade and a fondness for European articles of dress. Anything he can get will be worn by the same man without regard to its appropriate use : "cylinder" hats, *sola topis*, blankets, shawls, coats, waist-coats, trousers, bits of uniform, Port Blair convict clothing of any kind.

The split cocoanut-leaf petticoats are confined to Chowra and Teressa, are very neatly made and are three in number, worn one over the other. The inner one is six inches long and the others a foot each. The bark-cloth petticoat is confined to the Shom Pen and the Southern Group coast people.

Ornaments—As personal ornaments, ear-sticks with silver ends (usually four-anna pieces defaced), are generally worn and there is a sort of crown worn at Car Nicobar by young men returning from a journey to Chowra.

As semi-religious ornament (and also as a cure for sickness) a number of German-silver bracelets, armlets and anklets are worn by *menluanas* (priests) and *mafais* ("novices") as well as necklaces of large silver beads.

There are also ornaments of iron made on Chowra in imitation it is said of ancient weapons, which are costly and highly prized everywhere as curiosities and evidences of wealth. These are probably worth ethnographic enquiry.

Housing—The people are well housed, the houses being often of considerable size and containing an entire family. The house is raised on piles some 5 to 7 feet from the grouud, and consists of one large boarded floor, with mat and sometimes boarded walls, but without divisions. It is approached by a movable ladder. The houses are usually circular with a high thatched pent roof, but they are sometimes four-cornered oblongs. The thatching is of grass or palm leaves. Underneath are often large four-square platforms for seats or food. There is much rude comfort about such a dwelling, and inside it everything has its place and all is kept clean and in order.The cocking place is in a separate small hut in which are kept cocoanut water-vessels, and the *larom* or prepared pandanus. Besides the dwelling houses there are, in the northern villages, special houses for the moribund and the lying-in women. The interior of the villages and the immediate surroundings of houses are, in the North, kept well swept and clean. Nicobarese villages vary in size from one or two houses to about fifty or more, and are situated in all sorts of sites, but usually on or near the sea-shore. When on a back-water or site safe from heavy sea the house piles are at times driven into the sand below high and even low-water mark.In the house are kept all the utensils, weapons, ornaments and belongings of the family, in chests on the floor, on platforms built into the roof about the walls and roof. In places the most striking objects to the visitor are the *Kareau*, or spirit-scarers: up to life-size figures of human beings often armed with spears, of mythical animals based on fish, crocodiles, birds, and pigs, and pictorial representations of all kinds of things in colours on areca spathe stretched flat, all connected with their animistic religion. There is often an armed figure just above the ladder. Outside the houses, too, will be seen similar "very bad devils," i. e. spirit-scarers. Of common objects, also,that can easily be mistaken as to use, one is the row or rows of pigs' lower jaws with tusks. These are not mementos of sport, but of the skill of the house-wife in rearing large pigs for food. Also bundles of wood, neatly made, are kept under the house, not for domestic use, but ready to place on the next grave that it will be necessary to dig. So, again models of ships outside houses in Car Nicobar are not spirit-scarers, but signs to traders that the people are ready to trade in cocoanuts.

Public Buildings—On Car Nicobar and Chowra, near each village by the sea-shore, is the *elpanam*, where are the public buildings of the village, consisting of a meeting house, a lying-in house, a mortuary and the cemetery. Village affairs, canoe races, etc., are settled at the assembly-house; a woman must be confined in and go through a probationary period of uncleanliness in the lying in house and everyone ought to die in the mortuary: a dying person is removed thither if possible. At the *elpanam* are provided places for all foreigners, traders to set up their houses, shops and *Kopra* factories.

VII. COMMERCE.

External Trade—The Nicobarese never cultivate cereals, not even rice, and very little cotton, though carefully taught in this by the Moravians; but they exercise some care and knowledge over the cocoanut and tobacco, and have had much success with the many foreign fruits and vegetables introduced by the Danish and other missionaries. They club together in making their gardens, which are industriously cultivated and always, if possible, out of sight. They domesticate dogs, fowls and pigs (which they elaborately fatten to English prize condition), but not cattle and goats, as they require no milk. They tame parrots and monkeys for sale. The staple article of trade has always been the universal cocoanut, of which it is computed that 15 million are annually produced, 10 millon taken by the people in most places cocoanut milk is their actual drink), and 5 million exported, $2\frac{1}{2}$ million coming from Car Nicobar and $2\frac{1}{2}$ million from the remaining islands. The export consists of whole nuts and *kopra* (pulp prepred for expressing oil). There is some export, also, of edible birds'-nests split cane, betel-nut trepang (*beche-de-mer*), ambergris, and tortoise shell. This imports consist of a great variety of articles, including rice cotton cloths iron. cutlasses (*dahs*), knives, tobacco, crockery and pottery, glassware, silver and whitemetal ornaments, sugar, camphor wooden boxes and chests, biscuits, fishing nets, Epsom salts, turpentine, castoroil, looking glasses, thread, string, matches, needles, Europeans' hats, old suits of cloth and cottonclothing. Spirits and guns, though welcome, are contraband. As with all semi-civilized people articles of trade to be accepted must conform closly to fixed pattern, The foreign trade is in the hands of natives of India, Burmans, Malays. and Chinamen, who visit the islands in schooners, junks, and other small craft.

The system of trade is for the foreign trader to give the articles settled on for a certain quantity of cocoanuts to the local owner of trees in advance and then to work out their value from his trees himself. He must get the nuts down from the tree, make the *kopra* and take it away and the husks too if wants them, himself. All the Nicobarese does is to tally what he takes. It is a laborious system for the trader and requires systematic working.

*** *** ***

In 1857 the Austrian *Novara* Expedition stated the articles of barter as follows:—*dahs*, axes, muskets, calico and coloured cotton stuffs, salt meat, biscuit, onions, rice, American tobacco in stick, medical at salts, spirits of camphor, peppermint, turpentine, eau-decologne, castor oil, silver wire, beads, rum, old clothes, black felt hats. ***

Internal Trade—There is an old established internal trade, chiefly between the other islands and Chowra for pots, which are only made there. Chowra is also a mart for the purchase of racing and other canoes made elsewhere in the islands.

The season for this trade is December to April. The Southern Group brings to the Central Group, baskets, tortoise whell, split rattans for canoes sestus bark and cloth for matting and formerely for general clothing, and a few canoes. These are passed on to Chowra with spears, and racing canoes of the Central Group make, in return for a certain class of iron pig-spears and pots, and are sold by the Chowra people to Car Nicobar for cloth, baskets of Car Nicobar make and a great variety of articles, valued at Car Nicobar in cocoanuts.

There is a considerable trade between the Shom Pen and the coast people of Great Nicobar in canes, canoes, wooden spears, bark cloths. matting and honey for iron, dahs and cotton cloths.

Systems of Reckoning—As reckoning is an important point of ethnography * * * * especially as the enquiry goes far to show that the inhabitants of all the islands including the Shom Pen, are really one people—a fact that is not very clearly apparent otherwise. It also infers a long history of trade, and an old established civilisation of the present type, both of which facts can however be proved independently by direct historical evidence.

As a limitation in mathematical capacity it should be noted that the Nicobarese keep on records of reckoning beyond tallies and have no proper method for any mathematical process beyond tallying.

The conclusions that may fairly be drawn by an examinaton of Nicobarese ordinary and reckoning and the terms used in them are:—The system is Far Eastern, it is the same throughout the islands even among the Shom Pen, the terms, the methods and the very peculiarities have become interchanged between the islands and the original sense of the terms themselves is now quite lost. These conclusions infer a long growth, an old internal trade, and an ancient origin in the Far East. They further strongly infer a unity of origin for the people,

The basis of all Nicobarese reckoning is tally by the score and for trade purposes by the score of scores, and on this basis they have evolved a system of reckoning, which is naturally clumsy and complicated, but has become where trade is briskest simplified and made exact by an interesting series of rising standards up to very large figures. Tally is ordinarily kept by nicks with the thumbnail on strips of cane or bamboo, and in Car Nicobar, where trade in cocoanuts is largest, by notches cut in sets on a stick.

For ordinary purposes Nicobarese reckoning stops at about 600, except on Car Nicobar where it stops at 2,000, but for cocoanuts it goes everywhere up to very large figures and even the Shom pen, who have no trade, have no difficulty in reckoning up to 80,000.

There is now no idea of the hand or multiplication in the terms for the smaller figures, but "five" is a clear derivative of an obsolete root for "hand," and in one or other of the languages 8 and 4 are multiples of 2, so are 6 and 9 of 3, and 9 is also "one--less--ten". So the terms for "and--a--half" applied to the score and score--of--scores contain clear lost roots meaning "lessened to half hand."

Commercial Scales—The scales for reckoning cocoanuts stated in the European fashion are as follow, and show the extent of foreign trade per island; the greater the trade the greater the number of standards in the scale. It must be remembered however that the Nicobarese have no definite and only an instinctive scale. It will also be seen that the "wild" Shom Pen too have evolved a definite and useful scale for themselves, though without foreign trade.

SCALE FOR RECKONING COCOANUTS.

I

For all islands.

10 *tafual* or *takoal* or *tahol* (pair) make 1 *inai* or *tom* score (20).

II

Central and Southern Groups and Car Nicobar.

10 *tafual* or *tahol*	make 1 *inai* (20).
20 *inai*	,, 1 *momchiama or michama* (400)

III

Chowra, Teressa, and Car Nicobar.

10 *tafual* or *takoal* or *tahol* (pair) make 1 *inai* or *tom* (score) (20).
10 *inai* or *tom* (score) make 1 *la, nong,* or *ong* (200).
10 *la, nong* or' *ong.* ,, 1 *mamila* (*kaine*) (2,000).

IV

Chowra,

10 *takoal*	make 1 *tom* (20)
10 *tom*	make 1 *la* (200).
10 *la*	,, 1 *mamila* (2,000)
2 *mamila*	,, *metnetchya* (4,000)

V.

Car Nicobar.

10 *tahol*	make 1 *inai* (20)
10 *inai*	,, 1 *'ong* (200).
10 *'ong*	,, 1 *kaine* (2,000).
10 *kaine*	,, 1 *lak* 20,000)

VI.

Shom Pen.

10 *ta--au* (pair)	,, 1 *inai* (20)
20 *inai* (score)	,, 1 *teo* (400)

One can see, when put in *this* way, which is of course distinctly not Nicobarese, where trade has sharpened wits.

Reckoning of Time—The ethnographic result of examining the methods of the Nicobarese for reckoning time is exactly that of examining their method for reckoning currency (cocoanuts). It is one system throughout, even to its peculiarities, and the methods of applying it practically in different islands dovetail so into each other and into the whole general system of reckoning as to presume them to be the creation of a people having a unity of civilisation.

The Nicobarese reckon time by the Monsoon, season or period of regular winds. Roughly the South-west Monsoon blows from May to October, the North-East from November to April, *i.e.*, for six months each. Two Monsoons thus make a solar year, though the Nicobarese have no notion of such reckoning. Within a Monsoon time is approximately divided by "moons"or lunar months. Each moon is divided clearly into days or as the Nicobarese reckon them *nights* up to 30 and more if necessary. As the Monsoons do not fall exactly to time but are "late" or "early," there is a rough and ready method of rectifying what would be otherwise obviously consequent errors in reckoning. The changing lunar months (September--October and March--April of our reckoning) have double names, according as the Monsoon is late or early and are made to run on by intercalary days called *kanat (aiya--ap--chingeat* in Car Nicobar) or "moonless" in the former case. The first moon of the next Monsoon is cut short in the reckoning and thus the lunar months are made to fit into the year. Dark nights also when the new moon cannot be seen, are reckoned as *kanat* or intercalary days. By one or other method at their own appropriate time the Nicobarese manage to divide the solar year into two halves, of seven lunar months in Car Nicobar and six elsewhere, with sufficient approximation to keep the solar year straight, without having any idea of a solar year and using lunar months. In talking with the Nicobarese it has always to be borne in mind that they never reckon by the year, but always by the Monsoon or half year.

The months are variously divided, but the principle is to recognise four phases of the moon in every month--waxing, waxed, waning, waned--of 10, 10, 5 and 5 days each in the South and of 10, 6, 10, and 4 days each in the North. In the first three phases the days are reckoned consecutively and in the last or uncertain period each day has its name.

××× ××× ×××

Currency;—Without anywhere using coin, the Nicobarese have from all time been ready and quick--witted traders in their great staple, the cocoanut using it also as their currency and obtaining for it even important articles of food which they do not produce, their clothing and many articles of daily use.

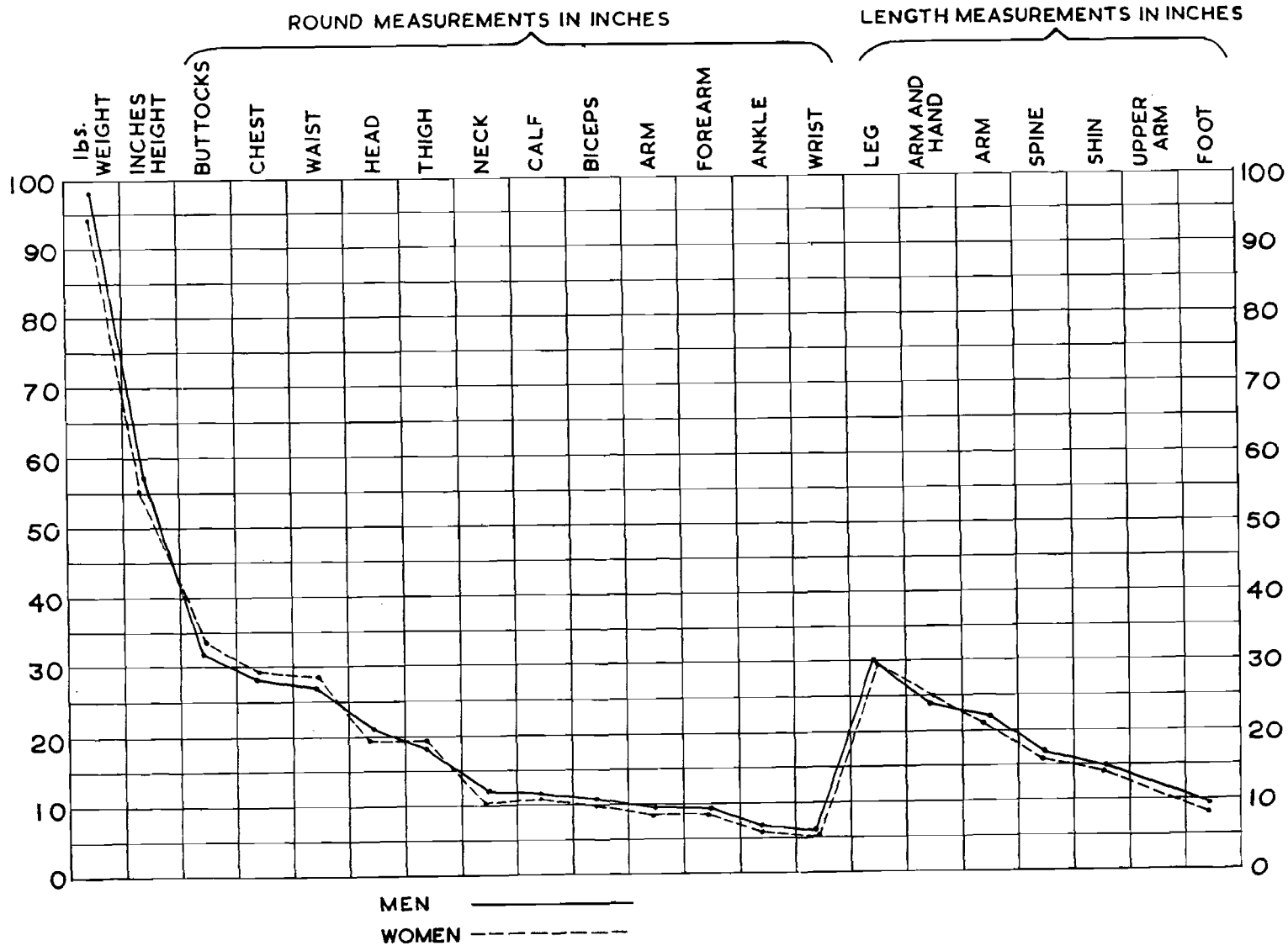
In order to explain the cocoanut currency of the Nicobarese and its place in civilisation, it is necessary to go briefly into the general question. Barter is the simple exchange of possessions. Currency is the use of a definite article every one possesses and uses as the medium of exchange for all goods between two parties. Money is a conventional article or token, not otherwise of use, used as the medium of exchange. A gives his knife for B's adze, that is barter; A gives 10 pairs of cocoanuts for B's adze and subsequently B gives A 10 pairs of cocoanuts for A's knife, they are using a medium of exchange and cocoanuts are their currency. The cocoanuts here measure the relative value of different articles of use. A gives a coin, in itself of no other use, to B for his adze and B gives A another coin for his knife: they are using a token for their currency, i.e., money. The essence of an article of currency is that it is used for general purposes and also to measure the value of other articles. the essence of an article of money is that it is useless except as a measure of the value of other articles. The Nicobarese have no money; cocoanuts are their currency. They also barter.

As an instance of barter I can give the following. In 1895 I had to acquire for Government about $8\frac{1}{2}$ acres of cocoanut--covered land from the villagers of Mus in Car Nicobar for the Agency compound, and I bought them at the people's own valuation as a pure matter of barter for 12 suits of black cloth, 1 piece of red cloth, 6 bags of rice, 20 packets of China tobacco and 12 bottles of Commissariat rum. Valued in cocoanuts the price would have been about 10,000 nuts.

As a proof that cocoanuts really are Nicobarese currency: on the 5th April 1896 the people of Mus in Car Nicobar had occasion to buy a large racing canoe from the people of Chowra. It was first valued at 35,000 cocoanuts, but instead of being paid for in actual nuts it was exchanged for a large number of articles, each valued in cocoanuts and mostly actually purchased with cocoanuts from Burmese and other traders. The bargain was finally struck and the following articles were given for the canoe each valued as under:—

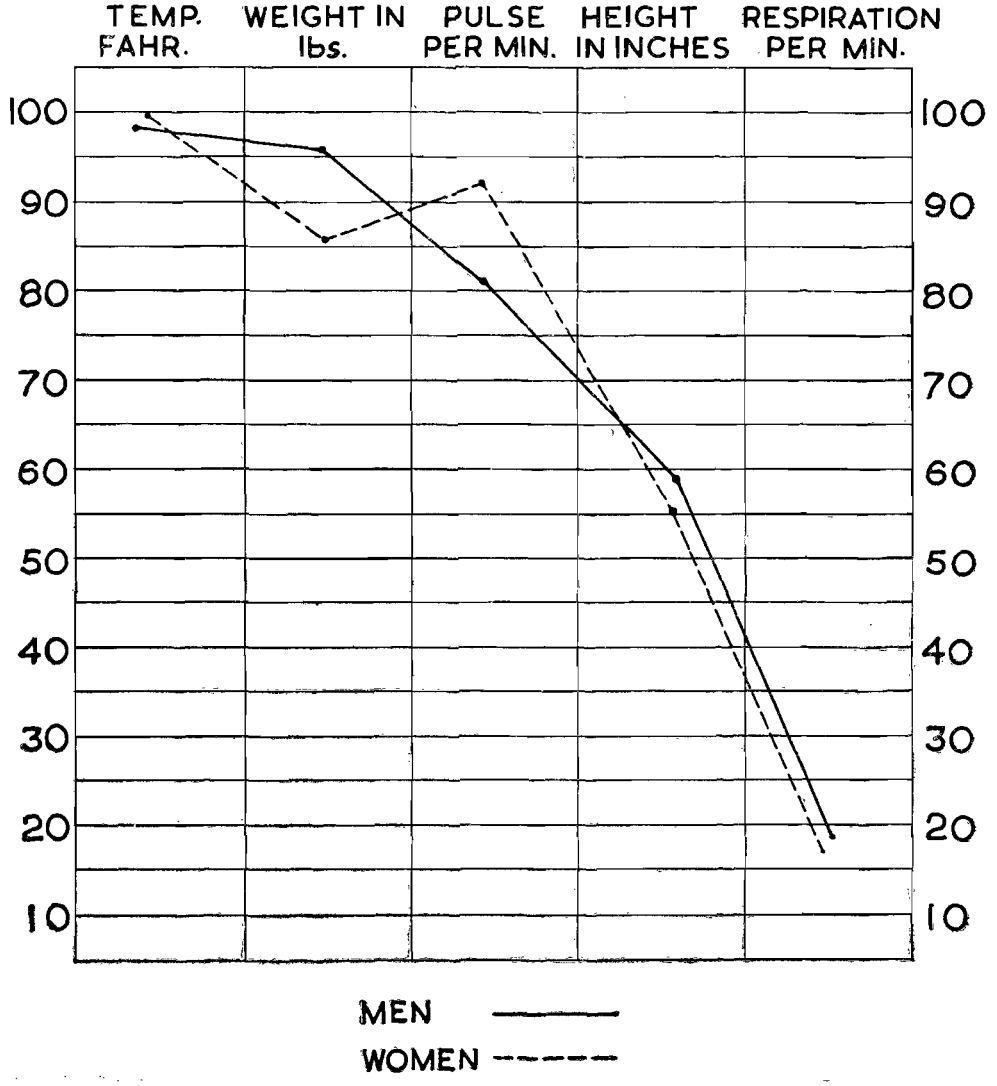
Red cloth	5	pieces	at	1,200	each	6,000
Spoons, big	2	pairs	,,	1,000	,,	2,000
Baskets	6	Nos.	,,	100	,,	600
Two--anna pieces	20	,,	,,	15	,,	300
Silver wire	3	sets	,,	1,000	,,	3,000
Silver rings	10	Nos.	,,	100	,,	1,000
White cloth	5	pieces	,,	800	,,	4,000
Knives	6	Nos.	,,	50	,,	300
Spoons and forks	10	pairs	,,	500	,,	5,000
Pigs	10	Nos.	,,	400	,,	4,000
Fowls	3	,,	,,	20	,,	60
Beads		a quantity	,,	500	...	500
Chisels	10	Nos.	,,	50	each	500
Dahs, large	6	,,	,,	200	,,	1,200
,, small	6	,,	,,	100	,,	600
Fish books	12	Nos	,,	20	,,	240
Fishing line	3	,,	,,	50	,,	150
Rupees	12	,,	,,	50	,,	600
Axes	6	,,	,,	400	,,	2,400
Carpenters' axes	6	,,	,,	200	,,	1,200
Iron spikes, large	6	,,	,,	100	,,	600
,, small	6	,,	,,	50	,,	300
Sundry small articles			,,	450	—	450
						35,000

DIAGRAM COMPARISON THE SIZE OF THE SEXES AMONG ANDAMANESE

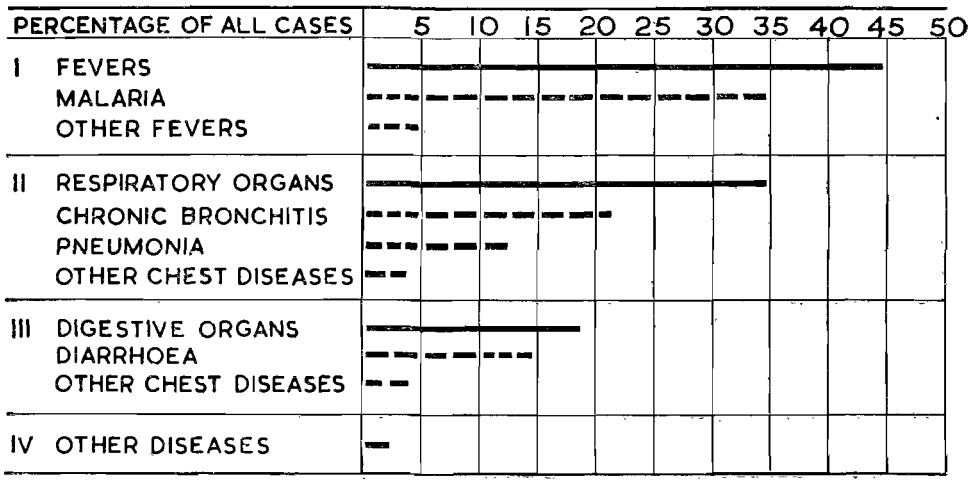


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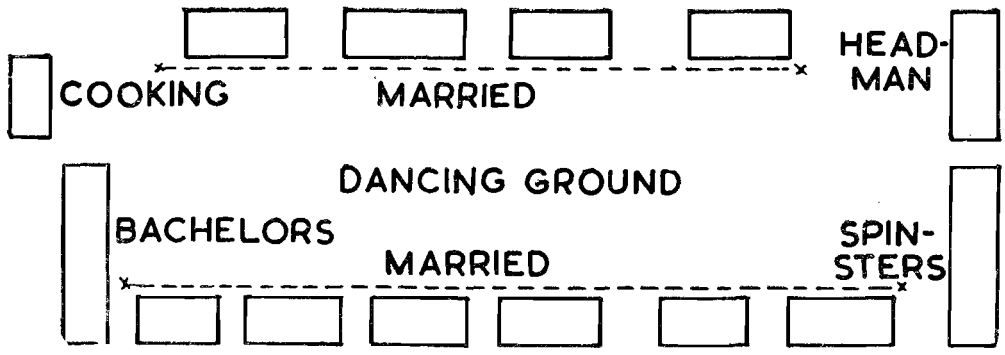
RELATIVE PHYSICAL QUALITIES OF THE SEXES AMONG THE ANDAMANESE



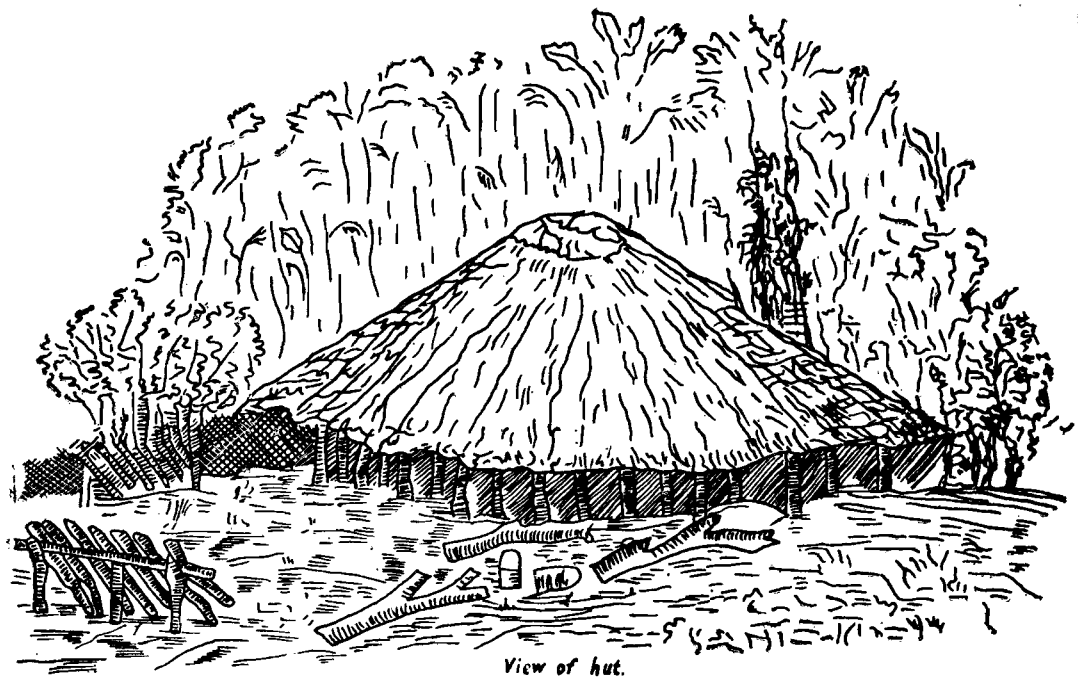
(Refer page 176)



(Refer page 178)

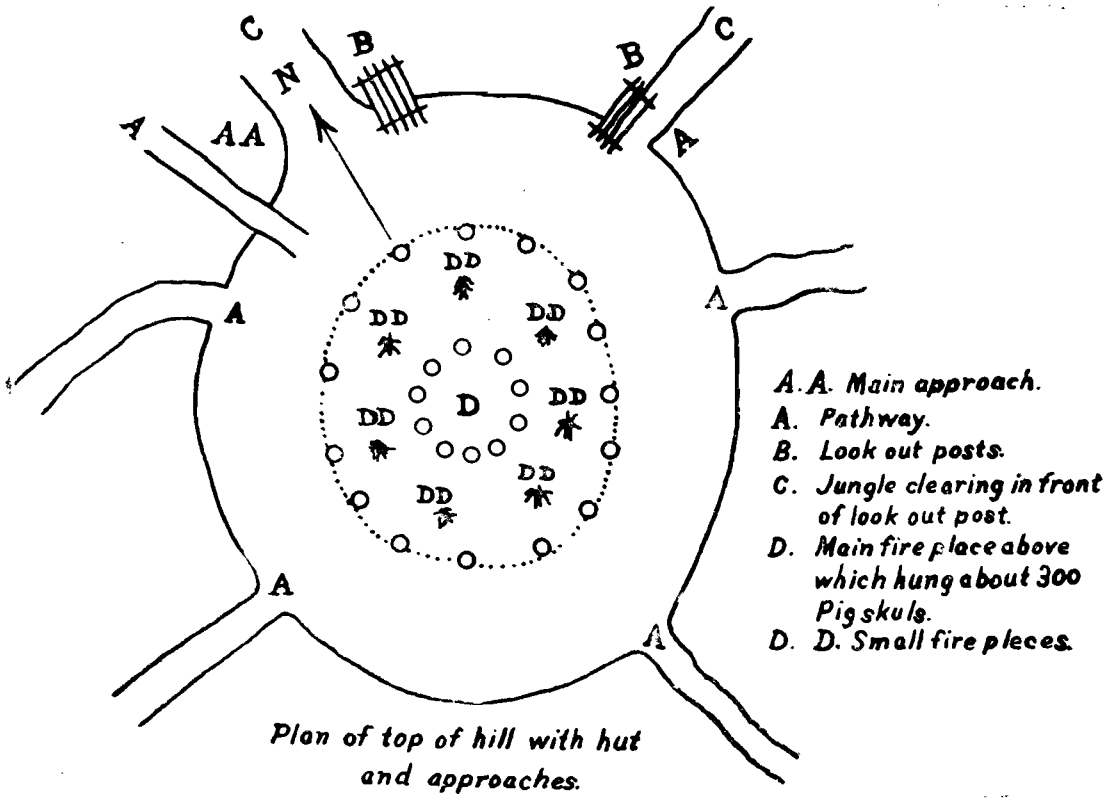


(Refer page 181)



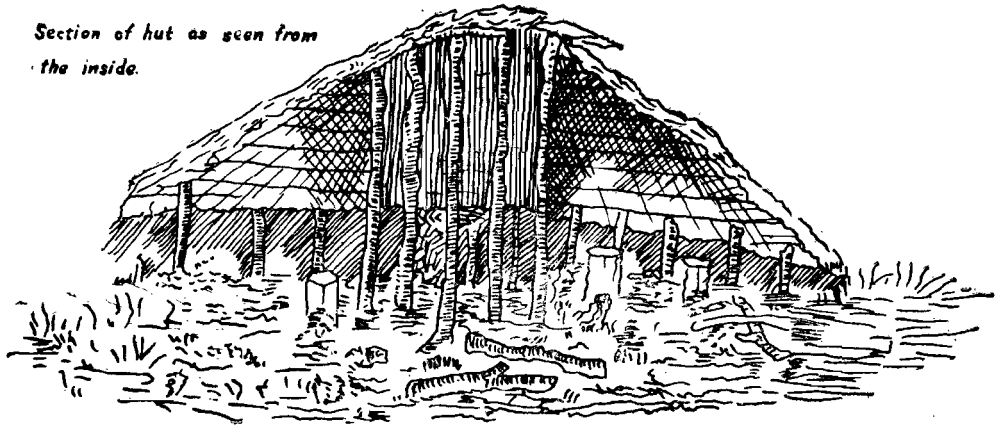
View of hut.

(Refer pages 232–233)

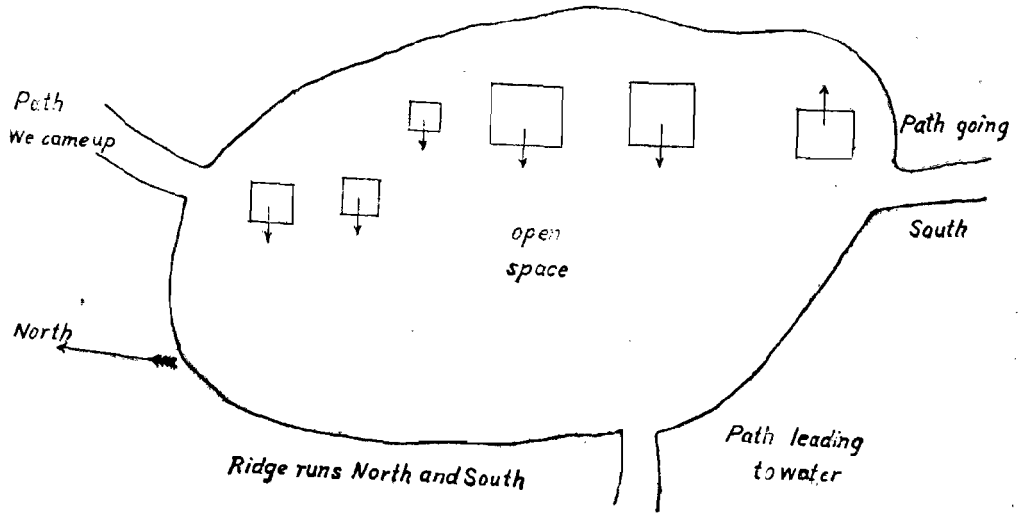


Plan of top of hill with hut and approaches.

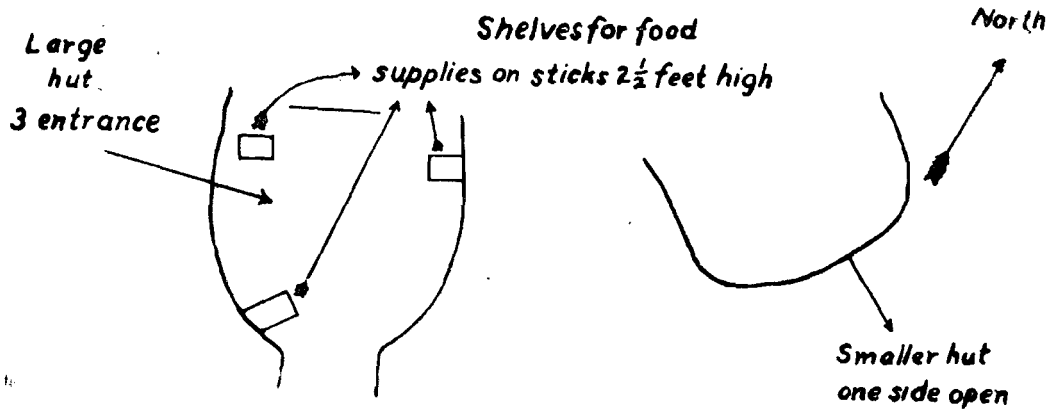
(Refer pages 232–233)



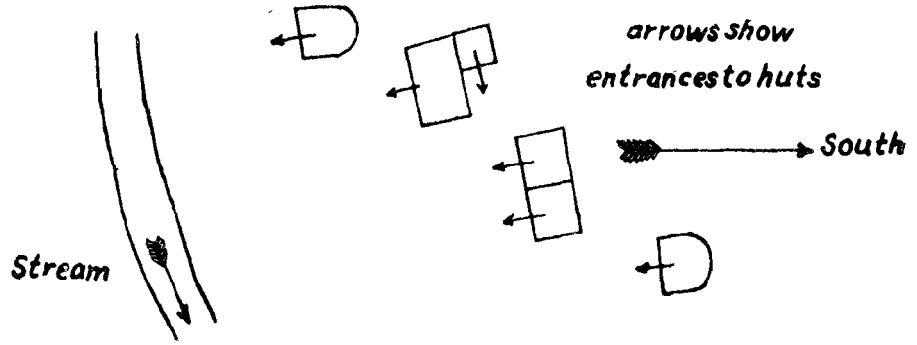
(Refer pages 232–233)



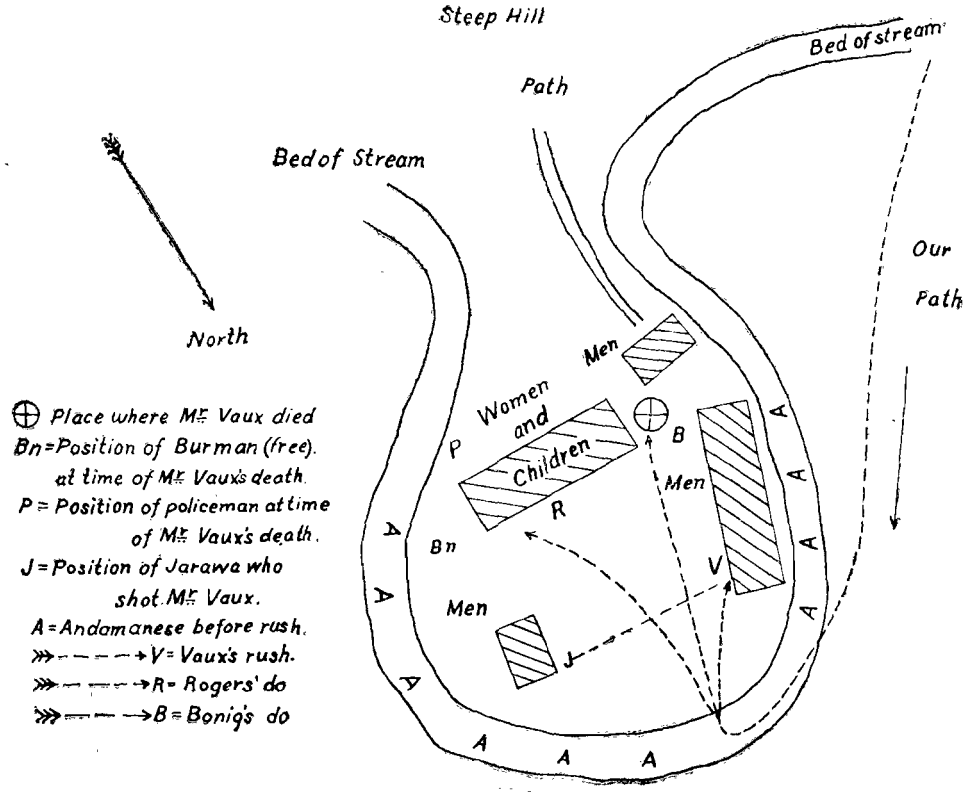
(Refer pages 236–237)



(Refer page 237)

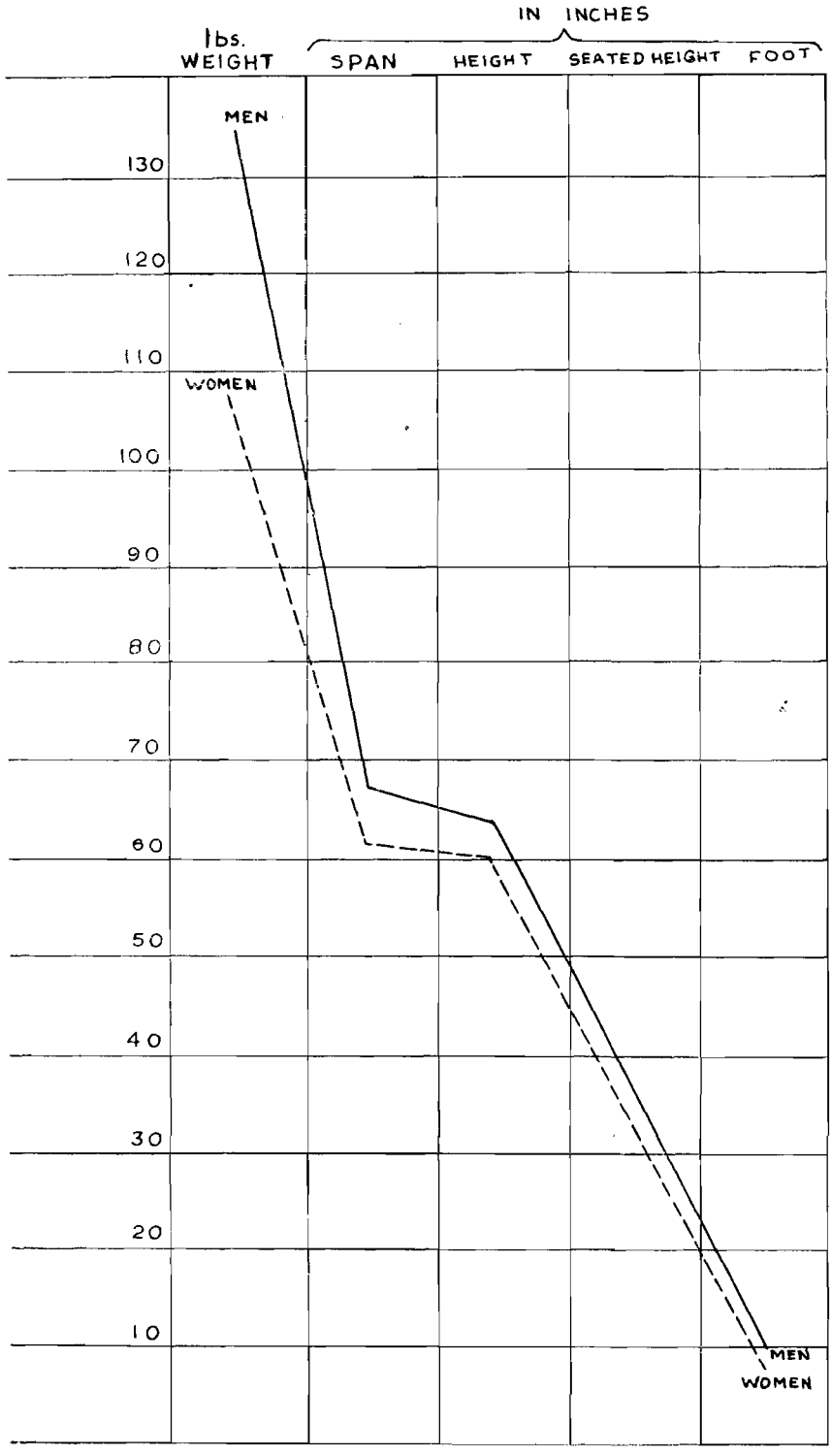


(Refer page 237)



(Refer page 238)

COMPARATIVE MEASUREMENT OF NICOBARESE MEN AND WOMEN



(Refer page 279)

LIST OF AGENTS FOR THE SALE OF GOVERNMENT OF INDIA PUBLICATIONS

(as on 17 February 1964)

AGARTALA—Laxmi Bhandar Books & Scientific Sales (Rest.)

AGRA—

1 National Book House, Jeoni Mandi .. ... (Reg.)
2 Wadhawa & Co. ,45, Civil Lines .. .. (Reg.)
3 Banwari Lal Jain, Publishers, Moti Katra .. (Rest.)
4 English Book Depot, Sadar Bazar, Agra Cantt. .. (Rest.)

AHMADNAGAR—V.T. Jorakar, Prop. Rama General Stores, Navi Path .. .. (Rest.)

AHMEDABAD—

1 Balgovind Kuber Dass & Co., Gandhi Road .. (Reg.)
2 Chandra Kant Chiman Lal Vora, Gandhi Road .. (Reg.)
3 New Order Book Co., Ellis Bridge .. .. (Reg.)
4 Mahajan Bros., Opp. Khadia Police Gate .. (Rest.)
5 Sastu Kitab Ghar, Near Relief Talkies, Patthar Kuva, Relief Road .. .. .. (Reg.)

AJMER—

1 Book-Land, 663, Madar Gate .. .. (Reg.)
2 Rajputana Book House, Station Road .. .. (Reg.)
3 Law Book House, 271, Hathi Bhata .. .. (Reg.)
4 Vijay Bros., Kutchery Road .. .. .. (Rest.)
5 Krishna Bros., Kutchery Road. .. .. .. (Rest.)

ALIGARH—

Friend's Book House ,Muslim University Market .. (Reg.)

ALLAHABAD—

1 Superintendent, Printing & Stationery, U.P. ..
2 Kitabistan 17-A, Kamla Nehru Road .. .. (Reg.)
3 Law Book Co. Sardar Patel Marg. P. Box 4 .. (Reg.)
4 Ram Narain Lal Beni Madho, 2-A Katra Road (Reg.)
5 Universal Book Co., 20, M.G. Road .. .. (Reg.)
6 The University Book Agency (of Lahore), Elgin Road (Reg.)
7 Wadhwa & Co., 23, M.G. Marg .. .. (Rest.)
8 Bharat Law House, 15 Mahatma Gandhi Marg .. (Rest.)
9 Ram Narain Lal Beni Prashad, 2-A, Katra Road (Rest.)

AMBALA—

1 English Book Depot, Ambala Cantt. .. .. (Reg.)
2 Seth Law House, 8719, Railway Road, Ambala Cantt. (Rest.)

AMRITSAR—

1 The Law Book Agency, G.T. Road, Putligarh .. (Reg.)
2 S.Gupta, Agent, Government Publications, Near P. O. Majith Mandi .. .. (Reg.)
3 Amar Nath & Sons, Near P.O. Majith Mandi .. (Reg.)

ANAND—

1 Vijaya Stores, Station Road .. .. .. (Rest.)
2 Charto Book Stall, Tulsi Sadan, Stn. Road. .. (Rest.)

ASANSOL—

D.N.Roy & R.K. Roy Booksellers, Atwal Building .. (Rest.)

BANGALORE—

1 The Bangalore Legal Practitioner Co-op.Society Ltd., Bar Association Building .. .. .. (Reg.)
2 S.S. Book Emporium, 118, Mount Joy Road .. (Reg.)
3 The Bangalore Press , Lake View, Mysore Road, P.O. Box 507 .. .. (Reg.)
4 The Standard Book Depot, Avenue Road .. (Reg.)
5 Vichara Sahitya Private Ltd. Balepet .. .. (Reg.)
6 Makkala Pustaka Press, Balamandira, Gandhinagar (Reg.)
7 Maruti Book Depot, Avenue Road .. .. (Rest.)
8 International Book House P. Ltd 4-F, Mahatma Gandhi Road .. .. .. (Reg.)
9 Navakarnataka Pubns, Private Ltd., Majestic Circle (Rest.)

BAREILLY—Agarwal Brothers, Bara Bazar .. .. (Reg.)

BARODA—

1 Shri Chandrakant Mohan Lal Shah, Raopura .. (Rest.)
2 Good Companions Booksellers, Publishers & Sub-Agent(Rest.)
3 New Medical Book House, 540, Madan Zampa Road (Rest)

BEAWAR—

The Secretary, S.D. College, Co-operative Stores Ltd.(Rest.)

BELGHARIA—

Granthlok, Antiquarian Booksellers & Publishers (24-Parganas), 5/1, Amlica Mukherjee Road .. (Reg.)

BHAGALPUR—Paper Stationery Stores, D.N. Shing Road (Reg.)

BHOPAL—

1 Superintendent, State Government Press.
2 Lyall Book Depot., Mohd. Din Building, Sultania Road .. .. (Reg.)
3 Delite Books, Opp. Bhopal Talkies .. .. (Rest.)

BHUBANESWAR—

Ekamra Vidyabhavan, Eastern Tower, Room No. 3 (Rest.)

BIJAPUR—

Shri D.V. Deshpande, Recognished Law Book-sellers, Prop. Vinod Book Dept., Near Shiralshetti Chowk.. (Rest.)

BIKANER—Bhandani Bros. .. .. .. (Rest.)

BILASPUR—Sharma Book Stall, Sadar Bazar .. (Rest.)

BOMBAY—

1 Supdt. Govt. Printing and Stationery, Netaji Subhash Road, Bombay-4 .. .. ..
2 Charles Lambert and Co., 101, M.G. Road .. (Reg.)
3 Co.-operator's Depot, 5/32, Ahmed Sailor Building, Dadar .. .. (Reg.)

4 Current Book House, Maruti Lane, Raghunath Dadaji St. .. .. .. (Reg.)
5 Current Technical Literature Co. P. Ltd. India House, 1st Flour .. .. .. (Reg.)
6 International Book House Ltd. 9, Ahs Lane, M.G. Road. .. .. .. (Reg.)
7 Lakkani Book Depot. Girgaum .. .. (Reg.)
8 Elpees Agencies, 24, Bhangwadi, Kalbadevi .. (Reg.)
9 P.P.H. Book Stall, 190-B, Khetwadi Main Road .. (Reg.)
10 New Book Co. 188-190, Dr. Dadabhai Naoroji Road .. .. .. (Reg.)
11 Popular Book Depot, Lamington Road .. .. (Reg.)
12 Sunder Das Gian Chand, 601, Girgaum Road, Near Princess Street .. .. .. (Reg.)
13 D. B. Tarapore Wala Sons and Co. (P) Ltd. 210 Dr. Dadabhai Naoroji Road. .. .. .. (Reg.)
14 Thacker and Co., Rampart Row .. .. (Reg.)
15 N.M. Tripathi Private Ltd., Princess Street .. (Reg.)
16 The Kothari Book Depot, King Edward Road (Reg.)
17 P. H. Rama Krisnha and Sons., 147, Rajaram Bhayan, Shivaji Park Road No. 5 .. .. (Rest.)
18 C. Jamnadas and Co., Booksellers, 146-C, Princess St. .. .. .. (Reg.)
19 Indo Nath and Co., A-6, Daulat Nagar, Borivli .. (Reg.)
20 Minerva Book Shop, Shop No. 1/80, N. Subash Road .. .. .. (Reg.)
21 Academic Book Co., Association Building, Girgaum Road .. .. .. (Rest.)
22 Dominion Publishers, 23, Bell Building Sir P. M. Road .. .. .. (Rest.)
23 Bombay National Histroy Society, 91, Walkeshwar Road .. .. .. (Rest.)
24 Dowamadeo and Co., 16, Naziria Building, Ballard Estate .. .. .. (Rest.)
25 Asian Trading Co., 310, the Miraball, P.B. 1505 .. (Rest.)

CALCUTTA—

1 Chatterjee & Co., 3/1, Bacharam Chatterjee Lane (Reg.)
2 Dass Gupta & Co. Ltd., 54/3, College Street .. (Reg.)
3 Hindu Library, 69-A, Bolaram De Street .. (Reg.)
4 S.K. Lahiri & Co. Private Ltd., College Street .. (Reg.)
5 M. C. Sarkar and Sons Private Ltd., 14. Bankim Chattujee Street .. .. .. (Reg.)
6 W. Newman & Co. Ltd., 3. Old Court House St. .. (Reg.)
7 Oxford Book & Stationery Co., 17, Park Street (Reg.)
8 R. Chambray and Co. Ltd., Kent House, P. 33. Mission Road Extension .. .. .. (Reg.)
9 S.C. Sarkar and Sons Private Ltd., I.C. College Square .. .. .. (Reg.)
10 Thacker Spink abd Co., (1933) P. Ltd., 3, Esplanade East .. .. .. (Reg.)
11 Firma K.L. Mukhopadhaya, 6/1A, Banchha Ram Akrar Lane .. .. .. (Reg.)
12 K. K. Roy. P. Box No. 10210, Calcutta 19 .. (Rest.)
13 Sm. P. D. Upadhyay, 77, Muktaram Babu Street .. (Rest.)
14 Universal Book Dist., 8/2, Hastings Street .. (Rest.)
15 Modern Book Depot, 9, Chowringee Centre .. (Rest.)
16 Soor and Co., 125, Canning Street .. .. (Reg.)
17 S. Bhattacharjee, 49, Dharamtala Street .. .. (Rest.)
18 Mukherjee Library, 10, Sarba Khan Road .. (Reg.)
19 Current Literature Co., 208, M.G. Road .. (Reg.)
20 The Book Depository, 4/1, Madan St. (1st Floor) .. (Rest.)
21 Scientific Book Agency, Netaji Subhash Road .. (Rest.)
22 Reliance Trading Co., 17/1, Banku Bihari Ghose Lane, District Howrah .. .. .. (Rest.)
23 Indian Book Dist. Co., 6512, M.G. Road. .. (Rest.)

CALICUT—Touring Book Stall .. .. .. (Rest.)

CHANDIGARH—

1 Supdt. Govt. Printing & Stationrey, Punjab.
2 Jain Law Agency, Flat No. 8, Sector No. 22 .. (Reg.)
3 Rama News Agency, Bookseller, Sector No. 22 (Reg.)
4 Universal Book Store, Booth 25, Sector 22 D .. (Reg.)
5 English Book Shop, 34, Sector 22 D .. .. (Rest.)
6 Mehta Bros., 15.Z, Sector 22 B .. .. (Rest.)
7 Tandan Book Depot, Shopping Centre, Sector 16 (Rest.)
8 Kailash Law Publishers, Sector 22 B .... .. (Rest.)

CHHINDWARA—The Verma Book Depot .. .. (Rest.)
COCHIN—Saraswat Corporation Ltd., Palliarakav Road (Reg.)

CUTTACK—

1 Press Officer Orissa Sectt.
2 Cuttack Law Times .. .. .. (Reg.)
3 Prabhat K. Mahapatra, Mangalabag P.B. 35 .. (Reg.)
4 D.P. Sur & Sons, Mangalabag .. .. (Rest.)
5 Utkal Stores, Balu Bazar .. .. .. (Rest.)

DEHRADUN—

1 Jaugal Kishore & Co. ,Rajpur Road .. .. (Reg.)
2 National News Agency, Paltan Bazar .. .. (Reg.)
3 Bishan Singh and Mahendra Pal Singh 318, Chukhuwala .. .. .. (Reg.)
4 Uttam Pustak Bhandar, Paltan Bazar .. .. (Rest.)

DELHI—

1 J.M. Jain & Brothers, Mori Gate .. .. (Reg.)
2 Atma Ram & Sons, Kashmere Gate .. .. (Reg.)
3 Federal Law Book Depot, Kashmere Gate .. (Reg.)
4 Bahri Bors., 188, Lajpat Rai Market .. .. (Reg.)
5 Bawa Harkishan Dass Bedi (Vijaya General Agencies) P. B. 2027, Ahata Kedara, Chamalian Road .. .. .. (Reg.)
6 Book-Well, 4, Sant Narankari Colony, P. B. 1565 (Reg.)
7 Imperial Publishing Co., 3. Faiz Bazar, Daryaganj (Reg.)
8 Metropolitan Book Co., 1. Faiz Bazar .. .. (Reg.)
9 Publication Centre, Subzimandi .. .. (Reg.)
10 Youngman & Co., Nai Sarak .. .. (Reg.)
11 Indian Army Book Depot, 3, Daryaganj .. .. (Reg.)
12 All India Educational Supply Co., Shri Ram Buildings, Jawahar Nagar. .. .. (Rest.)
13 Dhanwant Medical & Law Book House, 1522, Lajpat Rai Market .. .. .. (Rest.)
14 University Book House, 15, U. B. Bangalore Road, Jawahar Nagar .. .. .. (Rest.)
15 Law Literature House, 2646, Balimaran .. (Rest.)
16 Summer Brothers, P.O. Birla Lines .. .. (Rest.)
17 Universal Book & Stationery Co., 16, Netaji Subhash Marg .. .. .. (Rest.)
18 B. Nath & Bros., 3808, Charkhawalan (Chowri Bazar) .. .. .. (Rest.)
19 Rajkamal Prakashan P. Ltd., 8., Faiz Bazar .. (Reg.)
20 Permier Book Co., Printers, Publishers & Booksellers, Nai Sarak .. .. .. (Rest.)
21 Universal Book Traders, 80, GokhaleMarket .. (Reg.)

22 Tech. & Commercial Book Coy. 75., Gokhale Market .. .. .. (Rest.)
23 Saini Law Publishing Co., 1416, Chabiganj, Kashmere Gate .. .. .. (Rest.)
24 G.M. Ahujha, Booksellers & Stationers, 309, Nehru Bazar .. .. .. (Rest.)
25 Sat Narain & Sons, 3141, Mhod, Ali Bazar, Mori Gate .. .. .. (Reg.)
26 Kitab Mahal (Wholesale Div.), P. Ltd., 28, Faiz Bazar .. .. .. (Reg.)
27 Hindu Sahitya Sansar, Nai Sarak .. .. (Rest.)
28 Munshi Ram Manohar Lal, Oriental Booksellers & Publishers, P. B., 1165, Nai Sarak .. (Rest.)
29 K.L. Seth, Suppliers of Law, Commercial & Tech. Books, Shanti Nagar, Ganeshpura .. (Rest.)
30 Adarsh Publishing Service, 5A/10, Ansari Road .. (Rest.)

DHANBAD—

1 Ismag Co-operative Stores Ltd., P.O. Indian School of Mines .. .. .. (Reg.)
2 New Sketch Press, Post Box 26 .. .. (Rest.)

DHARWAR—

1 The Agricultural College Consumers Co.-op. Society .. .. .. (Rest.)
2 Rameshya Book Depot, Subhash Road .. (Rest.)
3 Karnatakaya Sahitya Mandira of Publishers and Booksellers

ERNAKULAM—

1 Pai & Co., Cloth Bazar Road .. .. (Rest.)
2 South India Traders, C/o Constitutional Journal (Reg.)

FEROZEPUR—English Book Depot, 78, Jhoke Road (Reg.)

GAUHATI—Mokshada Pustakalaya .. .. (Reg.)

GAYA—Sahitya Sadan, Gautam Budha Marg .. (Reg.)

GHAZIABAD—Jayana Book Agency .. .. (Rest.)

GORAKHAPUR—

Vishwa Vidyalaya Prakashan, Nakhes Road (Reg.)

GUDUR—The General Manager, The N.D.C. Publishing & Ptg., Society Ltd. .. .. (Rest.)

GUNTUR—

Book Lovers Private Ltd., Kadriguda, Chowrasta (Reg.)

GWALIOR—

1 Supdt., Printing & Stationery, M.B.
2. Loyal Book Depot., Patankar Bazar, Lashkar .. (Reg.)
3 M.C. Daftari, Prop. M.B. Jain & Bros. Booksellers, Sarafa, Lashkar .. .. .. (Rest.)

HUBLI—Pervaje's Book House, Koppikar Road .. (Reg.)

HYDERABAD—

1 Director, Govt., Press ..
2 The Swaraj Book Depot., Lakdikapul .. (Reg.)
3 Book Lovers Private Ltd. .. .. .. (Rest.)
4 Labour Law Publications, 873, Sultan Bazar .. (Rest.)

IMPHAL—Tikendra & Sons Bookseller .. .. (Rest.)

INDORE—

1 Wadhawa & co. 56, M. G. Road .. .. (Reg.)
2 Swarup Brothers, Khajuri Bazar .. .. (Rest.)
3 Madhya Pradesh Book Central, 41, Ahilya Pura .. (Rest.)
4 Modern Book House Shiv Vilas Palace .. (Rest.)
5 Navyug Sahitya Sadan, Publishers & Bookseller, 10, Khajuri Bazar .. .. .. (Rest.)

JABALPUR—

1 Modern Book House, 286, Jawaharganj .. (Reg.)
2 National Book House, 135, Jai Prakash Narain Marg .. .. (R.)

JAIPUR—

1 Government Printing and Stationery Department, Rajasthan.
2 Bharat Law House, Booksellers & Publishers, Opp. Prem Prakash Cinema .. .. (Reg.)
3 Garg Book Co., Tripolia Bazar .. .. (Reg.)
4 Vani Mandir Sawai Mansingh Highway .. (Reg.)
5 Kalyan Mal & Sons., Tripolia Bazar .. (Rest.)
6 Popular Book Depot, Chaura Rasta .. (Reg.)
7 Krishna Book Depot. Chaura Rasta .. (Rest.)
8 Dominion Law Depot, Shah Building, P.B. No. 23 (Rest.)

JAMNAGAR—Swedeshi Vastu Bhandar .. .. (Reg.)

JAMSHEDPUR—

1 Amar Kitab Ghar, Diagonal Road, P.B. 78 (Reg.)
2 Gupta Stores Dhatkidih .. .. .. (Reg.)
3 Sanyal Bros., Booksellers & News Agents, Bistapur Market .. .. .. (Rest.)

JAWALAPUR—Sahyog Book Depot .. .. (Rest.)

JHUNJHUNU—

1 Shashi Kumar Sarat Chand .. .. (Rest.)
2 Kapram Prakashan Prasaran, 1/90, Namdha Niwas, Azad Marg .. .. .. (R.)

JODHPUR—

1 Dwarka Das Rathi, Wholesale Books and News Agents .. .. .. (Reg.)
2 Kitab-Ghar, Sojati Gate .. .. .. (Reg.)
3 Choppra Brothers, Tripolia Bazar .. .. (Reg.)

JULLUNDUR—

1 Hazooria Bros., Mai Hiran Gate .. .. (Rest.)
2 Jain General House, Bazar Bansanwala .. (Reg.)
3 University Publishers, Railway Road .. (Rest.)

KANPUR—

1 Advani and Co. P. Box. 100, The Mall .. (Reg.)
2 Sahitya Niketan, Shradhanand Park .. (Reg.)
3 The Universal Book Stall, The Mall .. (Reg.)
4 Raj Corporation, Raj House, P.B. 200, Chowk .. (Rest.)

KARUR—Shri V. Nagaraja Rao, 26 Sriniwasapuram (Rest.)

KODARMA—The Bhagwati Press, P. O. Jhumri Tilaiya, Dt. Hazaribagh .. .. .. (Reg.)

KOLHAPUR—Maharashtra Granth Bhandar, Mahadwar Road .. .. .. (Rest.)

KOTA—Kota Book Depot .. .. .. (Rest.)

KUMTA—S.V. Kamat, Booksellers & Stationers (N. Kanara) .. .. (Reg.)

LUCKNOW—

1 Soochna Sahitya Depot (State Book Depot)
2 Balkrishna Book Co. Ltd., Hazratganj .. (Reg.)

3 British Book Depot, 84, Hazratganj .. (Reg.)
4 Ram Advani, Hazratganj, P. B. 154 .. (Reg.)
5 Universial Publishers (P.) Ltd., Hazrathanj .. (Reg.)
6 Eastern Book Co., Lalbagh Road .. (Reg.)
7 Civil & Military Educational Stores, 106/B, Sadar Bazar .. .. .. (Rest.)
8 Acquarium Supply Co., 213, Faizabad Road (Rest.)
9 Law Book Mart, Amin-Ud-Daula Park .. (Rest.)

LUDHIANA—

1 Lyall Book Depot, Chaura Bazar .. (Reg.)
2 Mohindra Brothers, Katcheri Road .. .. (Rest.)
3 Nanda Stationery Bhandar, Pustak Bazar .. (Rest.)
4 The Pharmacy News, Pindi Street .. .. (Rest.)

MADRAS—

1 Supdt., Govt. Press, Mount Road.
2 Account Test Institute, P.O. 760 ,Emgore .. (Reg.)
3 C. Subbiah Chetty & Co., Traplicane .. (Reg.)
4 K. Krishnamurty, post Box 384 .. .. (Reg.)
5 Presidency Book Supplies 8, Pycrofts Road, Triplicane .. .. (Reg.)
6 P. Vardhachary & Co., 8, Lighi Chetty Street .. (Reg.)
7 Palani Parchuram, 3, Pycrofts Road, Triplicane (Reg.)
8 NCBH Private Ltd. 199, Mount Road .. (Rest.)
9 V. Sadanand, The Personal Bookshop,
10 Congress Building, 111, Mount Road .. (Rest).

MADURAI—

1 Oriental Book House, 258, West Masi Street (Reg.)
2 Vivekananda Press, 48, West Masi Street .. (Reg.)

MANDYA SUGAR TOWN—K.N. Narimhe Gowda & Sons. .. .. (Rest.)

MANGALORE—U.R. Shenoye Sons Car Street, P. B. 128 (Reg.)

MANJESWAR—Mukenda Krishna Nayak .. (Rest.)

MATHURA—Rath & Co. Tilohi Building, Bengali Ghat (Rest.)

MEERUT—

1 Prakash Educational Stores, Subhas Bazar .. (Reg.)
2 Hind Chitra Press, West Kutchery Road .. (Reg.)
3 Loyal Book Depot, Chhippi Tank ... .. (Reg.)
4 Bharat Educational stores, Chhippi Tank .. (Rest.)
5 Universal Book Depot, Booksellers & News Agents (Rest.)

MONGHYR—Anusandhan, Minerva Press Building (Rest.)

MUSSOORIE—

1 Cambridge Book Depot, The Mal .. .. (Rest.)

MUZAFFARNAGAR—

1 Mittal & Co., 85-C, New Mandi .. .. .. (Rest.)
2 B. S. Jain & Co., 71, Abupura .. .. .. (Rest.)

MUZAFFARPUR—

1 Scientific & Educational Supply Syndicate .. (Reg.)
2 Legal Corner, Tikmanio House, Amgola Road .. (Rest.)
3 Tirhut Book Depot. .. .. .. (Rest.)

MYSORE—

1 H. Venkataramiah & Sons, New Statue Circle .. (Reg.)
2 Peoples Book House, Opp., Jagan Mohan Palace .. (Reg.)
3 Geeta Book House, Booksellers & Publishers, Krishnamutthipuram .. .. (Rest.)

4 News Paper House, Lansdowne Building .. .. (Rest.)
5 Indian Mercantile Corporation, Yoy Palace Ramvilas (Rest.)

NADIAD—R. S. Desay, Station Road .. .. .. (Rest.)

NAGPUR—

1 Supdt. Govt. Press & Book Depot.
2 Western Book Depot, Residency Road .. .. (Reg.)
3 The Asstt, Secretary, Mineral Industry Association Mineral House .. .. (Rest.)

NAINITAL—Coural Book Depot, Bara Bazar .. .. (Rest.)

NANDED—

1 Book Centre, College Law General Books, Station Road .. .. (Rest.)
2 Hindustan General Stores, Paper & Stationery Merchants P, B. No. 51 .. .. (Rest.)
3 Sanjoy Book Agency, Vazirabad .. .. .. (Rest.)

NEW DELHI—

1 Amrit Book Co., Connaught Circus .. .. (Reg.)
2 Bhawani & Sons, 8 F, Connaught Place .. .. (Reg.)
3 Central News Agency, 23/90, Connaught Circus .. (Reg.)
4 Empire Book Depot. 278, Aliganj .. .. .. (Reg.)
5 English Book Store 7-L Connaught Circus PO .B. 328 .. .. (Reg.)
6 Faqir Chand & Sons, 15-A, Khan Market .. .. (Reg.)
7 Jain Book Agency, C-9, Prem House, Connaught Place (Reg.)
8 Oxford Book & Stationery Co., Scindia House .. (Reg.)
9 Ram Krishna & Sons (of Lahore), 16/B, Connaught Place .. .. (Reg.)
10 Sikh Publishing House, 7-C, Connaught Place .. (Reg.)
11 Suneja Book Centre, 24/90, Connaught Circus .. (Reg.)
12 United Book Agency, 31, Municipal Market-Connaught Circus .. .. (Reg.)
13 Jayana Book Depot, Chhaparwala Kuan, Karol Bagh (Reg.)
14 Navayug Traders, Desh Bandhu Gupta Road Dev Nagar .. .. (Reg.)
15 Saraswati Book Depot, 15, Lady Harding Road .. (Reg.)
16 The Secretary, Indian Met. Society, Lodi Road .. (Reg.)
17 New Book Depot, Latest Books, Periodicals, Sty., & Novellas, P. B. 96, Connaught Place .. .. (Reg.)
18 Mehra Brothers, 50-G, Kalkaji .. .. .. (Reg.)
19 Luxmi Book Stores, 42, Janpath .. .. .. (Rest.)
20 Hindi Book House, 82, Janpath .. .. .. (Rest.)
21 People Publishing House (P.) Ltd., Rani Jhansi Rd. .. (Reg.)
22 R. K. Publishers, 23, Beadon Pura, Karol Bagh .. (Rest.)
23 Sharma Bros., 17, New Market, Moti Nagar .. (Reg.)
24 Aapki Dukan, 5/5777, Dev Nagar .. .. (Rest.)
25 Sarvodaya Service, 66A-1, Rohtak Road, P. B. 2521.. (Rest.)
26 H. Chandson, P. B. No. 3034 .. .. .. (Rest.)
27 The Secretary, Federation of Association of small Industry of India, 23-B/2, Rohtak Road .. .. (Rest.)
28 Standard Booksellers & Stationers, Palam Enclave .. (Rest.)
29 Lakshmi Book Depot, 57, Regarpura .. .. (Rest.)
30 Sant Ram Booksellers, 16, New Municipal Market Lody Colony .. .. (Rest.)

PANJIM—

1 Singhals Book House, P. O. B. 70, Near the Church (Rest.)
2 Sagoon Gaydev Dhoud, Booksellers, 5-7, Rua 3 Ide Jameria .. .. (Rest.)

REGISTERED LIBRARY NEW DELHI