

I looked about for some genuine native utterances, not translations, which might illustrate the natural speech of the country. Fortunately, Mr. Man was able to furnish me with precisely what I wanted. When he was sent officially to the Nicobar Islands, he took with him several young native Andamanese,¹⁶ and in order to keep up their connection with their friends, and especially with their head-man, *.jam'bu* (as he was always called, though that was not his real name), Mr. Man wrote letters for them at their dictation. He had to treat them quite like children for whom one writes letters, suggesting subjects, asking what they would say if they saw *.jam'bu*, and so on. It was laborious work, which, however, Mr. Man did not regret, as it often furnished him with new words or phrases. These letters were then sent to the British officer in charge of the Homes at Port Blair, who did not know the language, but, from an explanation furnished, read the phonetic writing to *.jam'bu*, sufficiently well to be understood, but to assist this officer Mr. Man furnished a free and an interlinear translation. I give two of these letters which certainly, if any exist, are genuine specimens of South Andaman literature, but to make them as instructive as possible in showing the nature of the language, I divide them into numbered sentences, putting the text first, the free translation next, and afterwards, in square brackets, an analytically literal translation in the order of the original, in which, with the help of Mr. Man's translation, vocabulary and personal assistance, I endeavour to shew or explain the meaning and composition of each word and its parts, and its grammatical connection, occasionally adding other notes.

FIRST LETTER TO *.JAM·BU*.

Cited by the simple numbers of the sentences.

1. *.mâm.jam'bu*. Worshipful *.jam'bu*. [*mâm* is a term of respect by which chiefs or head men are addressed, perhaps 'honourable' or 'your honor' would be a nearer translation. *.jam'bu* was only a nickname, but as he was always so called, Mr. Man cannot recollect any other.]

2. *Med' ârdû'ru adbê'ringa*. We are all in good health. [*med'* we, a contraction for *med'a*, the final *-a* being lost before the following *â* of *ârdû'ru* all. The full form for 'we' is *mò'l oïchik*. For *ad-bê'ri-nga* well, see No. 5.]

3. *bîrma-chê'lewa târô'lo tek mij'i' at yed yâ ba*. Since last steamer no one has been ill. [*bîrma* funnel, *chê' lewa* ship, not one of their own boats; the Andamanese prefer if possible making a new word to adopting a foreign one, the present compound is more original than the modern Greek 'atmóplōion, which is a mere translation of 'steam vessel'. *târô'lo* last, *tek* from, since, postp. *mij'i'at* a contracted form of *mij'ia at*, properly

¹⁶ Their names and nicknames (in parenthesis) were *.fra* (*.kô-ro*-hand), *.bi'ela* (*.îdat*-eye, as he had large saucer eyes), *.lô'ra* (Henry, his name when at the Ross orphanage), *.wô'i* (Tom, the name Mr. Man gave him when he first came to Viper Island), *.î'ra* (*.jô'dô*-entrails, so called from his protuberant belly when a child). These names may be preserved as those of the unwitting originators of Andaman literature. One other name of a native should be added, although he was not taken with Mr. Man to the Nicobars, on account of illness, and indeed he died shortly after Mr. Man left. This was *.bi'a* (*.pâ'g*-foot, so called from his large feet). He was the elder brother of the above-named *.lô'ra* (Henry). All the time that Mr. Man was in charge of the Andaman Homes, about four years, *.bi'a* worked with him. He was the most intelligent and helpful native Mr. Man met, and was his principal informant throughout. Mr. Man often told him that he would bring his name to notice, and thus redeem his promise.

a plural possessive interrogative, 'whose?' but used idiomatically in negative sentences, for an indefinite personal pronoun, corresponding to English 'any.' *yed* sick or ill. *yā'ba* not, always placed at end of a sentence.]

4. *mar lô'ra â'chitikigbâ'digngalen dâ'kar-bô'dia nai'kan*. Master *lô'ra* is now like a tub in appearance (so fat is he). [*mar* applied to a young unmarried man, or a man who remains childless for the first 4 or 5 years after marriage, after which time, he is called *mai'a*, the ordinary name for a married man who has children, of which the honorific form *mai'ola* is applied to chiefs only. *lô'ra* (Henry) the name of the youth. *â'chitik* now, *â'chi baiya* then. *igbâ'dig-nga-len* appearance-in, see Nos. 9 and 10. (This is one of the verbs which change the final letter of the base according to the suffix, but the law of change is not yet fully ascertained. In this case *g* is apparently inserted before *-re* and *-nga*, but on the other hand it may be simply omitted before *-ke*.) *dâ'kar* a tub or bucket. *bô'dia* big. *dâ'kar-bô'dia*, big as a tub. (There are five words for big, 1. *bô'dia*- which when 'human' becomes *â'bô'dia*-, but here has no prefix on account of being in composition, 2. *dô'ga*-, 3. *châ'nag*-, and 4. *tâ'ba-nga*-, which are 'humanised' by *ab*, 5. *rô'chobo*- 'humanised' by *â*. Without the prefixes *bô'dia*-, *dô'ga*-, and *châ'nag*- are applied to any non-human objects, and *rô'chobo-tâ'bang*-, to animals only.) *nai'kan* like.]

5. *ngâ'kâ ô'llen ed'a did'dirya yâ'ba*. He as yet has had no fever. [*ngâ'ku* as yet, *ngâ* simply meaning 'then.' *ô'l-len* him-to, the 3rd pers. pron. with postpos., *len* to. *ed'a* ever. *did'dirya* fever, that is, ague, trembling. *yâ'ba* not, see 3.]

6. *mar wô'i ûn-wôt-tai'jnga tâ'paya*. Master *wô'i* is a great flying-fox shot. [*mar* see, 4. *wô'i* the name of a youth (about 16 years old), of the tribe that the South Andamanese call *âkâ-jû'wai-da*, who came in a canoe from Middle Andaman to Port Blair, where he made an important statement concerning the manners and customs of his tribe, which was reduced to writing by Mr. Man, and is published, chiefly in English, in the Journal of the Anthropological Institute, vol. xi pp. 280-2. When he arrived at Port Blair, his language was unintelligible to the natives there, but he quickly learned their language, and as he was a very nice fellow, he was induced to remain by marrying him to a pretty girl (named in 20), who was still very young. As they had at that time no family, he was still called *mr.* *ûn* refers to skill, see Nos. 7, 8, 16. *wôd-* or *wôt* in construction, flying-fox. *taij* shoot with an arrow. *nga* sign of verbal subst. The whole word is, therefore, skilled shooter of flying foxes. *tâ'paya* excellent (human only), marks superlative degree.]

7. *ar'at dil'u dî'laya â'kârâ'nga bê'dig, ôl' ij'ilâ bûd lông-pâ'len wôt leb êrkê'dangk*. While the others are finishing their evening meal with dainty morsels, he goes alone and searches among the trees for flying foxes near the hut. [*ar'at* their, *dil'u* rest or remainder. *dî'la-ya* evening-at. *â'kâ* referring to palate, see No. 11. *râr-nga* tasty things, which conclude a meal, from *râr*, v. taste, determine flavour of. *bê'dig* while or during, as a postposition to the whole preceding clause, so that it means: the rest of-them in-the evening tasty-bits-finishing while. *ôl'* 3rd pers., hence 'he' in this case. *ij'ilâ* alone, unaccompanied. *bûd-* an occupied hut, *êr-* an unoccupied hut, (*tâ'rdôd-* hut belonging to a married couple; *kâtô'go-* bachelor's hut; *chàng* hut, or roof, for the huts are almost all roof, *chàng tê'pinga-* best kind of hut, with well plaited roof, to last 2 or 3 years; *chàng-tô'rngâ-* next best hut, formed of leaves bound together with cane, lasting a few weeks or months; *chàng-dar'anga-* a temporary shed, roof of loose leaves, to last a few days. The

species of palm leaf ordinarily used for these roofs is called *chàng-ta-*). *lông-pá-len* near an inanimate object. (Other terms are *á-kà-yá len* or *ót-pai'cha-len* near to an animate object; *ch-ê-r-teg-ilen* near a tree or post; *yapá-len* near as one place to another, *ya* giving indefiniteness of object, compare *bā* and *yabā* little.) *wít* flying fox. *leb* for, postp. *ér-ké'dang-ke* search in-trees-does, (*érem* jungle), *á-ta* v. search on the ground for an inanimate object, *ab-á-ta-* v for an animate object.]

8. *en lú-nga bé dig ól lâ-káchí-ke yābada*. On seeing one he does not miss it. [*en* it. *lú-nga* see (verbal subst.)=seeing. *bé dig* while, consequent on, see 7. *ól* he, *lâ-káchí-ke* (euphonic *l*), miss-does. *yābada* not, see 5, where final *da* is not added to *yābā*.]

9. *kârin chô-wai rô'choboda*. There are enormous clams here. [*kârin* here. *chô-wai* clam, the plural is not indicated. *rô'choboda* big, applied to animals, see *bô'dia* in 4. This shell-fish in the Nicobars is the *Tridacna gigantea*, and measures 3 or 4 feet in length; in the Andamans, they have only the small species *Tridacna crocea* and *T. squamosa*.]

10. *úbadô'galen yât atú'babaleb dú'rumada*. There is sufficient food in one for a great number of persons. [*ú-ba-dô-ga-* one, *ú-ba-tú'l* is also used, but *ú-ba-dô-ga-* is the emphatic form like our 'a single one'. *len* in, postp. *yât* in construction, *yád-* final, food. *at-ú'baba* countless numbers. *leb* for, postp. *dú'rumada* sufficient.]

11. *mô-da ngól met atted'inga lú'ake, pâ'dri châb rúch-ya pól'i yâ'te bú'dlen lí'nga bé dig, á-kà-tâ igbâ'di-ke*. If you don't believe us, go to the Padre Sâhib's house at Ross, and see the shell (we are sending). [*mô-da* if, *ngól* you, *met* us, obj. pl. *atted'i-nga* (human)-lie-telling-(verbal subst.). *at* is plural *ab*. *lú'a-ke* consider-do (present time), *lú* v. look or see. *pâ'dri* Italian padre, father, but applied as "Rev." to all clergymen, here the chaplain was meant. *châb* Andamanese attempt at pronouncing the Hindi *sâ'hîb*. *rúch* Andamanese attempt to say *Rús*, the Hindi corruption of Ross, an island at the entrance of the inlet of Port Blair. *-ya* at, postp. *pól'i* dwell. *yâ'te* that, the relative. *bú'd* hut, see 7, but here meant for house. *len* postp. to. *lí'r-nga* go, verbal subst. *bé dig* while, or consequent upon, see 7. The phrase means: upon going to the house of the chaplain who dwells at Ross. *á-kà* see No. 11, in relation to taste or mouth, *tâ* bone, that is, taken together, *á-kâtâ* bone covering food, i.e. shell. *ig-bâ'di-ke* see-will, see 4, pres. for fut.]

12. *ngól ó'llen igbâ'di yâ'te wai'kan ngab-ped'inga kich'ikan-nai'kan târ-chí-ke; bad'i ú'cha á-kâtâ-da!* On seeing it we are sure you will slap your side and exclaim: what a whopping big shell! [*ngól* you. *ó'l-len* it, obj. *igbâ'di* see, see 4. *yâ'te* who, see 11; that is, you who-see it. *wai'kan* certainly. *ngab* your, see Om. 4 for the omission *d* of *châu*-body, or some such word. *ped'i-gna* slap (verbal subs.) = slapping. *kich'ikan* and *nai'kan* both mean 'like' and together, 'just like.' *târchí-ke* say-will. *bad'i* exclamation of surprise. *ú'cha* this. *á-kà-tâ* shell, see 11.]

13. *med' árdú'ru pú'lo-pilâu el-â'r-jana bú'd lô-yaba yâ'te len á'kangaire*. We all went to *pú'lo-pilâu*, which is a village a long way off to the north. [*med' árdú'ru* we all, see 2. *pú'lo-pilâu*. name of a place in the Nicobar Islands. *el-â'r-jana* north, *el-iglâ-* south (district), *el-â'rmu'gu-* (appearing-face) east (in these words *el* stands for *êr-* country), *târ.mú'gu-* (disappearing face) west. *bú'd* hut, village. *lô-yaba* distant. *yâ'te* which. *len* to postp., affecting the whole phrase, which means: to P. P. which is a distant village to the north. *á'kan gai'* go a short journey by water, *ó'to-jú'mu* is used for a long journey. *-re* past time.

14. *kâ to ârla jî-baba pôl're*. We stayed several days there. [*kâ to* there. *ârla* days, plural indicated by the following word. *jî-baba* several, very many. *pôl'i-re* dwell-did, see 11.]

15. *charkâr leb rô'go jâd'ijô'g ârdû'ru igal're dô'na mô-to-kûkli're yâ'bada*. We bargained for a lot of young female pigs for Government, but did not forget ourselves, [*charkâr* Andamanese attempt to pronounce the Hindî *Sarkâr* government. *leb* for, postp. *rô'go* pigs, plural indicated by the following *ârdû'ru*, *rô'go-* is a female pig, *reg-* either male or female. *jâd'i-jô'g* spinster, implying a full-grown sow-pig which has not littered. *ârdû'ru* several or all, as in 2. *igal're* barter did. *dô'na* but. *mô'to* ourselves. *kûkli're* forget-did. *ô-to-kûkli-ke* oneself forget-does (*mô'to* is only the form of the first person plural), was one of the new words discovered by Mr. Man from the dictation of these letters to *.jam'bu*. The common verb for forgetting is *ôt-kûkli-ke*, which is reflexive, *dô d' ôt-kûkli're*, I forgot, where *dô d'* or *dôl d* answers to French *je me* (in *je m'en souviens*) and similarly *ngô' ng'* or *ngôl ng' ôt-kûkli-re* you forgot. The relation of *ô-to-k.* and *ôt-k.* is similar to that in *ôtrâ'jke* defend-does, *ô'torâ'jke* oneself defend does. 'Selves' is also expressed by *ê'kan*. See examples in 40. *yâ'bada* not, see 7.]

16. *kianchâ reg-wâ'ra gô'i jî-baba mô'yut-tê'mar leb ô'more*. We accordingly fetched several prime young male pigs for our own use. [*kianchâ* therefore. *reg* pigs, either male or female. *wâ'ra* bachelor, young but full grown. *gô'i* fresh, and hence in good condition. *jî-baba* several, properly 'very many,' but as there were really only five or six, Mr. Man translated the word 'several' at the time; he supposed that the young men wished to surprise their friends at Viper by leading them to suppose by this term that they had got many more pigs than was actually the case. *mô'yut-tê'mar* ourselves, the meaning of the separate words is not known, but we have *dô'yun-t.* myself, *ngô'yun-t.* thyself and *ô'yun-t.* himself, *ô'yut t.* themselves, *ngô'yut-t.* yourselves. *leb* for, postp. *ô'mo-re* fetch-did.]

17. *med'a ngâ'kâ mäk'nga-ba yâ'te len chî'lyuke*. Those we have not eaten yet we are fattening. [*med'a* we. *ngâ'kâ* as yet, see 5. *mäk'-nga* eat- (passive participle, p. 55, n. 2) = eaten. *ba* not. *yâ'te* which. *len* postp. pointing out object, meaning: we are fattening those which have not been eaten as yet. The construction, though common, is somewhat involved, and would be, in English order, as boys "construe" Latin: *med'a* we, *chî'lyuke* are fattening, *len* (mark of accusative relation), *yâ'te* (those) which, *ngâ'kâ* as yet, *mäk'nga-ba* (are or have been) eaten-not.]

18. *â'kalô dongalen med'a â'kâ-jai'ngke târô'lolen ô'nâ'ba rô'go lô'inga bê'dig bai'par lat mit'ik-i'kke*. These we will slaughter one by one, and afterwards get some more pigs to take with us to Viper. [*â'kâ-lô-do-nga* one by one, idiomatic expression, origin unknown. *len* postp. marks the object. *med'a* we. *â'kâ-jai'ng-ke* slaughter-do, this expression is used for pigs only. *târô'lo.len* last-to, afterwards. *ôt-nâ'ba* other in addition to the former, this prefix also occurs in *ôt-pâ'gi* once more. *rô'go* pig, see 15. *lô'i-nga* get-(verbal subs.) = getting. *bê'dig* while, or consequent upon; meaning: afterwards on getting additional pigs. *bai'par* Andamanese mispronunciation of Viper, an island within the inlet of Port Blair. *lat* to, postp. *mit'ik* in company with us, *m-* us, *it'ik* in company with, *i'k-ke* take away-will see 20.]

19. *mur î'ra-jô'do mur wô'i lô't pîj len jâ'bag tâ-la-tim're*. Master *î'ra-jô'do* has tonsured Master *wô'i* very badly. [*mur*. see 4. *î'ra-jô'do* is the subject of the verb. *wô'i*

lôt pij is the object, as *wó-i*'s hair. *lôt* his (head understood), see Om. 1. *pij* hair, the usual form of *pîd* in construction, thus *ôt-pi-j-yā-ba*-his (head)-hair-not=bald. *len* postp. obj. *jābag* badly. *tā-lx-tim-re* tonsure-did. This shaving of the crown of the head is the business of the women and especially of the wife, but in this case the women were left behind. The razors used are extremely fine chippings of glass.]

20. *mó-da .ó-ra-bí-ela abík-yá-te áchitik igbá-dikeñgá wai'kan ótjérngalen igped'ike ól bé'dig abtógoke*. If (*wó-i*'s wife) *.á-ra-bí-ela* were now to see him, she would certainly box the barber's ears and abuse him. [*mó-da* if, *ab-ík* (female)-take away, *yá-te* who, that is, who is wife. For *ík* see end of 18, where, but for the *mit'ik*, there would have been the prefix *ab* as *abíkke* take-away-does (present), an animate object. But *en'i* is to take, as *abínga lá-ká-bang tek paip en'ike* child its-mouth from pipe take-do=take the pipe from the child's mouth, *-ke* being also used for the imperative. Now in marrying, the chief who unites the couple *tót-yá-p-ke* their (persons)-speak-does, the man *ad-en-i-ke* (animate,) -take-does, the woman *ab-ík-ke* (human, No. 4) -take-away-does. The husband is spoken of as *ad-ík-yá-te*, and the wife as *ab-ík-yá-te*, as here. For the first few weeks the young couple are called *óng-täg-gó-i*-their-bed-of-leaves-fresh, and after that for the first year *ún-já-ti-gó-i*, where *ún* refers to the hands, No. 7, and *gó-i* is fresh, but *já-ti* is not known. *áchitik* now, see 4. *ig-bá-di-ke* see-does, see 4, pres. time, though in English it becomes past subjunctive, after *mó-da* if. *ngá* then, see 5. *wai'kan* certainly. *ót-jér-nga* his (head understood, see Om. 1) -shave-(verbal. subst.), that is, his head's shaver. *len* postp. marking object. *ig-ped-i-ke* face (see Nos. 9, 10 and 17). (in anger) slap (see 12) will, *ar-ped-i-ke* would be, 'leg-slap-will,' as women do when delighted. *ól-bé'dig* it-while or it-after, used for 'and.' or 'as well as.' *ab-tó-go-ke* (human prefix No. 4) -abuse-will.]

21. *.mar wó-i óttek'iknga bé'dig pij-gó-i len enótjérke yā-ba*. Master *wó-i* is so ashamed of his appearance, that he is letting the new hair grow. [*ót-tek'ik-nga* for-his-head ashamed-(verbal subst.), *tek'ik* be -ashamed, but *t'ék'ik* weep. *bé'dig* consequent on, see 11. *pij-gó-i* hair-fresh. *len* postp. marking object. *en-ót-jér-ke* cause-head-shave-does, *en* prefixed gives a causal signification to the verb=causes his head to be shaven. *yā-ba* not.]

22. *med'a yát bā ngól ititán yá-te len órok-re*. We duly obtained the few presents you sent. [*med'a* we. *yát* properly fish, food, see 10, here presents. *bā* few, little, a father or mother having one or more little ones is called *ambā-da*. *ngól* you. *ititán* send away any animate or inanimate thing, *entitán* send away a human object, *enitán* shew (v. refl.), *itán* permit. *yá-te* which. *len* postp. marking the whole phrase as an object. *órok-re* obtain-did.]

23. *ngót pai'chalen mín árdú-ru ótjegnga l'edá-re ñá ititánnga yā-balen med'a mó t.t-kúk-jā bagire*. As you have so much in the "go-down" (store), we were much disappointed at your not sending more. [*ngót* your. *pai'cha-len* lap-to, that is, in your possession. *mín* thing, plural only indicated by following word. *árdú-ru* several, see 15. *ót-jeg-na*, collection of shell-fish, meat, jack-fruit seeds, iron, flint, or anything in a heap, but *ót-pú-j-nga* is used for honey, fruit, yams, fibre, and *ar-ngai-j-nga* for bows, arrows, and other implements or ornaments, and also animate objects. *l'edá-re* because of, i.e., because of your having many things collected in your possession. *ñá* more (see 51). *ititánnga* sending, see 22. *yā-ba-len* not-to, without. *med'a* we. *mó tot-kúk-jā bag-i-re* our-heart had was, we were disappointed, *i* seems to be a euphonic insertion to separate *g* and *r*.]

24. *tîlik bîrma-chêlewa kâgal yâte ñâ mîn met âkâwêrke*. Perhaps the incoming steamer is bringing more things for us. [*tîlik* perhaps, *bîrma-chêlewa* steamer, see 3. *kâgâl* arriving, this and *yôboli* are said of the arrival of a boat or ship only, or of going to an elevated spot. *yâte* which. *ñâ* more, see 23. *mîn* thing, see 23. *met* to us, one of the forms answering to the dative of pers. pron. *âkâ*. *âkâ-wêr* and *ûn-târ-teg'i* are said of conveying any animal or inanimate objects by boat only; *îk* is used for conveying either by land or water, and for human objects becomes *abîk*, see 20. *-ke* future time, not distinguished from present.]

25. *med.âtârtî't idai're aña âchitik ngól barai'jbô'lo li'a ôtyâ'burdâ*. We have learnt that you are now the head-"boss" at the Brigade Creek home. [*med'a* we. *târtî't* news. *idai're* hear-did. *aña* that, conjunction. *âchitik* now. *ngól* you. *barai'j* old-established encampment, whether occupied or not, otherwise *êr-*, *êr-ârlâ'a-* are unoccupied, and *bûd-*, *bûd-lârdû'ru-* occupied encampments. *ô-bô'lo-* is a human orphan, omitting the prefix. *barai'j-bô'lo-* is an orphan encampment, or one of which the old chief is dead and the new chief not yet appointed. This was the case with the Brigade Creek Andaman Home, which is the one here meant. *li'a* of, postp. *ôt-yû'bur-da* head-chief, from *yû'bur* govern.]

26. *kâto ngóng jô'bo ôl-bê'dig kâ'r-apta châ'pikok?* May no snakes or centipedes bite you there. [*kâto* there. *ngóng* your, one of the words in that class being understood. *jô'bo* snake, plural unindicated. *ôl-bê'dig* and, see 20. *kâ'r-apta* centipedes, from *kâ'rap* bite as a stinging insect. *châ'pi* bite in any way. *kok* would-that-they-may-not, *dâ'ke* and *ngô'ke* are used as the imperative don't! *kâto ng'ôiyô li'r-kok* there permission go-I hope may not=I hope they won't let you go there; *ngô pâ'kok* I hope you won't fall. As to the wish expressed see the farewell in 29.]

27. *dîrâptek ñî yâ'bnga yâ'ba*. There's nothing more to say at present. [*dîrap* lately, *tek* from, postp., the whole meaning 'at present'. *ñâ* more, see 23. *yâ b-nga* say, verbal subst.=saying. *yâ'ba* not.]

28. *med'a ârdû'ru len ij'im'gu en'inga ititânke*. We send salaam to all. [*med'a* we. *ârdû'ru* all. *len* to, postp. *ij'i* a common prefix, implying apparently 'separation', but its signification in compounds is lost, it is frequently omitted in this word. *mî'gu* face. *en'inga* take-(verbal subst.). The natives mean by the word to bend the head and touch the forehead, that is, to salaam, as they were taught to do by the Rev. Mr. Corbyn, the first person who had charge of them; it is a case, then, of a new word, which may be advantageously compared with the Greek *προσκυβεῖν*, to play the dog to; sometimes *chillâm*, a mispronunciation of salaam, is used. *ititân-ke* send-do, see 22.]

29. *kam wai môl'ôichik!* Good-bye! [*kam* here. *wai* indeed. *môl'ôichik* we, full form. The ceremony of taking leave by word of mouth is rather long. The host accompanies his visitor to the landing-place, or at least to a considerable distance. On parting, the visitor takes his host's hand and blows upon it; after the compliment is returned, the following dialogue ensues. DEPARTING VISITOR: *kam wai dôl*, here indeed I. HOST: *ē aye* (a contraction for *ô'no* yes), *û'chik wai ôn*, hence indeed come, *tain tâ'lik kach ôn yâte?* when again hither come who?=very well, go, when will you come again? DEP. VIS.: *ngâ'tek dô ngat mîn kach î'kke*, then-from (presently) I for-you thing take-away-will=I will bring away something for you one of these days. HOST: *jô'bo la ngóng châ'pikok?* snake (euphonic *la*) you bite-may not=I hope no snake will bite you, compare 26. DEP. VIS.: *wai do êrgê'lepke*, indeed I on-the-land (*êr*), -watchful-be-will. They then repeat the ceremony of blowing on

each other's hands, and part shouting invitations and promises for [∞] future date until beyond earshot. There are no Andaman words of greeting. Relatives on meeting throw their arms round each other and weep for joy. When any other persons meet, they simply stand looking at each other in silence for a long time, sometimes as much as half an hour, before one of them ventures to speak.]

SECOND LETTER TO JAMBU.

The sentences are numbered in continuation of the former.

30. *mâm .jam'bu.* Worshipful Jumbo [see 1].

31. *med' ardû'ru adbê'ringa.* We are all in good health [see 2].

32. *ngâ'kâ mar' dâ'ru tek ô'gun.mar' ô'ra abyed're yâ'ba.* Up to the present Master .lô'ra is the only one of us who has not been ill. [*ngâ'kâ* as yet, see 5. *mar' dâ'ru* contraction for *mar'at-ârdû'ru* our-all, the whole of us. *tek* from, postp. *ô'gun* only. *.mar lô'ra* see 4. *abyed'-re* human (No. 4) -sick-was. *yâ'ba* not.]

33. *ôl kichikachâ' ôtôlâ'laire meda tidai'nga-ba, til'ik yât mäk'nga dô'ga l'edâ're.* We don't know how he has escaped (being ill), perhaps it is because he eats so much. [*ôl* he *kichikachâ'* how, in what manner. *ôto-lâ'-lai-re* escape-did. *med'a* we. *idai-nga-ba* know-(verbal subst.)-not=we are knowers not; *ba* at the end is a contraction for *yâ'ba*, and never becomes *bâ* (meaning 'small'), but is kept short and unaccented. *til'ik* perhaps, see 24. *yât* food, see 10. *mäk'-nga* eat -(verbal subst.)=eating, see 17. *dô'ga* much. *l'edâ're* by reason of, 23.]

34. *mar'at dil'u abyed'yâ-te â'chitik o'tolâ nai'kan àpâ'tada.* The rest of us who have been ill, are now in as good condition as before. [*mar'at* our, *dil'u* remainder, see 7. *abyed* human (No. 4) -sick, *yâ'te* who. *â'chitik* now. *o'tolâ* first. *nai'kan* like. *àpâ'ta-da* animate (No. 3) -fat-(thing generally). The natives grow rapidly thin when ill, hence to grow fat is to regain health.]

35. *ô'gar l'aitâr'ire med'a kât'chu len yô'bolire.* Last month we visited Katchall Island. [*ô'gar* moon, *ô'gar-dê'reka-yabâ'*-moon-baby-small, or new moon, *ab-dê'reka-* human baby, *ô'gar-dê'rka-* the moon two or three days old, *ô'gar-châ'nag-* moon-big, first quarter, *ô'gar-châu-* moon-body, full moon, (so *bô'do-châu-* sun-body, is noon, and *gû'rug-châu-* night-body, is midnight), *ô'gar-kî'nab-* moon-thin last quarter, *la-wai'aga-nga-* waxing, *lâr-ô'dowa'-nga* waning. *l'â-* human, No. 3, with euphonic *l*, because apparently they regard the moon as a male, *.mai*, a. *ô'gar-*, Mr. Moon, and seem to look upon it as more like a man than any other inanimate object. The *sun* is regarded as female, and is hence called *.chân'a-bô'do-*, Mrs. Sun. So also in German and Anglo-Saxon, the moon is masculine and the sun feminine. *itâr'i-re* extinguished-was, like any other light. *med'a* we. *.kât.chu* Katchall Island, one of the Nicobar group. *len* to or at. *yô'bolire* disembark-did, see 24.]

36. *kâ'to d'rla ikpôr len pôl'inga bê'dig reg l'ardû'ru leb igal're mû'rgi bê'dig.* During the few days we stayed there, we bartered for a lot of pigs and fowls. [*kâ'to* there, see 26. *d'rla* day, pl. indicated only by the following word. *ikpôr* really two, but often used for a few, especially with *d'rla*. *len* to or for, postp. *pôl'i-nga* dwelling, see 11. *bê'dig* consequent on, see 11. *reg* pigs, male or female, see 15 and 16. *l'ardû'ru* several. *leb* for postp. *igal'-re* barter-did, see 15, the subject is *med'a* we, in preceding sentence. *mû'rgi* fowls, an adopted Hindustani word. *bê'dig* also, when placed last, see *ôl-bê'dig* in 20.]

37. *ká-to igbá-dwa-lóngká-lak bê-rínga-l'íglā árdú-ru ún-rá-nda*. The people of that part are the best of all, they are all liberal. [*ká-to* there. *ig-* Nos. 9, 10, 17. *bú-dwa* dweller in a hut or village, fellow-countryman, see 7. *lóng-ká-lak* sign of plural, used because there is nothing else in the sentence to indicate plurality. *bê-rínga* good. *l'íglā* (*l'* euphonic) used alone means 'distinct', but when joined to a word of quality it shews the highest degree, superlative, most good, best, *mai'a iglā-* head chief. *árdú-ru* all. *ún-rá-nda* (Nos. 7, 8, 12, 13, 16) liberal.]

38. *.mar .wó-ri, í-ra- .jó-do bê-dig ká-to reg pà-ta igbá-díngga bê-dig mú-gum len pòì chatnga l'edâ-re reg-gú-mul lê-re*. While there, Masters *.wó-ri* and *-í-ra- .jó-do*, seeing the fat pigs for which their stomachs craved, broke their pig-fast. [*bê-dig* also, see 36. *reg pà-ta* pig fat, that is, fat pig, not pig's fat, see 34. *ig-bá-dig-nga* seeing-(verbal subst.), see 11. *bê-dig* consequent on. *mú-gum* inside or belly, *tármú-gum* beneath. *len* to, postp. *pòì chat-nga* fond of (any kind of food)-(verbal subst.). *l'edâ-re* because of (see 23), i.e., feeling fond of food to their inside *reg-gú-mul* pig-ceremony. We have no corresponding word to *gú-mul*, it belongs to the peculiar institutions of the Andamanese. Mr. Man says: "Although *.wó-ri* had been recently induced to marry, he was only a youth of about 16, and had not yet gone through the ceremony of 'young man making' known as *gú-mul lê-ke* (*gú-mul* devour-does), when the young neophyte who has for some time past evinced his powers of self-denial, and thereby, in a measure, his fitness to enter upon the cares and trials of married life, is enabled after a course of three ceremonies (known as *yâ-dí-gú-mul*- turtle ceremony, *â-ja-gú-mul*- honey ceremony, and *reg-jí-ri*- or simply, as here, *reg-gú-mul*- pig's kidney-fat or simply pig ceremony), which take place at intervals with a degree of external ceremony, to resume the use of these favourite articles of food. *lê-re* devour-did. These ceremonies apply to the young of both sexes before reaching puberty. After this period the individual is said to be *bó-tiga-*, which implies that he or she may indulge in any kind of food at pleasure. During the period (lasting sometimes 2 or 3 years) of their abstention they are called *â-kà-yâ-b-*, or *â-kà-yâ-ba-* and the fasting period is termed *á-kà-yâ-p-*."]]

39. *târô-lolen atyed-re yābada*. They have suffered no ill consequences thereby. [*târô-lo-len* last-to, that is, afterwards, see 18. *at-yed-re*, *at* is the plural form of the human prefix *ab* (see 11), *yed* be sick, *re* past time, that is, men were sick. *yā-ba-da* not. They fancy that to break the *gú-mul* (see 38) will entail serious consequences, the fact being that they then generally gorge themselves with these rich articles of diet, and hence make themselves ill.]

40. *med'a â-chitik ê-kan leb rô-go ikpôr mō-to-pai-chalen chí-lyuke*. We are rearing a few pigs for ourselves. [*med'a* we. *â-chitik* now. *ê-kan* selves. *leb* for. *rô-go* pig. *ikpôr* two. that is, a few; as two is the largest number for which they have a name, they use it indefinitely, see 36. *mō-to* our own, *pai-cha* lap, *len* to, that is, 'in our midst'. *dō-to* s. *mō-to* pl. *ngō-to* and *ō-to* s. and pl. are the reflective forms of *dôt* s. *mōtot* pl., *ngôt* and *ôt*, etc., as *ôl dôl jê-rke* he my-head shave-does, but *dôl dō-to jê-rke* I my-own-head shave-do. *chí-lyu ke* fattening-are, see 17.]

41. *târ-dí-léa mar'dú-ru ôtpägi kâtchu len yàw-gare*. The day before yesterday we all went again to Katchall. [*târ* probably 'beyond', *dí-léa* yesterday. *mar'dú-ru* we all, see 32. *â-t-pägi* again, *ig-pägi* is also used, see *ôt, ig*, in Nos. 14, 15, and 9, 10, *pägi* repeat. *kât*.

shu Katchall. *len* to, postp. *yàw'ga-re* go-did, used for going to a particular place, otherwise *l̄r* is used.]

42. *kâ'to ô'gun â'rla û'batû'l bar'mire*, (but) spent only one day there. [*kâ'to* there. *ô'gun* only. *â'rla* day. *û'ba-tû'l* one, see also 10 and 43. *bar'mi-re* spend-did, passing the night there, as on a visit.]

43. *mê'kan leb rô'go û'badô'ga mû'rgi jî'baba bê'dig ô'more*. We fetched a pig and very many fowls for our own consumption. [*mê'kan* ourselves, see *é'kan* in 40. *leb* for, postp. *rô'go* pig. *û'ba-dô'ga* one, or rather only one, an emphatic form of *û'ba-tû'l*, see 10. *mû'rgi* fowl, see 36. *jî'baba* very many. *bê'dig* also. *ô'mo-re* fetch-did, see 16, *tô'yu-re* bring-did.]

44. *jû'rulen yâ'di chô'ag àrdû'ru bê'dig igbâ'digre dô'na dû'tre yâ'bada*. On the way we saw several turtles and porpoises, but speared none. [*jû'ru* sea. *len* to or in, postp. *yâ'di* turtle. *chô'ag* porpoise, both rendered plural by the following word. *àrdû'ru* several. *bê'dig* also. *ig-bâ'dig-re* see-did. *dô'na* but. *dû'tre* spear-did. *yâ'bada* not. The usual way to catch turtles is to harpoon them with a spear called *kowai'a lô'ko dû't-nga-*, consisting of the *tôg-*, or a long bamboo haft, at one end of which a socket is provided for the *kowai'a-*, which is a short pointed and notched iron harpoon: these are connected by a long line, *bê'tma-*. The thick end of the *tôg-* is called *àr-bô'rod-*, and the socket end *â'kâ-chàng-*.]

45. *med'a dî'lêa é'remlen mai'i l'â'kâtàng id'lia - gô'iya igbâ'digre: kianchâô' â'chitik kâ'rin tô'ug pâ'tke*. Yesterday for the first time we saw a *mai'i* tree in the jungle; we can therefore make torches here. [*med'a* we. *dî'lêa* yesterday. *é'rem* jungle. *len* in, postp. *mai'i* name of a kind of *Sterculia* tree. *l'â'kâ-tàng*, *l'* euphonic, *â'kâ* No. 11, *tàng* topmost part, this is any kind of tree, a fruit tree is *â'kâ-tâ'la-*, which may be from the same root. *id'lia-gô'iya*, possibly a contraction of *ed'a-lêa-gô'iya* ever-of fresh, quite the first. *igbâ'dig-re* see-did. *kianchâ* therefore. *â'chitik* now. *kâ'rin* here. *tô'ug* torch, consisting of the resin of the *mai'i* tree wrapped in leaves and principally used when fishing and turtling at night, full name *tô'ug- pâ't-nga-*. *pâ't* make, only said of this torch. *ke* future time. The word for 'making' varies with different things made, thus, *wâl-igma-châg* make an oar, *butân'i* make a house or hut. *kôp* make a canoe, bow, etc., *tê'pi* make anything with cane, bamboo, etc., as in thatching, weaving, said also of a bee constructing its comb, *tân'i* make a pail, *lât* make a cooking-pot, *mâr* make waistbelts, wristlets, or garters with pandanus leaves and string, *tâ'i* make arrow heads by hammering out pieces of iron, see 46, *mai'a* make string by twisting the strands with the fingers.]

46. *mamjô'la â'rtâm â'rlalen chit'i yî'tike, tô'batek med'a ê'la dô'gaya tâ'ike*. The former *mamjô'la* is always writing, meanwhile we are making lots of pig-arrows. [*mam-jô'la* homes-chief, a word coined since the Andaman 'Homes' were established, and used in addressing the officer placed in charge of them. The first syllable appears to be a form of *mâm* (see 1), and the whole word is an abbreviation for *mâm-mai'ola* worshipful chief, of which some persons suppose it was first an English corruption, afterwards adopted by the natives. In this letter Mr. Man himself is referred to, as he ceased to be in charge of the 'Homes' when he was transferred to the Nicobars. *â'rtâm* old, applied to animate or inanimate objects, but here it only means 'former', for Mr. Man was not aged. *â'rla-len* day-to, always. *chit'i* letter, a Hindustani word. *yî'ti-ke* tattoo-does. They have applied the word 'tattoo' to writing, as it were, scratching, scribbling. *tô'ba-tek* meanwhile, compare *entô'ba* already, before, *tô'laba* wait a little, *âentô* bare elder brother. *med'a* we. *ê'la* pig-arrows, pl. indicated by next word. *dô'gaya* many. *tâ'ike* make-do.]

47. *mótot pai'chalen â'chitik del'ta ô-to-chô-nga jî'baba*. We have now got very many bundles of arrows in our possession. [*mótot* our. *pai'cha-len* lap-to, in our possession, see 23. *â'chitik* now. *del'ta* arrows, generic name for all arrows except the *châm-*, which is more of an ornament or toy. The several kinds are: *râ-tà-* with blunt wooden point for play, or before conversion into a *tîrléd* sharp wooden-pointed, for shooting fish; *tô'ból-* with iron point, with or without barb, for shooting fish and small animals, etc.; *é'la* with movable iron blade-head, for shooting pigs and other animals, etc.; *é'ta lâ'kà lû'pa* with fixed iron blade-head, for the same purposes. *ô-to-chô-nga* bundle of arrows or bows, *chô* bind, as a parcel with string. *jî'baba* very many.]

48. *malai li'a châ'rigma ôl-lô'binga len jû'bagda; ôt-mû'gu kî'nab l'edâ're ôl tōg len tāk'lake*. The Nicobar outrigger canoe is ill-suited for turtling; the narrowness of the bows prevents one from making full use of the spear. [*malai*. Malay, meaning Nicobarese, who are probably remotely Malays, and are quite different from the Andamanese. *li'a* of. *châ'rigma* outrigger canoe, the generic name for all canoes is *rô'ko-*, those in the neighbourhood of Port Blair are generally without outrigger, and much larger than the *châ'rigma-*. *ôl-lô'bi-nga* (No. 14) hunt for turtles along the shore by poling-(verbal subst.). *len* for, postp. *jû'bagda* bad. *ôt-mû'gu* (No. 14) bow of boat, *ig-mû'gu* face. *kî'nab* thin, that is, narrow. *l'edâ're* because of, that is, because of the bow being narrow. *ôl* it. *tōg* turtle-spear, see 44. *len* for. *tāk'la-ke* inconvenience-does.]

49. *kianchâ lô'binga bê'dig met en-tô'lat-ke*. The consequence is that in poling the canoe we (frequently) fall. [*kianchâ* therefore. *lô'bi-nga* hunting the turtle by poling-(verbal subst.). *bê'dig* while. *met* us. *en-tô'lat-ke* cause-fall-does; *tô'lat* is to drop, and is here made causative by prefixing *en*, =makes us fall, see *en-ôt-jérke* in 21.]

50. *mô'da ngól bî'rma-chê'lewa len mîn ârdû'ru ngâ'na yâ'te itî'tânke yâ'ba, meda kûk-jâ'bagi-ke*. If you don't send us by the (incoming) steamer all the things we asked for, we shall be very disappointed. [*mô'da* if. *ngól* you. *bî'rma-chê'lewa* steamer, see 3. *len* in, postp. *mîn* things, see 23. *ârdû'ru* all. *ngâ'na* v. beg, ask for, *yâ'te* which we asked for, but there is no indication of person or time. *itî'tânke* send, see 24. *yâ'ba* not. *meda* we. *kûk-jâ'bagi-ke* heart-bad-are, see 23, euphonically inserted *i* before *ke*.]

51. *kâ'rin nâ târtî't yâ'ba*. There is no more news to tell you. [*kâ'rin* here. *nâ* more. *târtî't* news. *yâ'ba* not.]

52. *med'a ngól l' ârdû'ru tek târtî't bê'ringa igâ'rike*. We are longing to have good accounts of you all. [*med'a* we. *ngól* you (pl.) *ârdû'ru* all. *tek* from, postp. *târtî't* news. *igâ'ri-ke* long-for-do, *i* prefix, an abbreviation of *ig*, Nos. 9 and 10.]

53. *ngâ'kà yûm bā lapâ're*. But little rain has fallen up to the present time. [*ngâ'kà* as yet, see 5. *yûm* rain. *bā* little. *la-pâ-re* (euphonic *læ*, frequently prefixed to verbs), fall-did.]

54. *kam wai môl'ôichik*. Good-bye. [See 29.]

The above examples shew the mode of thought of the natives, and what most occupies their attention. They are some of the very few expressions of genuine untutored barbarians which we possess. The analytical translation given shews the meaning of the parts of the words and the method of construction.

The Andamanese have poetry, and that of a most remarkable kind. Their only musical instrument is a stamping-board to keep time, and to this rhythm everything seems

to be sacrificed. The words, their order, the prefixes, the suffixes, the postpositions, are all more or less changed, the order of the words suffers: in short the poetical language requires a special study, which is the more difficult to give, as songs are always impromptu, and not, as a rule, sung again after the one occasion for which they were composed, and then only by the composer. The following specimen of a song composed by the *jam'bu*, to whom the above letters were addressed, after his liberation from a six months' imprisonment, about 1865, for having shot down a sailor whom he found taking liberties with his wife, was given to Mr. Man by the author.

I. AS IT WAS SUNG.

SOLO. *ngò'do kùk l'artâ'lagi'ka,*
mô'ro el'ma kâ igbâ'dâla
mô'ro el'mo lê aden'yarà
pô-tôt lâh.

CHORUS. *aden'yarà pô-tôt lâh.*

II. LITERAL TRANSLATION OF THE POETRY.

thou heart sad
 sky surface there look-at
 sky surface of ripple
 bamboo spear.

III. PROSE ANDAMANESE VERSION BY MR. MAN.

ngól kùk l'artâ'lagike
mô'ro el'ma len kâ to igbâ'dingga bêdig,
mô'ro el'ma lí'a en'yar len igbâ'dingga bêdig
pô-tôg len tûg'imike.

IV. LITERAL TRANSLATION OF PROSE VERSION.

thou heart-sad-art
 sky-surface to there looking while,
 sky-surface of ripple to looking while,
 bamboo spear on lean-dost.

V. FREE TRANSLATION OF PROSE VERSION.

thou art sad at heart,
 gazing there at the sky's surface,
 gazing at the ripple on the sky's surface,
 leaning on the bamboo spear.

The rhythm was :

— | — | — | —
 — | — | — | —
 — | — | — | —
 - | - | - |

The syllables marked \approx were of medial length. There were two short syllables at the end of the second and third lines. The three long syllables in the fourth line were very long and slow, each filling up a whole measure. Strange as some of the changes and omissions were, this is one of the least altered of the songs. We must suppose the man to be standing before his companions after liberation from prison, gazing sadly at the sky again and resting on his bamboo spear, and then the action would make the words intelligible.

APPENDIX V.

SPECIMEN OF THE SOUTH ANDAMAN LANGUAGE.

(Recorded in 1879, since when the race has been gradually dying out.)

Wai dól aká-júwai érem-tága-, díá báraij Pót ting tólo bôicho,
 Indeed I (name of tribe) jungle-dweller, my village of name (name of village),
járu tek elarpála-, móda ela-wânga-ya búd tek tót-góra len náunga-bédig
 sea from far, if day-break-at home from coast to walking while
tilik díla len dâlagke. m'ar-árdúru ógar jibaba ékan báraij len
 perhaps evening in reach-will. We all months several own villages in
búduke, ñgá (târ-ólo-len) jeg l'edâre áryôto l'ôt-paicha-len lírke. óna
 dwell-do, then (afterwards) dance for coast-people among go-do. When
kichi-kan jeg-ikke óko-júrange ígal l'edâre mín kâtik-ikke,
 like-this go for a dance-do habitually barter for something (thither) take-do,
kichikan reg-dama, éâte reg-kôib, éâte ráta, éâte jób, éâte
 namely pork, also red-pigment, also wooden-arrows, also baskets, also
chápanga, éâte kúd, éâte ráb, éâte tála-óg, éâte
 reticules, also hand-nets, also netting (see App. XIII), also white pigment, also
tâlag, éâte párepa, éâte kápa-jánga, á-w'h.
 hones, also sleeping-mats, also leaf-screens, et cetera.

m'akat-ti-dóinga-bédig ekára(-tek) oto-lâ rámit-tóyuke ól-bédig kóike,
 We arriving on according-to-custom first sing-do and dance-do,
târ-ólo-len árdúru mín ígalke, ñgá med'íkpor dúnga len ig-bédig-nya
 afterwards all things barter-do, then some of us spearing to seeing
l'edâre áryôto l'ôt-paicha-lat ódam len ákan-gaike, marat-dilu
 for coast-people with bottom of boat in go (in canoe)-do, the rest of us
áryôto-ngiji mitiknga érem-deleke.
 coast-kinsfolk accompanying hunt-pigs-in-jungle-do.

árla líkpör târ-ólo-len meda m'n árdúru kichi-kan éli, éla-tá, chó,
 Days a few after we things all such-as pig arrows, iron, knives,
wólo, bíjma, yádi-kôib, yádi-dama, ódo, chídi,
 adzes, bottles, turtle-unguent (see pigment), turtle-flesh, Nautilus shells, Pinna shells,
garen, réketo-tá, á-w'h, ígalnga len órok- yâte
Dentalium octogonum, Hemicardium unedo, et cetera, bartering in obtained which
enínga bédig chêlepáke, ñgá m'ar-árdúru w'jke.
 having-taken take-leave-do, then we-all return-home-do.

ignúrum áryôto len yát taijnga -tek, ól-bédig pânenga -tek, ól-bédig
 Just as coast people to shooting fish from, and netting-fish from, and
yádi-lóbinga -tek, ól-bédig óko-delenga -tek, ól-bédig yát-díu
 turtle-hunting from, and hunting pigs along coast from, and other means
-tek, eba-káchya aká-wélab yába-, chá érem-tága -len bédig wáblen-wáblen
 from, ever food-difficult not, so jungle-dwellers to also every season
yát úbaba wai-
 food plenty indeed.

m'ar-érem tága-l'árdúru gímul-ya ékan búd- len arat títegike, ógun
 We jungle-dwellers all rainy-season during own homes in remain-do, only
ráp-wáb -len yám pítainga l'edâre ér-tálke, m'at-ngiji
 fruit-season in rain absence of (without) because-of pay-visits-do, our kinsfolk
árdúru igb díngnga l'edâre, ógar úba-tál an íkpör len meda w'jke,
 all seeing because of, moon one or two in we return-home-do,
ót-pági baila - wáb len kai-ita-ban júrange l'eb búd
 again (name of tree)-season (see App. IX) in jack-fruit-seed burying for homes

APPENDIX V—contd.

tek meda jālake. ôgar ûbatûl - len êkan bâraij lat wîjke.
 from we shift-our-quarters-do. Moon one in own villages to return-do.

*m'atngîji len âryôto tek êremtâga at-âbaba. bâr-l'âkd-
 Our tribesfolk among coast-people from (than) jungle-men numerous. (name of vil-
 l'age—see Map) than (name of village) large, but jungle interior in (name of village)
 tek bâraij jîbaba bôdia. m'eta bûd âryôto l'ia bûd tek chánag-
 than villages several large. Our huts coast-people of huts than large,
 tâlik jîbaba meda gôî yôblake yâba-
 years several we fresh (new) thatch-do not.*

*tâlik âma len m'ar-ârdâru êkan êkan b'raij lagiba yât dôgaya ôroke.
 Year whole in we all own own villages near food plenty obtain-do.
 ñgâtek-ñgâtek yât t'epnga l'eb met at dâruna-. med' iji-lôinga kôike
 Now-and-then food getting for us for sufficient. We frequently dance-do
 ôl-bêdig râmit-tôyuke.
 and sing-do.*

*ôna m'eta bâraij len âchin-ôl oko-lîke ñgâ m'ar-ârdâru êr l'ârlâa len
 When our village in any-one d.e.-does then we-all place vacant to
 jâlake, kâto châng-t'ringa an daranga len ekâra naikan ôgar l'îkpôr
 migrate-do, there hut or (see hut) in custom like moons few
 pôlike, târ-ôto-len tâ ôroknga bédig l'î-tôlatnga l'eb tôlo-bôicho
 stay-do, afterwards bones obtaining on tears-shedding (dance) for (name of village)
 lat wîjke.
 to return-do.*

*môda oko-lînga yâbalen med' êremtâga l'ia bâraij len at-jang'gi ligala
 If dead without we jungle-dwellers of villages in old-persons children
 bédig ârlalen bûduke. ôgun râp-uâb len m'ôtot-paichalen métat (â) pail
 also always reside-do. Only fruit-season in us-with our women
 jeg-iknga l'edâre arat-barmike; kîng ôl-l'âr-
 paying-entertainment-visits for pass-night-away-from-home-do; otherwise they
 dâru at-jang'gi ligala naikan êkan bâraij len bûduke.
 all old-people children like own villages in reside-do.*

*gûmul -len reg-delenga l'edâre med' bûla iji-lôinga ârla l'îkpôr m'arat-
 Rainy-season in pig-hunting for we men often days few spend-
 barmike.
 night-away-from-home-do.*

*med' êremtâga, âryôto ijlâ, ôko-jâranga jâlake yâba l'edâre
 We jungle dwellers, coast-people unlike, habitually migrate-do not because-of
 med' ârlalen m'eta bêra ôl-bédig âkâ-kîchal lagiba kôrke yâba-, kîanchâ
 we always our rubbish and food-refuse near cast-aside-do not, therefore
 m'eta bâraij len ôl-âu jâbag yâba-
 our villages in smell bad not.*

*métat âryôto len bédig bâraij l'îkpôr, kâto ed' ôko-jî-
 Our coast-people among also villages (permanent) few, there they habit-
 ranga ôgar jîbaba bûduke, tôba-tek arat-dilu iji-lôinga jâla-
 ually moons several dwelt-do, while the rest (of them) frequently shift-their-
 ke.
 quarters-do.*

APPENDIX V—*contd.*

<i>mad-êremtâga</i> Us jungle-dwellers	<i>ôl-bêdig</i> and	<i>aryôto</i> coast-dwellers	<i>l'ia</i> of	<i>bâraij</i> villages (permanent)	<i>lagya</i> near			
<i>bûd-l'artâm</i> kitchen-middens	<i>dôja-</i> large	<i>jûru</i> sea	<i>l'ông-pâ-len</i> vicinity in	<i>ârla-dilu-réatek</i> from time immemorial	<i>êrem</i> jungle	<i>tôbo-</i> dense,		
<i>dôna</i> but	<i>đin</i> interior of jungle	<i>len</i> in	<i>tôbo</i> dense	<i>yâba-</i> not.				
<i>âkà-kede</i> (Name of tribe)	<i>l'ia</i> of	<i>êrem</i> jungle	<i>k'ktâr-len</i> inside (interior)	<i>l'irnga-</i> going	<i>b'êdig wai</i> on indeed	<i>đi</i> I	<i>êrem-tâga</i> jungle-dwellers	
<i>at-ûbaba</i> numerous	<i>ig-bâdigre.</i> see-did.	<i>meda</i> We	<i>l'ûake</i> consider-do	<i>aña</i> that	<i>kâto</i> there	<i>mat dâru</i> us-all	<i>tek</i> than	<i>at-ûbaba-</i> numerous.
<i>êrem - len</i> Jungle in	<i>dilu-réa-tek</i> everywhere	<i>châuga-tâbangu</i> ancestors (post-diluvial)		<i>l'idal</i> time	<i>tek</i> since	<i>tinga-bâ</i> paths	<i>bêringa.</i> good.	<i>wai</i> Indeed
<i>dôl</i> I	<i>âchitik</i> now	<i>âkà-bêa</i> (name of tribe)	<i>l'ârd'iru</i> all	<i>ig-bâdigre,</i> seen-have,	<i>akat-bira-bûdya</i> inhabitants	<i>ka-wai-ârlalen</i> now-a-days	<i>yabâ-</i> few.	
<i>med'ârdâru</i> We all	<i>âkà-bôjig-yâb</i> (name of tribe)	<i>ôl-bêdig</i> and	<i>âkà-kôl</i> (name of tribe)	<i>l'ia</i> of	<i>ekâra</i> customs	<i>tî-daike,</i> know-do,	<i>ônt'</i> their	
<i>ekâra</i> customs	<i>makat - pâra ;</i> our similar ;	<i>et-tek</i> them-among	<i>b'êdig</i> also	<i>m'akat-jûwai</i> as of the	<i>âkà - jûwai</i> tribe		<i>naikan</i> like	
<i>aryôto</i> coast-people	<i>ôl-b'êdig</i> as well as	<i>êrem-tâga-</i> jungle-dwellers,	<i>kâto</i> there	<i>b'êdig</i> also	<i>êrem-tâga</i> jungle-dwellers		<i>ôgar</i> moons	
<i>jibaba</i> several	<i>đin</i> heart-of-jungle	<i>len</i> in	<i>ôko-jâranga</i> habitually	<i>b'ûduke,</i> dwell-do,	<i>êkan</i> own	<i>êkan</i> own	<i>bâraij len</i> village in	<i>bêdig</i> also
<i>âr-ti-tegike.</i> remain-do.	<i>âkà-bôjig-yâb</i> (Name of tribe)	<i>l'ia</i> of	<i>đin</i> jungle-interior	<i>kétia</i> small		<i>l'edâre</i> because-of	<i>kâto</i> there	
<i>êrem-tâga</i> jungle-people	<i>yabâ-</i> few.							

Free Translation.

I belong to the inland section of the *âkà-jûwai* tribe (see Map, I.A., 1919, facing p. 24). The name of my village is *tôlo-bôicho*. It is far from the sea. If one were to start for the coast at daybreak one might perhaps by walking all day reach it in the evening.

We all live for several months at a time in our own villages, and then we visit the coast people for a dance. On such occasions it is customary to take with us articles for barter, such as :—pork, red pigment mixed with pig's fat, wooden-headed arrows, baskets, reticules, hand-nets, ornamental netting, white clay for personal adornment, hones, sleeping-mats, leaf-screens, etc.

On our arrival we first, according to custom, sing and dance, after which we barter all our things, and then some of us accompany parties of coastmen in their canoes in order to witness their skill in the use of the harpoon, we meanwhile squatting in the bottom of the canoes. The rest of our party join their coast-friends at pig-hunting.

After a few days we pack up all the articles we have received in exchange from the coast people, such as iron-headed pig-arrows, scrap-iron, knife-blades, adzes, glass-bottles and red-pigments mixed with turtle-fat, turtle-flesh, *Nautilus* shells, *Pinna* shells, *Dentalium octogonum* shells, *Hemicardium unedo* shells, etc., and then taking leave we return to our village.

APPENDIX V—*contd.*

Just as the coast-people by shooting and netting fish, by harpooning turtles and hunting pigs along the coast and by other means experience no difficulty in regard to food, so also do we who live in the jungle find plenty to eat in every season.

All who live in the jungle remain in their villages during the rainy season. We go our rounds of visits only during the fruit-season when there is no rain. It is then we go to see our kinsfolk at a distance. After an absence of a month or so we return. We again leave our homes towards the close of the dry-season in order to collect and bury jack-fruit seeds (*Artocarpus chaplasha*) for subsequent consumption. In about a month we return to our homes.

In our tribe those living in the heart of the jungles are more numerous than those living on the coast. *tōlo-bōicho* is larger than *bārlākā-bīl*, but there are several villages in our jungle larger than *tōlo-bōicho*. Our huts are also larger than those of the people on the coast, and last several years without renewal.

During the whole year we find plenty of food near our villages. We find it sufficient to go only now and then to get food. We frequently spend our time in dancing and singing.

When any death occurs in our villages we all migrate to some vacant camping-ground, where we provide ourselves with temporary huts, in which we live according to custom for a few months; after which we recover the bones of the deceased, and return to *tōlo-bōicho* in order to perform the prescribed "tear-shedding" dance. Only under such circumstances is an established village vacated entirely for a certain time.

Women pass the night away from homes only when they accompany us (men) in the fruit-season for the purpose of paying our (annual) visits to our friends; otherwise, they, like the old people and young children, always remain in their own villages.

When engaged in a pig-hunting expedition during the rains, we men often spend two or more days away from our homes.

As we who live in the jungle, unlike the coast-dwellers, are not in the habit of migrating from one camping-ground to another, we deposit all our rubbish and refuse-matter at a distance from our villages, so that we are not troubled with offensive odours.

There are a few permanent villages among the coast-people, where some of the inmates usually dwell continuously for many months, while the rest of the community are constantly shifting their quarters.

There are large kitchen-middens near our villages as well as those of the permanent coast-dwellers. In the vicinity of the coast the jungle is denser than in the interior.

I have visited the interior of the *ākā-kede* territory, where I observed that there were a considerable number of people. We believe that they are more numerous than ourselves. We have had good jungle paths from remote times. I have now seen all the members of the South Andaman tribe; their number is small.

We are acquainted with the habits and customs of the *ākā-bōjig-yāb* and *ākā-kōl* tribes, they resemble ours. As with us so among them there are both coast-dwellers and jungle-dwellers. There also the latter are in the habit of living for months together in the heart of the jungle, and remaining each one at his own village. As only a small portion of the *ākā-bōjig-yāb* territory is any distance from the sea there are but few jungle-dwellers in that tribe.

A DICTIONARY

OF THE

SOUTH ANDAMAN (*ĀKĀ-BĒA*) LANGUAGE

With Grammatical Notes, Map, Illustrations and Several Appendices.

BY EDWARD HORACE MAN, C.I.E.

Author of "The Aboriginal Inhabitants of the Andaman Islands," "A Dictionary of the Central Nicobarese Language," etc.

Reprinted from "The Indian Antiquary."

Bombay :

PRINTED AT THE BRITISH INDIA PRESS, MAZGAON.

1923.