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CENSUS OF INDIA, 1911

VOLUME II

THE ANDAMAN AND NICOBAR ISLANDS

Part I—REPORT

Part II—TABLES

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CENSUS OF INDIA, 1911

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VOLUME II

THE ANDAMAN AND NICOBAR ISLANDS

Part I—REPORT

Part II—TABLES

BY

R. F. LOWIS,

Superintendent of Census Operations

CALCUTTA
SUPERINTENDENT GOVERNMENT PRINTING, INDIA
1912

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INTRODUCTION.

In the Census Report for 1901, the first ever written for the Andamans and Nicobars, Colonel Sir Richard Temple gave a great deal of information of an ethnological and ethnographic nature, which besides being of great interest, was of considerable scientific value, embodying as it did most of the information available at the time of writing, concerning the races dealt with. The greater part of this information has since been embodied in the administrative Gazetteer. During the last decade, moreover, that is to say since the publication of the Gazetteer, the Andamanese race has been made the subject of scientific observation and study, by an ethnologist of repute, and though the results of his researches have not been as yet published, it is understood that they will very shortly be available for reference. In the present report, therefore, I have avoided as far as possible the repetition of scientific information given in the last report, and have tried to impart general, rather than scientific, information concerning the races dealt with; and of that, only sufficient to enable the reader to form some conception of their general characteristics, so that he may the better understand the questions dealt with in the body of the report.

The population of the Andaman and Nicobar Islands is divided, for purposes of consideration in this report, into three distinct and separate sections, *viz.*:—

1. The population of the Penal Settlement of Port Blair.
2. The aboriginal population of the Andamans.
3. The population of the Nicobar Islands.

The methods adopted in taking the census in each of these sections were different. The figures for each section are shown separately in those tables in which they appear. In the body of the report, therefore, each section has been treated separately, both in the chapter on the census, and under the several headings selected for special considerations.

In writing the report it has been found somewhat difficult to adhere to the scheme laid down by the Census Commissioner for the modelling of Provincial Reports. The artificial conditions under which the population of the Penal Settlement has been built up, added to the smallness of the numbers dealt with, render the figures arrived at of little scientific value, and make it impossible to deal with the questions raised on the same lines as in other provinces.

In writing of the Andamanese tribes, I have made use, as did my predecessor in the report for 1901, of the abbreviated form of the tribal names as used among the Aka-Bea tribe. Below are given for reference the full Andamanese tribal names according to the Aka-Bea dialect, with the abbreviations used.

Full.	Abbreviated.	Full.	Abbreviated.
Aka-Chariar (da)	Chariar.	Aka-Kol (da)	Kol.
Aka-Kora (da)	Kora.	Aka-Bojigyab (da)	Bojigyab.
Aka-Tabo (da)	Tabo.	Aka-Balawa (da)	Balawa.
Aka-Yere (da)	Yere.	Aka-Bea (da)	Bea.
Aka-Kede (da)	Kede.	Ongé	Ongé.
Oko-Juwai (da)	Juwai.	Jarawa (da)	Jarawa.

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In the preparation of my report, I have made free use of Sir R. C. Temple's report on the census of 1901, and of his unpublished notes on the Andamans and Nicobars. I have also drawn on Mr. M. V. Portman's work "Our relations with the Andamanese," and on Mr. Boden Kloss' book "The Andamans and Nicobars." I am also indebted to Mr. E. H. Man for his great kindness in looking through the notes for my report, and also for his valuable note on the custom of male couvade in the Niocbars.

I am indebted to Messrs. Evans and Fawcett for their assistance in the work of taking the census of the Andamanese and Nicobarese races; also to Mr. M. C. Bonig, whose personal knowledge of the Andamanese and his experience in the navigation of the Islands were invaluable.

I would take this opportunity of expressing my thanks to Captain Emerson of the Bengal Pilot Service, Commanding the B. G. S. "Guide," and to Captain Forteath, R.I.M., who acted as Navigating Officer throughout the trips to the Nicobars. Without their ready assistance in carrying out the programme, entailing as it did much intricate navigation in difficult and practically unsurveyed waters, the operation could not have been carried to a successful conclusion.

R. F. LOWIS.

LONDON:
The 10th March 1912.

P.S.—The original of this report, which was written whilst on leave in England, was on the 13th March 1912, posted to India, there to be set up in print, and so was with the Indian Parcel Mails on board the ill-fated "Oceana" when she was lost off Beachy Head on the morning of Saturday the 16th March 1912.

The greater part of the report was in print, and so replaceable, but a certain portion was in type, and the duplicate copies of this part, together with all notes and books of reference from which it was compiled, were with my personal baggage, also on the "Oceana," and were consequently lost at the same time as the report. I was therefore obliged to postpone the reconstruction of the report till after my return to India. The consequent delay in publication has not been altogether disadvantageous, as it has enabled me to include in the report two interesting articles, the one on "Insanity in the Andamans," and the other on "Convict Marriages in the Andamans," for both of which I am indebted to their author, Major Woolley, I.M.S., Senior Medical Officer, Port Blair, with whose consent th notes in question are reproduced in the Appendix to the report.

R. F. L.

PORT BLAIR;
The 15th May 1912.

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CHAPTER I.

The taking of the Census.

I.—The Census of the Settlement.

Of the three groups dealt with under the Administration, it was in the Settlement of Port Blair alone that a synchronous census, on the same lines as in the rest of India, was taken.

Previous census operations.—Prior to 1881, Port Blair was not included in the operations of the Census of India. In 1881, and again in 1891, a synchronous census of the Settlement was taken; the procedure followed being the same as in other parts of India. That is to say, the standard forms were used and these were sent to one of the provincial census offices in India for tabulation. The tables appeared among the general tables for India, but no report was written on the census.

At the last census, in 1901, the procedure was, generally speaking, the same. One of the District Officers was appointed Superintendent of the operations, but was not placed on special duty, and hewas therefore only able to devote a part of his time to the details of preparation for the census. General instructions were issued by him to District Officers, laying down the lines of procedure. Enumerators were appointed, and instructed how to fill up schedules; but they did not receive any very elaborate training. The preliminary enumeration was not taken in the manner laid down in the Census Code; but a trial census was taken a few days before the date of the actual census, and at the final enumeration, the schedules then prepared were checked, and brought up to date. The result was that although the totals returned were absolutely reliable, the schedules were badly filled in; which caused great trouble in tabulation, and rendered the information contained in the tables unreliable.

Census of 1911.

Preliminary arrangements.—In the case of the census under report, the procedure on broad lines was the same as in 1901. The officer in charge of operations was however placed on special duty, from November onwards, and was able to devote far more time than his predecessor had been able to do to the arrangements for the taking of the census, and to the training of enumerators.

The restricted area over which the census was taken, and the small numbers dealt with, made it unnecessary to follow in detail the whole procedure laid down in the Census Code; but in issuing orders, the Census Superintendent endeavoured to follow as closely as possible the procedure laid down in the Code, as far as it was applicable to local conditions, which differ widely from those obtaining in most parts of India.

Sub-division of the Settlement.—For the purposes of the census, the Settlement was treated as one charge, and divided into three circles, corresponding with the three administrative districts, *viz.*, the Eastern, Western, and Jail Districts. Each District Officer was made responsible for the conduct of the census in his district, and for the enumeration of the free and convict population, exclusive of the Garrison and Military Police, which were treated as cantonments, and the arrangements for the enumeration of each Military unit, left in the hands of the Officer Commanding, under the general supervision of the Census Superintendent.

Each of the district circles was sub-divided into blocks. The Jail Circle being composed of the Cellular and Female Jails with their supervising establishments, offered no difficulties in the way of sub-division, each jail being treated as one block. The question of the sub-division of the Eastern and Western Districts was not so simple. Each district is composed of three elements.

(1) Villages, occupied in the case of the Eastern District by free settlers, and in the Western District by self-supporter convicts.

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(2) Convict stations, in which large numbers of labouring convicts are located in barracks.

(3) Private houses, scattered over the Settlement, and occupied by Settlement and Departmental Officers, and the supervising and clerical staffs.

In sub-dividing these districts therefore, two kinds of blocks were recognized, *viz.*, village blocks and station blocks.

Village blocks.—The villages in the Settlement are small and self-contained. Each village was therefore treated as one block, and placed in charge of an enumerator. On the Eastern District the village enumerators were Government employés; and in the convict villages on the Western District, the village chaudhris were made *ex-officio* enumerators.

Station blocks.—Each station block consisted of a convict station, together with such of the dwelling houses, occupied by officers and subordinates, as fell most conveniently within the limits of the block. For the enumeration of station blocks, the Settlement Overseers, who are Europeans of good education, were made responsible. Most of the Overseers' charges contain more than one convict station, so that most Overseers were enumerators of more than one block. The actual work of enumeration of the convicts in a station block was performed by the convict munshi of the station, under the general supervision of the Overseer, who was himself only directly responsible for the issue of household or general schedules to the occupiers of dwelling houses in his charges. On completion of the final enumeration, the Overseer had to produce for each of his blocks, a book containing schedules for the convicts of the stations concerned, and separate sheets for as many private houses as fell within the limits of the block.

House lists, house numbering, etc.—In the published orders it was laid down that enumerators should submit their house lists, and commence house numbering, by the 1st of December. As a matter of fact house numbering was not completed in some stations till the first week in January.

Instruction of enumerators.—Supplementary orders, in extension of those printed on the covering sheets of the enumeration books, were published in Urdu and English for the information of enumerators, and they were further instructed in their duties during January.

Preliminary enumeration.—Schedules were issued early in February, and on the 10th of that month the preliminary enumeration was commenced.

The procedure laid down in the General Rules for the conduct of the census were found on the whole to work satisfactorily, and required very little modification. In the case of station blocks it was found more convenient in practice for each munshi to include in his schedules men in hospital on the night of the census, instead of leaving to the hospital authorities the work of enumerating these men. The plan of enumerating separately the men in hospital on the night of the census was devised originally with a view to, so far as possible, decentralising the work of enumeration; but it was discovered that, whereas this arrangement relieved the munshis of little responsibility, it increased the risk of double enumeration, or of omission from the schedules of men in hospital, and supplementary orders were issued on this point.

At the last census complaints were made at the tabulating office with regard to the schedules prepared in Port Blair, to the effect that they had been badly made out, and that, in particular, trouble was experienced with columns 8 and 12 rendering tabulation difficult. In a place like the Settlement of Port Blair, where men of every caste and creed are collected together from every province and state in India, it is obvious that the difficulty of filling up the census schedules is enormously enhanced, as compared with an ordinary district in India, and the difficulty is greatest in the case of the caste and birthplace columns. To assist enumerators in filling in column 12, a list was prepared, in English and Urdu, of all districts in India. With regard to caste, it was found to be impossible to prepare an index for the Settlement. Enumerators were however given special instructions in this respect, and were directed to use

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the utmost care in filling in this column. Where convicts were concerned they were directed, in cases of doubt, to refer to the nominal rolls in the District offices, where in most cases the caste of each convict is entered.

In order to facilitate the preparation of schedules, and to avoid alterations and erasures, all transfers of convicts from one district to another were stopped for the week preceding the taking of the final census. Where, for disciplinary reasons, it was absolutely necessary to send convicts from one district to another the official transfer was suspended till after the date of the census, and the convict in question was returned as on the district on the books of which his name appeared, so that the numbers on the schedules of the district should correspond with the numbers on its books on the 10th of March, thereby facilitating check of the totals. To avoid all possibility of error, lists were exchanged by districts of men on the district at the time of the census, but not enumerated there.

The arrangements for taking the preliminary enumeration worked satisfactorily. District Officers exercised a general control in their circles, under the supervision of the Census Superintendent. Sub-Divisional Officers, although allotted no definite duties under the scheme, acted as supervisors under the District Officers. Enumerators were able to complete their preliminary enumerations in time to submit their schedules to the District Offices for check, and revision, so that all had been scrutinised before the 10th March.

Final enumeration.—The final enumeration on the 10th March went off without any hitch. The Officers Commanding Military units, whose schedules had been carefully prepared, sent in their enumeration books early on the night of the 10th of March. On the morning of the 11th March enumerators began to arive at the District Offices at an early hour. There was a little delay in getting in village returns, and some difficulty was experienced, owing to the fact that, in one or two instances, residents of one free village had spent the night of the 10th March in another village, and some enumerators, in spite of the definite orders given them on the point, were uncertain how to act. This necessitated the comparison of books between certain enumerators to avoid omission, or double enumeration: but the matter was adjusted with only a little delay, and the Superintendent, Census Operations, was enabled to telegraph his provisional totals to the Census Commissioner by 1 P.M. on the 11th March 1911.

II.—*The Andamanese.*

Previous census operations.—In the year 1872, when the first census was taken in India, the Andaman Islands were not included in the operations.

In 1881, and again in 1891, the settlement of Port Blair was included in the census of India, but on neither occasion was any attempt made to include the aborigines in the figures.

In the census of 1901, the Andamanese were included in the general operations; but a synchronous census was for obvious reasons impossible. The procedure adopted in arriving at their numbers varied with the different groups and tribes dealt with.

The friendly tribes in Great Andaman.—In the case of the friendly tribes, a more or less detailed census was possible. The work of enumeration was carried out by a census party, under the leadership of Mr. E. H. Man, C.I.E., who acted under orders drawn up by the Chief Commissioner, Sir Richard Temple, C.I.E. The census party circumnavigated the islands in steam launches, visiting all known camping grounds, and sounding the whistle at places where it was thought Andamanese might be collected. In this way they visited all encampments, enumerating, on specially designed forms, all Andamanese seen by them, and estimating, as nearly as possible, the numbers of those not actually seen, but about whom information was obtained.

Jarawas and Onges.—In the case of the hostile tribe of Jarawas, in the interior of South Andaman, and on North Sentinel, and of the semi-friendly Onges in Little Andaman, it was decided to make no attempt at direct enume-

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ration ; and their numbers were estimated on certain assumptions, based on a general knowledge of the conditions under which the tribes referred to lived, and the nature of the country occupied by each.

The Census of 1911.

The census of 1911 was carried out on the same general lines as that of 1901, but an attempt was made to extend its scope, and to apply the methods of direct enumeration to a wider sphere.

In the case of the friendly tribes on Great Andaman, a more detailed enumeration was rendered possible, owing to the extension, during the last decade, of the operations of the Andamanese Department. Camps are now established during the north-east monsoon at points throughout the North and Middle Andamans, to facilitate the collection of tortoise shell, trepang, and ledu shell, and these are in touch with practically all the Andamanese camps in the remote parts of the Islands.

In accordance with a scheme drawn up for the conduct of the census, the jemadar of the Andamanese Department was sent out early in January to warn the tribes of the advent, a month later, of the census party, and to arrange for all Andamanese to be at, or in touch with, the coast camps.

Owing to difficulties of transport, the jemadar was only able to visit the west coast, as far north as Casuarina Bay ; but he was able to send word to all the standing camps, and, contrary to instructions, directed all on the west coast to be at the camps on the east coast at the time of the census tour.

The programme arranged for in the general orders published was carried out. The tour commenced on the 27th of January. The homes at Dundas Point, Port Mouat and Duratang, were enumerated, before the two parties joined forces at Port Anson on the 28th January. Only one small camp was found at Port Anson, from which information was obtained that there were no Andamanese on Homfray's Straits, or in the neighbourhood of Elphinstone Harbour, on the east coast. From the same source it was ascertained that there were no Andamanese on the west coast at all. The tour through Homfray's Straits, to Matang, and Colebrooke Passage, was therefore abandoned for the time, and the party proceeded north on the 29th. The information obtained was found to be materially correct, for though all camping grounds were visited, no Andamanese were seen till North Reef Island was reached, on the evening of the 29th. Here a small party was found who had just come south from Landfall Island, in the extreme north. They reported that there were no Andamanese between North Reef and Landfall Islands. However all possible camping grounds were visited, but it was not till Landfall Island was reached, on the evening of the 31st January, that Andamanese were again come across.

The standing camp which it was expected would be found here, had moved to the north-east coast of North Andaman ; but a canoe arrived in the course of the evening from the new camp, with this information. During the remainder of the tour down the east coast, Andamanese were met with daily. They were on the look-out for the census party, and at almost each place stopped at, information was received of other encampments further down the coast.

In the country surrounding the harbours of Port Cornwallis, and Stewart Sound there were numerous camps in the interior, the occupants of which hastened into the standing camps in the harbours, as soon as news of the arrival of the launch reached them. Expeditions were made to distant camps, in order to enumerate them on the spot ; but in each case they were found to be either on their way into the standing camps, or on the point of starting to come in.

Intercommunication between the members of a tribe occupying a certain section of the country is very perfect, and any Andamanese can say exactly how many camps there are in the neighbourhood, and about where they can be found. Had the census party had time to remain a few days at each of the principal centres, they could doubtless have seen every member of each

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tribe. Such a procedure would however have occupied too much time, and was moreover open to numerous other grave objections.

In no case therefore was more than 36 hours spent in one place; but by the end of that time the great majority of the Andamanese had been collected and enumerated, and with regard to the few who remained out, precise information as to the individuals thus remaining to be enumerated, could easily be obtained.

At Stewart Sound were met some of the Kede tribe, who had come across from Interview Island on the west coast, at the bidding of the jemadar. They were able to confirm the conclusions come to, that there were no other Andamanese on the west coast of the islands, beyond the few we had seen and enumerated.

From Stewart Sound the party proceeded south on the 5th February, making good the coast in the neighbourhood of Elphinstone Harbour, the visit to which had been abandoned on the 29th January, on account of information received from the Andamanese in Port Anson. It was now found that this information was quite correct, and no traces of recent occupation could be found at any of the camping grounds.

On the following day the standing camp at Havelock was visited. Several parties were absent from the camp, but the majority came in before the party left, and of the two camps remaining out, the larger one was eventually picked up lower down the coast, and enumerated, leaving only one small party of five who had not been actually seen.

As regards the success of the above operations, I am confident that the figures arrived at for this section of the race are substantially correct. Owing, as stated above, to the extension of the operations of the Andamanese Department, and the diminution of the numbers of the people, it was possible to locate those remaining with greater certainty than was possible on the occasion of the last census, as evidenced by the fact that, whereas at the Census of 1901 the percentage of persons enumerated, who had not been actually seen, was 33·6%, on the present occasion the percentage was only 7%.

It may seem that too much faith was placed in the statements of the Andamanese as to the whereabouts of other members of the tribe; but as a matter of fact, when an Andamanese commits himself to a really definite statement as to the presence, in any part of the country, of other Andamanese, the information may generally be accepted as correct. In some instances it was possible to verify their statements, which in every case were found to be correct.

It may, I think, be accepted that all Andamanese of the friendly tribes were either seen by the census party, or correctly estimated on information received, and that no camps or hunting parties were passed unnoticed.

The methods adopted in order to obtain an accurate count of the Andamanese in the main group, were probably the best possible under the circumstances; but in view of their small and ever decreasing numbers, I cannot help thinking that steps might be taken, in the near future, to facilitate the collection of more accurate figures at the next census. An attempt was made in 1910, by the officer in charge of the Andamanese, to prepare lists of the individuals comprised in the friendly tribes, and when we consider the small numbers to be dealt with, one would expect the task to be a comparatively easy one. As a matter of fact, owing to the lack of variety in the names in use among the Andamanese, and the absence of means of distinguishing the names of men from those of women, and partly owing to the difficulty of obtaining from the Andamanese information on matters which do not interest them, or the objects of which they do not clearly understand, the difficulties attendant upon the preparation of such a list were found to be very great, and the attempt had to be abandoned.

It should be possible during the next decade, during which time the numbers may be expected to still further decrease, to introduce some form of register of the friendly tribes, from which the numbers of each tribe, the pro

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portions of the sexes, and the birth and death-rate can be accurately ascertained, with reference to this section at any rate, of the Andamanese race.

The Onges.—At the time of the last census (1901), the attitude of the Onge tribe, with the exception of the section occupying the north of Little Andaman, was considered to be so uncertain, that no attempt was made at direct enumeration, and as stated before, the number of the tribe was estimated on an assumed basis. Communication with the Onges in the north of Little Andaman has since then been continuous, and though the other parts of the island had only been visited once or twice in the interval, it was held that the risk run in attempting a direct census would not be great, and it was decided to include Little Andaman in the area to be directly enumerated. The procedure adopted was on general lines the same as in the North, but as the individuals of the tribe, and the area worked over were little known, and the Onges themselves, having been little in contact with civilisation, were less able to understand the object and aims of the census, the scheme was not so easily carried out. It was not possible to see such a large proportion of the tribe as in the North, or to obtain exact information of those not seen, and it became necessary to once more fall back on estimate to arrive at the approximately correct numbers of the tribe.

It was realised that the Onges being less used to visits from strangers, and naturally of a curious and inquisitive disposition, the great difficulty to be guarded against was the possibility of parties following the launches down the coast from place to place, and being enumerated more than once. It was arranged therefore to take the census as rapidly as possible, two parties working separately the one on the B. G. S. "Guide," and the other on a sea-going launch. In this way most, if not all, the villages were visited; but it is clear from the figures obtained, as well as from the information gathered, that the whole of the tribe was not seen, and that most of the women, and a good many of the children were absent in the interior. The people were found to be quite friendly, and no trouble of any sort was experienced; but it is quite conceivable that the less civilised members of the tribe in the south may have considered it the wisest policy to be on the safe side, and to send their women and children out of harm's way to collect honey in the interior.

In the course of the two days that the census party was engaged in enumerating the Onges, the following numbers were actually seen :—

Adults.		Children.		Total.
Male.	Female.	Male.	Female.	
118	78	62	28	286

It was obvious from the circumstances under which the census was taken that all the Onges were not seen. It is probable that the numbers of the men most nearly approximated to the correct figures, and that the number of the boys was more nearly correct than those of the women and girls. It was assumed therefore that $\frac{2}{3}$ of the men and $\frac{1}{2}$ of the boys had been seen; the correct numbers being estimated at 177 men and 124 boys. Among the friendly tribes in the north, women were found to be in excess of men by nearly 10 per cent. and it was held that under healthy conditions, female children exceeded male by about the same amount. On the above assumption we arrive at the following figures :—

Adults.		Children.		Total.
Male.	Female.	Male.	Female.	
177	194	124	136	631

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It is possible that these figures are rather high, but I believe them to be substantially correct.

The Jarawas.—As on the occasion of the last census, so in the present case, no attempt has been made to arrive at the numbers of this tribe by direct enumeration. A perusal of the diary of Mr. Fawcett, written whilst engaged on an expedition against this tribe in 1910, will show how futile any attempt at enumeration by the ordinary methods would be. The information gained at the time, by those engaged in the expedition, has been utilised in estimating the numbers of that section of the tribe, against whom they were operating. Both Messrs. Fawcett and Bonig were asked to draw up estimates of the Jarawas, based on the information obtained of the parties with whom they came in contact.

Mr. Bonig estimated the numbers of the tribe as follows :—
14 married couples, 10 old men, 10 old women, 20 male children and 20 female children.

In other words his estimate of the tribe was as below :—

Adults.		Children.		Total.
Male.	Female.	Male.	Female.	
24	24	20	20	88

Mr. Fawcett, arguing along very much the same lines, but allowing for a 5th party, the presence of which was suspected, but with which they never actually came into contact, estimates the tribe at 140 all told. In this estimate he allows however for at least as many children as adults, *i.e.*, 70 adults and 70 children, which in the case of a race situated as the Jarawas are, is probably too high a proportion of children.

In view of the fact that a large slice of the Jarawa country was not included in the operations of the expedition, I am inclined myself to agree with Mr. Fawcett in the inclusion in the estimates of at least one other party, in addition to those actually met with, and for this reason I think Mr. Bonig's estimate is too low, and that the truth most probably lies about midway between these two estimates. I have, therefore, taken 114 as my estimated total of the tribe in South Andaman, and divide them as below :—

Adults.		Children.		Total.
Male.	Female.	Male.	Female.	
30	35	22	27	114

It will be seen that my figures approximate very closely to those of the last census for this section of the tribe.

In estimating the numbers of the Jarawas no allowance has been made for the presence of any of this tribe on Rutland, as was done at the last census. My reasons for believing that there are now no Jarawas on Rutland will be given more fully when discussing the movement of the population.

As regards the Jarawas on North Sentinel, in the absence of exact information on which to form a fresh estimate, I have accepted the estimates arrived at at the last census, but have altered the composition, as I consider that the proportion of children shown is too high. At the last census the Jarawas on North Sentinel were estimated at 117, of which 54 were returned as adults and 63 as children. That is to say the children were shown to be in excess of the adults, a condition of things which would only occur in an increas-

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ing population, which on an island like North Sentinel is obviously impossible. My estimate of the population is given below :—

Adults.		Children.		Total.
Male.	Female.	Male.	Female.	
31	36	23	27	117

III.—The Nicobars.

Former Operations.—Ever since the Nicobar Islands came under British Rule attempts have been made, from time to time, to arrive at some estimate of the numbers of the population.

The first attempt of which I can find any record was in 1873, when Sir Donald Stewart, at that time Superintendent of Port Blair, made an extended tour in the Islands, prior to making certain recommendations with regard to their colonisation. His efforts were not, however, very successful for, in his report to the Government of India, he writes :—

"The aversion of the Nicobarians to anything like a numeration of their houses, persons, or property, is proverbial, and amounts to a superstition ; questions on these subjects being invariably met by "don't know." Sir Donald Stewart eventually arrived at what appears to have been a fairly accurate estimate of their numbers by counting the houses, and multiplying the result by 5.

The first regular census of the population was taken 10 years later, in 1883, when it became necessary, again for purely local reasons, to ascertain the population of the Islands.

In the census of India, 1891, no attempt was made to include the Nicobars in the scheme of operations ; the census being confined, so far as this administration was concerned, to the Settlement of Port Blair.

In the census of 1901, a more or less detailed census was taken in the Nicobars, under the following conditions.

The general control of the operations was in the hands of the C. C. and Superintendent. Three specially selected Officers were appointed by him for the work, and proceeded in January 1901, to the Nicobars in the Station Steamer (R. I. M. S. "Elphinstone").

Owing to the situation of the Islands, and the nature of the people to be dealt with, a synchronous census was, for obvious reasons, out of the question.

The actual procedure adopted by the Census party varied with the different Islands and Groups.

1. At Carnicobar, the most Northernly of the group, and with by far the largest population, the enumeration was done by the Government Agent on that Island.

   The necessary forms were left with him by the census party, and he was required to fill them up during their absence at the other Islands.

   I may mention that the forms used were not the regular Census Schedules, but specially designed forms in which were recorded for each village, the name of the chief, the number of huts, and the total population, adults and children, male and female being shown separately.

2. In the case of the Islands of Chowra, Teressa and Bompoka and in the central group, the census party circumnavigated the Islands and calling at all villages enumerated the inhabitants. This was

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done by counting the houses, and ascertaining the numbers of the occupants from the headman of the village.

3. In the southern group, the census was taken by Mr. Man alone, who visited Kondul, and ascertained from the headman of that village, who is chief of many of the villages in Great Nicobar, the number of inhabited villages in the group, and their population.

4. In the case of the Shom Pen (a hostile tribe in the centre of Great Nicobar) the numbers were arrived at by assuming that they were four times as numerous as the Coast Nicobarese of Great Nicobar.

Census of 1901.

In the present census, advantage was taken of the experience gained at the last census, and a scheme was drawn up for a more detailed enumeration than was possible on the last occasion.

An advance on the old procedure was made, in that the census was taken on the Standard Schedule Forms.

It was arranged that the Agent at Car Nicobar should, as on the last occasion, enumerate the villages on his Island.

The Assistant Agent at Nancowry was detailed to enumerate all villages in Nancowry, Camorta, Katchall, and Trinkat.

The Agents were supplied with the necessary Schedule forms early in November, and were directed to commence enumeration at once, and to complete their allotted areas by the first week in January.

It was arranged that, early in January, a party consisting of the Superintendent, Census Operations, accompanied by two selected Officers, *viz.*, Lieutenant Fawcett, Assistant Commandant, Military Police, and Mr. A. L. F. Evans, Officiating 6th Assistant Superintendent, should leave Port Blair in the Station Steamer, and make an extended tour through the Islands.

They were to scrutinise and check the work of the Agents, and themselves visit and enumerate in the standard schedules, all villages on the Islands of Chowra, Teressa, Bompoka, and the Southern Group.

They were, whilst at Great Nicobar, to make tours up the Alexandra and Galatea Rivers, and obtain all possible information regarding the Shom Pen, with a view to so far as possible verifying the estimate of their numbers arrived at at the last census.

The scheme worked well, and is probably the best possible under existing circumstances. The Agents did their work well, and the census party experienced no serious difficulty in carrying out their part of the programme.

The weather was favourable, without which it would not have been possible to visit all villages.

The party was accompained on their tour by specially selected, intelligent men, of the Central Group, who acted as guides and interpreters. They also received assistance from the headmen of the villages visited.

The Nicobarese were throughout friendly, and well disposed. No objections were raised to the taking of the census. The more intelligent clearly grasped what was required, and when called upon were always ready to give information, or to render assistance.

In the case of a non-synchronous census there must always be risk of double enumeration, but those assisting us realised fully this danger, and were alive to the necessity of guarding against it.

In one respect we laboured under a disadvantage, and the work was rendered more difficult and arduous, owing to the fact that the Port Blair Station Steamer was not available for this work, and the Bengal Government Steamer "Guide," which was lent by the Government of Bengal for the purpose of the census, was not provided with a sea-going steam cutter.

In practically unsurveyed waters, and particularly on a coast like that to the west of Great Nicobar, it is not possible for a sea-going steamer to

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approach within 5 miles of the coast without taking numerous precautions, and in nearly every case the "Guide" had to anchor some 1½ miles off the shore. There was often, therefore, considerable delay in approaching the coast, and after the ship had anchored, in rowing ashore; much of which could have been avoided had a good steam cutter been available.

As regards the accuracy of the figures obtained, I believe them to be as nearly accurate as is possible in the case of a non-synchronous census, taken under the circumstances described.

Estimate of the Shom Pen.—The basis on which the numbers of the Shom Pen were calculated at the last census was their perennial feud with the Coast Nicobarese, in which they were nearly always the aggressors; and it was assumed, therefore, that there was an inequality in numbers, and that the Shom Pen would not dare to take up this aggressive attitude unless such inequality were very much in their favour. It was assumed, therefore, that the Shom Pen were four times as numerous as the Coast Nicobarese.

In spite of very careful enquiry at all villages visited in great Nicobar, and at Kondul, during the present census, I was unable to obtain evidence of a Shom Pen raid having taken place during the last 10 years. At every place visited I was told the same story: *viz.*, that the Shom Pen had raided and robbed in the past, and that it was confidently expected that they would do so again in the near future; but when one came to enquire more exactly into the approximate dates of past raids, it transpired that only the older men of the village had had any personal experience of them, and I could get no evidence of any raid having taken place since the last census.

There is no doubt that the Nicobarese are convinced that the Shom Pen are only waiting for a good opportunity to attack them, and it is possible that their fears are justified; but the fact remains that there have been no raids for some time past at any rate, although there are villages in Galatea Bay, consisting of one and two huts each, with an average of two adults per hut, which, did the Shom Pen wish to raid them, would offer an easy prey.

Time alone can prove whether the fears of the Nicobarese are well grounded, or whether, as I am inclined to believe, the Shom Pen's game is now-a-days largely one of bluff; but, in any case, it is no longer possible to assume great superiority of numbers in the Shom Pen on the grounds of their aggressive attitude.

In view of the census figures for Great Nicobar obtained at the present census, it seems probable that the figures obtained at the last census were a good deal too low, and the basis of the calculation for the Shom Pen was therefore erroneous at the outset. If the same assumption were applied to the present figures, it would place the numbers of the Shom Pen too high; but, as I have tried to show, great superiority in numbers can no longer be assumed on the grounds of the aggressive attitude of the Shom Pen.

Having shown that the basis for calculation adopted at the last census is no longer applicable, it is a little difficult to know where to turn for a better.

Whilst taking the census of Kondul, I obtained possession of a very interesting piece of information, which may I think be turned to account in estimating the numbers of the Shom Pen.

I was shown in a hut on Kondul two tally sticks, about 4′ long, made from the midrib of a palm leaf. Each stick had a number of notches cut in the side, and faint lateral marks dividing the sticks into sections. I was informed that these sticks had been sent by the wild Shom Pen of the interior, through the friendly Shom Pen, to the Coast Nicobarese, with a message that they (the wild Shom Pen) were coming very soon to fight them. I was assured that the notches on the sticks represented the numbers of the Shom Pen, and that the lateral marks divided them by villages. I gathered from this that there were 8 villages, and 255 Shom Pen. It is of course impossible to say whether any faith can be placed in these figures; but the Nicobarese were convinced that the sticks bore a more or less correct tally of the wild Shom Pen.

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I may mention that this was not a piece of evidence manufactured for my benefit by the Nicobarese, knowing that I was anxious to obtain information about the Shom Pen. Until I landed at Kondul, no one was aware that a census was being taken, and the sticks were only produced after I had been questioning the Nicobarese as to the attitude of the Shom Pen, and were produced not in proof of their numbers, but as proof of their bellicose attitude.

The evidence is not very good I admit; but, in the absence of better, I am inclined to accept it as a foundation on which to base my calculations.

My informants inclined to the belief that the notches on the tally sticks represented the fighting strength only of the tribe. If we accept this as the correct view it would make the whole tribe (including the friendlies) number about 1,000, which is obviously too high. I base my estimate, therefore, on the assumption that 255 represents the number of the whole unfriendly section of the tribe.

The Shom Pen are divided roughly into two sections. (1) The wild Shom Pen, or those who have no dealings with the coast men, and are feared alike by the Nicobarese and the friendly Shom Pen. (2) The friendly section of the tribe, who live to a great extent in the interior, but come out to the coast occasionally, and are on terms of varying intimacy with the coast Nicobarese.

It was admitted by all I questioned that the wild Shom Pen greatly outnumbered the friendly ones. Of the latter I ascertained definitely the existence of 4 villages. One of these on the Alexandra river was visited by the census party. It consisted of 4 adult males, 4 adult females and 7 children, or 15 in all. If we assume that this is an average village, and that the villages we ascertained the existence of were half the total number of friendly and semi-friendly villages, we arrive at a total of 120 friendly and semi-friendly Shom Pen. This with 255 of the wild Shom Pen would give a total of 375 for the whole tribe, which I would divide as follows:—

Men . .	100	Boys . .	90
Women . .	100	Girls . .	85

By a different line of argument, therefore, we arrive at almost the same conclusion as was arrived at at the last census.

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APPENDIX A.

General Rules for the conduct, in Port Blair, of the Census of 1911.

1. *Date of census.*—The census will be taken on the evening of the 10th March 1911.

2. *Arrangement of circles and blocks.*—For purposes of enumeration, the Settlement of Port Blair will be treated as one charge, consisting of three circles, *viz.*, the Eastern, Western, and Jail Circles. The circles will be further sub-divided into blocks. Blocks will be of two kinds, *viz.*, Village Blocks and Station Blocks. Each separate village will constitute a Block, and each station, and all private houses in the immediate neighbourhood of the station, will be treated as a separate Block.

3. *Enumeration of Garrison and Military Police.*—The troops of the Garrison, including followers, and the Military Police will be dealt with separately, and the census of the different units taken in accordance with rules published for the enumeration of troops in cantonments.

4. *Supervision of work.*—The general supervision of the enumeration work in each District will be exercised by the District Officer, the supervision of operations in each sub-division being in the hands of the Sub-divisional Officer, who will exercise general control under the District Officer, of all enumeration work in his sub-division.

5. *Appointment of enumerators.*—An enumerator will be appointed to take the census in each Block. For Village Blocks enumerators will be specially appointed.

In Station Blocks overseers will be treated as enumerators. They will sub-divide their charges into separate Blocks, each Block consisting of a convict station, and any private houses which fall naturally within that Block; care being taken that no private houses are omitted.

6. *Free crews of launches.*—The free crews of launches in the Marine Department will be dealt with separately and the Engineer and Harbour Master will be furnished with schedules to fill up for such of the men as are not householders in one of the free villages, in which case they will be enumerated in the ordinary way by the village enumerators.

7. *Preparation of house lists and house numbering.*—On being appointed, each enumerator will prepare a list of the houses in his Block; a separate list being prepared for each Block in the case of overseers in charge of several Station Blocks.

In this list he will assign a separate number to each building noting in his list whether it is a barrack, dwelling-house, or hut. All residential buildings, even if unoccupied at the time, should be numbered. The numbers should run consecutively for all buildings, in a Block, and the number allotted to the building in the list should be marked on the house.

Copies of these house lists should be submitted through District Officers to the Superintendent of Census Operations not later than the 1st December.

8. *Method of enumeration in Station Blocks.*—Overseers, although treated as enumerators of Station Blocks, will not themselves carry out the work of enumeration. This will be done so far as stations are concerned by the munshi of the station who will enter in the schedules every convict on his books on the night of the 10th March, with the following exceptions:—

(*a*) Convict householders who reside in villages.

(*b*) Convicts in hospital on the night of 10th March.

That is to say, that, in addition to the convicts actually living in their stations, munshis will be responsible for the enumeration of all domestic servants in private employ, and of all self-supporters, whether in private employ or in Government service, who pay barrack rent.

Self-supporter householders in villages will be enumerated in the ordinary way by village enumerators.

Convicts in hospital on the night of the 10th March will be enumerated by the munshis of their hospitals under the general supervision and control of the hospital authorities, and the schedules when completed made over to the overseer of the station.

Separate household schedules will be issued to all occupiers of private houses in station blocks, and it will be the duty of the overseer, under the general supervision of the Sub-divisional Officer, to see that these household schedules are correctly prepared.

Householders supplied with household schedules will enter on them all free servants in the establishment, but will not enter any convict in the schedule, as these will be enumerated by station munshis.

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9. *Preparation of circle register.*—On receipt of house lists (see para. 7) District Officers will prepare a circle register in the following form :—

DISTRICT CIRCLE.

Name of village or station.	Serial No. of Block.	Number of houses in Block.	Name of enumerator.	HOUSE NUMBERING :— DATE OF.		PRELIMINARY RECORD :— DATE OF.			Number of general Schedules issued to each enumerator.	REMARKS.
				Commencement.	Completion.	Commencement.	Completion.	Testing.		
1	2	3	4	5	6	7	8	9	10	11

10. *Issue of schedules.*—As soon as these lists are received by the Superintendent of Census Operations, schedules will be issued.

Household schedules will be issued to all Europeans, Eurasians, and educated Indians occupying separate houses outside the limits of regular villages, and for the rest, ordinary schedules will be issued: in the case of convict stations where the exact numbers are known, the actual number required, *plus* 5 % for possible variations: in the case of villages, one schedule for every two houses. If this number is found to be insufficient more will be issued subsequently. One Blocklist will be issued in each village and station and one cover.

11. *Preliminary enumeration.*—The preliminary enumeration will commence on the 10th February 1911. Enumerators will then issue household schedules to all those for whom they are intended, and will at once commence the work of enumeration in their blocks. As soon as schedules have been completed the entries should be scrutinised and checked by at least one officer or subordinate before the final enumeration.

Final enumeration.—The final enumeration is the checking and bringing up to date of the record prepared at the preliminary enumeration. This will commence at 7 P.M. of the 10th March 1911, and should be completed before midnight.

District Officers will issue such instructions as will ensure all persons being in their houses on the night in question.

Each house should have a light burning in it till midnight, and, when not themselves employed as enumerators, chaudhris should be instructed to accompany enumerators round their villages, and render them every assistance in preparing and checking their records.

13. *Completion of enumerators' abstracts.*—On the morning after the census, enumerators will, without delay, proceed, with their books, to the District Offices. The District Officer will compare the number of books received with the number of blocks shown in the circle register.

He will satisfy himself by a reference to the houselist, that all the household schedules have been collected. He will then have the number of houses and males and females independently added up on separate pieces of paper by the enumerator of the block, and by two other enumerators. When the totals, thus ascertained agree, they may be accepted as correct, and entered in the enumerator's abstract on the last page of the enumeration book.

14. *Preparation and despatch of circle summary.*—When all enumerators' abstracts have been completed, and found to be correct, the District Officer will have the circle summary prepared in the following form :—

CIRCLE SUMMARY.

District_____

Name of village or station.	Serial number of Block.	Number of occupied houses.	Persons.		
			Total.	Males.	Females.
1	2	3	4	5	6
CIRCLE TOTAL					

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APPENDIX B.

Census of the Andamanese, 1911.

General Orders.

1. For the census of the Andamanese, the Party will consist of the Superintendent of Census Operations and three other selected officers. They will be provided with note books and the necessary schedules for the enumeration of the Andamanese.

2. The same form of schedule will be used as at the last census.

FORM FOR THE CENSUS OF THE ANDAMANESE.

Serial number.	Name of place at which information is procured.	Island in which it is situated.	Number of people assumed to be there of the tribe in the next column.					Name of Tribe.
			Men.	Women.	Boys.	Girls.	Total.	
1	2	3	4	5	6	7	8	
Total of all Tribes								

3. Each officer will keep a diary of his proceedings and record therein all matters of interest observed during the tours.

4. The officer in charge of Andamanese will be asked to arrange for intelligent Andamanese and convicts in the Andamanese Department to meet the Census Party at all the principal places called at on the west coast.

These men will act as interpreters, and, prior to the arrival of the Census Party, will make every effort to induce all Andamanese in the vicinity of these places to come into the camps about the time noted in the programme of tours. They will also ascertain and report the whereabouts of all Andamanese in the neighbourhood who have not come into the principal camps.

5. Every effort will be made to enumerate as many of the Andamanese as possible. All known camps should, if possible, be visited by one or other of the party and all information collected regarding groups or hunting parties, the whereabouts of which cannot be definitely fixed. From the data thus obtained, the Superintendent of Census Operations will prepare an estimate of the total number of the Andamanese of the different tribes, exclusive of the Jarawas.

6. No attempt will be made to enumerate the Jarawas; but an estimate of their number will be made, based on the information obtained by Messrs. Fawcett and Bonig in the cours of the punitive expedition undertaken against this tribe during March and April 1910.

7. The Census Party will be provided with two sea-going steam launches for the purposes of the tours.

The programmes of tours will be as follows :—

TOUR NO. I.

For the enumeration of the friendly tribes in the main group of Islands.

PROGRAMME.

STEAM LAUNCH "BELLE."

27th January.—Port Blair to Port Mouat *vid* Macpherson's Straits.
28th „ Port Mouat to Port Anson.
29th „ Port Anson, through Homfray's Straits to Matang, returning to Port Anson.

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30th January.—Port Anson to Interview Passage.
31st „ Interview Passage to Casuarina Bay.
1st February.—Casuarina Bay to Paget Island.
2nd „ Halt—Paget Island.
3rd „ Paget Island to Landfall.
4th „ Landfall Island to Port Cornwallis.
5th „ Halt—Port Cornwallis.
6th „ Port Cornwallis to Stewart Sound.
7th „ Halt—Stewart Sound.
8th „ Stewart Sound to Tadma Juru.
9th „ Tadma Juru to Port Blair.

STEAM LAUNCH "ROSS."

28th January.—Port Blair *vid* Shoal Bay and Middle Straits to Port Anson.
29th „ Port Anson through Homfray's Straits to Colebrooke Passage and back to Port Anson.
30th „ Port Anson to Interview Passage.
31st „ Interview Passage to Casuarina Bay.
1st February.—Casuarina Bay to Paget Island.
2nd „ Paget Island to Port Anson.
3rd „ Port Anson to Port Blair.
4th „ Halt—Port Blair.
5th „ Port Blair to Colebrooke Passage.
6th „ Colebrooke Passage to Stewart Sound.
7th „ Halt—Stewart Sound.
8th „ Stewart Sound to Tadma Juru.
9th „ Tadma Juru to Port Blair.

Details of work to be done daily.

27th January.—The "Belle" will leave Port Blair at daylight with the Census Superintendent on board and will proceed through Macpherson's Straits *vid* Malay Tapu to Port Mouat enumerating any camps met with *en route* and also enumerating all Andamanese found at the Home at Balu Ghât. At the same time one of the other officers of the party will proceed to the Andaman Home at Shore Point and after enumerating all Andamanese there come overland to Port Mouat where he will join the launch which will remain for the night in Port Mouat.

28th January.—The "Belle" will start at daylight from Port Mouat and proceed to Port Anson and enumerate the camps in the harbour. The "Ross" with the rest of the Census Party will start from Port Blair at 4 A.M. and proceed to Shoal Bay where they will enumerate the Andamanese camp at Duratang. They will then proceed by way of Middle Straits, enumerating any camps *en route*, to Port Anson. Both launches will anchor in Port Anson for the night.

29th January.—Both launches will start at daylight. The "Belle" will proceed through Homfray's Straits enumerating camps *en route*, to Matang on the East Coast and after enumerating camps there will return to Port Anson for the night. The "Ross" will similarly proceed, by way of Homfray's Straits, to the East Coast and after enumerating all camps found in Colebrooke Passage return to Port Anson for the night.

30th January.—Both launches will start at daylight, the "Belle" will proceed to Interview Passage enumerating all camps there. The "Ross" will proceed as near as possible to the mouth of Austin Straits and after enumerating any camps found there join the "Belle" in Interview Passage for the night.

31st January.—Both launches will start at daylight. The "Belle" will visit North Reef Island and then proceed to Casuarina Bay. The "Ross" will enumerate camps found on the Coast between Interview Passage and Casuarina Bay, joining the "Belle" in Casuarina Bay for the night.

1st February.—Camps in the interior of the Main Island will be visited from the Casuarina Bay and the Party will move to Paget Island.

2nd February.—The whole Census Party will transfer to the "Belle" which will remain at Paget Island, a tour being made into the interior of the Main Island from this point with a view to obtaining if possible some information concerning the Aka Tabo tribe. The "Ross" will leave for Port Blair anchoring for the night in Port Anson and reaching Port Blair the next evening. She will rejoin the Census Party with fresh stores, etc., on the 6th February at Stewart Sound.

3rd February.—The "Belle" will start at daylight and proceed to Landfall Island, visiting all camps passed.

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4th February.—The "Belle" will start at daylight and proceed *vid* Cadell Bay enumerating camps *en route* and will anchor for the night in Port Cornwallis.

5th February.—The "Belle" will remain at Port Cornwallis; the Party visiting any camps that may be heard of in the neighbourhood.

6th February.—The "Belle" will start at daylight and proceed to Stewart Sound stopping at any camps met *en route*. The "Ross" will again join the Party here.

7th February.—Both launches remain at Stewart Sound, the Party visiting camps in the neighbourhood.

8th February.—Both launches will start at daylight and proceed to Tadma Juru visiting any camps on the north of the Archipelago that may be heard of. They will both anchor for the night at Tadma Juru.

9th February.—Both launches will start at daylight and proceed to Port Blair.

TOUR NO. II.

For the enumeration of the Onge tribe on Rutland Island and Little Andaman.

Programme.

The "Belle."

12th February.	—	Port Blair to Woodmason's Bay.
13th „		Woodmason's Bay to Bumila Creek.
14th „		Halt—Bumila Creek.
15th „	}	Bumila Creek to the south end of Little Andaman by west coast.
16th „		
17th „		Little Andaman to Port Blair.

The "Ross."

12th February.	—	Port Blair to Woodmason's Bay.
13th „		Woodmason's Bay to Bumila Creek.
14th „		Halt—Bumila Creek.
15th „	}	Bumila Creek to south end of Little Andaman by east coast.
16th „		
17th „		Little Andaman to Port Blair.

Details of work to be done daily.

12th February.—Both launches will leave Port Blair at daylight and proceed to Macpherson's Straits, visiting in the course of the day any Onge camps on Macpherson's Straits and Rutland Island, the presence of which can be ascertained through the agency of the Forest Camps in the vicinity. Both launches will anchor for the night in Woodmason's Bay.

13th February.—Both launches will proceed to Little Andaman visiting the Cinque and other Islands *en route*. They will both anchor for the night at Bumila Creek.

14th February.—The Party will remain at Bumila Creek enumerating all Onge camps in the vicinity.

15th February.— } The launches will both start at daylight and separately work
16th „ }

in different directions round the coast of Little Andaman, stopping where necessary and enumerating as many Onges as possible and obtaining all possible information on which to base an estimate of the total population of the Island, taking into consideration the number actually seen and enumerated. The two parties will meet on the evening of the 16th February at the South end of the Island.

17th February.—Both launches will leave Little Andaman at daylight and return to Port Blair.

R. F. LOWIS,
Superintendent, Census Operations.

Port Blair:
The 11th November 1910.

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APPENDIX C.

Census of the Nicobarese, 1911.

The Census of the Nicobarese will be taken on the following lines:—

1. The Agent at Car Nicobar and his Assistant Agent at Nancowry will be supplied in November with the necessary schedules, and will be instructed to visitas many villages as possible in their charges, and enumerate the inhabitants, filling in the schedules as nearly as possible in the manner laid down in the Census Code.

2. The Agent at Car Nicobar will in this way enumerate all the villages on Car Nicobar, and the Assistant Agent at Nancowry, all villages on Nancowry, Camorta, Trinkat and, if he has time, on Katchall also.

3. The Agents will be supplied with sufficient paper to enable them to make the original record on blank paper, and fair copy the result into their schedules when the record is complete.

4. The Agents will be warned that they must be back at Head-quarters in time to meet the Census Party, which is timed to reach Car Nicobar on the 3rd January, and Nancowry Harbour on the 4th January.

5. In January a Census Party consisting of the Superintendent, Census Operations, and two selected Officers, will make an extended tour in the Nicobars, commencing on the 2nd January. They will, so far as possible, check the work already done by the Agent at Car Nicobar, and the Assistant Agent at Nancowry, and will then proceed to visit (weather permitting), and enumerate all Islands and villages not already enumerated by the Agents.

6. The Assistant Agent, Car Nicobar, will provide intelligent Nicobarese from Nancowry, and Camorta, to accompany the Census Party during the tour round the Central Group of Islands, to act as interpreters.

7. Each Officer will be provided with a note book and will be expected to keep a diary in which he will record anything of interest observed.

8. Each Officer will be given a statement showing the population of each village as found at the time of the last census, and when these figures are found to differ materially from the results of his own enumeration the cause for the increase or decrease as the case may be, must be if possible ascertained and recorded.

PROGRAMME OF TOURS.

R. I. M. S. "ELPHINSTONE"—TOUR No. I.

17th November.—		Leave Port Blair 4 P.M.
18th	„	Arrive Car Nicobar at daylight.
„	„	Leave Car Nicobar 10 P.M.
19th	„	Arrive Nancowry at daylight.
20th	„	Leave Nancowry 9 A.M.
„	„	Arrive Car Nicobar 6 P.M.
21st	„	Leave Car Nicobar 6 P.M.
22nd	„	Arrive Port Blair 9 A.M.

Details of work to be done.

On this trip the only work to be done so far as the census is concerned is to deliver the schedules to the Agent at the Car Nicobar and to the Assistant Agent at Nancowry, and to instruct them as to the procedure to be followed in filling them up.

R. I. M. S. "ELPHINSTONE"—TOUR. No. II.

2nd January.—		Leave Port Blair 4 P.M.
3rd	„	Arrive off Car Nicobar at daylight.
„	„	Leave Car Nicobar 9 P.M. for Nancowry.
4th	„	Arrive Nancowry at daylight.
5th	„	Leave Nancowry at daylight and proceed to Chowra.
6th	„	Leave Chowra and proceed to anchorage off Teressa.
7th	„	Remain at anchorage off Teressa.
8th	„	Move to anchorage off Bompoka.

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9th	January—	Remain at anchorage off Bompoka.
10th	„	Proceed to anchorage off Pulo Milo.
11th	„	Remain at Pulo Milo.
12th	„	Proceed to Kondul.
13th	„	Remain at Kondul.
14th	„	Proceed to Alexandra River.
15th	„	Remain at Alexandra River.
16th	„	Proceed to Galatea Bay.
17th	„	Remain at Galatea Bay.
18th	„	Proceed to Kondul.
19th	„	Proceed to Nancowry Harbour arriving as early as possible and starting the same evening for Car Nicobar.
20th	„	Arrive Car Nicobar at daylight and leave 9 P.M. for Port Blair.
21st	„	Arrive Port Blair.

Details of work to be done on the tour.

3rd January.—The day will be spent at Car Nicobar landing stores for repair of houses, disposing of work in connection with agency and so far as possible in checking schedules already prepared by the Agent.

4th January.—The "Elphinstone" should arrive off the entrance to Nancowry Harbour about daylight. The day will be spent in routine work in connection with the agency, and in arranging for guides and interpreters to accompany the Census Party to the central group of Islands.

5th January.—The "Elphinstone" will leave by daylight and proceed to Chowra when the enumeration of the Island will be commenced on arrival.

6th January.—The enumeration of Chowra will be completed and the "Elphinstone" will move to an anchorage off the east coast of Teressa.

7th January.—The Party will land at Teressa and proceed to enumerate the villages on the east coast and then crossing the Island enumerate those on the west coast. This work will hardly be completed in one day.

8th January.—The enumeration of villages on Teressa will be completed and the "Elphinstone" will move to the anchorage off Bompoka.

9th January.—The villages of Bompoka will be enumerated in the course of the day.

10th January.—The "Elphinstone" will proceed to the Island of Pulo Milo and the enumeration of villages on that Island will be undertaken.

11th January.—The "Elphinstone" will remain at the Pulo Milo anchorage and the villages on the N. and N. E. coasts of Little Nicobar will be enumerated.

12th January.—The "Elphinstone" will proceed to Kondul and the Party will commence the enumeration of villages there.

13th January.—The "Elphinstone" will remain at the Kondul anchorage and the villages on the S. E. coast of Little Nicobar will be enumerated.

14th January.—The Census Party will leave Kondul in the "Elphinstone," taking with them the Chief of Kondul (Dang) who owns all the villages on the west coast of Great Nicobar, and proceed to Laful where they will pick up Kontri or whoever is now owner of the villages on the east coast of Great Nicobar. They will then proceed down the east coast landing (if possible) at each inhabited village passed, and anchoring for the night at Alexandra River.

15th January.—The "Elphinstone" will remain at her anchorage and a party will ascend the Alexandra River by boat with a view to collecting information about the Shom Pen.

16th January.—The "Elphinstone" will proceed as before, down the remainder of the east coast of Great Nicobar enumerating villages *en route* and anchor for the night in Galatea Bay.

17th January.—The "Elphinstone" will remain in Galatea Bay for the day and trip made by boat up the Galatea River for the purpose of observing the Shom Pen.

18th January.—The "Elphinstone" will proceed up the west coast of Great Nicobar enumerating all villages at which it is possible to land and anchoring for the night off Kondul.

19th January.—The "Elphinstone" will return to Nancowry Harbour when the census returns of the Assistant Agent will be collected and scrutinised and so far as possible checked. The "Elphinstone" will sail again the same evening for Car Nicobar.

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20th January.—The "Elphinstone" will arrive off Car Nicobar at daylight and remain at the anchorage for the day whilst convicts left on the Island are taken off and routine work in connection with the Agency completed. She will sail for Port Blair in the evening.

PORT BLAIR,
The 11th November 1910.

R. F. LOWIS,
Superintendent, Census Operations.

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APPENDIX D.

Diary of 1st Census Tour in the Andamans, from 27th January to 6th February 1911.

Friday, 27th January 1911.—I went on board the "Belle" at about 8 A.M. and started for McPherson's Straits. We proceeded through the Straits, stopping to whistle off Malay Tapu where I could see some Andamanese huts close to the shore; there was, however, no one on the island, and no canoes to be seen, and it was clear that it was an old camp. I therefore proceeded direct to Port Mouat, and anchored off the Balu Ghât Andamanese Home at 2 P.M. I went ashore at the Home, and found only a petty officer in charge, and a couple of old Andamanese.

The petty officer informed me that most of the men from the Home were at Tarmugli, hunting turtle, and the women were out along the coast catching crabs, etc. There were about 25 Andamanese at the Home altogether. I returned to the launch and at about 4-30 P.M. Mr. Bonig arrived overland from Port Blair. He had enumerated the Haddo Hospital, and Dundas Point Home, and had brought with him a list of the names of the Andamanese at the Balu Ghât Home, and also a list of those at the Duratang Home, which Messrs. Evans and Fawcett enumerate to-morrow.

These lists did not, however, show the tribes to which the men belonged. At about 5-30 Mr. Bonig went ashore, and returned an hour later, having found the majority of the Andamanese had returned to the Home. He had been able to check and verify his list, and had noted the tribe to which each belonged.

Saturday, 28th January 1911.—At 6 A.M. the anchor was weighed and a start made for Port Anson. There are no Andamanese on this part of the coast, which is Jarawa country.

We anchored in Port Anson at about 2 P.M., off the Lekara-lunta Camp which is generally occupied at this time of year. It was, however, empty. Soon after anchoring we saw the "Ross" coming up the harbour from the direction of Middle Straits, and she anchored near us an hour later.

Messrs. Evans and Fawcett came off, and reported having enumerated Duratang Home. They had found no Andamanese in Middle Straits, but had found the people from the Lekara-lunta Camp on Spike Island, further down the harbour, and had directed them to come up to Lekara-lunta. We landed at about 5-30 to shoot some pigeon and collect oysters. The Andamanese came up at about 6 P.M. and were enumerated, 14 in number. We learnt from them that there were no Andamanese in Homfray's Straits, or Colebrooke Passage, nor at the Maitang Camp. All Andamanese from those points were at the Archipelago Camp, collecting trepang. We therefore decided to alter the programme and to go straight on to Interview Island next day, and to make good Maitang and Colebrooke Passage on our way south later on.

The Jemadar of the Andamanese Department who had come up in the "Ross" and who had been for a preparatory tour earlier in the month, informed us that there were no Andamanese on the west coast at all. The few he had found there he had sent through to Stewart Sound, to await the Census Party. Landfall Island was the nearest point where he expected to find Andamanese.

Sunday, 29th January 1911.—Both launches started at 6 A.M. The "Belle" towing a small lighter, to be used later for bringing in ledu shell, collected by the Andamanese, and the "Ross" towing a water boat. In this way we proceeded up the coast as far as Interview Island. We looked in at the camp at Chap-ta-tio, and at another camp at the south end of the island, but found them both deserted. We then steamed up Interview Passage, and round Bennett Island, and past the Tara bo Camp sounding the whistle at intervals, but without seeing any Andamanese.

As it was still early, and there was no object in remaining the night in Interview Passage, as it was clear that the Jemadar was correct in his surmise, I determined to go on to Reef Island and anchor there for the night.

On approaching Reef Island we saw a canoe on the shore, and two others appeared shortly rowing towards us. They came alongside as soon as we anchored, and we learned that they were Kedes who had come south a day or two previously, from Landfall Island. We went ashore and enumerated them, and learnt that there were no Andamanese between Reef Island and Landfall, except two old men and two women of their party, who had been left in camp in the interior of the mainland.

Monday, 30th January 1911.—Both launches left the Reef Island anchorage at 6 A.M., and started for Casuarina Bay, arriving there at about 8-30. There were no indications of Andamanese.

We landed after breakfast, and rowed up the creek to visit a camp there, but found it deserted, and it had evidently not been occupied for some time.

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We returned to the launch, and as it was still early, we started for Paget Island, and anchored in Temple Sound at about 3-30 P.M. We saw no signs of Andamanese, but to make sure we landed and visited the spot on the south side of the Island where the camp is usually made. We found nothing there, however, and returned to the launch about 6 P.M.

Tuesday, 31st January 1911.—Although two days ahead of our programme, I decided to send the "Ross" back from here with mails, to meet us again with fresh stores, coal, etc., at Stewart Sound on the 3rd or 4th. It was arranged that the "Belle" was to fill her tanks from the water boat, and that the "Ross" should tow it back to Port Blair.

In the morning Messrs. Evans and Fawcett transferred to the "Belle" and whilst the process of filling tanks was going on, we all went ashore on the main land. We returned to the "Belle" about 10-30, and soon after 11 the anchor was weighed, and we started for Landfall Island, arriving about 3 P.M. We found the usual camping ground unoccupied, so we steamed round to the passage between Landfall and East Islands and anchored there.

It was disconcerting finding no Andamanese. We expected to find a large camp here, and our information was confirmed by the Andamanese we had met at North Reef Island.

It was a relief, therefore, when about 4 P.M. a canoe was seen approaching from the coast of the mainland, distant about 4 miles from our anchorage.

They reached the launch about 6, and we learned that the camp had moved to the mainland, and was then on the N. E. coast of Great Andaman.

Wednesday, 1st February 1911.—We started from Landfall at 6 A.M. taking with us the two Andamanese who had come in overnight. They took us to a place called Paro-Juè, where we enumerated 7 in all. We ascertained that the main camp was further south, and that there was a store of ledu shells at Pocock Island.

We steamed down to Pocock Island, and anchored the lighter there, and then went on to Tau-boroga, about 2 miles further down, where we found Snowball and the main camp. After enumerating them we brought them up, with one of their big canoes, to Pocock Island, and set them to work loading the lighter with shell. This work was finished by noon. About this time we saw a canoe coming up the coast from the south, and another pulling in at a place called Chara-lo. The former came alongside and was found to contain a woman and two girls, who had come up from Excelsior Island to report a camp and more shell there. As soon as they were on board we steamed down to Chara-lo, and enumerated the Andamanese there. We then went south again, and anchored between Trilby Island and the mainland at a spot where the shell was stored. By the time the anchor was down we saw two canoes approaching from Excelsior Island, and very soon we had the whole camp alongside, and they were enumerated, and set to work loading the shell.

At the same time another boat arrived from further down the coast, and reported a camp at a place called Tota-ino, in the mouth of a Creek which leads into Port Cornwallis.

Mr. Bonig and myself landed on the mainland, and walked down the coast to the Tota-ino Camp, which we enumerated, returning to the launch by about 5-30. In the meantime, Messrs. Evans and Fawcett had been found to satisfy themselves that no one had been left on the Excelsior Island Camp.

It was too late when we got back to the launch to get on into Port Cornwallis, so we decided to remain where we were for the night.

Thursday, 2nd February 1911.—We left the Trilby Island anchorage at 6-15, and steamed down to a point off Tota-ino, and Messrs. Evans and Fawcett went off here in an Andamanese canoe. We had warned the Tota-ino Camp not to go on into Port Cornwallis, as they intended to do, till Messrs. Evans and Fawcett came, as we feared that they would arrive in Port Cornwallis by way of the Creek before us, and that we would have difficulty in separating them from the unenumerated Andamanese in the harbour.

After dropping Messrs. Evans and Fawcett we steamed round into Port Cornwallis, and found the Camp established inside the harbour, opposite Chatham Island. As we dropped anchor, we saw the canoe containing Messrs. Evans and Fawcett just entering the harbour, about 2 miles distant. They were followed by several other canoes containing the Tota-ino Camp. We landed at once and enumerated the Camp, which we found occupied only by old men and women and those incapacitated by disease from doing hard work. By the time we had completed the enumeration the other party had arrived. They brought with them 4 who had not been enumerated overnight. We were informed that there were a number of Andamanese in different Camps round the harbour, but that most of these would come in in the course of the day. Of these, 7 came in whilst we were at breakfast, and we enumerated them, and warned the Jemadar who was left at the Camp to keep all men who arrived during our absence separate from the rest. We then weighed anchor, and started to look for a camp we had heard of outside the harbour to the south. We steamed round the coast of the harbour sounding the whistle, but saw no Andamanese.

Outside the harbour we came across a couple of small whales, or black fish, of which the Andamanese are terrified, believing them to be a large kind of shark.

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We steamed some distance down the coast, but could find no trace of the Camp we were after, and the Andamanese concluded that they must either have gone south, and joined one of the Stewart Sound Camps, or else gone inland. There were only 6 people in the Camp and these we enumerated provisionally as "not seen."

We returned to the harbour, anchoring off the main camp at 5-30 P.M. The Andamanese had in the meantime loaded the lighter with the shell collected here.

The Jemadar reported that no Andamanese had come in during the afternoon.

Friday, 3rd February 1911.—It was a little difficult to ascertain from the Andamanese where the men in the jungles were to be found, but we determined to make up two parties to explore two of the principal creeks leading out of the harbour, and directed the Andamanese to send out and call in any other Camps there might be in the neighbourhood.

We left our anchorage in the "Belle" at about 6-30 and steamed down the harbour, taking the boat and two Andamanese canoes in tow. We found just sufficient water at low tide to take us down as far as Ox Island. We therefore anchored near that Island, and started in the boat taking the two canoes rowed by Andamanese with us. At the first creek we came to we proposed dividing, but the Andamanese were so positive that there were no Camps on it, that we decided to go no together. On the second creek they said there was a Tabo Camp. The mouth of this creek is extremely narrow, and at half tide, when the mud flats are covered, it would be almost impossible to find the entrance. We took soundings, and there is plenty of water in it for a launch. Once inside the mangrove the creek widens out. After rowing some distance up the creek, we met the whole Camp we were on our way to visit, coming down in canoes, evidently on their way to the Port Cornwallis Main Camp. We enumerated 22 people, mostly Tabo and the rest Kede. They assured us that it was no use going on, as they had only left one old woman in the Camp. However, having come so far I thought I would go on, and see for myself. Some distance further up the creek it became too narrow for the boat, and we transferred ourselves to the canoes. In these we proceeded some way up the creek, which eventually ceased to be tidal, and resolved itself into a jungle stream. When the water became too shallow we left the canoes and proceeded on foot. Another half mile brought us to the Camp, consisting of a few rough shelters, under which were tied a number of dogs. We found that the statement of the Andamanese had been correct, and that the Camp was in charge of one aged woman.

There being nothing more to be done, we returned to the canoes, and arrived back on board the launch by 11 A.M.

We ascertained on our return to the Camp that 4 out of the 6 persons of the Camp we had been in search of on the previous day had come in, and these we enumerated as seen. No other Andamanese had come in, and the Jemadar informed us that there was only one other small Camp in the neighbourhood, and that men had been sent out to call it in, but that the Andamanese were not quite certain of its whereabouts and they might not be able to find it at once.

I ascertained definitely from the Andamanese the numbers in this Camp, *viz.*, 1 man, 3 women and 4 girls, and enumerated them as not seen.

As, by starting at once, there was a possibility of getting into Stewart Sound that evening, I thought it was not worth while waiting on the chance of this Camp coming in. After distributing presents, therefore, we started with the now heavily loaded lighter in tow.

On clearing the harbour we found it blowing fresh from the north, and the wind freshened as we went on, till by 4 P.M. there was a fairly big sea running.

We kept close in shore, in case there might be Camps on the coast, and just north of Stewart Sound some Andamanese came out on the beach on hearing the whistle of the launch.

We put in as close as possible in the hopes of finding a suitable anchorage for the night, but we could not get out of the sea, so merely anchored, and went ashore, and enumerated the Camp as quickly as possible. It was a party, in charge of a convict petty officer, employed in collecting ledu shells, of which they had a store at the Camp. These we could not take, however, as the lighter was already heavily loaded. We enumerated 26, which agreed with the numbers given us by the petty officer. This Camp required rations; but as we had to push on to get to Stewart Sound before dark, we arranged to send their rations out to them by the "Ross" later, and came away. We started again at 5-15, and anchored off Camp Bay in Stewart Sound at 6-30, having just light enough to find our way into the harbour.

The "Ross" we found had not arrived. It was too late then to do any enumeration. Some Andamanese came off, and it was arranged to explore the creeks at the end of the harbour on the following day, whilst the Camps round the harbour were coming in.

Saturday, 4th February 1911.—The "Ross" not having come in, we all started in the "Belle," and steamed down the harbour. There are three large creeks opening out of it The Kalara is not navigable, and Andamanese had already been sen up it to bring in any camp found on it.

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We proceeded up the next creek, and passed two Camps, both being deserted. The Andamanese said that the occupants must have moved across to the Kalara. After going up some 5 or 6 miles, the launch touched on a rock, and we thought it wisest to anchor. Whilst Mr. Bonig was taking soundings to ascertain the position of the rock, we rowed some distance up the creek. The Andamanese seemed very vague as to whether there was any Camp of Tabos up the creek, but seemed to think it most probable that they had moved to the Kalara or elsewhere. It seemed useless under the circumstances going on, so we returned to the launch, and steamed down again, and made a fresh start up the Balmi Creek. The Andamanese were quite positive that they could show us a Camp on this creek. Here again we were stopped by rocks, and had to take to the boat. After going some distance we saw two canoes ahead of us. On coming up to them we learnt that they belonged to the Camp we were going to, and had heard our whistle, and were on their way to call the Camp in to Stewart Sound. We determined to push on and visit the Camp for ourselves.

After going some distance farther up the main creek, we branched off into a smaller one which soon became so narrow and overhung with branches that the oars could not be used, and we had to proceed by poling. Progress was slow and eventually I got into one of the canoes which had remained near us, and went ahead. After going some distance in the canoe the creek dried and we had to proceed on foot to the Camp. Here I enumerated 16 Andamanese of the Yere tribe. I remained in the Camp till the others arrived, and after a rest we returned to the boats and came down the creek, the majority of the Camp accompanying us.

They were quite positive that there were no other Andamanese Camps on the creek, so we returned to the launch and steamed back to Camp Bay. We anchored at 3 P.M., finding the "Ross" had come in. The Jemadar come off and reported that all the camps on the harbour had come in, and that there were nearly 80 Andamanese on shore. We landed and enumerated them, finding 75.

Some Camps had left their old and sick behind, but I obtained details of these and enumerated them as "not seen."

The Tabo Camps we had been after in the morning had been on the Kalara and had come in.

I had intended spending two days at Stewart Sound, and making a trip through Austin Straits, to the west coast. The Kede Camp which had just come through from Interview Island assured us, however, that there was no chance of coming across Andamanese, as they had all come into Stewart Sound. I therefore determined to go on to the Archipelago to-morrow.

Sunday, the 5th February 1911.—The "Ross" had to go up the coast to ration the Camp at Tara-loit, enumerated on Friday; also Mr. Bonig wished to land on and explore Sound Island to ascertain if these was a place on it suitable for the erection of a saw mill. It was arranged therefore that Messrs. Evans, Fawcett and myself were to proceed in the "Belle" to the Archipelago; and Mr. Bonig was to come on in the "Ross" later in the day; rejoining us by sundown at Elphinstone Harbour. We landed Mr. Bonig at Sound Island about 7 A.M., and then started down the coast: there was a strong breeze and a fairly heavy sea, and we had a very rough passage in the launch. We passed the Nancowry going north to Stewart Sound, at about 10-30 A.M.

I wished to make good Maitang and Colebroke Passage, before returning home, in case the information given us by the Andamanese in Port Anson should be incorrect; although so far we had never found them to be wrong. I therefore proceeded first to Long Island, and anchored inside the Island, and rowed up to the site of the Camp of Maitang. I found it deserted however. I therefore returned to the launch, and we steamed down inside Guitar Island, and at about 4 P.M. anchored for the night under the south end of Passage Island.

Mr. Bonig in the "Ross" did not get into the anchorage till about 8 P. M.

Monday, the 6th February 1911.—The "Ross" was started off at daybreak with orders to proceed straight, with the lighter, to the Andamanese Camp at Havelock Island, whilst we went in the "Belle" through Colebrooke Passage. We saw one Andamanese hut on the shore half-way through the passage, but it was evidently not used.

On emerging from Colebrooke Passage we made for the north end of Havelock. We soon saw the "Ross" steaming down the coast and we followed her, finding her anchored off the Camp. Here we enumerated 22 Andamanese and obtained details of 3 parties who were out hunting and collecting trepang.

One of these parties came in before we left. Of one party of 5 the Andamanese seemed vague as to the whereabouts, and we did not think it worth while spending time looking for them. The third party of 14 was said to be on Neil Island, and we determined to try and find them, so leaving the Jemadar with the "Ross" and the lighter to finish the distribution of presents and rations, we started South in the "Belle" for Neil Island. We kept close in shore, and after proceeding some miles we came across the hunting party we were after and were able to verify the figures given us at the Camp, which we found to be substantially correct; the only difference being that two half-grown boys had been returned as men. We

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gave this party a tow down the Coast to the south end of Havelock, and then left them and steered for home.

We arrived in Port Blair harbour at about 4 P.M., the "Ross" about an hour later.

R. F. LOWIS,

Superintendent, Census Operations.

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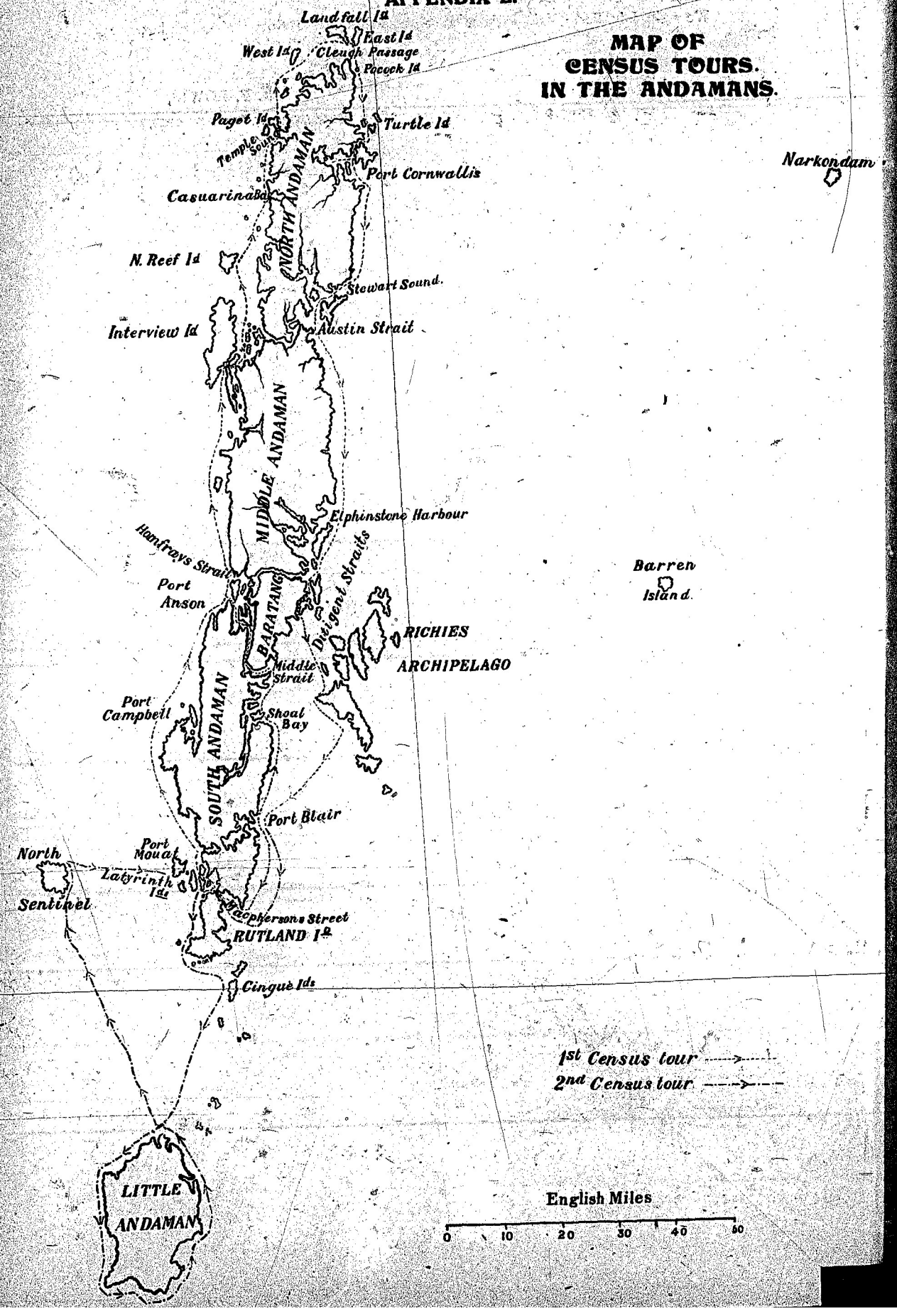
APPENDIX E.



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APPENDIX F.

Diary of Mr. M. C. C. Bonig, of the Census Tour to Little Andaman, from 4th March to 10th March 1911.

4th March.—Left "Ross" at noon with Mr. Seton Karr for the west coast of Rutland where about 80 Onges, who had been there for some months on their annual sojourn, were taken on board with their four canoes. They were very pleased to be taken back to Little Andaman by the launch as it saved them the long and sometimes dangerous passage back in their fragile canoes. Anchored for the night on the south coast of Rutland.

5th March.—Left for Little Andaman at daylight. No Onges were seen at Bumila Creek. All the Onges I had taken from Rutland, except about 12 men, were landed here. When the "Guide" arrived with Lieutenant Fawcett in the afternoon we went to the north-east corner of the Island, where both vessels anchored for the night. We went ashore at once and distributed some presents to the Onges whom we met there. All the women brought their fishing nets as presents which were eagerly snatched by their Onge visitors. In a similar manner these people divested their Onge visitors of any cloth or head ornaments, etc., which they wore. The Onges we had brought from Rutland, who belonged to the east coast of Little Andaman, seemed on the most friendly terms with everybody, and all went through the usual greeting ceremony which consisted of sitting on each other's laps, embracing each other in silence, holding cheek to cheek for some minutes on one side and just a moment on the other, both sexes indiscriminately. All kept silence for a long time after they met, which apparently is their custom. I also noticed that the Onge girls marry very early even before puberty, as I ascertained on minute enquiries.

We told the people here to collect all the Onges near by so that we could count them in the morning.

6th March.—Counted all the people ashore and obtained information of another village inland, which was said to contain nine men with their women and children. We obtained the number of men by asking for their names but they could not give us the names of the women and children, and as these people are hopeless at figures the numbers of the latter must be estimated. Tochiewe was the name of the village, or rather communal hut, near which we anchored, and Take was their headman. Totawe was the name of the village inland. What is mentioned as a village here is really a communal hut and the people in it are more or less a family group. The male offspring remains permanently at his birthplace and the women they marry are brought from other places. The "Guide" left about 8-15 A.M. for Ingoi Tijala while Lieutenant Fawcett and I went in the "Belle" to Quaname shortly after. We saw a hut called "Tudeoge" near Api Island; the inhabitants had gone inland to collect honey. At Qunname we discovered a large creek of which the entrance was completely covered up by sand so that it was not visible from the sea. Our attention was drawn to it by the large depression of land behind the shore and we went to investigate the place hoping to find a large jheel. We were told crocodiles were plentiful. The Onge word for crocodile is "Tebichonc." We shot some oceanic teal which fell in the water, but the Onges refused to fetch them on account of the crocodiles. A fresh water stream was also found near this village. Observed here for the first time an Onge marriage. The headman of the place, "Ingo" by name, took the hand of one of the Onge youths of our party with one hand and the hand of a girl of about twelve with the other hand. He then placed the hand of the suitor around the wrist of the girl and thus the young man carried her off never leaving hold of her till we got on the launch. This marriage took place the while we were walking along the shore and not a word was spoken at it. We counted all the Onges who were present. I was surprised at finding such a small number because when I visited the place some six or seven years ago we found about 3 or 4 times the number we saw this day. I was told many had died, from what I understood, of pneumonia and dysentery.

Here also I noticed that the Onges who were with us were friendly and knew the names of all the people they met. Towards us the people were also very friendly, the headman took us to his hut and showed it to us with much pride without being asked to do so. On our last visit here some six years ago they were quite different. Their friendliness is undoubtedly due to our kind treatment of the people who annually come to Port Blair from the north and east coast. All the women here, as in most other places, wore fibre head ornaments, in some cases further ornamented with flowers; except where the people were bedaubed with clay, a sign of mourning. After leaving Quaname we went on to Ingoi Tijala. A large jheel was found behind the communal hut, which was however dried up. We waited for some time here for the inhabitants. Another two Onge visitors took two girls away from here in

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the manner described before. One of them, a boy of about 14, whom I had left to look after the boat with a convict mullah, had left the boat with the result that it got stranded. I told him to let go his captured bride and help pushing off the boat. When he let go his girl she ran away into the jungle as fast as she could and he had to leave her behind. Went on to the south coast and anchored near the "Guide." Mr. Seton Karr caught a number of sharks, one well over 200 pounds.

7th March.—Left the south coast at daylight for Chetamale. Lieutenant Fawcett was to take the census of the people on the south coast and Hut Bay to-day, while I would count the people from Chetamale northward to Bumila Creek. At Chetamale as well as at other places, Mr. Seton Karr took a number of photographs. He obtained several good sittings here of the Onges greeting ceremony. I was told here that some people lived inland who had killed some of the people living on the coast, but as our Onge friends could tell us the names of all the people who had attacked them, it is perhaps only a temporary feud. At Titaje no people were seen, the few (2 or 3) who were said to live there had gone for honey. From Tambebui most people were said to have gone to Bumila Creek where they were to meet us. A canoe full of people belonging to Tambebui and Bed Obdalla was capsized some years ago south of the Cinque Islands on their way back from Rutland to the Little Andamans and it was said that every one was eaten by crocodiles in sight of those in the remaining canoes.

We arrived at Bumila Creek at about 3-30 P.M. Including the Onges we had brought from Rutland, 123 people from the east and north coast had collected here. I noticed here that some of the people we had brought from Rutland carried pieces of the skulls of their deceased children in cigarette tins tied round their necks. I also saw one or two men who had tied rope very tight round their arms and was told that this was a sign of mourning. I only noticed one woman with scars right across the back caused by having been gashed with a spear or some other sharp implement. I tried to find out the reason for this but could get no information on the subject. On a previous occasion I had noticed about five or six women cut in a similar manner. It is quite certain that they are not cut for ornament; the cuts must have been very deep and disfigured the skin considerably.

I did not see "Ekite" with his people and was told he was in the interior collecting honey. The "Guide" arrived at about 10 o'clock at night.

8th March.—The "Belle" was supplied with water from the "Guide." Mr. Seton Karr transhipped to the "Guide" here and Lieutenant Fawcett came on board the "Belle." Gave presents to the Onges ashore. Here as elsewhere we made the presents over to the headman; this was done partly because we could do with less presents and also it seems a good plan to recognise the headmen and thus increase their authority. Special presents were however given to the Onge youths who had worked as boatmen for some months at the Andaman Home and were brought back from Port Blair in the "Guide." The "Guide" left for Port Blair after supplying us with water. The Onges told me that crocodiles were very plentiful at Jackson Creek and could be seen there on the beach. To verify this we decided to go there, and took Take the headman, who had accompanied us round the island, with us. We went up the creek in the boat but did not see any crocodiles; however we noticed the tracks of one on shore near the water's edge. The footprints were about two feet apart and judging by this the animal must have been about 10 feet long. At high water a launch can go into this creek, when there must be 9 feet water over the bar as at half-tide 6 feet was the least we found. The anchorage at Jackson Creek is close in shore bearing north from the creek and the approach to it from the sea is also almost due north. We found rocks, and shallow water about a mile to the north-east of the entrance of the creek but deep water to close in shore when going out in a northerly direction. Two canoes were seen in the creek tied to the shore. The people had however gone into the interior. Having given some more presents to our friend Take we left him there and went on to South Sentinel. Here the Andamanese speared three turtles from our boat. We also found a number of eggs and four small turtles on the shore.

When shortly afterwards I wanted to show these to Lieutenant Fawcett I found about 60 little turtles had just hatched while being carried tied up in a cloth. I saw five or six Iguanas but only shot a small specimen. Lieutenant Fawcett shot some of the Nicobar bicolor pigeons which breed on this island. We brought away some robber crabs.

9th March.—We left for North Sentinel at about 3 A.M. and arrived off the coast of the latter place at about 8 A.M. We saw the first inhabitant of this island on the north coast but he soon disappeared in the jungle. Later we saw three more people, apparently women, wading on the reef on the north-east corner of the island. They were carrying baskets and were probably fishing. These also dissappeared when we came nearer. We then steamed along shore to where we saw a couple of canoes hauled up under the trees near a little rocky promontory just south of the anchorage marked on the chart. On coming close up in the boat, we noticed a hut just behind the promontory. We approached with the greatest caution, keeping our guns in readiness, as we expected a shower of arrows any moment. But we landed unmolested and inspected the lean-to hut and canoes. No aborigines were seen, but fresh tracks were on the sand. The canoes were different from either the great Andamanese or Onge canoes insofar that the ends were butted square and they had no overhang except about 3″ just round the upper edge. They were of the outrigger type, the fatsenings of the

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outrigger were considerably better finished off and stronger than those used by the Andamanese. The bottom of the canoes were rounded fore and aft probably to make them ride the surf better, which surrounds this coast almost all the year round. Otherwise the boats are not very sea-worthy and they probably are used only on the reefs and never leave the shores for any distance.

Two bows were also found at this place both identical with those the Jarawas use; one of them was also marked in the same manner as the pattern seen on the Jarawa's bows. After leaving some presents here of iron, beads and cloth, we left the place and steamed round to the west coast. Here we noticed 8 men on the beach and another 5 were in two canoes on the reef. The latter hurried to the shore on our approach, and with the help of their friends hauled the canoes up. They all disappeared in the jungle before we came near the place. We again landed cautiously and after seeing such a large number of aborigines felt considerably relieved when we had safely reached the cover of the forest where we could look about on account of its open nature. From the sea it is impossible to see what is going on behind the shrubby growth of the beach. We walked across the corner of the island towards the other shore where we found some huts. These were also of the lean-to type. We found here some more bows, discarded ones, and for the first time saw the Sentinelese 4-pronged fish arrow. We also found a child's jawbone ornamented with short pieces of fibre threads, with a string to carry it round the neck, some wooden buckets, bamboo fire tongs, etc. As these were not the huts just then vacated, we walked over towards the other coast and found an open camping ground where fires were still burning. Some children's bows, two torches and basket were found here. We also saw the shell of a small turtle. Before this the Andamanese with us told me that these people did not eat turtle. We went still some miles further inland but the only other signs seen were footprints on shore. We went to see their canoes where we found some fancy head ornaments apparently left in their hasty retreat. Some more presents were left near the canoes and we returned to the launch. On the way to the east coast we steamed towards the shore to see if the people had taken the presents we had left on the north coast but we still saw from a distance the red cloth. We anchored for the night on the east coast.

10th March.—Left at 3 A.M. for Port Blair reaching here about noon. This is the first time I have landed at North Sentinel and judging by their arrows, form of buckets and other articles, I came to the conclusion that these people are nearer related to the Jarawas than any of the other tribes of Andamanese. The people appear very timid and it seems not unlikely that if they are approached frequently with presents, they will become friendly of their own accord. If this fails the small area of the island and the open nature of the forest would also make it easy to capture some and after kind treatment let them go again. The forests here, as well as on Little Andaman, are to the greatest extent littoral forests and fresh water can be had at most places just under the surface. It is to be regretted that we did not have more time to spare at Little Andaman to see and enumerate the people who were inland. We might also with a little more time have formed an approximate estimate of the inhabitants of the North Sentinel.

M. C. C. BONIG,
Extra Assistant Conservator of Forests.

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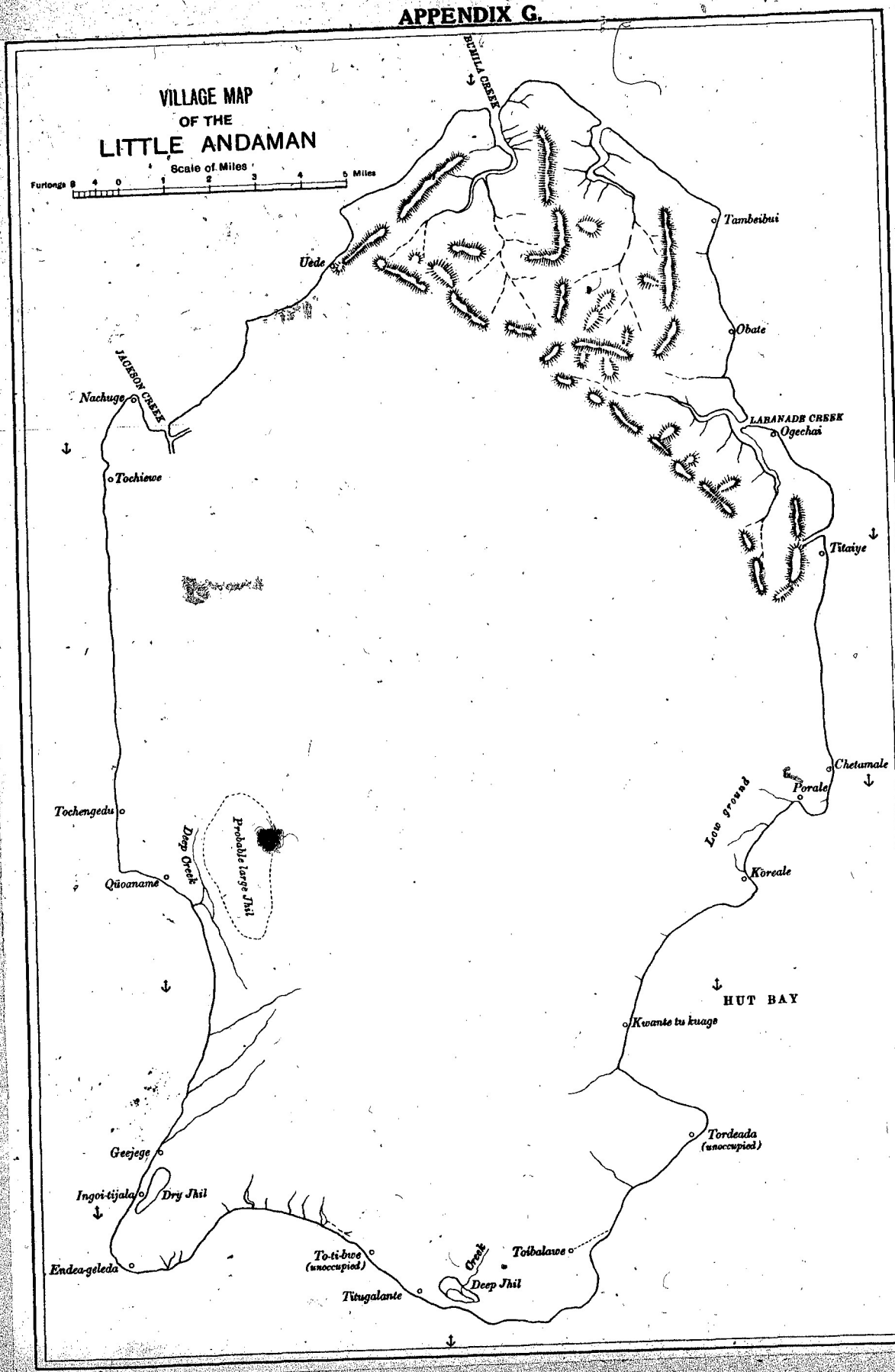
APPENDIX G.



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APPENDIX—H.

Extracts from diary of Mr. Fawcett in Military Command of punitive expedition against Jarawas during March and April 1910.

NOTE.—The expedition left Port Blair on the 14th March and established a base camp at Milé-Tilek.

Wednesday, 16th March.—The camp at Milé-Tilek was up by 6 A.M. Heavy dew fell during the night making everything wet, and the damp kept dripping from the trees all night. A dense fog hung over our camps till 7-30 A.M. As usual the Andamanese could not be got ready. We intended to get the Patrols off by 7 A.M., allowing ample time for the Andamanese to get ready, and have their food, but we eventually did not get them started off until 8 A.M.

Havildar Partab Singh with 12 men and about 20 Andamanese started off towards Temple Gunj. This Patrol is to divide into two when about 4 miles from Temple Gunj and both parties search in different directions. The second patrol under Vir Singh Naik, of 5 sepoys and 10 Andamanese started north towards Jirka Tang; both patrols are to stay out the night. By 8-45 A.M. we had sent out two working parties to cut roads. The first under Jemadar Bagu Khan, consisting of 15 men with rifles, about 10 Andamanese, 30 Burman convicts, and 14 sepoys with dahs, from Jemadar Bagu Khan's own company. These are to cut a road towards Temple Gunj. The second under Jemadar Muzammal Khan consisting of 15 rifles from his company, about 40 sepoys with dahs, and about 10 Andamanese. This party was told to cut a road W. N. W. for about 4 miles towards Pulom Jig.

At 10-45 after Bonig and I had had our breakfast, we started off to see the roads which were being cut. Muzammal Khan's party had cut about ¾ of a mile of very good road about 6 feet wide in a W. N. W. direction. Having gone to the end of this we returned about ¼ mile and went along the other road which branched off at that place. This road which ought to have led in a S. W. direction, towards Temple Gunj, was only a footpath and not nearly such a good road as Muzammal Khan's; also the direction of this road was wrong and instead of leading S. W. it was also going W. N. W. paralled to the other road, and actually crossed it (so we found later on) about 2 miles from camp. The party however cutting this road had pushed on well and we only overtook them about 2-15 P.M. near the top of the ridge of hills about 3 miles west of our camp. (The Cholunga Ridge.)

We went with them to the ridge and felled some jungle to obtain a view. S. W. we could see the sea and some Islands and east we could distinctly see the south end of Shoal Bay Creek and new Kalatang station. We took the bearings of these points and they were:—

South end of Shoal Bay Creek 88½°.
New Kalatang 84½°.

We started back to camp at 2-45 P.M. and arrived at 4-30 P.M., after walking at about 3 miles an hour.

On arrival back in camp we found that the Patrol which started yesterday under Radha Singh had returned about 2-30 to-day. They had been in a north-west direction and had not crossed the high ridge of hills. They found no signs of Jarawas. We think the Jarawas must be on the further side of the hills, west, and hope for some useful information from the Patrol under Havildar Partab Singh. The road cutting party under Jemadar Bagu Khan saw where this Patrol had crossed the ridge of hills and descended the other side.

To-morrow if possible we intend to move our camp further up this creek about 4 miles. Every one seems very cheerful in camp to-night.

Thursday, 17th March.—Milé-Tilek camp. Everyone was up by 6 A.M. Again a very heavy dew fell during the night making everything dripping wet. By 6-45 A.M. Muzammal Khan had marched off with his road-cutting party to continue his road W. N. W. towards Pulom Jig.

No patrols were sent out this morning as two are already out and will not be in till this evening.

At 4-45 P.M. an Andamanese patrol came in and reported having come across 2 lots of Jarawa huts, the age of which they described at 2 *months* and 6 *months*. They also came across the tracks of a Jarawa who had to-day crossed the ridge and descended a short way down this (E.) slope and then returned. Everyone is very excited and we intend going out after them to-morrow, forming a temporary camp on the west slope of the hills near Pulom Jig. We are anxiously awaiting the arrival of Muzammal Khan's road-cutting party as they were to try and get to Pulom Jig.

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Friday 18th March.—Milé-Tilek camp. We got up at 5 A.M. intending to make an early start after the Jarawas. We left at 6-30 A.M. Up to that time none of the patrols had come in. Partab Singh's large patrol and Vir Singh's small patrol had been out since the morning of the 16th. Mr. Bonig and I with about 100 sepoys under Subadars Khan Singh and Ganga Ram started at 6-35 A.M. I left Jemadar Bagu Khan in camp with about 18 or 20 men to await the return of the patrols, guard our kit left behind, and make general arrangements about escorts. We started out with the sparest amount of bedding, etc. After going about 1½ hours we met Jemadar Muzammal Khan and his party. They said they had been a long way, and only found some old huts. We had a most tiring climb to the top of the Cholunga range, and having descended a little the other side we found 4 old Jarawa huts. We halted about half an hour here. From here Bonig and I with the Andamanese and 50 sepoys, under Subadar Khan Singh, went on, telling the others we would send back word about a camping place.

At the foot of the hills we came to a stream with plenty of fresh water for drinking and bathing so we decided to make this our camp, and sent back word. From here we went down the stream and shortly came across quite new tracks of 4 or 5 Jarawas. We followed these up for some time, till the Andamanese got too far ahead of us and left us. We could do nothing but sit down in a nullah and wait.

After about an hour one Andamanese came to us, and said they had found some quite new huts. We consequently went to the place which took about 10 minutes, and at the top of a high hill we found the encampment. This consisted of 7 huts which could only have been put up within the last day or two.

However, these huts had been deserted and nearly everything taken out from them. We examined what was left and found, a honey strainer, 1 basket, two bags of leaves for carrying water, 1 copper plate, shells, prawns, a pig's skull (hung up) and one child's toy bow. There was a well-defined path to and from this encampment, which appeared to run north and south. The Jarawas had cut a lot of trees near, and seem to think nothing of felling trees 6″ to 8″ in diameter. At the old Jarawa encampment most of the flooring was made of timber of this size.

I took some photographs of this new encampment, and then we returned to our latest camp. On arrival there we found that the 50 sepoys we had left behind under Subadar Ganga Ram had arrived and the latter had selected a site for the camp. We arrived in camp about 2-30 P.M., very wet and tired. The camping ground was about 100 feet above the stream. We all made huts for ourselves and were soon very comfortable. The Andamanese rations and our food and kit arrived about 3-45; but unfortunately the Burman convicts had brought no rations for the police; however, the latter had food in their haversacks, enough until to-morrow night.

Saturday, March 19th.—We left camp with Subadars Khan Singh and Ganga Ram at 7-10 A.M. being the earliest we could get off. This would hardly be described as a camp, but as a bivouac on the west slope of the Cholunga Range. We had about 92 sepoys and some Andamanese. By 8 A.M. we had arrived at the Jarawa encampment, of 7 huts, we found yesterday. We followed along their road north and by 1 P.M. had come to another Jarawa encampment of only 3 huts. These appeared older than the ones before, although one contained a burning log; but Bonig said it might have been burning for 3 or 4 days; we began to think that perhaps we were walking the wrong way! We found 2 pigs' skulls hung up, and water bags of leaves. It was now 1-30 P.M. and we decided to push on to the next encampment, being sure we would come up with them there. The road from here was most difficult being interwoven with creeping bamboos and prickly creepers which caught ones clothing every step; one was always crawling through holes between creepers and one's *topi* was always being knocked on one side if not off. Leeches were most troublesome. We seemed to be climbing a great deal (we afterwards found we had recrossed the ridge on to the East side again) and descending little; every one was getting tired. About 4 P.M. we arrived at the next Jarawa encampment, and to our disgust it was deserted. However it was as fresh as ever. It contained seven huts and in three of these fires were burning and could not have been deserted long as quite small pieces of firewood were burning. We found a piece of thin rope, 2 pigs' skulls hung up and a thing which looked like a bamboo bottle. One of the sepoys found a Jarawa arrow on the road. It was one with a hard wooden point. All along the road were signs of Jarawas, newly cut branches, etc., and a piece of wood which looked as if it had been intended for a bow. We were all tired and decided to go no further to-night. We descended the slops for about 300 feet and found a tiny stream by the side of which we bivouacked. The sepoys lit fires and put up shelters, and all seemed cheerful. It is a great pity we did not come on Jarawas to-day as we are all hard up for rations. I doubt if the sepoys can stand much more of this without a rest. The Andamanese are as keen as mustard on catching the Jarawas now. They say "now or never." We have decided to go on and try and come up with them to-morrow evening. Let's hope we have some luck. The way we advance is this. A party of about 20 Andamanese go ahead quietly and track, the remainder of the force follows about a quarter of an hour behind so that there is no noise heard ahead. We follow the tracks of the first party, and if they see anything they either halt or send back word to us. This morning we came across a bag of stones hung

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up in a tree. We thought the Jarawas knew we were after them and put this up to stop us. It finally transpired that it was put up by Bobby, an Andamanese of the first party, to prevent the birds giving the Jarawas warning of our approach.

Sunday, 20th March.—Bivouac on the high hills on a small stream of Jirka Tang Creek. Last night we had finished dinner by 6-45 P.M.; we had no lamp so most people went to sleep soon after dark. We dried our clothes as well as we could in front of our fires. It was quite a warm night and we slept comfortably.

This morning we were off by 6-40. Just above us was a ridge with bamboo jungle from which we could see the country to the east. After taking bearings we advanced over some most difficult country, crossing along the face of an almost precipitious khud which was slippery to walk on. Everyone had to hang on to creeping bamboos, etc., to keep their footing. However after about half a mile of this we were brought to the halt by the Andamanese who said that the Jarawas were only just ahead of us and they could hear them talking. Mr. Bonig went ahead a little and said he could also distinctly hear women and children calling and talking. Great excitement! We propose to halt here till the men have cleared off, when the Andamanese will get nearer and make a closer inspection. If this turns out to be a fact and not another false alarm, we will wait till the men return from hunting and fishing, and then try and surround the lot in the evening. May we have success I am writing this while waiting. It is now only about 8-15 A.M. An Andamanese has just come back and said the Jarawas are making a great noise.

About 11 A.M. two Andamanese went right up to the huts. Everyone appeared to be away; they were frightened to go into the huts and look in.

At 1 P.M. three Andamanese went to investigate and went into the huts and found all their kit, arrows, etc., lying about. They said there was kit enough for a large party of Jarawas. This news encouraged us greatly as we were beginning to think that the Jarawas must have cleared off, leaving no one behind in the huts.

At 2 P.M. about 20 Andamanese (advance guard of our rear party bringing up rations) arrived and about 3 P.M., 45 sepoys, some more Andamanese and about 15 Burman convicts arrived under Jemadars Bagu Khan and Mazammal Khan. This party had come from Milé-Tilek camp in two days. We were very pleased to see our re-enforcements and food. The extra men would come in useful for surrounding the Jarawas later.

Everyone was ready to surround the Jarawas at 3 P.M. but they did not seem to have returned to their huts. At 4-45 P.M. we could still hear no noise, so we sent out 3 Andamanese to see what had happened. These returned at 5-15 saying that no Jarawas had yet arrived, but they could hear them returning. We gave them another 15 minutes and then commenced to surround them. It was about 5-40 when two parties went right and left. It took some time moving off as every man was told to go 10 yards apart and as quietly as possible. The Andamanese were in the majority in front and the tails of the lines were entirely sepoys, also Burmans helped to surround. As soon as we had commenced to send off our two parties we heard the Jarawas breaking wood and shouting. Shortly after this we heard them dancing. It was most exciting. When the two lines had divided right and left we got the two tails together and marched straight on the Jarawas; we were directed by their dancing which grew louder and louder as we advanced. We seemed to be making a terrible noise crashing through the jungle. At last Mr. Bonig and I had arrived within about 15 yards of the nearest hut. Not until this minute did they hear us, in spite of the noise. Mr. Bonig wanted me to give the signal for the firing at once only I waited about 3 minutes as I was not sure whether the flanks would be round (as it happened this wait was unfortunate as it enabled the Jarawas to collect their bows and arrows).

I fired my gun in the air which commenced the firing which was carried on round both flanks. The noise was deafening. It was unfortunately now quite dark and very difficult to distinguish people. A general advance was made on the huts and the firing continued. It was at this moment that the Jarawas escaped. Every one was rushing about in all directions shouting and firing. I saw three Jarawas break through the line and had a shot at one; another Jarawa seemed to jump into a pool and three or four men went after him, but he could not be found. He must have crawled into the jungle on the far side. One Jarawa woman only was captured. One sepoy was bitten in the hand by one he was struggling with. Another sepoy (so Mazammal Khan says) fired into the back of one runaway at a yard distance with no effect It must have been a blank cartridge. The Andamanese did not distinguish themselves on this occasion and would not run forward among the huts. They all hung back behind everyone else. Bonig said this was because they were demoralised from the firing in the dark. It certainly was enough noise to terrify any one. The sepoys would not stop firing on the whistle blowing so I got the bugler to sound the cease fire. This stopped it. After this the companies fell in and each marched off about 50 yards to bivouac by itself; by 10 P.M. everyone was asleep.

The Jarawas had only 5 huts and were evidently a smaller party than we thought.

From where we lay concealed all day to the Jarawa encampment was about half a mile. The path led through thick jungle down an average slope of one in two. At the foot of this slope were the huts. Directly on the opposite side of the huts ran a large stream with rocky sides and bottom. On the far side of the stream facing the slope down which we

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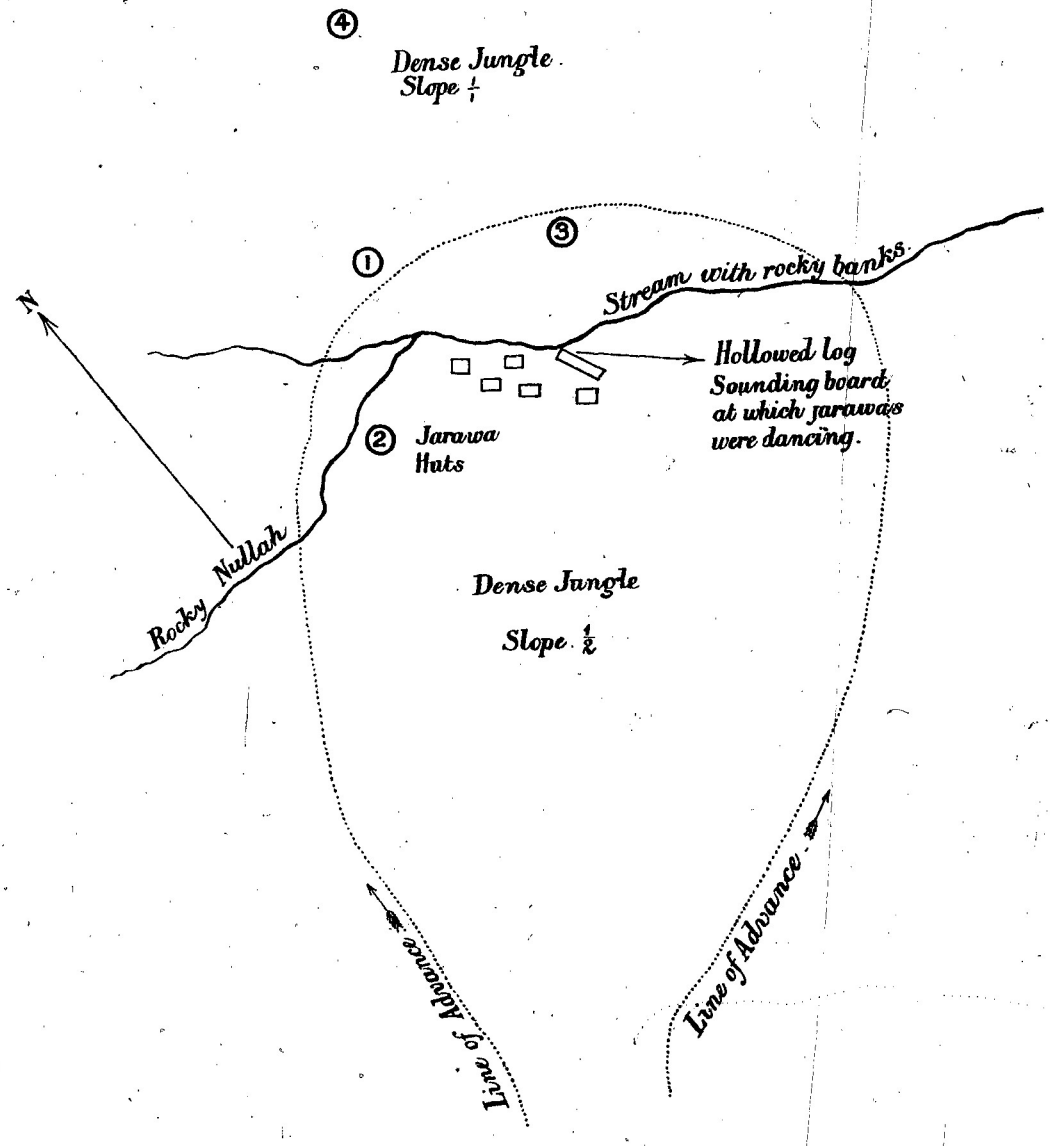
came was a high hill, slope about one in one. This hill was covered with dense jungle. Another nullah coming down the hill down which we advanced joined the stream near the huts.

This was a difficult position to surround and it was almost impossible in this country to keep the distances of the men of the surrounding parties equal. The darkness was solely responsible for the failure. If we had been 15 minutes earlier I believe we would have caught every man.



(1) Spot at which I saw three Jarawas break through the line.

(2) Spot where the Jarawa woman was captured. She was carrying burning wood by which she was seen.

(3) Spot where the two lines of advance met. Havildar Torey Khan says that at this point he was not more than 10 yards from where the Jarawas were dancing.

(4) Spot where the Jarawas spent their night and from which they fired into the camp next morning.

D.C. Chunder, CALCUTTA

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Monday, 21st March.—Got up at 5-30 A.M. to search for blood tracks, etc. About 6-30 A.M. I was washing in the stream when a Jarawa fired an arrow into the camp from the point marked 4 on the map. About half an hour later another arrow was fired into the camp from the same place. We sent two parties under Subadars Khan Singh and Ganga Ram to make a long detour in both directions and cut them off. These two parties of about 45 and 20 men were out for about an hour with no result except that they discovered that the Jarawas had spent the night on the top of the hill near point 4. One Jarawa at least was badly hit as a good deal of blood was found. The Andamanese say that they hit 4 Jarawas with their arrows, though whether this is true no one knows. Still it seems probable that 2 were hit with arrows, as many of the Andamanese say they saw it and describe the occurrence in the same way. Later on we sent a party to try and track the blood tracks, but without success.

About 12-30 having extinguished all fires we marched for camp, our direction being roughly 160°. Jemadar Muzammal Khan was given a compass and told to lead. After going about a mile we came across an old Jarawa encampment of 10 huts on the left bank of a creek. We followed the streams for about 3 to 3½ miles after which it turned East and we continued in a S. S. W. direction. Now the jungle became extremely difficult and tiring and we very much doubted being able to reach camp that evening. We were forced to go more South than was our intention. About 4-45 P.M. to everybody's joy we struck the road cut by Jemadar Muzammal Khan about three miles from Milè-Tilek camp. Going was much easier and we made the pace at about 4 miles an hour. The head of our party arrived in camp at 6-38; everyone very tired.

* * * * * * * * *

NOTE.—Between the 21st and 26th March, the expedition moved their Head-quarters from Milè Tilek to Pap-lunta-jig.

Saturday, 26th March.—Bivouac near Pap-lunta-jig.

We started off at 8 A.M., the two parties going out in different directions; Khan Singh's party to go N. N. W. My party was to follow and try and pick up tracks seen yesterday. We left papers hung up in conspicuous places to direct the parties bringing up rations. My party returned down the nullah up which we came for about a quarter of a mile and then turned up a small nullah south. We had not gone up this more than a few yards when we came on quite new tracks of Jarawa; it appeared to me that the Jarawa had only just passed over that place. We concluded that he had found us out and had returned to give the news. We followed the tracks up as far as we could and then struck a main Jarawa path which we followed.

About 10 A.M. we heard two shots fired behind us. Shortly afterwards an Andamanese came running up saying that the Naik in charge of the rear guard (baggage) had been hit by a Jarawa; we all returned to see what had happened and found that a sepoy of the rear guard had been told by 2 of the Andamanese with the baggage that some Jarawas were coming. The sepoy saw two Jarawas in a nullah quite near and fired on them (1 round); they then ran away into the jungle; he said he hit one in his back, and certainly a few drops of blood were found in the nullah. These two Jarawas evidently came on another portion of the rear guard and saw Naik Ditta on whom one of them fired, the arrow (a wooden-headed) striking him on the left cheek. Ditta fired on this Jarawa with buck shot and said he hit him on the leg. The Jarawa was about 20 paces away. On being fired on, the Jarawa dropped his bow and a bundle of 17 arrows, and a dead pig which he was carrying, and ran off. Immediately the second Jarawa fired on Ditta from a different place and hit him in the left arm high up with an iron-headed arrow. This man then ran away. After this we attempted to track their steps, but could not on account of the dryness of the jungle. We again got on the main path and followed it till 1 P.M. when we felt disappointed at our ill-luck and halted. I sent out 2 patrols (about 6 police and 2 Andamanese) in different directions to search for tracks. Havildar Rhode Khan and Naik Maula Bux took these patrols. Maula Bux's patrol returned in about half an hour saying they had found 6 huts about ¼ mile away in which fires were burning and containing kit but that no Jarawas were seen. On this information I sent out 7 picked men with 3 Andamanese to hide near their likely road of entrance. This was done because we thought that the Jarawas who were fired on would give the alarm that a large force was after them, and the party would consequently leave their huts for another place. These 7 men were to allow any Jarawas to enter (in case any went in to collect the kit) but to shoot any coming out if carrying their goods.

The patrol under Havildar Rhode Khan reported having found a Jarawa road. At 4-45 we all left camp creeping along quite silently, and halted within about 200 yards of the Jarawa huts. By 6 P.M. no one had returned to the huts, so we concluded that the Jarawas had flown. Bonig and I and 4 policemen went to the huts and collected what was left. The articles included children's bows and arrows, unbaked pots, wood for arrows, 2 large honey pots, a honey strainer, etc. We were very disappointed, but on looking at the place I think it would have been almost impossible to surround them effectually as the jungle was so dense with creeping bamboos and canes, etc., that we could hardly get through without a dah, and to go through quietly would be impossible.

The place contained only 3 huts but these were larger than many others we have seen up to the present and could easily shelter 10 men. Round their huts the Jarawas had cleared a certain amount of jungle, and in one place had put up a kind of railing. The huts

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were old, and the inhabitants must have been living there some time. The main road and the road to the water were very well defined, and much used near the huts.

After inspecting the place generally we all returned to camp. Naik Ditta's wounds are both slight but he complained of some pain.

Sunday, 27th March.—I arranged to start after the Jarawas at 7. This late hour gives every one plenty of time to have food and pack up kits, etc., without being rushed in the least. However, as usual the Andamanese could not be got off before 7-10. By 9 A.M. all the Andamanese said that they had not seen a single sign of the Jarawas who left the day before. Certainly the ground was hard and covered with dry leaves, but they said that the party of Jarawas very likely consisted of about 10 and surely good trackers ought to be able to follow such a large party anywhere. I believe they can track very well if they choose.

At 9 A.M. we halted by a stream and from here sent out 3 patrols each consisting of one non-commissioned officer and 5 sepoys. They went N. S. and W. and were to go a distance of at least 2 miles from where we then were. Each patrol was accompanied by some Andamanese.

At 10 A.M. the first ration party arrived from our base camp with two days' rations and letters, etc. I got a good box of provisions and clothes.

At 12-30 one of the patrols returned saying they had seen nothing except old tracks, an old road, and some old huts. This party struck Putatang-jig about 1½ miles from here. We did not know we were so far south as this.

The two other patrols came in shortly after this; neither had seen anything, except one party had found some old huts.

We now all fell in and marched about 3 or 3½ miles S. S. W. going along the bed of a stream for the last mile. At 4-45 P.M. we discovered that the water in this stream was becoming brackish; we returned about a ¼ mile to where the water was quite fresh and there encamped in some bamboo forest.

Monday, 28th March.—From here we decided to divide this party into two, Bonig taking Jemadar Bagu Khan South-West towards Bilep, whilst I go North-West towards Kaichwa. The idea is to go about 5 miles and then, if no signs of Jarawas are seen, to return here for the night. If we get on the track of Jarawas, to follow on after them. We are leaving all our kit in camp here. If we find nothing to-day we will probably return straight to our camp on Pap-lunta-jig.

At 7-40 A.M. both our parties set out. We each had about 27 sepoys and 6 Andamanese. For about 20 minutes I let the Andamanese lead my party; but as they seemed to wander in every direction, I stopped this and we marched N. W. by compass. Two Burmans were in front with dahs cutting. Till noon we marched hard without a halt crossing over 2 lines of high hills. At noon we rested by the side of a stream having seen no fresh tracks of Jarawas. We saw old tracks of 1 man about 2 hours from camp.

Between 11 and 12 noon the jungle through which we passed was the worst I have yet tried to get through and we could only go at snail's pace. We clambered about 30 feet down an almost precipitous rocky cliff by hanging on to creepers, etc., but had to return as we could get no further down and make a detour.

From the bottom of this place I sent out a small patrol of sepoys and 2 Andamanese to cross the next small ridge. These returned about 1-30 saying they had seen fresh tracks of two Jarawas and found a road. On this we set off at once in pursuit thinking we might come up with them by evening.

After about 2 miles we came on 4 huts, 2 being very large. They would hold together about 15 to 20 people. These huts were solidly built. There was a small artificial water tank near and four paths leading up to the huts. These paths are the biggest we have come across yet and the going on them is quite easy.

From these huts we marched N. W. for about 2 more miles along a very good path and at the top of the next ridge we came on one very big hut, or house, which I should say is used for a dâk bungalow.

The length was about 45′ and the breadth about 30′ and the height in the centre about 15′. It contained a lot of baskets and tubs. One side and one end contained 7 cooking-places; there was a large general fireplace in the centre over which about 200 pigs' skulls were hung. These were suspended from the roof by thin strips of bamboo and hung down to about 5 feet from the floor. Round the sides were 38 more pigs' skulls, also suspended from the roof. About a dozen more were on the ground near the general fireplace. The hut was well thatched.

The large hut had also three small huts attached to it, outside; but these looked as if they had not been used for a long time and were overgrown with creepers.*

* These structures, which Mr. Fawcett took for subsidiary huts, are evidently similar to those described by Mr. Vaux in his account of the discovery of a similar communal hut during the punitive expedition of 1902. In Mr. Vaux's opinion these structures were not subsidiary huts but look-out platforms. He noticed that they were so placed that a man standing on one of them could command one or other of the approaches to the hut. This seems to me the most probable explanation of these structures.—R. F. L.

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The fireplace in the centre of the hut is filled with a pile of small bones, evidently pigs'.

This large hut has been placed on the ridge of the hill which had been entirely cleared of all large trees for about 20 or 30 yards all round.

We arrived here about 5 P.M. and as there were no trees round we got the evening sun and were able to dry our clothes. We intend to sleep the night in this hut but we are some way from water which is unfortunate for the Andamanese; the sepoys have water in their bottles. I foolishly came out to-day with only a packet of sandwiches and a small flask of brandy; luckily I did not eat all my sandwiches with tiffin. I don't relish sleeping in wet clothes.

Tuesday, 29th March.—I was disgusted at about 6-15 last evening to hear that the two Andamanese who went with two policemen to get water at 5 P.M. said they heard Jarawas cutting jungle in front of them. They refused to go further and see, but turned down another path and went to a different place for water. I heard nothing about this till they I returned. When I said we would go and see they got frightened and said that they did not think there were Jarawas there after all, and said they did not hear them. I could not get any of them to go out and see even by promising to let them walk behind the policemen.

I sent out Havildar Rhode Khan and two sepoys barefooted, but they returned in about 20 minutes, having seen and heard nothing.

After yesterday's display of fear by the Andamanese I doubt whether we will come up with the Jarawas to-day.

We set off at 7 A.M. in the direction in which the Andamanese said that the Jarawas we were chasing had gone. After going about half an hour we came on sepoys' tracks. This was evidently Subadar Khan Singh's party so we returned to the hut again. The Andamanese said that a Jarawa had taken the road to the seashore on the west (about 3 miles off). This was a lie as I know that none of the Andamanese went down this path, or even loooked at it yesterday evening, and when I asked them this morning about this path they said they did not know whether any Jarawas had been down it or not. However, I said we would go along it and see. After about half a mile they came and said that two Jarawas had gone down and also returned yesterday and that it would therefore be no use following this path. It was evident that the Andamanese intended to do nothing for us to-day and they suggested going back to camp as they had no more food. I felt sure we were very close to Jarawas and that our guides could have put us on the track had they wished to do so, but it was clear they had no intention of doing so.

There was nothing left but to return to camp. On arriving at the "dak bunglaow" we set it on fire, causing a great flare-up. We waited and watched till it was almost all burnt.

On reaching the 4 huts we came on yesterday, we lighted these also and then came on straight for camp where we arrived at 1-30 P.M.

Bonig was just intending to set out after us with some food, etc. He had found nothing of importance on his reconnaissance yesterday and returned the same evening. He said he intended to go along a new road to Pap-lunta-jig going east, then north then East again. He had sent on a party about 10 A.M. to cut the way. Shortly after we returned to camp he followed the road-cutting party, leaving me and the men I took with me on my patrol yesterday in camp. We follow to-morrow morning, being too tired to move any more to-day.

This morning I had nothing to eat till 10 A.M. when I devoured half a chapatty which the musalmans gave me. They were also hard up for food.

Wednesday, 30th March.—I and my 26 sepoys, 4 convicts and 8 Andamanese left our camp at 7-30 A.M. and marched hard till we arrived in the camp on Pap-lunta-jig at 2 P.M. Mr. Bonig had got into camp about 2 hours before us.

About 2 hours after we got in Subadar Khan Singh's party arrived back. They had been marching hard since they left us, but had only come on old tracks and old huts. They had touched the west coast but had not been right up to Ma-i-lepto. Only one ration party had overtaken them. Two other ration parties had also gone after them.

The ration party that caught them up reported being fired on by 2 Jarawas, but no one was hit. One man of the ration party guard fired back with one round of buckshot and evidently hit one Jarawa, as they said they followed up blood tracks for a considerable distance but eventually lost them. We immediately sent a small party after the last ration party to try and catch them up and recall them.

Bonig and I decided to take about 20 sepoys with us, go to the mouth of Pap-lunta-jig and sleep the night on the "Belle" so that we could start at day-break the next day and visit Baratang Forest camp and the land between Port Meadows and Pu-[illegible]tang-Jig for *khabar* of Jarawas.

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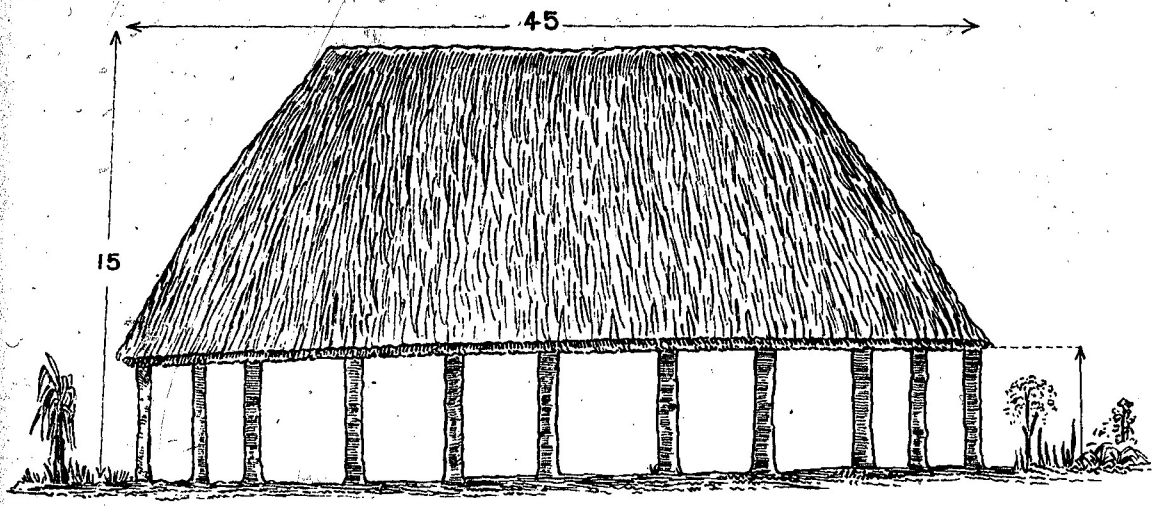
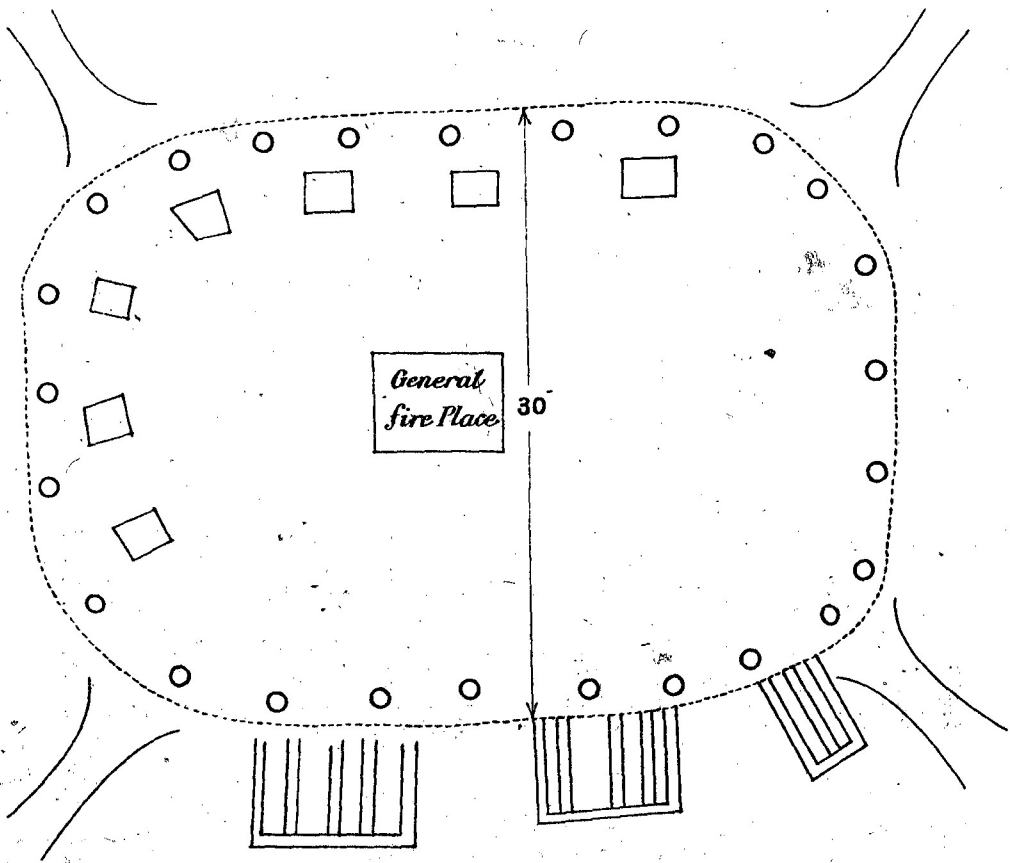
Mr. Bonig and I had a most tedious journey to the mouth of the creek and every one was very cramped in the canoe. We eventually arrived at the mouth and got on the 'Belle" at 8-15 P.M.

Sketch of Communal hut found on 28th March.





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NOTE.—The expedition remained out till 22nd April on which date Messrs. Fawcett and Bonig, with what remained of the force, returned to Port Blair: but from the end of March onwards nothing of importance was achieved. It is evident that the Jarawas had become generally aware of the nature of the operations against them, and from this point the diary is merely a record of hardships and discomforts cheerfully borne, and disappointments endured in a less chastened spirit. The rains commenced about the 7th April and the expedition suffered considerably not only from the rain which fell nearly continuously for days and nights together, making life in the jungles, without proper shelter, extremely uncomfortable; but also from stormy weather which rendered movement by sea extremely arduous and risky.

By the middle of April, owing to the fatigues and privations of the past weeks, and the unhealthy conditions under which they were living, the health of the expedition began to suffer. Cases of sickness increased, and Messrs. Fawcett and Bonig were themselves not immune. They were covered with tick and leech bites, which, turning into sores, rendered marching extremely difficult, and life a misery.

That they should have persisted so long and achieved what they did, is, considering the circumstances, extremely creditable.

To fully appreciate the task set them, one must be acquainted with the character of the Andaman jungles and the nature of the climate.

The failure of the expedition to achieve more decisive results, after surrounding the Jarawa encampment on the 20th March, is principally due to a laudable, though possibly mistaken, desire to avoid bloodshed. Orders were given to commence firing with blank ammunition in the hopes that the Jarawas, terrified by the firing and realising the hopelessness of resistance to such odds, would surrender at discretion.

That this presumption was wrong is proved by results.

It is hoped, however, that the Jarawas will have learnt a lesson, and that it will have as salutary an effect on them as the one of 1902.

R. F. LOWIS.

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APPENDIX J.

Diary of Mr. R. F. Lowis, Superintendent of Census Operations, of a visit to the Nicobars, from 7th January to 22nd January, for the purpose of completing the Census.

Census of 1911.

Left Port Blair on Saturday, 7th January 1911, in the Bengal Government Steamer "Guide" (Captain Emerson) with party as follows :—

Mr. R. F. Lowis, Superintendent, Census Operations.

Lieutenant Fawcett and Mr. A. L. F. Evans, on special duty in connection with Census.

Traders and their families proceeding to Car Nicobar and Nancowry.

Convicts for repairing the Mission and Agents' houses at Car Nicobar, and the jetty at Nancowry.

Six Andamanese boatmen.

The "Guide" sailed for Car Nicobar at 8-15 P.M.

Sunday, 8th January 1911.—Arrived off Car Nicobar about 11-30. There was a strong north-east monsoon blowing, rendering landing at Mus impossible, and the steamer anchored at 12 noon in Sawi Bay.

The Agent came off and reported all well, except that there had been friction between the traders on the Island.

He brought off a statement giving the result of his census operations. They showed an increase in the figures from 3,451 in 1901 to 5,792 at the present time, an increase of 2,341.

The "Guide" had on board a quantity of timber and stores for the repair of the Mission, and Agents' houses at Car Nicobar, also a number of convicts for carrying out the work, and a police guard.

The work of landing these stores, etc., was commenced at once, and continued throughout the day, being only completed after dark; the last consignment of stores and convicts leaving the ship side at 6-30 P.M. The work was extremely arduous, as the steamer was lying some distance from the shore, and there was considerable surf on the beach, so that all perishable stores and police and convicts' kits had to be carried from the boats. All the ships boats were requisitioned for the work, and also the boat of a buggalow lying in the Bay. I landed with Mr. Fawcett at about 2 P.M. leaving Mr. Evans to superintend the work on the steamer.

We visited the Mission, where we saw Mr. John, who was suffering from fever. We then went on to the Agents, where the books were checked and money taken over, *viz.*, trading licenses Rs. 148, resident licenses Rs. 132, total Rs. 280.

I also went through some of the Census Schedules, which were neatly made out.

Time would not admit of my having a re-count of any of the villages on this occasion; but in view of the enormous increase on the figures of last census, I think it is desirable to so far as possible check the present figures, and I will try, on the return trip, to re-count either Malacca or Sawi, or if possible both, as it is in these villages that the greatest difference occurs.

At about 5 P.M. we went to the Elpanam (*i.e.*, beach village), and visited the lying-inward to examine some of the newly-born children, to see if they bore any traces of the blue patches on the skin, referred to in Herr Baelz's article on "The Races of East Asia with special reference to Japan," as being present in all children of Mongolian origin. We only found two children of a suitable age, but in both of these we found traces of the blue marking.

We returned to the "Guide" at 6 P.M. and at 9 P.M. sailed for Nancowry.

Monday, 9th January 1911.—Anchored in Nancowry Harbour at 10 A.M. Arrangements were at once made for landing the convicts brought to repair the jetty, the police guard, traders, etc. The manual fire engine was also landed in preparation for watering the ship, about the 14th, when she returns from Chowra and Teressa.

I went on shore about 11 A.M. with Messrs. Evans and Fawcett, and picking up the Assistant Agent, who was on his way off to the steamer, we went to the office, where I checked the Agent's books, taking over trading licenses Rs. 80, residential licenses Rs. 73, total Rs. 153.

Kati Lall reported that he had completed the enumeration of the Islands allotted to him, *viz.*, Camorta, Nancowry, Trinkat, and Katchall. He had not quite finished the

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enumeration of the traders in the harbour, and the crews of the vessels lying here. He enquired if he was to enumerate any of those who had landed to-day from the steamer. I told him to include in his returns all traders who were remaining at Nancowry on the departure of the steamer. I glanced through the figures of the Schedules and *à propos* of the small number of the children returned, I made some enquiries from the Agent and examined some of the more intelligent Nicobarese present, making notes for use in the Census Report.

I arranged with the Agent for intelligent Nicobarese to accompany the Census Party for the enumeration of Teressa and Chowra.

The Agent was also directed to collect labour, and arrange for boats, to assist in watering the "Guide" on the 14th instant.

There is still a strong monsoon blowing outside, and a fairly big sea running, and as long as this weather lasts there is little chance of landing on Chowra, or on the east coast of Teressa. A commencement will therefore be made on the west coast of Teressa, in hopes of the weather moderating later.

At 2 P.M. Messrs. Evans and Fawcett went ashore to hold a re-count of some of the villages on the harbour, as a check on the Agent's returns. The figures did not quite agree as regards Malacca, but Rati Lall explained the discrepancy.

Tuesday, 10th January 1911.—We left Nancowry harbour at daylight. On emerging from the western entrance, we saw a large steamer passing up the channel between Katchall and Nancowry. We ascertained by signal that she was the "Craigmuir" from Queensland to Madras with horses.

On clearing the island, it became apparent that the monsoon had considerably abated, and it was decided to adhere to the Programme, and proceed straight to Chowra.

The anchor was dropped off Chowra at about 11. A.M., and the Census Party landed at 11-30. There was still considerable surf, but a landing was effected in Nicobarese canoes. On landing we were informed that preparations were being made for a festival, and that very few of the Nicobarese would be found in their huts; in fact the greater part of the population appeared to be collected on the beach in front of the Elpânam when we landed.

It was decided that Mr. Evans should start enumerating from the southern end of the line of villages, and work north, and that Mr. Fawcett and myself should start from the north and work south. Each carried a piece of chalk with which he was to mark the house enumerated on the trap-door entrance after enumeration.

It was at first proposed to enumerate only those people actually found in the huts and then collecting all at the Elpanam, to enumerate village by village those found there who had not already been enumerated.

It very soon became obvious that this arrangement would not work, and Mr. Fawcett and I had to fall back on the expedient of questioning those found in the hut. Each of us was accompanied by an intelligent Nicobarese, with some experience of Chowra, and either the headman of the village or some other influential man. We went from hut to hut and ascertained, by questioning, the name of the head of each house, and the members of his household.

In most cases one of the members of the family was present and could give the approximate age of the parties not actually present, who were being enumerated, and all necessary information concerning them. No Nicobarese has the vaguest idea of his own age, and in every case this had to be estimated. In the case of persons not actually present, the informant was asked to point out some person in the accompanying crowd of approximately the same age as the party being enumerated, and from this the age was estimated. The figures for age are not therefore reliable, as the task of correctly estimating the age is, in the case of a Nicobarese, particularly difficult. The men frequently appear younger than they are, and the woman appear to age very rapidly. In one instance I estimated the age of a withered crone at 60, but was subsequently informed that an infant she was nursing was her own offspring, on which it became necessary to reduce my estimate.

After about 2½ hours' work we met Mr. Evans, who had up till then been enumerating only persons actually seen by him. A return was therefore made to the commencement of his beat, and the villages already done re-enumerated in the manner described above, and this was done up to the point where we had met.

This acted to a certain extent as a test of the correctness of the system. As in many cases the houses already enumerated by Mr. Evans were on our return found to be empty, but on being re-enumerated on the strength of the information obtained from the headman, the figures were found to tally in every case with the numbers enumerated in the first instance.

After going over part of the ground to see that no houses had been omitted, we totalled our returns, and found that there was a decrease in the population of about 200 since the last census.

A certain decrease was expected, as reports were received during the rains of an epidemic disease which was causing great mortality in Chowra, and Car Nicobar. The Agent on Car Nicobar estimated the deaths on his Island during the June, July, and August at 300,

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and the mortality in Chowra from the same cause was reported to be proportionately much greater. We were informed that, during the epidemic, there were 2 to 3 deaths on the Island every day, and that at the least 200 died from it. If this is true, our figures would be correct, as owing to emigrations the numbers on the Island are not likely to increase.

After completing the enumeration we returned to the Elpanam, where preparations for the feast were going forward. Two of the huts had been decorated, among other things with enormous quantities of fruit and vegetables, suspended from the domed roof of the huts. Below the huts were rows of neatly constructed pens for numerous pigs, some already occupied. The feast was to last 3 days, and in that time the pigs, and also the fruit and vegetables we had seen, which must have weighed many hundred-weights, would all be consumed.

At about 4 P.M. we returned to the "Guide." There was still some surf running and at our first attempt at getting out, the canoe was swamped. Fortunately we had taken the enumeration on blank paper, to be copied into the regular schedule forms later, so that, as they were not rendered illegible, little harm was done. At the second attempt we came safely through the surf. The evening was spent in copying schedules, and writing up diaries.

Wednesday, 11th January 1911.—The "Guide" weighed anchor at 4 A.M. and steamed down to Teressa, arriving off the village of Eōya on the east coast at about 6 A.M. The arrangement was for myself and Mr. Fawcett to land here, and whilst I was enumerating the villages on the east coast as far as Keráwa, he was to proceed across the Island, and enumerate the villages of Aoang and Hinam on the west coast. The "Guide" in the meantime was to proceed to Bengala, where Mr. Evans was to land and enumerate that village, and then cross the island and enumerate the small village of Chanumla on the west coast. As soon as he got back to the "Guide" she was to steam down to Eōya and picking us up, proceed to an anchorage off Bompoka for the night.

This programme was carried out in detail. I discovered that a number of so-called villages (in most cases consisting of one hut) had been established between Eōya and Bengala, and I had a long walk up the coast to enumerate these. After completing these I had another long tramp to Kanom Hinot and Kerawa, finding more unrecorded "villages" (mostly single huts) between.

At Kerawa an ossuary feast was in progress, and a large percentage of the population, including women, were drunk. However, I managed to get a correct enumeration made in the end.

The headman of Kerawa (Roopa) died some time ago, and his son has moved elsewhere. I was assisted in taking the census by a man named Hatewa who appeared fairly intelligent, but on this slight acquaintance I would not recommend him as headman. The question might be gone into on the next visit of the Station Steamer, when the village is not *en fête*.

I returned to Eōya, arriving at the same time as Mr. Fawcett, who had encountered no difficulties in enumerating his villages. The "Guide" came down about 2 P.M. and picked us up, and then proceeded to an anchorage off Bompoka for the night, anchoring at about 3-30 P.M.

A Chinese junk was lying at anchor off Poahat when we anchored, and Mr. Evans went off and searched her, finding a small quantity of Shamshu on board; but not sufficient to justify a prosecution under Regulation III. There was some suspicion, however, that the Junk had a regular store of liquor hidden on shore. I had the liquor found on the junk thrown overboard, and kept one of the crew on the "Guide," pending further enquiries.

The evening was spent in writing up schedules and diaries.

Thursday, 12th January 1911.—The Census Party landed at Poahat, taking our Chinese prisoner with us. No further information with regard to the suspected store of liquor was forthcoming, and he was therefore released.

We took the enumeration of Poahat (the village of Yat Kirana on the south-east corner of the island has ceased to exist) and found a population of 80, *viz.*, 2 in excess of the total population of Bompoka at the last census. After leaving Bompoka, the "Guide" steamed across to the coast of Teressa, and I landed at 9 A.M., just below Kerawa, the farthest point reached yesterday. The "Guide" then proceeded round the south end of Teressa, and anchored off Laksi, where it was proposed that Messrs. Fawcett and Evans should take the census.

I proceeded south down the coast enumerating all huts and villages met with between Kerawa and Kolarüe. No villages are marked here on the last census map, but I found several, most of them consisting of one hut, and the largest of three huts. Most are of recent origin, but some I was informed had been established many years. At Yanip, just below Kerawa, I found Roopa's son established. He is an intelligent man, and very willing, and accompanied me throughout the day, rendering me great assistance. He would make a good headman for the villages from Kerawa south. I found 8 so-called villages here, consisting altogether of 16 huts, scattered over about three miles of coast. There were evidences of cultivation the whole way along the coast.

Kolarüe is shown in the last census as having a population of only 2, whereas I found 6 houses and a population of 28.

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There is a hut and a Chinaman's store some miles below Kolarüe.

After completing the census of the coast, I struck across the Island, and crossed over to Laksi, a walk of about 3 miles, over open, park-like undulating land, on which grew only scattered trees of a species of Pandanus.

I arrived in Laksi about 12-15, and found that Messrs. Fawcett and Evans were still employed enumerating that village. As soon as this work was completed we returned to the "Guide," and she proceeded to Nancowry Harbour, where we arrived at about 4 P.M., and proceeded to make arrangements for watering the ship the following day.

Laksi shows a marked decrease on the figures of the last census. The explanation offered by the Nicobarese was that they had had an epidemic, similar to the one described at Chowra and Car Nicobar; but in this case in 1909. The mortality is said to have been very great from this cause. The evening was spent in entering up Census schedules, and writing up diaries.

Friday, 13th February 1911.—A start was made early in the morning for completing the arrangements for watering the ship. Two large tanks were placed in a sailing boat belonging to one of the buggalows in harbour, and a platform was rigged between two smaller boats, on which two tanks were placed.

The fire engine was set up at one of the wells about 200 yards from the jetty, and the hose laid down to the jetty. By 8-30 A.M. the first boat load of water was alongside, and by 2-30 P.M. about 1,800 gallons had been put into the ship's tanks.

The day was spent in writing schedules up to date, and in writing up diaries, etc. Several headmen from out-lying villages came off, and were given the usual presents. Those of the Nicobarese who had accompanied us for the census of Chowra and Teressa and who wished to return to their homes, were suitably rewarded.

Messrs. Fawcett and Evans returned from a shooting trip in the North Island at about 6-30 P.M. They had been very successful, and had shot three buffaloes.

Saturday, 14th January 1911.—There was some delay in the morning in getting away from Nancowry, owing to the "Guide" having swung the wrong way in the night, causing the cables to become twisted. It was eventually 9 A.M. before a start could be made. As soon as we cleared the Island it became obvious that the spell of the calm weather was at an end. We found the monsoon blowing strong, and it freshened as we proceeded. As this would render all work on the east coast of Great Nicobar impossible for the time being it was decided to slightly alter the programme, and to stay at Pulo Milo till the morning of the 16th, going on the 15th round to Kondul to get hold of the headman of that Island to accompany us round Great Nicobar, so that if the monsoon were still blowing on the 16th, we could start enumeration on the west coast, in the hopes that by the time we had reached Galatea river, the monsoon would have abated, and we would be able to do the east coast then.

The "Guide" anchored behind Pulo Milo at about 2 P.M. Mr. Evans went ashore to enumerate the village on Pulo Milo, and I rowed off to the north-west coast of Little Nicobar to commence operations there. I found, however, that the villages of Anula and Enhokta no longer existed, and the first inhabited village was too far from the anchorage to allow of my visiting it that night. I therefore rowed across, and landed at Pulo Milo, where I met Mr. Evans, who had completed his enumeration, finding an increase in the population, due to the concentration of some of the villages round the coast on that Island. A Chinese junk arrived in the harbour about 6-30 P.M.; police were at once sent off to search her, but no contraband was found.

Sunday, 15th January 1911.—Mr. Evans left the "Guide" at about 6-30 A.M. to enumerate the villages of Makachian, and another established near it, after which he was to cross over the peninsula and enumerate the villages on the north-east coast of Little Nicobar from Ileya to Olenchi.

At the same time I left in another boat to enumerate Koila Oal and Enfuk; the arrangement being for the "Guide" to follow and pick me up, and then go on to Kondul. Mr. Fawcett was laid up with an injury to his leg and could not leave the ship.

I stopped on the way to Koila Oal to board the junk which had come in last night. She had come from Penang, but had, I gathered, been in Nancowry in November, and had been enumerated by the Agent there. As a precautionary measure I recorded them again, making a note for reference on our return to Nancowry. The Captain of the vessel was sick, and complained that the police, when searching the ship the night before, had taken two gold rings from him. I told him to come off to the ship on our return from Kondul, for medical treatment, and I would then enquire into his complaint.

We had received information early in the morning that all the Kondul men were on board a sailing ship we had passed yesterday, and that this ship was now outside Pulo Milo harbour.

The "Guide" on coming out to pick me up lay-to off the brig, and ascertained that the Kondul men had left for their home the previous evening. The "Guide" picked me up at about 9 A.M., and we proceeded to Kondul. The villages marked on the west coast of the Little Nicobar are not inhabited now.

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We anchored off Kondul at about noon. I went on shore and enumerated the three villages on the island. The men had arrived safely, and I was able to see the whole population. I found an increase since the last census.

I obtained one interesting and possibly valuable piece of information with regard to the numbers of the Shom Pen. I was shown two notched sticks, which I was assured had been sent by the wild Shom Pen of the interior, through the agency of the friendly Shom Pen near the coast, to the coast Nicobarese, with a message that they were going to fight with them. The notches on the tally sticks indicated, I was told, the number of fighting men the wild Shom Pen could muster. There were notches on the sides of the sticks dividing off the different villages, from which I gathered that the Shom Pen had 8 villages and a total fighting strength of 255 men.

I brought the tally sticks away with me as being a very interesting form of census schedule. The enumeration of Kondul took me longer than I expected and I did not get off to the "Guide" till 2-30, and as we had to be back in Pulo Milo before dark, I was not able, as I had intended, to enumerate the villages on the south-east coast of the Little Nicobar, thereby completing the census of that Island. We started back as soon as I was on board and anchored off Pulo Milo again at 5 P.M. A boat was at once sent ashore to bring off Mr. Evans. He had carried out his programme of enumerating the villages on the north-east coast, finding an increase on the figures of the last census.

Monday, 16th January 1911.—Some Chinamen from the junk came off early to lay the complaint referred to yesterday. Enquiry proved that there were some grounds for supposing it to be true. As the ship was on the point of sailing the search had to be made for the missing articles after getting under way. It resulted however in the finding of the two rings, and a piece of cloth, which it is supposed was taken at the same time. The delinquent was placed under arrest, pending disposal of his case in Port Blair. This will necessitate our returning to Pulo Milo later on to return the stolen property found. It had been ascertained from the headman of Kondul that there were no villages on the west coast of Great Nicobar north of Dak Oank, so we steamed straight down to a point off the coast opposite that village. The west coast of Great Nicobar is practically unsurveyed, but it is known that shoals and reefs occur at a distance from the coast, and in consequence Captain Forteath would only approach within 5 miles radius with the greatest caution. In this instance he got 5 fathoms quite suddenly, and without previous indication of shoaling, when still about 1½ miles from the coast, and thought it wisest to anchor at once. Mr. Evans went ashore to enumerate the village, and had a long pull against wind and tide, but returned in about an hour and a half, having found a population of 11. A man and a woman came off to the ship for medicine, and were given some presents and castor oil which is in great request everywhere. The anchor was then got up, and the "Guide" started to Pulo Babi, where she anchored about a mile and a half off the shore at 1-30 P.M.

There were several villages to enumerate here, so we all three went ashore, and it was at first intended to separate on landing and enumerate the villages separately. We found, however, that on account of fear of the Shom Pen, the inhabitants of these villages which were all contained in a frontage of about 1½ miles of beach concentrated for the night into one section of the group, and here, with the exception of three individuals, we found them congregated. The families were so inextricably mixed up that we had some difficulty in getting them sorted out by households; but by going from house to house, taking the occupants of each, and then separating off those who had come in from another village, we got an accurate return, finding a total population of 70, or ⅘ths of the total population of Great Nicobar as returned at the last census. In case of accidents we obtained details of the inhabitants of Megapod Island (18 in number) situated about 4 or 5 miles further down the coast, and which place we had not time to enumerate that evening, as we had to start at 4 P.M. to get back to the Kopenheat Anchorage for the night. We obtained information of a settlement of friendly Shom Pen on the Alexandra River, and the headman of the group we had just enumerated offered to accompany us, and to take us to the village on the following day. It appears that this group of the friendly Shom Pen look upon him as their chief. The "Guide" started as soon as we were on board, and anchored off Kopenheat at 5-30 P.M.

Tuesday, 17th January 1911.—An early start was made for the trip up the Alexandra River. Some Nicobarese with canoes had come up from Kanalla the previous night, and it was first arranged to send some Nicobarese ahead, to warn the Shom Pen of our approach, and of our pacific intentions; eventually, however, I went ahead in a canoe with the headman and another Nicobarese, and the rest of the party followed, some in another canoe, and the rest in a boat. The mouth of the Alexandra River is about 2 miles above the Kopenheat Anchorage. There is a bar at the mouth, with considerable surf on it, through which a boat has to be taken before entering the river. The Nicobarese, to avoid the bar, land about a mile to the south, and carry their canoes across a cleared path about 300 yards in length, and launch them again in the river, which for the first 2 miles of its course runs parallel with the shore, and close to it.

In this way both canoes were launched on the river, and as soon as I heard that the boat was safely through the surf I started up the river with my party of Nicobarese. The so-called river is 30 or 40 yards wide, and is little more than a tidal creek for the first 2 miles

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of its course, being fringed with Dhani leaf palm, backed by mangrove. From the point where it turns north-east it becomes more river-like in aspect, having high banks covered with dense jungle, but is still tidal. At two or three points, the jungle on the banks has been cleared. These clearings I was told marked sites of old inland villages belonging to the no longer existing village of Kopenheat. They were used by the Nicobarese at certain seasons when they went inland to collect Pandanus, etc.

About 4 miles up the creek we came to a spot where there were 3 small canoes moored to the bank. Here we stopped, and the Nicobarese went on shore, telling me to remain in the canoe. One of them returned in a minute and told me to come up. We went about 50 yards along a newly made path, and arrived at a small clearing in which there were several huts, some of them still in course of construction. The Shom Pen themselves did not display any timidity, and were pursuing their ordinary vocations when I arrived. I was able to observe their method of preparing the Pandanus, and examine their bark cooking vessels. Their houses are well made though not of such a permanent nature as those of the Coast Nicobarese, and the dwelling houses are on very high piles. There were 4 adult males, 4 females, and 7 children in the village. The rest of our party arrived about half an hour later, and a long time was spent in the village examining the different things of interest, and taking photographs. As soon as all had satisfied their curiosity, we returned down the creek, shooting some pigeons *en route*. All shooting had been forbidden on the way up for fear of scaring the Shom Pen.

The return journey was made without mishap, and we were on board again by 12-30.

The programme was to steam down to Galatea Bay, enumerating the village on Megapod Island (Henkota), and the village of Henhoaha on the way. Captain Forteath however came to the conclusion that he could not accept the responsibility of taking the ship into either of these places, and proposed to proceed direct to Galatea Bay. I acquiesced eventually in this arrangement, the more readily as I had already obtained the population of Henkota by enquiry, and had ascertained that Henhoaha could be visited overland from Galatea Bay.

We anchored in Galatea Bay at about 4 P.M., and a party went ashore to shoot, but only succeeded in capturing a young crocodile. No information could be obtained about the Shom Pen. There were said to be none in the neighbourhood. Preparations were however made for the trip up the Galatea River on the following day.

Wednesday, 18th January 1911.—The expedition up the Galatea River started about 6-45 A.M. I did not accompany it myself, as there was no chance of seeing anything of interest from the point of view of the census, as the Nicobarese were positive there were no Shom Pen to be seen I therefore determined to spend the day in enumerating the villages of Galatea Bay, and Henhoaha on the west coast. We watched the two boats containing the shore party land their passengers and valuables, and then essay the bar of the river. The first boat got through the surf without mishap, but the second was swamped, but got through without casualties, and no harm was done.

I landed at 10 A.M. and went first to the village of Changngeh, where the Nicobarese we had brought with us were being entertained. I enumerated the village finding only 3 persons, and taking guides and interpreters with me, I started for Henhoaha. It was further than I imagined, *i.e.*, about 5 miles, and there was a stiff climb over a ridge. The path too was rough, and ill-defined, and we lost it more than once and wasted time in getting on to it again. It was 12-30 before we got to Henhoaha. Here I experienced no difficulty in enumeration. There are some people in the house who had come down the coast from Kanalla, where they had been enumerated the previous day. These I was not allowed by my interpreters to enumerate; another proof that the Nicobarese fully realise the object of the census.

I made enquiries again regarding the population at Megapod Island, and was given the same number of adults as before; but the children were given at 3 instead of 5, as on the previous occasion. There is always a tendency to omit children when obtaining information in this way, which would account for the small number of children returned in the Great Nicobar at the last census.

I made enquiries regarding the Shom Pen, but could get no satisfactory information. I got back to Galatea Bay about 3 P.M., and walked along the beach to enumerate another small village at the western extremity of the harbour, the last to be done here. I found two huts and a population of three adults; no children. I was on board the "Guide" again by 4-30 P.M. The party who had been up the river had returned after a pleasant but uneventful trip at about 2 P.M.

Thursday, 19th January 1911.—The "Guide" left Galatea Bay at 4 A.M. and was off Laful (the only inhabited village on the east coast) by 7-30 A.M.

It was fortunate that we arrived so early as the wind which had been blowing strong from the north-east for the past day or two had dropped during the night, and landing was possible in canoes. Later in the day, when the wind freshened again, landing would have been impossible.

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Messrs. Evans and Fawcett landed and enumerated the village, finding a population of 16 including 3 adopted Shom Pen boys. The chief came off for presents. There are 3 Shom Pen villages in the vicinity of Laful which own allegiance to him. He had no information to give us regarding the wild Shom Pen.

From Laful we steamed outside the Island of Kabra to a point off the coast of Little Nicobar, opposite to the village of Patua. The monsoon was then blowing strong, but was well to the north, so that the coast was more or less protected. Here Messrs. Fawcett and Evans went ashore, with instructions to enumerate Patua, and then row down the coast, having the wind and tide with them, and enumerate as many villages as they passed on the coast. After dropping them, the "Guide" steamed down about 5 miles to opposite Ekoya, the last village to be enumerated, where I proceeded to land. One of the boats had been damaged in the surf the previous day, and I landed in the dingy, using the sail as there was a strong breeze. By the time I got off we had drifted down some way, and with a tide running down the coast and a heavy sea I was unable to beat up again, and eventually ran in where there was a patch of sandy beach, and landed about a mile below the village, to which I walked up.

On arrival I found it deserted, and my Nicobarese interpreter was of opinion that the inhabitants had fled on our approach. There was only one hut, and apparently only two or three occupants. I sent my Nicobarese into the jungle to call, in the hopes of inducing the villagers to return, but his efforts were fruitless. I found that the dingy in trying to follow me up, had been carried down the coast, and the "Guide" had followed her down, and sent one of their large boats off to their assistance. I was beginning to wonder when I would be taken off when I saw the first party coming down the coast having completed the enumeration of the villages above. They put in and took me off, and we rowed out to sea, and were eventually picked up by the "Guide" after retrieving their dingy. Mr. Evans had had the same experience as myself at one of the villages he had visited, finding only a Chinese trader, who informed him that the rest of the village had fled. He was able to get all necessary information regarding numbers, ages, sexes, etc., of the population, being only 8. I ascertained from the headman of Kondul that my village contained only one man and two women who were personally well known to him.

The villages on the south-east coast of Little Nicobar are very isolated and difficult of approach, and in consequence are seldom visited. Hence the timidity of the inhabitants.

After picking us up, the "Guide" steamed over to Kondul, to drop the two men we had taken with us for the trip round Great Nicobar. They were given rewards for their services. We then started to Pulo Milo, anchoring under the Islands at about 6 P.M. We were relieved to see that the Chinese junk was still lying there at anchor, and sent word for them to come off and identify their property. They came over at about 8-30 and were delighted to get their rings back, but could not identify the pieces of cloth found in the search.

Friday, 20th January 1911.—The "Guide" weighed anchor again at 1 A.M. and started for Nancowry, arriving off the harbour at dawn. She was anchored near the jetty and arrangements made for watering again. The first boat load of water was on board by 8 A.M., and the work completed at 10 A.M. The Assistant Agent came off as soon as the ship anchored, and reported that there was trouble between the Nakodah and crew of the buggalow lying in the harbour. The Nakodah complained that the crew refused to work the ship back to Cochin; the crew on the other hand stated that the buggalow was unseaworthy and undermanned. Mr. Evans went ashore and disposed of a case of attempt on the part of a woman to procure abortion. The woman was warned, and expressed her willingness to allow nature to take its course, but expressed her intention of giving the child away when born, if she could get any one to take it, as she did not want it herself. I landed with Captain Emerson after breakfast, who kindly consented to survey the buggalow. He reported her to be seaworthy, requiring only a little caulking, for which the materials were on board. I had up the Nakodah and crew, and directed the former to make up the crew to a minimum of 10, and to start without delay, so as to have the benefit of the strong monsoon for his voyage, and I warned the crew that if they were still found in Nancowry on the return of the Station Steamer next trip, steps would be taken against them.

I remained in the office till 1 P.M. checking and going through the Census schedu l for the Central Group, and trying to work out what alterations there had been in villages, and headmen and chiefs, since the last census. In the meantime, Messrs. Evans and Fawcett had another re-count of Malacca village, and this time found that their figures corresponded nearly exactly with those in Rati Lall's schedules.

I went through the Agent's books and took over Rs. 24 recovered from traders who had come down in the "Guide," on account of trading fees and licenses. I also took over parcels, registered letters, etc., for the post.

The repairs to the jetty had been completed, and the convicts employed during our absence in clearing out one of the wells in the vicinity of the jetty. At 3 P.M. all the headmen came off, and received presents. Sugar and biscuits were also distributed to those who had assisted in the work of watering the ship. The "Guide" sailed at about 5-30 P.M.

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Saturday, 21st January 1911.—The "Guide" anchored in Sawi Bay at about 6-30 A.M. It had been my intention to drop an officer at Malacca, to have a re-count of that village and let him follow overland to Mus or Sawi. However the monsoon which was blowing strong all night made landing at Malacca on the east coast impossible.

As soon as the Agent came off he was directed to make arrangements for some responsible person to accompany Messrs. Fawcett and Evans to Sawi, to check the figures of that village. It was eventually arranged that the Catechist John should accompany them, with some Nicobarese from Mus. They made a start after an early breakfast at 8-30.

I landed myself at about 10, and went to the Mission, and Agent's house, where I disposed of a case in which a Nicobarese complained that he had been given goods he did not want, by a trader, and debited with 900 pairs of nuts. I returned the goods to the trader and warned him if he were found imposing upon the Nicobarese in this way in future, the goods would be confiscated, and the debt cancelled. The repairs to the Mission and the repairs and additions to the Agent's house were practically completed, and I arranged for the convicts, police, etc. to come across to Sawi as soon as the work was completed. I returned to the "Guide" about 1 P.M., and went ashore to the Agent's office again at 2-30 to meet the principal trading agents, and the Nicobarese headmen, with a view to coming to some amicable arrangement *re* distribution of the cocoanuts, between traders dealing in whole nuts, which they can take the whole year round, and the men who deal in *kopra*, who only want nuts during the dry months, when *kopra* can be manufactured. The question was not one on which I could pass any definite orders, but I made certain proposals, and recommended the traders to give the suggestion a fair trial. At the same time I warned them that Government would not give them any assistance in recovering debts from the Nicobarese if they continue to give unlimited credit. I also urged the headmen to induce the men of their villages to do their utmost to pay off their debts to the traders. The Agent asked for the deportation of one of the trading agents, who has long been giving trouble on the Island. I declined at the last moment to remove the man in the Station Ship, as I did not think such summary action was called for, and moreover one of the other traders was prepared to enter into a bond for his good behaviour, until the return of the Station Steamer, by which time I told him to be prepared to leave the Island.

Messrs. Fawcett and Evans returned from Sawi about 3-30 P.M. having had a successful re-count, and found the Agent's figures for that village to be correct. This is one of the villages which showed the largest increase. By 5-45 P.M. all the convicts and police with their baggage were on board.

The Agent having applied for leave to bring his wife, who is ill, to Port Blair for treatment, I allowed him to come with us. The Catechist John will, during the absence of Sein Moung, carry on the Agency.

The "Guide" left Car Nicobar for Port Blair at about 5-45.

Sunday, 22nd January 1911.—Arrived Port Blair at 8-30 A.M.

R. F. LOWIS,
Superintendent, Census Operations, Port Blair.

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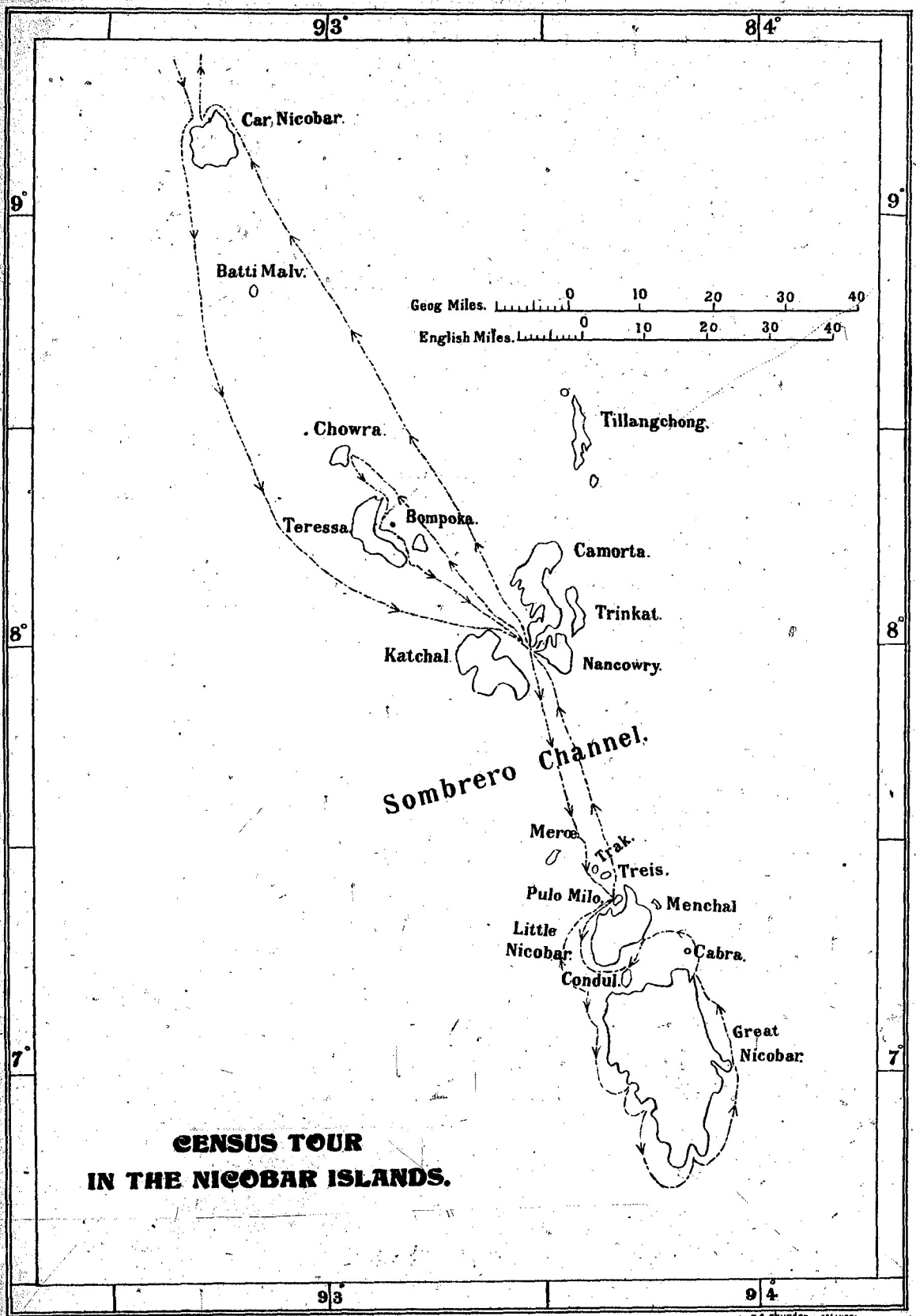
APPENDIX K.



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CHAPTER II.

Geography and History of the Andaman and Nicobar Islands.

Geography.—The Andamans.

The Andaman Islands lie in the Bay of Benga lwithin a parallelogram formed by the 10th and 14th degrees north latitude, and the 92nd and 94th degrees east longitude.

There are in all 204 islands which compose the group, and they extend from north to south, 219 miles, and from east to west, 32 miles. They have a total area of 2,508 square miles.

The Islands lie more or less along a line extending from Cape Negrais, through Preparis, and the Coco Islands, in a S. S. westerly direction. From the Cocos to Landfall Island, which is the most northerly of the Andamans proper, is a distance of only 25 miles.

The Islands making up the Andaman group may be regarded as the summits of a sub-marine mountain range; an extension possibly of the Arracan Yoma of the Burmese continent. To speak more exactly the group is made up of 3 ranges, running roughly parallel to each other: the main or central group being composed of Great Andaman, which though virtually one Island, is actually made up of 5 parts, *viz.*, North, Middle, and South Andaman, and Baratang, which are separated from each other only by shallow creeks; and Rutland Island, divided from the rest by a narrow though deep strait. Round this main Island, are grouped numerous lesser islands, or groups of islands. To the south and separated from the main group by 32 miles, but belonging to the same system, is Little Andaman.

To the east of the main group is another range, of which only 3 peaks emerge from the sea, *i.e.*, Narcondam in the north, rising to a height of 2,330 feet. 84 miles further south of this is Barren Island, a volcano, now quiescent, but known to have been in active eruption at the beginning of the 19th century; and to the extreme south, distant 63 miles south-west of Barren Island, is the Invisible Bank, which only just rises to the surface of the sea, the topmost rock being just awash.

To the west of the main group is another lesser range the presence of which is indicated by the Western, and Dalrymple Banks, which rise only to within a few fathoms of the surface, and North and South Sentinel Islands.

The Islands are for the most part hilly and undulating; the highest peaks being in the north, *viz.*, Saddle Peak in North Andaman (2,402 ft.), and the Island of Narcondam (2,330 ft.). Except where artificially cleared, the Islands are covered to the summits of the highest peaks with unbroken forests of the densest tropical vegetation.

The main Island has several fine natural harbours, and is further intersected by numerous creeks; both harbours and creeks being for the most part fringed with extensive mangrove forests.

The Nicobars.

The Nicobar Islands lie, roughly speaking, along a line drawn in continuation of the Andaman group, and terminating in the north of Sumatra. That is to say they lie between the 6th and 10th parallels of north latitude, and between 92° 40′ and 94° east longitude.

Car Nicobar, the most northerly Island of the group, is distant about 75 miles from the most southerly Island of the Andamans; and from the south

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of Great Nicobar to Pulo Brasse, off Achin Head in the north of Sumatra, is about 90 miles.

There are 19 islands in the group, of these 7 are uninhabited. The inhabited islands are :—

Car Nicobar	49·02	Sq. miles.
Chowra	2·80	„
Teressa	34·00	„
Bompoka	3·80	„
Camorta	57·91	„
Trinkat	6·40	„
Nancowry	19·32	„
Katchall	61·70	„
Little Nicobar	57·50	„
Pulo Milo	0·40	„
Great Nicobar	333·20	„
Kondul	0·50	„

Travelling from north to south one notices a very marked variation in the physical characteristics of the islands. Car Nicobar in the extreme north, is flat, fringed with extensive groves of cocoanut palms, and though covered almost throughout with dense vegetation, is without timber-producing forest growth. As we proceed south the islands take on a more hilly aspect : the coasts are fringed with dense forest growth ; the undulating uplands in the interior of the islands are for the most part covered only with a rank growth of coarse grass, due to the presence of polycistina clay, on which forest will not grow. In the Island of Katchall, and on the southern group, this polycistina clay does not occur, and the Islands are clothed throughout with the densest tropical forest vegetation.

The Southern Group in particular is mountainous throughout ; the highest peaks in Great Nicobar rising to a height of over 2,000 feet.

The Nicobars are not so liberally provided as the Andamans with natural harbours ; but the harbour of Nancowry, lying between the Islands of Nancowry and Camorta, is probably one of the finest in the world.

History.—The Andamans.

It is a generally accepted fact among such writers of the 19th and 20th centuries as have devoted their attention to the past history of the Andamans, that the Islands are specifically referred to in the writings of the great traveller Claudius Ptolemy, who lived in the second century of the Christian era ; but by what name they are referred to by him is not so clear, and there has been, in times past, some disagreement and discussion among writers on this point, as also on the etymology of the present and ancient name of the group. Such discussion is, I consider, outside the scope of this note, and it remains merely to record the fact that the existence of these Islands has been known to travellers since the earliest times. Marco Polo refers to them in 1290, and there are frequent references to them in the writings of travellers from the 13th century onwards.

The Islands appear to have been known to these early explorers by reputation only, their reputation being of such an evil nature as to deter them from attempting a closer investigation. They were reputed to be peopled by a race of cannibals, indescribably hideous, who attacked the crews of ships approaching their coasts, murdering and eating all who were unfortunate enough to fall into their hands, or to be shipwrecked on their inhospitable shore.

From our more intimate knowledge of the Andamanese in later years, it is easy to believe that a part, at any rate, of this indictment was correct ; though their markedly hostile attitude towards strangers was possibly due, not so much to inherent wickedness, as to the treatment received by them at the hands of the Malays, who, it is now believed, visited the Island on slaving expeditions, raiding and carrying off the aborigines to be sold as slaves

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in the Malay Peninsula, China, and Ceylon. The charge of cannibalism in the past has never been proved against them.

Lying as they do on the trade route between India and the further East the Andamans no doubt constituted an ever-present menace to mariners. The crews of vessels wrecked on their coasts were invariably murdered, and ships putting in to escape contrary winds or tempests, or to renew their stock of food or water, ran grave risk of attack at the hands of the savage islanders. These practices they appear to have carried on unchecked till near the end of the 18th century, and it was with a view to stopping these piratical acts, or at least to afford a haven of refuge to shipwrecked mariners, that the East India Company first decided to establish a colony on the Andamans.

In the year 1788, Captain Archibald Blair of the Royal Navy was commissioned by the East India Company to survey the coasts of the Andamans, and, after selecting a suitable site, to establish a settlement there.

Blair selected as the site of his first settlement the harbour which now bears his name, to which, at the time, he gave the name of Port Cornwallis (Lord Cornwallis being then Governor-General), and proceeded in 1789 to establish his settlement.

Blair started with about 200 free settlers from India, and commenced operations by clearing one of the islands inside the harbour, to which he gave the name of Chatham.

The beginnings of this early settlement in Port Cornwallis were very successful. Some land was cleared, roads were cut on the mainland, the health of the settlers was generally good, and relations of a semi-friendly nature were established with the aborigines. There were occasional collisions between the early settlers and the Andamanese; but they were not of a very serious nature, and Lieutenant Colebrooke of the Bengal Engineers, who accompanied Blair, and assisted in the founding of the Settlement, was able to make friends with certain of the aborigines he met on the shores of the harbour, and even prepared a vocabulary of their language, from which it is clear that they belonged to the Jarawa tribe. It is a curious fact that the first tribe with whom semi-friendly relations were established should be the only one which, at the present time, is still irreconcilably hostile to us.

In 1790 North-east harbour in North Andaman (now known as Port Cornwallis) came under the notice of Admiral Cornwallis, brother of the Governor-General, who at that time commanded the East Indian Squadron, and in the following year he recommended, on strategical grounds, that the Settlement should be moved to this harbour. The desirability of this step was acquiesced in by the Government, and in 1792 final orders were issued to Blair for the removal of the Settlement to the new site, and in December of the same year the new Settlement was started in North-east harbour, which was then renamed Port Cornwallis; the site of the first Settlement being thereafter referred to as Old Harbour.

One, and in fact the principal reason for the move, was that the new Port Cornwallis was considered to be more suitable as a naval base for the East Indian Company's Navy, and they proposed to establish there an arsenal and refitting station. With this end in view Captain Kyd of the Engineers was appointed Superintendent of the Settlement, and to him Captain Blair made over charge, before himself proceeding to the Nicobars to complete the survey of those Islands.

The new Settlement was started under auspicious circumstances. The sick rate was low, and the aborigines in the north were found to be less troublesome than those in the south; in fact they evinced no inclination to interfere with the establishment of the Settlement. One of Kyd's first acts was to apply for 200 convicts from India, to help in clearing the land, and to assist in developing its resources.

In 1793 war was declared with France, and it became necessary to place the Settlement in a state of defence. Captain Kyd made certain recommendations regarding the fortification of Port Cornwallis, and himself went to Calcutta to push on the scheme, leaving a subaltern in charge of the Settlement. The convicts applied for by Kyd were supplied to the Settlement, and the work of opening up the country was pushed on with; but a perusal

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of the correspondence which passed between Captain Kyd in Calcutta and his subordinates in the Andamans shows that things very soon began to go wrong. The colony suffered terribly from sickness, and the death-rate was abnormally high. Matters went from bad to worse, and eventually grew so serious that in 1796 it was resolved to abandon the Settlement, and orders were issued accordingly. The Settlement at the time consisted of 550 free persons, including settlers, artillery, and sepoy guard, and there were besides 270 convicts. These latter were sent to the Penal Settlement at Penang, and the settlers and garrison returned to Bengal.

It was not, however, the intention of the East India Company to abandon political control of the Andamans, and the order of the Board of Control provided for a ship to be kept at Port Cornwallis during a part of every year, to emphasise the fact that the removal of the colony was only a temporary one. As a matter of fact, however, the islands were allowed to lapse for a period of 62 years into their original barbaric condition, during which period no serious attempt appears to have been made to civilise the aborigines, or to check their malpractices, although cases continued to occur at intervals of the murder of the crews of ships wrecked on their coasts. That this nuisance was considerable is, however, proved by the frequent representations made from Burma, and elsewhere, to the governing body in Calcutta.

At length in the year 1855 the attention of the Honourable Court of Directors in London was drawn to the outrages committed by the inhabitants of the Andaman Islands on shipwrecked seamen, and in a memorandum addressed to the Governor-General in Council, the Honourable Court of Directors "cannot doubt that the subject has received the consideration its importance demands." The attention of the Council in India having been directed to the subject in this pointed manner, it became necessary to take some action in the direction indicated, and the Government of Bengal was called upon for suggestions as to the measures it would propose to adopt for the protection of British subjects cast away upon the Andamans. The Lieutenant-Governor of Bengal, having communicated with Burma on the subject, submitted a very able report received from Captain Hopkinson, Commissioner of Arracan, setting forth the measures he would propose adopting. He advised the establishment of a Penal Settlement on the Andamans, and it was on the general lines of his proposal that the Penal Settlement was eventually founded.

In 1856, the Honourable Court of Directors decided that action should be taken, and directed the Governor-General in Council to explore the Andamans, and report on the most suitable site for the establishment of a settlement, and on the animal, vegetable, and mineral resources of the Islands.

In April 1857, the Governor-General in Council, replying to this communication, pointed out that the season was not propitious to such an undertaking, and proposed deferring the commencement of operations till after the S. W. monsoon.

In May of the same year the mutiny broke out in India, and the question of a Penal Settlement on the Andamans was for a time lost sight of, and it was not till the outbreak had been partially quelled, and the difficulty of providing accommodation for the large number of prisoners had become acute, that the question was again taken up by the Government.

One of the last acts of the old East India Court of Directors, was the confirmation of the proceedings of the Governor-General in Council proposing the establishment of a Penal Settlement on the Andamans.

As a result of these orders, a Commission was appointed in 1857, called the Andaman Commission, which was directed to visit the Islands, and report on the best site for the establishment of a Penal Settlement.

This Commission was composed of Dr. F. J. Mouat (President), Dr. G. R. Playfair and Lieutenant I. S. Heathcote, I.N.

The Commission visited the Andamans, and eventually submitted a very able and exhaustive report, in which they recommended the establishment

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of the Penal Settlement on the site of Blair's old Settlement, at that time known as Old Harbour, and they proposed that the harbour be re-named Port Blair.

The recommendations of the Andaman Commission were approved and acted upon, and Captain Man, Executive Engineer, and Superintendent of Convicts in Moulmein, was deputed by the Government of India to proceed to Port Blair and formally take possession of the Islands, and arrange for the founding of the Settlement. Captain Man proceeded to annex the Islands and make the required preparations, but the establishment of the new Settlement was actually carried out by Dr. J. P. Walker.

Dr. Walker, who was the first Superintendent of Port Blair, was an officer of the Indian Jail Department of long experience, and with a high reputation for the management of convicts.

Dr. Walker left Calcutta on the 4th March 1858 in the Honourable Company's steam frigate "Semiramis" with 200 convicts, a native overseer, two native doctors, and a guard of 50 men of the old Naval Brigade under an officer of the Indian Navy. On arrival at Port Blair he set to work, as Blair had done 69 years earlier, to clear Chatham Island, but on account of the inadequacy of the water supply he began the clearance of Ross Island, which became, and still is, the head-quarters of the Settlement.

At first the work progressed favourably; the sick rate was not high, and little trouble was experienced with the aborigines. From the first, however, the convicts began to escape, to check which, very stringent disciplinary measures were adopted. With the advance of the hot weather the sick rate began to increase alarmingly, and trouble was experienced with the aborigines. Dr. Walker attempted to maintain the strictest discipline among the prisoners, failing to realise that it is not possible to maintain the same degree of discipline among convicts working in gangs, in primeval jungle, as can be insisted on within the four walls of a jail. The strictness of his discipline, and the repressive measures adopted to stop escapes, only rendered the men under his charge more desperate, and tended to aggravate rather than alleviate the trouble.

At the end of 3 months 773 convicts had been received from India; of these—

64	had died in hospital.
140	had escaped and not been recaptured, having probably perished at the hands of the Andamanese.
87	had been hanged on conviction for escape.
1	had committed suicide.
TOTAL . 292	

Thus of the 773 transported only 481 remained in the Settlement, and of these 60 were sick in hospital.

Dr. Walker has been censured for the unnecessarily harsh and repressive measures resorted to by him for the maintenance of discipline. Before judging him, however, it is well to consider the times he lived in, and the difficulty of the task set him. The men he had to deal with were mutineers, transported for the most part under life sentence, a punishment which was looked upon in those early days as far more serious than is the case in these more enlightened times. They were desperate men who had passed through desperate scenes, they were without hope of eventual release, and with little to lose, and, as they no doubt believed, much to gain by resorting to desperate measures for escape. The horrors of the mutiny were still fresh in the minds of every one, and at the time, the sternest repressive measures exercised towards men who had been concerned in the revolt would, no doubt, have had the approval of the general public, whatever may have been the opinion or policy of the Government. Moreover the Naval Brigade, on whom Dr. Walker had primarily to depend for the maintenance of discipline, and for the protection of himself and his family, was a force raised at the time of the mutiny, which, though it contained a certain number of ex-naval seamen who were amenable to discipline, was composed for the most part of men who had originally belonged to the merchant service,

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and these were to a great extent lawless and undisciplined, and not to be depended upon in case of trouble. Dr. Walker had to guard not only against trouble within the Settlement, but against attacks from outside, and he was considerably hampered in his dealings with the aborigines by these same Naval Brigade men. The policy of the Government of India with regard to the Andamanese was at that time, and has been since, so far as circumstance has permitted, consistently one of conciliation. They very rightly recognised that the Andamanese were savages who could not be expected to appreciate the objects of the establishment, by strangers, of a Settlement in their midst, and further that they might with very good reason resent this intrusion into their country. Dr. Walker was made to clearly understand that his attitude towards the aborigines was to be conciliatory. He was of course permitted to repel attacks; but all attempts at reprisals were to be discountenanced, and he was restricted to acting on the defensive. With men of the class of which the Naval Brigade was composed, it was a little difficult for Dr. Walker to consistently pursue this policy, and it is to his credit that, with one or two minor exceptions, he was able to act in conformity with the instructions laid down by his Government.

It is clear that Dr. Walker was not in any way deterred by the magnitude of the task which confronted him. On his application the Naval Brigade was doubled, and a body of semi-military police, a branch of the Madras Sebundy Corps, was established in the Settlement. Dr. Walker asked to be supplied with 10,000 convicts, and as many more from year to year as could be supplied, up to a total of 50,000.

During the early months of 1859 the attacks on the part of the Andamanese became more and more frequent and determined in character. The Andamanese seemed to realise that the convicts were there under compulsion, and their assaults were aimed more at the guards and warders, under whose charge the convicts worked, than against the convicts themselves.

On the 14th May 1859 occurred the most serious of these encounters which was afterwards known as the battle of Aberdeen. The attack was premeditated, and organised with some skill; but fortunately for the Superintendent, and the Settlement generally, information of the intention of the Andamanese was conveyed to Dr. Walker by a convict named Dudh Nath Tewari who had escaped from the Settlement about a year previously, and who, after being severely wounded by them, had for some reason been permitted by the Andamanese to live in their midst.

On becoming aware of their intentions, this man escaped from their camp, and made his way to the Settlement, and it was owing to the timely warning thus conveyed to him that Dr. Walker was enabled to make such dispositions that little harm was done when the attack came off. Even then the Andamanese obtained possession of Aberdeen station, and remained there looting for about half an hour before being finally driven off.

Dudh Nath Tewari, who was an ex-sepoy of the 14th Regiment of Native Infantry, and who had been transported under a conviction for mutiny, was granted his absolute release for the services he had rendered in this affair.

In March 1859, Dr. Walker sent in his resignation of the post of Superintendent, and was relieved by Captain Haughton in October of the same year.

Captain Haughton held charge of the Settlement for only 2½ years. He at once introduced much milder and more humane methods into his treatment of the convicts; the wisdom of this milder policy being amply proved by results, not only in the diminution of escapes, but also in a lowering of the sick rate, though this still continued high. He also did everything in his power to establish friendly relations with the Andamanese and by his tact and humanity was able to achieve a great deal. The Andamanese ceased to attack the Settlement, and no longer killed indiscriminately all convicts who fell into their hands. They began to visit the Settlement; though according to Portman this was not due to any more pacific attitude on their part, but because they realised that they ran little personal risk, and were enabled to loot the plantain

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gardens of the Settlement. It was not till a later period that they definitely resolved to abandon their hostile attitude.

Colonel Tytler relieved Captain Haughton in 1862. The Settlement was growing steadily, land was being cleared on the main Island, and our relations with the Andamanese were improving. Unfortunately in 1863 a collision occurred between some men of the Naval Brigade and the Andamanese, which resulted in the breaking off for a time of friendly relations.

It was at this time that the Reverend H. Corbyn, Chaplain of Port Blair, was placed in charge of the Andamanese, and he was the first officer so employed. He very soon re-established friendly relations with them, and founded the Andaman Home and obtained a monthly grant of Rs. 100 from the Government of India for its maintenance.

Colonel Tytler, writing to the Government of India in June 1863, claims to have established friendly intercourse with the aborigines on a safe and permanent basis. This happy achievement he ascribes chiefly to the assistance afforded him by the Reverend H. Corbyn.

It was in 1863 that General Sir Robert Napier (afterwards Field Marshal Lord Napier of Magdala) visited the Settlement, and wrote a memo. recommending a scheme for reorganization, which was eventually acted upon.

In the following year, in accordance with recommendations made in 1861, the Settlement was placed under the control of the Chief Commissioner of Burma, instead of, as heretofore, under the Government of India.

This took effect just before Colonel Tytler handed over charge of the Settlement to Colonel B. Ford.

At the termination of Colonel Tytler's term of office there were 3,094 convicts in the Settlement. The Islands of Ross, Chatham and Viper had been cleared and permanently occupied, and clearings had been made at several places on the mainland, of which 149 acres had been brought under cultivation.

Colonel Ford assumed charge of the Settlement in 1864, and pursued the policy of his predecessor, both in relation to the Settlement, and in his attitude towards the Andamanese.

Early in Colonel Ford's tenure of office relations with the Andamanese were temporarily broken off owing to the murder by them of some convicts. He seems, however, to have been the first person to view these occurrences in their true light, *viz.*, as the work of individuals, and not of the whole tribe, and to have realised that they were more often the result of unwarranted action on the part of the settlers than of aggressive tactics on the part of the Andamanese. The occasion above referred to was not the last on which collision occurred between the Andamanese and the inhabitants of the Settlement; but it was the last occasion on which the whole tribe was held responsible. On subsequent occasions, enquiry was held before action was taken, and the general body of the tribe concerned was asked to assist in bringing the offenders to justice, where blame was found to attach to the Andamanese.

The Reverend H. Corbyn laboured unceasingly, and achieved a great deal in bettering our relations with the aborigines. Among other things, he started a school for Andamanese boys, which had to be abandoned later, and in 1864 he obtained an increase of the Government grant-in-aid of the Homes, from Rs. 100 to Rs. 200 *p. m.* Unfortunately, however, he disagreed with Colonel Ford about the details of management of the Homes, and as a consequence resigned his charge, which devolved upon Mr. Homfray, a member of the Commission. Under Mr. Homfray's management, the operations of the Andamanese Department were considerably extended, and friendly relations were established with the Bojigyab and Balawa tribes in the north of South Andaman, and the members of the different friendly tribes began to meet on common ground at the Homes, by which means inter-tribal relations were improved, a movement which has continued to develop, so that at the present time, if we exclude the Jarawas, inter-tribal differences have practically ceased to exist.

About this time it began to be realised that the close association of Andamanese with convicts, for the purpose of teaching the former cultivation,

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and the different crafts, was a mistake, but it was then too late to rectify some of the evil results of the policy.

The Settlement in the meantime continued to grow, till at the end of Colonel Ford's period of office there were 6,965 convicts in the Settlement, 724 acres of jungle land had been cleared, of which 353 acres had been brought under cultivation.

In 1868, Colonel Man (afterwards General Man) assumed charge of the Settlement. Ten years earlier, as Captain Man, he had been deputed by the Government of India to annex the Andamans, and prepare for the founding of the Settlement. In the interval he had resumed his duties in the Straits Settlements where he, in succession, served as Superintendent of the Jail at Singapore, Resident Councillor there and at Penang, and finally as Acting Governor of the Straits Settlements until (in 1867) the transfer from India took place, and they became a Crown colony.

Colonel Man at once introduced into the Settlement the disciplinary system evolved in the Penal Settlements of the Straits. These were founded on rules drawn up in the first instance by Sir Stamford Raffles, for the first Indian Penal Settlement at Bencoolen in Sumatra (1823), on which the Indian Penal system of to-day may be said to be founded.

In 1869 the question was raised of starting an orphanage and school in which the children of the Andamanese could be educated and brought up A commencement was made by Mr. Homfray, and on the matter being brought to the notice of the Superintendent, he took it up strongly, and in 1870 subscriptions were raised, and a committee formed; and the school and orphanage established on Ross. There was some talk of making over the orphanage, and in fact the whole management of the Andamanese, to a Church Mission, but Government would not consent to this arrangement. As a matter of fact the orphanage was for some time in the hands of the Chaplain of the station, but under the general control of the Settlement authorities. Though the institution continued for years, with some degree of success, to educate Andamanese children, it was found that the close contact with civilization was not in every sense beneficial. The number of girls attending quickly dwindled away, and though the boys' school continued as a separate institution for some years, the numbers never increased beyond those of the earliest years, and in 1896 it was merged in the Andaman Homes.

In 1869 a hospital for the Andamanese was started at Port Mouat. It was eventually moved to Haddo, where it is still in operation. In the same year the Settlement was again removed from the control of the Chief Commissioner of Burma and placed once more under the direct control of the Government of India. In the same year a branch of the Penal Settlement was established in the Nicobars. Colonel Man held charge of the Settlement for 3 years, and in 1871, at the close of his term of office, the number of convicts had increased to 8,373; whilst the Settlement had been considerably extended; nearly 3,000 acres of land had been cleared, and 876 acres brought under cultivation. During his tenure of office the health of the Settlement showed a great improvement, the death-rate being reduced from 10·16 % to 1·2%.

The period which followed Colonel Man's retirement was one of great importance in the history of the Andamans. Not only did it witness the one incident which brings these otherwise little known Islands into prominence in the history of India, but this period also saw important and far-reaching changes introduced into the system of administration, and also great improvement in the status and prospects of the convict population.

As will have been seen above, the Settlement had by this time increased very considerably from the small beginnings of 13 years earlier, and the problem of its future administration appears to have commanded a good deal of the individual attention of the Governor-General, Lord Mayo, who took a keen personal interest in all matters connected with its welfare.

It was in order to work out, and carry into effect, these schemes for improvement that General Stewart (afterwards Field Marshal Sir Donald

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Stewart) was in 1871 appointed in succession to General Man as Superintendent.

Lord Mayo did not himself live to see the fruition of his schemes. Early in 1872 he insisted on paying a visit to Port Blair, and on the evening of the 8th February, at the end of a successful tour of inspection round the Settlement, he insisted on climbing Mount Harriet, in order to view the sunset from its summit, and as he was on the point of entering his boat at Hopetown jetty to return to his ship, he was attacked and killed by a convict who was in hiding at the head of the jetty. It is an instance of the irony of fate that Lord Mayo should have met his death at the hands of a member of the very class for the humane and considerate treatment of whom he was at the time labouring.

Lord Mayo's murderer was a Pathan from the North-West Frontier of India, undergoing a life sentence for murder. Attempts were afterwards made to show that the murder was the result of a Wahabi plot, organised in India, but the circumstances under which the tragedy took place, besides the evidence of those best calculated to speak with authority on the subject, tends to show that it was an act of personal revenge, for what the murderer considered an act of injustice perpetrated against himself by the Government, and had no political significance.

It is worthy, I think, of note that the Government of India did not allow the act of a fanatical individual to affect their policy as regarded the Settlement as a whole, and Lord Mayo's schemes for improvement of the status of the convict population were carried on unhindered.

The Administration was in 1872 raised to the rank of a Chief Commissionership; General Stewart being the first Chief Commissioner to hold office.

In the same year Mr. Justice Scarlett Campbell visited Port Blair, and as the result of a conference with General Stewart, the Settlement was placed under the Home Department of the Government of India, and the principle of the subserviency of economic development to the maintenance of discipline definitely laid down.

General Norman (afterwards Field Marshal Sir Henry Norman) visited Port Blair in 1874, and as a result of his recommendations, very far reaching and important measures were introduced. Colonel Man's rules were codified, and produced in the form of the Andaman Regulation of 1874. By this Regulation the Settlement was placed judicially under the Government of India, instead of as heretofore under the High Court of Calcutta. It also gave life-convicts the prospect of release after 20 to 25 years' transportation with good conduct.

In the meantime considerable progress was being made in the establishment of friendly relations with the Andamanese. From the time of his appointment as officer in charge, Mr. Homfray had devoted himself wholeheartedly to the task of cultivating a closer acquaintance with the tribes, and to extending our sphere of influence. In 1873 he accompanied General Stewart on a visit to the North Island, and at Port Cornwallis and Stewart Sound was enabled to communicate with the natives there, of whom till then little was known. They were found to be friendly disposed, and grateful for presents given to them, and asked that General Stewart should repeat his visit in the near future. Homes were subsequently opened at Long Island and Bluff Island to facilitate communication with the tribes in the North.

In 1874 the charge of the Andamanese devolved temporarily on Mr. F. E. Tuson, also a member of the Commission, who devoted his attention to a great extent to placing the administration of the Homes on a business footing, by exploiting their financial possibilities, thereby rendering the department to a certain extent self-supporting.

In 1875, General Barwell assumed charge of the Chief Commissionership in succession to General Stewart.

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The four years that he held the appointment were not marked by any drastic reforms in the Settlement, but witnessed considerable progress in its economic development.

It was during General Barwell's tenure of office that the Andaman and Nicobar Regulation was further and finally amended as Regulation III of 1876. At the same time, rules for the conduct of the Settlement, and local Standing Orders published by the Superintendent, were drafted into what was then called the Andaman and Nicobar Hand Book.

It was in this year (1875) that Mr. E. H. Man, a son of General Man, and himself a member of the Commission, commenced his official connection with the Andamanese, which continued on and off for a period of twelve years. He at once commenced a study of the language and habits of the Andamanese, the results of which researches have been of such value to those attempting a scientific study of this interesting race, and have brought him into prominence among European Ethnologists.

He assumed charge at a very critical period in the history of the Andamanese race, and the task which faced him was an extremely difficult one. It was in 1876, soon after he took over charge, that it was discovered that some of the Andamanese were suffering from syphilis. He at once commenced, with characteristic energy, to do his utmost to check the spread of the disease; but partly owing to the fact that the aborigines, not realising their danger, and disliking the restrictions placed upon them, put every obstacle they could in the way of his attempts to segregate known cases, and partly to the fact that the disease had got a firmer hold on the race than was at first suspected, all efforts to localise the trouble were fruitless. At the same time measles appeared in the Settlement, in epidemic form, and at once spread to the Andamanese, among whom it did incalculable damage. It was not realised at the time how great the mortality had been, but in later years Portman estimated that at least half the tribe in the great Andaman succumbed, either to the disease or its after effects, and the Andamanese in the North now say that many were killed off by their fellow tribesmen in an attempt to check the spread of the epidemic. Pneumonia also appeared, and began to take toll of the Andamanese, and ophthalmia also broke out in epidemic form among them. With a race like the Andamanese little could be done, but Mr. Man laboured incessantly to alleviate the sufferings of the sick, and to check the spread of the disease. One result of these untoward circumstances was to impress upon those responsible for their welfare, that a too close contact with civilisation was altogether harmful to the race, and all attempts to induce them to give up their nomadic life, and to settle down to regular occupations, were abandoned.

In 1879, Colonel Cadell, V.C., relieved General Barwell as Chief Commissioner, which appointment he held for a period of 13 years. The period was one of considerable expansion and growth of the Settlement. Large areas of land were cleared, and mangrove swamps were reclaimed, thereby rendering the sanitation of the stations easier, and the general health of the population better. Roads and tanks were constructed, cocoanut plantations extended, and the agricultural and economic resources of the Settlement developed. Released convicts with their families settled on the Islands, and a free population began to spring up, and the colony generally began to grow in size and prosperity.

In 1879, Mr. Man, on his transfer to the Nicobars, made over charge of the Andamanese Department to Mr. M. V. Portman, whose name in later years has been so intimately connected with the race. Mr. Portman continued in the North Island, the ethnological and anthropological researches commenced by Mr. Man among the southern tribes. In December 1880, Mr. Portman was able to write that "with the exception of the Onge group of tribes, and a few Eremtagas in the North Island, friendly relations are now firmly established with all the aborigines of Great Andaman." Proof that one of the objects the Government had in view when opening the Settlement had been attained was at this time supplied in the friendly treatment and assistance accorded by the Andamanese to the crews of ships wrecked on their coasts.

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In 1886, Colonel Birch, a member of the Commission, re-drafted the Andaman and Nicobar Hand Book, and produced it in very much its present form as the Andaman and Nicobar Manual. Otherwise the period of Colonel Cadell's term of office was not marked by any noteworthy administrative or executive reform.

In 1890, however, towards the close of his Chief Commissionership, the Settlement was visited by Sir Charles Lyall and Sir Alfred Lethbridge, who acting as a Commission, investigated the penal system of Port Blair, and as a result made certain recommendations for its alteration.

In their opinion the system had a great reformative effect on the convicts undergoing it; but they considered that the punishment entailed by transportation was not sufficiently severe to act as a deterrent to crime. In consequence of their report certain changes were instituted in the penal system. Every convict, on arrival in the Settlement, was to pass through a period of detention under strict Jail discipline before passing in due course into one of the ordinary working gangs. In other ways the discipline was made more strict and a more effective separation of the free and convict populations was insisted upon. Also the number of term convicts to be sent to the Settlement was curtailed.

This alteration in policy did not, however, come into effect till after Colonel Cadell's retirement.

Colonel Cadell was relieved by Colonel Horsford in 1892. The latter held the appointment for two years only, towards the end of which time he was murderously assaulted and nearly killed by a convict.

In 1894 Major Temple (now Colonel Sir Richard Temple) took over the Chief Commissionership.

The penal settlement had by this time assumed the form in which we see it to-day. All subsequent increase has been in the way of development along natural lines, and any changes that have occurred, in organisation or administration, have been rendered necessary by the growing requirements of the community. The carrying out of the recommendations of the Lyall-Lethbridge Commission has proved a tax on the resources of the Settlement, and each Chief Commissioner in turn has been faced with the problem of shortage of labour, necessitating considerable economy and organisation, by the introduction of machinery and labour-saving appliances, in the working of the Settlement. These are matters of recent history, however, and would be out of place in a note of this kind.

In his dealings with the Andamanese, Lieutenant-Colonel Sir Richard Temple pursued the generally conciliatory policy of his predecessors with excellent results. During the first five years of his Chief Commissionership, that is to say, till 1899, the management of the Andamanese was in the hands of Mr. Portman. His interest in the race was of a very intimate and personal nature, and he used every endeavour to foster friendly relations with all tribes, and to fight against the causes which were rapidly exterminating the race. He established friendly relations with the Onge tribe, in the north of Little Andaman, and at the time of his retirement the Jarawa tribe alone remained hostile. He prepared vocabularies of the different dialects of the Andamanese language, and wrote an elaborate history of our relations with the aboriginals, besides carrying out much valuable anthropological and ethnological study of the race. He retired from the service in 1899, and was relieved in the charge of the Andamanese by Mr. E. H. Man, who retained the post till his retirement in 1901. He was succeeded by Mr. P. Vaux.

The hostile attitude of the Jarawa tribe, who occupied country on the outskirts of the Settlement, resulting in the occasional murder by them of convicts employed in collecting jungle materials, and of men employed in the Forest Department, necessitated the establishment of police guards at outlying stations, and forest camps, for their protection. So great was the trouble caused by this tribe that, in 1902, Sir Richard Temple decided to send a small expedition, composed of police and friendly Andamanese, into their country. Mr. Vaux went in charge of the expedition, and was accompanied by Mr. Rogers,

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Deputy Conservator of Forests, and Mr. Bonig, Assistant Harbour Master. An account of the expedition is given in the last Census Report, and it will suffice here to say that the members of the expedition attempted to achieve their end without bloodshed: their object being to capture alive, and bring into the Settlement, as many members of the hostile tribe as they could secure, in order to have an opportunity of impressing them with our power, and also with our friendly intentions towards them. In carrying out this plan the leaders of the expedition exposed themselves to very considerable risk, and as a result Mr. Vaux was fatally wounded by an arrow whilst in the act of rushing one of the Jarawa encampments at night.

The expedition into the Jarawa country undertaken in 1902 had for a time an excellent effect on the tribes; but as time passed and the matter was forgotten, they recommenced their malpractices, until in 1910 the nuisance had become so serious that another punitive expedition was organised. Details of this are given in another part of this report, but it may be mentioned here, that owing to the fact that the expedition was much larger, and consequently less mobile than the last, it was in the end able to achieve less. It remains to be seen whether it will have the same salutary effect as the last.

With all other tribes of the Andamanese our relations were, at the time of the census, universally of a friendly nature. Up to the present year the attitude of the Onges in the south of Little Andaman was uncertain; but in the course of the operations undertaken in connection with the present census, it has been proved that they have entirely abandoned their former suspicious attitude.

The Nicobars.

Lying as they do on the ancient line of trade between India and the Further East, the existence of the Nicobars has been known to travellers since the earliest times. There is evidence that the islands were known to Ptolemy, but the first authentic reference to them is in the writings of the Chinese Buddhist Monk I Tsing, who travelled all over India and Tibet in the 7th century A.D. The Islands were well known to Marco Polo, and there are frequent references to them in the writings of travellers from the 16th century onwards.

There has been since the earliest times a considerable trade in cocoanuts, between the Nicobars and Burma and India on the one side, and with Penang and the Straits Settlements on the other.

It is supposed that the Islands were visited by missionaries as far back as the 17th century; but it was not till 1756, when the Danes annexed the Nicobars, and established a colony there, that the Islands became for the first time involved in "Welt Politik."

This Danish colony, which was a purely military one, and run on quite impossible lines, perished miserably after an existence of only 3 years, there being at the end of that time only one survivor. The Danes, however, continued to exercise a sort of vague control over the Islands and in 1768 permitted the Moravian Mission at Tranquebar (the Herrenhuter) to establish a branch of their Mission in Nancowry Harbour. The Danish East India Company failed, however, to accord the necessary assistance and support to the Mission, and by 1787 it had ceased to exist.

After the abandonment of the missionaries by the Danish East India Company, but some years before the mission was actually closed, an attempt was made by a Dutch adventurer named William Boltz to found a colony at Nancowry; the site selected by him being the same as that fixed on in later years for the establishment of a Penal Settlement by the Government of India.

Boltz had a charter from the Austrian Government, and hoisting the Austrian flag, formally annexed the Islands in the name of Austria. He then proceeded to establish his colony. The Danish Government, though they had abandoned the unfortunate missionaries, still claimed a proprietary right in the Islands, and the action of Boltz led to interpellations between Austria and

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Denmark; but before the matter could be settled, the colony, like its Danish predecessor, had died a natural death.

Thereafter in order to establish their claim to the islands, the Danes maintained a nominal guard in Nancowry Harbour.

Several attempts were made from time to time by Moravians and Jesuits to found missions in the Islands, but all failed.

In 1848, the Danes finally relinquished their hold on the Islands, removing their guard, till then maintained at Nancowry, and in 1869 the British Government, with the consent of the Danes, took formal possession of the islands; this step being necessary in order to put a stop to piracy, which was then prevalent in the Nicobars.

The Islands have since been administered under the orders of the Government of India. In 1869, a branch of the Port Blair Penal Settlement was established in Nancowry Habour, and piracy was finally suppressed.

In 1884 an attempt was made to colonise the Nicobars with Chinese settlers from the Straits; the attempt was, however, a failure.

The Penal Settlement was eventually withdrawn in 1888, and thereafter the Islands were administered from Port Blair. A Mission and Agency were established on Car Nicobar, and subsequently an Agency at Nancowry. Small fees were levied from all ships trading in the Islands, and resident traders were required to take out licenses. Frequent visits were paid to the Islands by the station steamer from Port Blair.

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CHAPTER III.

The Results of the Census.

(a).—Settlement of Port Blair.

I.—Distribution of Population.

The population of the Settlement of Port Blair is distributed over the cleared area surrounding the harbour of that name. The extent of the country included within the area is roughly 330 square miles, and consists of arable land and pasture, interspersed with patches of forest land.

For administrative purposes the Settlement is divided by a line, running roughly north and south, into two districts, the Eastern and the Western. These districts are further sub-divided into sub-divisions. The head-quarter station of the Settlement is on a small island called Ross, in the mouth of the harbour, and here are concentrated the principal Government offices and the garrison of the Settlement. The remainder of the official population is to be found at the district head-quarters at Aberdeen and Viper Island, or at the several sub-divisional head-quarters.

The police have their head-quarters at Aberdeen, but occupy stations and posts throughout the Settlement, for the maintenance of order and for the prosecution of their ordinary police duties.

The convict population may be generally divided under three heads, *viz.*, (1) those incarcerated in the jails at Aberdeen and South Point; (2) the labouring convicts who are distributed in stations throughout both districts of the Settlement, where they are accommodated in barracks, and are employed on the mechanical and manual labour necessary for the maintenance and development of the Settlement; (3) the self-supporters, who, by service of at least 10 years with good conduct as labouring convicts, have earned the privilege of ticket-of-leave. These are located principally in villages on the Western District, where they cultivate land, or earn a livelihood by working at the craft of their caste, or at any other they may have learned during their period as labouring convicts.

Lastly, there is an ever-increasing free population, consisting principally of ex-convicts and their offspring to the third and fourth generation. These are to be found on the Eastern District, where they occupy villages, cultivate land, or carry on business or hand crafts in the same way as the self-supporter convicts on the Western District.

II.—Movement of Population.

The following provisional totals were sent to the Census Commissioner in March 1911, for the settlement of Port Blair.

Total.	Males.	Females.
16,318	14,107	2,211

The totals arrived at after tabulation were—

Total.	Males.	Females.
16,324	14,109	2,215

These totals, compared with the corrected totals of 1901, show an apparent increase of only 68.

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Year.	Total.	Males.	Females.
1901	16,256	14,122	2,134
1911	16,324	14,109	2,215
Increase or decrease .	+68	—13	+81

The movement of the population in Port Blair is governed by so many purely arbitrary conditions, that the question is not one of great interest. The principal factor governing the movement of the population is the fluctuation in the numbers of the convicts; which in turn is governed by the policy of the Government of India with regard to transportation. As a matter of fact the number of convicts has apparently varied very little since 1901; but this is purely coincidence, as after the last census the numbers increased from 11,947 in that year to 14,748 in 1906; after which, owing to the cessation of the transportation of term convicts the numbers began to fall, till at the time of the census of 1911 they had been reduced to 11,897, or approximately the same number as at the last census.

From the comparative statement given above, it would appear that the population is stationary. As a matter of fact this is not the case, although the movement is very slight.

For purposes of estimating the true movement of the population, it is better to compare the figures for this year with the provisional total of 1901; the reason being that these provisional totals did not include the crew and passengers of the mail steamer, which arrived in harbour after their despatch. As the mail steamer was not in the Andamans at the time of the present census, its inclusion in the figures for the last only confuses the issue.

	Totals.	Males.	Females.
Provisional totals, 1901 . .	16,106	14,008	2,098
Final totals, 1911 . . .	16,324	14,109	2,215
Increase or decrease . . .	+218	+101	+117

From this it will be seen that there has been an actual increase of 218 since 1911.

As stated above, the figures for the convict population are more or less stationary, and the source of increase will have to be sought elsewhere.

The elements of which the population of Port Blair (exclusive of the convicts) is built up may be shortly stated as:—

(1) The civil official population.
(2) The two military detachments.
(3) The military police battalion.
(4) The unofficial free and ex-convict settlers.

In the last decade there has been a small but inconsiderable increase in the numbers of the civil official population. The military have decreased from 511 to 354; but on the other hand the police have increased from 532 to 699. In other words a decrease of 157 in the military has been more or less balanced by an increase of 167 in the police. It follows therefore that there is an increase of about 200 in the non-official free population of the Settlement. This increase is principally attributable to the natural growth of a healthy community, but is also, no doubt, to a certain extent the result of recent legislation, which tends to induce released convicts to settle in the Andamans instead of returning to India on release.

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III.—Birthplace.

As compared with a province, or district, in India, the proportion of those born within the Settlement of Port Blair to those born beyond its confines is very small indeed. This, however, is easily understood when it is borne in mind that those born in the Settlement reprsent, with very few exceptions, the children of convicts and ex-convicts who have settled in the islands, and are of course a very small proportion of the total population.

A comparison of the figures for the locally born with the corresponding figures for the last census are of some slight interest, as indicating the growth of the purely local population, which, if the Settlement continues to exist long enough, will possibly some day develop into a more or less distinct race having a language and characteristics differing in a certain degree from any one of the many races from which it has sprung. For the present, however, the race is neither of sufficient importance nor ethnological interest to merit more than a passing allusion.

As regards those born outside the confines of the Settlement, little of interest can be noted. The vast majority are convicts: but the figures for the free not having been separated from the convict, nothing can be deduced from them. It may be mentioned, however, that those born outside Port Blair include the police and native infantry detachments; and those born outside India include, besides officers and subordinates of the Settlement, the men of the British infantry detachment.

IV.—Religion.

With regard to religion, which in other parts of India is, from a scientific point of view, a subject of such absorbing interest, very little of value can be gathered from the data furnished by the census of Port Blair.

Nearly every religion is here represented; but so far as the convict population is concerned, although no man's religious beliefs are in any way interfered with, and although the principal feast days of the predominating religions are recognised, and duly notified as holidays for the individuals professing those religions, it is for disciplinary reasons impossible to permit their outward observance on those occasions, or the participation in religious feasts, festivals or processions; and further, the erection of places of worship on the part of convicts is forbidden. There is consequently little to keep religion before the publics eye, and it is not so much in evidence as it is in a free community. There is further a tendency on the part of lesser religions to merge themselves in the greater, in order to participate in the advantages accruing to the followers of the more important religions.

As regards the free population, with the exception of certain lesser restrictions, rendered imperative by the necessity for the maintenance of discipline, all are at liberty to practice the observances of their several religions without let or hinderance.

Hindus.—As is to be expected Hinduism is the most numerously represented religion in the Settlement, 9,433 persons or 577 per mille of the population being returned as Hindus a number of these belonging to the degraded castes. Hindus are found in all sections of the community; among the officials and free settlers; in the Native Infantry Detatchment, and the Military Police Battalion; as well as among the convicts.

The outward forms of their religion are observed strictly by many Hindus in the Settlement; and the Military Police have erected a *Thakurbari* in their lines; but generally speaking Hinduism is not very much in evidence in Port Blair.

Mahomedans.—After the Hindus the Mahomedans are most numerously represented, being in the proportion of 270 per mille, and like the Hindus are represented in every section of the community.

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Mahomedanism is perhaps more openly practised in Port Blair than Hinduism ; but there are only two mosques in the Settlement, one in the police lines, the other erected by public subscription in Aberdeen Bazar.

Buddhists represent 94 per mille of the population. These are practically all convicts and of course have no religious buildings or establishments.

Christians are 28 per mille of the population, and are found principally among the officials of the Settlement and the Garrison, though there are a fair number of Indian Christians, mostly Roman Catholics, among the free and convict populations.

The Church of England and the Roman Catholic Church are most numerously represented ; but individual adherents of nearly every denomination of the Christian religion are to be found in Port Blair.

There is a Church and a resident Chaplain of the Church of England.

There is also a Roman Catholic Chapel, but no resident Priest; however, the Settlement, being in the Rangoon Diocese, is frequently visited from there.

Sikhs.—These represent 27 per mille of the population, and are mostly members of the Police Force and Native Infantry Detachment.

The Sikh members of the Police Force have built for themselves in their lines, and maintain at their own cost, a temple for the practice of their religion.

Other religions.—Aryas, Animists, and Jews represent only a fraction over 2 per mille of the total population, and do not merit special remark.

V.—Age.

Less than one-fourth of the population of Port Blair is permanently settled there. The larger section of the community consists of persons who come to the Settlement as adults, and remain in it for the longer or shorter period according to the individual circumstances of each. The age figures have therefore no scientific value, and nothing is to be gained by their consideration.

VI.—Sex.

The figures for Port Blair on this subject throw no useful light on the question of the normal proportion of the sexes. The unnatural conditions in the proportion of the sexes is the result of purely artificial circumstances, and the results are of no interest from a scientific point of view. Among the convict population, the proportion of males to females is roughly 18 to 1; a proportion which would be sufficient to vitiate the figures of a very much larger community than that of Port Blair.

There is, however, in Port Blair, a comparatively small free population, whose women live under conditions somewhat different to those generally found throughout India, and here few of the influences are at work which are held, elsewhere, to influence the proportion of the sexes. Female infanticide is of course unknown ; in fact, owing to the general shortage of women, female children have a higher marketable value than male, and are equally, if not more, desired. The breaking down of caste has greatly extended the liberty of women, so that the " purda system " has almost disappeared, and the remarriage of widows is tolerated. Women, moreover, are nowhere subjected to hard physical labour, and their status generally is better than in the corresponding class in India.

Under these circumstances, it might be supposed that females would preponderate. This, however, is not found to be the case. In order to arrive at some sort of idea of the proportion of males to females among the local born population, I directed each enumerator of a free village to submit with his schedules a statement giving the numbers of children and adults, of both

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sexes, differentiating between ex-convicts and locally born. The totals arrived at as a result are given below :—

Total Population.	Total Males.	Total Females.	Children.		Adults free.		Adults ex-convicts.	
			M.	F.	M.	F.	M.	F.
2,285	1,270	1,015	461	376	494	464	315	175

The numbers dealt with are so small that it is not worth while discussing them in detail, or considering them with reference to vital statistics; at the same time so far as anything can be argued from them, they would tend to show that the disproportion of females to males in eastern countries is not altogether due to the condition of subjection in which the women live.

VII.—Civil Condition.

In the figures of Table VII for the Settlement of Port Blair, the only point that strikes one as being of interest is the very small proportion of child-marriages. From ages 0—5 there are only 3 married girls in the Settlement; and from 5—10 only 8. There are no married boys below the age of 10. This is no doubt partly due to the fact that among the children of convict parents Government does not recognise marriages where the respective ages of the boy and girl are less than 12 and 10 years. This fact has no doubt a certain influence on the custom throughout the Settlement, even among the free and ex-convict settlers, who are of course placed under no such restrictions. Another fact is, I think, the absence, among the local free population, of a wealthy class, such as is found everywhere in India. The principal reason is however, I believe, the paucity of women in the Settlement, which fosters prostitution, and renders every girl a source of revenue to unscrupulous parents; a valuable asset, not lightly to be parted with, as long as she can be kept in a state of dependence. The number of women of under 20 years returned as unmarried is, it is true, small, but this is due to the fact that prostitution, not being for disciplinary reasons recognised in the Settlement, women when they arrive at years of discretion contract nominal marriages, in order to avoid notoriety, and to obtain for themselves an assured position.

Owing to the paucity of women, polygamy is almost unknown, and as noted elsewhere the breaking down of the caste system, coupled with the absence of public opinion as a check on the actions of individuals, has resulted in the most chaotic conditions with regard to marriage among the free population in the Settlement. There is nothing to prevent individuals of widely separated castes from marrying, so that hypergamy is practically unknown, and there are no endogamous or exogamous groups, or prohibited degrees of relationship. When to this absence of public opinion is added the scarcity of women it is easy to understand that few widows, whatever their caste or religion, remain very long unmarried.

In the case of convicts on the other hand marriages are only permitted between individuals whose caste or religion would permit of their marrying in their own country.

The number of female convicts available for marriage is, however, very small, and the proportion of men to women in a convict village is 10, or sometimes 20 to 1. Human nature being what it is, and the code of morals among this class not very high, it follows that there is a certain amount of promiscuity, which appears to have a decided effect on the powers of reproduction of the women. In Appendix B will be found a note by Major Woolley, I.M.S., Senior Medical Officer, Port Blair, on the subject of convict marriages, and the effect of promiscuity and its attendant evils on the birth-rate.

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VIII.—Education.

The question of education in Port Blair, where the population consists principally of adults, and where there is only a small locally born population, although one of vital importance locally, is not of great interest from the point of view of the Census. For the same reasons the figures of Table VIII for Port Blair are apt to be misleading, in that they are no test of the spread of education in the Settlement as the result of educational facilities provided. It is moreover useless to compare the figures with those of the last census, as Sir Richard Temple points out in his report on the Census of 1901 that the figures in his Education Tables are unreliable.

Of the population of Port Blair, rather more than 70 per cent. are convicts, for whom no educational facilities are provided; but it is the proportion of literates in this large majority which is the principal factor in determining the proportion in the population as a whole. For this reason, the degree of literacy in the Settlement as a whole is only in a very minor degree affected by the local facilities for education.

In the whole Settlement the proportion of literates works out at 223 per mille, which is comparatively speaking high.

The reasons for this high percentage of literacy in the population, viewed as a whole, are:—

(1) The population consists principally of adults; the number of very young children, who cannot in the nature of things be literate, being small.

(2) Males, among whom the proportion of literates is always greater than among females, predominate over the other sex in the proportion of about 18 to 1.

(3) The proportion of officials in the Settlement is higher than in an ordinary District in India.

(4) Education is probably cheaper, and the schools more evenly distributed, than is the case in many parts of India.

Degree of literacy among the convicts.—The figures for the free and convict populations not having been taken out separately at the time of the census, it is not possible to give definite figures for either community separately. The proportion of literates in the whole Settlement being high, it may be safely assumed that the proportion among convicts is fairly high. This we know in other ways to be the case.

For local reasons it is recorded of each convict who arrives in the Settlement whether he is literate or not, and a return containing the information collected is published each year in the Annual Report of the Administration. This return for the official year 1910-11 gives the following results :—

Total No. of convicts sent from India and Burma.			Literate.			Able to read and write a little.			Illiterate.		
Total.	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.
776	720	56	163	162	1	29	29	...	584	529	55

From this it will be seen that, in the year in question, the proportion of fully literate convicts who arrived in the Settlement was 21 per cent.

This comparatively high degree of literacy among the convicts who come to the Settlement is principally due to the presence among them of a certain proportion of Burmans, who are mostly literate in their own vernacular.

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The degree of literacy among the convicts, as a whole, is probably higher than among the new arrivals alone, as literate convicts are in great demand in the offices of the Settlement for employment as writers and munshis, or as godown keepers, or in other posts where a knowledge of reading and writing is essential. The demand for literate convicts being always greater than the supply, and such posts being exempt from hard manual labour, and therefore much sought after, there is no doubt that a certain number of convicts learn to read and write after they come to the Settlement, in order to qualify for them.

Degree of literacy among the free population.—As regards the free population also, as stated above, exact figures with regard to literacy cannot be given ; but there is no doubt that among the rising generation at any rate, a knowledge of reading and writing is fairly common.

Vernacular schools are provided by Government throughout the Settlement, at two of which instruction in English is also given. The attendance at these schools is compulsory in the case of the children of convicts, between certain ages ; moreover education in the Settlement is so cheap, and its advantages are so well understood, that a large proportion of the free and ex-convict settlers avail themselves of the facilities offered, and send their children to school. Some idea of the proportion of literates among the coming generation may be gathered from a perusal of the tables for ages 10—19, which refer almost exclusively to the locally born free population. If we exclude girls we will find that about 32 per cent are literate ; or in other words that between the ages of 10 and 19, one male in every three is literate.

In Port Blair, as in other parts of India, the general effect of education on the free population has been to produce a large and ever growing class who look down upon manual labour ; but for a proportion of whom only can posts be provided, either under Government or in the other offices of the Settlement.

English Education.—As regards those who are shown in the tables as being literate in English, these include the official population, the men of the British Infantry Detachment, and the English-speaking convicts as well as those of the locally born population who are literate in English. The figures for the different communities being inseparable, there is not much object in considering them at any length.

IX.—Language.

In Port Blair can be found represented nearly every tongue and dialect in India ; but, broadly speaking, Urdu is the vernacular language of the Settlement. It is in Urdu that the daily reports and vernacular returns are written by the munshis throughout the Settlement ; it is the "*lingua franca*" which all convicts, even those from Burma and Southern India, learn to speak ; it is taught in the vernacular classes of the Local Government schools ; and it is the universal language of the local born youth, whatever his parentage may be.

Sir Richard Temple, in the last Census Report, described the language as, "hybrid Urdu, filled with local terms, partly derived from English, partly from Urdu, and partly specialized adaptations of all sorts of words to local requirements and circumstances."

As a matter of fact the words and terms used, which would be unrecognizable to the ordinary Urdu scholar, are not very numerous, and broadly speaking the language is undoubtedly Urdu.

X.—Infirmities.

The total number of afflicted persons in the Settlement of Port Blair is 237, or 14·5 *per mille* of the total population.

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Considered separately the figures are :—

Insane	174	...	10·6 per mille.
Deaf mutes	13	...	0·8 per mille.
Blind	7	...	0·5 per mille.
Lepers	43	....	2·6 per mille.
Total afflicted	237		14·5 per mille.

The circumstances affecting the composition of the population of a Penal Settlement are so entirely different from those found elsewhere, that it is waste of time to compare the proportion of afflicted in Port Blair with that cound in a healthy community in India.

In considering the figures for the Settlement, it must be borne in mind that the great majority of persons returned there are adults, that they came to the Settlement as adults, and that of these, the majority remain there only for a longer or shorter period. It is only a small minority who are permanently settled there for life. It is also extremely improbable that any individual who came to the Settlement was at the time of arrival suffering from any of the infirmities here dealt with.

Insane.—In the case of a population composed principally of criminals, a high proportion of insane persons is to be looked for ; but it must be remembered that convicts are always under close observation, and that any tendency to insanity is at once brought to notice, and the individual placed under medical observation. It therefore follows that a certain number of insane persons among the convicts are returned as such, who would, in their own homes, be returned as sane.

Convicts are subjected to a very searching medical examination in India before being passed for transportation, so that it is certain that none were actually insane at the time of arrival in the Settlement. This fact alone makes it impossible to compare the insanity figures with those of any other community.

What further tends to vitiate the proportion of sane to insane among the convicts themselves, is the fact that men passed as insane are not subject to the same rules with regard to release, at the end of the prescribed period of transportation, as other convicts ; and the majority remain permanently in the lunatic ward at Port Blair. In the case of the women, on the other hand, an individual developing insanity is at once returned to an Indian Asylum.

The question of insanity among convicts has been dealt with in a paper written by Major Woolley, I.M.S., Senior Medical Officer, Port Blair, which appears as Appendix A to this report.

Insanity being an hereditary disease, one would naturally expect to find the taint reproduced in the Settlement in the succeeding generations. This does not however appear to be the case, in any marked degree at any rate. A comparison of the figures of insane persons returned at the census, with the statistics of the convict lunatic ward of the same period, shows that, of those returned as insane in the census schedules, not more than two or three were locally born, *i.e.*, the offspring of convict parents. It is possible that there may have been others in the Settlement, who though, mentally unsound were not sufficiently so in the opinion of the enumerators to be returned as insane ; but in any case the number is small. The probable explanation of this is, that the majority of convicts who develop insanity after transportation do so as a rule within two or three years of coming to the Settlement. No male convict is allowed to become a self-supporter till he has completed at least 10 years, with good conduct, in the Settlement, and the majority of self-supporters do not marry till some years later, and then have to be first passed as physically fit for marriage. The same applies in the case of the women, except that the probationary period is shorter. Still, in the case of both sexes the chances of individuals with latent insanity being permitted to marry are very remote.

Deaf-mutes —The returns for Port Blair in table XII, show 13 deaf-mutes in the Settlement ; a proportion of 0·8 per mille. Analysis of these

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figures makes it fairly obvious that the instructions issued to enumerators as to what constitutes a deaf-mute were not clearly understood.

It is inconceivable that any adult person afflicted with deaf-mutism could be sent to the Settlement in any capacity whatsoever. It is fairly certain therefore that every deaf-mute in the Settlement has been born there. The Settlement had only been in existence 53 years at the time of the census, and for the first few years after its opening, convicts were not allowed to marry; yet we find that 6 out of the 13 deaf-mutes returned are between the ages of 50-64. It is I think fairly obvious that ordinary deafness has been returned as deaf-mutism. So far as I am aware there is only one authenticated case of deaf-mutism in the Settlement.

Blind.—The figures for blindness need no special remark.

Leprosy.—The leprosy returns show 43 cases in Port Blair, or an average of 2·6 per mille in the whole Settlement.

As a matter of fact, all the lepers in Port Blair are convicts, so that the proportion ought, strictly speaking, to be worked out on the convict population only, which would give a proportion of 3·6 per mille.

Sir Richard Temple in his report on the last census points out that, for social reasons, lepers are liable to commit serious crimes. As stated before, convicts are subjected to strict medical examination before being passed for transportation, and it is therefore fairly certain that no convict in the Settlement had the disease in an active form, or was, in other words, a leper at the time he committed the crime for which he is now undergoing transportation. At the same time, both crime and leprosy being in a sense hereditary diseases it may be argued, from the fact that a comparatively large percentage of criminals develop leprosy, that the offspring of lepers are more liable to commit serious crimes than the offspring of healthy parents.

It should be noted that convicts being under close supervision, cases of leprosy are detected in the earliest stages, and sufferers thereafter strictly segregated, and the disease is less likely to spread in the Settlement by contagion than in other parts of India. It may therefore, I think, be taken for granted that the majority of the lepers in Port Blair are so by heredity.

XI.—Caste.

To the student of Ethnology, there is not much of interest to be learnt from the caste tables of the Port Blair Census; but a question of some, (if only local) interest, is that of the future of caste among the ever-increasing, locally born free population of the Settlement.

In this community one sees progressing a gradual disintegration of the caste system among Hindus. Whether from this process, which may be seen in progress, anything can be argued with regard to the future of the caste system in India as a whole, is doubtful. The conditions and circumstances prevailing in Port Blair, and which are gradually tending to nullify the exclusiveness of caste, are so different from those which are working to alter, and in a sense develop, the system in India, that it is hardly to be expected the result will be the same in both places.

The penal system of Port Blair, whilst recognizing caste among the convicts and legislating for a continuance of the same after transportation, is bound in the long run to have a deadening effect on its exclusiveness. Although the system allows for the employment of Brahmins, and others of high castes as cooks and watermen, and of men of the lowest castes on the more degrading occupations, there is a probationary period through which all must pass, when men of all castes and creeds must labour, side by side, on some form of manual labour.

The Hindu clings to his caste throughout the period of transportation; but a penal system, which for disciplinary purposes aims at the separation of individuals of the same race or nationality, and to a lesser degree of the same caste, though it may recognize, cannot foster the idea of caste. It is true that

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a good many of the men of the highest castes are to be found in or about the kitchens or bhandaras of the Settlement; but beyond this all are more or less effectually distributed, so that individuals are in many cases forced to associate and form friendships with men they would not willingly associate with in their own country.

The same deadening and levelling process continues after the convict has passed through the probationary period and become a self-supporter or ticket-of-leave. A convict is sometimes permitted to support himself by following his hereditary calling, if there is an opening for him; but in the majority of cases he is expected to begin life again as a cultivator. In the villages as in the working gangs no centralization of races or castes is permitted, and all are on a more or less equal footing. Anything in the nature of caste Government is unknown and caste has, therefore, no influence on public opinion in the way of ruling what is and what is not permissible. There are, moreover, no religious institutions to foster ideas of this kind.

The children of all convicts are educated together in the Government schools, and the question of caste does not enter very largely into their every day lives.

In the course of time, the convict obtains his release, and if he has lost touch with his native country, he frequently settles with his family in Port Blair, and it is these ex-convicts, with their offspring to the third and fourth generation, that to-day forms the free population of the Eastern District. Here we find the same conditions prevailing as in the convict villages on the Western District; that is, complete absence of caste *panchayats* or any form of caste government, and as a consequence a complete absence of public opinion as a check on the actions of individuals. Caste is in fact relegated to the background, and although occasionally brought into prominence in the civil or criminal courts of the Settlement, has really very little influence on the lives or actions of the majority of the local born population.

Public opinion being as it were non-existent, there is nothing to prevent individuals from contravening the customs of Hindu law, and this they frequently do. Men and women of widely separated castes contract marriages with impunity; husbands divorce their wives in imitation of the Mohamedans; divorced women and widows remarry, and the marital relations among the Hindus generally are chaotic.

So difficult has this rendered the work of the local courts of civil judicature, that the Local Government has been forced to legislate on the subject, in order to make clear what is and what is not a legal marriage.

Many of the older and more enlightened Hindus deplore the existing state of affairs; but in the absence of all form of internal caste government, and with public opinion in the state it is, there is no means of dealing with offenders.

Caste has, in fact, ceased to a great extent to have any influence among the younger generation of the local born of Port Blair.

Nothing exemplifies this more clearly than the fact that there are young men calling themselves Hindus who are unable to give the name of the caste to which they claim to belong.

XII.—Occupation.

The only remarkable feature of the occupation tables for Port Blair is the comparatively small number of persons employed on manual labour, *i.e.*, as agriculturalists, artificers, mechanics or on the ordinary hand-crafts of an Indian village.

As stated in chapter VIII, the great facilities for education in the Settlement has produced a large and ever-increasing class, who look down upon manual labour as a means of gaining a livelihood. Numerous attempts have been made, from time to time, to induce the local free population of the younger generation to take to agriculture, or to learn engineering, or one of the trades

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or hand-crafts, by which a living can be made in the Settlement. Facilities are offered to enable youths to learn fitting, or engineering, as apprentices in the Government Workshops; and a technical school was started in connection with the Principal Government School. All these attempts have so far failed in their object, and most of the agriculture is still in the hands of the self-supporter convicts, and nearly all the building and engineering work is done by convicts of the Public Works Department and Settlement Workshops. Practically all the cooly labour is also convict. These facts are not apparent in table XV, where all convicts are shown under heading XII as "unproductive."

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(b).—The Andamanese.

I.—Distribution of Population.

The aboriginal population of the Andamans is divided into 12 tribes. These tribes are distributed, more or less, over the whole group of Islands; each tribe having been, so far as we know, always restricted to a certain more or less well-defined tribal area. That the race must have been distributed in this way from the most remote times, is clear from the condition in which they were found at the time of the occupation of the islands by the British; the differences in dialect, custom, and physical appearance among tribes pointing to an almost complete isolation, which in such a restricted area can only be accounted for on the assumption that each tribe has confined its wanderings to a certain tract of country, within which it has come little in contact with individuals of other tribes. It is impossible now to say definitely whether the location of tribes, according to geographical areas, had been undergoing alteration, or modification, prior to our occupation of the islands, or how soon it commenced thereafter. Our knowledge of the race was at first and for many years so slight, and the alteration in distribution as a result of our occupation began so soon to take effect, that its extent cannot now be gauged, nor is it known what the exact disposition of the tribes was at the time of our advent.

From the records to hand of the dealings of Blair and Colebrooke with the aboriginals, at the end of the 18th century, it is clear that at that time the Jarawa tribe occupied a large part of the country now taken up by the Settlement. This is further corroborated by the Andamanese themselves, who affirm that the old kitchen middens still to be seen on the shores of the harbour are those of old Jarawa encampments. It has moreover been argued that the hostile attitude which the Jarawas have maintained towards us from the first, is attributable to the fact, that it was in their country that the Settlement was first established. Be that as it may, the fact remains that the distribution of the tribes since 1858 has altered, and that a gradual modification of boundaries is still taking place.

The following are the principal influences which have caused, and are still causing, the redistribution of the race:—

(1) The establishment of the Settlement in the South Andaman, and the consequent appropriation of a large part of that island, formerly occupied by the Andamanese.

(2) The virtual disappearance of certain tribes.

(3) The employment of a large part of the friendly section of the race during the north-east monsoon, on the collection of trepang, shell, etc., for the benefit of the Andaman Homes.

For this purpose standing camps are established, and maintained at certain points on the coasts, at or in the neighbourhood of which most of the Andamanese congregate during those months. It is true that this influences the distribution during a part of the year only, and that during the south-west monsoon, when the camps are closed, the tribes of the Yerewa group at any rate return more or less to their tribal areas; but there is no doubt that it is a factor influencing the question of distribution.

The above forces have resulted, first in the gradual displacement of the Jarawa tribe from the country surrounding the harbour of Port Blair, and their removal to a position to the north-west of, and bordering on, the Settlement.

The second has resulted in the concentration of the few remaining members of the Bea Kol and Juwai tribes, and a part of the Balawa and Bojigyab, in the permanent home of the Andamanese Department.

The last is tending gradually to abolish the whole idea of separate tribal areas, so far as the friendly tribes are concerned.

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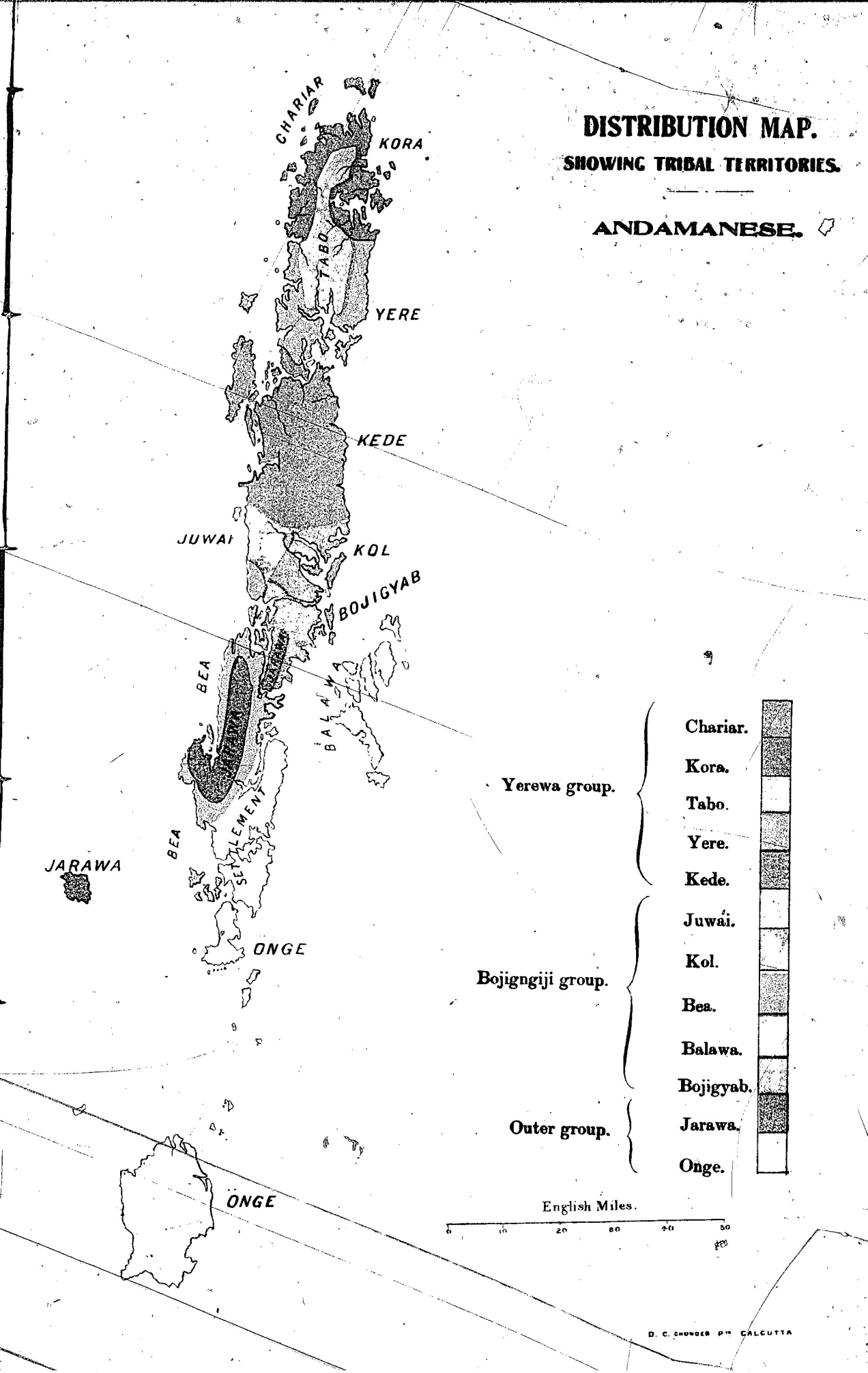

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Statement showing distribution of Andamanese by Islands.

Islands	Chāriar.				Kōrā.				Tābō.				Yēre.				Kede.				Jūwai.				Kōl.				Bojigyāb.				Balawa.				Bea.				Jarawa.				Onge.				Total.			
	Adults.		Children.		Adults.		Children.		Adults.		Children.		Adults.		Children.		Adults.		Children.		Adults.		Children.		Adults.		Children.		Adults.		Children.		Adults.		Children.		Adults.		Children.		Adults.		Children.		Adults.		Children.		Adults.		Children.	
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
North Andaman	9	8	3	3	20	33	6	12	17	23	8	14	49	55	12	12	7	6	...	...	...	3	...	...	...	...	...	...	1	—	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	103	128	29	41
Middle Andaman	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	1	2	...	1	1	...	...	...	...	...	...	...	5	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	7	4	...	1
South Andaman	6	3	4	...	...	...	...	...	...	...	...	...	18	17	11	1	6	6	2	—	...	...	...	...	...	...	...	...	5	4	...	...	...	...	...	...	1	6	...	1	30	35	22	27	...	...	...	...	66	71	39	29
Ritchies Archipelago	...	...	...	...	...	...	...	...	...	...	...	...	1	2	1	...	...	...	1	...	3	2	...	...	1	1	...	...	11	6	2	1	7	7	1	...	1	1	...	...	...	...	...	...	...	...	...	...	24	21	5	1
Rutland	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Little Andaman	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	177	194	124	136	177	194	124	136
North Sentinel	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	31	36	23	27	...	...	...	...	31	36	23	27
TOTAL	15	11	7	3	20	33	6	12	17	23	8	14	68	75	24	13	14	16	3	1	4	5	...	...	1	1	...	...	22	11	2	1	7	7	1	...	2	7	...	1	61	71	45	54	177	194	124	136	408	454	220	235

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Census of 1911. Figures for the Andamanese.

Tribes.	Adults.		Children.		Total.	Nominal occupied area in sqr. miles.	Density per sq. mile.
	Male.	Female.	Male.	Female.			
Châriâr	15	11	7	3	36	47	·76
Kôrâ	20	33	6	12	71	137	·51
Tâbô	17	23	8	14	62	158	·39
Yêre	68	75	24	13	180	198	·90
Kede	14	16	3	1	34	371	·09
Jûwai	4	5	...	...	9	110	·08
Kôl	1	1	...	...	2	161	·01
Bojigyâb	22	11	2	1	36	148	·24
Balawa	7	7	1	...	15	141	·10
Bêa	2	7	...	1	10	117	·08
Jarawa	61	71	45	54	231	220	1·05
Onge	177	194	124	136	631	373	1·69
Total	408	454	220	235	1,317	2,181*	·60

*Excluding occupied area of Settlement, 327 square miles.

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The above forces affect directly only the tribes on Great Andaman. The Onges on Little Andaman, and the section of the Jarawa tribe on North Sentinel Islands still remain in occupation of their ancient tribal areas to the exclusion of others.

The general distribution of the tribes at the present time may be said to be, in theory, the same as that defined with the aid of a map by Sir Richard Temple in the last Census Report. With the exception of the disappearance of Jarawas from Rutland Island, what changes and alterations in distribution have taken place during the last decade are largely the result of a reduction of their numbers, and a general tendency, among the friendly tribes, to mix more freely, which changes cannot be definitely indicated through the medium of a map or diagram.

II.—Movement of Population.

In taking the census of the Aboriginal population of the Andamans, different methods were adopted with different sections of the race —

(1) Among the friendly tribes comprised in the Yerewa and Bojigngiji groups, the numbers were arrived at by direct enumeration, and can be compared with the figures of the last census, which were arrived at in much the same way.

(2) In the case of the Onge tribe, the figures were arrived at partly by direct enumeration, and partly by estimate.

(3) For the Jarawa tribe estimate alone was resorted to.

In discussing the question of the movement of the population, the three sections above mentioned will be dealt with separately.

Friendly tribes of the Yerewa and Bojigngiji Groups—For the ready comprehension of the figures dealt with under this section, I have prepared a diagram showing the comparative strength of each tribe at the last, and the present census; and a table showing the increase or decrease during the last decade. As regards the question of how far these figures may be depended upon for gauging the actual movement of the population, I may say that I have every reason for believing that, taken as a whole, the figures of the last census are as correct, for this section of the race, as those of the present one; and that both are as nearly correct as is possible in the case of a non-synchronous census, taken in the circumstances described. In any case, they are unquestionably sufficiently near the exact figures to give a correct idea of the movement of the population.

The only reasons I have for questioning the correctness of Mr. Man's figures, is that at the time of the last census very little was known of the Tabo tribe, the separate existence of which was then discovered for the first time. Individuals of the tribe had been well known before this, but they had always been looked upon as Yeres, and had not been recognized as belonging to a separate tribe. That they are a separate tribe there is no doubt, but it is also clear that they are in some way very closely connected with the Yere tribe. When taking the census in Stewart Sound last January, a number of Tabos were returned by our Andamanese interpreters as Yeres. It was not till we enquired the reason for the absence of Tabo that the mistake became apparent, and our attention was directed to a party of men and women who it is true were seated separate from the rest, but had been, as before stated, returned as Yeres. We were now told that they were Tabos, and we were unable to elicit any reasonable explanation as to why they had been returned as Yeres in the first instance. We thought that a possible explanation might be, that the Eremtaga (*i.e.*, inland) section of the Yere tribe were called Tabo; but on enquiring, we found that this was not so, as several men who were undoubtedly Yeres, admitted that they were Eremtagas. What the actual connection is between the tribes I am unable to say, but the fact remains that the two are more or less closely associated, and in the camps visited by us in the interior, Yeres and Tabos were found living together. It is conceivable therefore that at the last census a certain number of the Tabo were returned as Yeres, and the

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numbers of the Tabo underestimated, which will explain the apparent anomaly of an increase in the Tabo alone of all the tribes of the Great Andaman.

In studying the tables, the first thing to strike one is the insignificant numbers of the tribe composing the Bojigngiji group, as compared with the Yerewa. Also the very much higher percentage of decrease in the former as compared with the latter. In the Yerewa group, the percentage of decrease is shown to be 17 per cent. whereas in the Bojigngiji group it is as high as 56 per cent.

A perusal of the literature in connection with the Andamanese race, shows that there was not always this disparity; in fact it is probable that, if anything, the tribes in the south were originally more numerous than those in the north. The Bea tribe, which then occupied a part of the country now cleared by the Settlement, as well as the country to the north of it, and with whom friendly relations were first established, was at one time the most powerful and numerous tribe, numbering it was believed between 500 and 1,000.

It was with the Bojigngiji group as a whole that Corbyn and Homfray first established friendly relations, and from their geographical position it follows that they have since then been more closely in touch with civilization, than the tribes whose country is at a distance from the Settlement. It was not till about 15 years after the establishment of the Settlement that any attempt was even made to bring the tribes in the north under the influence of the Andaman Homes. Generally speaking, therefore, it would appear that the decline in the numbers of a tribe is in direct ratio to its degree of contact with civilization.

That the effects of civilization on the Andamanese were harmful, was to a certain extent recognized by Homfray as early as 1866, in which year he established a Home at Port Mouat, and was himself living in the vicinity. He remarked then on the extraordinarily high infant mortality among the children born in the Home. In his report he notes that in three months there had been fifteen births at the Home, and that not one single child had survived. He recognized that this was wholly unnatural, and that it was probably due to the, to them, extraordinary conditions under which the women were living at the time. This piece of evidence is of interest, not only as showing how quickly the effects of unnatural surroundings began to affect the vitality of the race; but also in proving that the birth rate was at the time incomparably higher than it is now. That it was clearly recognized that civilization had a harmful effect on the vitality of Andamanese infants, is proved by an order issued by Portman, some years later, when in charge of the Homes, directing that pregnant women be sent away from the Homes to give birth to their children under more natural conditions in the jungles, where, he maintained, the infants had a better chance of surviving.

The effects of civilization in causing infant mortality is not, however, the only cause of the decrease in the race. In fact it is probable that the majority of the Andamanese are now inured to luxury, and it has not the same disastrous effect on children born under its influence.

One of the principal causes of the gradual disappearance of the race is sterility. It is probable that the Andamanese were at no time very prolific. There was probably always a tendency to infertility, as a preventive to overpopulation, and this natural tendency has been enhanced by the introduction of syphilis, till it amounts to actual sterility.

Syphilis was first discovered among the Andamanese in 1876, and is supposed to have been introduced by a convict employed in the Homes. As described elsewhere, attempts were made to localize the disease, but it had got a firmer hold than was at first suspected, and as was to be anticipated in the case of a race like the Andamanese, who are ignorant and careless of consequences, and among whom the sexual relations before marriage are unrestricted, it spread rapidly, principally among the Bojigngiji group, but also to the tribes in the north. The result is apparent, and the small number of children, particularly of infants, among the tribes here dealt with is, I think, proof that sterility is more or less universal.

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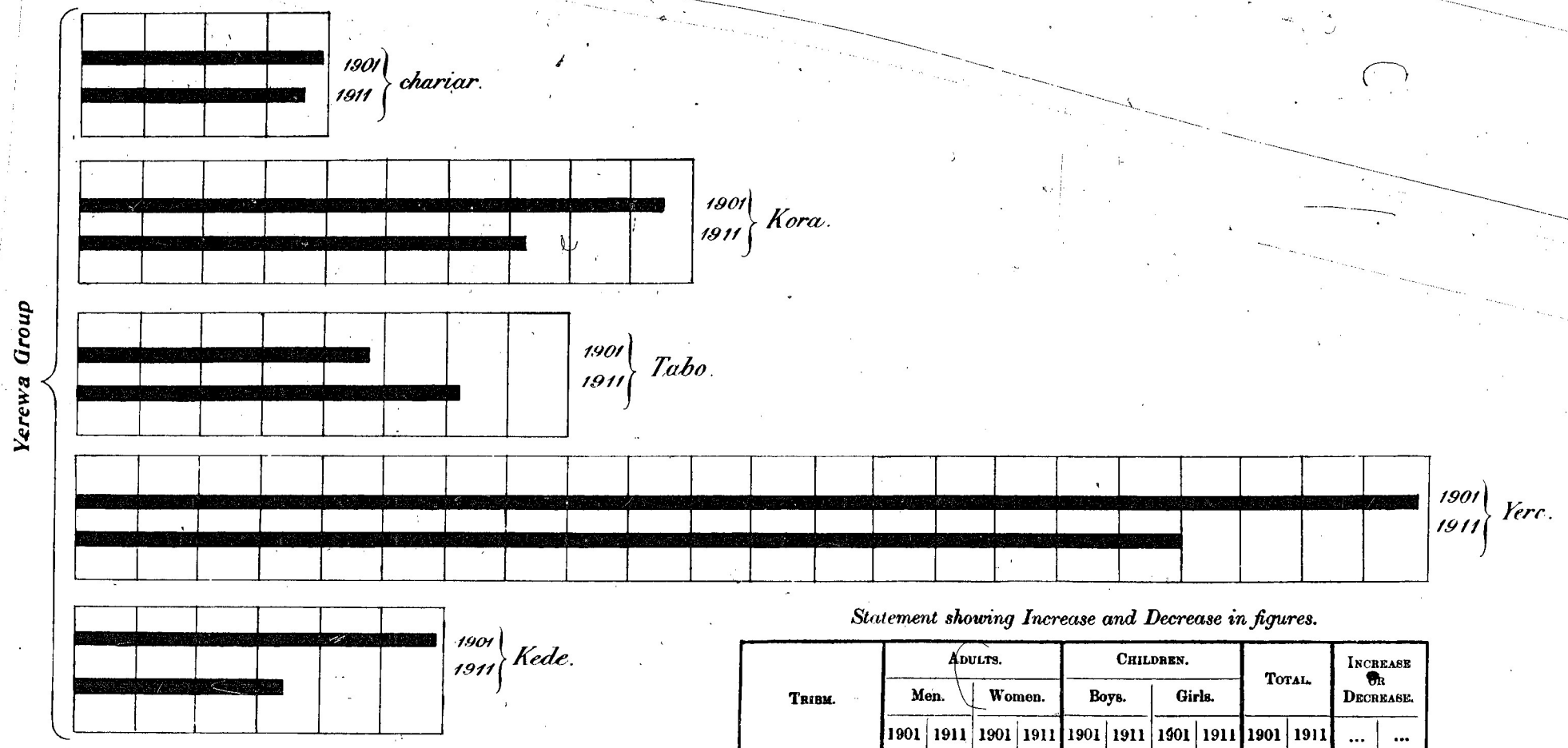
Diagram Showing increase and decrease by Tribes of Andamanese of the Yerewa and Bojigngiji Groups.



Statement showing Increase and Decrease in figures.

Tribe.	Adults.				Children.				Total.		Increase or Decrease.	
	Men.		Women.		Boys.		Girls.					
	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911	...	...
Châriâr . .	16	15	15	11	6	7	2	3	39	36	...	3
Kôrâ . . .	31	20	32	33	14	6	19	12	96	71	...	25
Tâbô . . .	15	17	16	23	7	8	10	14	48	62	14	...
Yêre . . .	98	68	30	75	26	24	14	13	218	180	...	38
Kede . . .	24	14	30	16	3	3	2	1	59	34	...	25
Jûwai . . .	21	4	19	5	7	...	1	...	48	9	...	39
Kôl . . .	6	1	2	1	3	...	...	...	11	2	...	9
Bojigyâb . .	31	22	14	11	2	2	3	1	50	36	...	14
Balawa . .	5	7	10	7	3	1	1	...	19	15	...	4
Bêa . . .	14	2	16	7	3	...	4	1	37	10	...	27
Total	261	170	234	189	74	51	56	45	625	455	14	184

Total Decrease 170.

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The enormous reduction in the numbers of the Andamanese since the time of our first occupying the islands, cannot however be attributed to gradual decline. It is primarily due to the introduction of epidemics, principally measles.

This disease first broke out in the Settlement, in 1877, and as described elsewhere, spread to the Andamanese, causing incalculable damage. It is impossible of course to arrive at any exact estimate of the damage done, but it has been stated that at least half the race perished from this cause.

Another factor contributing to the decline of the race, is the high mortality among adults, due partly to the unfortunate effects of civilization, but principally to the introduction of contagious and hereditary diseases, as syphilis and pulmonary complaints.

I append herewith a table showing the admissions, and deaths, from different causes which took place among the Andamanese in the Haddo hospital during the past three years.

Diseases for which admitted.	1908.		1909.		1910.	
	Admissions.	Deaths.	Admissions.	Deaths.	Admissions.	Deaths.
Dysentery	5	...	2	...	...	...
Malaria	52	...	61	...	113	...
Secondary syphilis	17	1	17	...	8	...
Rheumatism	12	...	5	...	9	...
Bronchitis	12	...	16	...	22	...
Pneumonia	9	7	6	2	11	2
Tubercular phthisis	5	5	8	6	3	3
Pleurisy	...	...	1	1	3	...
Enteritis	...	...	1	...	2	...
Wounds	3	1	2	...	8	...
Other causes	15	...	13	...	21	1
TOTAL	130	14	132	9	200	6

In considering these figures, it must be remembered that they do not represent the sick, or death rate, of even that section of the race with which we are now concerned. In fact it is impossible to say to what proportions they refer, but it is unquestionably a comparatively small one.

Numbers of the Andamanese in North Andaman have, for many months in the year, no opportunity of coming to hospital, even if they wished to do so, and even among the tribes in constant touch with the Settlement numbers, when sick, prefer to remain in their camps.

The figures are of interest however as showing the diseases from which the civilized Andamanese suffer, and the degree of mortality caused by each.

It will be seen that the largest number of admissions is for malaria, but that the disease in no case proved fatal. The greatest mortality is caused by pulmonary diseases, *viz.*, tubercle of the lungs and pneumonia, the figures for the three years are: tubercle 16 admissions and 14 deaths, pneumonia 26 admissions and 11 deaths. These two diseases alone, therefore, account for 25 out of a total of 29 deaths occurring in hospital during three years.

The admissions from syphilis do not, it may be remarked, at all represent the general prevalence of the disease, as an Andamanese does not go to hospital unless forced to, so long as the disease he is suffering from does not incapacitate him from indulging in his favourite sports of hunting and fishing.

Tubercle and pneumonia have been undoubtedly introduced or at any rate fostered, by contact with civilization; but in the case of a race like the Andamanese, living as they do practically in the open air, it is hard to understand how these diseases have gained such a hold on them.

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It is possible that, had the Andamanese been permitted to live their wild life uninterruptedly, pulmonary diseases would have done them little harm; their prevalence being largely due to a misguided philanthropy.

The huts built by the Andamanese themselves are situated, and constructed, so as to afford the best possible protection from wind and rain, whilst at the same time, allowing the maximum access of fresh air. At the Homes, and hospital, which they visit from time to time, they are housed in civilized dwellings as compared with their own rude shelters; but from their point of view these are not nearly so well adapted for their requirements. The huts at the Homes are draughty without being well ventilated, and the hospital, though well ventilated, is draughty also. They are it is true provided with blankets, but this fact in itself is probably one of the principal causes of trouble, as they feel the need of them when they return to the jungles. As a result moreover of their contact with civilization, the Andamanese have been obliged, or at least encouraged, to wear clothing, which is undoubtedly harmful, in that they feel the need of it if they leave it off on their return to camp life, and if they continue to wear it, more particularly during the rains, it is a direct cause of chills.*

To summarize what has been said above, the great and rapid reduction of the Andamanese is I think in the first instance due to the introduction of epidemics, principally of measles in 1876. This no doubt affected all tribes on Great Andaman alike, causing a very large and sudden reduction in the population. Under natural conditions the population would in time have recovered from the effects of this epidemic, and regained its former numbers.

That it failed to do so and that it continued, and still continues to decline, is due I think to several causes:—

(1) To the increase in infant mortality in the case of the children of parents coming under the influence of civilization. This is probably not nearly such an important factor at the present time as those described further on, partly because only a section of the people is subjected to it, and partly because, as time passed and the Andamanese became accustomed to the conditions under which they were called upon to live in the Homes, it affected the death rate less.

(2) To the low birth rate, caused by the natural tendency to infertility on the part of the Andamanese, a tendency which is enhanced till it amounts almost to sterility by the introduction of syphilis.

(3) To the increase in the death rate among adults. In the absence of any vital statistics it is difficult to speak definitely on this point; but there is no doubt that the death rate is higher than it would be under normal conditions. The hospital returns give us no clue to the actual state of affairs. There has been a total decrease during the last decade of 170 in the section of the race here dealt with, which, even if we allowed for no births during that period, would mean an average of 17 deaths per annum, the actual figures being probably about 30 deaths in each year, or an average death rate of nearly 66 per mille of the existing population.

The above are, I think, the primary causes which have brought the race to its present condition; but in the absence of vital statistics, with no definite knowledge of the orignal numbers of the race, and with figures for only one decade from which to draw conclusions, it is a little difficult to estimate how, and to what degree, each of the above mentioned influences has affected the race since it first came under our influence.

* Major Woolley, I.M.S., Senior Medical Officer, Port Blair, is of opinion that excessive tobacco smoking, to which both sexes are equally addicted (another result of contact with civilization), is a cause contributing to the high death rate.

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Below is given Sir Richard Temple's estimate of the original numbers of the Yerewa and Bojigngiji groups of the race, and I have added for purposes of comparison the numbers of each tribe found at the time of the census.

Chāriâr.		Kôrâ.		Tâbô.		Yêre.		Kede.		Jūwai.		Kôl.		Bogigyâb.		Balawa.		Bêa.		Total of Yerewa and Bojigngiji groups.	
1858.	1911.	1858	1911.	1858	1911.	1858	1911.	1858	1911.	1858	1911.	1858	1911.	1858	1911	1858	1911.	1858	1911.	1858	1911.
100	36	500	71	200	62	700	180	500	34	300	9	100	2	300	36	300	15	500	10	3,500	455

The decline has not been a steady one, nor has it affected the two groups alike. Up to 1876 the numbers had probably been but little affected. As a result of the introduction of measles there must have been a sudden and considerable drop in the population, after which commenced a slow decline, which grew rapid as the years passed, and the diseases introduced gained a firmer hold on the race. The decline subsequent to 1876 has affected the Yerewa group less than the Bojigngiji, which was in closer touch with civilization.

It is clear from what has been said, that the decline in this section of the Andamanese race can be attributed to the unfortunate effects of civilization, following on our occupation of the islands. The policy of the Government towards the Andamanese has been consistently humane and long-suffering, and if at times it has been short-sighted and disastrous in result, the fault is traceable, not to neglect, but to a laudable desire to improve the condition of the race. It was not realized till too late, that to bring a people like the Andamanese too suddenly under the influences of civilization was altogether harmful.

It is possible that in the course of time the race may become more or less immune to the evil effects of the influences introduced through contact with civilization, and that, like the Maoris in New Zealand, they may, after declining for a time, commence later on to increase; but in the case of the groups now being dealt with, the decline is so rapid that in the ordinary course of events, many of the tribes will disappear within the next generation, or at the most two.

The Önges.—Owing to the fact that at the last census their numbers were arrived at by estimate, we have no means of judging whether this tribe is increasing or decreasing. The Önges have occupied the island they now inhabit for many centuries, under almost precisely the conditions in which we now find them, so that it may, I think, be assumed with safety that the population is not an increasing one. The only points therefore to be considered are whether it is stationary or decreasing. To arrive at a conclusion in these points we have very little data to go upon. Except in the case of those occupying the extreme north of the island, the Önges have been, up to the present, very little in touch with civilization. Their isolated position, and the uncertainty of their attitude towards strangers, has prevented our relations with them becoming too intimate. It is true that parties from the north of Little Andaman frequently visit the Settlement, *viâ* the Cinque Islands, and Rutland; but even so it may be safely assumed that the causes which are so rapidly exterminating the tribes in the vicinity of the Settlement, are not present among the Önges in anything like the same degree, and the natural presumption would be that the population was stationary. At the same time, Mr. Bonig, who is one of the few persons who has visited Little Andaman during the last decade is of opinion that the population is not now so dense as it was five or six years ago and he is inclined to believe that the race is decreasing. His opinion is not, however, based on any scientific data and does not therefore carry great weight

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Below is a statement comparing the estimated numbers at the last census, compared with those arrived at as a result of the present census.

1901.					1911.				
Adults.		Children.		Total.	Adults.		Children.		Total.
Male.	Female.	Male.	Female.		Male.	Female.	Male.	Female.	
153	173	178	168	672	177	194	124	136	631

From this it would appear that the population is stationary; but as noted above, in neither case are the figures sufficiently exact to admit of a definite pronouncement being made on this point. In the absence of proof to the contrary I am inclined to believe that the population of Little Andaman is stationary.

The Jarawas.—At the time of the last census, sections of the Jarawa tribes were located in three parts of the Andaman Islands—

(1) On South Andaman, in the country to the north-west of and bordering on the Settlement.

(2) In the south of Rutland Island.

(3) On North Sentinel Island.

At the time of the last census, owing to their uniformly hostile attitude, the numbers of this tribe were arrived at by estimate only, a procedure adopted on the present occasion for the same reason. On both occasions, the estimate of the numbers of that section of the tribe located in South Andaman were partly based on observations recorded in the course of punitive expeditions against them. It is probable therefore that these estimates approximate most nearly to the truth.

Below is given a comparative statement of the figures for 1901 and 1911.

Section of the Jarawa tribe.	1901.					1911.				
	Adults.		Children.		Total.	Adults.		Children.		Total
	Male.	Female.	Male.	Female.		Male.	Female.	Male.	Female.	
South Andaman .	25	29	32	31	117	30	35	22	27	114
Rutland . .	76	88	98	89	351	...	...	...	...	...
North Sentinel .	25	29	32	31	117	31	36	23	27	117
Total .	126	146	162	151	585	61	71	45	54	231

A comparison of the figures, for the purpose of estimating whether the population is increasing or decreasing, is obviously impossible, as both are based on estimates which may be altogether erroneous.

It will be observed, however, that there is a very large decrease in the estimated total of the tribe, due to the omission, on the present occasion, of any figures for Rutland. At the last census Sir Richard C. Temple, estimated the numbers of the Jarawas in Rutland at 351, that is to say, as three times as numerous as the Bojigngiji group on South Andaman. This estimate was based on the area of country occupied by them, and the fact that they had not been subjected to the influences of civilization. In the light of the more exact information now at our disposal, it is obvious that this estimate

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was very much too high. It is probable that, at the time of the 1901 census, there was not more than one small sept of the Jarawa tribe on Rutland, and that 35 would have been a liberal estimate of their numbers. In 1906, it was reported by the Onges, who visited the island *en route* for the Settlement, that there were only a very few Jarawas left. In the following year they captured a Jarawa man, but he escaped after he had been in their camp for a few days. Later the Onges reported that only a few Jarawa women remained alive, the men having all died, and these women subsequently disappeared; but whether they were killed by the Onges, or absorbed into their own tribe, it was not possible to ascertain. The fact, however, remains that, so far as we at present know, there are no longer any Jarawas on Rutland.

The Forest Department have been at work there for the past 4 or 5 years, and have, in the course of that time, worked over the whole of the habitable portion of the Island, without observing any trace of the tribe.

With regard to the Jarawas in South Andaman, we have the estimates of the expeditions of 1902 and 1910 on which to base our estimate of the movement of this section of the tribe. From a comparison of the figures one would conclude that the population is stationary, as the difference in the estimated numbers is not sufficient basis for assuming an increase or decrease.

In the case of the Jarawas of North Sentinel, the figures of the last census have been accepted for the present one also, as they agree more or less with the rough estimate of their numbers, arrived at after a visit paid to the island in 1911. As the inhabitants of this island have had no means of communicating with the other Andamanese, on the main group or other islands, and have never been in contact with civilization in any form, it may be assumed that the population is stationary.

Movement of Aboriginal population as a whole.—Dealing with the Andamanese race as a whole, there is no question but that the race is decreasing rapidly. The Bojigngiji is already doomed. With care, and the pursuance of a sensible policy towards them, the Yerewa group in the North Island may be preserved for some years; but if they continue to decline as they are at present doing, their eventual disappearance is merely a matter of time. With regard to the Onges in Little Andaman, and the Jarawas on North Sentinel, there is no reason why, if not brought closely in touch with rest of the race, they should not maintain their present numbers, and possibly form a nucleus for the repopulation of the islands in the future.

The attitude of the Jarawas in South Andaman makes their future uncertain. Unless they abandon their hostile attitude, it is inevitable that they must, with the spread of civilization, disappear in time. However philanthropic the administration may be, it is impossible for it to continue for ever, its forbearing attitude towards this tribe, if in the future it continues to be, as it at present is, a constant menace to inoffensive settlers on the border of the Settlement.

III.—Birthplace.

There is nothing of interest to be noted on this subject. The Andamanese are in no sense migratory, and no member of the race has ever been born outside the islands.

IV.—Religion.

The religious belief of the Andamanse is a subject of considerable interest, and one which still occupies the attention of ethnologists. Their religion may be generally described as pure animism. They believe in the evil spirits inhabiting the jungles, and the sea, and in the continued existence, in spirit form, of deceased relatives; and these beliefs prompt them to do or abstain from doing certain acts which they conceive to be annoying and displeasing to these spirits. There is a vague belief in a deity or deities, which are connected in their minds with the monsoons; but they neither worship, nor propitiate them. They have great faith in dreams, second sight, and omens. The idea of tabu,

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in a rudimentary form, is indicated by their initiatory customs on reaching the age of puberty.

V.—Age.

Without vital statistics it is impossible to write definitely on this point; but it may be stated generally that the race developes quickly, and is not long lived. An Andamanese is fully developed by 18, and old at 60 to 65.

VI.—Sex.

The figures available for a consideration of this subject refer only to the Bojigngiji and Yerewa groups; the proportions of the sexes in the estimated figures for the Onges and Jarawas being based on these figures. It is questionable, therefore, whether anything can be argued from the results of the census, as the conditions under which the Bojigngiji and Yerewa group, have existed, are so abornal, and the numbers dealt with are so small, that it is not possible to advance any definite theory as to the proportion of the sexes on such insufficient basis. It would appear from the figures that among the Andamanse the females are in excess of the males.

VII.—Civil Condition.

On this subject again we have no definite data to go upon. Among the Andamanese the relations between the sexes are unrestricted before marriage. The age of puberty is reached at about 15 years; but owing to his love for sport, the Andamanese man does not allow his passions to interfere with his hunting, and fishing, and as a rule, among the tribes on Great Andaman, marriages are not contracted very young, the average age in the case of men being about 25.

In the course of the census tour among the Önges Mr. Bonig observed that they married very young, contracts being made in his presence between quite immature boys and girls.

As a race the Andamanese are by choice monogamous. They are exogamous as regards septs, and were formerly endogamous within tribes; but as described elsewhere this is not now the case, so far at any rate as regards the tribes of the Yerewa, and Bojigngiji groups, who intermarry freely. Appended is a list of 17 mixed marriages, noted during the census tour. There are probably other cases, more particularly among the Yere and Tabo tribes which did not impress themselves upon my notice.

INTERTRIBAL MARRIAGES.

Tribe of		Tribe of	
Man.	Woman.	Man.	Woman.
Chariar	Yere	Bojigyab	Yere
Chariar	Kora	Bojigyab	Yere
Kora	Tabo	Bojigyab	Yere
Kora	Yere	Bojigyab	Kol
Yere	Chariar	Bojigyab	Balawa
Kede	Bea	Bojigyab	Balawa
Juwai	Kede	Balawa	Yere
Juwai	Bojigyab	Balawa	Juwai
Bojigyab	Kede		

There is some simple form of marriage ceremony, which varies in the different tribes and groups. In the course of the census tour in Little Andaman Mr. Bonig was able to make some interesting observations of the customs among the Onges They, it would appear, are more markedly exogamous as regards septs, or village, than the other Andamanese; and the men select

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wives from some village as far removed as possible from their own. The marriage ceremony observed was extremely simple, and consisted in the chief of the girl's village placing her wrist in the hand of the accepted suitor, who had to retain his hold of her until he had her safely on board his canoe or boat. So long as he retained his hold the girl came quietly enough; but if he relaxed his grasp, she was off into the jungles at once, and was apparently lost to him, for the time being at any rate.

The marriage tie is not a very binding one, being to a certain extent dependent on the bearing of children as a result of the union. In these latter days, when so many marriages are infructuous, divorces, and remarriages, are more common than was formerly the case; and in fact sexual relations generally are no longer so simple, or so satisfactory, from a moral point of view.

As an instance of the general laxity in the marital relations among the friendly Andamanese, the following case, which came under my notice, may be mentioned.

In one of the camps in the extreme north of the islands, we came across one Wuluga, a Bojigyab, with a Yere wife, who had come up to see a relation of the wife's, employed in one of the standing camps in the north. On enquiry we discovered that his wife had been married several times. Her first husband was a man of the Kede tribe, named Jumbo, who died. She then married Piritch, who was Wuluga's brother. Piritch tired of her in time, and took on another woman; his lawful wife marrying his brother Wuluga, with whom she was living when we came across them. It is needless to say that the woman had no children by any of her husbands.

VIII.—Education.

As described in the historical sketch, attempts have been made, from time to time, to educate the Andamanese. A school was started in connexion with the Homes, and in 1870 a school and orphanage were established, and maintained by public subscription. It was found, however, that the benefits of education were more than counterbalanced by the physical and moral deterioration resulting from contact with civilization.

As a race the Andamanese are quick and intelligent, and learn readily up to a certain point, beyond which the brain seems incapable of receiving impressions.

Perhaps the best results have been obtained in the three or four instances where Andamanese children have been adopted, when young, and brought up by subordinates in Government service in Port Blair, receiving the same moral and educational advantages as their own children. Brought up in this way they have proved very like other human beings, of rather limited education, being quick and intelligent in a rather superficial way; but there has always been noticeable in them a certain latent moral obliquity, which is after all what one would expect of individual members of a race of such a law type as the Andamanese.

IX.—Language.

The language of the Andamanese was scientifically described at some length by Sir Richard Temple in the last Census Report, and it will suffice here to refer to it very briefly. From a philological point of view the language is interesting, in that it is unclassified, having affinity with no other language. It is purely colloquial, and capable of expressing only the simplest, and most direct thoughts. Each tribe has its own dialect; these dialects varying so greatly, that members of widely separated tribes cannot make themselves mutually comprehensible. The dialects resolve themselves generally speaking into three groups, which correspond to the racial grouping of the tribes.

X.—Infirmities.

In the absence of statistics it is not possible to say very much on this point. The question of the ailments which principally affect the population has been dealt with in the chapter on the movement of the population. It may however be mentioned here that idiocy and insanity are of rare occurrence, and leprosy is unknown among the Andamanese.

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XI.—Nationality.

Origin of the race.—The Aborigines of the Andaman Islands may almost be described as a race by themselves. Found only in these islands, and having affinity with no other race on the continent of India, they present to ethnologists something of an enigma, in that their correct position in the scheme of humanity has so far never been satisfactorily decided. The people which most closely approximate to the Andamanese in appearance, and habits, are the Semangs of the Malay Peninsula.

The origin of the Andamanese, is a matter of conjecture; but that, the race is of the greatest antiquity is generally admitted. Writers in the last century advanced the theory that the Andamanese were descendants of a ship-load of African slaves, cast away, many centuries ago, on the coast of the Andamans. This theory is however untenable in the light of a scientific examination of the race. It doubtless arose from the blackness of the skins, and the woolly hair of the Aborigines, in which respects they somewhat resemble the Negro races of Africa. As a matter of fact the Andamanese are Negritos, and not Negroes, and have no affinity with the inhabitants of the African continent.

It is probable that the Andamanese are a remnant of a negrito race, which once inhabited what is now known as the Burmese Peninsula.

In those remote times the Andamans probably formed part of the Asiatic continent; but as the result of some great cataclysm, or possibly through a gradual subsidence, what was once a Peninsula became a series of Islands, separated from the main land by a wide stretch of sea.

It is conceivable that a small section of the race inhabiting the peninsula may have, in this way, been cut off from the parent stock. Since then, and till the end of the 18th century, this remnant has remained in a state of geographical isolation which was rendered more complete by the savage exclusiveness of the race, preventing, as it did, all intercourse from outside. There is little doubt that the race has remained, possibly for many thousands of years, in its primeval condition. It has in all probability retained unchanged the habits and customs, as well as the physical characteristics of the original stock, long after the race from which it sprang had disappeared before the successive waves of immigration which have, from time to time, swept across the continent of India.

From the writings of Ptolemy it may be gathered that nearly 2,000 years ago the Andamanese were in appearance much as they are now and there is internal evidence to prove that their habits and customs have changed not at all in the last few centuries. The presumption is, therefore, that they are a very ancient race, and from the absence of the possibility of any great admixture of foreign blood it may be argued that the race is one of the purest in the world.

Physical characteristics.—As stated above, the Andamanse are Negrito in type. The individuals are short in stature (average height males 58½″, female 54″). The skin when clean is black, and the hair so excessively woolly, or frizzled, that when severed from the head, and viewed separately, it is almost unrecognizable as human hair. As a race the Andamanese are physically well developed, the men having graceful figures, with good muscular development. The women have a tendency towards excessive fatness, more particularly from the waist downwards.

Habits and Customs.—The race is nomadic, having generally speaking no fixed dwelling places. The Önge tribe it is true have semi-permanent villages: and the Jarawas still have communal huts of a more or less permanent nature for the accommodation of whole septs: but these are only occupied at certain seasons of the year, and not, it is believed, for very long at a time; it may therefore be said that the majority of the race is purely nomadic for the greater part of each year. Each tribe or sept is broken up into small parties, or camps, which roam about from place to place, erecting, wherever they settle for a time, rude huts or shelters for their accommodation, each camp being abandoned as the food supply in the neighbourhood is exhausted, or the sanitary condition of the camp renders a move imperative.

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The state of civilization in which the Andamanese live is extremely low. Their language is primitive. The warm and equable climate in which they live renders clothing unnecessary, so that the men, in their natural state, go practically naked, the women wearing only a bunch of fibre strips depending from a belt behind, and a leaf, or leaves or small fibre tassel, similarly depending in front. Both sexes, the men more particularly, wear ornaments made from coral, or the bones of deceased relatives. In the case of most tribes the upper part of the body is tattooed, by making small incisions in the flesh. They rub themselves freely with red ochre, or clay, mixed with oil or turtle fat. Their weapons are of the simplest, but are admirably made. For purposes of offence or defence, for hunting, and shooting fish, bows and arrows are used, the shape of the bows varying with the different groups of tribes, the arrows having barbed iron heads, or hardened wooden points, according to the purposes for which they are used. Iron headed harpoons, or fish spears, are used for the capture of turtle, or large fish.

Their household furniture is of the simplest; rude earthenware cooking pots, small nets, baskets, wooden water-vessels and the like being all that they require. Their canoes are of the most primitive form being merely the trunk of a tree hollowed out, the smaller canoes being fitted with an outrigger to ensure stability. The Andamanese know nothing of cultivation, and live entirely by hunting, and fishing, and on what roots, fruit and honey they can obtain in the jungles. They cook all food they eat, but have no means of obtaining fire for themselves, so that smouldering logs have always to be carried from one camp to the next.

Divisions by tribes and internal economy.—The race is divided into 12 tribes, which resolve themselves, according to certain salient characteristics in habits, customs, and the weapons used, into three principal groups.

Yerewa Group	Chariar.	Bojigngiji Group	Bea.	Outer group	Önge.
	Kora.		Balawa.		Jarawa.
	Tabo.		Bojigyab.		
	Yere.		Juwai.		
	Kede.		Kol.		

Each tribe is further divided into septs, under headmen.

Besides the division by tribes, the race is generally divided by habitat into two classes, *viz.*, Aryoto, or dwellers on the sea shore, and Eremtagas, or dwellers inland. The line of separation between these two classes is not in every case coincident with the lines separating tribe from tribe. In some cases a whole tribe is Eremtaga, or Aryoto; in others a tribe may contain both Eremtaga and Aryoto. The only difference between an Eremtaga and an Aryoto is that the former is more expert at hunting, and wood-craft generally, whilst the latter excels at swimming, and diving, and at the shooting, and spearing of fish, and turtles. On the whole the Aryoto rather looks down on the Eremtaga, but there are no racial, or physical differences between the two classes.

From the earliest times, and during the first period of our occupation of the islands, intertribal relations were not by any means so cordial as they are at present. Portman describes the internal relations of the race as follows :—

> Most friendly within their families.
>
> Friendly within their septs.
>
> Fairly friendly within their tribes.
>
> On terms of courtesy with the members of other tribes of the same groups, if known.
>
> Hostile to the tribes within their groups whom they do not know, and to all other Andamanese, and to all strangers. *

Among the Yerewa and Bojigngiji groups, and to a lesser degree in the case of the Önges, intertribal relations have undergone considerable modification through the influence of the Andamanese Homes, at which members of

*A History of our relations with the Andamanese by M. V. Portman.

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the different tribes can meet on common ground. Among tribes of the Yerewa, and Bojigngiji groups, relations are now so cordial, that tribal barriers are in a sense disappearing. That is to say that though the tribe to which an individual belongs is never in doubt, intertribal marriages are common, the children resulting from these mixed marriages belonging to the father's tribe.

As the tribes of the Yerewa and Bojigngiji groups have been on a perfectly friendly footing with us for the past 40 years, it follows that our knowledge of them, and of the internal economy of this section of the race, is greater than that of the Önge Jarawa group, with whom we have been little in contact. The Jarawas have been from the first consistently hostile to us, and it has been impossible to hold any communication with, or to observe the habits of the tribe. The attitude of the Önges also has been until recently uncertain, so far as the greater part of the tribe was concerned, and our visits to them have been few and far between. As the result of the census operations, however, a little additional information was obtained regarding this tribe, and the way paved for a more detailed ethnological study of the people in the future.

It was thought at one time that the Önge tribe was divided into septs more or less hostile to each other. This does not however appear to be the case. Individuals from the extreme ends of Little Andaman, appeared to be well known to each other, and on a perfectly friendly footing. The villages of the Önges, or to describe them more correctly, the communal huts, appear to be in more or less permanent occupation, and the tribe is in a much less degree nomadic than is the case with the other Andamanese. The community inhabiting one village, under the headman, and probably all more or less closely related to each other, is the unit of sub-division, correspondiug more or less to the septs among other tribes.

The internal organization of the Jarawa tribe lies probably somewhere between that of the Önges, and of the friendly tribes on Great Andaman. The Jarawas on South Andaman appear to be divided into septs, in the same way as the Yerewa and Bojigngiji groups ; but their camps or the buildings of which these temporary villages are composed, are often better built, and of a more permanent nature. About the section of the Jarawa tribe occupying North Sentinel Island, even less is known than of the rest of the tribe ; but as the result of recent visits to the island, it has been proved that, except that they are exclusively Aryoto, they approximate in habits and customs very closely to the Jarawas of the South Andaman.

Moral characteristics.—The characteristics attributed to the Andamanese by the earliest settlers were anything but attractive. They were reputed to be treacherous and cruel, cunning and crafty, revengeful, and generally untrustworthy. A better acquaintance with the race proved them to be, if untrustworthy, at any rate of a bright and merry disposition, naturally kindly disposed towards each other ; but having their passions badly under control, and easily roused to anger, a tendency which increased with the individual as he advanced in years.

Though the race has undoubtedly suffered much in other ways from its contact with civilization, there is no doubt that the moral characteristics of those who have come under its influence, have undergone modification, and development in the right direction. Besides a more conciliatory and hospitable attitude towards strangers, civilization has taught the Andamanese something of self restraint, subordination to discipline, and a respect for the property of others.

XII.—Occupation.

In their natural state the Andamanese have no occupations beyond those connected with the procuring and preparation of food. They know nothing of cultivation, and although, as the result of contact with civilization, they have come to appreciate the advantages to be derived from its practice, they will not themselves willingly undertake it, in order to artificially supplement their food supply. For many years attempts were made to teach the Andamanese cultivation, and different hand crafts, but without success. They

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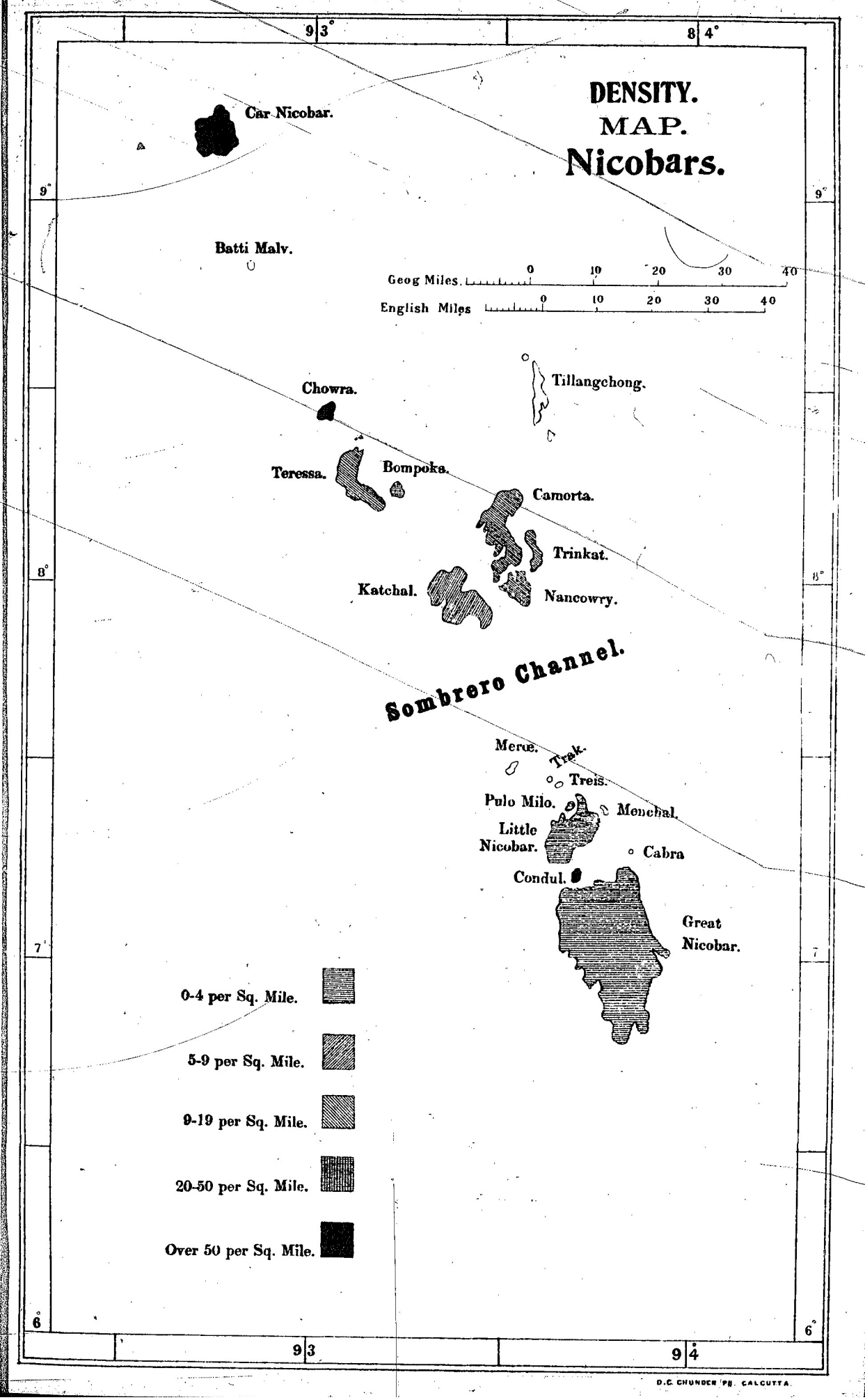
DENSITY. MAP. Nicobars.



D.C. CHUNDER PR. CALCUTTA.

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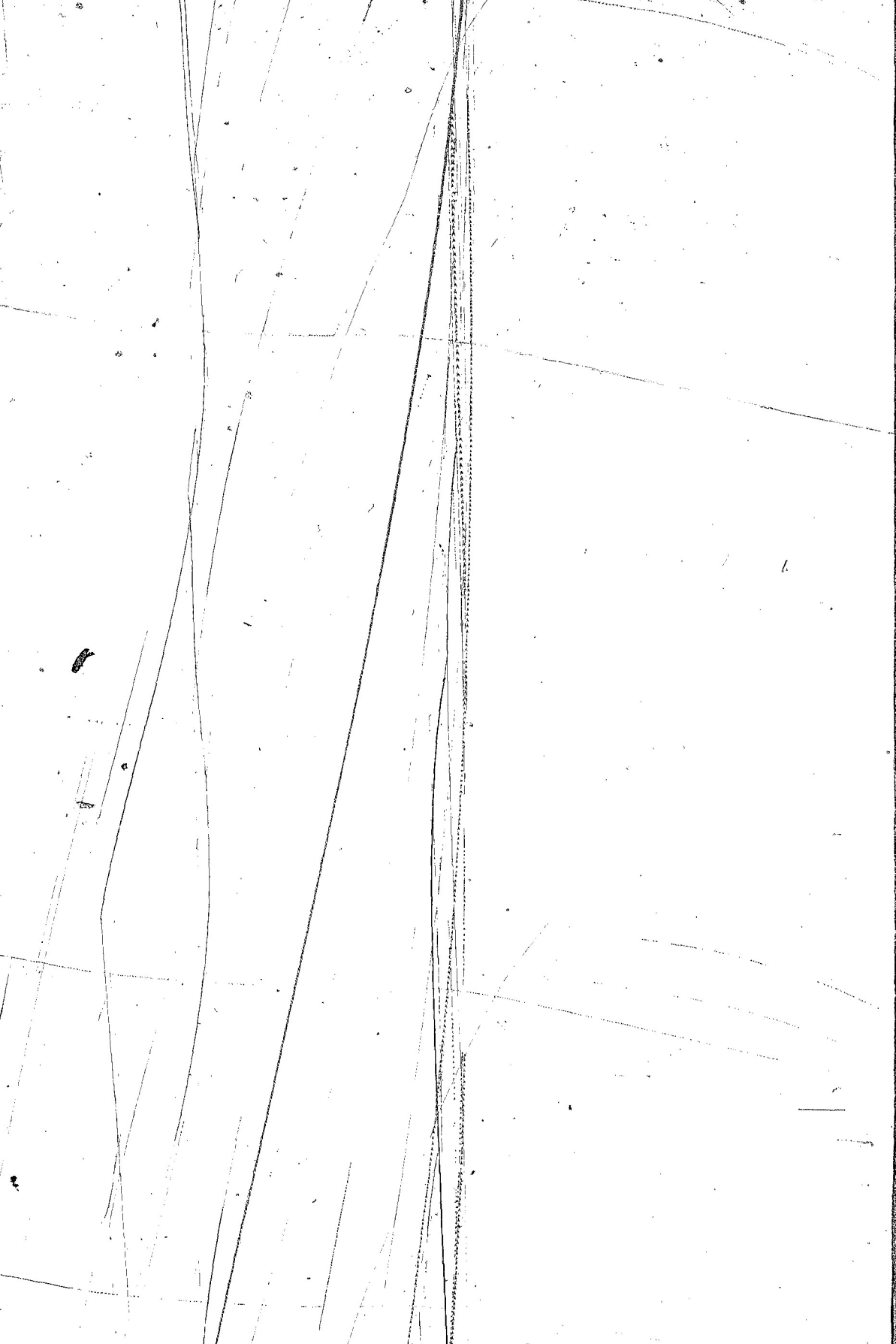

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would work at them only so long as they were forced to do so, and when left to themselves they always lapsed into their original condition.

Mr. E. H. Man in his report on the Andamanese in 1878 wrote as follows:—

"The principal reason why we have hitherto found it difficult to induce those living at the Homes to work continuously at such occupations as cultivation, has been that the jungles provide them with even more than what they regard as the necessaries of life, and because hard work, when unaccompanied with any immediate gain or gratification, as in hunting or turtling, is distasteful to them.

In the case, however, of men belonging to the distant encampments who have been for some time located at the Viper Home, these difficulties will be more easily surmounted, for having become accustomed to certain articles of food which are not indigenous, but which can be obtained with little labour, they would, on their return to their homes, feel the necessity for exertion, and with such help as has now been promised them, will no doubt succeed in supplying many of their own wants, and at the same time induce their neighbours to assist them."

This expectation has never been, as a matter of fact, fulfilled. As was the case 33 years ago, so now, the Andamanese will not, of their own accord, perform the simplest agricultural operations, in order to supply themselves with food. It is true that a certain amount of simple cultivation is practised, and plantains, and other fruit trees grown at the Andaman Homes, and at some of the standing camps; but the work to this end is always carried out under supervision, and to a great extent by the convicts employed in the Department. It may be stated with perfect truth that the race, as a whole, shows to-day exactly the same disinclination to take to regular employment, as they displayed when first they began to come under our influence 50 years ago.

(d).—The Nicobars.

I.—Distribution.

The population of the Nicobars is distributed over the islands with a density varying according to local conditions. It is greatest in the north, and least in the south; being as high as 118 per square mile in Car Nicobar, and as low as 1·5 per square mile in Great Nicobar.

Density of Population in Inhabited Islands.

Islands.	Area in sq. mile.	Population.	Density per sq. mile.
Car Nicobar ...	49	5,794	118
Chowra ...	3	348	116
Teressa ...	34	612	18
Bompoka ...	4	80	20
Camorta ...	58	605	10·4
Nancowry ...	19	167	8
Trinkat ...	6	86	14
Katchall ...	62	373	6
Great Nicobar ...	333	509	1·5
Little Nicobar ...	58	82	1·4
Kondul ...	½	43	86
Pulo Milo ...	½	18	36

It will be seen that the variation in density corresponds exactly with the variation in the physical characteristics of these islands, that is, the density is greatest in the north where the islands are flat, and least in the south where the islands are rugged and mountainous. The explanation is of course that the density of the population is in direct ratio to the amount of land available for the cultivation of cocoanut groves.

In Car Nicobar where the land is flat, nearly the whole island is cultivable, whereas, in the Southern Group, it is only here and there that small pieces of land occur on the coasts suitable for the cultivation of cocoanuts.

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The population is not homogeneous, the race being divided by differences of language and custom into groups, due to their separation on islands, at a distance from each other, rendering intercommunication difficult.

The lines of division by language do not exactly coincide with the lines of division by custom: that is to say, we find differences in the language spoken within a group, the customs of which are similar.

For purposes of consideration, however, the grouping by language has been adopted, which is as follows:—

I. Car Nicobar.
II. Chowra.
III. Teressa and Bompoka.
IV. Central Group, including Camorta, Nancowry, Trinkat and Katchall.
VI. Southern Group, including Little Nicobar, Pulo Milo, Great Nicobar, and Kondul.
VII. The Shom Pen.

II.—Movement of Population.

As a result of the Census the total population of the Nicobars was found to be:

Males.	Females.	Total.
4,833	3,985	8,818

This total may be sub-divided as follows:—

Sub-divisions of population.	Male.	Female.	Total.
Nicobarese enumerated	4,207	3,790	7,997
Shom Pen estimated	190	185	375
Traders enumerated on Islands	341	10	351
Crews of 6 vessels trading at Nicobars and enumerated at Nancowry.	95	....	95
Total	4,833	3,985	8,818

For purposes of comparison with the figures of last Census, I have prepared a comparative statement of the Census figures of the Nicobarese by dialects, showing adults and children separately, as in the form given in page 142 of the last Census report.

Nicobarese.

Table showing Movement of Population since 1883.

Group.	Year.	Adults.		Children.		Total males.	Total females.	Total adults.	Total children.	Total population.
		Male.	Female.	Male.	Female.					
Car Nicobar	1901	1,126	999	704	622	1,830	1,621	2,125	1,326	3,451
	1911	1,424	1,457	1,468	1,201	2,892	2,658	2,881	2,669	5,550
Chowra	1901	172	178	100	72	272	250	350	172	522
	1911	122	116	74	36	196	152	238	110	348
Teressa	1901	208	190	174	130	382	320	398	304	702
	1911	234	212	123	87	357	299	446	210	656
Central	1901	409	398	152	136	561	534	807	288	1,095
	1911	422	413	191	139	613	552	835	330	1,165
Southern	1901	81	73	18	20	99	93	154	38	192
	1911	96	78	55	43	151	121	174	98	272
Shom Pen	1901	168	140	24	16	192	156	308	40	348
	1911	100	100	90	85	190	185	200	175	375

I have also prepared a comparative statement, showing by islands, the number of villages, huts, and population (Nicobarese) in 1883—1901—1911.

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Nicobarese (excluding Shom Pen).

Table showing apparent Movement of Population by Islands since 1883.

Islands.	1911.			1901.			1883.		
	Villages.	Huts.	Population.	Villages.	Huts.	Population.	Villages.	Huts.	Population.
Car Nicobar . .	13	768	5,550	13	748	3,451	13	...	3,500
Chowra . . .	6	92	348	6	130	522	5	94	690
Teressa . . .	25	127	576	11	112	624	8	109	571
Bompoka . .	1	12	80	2	18	78	2	15	86
Camorta . . .	21	101	568	30	98	488	26	106	359
Nancowry . . .	9	31	164	13	48	224	14	78	222
Trinkat . . .	3	23	76	4	25	102	8	34	85
Katchall . . .	41	70	357	34	64	281	37	66	183
Great Nicobar .	8	13	132	15	25	87	23	45	138
Little Nicobar and Pulo Milo . . .	12	17	97	15	21	67	19	27	74
Kondul	3	7	43	3	8	38	3	8	27
TOTAL .	142	1,261	7,991	146	1,297	5,962	158	...	5,935

These two statements give a correct view of the apparent movement of the population during the past 25 years. In discussing how far this increase is real, and how far apparent, I will deal with the figures by groups of dialects, as they appear on the first statement referred to, and consider each group separately. I select this system of grouping, because the conditions affecting the movement of the population are different for each group, but the same for all the islands contained in each group.

The total population shows an increase from 6,511 in 1901 to 8,818 in 1911. An apparent increase of 2,307 or about 36 per cent. That this does not represent the actual increase in the last decade, will, I think, be admitted when the figures are considered in detail.

Car Nicobar.—The Island of Car Nicobar is the most populous and flourishing island of the whole group, and the only one in which the conditions affecting the population may be said to be satisfactory.

The greater part of the increase in the Nicobars appears in this island.

The figures for the Census of 1911 as compared with 1901 are as below :—

Year.	Adults.		Children.		Total males.	Total Females.	Total adults.	Total children.	Total population.
	Male.	Female.	Male.	Female.					
1901 . . .	1,126	999	704	622	1,830	1,621	2,125	1,326	3,451
1911 . . .	1,424	1,457	1,468	1,201	2,892	2,658	2,881	2,669	5,550

Before the commencement of the Census the Agent at Car Nicobar informed me that there would be a very considerable increase on the figures of the last Census, as he had been informed by the Nicobarese, that on the last occasion, certain people living in the interior had not been enumerated, and that a very large number of the children had not been returned at all.

The reasons given for not enumerating the children was, that the Agent at that time (the late Mr. V. Solomon) was also catechist in charge of the Mission School at Mus, and the Nicobarese conceived the idea that the Census was in some way connected with the Mission School, and that, if the Government knew how many children there were on the Island, they would insist on their being sent to the school. For this reason many of the women took their children with them, and went into the interior of the Island, where they were not enumerated.

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An examination of the comparative statement given above, shows that the greatest apparent increase has been among the children. And judging by these figures, their number has doubled itself in the last 10 years, which is obviously impossible. There is always a tendency on the part of the Nicobarese, when giving the numbers of a family from memory, to omit the children; but this alone would hardly account for this large discrepancy, and I think that there is very likely a good deal of truth in the information given to the Agent.

With regard to his other reason for short enumeration at the last Census, Moung Sein Moung (the Agent) reported in his diary, some months previous to the commencement of the Census, that he had discovered in the interior of Car Nicobar, villages to which the Nicobarese go at certain seasons, the existence of which was not previously known, principally because the Nicobarese are very reticent about them, and will not willingly permit strangers to visit them.

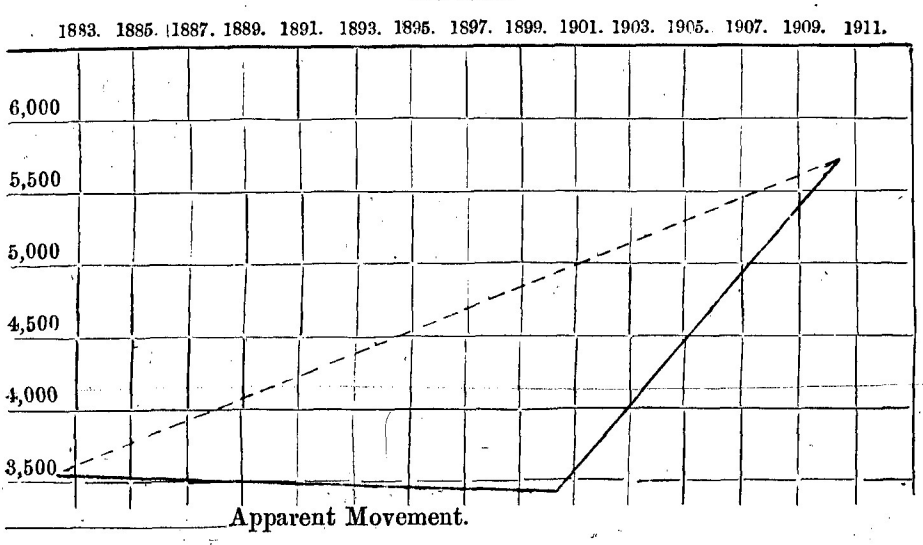
I can hardly believe that the existence of these villages was not known to the officers resident in the Nicobars at the time prior to 1888*. Sir Donald Stewart in his report written in 1873, referred to in another chapter of the report, mentions coming across clearings in the interior of Chowra which appear to have been of the same nature as those described by the Agent at Car Nicobar, although the Chowra clearings had no permanent occupiers. In their case the natives refused to accompany the officers to that part of the jungle, and when questioned on the subject, feigned ignorance of the existence of the clearings.

As the matter seems of some interest I give in Appendix F an account of these villages on Car Nicobar as described by the Agent Moung Sein Moung. It is quite possible that the late Agent Mr. V. Solomon was either unaware of the existence of these villages, or even if he knew about them, he may not have realized that they had a permanent population, and considering the secrecy maintained by the Nicobarese about them, it is quite possible that they were entirely omitted at the last Census.

These are I think sufficient grounds to explain the short enumeration on Car Nicobar at the last Census. It is clear, therefore, that the population is not actually increasing at the rate of 36 per cent; but that it is increasing there can be no doubt.

The accompanying diagram shows the apparent movement since 1883, and what, supposing the figures of 1883 to have been correct, should have been the movement under normal conditions between 1883 and 1911:

Diagram showing movement of Population in Car Nicobar between 1883 and 1911.



* I have since learned from Mr. Man that he was aware of the existence of these inland villages, but did not know that they were permanently occupied.

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According to this diagram the population in 1901 would have been about 4,830. If we divide this into adults and children, in proportion to the numbers of each, present in Car Nicobar at the present Census, we arrive at the conclusion that there were in 1901, 2,508 adults and 2,322 children. That is to say, that 383 adults and 996 children were short enumerated at the last Census on Car Nicobar.

It is impossible to say whether these figures are even approximately correct, but it is the nearest we can get to an estimate of the increase in population in the last decade.

My estimate of the actual increase since 1901 is therefore—

Year.	Adults.	Children.	Total population.
1901	2,508	2,322	4,830
1911	2,811	2,669	5,550

or an actual increase of 373 adults and 347 children, and a total increase of population of 720.

Chowra.—The conditions affecting the population on Chowra are different to those on any other island or group.

Here we have a small island, with a relatively dense population; at the last Census the population to area worked out at 174 to the square mile as compared with 1 and $1\frac{1}{2}$ to the square mile in Little and Great Nicobars.

The people have few cocoanuts and consequently practically no direct trade with foreigners. They are dependent for the necessities of life, and luxuries which they cannot themselves produce, on their trade with the Islands of the other groups: in earthenware pots (Chowra Pots) which they alone make (the manufacture being "tabu'd" on the other Islands), and by acting as middle men in the supply of seagoing canoes to Car Nicobar, from the Southern Group of Islands, there being no timber suitable for the construction of such canoes on either Chowra or Car Nicobar.

It is clear, therefore, that, under these circumstances, an increase of population on Chowra is not to be looked for.

The figures given below show, as a matter of fact, a considerable decrease:—

Year.	Adults.		Children.		Total males.	Total females.	Total adults.	Total children.	Total population.
	Male.	Female.	Male.	Female.					
1901 . .	172	178	100	72	272	250	350	172	522
1911 . .	122	116	74	36	196	152	238	110	348
Decrease .	50	62	26	36	76	98	112	62	174

The Census of Chowra in 1901, was taken by Mr. Man's party, and there is every reason to believe that their figures are as correct as those of the present Census. There has therefore been a decided downward movement of the population; the decrease being more pronounced in the case of the females.

Reports were received during last rains that an epidemic disease had appeared on Chowra and Car Nicobar, causing numerous deaths on both Islands; but the mortality was said to be very much higher on Chowra than on Car Nicobar. I questioned the Headmen on the latter Island, and other intelligent Nicobarese, on the subject, and they stated that, for the three months that the epidemic lasted, 2 and 3 persons were dying every day. This would

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cause a considerable decrease in the normal population of the Island, and the reduction in numbers since the last Census may be ascribed to this cause alone, and the population under normal circumstances may be considered as stationary.

It seems to me however necessary to offer some explanation as to the causes which tend to make the population stationary.

We have in Chowra a comparatively healthy community with a correct proportion of the sexes, living in comfort, having an ample food supply, and so far as one can judge, no marked natural circumstances tending to automatically keep down the population. Under ordinary circumstances one would expect such a population to increase.

It is true that the people of Chowra suffer a great deal from elephantiasis. This would not I believe have any effect on their fertility, but it might have indirect effect on the population; but such affect would I judge be only very slight.

Also the people of Chowra emigrate to other Islands more than is the case with Nicobarese of the other groups; but the numbers of individuals born on Chowra and found living on other Islands at the time of the Census was not in itself enough to account for the condition of the population.

Owing to their geographical position, and there being practically no foreign trade with the Island; and also to a certain extent to the inhabitants of Chowra having been, till recently, feared by the other Nicobarese, less is known of what goes on on this Island than in the case of Islands nearer the Agencies. The business of procuring abortion in others is said to be practiced by Chowra women, living on the Islands of the Central Group, and in most cases of abortion, it is suspected that Chowra women have been implicated. It seems likely therefore that the practice is common among the women of that Island, as otherwise it is difficult to understand where they get their special knowledge of the subject.

I am myself inclined to believe that this is the fundamental cause of the apparently stationary condition of the population on Chowra.

Teressa including Bompoka.—In Teressa we have an increase in the adult population and a decrease in the children, so large as to cause a decrease on the total population. The figures are :—

Year.	Adults.		Children.		Total males.	Total females.	Total adults.	Total children.	Total population.
	Male.	Female.	Male.	Female.					
1901 .	208	190	174	130	382	320	398	304	702
1911 .	234	212	123	87	357	299	446	210	656

It will be noticed that the proportion of children is below what it ought to be in a healthy community, and the male children are considerably in excess of the female.

In Teressa again we heard of the prevalence of an epidemic, apparently of the same nature as the one that occurred in the other islands. This is said to have caused numerous deaths, and would be sufficient to cause the small decrease in the total population since the last Census. I think the population may be treated as more or less stationary.

The small number of children to adults may be due to the disease above referred to having affected the former more than the latter; but as the discrepancy was not apparent at the time of our visit, no enquiries were made on the subject.

There is not any reason on Teressa for keeping down the population; but the proportion of adults to children makes it look as if some artificial means were adopted to restrict the same.

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I have never heard of such a thing as female infanticide in the Nicobars and such a practice would be altogether alien to the nature of the Nicobarese as I understand it; but it is a significant fact that it is in the Central Group and in the Islands of Chowra and Teressa where it is known or suspected that artificial means are resorted to, to restrict the number of children born, that the greatest disparity occurs among the children of either sex.

The figures for these Islands are :—

Total male children.	Total female children.	Total children of both sexes.	Deficit of females.
388	262	650	126

That is to say, there are roughly 3 male children to every 2 female children.

It is possible that a certain number of female children were returned as male, but not sufficient, I should say, to account for this large difference.

Central Group.—The figures in the Central Group show a small increase all round; but so small that the population may be treated as practically stationary.

Year.	Adults.		Children.		Total males.	Total females.	Total adults.	Total children.	Total population.
	Male.	Female.	Male.	Female.					
1901 .	409	398	152	136	561	534	807	288	1,095
1911 .	422	413	191	139	613	552	835	330	1,165

As in the case of Chowra and Teressa, the enumeration of the Central Group was taken by Mr. Man's party at the last Census, and can be more or less depended upon to be correct.

In this group there was no epidemic disease, and we must look for some other cause to account for the more or less stationary condition of the population.

In the Central Group, owing to the presence at Nancowry of the Government Agent, we know more of what goes on among the Nicobarese, and from the Agent's reports it is clear that the explanation of the relatively small increase in the population is to be found in the fact that the women of these islands do their utmost to avoid the responsibilities of motherhood. That this is actually the case there can be no doubt. The Agent has frequently reported such cases, and a case of attempt to procure abortion occurred whilst I was in the Nicobars on tour.

I questioned the Agent, and some of the more intelligent Nicobarese, on the subject. The Agent quoted 10 or 12 cases which had occurred within his knowledge, of women causing abortion, and he said that no doubt many more occurred in other parts of the island, of which nothing is ever heard, for naturally the parties concerned keep the matter as quiet as possible.

As stated before, it is the Chowra women who are looked upon as most expert in procuring abortion; the method consisting, so far as I could gather, in the administration of decoctions of bark, and other drugs, accompanied by steam baths, and the application of hot fomentations to the abdomen. The Agent produced before me a Nicobarese of Trinkat, who informed me that he had fallen out with his wife on account of her immorality, that she had in consequence caused abortion in herself, and had died as the result.

The women of the Central Group, so the Agent informed me, are extremely independent of marital authority, and the men are powerless to control them. The women are, he believes, more immoral than in the other islands, and unhappy marriages are frequently met with.

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The reason given by the Agent for this avoidance of maternity is the dislike for the customs, insisted upon by the Doctors, or menluanas, of the observance of paternal couvade or lying-in, and on the necessity for the husband and wife to remain always in each other's company, and to abstain from all work during a long period prior to the birth of the child. These practices he says are extremely irksome to both sexes, and probably account for the fact that the men do not take a stronger line of action in the matter.

It is not this alone that causes the women to avoid maternity. They dislike the restrictions to their liberty and movements entailed, and in fact do their utmost to avoid the responsibilities attendant upon the bearing of children. Not only do they in many cases attempt to procure abortion, but when children are born to them, they neglect them in many cases, and are ready to dispose of them to anyone who can be found to adopt them.

In the case referred to above, as having occurred during the time of my visit, the woman in question consented in the end to allow nature to take its course, but openly stated that she would give the child away as soon as it was born.

From the comparative statement of the figures of the present census and that of 1901, I would judge that these practices are not new, and also that they are not as general as the Agent would lead one to believe, as otherwise there would be a reduction in the proportion of children, whereas the proportion has, as a matter of fact, slightly increased in the last decade.

The Southern Group including Little Nicobar, Pulo Milo, Great Nicobar and Kondul.—As stated in a previous Chapter of this report, when considering the question of the numbers of the Shom Pen, I am of opinion that the number of the Nicobarese for the Southern Group was understated at the last Census.

The figures were obtained for the whole group from the headman of Kondul. As I have myself experienced, figures obtained in this way are apt to be too low, and in particular there is a tendency on the part of the Nicobarese to omit children.

The proportion of children to adults at the last Census goes to prove that this was then the case :—

Year.	Adult.		Children.		Total males.	Total females.	Total adults.	Total children.	Total population.
	Male.	Female.	Male.	Female.					
1901 ...	81	73	18	20	99	93	154	38	192
1911 ...	96	78	55	43	151	121	174	98	272

A comparison of the figures does not therefore help us to a true understanding of the situation. There appears to have been an increase, whereas, as a matter of fact, I believe there has been a decrease.

In the first place the Nicobarese themselves believe that the population is diminishing. The men of other groups who accompanied us as interpreters, spoke always as if there were very few people left in the Southern Group. They frequently remarked that all the old men were dying, and that no others were coming in their place.

It is I think largely a question of unpopularity. Life is not so attractive in the Southern Group. The number of villages is going down. Those that remain are in many instances small and far apart. Intercommunication at certain seasons of the year is difficult. The cocoanuts are not so plentiful, and in consequence trade is restricted, and the Nicobarese have not the same opportunities of acquiring property as they have elsewhere, and moreover, if they do accumulate goods, there is always the fear, on Great Nicobar at least, that they will attract the attention of the Shom Pen, and precipitate a raid. Owing to the presence of flocks of monkeys in the forests, and to their depredations, the Nicobarese on the Southern Group do not, so far as I could gather,

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attempt to cultivate gardens as they do in the Northern Islands, and altogether the circumstances in which they live are not on the whole so favourable as on the other Islands. As a consequence, sons in many cases marry women in the Central Group and, as is the custom, move to the father-in-law's house; but the converse does not happen, as it should, in cases where the daughters marry husbands on the other Islands. One comes across instances of the daughter in such a case leaving the parental roof for that of her husband's people.

Then in the case of Great Nicobar there is always the fear of Shom Pen to be considered. That the Shom Pen have had any direct effect on the population during the last decade, I do not believe; but there is no doubt that they are a constant menace to the coast people, and tend to render that Island unpopular.

The population, I believe, is diminishing, but owing to the absorbtion into it of a part of the Shom Pen element, by the adoption of children of the friendlies, a not uncommon practice, I believe that the process will be very slow, and if the absorbtion of Shom Pen increases, it may end in the friendly section becoming altogether Nicobarese, and a general fusion of the tribes may in time follow; but of this it is impossible to speak definitely.

The Shom Pen.—Owing to the fact that the figures for the last Census, as well as those of the present one, are purely guess work, it is useless to compare the two, or to attempt to argue from them whether the tribe is increasing or decreasing in numbers.

Traders.—Appended is a statement showing the numbers and distribution of the persons trading in the Nicobars. These have no particular interest for us, except in so far that the large increase in the number of traders (from 201 in 1901 to 446 in 1911) indicates an increase of trade and a consequent increase in the welfare of the Nicobarese.

Traders and Officials resident in the Nicobars at the time of the Census, 1911.

Place of Enumeration.	Adults.		Children.		Total.
	Men.	Women.	Boys.	Girls.	
Car Nicobar ...	218	6	19	1	244
Teressa ...	34	...	2	...	36
Camorta ...	29	3	5	...	37
Nancowry ...	3	...	...	...	3
Trinkat ...	10	...	...	...	10
Katchall ...	16	...	...	...	16
Little Nicobar...	1	...	...	...	1
Pulo Milo ...	1	...	1	...	2
Great Nicobar...	2	...	...	...	2
Crews of 6 vessels trading in Nicobars ...	95	...	...	...	95
Total ...	409	9	27	1	446

General movement of Population.—Taken as a whole, the Nicobars have undoubtedly an increasing population. In the North we have a fairly rapidly increasing population. In the Centre it is more or less stationary and in the South it appears to be slowly declining.

The increase may be said to be due to the generally favourable conditions of life in the Islands coupled with a more or less unrestricted intercourse between the sexes, and the fact that the increase in the population is not more rapid may, I think, be ascribed in a great extent to the artificial restrictions placed on the bearing of children.

III.—Birthplace.

There is nothing in the habits and customs of the Nicobarese to prevent an individual of one Island or Group from settling on some other

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Island; but in the great majority of cases a Nicobarese lives, marries, and dies on the Island of his birth; or rather the group of his birth; for within groups they frequently do more from Island to Island. There is, however, a tendency on the part of the people of Chowra, which is evercrowded, to migrate to other Islands. This tendency is most marked among women, who, contrary to the general custom of their race, which lays down that a son-in-law shall become a member of his father-in-law's household, when they marry men on other Islands, frequently move to the husband's home. The same, as noted in a previous Chapter of this report, occurs to a certain extent in Great Nicobar. Besides this tendency on the part of the women of these Islands to marry away from their homes, there is also a certain amount of emigration from Chowra to the other Islands, but principally to the Islands of the Central Group. In fact there appears to be a tendency on the part of persons leaving their own Islands to gravitate towards the Central Group. Below is given a table showing the number of Nicobarese, born on other Islands, and found permanently domiciled on the Central Group at the time of the Census.

Total population of Nicobarese on Central Group.	Immigrants.				
	Car Nicobar.	Chowra.	Teressa.	Southern Group.	Total Immigrants.
1,165	2	140	23	6	171

The birthplace of foreigners trading in the Nicobars is not of any great interest, except in showing the great distances from which vessels trade with the Nicobars; such as the Maldive and Laccadive Islands, and the Malabar Coast. The figures for the birthplace of these traders have not, therefore, been taken out separately.

IV.—Religion.

The religion of the Nicobarese is pure animism. They have a vague idea of a Supreme Being, possibly a remnant of teachings inculcated by missionaries in past centuries; but their ceremonies and observances, which are very numerous, and occupy a large portion of the time and attention of every Nicobarese, are centred round spirits, mostly evilly disposed towards humanity, and who are believed to be the direct cause of all calamities that overtake human beings.

These spirits can be recognized, propitiated, or driven out only by the Doctors or *Menluana* (in Car Nicobar *Miluana*). The authority of these Doctors is not, however, so great as one would expect, and their profession used, in the old days, to be a somewhat precarious one, as an exposed quack, or one who was suspected of using his black art to the disadvantage of others, was apt to come to an untimely end.

In Car Nicobar there is a novitiate stage through which men pass before becoming Doctors. It occasionally happens that a young man or boy on recovery from a severe illness may feel himself to be inspired. Or if he has an extraordinary dream, or is, for any other reason suspected of having supernatural powers, he becomes what is known as a *Mafai*. He is feted, and carried from village to village in a highly ornamented chair, and generally made the excuse for much feasting. If at the end of a certain period he decides to become a Doctor, he is duly initiated as such. He may, however, if so disposed, refuse initiation, or if after initiation he is pronounced to be a failure, when his assumed powers are put to the test, he can once more lapse into the condition of an ordinary being.

The recognition of the continued existence of the spirit, after the death of an individual, is with the Nicobarese a very marked feature of their beliefs. It is for this reason that all personal property of a man is destroyed or buried

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with him on his death. His canoes are chopped up, even the posts of his house are hacked with dahs, in pretence that the building is being destroyed. His cocoanuts and pandanus groves, and his clumps of bamboo, are placed under a tabu, and no one permitted to enjoy the produce of them for a period varying from one to three years according to the affluence and generosity of his relatives, and this, in order that his spirit after death may continue, for a time at any rate, to enjoy the belongings he has left on this earth.

As stated before, numerous attempts have been made from time to time during the past 200 years, by Jesuits and Moravians, to introduce Christianity into the islands, but all these attempts have been failures; for although extraordinarily quick at picking up languages, and in adopting the dress and habits of the people with whom they come in contact, the Nicobarese are at heart intensely conservative. A small mission (Church of England S. P. G.) has been established in Car Nicobar since 1886, in charge of a Native Catechist. There is a church at which regular services are held in Nicobarese, and a mission school in which the children of such of the Nicobarese as are desirous of obtaining education for their children, are taught. There are a good many professing Christians, and Christianity is beginning slowly to make some headway, but as stated above, the Nicobarese are at heart intensely conservative, and even now, after 25 years of effort, there is no doubt that if the mission were to be removed, all trace of Christianity would again have disappeared in the course of one generation, or at the most, two.

Under the conditions now prevailing in the Nicobars, where the people have so much spare time on their hands, which is spent in feasts, festivals, and observances connected with their animistic beliefs, it is hard to conceive how they would occupy themselves if Christianity were substituted for their present so-called religion. They could hardly make it an excuse for the orgies and drunkenness in which they take such a keen delight. In time no doubt when the standard of living rises, and their requirements become more varied, the struggle for existence will become keener, and the people will no longer be able to lead the simple careless life they now do. Their complicated religious observances will be found to interfere with their daily tasks, and they will perhaps be readier to abandon them for Christianity.

V.—Age.

The figures for age in the Census of the Nicobarese are misleading and cannot be depended upon. No man, woman, or child in the Islands has the vaguest idea what his or her age is, and the figures arrived at as the result of the census are based on pure guess work, and are apt to be extremely misleading.

VI.—Sex.

In the Nicobars, as a whole, the males exceed the females. In the absence of vital statistics it is a little difficult to treat the question adequately, but so far as one can see there is no reason for this comparatively large difference. That is to say, with the exception of the practice of procuring abortion prevalent in some of the Islands, none of the conditions prevail in the Nicobars which have been held to possibly affect the proportion of the sexes in other parts of India.

Among the Nicobarese the women are under no restrictions; they live under the same conditions as the men. They have liberty and considerable influence in the household. They are not called upon to perform hard manual labour, and poverty and want are practically unknown. They have no customs or observances which would tend to render child birth in the ordinary way particularly dangerous. Male children are not more desired than female, in fact owing to the custom of the son-in-law becoming a member of his father-in-law's household, thereby becoming an added help and support in his old age, daughters are at any rate as welcome as sons. Premature child-bearing is rare.

In Car Nicobar where the prevailing conditions are probably more normal than elsewhere in the Islands, it is true that the adult females are in

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excess of the adult males; but on the other hand the male children are in excess of the females, and the total males exceed the females. If anything can be argued from the small numbers dealt with, it would go to show that, under normal conditions, the males would exceed the females, in spite of the Car Nicobar figures for adults, as I cannot believe that the large surplus of males over females (1,108 males to every 1,000 females) can be altogether accounted for by the prevalence of the custom of procuring abortion, which is known to exist in the Central Group, and is suspected in other islands.

VII.—Civil Condition.

Among the Nicobarese, the relations of the sexes are singularly unfettered by convention. Intercourse before marriage is permitted, and marriage itself is largely a matter of natural selection. The girl is at liberty to accept or reject a suitor, though no doubt, as in more civilized countries pressure is occasionally brought to bear on her to prevent an undesirable match, or to bring about a desirable one. Marriages are not generally contracted very young; that is to say, men do not as a rule marry before 20—22, and women before 17—18. There is no marriage ceremony, and it is in fact occasionally a fine point to be decided by a court of arbitration, where courtship ends and marriage begins. In any case the tie is not an absolutely binding one; but in the great majority of cases, where there are children as a result of the union, the parties remain together for life.

Polyandry is unknown, and polygamy very rare. There are no endogamous or exogamous groups and the prohibited degrees of relationship are confined to the actual members of a family, and do not extend to cousins. There are in fact no recognized rules on the subject, and the question is largely one of public opinion as to what is permissible and what not permissible. As a matter of fact, in Car Nicobar at any rate, there is a good deal of intermarrying in groups, which does not, however, appear to have had any marked detrimental effect on the stock.

Infidelity after marriage on the part of the husband is not considered a punishable offence, but on the part of the wife it is punishable by fine, which is generally recovered (in the form of pigs) from the co-respondent. It is said that in former times death was the only punishment for adultery, but this was found to cause such a decrease in the population that a fine was substituted for the extreme penalty. Divorce is permitted, and where there are no children, this is effected simply by mutual consent. When there are children it is a matter for arbitration.

VIII.—Education.

Except for the small mission school on the Car Nicobar, opportunities for education in the Nicobars do not exist. A case has occurred, recently, however, of a Nicobarese sending his sons to school in India, and there are instances in the past of boys being sent to Port Blair and to Indian Mission Schools for education.

IX.—Language.

In the last Census Report Sir Richard Temple wrote an exhaustive philological note, giving a scientific description of the Nicobarese language. It will suffice here therefore to state that the language is placed by Dr. Grierson in the Mon Khmer group of the Austro-Asiatic family. Six dialects are spoken, which, though they differ very widely from each other, are, with possibly the exception of the Shom Pen language, undoubtedly merely variations of one common stock.

As regards the language of the Shom Pen sufficient is not yet known to allow of a definite statement being made as to whether it belongs to the same group as Nicobarese, and is therefore merely another dialect of that tongue; or whether it is an entirely separate language. This point when definitely settled will, I think, go a long way to decide the degree of relationship between the Nicobarese and Shom Pen races.

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It may be mentioned that the Nicobarese as a race have a faculty for picking up a colloquial knowledge of the languages of the people with whom they come in contact. Many of the natives of the group have a knowledge of 3 or 4, and even of 5 languages, *viz.*, English, Hindustani, Burmese, and Malay, besides their own native tongue.

X.—Infirmities.

The Nicobarese suffer on the whole from few infirmities. Malarial fevers which attack foreigners living in the Islands, rendering abortive all attempts at colonization, do not affect the natives to anything like the same extent. The only disease which may be said to be specially prevalent in the Nicobars is elephantiasis, which is very frequently met with, being commonest in Chowra, where it is said that $\frac{1}{3}$ to $\frac{1}{2}$ of the population suffer from it in one form or another. It appears also among the Shom Pen. Syphilis occurs, but is not very often met with.

XI.—Nationality.

The Nicobar Islands are inhabited by a yellow skinned race, semi-civilized, and of undoubtedly Mongolian origin, who occupy villages, varying in size, and composed of well built huts raised off the ground on piles. These villages are situated for the most part on or near the coasts of the Islands.

The Nicobarese cultivate extensive groves of cocoanut palms, in the fruit of which they carry on a considerable trade with India, Burma, and the Malay Peninsula.

For their own use they grow vegetables and fruit, and breed pigs and fowls, whilst nature provides a plentiful supply of fish in the sea; and the Pandanus Mellori, from the fruit of which they obtain their principal farinaceous diet, grows wild in abundance.

The origin of the Nicobarese.—The origin of the Nicobarese race is a question still not definitely settled. In his report on the last census, Sir Richard Temple stated that "by language, custom, physical structure, and social habits, besides tradition, the Nicobarese are descended from the Indo-Chinese as distinguished from the Tibeo-Burmese, or the Malay nations." The race, he believed, to be descended from emigrants from the Coast of Tenasserim, who had landed on the islands in remote times, and had received in the course of subsequent centuries an admixture of Malay, and other blood, from traders and others visiting, and settling on the Islands.

In support of this theory it may be pointed out that Dr. G. A. Grierson places the Nicobarese language in the Mon Khmer group of the Austro-Asiatic family, and states positively that the Malay element consists of borrowed words only. There is fairly strong proof therefore that the Nicobarese race is descended from Indo-Chinese stock.

The inhabitants of the islands may be said to fall into two principal groups, *viz.*, (1) the Nicobarese a friendly and inoffensive race who inhabit villages on the Coasts of the Islands, and carry on a considerable trade, principally in cocoanuts, and (2) the Shom Pen, a wild tribe, found only in the interior of Great Nicobar, between whom and the Coast Nicobarese there is a perpetual feud.

Sir Richard Temple in the last Census Report states that, without question, the Shom Pen and the Nicobarese are one and the same race.

Though presumably of Indo-Chinese origin, the Nicobarese may be described as Malayo-Mongolian in type.

C. Boden Kloss who visited the islands in 1901 found, as the result of measurements, that the Nicobarese skull was Brachycephalic, with an index of about 80·5.* There is marked Prognathism, and the type of profile approaches very nearly to that described by Herr Baelz as typical of the Japanese of the lower Malay type, *i e.*, Pithecoid.

* "The Andamans and Nicobars" by C. Boden Kloss. (John Murray, London.)

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Although we find varying types on each island, or in each group, the general type is the same throughout all the groups, but varies very gradually as one goes south; the Malay element being less in the North, more pronounced in Great Nicobar, and most pronounced of all among the Shom Pen. The change is very gradual; so gradual as to be almost imperceptible; and it is not till one sees individuals at either extreme together that one realizes how pronounced it is.

Whilst employed on the Census in Great Nicobar, I entered a hut on the Island of Kondul, in which were gathered some 12 or 14 persons, many of them women, and among these latter one who differed very markedly from the rest in type; so much so that I enquired the reason, and was informed that the woman in question was a Car Nicobarese who had come down in a trading vessel with her husband, who had accompanied the ship to assist in loading nuts on the Southern groups; and she was then spending a few days on Kondul with friends.

The closer approximation to the Malay type as one goes south is what one would expect, as it is only natural that the inhabitants of the Islands closest to the Malay Peninsula should have the greatest admixture of Malay blood; but this does not explain why the Malay type is most marked in the case of the Shom Pen, who, according to Kloss, are, except for their colouring, which is dark and for the occurrence of cases of curly or wavy hair, practically Malays in appearance. That the two groups, *i.e.*, the Nicobarse and the Shom Pen are at the present time very closely allied there is no doubt; but owing to the isolated position the Shom Pen now occupy, and which, judging by their habits and mode of life, they must have occupied for some centuries, if we accept the theory that the two groups are one race, and descended from one Indo-Chinese stock, one would naturally expect to find the Indo-Chinese type most marked among the isolated Shom Pen, who have presumably for many generations had no opportunity of crossing with other races; whereas as a matter of fact exactly the opposite is the case, and they approximate more closely to the Malay type than the Nicobarese on the coasts.

C. Boden Kloss in his book on the Nicobars* advances the theory that the islands were originally peopled by a race of Malays, who were gradually driven south by the immigration from the coast of Burma of the Indo-Chinese settlers, but that, in the process, there was a certain fusion of the races, which would account for the Malay element in the Nicobarese of to-day. The Shom Pen are the last remnant of this Malay race, who have been enabled to hold their own, and maintain a separate existence in the dense forests of the interior of Great Nicobar. Kloss suggests a possible admixture of Dravidian blood by immigration in remote times from Southern India, to account for the dark skin, and curly or wavy hair met with among the Shom Pen.

It seems to me that this theory of an original Malay population, gradually driven out by the immigration of Indo-Chinese settlers from the north, fits in better with existing conditions than the theory of a common stock for both groups.

The Nicobarese (descriptive).—The Nicobarese, as distinguished from the Shom Pen, though sprung from one original stock, and treated as one race, are sub divided by differences of dialect, and also by differences of custom, into groups. For general consideration it will be simplest to sub-divide them by groups of dialects. They are:—

(1). Car Nicobar.
(2). Chowra.
(3). Teressa and Bompoka.
(4). The Central Group—consisting of Nancowry, Camorta, Trinkat and Katchall.
(5). The Southern Group—consisting of the Great and Little Nicobars with their satellites, Kondul and Pulo Milo.

* "The Andamans and Nicobars," by C. Boden Kloss. (John Murray, London.)

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Although varying in habits and customs, and also in minor characteristics, the general mode of life, and the nature of the inhabitants of the Islands is the same throughout.

They have been described as dull, lazy, cowardly, apathetic; but good natured, of a kindly disposition towards strangers: as truthful and honest in business transactions, and polite. These characteristics are largely the result of environment.

Though described as lazy and apathetic they do what work they have to do well, and are very careful and methodical in the cultivation of their gardens, and the care of their cocoanut trees, and live stock, and in the construction of their huts, canoes, and implements.

Nature has been kind to the Nicobarese in giving them a mild equable climate which renders clothing almost superfluous. The Pandanus (*Pandanus Mellori*) which furnishes them with their staple farinaceous diet, grows in abundance practically without cultivation; cocoanuts, pigs and fowls can be cultivated or bred with the minimum amount of effort on their part, the soil produces a magnificent return in the form of vegetables, fruit, etc., for the simplest cultivation, and in the sea is an inexhaustible supply of fish which furnishes them with sport as well as food. Practically all the necessities of life are to be had almost for the asking, and the necessity for trade as it is understood in the outside world, is virtually non-existent.

A reference to the list of trade articles, given in Appendix B to Colonel Temple's report on the last Census will show that iron-ware, such as dahs, knives, and the iron from which to manufacture them, is the only real necessity of life which the Nicobarese cannot produce for themselves; and that with the minimum of labour. The only other necessities in respect of which each Island is not actually self-supporting, are (1) earthenware pots, obtainable only on Chowra, the manufacture being tabu'd on the other Islands, and, (2) in the case of Chowra and Car Nicobar, sea-going canoes, for the manufacture of which there is no suitable timber on either Island. These articles have to be purchased elsewhere and represent the whole of the internal trade of the group. They have to be paid for in trade articles, and therefore indirectly necessitate outside trade. The rest of the surplus wealth of the Nicobars, as represented by cocoanuts, is expended either in luxuries, such as rice, tobacco, cloth, matches and the like, or else on articles such as plated spoons, forks, soup-ladles, jewellery, silver wire, coloured handkerchiefs, ready-made European and Chinese clothing, etc., the possession of which causes a certain amount of gratification to the owner during his life-time, and are an outward indication of wealth and prosperity, but which are buried with him or destroyed at the time of his death, and are therefore of no sort of use to his heirs. Not only do the Nicobarese entirely fail to recognize the purchasing value of their cocoanuts but the whole of the surplus, after supplying their own requirements, is expended on articles which are of no permanent value to them. The idea of the accumulation of wealth for the benefit of the next generation, except possibly in the form of cocoanut trees and pigs, is altogether foreign to the Nicobarese mind.

We have therefore a community in which there is no poverty, and practically no incentive to accumulate wealth for the succeeding generation. There is a complete absence of any struggle for existence and the equality of all classes has resulted in a form of communism in which each household or group of households is a law unto itself, so long as their actions do not adversely affect the general community.

Each village or group of villages has its chief, who may be either the hereditary chief, or the headman appointed by Government, but whoever he is, his authority is only a question of personal influence, which varies with the individual, and he has no power to enforce his views or wishes against those of the community, and he is only tolerated so long as he uses his influence for the good of the community.

It is easy to understand that the very existence of such a community is dependent on the mutual respect on the part of the individuals composing it,

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of the laws of property with regard to the neighbour's goods. It is for this reason I believe that the Nicobarese are, generally speaking, so universally honest. Honesty being a necessity for their existence, has come to be looked upon as a law which all must do their utmost to enforce.

The absence of all poverty and want renders, or should render, the keeping of the law comparatively easy, and any one who wilfully and habitually breaks it, is looked upon as a kleptomaniac, that is to say, possessed of an evil spirit, and until quite recent times, in nearly every case, an habitual thief would be declared an undesirable by the elders of the village, and as occasion offered he would be seized and done to death. By the establishment of agencies, and more regular communication with the Islands, these so-called "devil-murders" have been practically stopped.

This system of communal Government varies somewhat on Car Nicobar from that found on the other Islands. In Car Nicobar there is a fairly dense population, and a comparatively small number of large villages. In each of these there is a Chief, and his Deputy, and a committee of elders, who decide all disputes that may arise. They have no actual power to enforce their orders, but they have public opinion to back them, and their rulings are generally adhered to as among the Nicobarese themselves. The village is further sub-divided under Sub-chiefs into groups. Each group occupies houses owned by the Sub-chief, and all the members of the group, under the general direction of the Sub-chief, are responsible for the material welfare of the individuals composing the group.

In the other Islands the system is somewhat different. The chief has less authority, and each household is under the general control of its own head, matters affecting the general community only being referred to the elders of the village. From what has been said above, it will be clear that the question of personal influence enters very largely into the system of Government.

In a community such as that described, in which all work for the common good, where the necessities of life can be obtained with a minimum of effort, where there is no poverty, and very little incentive to accumulate wealth, it follows that there are no occupations other than those connected with the maintenance of the cocoanut plantations, vegetable gardens, and live stock, and the collection and preparation of the daily requirements in the way of food. The daily tasks are divided among the community, the women taking their share, but not being as a rule called upon to perform hard physical labour.

Trades are unknown among the Nicobarese, all shops are owned by foreigners, and the Nicobarese are only just beginning to realize that their labour is of any value. In their dealings with traders and Europeans, experience, and their commercial instinct, makes them demand a *quid pro quo* for everything they are asked to give, provided it is something of which they realize the value; but labour not being, among themselves, a marketable commodity, they will frequently perform a hard day's work in the way of rowing a canoe, or acting as a guide, without asking for payment, although by nature they are disinclined to make any unnecessary effort. Cases have occurred, however, lately, of men accompanying trading vessels to the other Islands, from Car Nicobar, to work on hire; but this is, I believe, as much for the sake of the trip, and to see the other Islands, as for the sake of gain.

Where the provision of the daily requirements of life calls for so little effort, it naturally follows that the people have a good deal of spare time on their hands, and the greater part of this is spent in boat racing, and other sports, and in the observance of the numberless feasts, festivals, etc., connected with the burial of the dead, and their subsequent exhumation ceremonies and with the numerous observances connected with the discovery, propitiation, and driving away of the evil spirits, which are to the Nicobarese mind the fundamental cause of all known evils, from bodily sickness, to the prevalence of stormy weather. These feasts and observances, which frequently take up many days in a month, occupy a very prominent place in the lives of the Nico-

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barese; and it is an extraordinary fact that, contrary to what one would expect in a people so given over to superstition, the "*menluanas*" or Doctors, who alone are enabled to hold communion with these spirits, have not a greater hold on, or power over, the minds of the people. It is proof of a certain sound common sense underlying the Nicobarese character, that the "*menluana*" is only permitted to interfere, and dictate in spiritual matters, and then only so long as his dictates do not interfere with their material welfare.

The Shom Pen.—Of the Shom Pen proper, that is the wild and unfriendly section of the tribe, little is known. They appear to be a nomadic race living in the jungles in the interior of Great Nicobar, cultivating vegetables, and keeping pigs, and for the rest living on what they can snare or pick up in the jungles. They obtain their requirements in the way of iron, cloth, etc., by barter with the coast Nicobarese, giving split cane in exchange, in which commodity the Nicobarese trade, with the junks from Penang and the Straits. There is a standing feud between the wild Shom Pen and the coast Nicobarese, the former occasionally raiding the villages of the latter, killing those who offer resistance. No direct communication between them is possible, and all barter is carried on through the agency of certain friendly, and semi-friendly, groups of the Shom Pen, who, possibly outcasted by their own race, live generally within a few miles of the coast and are, in certain cases, on a friendly footing with the coast Nicobarese. These Shom Pen have adopted many Nicobarese habits of life, and like the Nicobarese, dread the wild Shom Pen, with whom they have, however, a certain amount of communication.

XII.—Occupation.

As shown in the note on the general characteristics of the race, the Nicobarese have no occupations, other than those connected with the procuring and preparation of their food, the cultivation of their vegetable gardens, and the maintenance of their cocoanut plantations, and live stock, and the participation in the feasts and ceremonial rights connected with their animistic beliefs. For this reason the occupation column of the Census schedules was not filled up in their case.

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APPENDIX A.

Insanity in the Andamans.

By Major J. M. Woolley, I.M.S., M.D., Cantab. D.P.H., Senior Medical Officer, Port Blair, 1912.

It is now many years since the asylum for mental cases among the Andamans convicts was established in the central part of the Settlement known as Haddo. This is an institution complete in itself, and has as attendants convicts of approved conduct, who are selected for the work, and prove themselves very capable warders. The asylum, which is for males only, differs from Indian buildings of the same kind in that it has no enclosing walls, but is surrounded by fields and gardens, in which gangs of lunatics whose condition allows of it, are given labour, which is an important factor in keeping them in a healthy bodily condition. The asylum petty officers number one to every five inmates, and the lunatics are thus well looked after, so that escapes are rare, and serious violence very seldom occurs. There are always a certain small number of cases which cannot be sent out of the asylum, but remain in the cells—here again supervision is good, and forcible restraint is but rarely required.

As regards the number of the inmates, one important fact must not be overlooked, namely, that insane convicts who have finished their 20 or 25 years, whatever their sentence may be and are at the time in the asylum, are not released until they become sane enough to look after themselves, and travel to their homes, which naturally means that many of them are never released at all. This necessary rule has a cumulative effect as regards certain chronic cases; they cannot be released, so stay on, most of them in a more or less demented condition, so that the actual number of inmates is higher than it would be if they ceased to be included when their ordinary term of transportation ended, and this accumulation of over time cases, so to speak, has to be considered when the incidence among the total number of convicts is being calculated.

The asylum as above described contains accommodation for males only. As regards females, of whom there is a very much smaller number of convicts in the Settlement, some 700 only with over 12,000 males, the insanes when they occur, are incarcerated in the Female Jail—and from time to time are returned to Indian asylums regardless of the period of their transportation sentences that remain unserved. The result is that at times there are no female lunatics at all, at others some 3 or 4 awaiting return to India. Calculation of the proportionate numbers of women insanes thus becomes somewhat difficult, but making a careful estimate for the last seven years, a number is arrived at which may be taken as approximately correct.

The Andamans figures for insanity are as follows:—

Incidence of insanity among male convicts, 11·4 per mille.

Incidence of insanity among female convicts, 12·9 per mille.

Of recent years much greater care has been taken than was the case formerly as regards the selection of convicts for transportation. All the prisoners thus sentenced in Indian Courts are not sent, but only those who are healthy and robust, and likely to withstand the climatic change, and to become fitted for hard labour in the Settlement. This has been rendered necessary in consequence of the high sick and invalid rates which used to prevail when less discrimination was used in Indian Jails, and all and sundry, provided they were not actually ill at the time, were sent away from India. The age limit has also been lowered from 45 to 40 years. If any doubt as to a convict's fitness, mental or physical, for transportation, prevails in his original provincial Jail, he is detained until the matter is settled one way or the other, and even then when pronounced fit to go, a further board is held before embarkation from the Presidency Town. The result of these precautions is that an inspection of convicts on their arrival, shows as a very general rule, a fine class of men. This matter has been mentioned here as it has a certain bearing on the significance of these figures above quoted, *viz.*, the insanity rate of 11·4 per mille—it means that the individuals from whom these figures are obtained are in good health mentally and bodily when they leave India—they are selected people, from whom all doubtful persons have been eliminated.

If it were possible to arrive at an approximately correct estimate of the incidence of insanity in India by taking the aggregate of the numbers confined in the various Provincial asylums, some idea might be at once obtained as to the relative mental condition of the Andamans convict population. It is a remarkable fact, however, that in the whole of British India and Burma there are but 5,000 odd lunatics in the various asylums. This remarkably low number forms admittedly but a small part of the total number of insanes in the country, and it is at present, at any rate, impossible to obtain any accurate figures on the subject. There are many reasons why this should be so—the masses of the population have yet to learn the advantages of sending insane persons to asylums. This is the exact opposite to the state of affairs in England—where those certified as insane are almost invariably sent away to some institution, the County asylum as a rule, private asylums in the case of people with means to do so. Indeed there is no alternative in most cases—however loath parents may be to part with children afflicted in this way, it is generally recognised that the asylum is after all the

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best place for them, as owing to the comparatively high standard of education necessary to enable a man to earn a living, such persons can never be wage earners ; clothing, feeding and housing are expensive and the necessary attendance at home is not obtainable, thus it comes about that in the vast majority of cases the mentally afflicted must be sent away. The number of insanes confined in their houses is negligible as only rich people are able to afford this, owing to the expense of the necessary nursing and attendance. In India however the state of affairs is different. The cost of housing, clothing, feeding, etc., is much less, the conditions of living are much simpler—many certifiably insane people may be of use in agricultural places for simple work in the fields, which requires no high degree of intelligence, whereas such persons would be useless, and indeed a hindrance to other members of their families in the crowded cities of western nations.

Again in India there is a deep-rooted objection to sending insane people away from their homes, and there appears to be a more sympathetic attitude in the East towards weak-minded persons. They go about unmolested, and get fed and clothed, somehow or other ; in fact they seem to experience much kindness from others generally. It may be that there is a kind of religious obligation to do this, anyhow it is generally the case, although there may be less in it than appears at first sight, as owing to the warm climate there is very little of the housing and clothing problem, and a bare sufficiency of food is not difficult to obtain.

As matters stand at present then, the 5,578 total number of insanes in the Indian asylums represent but a very insignificant fraction of the total number of insane people in the peninsula, and for purposes of comparison must be disregarded altogether.

There is, however, another class of lunatic confined in Indian Asylums, namely, the Criminal Lunatic—these insanes number 1,605 in British India, and must from the nature of the case give a much more reliable figure than in the case of ordinary lunatics—they have been guilty in nearly all cases of violent crime, and their insanity being apparent at the time of trial, are sent to asylums as Criminal Lunatics. In such cases the evidence usually shows that the accused had all along been known by his neighbours to be an eccentric person, and the procedure in the case is usually simple enough, the individual being recognised as a dangerous person, best removed from the community in which he lives.

Undetected crime is common is India. This is not surprising when the enormous population is considered with its small police force. But slight value is placed on human life, especially in some districts ; the frequent occurrence of crime renders it less abhorrent to the people, as they become more familiar with it. The deliberate way in which it is often planned, and the facility and ingenuity shown in concealing or disguising its true nature, are well known.

But the Criminal Lunatic is in a somewhat different position to the ordinary criminal, and usally finds his way to an asylum. It is no [illegible]orth anyone's while to take action otherwise, especially in serious cases. Hence it may be said that the 1,605 criminal lunatics in Indian asylums may be regarded as a figure worthy of notice, and one at any rate very much nearer the true state of affairs than the figure for lunatics alone. As to whether it represents the approximate number of criminal lunatics in India, would appear doubtful. The probabilities are that it is a minimum figure.

The following table gives some figures of interest :—

	Lunatics.	Criminal lunatics.	Population.
England and Wales . .	133,000	1,100	36,000,000
India	5,579	1,605	250,000,000

If it is allowable to calculate a proportionate number of lunatics, taking the number of criminal lunatics as a basis, and regarding the English figures as reliable, there would be some 200,000 lunatics in India. This assumes that the proportions between criminal and non-criminal insanes are similar in the two countries. This number then 200,000 can only be regarded as a possibly approximate estimate, depending as it does on certain factors about which there is no certainty. However if it be accepted for the time being, and taking the population of British India (excluding Native States) as 250 millions an insane rate of ·8 per mille is arrived at.

What is the incidence among the transportation convicts ? 11·4 per mille, a figure 14 times higher than this.

The extent to which lunacy prevails in England is normally considered to be regrettably high—the present estimate is 3·6 per mille—so that the transportation rate exceeds even this figure, being nearly four times as high.

When the vast differences in the conditions of life are considered as between Western and Eastern, the former with the stress, competitions, ever-increasing struggle for existence, and varying vicissitudes that enter into the every day life of the vast majority of the people, the latter leading their monotonously regular life, an open air agricultural existence of

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the simplest nature, forced by their poverty to abstain from luxuries of all kinds, an existence indeed in which none of the usually recognised causes of insanity are to be found, it becomes a somewhat remarkable instance that an Indian community should be found, in which the rate of insanity is as high as this, *viz.*, 11·4 per mille. There is this, however, about it, that if the insanity rate is out of the ordinary, very much so also is the convict community one out of the ordinary, containing as it does dacoits, incorrigible thieves, and every kind and condition of murderer, as well as other serious types of offenders, and it cannot be considered as very surprising if among so large a number of persons whose conduct and actions have placed them in a class apart from their fellow creatures, a certain number, higher than the normal, should be found in whom some or other mental disability manifested itself.

The following tables show the extent to which the varieties of insanity prevail in (1) the Andamans and (2) in Indian Asylums :—

(1) ANDAMANS.

Idiocy and Imbecility.	Epileptic Mania.	Mania.	Melancholia.	Dementia.	Delusional Insanity.
4·7	6·2	44·5	12·5	14·1	18

(2) INDIAN LUNATIC ASYLUMS.

Idiocy.	Epileptic Mania.	Mania.	Melancholia.	Dementia.	Delusional Insanity.	Mental Stupor, etc.
5·1	4·5	47·6	17·6	17·3	4·2	3·7

A comparison of these figures brings forward one very interesting and significant point as regards the incidence of Delusional insanity. Whereas in the other columns the types of insanity mentioned show more or less similar figures, a great difference is seen as regards column VI, Delusional Insanity, and a fairly well marked one in column IV, Melancholia.

In the Andamans delusional insanity actually comes next in frequency to Mania, whereas in Indian asylums as elsewhere, it takes a much lower place on the list.

Delusional Insanity then, or Paranoia, the most dangerous of all varieties of insanity, is between 4 and 5 times as common among transportation insanes as it is among the inmates of Indian asylums. Epileptic mania also, although efforts are made to prevent the transportation of epileptics, make its appearance subsequently, and it is the occurrence of these two varieties of insanity in the first table, comprising together nearly 25 per cent. of the total number of cases, that makes the convict list much the more formidable of the two.

The convict population then is peculiar in the following respects—insanity is more prevalent, and the varieties that occur are of a more dangerous type. Considerable attention is paid to the management of the Lunatic Asylum, and it will be seen from the above remarks as to the nature of the cases lodged there, that this is an essential matter, concerning as it does the general safety of the people among whom convicts work. Were it not so, it is probable that more cases of unprovoked murder or violent assault would occur. Fortunately for the community, it usually so happens that a convict who is becoming insane is noticed by his comrades to be behaving in a peculiar manner, and no time is lost is sending him away to a hospital. The peculiarity noticed is usually that he becomes of a morose or sullen mood, and is unusually quiet, and refuses to work ; so the Petty Officer (a convict) in charge of the gang, gets rid of him as soon as possible. Supervision by these convict petty officers is often very indifferent—for instance, certain sick convicts who should undoubtedly be in hospital are at times hidden away and hang on in barracks in the hope of getting well, often because going to hospital would mean the loss of some congenial employment to them, and at this the petty officers, being interested persons may be, undoubtedly often connive. But such considerations do not apply in the case of a man who becomes peculiar in the head. Such are sent off pretty soon—there is no reason why they should not be—neither petty officer nor man has anything to lose by it, and as a matter of fact such a morose individual who will not work, is a nuisance to his gang in many ways, and may run away, and get the petty officer into trouble, etc., at any rate the fact remains, no time is usually lost in getting such a person under proper observation, which is best for him and everyone concerned, for it is not infrequently seen that shortly after his incarceration in the asylum, his form of madness takes a much more tangible and acute form, which might

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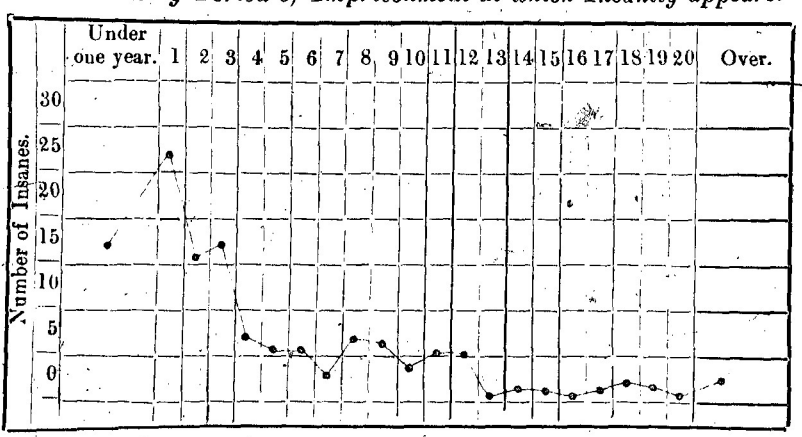
have rendered him exceedingly dangerous had he remained behind in his former gang. There are certain other facts of interest in connection with the occurrence of lunacy here—one of these is the time after transportation commenced that symptoms of insanity first manifest themselves. In this connection it may be remarked that the majority of convicts have to put in about 20 years in the Penal Settlement. There are, it is true, convicts sentenced to terms of transportation only, such as 7 or, 10 or, 14 years, but on the other hand these are more than outnumbered by dacoits whose sentences are usually 25 years (dacoity with murder being looked upon as a more heinous offence against society than murder), and in addition to these there are those irreconcilables who are not released at all on account of continued bad conduct in the Settlement, and others belonging to certain Native States who are not allowed to return, not being wanted by the rulers there; also certain others such as lepers, etc., who are not allowed to return to India. To say that the average convict has to remain some 20 years is a fair estimate, and it is shown that it is the earlier years of transportation that produce the largest number of insane convicts.

Chart showing Period of Imprisonment at which Insanity appears.



For instance some 61·6 per cent. of the total inmates of the asylum became insane during the first 4 years of transportation. This is shown in the above chart. In connection with this chart the interesting question comes to mind as to whether certain forms of imprisonment bring about insanity on account of the severity of the system as practised in certain places. It is stated as a fact that long continued solitary confinement of a Cellular nature does bring this about—were this the case in the present instance however we should look for a rise in the curve as the years passed, but no such rise is seen—indeed the system is so lenient, and is thus so far removed from certain others in which the reverse is the case, that it is not in the least calculated to bring about mental derangement in prisoners who are of normal mental habit. Still it is as well to note that it does not occur, but that the great majority of the insanes are obtained from those undergoing the early years of their sentences.

This fact is an interesting one, and throws some light on the mental history of these convicts, who although they arrive in the Andamans in a healthy mental state, yet become insane within a year or two. An important document arrives with each new batch of convicts from India, the Nominal Roll. Of late years, the information given opposite each man's name is much fuller than it used to be, and an enquiry is made and entered by the police, into the antecedents of the criminals transported. Regarding convicts who subsequently become lunatics, it is of interest to see what kind of characters these people had at the time of their trials, and a reference in recent cases to Nominal rolls gives this information. Entries such as the following are seen :—

1. "An unreasonable and excitable man committed the murder in a mad frenzy."
2. "Had delusions at the time of trial."
3. "Suffered from Mania on previous occasions."
4. "Irritable temper and very low order of intellect."
5. "No motive-evidence of petit mal (epilepsy)."
6. "Murdered his father, an old blind man, for the simple reason that he stumbled and fell against his cot in the dark."
7. "Hot tempered and eccentric. Mad once: frequenter of ganja and toddy shops."

Such are specimens of the previous mental history of many lunatics—indeed the number showing such unsatisfactory entries against their names is unusually high—it may be said that they number some 66 per cent. or two-thirds of the lunatics.

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The presumption is that very many of the cases of insanity that occur are instances not of first attacks, but of recurrent insanity, being merely a remanifestation of what has occurred on previous occasions in the prisoner's life time.

This being so, we are in a position to dispose at once of any idea that it is the severe nature of the punishment of transportation that causes men to become insane. It is true that the sickness caused by unhealthy seasons is at times very high, and this may and probably does act as a factor in undermining the health, and so perhaps sometimes precipitating an attack of insanity in one who is of a psychasthenic nature, or who has had previous periods of insanity on former occasions and in whom, therefore, there is a liability to recurrence ; any debilitating illness would tend to predispose in that direction.

Relation between Insanity and Murder.

As many as 91·8 per cent. of the convict lunatics have been sentenced for the crime of murder, or one of its allied sections.

But 81·8 per cent. does not represent the proportion to other criminals of those who are murderers. These constitute a considerably smaller portion of the convict community, *viz.*, only some 59·6 per cent. so that it becomes evident that the crime of murder is more often associated with a psychopathic tendency than are the other offences, which is not surprising when the nature of the offence and the circumstances under which many murders are committed is taken into consideration.

The conclusions arrived at from the above considerations may be taken as follows :—

(1) The Andamans convict figure for lunacy of 11·4 per mille may be considered a distinctly high one.

(2) Among the varieties of insanity occurring among convicts, Delusional Insanity (Paranoia) is unusually prevalent.

(3) Insanity is considerably more frequent among muderers than among other convicts.

(4) It is highly probable that the insanity such as occurs, is in many cases of a recurrent nature, and not due to any severity in the penal system.

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APPENDIX B.

Reprinted from the Indian Medical Gazette, Volume XLVII (No. 3, March 1912).

Convict Marriages in the Andamans.

By J. M. Woolley, M.D. (Cantab.), Major, I.M.S.,

Senior Medical Officer, Andamans.

It was in the year 1858 that the Andaman and Nicobar islands were for the second time in their history selected as suitable places to which to send those individuals whose crimes were not deemed sufficiently grave for the extreme penalty of the law, and yet whom it was considered necessary for the safety, as well as for an example to the community, to remove from their native land and send beyond the seas. The first Settlement of 1789 was of a different nature from the present one, not being primarily a Penal Settlement, such as now exists, convicts in those days being sent from India to assist in the opening up of the country. It is now therefore over 50 years since these islands were reopened and the present Penal Settlement established, and during this space of time has become evolved the scheme as it is now, of detaining the convict during a long term of years, during which time he has to pass through various stages, commencing with actual cellular imprisonment, the conditions of existence, provided the individual's behaviour allows it, becoming less irksome as time goes on until after ten years (the minimum) of approved conduct, the man is allowed under certain conditions to choose for himself a wife from among the eligible women in the women's jail, and so to thus start family life in one of the numerous settlement villages.

To those who are conversant with the strict régime which prevails in prisons, both in India and in England, it may be somewhat of a surprise to learn that men and women who have just escaped the gallows should be allowed such comparative freedom and privileges, some of them too at what would at first appear a somewhat early stage in their transportation career, *viz.*, 10 years. As regards the women also, this feature is still more marked, marriage after but 5 years in the jail being permissible. When, however, the primary idea of marriage and the part it is hoped it should play in the scheme of Settlement in these islands is considered, it will be seen that if there is to be any tangible result of any value, it becomes necessary that the woman's age should not be too high, and that the husband also should have a fairly long term of years still to serve to enable them to live together for a time, and to bring up their children. Even under this 5 years' arrangement the woman is quite old enough, as the figures in the following pages will show. Indeed, in many instances, women of such mature age are allowed to marry, that their chances of producing progeny are very remote, and it becomes difficult to see what good purpose such unions are likely to promote. It must be borne in mind that the principle which underlies the treatment of Andaman convicts aims at the reformation or raising again to the level of that of the society from which it has become necessary to remove them, of their moral status, so that on release and return to their relatives they may show no signs of degraded or vicious instincts, such as would render them unacceptable or undesirable in their native villages, but, on the other hand, that they should return man and wife, with their children, and live a useful and contented life and bring up their children just as any other individuals in the same status in life might be expected to do. There can be no doubt that the idea of allowing marriage between, it may be said, selected convicts, is an excellent one as being calculated to produce or bring about again (for as a matter of fact the vast majority, it may be said all, of those thus marrying have been married before their conviction in India, so that the Andaman marriage is a second marriage for both parties) the better instincts, inducing both husband and wife to do their best for their children, and settle down to honest domestic life.

Conditions under which marriage is allowed—only selected men and women are eligible,—in the case of the man, he must in the first place be a life-convict. Term-convicts (*i.e.*, those sentenced to transportation for 5, 7 or 10 years only as the case may be) are not eligible. He must have done 10 years at least in the Settlement—he must be able to show a clean sheet, *i.e.*, that no punishments have been recorded against him: he must show that he is in a position to support a wife and start married life comfortably. This means that he must possess a house, 10 bighas of land, a pair of bullocks, Rs. 50 in the Savings Bank, and lastly, but by no means least, he must produce a medical certificate showing that he has no physical disabilities. The sum total of these conditions is that he is a pretty carefully selected and acclimatised man.

With regard to the woman, there is of necessity some modification in these conditions; she need only have been in the Andamans for 5 instead of 10 years—were the 10-years' limit

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made, it would mean in most cases that the women would be getting too old to have families —even as it is, the ages at which they marry will be seen to be as high as is desirable. This age question would appear to be one of the difficulties which it is hard to surmount as the 5 years in the jail cannot be considered by any means a long period of punishment—bearing in mind that it represents a period during which it is desired that the culprit should have time to reflect on the nature of her crime and the reasons for her transportation; in other words, that there should be a deterrent element about it, calculated to bring about a state of mind resulting in a sincere resolve to try and do better in future, and to lead a better ordered life.

However, as matters stand at present, 10 years is the minimum for the man and 5 years for the woman, and they are both selected convicts who have shown by their good behaviour since their arrival in the Andamans that there is no reason to suppose that in the event of marriage being allowed, there would be any cause to prevent their living comfortably together and doing well among their neighbouring villagers.

The following tables gives some figures concerning marriages, showing the ages at which they take place, and the number of children resulting from them :—

No. I. A complete list of all married women residing on a moderately large, and it may be said typical, convict village.

	Age of marriage.	Years of married life.	Children.	Remarks.
a.	27	6½	none	Unproductive marriage.
b.	31	1	none	Normal.
c.	19	6½	1	Relatively unproductive.
d.	38	7	none	Too old.
e.	35	5	none	Too old.
f.	...	28	4	Very old.
g.	27	1	1	Normal.
h.	28	9½	4	Normal.
i.	35	5½	none	Old.
j.	35	2 mos.	none	.....
k.	29	8	none	Unproductive.
l.	32	5½	none	Unproductive.
m.	42	5½	none	Too old.
n.	26	10	2	Normal (few).
o.	28	9	1	Relatively unproductive.
p.	35	7	none	Too old.
q.	...	4½	2	Normal.
r.	26	5 mos.	pregnant	Normal.
s.	...	3½	1	Normal.
t.	23	4	1 stillborn	Normal.
u.	34	3	none	Normal.

This list may be taken as typical of the ordinary convict village and contains details as to all married persons residing in it. It will be seen that several women were of such an age on marriage that they could not be expected to bear children, or, at least, that if they proved barren, there would be nothing surprising in the fact, as they were old. It is impossible to state an exact figure at which women may be expected to cease to bear children, as this must of necessity vary much in individual cases and depends on many factors. But it will probably be admitted by most observers that after the age of 35 in the East, children are but seldom born. There are certainly cases in these villages in which they are produced up to 40 years of age or over, but this is probably the exception, and if with the object of working out the figures for these villages the limit of the child-bearing age be put at 35 years, this may be looked upon as a fair average. The cases then of women who marry when 35 or more in age, and also of those young women who have lived under nine months with their husbands, are excluded from consideration, and only such cases as approach more or less to the conditions prevailing in India taken into account.

The above list No. 1 then gives 14 women well under 35 years of age on marriage of whom 5 or 35 per cent. are relatively or entirely unproductive.

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No. II. Similar tables having been made out from other villages give results as follows:—

Village.	Unproductive cases.	Young married women.	Percentage of cases.	Village.	Unproductive cases.	Young married women.	Percentage of cases.
			per cent.				per cent.
A.	3	8	36	F.	6	21	30
B.	4	18	22	G.	1	24	4
C.	3	10	30	H.	2	10	20
D.	0	13	0	K.	6	16	36
E.	6	13	36				

The villages from which these statistics have been gathered are all convict villages, and their circumstances are such that it may be said they are ordinary examples of their kind. Referring to the table for the village first mentioned (in list No. I), it will be admitted that the entries in the remarks column as to whether the unions can be regarded as normal or the reverse, are made in all fairness, due regard being paid to the age of the woman when she became married; full allowance having been made for those whose age is advanced.

It will be observed that no reference is made to the age of the husband in these statistics. It is hardly necessary, as if he were an old, infirm man, incapable of carrying on his work as a self-supporter owing to bodily infirmity or disease, he would not be given permission to marry at all. So that it may be taken for granted that the man is fit and healthy, and although in some cases no doubt he may be arriving at middle age, yet this has not the sam bearing on the procreation of children as has the age of the woman. The age of the wife is the important factor in this respect.

Referring again to the remarks column in the first table, it must be admitted that, owing to the peculiar nature of the case, some consideration is necessary before stigmatizing the unions as unproductive, or relatively so. In the first place, it will be seen that the ages at which the women marry are high, at any rate when compared with the marriage age in India and the East—but it cannot be said that the ages of those whose cases are criticised are too advanced to allow of their bearing children, normally. When it is borne in mind that for the five previous years they have been well looked after in jail, at the time of marriage they are fit and healthy in every way, after some years of enforced single life, it might well be expected that the reproductive functions of the women would come into activity pretty quickly, to make up for lost time, so to speak, or at any rate that they would be normally active. In many instances children are born as one might expect, in what may be called normal regularity. But in others only one child is produced, and that very soon after marriage; in too many cases none are born at all—why not?

Is unproductive marriage common in India? Those well qualified to judge say not—a barren woman is a reproach to her family, somebody to be avoided—at any rate, there is a certain distinct superstitious feeling against her. This would not be so marked were it a common and usual disability—and among the poor and agricultural classes from whom are drawn the convicts whose cases are under discussion, sterility is rarer than ever—just as is the case in Western countries. And again, it is computed that the proportion of children to adults is 20 per cent. higher in India than it is in England, so one might well expect children to be fairly plentiful in these families. Surely, after making all due allowances for the age of the women in the above cases, the figure of 25 per cent. of unproductive convict marriages cannot be looked upon as other than a decidedly high one.

For instance, it compares unfavourably with the child-production of Indian free people, not local born, nor connected with convicts in any way, who have lived under the same climatic conditions for some time in most cases. Due allowances being made for age, it is found that the shortage of children is nearly three times as great among convict couples, and the fact that the Indian people above alluded to have been mostly living together continuously since the woman became nubile and have had children before the convict marriage age is reached, while convict women were living single lives, rather strengthens the case.

A question now arises which has not been hitherto referred to, namely:—How about the antecedents of these women convicts—what class of women are they who come to the Andamans with life sentences. Is there anything about them that would account for relative sterility? It may at once be admitted that if there were many among them who had led immoral lives in India previous to their conviction, there would be some evidence in this direction. But it may be said that, as a matter of fact, only a very small number of admittedly immoral women come to transportation. Women of this kind, curiously enough, do not appear to commit grievous crime; they are frequently seen in Indian Jails undergoing sentences for petty offences, such as theft, cheating, bad livelihood, etc., but do not constitute a class against whom much murderous crime is recorded.

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What then is the explanation? The following may help to explain matters. As villages are at present constituted, both married and unmarried self-supporters (or ticket-of-leave men) live in them. In the case of all villages the unmarried convicts greatly outnumber the married ones. The proportion varies in different cases, but in some instances there are as few as 5 women in a village consisting of 111 men, *i.e.*, more than 20 to 1. Contrast this state of affairs with that seen in India, where practically every house in the village has its women and children.

This disproportionate excess of men over women has the effect of placing many temptations in the way of the latter. Self-support among these ticket-of-leave convicts is not such an easy matter as some may suppose; it means a good deal of hard work for both husband and wife, often after many years of Jail life, during which the convict has been housed, clothed, and fed regularly and well, and whose daily task has not been by any means a heavy one. There has been no thought for the morrow, no anxiety about crops, children, etc., such as prevails in village life as it is in India.

Another factor that must not be lost sight of, too, is that the standard of living in these villages is high compared with that seen among a similar class in rural India, in which the poverty is in many cases extreme. A good deal of comfort is noticeable, and on occasion silks and gold ornaments are seen to be pretty common. It must be remembered that male convicts after 5 years' transportation begin to receive pay, and some of those who rise to the higher grades get a good deal of money one way and another.

The natural consequence of this state of affairs is that there appears to be a considerable amount of loose living in many of these villages, and as venereal diseases are very common among the convicts, it is by no means difficult to understand how it comes about that they prevail pretty extensively among the village population.

It is impossible to state reliable figures when dealing with this subject, for the simple reason that the convicts realize full well that if they go to hospital with these complaints they will be punished; for instance, if the husband gets ill in this way, the wife will not be allowed to live on alone in the village, but will have to go back to the female prison again, which means the break-up of the home.

The result is that many cases of lues venerea remain undetected and measures which might be taken to eliminate it from villages are impossible for this reason. Occasionally, owing to quarrels or similar reasons, information may be obtained—and investigation nearly always results in the detection of cases. As an example of what may occur the following is an instance. In a certain convict village recently several cases of syphilis occurred about the same time. It was further found that only one woman there had it, and this woman had been residing in this village for a long time. The probabilities are that it was contracted in her case from some visitors from elsewhere, and thus subsequently spread among the men of the village.

Another point is the proximity of certain villages in which married convicts live, to barracks in which labouring convicts are confined—such barracks are not enclosed like Indian Jails, and it would be remarkable if a certain amount of intercourse between villagers and barrack convicts did not take place: they get water sometimes from the same well, and work in adjoining fields, etc.

Enough has been said on this subject to show that the probable cause of the relative non-productiveness of convict marriages is to be sought in this direction. Promiscuous living is a well-recognised cause of a relative sterility, and there is no doubt that there is much of it in these convict villages.

That such should be the state of affairs is not in the least surprising—even supposing the persons concerned were ordinary Indian ryots, not convicts at all—still the great excess of males over females tends greatly towards intrigue, etc. But when it is remembered that these people are all convicts, banished from their homes and from all restraining influences, away from their relatives, people too who from the mere fact of their being convicts have in many cases no sense of self-respect, the only object being to put in their time until released in as easy a way as possible, doing it does not matter what as long as they do not get into trouble: when all these facts are considered, it will be admitted that there is nothing surprising in the state of affairs.

However, on the whole, life in these villages appears to go on pretty smoothly—at any rate, there is very little actual crime. There is no doubt about one thing, *viz.*, that there is a very strong bond of union among the convicts. They constitute a very firm amalgamated society. This becomes evident directly one begins to make enquiries into cases. They will not tell about each other. Punishment is willingly undergone rather than do that. Still, however, many irregularities go on without being reported by the headmen (themselves convicts). There is, as above stated, very little violent crime which, after all, is the chief consideration in a place like the Andamans. The material with which one is working is not up to par, even the selected portion, and too much must not be expected from it. So that so long as some of them live decent married lives as no doubt many do, and which they will doubtless continue to live when they return to India and find themselves again among better surroundings with fewer temptations, it must be admitted that the object aimed at has been attained, *viz.*, that many men and women who, when transported, were branded as criminals, convicted of grave offences, and seemed to have nothing to live for, or hope again for in life, have, as a result of their own endeavours to do well, succeeded in living together and bringing up their

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children respectably, so that, when released, they return to their native land perfectly fitted to resume their places among their own community.

It is not fair to condemn the system of convict marriages, because some do badly. The fact that many succeed is in itself a sufficient encouragement, and the system also has this additional advantage in that it serves as a perpetual object-lesson for the labouring convict as to what he also may aspire to when the time comes, if he does well and escapes being punished. Circumstances being as described, however, it would not seem desirable to increase the number of married convicts—indeed, even were this wanted, it would not be possible to do much, as the numbers of eligible women would not permit of it.

In dealing with the subject under discussion, mention has been made of the number of children resulting from the marriages, but no description as to any peculiarities observed has been given. Still-born children are fairly common—it is possible that some of these cases are due to malaria, as the country is malarious, although this disease is much less common among self-supporters than among labouring convicts—the former are well-acclimatised survivals of the fittest (or they could not have arrived at the eligible age for marriage) and live in villages which are nearly all of them well placed on high ground in the healthier parts of the island.

Most of the villages where married people live are old villages which have been in existence for years. The sites of some having been found malarious in the past, have been moved with most gratifying results to higher ground near by. It may be remarked that there is very little endemic malaria as regards the majority of villages, and even then recent work on this subject appears to show that endemic malaria has no appreciable effect on the total yearly birth-rate of places where it exists. It is different in the case of epidemic malaria, but as has been above stated, the villages in question are not affected to anything like the extent to which other parts of the Settlement are.

Returning to the subject of the children, it is seen that they are often born quite healthy, even when it is known that the mother is syphilitic, but often rashes and manifestations of the disease appear shortly after. The probabilities are that if the children could be observed as they grew up such cases would often be seen, but what happens is, that the man having put in 8 years or so of married life and completed his sentence, leaves the village for India directly he is released, taking with him his wife and small children so that there is not much time in which to see any later manifestations of inherited disease in the children.

The number of families that remains on in the Settlement after release is very small.

Still, even if no one settled at all, the married convict system serves a good purpose in many ways.

As regards the mental characteristics of convicts' children, the early departure again of families with their young children prevents in many instances any reliable observations being made. There are a few undoubted idiots seen, and it might quite possibly be the case that if we were able to follow up these families in India, some of their children might show symptoms of imbecility as they grew older, and the difference between them and the normal became more apparent. But this is mere conjecture—and after, all, there is no very strong reason why anything of this sort should come about. There is not doubt that the incidence of insanity is very high among the convicts as a whole, but it generally manifests itself well under the 10 years limit, after which time only the man marries, and in the case of the woman too the 5 years period is a good safeguard, a good quarantine period so to speak. During this period mental weakness would probably have interfered with the record of the individual, he or she might never have been bad enough to be certified as a lunatic, yet there would probably have been entries against them in their sheets sufficient to make them ineligible.

Again the number of marriages is relatively small, and the odds are much against any two persons whose crimes have been in both instances of a markedly impulsive or other psychopathic nature getting married. Without discussing this subject further here, it may be said that signs of mental deficiency among the convict villagers' childern are distinctly rare, but it must be remembered that the children are in most instances taken away while quite young, possibly in some cases before the disability has had time to become apparent.

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APPENDIX C.

Nicobar Islands.

The custom of COUVADE.

The peculiar custom known as the "couvade," or paternal lying-in, has, so far as I am aware, never been referred to by any writer on the Nicobarese, although it is one that has been practised from remote times by these islanders, including the obscure inland tribe of Great Nicobar (the *Shom Peñ*).

In referring to my notes on this subject, taken between 1883—1888, I find the following particulars recorded.

Special lying-in huts are provided in most villages. At the Central Islands these are styled *ñi-kamayūa*, at Car Nicobar *chūk-ta-fata-pātī* or *pātī-ta-kuvīa* (the two former signifying "birth-hut," and the latter "tabu'd hut"). These huts are occupied by married couples a day or two before the birth is expected.

For some days or even weeks before the woman's confinement her husband and those sharing his hut are required to take measures for ensuring an easy delivery by severing most, if not all, of the cane and fibre lashings of their spears, cocoanut-shell, water-vessels, canoes, huts, etc., which then remain unrepaired till after the birth of the child. He must, moreover, during that time bind no articles together or tie up any bundles, and he must refrain from all tasks involving violent exercise, *e.g.*, felling trees, digging, paddling, dancing, etc.; he must besides abstain from favourite articles of diet, restricting himself to meagre fare, and he must not attend any social gatherings and entertainments.

During the first month after the birth of his first child a father must remain and be treated like an invalid in the lying-in hut. On subsequent occasions, whether the child be born of the same or another wife, this period may be limited to only one or two days. The ordeal consists merely in the husband having to lie down like a patient and be waited on, like his wife, by others who both cook for them and feed them. For some days he may not bathe or indulge in betel-chewing, the utmost permitted to him being to assist in feeding his wife.

As may be assumed, some couples are found to respect the custom more strictly and rigidly than others, cases being mentioned of anxious husbands commencing to observe *couvade* about three months before the child's birth, and maintaining it for a period of six or more months.

The object of the practice, as may be inferred, is to avoid any misfortune to the wife during her period of trial as well as to the infant, who would otherwise be subject to fits, convulsions or other maladies.

I have lately seen in Ling Roth's "Natives of Sarawak and British North Borneo" (Vol. I, page 98) F. W. Leggatt's description of the elaborate *couvade* observances among the Dyaks. Though it is desirable to ascertain whether any other restrictions are practised by the Nicobarese besides those here noted I do not think it at all probable that a tithe of those mentioned as observed by the Dyaks will be found to be shared by any of the communities of the Nicobars.

E. H. MAN.

The 13th November 1911.

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APPENDIX D.

List of villages in the Nicobar Islands with total population of each village as taken in Census of 1911.

Name of village.	No. of houses.	No. of Nicobarese.	No. of traders.	Total population.
Car Nicobar.				
Arong	74	386	38	424
Chokchuachia	45	293	18	311
Kakana	30	184	9	193
Kemois	56	354	31	385
Kenyuaka	32	340	3	343
Kinmai	53	313	8	321
Lapati	107	863	20	883
Malacca	77	432	43	475
Mus	88	599	47	646
Perka	72	527	...	527
Tamalu	39	377	9	386
Tapueming	30	265	...	265
Sawi	65	617	18	635
TOTAL	768	5,550	244	5,794
Chowra.				
Hiwah	2	9	...	9
Kotasuk	5	20	...	20
Olheon	10	35	...	35
Ol-teak	3	10	...	10
Pol	22	93	...	93
Sanenya	50	181	..	181
TOTAL	92	348	...	348
Teressa.				
Aoang	7	37	2	39
Ayuwala	1	3	...	3
Bengala	17	100	2	102
Chargenpauye	1	2	...	2
Chanumla	2	13	1	14
Chaung-batet	1	5	...	5
Chok-cha-foi	1	8	...	8
Eoya	6	25	...	25
Hajos	1	3	...	3
Hinam	15	47	5	52
Hinjose	2	3	2	5
Inauhe	1	6	...	6
Kafu	1	2	...	2
Kanōm-hinōt	1	3	...	3
Kerawa	16	70	2	72
Kinewa	1	3	...	3
Kolarue	6	28	...	28
Laksi	23	118	16	134
Oke toi	1	2	...	2
Paheala	14	65	...	65
Panā	1	4	...	4
Raktōm	1	2	...	2
Tin-au	3	11	6	17
Tunmai	1	6	...	6
Yanip	3	10	...	10
TOTAL	127	576	36	612
Bompoka.				
Pcahat	12	80	...	80
Camorta.				
Alenpon (Talarom) and Maru	1	18	...	18
Changhoa	9	66	...	66
Chanol	2	13	...	13
Dak-an-feamah and Ok-dok-tat	31	154	...	154
Dring (including Koilakamashang, Domyuk, Mush-lam-huye, Ol-loe, Otamush, Panhoa)	13	50	3	53
Fop-dak	4	33	...	33
Hentoin	2	22	...	22
Ho-an	8	56	..	56
Höe-mattai	14	92	3	95
Koi-hoa	2	15	...	15
Maka	3	18	...	18
Monak	2	16	...	16
Tananga	4	...	4	4
Ramjau (Domyau)	3	10	2	12
Camorta Agency	3	5	25	30
TOTAL	101	568	37	605
Nancowry.				
Chong-pi	2	17	...	17
Inuanga	1	12	...	12
Itöe	3	20	...	20
Kabila	1	2	...	2
Lanoanga	1	2	...	2
Malacca	6	41	...	41
Oal-ta-beak	3	10	...	10
Ong-yuang	2	12	...	12
Tapong	12	48	3	51
TOTAL	31	164	3	167
Katchall.				
East-comprising following villages.				
Dat-menchun, Hakoanhala, Hoin-henpoan, Kaim-dat, Kapanga, Ke-yuha, Kire-henpoan, Kolla-tapain, Misha, Oal-ta-neak, Olenchi, Shanang-Koai, Tapaiu, Tawing-kenhoha	28	127	7	134

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Name of village.	No. of houses.	No. of Nicobarese.	No. of traders.	Total population.
Katchall—*contd.*				
West-comprising following villages.				
Chang-kamoe				
Chang-taneak				
Chong-i-poa				
Chong-yuela				
Hoe-mattai				
Kabonga				
Kata pon				
Keam-dat				
Kenat				
Koimakeah				
Komlanga				
Mattai-kaling				
Mepoa-naik				
Moihaya	45	230	9	239
Moihyuela				
Oaldana				
Oal-hetaih				
Oal-kandeal				
Oal-kolo-kwak				
Oal-labu				
Oal-menkoan				
Oal-ok-yuak				
Oal-taming				
Oak-mange				
Shanoya				
Tawing-ka				
Tawing-menyan				
TOTAL	70	357	16	373
Trinkat.				
Okchuaka	14	59	7	66
Ong-yang-la	3	5	...	5
Takashim	6	12	3	15
TOTAL	23	76	10	86

Name of village.	No. of houses.	No. of Nicobarese.	No. of traders.	Total population.
Little Nicobar.				
Ekoya	1	3	...	3
Enfök	2	15	...	15
Kanduaka	1	7	1	8
Koila-öal	1	7	...	7
Makachain	1	5	...	5
Menhuan	1	4	...	4
Olenchi	1	11	...	11
Pahonk	1	2	...	2
Patua	2	7	...	7
Sharonta	1	4	...	4
Tafoap	2	16	...	16
TOTAL	14	81	1	82
Pulo Milo.				
Pituh	3	16	2	18
Kondul.				
Moy-ai-ya	3	16	...	16
Oal-dowa	2	17	...	17
Olanga-nat	2	10	...	10
TOTAL	7	43	..	43
Great Nicobar.				
Chang-ngeh	1	3	...	3
Dak-oank	1	11	...	11
Henhoaha	1	13	...	13
Henkota	1	18	...	18
Kanalla	3	39	2	41
Koai	3	29	...	29
Laful	1	16	...	16
Loka-fum	2	3	...	3
TOTAL	13	132	2	134

Statement of Vessels Trading in the Nicobars.

Place where enumerated.	No. of vessels.	No. of crews.
Nancowry	6	95

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APPENDIX E.

Note on Blue Patches found on children of the Nicobarese.

When visiting the Island of Car Nicobar on the 19th March 1911, I took the opportunity of examining some of the children of the Nicobarese, to ascertain whether they showed the blue patches, said to be found on children of Mongolian origin.

My visit to the Islands was only a flying one and I had other work to do, and so had not much time to devote to the investigation of the subject. I went round two of the largest villages, and examined all the children I came across of a suitable age. The Nicobarese are very suspicious of anything that they do not understand; however, very little objection was raised to bringing out the children for my examination. The results of my examination are given below :—

Name of District.	Tribe.	No. of persons examined.	No. in which blue patches were found.
Car Nicobar . .	Nicobarese	35	30

A very large number of children were examined who were not entered in the statement, as I was uncertain of their age. I have only shown those I was certain were less than 12 months old. A number I examined which must have been about a year old, and who had no marks, I did not show. Blue patches were found in one or two instances in children I judged to be fully a year old, if not more. The blue markings were most pronounced in the very young children.

In the case of 3 or 4 children, I noticed very clearly defined black patches, mostly oval in shape, on the wrists or ankles. These patches were more clearly defined, and appeared to be nearer the surface, besides being very much darker, than the patches on the back and sacral region. They were only observed in three or four instances, and then only on very young children, probably only a few weeks old.

R. F. LOWIS,

Superintendent, Census Operations.

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APPENDIX F.

Note on the villages in the interior of the Car Nicobar.

Towards the latter end of 1910, the Agent of Car Nicobar, Moung Sein Moung, reported in his diary that he had discovered, in the interior of the Island, the existence of certain villages not previously known to him. The Nicobarese maintain the utmost secrecy concerning these villages. They are loth to admit their very existence and will not willingly allow a foreigner to visit them.

It was thought at first that the occupants of these villages might be the remnant of some aboriginal race similar to the Shom Pen on Great Nicobar; further investigation, however proved that these villages were peopled by Nicobarese, differing in no way from those occupying villages on the coast. As however the matter seems to be possibly of some interest from an ethnological point of view, I give a note of the facts elicited by Moung Sein Moung.

As stated above the Nicobarese are unwilling to allow strangers to visit these villages, and it was with the greatest difficulty that Sein Moung could persuade his informant to conduct him to one of them, and even then he was not allowed to enter it, or to reveal his presence.

It appears that each village on the coast has a corresponding village in the interior of the Island. These latter consist of two or three huts, the property of wealthy men, and do not differ in any way from the huts on the coast.

These huts are only occupied by the owners at certain seasons of the year when they migrate to them with their family and dependants, for the purpose of making vegetable gardens, and when they wish to take stock of their pigs which are kept there. The villages have however permanent occupants who tend the gardens and look after the pigs in the absence of the owner. These permanent occupants are described as being of the same race as the Nicobarese, but through living always in the interior they are wild, timid, and uncivilized. They come out to the coast seldom, and then only to attend an ossuary, or other important feast. They speak no language but Nicobarese, and wear only the primitive clothes of their race; *i.e.*, the women wear a cocoanut leaf petticoat, which is now hardly ever worn in other parts of the Island, except when visiting the coast villages when they adopt the cloth *lungi* which is now the fashion among the women. The permanent inhabitants, and also the other Nicobarese when visiting these villages in the interior, speak only in under tones, and never shout to each other, for fear of offending the spirits with which the jungle is peopled. This is only in keeping with the general traditions of the Nicobarese all over the islands, which requires them when entering the jungles to wear the primitive dress of the race, and speak only in a low voice, for fear of annoying the spirits. However, the women when going into the jungles to collect pan leaves, etc., now-a-days largely disregard this rule, preferring the risk of outraging the spirits to doing violence to their own modesty.

Whether the Nicobarese really believe that the visits of foreigners to the interior is apt to annoy the spirits with which they imagine the jungles to be infested, or whether they have any other motive for wishing to keep these villages secret, it is impossible to judge from the information available. It may be interesting, however, to note that, in his report on the Nicobars, written for the Government of India in 1873, Sir Donald Stewart mentions having come across clearings in the interior of Chowra which would appear to have been of the same character as those now found on Car Nicobar. It is true that there were no huts in these clearings, but owing to the smallness of Chowra there was possibly no necessity to maintain permanent houses at the clearings, which must have been within easy reach of the village, otherwise they appear to have been of the same nature as those on Car Nicobar.

The inhabitants of Chowra, though otherwise friendly, refused to accompany the party into the jungles, and when questioned about these clearings denied all knowledge of their existence.

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APPENDIX G.

Note on the Ownership of Land in the Nicobar Islands.

In the undeveloped state of civilization found in the Nicobars, combined with the highly developed idea of communism prevalent among the people, it is natural that the idea of the ownership of land, as vested in a private individual, should not exist. Individual rights of ownership in things growing in the ground, such as cocoanut and pandanus trees, and in the produce of the jungles, is however clearly recognized and respected. There is a vague and ill-defined idea of ownership of the soil on the part of the people as a whole, observable throughout the Islands; but, except in Car Nicobar, this is as yet in a very rudimentary stage.

In Car Nicobar, where we have a comparatively small Island, and a fairly dense population, living in large villages, it is natural that the idea of ownership of the soil should be more highly developed than in the other Islands where the villages are comparatively small, and there is ample room for expansion; but even here the idea is to be traced, more particularly in claims to the ownership of the produce of the jungle. This was recently exemplified on a claim made by the chief of a village in the central group, for compensation on account of a tree cut down by the nakodah of a buggalow, and utilized as a mast for his ship, although the tree was felled in a part of the forest at a considerable distance from the village.

On Car Nicobar there appears to be a clear idea of ownership of the land; but this ownership is not a personal one, except in so far as it is vested in the chief of the village, and the land is only held by him on behalf of the members of the community, and it would not be tolerated if he utilized the land for his own personal benefit, and to the disadvantage of the community.

In certain ways therefore the ownership of the land on the part of the chief is a purely nominal one; but in other ways it becomes real, in that such of the produce of the land as is not privately owned, such as bamboo clumps, and forest trees, are his private property. The rights to the collection and utilization of this property can be granted by the chief to anyone he chooses, who then becomes owner of the produce of such bamboo clumps, or area of forest, but so far as I can gather, such grant is not a permanent one, but endures only so long as both parties live, and lapses on the death of either. This right of user does not carry any right of ownership in the soil.

The ownership of the soil on the part of the chief is recognized by the public, who would not attempt to occupy a piece of land without his permission. The usual procedure followed in taking up land for cultivation in the Car Nicobar may here be described.

When the season for cultivating vegetables approaches, the chiefs and heads of families meet, and each group selects by mutual agreement a suitable piece of land. When all has been amicably arranged, the chief is asked to accord his permission for each group to occupy the land selected, and permission being given, they proceed to cultivate it. The piece of ground is fenced and cultivated for one year only. Among the vegetables are also put down cocoanuts, each individual putting down a certain number. As soon as the vegetables have been all utilized the garden is abandoned, and the cocoanuts permitted to come up. The fence is left intact, and this prevents the pigs from getting at, and rooting up, the young cocoanuts, which require protection in the first year or two of their existence. The trees grow rapidly in the prepared soil, and by the time the fence rots away, the young trees are big enough to take care of themselves. The trees planted by each become the absolute property of the planter, but give him no right to the ground in which they grow. He can however transfer his rights to any one he pleases by gift or sale, and so perfectly are the rights of individuals recognized, and mutually respected, that such transfers are not necessarily recorded, or witnessed in any way, and yet disputes as to the ownership of trees are not known to occur. The same cannot be said of land, the ownership of which is not so clearly defined. The boundaries which divide the land of one village from that of the next, are recognized only by certain ill-defined land marks, and cases of dispute between villages do occasionally occur, when the people of one village utilize produce growing on land claimed by another village.

An interesting case occurred last November, illustrating the position of the chief with regard to his ownership of the land, and his attitude towards the community. An application was made by the traders of Malacca village (mostly Mahomedans) for permission to occupy a piece of land on the shore as a burial ground, and for the erection of a mosque. I visited the spot and ascertained that the Nicobarese community were willing to grant permission, on certain conditions, and after payment of compensation previously agreed upon.

It appears that the land on which Malacca, and the neighbouring village of Perka are situated belong to one chief, as the one is merely an off-shoot of the other. The hereditary chief of Malacca is not therefore the headman of that village, but a private individual living in Perka village. The price agreed upon for the piece of land in Malacca village, which was paid in kind, was therefore made over to this man in person, and was equally divided by him in two parts, and distributed impartially in Malacca and Parka.

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That no such definite claim to the ownership of the land as that found in Car Nicobar, has ever existed in the Central and Southern Groups and in Teressa, is clear from a perusal of the papers in connection with the proposal to colonize the islands in 1883. Mr. Dr. Roepstorff was then asked to report on the system of land tenures in force in the Nicobars, and he replied that there was only a right of occupancy, and that land once occupied, and abandoned, could only be occupied subsequently by some other person, with the consent of the original occupier which consent was never withheld. It was assumed that all waste land was the property of the crown, and grants were eventually made to settlers without, so far as I can gather from the correspondence, any protest on the part of Nicobarese.

Whether there is any system of land tenure in Chowra I have been unable to discover definitely. They have not the same highly developed system of communal Government, as is found in Car Nicobar; but the population is as dense, and at one time was even more dense, than that of Car Nicobar. Chowra being less rich in cocoanuts, a more intense cultivation of the soil for the raising of other crops is necessary; it is in fact the most highly cultivated of all the islands of the group, and one would naturally expect that they would have an even more highly developed idea of the ownership of the soil than in Car Nicobar even; but if it is so, I have been unable to discover what the idea is.

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Part II.—TABLES.

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NOTE.

Tables IV and V are blank for the Andamans and Nicobars as there is no urban population in these Islands.

Tables IX, XIV, XV-B, XV-C, XV-E and XVI have not been prepared.

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TABLES I, II AND III.

Table I.—The figures in this Table, as well as in Tables II, III and VI, relate to the whole of the Andaman and Nicobar islands. The population of the Penal Settlement of Port Blair has been ascertained after actual enumeration on the standard form of Schedule. The population of the Nicobar islands except the small tribe of the Shom Pen who inhabit the interior of Great Nicobar was also enumerated on the standard Schedule, but the Census was not synchronous. In the case of the Andamanese and Shom Pen there was no regular Census, but merely an estimate; the manner in which it was prepared is described in Chapter I of the Report.

Table III.—In the case of Andamanese and Shom Pen a settlement camp or tribal group has been taken as equivalent to a village for the purpose of this Table.

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TABLE I.—Area, Houses and Population.

Locality.	Area in Square Miles.	Towns.	Occupied Houses: Villages.	Occupied Houses: Total.	Occupied Houses: In Towns.	Occupied Houses: In Villages.	Population: Persons. Total.	Persons. Urban.	Persons. Rural.	Males. Total.	Males. Urban.	Males. Rural.	Females. Total.	Females. Urban.	Females. Rural.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
ANDAMANS AND NICOBARS.	3,143	...	224	3,669	...	3,669	26,459	...	26,459	19,570	...	19,570	6,889	...	6,889
Andamans	635	...	124	2,404	...	2,404	17,641	...	17,641	14,737	...	14,737	2,904	...	2,904
Port Blair	635	...	64	2,404	...	2,404	16,324	...	16,324	14,109	...	14,109	2,215	...	2,215
Rest of Andamans (Estimated)		...	60	...	...	...	1,317	...	1,317	628	...	628	689	...	689
Nicobars	2,508	...	100	1,265	...	1,265	8,818	...	8,818	4,833	...	4,833	3,985	...	3,985
Enumerated	2,508	...	83	1,265	...	1,265	8,443	...	8,443	4,643	...	4,643	3,800	...	3,800
Estimated (Shom Pen)		...	17	...	...	...	375	...	375	190	...	190	185	...	185

TABLE II.—Variation in Population Since 1881.

Locality.	Persons. 1911.	Persons. 1901.	Persons. 1891.	Persons. 1881.	Males. 1911.	Males. 1901.	Males. 1891.	Males. 1881.	Females. 1911.	Females. 1901.	Females. 1891.	Females. 1881.	Variation Increase (+) Decrease (−) 1901 to 1911.	1891 to 1901.	1881 to 1891.	Net variation in period 1881-1911. Increase (+) Decrease (−)
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
ANDAMANS AND NICOBARS.	26,459	24,649	15,609	14,628	19,570	18,695	13,375	12,640	6,889	5,954	2,234	1,988	+ 1,810	+ 9340	+ 981	+ 11,831
Andamans	17,641	18,138	15,609	14,628	14,737	15,158	13,375	12,640	2,904	2,980	2,234	1,988	− 497	+ 2,529	+ 981	+ 3,013
Port Blair	16,324	16,256	15,609	14,628	14,109	14,122	13,375	12,640	2,215	2,134	2,234	1,988	+ 68	+ 647	+ 981	+ 1,696
Rest of Andamans (Estimated)	1,317	1,882	...	...	628	1,036	...	...	689	846	...	...	— 565	...	...	...
Nicobars	8,818	6,511	...	...	4,833	3,537	...	...	3,985	2,974	...	...	+ 2,307	...	...	...
Enumerated	8,443	6,511*	...	...	4,643	3,537*	...	...	3,800	2,974*	...	...	+2,307	...	...	...
Estimated (Shom Pen)	375		...	...	190		...	...	185		...	...		...	...	...

* Estimated.

TABLE III.—Towns and Villages Classified by Population.

Locality.	Total number of inhabited Towns and Villages.	Population.	Under 500. Number.	Under 500. Population.	500—1,000. Number.	500—1,000. Population.	1,000—2,000. Number.	1,000—2,000. Population.	2,000—5,000. Number.	2,000—5,000. Population.	5,000—10,000. Number.	5,000—10,000. Population.	10,000—20,000. Number.	10,000—20,000. Population.	20,000—50,000. Number.	20,000—50,000. Population.	50,000—100,000. Number.	50,000—100,000. Population.	100,000 and over. Number.	100,000 and over. Population.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
ANDAMANS AND NICOBARS.	224	26,459	210	14,871	12	8,472	1	1,048	1	2,068	...	...	...	...	...	...	...	...	...	...
Andamans	124	17,641	114	8,743	8	5,782	1	1,048	1	2,068	...	...	...	...	...	...	...	...	...	...
Port Blair	64	16,324	54	7,426	8	5,782	1	1,048	1	2,068	...	...	...	...	...	...	...	...	...	...
Rest of Andamans (Estimated)	60	1,317	60	1,317	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Nicobars	100	8,818	96	6,128	4	2,690	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Enumerated	83	8,443	79	5,753	4	2,690	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Estimated (Shom Pen)	17	375	17	375	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

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TABLE VI.

Religion.

In this Table it is assumed that the whole of the estimated population is Animistic by religion, except two persons who were known to be Christians.

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TABLE VI.—RELIGION.

RELIGION.	ANDAMANS AND NICOBARS.			PORT BLAIR.			REST OF ANDAMANS (ESTIMATED).			NICOBARS.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
All Religions	**26,459**	**19,570**	**6,889**	**16,324**	**14,109**	**2,215**	**1,317**	**628**	**689**	**8,818**	**4,833**	**3,985**
Total Hindu	9,527	7,979	1,548	9,469	7,924	1,545	...	...	...	58	55	3
Hindu Brahmanic	*9,467*	*7,927*	*1,540*	*9,433*	*7,896*	*1,537*	...	...	...	*34*	*31*	*3*
Hindu (Arya)	*60*	*52*	*8*	*36*	*28*	*8*	...	...	...	*24*	*24*	...
Sikh	455	419	36	455	419	36	...	...	...	...	...	...
Buddhist	1,618*	1,605	13	1,537	1,527	10	...	...	...	81*	78	3
Musalman	4,580	4,080	500	4,399	3,904	495	...	...	...	181	176	5
Christian	566	384	182	457	328	129	2	...	2	107	56	51
Jewish	2	2	...	2	2	...	...	...	...	...	...	...
Animistic	9,711	5,101	4,610	5	5	...	1,315	628	687	8,391†	4,468	3,923

* Includes 21 Confucians (all Males).

† This includes an estimated population (Shom Pen) of 375 persons (Males 190, Females 185).

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TABLE VII.

Age, Sex and Civil Condition.

The estimated population noted below is excluded from this Table :—

Andamanese	1,317
Shom Pen	375
Total	1,692

This Table is divided into two parts :—

(1) General Table;

(2) Details by locality, *viz.* :—

(*a*) Port Blair ; and

(*b*) Nicobars (excluding Shom Pen).

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TABLE VII.—Age, Sex and Civil Condition.

AGE.	Population.			Unmarried.			Married.			Widowed.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
All Religions.												
0–1	434	238	196	434	238	196	...	...	...	...	...	...
1—2	159	76	83	159	76	83	...	...	...	...	...	...
2—3	458	234	224	458	234	224	...	...	...	...	...	...
3—4	458	238	220	456	238	218	2	...	2	...	...	...
4—5	387	224	163	386	224	162	1	...	1	...	...	...
Total 0–5	***1,896***	***1,010***	***886***	***1,893***	***1,010***	***883***	***3***	...	***3***	...	...	...
5—10	1,647	919	728	1,637	919	718	8	...	8	2	...	2
10—15	1,110	584	526	1,046	576	470	62	7	55	2	1	1
15—20	985	522	463	744	441	303	231	78	153	10	3	7
20—25	1,930	1,387	543	933	852	81	909	498	411	88	37	51
25—30	2,693	2,044	649	774	746	28	1,738	1,190	548	181	108	73
30—35	3,603	3,054	549	701	683	18	2,632	2,157	475	270	214	56
35—40	2,829	2,376	453	510	504	6	2,087	1,692	395	232	180	52
40—45	2,914	2,547	367	382	371	11	2,243	1,946	297	289	230	59
45—50	1,623	1,403	220	179	169	10	1,241	1,084	157	203	150	53
50—55	1,492	1,289	203	132	129	3	1,143	1,008	135	217	152	65
55—60	591	507	84	43	43	...	451	395	56	97	69	28
60—65	830	682	148	73	70	3	557	503	54	200	109	91
65—70	194	157	37	11	10	1	137	121	16	46	26	20
70 and over	430	271	159	40	38	2	213	164	49	177	69	108
TOTAL	**24,767**	**18,752**	**6,015**	**9,098**	**6,561**	**2,537**	**13,655**	**10,843**	**2,812**	**2,014**	**1,348**	**666**
Hindu.												
0—1	85	47	38	85	47	38	...	...	...	...	...	...
1—2	58	22	36	58	22	36	...	...	...	...	...	...
2—3	89	44	45	89	44	45	...	...	...	...	...	...
3—4	105	50	55	103	50	53	2	...	2	...	...	...
4—5	72	40	32	71	40	31	1	...	1	...	...	...
Total 0–5	***409***	***203***	***206***	***406***	***203***	***203***	***3***	...	***3***	...	...	...
5—10	316	158	158	308	158	150	7	...	7	1	...	1
10—15	238	127	111	202	123	79	36	4	32	...	...	...
15—20	186	105	81	99	82	17	83	21	62	4	2	2
20—25	584	423	161	230	226	4	317	184	133	37	13	24
25—30	1,028	865	163	287	286	1	653	532	121	88	47	41
30—35	1,671	1,496	175	330	327	3	1,213	1,057	156	128	112	16
35—40	1,253	1,144	109	247	246	1	891	805	86	115	93	22
40—45	1,396	1,266	130	182	180	2	1,071	963	108	143	123	20
45—50	721	661	60	89	89	...	552	507	45	80	65	15
50—55	739	659	80	70	69	1	579	521	53	90	69	21
55—60	254	236	18	19	19	...	193	185	8	42	32	10
60—65	444	379	65	38	38	...	321	294	27	85	47	38
65—70	88	82	6	2	2	...	72	69	3	14	11	3
70 and over	140	123	17	20	20	...	83	78	5	37	25	12
TOTAL	**9,467**	**7,927**	**1,540**	**2,529**	**2,068**	**461**	**6,074**	**5,220**	**854**	**864**	**639**	**225**
Arya.												
0—1	1	...	1	1	...	1	...	...	...	...	...	...
1—2	...	...	...	...	...	...	...	...	...	...	...	...
2—3	...	...	...	...	...	...	...	...	...	...	...	...
3—4	1	...	1	1	...	1	...	...	...	...	...	...
4—5	...	...	...	...	...	...	...	...	...	...	...	...
Total 0–5	***2***	...	***2***	***2***	...	***2***	...	...	...	...	...	...
5—10	4	3	1	4	3	1	...	...	...	...	...	...
10—15	2	1	1	2	1	1	...	...	...	...	...	...
15—20	2	1	1	...	...	...	2	1	1	...	...	...
20—25	7	7	...	2	2	...	5	5	...	...	...	...
25—30	11	10	1	3	3	...	8	7	1	...	...	...
30—35	9	8	1	...	...	...	9	8	1	...	...	...
35—40	7	7	...	2	2	...	4	4	...	1	1	...
40—45	7	7	...	...	...	...	6	6	...	1	1	...
45—50	4	4	...	1	1	...	1	1	...	2	2	...
50—55	4	3	1	...	...	...	3	3	...	1	...	1
55—60	...	...	...	...	...	...	...	...	...	...	...	...
60—65	1	1	...	...	...	...	1	1	...	...	...	...
65—70	...	...	...	...	...	...	...	...	...	...	...	...
70 and over	...	...	...	...	...	...	...	...	...	...	...	...
TOTAL	**60**	**52**	**8**	**16**	**12**	**4**	**39**	**36**	**3**	**5**	**4**	**1**

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PART I.—GENERAL TABLE.

AGE.	POPULATION.			UNMARRIED.			MARRIED.			WIDOWED.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
					Sikh.							
0—1	3	1	2	3	1	2	...	...	...	...	...	...
1—2	2	1	1	2	1	1	...	...	...	...	...	...
2—3	3	1	2	3	1	2	...	...	...	...	...	...
3—4	...	...	...	...	...	...	..	...	...	...	...	...
4—5	3	1	2	3	1	2	...	...	...	...	...	...
Total 0—5	***11***	***4***	***7***	***11***	***4***	***7***	...	...	...	...	...	...
5—10	4	3	1	4	3	1	...	...	...	...	...	...
10—15	...	...	...	...	...	...	...	...	...	...	...	...
15—20	13	9	4	7	6	1	6	3	3	...	...	...
20—25	78	75	3	60	60	...	16	13	3	2	2	...
25—30	86	81	5	45	45	...	34	29	5	7	7	...
30—35	75	70	5	25	25	..	41	36	5	9	9	...
35—40	49	47	2	15	15	...	24	22	2	10	10	...
40—45	55	50	5	13	13	...	37	32	5	5	5	...
45—50	40	37	3	10	10	...	26	24	2	4	3	1
50—55	20	20	...	2	2	...	13	13	...	5	5	...
55—60	10	10	...	2	2	...	7	7	...	1	1	...
60—65	9	8	1	1	1	..	6	5	1	2	2	...
65—70	...	...	...	...	...	...	...	...	...	..	...	..
70 and over	5	5	...	2	2	..	2	2	...	1	1	...
TOTAL	**455**	**419**	**36**	**197**	**188**	**9**	**212**	**186**	**26**	**46**	**45**	**1**
					Buddhist.							
0—1	2	1	1	2	1	1	...	...	...	...	...	...
1—2	...	...	...	...	...	...	...	...	...	...	...	...
2—3	...	...	...	...	...	...	...	...	...	...	...	...
3—4	...	...	...	...	...	...	...	...	...	...	...	...
4—5	3	3	...	3	3	...	...	...	...	...	...	...
Total 0—5	***5***	***4***	***1***	***5***	***4***	***1***	...	...	...	...	...	...
5—10	13	12	1	13	12	1	...	...	...	...	...	...
10—15	13	13	...	13	13	...	...	...	...	...	...	...
15—20	49	48	1	44	44	...	5	4	1	...	...	...
20—25	116	115	1	78	78	..	36	36	...	2	1	1
25—30	180	178	2	92	91	1	86	85	1	2	2	...
30—35	317	313	4	72	72	...	231	229	2	14	12	2
35—40	279	277	2	54	54	...	212	211	1	13	12	1
40—45	255	255	...	31	31	...	210	210	...	14	14	...
45—50	173	172	1	11	11	...	150	149	1	12	12	...
50—55	132	132	...	9	9	...	108	108	...	15	15	...
55—60	41	41	...	...	...	...	37	37	...	4	4	...
60—65	13	13	...	...	...	...	11	11	...	2	2	...
65—70	9	9	...	...	...	...	5	5	...	4	4	...
70 and over	2	2	...	1	1	...	...	...	...	1	1	...
TOTAL	**1,597**	**1,584**	**13**	**423**	**420**	**3**	**1,091**	**1,085**	**6**	**83**	**79**	**4**
					Musalman.							
0—1	33	18	15	33	18	15	...	...	...	...	...	...
1—2	23	11	12	23	11	12	...	...	...	...	...	...
2—3	35	19	16	35	19	16	...	...	...	..	...	..
3—4	36	24	12	36	24	12	...	...	...	...	...	...
4—5	26	17	9	26	17	9	...	...	...	...	...	...
Total 0—5	***153***	***89***	***64***	***153***	***89***	***64***	...	...	...	...	...	...
5—10	122	64	58	121	64	57	1	...	1	...	...	...
10—15	84	46	38	68	44	24	15	2	13	1	...	1
15—20	106	76	30	70	65	5	35	11	24	1	...	1
20—25	378	321	57	211	209	2	140	101	39	27	11	16
25—30	548	489	59	200	199	1	299	250	49	49	40	9
30—35	763	701	62	210	209	1	495	442	53	58	50	8
35—40	630	595	35	163	163	...	414	387	27	53	45	8
40—45	670	629	41	115	113	2	492	457	35	63	59	4
45—50	359	342	17	48	48	...	260	248	12	51	46	5
50—55	328	313	15	44	44	...	247	236	11	37	33	4
55—60	141	135	6	21	21	...	100	98	2	20	16	4
60—65	196	186	10	29	28	1	125	124	1	42	34	8
65—70	51	48	3	8	8	...	32	31	1	11	9	2
70 and over	51	46	5	7	7	...	33	32	1	11	7	4
TOTAL	**4,580**	**4,080**	**500**	**1,468**	**1,311**	**157**	**2,688**	**2,419**	**269**	**424**	**350**	**74**

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TABLE VII.—Age, Sex and Civil Condition. Part I.—General Table.

Age.	Population.			Unmarried.			Married.			Widowed.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Christian.												
0—1	17	6	11	17	6	11	...	...	...	...	...	...
1—2	10	7	3	10	7	3	...	...	...	...	...	...
2—3	15	8	7	15	8	7	...	...	...	...	...	...
3—4	9	3	6	9	3	6	...	...	...	...	...	...
4—5	8	5	3	8	5	3	...	...	...	...	...	...
Total 0—5	***59***	***29***	***30***	***59***	***29***	***30***	...	...	...	...	...	...
5—10	36	16	20	36	16	20	...		...	...	...	...
10—15	32	16	16	32	16	16	...	...	...	...	...	...
15—20	26	13	13	20	11	9	6	2	4	...	...	...
20—25	140	115	25	111	107	4	28	7	21	1	1	...
25—30	86	61	25	42	41	1	42	20	22	2	...	2
30—35	63	49	14	15	13	2	48	36	12	...	...	...
35—40	40	25	15	6	5	1	33	20	13	1	...	1
40—45	33	21	12	8	8	...	19	13	6	6		6
45—50	27	22	5	5	4	1	17	15	2	5	3	2
50—55	10	8	2	1	1	...	8	7	1	1	...	1
55—60	6	5	1	...	...	...	4	4	...	2	1	1
60—65	2	2	...	...	...	...	2	2		...	...	...
65—70	1	...	1	...	...	...	...	...	...	1	...	1
70 and over	3	2	1	1	1	...	1	1	...	1	...	1
TOTAL	**564**	**384**	**180**	**336**	**252**	**84**	**208**	**127**	**81**	**20**	**5**	**15**
Animistic.												
0—1	293	165	128	293	165	128	...	...	...	...	...	...
1—2	66	35	31	66	35	31	...	...	...	...	...	...
2—3	316	162	154	316	162	154	...	...	...	...	...	...
3—4	307	161	146	307	161	146	...	...	...	...	...	...
4—5	275	158	117	275	158	117	...	...	...	...	...	...
Total 0—5	***1,257***	***681***	***576***	***1,257***	***681***	***576***	...	...	...	...	...	...
5—10	1,152	663	489	1,151	663	488	...	...	...	1	...	1
10—15	741	381	360	729	379	350	11	1	10	1	1	...
15—20	603	270	333	504	233	271	94	36	58	5	1	4
20—25	621	325	296	236	165	71	366	151	215	19	9	10
25—30	750	356	394	103	79	24	614	265	349	33	12	21
30—35	698	410	288	47	35	12	590	344	246	61	31	30
35—40	568	278	290	23	19	4	506	240	266	39	19	20
40—45	495	316	179	33	26	7	405	262	143	57	28	29
45—50	299	165	134	15	6	9	235	140	95	49	19	30
50—55	259	154	105	6	4	2	185	120	65	68	30	38
55—60	139	80	59	1	1	...	110	64	46	28	15	13
60—65	165	93	72	5	3	2	91	66	25	69	24	45
65—70	45	18	27	1	...	1	28	16	12	16	2	14
70 and over	229	93	136	9	7	2	94	51	43	126	35	91
TOTAL	**8,021**	**4,283**	**3,738**	**4,120**	**2,301**	**1,819**	**3,329**	**1,756**	**1,573**	**572**	**226**	**346**
Jew.												
20—25	1	1	...	1	1	...	...	...	...	...	...	...
30—35	1	1	...	...	...	...	1	1	...	...	...	...
TOTAL	**2**	**2**	...	**1**	**1**	...	**1**	**1**	...	...	...	...
Confucian.												
20—25	5	5		4	4	...	1	1	...	...	...	...
25—30	4	4		2	2	...	2	2	...	...	...	...
30—35	6	6	...	2	2	...	4	4	...	...	...	...
35—40	3	3	...	...	...	...	3	3	...		...	...
40—45	3	3	...	...	...	...	3	3	...			...
TOTAL	**21**	**21**	...	**8**	**8**	...	**13**	**13**	...	...	...	...

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TABLE VII.—Age, Sex and Civil Condition. Part II.—Details by Locality.

PORT BLAIR.

Age and Religion.	Population.			Unmarried.		Married.		Widowed.	
	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
ALL RELIGIONS	**16,324**	**14,109**	**2,215**	**4,118**	**693**	**8,904**	**1,204**	**1,087**	**318**
0—5	620	319	301	319	298	...	3	...	...
5—10	493	251	232	251	223	...	8	...	1
10—15	344	186	158	180	112	6	45	...	1
15—20	349	220	129	178	32	40	94	2	3
20—40	8,184	7,288	896	2,414	21	4,424	725	450	150
40—60	5,341	4,951	390	670	6	3,786	290	495	94
60 and over	1,003	894	109	106	1	648	39	140	69
HINDU	**9,433**	**7,896**	**1,537**	**2,052**	**461**	**5,205**	**851**	**639**	**225**
0—5	409	203	206	203	203	...	3	...	...
5—10	315	157	158	157	150	...	7	...	1
10—15	235	124	111	120	79	4	32	...	...
15—20	179	98	81	75	17	21	62	2	2
20—40	4,519	3,914	605	1,080	9	2,569	493	265	103
40—60	3,104	2,816	288	357	3	2,170	219	289	66
60 and over	672	584	88	60	...	441	35	83	53
ARYA	**36**	**28**	**8**	**12**	**4**	**12**	**3**	**4**	**1**
0—5	2	...	2	...	2	...	...	...	...
5—10	4	3	1	3	1	...	...	...	...
10—15	2	1	1	1	1	...	...	...	...
15—20	1	...	1	...	...	...	1	...	...
20—40	19	17	2	7	...	9	2	1	...
40—60	7	6	1	1	...	2	...	3	1
60 and over	1	1	...	...	...	1	...	...	...
SIKH	**455**	**419**	**36**	**188**	**9**	**186**	**26**	**45**	**1**
0—5	11	4	7	4	7	...	...	...	...
5—10	4	3	1	3	1	...	...	...	...
10—15	...	...	...	...	...	...	...	...	...
15—20	13	9	4	6	1	3	3	...	...
20—40	288	273	15	145	...	100	15	28	...
40—60	125	117	8	27	...	76	7	14	1
60 and over	14	13	1	3	...	7	1	3	...
BUDDHIST	**1,537**	**1,527**	**10**	**405**	**2**	**1,062**	**4**	**60**	**4**
0—5	3	3	...	3	...	...	...	...	...
5—10	13	12	1	12	1	...	...	...	...
10—15	12	12	...	12	...	...	...	...	...
15—20	49	48	1	44	...	4	1	...	...
20—40	866	859	7	285	1	553	2	21	4
40—60	579	578	1	48	...	495	1	35	...
60 and over	15	15	...	1	...	10	...	4	...
MUSALMAN	**4,399**	**3,904**	**495**	**1,234**	**155**	**2,336**	**266**	**334**	**74**
0—5	149	87	62	87	62	...	...	...	...
5—10	122	64	58	64	57	...	1	...	...
10—15	80	42	38	40	24	2	13	...	1
15—20	84	54	30	44	5	10	24	...	1
20—40	2,204	1,992	212	734	4	1,124	167	134	41
40—60	1,464	1,387	77	224	2	1,013	58	150	17
60 and over	296	278	18	41	1	187	3	50	14
CHRISTIAN	**457**	**328**	**129**	**221**	**62**	**102**	**54**	**5**	**13**
0—5	46	22	24	22	24	...	...	...	...
5—10	24	11	13	11	13	...	...	...	...
10—15	13	5	8	5	8	...	...	...	...
15—20	21	9	12	7	9	2	3	...	...
20—40	286	231	55	162	7	68	46	1	2
40—60	62	47	15	13	1	30	5	4	9
60 and over	5	3	2	1	...	2	...	...	2
ANIMISTIC	**5**	**5**	...	**5**	...	...	...	...	...
0—5	...	...	...	...	...	...	...	...	...
5—10	1	1	...	1	...	...	...	...	...
10—15	2	2	...	2	...	...	...	...	...
15—20	2	2	...	2	...	...	...	...	...
20—40	...	...	...	...	...	...	...	...	...
40—60	...	...	...	...	...	...	...	...	...
60 and over	...	...	...	...	...	...	...	...	...

Jew— { 1 unmarried male aged 20—40.
1 married " " " "

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TABLE VII.—Age, Sex and Civil Condition. Part II.—Details by Locality.

NICOBARS (EXCLUDING SHOM PEN).

Age and Religion.	Population.			Unmarried.		Married.		Widowed.	
	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
ALL RELIGIONS	**8,443**	**4,643**	**3,800**	**2,443**	**1,844**	**1,939**	**1,608**	**261**	**348**
0—5	1,276	691	585	691	585	...	...	...	...
5—10	1,164	668	496	668	495	...	...	...	1
10—15	766	398	368	396	358	1	10	1	...
15—20	636	302	334	263	271	38	59	1	4
20—40	2,871	1,573	1,298	371	112	1,113	1,104	89	82
40—60	1,279	795	484	42	18	647	355	106	111
60 and over	451	216	235	12	5	140	80	64	150
HINDU	**34**	**31**	**3**	**16**	...	**15**	**3**	...	...
0—5	...	...	...	...	...	...	...	...	...
5—10	1	1	...	1	...	...	...	...	...
10—15	3	3	...	3	...	...	...	...	...
15—20	7	7	...	7	...	...	...	...	...
20—40	17	14	3	5	...	9	3	...	...
40—60	6	6	...	...	...	6	...	...	...
60 and over	...	...	...	...	...	...	...	...	...
ARYA	**24**	**24**	...	...	...	**24**	...	...	...
0—5	...	...	...	...	...	...	...	...	...
5—10	...	...	...	...	...	...	...	...	...
10—15	...	...	...	...	...	...	...	...	...
15—20	1	1	...	...	...	1	...	...	...
20—40	15	15	...	...	...	15	...	...	...
40—60	8	8	...	...	...	8	...	...	...
60 and over	...	...	...	...	...	...	...	...	...
BUDDHIST	**60**	**57**	**3**	**15**	**1**	**23**	**2**	**19**	...
0—5	2	1	1	1	1	...	...	...	...
5—10	...	...	...	...	...	...	...	...	...
10—15	1	1	...	1	...	...	...	...	...
15—20	...	...	...	...	...	...	...	...	...
20—40	26	24	2	10	...	8	2	6	...
40—60	22	22	...	3	...	9	...	10	...
60 and over	9	9	...	...	...	6	...	3	...
MUHAMMAN	**181**	**176**	**5**	**77**	**2**	**83**	**3**	**16**	...
0—5	4	2	2	2	2	...	...	...	...
5—10	...	...	...	...	...	...	...	...	...
10—15	4	4	...	4	...	...	...	...	...
15—20	22	22	...	21	...	1	...	...	...
20—40	115	114	1	46	...	56	1	12	...
40—60	34	32	2	2	...	26	2	4	...
60 and over	2	2	...	2	...	...	...	...	...
CHRISTIAN	**107**	**56**	**51**	**31**	**22**	**25**	**27**	...	**2**
0—5	13	7	6	7	6	...	...	...	...
5—10	12	5	7	5	7	...	...	...	...
10—15	19	11	8	11	8	...	...	...	...
15—20	5	4	1	4	...	...	1	...	...
20—40	43	19	24	4	1	15	22	...	1
40—60	14	9	5	...	...	9	4	...	1
60 and over	1	1	...	...	...	1	...	...	...
ANIMISTIC	**8,016**	**4,278**	**3,738**	**2,296**	**1,819**	**1,756**	**1,573**	**226**	**346**
0—5	1,257	681	576	681	576	...	...	...	...
5—10	1,151	662	489	662	488	...	...	...	1
10—15	739	379	360	377	350	1	10	1	...
15—20	601	268	333	231	271	36	58	1	4
20—40	2,687	1,369	1,268	296	111	1,000	1,076	71	81
40—60	1,192	715	477	37	18	586	349	92	110
60 and over	439	204	235	10	5	133	80	61	150
CONFUCIAN	**21**	**21**	...	**8**	...	**13**	...	...	...
20—40	18	18	...	8	...	10	...	...	...
40—60	3	3	...	...	...	3	...	...	...

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TABLE VIII.

Education.

The estimated population noted below is excluded from this Table :—

Andamanese	1,317
Shom Pen	375
Total	1,692

This Table is divided into two parts :—

(1) General Table ;
(2) Details by locality, *viz.* :—
  (*a*) Port Blair ; and
  (*b*) Nicobars (excluding Shom Pen).

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TABLE VIII.—Education, Part I.—General Table.

Age and Religion.	Population.									Literate in English.		
	Total.			Literate.			Illiterate.					
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
All Religions	**24,767**	**18,752**	**6,015**	**3,959**	**3,785**	**174**	**20,808**	**14,967**	**5,841**	**670**	**583**	**87**
0—10	3,543	1,929	1,614	40	25	15	3,503	1,904	1,599	12	7	5
10—15	1,110	584	526	98	78	20	1,012	506	506	28	19	9
15—20	985	522	463	109	92	17	876	430	446	38	28	10
20 and over	19,129	15,717	3,412	3,712	3,590	122	15,417	12,127	3,290	592	529	63
Hindu	**9,467**	**7,927**	**1,540**	**1,579**	**1,515**	**64**	**7,888**	**6,412**	**1,476**	**214**	**211**	**3**
0—10	725	361	364	24	15	9	701	346	355	3	3	...
10—15	238	127	111	58	48	10	180	79	101	4	4	...
15—20	186	105	81	46	43	3	140	62	78	11	11	...
20 and over	8,318	7,334	984	1,451	1,409	42	6,867	5,925	942	196	193	3
Arya	**60**	**52**	**8**	**42**	**41**	**1**	**18**	**11**	**7**	**9**	**9**	...
0—10	6	3	3	...	...	...	6	3	3	...	...	...
10—15	2	1	1	1	1	...	1	...	1	...	...	...
15—20	2	1	1	1	1	...	1	...	1	...	...	...
20 and over	50	47	3	40	39	1	10	8	2	9	9	...
Sikh	**455**	**419**	**36**	**200**	**198**	**2**	**255**	**221**	**34**	**8**	**8**	...
0—10	15	7	8	1	1	...	14	6	8	...	...	...
10—15	...	...	...	...	...	...	...	...	...	...	...	...
15—20	13	9	4	3	3	...	10	6	4	...	...	...
20 and over	427	403	24	196	194	2	231	209	22	8	8	...
Buddhist	**1,597**	**1,584**	**13**	**890**	**887**	**3**	**707**	**697**	**10**	**20**	**20**	...
0—10	18	16	2	1	1	...	17	15	2	...	...	...
10—15	13	13	...	...	...	...	13	13	...	...	...	...
15—20	49	48	1	9	8	1	40	40	...	...	...	...
20 and over	1,517	1,507	10	880	878	2	637	629	8	20	20	...
Musalman	**4,580**	**4,080**	**500**	**813**	**796**	**17**	**3,767**	**3,284**	**483**	**75**	**75**	...
0—10	275	153	122	4	4	...	271	149	122	...	...	...
10—15	84	46	38	17	17	...	67	29	38	4	4	...
15—20	106	76	30	27	24	3	79	52	27	6	6	...
20 and over	4,115	3,805	310	765	751	14	3,350	3,054	296	65	65	...
Christian	**564**	**384**	**180**	**361**	**274**	**87**	**203**	**110**	**93**	**342**	**258**	**84**
0—10	95	45	50	10	4	6	85	41	44	9	4	5
10—15	32	16	16	22	12	10	10	4	6	20	11	9
15—20	26	13	13	21	11	10	5	2	3	21	11	10
20 and over	411	310	101	308	247	61	103	63	40	292	232	60
Animistic	**8,021**	**4,283**	**3,738**	**62**	**62**	...	**7,959**	**4,221**	**3,738**	...	...	...
0—10	2,409	1,344	1,065	...	...	...	2,409	1,344	1,065	...	...	...
10—15	741	381	360	...	...	...	741	381	360	...	...	...
15—20	603	270	333	2	2	...	601	268	333	...	...	...
20 and over	4,268	2,288	1,980	60	60	...	4,208	2,228	1,980	...	...	...
Jew	**2**	**2**	...	**2**		...	...	...	...	**2**	**2**	...
0—10	...	...	...	...	...	...	...	...	...	...	...	...
10—15	...	...	...	...	...	...	...	...	...	...	...	...
15—20	...	...	...	...	...	...	...	...	...	...	...	...
20 and over	2	2	...	2	2	...	...	...	...	2	2	...
Confucian	**21**	**21**	...	**10**	**10**	...	**11**	**11**	...	...	...	...
0—10	...	...	...	...	...	...	...	...	...	...	...	...
10—15	...	...	...	...	...	...	...	...	...	...	...	...
15—20	...	...	...	...	...	...	...	...	...	...	...	...
20 and over	21	21	...	10	10	...	11	11	...	...	...	...

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TABLE VIII.—Education, Part II.—Details by Locality.

PORT BLAIR.

Age and Religion.	Population.									Literate in English.		
	Total.			Literate.			Illiterate.					
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
All Religions	**16,324**	**14,109**	**2,215**	**3,651**	**3,487**	**164**	**12,673**	**10,622**	**2,051**	**644**	**564**	**80**
0—10	1,103	570	533	36	23	13	1,067	547	520	8	5	3
10—15	344	186	158	83	67	16	261	119	142	17	12	5
15—20	349	220	129	89	72	17	260	148	112	36	26	10
20 and over	14,528	13,133	1,395	3,443	3,325	118	11,085	9,808	1,277	583	521	62
Hindu	**9,433**	**7,896**	**1,537**	**1,558**	**1,495**	**63**	**7,875**	**6,401**	**1,474**	**214**	**211**	**3**
0—10	724	360	364	24	15	9	700	345	355	3	3	...
10—15	235	124	111	57	47	10	178	77	101	4	4	...
15—20	179	98	81	39	36	3	140	62	78	11	11	...
20 and over	8,295	7,314	981	1,438	1,397	41	6,857	5,917	940	196	193	3
Arya	**36**	**28**	**8**	**24**	**23**	**1**	**12**	**5**	**7**	**9**	**9**	...
0—10	6	3	3	...	...	...	6	3	3	...	...	...
10—15	2	1	1	1	1	...	1	...	1	...	...	...
15—20	1	...	1	...	...	...	1	...	1	...	...	...
20 and over	27	24	3	23	22	1	4	2	2	9	9	...
Sikh	**455**	**419**	**36**	**200**	**198**	**2**	**255**	**221**	**34**	**8**	**8**	...
0—10	15	7	8	1	1	...	14	6	8	...	...	...
10—15	...	...	...	...	...	...	...	...	...	...	...	...
15—20	13	9	4	3	3	...	10	6	4	...	...	...
20 and over	427	403	24	196	194	2	231	209	22	8	8	...
Buddhist	**1,537**	**1,527**	**10**	**834**	**832**	**2**	**703**	**695**	**8**	**18**	**18**	
0—10	16	15	1	1	1	...	15	14	1	...	...	...
10—15	12	12	...	...	...	...	12	12	...	...	...	...
15—20	49	48	1	9	8	1	40	40	...	...	...	...
20 and over	1,460	1,452	8	824	823	1	636	629	7	18	18	...
Musalman	**4,399**	**3,904**	**495**	**693**	**677**	**16**	**3,706**	**3,227**	**479**	**72**	**72**	...
0—10	271	151	120	4	4	...	267	147	120	...	...	...
10—15	80	42	38	14	14	...	66	28	38	4	4	...
15—20	84	54	30	19	16	3	65	38	27	6	6	...
20 and over	3,964	3,657	307	656	643	13	3,308	3,014	294	62	62	...
Christian	**457**	**328**	**129**	**340**	**260**	**80**	**117**	**68**	**49**	**321**	**244**	**77**
0—10	70	33	37	6	2	4	64	31	33	5	2	3
10—15	13	5	8	11	5	6	2	...	2	9	4	5
15—20	21	9	12	19	9	10	2	...	2	19	9	10
20 and over	353	281	72	304	244	60	49	37	12	288	229	59
Jew	**2**	**2**	...	**2**	**2**	...	...	...	...	**2**	**2**	...
0—10	...	...	...	...	...	...	...	...	...	...	...	...
10—15	...	...	...	...	...	...	...	...	...	...	...	...
15—20	...	...	...	...	...	...	...	...	...	...	...	...
20 and over	2	2	...	2	2	...	...	...	...	2	2	...
Animistic	**5**	**5**	...	...	...	...	**5**	**5**	...	...	...	...
0—10	1	1	...	...	...	...	1	1	...	...	...	...
10—15	2	2	...	...	...	...	2	2	...	...	...	...
15—20	2	2	...	...	...	...	2	2	...	...	...	...
20 and over	...	...	...	...	...	...	...	...	...	...	...	...

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TABLE VIII.—Education, Part II.—Details by Locality.

NICOBARS (EXCLUDING SHOM PEN).

Age and Religion.	Population.									Literate in English.		
	Total.			Literate.			Illiterate.					
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
All Religions	**8,443**	**4,643**	**3,800**	**308**	**298**	**10**	**8,135**	**4,345**	**3,790**	**26**	**19**	**7**
0—10	2,440	1,359	1,081	4	2	2	2,436	1,357	1,079	4	2	2
10—15	766	398	368	15	11	4	751	387	364	11	7	4
15—20	636	302	334	20	20	...	616	282	334	2	2	...
20 and over	4,601	2,584	2,017	269	265	4	4,332	2,319	2,013	9	8	1
Hindu	**34**	**31**	**3**	**21**	**20**	**1**	**13**	**11**	**2**	...	...	...
0—10	1	1	...	...	...	...	1	1	...	...	...	...
10—15	3	3	...	1	1	...	2	2	...	...	...	...
15—20	7	7	...	7	7	...	...	...	...	...	...	...
20 and over	23	20	3	13	12	1	10	8	2	...	...	...
Arya	**24**	**24**	...	**18**	**18**	...	**6**	**6**	...	...	...	...
0—10	...	...	...	...	...	...	...	...	...	...	...	...
10—15	...	...	...	...	...	...	...	...	...	...	...	...
15—20	1	1	...	1	1	...	...	...	...	...	...	...
20 and over	23	23	...	17	17	...	6	6	...	...	...	...
Buddhist	**60**	**57**	**3**	**56**	**55**	**1**	**4**	**2**	**2**	**2**	**2**	...
0—10	2	1	1	...	...	...	2	1	1	...	...	...
10—15	1	1	...	...	...	...	1	1	...	...	...	...
15—20	...	...	...	...	...	...	...	...	...	...	...	...
20 and over	57	55	2	56	55	1	1	...	1	2	2	...
Musalman	**181**	**176**	**5**	**120**	**119**	**1**	**61**	**57**	**4**	**3**	**3**	...
0—10	4	2	2	...	...	...	4	2	2	...	...	...
10—15	4	4	...	3	3	...	1	1	...	...	...	...
15—20	22	22	...	8	8	...	14	14	...	...	...	...
20 and over	151	148	3	109	108	1	42	40	2	3	3	...
Christian	**107**	**56**	**51**	**21**	**14**	**7**	**86**	**42**	**44**	**21**	**14**	**7**
0—10	25	12	13	4	2	2	21	10	11	4	2	2
10—15	19	11	8	11	7	4	8	4	4	11	7	4
15—20	5	4	1	2	2	...	3	2	1	2	2	...
20 and over	58	29	29	4	3	1	54	26	28	4	3	1
Animistic	**8,016**	**4,278**	**3,738**	**62**	**62**	...	**7,954**	**4,216**	**3,738**	...	...	...
0—10	2,408	1,343	1,065	...	...	...	2,408	1,343	1,065	...	...	...
10—15	739	379	360	...	...	...	739	379	360	...	...	...
15—20	601	268	333	2	2	...	599	266	333	...	...	...
20 and over	4,268	2,288	1,980	60	60	...	4,208	2,228	1,980	...	...	...
Confucian	**21**	**21**	...	**10**	**10**	...	**11**	**11**	...	...	...	...
0—10	...	...	...	...	...	...	...	...	...	...	...	...
10—15	...	...	...	...	...	...	...	...	...	...	...	...
15—20	...	...	...	...	...	...	...	...	...	...	...	...
20 and over	21	21	...	10	10	...	11	11	...	...	...	...

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TABLE X.

Language.

In this Table the whole population is included. It is known that the Andamanese and Shom Pen speak the tribal language.

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TABLE X.—LANGUAGE.

Family and Sub-Family.	Branch and Sub-Branch.	Group.	Language.	Dialects.	TOTAL.			ANDAMANS.			NICOBARS.		
					Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
				TOTAL	26,459	19,570	6,889	17,641	14,737	2,904	8,818	4,833	3,985
Malayo-Polynesian.	...	Malay	Malay	...	97	97	...	97	97	...	...	...	...
Austro-Asiatic family—Mon-Khmer Sub-Family.	...	Nicobarese	Nicobarese	...	8,418	4,445	3,973	15	15	...	8,403	4,430	3,973
Tibeto-Chinese	Assamese-Burmese.	Naga	Naga	...	1	1	...	1	1	...	...	...	...
		Kuki Chin-Meithei Sub-Group.	Manipuri	...	8	8	...	8	8	...	...	...	...
		Burma	Burmese	...	1,620	1,602	18	1,548	1,536	12	72	66	6
Dravidian	...	Dravida	Tamil	...	886	746	140	875	736	139	11	10	1
			Malayalam	Malayalam	16	12	4	16	12	4	...	...	...
				Laccadive	55	55	...	...	...	...	55	55	...
			Kanarese	...	305	295	10	305	295	10	...	...	...
		Andhra	Telugu	...	447	384	63	447	384	63	...	...	...
Indo-European Family. Aryan Sub-Family.	Eranian Branch.	Eastern	Baloch	...	61	61	...	61	61	...	...	...	...
			Pashto	...	493	479	14	491	477	14	2	2	...
	Indian Branch. Sanskritic Sub-Branch.	North-Western	Sindhi	...	151	150	1	151	150	1	...	...	...
		Southern	Marathi	Marathi	665	656	9	663	654	9	2	2	...
				Konkani	1	1	...	1	1	...	...	...	...
			Singhalese	Singhalese	5	5	...	2	2	...	3	3	...
		Eastern	Oriya	Uriali	322	291	31	321	290	31	1	1	...
			Bengali	...	1,648	1,534	114	1,647	1,533	114	1	1	...
			Assamese	...	7	7	...	7	7	...	...	...	...
		...	Hindi	...	4,785	4,154	631	4,758	4,129	629	27	25	2
		Western	Western Hindi	Urdu	2,696	1,768	928	2,692	1,765	927	4	3	1
			Rajasthani	Marwari	11	10	1	11	10	1	...	...	...
			Gujarati	...	309	284	25	211	188	23	98	96	2
			Panjabi	...	1,620	1,479	141	1,619	1,478	141	1	1	...
		Northern	Pahari (central)	...	38	38	...	38	38	...	...	...	...
Unclassified languages.	...	...	Andamanese	...	1,317	628	689	1,317	628	689	...	...	...
Mongolian Family.	...	Monosyllabic	Chinese	...	140	140	...	2	2	...	138	138	...
Indo-European Family.	...	Romance	Portuguese	...	1	1	...	1	1	...	...	...	...
		Teutonic	English	...	336	239	97	336	239	97	...	...	...

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TABLE XI.

Birthplace.

The whole population is included in this Table. Though there was no record of birthplace for the Andamanese and Shom Pen it is known that the former must all have been born in the Andamans and the latter in the Nicobars.

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TABLE XI.—BIRTHPLACE.

District, State, Province or country where born.	ANDAMANS AND NICOBARS.			DISTRICT WHERE ENUMERATED.								
				PORT BLAIR.			REST OF ANDAMANS.			NICOBARS.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Total Population	**26,459**	**19,570**	**6,889**	**16,324**	**14,109**	**2,215**	**1,317**	**628**	**689**	**8,818**	**4,833**	**3,985**
A.—Born in India	***26,176***	***19,306***	***6,870***	***16,086***	***13,890***	***2,196***	***1,317***	***628***	***689***	***8,773***	***4,788***	***3,985***
I.—Born in Andamans and Nicobars.	***12,057***	***6,371***	***5,686***	***2,951***	***1,928***	***1,023***	***1,317***	***628***	***689***	***8,489***	***4,515***	***3,974***
Port Blair	2,247	1,225	1,022	2,247	1,225	1,022	..	..	..	..	..	..
Rest of Andamans	1,317	628	689	..	..	..	1,317	628	689	..	..	..
Nicobars	8,493	4,518	3,975	4	3	1	..	..	..	8,489	4,515	3,974
II.—Born in Provinces, Districts or States beyond the Province.	***14,119***	***12,935***	***1,184***	***13,835***	***12,662***	***1,173***	..	..	..	***284***	***273***	***11***
(a) *British Territory*	*12,926*	*11,799*	*1,127*	*12,652*	*11,536*	*1,116*	..	..	..	*274*	*263*	11
Ajmer-Merwara	12	8	4	12	8	4	..	..	..	..	..	..
Assam	132	128	4	132	128	4	..	..	..	..	..	..
Baluchistan	39	39	..	19	19	..	..	..	..	20	20	..
Bengal	1,221	1,089	132	1,200	1,068	132	..	..	..	21	21	..
Bihar and Orissa	872	777	95	851	756	95	..	..	..	21	21	..
Bombay including Aden	987	857	130	952	823	129	..	..	..	35	34	1
Burma	1,719	1,700	19	1,613	1,596	17	..	..	..	106	104	2
Central Provinces and Berar.	887	752	135	879	744	135	..	..	..	8	8	..
Coorg	1	1	..	1	1	..	..	..	..	..	..	..
Madras including Laccadives.	1,489	1,328	161	1,478	1,318	160	..	..	..	11	10	1
N.-W.-F. Province (Districts and Administered territories).	459	459	..	457	457	..	..	..	..	2	2	..
Punjab	1,947	1,788	159	1,921	1,762	159	..	..	..	26	26	..
United Provinces of Agra and Oudh.	3,161	2,873	288	3,137	2,856	281	..	..	..	24	17	7
(b) *States and Agencies*	*731*	*705*	*26*	*721*	*695*	*26*	..	..	..	*10*	*10*	..
Assam State	30	30	..	30	30	..	..	..	..	..	..	..
Bengal States	58	58	..	58	58	..	..	..	..	..	..	..
Bihar and Orissa States	14	14	..	14	14	..	..	..	..	..	..	..
Bombay States	43	43	..	43	43	..	..	..	..	..	..	..
Baroda State	8	8	..	8	8	..	..	..	..	..	..	..
Central India Agency	156	150	6	151	145	6	..	..	..	5	5	..
Hyderabad State	87	83	4	87	83	4	..	..	..	..	..	..
Kashmir State	1	1	..	1	1	..	..	..	..	..	..	..
Mysore State	8	7	1	8	7	1	..	..	..	..	..	..
Punjab States	125	125	..	125	125	..	..	..	..	..	..	..
Rajputana Agency	162	150	12	157	145	12	..	..	..	5	5	..
United Provinces States	39	36	3	39	36	3	..	..	..	..	..	..
(c) *French and Portuguese Settlements.*	*5*	*5*	..	*5*	*5*	..	..	..	..	..	..	..
(d) *India unspecified*	*457*	*426*	*31*	*457*	*426*	*31*	..	..	..	..	..	..
B.—Born in other Asiatic Countries.	***96***	***96***	..	***53***	***53***	..	..	..	..	***43***	***43***	..
Afghanistan	34	34	..	34	34	..	..	..	..	..	..	..
Ceylon	4	4	..	4	4	..	..	..	..	..	..	..
Nepal	14	14	..	14	14	..	..	..	..	..	..	..
China	35	35	..	..	..	..	..	..	..	35	35	..
Siam	7	7	..	..	..	..	..	..	..	7	7	..
Straits Settlements	1	1	..	..	..	..	..	..	..	1	1	..
Mongolia	1	1	..	1	1	..	..	..	..	..	..	..
C.—Born in Europe	***182***	***164***	***18***	***182***	***164***	***18***	..	..	..	..	..	..
United Kingdom	181	163	18	181	163	18	..	..	..	..	..	..
England	*174*	*160*	*14*	*174*	*160*	*14*	..	..	..	..	..	..
Scotland	*1*	*1*	..	*1*	*1*	..	..	..	..	..	..	..
Ireland	*1*	..	*1*	*1*	..	*1*	..	..	..	..	..	..
Wales	*5*	*2*	*3*	*5*	*2*	*3*	..	..	..	..	..	..
Germany	1	1	..	1	1	..	..	..	..	..	..	..
D.—Born in America	***3***	***2***	***1***	***1***	..	***1***	..	..	..	***2***	***2***	..
America unspecified	3	2	1	1	..	1	..	..	..	2	2	..
E.—Born in Australasia.	***2***	***2***	..	***2***	***2***	..	..	..	..	..	..	..
New Zealand	2	2	..	2	2	..	..	..	..	..	..	..

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TABLE XII.

Infirmities.

This Table refers only to the enumerated population. The estimated Andamanese (1,317) and Shom Pen (375) are omitted from it.

This Table is divided into two parts :—

Part I.—Distribution by Age.

„ II.—Distribution by Locality.

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TABLE XII.—Infirmities. Part I.—Distribution by Age.

Age.	Population Afflicted.			Insane.			Deaf-mutes.			Blind.			Lepers.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
TOTAL 0—5 .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5—10 . .	1	...	1	...	...	...	1	...	1	...	...	...	...	...	...
10—15 . .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15—20 . . .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
20—25 . . .	2	2	...	...	...	...	...	...	...	...	...	...	2	2	...
25—30 . . .	15	15	...	14	14	...	...	...	...	...	...	...	1	1	...
30—35 . . .	46	45	1	36	36	...	1	...	1	...	...	...	9	9	...
35—40 . . .	33	33	...	25	25	...	1	1	...	1	1	...	6	6	...
40—45 . . .	42	42	...	30	30	...	3	3	...	2	2	...	7	7	...
45—50 . . .	23	23	...	15	15	...	1	1	...	1	1	...	6	6	...
50—55 . . .	34	33	1	27	27	...	2	1	1	...	...	...	5	5	...
55—60 . . .	8	8	...	6	6	...	1	1	...	...	...	...	1	1	...
60—65 . . .	27	27	...	17	17	...	3	3	...	3	3	...	4	4	...
65—70 . . .	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...
70 and over . .	6	6	...	4	4	...	...	...	...	...	...	...	2	2	...
TOTAL	**238**	**235**	**3**	**175**	**175**	**...**	**13**	**10**	**3**	**7**	**7**	**...**	**43**	**43**	**...**

TABLE XII.—Infirmities. Part II.—Distribution by Locality.

Locality.	Population Afflicted.			Insane.			Deaf-mutes.			Blind.			Lepers.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3		5	6	7	8	9	10	11	12	13	14	15	16
Andamans and Nicobars . .	**238**	**235**	**3**	**175**	**175**	**...**	**3**	**10**	**3**	**7**	**7**	**...**	**43**	**43**	**...**
1. Port Blair . . .	237	234	3	174	174	...	13	10	3	7	7	...	43	43	...
2. Nicobars . .	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...

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TABLE XII-A.

Infirmities by Castes, Tribes or Races.

The total strength of a caste in this table does not necessarily tally with that in Table XIII as the latter includes figures added in the course of classification.

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TABLE XII-A.—Infirmities by Castes, Tribes or Races.

Caste, Tribe or Race.	Population dealt with.		Insane.		Deaf-mutes.		Blind.		Lepers.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8		10	11
Agarwal	26	4	2	...	...	...	...	...	...	...
Ahir	394	1	4	...	...	...	...	...	...	...
Banjara	66	12	1	...	...	...	...	...	...	...
Barhai	70	14	2	...	...	...	...	...	...	...
Bhangi	145	14	1	...	1	...	...	...	1	...
Bhil	10	6	1	...	1	...	...	...	...	...
Biloch	130	2	2	...	...	...	...	...	...	...
Brahman	754	119	14	...	...	...	2	...	1	...
Burmese	1,533	5	10	...	...	...	...	...	7	...
Chamar	307	104	3	...	...	...	...	...	1	...
Faqir	39	1	5	...	...	...	...	...	3	...
Gaderia	71	20	...	...	...	1	...	...	...	...
Ghosi	3	...	2	...	...	...	...	...	...	...
Gujar	104	...	1	...		...	...	...	...	...
Gujrati	1	...	1	...	...	...	...	...	...	...
Halwai	39	7	...	...	1	...	...	...	1	...
Indian Christian	150	85		...	...	...	...	...	1	...
Jat	202	26	...	...	...	...	...	...	2	...
Julaha	91	10	2	...	...	...	...		...	...
Kachhi	143	27	1	...	...	...	...	...	1	...
Kahar	157	4	1	...		...	...	...	1	...
Kayastha	126	52		...	...	...	...	...	...	...
Kewat	31	6	2	...	...	...	...	...	...	...
Khatik	3	...	1	...	...	...	...	...	...	...
Kori	108	30	3	...	1	...	1	...	...	...
Kumhar	63	23	3	...	...	...	...	...	...	...
Kurmi	603	179	6	...	...	...	...	...	4	...
Lodha	122	25	...	...	...	...	1	...	...	...
Lohar	109	15		...	...	...	...	...	...	...
Madrasi	7	...	1	...	...	...	...	...	...	...
Mali	87	21	...	...	...	1	...	...	...	...
Malyara	6	...	...	...	1	...	...	...	...	...
Maratha	168	2	4	...	...	...	...	...	...	...
Mirasi	8	1	2	...	...	...	...	...	...	...
Moghal	69	2	...	...	1	...	...	...	...	...
Nai	205	37	2	...	...	...	...	...	...	...
Nicobarese	4,256	3,739	1	...	...	...	...	...	...	...
Pasi	203	17	1	...	...	...	...	...	1	...
Pathan	790	50		...	...	...	...	...	4	...
Rajput	1,297	2	44	...	...		...	...	9	...
Santal	39	28	2	...	...	...	...	...	...	...
Shaikh	2,148	349	28	...	4	...	3	...	6	...
Sudra	11	...	3	...	...	...	...	...	...	...
Sunar	200	10	2	...	...	...	...	...	...	...
Tamboli	8	...	1	...	...	...	...	...	...	...
Teli	134	33	2	...	...	...	...	...	...	...
Uria	14	...	1	...	...	...	...	...	...	...

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TABLE XIII.

Caste, Tribe, Race or Nationality.

The estimated population noted below is excluded from this Table.

	Males.	Females.
Andamanese	628	689
Shom Pen	190	185

2. The figures for Christians are omitted from this Table as they are specially dealt with in Tables XVII and XVIII.

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TABLE XIII.—Caste, Tribe, Race or Nationality.

Caste, Tribe, Race or Nationality.	Andamans and Nicobars.		Port Blair.		Nicobars.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
All Castes	**18,368**	**5,835**	**13,781**	**2,086**	**4,587**	**3,749**
Agarwal	26	4	26	4	...	...
Hindu	24	4	24	4	...	...
Arya	2	...	2	...	...	...
Ahar (*Hindu*)	184	21	184	21	...	...
Ahir	394	1	392	1	2	...
Hindu	391	...	389	...	2	...
Arya	1	...	1	...	...	...
Musalman	2	1	2	1	...	...
Baniya*	188	45	183	45	5	...
Hindu	183	45	183	45	...	...
Animistic	5	...	...	...	5	...
Bhangi	145	14	145	14	...	...
Hindu	139	14	139	14	...	...
Musalman	6	...	6	...	...	...
Biloch (*Musalman*)	130	2	130	2	...	...
Brahman	752	120	749	119	3	1
Hindu	737	111	734	111	3	...
Arya	5	...	5	...	...	...
Sikh	4	1	4	1	...	...
Buddhist	6	8	6	7	...	1
Burmese	1,533	5	1,477	2	56	3
Hindu	3	...	3	...	...	...
Sikh	14	1	14	1	...	...
Musalman	1	2	...	1	1	1
Animistic	...	2	...	...	...	2
Buddhist	1,515	...	1,460	...	55	...
Chamar (*Hindu*)	307	104	306	104	1	...
Gond	211	15	211	15	...	...
Hindu	209	15	209	15	...	...
Arya	2	...	2	...	...	...
Jat	412	30	412	30	...	...
Hindu	105	8	105	8	...	...
Sikh	281	18	281	18	...	...
Musalman	26	4	26	4	...	...
Kachhi	143	27	143	27	...	...
Hindu	127	27	127	27	...	...
Musalman	15	...	15	...	...	...
Buddhist	1	...	1	...	...	...
Kahar	157	34	157	34	...	...
Hindu	142	34	142	34	...	...
Sikh	12	...	12	...	...	...
Musalman	3	...	3	...	...	...
Kayastha	126	52	124	51	2	1
Hindu	123	52	121	51	2	1
Arya	3	...	3	...	...	...

* This head includes minor Baniya castes and persons returned as Baniya without further specification.

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TABLE XIII.—Caste, Tribe, Race or Nationality—*contd.*

Caste, Tribe, Race or Nationality.	Andamans and Nicobars.		Port Blair.		Nicobars.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
Khandelwal (*Hindu*)	1	...	1	...	...	...
Kori	108	30	108	30	...	...
Hindu	105	30	105	30	...	...
Musalman	3	...	3	...	...	...
Kurmi	603	179	603	179	...	...
Hindu	602	178	602	178	...	...
Musalman	1	1	1	1	...	...
Lodha	122	25	122	25	...	...
Hindu	118	25	118	25	...	...
Musalman	4	...	4	...	...	...
Maheseri (*Hindu*)	1	...	1	...	...	...
Maratha (*Hindu*)	168	2	168	2	...	...
Nai	205	37	205	37	...	...
Hindu	169	33	169	33	...	...
Sikh	12	1	12	1	...	...
Musalman	24	3	24	3	...	...
Nicobarese	4,256	3,739	15	...	4,241	3,739
Musalman	2	1	...	...	2	1
Animistic	4,244	3,736	5	...	4,239	3,736
Buddhist	10	2	10	...	...	2
Pasi (*Hindu*)	203	17	203	17	...	...
Pathan (*Musalman*)	790	50	780	50	10	...
Rajput	1,297	152	1,292	152	5	...
Hindu	1,132	149	1,127	149	5	...
Arya	6	...	6	...	...	...
Sikh	22	...	22	...	...	...
Musalman	136	3	136	3	...	...
Buddhist	1	...	1	...	...	...
Rangrez (*Musalman*)	5	...	5	...	...	...
Sayad (*Musalman*)	183	35	180	34	3	1
Shaikh (*Musalman*)	2,147	349	2,054	348	93	1
Sunar	200	10	200	10	...	...
Hindu	188	9	188	9	...	...
Sikh	6	1	6	1	...	...
Musalman	6	...	6	...	...	...
Teli	134	33	134	33	...	...
Hindu	108	29	108	29	...	...
Musalman	26	4	26	4	...	...
Others (*Minor castes*)	3,237	703	3,071	700	166	3
Hindu	2,458	633	2,440	631	18	2
Arya	33	8	9	8	24	...
Sikh	68	14	68	14	...	...
Musalman	570	45	503	44	67	1
Animistic	34	...	...	...	34	...
Jewish	2	...	2	...	...	...
Buddhist	51	3	49	3	2	...
Confucian	21	...	...	...	21	...

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TABLE XV.

Occupation or Means of Livelihood.

This Table refers only to the enumerated population. The estimated Andamanese (1,317) and Shom Pen (375) are omitted from it.

2. Tables XV-B, XV-C and XV-E have not been prepared.

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TABLE XV.—Occupation or Means of Livelihood Part A.—General Table.

Group Number.	Occupation or means of livelihood.	ANDAMANS AND NICOBARS.						PORT BLAIR.						NICOBARS.				
		Total workers and dependants	Actual workers. Total.		Actual workers. Partially agriculturists.		Dependants.	Total workers and dependants.	Actual workers. Total.		Actual workers. Partially agriculturists.		Dependants.	Total workers and dependants.	Actual workers. Total.		Actual workers. Partially agriculturists.		Dependants.
			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	16	17	18	19	20
	Andamans and Nicobars	**24,767**	**17,913**	**797**	**382**	**66**	**6,057**	**16,324**	**13,289**	**797**	**381**	**66**	**2,238**	**8,443**	**4,624**	...	**1**	...	**3,819**
	A.—Production of raw Materials	***9,549***	***4,587***	***67***	***363***	***66***	***4,895***	***1,647***	***413***	***67***	***362***	***66***	***1,167***	***7,902***	***4,174***	...	***1***	...	***3,728***
	I.—EXPLOITATION OF THE SURFACE OF THE EARTH	9,549	4,587	67	363	66	4,895	1,647	413	67	362	66	1,167	7,902	4,174	..	1	..	3,728
	1.—Pasture and agriculture	**9,518**	**4,574**	**67**	**363**	**66**	**4,877**	**1,616**	**400**	**67**	**362**	**66**	**1,149**	**7,902**	**4,174**	..	**1**	..	**3,728**
	(a) Ordinary cultivation	**1,565**	**375**	**67**	**363**	**66**	**1,123**	**1,564**	**374**	**67**	**362**	**66**	**1,123**	**1**	**1**	..	**1**	..	..
2	Ordinary cultivators	1,550	363	66	363	66	1,121	1,549	362	66	362	66	1,121	1	1	..	1	..	..
4	Farm servants and field labourers	15	12	1	..	..	2	15	12	1	..	..	2	..	..	..	..	..	..
	(b) Growers of special products and market gardening	**7,906**	**4,178**	..	..	..	**3,728**	**6**	**6**	..	..	..	..	**7,900**	**4,172**	..	..	..	**3,728**
5	Tea, coffee, cinchona and indigo plantations	1	1	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
6	Growers of Pandanus.*	7,905	4,177	..	..	..	3,728	5	5	..	..	..	..	7,900	4,172	..	..	..	3,728
	(c) Forestry	**31**	**11**	..	..	..	**20**	**31**	**11**	..	..	..	**20**	..	..	..	..	..	..
7	Forest officers, rangers, guards, etc.	31	11	..	..	..	20	31	11	..	..	..	20	..	..	..	..	..	..
	(d) Raising of farm stock	**16**	**10**	..	..	..	**6**	**15**	**9**	..	..	..	**6**	**1**	**1**	..	..	..	..
12	Herdsmen, shepherds, goatherds, etc.	16	10	..	..	..	6	15	9	..	..	..	6	1	1	..	..	..	..
	2.—Fishing and Hunting	**31**	**13**	..	..	..	**18**	**31**	**13**	..	..	..	**18**	..	..	..	..	..	..
14	Fishing	31	13	..	..	..	18	31	13	..	..	..	18	..	..	..	..	..	..
	B.—Preparation and supply of material substances.	***939***	***509***	***17***	***11***	...	***413***	***656***	***258***	***17***	***11***	...	***381***	***283***	***251***	...	...	...	***32***
	III.—INDUSTRY	**406**	**229**	**2**	**4**	..	**175**	**259**	**103**	**2**	**4**	..	**154**	**147**	**126**	..	..	..	**21**
	6.—Textiles	**128**	**107**	..	..	..	**21**	..	..	..	..	..	..	**128**	**107**	..	..	..	**21**
25	Other fibres (cocoanut, aloes, flax, hemp, straw, etc.)	128	107	..	..	..	21	..	..	..	..	..	..	128	107	..	..	..	21
	8.—Wood	**43**	**17**	..	**1**	..	**26**	**43**	**17**	..	**1**	..	**26**	..	..	..	..	..	..
36	Sawyers, carpenters, turners and joiners, etc.	43	17	..	1	..	26	43	17	..	1	..	26	..	..	..	..	..	..
	9.—Metals	**14**	**4**	..	..	..	**10**	**14**	**4**	..	..	..	**10**	..	..	..	..	..	..
41	Other workers in iron and makers of implements and tools, principally or exclusively of iron.	14	4	..	..	..	10	14	4	..	..	..	10	..	..	..	..	..	..

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	10.—Ceramics	2	..	..	..	..	2	2	..	..	..	..	2	..	..	..	..	..	..	..	..
47	Potters and earthen pipe and bowl makers	2	..	..	..	..	2	2	..	..	..	..	2	..	..	..	..	..	..	..	..
	12.—Food industries	14	1	1	..	..	12	14	1	1	..	..	12	..	..	..	..	..	..	..	..
57	Bakers and biscuit makers	8	..	1	..	..	7	8	..	1	..	..	7	..	..	..	..	..	..	..	..
58	Grain parchers, etc.	6	1	..	..	..	5	6	1	..	..	..	5	..	..	..	..	..	..	..	..
	13.—Industries of dress and the toilet	129	58	..	3	..	71	129	58	..	3	..	71	..	..	..	..	..	..	..	..
68	Tailors, milliners, dress makers and darners, embroiderers on linen.	46	25	..	..	..	21	46	25	..	..	..	21	..	..	..	..	..	..	..	..
69	Shoe, boot and sandal makers	18	5	..	1	..	13	18	5	..	1	..	13	..	..	..	..	..	..	..	..
71	Washing, cleaning and dyeing	37	15	..	..	..	22	37	15	..	..	..	22	..	..	..	..	..	..	..	..
72	Barbers, hairdressers and wigmakers	28	13	..	2	..	15	28	13	..	2	..	15	..	..	..	..	..	..	..	..
	15.—Building industries	4	1	..	..	..	3	4	1	..	..	..	3	..	..	..	..	..	..	..	..
78	Stone and marble workers, masons and bricklayers	4	1	..	..	..	3	4	1	..	..	..	3	..	..	..	..	..	..	..	..
	18.—Industries of luxury and those pertaining to literature and the arts and sciences.	34	14	..	..	..	20	34	14	..	..	..	20	..	..	..	..	..	..	..	..
84	Printers, lithographers, engravers, etc.	15	4	..	..	..	11	15	4	..	..	..	11	..	..	..	..	..	..	..	..
86	Bookbinders and stitchers, envelope makers, etc.	3	1	..	..	..	2	3	1	..	..	..	2	..	..	..	..	..	..	..	..
89	Workers in precious stones and metals, enamellers, imitation jewellery makers, gilders, etc.	16	9	..	..	..	7	16	9	..	..	..	7	..	..	..	..	..	..	..	..
	19.—Industries concerned with refuse matter	38	27	1	..	..	10	19	8	1	..	..	10	19	19	..	..	..	..	..	..
93	Sweepers, scavengers, dust and sweeping contractors	38	27	1	..	..	10	19	8	1	..	..	10	19	19	..	..	..	..	..	..
	IV.—TRANSPORT	192	128	..	..	..	64	122	58	..	..	..	64	70	70	..	..	..	..	..	..
	20.—Transport by water	158	111	..	..	..	47	88	41	..	..	..	47	70	70	..	..	..	..	..	..
95	Ship owners and their employés, ship brokers, ships' officers, engineers, mariners and firemen.	154	110	..	..	..	44	84	40	..	..	..	44	70	70	..	..	..	..	..	..
97	Boat owners, boat men and tow men	4	1	..	..	..	3	4	1	..	..	..	2	..	..	..	..	..	..	..	..
	23.—Post office, Telegraph and Telephone services	34	17	..	..	..	17	34	17	..	..	..	17	..	..	..	..	..	..	..	..
105	Post office, Telegraph and Telephone services	34	17	..	..	..	17	34	17	..	..	..	17	..	..	..	..	..	..	..	..
	V.—TRADE	341	152	15	7	..	174	275	97	15	7	..	163	66	55	..	..	..	..	11	..
	24.—Banks, establishments of credit, exchange and insurance.	2	1	..	..	..	1	2	1	..	..	..	1	..	..	..	..	..	..	..	..
106	Bank managers, money lenders, exchange and insurance agents, money changers and brokers and their employés.	2	1	..	..	..	1	2	1	..	..	..	1	..	..	..	..	..	..	..	..
	25.—Brokerage, commission and export	6	1	..	1	..	5	6	1	..	1	..	5	..	..	..	..	..	..	..	..
107	Brokers, commission agents, commercial travellers, warehouse owners and employés.	6	1	..	1	..	5	6	1	..	1	..	5	..	..	..	..	..	..	..	..
	26.—Trade in textiles.	60	23	2	2	..	35	59	22	2	2	..	35	1	1	..	..	..	..	..	..
108	Trade in piece goods, wool, cotton, silk, hair and other textiles	60	23	2	2	..	35	59	22	2	2	..	35	1	1	..	..	..	..	..	..

* Having no regular occupation they are taken down in group 6.

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TABLE XV.—Occupation or Means of Livelihood. Part A.—General Table—*continued.*

Group Number.	Occupation or means of livelihood.	Andamans and Nicobars.						Port Blair.						Nicobars.					
		Total workers and dependants.	Actual workers.				Dependants.	Total workers and dependants.	Actual workers.				Dependants.	Total workers and dependants.	Actual workers.				Dependants.
			Total.		Partially agriculturists.				Total.		Partially agriculturists.				Total		Partially agriculturists.		
			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	16	17	18	19	20
	28.—Trade in wood	**15**	**11**	..	..	..	**4**	**15**	**11**	..	..	..	**4**	..	..	..	..	..	..
110	Trade in wood (not firewood), cork, bark, etc.	15	11	..	..	..	4	15	11	..	..	..	4	..	..	..	..	..	..
	32.—Hotels, cafes, restaurants, etc	**18**	**4**	..	..	..	**14**	**18**	**4**	..	..	..	**14**	..	..	..	..	..	..
114	Vendors of wine, liquors, mrated waters, etc.	18	4	..	..	..	14	18	4	..	..	..	14	..	..	..	..	..	..
	33.—Other trade in foodstuffs	**162**	**86**	**13**	**3**	..	**63**	**113**	**37**	**13**	**3**	..	**63**	**49**	**49**	..	..	..	..
117	Grocers and sellers of vegetable oil, salt and other condiments.	2	2	..	..	..	..	..	..	..	..	..	..	2	2	..	..	..	..
118	Sellers of milk, butter, ghee, poultry, eggs, etc.	63	15	11	2	..	37	63	15	11	2	..	37	..	..	..	..	..	..
119	Sellers of sweetmeats, sugar, gur and molasses	27	15	..	..	..	12	27	15	..	..	..	12	..	..	..	..	..	..
120	Cardamom, betel-leaf, vegetables, fruit and arecanut sellers	52	51	..	..	..	1	5	4	..	..	..	1	47	47	..	..	..	..
121	Grain and pulse dealers	18	3	2	1	..	13	18	3	2	1	..	13	..	..	..	..	..	..
	41.—Trade of other sorts	**78**	**26**	..	**1**	..	**52**	**62**	**21**	..	**1**	..	**41**	**16**	**5**	..	..	..	**11**
195	Shop-keepers otherwise unspecified	78	26	..	1		52	62	21	..	1	..	41	16	5	..	..	..	11
	C.—Public Administration and liberal arts	***1,875***	***1,235***	***6***	***8***	...	***634***	***1,865***	***1,231***	***6***	***8***	...	***628***	***10***	***4***	...	...	...	***6***
	VI.—PUBLIC FORCE	**1,257**	**1,038**	..	**4**	..	**219**	**1,256**	**1,037**	..	**4**	..	**219**	**1**	**1**	..	..	..	..
	42.—Army	**231**	**162**	..	**3**	..	**69**	**230**	**161**	..	**3**	..	**69**	**1**	**1**	..	..	..	..
139	Army (Imperial)	231	162	..	3	..	69	230	161	..	3	..	69	1	1	..	..	..	..
	44.—Police	**1,026**	**876**	..	**1**	..	**150**	**1,026**	**876**	..	**1**	..	**150**	..	..	..	..	..	..
142	Police	952	853	..	..	..	99	952	853	..	..	..	99	..	..	..	..	..	..
143	Village watchmen	74	23	..	1	..	51	74	23	..	1	..	51	..	..	..	..	..	..
	VII.—PUBLIC ADMINISTRATION	**397**	**121**	..	**3**	..	**276**	**391**	**119**	..	**3**	..	**272**	**6**	**2**	..	..	..	**4**
	45.—Public Administration.	**397**	**121**	..	**3**	..	**276**	**391**	**119**	..	**3**	..	**272**	**6**	**2**	..	..	..	**4**
144	Service of the State	397	121	..	3	..	276	391	119	..	3	..	272	6	2	..	..	..	4

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	VIII.—PROFESSIONS AND LIBERAL ARTS	214	73	4	1	..	137	211	72	4	1	..	135	3	1	..	..	..	2
	46.—Religion	4	2	..	..	..	2	1	1	..	..	..	..	3	1	..	..	..	2
148	Priests, ministers, etc.	1	1	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
150	Catechists, readers, church and mission service	3	1	..	..	..	2	..	..	..	..	..	..	3	1	..	..	..	..
	47.—Law	29	10	..	1	..	19	29	10	..	1	..	19	..	..	..	..	..	..
153	Lawyers' clerks, petition writers, etc.	29	10	..	1	..	19	29	10	..	1	..	19	..	..	..	..	..	..
	48.—Medicine	80	27	4	..	..	49	80	27	4	..	..	49	..	..	..	..	..	..
154	Medical practitioners of all kinds, including dentists, oculists and veterinary surgeons.	72	27	..	..	..	45	72	27	..	..	..	45	..	..	..	..	..	..
155	Midwives, vaccinators, compounders, nurses, masseurs, etc.	8	..	4	..	..	4	8	..	4	..	..	4	..	..	..	..	..	..
	49.—Instruction	44	21	..	..	..	23	44	21	..	..	..	23	..	..	..	..	..	..
156	Professors and teachers of all kinds (except law, medicine, music, dancing and drawing) and clerks and servants connected with education.	44	21	..	..	..	23	44	21	..	..	..	23	..	..	..	..	..	..
	50.—Letters and arts and sciences	57	13	..	..	..	44	57	13	..	..	..	44	..	..	..	..	..	..
158	Architects, surveyors, engineers and their employés	57	13	..	..	..	44	57	13	..	..	..	44	..	..	..	..	..	..
	IX.—PERSONS LIVING PRINCIPALLY ON THEIR INCOME	7	3	2	..	..	2	7	3	2	..	..	2	..	..	..	..	..	..
	51.—Persons living principally on their income	7	3	2	..	..	2	7	3	2	..	..	2	..	..	..	..	..	..
161	Proprietors (other than of agricultural land), fund and scholarship holders and pensioners.	7	3	2	..	..	2	7	3	2	..	..	2	..	..	..	..	..	..
	D.—Miscellaneous	*12,313*	*11,538*	*707*	...	...	*68*	*12,156*	*11,387*	*707*	...	...	*62*	*157*	*151*	...	...	...	*6*
	X.—DOMESTIC SERVICE	199	145	7	..	..	47	130	76	7	..	..	47	69	69	..	..	..	..
	52.—Domestic service	199	145	7	..	..	47	130	76	7	..	..	47	69	69	..	..	..	..
162	Cooks, water carriers, doorkeepers, watchmen and other indoor servants.	199	145	7	..	..	47	130	76	7	..	..	47	69	69	..	..	..	..
	XI.—INSUFFICIENTLY DESCRIBED OCCUPATIONS	93	86	..	..	..	7	27	20	..	..	..	7	66	66	..	..	..	..
	53.—General terms which do not indicate a definite occupation.	93	86	..	..	..	7	27	20	..	..	..	7	66	66	..	..	..	..
167	Labourers and workmen otherwise unspecified	93	86	..	..	..	7	27	20	..	..	..	7	66	66	..	..	..	..
	XII.—UNPRODUCTIVE	12,021	11,307	700	..	..	14	11,999	11,291	700	..	..	8	22	16	..	..	..	6
	54.—Inmates of jails, asylums and hospitals	11,998	11,301	689	..	..	8	11,977	11,286	689	..	..	2	21	15	..	..	..	6
168	Inmates of jails, asylums and hospitals	11,998	11,301	689	..	..	8	11,977	11,286	689	..	..	2	21	15	..	..	..	6
	55.—Beggars, vagrants, prostitutes	23	6	11	..	..	6	22	5	11	..	..	6	1	1	..	..	..	..
169	Beggars, vagrants, procurers, prostitutes, receivers of stolen goods, cattle poisoners.	23	6	11	..	..	6	22	5	11	..	..	6	1	1	..	..	..	..
	Unspecified	91	44	..	..	..	47	..	..	..	..	..	..	91	44	..	..	..	47

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TABLE XV.—Occupation or Means of Livelihood. Part D.—Distribution by Religion.

Occupation and Group Number.	Total workers and dependants.	Distribution by Religion.								
		Hindu.	Arya.	Sikh.	Buddhist.	Musalman.	Christian.	Jew.	Animistic.	Confucian.
1	2	3	4	5	6	7	8	9	10	11
ANDAMANS AND NICOBARS	**24,767**	**9,467**	**60**	**455**	**1,597**	**4,580**	**564**	**2**	**8,021**	**21**
2. Ordinary cultivators	1,550	1,299	..	7	..	229	15	..	..	..
4. Farm servants and field labourers	15	11	..	2	..	2	..	..	..	..
5. Tea, coffee, cinchona and indigo plantations	1	..	..	..	..	..	1	..	..	..
6. Growers of pandanus	7,905	..	..	..	..	..	..	..	7,905	..
7. Forest officers, rangers, guards, etc.	31	15	..	..	..	8	8	..	..	..
12. Herdsmen, shepherds, goatherds, etc.	16	16	..	..	..	..	..	..	..	..
14. Fishing	31	25	..	..	..	6	..	..	..	..
25. Other fibres (cocoanut, aloes, flax, hemp, straw, etc.)	128	..	..	..	51	62	..	..	10	5
36. Sawyers, carpenters, turners and joiners, etc.	43	31	..	..	..	5	7	..	..	..
41. Other workers in iron and makers of implements and tools, principally or exclusively of iron.	14	14	..	..	..	..	..	..	..	..
47. Potters and earthen pipe and bowl makers	2	2	..	..	..	..	..	..	..	..
57. Bakers and biscuit makers	8	..	..	..	..	8	..	..	..	..
58. Grain parchers, etc.	6	6	..	..	..	..	..	..	..	..
68. Tailors, milliners, dress makers and darners, embroiderers on linen.	46	13	..	1	..	32	..	..	..	..
69. Shoe, boot and sandal makers	18	18	..	..	..	..	..	..	..	..
71. Washing, cleaning and dyeing	37	7	..	..	..	30	..	..	..	..
72. Barbers, hairdressers, and wig makers	28	22	..	..	..	6	..	..	..	..
78. Stone and marble workers, masons and bricklayers.	4	4	..	..	..	..	..	..	..	..
84. Printers, lithographers, engravers, etc.	15	14	1	..	..	..	..	..	..	..
86. Bookbinders and stitchers, envelope makers, etc.	3	3	..	..	..	..	..	..	..	..
89. Workers in precious stones and metals, enamellers, imitation jewellery makers, gilders, etc.	16	6	..	2	..	8	..	..	..	..
93. Sweepers, scavengers, dust and sweeping contractors.	38	19	..	..	..	19	..	..	..	..
95. Ship owners and their employés, ship brokers, ships' officers, engineers, mariners and firemen.	154	19	18	..	..	64	1	..	52	..
97. Boat owners, boat men and tow men	4	..	..	..	..	4	..	..	..	..
105. Post Office, Telegraph and Telephone services	34	9	..	..	..	16	9	..	..	..
106. Bank managers, money lenders, exchange and insurance agents, money changers and brokers and their employés.	2	2	..	..	..	..	..	..	..	..
107. Brokers, commission agents, commercial travellers, warehouse owners and employés	6	3	3	..	..	..	..	..	..	..
108. Trade in piece goods, wool, cotton, silk, hair and other textiles	60	44	..	..	..	15	1	..	..	..
110. Trade in wood (not firewood), cork, bark, etc.	15	15	..	..	..	..	..	..	..	..
114. Vendors of wine, liquors, aerated waters, etc.	18	11	..	..	..	7	..	..	..	..
117. Grocers and sellers of vegetable oil, salt and other condiments.	2	2	..	..	..	..	..	..	..	..
118. Sellers of milk, butter, ghee, poultry, eggs, etc.	63	45	..	..	..	18	..	..	..	..
119. Sellers of sweetmeats, sugar, gur and molasses	27	27	..	..	..	..	..	..	..	..
120. Cardamom, betel-leaf, vegetables, fruit and arecanut sellers.	52	3	..	..	..	5	..	..	29	15
121. Grain and pulse dealers	18	18	..	..	..	..	..	..	..	..
135. Shop-keepers otherwise unspecified	78	46	12	..	1	17	..	..	2	..
139. Army (Imperial)	231	20	3	..	1	24	182	1	..	..
142. Police	952	111	..	228	..	598	15	..	..	..
143. Village watchmen	74	52	..	1	..	21	..	..	..	..
144. Service of the State	397	234	1	2	4	76	80	..	..	..
148. Priests, ministers, etc.	1	..	..	..	..	..	1	..	..	..
150. Catechists, readers, church and mission service	3	..	..	..	..	..	3	..	..	..
153. Lawyers' clerks, petition writers, etc.	29	12	..	1	..	16	..	..	..	..
154. Medical practitioners of all kinds, including dentists, oculists and veterinary surgeons.	72	34	1	..	..	8	29	..	..	..
155. Midwives, vaccinators, compounders, nurses, masseurs, etc.	8	..	..	..	..	..	8	..	..	..
156. Professors and teachers of all kinds (except law, medicine, music, dancing and drawing), and clerks and servants connected with education.	44	30	..	2	..	12	..	..	..	..
158. Architects, surveyors, engineers, and their employés.	57	6	..	..	..	16	34	1	..	..
161. Proprietors (other than of agricultural land) fund, and scholarship holders and pensioners	7	2	..	..	..	..	5	..	..	..
162. Cooks, water carriers, door keepers, watchmen and other indoor servants.	199	78	6	1	5	74	12	..	23	..
167. Labourers and workmen otherwise unspecified	93	24	..	..	..	69	..	..	..	..
168. Inmates of jails, asylums and hospitals	11,998	7,075	15	208	1,534	3,096	70	..	..	..
169. Beggars, vagrants, procurers, prostitutes, receivers of stolen goods, cattle poisoners	23	18	..	..	..	5	..	..	..	..
Unspecified	91	2	..	..	1	4	83	..	..	1

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TABLE XVII.

Christians by Sect and Race.

This Table shows the sects of all Christians in the Andamans and Nicobars.

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TABLE XVII.—Christians by Sect and Race.

LOCALITY.	All Denominations.									Anglican Communion.									Baptist.									Lutheran.								
	Total.			Distribution by race.						Total.			Distribution by race.						Total.			Distribution by race.						Total.			Distribution by race.					
				Europeans.		Anglo-Indians.		Indians.					Europeans.		Anglo-Indians.		Indians.					Europeans.		Anglo-Indians.		Indians.					Europeans.		Anglo-Indians.		Indians.	
	P.	M.	F.	M.	F.	M.	F.	M.	F.	P.	M.	F.	M.	F.	M.	F.	M.	F.	P.	M.	F.	M.	F.	M.	F.	M.	F.	P.	M.	F.	M.	F.	M.	F.	M.	F.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
ANDAMANS AND NICOBARS.	566	384	182	199	52	35	43	150	87	382	253	129	165	37	23	31	65	61	1	1	...	1	..	...	...	...	..	1	1	...	...	...	...	1	...	...
Port Blair . .	457	328	129	199	52	35	43	94	34	275	197	78	165	37	23	31	9	10	1	1	...	1	..	..	..	..	...	1	1	...	...	...	...	1	...	...
Rest of Andamans (Estimated).	2	...	2	...	...	...	...	...	2	..	...	...	...	..	..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Nicobars . .	107	56	51	...	..	...	...	56	51	107	56	51	...	...	...	...	56	51	...	...	...	...	...	...	..	..	..	...	...	...	...	...	...	...	...	...

LOCALITY.	Presbyterian.									Protestant. (Unsectarian or Sect not specified.)									Roman Catholic.									Sect not returned.									Indefinite Beliefs.								
	Total.			Distribution by race.						Total.			Distribution by race.						Total.			Distribution by race.						Total.			Distribution by race.						Total.			Distribution by race.					
				Europeans.		Anglo-Indians.		Indians.					Europeans.		Anglo-Indians.		Indians.					Europeans.		Anglo-Indians.		Indians.					Europeans.		Anglo-Indians.		Indians.					Europeans.		Anglo-Indians.		Indians.	
	P.	M.	F.	M.	F.	M.	F.	M.	F.	P	M.	F.	M.	F.	M.	F.	M.	F.	P.	M.	F.	M.	F	M.	F.	M.	F.	P.	M.	F.	M.	F.	M.	F.	M.	F.	P.	M.	F.	M.	F.	M.	F.
1	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
ANDAMANS AND NICOBARS.	2	2	...	2	...	...	...	...	...	1	1	...	1	..	..	..	...		138	93	45	26	15	10	10	57	20	30	24	6	...	...	...	...	24	6	3	1	2	...	...	1	2	...	...
Port Blair . .	2	2	...	2	...	...	...	...	...	1	1	...	1	...	...	...	...	...	138	93	45	26	15	10	10	57	20	28	24	4	...	...	...	...	24	4	3	1	2	...	...	1	2	...	...
Rest of Andamans (Estimated).	...	...	...	..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	2	...	...	...	...	...	2	...	...	...	...	...	...	...	...
Nicobars . .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	..	..	..	...	..	..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

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TABLE XVIII.

Europeans and Anglo-Indians by Race and Age.

Indian Christians are omitted from this Table. There were no Armenians in the Andamans at the time of the Census.

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TABLE XVIII.—EUROPEANS AND ANGLO-INDIANS BY RACE AND AGE.

LOCALITY.	TOTAL.			EUROPEANS AND ALLIED RACES.																								ANGLO-INDIANS.											
				BRITISH SUBJECTS.												OTHERS.																							
				ALL AGES.			0—12		12—15		15—30		30—50		50 and over.		ALL AGES.			0—12		12—15		15—30		30—50		50 and over.		ALL AGES.			0—12		12—15		15—30		30—50		50 and over.	
	Total.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	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	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43
Port Blair	329	234	95	243	193	50	12	12	...	1	146	18	34	17	1	2	8	6	2	...	1	...	...	1	1	5	...	...	...	78	35	43	13	16	1	3	8	12	12	10	1	2
Total	**329**	**234**	**95**	**243**	**193**	**50**	**12**	**12**	...	**1**	**146**	**18**	**34**	**17**	**1**	**2**	**8**	**6**	**2**	...	**1**	...	...	**1**	**1**	**5**	...	...	...	**78**	**35**	**43**	**13**	**16**	**1**	**3**	**8**	**12**	**12**	**10**	**1**	**2**

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SUPPLEMENTARY TABLE.

Population of Local Areas by Sex and Religion.

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Population of Local Areas by Sex and Religion.

Name of Circle.	Occupied houses.	Population.			Hindu.		Arya.		Sikh.		Buddhist.		Musalman.		Christian.		Jew.		Animistic.	
		Total.	Males.	Females.	Males.	Females.	Males.	Females.	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	16	17	18	19	20	21
Andamans and Nicobars	3,669	26,459	19,570	6,889	7,927	1,540	52	8	419	38	1,605	13	4,080	500	384	182	2	...	5,101	4,610
Port Blair	2,404	16,324	14,109	2,215	7,896	1,537	28	8	419	36	1,527	10	3,904	495	323	129	2	...	5	...
Military Police	74	699	648	51	166	6	...	...	200	21	...	...	333	21	3	3	...	...	...	...
Western District (5)	590	1,118	930	188	603	162	...	...	9	1	90	...	222	32	1	3	...	...	5	...
„ „ (6)	625	1,705	1,487	218	928	165	1	...	29	2	185	1	403	50	1	...	...	...	...	...
„ „ (7)	231	1,338	1,237	101	683	57	1	...	34	1	162	1	345	34	12	8	...	...	...	...
„ „ (8)	168	1,669	1,589	80	938	51	...	...	23	4	164	1	448	19	16	5	...	...	...	...
Eastern District	678	8,366	7,160	1,206	4,265	830	25	8	100	7	823	2	1,808	259	138	100	1	...	...	...
Central Jail	23	1,015	660	355	351	272	...	...	18	...	103	5	185	75	3	3	...	...	...	...
Detachment	15	354	338	16	23	4	1	...	...	...	...	...	160	5	154	7	1	...	...	...
Rest of Andamans*	...	1,317	628	689	...	...	...	...	...	...	...	...	...	...	...	2	...	...	628	687
Nicobars (excluding Shom Pen)	1,265	8,443	4,643	3,800	31	3	24	...	...	...	78	3	176	5	56	51	...	...	4,278	3,738
Central Group (2)	29	155	83	72	...	...	...	...	...	...	...	...	...	...	...	...	...	...	83	73
„ „ (3)	98	612	343	269	18	2	...	...	...	...	...	...	2	1	...	...	...	...	323	...
„ „ (4)	101	566	350	216	...	...	24	...	...	...	...	...	22	...	...	...	...	...	304	216
Great Nicobar	13	134	78	56	...	...	...	...	...	...	...	...	...	...	...	...	...	...	78	56
Little Nicobar	14	82	48	34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	48	4
Chowra	93	348	186	162	...	...	...	...	...	...	...	...	...	...	...	...	...	...	196	153
Teressa	127	612	343	269	11	...	...	...	...	...	21	...	2	...	...	...	...	...	309	259
Car Nicobar	768	5,793	3,126	2,667	2	1	...	...	...	...	57	3	150	4	56	51	...	...	2,861	2,608
Kondul	7	43	19	24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	19	24
Bompoka	12	80	46	34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	46	34
Pulo Milo	3	18	11	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...	11	7
Shom Pen*	...	375	190	85	...	...	...	...	...	...	...	...	...	...	...	...	...	...	190	185

*Estimated population for which no schedules were prepared.

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