

## Utilization of Resources and Adaptive Strategies of Jarawa in Andaman Islands

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### Abstract:

The Jarawa, one of the ancient Negrito stocks of the South East Asia, etymologically known as *Ang* from emic point of view inhabit the western coast of South and Middle Andaman of Andaman and Nicobar Union Territory of India. They are still surviving on hunting and gathering mode of subsistence and possessing the typical features of oceanic Negrito. They live in small bands and are semi nomadic in nature; which is evident from the settlement of temporary hutments in their territory. At present the *Ang* population consists of 341 souls and facing the problems of survival due to contact with mainstream in the form of sprouting non-tribal settlements in and around their territory, transportation through Andaman Trunk Road (ATR) and the growth of tourism in core area. With the development of communication and transport facilities, the nomadic life of the *Ang* is restricted to certain few pockets of demarcated area in comparison to the earlier free movement in western coast of Andaman sea and has had impact on the sources of livelihoods i.e, hunting and gathering, fishing, and so on. The exploitation of natural resources in the reserved area unabatedly by the poachers is one of the major concerns in *Ang* subsistence. Though the intervention of Andaman Adim Janjati Vikas Samiti (AAJVS) yielded better results in removing the hostility and stabilizing the dwindling *Ang* population, but it could not able to provide alternative to the problem of dwindling traditional subsistence. The native food resources like pig, turtle, honey, and fish are being slowly substitute by the cooked rice, coconut, banana, biscuits, and so on. The junk food supplied by outside population i.e., tourists is having adverse impact on the traditional diet pattern especially the younger generations. As such the discourse on the 'Jarawa Policy' which is framed by the government in 2004 for the protection and welfare of the *Ang* is the need of the hour to protect the endangering tribe from the evils of modernity.

Keeping in view of all these issues, the present paper attempts to highlight the subsistence strategies of *Ang* and the impact of external interventions on their resources and

consumption patterns. Further an attempt is also made to uncover the impact of ATR on their health and nomadic life and the continuous exploitation by the non-tribal population.

### **Introduction:**

Human development is closely intertwined with the utilization of natural resources starting from primitive mode of food collecting stage to modern industrial way of production. Historically all the subsistence modes are intrinsically related to the web of social and ecological spheres. Every such mode of production coupled with development of material artifacts had direct bearing on the utilization and expansion of natural resources. In the course of time, awareness of surplus production necessitated the division of labour, which in turn led to social and technological advancement of different cultures throughout the world. Despite this fact, there are still imbalances of resource utilization, accession and distribution of food resources that led some of the communities to still persists on acute hunger and malnutrition. This situation further exacerbated with depletion of natural resources for the cause of commercialization and industrialization. This unstable growth is not only limited to undeveloped countries but also developed and developing countries like India. It is evident from the present state of Particularly Vulnerable Tribal Groups (PVTG) like Chenchu of Andhra Pradesh, Jenu Kurubha of Karnataka, Kadar of Tamil Nadu and Kerala etc. Further it is gradually penetrating in the territories of most Particularly Vulnerable Tribal Groups who are devoid of contact with outside population. The *Ang* of Andaman Island is not exceptional to this fact. Due to deforestation and expansion of settlements in and around their territory of once resource rich demarcated 'Jarawa Reserve' now encounters the depletion of resources and it is one of the major issues needed to be understood by analyzing the subsistence strategy of the *Ang* as well as the dependent communities.

The present scenario of the primitive tribal communities of Andaman Islands is in state of chaos and they are struggling to survive biologically as well as culturally. The Great Andamanese of Strait Island is classic example of this state. It is so that their estimated population in 1789 was 10, 000 and by 1901 it had decreased to 625. In Post Independent era it had come down to two digits. Even among the present population, the mendalian population is very less since they are being slowly replaced by non-tribal admixture. As a result of this, their culture and language/dialect which is richly documented by Radcliff-Brown in 1948 is not observed now a days and become museum specimen. The similar fate may be approaching to the

other surviving Negrito tribe i.e., the *Ang* (popularly known as Jarawa by outsiders) of Andaman Archipelago since the situation is mismanaged by British and even it is mishandled in post Independent era. Prior to understand the intricacies of survival mechanism and impact of assimilation of this isolated tribe, it is pertinent to mention the geo-morphological features of Andaman since it is closely related to their subsistence.

It is worth stating here that the ancient inhabitants of the Andaman and Nicobar Islands have never been lived in complete isolation. Before the permanent establishment of British, geographers, explorers, mariners and traders etc., are frequent to this place who did not made attempts to occupy these Archipelagos on regular basis till the 17<sup>th</sup> B.C. However, the European colonizers tried to take occupation of these Islands during the 17<sup>th</sup> and 18<sup>th</sup> century but unfortunately it could not materialize due to inclement weather, dreadful malaria, and geographical isolation. It was only in the mid of 19<sup>th</sup> century the British took occupation of the Andaman Islands and finally the penal settlement have efficiently been established in Port Blair in 1858. Nothing more deserves a special note in the islands than the aboriginal population. The survival of four hunting and gathering communities, e.g. the *Ang*, the *Sentinelese*, the *Great Andamanese* and the *Onge*, has been unique to the Andaman group of Islands.

With the advent of the penal settlement, the travails of tribal transformations have been taken place in these Islands. It may be noted that the Negrito tribes made futile attempts to resist the occupation of their traditional abode but ultimately they are crumbled to the powerful invaders, thus pacified and nonviolent relation between the so-called *Great Andamanese* and the British. Similarly the hostile attitude of the *Onge* was pacified in 1960 and the *Ang* unfriendliness came to end in 1998. This assimilation has created insecurity than a blessing in disguise to the host forager communities. The contact between the once isolated prehistoric communities and the commanding invaders have seems to be disturbing in the form of introduction of certain new diseases, inter-tribal feuds, which has been accountable for the population decline. Now some young Negrito people are open to experiment the vices of dominant culture communities with whom they came into contact and thus addiction to tobacco, alcoholic drinks and other chewing habits etc., seems to have affected the health of the tribal forager communities of the Andaman Islands.

The *Ang* of Andaman Island can be divided into three territorial groups known as *Boiab* (Tirur, South Andaman), *Thidong* (Middle Strait, South Andaman) in South Andaman and *Thanmad* (Kadamtala, Middle Andaman) in Middle Andaman. Till recent past they maintained utmost isolation from outsiders and it is attributed to the odds that they experienced during the occupation of Colonists i.e., British as well as Japanese. In due course of time, the attitude of *Ang* towards non-tribal population has been changed from hostile to friendly relations and now they are interacting with their neighboring settlers for various reasons. It may be attributed to penchant for settled way of life, scarcity of resources, and changing subsistence pattern. This altered behaviour of *Ang* has become a matter of concern for administrators, academicians, researchers and travelogues to know about the inquisitiveness of their socio-cultural life. But no systematic effort is made to understand why the *Ang* frequently raiding to the passers-by tourist vehicles and the neighbouring villages in search of food and other essential items.

The empirical instances highlighted in print media like intrusion of poachers into the *Ang* reserve have kindled a debate among the administrators, academicians, and other actions groups and individuals on the question of *Ang* survival i.e., whether they are really facing food shortage or not. In response to Public Interest Litigation (PIL), the Ministry of Home Affairs, Govt. of India constituted an Expert Committee to find out the behaviour of the *Ang* towards non-tribal communities in the ever changing conditions in and around their territory. It consists of multi-disciplinary team and submitted a holistic report on the specific observations of the Hon'ble High Court, Kolkata. Later on specific 'Policy on Jarawa Tribe of Andaman Islands' was adopted by the government in 2004 for the protection and welfare of the *Ang* in Andaman Island. Despite such intermittent efforts of government and anthropologists, exploitation of *Ang* and their resources by poachers and outsiders is continued in hide and seek manner. Further the *Ang* is more exposed to foreign vices like tobacco, adorning material, junk food etc., and it adversely affecting on the foraging way of life. Under these circumstances, a momentous research on the subsistence needs of the *Ang* and the available food resources are essential to understand the factors that are causing *Ang* to resort such kind of harmful effects of exposure and contact.

### **Review of Literature:**

The earliest literature of the Negrito of Andaman Islands belongs to the genre of colonial ethnography. The first which dates back to 17<sup>th</sup> century is in the nature of a descriptive study of

these most primitive and isolated communities who still remain unique in the plurality of cultures. But the golden age of what can be termed as 'Andamanese studies' during the British period began with ethnographic description of E.H. Man and M.V. Portman in 1870's and closed with the departure of Radcliffe-Brown in 1908.

After opening the Regional Centre of Anthropological Survey of India at Port Blair, frequent attempts were made from time to time to document various aspects of the Negrito communities ranging from physical, linguistic, and cultural aspects. Pandit's (1974) works on the *Ang* dealt with the unique story of a mutual hostility, which he referred to as a challenge to the civilization. Besides making efforts to explain the meaning of the term '*Jarawa*' he also gave us some fascinating descriptive pictures of various expeditions, which were conducted to befriend the *Ang* in various coastal areas of middle Andaman. In brief his whole work is infused with a human understanding of the Negrito of Andaman Islands that is rare in scientific writing.

Mann (1973) gave a brief account of *Ang* and their hostile attitudes towards alien people and made interesting attempts to describe the tribal situation in the Andaman Archipelago in general. Sarkar's (1990) intensive field investigation among the *Jarawa* revealed many insights of *Jarawa* habitat, economy, food habits, and social life and so on. It makes fascinating reading and throws much light on land and people with special emphasis on better understanding of their unfriendly attitudes towards outsiders in general. He has painstakingly analyzed his observation and spelled out valuable suggestions vis-à-vis the task to be undertaken with regard to protect the *Jarawa* to learn their languages as well to make an all-out effort to develop better relations with them.

Naidu's (1999) short account of the *Jarawa* problems of survival and the issues relating to their conservation throws light on how the *Jarawa* are fighting in their day today life for their survival. Senkuttuvan's (2000) linguistic study on the *Jarawa* revealed nearly 500 lexical items of this monolingual tribe of Andaman Island. Similar study on the language and culture of the *Jarawas* by Sreenathan (2001) made an attempt to enquire the vocabulary of this tribe as well as related cultural aspects. Besides the above said socio-cultural and linguistic work, Biswanath Sarkar (2002) has made an anthropological investigation on the dermatoglyphic characters of the *Jarawas*. Further a series of articles is published in edited volumes and journals by

Anthropological Survey of India covering various aspects ranging from contact and conflict, ecological issues, demographic and health issues and review of welfare measures.

With this backdrop, the present study focused on subsistence pattern of *Ang* in view of their changed behaviour in recent times. There are no specific studies on their ecology, social structure, and nomadic way of life that are essential in understanding their association with natural surroundings for their survival. The present study aims to cover all these aspects including the seasonal availability of food and its distribution and consumption pattern of *Ang* from an anthropological perspective.

### **Objectives of the study:**

Keeping in view of the present state of the *Ang*, an attempt is made to understand the seasonal availability of food and water in their territory and the consumption pattern of the *Ang* in study area. Further the study also tries to understand the folk classification and cognition of natural resources for their subsistence and documentation of indigenous knowledge and methods that they use in utilization of available resource. Besides, the nomadic behaviour of the *Ang* in different seasons including visits to neighbouring settlements of non-Jarawa, Andaman Trunk Road (ATR), and Jetties in search of food stuffs also covered during the study.

### **Data and methodology:**

A holistic approach is applied for the present study using both anthropological and cognitive tools and techniques for collection of primary data during fieldwork. They are mainly participant and non-participant observation, schedules, key informant interviews with the volunteers of AAJVS, recording of verbatim text of *Ang* men and women, preparation of notional maps of resources and habitat through participatory appraisal, route map of nomadic movement pattern in the forest etc. To fulfill the objectives of the study, situational data on density of *Ang* resource base, flora and fauna, ecological and geographical factors relating to location, group activities that deals with food acquisition and consumption, food sharing/exchange with other groups etc., also collected through observation methods.

### About the Study Area:

The Andaman Islands are lie between 6° to 14° North latitudes and 92° to 94° East longitudes. It is a conglomeration of two hundred islands covering both inhabiting and non-inhabiting islands in the Bay of Bengal with Andaman Sea to the east. The average distance of about 1213 kilometers from the eastern sea board of mainland India and is further separated from the Nicobar group of islands to the North by 150 kilometers wide Ten Degree Channel. The natural vegetation of Andaman is tropical evergreen forest with mangroves on the coast. The climate is similar to the tropical islands of similar latitude. The rainfall is irregular, but usually dry during north-east monsoons and complete wet during south-west monsoons. The Andaman is further divided into three geographical regions i.e., North, Middle and South Andaman.

For the present study, *Ang of Boiab* and *Thidong* of South Andaman are covered as this group live in close proximity to Andaman Trunk Road and the settlements of non-Jarawa population. They are frequently in contact with the ongoing tourists and settlers on ATR and depended on the doles provided these passers-by.

**Table 1: Number of camps visited during the Study**

SI. No.	Name of the <i>Chadda</i> (camp) visited during fieldwork	Type of the <i>Chadda</i>	Place (local name)	GPS Position	Water Source	Distance from <i>Chadda</i>
1.	<i>Thapihelai Chadda</i>	Semi-Permanent (Vacated)	Potatang	12°00'28.9" N 92°41'55.6" E	Checkdam (FD)	100 to 120 meters
2.	<i>Uliatothetal Chadda</i>	Temporary	Potatang (100 mtr distance)	12°00'28.9" N 92°41'55.6" E	water spring on the elevation	100 to 120 meters
3.	<i>Miangtotathe Chadda</i> (residents of Ist Chadda)	Temporary	B.D.Nallah	12°00'28.8" N 92°41'55.6" E	Creek (Nallah)	20 to 30 mtrs
4.	<i>Maulahuchu Chadda</i>	Temporary	B.D.Nallah	12°04'50.4" N 92°42'56.4" E	Creek (Nallah)	20 to 30 mtrs
5.	<i>Ichetoalakhoya Chadda</i>	Temporary	B.D.Nallah	12°04'51.5" N 92°42'56.4" E	Creek (Nallah)	Very Near
6.	<i>Inkamahe</i>	Temporary	HiranTikri	12°10'29.1" N	Creek	Very

	<i>Chadda</i>	(Vacated)		92°38'44.5" E	(Nallah)	Near
7.	<i>Mothebuthe Chedda</i>	Temporary (Vacated)	Bara Baluarea	12°10'29.3" N 92°38'44.5" E	Creek (Nallah)	Very Near
8.	<i>Thuhi Chadda</i>	Temporary	R.K.Nallah	12°10'29.3" N 92°38'44.5" E	Creek (Nallah)	Very Near
9.	<i>Ento Chadda</i>	Temporary	Tirur	12°10'29.1" N 92°38'44.5" E	Two creeks	50 to 60 mtrs

### Temporary Hutments and their Material Belongings:

*Thapihelai Chadda*, is a semi-permanent *Ang* settlement which is located in Potatang area about 200 meters inside the forest along the side of Andaman Trunk Road (ATR) between the Jirkatang and Middle Strait. The settlements consist of one comparatively semi-permanent community hut mainly used by the family members and two small semi-permanent huts. On either side of these, one belongs to adolescent boys' dormitory (*Dah Chadda*) and the latter belongs to the adolescent girls' dormitory (*Abela Chadda*). One small hut like structure is found backside with the storage of fishing materials and dried honey combs. In the main hut there is one center fire place and five fire places besides sleeping cots made with wooden matting. Apart from these there are many temporary hutments (Map 1) are used for two to three days in extreme cases not more than fifteen days.

The day-to-day functional materials like fishing nets, large number of *tohad* (knives) pierced on the thatch roof, sleeping cots with wooden matting, cane baskets, wooden buckets, huge number of skulls of hunted wild pigs tied in nets which are suspended from the thatch roof and wooden post, iron plates, bunches of empty mineral water bottles, fuel wood, utensils packed gunny bags, elevated structures for keeping articles etc. Apart from this sufficient stocks of ripen garden jackfruits, ripen and green (*kutchu*) banana, biscuit packets, coconuts and tobacco (*sukkapatti*) also observed in the hutments.

### The *Ang* Subsistence:

The *Ang* in the study area are surviving on both aquatic as well as terrestrial resources since long. They continuously move from one place to another in search of foods. Their nomadic life is highly depends on the availability of resources on coast and forest. Due this reason they construct temporary and semi-permanent hutments in the respective territories. The temporary



hutments are used for habitation ranging from two to fifteen days and perishable in nature whereas the semi-permanent huts are used continuously for longer periods especially during rainy season. The location of camps or hutments subjected to the proximity of water sources i.e., springs, creeks, small streams, check dams, etc. and the resource centric. So that they can hunt wild game and gather the vegetable foods within a few minutes of walk from the camp. The Ang live in harmony with nature and extract only the needed resources in sustainable manner.

The major food resources of *Ang* in the study are mainly *obo* (wild pig), two local varieties of honey i.e., *lóav* (formed by big size bees) and *pood* (formed by the small bees). Further they also hunt small game like different varieties of monitor lizards known as *goi*, *endav*, and *oru*, *huyokthithab* (wild rat), wild birds like *nāvug* (bat), *guyem*, *otola*, *onala*, *gochagocha*, *avuok* (wild pigeon) and *tūloog*. Some of the boring insects like *pete*, *unno* also consumed occasionally. The wild boar is their preferred non-vegetarian food but it is subjected to seasons. The monsoon and post monsoon period are considered peak season and avoid hunting wild pigs in dry season. In this period the fat content of wild boar reduces and hence depends on alternative means. During this period there is a plenty of jackfruit and honey is available and substitutes the protein content.

All the available plant resources in the territory are utilized by *Ang* can be classified into edible, medicinal, timber, adornment and various other purposes. So far 58 varieties of edible plants are identified by Botanical Survey of India in the Jarawa Reserve. They use fruits, nuts, leaves, tubers, and roots of different edible plants as secondary source of diet. In dry season, they give more emphasis on *aāb* (wild Jackfruit), *walong* (cane fruit), *wakth* (red *beth* fruit), *addul*, *thuia* (*salai* fruits), *dhal*, *eruhe*, *aām* (mango), *chonel* (banana), different varieties of wild fruits like *gin* (*khattaphal*) *waagam*, *thangal*, *aaddul*, *earuhye*, *dhal*, etc. All kinds of fruits are eaten fresh at the site of collection only. The wild roots like *baba*, *choven*, *jigi* and vegetable leaves like *uyyo*, *homa* are also gathered during lean season. The division of labour is simple and both men and women involve in gathering of vegetable produces and transport to the camp.

The honey content in honey combs are very less in dry season when compared to other flowering seasons due to lack of intermittent showers. During fruits season, the liquid content is less in honey combs. The peak season for honey collection is starts from November and got momentum in December and continued up to February. The dry season April and continued up

to August. Due to this reason, *Ang* collect the entire beehive combs for consumption along with its larvae. Thus collected beehive comb chunks are packed in *salai pathi* and stored in wooden buckets and kept under the temporary individual structures. In case of exchange with other group huge quantity is stored in open thatch structures covering with *dhani patti* to avoid the sight of outsiders. As such *Ang* consume the entire combs along with its larvae. In case honey it is not available in one *Chadda* or camp; they visit another camp where it is stored for sharing with the *Ang* of another camp. Except this, other plant foods and hunted meat are kept in camp for a period of two to three days only.

During dry season, both men and women collect the wild jackfruits. Some are eaten in raw and the excess ones are preserved after little processing at their nearby camp. At first instance they arrange stone boulders are pooled at one place in three feet diameter for roasting jackfruits. A bulk of firewood is kept on thus arranged big size stone boulders and burnt them. Whenever the burning of fuel wood exhausts, they keep jackfruits on the left out hot boulders and left it for some time to be roasted properly. After roasting, they separate the pulp and seeds manually. Thus extracted pulp is put into huge cane baskets that are specially made for this purpose (each basket capacity to contain 30-40 kilograms of jackfruit pulp and seeds). The size of the baskets varies based on the carrying capacity of both men and women and children. These baskets are wrapped with *salai patti* (thatch) leaves and tightly packed with wild creepers. Thus tightly packed jackfruit bundles are kept in dug outs nearer to creek and buried for over a month. A symbol is erected for identification. In lean season, they come back to this place and removed for consuming after thorough cleaning and drying. Further they also boil some of the jackfruits for consumption at camps. In this method, first they collect the ripen jackfruits and extract the seeds from it. The pulp is eaten in raw form and whereas seeds are boiled for two to three hours in fresh water in big aluminum vessels.

More camps are made at sea shore from the beginning of November to fag end of February month for collection of *ukele* (turtle) eggs. Only pregnant women, delivered mothers and children are remain at the road side camps. The other marine resources like *hāga* (sea crab), *homa* (mud crab) *ingi* (tree crab), *waag*, and *ove* (varieties of bi-valve shells), *hingata* (black fish, which is available in fresh water), *etab* (salt water crocodile), *upiuditeyal* (fresh water crocodile), different varieties of fishes like *napotekano* (telapia fish), *uai*, *singi*, *bhel*, also

constitute a part of *Ang* subsistence. Further they also collect molluscs i.e., trouches, turbo, giant calms, cowries at the inter tidal areas of coral beds on open sea shore or mouth of bay areas.

### **Food sharing:**

Food sharing is an important characteristic of *Ang* whenever they hunt wild boar or gather wild produces are being shared within band members. Hanging of different parts of hunted pig in different *chaddas* (temporary structures) is testimony to this fact. It is so that the hunted pork is distributed and consumed by the respected members and the residue of pork was temporarily preserved by hanging it over a fire place usually in their respective huts. Further, the honey collected with beehive combs by the members of one *chadda* is stored nearer to the camp which is also shared with the nearest kin or band members. This sort of sharing is observed in the case of *uligard's* family at *ento chadda*. While consuming honey, some members of *dah* and *abela chadda* joined them and shared the honey.

### **Utilization of Water:**

The camp site of the each nomadic band is arranged near to the water source either a spring or creek in forest to quench their thirst as well as household chores. They used to drink water directly without any utensil or container in similar to apes. Now a day water is carried to the camp in plastic containers and dumped mineral water bottles that are procured either from the floating on the sea coast or laying on road side. They also store water in aluminum vessels that are provided by AAJVS. Many times it is observed that they used to take bath with a bottle of water from the stored drinkable water. Some of the *Ang* at Tirur are provided garments to cover the bare body but it had failed miserably due unhygienic as they don't know how to wash cloths.

The water sources in the check dam and streams at road side are being dried up in summer and even the little left-out water is full of algae and marshy. Except this, the camps situated nearer to springs inside the deep forest are having no water scarcity. The women and children of the camp near to the creeks are found collecting *wāag* (bi-valve shell) for consumption. After a day long collection, the shells are boiled in water. After one or two hours the boiled soft flesh is separated from the hard shells and consumes it.

**External Interventions:**

The presence of both consumable (ripen garden jackfruits, ripen and *kutcha* banana, biscuit packets, coconuts and tobacco) and non-consumable articles (cloth, shoes, wrist watch, torch light, aluminum vessels, Iron plates, bunches of mineral water bottles) demonstrate the friendly contacts with the non-tribal settlers along with the officials of Andaman Adim Janjati Samithi (AAJVS). The so called modern articles like torch lights, tobacco and wrist watches are given as enticement by the poachers who venture into *Ang* area for exploitation of forest timber, wild deer, etc. They bait the *Ang* with these modern materials for unabated exploitation of the resources in the *Ang* territory, the presence of large numbers of motor *dinghies* at Middle Strait jetty illustrating the illegal entry of non-tribals in the pretext of taking tourists to mud-volcano. The tourist dinghies display the flex boards of 'Jarawa tourism' demonstrates how they are being humiliated and encashed by the commercial tour operators.

Contacts with non-*Ang* are more at Tirur due to the proximity of the settlement of agricultural communities. The cluster of different non-tribal population of Tirur village are cultivating coconut, banana, jackfruit, mango, areca nut, pine apple, guava, cashew nut and *batabi* (a variety of citrus fruit) adjacent to the *Ang* territory. The neighbouring agricultural community welcomes the visit of *Ang* into their village since they can exploit them by exchanging split rice and tobacco for resin, honey, crabs and so on. Apart from this, settlers also claim compensation from the Administration for resources taken by the *Ang*. Thus the key subsistence resources like honey and crabs are exploited for low quality and quantity rice, junk foods like biscuits, bread, etc., old apparels, wool, bead-neckles and tobacco with the neighbouring communities.

The interventions in the *Ang* territory is clearly visible from the out-post at Jirkatang towards interior of the forest. Four households (two Ranchi, one Tamil and one local born family) that are located inside the reserve forest have encroached the forest land and converted it into horticulture garden. Besides these, other families around the area venture into the reserved Jarawa territory for collection of forest produce for sale as well as for consumption during non-agricultural season. Apart from this, construction labour, contractors and staff of Andaman Public Works Department (APWD) are present on the ATR having regular contact with visiting *Ang* woman and children. The police escort of convey vehicles reveals that they work during the

day time and left the place along with last convoy of vehicle on the route. However, plucking of wild mango, jackfruits are evident from the nearby worksite. The construction of police *chowki* is under process at Tirur, now it is facilitating the contact platform between construction workers and the *Ang*. The existing local staff of administration i.e., one guard and a social worker are unable to control the frequently visiting group of *Ang* to this area and bartering of certain commodities.

The *Ang* perceive that resources in the territory are sufficient to fulfill their subsistence needs. But the intrusion of poachers' who are also indulging and exploiting the *Ang* resources like wild pig, deer, honey, bamboo, timber, *bhone* (dhoop or resin), and different varieties of fish in streams and creeks are creating threat to their traditional subsistence. Hunting of deer and wild boar that are prized small games for poachers besides illegal extraction of timber, sand and fishing in streams, creeks, and shallow water nearby coastal areas. Though nothing new, sporadic incidents of trap are also hogging the limelight that poachers have fitted or laid traps for catching deer and boar, which the *Ang* did not protest because poachers bait them invariably with tobacco, and garment.

### **Conclusion:**

The present study shows how the *Ang* community is surviving on the naturally available animal and plant foods during wet and dry season along with major food resources like pork and honey. The present health status of *Ang* demonstrates that food resources are in sufficient in the habitats irrespective of locations even during summer. The present study has taken into account the significance of emic views vis-à-vis availability of sources of subsistence. It remains to be seen how etic may be imposed on the much debatable conflicting issue that social scientists in general fear to ignore. The free movement of *Ang* along with western coast and inside the forest encouraged them to adapt the exigencies through different sustainable survival strategies. The general statement of the life of *Ang* is in a state of chaos is not necessarily true. However the exploitation of resources by the outsiders needs to be strictly banned otherwise in future they may be the victims of modernity in similar to the present day Great Andamanese.

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