Tribal Reserved Forest 1028 sq km enhanced in 2004 in south & middle Andaman

Hut 847sq km
## Enumerated Ang population during different phases 2001

<table>
<thead>
<tr>
<th>Area</th>
<th>Post-Monsoon</th>
<th></th>
<th>Dry</th>
<th></th>
<th>Monsoon</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>F</td>
<td>Total</td>
<td>M</td>
<td>F</td>
<td>Total</td>
</tr>
<tr>
<td>^Boi</td>
<td>32</td>
<td>41</td>
<td>73</td>
<td>38</td>
<td>42</td>
<td>80</td>
</tr>
<tr>
<td>*Thidong</td>
<td>37</td>
<td>25</td>
<td>62</td>
<td>56</td>
<td>42</td>
<td>98</td>
</tr>
<tr>
<td>#Tan</td>
<td>47</td>
<td>62</td>
<td>109</td>
<td>39</td>
<td>39</td>
<td>78</td>
</tr>
<tr>
<td>Total</td>
<td>116</td>
<td>128</td>
<td>244</td>
<td>133</td>
<td>123</td>
<td>256</td>
</tr>
</tbody>
</table>

#Tanmad :38.87%  
^Boiab :31.69%  
*Thidong :29.43%  

Source: An.S.I., Andaman & Nicobar Regional Centre Port Blair 2001
Age-sex distribution of total enumerated Ang population
Sept 11, 2012

<table>
<thead>
<tr>
<th>Age groups (in yrs)</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
<th>Sex ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>0-10</td>
<td>84</td>
<td>51.22</td>
<td>80</td>
<td>48.78</td>
</tr>
<tr>
<td>11-20</td>
<td>50</td>
<td>50.50</td>
<td>49</td>
<td>49.50</td>
</tr>
<tr>
<td>21-30</td>
<td>29</td>
<td>49.15</td>
<td>30</td>
<td>50.85</td>
</tr>
<tr>
<td>31-40</td>
<td>24</td>
<td>57.14</td>
<td>18</td>
<td>42.86</td>
</tr>
<tr>
<td>41-50</td>
<td>11</td>
<td>35.48</td>
<td>20</td>
<td>64.52</td>
</tr>
<tr>
<td>51 +</td>
<td>08</td>
<td>72.72</td>
<td>03</td>
<td>27.28</td>
</tr>
<tr>
<td>Total</td>
<td>206</td>
<td>50.74</td>
<td>200</td>
<td>49.26</td>
</tr>
</tbody>
</table>

* In fact, the total figure was 407, but unfortunately a crocodile killed an adult lady on September 11, 2012, while crossing the narrow Port Anson channel, located between the southern tips of middle Andaman & Spike Island. Source: September 2012, AAJVS
- Lòav (honey)
- Collecting *pood* (honey-comb) & storing it in the hut, they chewed the leaves of *Tonjoge*, mixed with their saliva rubbed it on their bodies & thus they don’t get a sting from the bees
- *Earuhye* (Iguana) meat being boiled
- Aār (wild jackfruit)
- Seeds of wild jackfruit are stored in screw pine’s leave-made vessel & then the vessel is buried in pool of water & after a month it is unearthed & seeds eaten
- At times seeds are also boiled
Hunt being brought home, which they relish profoundly.
Singeing pork, dissecting pork, feasting & merry making
• Fractured his left angle & hospitalized in April 1996
• Sent back to Foul bay in October 1996
• Was instrumental in shedding off unfriendliness to friendliness disposition paved the mutual trust attributed to him (Enmei in 1998)
• Retreated, avoid frequenting the Eenen chadda (Outsiders hut)
Re-contacted on various occasions, e.g. Oct 2009 & 2010 the Chief Secretary asked him “Do you want to go the Eenen chadda (outsiders’ hut, means here settlement areas)?

The reply was patting disapprovingly, “Nadem” (No). When asked about banana & coconut to be supplied to them, he gave a vague but negative response ‘kabhi, kabhi’ in Hindi patted his hair stating that they are self-contained. It appear he lose interest realizing that the outside world is not for his own community.
Few belongings of Thapihelai Chadda adorned the interior of his dwelling, invariably a testimony of fact that depicts such adornment in most Ang hutments.
changes in terms of their material culture are noticeable.

the bartering relationship that developed of late between the tribes & settler communities have also been ascertained from different representatives of Panchayat of course, the AN Police Force posted over here.
Reciprocal Bartering Relationships with outsiders

Bartering Commodities:

- Arrow
- Bow
- Gin (katta phal) fruit
- Honey
- Resin
- Venison
- *Walong* (Cane fruit-Beth phal)
- Marine Fish & other aquatic animals, invertebrates etc

*Intervention policy to regulate*
Outsiders exchange Commodities with the Ang:

- *Kangapo* (Clothes & fabrics)
- Cosmetic scented powder
- Mirrors
- Necklaces & ornaments
- Biscuits
- Edible oils
- Spices
- Rice
- Torches
- Batteries
- Tobacco
- Toilet soaps & Betel-leaves & nuts, pouches of Gutka etc that AAJVS not provides
Forest their supermarket

Gin (katta phal) fruit

Resin

Thuiya (Dhani phal)

Mangrove swamps provide excellent nestling & feeding areas for a variety of marine fish, invertebrates & birds
They all responded affirmatively that it is occurring with selective identified friendly individuals at Lord Mayo, Collinpur etc.

Besides Collinpur beach is one of the main attractions that many tourists have been thronging for over a decade.

Certain establishments of hotels & bars have come up near the beach; its location drew flak from all concerned organizations responsible for protection of the tribal communities.
Biscuit being masticated
Note the necklace, bangles, threads on his neck & wrist respectively.

Boiling rice in vogue among the Ang (Jarawa). A lady is engaged in pouring unwanted water from the utensil. Note the steel spoon attached to her headgear (2012-13)
Short Terms benefits-harm the environment & long-term survival of the Ang

A teenager girl in seventh heaven expressed appreciation of modern scented powder

Notable bizarre behaviours of the Ang entering into mesmerizing world of currency known in their native tongue as “Paypay.”
Teenager girls swinging in hammock; enjoying leisure time in their hut (August 29, 2011, Pottatang, ATR about 6-7 km from Middle Strait)

Separating fabric textures, being used as headgears, waist girdles, armlets etc
A brief rest on the road to the perilous area of the *Eenen* settlement, a sort of cultural ambivalence.

A band of tribesmen embarks the perilous road frequenting the settlement areas, Collinpur, south Andaman (2013).
Instances of interface

A boy of settler community inveigles a tribe in arm-cum-wrist wrestling

The urge to compete
An apprentice tribesman starts the engine of a mechanized dinghy. A voyage through the Jhav Nallah rivulet ex- Collinpur, Hooray! What a cruising world of fun & joyride
A water tap in a Collinpur settlement area where teenagers quenched their parched throats (2013)
Nakedness
Nudism
Sartorial Consciousness
Creative Manipulation of the Current induce Developed Social Milieu Occurring in the ‘Hot-spots’ of Ang clandestinely

Current disturbing scenario
Unregulated bartering encountering relationship

I. Foreigners
  a) Myanmararese
  b) Thai
  c) Sri Lankan
  d) Belgian etc

II. Domestic
  a) Poachers who are friendly with the tribesmen & established bartering relationships

III. Domestic
  a) Poachers who are not friendly with the tribesmen, made attempt to establish friendly relation, at times untoward incident happen during chance contact

Eastward Forest side-conflict zone & Settlement Areas

Uncalled for activities emerging from various settlement areas, collection of MFP, selective individuals established bartering relationships with the tribesmen in various locations, resources exploitation, tribesmen subject to sexual exploitation, demographic pressures, competition for political recognition, group identity & rights, access to reservation, senses of belonging linked to era of settlement, migration and origin etc.

Ang (Jarawa)
TRF Area 1028 sq km,
Cultural adaptive difficulties
ATR passes through the TRF,
Regulated convoy of vehicle,
sporadic interaction on ATR,
tribesmen frequent the fringe areas

*Npoaching activities:
Food security or insecurity to the Tribesmen, if not “National Security”

*Security of their isolated existence & resources, movement of time & space
CURRENT AXIOM “I DO WHAT I WANT”
Some hilarious examples of violation or ignoring established rules
We don’t eat in your beds, so please don’t sleep at our tables.
NO PARKING ON THE BRIDGE AND PHOTOGRAPHY
Assimilation sustain timeless race.
Progress paces move to cyber space.
Man Nature Spirit complex animals.
Fly in air swim as aquatic mammals.

-A. Justin (The Phoenix Post, Port Blair)
So long the morning star rises.  
Prevailing facts show crisis.  
The Ung would sustain foraging.  
Invaders would intruding.  
Makes them feel insecure.  
Cultural ambivalence endure.  

-A. Justin
Do U Want to buy the Air?
U want to buy the rivulet?
Surely U R not the heir!
Peace in our hamlet!
No! No! Not like vulture;
U want to buy the forest?
Ah! Creature of culture!
Care wellbeing to rest.

Preserve forests on a bed of roses
Life hues seems no crystal clear
Can we really sore freely like dove?
Fashionable situation pays deaf ear.
Give preservation a little love.

-A. Justin
Conducting Fieldwork-A Passion

Culture alter in contemporary situation, We do fieldwork brave many difficulties. No demagogues merely data collection. We woo, assess numerous communities, Empirical findings pave documentation.

Not many a people think a charity; Volley too much ethical question. Concern may not reduce poverty.

Obsession but no self-magnification; Yet asinine yokels believe cheated. Veracity of facts not self-justification; Oh! Forlornly few suffer offended?

Our interest justly mirror altruism, Advocate survival of all creatures. Bear egalitarian no chasm schism; Reveal in professional literatures.

Oh! No divine super-naturalists; Impart knowledge our key intention, We are down to earth anthropologists. Believe in knowledge-dissemination.

-A. Justin
What a quiet bewitching sun sinking!
Time to stroll the vast stretch of sand.
Feel the silvery sand lure feet's tapping;
Leave footprints as time flies to its end.

-A. Justin

Thanks