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from the boat and considering the loot as his ^{by the Jarawas} own, which usually happens on all such contact expeditions appears to have ~~has~~, perhaps, a strong bearing on the socio-economic system of the Jarawan. I discuss the same below because it also has a bearing on what happened with Emmen's gifts.

Inferences on the socio-economic system of the Jarawan and the family as a possible socio-economic unit.
When a contact party goes to the shore with gifts to the Jarawas in a boat, the convention among the Jarawas appears to be that whatever is their in the boat is for them to grab and once a Jarawa man or woman lays his/her hands on any of the articles it becomes his/her own as a matter of right. Thus, once ownership is established they carry them individually or in groups and store them below a tree or in some other place which they have selected. In a way this selected place becomes his or her home. When a person, man or woman gathers from the boat (or any other place, maybe) they would be doing so not only for himself/herself but for the family as a whole. This inference is based on the fact that both husband and wife together or separately carry their loot and keep it in the same place and once the gathering is over they ~~cook~~ or roast the bananas and break open the coconuts and start feeding first giving them to the children and also feeding themselves. In the group which starts feeding like this only members of the family will be there and each family will sit ~~set~~ separately and eat. This was clearly seen in case of the family of Tachyetsahadiyama and that of Anuwaga with her children. It would thus appear that a family is a socio-economic unit among the Jarawas. Subsequently, that is, after the eating ~~was~~ sharing of the food was accomplished the members of the family were seen scattered (some of them still eating the coconuts or bananas and nobody remained near the remaining part of the things collected such as the coconut etc to ~~go~~ guard