

the Andamanese, Nicobarese, Jarawa, Sentineles and Shompen apart, the door-to-door census details, genealogies and life histories of several key informants from the two Onge settlements offer us a peep into the psyche of the transforming autochthones who have been rehabilitated at Dugong Creek and South Bay in or around 1976 as against their one-time sporadic distribution throughout the island, about which they might have claimed (had they ever read Shakespeare's Tempest) in the same vein in which Caliban had ever out-poured: "This island is mine, by Sycorax - my mother":

I found it quite interesting to note as to how the Onges who had once earned the notoriety for their "treachery, aggressiveness, hostility, looting and killing" during the British occupation of these islands, have 'socialized' themselves to such an extent that, 1976 onwards, they have become the law-abiding people, marching on their way to citizenship, exposing themselves to diverse forces of change, and transforming in several significant ways so much so that if the 'trad's are there, the emerging 'trans's and 'mod's (the Onge versions, I mean) are now also met with — all the contours of metamorphosis in their life-style and thought-style being visible and conspicuous. As a two-pronged study, Das seeks to identify the nature and extent of "achieved cultural transmission", on one hand, and "cultural transmission in process", on the other. That a near-stone-age people can get ushered over a relatively short span of time into the mainstream of life of the island society calls for all rigorous scientific probings into the dynamics of change that have inaugurated a measure of empathy, mobility and high participation (if we go the Lerner-way) or injected the mental virus of n Ach Orientation (if we proceed the McClelland-way). I also find it of an equally abiding and engrossing interest and would love to visit the A & N Islands. What I find most enthusing, also equally redeeming, is that the former Junior Research Fellow of the Anthropological Survey of India and presently a Social Worker in the Department of Tribal Welfare of the Andaman and Nicobar Islands Administration, is working under you and following a research plan that is unconventional in the ethnographic tradition in that he does not contemplate producing another carbon copy of a mono-

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