

to live in their midst to learn their language. The old Portman method was tried, instead of capturing the Jarawas in order to learn the language from them before releasing them with a message of goodwill; and in 1968 and again in 1974 Jarawa boys were captured and strategy put into practice. But it did not lead to any linguistic insights on the part of the Anthropological Survey experts. In 1996, a Jarawa boy, who could not escape after an attack because of a broken leg, was brought to Port Blair for treatment and remained under medical supervision for six months before being escorted to the forest with presents and several of his nurses as friends. In 1998 groups of Jarawas became friendly at Kadamtala and, also at Tirur. The Administration attributed to the change due to the incident of 1996".

Historical errors were committed but some of these cannot be reversed. Can we refuse the Jarawas medical treatment if they demand? Can we refuse Jarawa boys to go to school if they agree? Can we refuse Jarawa boys food, if they need?

"In the words of Dhingra (2005) "It began to very much like a change had taken place and the Administration, after working for this for fifty years, suddenly found itself totally unprepared and began pushing them firmly into the forests. The fear was of their contact with the settlers, who in excitement and curiosity were extending them gifts, tobacco and liquor among the offerings, as well as cooked food to which the Jarawas had no immunity. A linguist from the central institute of Mysore was called urgently, and set up in camp at Kadamtala, to discover the reason they were coming out in such large numbers. About 120 have so far been identified (now this number might have increased), and if the sense of anxiety about their future were not so high, the administration would be able to enjoy its excitement at this historic turn of events after half a century of waiting".

A similar situation exists at the west coast (personal communication by Dr. Shankaran, who have been working on the conservation and sustainable utilization of highly demanding swiftlet nests, for which poaching is rampant by Burmese and Sri Lankans). It may be noted that committee had also a talk with Nicobarese doctor, who has been