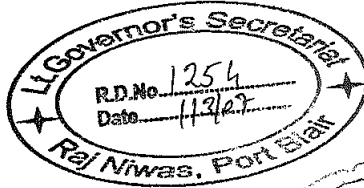


NADHIR K. DE, B.Com., LL.B.  
ADVOCATE  
High Court, Calcutta  
Central Administrative Tribunal  
NIZAM PALACE, Calcutta  
( Phone : 2280-3305 )

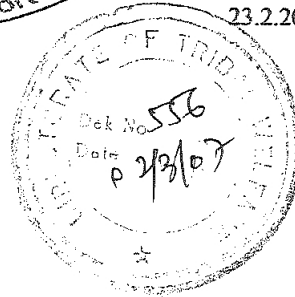
जनकल्याण अनुभाग  
Tribal Welfare Section  
सचिवालय / Secretariat  
पोर्ट ब्लेयर / Port Blair  
आ. बा. सं / R.D. No. 3630  
दिनांक / Date: 6/3/07  
BY SPEED POST A/D

Residence & Chamber :  
FLAT-2B & 3A,  
49/90-B, PRINCE G. M. SHAH ROAD  
GOLF GARDEN ( Ram Dhan Park )  
P. O. TOLLYGUNGE  
CALCUTTA-700 033  
Phone : 2473-1984  
Mobile : 9339031565



Date.....200

To  
The Lt. Governor,  
Administrator,  
Andaman & Nicobar Islands,  
Port Blair,  
PIN- 744 101



23.2.2007

Sub: Demand of Justice against Denial of Tribal Pass u/s 7 of PAT  
Regulations, 1956 on purported ground that the Department of Tribal  
Welfare chose not to recommend my case, but not disclosing why they  
did not.

Ref: Letter dated 15.2.2007 communicating such denial by the O/O  
Dy. Commissioner.

#### BACKGROUND

I stayed in Andaman Islands from October 1992 to May 1995 and was a member of the anthropological party to Little Andaman in 1953 as a co-worker with Dr. Lidio Cipriani with whom I was in correspondence even after leaving the Islands. I stayed in the Island from 24<sup>th</sup> February to 9<sup>th</sup> May, 2003 and lived with the Onge aboriginal tribe with a view to establish friendship with them with a view to make subsequent research works easier. I had kept a day-to-day Diary (a Xerox copy of which was handed over to the Assistant Secretary (HQ) on 8<sup>th</sup> December, 2006 when I met him at Port Blair). I am credited with a publication entitled "The Onge of Little Andaman" published in "Vanyajati" in January 1957 from Lucknow. Besides, I have many unpublished material on the tribe and a good library work with the assistance of the Anthropological Survey and National Library at Calcutta.

I am now 75 and with me, all the unpublished materials will die. I, therefore, had a mind to visit the Onge once again and collate my unpublished materials with the present status of the tribe.