

1. Description

1.1 Name of society, language, and language family:

- Society: Jarawa
- Language: A language of India, their language is still living {2}
 - Onge-speaking {4}
 - The Jarawa language attests 13 vowel phonemes and 26 consonant phonemes. {14}
- Language Family: Andamanese, South Andamanese {1}

1.2 ISO code (3 letter code from ethnologue.com):

- ISO 639-3: anq {1}

1.3 Location (latitude/longitude):

- Jarawas inhabit the west portion of South Andaman and Middle Andaman Islands. {3}
- Jarawa Reserve: 1,028 sq km of dense evergreen forests in Middle and South Andamans {7}

1.4 Brief history:

- Population 270. Have only had peaceful contact with outsiders in the last decade (1997). The main threat to their existence comes from the highway running through their territory {4}
- The ancestors of the Jarawa and the other tribes of the Andaman Islands are thought to have been part of the first successful human migrations out of Africa. Several hundred thousand Indian settlers now live on the islands, vastly outnumbering the tribes. Jarawa or Jarawa means "stranger" in the language of the Great Andamanese. They call themselves "Ya-eng-nga" which, means "human being".{3}

1.5 Influence of missionaries/schools/governments/powerful neighbors:

- Encroachments into their territory are threatening their very existence. Outside interaction expose them to new diseases for which they seem to have no immunity. Poachers are said to steal their game as well. Sexual exploitation of the Jarawa women has also been reported. Tourism has been a major threat of late for the Jarawas. {3}
 - The predominant disease and conditions were identified to be measles, pneumonia, acute upper and lower respiratory tract infection, besides fungal infection of skin {14}
- The main threat to their existence comes from the Andaman Trunk Road that runs through their territory {4}
 - Although India's Supreme Court in 2002 ordered that the highway through the Jarawa's reserve should be closed, it remains open- and the tourists use this highway for "human safaris" to the Jarawa. {5}
- In 2004 the authorities announced a radical new policy, stating that the Jarawa would be allowed to choose their own future, and that outside intervention in their lives would be kept to a minimum. {5}

1.7 Population size, mean village size, home range size, density:

- Population size: 250 people-400 {1, 3}
- Mean village size: Bands of 40-50 people {3}
- Home range size: The village consisted of 10 huts inhabited by 20 to 30 Jarawas. Each hut was about 3 feet high and 6 feet square. The diameter of the village was about 20 yards. {8}
- Density

2. Economy

2.1 Main carbohydrate staple(s): ,

- Fruits like jackfruit, honey, and seeds {3 and 5}
- The major edible plant resources are wild tubers {6}
- The most common seed is the oomin {6}

2.2 Main protein-lipid sources:

- wild boar (pig), turtles and their eggs, crabs, and other shore animals {3}

2.3 Weapons: Bow and arrow, blowguns?:

- fish and hunting with bows and arrows {5}
- hand nets for fishing {6}
- The jarawa bow is called "aao' in their language which is made of chuiood (Sageraca elliptica) while their arrow is called 'Patho'. Their wooden head arrow is made of Arecca Wood (Arecca trianda). They use iron and areca wood or babmo to make iron head arrow called 'aetaho' in their language.

One more iron head arrow is constructed by them which is called 'ochchale tahape' in the native language and they use iron and chuiwood to construct it. Their harpoon arrow is called 'tahowai khoab' which is constructed with the use of iron, cane and areca wood. The arrow is generally called 'patho'. They have different types of arrow. They make iron arrow with help of chisel, hammer without tempering it on fire. So stone aged foragers, they are. Their chest guard is called 'kekad' used by the adult male members during their hunting activities. They insert their knives called 'towa' in it. {8}

2.4 Food storage:

- When jackfruits are available in abundance, the fruits are cooked in the aalaav in large numbers. The rest is broken open, seeds are retrieved and packed in cane baskets. The baskets are then buried under mud in creeks and left there for about two weeks. {6}

2.5 Sexual division of production:

- Gathering wild edible plants is an important subsistence activity for the Jarawa women {6}.
- Most of the gathering and transportation to the camp is done by women, although men also help, particularly when the seeds are abundant. {6}
- Jarawa males and females climb trees, cut the beehives and bring them down in containers made of wood. {6}
- Both men and women collect honey; there is no gender difference in this pursuit {6}/
- Both men and women take part in fishing, men use bow and arrow, women use hand nets. {6}.
- Hunting is only for males {6}.

2.6 Land tenure:

- See 1. Description 1.3 bullet #2

2.7 Ceramics:

- 'Towa' is most popular tool among the Jarawas which they use in cutting pork in pieces. It has a shape of an arrow with no stick but has a wide breadth of 4-6 inches. They keep Towa in their waist guard known as 'tohe' in jarawa language. {3}
- The Jarawas cook their food in pit hearths called the aalaav, they cook jackfruits and meats in the aalaav. {6}.
- Pig meat is often boiled in metal pans these days and not the aalaav. {6}
- Wooden buckets, covered in green leaves for honey {6}.
- Cane Basket: It is used for collection of fruits, roots, tubers, shells etc {14}

2.8 Specified (prescribed or proscribed) sharing patterns:

- The person who first locates a beehive enjoys the privilege of collecting it. {6}
- While the meat of animals is distributed among all the household units or single persons residing in one camp, other foraged items are generally shared within the household unit only. {6}

2.9 Food taboos:

- When they hunt any pig in the forest immediately they bring out its intestinal parts through whole made by arrow on its stomach. Then they insert palm leaves inside the stomach. When it is ready to put on fire they remove the leaves out. The toes are detached from the body and the pig is made to sit on fire and after a while it is rolled on fire. The jarawas of other areas usually come and join them in eating pork. After eating pork they use a tooth pick called "Mahu" by them. {8}
- After eating pig or monitor lizard they invariably smear their face and body with clay and make designs on it in which certain designs are common. {7}

2.10 Canoes/watercraft?

- The Jarawas have no knowledge of making canoes and steering them into deeper waters {6}.

3. Anthropometry

3.1 Mean adult height (m and f):

- Men: 153 cm {4}
- Women: 147 cm {4}

3.2 Mean adult weight (m and f):

- Men: 47.78 Kgs {16}
- Women: 46.63 Kgs {16}

4. Life History, mating, marriage

4.1 Age at menarche (f):

- On the first menarche of life movement of the girl is restricted to a limit space boarded by four posts and she has to keep her eyes closed. {8}

4.2 Age at first birth (m and f):

- The present Jarawa community bears a large portion in the population as reproductive active population of teenagers and young members. {3}

- The females outnumber the males in the pre-reproductive age categories (below 15 years) {14}

4.3 Completed family size (m and f):

- A large number of families are made up of only two members (30.51%), followed by four (23.73%) and five members (16.95%). Families comprising six and seven members are 8.47% each. The average family size of the Jarawas was estimated to be of 3.75 persons. While nuclear families are common among the Jarawas, joint families are uncommon. Nomadic way of life of the Jarawas might be the primary reason for this nuclear family norm. {14}

4.4 Inter-birth-interval (f):

- It has also been observed, ten (17.86%) out of 56 married women had at least one live birth and 15 (26.79%) had two children. It is estimated that about 3.57% of the total married women had no issue even at the end of their reproductive span. The average number of surviving children per mother is estimated to be 2.51, while it is estimated to be 1.78 per married woman. The reproductive index, as revealed from the childwoman ratio among the Jarawas, was estimated to be 1.51. During the entire field investigation in all the areas four Jarawa women (7.14%) were reported to be at various stages of pregnancy; in one of those cases a stillbirth was reported. {14}

4.5 Age first marriage (m and f):

- The present Jarawa community bears a large portion in the population as reproductive active population of teenagers and young members. {3}
- the age at marriage appears to be eighteen to twenty years for the boys and fourteen to fifteen years for the girls. {14}

4.6 Proportion of marriages ending in divorce:

- Among the Jarawas, there is no premarital sex, and adultery is very rare. {11}
- Almost three fourth of the males and females were married once, little less than one fourth of the married persons married twice, while about two percent of the males and females married thrice. {14}

4.7 Percent marriages polygynous, percent males married polygynously:

- Though the jarwa are strictly monogamous, subsequent marriages are common {3}

4.8 Bride purchase (price), bride service, dowry?:

- Not found

4.9 Inheritance patterns:

- Not found

4.10 Parent-offspring interactions and conflict:

- The children after six or seven years do not share the sleeping place with their parents but live with other children and move from one place to another independently till they get married {3}

4.11 Homosexual activities, social attitudes towards homosexuals:

- Not found

4.12 Pattern of exogamy (endogamy):

- Patterns Endogamy

4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized?

- See 4.14 {14}

4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”)

- During the menstrual period of wife, the husband is not allowed to sleep with his partner till the bleeding stops {14}

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?

- I am not sure if it is an incremental process, but the Jarawa do used contraceptive leaves known as Vachahi and Hatho. {8}

4.16 Occurrence of sexual coercion, rape

- Reports of sexual exploitation of Jarawa women from poachers {5}.

4.17 Preferential category for spouse (e.g., cross cousin): Not found

4.18 Do females enjoy sexual freedoms?

- Among the Jarawas, there is no premarital sex, and adultery is very rare. {11}

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

- During first pregnancy the lady and her husband do not use any apparel or ornament and do not decorate their bodies with white clay. The lady does not accept anything from the non-Jarawas. {8}

4.20 If mother dies, whose raises children?

- In case of death of the husband in a family, the unit ceases to exist and the widow, with her young children, if any, stays with the maidens or other such widows. Similar is the case with the widowers; they stay with the bachelors. The young children of the widowers generally stay with some related family, where there is a lady member. A person may leave the children with his brother or sister’s family. Once remarried, the widowed people establish their own families again. {14}

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females

- The overall sex ratio of the Jarawa population was estimated to be 97 females per 100 males, suggesting a rather balanced state {14}.

4.22 Evidence for couvades:

- Not found

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older):

- not found

4.24 Kin avoidance and respect?

- See Section 8.

4.24 Joking relationships?

- There are many “friendship visits” with other Indian tribes {13}.

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: not found

4.26 Incest avoidance rules:

- not found

4.27 Is there a formal marriage ceremony?

- A widow/widower can get marry in the Jarawa community. {8}
- The Jarawas believe in the institution of marriage{12}

4.28 In what way(s) does one get a name, change their name, and obtain another name?

- As per the custom they rename their children during /after the adolescent ceremony. {8}

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)

- The marriage generally occurs between the adolescents. {3}
- A widow/widower can marry again in the Jarawa community. {3}
- Marriages are seldom performed outside the tribal group {12}.

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?

- Usually the parents of a child or elder persons of the family start discussing a match for marriage, when the prospective bride or groom is one or two years old. After attaining the age of seven or eight years, the prospective bride or groom may move from one camp to another with the would-be inlaws and share food with them, but stays with the bachelors or the maidens of that particular local group, and not with the family of the future in-laws. Sometimes such proposed marriages are not finally solemnised. {14}

4.31 Evidence for conflict of interest over who marries who:

- See 4.30

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

- Not found

4.15 Outgroup vs ingroup cause of violent death:

- Not found

4.16 Reported causes of in-group and out-group killing:

- Not found

4.17 Number, diversity and relationship with neighboring societies (external relations):

- Neighboring groups from the Great Andamanese and Jarawa populations were at war. And all groups killed, tortured, and mangled the bodies of any shipwrecked sailors who landed on their shores. {4}
- The Jarawa are the quintessentially "hostile Andamanese". They seem to have been at war with the Great Andamanese in general and with their main enemy, the Great Andamanese Aka-Bea tribes, for a very long time. {9}

4.18 Cannibalism?

- They do not practice Cannibalism.

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

- The village consisted of 10 huts inhabited by 20 to 30 Jarawas. {8}

5.2 Mobility pattern: (seasonality):

5.3 Political system: (chiefs, clans etc, wealth or status classes):

- Two anthropologist visited the Jarawa, and here is some of the information they found on status classes. “Another interesting feature that we noticed inside the Jarawa huts was the presence of several skulls of wild boars hung from the ceilings. It was explained to us that the superiority among the various *Jarawas* tribal groups is judged by the number of wild boars killed by them. The larger the number of wild boars killed by a tribal group, the higher becomes its hierarchy in their tribal social strata.”{12}

5.4 Post marital residence:

- The children after six or seven years do not share the sleeping place with their parents but live with other children and move from one place to another independently till they get married. {8}

5.5 Territoriality? (defined boundaries, active defense):

- Each group moves about within a well-defined boundary and does not trespass the territory of other groups. {11}

5.6 Social interaction divisions ? (age and sex):

5.7 Special friendships/joking relationships:

- See 4.24

5.8 Village and house organization:

- The Jarawas call their hut or settlement as chadda. {3}
- The huts are fairly small, made up of bamboo and dried coconut leaves, tied together by means of ropes. Inside the hut, a traditional earthen stove or "aalaav" is placed in the centre, which is used by the Jarawas to cook raw meat and fish. One can find huge bunches of raw bananas hanging from the ceiling, apparently preserved for consuming them at leisure. {12}

5.9 Specialized village structures (mens' houses):

- A community hut wherein more than 20 jarawas at a time live, can be easily seen on Andaman Trunk Road side near R.K. Nallah in South Andaman. This hut is bee-hive shaped constructed with thatched roof and has few supported poles inside the hut. A lean-to-type temporary hut used by a couple with unmarried children is called 'Tutime chadda'. A semi-permanent shelter is known as Chadda de. Thuma or chadda de uttu. The hut where a widow resides is called Thorkalong Chadda and maiden's or widow's dormitory is called Thokotongo Chadda. The roof of hut is called Wilpo which is thatched with cane leaves and palm leaves. A permanent space is demarcated in the community hut for each family which is called Thule in Jarawa language. A hearth can be seen at a centre of the community hut above of which a platform to hang or keep pig fat and meat is made. There can be seen a number of pig and turtle skull in bunches hanging from the roof tied with cane strips. {8}

5.10 Sleep in hammocks or on ground or elsewhere?

- Not found

5.11 Social organization, clans, moieties, lineages, etc:

- The social organization of the Jarawa Tribe has three types of social units viz. Family or Household, Local Group, or Band and Territorial Group. Three Territorial Groups together constitute the Tribe. {14}

5.12 Trade:

- When tourist are visiting going on their tour of the Jarawa, they are not allowed to hand them any food {17}

5.13 Indications of social hierarchies?

- Not found

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

- Religion is not prominent in the lives of the Jarawa, but they do have a lot of rituals.

6.1 Specialization (shamans and medicine):

- The jarawa have certain traditional medicines and heath practices such as to clean the genitals during the menstruation period abstract of *Dracaena angustifolia* Roxb species called 'Tidba' in the Jarawa language. {8}
- Bark and leaf coagulant of *Knema andamanica* called 'Oro' is used against cough and fever the leaf and stem of *Uiyaw* (*Amomum aculeatum* Roxb) is tied around the chest while its juice is applied on scar. {8}
- The leaves of *Myristica andamanica* is used to stop bleeding and as garland when one is sick.
- The leaf wrapped around body against pain is called intoto (*piper betle* L.) (*Piperaceae*). {8}
- Against the throat infection the plant of *Urubethe* (*trichosanthes bracteata* (Lamk) Voigt. (*Cucurbitaceae*)) is wrapped around the throat {8}

6.2 Stimulants:

6.3 Passage rituals (birth, death, puberty, seasonal):

- In the adolescent ceremony the boy has to hunt a wild pig and offer to his kin and others. {8}
- The Opemame ceremony of girl is observed when she attains puberty. {8}
- On the first menarche of life movement of the girl is restricted to a limit space boarded by four posts and she has to keep her eyes closed. A paste of red clay called alum, pig fat and gum from a creeper is applied on her head, neck and entire face. During this period she is restricted to speak. Certain restrictions she has to follow on food in which chiefly she cannot eat pig and honey. What she can take only are Onog (a variety of edible mollusk) and Eeng (water). After three days she takes bath and there after no restriction stands before her. All gather around her. She is then dressed with floral ornaments. The women and girls do sing and dance. {8}
- During parturition the lady is given a separate corner. The umbilical cord is cut by sharp arrow head. The elderly ladies attend the child birth. On the new birth the happiness is expressed by clapping by the attending ladies while the grand mother of the new born starts crying. After a while they sing and dance to celebrate the occasion. The fat of monitor lizard is used to massage the new born babies. {8}
- When someone dies, the body is buried, and the hut formerly occupied by the deceased is abandoned. After some months, the body is exhumed. The skull, or more often the lower jaw, is then worn by the next of kin. After some time, other relatives wear it in turn. This practice is considered a mark of respect for the dead one and is clearly connected with their ideas about the dead. The Jarawas believe that there is a soul, a carrier of life, that lives on in another world {11}

6.4 Other rituals:

- Like forest and sea, the Jarawas consider the sun and the moon as important phenomena for their living and survival. {14}
- They enjoy the moonlit nights with great joy by singing gegap (song) and paaloha dancing. During this period they can collect more honey from forest, get more fish or mollusc from sea and creeks (ho-ag). In moonlit nights they even go for hunting or

fishing, which is not possible during dark nights. The new moon or dark nights are not preferred, as they are scared of evil spirits that may appear during dark nights {14}.

6.5 Myths (Creation):

- Jarawa Language The sun (ehey), moon (taape), sky (pange), stars (chilope) and cloud (ethibithi) have their great role in the Jarawa myths and legends. The full moon is called 'utthutaape' and small moon is called 'poniya tappe'. The high tide is called 'chakte' while low tide is called 'chigia'. {3}

6.6 Cultural material (art, music, games):

- Their folk songs revolve around their material culture and hunting, fishing and gathering activities. {3}

6.7 Sex differences in RCR:

- Not found

6.8 Missionary effect:

- Not found

6.9 RCR revival:

- Not found

6.10 Death and afterlife beliefs:

- The Jarawa attach great significance to dreams and believe that the ancestors are said to be able to influence events in their lives or cause disasters like earthquakes if they're angry. {12}

6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

- No teknonymy.

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.)

- There seems to be a lot of rituals

7. Adornment

7.1 Body paint:

- The Jarawa of both sexes decorate their body and face with clay {3}
- Bodypaint is not very often seen among Jarawa. {13}

7.2 Piercings:

- More into body paint and adornments

7.3 Haircut:

- A particular form of elaborate headband is unique to the Jarawas. It consists of long bundles of yellow fibre that are fixed to the conventional headband and that hang down the wearer's back, looking for all the world like the long blond hair of top fashion models. {13}

7.4 Scarification:

- The closest the Andamanese came to mutilation was the scarification (often and wrongly called "tattooing") widely practiced by the Greater Andamanese but not by the Onge-Jarawa group nor by other Negritos. {13}

7.5 Adornment (beads, feathers, lip plates, etc.):

- They wear some adornments, but they are not used to cover up the naked-ness of the Jarawa. A bark thick chest guard called 'Tohe' is used by the adult male members when they go out for hunting. The other ornaments worn by them are head band, necklace, armlets and waist bands. These are mainly made of palm leaves and shells. With the increased contact with the outsiders the jarwa have began to use cloth items which they call as kangapo. {3}

7.6 Ceremonial/Ritual adornment:

- Contact with Jarawas has not been close enough so far to see whether they wear additional or special ornaments during their dances. {13}

7.7 Sex differences in adornment:

- See 7.5 Adornment (beads, feathers, lip plates, etc.)
- Jarawa female dress code are the string skirts and the head band {13}
- Skirts are the only form of clothing that the men have not so far been seen to use {13}.

7.8 Missionary effect:

- With the increased contact with the outsiders the jarawa began to use cloth items (kangapo). They began to make their ornaments from the thread of cloths in place of or added to the forest materials. The temporary ornaments are mostly named after materials. {8}

7.9 Cultural revival in adornment:

- Not found

8. Kinship systems

8.1 Sibling classification system:

- Kinship plays a significant role in Jarawa society. {14}
- The Jarawas generally refer to and address their kin by using kinship terms and not by using personal names {14}
- Naming
 - In address, they simply use the term kaya for mother, aamume for father. The elder ones refer to younger brothers and sisters as aaikota, while elder sibs, irrespective of their sex, are called maapo. The younger ones are addressed by name. The classificatory term da stands for son or boy, do-e stands for daughter or girl, and these terms also refer to grandchildren.

8.2 Sororate, levirate:

- There is no evidence of Sororate or levirate in the Jarawa society.

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

9. Other interesting cultural features (list them):

- In 1997 the Jarawa wars suddenly came to an end: the Jarawa, without any warning or negotiations, came out of their jungle hideouts and wandered - stark naked as is their wont - through Indian villages (where nudity is an absolute taboo). Wherever they went, the Jarawa (mostly young men) helped themselves to everything that took their fancy. They had no concept of money and were used to getting free "friendship gifts" from the authorities. Their sudden acceptance of the friendship that had been offered them since the 1950s threw the authorities into confusion and panic. {9}
- Enmey, a teenaged Jarawa boy, who was found with a fractured foot near Kadamtala town in Middle Andaman last year. The local residents, most of them settlers, arranged for his treatment at the G.B. Pant Hospital in Port Blair, where he was looked after well. When Enmey recovered, he was sent back to Middle Andaman, where he promptly disappeared into his forest home. Since October, it is Enmey who has largely been responsible for bringing his people out. {10}
- Videos and Pictures of Jarawa
 - "Endangered Jarawa" <http://www.youtube.com/watch?v=tIRSsvB4iLE>
 - "Andaman Islands- Jarawa Tribe" <http://www.youtube.com/watch?v=ZhfLJh4Afl>
 - "Jarawas of Andaman Islands" <http://www.youtube.com/watch?v=N3o1zvBm0lg>
 - "Jarawas communicate with the outside people for the first time" <http://www.youtube.com/watch?v=Whe4bTogNyc>
 - "The Last Jarawa- Andaman India" <http://www.youtube.com/watch?v=u5lwswxVr9M>
 - Video of pictures of the Jarawa



- {17}
- Population Chart

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 - b. "Andaman Islands- Jarawa Tribe" <http://www.youtube.com/watch?v=ZhflJhI4Afl>
 - c. "Jarawas of Andaman Islands" <http://www.youtube.com/watch?v=N3o1zvBm0lg>
 - d. "Jarawas communicate with the outside people for the first time" <http://www.youtube.com/watch?v=Whe4bTogNyc>
 - e. "The Last Jarawa- Andaman India" <http://www.youtube.com/watch?v=u5lwxsxVr9M>
 - i. Video of pictures of the Jarawa
16. <http://books.google.com/books?id=s2f3FvQvcpUC&pg=PA64&lpg=PA64&dq=Jarawa+mean+adult+weight&source=bl&ots=6qRtpLaFAd&sig=9LZbMnmImW7Klnk3CqCiTxrQmI&hl=en&sa=X&ei=H6SIUKeRLOi42wXej4CACw&ved=0CB8Q6AEwAA#v=onepage&q=Jarawa%20mean%20adult%20weight&f=false>
17. <http://infochangeindia.org/environment/features/to-integrate-or-not-what-do-the-jarawa-think.html>