



Anthropological Survey of India

NEW LETTER

July-September, 2019





Prof. Rajnish Kumar Shukla, Vice Chancellor, Mahatma Gandhi Antarrashtriya Hindi Vishwavidyalaya, Wardha inaugurating the exhibition on "Bio-cultural Evolution of Man".

FROM THE DIRECTOR'S DESK

Dear Readers,



Museums kindle imagination. Each of its exhibits has a story to tell. Each object, therefore, embodies the characteristics of the social structure of which it is a part. A study of the morphology of the exhibit (its form, the material of which it is made up of, and its probable purpose and function) is the first step, the technology which produced it is the next one. The

latter is 'written' on the object, but has to be deciphered. We have not seen how handaxes or scrapers were actually made in the past, but from the style of flaking, we may have an approximate idea of how they were fashioned. We may also try to make an object of the same type in our laboratories employing the same techniques which were perhaps used in the past.

Then, we have to look at the marks of use on the object. An in situ study of an object may illuminate the concomitant evidence, which would further help us in knowing the purpose of producing

it. We may also try to know whether the object was used by a right-hander or left-hander; and also, we may speculate on its gendered-use. An instance of androcentric thinking is that the males produced the objects, some of which were also used by women. To say that men were 'artefact-producers' and women, 'artefact-users' is a glaring example of stereotypic understanding, which is unacceptable given enormous evidence from different cultures that women made tools without even the slightest intervention of men.

While perusing through the old issues of *The Anthropologist*, I came across an article on the modifications that were introduced in a sickle so as to enable it to be used by a left-handed person. This article that J.D. Mehra had written was a rejection of the assumption that all users of the sickle (or any other material object) are right-handers, and technology is produced keeping this in mind. Mehra tried to argue that technology is adapted to the motor patterns of the users. For instance, persons differ in their manners of holding pens. It is interesting to see how left-handers hold pens while writing. John W. Santrock once said, "For centuries, left-handers have suffered unfair discrimination, in a world designed for right-handers." From

empirical studies, anthropology tries to submit that left-handers are as normal as right-handers, and technology has enough space for them.

Each of the museum exhibits has its 'social biography', so to say. Special ears are needed to listen to it; special eyes are required to see the 'sociological aura' around it. In fact, the exhibit extends beyond what is visible to the eye, and what is invisible is comprehensible if we use our comparative knowledge of different cultures (living and dead), carefully use the method of analogy, and think imaginatively looking at the exhibit from all angles. While delivering a lecture on the concept of the ethnographic museum at the IGRMS, Bhopal, on 27 July 2019, I was instantly reminded of the British film titled *Mr. Bean*. The hilarious art critic in the film, Mr. Bean, delivers his speech on the painting of Mr. Whistler's mother, for which a philanthropist pays a whopping sum of \$ 50 million. Mr. Bean describes his role as one who parks him before the paintings (and pieces of art) and looks at them. Then he describes what he has learnt by sitting before the painting of the old woman is the importance of the family in the lives of people. In a similar vein, the job of the museum experts and art historians is to look at the exhibit and then, think 'out of box' and 'beyond it'. The statement of the American novelist of the nineteenth-century, Gertrude Stein, is relevant here: "When in a museum, walk slowly, but keep walking." When you walk slow, focussing your senses on an exhibit, you think 'beyond'; and when you walk further, looking at the object, you become comparative, comparing one object with the other. Anthropology, just to recapitulate, is an observational and comparative science of human action and its resultants.

Museum is an inextricable part of an anthropology department. Even when a department pursued anthropology as the comparative study of social relations, rather than of the material products, as was the case with the institutions that followed A.R. Radcliffe-Brown's vision of social anthropology as a 'natural science of society', museum was (and is) undoubtedly its place of pride. Anthropology museums are not only used for pedagogical purposes (such as teaching courses on technology and material culture, writing dissertation on an analytical study of museum artefacts), but they also fund field studies in different parts of the world, urging upon the grantees to collect a few objects from their field area for the museum. An important point, however, is that these museums were called 'anthropology museums'

rather than 'ethnographic museums'. It seems to me that the term 'ethnographic museum' is relatively a new nomenclature, which is yet to become a universally-accepted category.

The Delhi Department of Anthropology uses the term 'anthropology museum' for its complex of museums having a representation of the three components, namely from the branches of biological anthropology, prehistoric archaeology, and socio-cultural anthropology. The big hall facing the only entrance to the Department houses the material cultural objects, both archaeological remains and objects from contemporary societies



Shri Prahlad Singh Patel, Hon. Minister of Culture, Government of India on his visit to Kolkata.

(tribal and non-tribal). Contiguous to this is a rectangular room where are kept, in addition to some microliths, physical anthropological specimens (like skeletal materials, stuffed bodies of higher apes and monkeys, fetuses in formaldehyde liquid, etc.). The term 'ethnographic museum', if at all is to be used, could be employed for the material cultural collection from contemporary societies; and not to the assemblage of archaeological tools. There was some logic in not using the term 'ethnographic museum' on the scale in which it is being used now, for the museums in anthropology departments, including those which are parts of different regional and sub-regional centres of the Anthropological Survey of India (An.S.I.). The museum in the Headquarter of the An.S.I. at Kolkata is called the 'Central Museum of Anthropology', whereas those in the other Centres are termed the 'Zonal Anthropological Museums'. The terms 'anthropology museum' or 'anthropological museums' convey the holistic nature of the discipline of anthropology, for it is expected to have a representation from the three branches of

anthropology; thus 'ethnographic museum' is a component of 'anthropology museum'.

Let me attempt a conceptual framework of an ethnographic museum. I welcome the use of this term, for it always conveys to us a particular methodological standpoint. If there is an ethnographic museum, there has to be a 'non-ethnographic museum' as well. Surely, one would hesitate to call a museum of archaeological remains 'ethnographic museum', or the one of apes and monkeys. Similarly, a museum of kings and queens is not ethnographic; it may be called 'historical'.

Here, let us introduce a distinction between an 'ethnographic museum' and an 'ethnographic study of a museum', for museums are themselves a part of culture. Why museums are found in some societies, why they may also become more and more diversified and differentiated, and why museums may be given less importance in some societies than in others, can be understood in the context of the value the museums occupy in the respective cultures. The objective to which the museums may be put may vary: in some cases, it may be considered as a 'learning experience', in another, it may just be an 'assemblage of curios'. Some may view a museum as a site where 'living cultures come as dead', and also, a place where 'dead cultures are made to come to life', as Brian Durrans said.

So, the study of a museum may yield its ethnographic account. Then, depending upon the nature of an object, it may be studied from the perspectives in biology, history, or culture. Further, we have ethnographic museums - the museums of tribal research centres, departments of anthropology, the famous living museum of Bhopal (IGRMS), are the eminent examples of this type. These museums have objects from the communities of commoners, the non-elite and at the bottom of hierarchy, people who are excluded from the museums of prince and princess. Those muted in these museums find their voice in ethnographic museums. It should not be, however, surmised from this that the ethnographic museums exclude elites, but the point is that they include in a big way the commoners, the subaltern. They are more inclusive, displaying their respect for diversity. We may note that museums cannot be seen in isolation from the algebra of power - what the societies want to display in museums is the decision of the powerful and influential

sections of society. Subtly, museums are not free from the politics of culture. Today, many communities want a restitution of their objects which may be in other museums. Recently, the Vedda of Sri Lanka received the skulls of their ancestors, more than two hundred years old, which were lodged in the museum of the anatomy department in Edinburgh University. It is similar to the demand that the Yanomamo Indians raised some years ago when they wanted the blood of their ancestors back, the samples of which lay preserved in the laboratories of some American universities.

Before the Bhopal seminar, which was also attended by some of our museum keepers, I submitted the following definition of ethnographic museums for perusal.

"An ethnographic museum is an ever-expanding, ever-accumulating, collection of material cultural objects from past as well as contemporary non-elite, subaltern, communities (such as the tribal and peasant), in relation with the elite, the centres of power, which anthropologists study in situ, and the objects of these people, which become exhibits in the museum, a place of pride in separate galleries of national museums or independent museums of their own, with the principal aim of understanding and interpreting these cultures, and also, to sensitise the visitors with the enormous diversity of human living, and to bring these hitherto unknown people to the centre so that they occupy a respectable niche in the cognitive spaces of all of us. As each museum exhibit is made intelligible by its history, in the same way, every object in an ethnographic museum is interpreted in terms of the details that the fieldworker

provides on it. As the thick description of a community, based on an analysis of the first-hand collected data, is called ethnography, meaning 'writing on the people', and the episteme and techne of the object is grasped in its background and context, the object may be termed 'ethnographic exhibit', and the museum 'ethnographic museum'. Although an ethnographic museum is chiefly a display of material objects, it also has video and audio recordings and photographs of different facets of people's life. An ethnographic museum shows the dynamism of society, the reality of acculturation, oppression, marginalization of people. It is a text to be read slowly and juxtaposed to the other such texts."

Vinay Kumar Srivastava

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समाज को समझने की चेतना देता है समाजशास्त्र : प्रो. विनय

गोविंद का 28वां दीर्घांत : समाजशास्त्र विभाग की ओर से व्याख्यान का आयोजन

समृद्धि दृष्टि व संवेदनशील की स्फूर्तिगत कक्षा

विनय कुमार श्रीवास्तव के व्याख्यान का आयोजन किया गया। वे अपने देश के समाज को समझने के लिए समाजशास्त्र के क्षेत्र में अग्रणी हैं। उन्होंने अपने व्याख्यान में समाज के अनेक पहलुओं पर प्रकाश डाला। उन्होंने कहा कि समाजशास्त्र के माध्यम से हम समाज को समझ सकते हैं और समाज में बदलाव ला सकते हैं। उन्होंने कहा कि समाजशास्त्र के माध्यम से हम समाज के अनेक पहलुओं को समझ सकते हैं और समाज में बदलाव ला सकते हैं। उन्होंने कहा कि समाजशास्त्र के माध्यम से हम समाज के अनेक पहलुओं को समझ सकते हैं और समाज में बदलाव ला सकते हैं।

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RESEARCH UPDATE

Anthropological Study of Nomadic, Semi-Nomadic and De-notified Communities

Under this Research Project, we have carried out extensive study among some communities in various parts of the country. Let's have some impression on some of our studied communities, which our research teams gathered through empirical studies at various locations of the nation.

Beriya / Beria (Uttar Pradesh)

The Berias are supposed to have emerged from one principal group known as Mallnūr, who was the brother of Sainsmall, from whom the Sansis descended. In a report, submitted by a colonial police officer, Mr. Seagrim in 1906 and in the "Notes on Criminal Classes in the Bombay Presidency" published in 1908, the Mallnūr are referred to be the inhabitants of Marwad region. They used to live in temporary huts of Sirki and domesticate dogs, cattle, ponies, mules and donkeys. They travelled about in bands of varying strength of family size and animal herds; invariably, they encamped two or three miles away from the beaten track and in the vicinity of water source, and if possible within easy reach of the cover of jungle. They used to avoid all sorts of human habitation, temples, dharmshalas (rest houses) and the like. Each encampment or *dera* had a headman known as *sargana*, who was socially their leader, and was selected on the basis of his capabilities. The Berias invariably adopted different names at different times and would never give a true account of their movements or where they hailed from; sometimes from Jodhpur, sometimes Marwad, and so on.

The Berias have eight clans or gotras - (i) *Kalkhor (papat)*; (ii) *Bithoo*; (iii) *Chandumal*; (iv) *Gatoo*; (v) *Kathan*; (vi) *Tinnaichi*; (vii) *Bhura*; and (viii) *Gehla*. These clans are exogamous, with the



Beria lady and her universe

exception of Bithoo and Gehla. A Beria mother on giving birth to a child was not allowed to wash for five days; on the sixth day she had to wash in the open in a running stream, but never in the house. It was a tradition when a son was born all his hair was shaved off except a central tuft which was left in the name of *bhagwan*; such a child was known as *Jerula*, when he was ten or twelve years old his tuft was shaved off and he was then raised to the status of a *mundawan*.

The Berias have a peculiar nasal sing-song dialect of their own which is intelligible only to the Kanjar. It is a mongrel of Hindi or a Brij-Bhasha and Gujarati. A noticeable peculiarity in the speech of a Beria as distinct from a Sansi is the habitual use of the word *bowdey* (which has no meaning) interlarded in their talk. The Berias can speak Hindustani dialect fluently for communication with others.

Earlier they professed any sorts of criminal activities as a means of subsistence, of which dacoity was the principal one, followed by cattle and sheep-lifting, house-looting, tent-thieving, encampment-looting, theft of all sorts of crops, including standing crops and other agricultural produces and so on. In pursuit of crime, they were very careful not to commit any crime within the vicinity; in that case they removed their shelter or *derahs* ten or fifteen miles or even to a greater distance and allowed some time to elapse before looting it. Criminal activities were always performed in a group and it was very difficult to catch hold of the right person easily because of using of signs and they adopted different names. The able-bodied men are rarely to be found in the *derahs* during the day time; they usually escaped to the jungle and ravine ridges. Other than criminal activities, they professed to subsist by begging; women go in for dancing accompanying with *sarangi*, *chikara*, *dholak*, etc. Some of them earned money through flesh trading. However, in the current study conducted in Kanpur, Unnao and adjacent districts of Uttar Pradesh, during the month of September, 2019, it was observed that the Berias' livelihood pattern has merged with crop cultivation like rice, wheat, maize, tilli, arhar, masur, etc. Some of them are engaged in salaried service sectors such as police department, BSF, office assistance. Community attitude towards practicing livelihood among the Berias has now been transformed with sedentary life-style and with emphasis on materialistic comfort. Except a few cases of involvement in the prostitution in some settlements, girls of present generation are showing interest in higher education. Even some cases of academic persuasion up to the level of master's degree have come, while a number of boys earn hard cash by means of any kind of menial works.

Bhanmat (Madhya Pradesh)

Bhanmat is now listed as a Scheduled Caste community of Madhya Pradesh. They are primarily distributed in the states of Rajasthan, Madhya Pradesh and Chhattisgarh, though their major concentration is in Malwa range, precisely the border areas of Madhya Pradesh and Rajasthan. Their livelihood was based upon looting, stealing and snatching; while women did engage themselves in prostitution as primary means of livelihood during the state of extreme hunger. However, they now deny their indulgence in prostitution and are critical of the colonial documents which said so about them. At the same time, they acknowledge most of their engagement in looting, stealing and snatching.

Their folk narratives claim refers them as the descendants of the Rajput clans of the Great Maharana Pratap of Rajasthan. During the invasion of Mughal in Mewar, their ancestors fought for Maharana Pratap and defeated the Mughal. Actual hardship occurred with the fall of Mewar to Mughal. Their ancestors fled from the kingdom and took shelter in the forest, where they adopted criminal activities for survival, which have been



Peer group of Bhanmat

continuing for generations almost as a caste occupation. Now-a-days their livelihood depends upon brewing country liquor (*mahtua*) other than the marginal agriculture and wage labour. Besides they also engage in money lending to others with higher rate of interest. We came to know from the neighboring communities that some of them are still practicing looting and snatching. When a person or a small group of persons from other places is found alone, they beat the persons first and then take away all their assets forcefully. The beating is done irrespective of whether any resistance is put up.

The present study covered Kathariakhedi and Dhudi villages of the Biaora tehsil, Rajgarh district in Madhya Pradesh, and it is based on primary data taken from the Bhanmat community of these villages. According to them, they had all migrated from Rajasthan. Bhanmat community belongs to Scheduled Caste in that state. But they have changed their original caste identity

from Bhanmat to Kanjar through the local Gram Panchayat to get better government facilities and benefits. Some of them want their community to be categorized as a Scheduled Tribe for getting more facilities from various government schemes.

In our studied villages, huge number of school dropouts and cases of child labour are reported. They do not pursue higher education to involve themselves in making country liquor. Due to this unlawful profession, they have been arrested several times, but they couldn't leave this profession, because they did not have proficiency in any other job. Because of the criminal identity it became difficult for them to get jobs. Moreover, they did not have minimum academic qualification for getting a job. According to the narratives, they faced several discriminations because of their criminal identity from the local police and from the village Panchayat. A lack of awareness is seen in the hygiene and sanitation among them. Still now they use open field for defecation.

Daler Kahar (Uttar Pradesh)

Daler Kahar is one of the de-notified communities of Uttar Pradesh. The community is mainly distributed in various districts, like Bareilly, Hapur, Ghaziabad, Meerut and so on of Uttar Pradesh and also in other states of the northern part of India. They claim that their ancestors migrated from Rajasthan long



Two earners and five dependents - a Daler Kahar family

ago. During the colonial rule, the Dale Kahar was designated as a Criminal Tribe under the Criminal Tribe Act, 1871. The act continued till 1952 and then after they were brought to the 'denotified' category. Their traditional occupation is to make baskets (*dalera*). Simultaneously they are engaged in agriculture. Many of the community members (particularly male) seasonally migrate to different states as wage-labourers for subsistence. They practice Hinduism. They are traditionally endogamous. Members of this community actively participate in formal education system. However, women literacy is not impressive. They are not introduced the Widow Pension Scheme, Student Scholarship, etc. Though these facilities can be accessible to them, due to lack of awareness they do not know about significance of these schemes. They are also not facilitated with any government schemes, like MGNREGA, Health Card, Kisan Credit Card and others. However almost all members of the community do maintain bank accounts, EPIC card, Aadhar card, ration card help them in receiving provisions through the public distribution system.

Barwar (Uttar Pradesh)

The Barwar of Uttar Pradesh have their own interesting historiography. In 1857, the first independence movement (which is termed 'Sepahi Mutiny' by the then British administration) was charged with large participation of princely states in different places in India. It is stated that Begum Hazrat Mahal of Abohdh was fighting with the British soldiers near the bank of river Sarju at Uttar Pradesh, and sought help from the then king of Gonda Raja Devi Bahsha Singh. He had a battalion of guerrilla warfare comprising members of the community Barwar, who were locally referred to as Barwar Sena. The king of Gonda sent them for assisting Begum. The Barwar Sena fought with the British soldiers and most of them were brutally killed in the battlefield. The rest of Barwar Sena came back to their master king of Gonda, who donated two *bigha* of agricultural lands to each soldier. The British administration was furious against the Barwar Sena and then after, the entire Barwar community was termed by the British Barwar as 'Criminal Tribe' after law-enforcement of Criminal Tribes Act. After independence, with the initiative of Shri Ganga Prasad, an M.L.A. belonging to the Barwar community, they were listed as Scheduled Caste in Uttar Pradesh state.

It is reported by the people of Barwar community of different studied villages at Gonda district of Uttar Pradesh that their identity is still carrying the stigma of criminality and they are under the surveillance of police administration. In most cases, while any offence committed in this area the youth of the Barwar community are interrogated by the local police and arrested. The other community members sometimes term the Barwar as holding expertise in pick-pocketing. A former M.L.A. belongs to Barwar community. A local proverb states, "Dani Mare Bania; Thage Sonar; Sarke Pagri Utare Barwar" (the meaning is: traders



The Barwar- as life dictates terms

are efficient in hiding the actual weight of purchased goods; the ornament makers are efficient in mixing impurity and the Barwar community are efficient in stealing anything with skill without any knowledge of person concerned).

Most of male and female folk of Barwar community are primarily dependent on agricultural field as wage labour. They are marginal farmers having land holding of two to three Bigha. It is a general trend that one or two members of many Barwar families have migrated to various industrial estates of Delhi, Haryana and Punjab as wage labourers. Few of them are engaged as vegetable vendors at Delhi. Presently, they are in difficult position due to the closure of many factories at Delhi and Haryana. At Delhi the small scale industries are shifted to distant places from main Delhi city due to the problem of pollution. Many small scale industries have either reduced staff strength or declared temporarily shut down for enhancement of tax after implementation of GST regime. As a result, many Barwar families have to cut down their family budget as victims of the above mentioned situation. Therefore, it could be interpreted that the macro economy directly or indirectly is creating impact on their livelihood.

Kevat / Mallah (Uttar Pradesh)

The Kevat is also referred to as Mallah, the boatman who lives along the banks of major rivers of the Uttar Pradesh. Kevat is derived from Sanskrit-Kaivarta, which refers to the people who depend on the riverine or aquatic ecology for subsistence.

Similarly, the term Mallah refers to boatmen or boat makers, ferry-service persons, who also simultaneously earn livelihood through fishing in the river stream. Nisad means the hunter or those who have the special knowledge of hunting. ".....Kaivarta, a corruption of Kimvarta, meaning a person following the degrading occupation", says The Tribes and Castes of the Central Provinces of India-Volume I (of IV), by R.V. Russell 1916. Crooke (1896) states that the Mallahs, though, as their Arabic name indicates, are of recent origin, have matured into a definite social group, including a number of endogamous tribes. The term Mallah has nothing to do with the Mulla or Muhammadan priest among the frontier tribes, but comes from an Arabic word meaning, 'to be salt,' or, according to another derivation, 'to move the wings as a bird.' "The Mallahs of the Central Provinces are also, in spite of their Arabic name, a purely Hindu caste. In Purana (sacred scriptures), *rishi* (saint) Jamadagni produced two persons from his thigh named Prithu and Nisad. Oral tradition narrates Nisads belong to Suryavanshi (dynasty belongs to sun sect) Kshatriyas. In Ramacharitmanas, both the Kevt and Mallah cherish their association with lord Rama. References of Nisads are also traceable in Mahabharata who married Satyawati through performing remarriage, which is very common among the Nisads of present generation. Nisads are also believed to be the descendants of Ekalavya, who had mastery in archery and

warfare. They revolted against the British imperialism in 1857 in many places of Uttar Pradesh and helped the local rebellions in crossing river in difficult times. Consequently, the British labeled them as 'Criminal tribe' in 1871 in some districts.

The Kevat/ Mallah speak in Awadhi dialect locally called *khariboli*, a dialect of Allahabad (Prayagraj) district. But during intergroup communication they speak in Hindi and their script is *devnagri*. The studies among the Kevat/Mallah were conducted at Ghatampur and Sarsaul block. During fieldwork three villages were selected namely Nimdha under Ghatampur block, Sishupur and Dausankheda village, Domanpur GP under Sarsaul Block. It is found that Nimdah and Sishupur villages are a multi-caste village, where Pundit (Brahmin) and Thakur (Rajput/Kshatriya) are the dominant caste groups but Dausankheda village is a Kevat/Mallah dominated village.

Regarding social division of Kevat/ Mallah, it was informed that they are broadly divided in eight groups, viz. Chai, Tiya, Banthawa or Bhatao, Gudiya, Bind, Dhiya or Dhivar, Polahar and Natoniya. Banthawa or Bhatao division of Kevat/Mallah is mostly settled in Kanpur district and its adjoining areas apart from Ganga basin near Allahabad district. They are good navigators and transport goods through waterways. In village Dausankheda most of the Kevats are of Dhiya or Dhivar division.



Kevat boatman extending ferry service

They are now regarded as good cultivators, cultivate wheat, paddy, sugarcane, vegetable and look after the newly introduced floriculture. Now the hierarchical rank of all the sub-castes is treated equally and collectively belongs to Sudra of Hindu classificatory varna system. They are exogamous at clan level and marriages of junior sororate and levirate is permissible in their society. Male line of descent is always maintained among the community. A dependent female member is always given due respect and considered for her livelihood, education and future of sustenance. But the family property and land is always succeeded by the eldest son. The Kevat/ Mallah observe a number of life cycle rites and rituals. No such rituals are observed during pre-natal period, but sometimes male relatives of the to-be-born avoid shaving as a vow to Yamunaji or Gangaji. Post-delivery pollution is observed for six days. During this time, the mother and the new born are not permitted to move out, cook or touch cooked food and potable water for the fear of contamination of the new baby. On the 12th day of the birth, name giving ceremony as well as *mundan* (tonsure) ceremony is observed irrespective of the gender of the child. Similarly marriage ceremony is a long process, which starts with *saptapadi/ paipuja* of the family deity at the bride's family and the actual marriage takes place at the groom's residence. A village feast is organized for the kin and relatives at the groom's place. Regarding death rituals, usually dead bodies are cremated, but sometimes poor people immerse the dead body in nearby rivulets. Pollution period of death is generally observed for ten days by the kinsmen of the deceased. On the tenth day, sons and brothers shave their heads and keep braid (*choti*) to show mark of respect to the deceased.

It was reported that the primary occupation of Kevat/Mallah primarily revolves round major river streams of the state since ancient times. Those bygone age river streams were truly navigable and were lifeline in the transportation of essential commodities as well as an effective mode of communication for far places. Kevat/Mallah have expertise in navigation, making and repairing of water-crafts of various sizes as well as guarding the boats on route. Apart from this, they were skilled in fishing, processing fish, making nets and gills. Shifting of transport operation from inland water to surface, Kevat/Mallah became more localized group and land-mass became more important in continuing their subsistence pattern gradually. "Fishing and transporting people on their boats are the primary traditional occupations. Agriculture and laboring in farms is a secondary occupation." Russell and Hiralal (1916, 1975) Pp 172.

In Sishupur village, out of seventy-three households, only three households do engage in fishing and ferry service (villagers called them Manjhi). Others are actively associated with agrarian economic system. Multi-crop cultivation, along with cash-crop cultivation and floriculture either own land or leased-out land is primary source of income. Wage labour in crop field is most common livelihood practice, where either gender pay toils. Though fertile agricultural land of the doab region is

predominantly owned by upper castes like Rajputs or Brahmin, however Kevat/ Mallah also possess sizable chunk of cultivable land. Paddy cultivation during kharif season is rain-fed. Average yield is about 8-10 quintal per acre. In between kharif and rabi season, they produce vegetables, gram, potato, lentil, and sesame apart from leafy vegetables and sugarcane. During rabi season, wheat is the main cash in this region. Irrigation is facilitated through bore well in most of the fields, where as channel irrigation is a common practice in low lying areas.

Miyana (Gujarat)

The Miyana was one of the 'notified communities' from Bombay Presidency during the British times. They prided themselves as the descendants of fearless warriors who never bowed down to the British. One of the prominent personalities of this community was Valo Namori from Kajarda in Maliya. He is a cult figure for his community. Many biographic plays and films have been made on his glorious life history.

They are settled in different parts of Gujarat in the districts of Ahmedabad, Rajkot, Kutch and Morbi. The present study was carried out in the Maliya taluka of Morbi district. This taluka is recognized as Maliya Miyana due to the major population of Miyana community settled here. The Miyana have different oral traditions on the origin of the community. In one, they are the descendants of Arab soldiers. In the other story, they are the descendants of the Mini community of Sindh, who were invited from Kutch to Maliya by Maliya's first chief Morbi. In another story, they originated from the Rajput, who later converted to Islam during the Muslim rule.

The community is divided into *atak* (clan) and practices community endogamy and clan exogamy. Cross-cousin marriage alliance is the preferred one. They are Sunni Muslim with the Jamat as their religious governing body. They speak Miyana dialect which has close affinity to Katchchi. They also speak Gujarati and Hindi (to some extent) to communicate with other communities.

The Miyana are involved in seasonal livelihood practices. During the rain, from July to October, they are involved in catching prawn in the brackish water and do agriculture. During the dry season, i.e. November to June, they work in the salt pans. There is also no standard regulation of the rates of their products and wages. Therefore, they have diversified their livelihood practices and taken up other jobs, like driving three-wheelers, trucks, running shops and daily wage labour in factories and construction sites in neighbouring towns/cities. Both men and women contribute towards household economy. However, it was observed that women usually do not go far away from their homes for work on their own. In some households, women are not allowed to step out of their courtyards without a male member.

The education level is very low in terms of formal education. Matriculates among the Miyana can be counted on finger. The



Miyana women and children with dried prawn

attitude towards girl child education is not encouraging. Access to proper roads, electricity and water and drainage system are the other major concerns for this community.

Pardhi (Madhya Pradesh)

Pardhi is a nomadic community, which is distributed in the states of Rajasthan, Gujarat, Maharashtra, Madhya Pradesh, Chhattisgarh and other places. The present study among the Pardhi was carried out in Madhya Pradesh. In Madhya Pradesh, they are mostly distributed in Malwa and Baghelkhand regions, and Jabalpur and Satna districts. The constitutional status of the Pardhis is different in various districts of Madhya Pradesh. They are under the category of Scheduled Castes in nineteen districts of Madhya Pradesh. In Chhatarpur, Mandla, Seoni and Dindori districts and in some tehsils of Balaghat, Betul and Jabalpur districts, they are under the category of Scheduled Tribes. In Bhopal, Raisen and Sehore districts, they are neither under the category of Scheduled Caste nor Scheduled Tribe.

Traditionally Pardhis are foragers. The word Pardhi signifies the same and is derived from Sanskrit word Papardhi. In remote past their only way of earning livelihood was through hunting and gathering of natural resources. Their nomadic nature has also sometimes necessitated them to rob food grains under difficult situations, which was treated as a habitual offence by the colonial administrators and classified them under "criminal tribes". Currently hunting and gathering is no more a prime source of livelihood as a consequence of after implementation of the forest act. They had gradually embarked on to other occupations, such as daily wage labour, cosmetics selling and rag picking. But they are still continuing their habit of occasional robbing and looting (equipped with arms).

They are divided in numerous sub-groups of the Pardhi. Social organization and belief systems of each sub-group do vary. Nomadic nature and illiteracy may probably be the factors for existence of different sub-groups. The same factors had also

hindered the researchers to explore their origins and further development of their social system in due course of time. Literature review indicates varied versions of their historical origin.

The preliminary study was conducted in Singwasa and Haddi Mill of Guna district. They claim that they are Bel Pardhi and do not have any social relations with other Pardhi. According to some Bel Pardhi informants of Singwasa village, the state government has provided them five acres of land to each family in Mavan Pipriya village for permanent settlement in that village from which many of them migrated to other villages in course of time due to expansion of families. Initially, ten families of those migrants had settled in Singwasa village. Now there are about fifty households of Pardhi in Singwasa village. According to the perception of the local people and functionaries of the government, Pardhis are involved in thievery and dacoity. However, the Bel Pardhi deny their community's involvement in thievery and dacoity. These are the activities of other sub-groups of Pardhis for which they are being blamed, and this is the reason they did not have any social communication with others. While conducting this initial phase of study, it was noticed that Pardhis are the victims of mistrust by outsiders as they had been brought under the Habitual Offenders Act, 1952 and are facing harassment by police who convict them for any theft or crime. Moreover, they said that they are being discriminated by the anomalous status given to them by the government. In-depth study on Pardhis is underway to delineate their origins, socio-economic, cultural and health.

General Health and Nutritional Anthropometric Study among Denotified, Nomadic and Semi-nomadic communities

In assessment of the general health conditions and the current nutritional status of the communities under "Denotified, Nomadic and Semi-nomadic" categories, research personnel of the physical anthropology division carried out extensive field survey among communities simultaneously.

Community Genetics and Health

A team of research personnel from North-West Regional Centre, Dehradun, and Head of office, Kolkata, had conducted a Screening-cum-Health Awareness Camp for Genetic Disorders under the National Project "Community Genetics and Health" among the Brokpa, a 'Nomadic' scheduled tribal community of Leh (Ladakh) at Hanu (Yokma) village, in collaboration with the Department of Health, Leh (Ladakh) from 13th September to 15th September 2019.

Brokpa or Dard people are an ethnic group living in Ladakh. They live in the district of Leh and Kargil. The Dard people of Dha and Hanu are nominally Buddhist but they also worship

their own animist pantheon of gods. They have an Indo-European appearance in contrast to the predominant Tibeto-Mongol inhabitants of most of the Ladakh.

The villages of Brokpas got divided when Ladakh was separated into Leh and Kargil districts in 1978. Dha and Hanu come under Leh. The Brokpas claim that they migrated from Gilgit and the migration ended in Ganex passing through the various destinations of Tirmukh, Rome-Skardu, Kareix, Sixaur, Parkuta, Shigar and Gavis. They live in small villages in the fertile valley of Leh (Ladakh) although the whole area looks deserted, but the trees of apricot, almond, peach and wild nuts grow in plenty and it gives good yield to the villagers as these are the cash crops for their sustainability in the area. The Brokpas are physically, culturally, linguistically and socially completely different from the Tibeto-Burman inhabitants of rest of the Ladakh. Their cultural exuberance is reflected in exquisite dresses and ornaments. Their main sources of income are products from vegetable gardens, fruits and nuts.

Brokpa is a unique community because they have remained cut off from the external world for centuries, leading to the retention of their unique culture and tradition, which have attracted historians, anthropologists and sociologists to this region for over a century. People of this region consider themselves direct descendents of Aryan race.

Life in most of their villages is one of continual struggle for existence as they have limited land resources to survive on, the enervating climate, poor transportation, poor communication and a lack of basic amenities. The life style of the community habits and habitats have made it difficult for them to keep pace with life and environment which causes many illnesses among them for which they do not have any proper awareness and treatments.

Arrangement of screening and general health check-up camp among these peoples in order to help them to understand health and hygiene and make them aware about their illness and treatments was the main objective. The other objectives were:

1. To bring awareness about basic health care and hygiene services to the Brokpas tribal communities.
2. To link the community with the Government's health care system.
3. To create awareness about their indigenous traditional medicinal practices to link with modern medical system.

Present health camp was setup at PHC Hanu (Yokma) village of Leh (Ladakh), where a total of 178 participants took benefit of the health camp.

Molecular Heterogeneity of Breast Cancer

Under this project, ethical collaboration has done already. Sample collection from patients and control (healthy individual) is under process.

EVENTS

Health awareness Camp

A two-day health awareness camp was organized by a team of research personnel of the North-Eastern Regional Centre, Shillong, among the Chakma of the Nobincherra ADC village under the Pecharthal R.D. Block of Unakoti district of Tripura from 21st August to 22nd August, 2019. At that camp a total of 500 Chakma individuals were screened for height, weight, blood pressure, blood sugar and hemoglobin. Simultaneously blood samples were collected for molecular characterization of genetic disorders and DNA sequencing for mt-DNA polymorphism study.



Health awareness camp among the Chakma, Tripura

Documentation and dissemination

The Western Regional Centre, Dehradun, carried out cultural trait documentation of the Bajgi at villages of Maindrath, Thadiyar, Hanol and Bagi in the Jaunsar Bawar eco-cultural zone of Dehradun district, Uttarakhand. Bajgi is a major Scheduled Caste artisan community of the Uttarakhand, who are stratified into two groups, namely, Deval and Dhaki. Documentation was primarily concentrated among the Deval group with objectives to make a cultural understanding of the people. Devals are known as 'servers of god', particularly associated with Mahashu devtas. Their primary role is to play musical instruments during the daily worship and year-round religious festivals. Devals are expert in folk music and are repositories of oral traditions and folktales of Jaunsar-Bawar, which are disseminating for centuries through folk-lore, folk-dramas and folk-song. They are also healers; their instruments are believed to have the power of Mahashu that can ward off



Folk ritual of the Bajgi of Uttarakhand

evil possession from a person. The four Mahashu devta brothers have their own group of Deval families, which serve their respective gods in turns. Playing instruments before god is much of a social role than a primary profession for the Devals, in terms of income. As each family gets only a few days in their turn, a sustainable income is not possible from there. So, they do various other types of jobs, such as tailoring, driving, daily wager, etc. for sustenance. Their close association with god gives them an intermediate status between pure and impure, for which they enjoy certain social benefits for which other lower caste peoples are not allowed. Though a glimpse of unhappiness was also recorded regarding their profession and subjugation, they face for their lower caste status.

Seminars

1. A seminar on museum and de-notified communities was held in the Anthropological Survey of India, Western Regional Centre, Udaipur, on 31 July, 2019. In the pre-lunch session, discussions were held on museum. Curators and chief executives of major museums of Udaipur and its vicinity attended this session. In the opening remarks, Dr. B.K. Mohanty, Head of Office, AnSI, Udaipur, told about museum and Indian crafts. Dr. Umesh Kumar, Head of Office, AnSI, Head Office, Kolkata, in his presentation discussed the museums of the Anthropological Survey of India. Prof. Lalit Pandey, former Head, Department of Archaeology and Ex-director, Sahitya Sangsthan, JRN, Rajasthan Vidyapith (deemed university), in his presentation, discussed the story of development of archeology museum in JRN Rajasthan Vidyapith University, and the inclusion of papers on

museology in the archeology course curriculum of their university in order to produce trained museum personnel in Udaipur itself.

Dr. Mohanlal Shimali, founder, Maharana Pratap Smarak Sangrahalay, Haldighati, in his lecture discussed the evolution of his museum from humble beginning with meager resources to a major tourist spot and foremost museum of Mewar region, which attracts more than seven lakh footfalls per annum. He also appraised that it is almost one-man show without taking any financial and other support from government or any other donor agency. Dr. Hansmukh Seth, Associate Curator, City Palace Museum, Udaipur, in his presentation discussed the collection, preservation, documentation, presentation, research, outreach programmes and collaborations with foremost museums of India and abroad which is being undertaken by the City Palace Museum, one of the premier museums of Udaipur. Smt. Jyoti Mehta, Joint Director and Head, Tribal Museum, MLV Tribal Research and Training Institute, Udaipur, narrated the genesis and development of three tribal museums of their Institute located at their Institute Campus, Shilpgram, Udaipur, and Mount Abu. She also discussed the future plan of development of the tribal museum of their institute in a big way. Sri Surveer Singh, Head, Shilpgram and Bagore Ki Haveli Museum of West Zone Cultural Centre, Udaipur, in his speech told about the story of Shilpgram, a living museum of Udaipur and Bagore Ki Haveli Museum. He also pointed out the outstanding role of Aditi Mehta, IAS (Retd.), Founder Director of WZCC, for conceiving and creation of both Shilpgram and Bagore Ki Haveli Museum. Dr. Tilak Bagchi in his paper told about the Central and Zonal Anthropological Museums of the Anthropological Survey of India with special reference to the ZAM, Udaipur. Dr. Rahit Maneria, Head, Folk Art Museum of Bharatiya Lok Kala Museum, Udaipur, told about the Folk Art museum of their institution with visual presentation. He also told about the role of their institute towards making of puppets and popularization of puppet show in India and abroad. Sri Deepak Suthar, a museum architect, in his power point presentation, told about the role of architect in planning and development of museum. He also focused on architectural designs of the museums of Udaipur and elsewhere. All these speakers and others told about the contribution and role of Dr. Tilak Bagchi towards the museum movement of Udaipur. All of them remembered their sweet memory with Dr. Tilak Bagchi on the day of his superannuation from government service. Vote of thanks was offered by A.J. Biswas, Senior Statistical Officer, Anthropological Survey of India, Head Office, Kolkata.

In the post-lunch session, papers were presented on de-notified communities. Dr. B.K. Mohanty, in his welcome address, told about the de-notified communities of western India in a nutshell. Dr. Umesh Kumar, Senior Ecologist and Head of Office, Anthropological Survey of India, Kolkata, in his speech discussed the background information about taking up of the National Project on De-notified, Nomadic and Semi-nomadic Communities by the Survey. Various in-house scholars, namely Sri Baneshwar Oraon, Assistant Anthropologist (Cultural), Dr. B.R. Hansdah, R.A. (Cultural), Dr. A. P. Jha, R.A. (Psy.), Smt. Shruti Singh Saxena, R.A. (Cultural), Sri Anil Kumar Singh, SRF, Sri Lokendra Singh Sekhawati, SRF and Sri Sasank Kumar Pandey, JRF, presented their papers on various de-notified communities mainly Kanjar of Rajasthan, Bafan of Gujarat, Dafar of Gujarat, Nat of Rajasthan, Sansi of Rajasthan, Bawria of Rajasthan and Bhat community of Rajasthan respectively. All the presentations were based on empirical study conducted by them under the national project launched by the Survey. Dr. Ashok Kumar Sahani, Scientist D, G.B. Pant National Institute of Himalayan Environment and Development, Srinagar Unit, Garwal, Uttarakhand, in his thought provoking special lecture discussed the Van Gujjar Community of Uttarakhand. Few community leaders of Bhat and Dholi Bhat Community including Sri Amar Singh Sonawat, President, Akhil Bharatiya Brahma Bhat Samaj and Sri Sankarlal Dholi, Assistant Professor, Gogunda College Udaipur discussed about the Bhat and Dholi Bhat. They demanded reservation on economic line for the Bhat Community. Sri K.S. Chauhan, Senior Area Organizer, Sima Suraksha Bal (SSB), Srinagar, Garwal and a few tribal scholars were also present in the seminar. All the papers were critically evaluated and discussed by Dr. Umesh Kumar, Dr. B.K. Mohanty, Dr. Tilak Bagchi and others after their presentation. After the seminar a farewell meeting was held on the eve of retirement of Dr. Tilak Bagchi, ex-Assistant Keeper.

- On 9th August, 2019, the day of the Indigenous People, the Eastern Regional Centre, Kolkata, organized a one-day Seminar on "Gandhi and the Issues of Tribal and Rural Development". The Chief Guest for this Seminar was Ms. Gauri Basu, the Director of Eastern Zonal Cultural Centre, Kolkata. The other invitees and speakers were: Dr. M. Sasikumar, Director, MAKAIAS, Prof. Debi Chatterjee of Jadavpur University, Dr. Chandrachur Singh, Associate Professor of Political Science, Hindu College, University of Delhi, Dr. Kakali Chakraborty, Former Dy. Director, Anthropological Survey of India, and Dr. Tilak Bagchi, Former Asst. Keeper, An.S.I. The Chief Guest on the Valedictory Function of the Seminar was Dr. Satyabrata Chakrabarti, General Secretary, Asiatic Society, Kolkata.



In the seminar on "Gandhi and the Issues of Tribal and Rural Development" (from left to right) Dr. Satyabrata Chakrabarti, General Secretary, Asiatic Society, Kolkata; Dr. Chandrachur Singh, Associate Professor of Political Science, Hindu College, University of Delhi, Ms. Gauri Basu, Director of Eastern Zonal Cultural Centre, Kolkata; Director, An.S.I.; Dr. M. Sasikumar, Director, MAKAIAS, Kolkata; Prof. Debi Chatterjee of Jadavpur University and Dr. K.M. Sinha Roy, Head of Office, Eastern Regional Centre, An.S.I., Kolkata).

In her Presidential Address, Ms. Basu recalled what Gopal Krishna Gokhale told Gandhi when he returned to India in 1915, "Move around the country to see the people and in an empathetic way, understand their problems and crises". This led Gandhi to say that poverty and villages were almost synonymous, and there was an urgent need to initiate several programmes which would improve upon the economy of people and secure their future. For Gandhi, the ideal social order was Ram Rajya. By this he did not mean the Ram of Ayodhya. He used the word Ram for God and in this order, the needs of people were met with dignity and their lives were safeguarded. Gandhi believed, Ms. Basu told the gathering, in 'bread labour', implying that each one should raise his own livelihood.

There was no clear cut discussion of tribal development in Gandhi's writings, though some pronouncements were made by Nehru. But, as Sasikumar said, Gandhi was aware of the Zulu rebellion and kept that insight in his mind when he looked at the downtrodden people of India. The observation

that Gandhi's focus was not on tribal development was further emphasized by Prof. Chatterjee. She pointed out that Gandhi's commitment was to lead a struggle against the colonial rule.

Gandhi did not make any distinction between the different tribes. For him, all tribes were the same because they suffered from the same kind of marginalization. From that point of view, he also did not make any distinction between tribes and other marginal groups. In fact, tribes were in the category of the downtrodden people. However, he wanted to protect tribes against non-tribes, but he did not offer any solution. The solution came from A. V. Thakkar and Verrier Elwin, so said Professor Chatterjee.

Dr. Singh employed the Gandhian perspective in understanding the contemporary Indian society. He said that every generation faces its own set of problems and for solving them it looks into the repository of thoughts it has at its disposal. From that point of view, Gandhi's ideas on

environment and the respect for it can be examined closely for dealing with the crisis of climate change. For Gandhi, each individual was believed to have his or her inalienable rights. Thus, the social focus of our birth is unimportant. Some of the ideas of Gandhi are universally valid, such as the unity of self with wider community, the idea of non-violence, self-sacrifice and self-rule.

Dr. Kakali Chakraborty drew attention to Gandhi's ideas of the revival of villages and their dependence upon the local resources. In the concept of Swadeshi, Gandhi laid emphasis on the respect for the proximity to achieve the ultimate. Dr. Bagchi, in his presentation on the critical understanding of N K Bose's writings on Gandhi, said that Bose identified Gandhi as an eminent social figure, but he did not identify him with any school of thought. Dr. Bagchi described his meeting of 1994 with an eminent freedom fighter, who stayed in Sabarmati Ashram when Gandhi was also visiting it. Gandhi assigned him the duty of cleaning the toilets for a fortnight, telling him that no work is good or bad. Each duty is equally respectful and must be rendered with care.

The Valedictory Address was delivered by Dr. Chakrabarti, who provided a summary of the proceedings. Dr. Umesh Kumar, Head of Office, offered the Vote of Thanks.

International Day of the World's Indigenous People

To commemorate the International Day of the World's Indigenous Peoples on 9th August, 2019, the occasion was celebrated in a befitting manner at various Regional Centres of the Survey. This year the theme was 'Indigenous Languages', which emphasized the current situation of indigenous languages around the world within the framework of the 2019 International Year of Indigenous Languages. Purpose was to highlight the critical need to revitalize, preserve, and promote indigenous languages and share good practices through expert/interactive panels and presentation of innovative initiatives on indigenous languages.

1. The Andaman and Nicobar Regional Centre, Port Blair, celebrated the 'International Day of the World's Indigenous Peoples' with the Great Andamanese of the Andaman and Nicobar Islands. It was organized in collaboration with the Aadim Janjati Vikas Samiti (AAJVS), Port Blair. Miss S.A. Bellrose, Assistant Commissioner, Department of Tribal Welfare & Executive Secretary, AAJVS, graced the occasion as the Chief Guest. Dr. Koel Mukherjee, Anthropologist (Physical), welcomed the guests. In her address, Ms. S. A. Bellrose elaborated the significance of

indigenous language and culture, in order to understand the cultural continuity in the journey of human civilization since the emergence of modern man on this planet. Dr. Nilanjan Khatua, Superintending Anthropologist (Culture) and Head of Office of this Regional Centre, highlighted the embodied threats on the antiquity of the intangible cultural resources of small communities, like the tribes of Andaman and Nicobar Islands elsewhere in larger socio-political system of the society. The occasion was turned into true colours with active participation of Great Andamanese, while they shared some of their oral traditions on glorious past and their worldview on life and culture. Simultaneously the agony of senior members of the Great Andamanese was disclosed in the common parlance that present generation of the community is not interested in knowing their own dialect other than the languages of global value. On this occasion, a "trip to past" through screening of some archived audio-visual clips and photographs on the day-to-day life of the Great Andamanese from the An.S.I. archive, was also arranged for the Great Andamanese, which pleased them on seeing their ancestors. After this session, a sit and draw competition was organized among the participants. A pocket size trilingual (Great Andamanese-Hindi-English) alphabet book prepared by the Anthropological Survey of India was also presented to the participants. The programme ended with visiting the Zonal Anthropological Museum of this Regional Centre.



A day with the Great Andamanese on the International Day of the World's Indigenous People at Port Blair

2. The Sub-Regional Centre, Jagdalpur, organised a workshop on 'Indigenous languages and dialects of Chhattisgarh'. Dr. B.L. Jha, Chief Guest of the occasion, delivered the inaugural address. In his address, Dr. Jha highlighted that once there were 1937 languages in Chhattisgarh, many of which are now extinct because of preservation and only 740

languages are now surviving there. Shri Sukhram Kashyap from Dandami Madia community was also invited in the workshop as a special guest of the occasion. He spoke about the Amus and Nayakhani festivals of their community. He described Aamus as the first festival of Dandami Madia. Speaking about Nayakhani, he said that it is known as Korla in Halbi language. Besides, two ladies from Dandami Madia community, namely Gutki Kashyap and Kamal Kashyap presented the folk song on *amus tyohar* and *navakhani* festival in their dialects. Shri Sukhram Kashyap translated those songs in Hindi for the participants.

Dr.P.R. Sahoo delivered his special lecture on the importance of language and language change citing a study of "Kui" language of Kandha Tribe of Kandhamal of Odisha, where he highlighted how the "Kui" language is being affected by the dominance of Oriya language in the primary school education and some words are being changed due to adaption of other languages. He said that we should not hate other languages rather we should love and learn other languages by which we can develop our ability in a better way. Dr. Swapan Kumar Koley, Associate Professor from Bastar University, spoke about 'Linguistic Language', where he stated that language is a powerful transformation of human communication and it consists of development, acquisition, maintenance. Besides, Dr. Sukrita Tirkey, Assistant Professor in Anthropology from Bastar University, also expressed her view about the indigenous language. She exclusively spoke about her mother tongue which is Kurukh, also spelled as Kudukh. She also sang a song in her language. Dr. Rupendra Kavi, Research Associate from Tribal Research Institute, Bastar, also viewed that languages of Bastar like Halbi, Gondi, Bhatra are popular among the tribes. Besides the invited guests and speakers, the research personnel of this Sub-Regional Centre also expressed their views and shared their experiences about the indigenous languages. The Workshop ended with formal Vote of Thanks offered by Shri Sarabjeet Singh, Assistant Keeper of the ethnographic museum.

3. The Central Regional Centre, Nagpur, organized lecture series on the relevance of "International Day of World's Indigenous People". Dr. D.M. Meshram, Asstt. Professor, Tripude College, was the invited as a guest for the occasion. Dr. Abhishikta Ghosh Roy, Anthropologist (Physical) and Shri S. K. Shukla, Asst. Keeper, Zonal Anthropological Museum and other scholars of the Centre delivered lectures on this occasion.
4. In another programme, organized by the North-Eastern Regional Centre, Shillong, Dr. Puspadhar Gogoi, former Associate Professor and former President, Eastern Tai Literary Association, Chairman of Centre for Tai, Tribal and North

East Indian Studies, Assam, delivered a lecture on the 'Tai language of North East India'.

Exhibition

An exhibition on "Bio-cultural Evolution of Man" was organized by the Centre in the Department of Anthropology, Mahatma Gandhi Antarrashtriya Hindi Vishwavidyalaya, Wardha, from 16th to 21st September, 2019 on the occasion of the Foundation



Touch it, feel it and know your ancestors. An interactive exhibition on "Bio-cultural Evolution of Man"

Day of the Department of Anthropology. The exhibition was inaugurated by Prof. Rajnish Kumar Shukla, Vice Chancellor of Mahatma Gandhi Antarrashtriya Hindi Vishwavidyalaya, Wardha. The event received a spontaneous response from the students and civic society.

Guest Lecture

Professor Vijoy S. Sahay, Emeritus Professor, University of Ranchi, Retired Professor of Anthropology, Allahabad University, and the Founder-Editor, *Oriental Anthropologist*, a Sage Journal, delivered a lecture at Headquarter, An.S.I., on 23 August 2019. The lecture was on his experiences of field research in Nicobar Islands, at two points in time, in 1974 and then, 2002. Attended by the academic staff of both the Headquarter and the E.R.C., the lecture, lasting for almost three hours, encouraged a lot of animated discussion. Besides an ethnographic portrayal of the communities in Nicobar Islands, particularly of the Chowra Island, Professor Sahay raised several questions of great theoretical value, for instance, the dynamic and empathetic relationship between the 'observer' and the 'observed', and its impact on the quality and veracity of the ethnographic work. In his usual eloquence, Professor Sahay shared with the audience the steps he took systematically in writing his book on the Nicobar Islanders, which the international publisher, Routledge, will be publishing.

NEWS

Rajbhasha

Current quarter is marked with observation of Hindi Divas / Hapta / Pakhawada / Mah in various manners; keep in view on the employee strength at various Regional Centres and Head Quarter of the Survey.

- The Central Regional Centre, Nagpur organized "Inter-departmental Hindi poetry writing and recitation competition" on 26th September, 2019 under the patronage of Nagar Rajbhasha Karyanvyan Samiti, Nagpur. Mrs. Ayesha Chatterjee, noted writer and poet of the city graced the occasion as Chief Guest.
- भारतीय मानवविज्ञान सर्वेक्षण, उप-क्षेत्रीय केंद्र जगदलपुर के द्वारा हिन्दी सप्ताह के अवसर पर एक कार्यशाला का भी आयोजन किया गया, जिसमें हिन्दी "एक राष्ट्र एक भाषा" विषय पर चर्चा की गई। इस परिचर्चा में हिन्दी को राष्ट्र भाषा बनाने एवं उसके महत्व एवं प्रभाव पर सभी ने अपने विचार प्रस्तुत किए। इस परिचर्चा में हिन्दी को राष्ट्रभाषा का दर्जा देने और हिन्दी के विकास पर बल दिया गया। देश की संस्कृति का एक बहुत बड़ा हिस्सा हिन्दी भाषा का है, हिन्दी के प्रति लोगों के ज्यादा सक्रिय रहने और हिन्दी की सरलता के कारण इसे न केवल राज भाषा बल्कि राष्ट्र भाषा का भी दर्जा मिलना चाहिए। हिन्दी के प्रचार-प्रसार के लिए केवल सरकारी प्रयास ही काफी नहीं बल्कि तीव्र इच्छा शक्ति भी होनी चाहिए, इस बातपर वक्ताओं के द्वारा जोर दिया।

भारतीय मानवविज्ञान सर्वेक्षण, उप-क्षेत्रीय केंद्र जगदलपुर के द्वारा हिन्दी सप्ताह के अवसर पर कार्यालय परिसर में दिनांक 30 सितम्बर को एक कार्यशाला का आयोजन किया गया। इस अवसर पर डॉ. वी.एल.झा, सेवा निवृत्त प्रिंसिपल दंतेश्वरी डिग्री कालेज मुख्य अतिथि के रूप में, मुख्य वक्ता के रूप में डॉ. योगेंद्र मोतीवाला, प्रोफेसर दंतेश्वरी डिग्री कालेज एवं डॉ. पीयूष रंजन साहू, कार्यालय अध्यक्ष भारतीय मानवविज्ञान सर्वेक्षण, उप-क्षेत्रीय केंद्र जगदलपुर अध्यक्ष के रूप में उपस्थित थे।

कार्यालय अध्यक्ष डॉ. पीयूष रंजन साहू ने सभी अतिथियों का स्वागत करते हुए कहा कि हिन्दी ही एक मात्र ऐसी भाषा है जो की एक राष्ट्र एक भाषा को सार्थक कर सकती है। उनके द्वारा इस बात पर भी चर्चा की गई कि यदि हिन्दी को राष्ट्र भाषा के रूप में नहीं लिया गया तो अन्य भाषा को राष्ट्र भाषा लेने में किन-किन परेशानियों का सामना करना पड़ सकता है।



Inter-departmental Hindi poetry writing and recitation competition

मुख्य वक्ता डॉ. योगेंद्र मोतीवाला, द्वारा बताया गया कि हिन्दी को आज के रूप में लाने के लिए काफी प्रयास किया गया है। हिन्दी के प्रति ज्यादा सक्रियता बरतने पर बल देते हुए कहा कि संस्कृति का एक बहुत बड़ा हिस्सा हमारी भाषा है। हिन्दी के प्रचार को प्राथमिकता देने के साथ-साथ प्रचार भी किया जाना चाहिए। इसके साथ ही बंगाल और दक्षिण भारत में भी हिन्दी का प्रचार-प्रसार किया गया। हिन्दी के प्रचार-प्रसार के लिए ईश्वर चन्द्र विद्यासागर, महादेवी वर्मा, सुनित कुमार चटर्जी ने भी पूर्ण बल दिया। इसके साथ ही देश की एक भाषा होनी चाहिए, और वो हिन्दी है। हिन्दी के साथ विदेशी भाषा का भी प्रयोग होता है। आज हमारे सामने अनेक भाषाएँ हैं। आज हिन्दी को विशेष महत्व दिया गया है। हिन्दी को सर्वश्रेष्ठ रूप माना गया है, और हिन्दी का उपयोग संदेश के माध्यम से भी किया जाना चाहिए।

कार्यक्रम की अध्यक्षता कर रहे वी.एल.झा ने कहा कि हिन्दी के लिए सरकार प्रयत्न करती है। लेकिन यह काफी नहीं है। हिन्दी के लिए सभी को प्रयत्न करना चाहिए। अंग्रेजी को ज्यादा महत्व दिया जा रहा है। महात्मा गाँधी ने हिन्दी पर बहुत सारे कार्य किये हैं। एवं उन्होंने भी यह माना था कि हिन्दी के जरिये ही सारे भारतवर्ष को एक सूत्र में बांधा जा सकता है। इसके साथ ही भाषा की शुद्धता पर भी कार्य किया जाए। हिन्दी भाषा के प्रति मन में गौरव का भाव हो यह बहुत ही आवश्यक है।

अंत में श्री सरबजीत सिंह सहायक कीपर, भारतीय मानव विज्ञान सर्वेक्षण, उप-क्षेत्रीय केंद्र जगदलपुर, के द्वारा कार्यक्रम में उपस्थित अतिथियों का धन्यवाद ज्ञापित करते हुये कहा गया कि हिन्दी को राष्ट्रभाषा बनाने के लिए हम सभी को मिल कर प्रयास करना चाहिए इस को केवल सरकारी कामकाज तक ही नहीं बल्कि अपने दैनिक जीवन में प्रयोग करना चाहिए।

Collaborative programme

- The Survey provided collaborative academic financial assistance for holding a National Conference on "Revitalization of Indigenous Languages: Issues and Challenges" held from 12th July to 14th July at Kalinga Institute of Industrial Technology, Bhubaneswar, India.
- In collaboration with the Department of Anthropology, Mahatma Gandhi Antarrashtriya Hindi Vishwavidyalaya, Wardha, the Survey organized an exhibition on "Bio-cultural Evolution of Man" from 16th to 21st September, 2019.
- The Survey extended support for holding an International Conference on "Embracing the Other: Rediscovering Mahatma Gandhi and the Power of Non-Violence" from 20th September and 21st September, 2019 at the Department of Political Science of M.L.V. Government College, Bhilwara, Rajasthan.

Participation in National/International Seminar

- Ms. Banita Behera, Assistant Keeper, participated in the National Seminar on "Ethnographic Museums in India: Contributions, Representations and Future Possibilities", organized by the Indira Gandhi Rastriya Manav Sangrahalaya, Bhopal, 28-30 July 2019.
- Dr. C. R. Satyanarayanan, Deputy Director (Cultural), and Dr. M. Nanibabu, Research Associate (Physical), have participated in the National Seminar on "Tribal Cultures in Transition: Issues of Identity, Sustainability and Development" at University of Hyderabad from 1st and 2nd August 2019.
- Dr. Venugopal, P.N., Assistant Anthropologist (Physical), participated in a National Seminar on "Ignored Claims: The status of Nomadic and Semi-nomadic Tribal groups in India" organized by Mysore University on 1st and 2nd August, 2019.
- Dr. Nilanjan Khatua, Superintending Anthropologist (Cultural), attend a workshop on "World Ozone Day 2019" organized by Zoological Survey of India, Port Blair on 16th September 2019.
- Dr. Piyusa Ranjan Sahoo, Anthropologist (Cultural), presented research paper on "Understanding the Livelihood Practice and Socio-cultural Values among the Ang (Jarawa):

Study of A Particularly Vulnerable Tribe of Andaman and Nicobar Islands of India" on the occasion of the National Seminar on "Livelihoods of Vulnerable groups: Empirical and Theoretical Dimensions" at Department of Anthropology, University of Hyderabad, 26 - 27 September 2019.

- Dr. Vijay Kumar, Research Associate (Cultural), Sub-Regional Centre, An.S.I., Jagdalpur presented a paper on "Culture and Sustainable Livelihood: A study of Abhujmaria of Bastar" on the occasion of the National Seminar on "Livelihoods of Vulnerable groups: Empirical and Theoretical Dimensions" at Department of Anthropology, University of Hyderabad, 26-27 September 2019.

Representation of Survey / Government of India / Abroad

- Dr. Nilanjan Khatua, Superintending Anthropologist (Cultural), and Dr. Koel Mukherjee, Anthropologist (Physical), attended a meeting on 12th July 2019, at the Directorate of Information, Publicity and Tourism, A & N Administration in connection with issuance of Single Window Entry Passes/ Tickets through the Tourism website to visit all museums and tourist places manned by different departments of A & N Administration.
- Dr. Nilanjan Khatua, Superintending Anthropologist (Cultural), attended a meeting with the Secretary, Directorate of Tribal Welfare, A & N Administration, for finalizing the draft of test materials for preparation of a chapter on tribes of A & N Islands to be incorporated in the school curriculum, held on 16th July 2019.
- Dr. Nilanjan Khatua, Superintending Anthropologist (Cultural), attended a meeting in the chamber of the Secretary (TW) at Secretariat Annex building on 1st August, 2019 to discuss the project on "Conservation breeding on Andaman Wild pig" to develop the procedures and methodology in the interest of the members of the Particularly Vulnerable Tribal Groups.
- Dr. Ratna Dhar, Superintending Anthropologist (Cultural), attended the Pre-submission Seminar for Ph.D. students in the Department of Anthropology, Mahatma Gandhi Antarrashtriya Hindi Vishwavidyalaya, Wardha, on 14th August, 2019 as an External Expert.

- Dr. R. Gowloog, Superintending Anthropologist (Cultural), has taken additional charge of the National Commission for Scheduled Tribes on 22nd August, 2019 and attended the first meeting of the Commission with Shri. S.K Ratho, Joint Secretary, NCST at Guwahati on 23rd August, 2019.
- Dr. Nilanjan Khatua, Superintending Anthropologist (Cultural), attended a meeting convened by the Secretary, Tribal Welfare and Chairman, Research Advisory Council (RAC), to discuss the issues relating to finalization of draft policies of Andamanese, Onges and Sentinelese prepared by Andaman & Nicobar Tribal Research Institute (ANTRI) on 22nd August 2019.
- Dr. R. Gowloog, Superintending Anthropologist (Cultural), attended as Departmental Representative for the documents verification at the Staff Selection Commission, North East Region, Guwahati on 31st August, 2019.
- Dr. Piyusa Ranjan Sahoo, Anthropologist (Cultural), is appointed as examiner by Bastar University of Chhattisgarh to conduct/evaluate the practical Examination of the students of M.A./M.Sc. Anthropology of the Department of Anthropology of Bastar University.
- Dr. Piyusa Ranjan Sahoo, Anthropologist (Cultural), attended the first half yearly meeting NARAKAS (Nagar Rajbhasha Karyanvayan Samity) at conference hall of State bank of India, ADB, Branch, Jagdalpur.

Celebration of Independence Day

73rd Nation's Independence Day was celebrated in all functional centers across the country. Regional Centres. Prof. Vinay Kumar Srivastava, Director, Anthropological Survey of India, hoisted the National Flag and paid homage to the freedom fighters on this occasion at Salt Lake Campus, Kolkata.

Others

- A meeting was held on "Tribal Policy of the Andaman & Nicobar Island" on 6th August, 2019 at Eastern Regional Centre, Salt Lake, Kolkata to discuss the draft policy of the Great Andamanese and Sentinelese communities of Andaman & Nicobar Islands.
- On 19th August, 2019 Sadbhavna Divas was observed at all Regional Centres and Head Quarter, Kolkata.

- A contingent of scholars of the Survey participated in the National Exhibition on "Creative India: A new Dimension" held from 28th August to 31st August, 2019 at Amarabati Maidan Sodepur, Kolkata.
- Under "Swachhata Action Plan", An.S.I. organized special drive on "Say No to Plastic" at the cities, where Regional Centres are functional. Employees of the Survey enthusiastically participated in the programme.
- World Tourism Day was celebrated on 27th September 2019 on the theme "Tourism and Jobs: a better future for all" at the Andaman & Nicobar Regional Centre of this Survey.

New recruitment / Promotion / Superannuation

Smt. Shyamoshree Borah joined the post of Assistant Anthropologist (Cultural). Dr. A. Chandrasekar promoted to Assistant Anthropologist (Physical) and Shri A. J. Biswas of Central Statistical Cadre promoted to the rank of Assistant Director. Shri Jagdish Nath Chauhan, Driver Mechanic, Gr. II; Smt. Durba Sinha, Assistant; Shri Manash Kumar Roy, Office Superintendent; Dr. H. M. Maralusiddaiah, Assistant Anthropologist (Cultural) and Dr. Tilak Bagchi, Assistant Keeper, retired from active service on reaching the age of superannuation.

Scholastic imprints

- Dinda, Amitava. 2018 (Published 2019-2020): "Sustainability and Evaluation of Eco-tourism Activity: A Case Study of Sundarban Tiger Reserve", *Journal of the Department of Anthropology, University of Calcutta*. Vol. 18 (75-96), Calcutta: The University of Calcutta Press (ISSN: 2249 -6181).
- Mukherjee, K. 2019: "A comparative study of RIP ASA and MASS in diagnosis of acute appendicitis". *General Journal of Medical Sciences and Clinical Research*, Vol. 7 (7), p. 148-153.
- Sahoo, Piyusa Ranjan 2019: "The Indigenous People and Marine Resource Management : A Study among the Nicobarese of Chowra Island of A & Nicobar Islands", *Anthropos India*, Vol. 5 (1): January-June, 2019.
- Venugopal, P. N., Mukherjee, K. 2019: "An Epidemiological Investigation on Health Conditions of the Koraga PVTG of Dakshin Kannada district, Karnataka" in *Development and Tribes: Contemporary Issues and Challenges*, M.C. Behera (Ed.), pp. 285-303. Serial Publications Pvt. Ltd., New Delhi.



Front Cover : Lepcha maiden- on the way to horticultural operation

Back Cover : 1. Celebration of 73rd Independence Day at Kolkata

2. "Say NO to Plastic"- performing Nukkad Natak (Street play)
by the employees of the Central Regional Centre, Nagpur

3. Observing Hindi Saptah at Head Quarter, Kolkata



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