



ANTHROPOLOGICAL SURVEY OF INDIA

NEWSLETTER

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Celebration of the 75th Foundation Day of the Anthropological Survey of India (Lighting of the Lamp: from left Prof. Vinay Kumar Srivastava (Director), Prof. Ranjit Kumar Bhattacharya (Former Director, An.S.I.), Prof. P. K. Misra.)

FROM THE DIRECTOR'S DESK



Dear Readers,

Last year was of great significance to the discipline of anthropology and its institutions. In 1918 began the teaching of anthropology in Calcutta University when it was introduced as a course in the master's programme in Ancient Indian Society and Culture, as a result of the great initiative taken by its visionary Vice Chancellor, Sir Ashutosh Mukherjee. Two years later, the teaching of anthropology at the master's level began at Calcutta, and the first department of anthropology came a year later. If you allow me to borrow an expression from Adam Kuper, who while writing on the year 1922 said 'it was the *annus mirabilis* ('auspicious year', 'year of wonder') of functionalism', 1921 was the '*annus mirabilis* for anthropology in India'.

R. P. Chanda, the author of *Indo-Aryan Races* (1916), was the Lecturer-in-Charge of the newly-founded department of anthropology, and when L. K. Ananthakrishna Iyer joined, this position went to him. K. P. Chattopadhyaya was the first professor and head of anthropology in Calcutta. He was a product of Calcutta University, having studied physics here, both for under-graduation and post-graduation; and then, he proceeded to Cambridge University for further studies. There he came in contact with W. H. R. Rivers, the author of the famous study on the Todas, and decided to study anthropology. In fact, Rivers was planning to lecture at Calcutta University just before his premature death in 1922.



Inaugural programme of the 100 Years of Anthropology

The other great contribution of the anthropology department in Calcutta was that it was instrumental in the creation of the anthropology departments in other universities. I heard the following story about Delhi University. Dr. B. S. Guha, who was then the Officer-on-Special-Duty of the Anthropological Survey of India, had a meeting with the then Vice Chancellor of Delhi University, Sir Maurice Gwyer. In this meeting, Dr. Guha apprised Sir Maurice about the role anthropology can play in understanding and dealing with the emerging new world, and urged upon him to start its department in his university. In 1947, the department was established, with Dr. P. C. Biswas, a product of Calcutta University, as its first teacher. The role of Dr. D.N.Majumdar, who

was initially appointed by the university to teach 'primitive economics', in founding the Lucknow department of anthropology is well known. Not only he established the department, but also founded the Ethnographic and Folk Culture Society and the journal, *The Eastern Anthropologist*. So is the role of Professor M. C. Goswami, the founder of the Gauhati University's anthropology department. In the same way, the relationship between the Calcutta anthropology and the Anthropological Survey of India (AnSI) was inextricable.

If 2019 was the beginning of the centenary celebrations of the teaching of anthropology in India, then this year was also the beginning of the seventy-fifth year of the AnSI. The genesis of the AnSI lay in the Indian Museum, which had the Zoological and Anthropological Sections. Of this, in 1916, the Zoological Survey of India was carved out. Later, the idea of a separate Ethnographic Survey was mooted. Recommendations to this effect were made first in 1927, and later in 1932. The proposal was accepted by the government in principle, but it could not see the light of the day because of economic depression.

In June 1927, Dr. B. S. Guha joined the Zoological Survey of India as an anthropologist (in its anthropology section). Dr. Guha was a distinguished scholar, having earned his doctorate from Harvard University, the first Indian to achieve this distinction. The thesis he wrote was on the racial basis of the caste system in India, which he defended before the eminent anthropologists of those days, Roland Dixon and E.A. Hooton. In 1945, Dr. Guha submitted a proposal for establishing a separate institution for anthropology. His proposal received support from the then Director of the Zoological Survey of India. In September 1945, the government decided to transfer the subject of anthropology to the Department of Education, for Zoological Survey of India was then under the Department of Agriculture, and create the Anthropological Survey of India. Finally, on 1st December 1945, the actual transfer took place; a new survey was born, and Dr. Guha was appointed

its Officer-on-Special-Duty. Its office was located in Benaras (Uttar Pradesh). On 1 August 1946, Dr. Guha was appointed its first Director; later, on 17 October 1946, Verrier Elwin was appointed as its first Deputy Director. In 1948, the Anthropological Survey of India was shifted from Benaras to Calcutta, and housed in the premises of the Indian Museum.



Prof. P. K. Misra delivering Foundation Day Lecture

The AnSI is a unique institution because here the government funds it to carry out researches on tribal and non-tribal communities of the country from biological and cultural perspectives. Such an institution is found nowhere in the world. Here, the AnSI establishes a link with the government on the one hand and the universities on the other. It is a research and academic body, the central task of which is to carry out first-hand researches on Indian communities and prepare its researches for publication, so that in addition to an advancement of the scientific knowledge, harmony, unity, and cooperation in national life is also promoted.

As a part of the government system, one of the expectations from the AnSI is that it would closely examine the causes of the problems that the backward communities and marginalized people are facing, and would propose their operational solutions. The physical anthropology division of the Survey would conduct its studies on the bio-genetic parameters of the populations, suggesting the measures to be taken up for raising the physical standards of people and raising their biological wellbeing. The studies that the AnSI has conducted over time have added to the reading material for the students.

The synergism between the AnSI and the university anthropology departments has wavered from time to time, and for its proper understanding, studies of the relations between different departments and the AnSI need to be taken up. However, I can reflect upon this relationship from my experiences of the anthropology department of Delhi University. The books that the AnSI had published were popular among students, so were the writings of its academic staff. The household names were N.K. Bose, Surajit Sinha, K. Suresh Singh, T. N. Pandit, R. S. Mann, besides of course, B. S. Guha, whose classification of Indian populations was known to students by heart quite like the way they memorised in their high school Dmitri Mendeleev's periodic table. Although mobility from a teaching position to a position in the Survey did occur, those who did move were temporarily placed in Delhi University. However, the reverse was true – those who worked in the Survey and had climbed in hierarchy eyed on university positions. Perhaps they were keen on teaching, and also, in a central university, they would be able to work till the age of sixty-five. The outcome of this was a continuing interaction between the AnSI and the universities. In other words, my submission is that the Survey and the university anthropology departments were never estranged partners, although their relationship was sometimes fairly close and at other moments they happened to drift apart for the time being. Nevertheless, the crises the subject faced were faced both by the university anthropology and the Survey.

The indisputable fact repeatedly voiced is that anthropology emerged during colonial times, but the moot issue is whether it served the colonial interests. Many have argued that anthropology was the handmaiden of the colonial regime. Its practice served the rulers by rendering information about the communities that were being administered, and if there were protests brewing at the local level or movements building up against the powers, they were brought to the notice of the law-enforcers to raise their vigilance and crush them before they blossomed threateningly. That was the reason why in the literature of the 1960s, when the past practice of anthropology was being interrogated in an era of post-colonialism, anthropologists were called 'spies' and in some new states of Africa they were categorised as one of the exploiters of the local communities along with the businesspersons and missionaries.

However, to brand all anthropologists in these words and to go to the extent of calling anthropology as the 'bastard child of western imperialism' (as did Kathleen Gough) is unjust. Even during the zeniths of colonial days, there were anthropologists who spoke for the people, who defended their rights, and who apprised the colonial state of the damages it had done to the local communities. It was principally because the discipline of anthropology, irrespective of the context in which it was practiced, inculcated the values of equality of all beings, even when terms like 'primitive' and 'rude' were used for simple communities. The lesson that these societies had to teach to the wider world was of great value; Claude Lévi-Strauss called these people 'geniuses', who understood and managed their habitats for millennia, living with amity and cordiality. Later, in his Tokyo Lectures of 1986 he said that when the west is finding itself on uncertain grounds because of the crises that are mounting and its intellectual capital unable to provide solutions, many thinkers are urging upon the state to draw insights from the way in which the non-western societies have survived for thousands of years; and for grasping an understanding of how they have done it, they are turning to the pages of the ethnographic accounts

that anthropologists have written after spending years and years with them. Lévi-Strauss also said that a reading of all this would make us humble and we would deeply regret what we did with them all these years, as a consequence of which the *indigène* has become *indigent*, the sumptuous local people have become impoverished. Far from yielding positive results, acculturation caused a multitude of problems for local communities (the recipients). Prying eyes were all over on them – entrepreneurs were surveying their lands for commercial purposes, external political states were annexing their territory, religious leaders were endeavouring to change them, and anthropologists had squatted there to study them.

The other two values that anthropology reinforced were that in the programmes of directed and planned changes, the tribal communities should not be left out. Often there has been a tendency to do so because tribes generally do not spell out their demands with belligerence as do the other communities. The episodes of exploitation they have undergone have been so devastating that they have become almost completely silenced. Instead of demanding their share, even when they know their rights are being abrogated, they leave it to the will of the authorities, and become fatalist, and in some cases, they meekly surrender their rights over the resources and move away to those areas where they think they would be able to live rather undisturbed. Wherever they are, tribes want freedom to live, like any other community, and practice their ways of living, and they find all this being throttled when the outsiders throng their areas, usurping their 'lifeline possessions', reducing them to lead the life of serfs, besides ridiculing their customs and practices, thus making people feel that their tradition is a liability.

Anthropologists described in detail the predicaments not only of the tribal people but also of the other marginalized communities. That development has added to the miseries of these people was the finding in almost every study dealing with impact assessment. Thus, instead of reducing the gap between different strata, development was

in fact exacerbating it. Indeed, it was a common theme in development studies, and thus, it was obvious, that critical questions were posed about the ways in which we have tried to progress where the affluence of some has gone alongside the destitution of others. That is where the anthropologists have invoked their second value to which they are wedded – to work towards creating an inclusive and non-discriminatory system. Here, at this juncture, comes the third value, of justice to all.

A look at the history of anthropology tells us that during the formative period, some who made a seminal contribution to the discipline were the practising lawyers, and of them, some were representing the local communities in their land disputes with the others. The prominent examples that instantly come to our mind are of Lewis H. Morgan and Rai Bahadur S.C. Roy. They were fighting for the tribal rights and their just claims over their land. Time and again, the anthropologists recorded the cases where tribespersons were denied justice because they did not understand the state laws and its nuances, for they had been conversant with their customs according to which the disputed were laid to rest. They also lacked the resources that were essential for paying the court fees, lawyers' expenses, and the days to be spent on meeting the courtly schedule, thus foregoing their work or wages.

Thus, in its evolution, anthropology developed these three values – of equality of all human beings, inclusivity in practice and non-discriminatory attitude, and working towards justice for all communities, because then only equality and inclusiveness would prevail. These values run through the anthropological practices of all times and spaces. Anthropologists fell into notoriety – and became villains – not because of their deeds but because of the ways in which the colonial powers put their work to use, which often was for the detriment of the people. Howsoever flint-hearted and careerist the anthropologists might be, they would abhor any exercises which lead to people's despair. Like any other instrument,

anthropological writings can also be used against the people's interests. S. F. Nadel was right in saying that people's vulnerability to exploitation increases manifold when information on their 'inner secrets' and 'sacred knowledge' is easily available to everyone. Does anthropology expose the 'simple communities', already impoverished and mutilated, to further abuse and mistreatment? It is a question to be examined thoughtfully.

Wherever we are (in universities, research organizations, or the Survey), our commitment is to the study of the marginalized people, especially those who have remained untouched by the tide of development and those who have been its victims. One may argue that by adopting this stance, anthropology still remains tied to the study of tribal people as it was in the past. Our rejoinder to this is that anthropologists study human beings wherever and whenever they are found in groups, be it a city or a village, but we are devoted to the study of those whose lot instead of improving has deteriorated with the passage of time, and if we do not rise to the occasion, we would be committing great injustice to the vast humanity, deprived and desolate. Anthropological work cannot be divested from the feelings for humanity; and this view certainly is not antithetical to an objective understanding of social phenomena.

Our firm dedication to the objective of studying marginal groups inspired the AnSI to take up a national project on de-notified, nomadic, and semi-nomadic communities, which collectively number not less than 15 crore people, and according to Balkrishna Renke, they are divided into 803 communities. Once this project is accomplished, it will be a significant contribution to the understanding of Indian society, and will be a compendium volume to the internationally-acclaimed project titled People of India.

Vinay Kumar Srivastava
Director

RESEARCH UPDATE

On research front the entire period was quite significant to us in terms of fulfilling commitments to the Ministry of Culture, Government of India, in continuing the National Research Project, "Anthropological Study of the De-notified, Semi-nomadic and Nomadic Communities in India", simultaneous to accomplishment of full-fledged studies among sixty four de-notified, semi-nomadic and nomadic communities across the country, as desired and funded by the NITI Aayog, Government of India, in regard to immediate validation of those communities as those were enlisted in the report of the Idate Commission, 2017.

Anthropological Study of the De-notified, Semi-nomadic and Nomadic Communities in India (National Project)

The Sansi (Punjab)

The Sansi in Punjab have been recognised as a de-notified community. They are listed in List 1A of the Idate Commission Report. In Punjab, Sansis are unevenly distributed in almost the entire district. For the present study, rural and urban settlements of three districts, namely Patiala, Ludhiana and Amritsar were taken into account. As per 2011 Census, the population of the community in the state is 1,22,201 clubbed with Bhedkut and Manesh for the purpose which are considered as its sub-castes. Majority of their population is rural based (73.1%) while only 26.9% reside in urban settlement. Most of the Sansis in Punjab have converted to Sikhism (53.7%), while the others still practice Hinduism (46.3%).

They claim their descent from Raja Sahasmal, who according to them, is their founder. The etymological meaning of the name 'Sansi' is thus derived from their ancestor, Raja Sahasmal. They also claim to be Sahsi (courageous) and therefore the name 'Sansi' came into being. They revere Maharaja Ranjit Singh as one of them and believe

that his real ancestry has been camouflaged by the Jats. According to the community members, Raja Sahasmal had three children- two sons; Mallah and Biddo, and a daughter named Raslaan. These three children formed the three main *gotras* or clans of the Sansi community, namely- Mallah, Biddo and Chaddi. The term Mains and Mallah is used synonymously with each other while the term Kharkhal is used synonymously with Biddo, both former terms being the sub-castes of the main (latter) *gotras*. Sansi is an endogamous community with gotra exogamy in marriage rule. Cross-cousin marriage is found to exist within the community. They have their own Biradari Panchayat (caste council) system, where matters of the community are resolved within themselves. They have their set of penalties and fines, and these are abided and obeyed by all the community members. Sansi *boli* or Farsi dialect is used as code language between members of the community in presence of non-Sansi members. At homes, they speak in Punjabi. It was observed that only the elderly male members of the community have the knowledge of their dialect whereas the younger generations hardly speak the dialect with their kin group.



Life goes on- A happy Sansi family

The educational status of the community shows that maximum number of people have studied up to matriculation and higher secondary level.

While some of them have acquired qualification in graduation and post-graduation. Maximum of the population is engaged in daily wage labour work. Women are seen to be engaged in agricultural labour and contribute to the family income. They also rear animals, mostly buffaloes.

The Sansi was notified as a criminal tribe under the Criminal Tribes Act, 1871, by the British government. Although, after independence the community was de-notified in the year 1952, but soon they were classified under the Habitual Offender's Act, 1959. The Sansi community, who once had glorious past, now is struggling every day to establish an identity of their own. Due to their past of being convicted as criminal they are still stigmatized by the society. In Punjab, the community is listed in the Scheduled Caste category of the State List of Schedule Caste. Almost all the members of the community have caste identity certificates and enjoy the benefits provided by the state government.

The Bijoria (Madhya Pradesh)

The Bijoria is also known as Bijori/ Bijaria in Madhya Pradesh. They are a lesser known and almost insulated community and distributed in only four villages of Berasia tehsil of Bhopal district and in one village of Sihor district of Madhya Pradesh. In Bersia tehsil, they mostly inhabit Karariya, Dhekpur, Sonkach and Tarawali Kala villages. They live in a separate hamlet (*tolas*), known to the other neighbouring communities as 'Bijori Tapra'. The largest number of Bijoria population resides in Bijoripura in Dhekpur village. The community claims that they belong to Kanjar community by referring to their inter-marriage relations with Kanjars of Guna, Datia, Narsinghpur, Rajgadh, Sihor district of Madhya Pradesh; Jhansi and Lalitpur district of Uttar Pradesh and Kota and Bundi district of Rajasthan.

Systematic evidence regarding the origin of the community in written documents is not available. The community has almost forgotten their real origin historically but they believe to be the descendants

of the army of Chittorgarh kingdom. According to a legend, their community has descended from a woman called 'Bijori Kanjri; a Kanjar girl'. In local parlance, the word Kanjar denotes the placenta. The legend says that Bijori Kanjri is a female dancer and incarnation of Devi Shakti deputed by Bramhaji for the testing of twenty-four Bagdawat brothers (the ancestors of Gujar community).



Bijoria lady and her abode

Official data on population of the community was absent but the field investigations on the community revealed that the Bijoria or Bijori population is of 1500 persons approximately. At present they speak of a local dialect of Hindi and use Devnagri script for both and inter-and intra-group communication. The dialect spoken among them is not identified and some people call it 'Bijori Boli', a type of mixture of Malvi and Rajsthani *boli* of Bundi area.

Constitutionally the community is not placed in either of the reserved categories but in Madhya Pradesh, Bijoria is listed under 'Vimukt Jati'. Due to lack of reservation status the community is deprived of most of the welfare schemes that are provided by the Madhya Pradesh Government. The community at present is demanding Scheduled Caste status preferably with the Kanjar community on the basis of their traditional marriage rituals and marriages relations with the Kanjar, Bhanmata and Kabutra community. The community has faith and belief in almost all the Hindu Gods-Goddesses and in Hindu religion. They are worshipers of Banyan

tree of 'Huda Kakakadia', a sacred place of Bijori community. Huda Kakaria is approximately two hundred years old *dera* (habitat) of the Bijoria community. Huda Kakaria is a sacred center and house of their ancestors. They celebrate festivals like Holi, Dashera, Rakshabandhan, Bhai Dooj and Diwali, etc., but during Diwali they do not light lamps (*diyas*) in their houses as it is believed that their dead ancestors would visit the auspicious place on that day.

Though they are known in the neighbourhood as a criminal community because of their involvement in theft and robbery, it was also found that at present they do not indulge in thieving and robbery in the district but outside of the state and district. At present they are more involved in manufacturing and selling of *deshi daru* (country liquor) which is sold in the town and nearby villages. Many of them have opted for menial work on daily wages and some are engaged in agriculture and animal husbandry. Most of them are habituated in sedentary life-style. Some have agricultural land *patta* (deed of landed property) of their names, rest are engaged as agricultural labour, along with animal husbandry. Due to occupational change, the community has a considerable raise in social status, but most of them come under below poverty line. In recent years the community is not into any serious criminal activities. The study infers that the health status, economic conditions and living of standard needs some empathetic approach from the government, which may help in circumventing the criminal tendencies as by and large the attitude towards crime is the result of social, economic deprivation in the community.

The Moghiya (Madhya Pradesh)

The Moghiya is a community with moderate population in villages. Most of the Moghiyas of Madhya Pradesh have migrated from the neighbouring states of Rajasthan and Gujarat. The major concentration of the Moghiya in Madhya Pradesh is in the districts of Mandsaur, Neemuch, Ujjain, Dewas, Dhar and Ratlam, who reside mostly

in a separate hamlet of a multiethnic village with twenty-five to fifty families in a village.

Though constitutionally the Moghiya is categorized as a Scheduled Caste community in Madhya Pradesh, but in some villages it is observed that a number of families have Scheduled Tribe certificates in their name. These certificates show that those who are in Scheduled Caste category spell their surname as Moghiya whereas those in Scheduled Tribe category write as Mogia. The study reveals that the community wanted to be identified as Mogia and to be categorized as Scheduled Tribe. This may be due to the constitutional privileges for the Scheduled Tribes communities.

The community recalled that some hundred years ago they were involved in thieving and robbery and had a semi-nomadic life. But after settling in the villages they have left these criminal activities and are now earning the livelihood through the wage labour and agriculture.



Kitchen garden is an essential part of the Moghiya life

The leaders of the community however have informed that a few of the community members still resort to thieving and robbery in order to earn more to become a viable bridegroom in the community. Other than the agriculture which provides sustenance for a few months, many of them are engaged in daily wages as their secondary occupation either working in agricultural fields or in

construction sites in the neighbourhood or outside. Brewing country liquor from *mahua* (*Madhuca longifolia*) is a routine domestic work in almost every house. Apart from self-consumption, major portion of the brewed liquor is sold to the neighbouring communities. The young generations are engaged as drivers and petty shopkeepers.

They are generally low in social status than the other communities in the village but they do not face any stigma in the village and neighbourhood. Awareness for education and government development schemes has reached the community. They send their children to the school regularly and most of them study up to 12th standard and the frequency of drop outs has reduced among the male members. But still it is observed that males discontinue their further study after completion of high school due to their urge of earning bread for family. Few achievers among them are pursuing M.B.A. and preparing for various competitive exams. On the other hand, the school dropout cases among the girls are found in a high frequency. One of the reasons may be the early age of marriage or the absence of a high school nearby. But among the elders of the community or who are in the age group of 50 and above are mostly non-literate or have studied only up to 2nd/3rd standard.

The Moghiya as a whole get proper and enough food throughout the day. Being largely engaged in agriculture, they take meals twice a day, one in the morning before work and in the evening after returning home. They prefer delivery at the home but in recent times they are utilizing the facilities of local government hospitals or the PHC. Most of the women are anemic and suffer from gynecological problems. Desire of male child leads a woman to give birth to 3-4 children within a very short gap, as a consequence the health of the woman and the child is affected. Few cases of high blood-sugar have been found reported in the health centres. High blood-pressure is very common among the male members due to excessive intake of alcohol. Problem like urinary tract infections is very common among them. A kind of apathy towards allopathy

medication is present in the community who still prefer the local traditional healers and mendicants for the cure.

The Nat (Madhya Pradesh)

The Nat is an umbrella term for four sub-groups of the community, viz. Gujarati Nat, Raj Nat, Malvi Nat and Chamar Nat. They are widely distributed all over Madhya Pradesh in the districts of Ujjain, Bhopal, Indore, Dewas, Dhar, Agar, Ratlam, Guna, Khargone, Rajghar and Guwalior. Among them the Gujarati Nat were spread in all the districts whereas the rest of the sub-groups were found in very few pockets and thus could not be studied. Among these sub-groups there is no connubial relation or sharing of food.

The Gujarati Nat, as the name itself suggests, trace their origin from the state of Gujarat. In past, they had to constantly move from one place to another in search of daily wages within the same or neighbouring districts.



Pride – Man (Nat) with his musical caravan

However, they are settled communities now for the past two to three generations. Therefore, it may not be wrong to say that they were once semi-nomadic in nature. But at present their distribution is mostly in the suburb regions. In most of the settlements there were maximum eight to ten households, in other settlements there were ten to eighteen households and the biggest settlement consisted of

about twenty-five to thirty households. There were two to three clans recorded in a single settlement and they were mostly of the same lineage or family. The reason for such pattern of settlement was liked by their profession as being inhabited in the same region with different clans would mean having more competitors.

In past, people were dependent on traditional occupation for their livelihood by performing acrobatic skills to entertain the public in mass at street corner. Other times they would beg from village to village and from household to household. Therefore, having spread out in small cluster was more advantageous to earn their livelihood. But in recent times, with change in their occupation from traditional to other professions the pattern of their settlement has also changed. The new occupations that community has taken up are daily wage and 'band baaja'. 'Band baaja' is sort of orchestra played by a team of twelve people with different musical instruments in marriage ceremonies. In this profession, a huge investment of money is involved because owning a complete 'band baja' requires a modified jeep. This is the charm of the band and most of the sound systems are installed in it. However, this new profession has to face a challenge as well due to emerging of DJ music run by other caste communities.

Low literacy rate and soaring school dropout have forced them to take up daily wage for their livelihood. In past, the community being in lower social hierarchy had to face tremendous discrimination from the higher caste community, but no social stigma was attached to their profession as such. It was noted during the fieldwork that the community had government document such as Aadhaar card, voter card, ration card, and so on. They have also benefited from government schemes such as old-age pension, widow pension, Ujjwala Yojna, individual household toilets, and so on. Nevertheless, the community has not availed the benefits of schemes which are inclusively for the de-notified community in general that was introduced by the government of Madhya Pradesh.

The Kalbeliya (Madhya Pradesh)

The Kalbeliya of Madhya Pradesh is widely distributed in the Malwa region of Madhya Pradesh, in the districts of Neemuch, Mansaur, Ratlam, Ujjain, Sahjapur, Indore and in Dewas. Though the Kalbeliya of Rajasthan is known to be a community of snake charmers and dancers but in Madhya Pradesh the dancing skills are not known and also not encouraged by the community. The study reveals that there are two sub-groups of Kalbeliya but have largely forgotten their sub-group name. However, both the groups trace their ancestry from the Kanlipar, the 12th disciple of Guru Gorakhnath. It seems that at one point of time they might have migrated from Rajasthan which is also reflected from their dialect Malwi and dress pattern but the community as a whole does not recall any migration history.

The study shows that the Kalbeliya, who inhabit Neemuch, Mandasaur and Ratlam strongly maintain social distance from Rajasthan's Kalbeliya. They even deny their identity as Kalbeliya, the snake charmers. Though they identify themselves as a Scheduled Caste community under Kalbeliya, but prefer to be known and identified as Nath and keep it as their surname. This group claims that traditionally they used to manufacture the *ghatti* (grinding stone) and collect bamboo from jungles and sell those in market. But now with time they have diversified into many occupations including daily wages in agricultural land and construction work and in petty business of selling different household items seasonally. Some are purchasing buffaloes from the nearby villages of Rajasthan and sell those in the cattle market in the district with profits.

The second group of Kalbeliya is mostly spread in Ujjain, Shahjapur, Indore and Dewas region associate themselves with the Rajasthan Kalbeliya at some point of time historically but have lost the link and migration history. At present both the groups have very few marriage links with the districts of Pratapgarh and Chittorgarh of Rajasthan. This

group till last few years was largely involved in snake charming and lived on catching snakes and selling venom to the buyers including working as daily wager in agricultural or construction works. But now after the implementation of Wild Life Act 1972 and reservation of forests snake charming as a livelihood process has become difficult for them and they are unable to carry out the traditional livelihood in open. As a result, most of them deny their involvement in snake charming but love to speak of the old glorious times of snake charming. The restriction of snake charming has now forced the old generations and weak to beg in the markets and town and many able-bodied have opted for daily wages and petty business of selling the blankets, clothes and plastic items seasonally. A small group among them is now making the business of making decorative sticks know as lath from bamboo sticks and selling those in the markets near the temples of Ujjain. This business has created opportunities to subsidiary business also.



The Kalbeliya lady

The community on a whole has very little

awareness of education. Most of the community members irrespective of male or female have less inclination for study as they find it difficult to get any job after completing study till class tenth. It was observed that most of the younger generations do get enrolled in schools and receive education till class eighth, but after that most of them drop out from school. The young boys after leaving the studies go for earning money for the family and the girls simply drop out and stay home. It was also found that parents do not prefer to send their girl child to schools situated at a distance from the village after a certain age. Another reason was the early age of marriage for the girl.

Government development programmes and schemes reach almost all the villages except a few. Almost all are availing the benefits of public distribution schemes, Indira Awas, Mukhya Mantri Awas Yojna, Old Age Pension Scheme, etc. But still there is a lack of awareness of the development benefits among the people.

The study reveals that the community is not much aware of the benefits of the hygiene and sanitation in their houses or in the village. Though there are facilities for toilets given by the government, some houses have their own toilets, and there are some common toilets for the village, but most of them still prefer to go out to defecate. Absence of regular cleanliness of the toilets is also causing many health issues. There is also a general lack of awareness for using clean water for drinking and cooking meals.

The community members are mostly found to be suffering from anemia, blood pressure, several skin diseases. Health wise the women are the worst sufferers; there is a serious absence of maintenance of menstrual hygiene. Many cases of unsafe delivery were found which also revealed the absence of proper immunization to the children and mother. They are mostly dependent on quacks for their treatment, whom they often visit and take medicines without any proper prescription. In case of emergency, they visit the government hospital for further treatment.

EVENTS

Health awareness-cum-health check-up of the Limbu: A De-notified Community of Sikkim

Originally the Limbus are known as Yakthung, Yakthumba or Yakthungba. Limbu males and Limbu females are called “Yakthumma” or “Yakthungma”- which means “Yaksha winner”. In Limbu language it means “heroes of the hills” (Yakhills, *thung* or *thum* - heroes or mighty warriors) which has connotation with the ancient Kiratas. The Limbus are also one of the earliest inhabitants of Sikkim. In Sikkim, the Limbus are concentrated in East and West districts of Sikkim. Limbus believe that lineage is not transmitted patrilineally. Rather, a woman

inherits her mother's gods, and when she marries and lives with her husband, she brings with her deities that will then be recognized as the household deities. Limbu bury their dead and observe death rituals for two to three days. *Nikwasamma* is a death ritual done to cleanse the house by *Phedangma*. Relatives, neighbours, and visitors offer money as a mark of respect and put the same on the top of the dead body. The traditional dress of the Limbus is *Mekhil* and *Taga*. Akin to many indigenous people they are shamanistic and worship nature. The Limbus traditionally practice subsistence farming. The Limbu women weave Dhaka fabric cloth on their traditional small handlooms made from bamboo and wood. They are non-vegetarian.



Health Awareness Programme, Sikkim

The present anthropological investigation of Health Awareness Camp under the Project entitled “Anthropological Study of Denotified, Nomadic, Semi-nomadic Communities” was carried out

among the Limbus - a De-notified community of Sikkim between 17th October and 25th October, 2019. The villages like Darap, Siengpheng, and Nambu in the West Sikkim district of Sikkim

were selected for this purpose. The attempt to explore the health status was made resorting to different parameters like blood pressure (N: 265), hemoglobin level estimation from 280 individuals, blood sugar level estimation (N: 240), venous blood sample (N: 207) for blood grouping, screening of Beta Thalassaemia and abnormal haemoglobin, and anthropometry (N: 394). Among the Limbu, individuals each one from males and females are reported to be Haemoglobin E carrier. Under the sub-topic of anthropometric health status as evaluated by Height (Ht-cm), Weight (Wt-kg), Tricep skinfold thickness (TSF-mm), Mid upper arm circumference (MUAC-cm), those indicate that almost equal proportions of children of both sexes (Boys aged 3 yrs to 17 yrs: 16.88 per cent; Girls of 5 yrs to 17 yrs age group: 15.26 per cent) belong to the category of thinness, and proportion of girls aged 5 yrs to 17 yrs age group (22.22 per cent) as compared to the boys of the same age group (14.30 per cent) fall under the overweight category is higher, indicating the girls are more well fed. Considering the weight status based on other anthropometric measurements, the trend shows that the Limbu of Sikkim suffer from dual burden of malnutrition.

Science Expo, 2020

The 9th Science Expo, 2020 was held from 16th January, 2020 to 20th January, 2020 at the Raman Science Centre, Nagpur. In this Science Expo several leading scientific research organizations of Maharashtra participated. Our exhibition which was on Eutherian Mammals to Man - the Story of Human Evolution, received great response from the students and other general visitors from Nagpur and other adjoining areas.

The exhibition showcased distinct components of human evolution, i.e. Biological or Organic and Cultural as superorganic are carefully projected to define the interactions of Biology and Culture in shaping today's man. Emphasis has been given to showcase the evidence of biological evolution which calls forth change in cultural components which may be visible or not. While on the other end evidence has been projected to justify that cultural evolution helps in biological adaptations. A total of 62000 visitors including students from all walks of life visited galleries and interacted with displays/exhibits.



Science Expo-2020

Exhibition

The exhibition unit of the Anthropological Survey of India, Kolkata, organized an exhibition in the 13th Sundarban Utsav, at Sonakhali Bazar, 24 Pargana (South), West Bengal from 23rd January to 1st February, 2020.

Mural painting

Wall-art or mural painting is now getting

popularity across the globe, in beautification of cities with aesthetic senses. It fulfills dual purposes, beautification as well as keep spaces free from public nuisances. In view of the both, the Sub-Regional Centre of the Anthropological Survey of India, Jagdalpur, decided to decorate premise wall of the office with rich art tradition of Murias of Chhattisgarh. Accordingly, three Muria tribal artists from Narayanpur district were invited, who with steady hands created murals, depicting the own world of Muria thematically.



Muria Mural painting

Seminar

The Andaman and Nicobar Regional Centre of the Anthropological Survey of India, Port Blair organized a two day's National Seminar on "Prospects of Anthropological Research among the Tribes of Andaman and Nicobar Islands" on 17th and 18th October, 2019, in the auditorium of the Centre. Shri Sudipta Kumar De, Secretary (Law), A

& N Administration graced the inaugural session as Chief Guest and Dr. Satyabrata Chakrabarti, General Secretary, Asiatic Society, Kolkata, graced the occasion as Guest of Honour. on this occasion, Prof. Vijoy Sankar Sahay, Professor Emeritus, Department of Anthropology, Ranchi University, Dr. Umesh Kumar, Senior Ecologist and Head of Office, Anthropological Survey of India, Kolkata participated as special invites. Dr. Umesh



Seminar at A&N Regional Centre, Left to Right: Dr. S. Chakrabarti, Director (AnSI), Shri S. A. Awaradi, Prof V. S. Sahay

Kumar delivered the welcome speech and also introduced the theme and purpose of the seminar to audience. Dr. Nilanjan Khatua, Superintending Anthropologist (Cultural) and Head of Office, Andaman and Nicobar Regional Centre, Port Blair delivered the Vote of thanks.

Technical session was organized in the seminar hall of the office premises that was chaired by Dr. Satyabrata Chakrabarti, General Secretary, Asiatic Society, Kolkata. Papers were presented by Dr. B. V. Ravi Prasad, Assistant Anthropologist (Retd.), An.S.I, Mysore on the topic "Status of Anthropological Studies among the Tribes of Andaman and Nicobar Islands" and Prof. Vijoy Sankar Sahay spoke on "Nicobar archipelago revisited in 21st century with special reference to Chowra Island". In the post-lunch session Shri S.A. Awaradi, Former Director, ANTRI presented his paper on "Ethnographic Hotspot of A & N Islands:

Urgency in multi-disciplinary tribal studies by anthropologist."

Celebration of 100 Years of Anthropology

The Anthropological Survey of India collaborated with Asiatic Society (Kolkata) and Indira Gandhi Rashtriya Manav Sanghralaya (Bhopal) in organizing a two-day seminar (7 and 8 November 2019) in Kolkata on the occasion of the hundred years of the teaching of anthropology in India. Inaugurated by Professor Tanka B. Subba (NEHU, Shillong), on the first day, presentations on the developments in three branches of anthropology were made. On the second day, the two sessions were particularly interesting – one was on the anthropologists who have switched on to other disciplines and specializations, and the other on

the scholars from other disciplines who were doing anthropological work. Professor J.B. Bhattacharya (of Silchar University) and Professor S.M. Patnaik (Vice Chancellor, Utkal University) were present in the valedictory function of this seminar.

The Anthropological Survey of India also collaborated with INCAA (Indian National Confederation and Academy of Anthropologists) in organizing a two-day seminar on the one hundred years of teaching of anthropology in India. The seminar took place in Kolkata on 21 and 22 February 2020. The Director, AnSI, delivered the Inaugural Address, and the General Secretary of Asiatic Society, Dr. S.B. Chakraborty, gave the Valedictory Address.

Celebration of 75th Foundation Day

The Seventy-five Foundation Day of the Anthropological Survey of India was celebrated on 1 December 2019. Professor P.K. Misra delivered the

Foundation Day Lecture. The programme concluded with a cultural programme.

Workshop on “Anthropological study of De-notified, Semi-nomadic and Nomadic Communities (Under research Grant of the NITI AYOOG)”

Two workshops, each of a week's duration, were held in connection with this project. The first workshop (held from 6 to 10 January 2020) was intended to equip the researchers with the methodological aspects of this specific project. Immediately after the completion of this workshop, the research staff left for thirty to forty-five days' fieldwork. The post-fieldwork workshop was conducted in Kolkata from 2 to 8 March 2020, where all the researchers presented the drafts of their reports. Each presentation was critically evaluated, and then each team was advised to submit their respective reports by the end of March 2020.



Workshop on Denotified, Semi-nomadic and Nomadic Communities Expert: From Right Prof. V. K. Srivastava, Director, Dr. Muniraju, S. V., Deputy Advisor, NITI Aayog, Dr. M. Sasikumar, Deputy Director

Gandhi Jayanti

- On the eve of the Gandhi Jayanti, Western Regional Centre of the Anthropological Survey of India, Udaipur, marched to a nearby slum inhabited by Kalbelia community members to sensitize them on the issue of no use of plastic. Simultaneously the neighbourhood areas were

also sensitized on the same.

- The Southern Regional Centre, Mysuru, had organized Gandhi Jayanti on 2nd October, 2019 in a befitting manner, conducting various in-house programmes like painting competition, delivering lecture and showing film on Bapuji.

Constitution Day

On 26th November, 2019 the Anthropological Survey of India celebrated Constitution Day in all Regional Centre in a befitting manner.



Celebration of the Constitution Day.

- At its Head Quarter, Kolkata, the Survey celebrated it with guest lecture on the spirit of the occasion along with organized a

book exhibition on Indian Constitution and applied domain of the constitutions that has been reflected by and large in socio-cultural

dimensions of the Indian society during courses of time. Prof. Debi Chatterjee (Former Professor), Department of International Relations, Jadavpur University graced the occasion as chief guest and inaugurate the book exhibition. Prof. Vinay Kumar Srivastava, Director of the Survey chaired the lecture session. Prof. Chatterjee lucidly delivered her talk, encompassing the significant contributions of our Constitution in maintaining the national integration and finally the socio-political mechanisms, which always becomes inspiring to all of us in coming out in a single social identity- Indian, with spectacular bio-cultural mosaics, in the process of holding the world's largest democratic system with promises galore for everything. In Chairman's address, Prof. Vinay Kumar Srivastava, elaborated how our constitution adopted the Gandhian thought on *aazadi* (independence) and *swaraj* (self-governance) in Indian society through the plural culture impetus of Babasahib Ambedkar and finally produce a *samhita* (manual) to the newborn nation with holiness of "of the people, for the people, by the people" on 26th November 1949.

- The Andaman and Nicobar Regional Centre, Port Blair celebrated the "Constitution Day 2019" in a befitting manner. Prof. (Dr.) Soundara Pandian, Principal, Andaman Law College, Port Blair delivered a special talk on this occasion. Dr. Anstice Justin, Deputy Director, An.S.I. (Retd.), Dr. Ratan Chandra Kar, Chief Medical Officer (Retd.) and Ex. Deputy Director (Tribal Health), Andaman and Nicobar Health Services and Dr. Ganeshan, Regional Director, IGNOU, Port Blair, graced this occasion.
- On this occasion, the Southern Regional Centre had organized guest lectures at its centre. Dr. D. M. Suresh Benjamin, Assistant Professor, Department of Law, University of Mysore, delivered a talk on "Constitution and fundamental rights and duties" on 27th November 2019. Another lecture was delivered

on the same topic by Dr. Vanishree, Assistant Professor, J.S.S. Law Collage, Mysuru.

Occasional lecture series

- Prof. Surya Prakash, Former Professor of Anthropology, Panjab University, Chandigarh delivered a talk entitled "Human Auxology: The Meeting Ground of Anthropology, Paediatrics and Endocrinology" at the Western Regional Centre of Anthropological Survey of India, Udaipur.
- The Western Regional Centre of the Anthropological Survey of India, Udaipur organised series of lectures on 1st January and 2nd January 2020. On 1st January, Prof. Manoranjan Mohanty, Former Professor of Political Science, University of Delhi, graced the occasion and delivered lecture "Satyagraha- Gandhi's Legacy for the 21st Century". Prof. Mohanty delivered another lecture on 2nd January on "Ethnic Minorities in China - Contemporary trends". On same day, Prof. Bidyut Mohanty, Head, Department of Women's Studies, Institute of Social Science, New Delhi, delivered her talk on "Lakshmi the Rebel- Culture, Economy and Women's Agency".
- On this occasion, the Central Regional Centre, Nagpur organized a lecture on the significance of the day. Dr. Madhuri Barsagade, Dermatologist at C.G.H.S. delivered a lecture on this occasion.

Collaborative Programme

- Under the collaborative programme of the Western Regional Centre of the Anthropological Survey of India, Udaipur and IIT, Gandhinagar joined hands together in organizing National Workshop entitled "Fall Workshop on Language and Linguistic Anthropology" from 7th to 11th October 2019.
- In collaboration with the Department of Anthropology, Vinoba Bhave University,

Hazaribag, the Survey organized 49th Annual Conference of the Indian Anthropological Society on “Anthropology and Allied Disciplines: Contributions in Research on Tribal population of India” from 14th October to 16th October 2019.

➤ The Anthropological Survey of India provided academic and financial assistance to the Department of Anthropology, University of Allahabad for organizing a two days’ National Seminar on “Globalized media and transforming societies: Issues and challenges in contemporary India” from 21st November to 22nd November, 2019.

➤ Andaman and Nicobar Regional Centre, Port Blair organized an “Awareness Programme on Disaster Preparedness” in collaboration with the Directorate of Disaster Management, Andaman and Nicobar Administration on 12th December, 2019. Shri Govind Ram, Director, Directorate of Disaster Management, Andaman and Nicobar Administration graced the occasion as Chief guest. Shri Deen Mohammad, Safety Officer and Shri Gyan Singh, Assistant Director, Logistics were also the speakers at the occasion. Dr. Nilanjan Khatua, Superintending Anthropologist (Cultural) and head of office, AnSI, A&NRC, welcomed the guests and introduced the programme to the participants.

Shri Govind Ram delivered speech on the significance of awareness and sensitization of disaster management and measures initiated by the Directorate of Disaster Management at different levels of administrative set up. In the discussion session, Shri S. A. Awaradi, Former Director, ANTRI, pointed out the issues of inter-island communication and stressed on the need for island wise disaster plan. Dr. Koel Mukherjee, Anthropologist, An.S.I., A&NRC, delivered the vote of thanks.

➤ The Anthropological Survey of India extended financial assistance for holding a National

Seminar on “Tribal Globalization Society” from 14th December to 15th December, 2019 at Viswa Vasu Complex, Bidisha, Paschim Medinipur, West Bengal.

➤ In an academic collaboration the Anthropological Survey of India organized a two days’ National Seminar on “Interaction of knowledge, power and ignorance: The Indian Context” with Institute of Development Studies, Kolkata from 19th December to 20th December, 2019.

➤ As per the memorandum of Agreement between the Anthropological Survey of India and United States DPAA, Hawaii, Dr. A. Chandrasekar, Assistant Anthropologist (Physical), Southern Regional Centre, Mysuru, had participated in the excavation along with the SEARCH team, USA at Sapekhati village, Sivasagar district of Assam during November-December, 2019.

➤ Academic collaboration and financial assistance was extended to the Department of Economics, Jawaharlal Nehru Rajkeeya Mahavidyalaya, Port Blair, in organising the National Seminar on “Socio-Economic Empowerment of Indian women through Self-Employment Scheme and Self Help Groups Initiatives: With reference to Island Women” from 4th February to 5th February 2020.

➤ The Anthropological Survey of India provided collaborative academic and financial assistance to INCAA for holding Annual meet to mark the “100th Year of Anthropology as an academic discipline in India” from 21st February to 22nd February, 2020 at Indian Museum, Kolkata.

➤ In collaboration with the Council for Social Development, New Delhi, the Anthropological Survey of India had organized annual lecture on 24th February, 2020 at the India International Centre, New Delhi.

NEWS

Rajbhasha

Simultaneous, our cumulative activities related to implementation of the Rajbhasha in office procedure were found quite impressive in all Regional Centres and Head Quarter, during this phase.

- Our Western Regional Centre, Udaipur is awarded with the Second Prize for the year 2018-2019 by the NARKAS, Udaipur.
- The North-Eastern Regional Centre, Shillong, organized a Workshop-cum-Seminar on Rajbhasha on 1st November, 2019, where Shri

Vedprakash Gaur, Director of Raj Bhasha, Ministry of Culture, Shri Tej Swarup Trivedi, Additional Director of Raj Bhasha, Ministry of Culture and Shri Vimol Kumar Jha from NARKAS, Shillong, delivered lectures to the staff members of this Regional Centre in the morning session, followed by inspection of progress in the afternoon session.

- In the third quarterly Rajbhasha Karyashala, Dr. Vijay Shankar Sharma, Project Coordinator, Raman Science Centre, Nagpur, delivered lecture on “Sangrahashala ebham iski Darshokon” in the Central Regional Centre, Nagpur on 9th January, 2020.

Republic Day

71st Republic Day of the Nation had celebrated in a befitting manner at all Regional Centre and Head Quarter, Kolkata. Prof. Vinay Kumar Srivastava, Director of the Survey hoisted the National Flag on this auspicious occasion at Salt Lake Campus, Kolkata.



Celebration of Republic Day

Participation in National/International Seminar/Workshop

- Dr. Abhishikta Ghosh Roy, Anthropologist (Physical) attended 6th International Conference on “Emerging Trends in Academic Research” held at Bali, Indonesia, from 27th to 28th November, 2019 and presented a paper on ‘Cancer and Anthropology: A Multidisciplinary approach to today’s Enigma’.
- Ms. Banita Behera, Assistant Keeper, Andaman & Nicobar Regional Centre invited as a Keynote Speaker in the 6th International Conference on “Emerging Trends in Academic Research” held at Bali, Indonesia, from 27th to 28th November, 2019 and delivered a talk on “Museum as an Iconic Example of Multi-discipline and Cultural Sustainability”. In the second chapter of presentation she also presented her research paper titled “Future of our past: issues and tensions in heritage management of Indian archipelago”. She also contributed her expertise as review committee member in the conference.
- Dr. Ratna Dhar, Supdtg, Anthropologist and Head of Office attended a seminar on “Interaction of Knowledge, Power and Ignorance: The Indian Context” held at IDSK, Kolkata, on 19th and 20th December, 2019 and presented a paper on ‘Encountering the Ignorance: Community and State’.
- Dr. Sumitabha Chakraborty, Research Associate (Culture) of the Eastern Regional Centre, Kolkata Regional Centre participated in the seminar on “Interaction of knowledge, power and ignorance: The Indian Context” held from 19th to 20th December, 2019 at the premises of Institute of Development Studies, Kolkata (IDSK) in collaboration with this Survey.
- Dr. C. Satyanarayanan, Deputy Director (Cultural), Central Regional Centre, Nagpur, participated in a National Workshop on “Multidisciplinary Perspectives on Indigenous Languages, Cultures and Societies” from 30th December, 2019 to 1st January, 2020 in the Vijnana Bhavan, University of Mysore, Mysuru, jointly organised by the Central Institute of Inidan Languages, Mysore, Department of Studies in Computer Science and Department of Studies in Linguistics, University of Mysore and delivered a talk on “Indigenous Cultures” on 31st December, 2019.
- Shri Ajay Chaudhry, Junior Translator, Western Regional Centre, Udaipur, delivered a lecture entitled, “Rajbhasha ka Prayog aevam Sancharan” at Centre for Cultural Resources and Training (CCRT), Udaipur on 15th January, 2020.
- Dr. Bibhu Kalyan Mohanty, Anthropologist (Cultural), Western Regional Centre, Udaipur, delivered an invited lecture entitled “Role of Schools in Conservation of the Natural & Cultural Heritage” at Centre for Cultural Resources and Training (CCRT), Udaipur on 21st January, 2020.
- Dr. Bibhu Kalyan. Mohanty, Anthropologist (Cultural), Western Regional Centre, Udaipur delivered an invited lecture entitled “Scopes and Job Opportunities in the Field of Anthropology” at the All India Radio (AIR), Udaipur on 19th February, in the AIP programme “Namaste Udaipur”.
- Dr. Nilanjan Khatua, Superintendent Anthropologist (Cultural), Andaman & Nicobar Regional Centre, Port Blair, participated in the National Seminar “Socio- Economic Empowerment of Indian women through Self-Employment Scheme and Self Help Groups Initiatives: With reference to Island Women” from 4th to 5th February 2020 at Port Blair and presented paper entitled “Matrilineal Inheritance

and Economic Empowerment of Muslim Women of Lakshadweep Union Territory”.

- Ms. Sunumi Changmi, Assistant Anthropologist (Cultural), Central Regional Centre, Nagpur, participated in an International Conference on “Adi Darsha (Tribal Philosophy)” held at Dr. Ram Dayal Munda Tribal Welfare Research Institute, Morabadi, Ranchi from 17th to 19th January, 2020.
- Dr. Piyusa Ranjan Sahoo, Anthropologist (Cultural), Sub-Regional Centre, Jagdalpur, participated in the International Seminar at University of Putra, Malaysia from 3rd to 8th February, 2020 and presented a research paper on “A Sociolinguistic Study of a Preliterate Tribe Ang (Jarawa) of Andaman and Nicobar Islands of India”.
- Shri. Sanjay Kumar Shukla, Assistant Keeper, Central Regional Centre, Nagpur, participated in an International Conference organized by the Department of Anthropology, Dr. H. S. Gaur Vishwavidyalaya, Sagar, Madhya Pradesh on “Indigenous Knowledge and Prevalent Practice” held from 27th to 29th February, 2020.

Representation of Survey/Government of India/Abroad

- Dr. Nilanjan Khatua, Superintending Anthropologist (Cultural), Andaman & Nicobar Regional Centre, Port Blair, attended a Meeting of the Committee Constituted by Tribal Welfare Department, A&N Administration to study the increased tourist traffic through NH-4 in the Jarawa Tribal Reserve (Jirkatang to Middle Strait) on 20th December 2019.
- Dr. Nilanjan Khatua, Superintending Anthropologist (Cultural), Andaman & Nicobar Regional Centre, Port Blair, attended the 43rd Executive Council Meeting of the Andaman

Adim Jati Vikas Samity, Port Blair on 18th November, 2019.

- Dr. Nilanjan Khatua, Superintending Anthropologist (Cultural), Andaman & Nicobar Regional Centre, Port Blair, attended the 1st Executive Council meeting of the Andaman & Nicobar Tribal Research Institute on 18th November, 2019.
- Dr. R. R. Gowloog, Superintending Anthropologist (Cultural), North-Eastern Regional Centre, Shillong, attended the Meeting convened by the National Commission for Scheduled Tribe (NCST), New Delhi 21st November, 2019 at New Delhi.
- Dr. Nilanjan Khatua, Superintending Anthropologist (Cultural), Andaman & Nicobar Regional Centre, Port Blair, attended a meeting convened by the Secretary, Directorate of Information, Publicity & Tourism, A&N Administration, Port Blair to finalize the Module of Single Entry Pass for Visitors to all tourist spots through single window online portal of the Tourism Department, Port Blair, on 21st January, 2020.
- Dr. Nilanjan Khatua, Superintending Anthropologist (Cultural), Andaman & Nicobar Regional Centre, Port Blair, attended a meeting convened by the Secretary (General Administration), A&N Administration, Port Blair on 13th January, 2020, for finalization of minute to minute programme of Entourage of the Hon’ble Vice President in the Andaman & Nicobar Island.
- Dr. Mithun Sikdar, Superintending Anthropologist (Physical), Southern Regional Centre, Mysuru, delivered an invited lecture on “Celebration of 100 years of Teaching Anthropology in India” at INCAA, Kolkata held from 21st to 22nd February 2020.

Others

- Mr. Kenneth I. Juster, His Excellency U.S Ambassador to India visited Zonal Anthropological Museum, Port Blair on 9th December, 2019. His visit is as registered “This is a fascinating museum with an excellent collection on the tribes in this region. Thank you very much for your warm and gracious hospitality in showing me your collection...” in the Visitor’s Book.
- The Survey held its 32nd Executive Meeting at Head Office, Kolkata on 31st October 2019 and 1st November, 2019. 33rd Executive Meeting of the Anthropological Survey of India at the Eastern Regional Centre, Salt Lake City, on 8th March 2020.
- All the Regional Centre and Head Quarter of the Survey observed “Rashtriya Ekta Diwas” (National Unity Day) on 31st October, 2019, in a befitting manner. All the Staff of this organization participated and took a pledge on the day.
- “Vigilance Awareness Week” was observed in all the Regional Centres and Head Quarter of the Survey from 28th October, 2019 to 2nd November, 2019.
- A contingent of about fourteen eminent journalists and photographers along with senior officials from the Press Information Bureau (PIB), Ministry of Information and Broadcasting, Bhopal, Madhya Pradesh visited the Central Regional Centre on 17th February, 2020. They were provided information about the organization, its research projects and research updates till date and an exhibition on “Tribes of India” was mounted at Zonal Anthropological Museum.
- Communal Harmony Campaign Week was

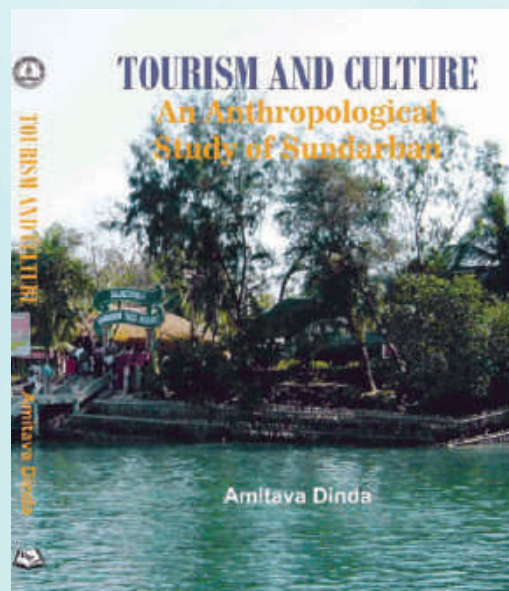
observed in all the Regional Centre and Head Quarter of the Survey from 19th to 25th November 2019 and “Flag Day” pledge taken on 25th November, 2019.

- Swachh Bharat Programme was carried out in all the Regional Centre and Head Quarter of the Survey in a befitting manner. Under Swatchata Action plan, the Southern Regional Centre, Mysuru conducted massive cleaning drive of Mariyappan Lake in collaboration with Clean Mysore Foundation in November 2019.
- Dr. C. Satyanarayanan, Deputy Director (Cultural), Central Regional Centre, took ‘Theory and Counseling classes’ for the 1st and 2nd year M.A. (Anthropology) students of the MAAN Programme of the IGNOU, New Delhi from 4th to 15th November, 2019 at the Vidyavarthaka College and An.S.I., SRC. Mysore, as an Academic Counselor of the IGNOU.

Outcomes

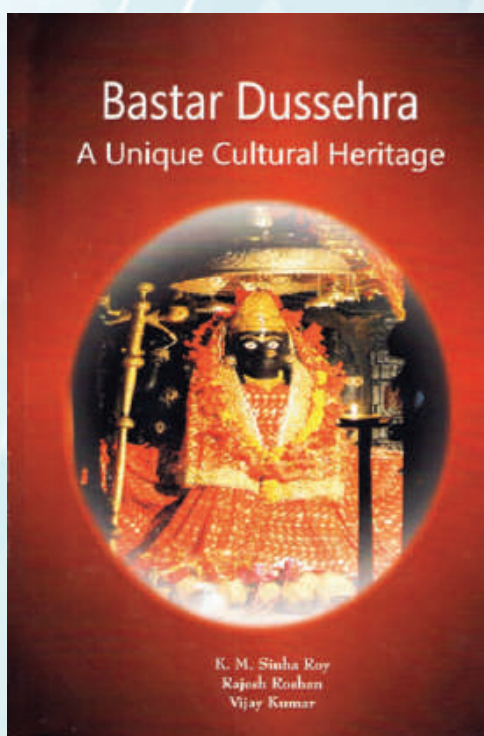
During this period we have published two books, based on the empirical studies on the subjects-

Tourism and Culture - An Anthropological Study of Sundarban by Amitava Dinda:



Sundarban Biosphere Reserve is the largest delta-mangrove forest in the world and has inscribed as the “World Heritage Site” in 1987. Sundarban is a popular destination in the tourist map of India. Every year it receives innumerable national and international tourists from several parts of the globe. This book is an outcome of an intensive empirical study by the author in assessing the impact of tourism on life and culture of the Sundarban.

Bastar Dussehra- A Unique Cultural Heritage by K. M. Sinha Roy, Rajesh Roshan and Vijay Kumar:



This book is about a unique festival which runs for about seventy two days called Bastar Dussehra. Perhaps no festival in the world is celebrated for such a great length of time. This book is an outcome of rigorous research and fieldwork carried out by authors. This book would surely provide an insight to the reader on perfect blending of tribal and non-tribal rituals, thus makes this festival an ideal platform of syncretism.

Scholastic imprints

➤ Khatua, Nilanjan 2020 “Envisaging Tribal

Culture and Decoding Anthropological Museum” in Tribal Studies in India: Perspectives of History, Archaeology and Culture (Ed.) M.C Behera, Springer Nature Singapore Pvt. Ltd. Singapore.

➤ Muthu, Pandi 2019 “A Demographic Study of Telugu Speaking Fisher Folk Community of Chunnabhatta Village, South Andaman” in International Journal of scientific and Engineering Research, Vol.10 (11), November-2019 ISSN 2229-5518.

➤ Muthu, Pandi 2019 “Fishing Technology and Marine Ecosystem: A study on Traditional Knowledge System of Telugu Fisher Folk Community of Andaman Islands” in Anthropos India: A peer- Reviewed International Journal of the Science of Man Society, Economy, Culture and Religion, Vol. 5(2): ISSN:2394-8396.

➤ Mukherjee, Koel 2019 “Co-existence of high levels of Under nutrition and Hypertension among Sabar males of Purulia, West Bengal” in International Journal of Advancement in Life Sciences, 2(4):38-49.

➤ Koley, S. and Chakraborty, P. 2020. “Empowerment of Tribal Women Through SHGs: An Anthropological Study” in Advances in Anthropology and Sociocultural Studies – Cross Cultural Theories (Ed.) Jamwl, A. and Vani, V. Pachla, pp. 41-52. ISBN 978-93-90146-00-0.

New Recruitment

Mr. Dalibandu Pukkala, newly appointed to the post of Assistant Anthropologist (Cultural).

Promotion

Dr, M Kotal got promotion to the post of Anthropologist (Physical). Shri R.K. Singh, Smt. Geeta Pandey and Ms. Juliet Paswett had promoted to the post of Assistant.

Superannuation

Dr. K.M. Sinha Roy, Superintending Anthropologist (Cultural), Smt. Geeta Banerjee, Assistant and Smt. Sheela Nitnaware, MTS had retire from active government services.

Obituary

The Anthropological Survey of India mourns the sad and untimely demise of Smt. Licho, a vibrant lady of Great Andamanese Tribe, who left for her heavenly abode on 4 April 2020. She had sound knowledge of the history, culture, language, social system, indigenous knowledge, etc., of Great Andamanese tribe. She was a treasure of information not only for the Anthropological Survey of India but also the other researchers. When the Anthropological Survey of India prepared a monograph on Great Andamanese, the entire community of the Great Andamanese wholeheartedly extended help to Dilip Kumar Chakraborty. In the 1970s, Licho's grandfather (called Loka) was the head of Great Andamanese and he had very good relations with the then head of office, T. N. Pandit. According to Pandit, Licho frequently visited his house with her grandfather Loka. When Licho was fourteen, she had a serious heart surgery at Vellore Christian Hospital in Chennai. In spite of all these health hazards, she was serving the society as a prime mover. We express our deepest condolence to her family and community members.

Dr. Piysha Ranjan Sahu

On 4th April, 2020, Smt. Licho, a lady of Great Andamanese Tribes of the Andaman and Nicobar Island, left for her heavenly abode. Licho was vibrant with great leadership qualities. She was a rich treasurer of history and culture of the Great Andamanese tribes. Furthermore, Licho was a living testimony of transformation of her community over decades, keeping eyes on her community and keen observation on non-tribal mainstream administrative culture around her as well. She was the last survival among the community, who could speak Sare dialect. She was one of the key respondents to the anthropologists, scholars from other disciplines and to the administrative machineries of the Union Territory administration of the islands.

Members of the Anthropological Survey of India were closely associated with Licho and with her fellow tribesmen/women, since our first regional research centre was established in the Andaman and Nicobar Islands in 1951. In fact, we succeeded in maintaining a trustworthy relationship with the communities over decades, and Licho always came forward providing us with her opinion on the changing tribal affairs. This helped us in visualizing the future state of affairs of the community in regard to policy framing and reviewing existing welfare policies of the tribes from time to time, in association with the Andaman and Nicobar Administration. Whenever we have interacted with her, we observed her utmost sincerity for her community members, particularly her great emotional attachment with the young generations of the tribes. Despite her familiarity with the mainstream society, Licho never found alienated from her own ethnic identity and glorious past of the Great Andamanese tribes. Immense sense of pride always dragged her towards us with a hope to find some suitable way-out for social affairs of the Great Andamanese. Licho believed that without formal education, the next generation of the Great Andamanese would not succeed in progressing. She realized that the dole system in the form of suitable tribal welfare policies would hardly help in regaining self-reliance among the young generation. Simultaneously she also believed in the dissemination of traditional wisdom among every member of the young generation. She was an out-spoken lady, subjected to criticisms the faulty welfare policies or impractical attitudes of governance towards her community members. Simultaneously, Licho was sensitive to the incidents of frequent intermingling of the Jarawa with the surrounding neighbouring settlers; she believed that unwarranted interference in the sovereignty of the Jarawa society would not be beneficial to the Jawara, rather it would replicate the same situation which happened with the Great Andamanese in the past. Her opinions and statements always generated from her deep insight of the perception about the mainstream societal processes. Whenever we told her our planning for visiting Strait Island for academic purpose, Licho always welcomed us with a smile, "aaiye na (please come)." Our visits to Strait Island on every occasion seemed to be like visits to our own land. Licho played a remarkable role in bringing the Great Andamanese and the Anthropological Survey of India together.

Her untimely departure is a true loss not only to the concerned scholars but also to the administrators. The entire family of the Anthropological Survey of India mourns the untimely demise of Licho.

Subhra Sankha Barik



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