



Anthropological Survey of India

NEW LETTER

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Lighting of the Lamp: Paying homage to Prof. Surajit Chandra Sinha (from extreme right to left): Prof. Ranjit Kumar Bhattacharya; Prof. Asim Kumar Adhikari; Prof. Vinay Kumar Srivastava and Dr. Krishna Mohon Sinha Roy

FROM THE DIRECTOR'S DESK

Dear Readers,



Three arguments are in vogue with respect to the issue of development.

First, it is a Western concept, devised by the affluent strata of the West, virtually imposing it on rest of the world, particularly

the poor people who emerged free after the colonial rule was liquidated, with the hope (and dream) that they would attain the same degree of fullness as the others in the developed world.

Second, the gains of development, including those that came from the transfer of technology and ideas to the developing world, went to the developed world, making it richer and more formidable, with a multiplication of inequality in the world.

Third, in the process of development, the small and vulnerable communities have suffered the most, with a depletion of their resources. The recurrent displacement of people for one or the other development programme has increased their vulnerability to exploitation and lessened their security in life. Their future is uncertain and bleak. As their children are unable to attend the schools regularly, their chances of a secure and upwardly mobile later life are dimmed.

To test these ideas, the Anthropological Survey of India has completed an empirical study of sixteen villages, to examine the impact of development and planned changes on the lives of people and their coping up strategies. Profiles of some of these villages have already been shared in the earlier copies of the Newsletter. Each village, our study points out, has its own developmental experiences, which are mixed, in the sense, if some areas of life have seen improvement, the others have become a matter of concern. In a nutshell, our study captures the voices of people, the 'beneficiaries' and 'survivors' of development.

Vinay Kumar Srivastava
Director

RESEARCH UPDATE

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

Since time immemorial India is the homeland of various castes and tribes with distinct cultural heritage. Apart from administrative categories of Scheduled Castes, Scheduled Tribes and Other Backward Classes or Economically and Socially Backward Classes in India, there are many other little known communities or groups of people, who have been designated as "Denotified, Nomadic and Semi-Nomadic Communities". Historically human groups/communities under such category do belong to various kinds of cultural as well as economic background, who once were socially stigmatised on various grounds during the colonial regime. Moreover most of them are victims of the cultural/economic supremacy of feudal social system in pre-Independent India. They were subdued and became victims of social justice by enforcement of rulers' jurisprudence on wills and whims. On a general plane, these Denotified, Nomadic and Semi-Nomadic communities are socially as well as economically isolated groups in the regard to access to basic resources for existence as well as some other fundamental rights to welfare policies to be the citizen of a

Till date no such empirical studies have been initiated focusing on the survival strategies; social engineering; subsistence pattern; public health perspectives; reciprocity and societal co-relates of these communities. In view of the academic importance as well as significance in framing 'true' welfare policy for these little known scattered communities, the Anthropological Survey of India has launched a comprehensive anthropological study among the Nomadic, Semi-Nomadic and Denotified Communities across the country.

Let us have a look at some of these communities:

Bedia / Sarpadhar Bedia

Bedia is the generic name of a number of vagrant gypsy-like groups who are believed to have obtained from the Sanskrit Vyadha means the 'nomadic forest dweller hunter'. They are expert in catching the wild animals live, including poisonous snakes, birds and also have the treasurer of traditional wisdom of medicinal herbs. Inhabitants of Poradi village revealed that the Bedia gave up their wandering lifestyles during the reign of kings and rulers and became Bhat in the royal court and engaged themselves in keeping records, including genealogy. After diminishing of the princely states, the Bhat



Snake charming: a popular medium of folk amusement

have transformed into Bedias as an occupational category. As per the Constitution Order of 1950, together with the revision as suggested by the Backward Classes Commission, the name of Bedia/Bediya was enlisted among Scheduled Castes in West Bengal. At present as per the Tribal Development Department, Government of West Bengal, the Bedia/Bede/Bediya is enlisted as a Scheduled Tribe whereas they are Scheduled Caste in Uttar Pradesh and Scheduled Tribe in Bihar. According to Census, 2011, the total population of the Bedias in West Bengal is 88,772, which is 1.67 percent of the total tribal population of West Bengal. This community is mainly found in the districts of Purulia, South and North 24 Paraganas, Murshidabad, Nadia, Dakshin Dinajpur.

tion of knowledge." "Knowledge is created mentation, of being available in the public domain. downfall as today's generation doesn't prefer it. This kind of knowledge used to PC Joshi of the anthropology department, Delhi university, will speak.

'AnSI will give data on denotified tribes'

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Nagpur: Anthropological Survey of India (AnSI) is a pioneer in the study of tribal and non-tribal communities and the 'People of India' project has identified 4,938 communities in the country. Armed with this data, the government will now be apprised of their condition, said Vinay Kumar Srivastava, director. Speaking to TOI about undertaking a study of denotified tribes at the national level, and its relevance, Srivastava, who is in city for a seminar, said, "Currently, we are carrying out a study of denotified communities — nomadic and semi-nomadic. Two commissions dealt with these communities but we do not have their detailed account." Srivastava said the focus will now be on their livelihood — how they make their houses, their folklore, do men

Our project will cover 350 communities. This year, we intend to come out with the study of 60 communities. The field work has begun

VINAY KUMAR SRIVASTAVA | ASIS DIRECTOR

and women both have to work and what is the role of children. The department will help the government to know what are the problems of these communities and whether something can be done for their betterment." "Our project will cover 350 communities. This year, we intend to come out with the study of around 60 communities the field work of which has already begun," he said. "All the staffers are engaged in the first-hand study and we will come out with authentic monographs of each of these communities. Denotified communities are those which, at one time, were called criminals. But soon after the Act was repealed, they became 'denotified,'" Srivastava added. "The communities are poor, at the bottom of the hierarchy. We are studying the way they are being treated and if the stigma still continues. They have no option but to lapse into the activities of a criminal and chances of their upward mobility are less," he said. One of the suggestions made by the committee was to create a separate commission for denotified, nomadic and semi-nomadic communities. As of now, the percentage of these people in the country is not known, he added.

Director on "Anthropological Study of Nomadic, Semi-Nomadic & Denotified Communities"

welfare state for generations. There are more than five hundred such communities in tribal, rural, urban and even urban fringes across the country. However, some of the communities have been incorporated under State-specific lists of Scheduled Tribe, Scheduled Caste and Other Backward Classes. They are distributed in various ecological zones beyond the state boundaries with immense variation in their subsistence patterns, technological development, ways of living and contact with outside world as well as with different worldviews in respect with their neighbourhood, the so-called mainstream population.

The Samperia/Sarpadhar Bedia is one of the smallest groups of Bedia, who are constitutionally registered as tribal communities of West Bengal like the Saora Pahari, Sabar, Mahali and Birhor tribal groups. They live in Purulia and numerically occupy second in position after Sabar. The Bedia of Purulia are further recognized as Ba-da, Beda and Badia. As they do not possess any cultivable land they are reluctant to till the soil and grow the yield; they prefer nomadic life and earn livelihood through catching and taming of wild animals, particularly the snake; snake charming; displaying acrobatics and selling medicines (roots and stones); fortunetelling and soothsaying; selling medicinal herbs; fish-hooks; amulets; and so on. They are traditionally identified as Sarpadhar (snake charmer), who are believed to be descended from Vedvanshi raja. According to Ramsanehi this language is described as Pashto or Parsi within the community. But the Bedias are generally fluent in the language of the regions where they live. During the present fieldwork among the Sarpadhar Bedias, it was observed that the language they use is called Mangta Bhasa. Probably the word mangta is derived or originated from maintenance of daily livings by begging and asking for.

The present study was carried out in two villages: Jahajpur of Biltora Gram Panchayat of Purulia II CD Block and Poradi of Begun Kodor Gram Panchayat of Jhalda II CD Block. According to District Census Hand Book, Purulia district, Jahajpur and Poradi have the highest concentration of Bedia/Bede populations. Family is the unit of their society depending upon the marriage alliance. There are a number of patrilineal clans, termed *gotra*, or in a more vernacular manner, *got*. Clan, sub-clan and lineage is most elaborate in social structure, but its significance in social hierarchy is less. During fieldwork it has also been observed that the Sarpadhar Bedia do not disclose anything about sub-clan and lineage. Clan exogamy is the general rule of marriage but it usually does not have the spread of more than a few villages not exceeding a genealogical depth of more than four to five generation. Sarpadhar Bedias do not practice village or locality exogamy for marriage. The clans are totemic like *sankha*, *salmaach*, *phecha*, *kachua*, *chidra*, *suiya*, *mahua*, etc. A marriage is arranged through negotiation and mutual consent. Polygyny is permitted, though monogamy is prevalent. Traditionally child marriage was the general rule, after marriage the married bride lived for a few years with her parents and afterwards was sent to her in-laws' house. Widow marriage is quiet common in the society. The divorced couple may marry according to his/her choice and in that case there is no elaborate rituals performed. The payment of bride price is obligatory. Early marriage is a general trend; it has been observed during the study that the girl of 13 years is allowed to marry a boy of 16 or 17 years age.

Gond:

Under this project the first phase of fieldwork was carried out among the Gond of three different Blocks of Jalpaiguri and Darjeeling districts, viz. Metilli, Malbazar and Phansidewa of North Bengal. It was revealed that they had migrated in batches to this place as labourers from Chotanagpur plateau in search of livelihood way back during the 1930s. Later these populations engaged as labourer in various tea estates which were introduced by the British colonizers. Those days the Gond were listed as a Criminal Tribe and were later de-criminalised in 1951 by the Order of the President of India. In West Bengal this community is now being categorized as a Scheduled Tribe. The present study carried out in Gond settlements of Chulsa, AIIBEL, Nagrakata, Bijlimoni, Matidhara, Bedguri gardens. In the villages of North Bengal tea garden, the lingua franca is basically Hindi and Bengali, apart from these within the several tribal communities they use Sadri dialect (as mother tongue) or in Gondi language while communicating to each other. The ancient tribal religion Sarnaism is also deeply rooted among a sizeable



Gond female folk: on the way to tea-garden

section of tea garden workers. However, traditional beliefs and practices as a whole are losing their appeal, particularly among young generations. Youth enjoy participating in the religious festivals of great tradition. During field survey it was observed that irrespective of gender, Gonds are mostly engaged in tea gardens and estates with a daily wage of Rs. 159.06/- per day for eight hours job. During working hours, a male labour has to pluck 26 kg of tender tea leaves, whereas plucking 23 kg of tea leaves per day is mandatory for a female labour. Apart from the mandatory task, if a person can engage in plucking more than the maximum limit of 37 kg for female and 40 kg for male respectively per day, an additional wage of Rs. 2.50/- per kg of leaves is given.

Banjara:

The Banjaras are one of the largest communities among the De-notified communities, who are distributed extensively almost across the country. The Banjaras of the studied area in Ratlam district, Madhya Pradesh, claim themselves as the Baminiya Banjara and believe to occupy higher status among the Banjara communities. At present, the Banjaras rarely practice their traditional occupation of cattle rearing for livelihood. They mostly depend on daily wage labour. This is mainly due to a lack of sufficient grazing lands, which has compelled them to seek wage labour.

The literacy rate is found to be extremely low. Child marriage is a common practice among the Banjaras. They also have the practice of bride price. They resolve their intra-community, intra-family disputes through traditional *jati panchayat* (or caste council system). However, people approach the court when a community member is not satisfied with the customary jurisprudence. Interestingly, female participation in *jati panchayat* is not permitted in Banjara society. The community lives in utter poverty with hand-to-mouth existence. Both male and female members of the family equally shoulder livelihood responsibilities. Woman plays significant role in decision making in regard to day to day household expenditure. Though there are provisions of some aid under the Government of India's welfare schemes for the De-notified communities exclusively, unfortunately those hardly are meaningful to them because of poor level of exposure to formal education and gross ignorance about these schemes.

Sansi:

Sansi is a prominent community in Madhya Pradesh, distributed in Dewas, Ujjain, Guna, Ashoknagar, Rajgarh and Jabalpur. They are also distributed in Maharashtra, Gujarat, Rajasthan, Haryana, Delhi Uttar Pradesh, Karnataka and Uttarakhand. The present study was undertaken in Gulkhedi, Hulkhedi and Kadia Sansi village in Rajgarh and Dewas district of Madhya Pradesh. Popular legend about migration is that they originally belonged to Chittorgarh of Rajasthan, who later left that kingdom during the Muslim invasive to Chittorgarh. Before getting appointed as Santri or Prahari in Narsinghgarh Kindom they led nomadic life for a long time.

Now-a-days, Sansis are settled in villages. Looting, snatching, and robbery, and selling of country and illicit foreign liquor are primary engagements of earning livelihood. As they are perceived by people surrounding them that no one would buy anything from them except country liquor. Dealing with liquor

will not help them in occupying a respectable position among the other communities but it will help them in living affluently. They consider the selling of foreign liquor as their prime business but also risky because of police raids. Besides illicit liquor suppliers, some of them also depend on agriculture. A few of them are in government service or in other white-collar profession.



Anthropologist in discussion with the elders of the Sansi Community

Sansis have their own traditional caste council to settle inter-village as well as intra-village disputes. For a decade or so, they have been celebrating Mukti Divas on 31st August, which addresses their agonies to the government. Now-a-days they are inclined to getting immunities from mainstream political parties for securing right to social welfare as well as protection from police interceptions.

Banchhada:

Banchhada is a De-notified community of Central India that practices family-based prostitution for generations. They are settled in the villages of Neemuch, Mandasur and Ratlam districts of Madhya Pradesh. The study was mainly carried out in the villages of Mandsaur and Neemuch. The oral tradition of this community refers to military connections with the cavalry brigades of Prithvi Raj Chauhan. Later on, they separated from the cavalry after the defeat of the King and dispersed into small groups. During the course of time they earned ill-fame as criminal tribe because of their involvement in thieving, looting and indulgence in crime. For a century or more they are engaged in prostitution for subsistence. There is a saying in the community that the process of settling down in villages had great consequences in their social life and behind the formation of a *dera/basti* of Banchhda in any village bears the story of a village chief and a Banchhda girl. The eldest daughter of the family was sacrificed to save the family from uncertainty. Later on

every adult member of the community found lucrative hard cash in each transaction, thus dragging other girls in the occupation, later instigating the entire community. As a result, prostitution became an easy mode of earning livelihood. Interestingly, it was observed the married ladies refrain themselves from such activities. They only run the domestic chores. Because of such profession, their activities are under the scanner of local police administration.



Anthropologist among the Banchhda community members

The present study reveals that about sixty percent of the population is not associated with this profession. They primarily depend on agriculture, petty business and odd jobs. Literacy rate is very low. Government has come up with many schemes to uplift them in terms of capacity building, imparting training in computers and helping them to join police services. But the stigma of Criminal Tribe, their earlier engagement in petty crimes and prostitution, are the main hindrance which restrict them to join the mainstream. Social media has also sensationalized their situation. At present the younger generation is also desperately trying to overcome such stigmatic identity of the Bachhanda.

Development and Sustainability

Nilgiri was one of the areas, where this Research Programme was carried out intensively. Here is a glance:

Nilgiris (Tamil Nadu)

The present study in the Nilgiris of Tamil Nadu focused on the development scenario among the Particularly Vulnerable Tribal Groups (PVTGs) such as Toda, Kota, Irular, Kattunayakan, Paniyan and Kurumba, covering the three distinct endogamous



Paniyan tribal people of Nilgiris

subgroups of the Kurumbas, namely Alu Kurumbar, Mullu Kurumbar and Betta Kurumbar, who have been living in the hilly terrain for generations. All these tribal communities together comprise about 30,000 people, who are now outnumbered by a total population of 7.35 lakh of the Nilgiris district (Census, 2011).

Sustainable livelihood practices through the symbiotic relationship between the ecology of the Nilgiris and tribes has already been anthropologically documented on several occasions by various scholars. However that immense bond between the tribes and the nature of the immediate surroundings of the habitat has changed drastically with continuous migration of people from the plains, flourishing of tourism, conversion of forest and grasslands into tea plantation and other cash crops from the beginning of the 20th Century. Having lost to control on traditional livelihood mechanism makes these tribes to look for wage labour.

Owing to its scenic beauty, mountainous landscapes, forests and pleasant weather conditions, the Nilgiris became a popular tourist's destination in south India for the last 150 years or so. However the tribal communities have hardly benefitted from the tourism industry, except serving menial labour in nurturing the industry. During the last few years, the Tamil Nadu Forest Department paid sincere efforts in creating income generation avenues among the tribes as local stake-holders through eco-tourism programmes at Ninth Mile, Cairn Hill, Dodda Betta, Avalanche, Oosimalai and Mudumalai. It has been observed that though the tribal communities are covered by several welfare programmes, the life and livelihood of the tribal people in Nilgiris is still crippled by land alienation and increasing levels of debt coupled with chronic alcoholism.

Community Health, Diseases and Genetic Structure of Indian Population

- A team of research personnel conducted a reconnoiter tour to Lataguri in Jalpaiguri, West Bengal, in connection with the arrangement of Health Awareness Camp-cum- Screening Camp for screening Beta Thalassemia; abnormal Hemoglobinopathies among the Gond Tribe of the Jalpaiguri District, West Bengal.
- Comprehensive report on "Prevalence of Haemoglobinopathies among Tribes of Central India with Special Reference to PVTGs" has been finalized by the research personnel attached to the DNA-Laboratory of the Central Regional Centre of the Survey.

Paleo-anthropological Study in India

Under the broad theme of this project a team of scholars of the North-Western Regional Centre, Dehradun carried out extensive

fieldwork in Chamoli district of Uttarakhand in regard to the paleo-anthropological study entitled, "Nanda Devi Rajjat and Roopkund Mystery: An Anthropological Investigation".



Paleo-anthropologists during Roopkund Expedition



Procession of Devotees at Nanda Devi Bedani Kund, Uttarakhand

EVENTS

Health Awareness Programme

- A team of anthropologists and research fellows of the North-Western Regional Centre, Dehradun, organized a "Health Awareness Camp for Genetic Disorder among Changpa Scheduled Tribe Community of Ladakh District, Jammu and Kashmir" from 9th August to 10th August 2018.



Health Awareness Camp among the Changpa Scheduled Tribe of Ladakh

- A team of research personnel of the Head Office, Kolkata, carried out a screening camp for "Beta Thalassemia and other Hemoglobinopathies" at Srirampur College, Srirampur, Hooghly, West Bengal, from 9th August to 10th August, 2018.
- A team of research personnel of the Head Office, Kolkata, organized a "Health Awareness-cum-Screening Camp for Beta Thalassemia, Abnormal Hemoglobinopathies" among the Gond Community of Motidhar Village, Phansidewa Block, Darjeeling District, West Bengal from 20th September to 24th September, 2018.

Documentation and Dissemination

The Mishing : Migration and Movement

The Mishing, also known as 'Miri', is one of the ethnic groups inhabiting the districts of Dhemaji, North Lakhimpur, Sonitpur, Tinsukia, Dibrugarh, Sibsagar, Jorhat and Golaghat of Assam. According to Census of India 2001, the population of Mishing in Assam is 5,87,310 of which 2,99,790 are male and 2,87,520 female. It is the second largest tribe in Assam and one of the largest tribal groups in the North-East India. Nearly 5000

individuals are living in Pasighat of East Siyang, Lower Dibang Valley and Lohit district of Arunachal Pradesh. According to Ethnologue, Miri is included under North Assam group of Tibeto-Burman subgroup of Sino Tibetan family. Miri has close connection with Mishmi, another tribe of Tibeto-Burman family settled in fertile river bed of Brahmaputra on both banks from Sadiya in the east and Jorhat in the west. They dwell in thatched houses raised on bamboo stilts, known as 'Chang Ghar' to protect themselves against flood waters and wild animals during the rainy season. Alexander Mackenzie stated that the Abor and Miris originally came from the same habitat and are still so alike in all material aspects as to warrant us about their earlier and late migration of the same tribe. The Abors are one of the last tribe's retaining their pristine savagery and hardihood, while the Miris have been to some extent influenced by free association with the plainsmen and the settled habits of civilization. Under the Assam Government, the Miris acted as 'go between' of the Abors and the traders of Assam. The Mishings are still identified as Miris in Indian Constitution. The tribe of North Assam section call themselves collectively as Tani or Ami group. The Tanis or the Amis are also known to others as the Mishings, Miniyongs, Padams, Gallongs, Nishis, Hill Mirris, Apatanis, etc. Therefore comments and observations made by different authorities are the only source for reconstruction of their past.



A Mishi artisan in weaving traditional apparel

All these views regarding the origin of the term Miri or Mishing are based on hypotheses. All these are based on folk belief. Most of the Mishing widely accept the interpretation of Pamegam. According to him, Mishing is a contaminated form of *mi* meaning 'man' and *yashing* 'white' meaning 'pure people'. History is silent about the migration of Mishings to Brahmaputra valley,

and the ones living in the hilly tracts of Arunachal Pradesh. The Mishings do not possess any history of their own except a few oral folk songs known as Abong. According to Prof. Chatterjee, the North Assam tribes (like the Abors, Akas, Daflas, Miris and Mishmis) appear to have come later and established themselves in the mountains in the North of the Brahmaputra. The plains were already occupied by the Bodos. Thus, it is believed that the North Assam tribes were settled in their present habitat since the beginning of the Christian era.

The Chinese monk Huiyen Tsang wanted to linkup a relation of the Chinese with the Mishings of North East of ancient Kamrupa. If that was true we may assume that the Mishings formed a trading class between India and China through the North Eastern Hilly routes and they used to inhabit the hills till the time of Huiyen Tsang i.e., 630-643 A.D. A few references depicted in the writing of Sankardeva and Madhabdeva witnessed that the Miris came to be known as a distinct tribe since the beginning of the 16th century.

A.H. Dani opines that some Neolithic tools made of local rocks and bones have been discovered at Sadiya, Abor Hills and Mishmi Hills, associated with agricultural and slaying purpose. Thus it has closest link with the types of tools known from *yunon*, the prolific use of adze further strengthened the link with Yunan of Chinese province? The analysis of tools suggests that Neolithic cultures in Assam as represented by these stone tools are of late origin. The earliest possible date links us with the chronology of the developed neoliths in the centuries of South East Asia and South China.

Some government officials during the British rule have tried to point the original home and migration of the Mishings, based on folk tales and beliefs. There are some references about the Mishings in the traditional Assamese chronicles known as Buranjee. According to Dalton and Mackenzie, the Miris of the plains are offshoots from the Abors and claims that they are runaway slaves, settled down in the valley of the Dihing. In course of time they spread over to the plains of river basins of Assam. This Mongoloid tribe occupies the North Bank of the Brahmaputra in Lakhimpur upto Dihong and extends up to the foothills, where they interpose on the offshoots of 'Hill Miri' between the Daflas in the west and Abors in the East, with both of whom they claim distant kinship. They call themselves Mishings but popularly as Miris.

In the foot hill areas, the Mishings got disturbed by Miniyong Abors and some of the clans sailed down along the Brahmaputra. Though they left

their place, the relationship between the Adis and Mishings are still maintained in material culture and language, many cases similar or identical. The Adis addressed the Mishings as 'plains' brother', i.e. Aying Birrang and Mishing addressed the Adis as Hills' brother i.e. Adi Birrang and both of them prefer to be introduced as descendants of Abotani, the inheritor of Donyi Polo. Besides upper Brahmaputra, they are also settled in different tributaries and rivers which flow through Lakhimpur, Darrang Dibrugarh, Sibsagar, Sadiya, Jonai, Dhemaji, Majuli, Balipara and Sonitpur. The Mishings have been living amidst the Assamese society for the last several centuries, preserving their own language and culture. For the national interest they introduce themselves as an integral part of the indigenous Assamese population. Lakhimpur, Darrang and Sibsagar districts are the main concentration of the Mishings areas after the Bodos of Assam.

Seminar

- The universe of Indian Anthropology is enlightened with scholastic contribution of many great scholars, which has given us an admirable position globally. Prof. Surajit Chandra Sinha was one such fine anthropologist. Prof. Sinha himself was a confluence of great ideas in understanding Indian society in depth as well as a sensible administrator of various capacities in applying anthropology as the finest tool in simplifying social complexity of the plural-nation like ours.

In view of the immense contribution of Prof. Sinha to Indian anthropology as well as to the Anthropological Survey of India, the Eastern Regional Centre of the Survey organized



Dr. Satyabrata Chakrabarty, in the Valedictory Session

a day-long invited lecture series on "Journey through Tribe, Caste and the Peasant world: Legacy of Surajit Chandra Sinha" on 25th July, 2018. Prof. Ranjit Kumar Bhattacharya, former Director of this organization graced the occasion as the Chief Guest. Vinay Kumar Srivastava presided over the inaugural session. A true homage to Prof. Sinha was offered through scholarly presentations by his disciples such as Prof. Asim Kumar Adhikari; Dr. Satyabrata Chakrabarty, General Secretary, Asiatic Society; Prof. Sk. Rahim Mondol; Prof. Omkar Prasad; Prof. Abhijit Guha; Dr. Jayanta Kumar Sarkar; Dr. Ranajit Kumar Saha; Dr. Pashupati Mahto and some other scholars of present generation, like Dr. Krishna Mohon Sinha Roy; Dr. Tilak Kumar Bagchi; Dr. Krishna Basu; Dr. Nabakumar Duari and Shri Indranil Biswas who have been in ideological interactions often in understanding contemporary Indian society. Prof. Omkar Prasad delivered the valedictory address.

- The Western Regional Centre, Udaipur, organized a daylong Regional Seminar on "Tribes of Rajasthan" on 24th August, 2018. Shri. H.K. Damor, Retd. IAS and Member, National Commission for Scheduled Tribes, graced the occasion as the Chief Guest, while Vinay Kumar Srivastava delivered the Keynote Address. The seminar was enriched with various aspects of tribal situation of Rajasthan by scholarly participation of Director, MLV Tribal Research and Training Institute, Govt. of Rajasthan along with other Senior Officers of the State; Professor S.K. Mishra Director, School of Social Work and Head Department of Sociology, Rajasthan Vidhyapeeth University, Udaipur and Scholars of relevant disciplines. Dr. B.K. Mohanty, Anthropologist (Cultural) and Head of Office of the Centre delivered the Valedictory Address.



Inaugural Session of "Tribes of Rajasthan"

- A two days National Seminar was held in Central Regional Centre, Nagpur from 26th to 27th September, 2018 on "*Vartaman Sandharbh main Bhartiya Janjatiyon main paramparik gyan ki prasangikta*" at its conference room. The inaugural programme was glittered with the presence of Prof. Girishwar



Media on "Vartaman Sandarbh main Bhartiya Jantiyon main paramparik gyan ki prasangikta"

Mishra, Vice Chancellor, Mahatma Gandhi AntarRashtriya Hindi Vishvavidhyalaya, Wardha, who was the Chief Guest of the function. Director, Anthropological Survey of India,



Prof. Girishwar Mishra in Inaugurating of "Vartaman Sandarbh main Bhartiya Jantiyon main paramparik gyan ki prasangikta"

Kolkata delivered the presidential address. Dr. M. Sasikumar, Deputy Director and Head of Office, Kolkata, was present on the occasion. The valedictory speech was delivered by Prof P.C. Joshi. Scholars from different Regional Centers of the Anthropological Survey of India and from various universities participated in the Seminar.

Workshop

- The Central Regional Centre, Nagpur organized a workshop on "For Protection of Women against Sexual Harassment at Work place and Vishakha guidelines" on 27th July, 2018.
- The Survey organized a daylong workshop on "Consumer Expenditure Survey: Issues and Methods" on 10th August, 2018 at Head Office, Kolkata. The issue of conducting quantitative research was also taken up, so was the usefulness of the Census data. The questionnaire for conducting consumer expenditure among the De-notified, nomadic and Semi-nomadic communities was also discussed and finalized. The workshop was convened by Shri A.J. Biswas, Senior Statistical Officer and Shri Subrato Majumdar, Senior Statistical Office, Head Office, Anthropological Survey of India, Kolkata.
- Director, Anthropological Survey of India, visited the North-Eastern Regional Centre, Shillong, from 6th September to 8th September, 2018. He conducted a day-long discussion with academic staff, particularly the fieldwork they are carrying out in connection with national project. During the course of this visit, he also conducted an interactive meeting with the Banspodh, a De-notified Community of the Meghalaya.

Guest lecture

Dr. Madhuri Barsagade, Dermatologist, Central Government Health Scheme, Nagpur, delivered a lecture on "Different types of skin diseases and its remedies" on 5th September, 2018 at the Conference Hall of the Central Regional Centre, Nagpur.

Exhibition

- A team of scholars under the supervision of Shri Sanjay Shukla, Assistant Keeper, Zonal Anthropological Museum, Nagpur, organized an exhibition on 'Human Evolution and People of India' at Pragati Maidan, New Delhi, from 27th July to 29th July 2018 in "Government Achievement and Schemes Expo 2018". The Exhibition got the Second Award.
- An exhibition on Meena/Mina painting of Rajasthan was organized by the Western Regional Centre, Udaipur of the Anthropological Survey of India, at its premises on 24th August, 2018. This elaborately exhibited the aesthetic sense of Mina/Meena of Sawai Madhopur, Tonk and Bundi of Rajasthan during the two workshops organized by this Regional Centre. The exhibition was inaugurated by Shri H.K. Damor, IAS (Retd.) and Member, National Commission for Scheduled Tribes, and Vinay Kumar Srivastava, Director, Anthropological Survey of India. The exhibition was



Shri H.K. Damor, IAS (Retd.) and Member, National Commission for Scheduled Tribes while visiting Exhibition on "Meena/Mina Painting"

appreciated by anthropologists, art-critics, media houses and the mass. In the honour of the peoples' responses this exhibition continued for public till 23rd October, 2018.

International Day of the World's Indigenous People

Like past years, the Anthropological Survey of India also observed the International Day of the World's Indigenous People on 9th August, 2018 at various Regional Centres through organizing different programmes based on this year's theme 'Indigenous peoples' migration and movement'.

- The Sub-Regional Centre, Jagdalpur, organized Photographic Exhibition on 'Socio-cultural glimpses of Bastar', Chhattisgarh. Dr. Shailendra Kumar Singh, Honourable Vice-Chancellor of Bastar University graced the function as Chief Guest. Dr. M.L. Lakhanpal, Principal of Danteswari College, Jagdalpur, also spoke regarding the problems of migration of tribal people. Smt. Shanti Salam, a well known tribal figure who belongs to Gond community also addressed the issues of tribal in the context of Abujhmar where the Abujhmaris are still neglected and deprived from the benefits and facilities provided by the government and advocated against human trafficking and unfair killings in Bastar. Dr. L.S. Gajpal, Associate Professor, Department of Social Studies, Pt. Ravi Shankar Shukla University, Raipur delivered lecture on "Trends of Tribal Migration in Chhattisgarh". Dr. Piyusa Ranjan Sahoo, Anthropologist and Head of Office, Sub-Regional Centre, Jagdalpur, elaborated the significance of the "International Day of the World's Indigenous Peoples" and the theme "Indigenous peoples' migration and movement"; which was substantiated with some life-time experiences that shared by the local tribal resource persons and the resource person from the Chowra Island (Andaman



Dr. Shailendra Kumar Singh in the Photographic Exhibition on "Socio-cultural glimpses of Bastar"

and Nicobar Islands) with the gathering. On this occasion, the day-long programme was concluded with the valedictory address by Dr. B.L. Jha, Ex- Principal of Danteswari College.

- The Eastern Regional Centre, Salt Lake City, Kolkata, observed the day with a series of guest talks. On this occasion, eminent Santali writer and activist, Shri Subodh Hansda, graced the occasion as the Chief Guest. Prof. Vinay Kumar Srivastava, Director of this Survey, chaired the inaugural programme. Dr. Amit Kumar Kisku, Head of Department (Anthropology), Vidyasagar University, Dr. Kakali Chakrabarty, Dr. Kanchan Mukhopadhyay and representatives of the tribes of West Bengal shared experience on the theme.
- The Central Regional Centre, Nagpur celebrated the occasion in a befitting manner at the premises of the Zonal Anthropological Museum. Dr. B.P. Urade, Superintending Anthropologist (Physical), presided over the function and delivered a lecture on the relevance of "International Day of World's Indigenous People" followed by lecture delivered by Dr. Abhishikta Ghosh Roy, Anthropologist (Physical) and Dr. Sanjay Kumar Shukla, Asst. Keeper.
- The North-Eastern Regional Centre, Shillong observed this day in gala way. Prof. Mipun, Deptt. of Geography, North-Eastern Hill University, Shillong delivered lecture along with the slide show on "Mishing People's Migration and Movement" followed by documentary film.

Collaborative Programme

- In collaboration with the Department of Anthropology, Hyderabad University, the Survey organized a two-day long National Seminar on "Tribal Identity and Tribal Integration: Issues of Nation Building" from 31st July to 1st August, 2018 at University of Hyderabad.

- In collaboration with National Centre for Inclusive Growth & Development Research Trust, Mysore the Survey organized a two-day long National Seminar on "Tribal Development and Corporate Social Responsibility: Issues and Prospects" from 13th August to 14th August, 2018 at Vinayakanagar, Mysore.
- The Survey provided financial assistance for holding a National Seminar on "Transition of Tribes in India and Contemporary Discourses" from 24th September to 25th September, 2018 at Indira Gandhi National Tribal University, Amarkantak.

Man-power Training

- A contingent of officials participated in training on "Government E-marketing (GeM)" organized by Pay and Accounts, New Delhi.
- In connection with on-going research project "Anthropological Study on Nomadic, Semi-Nomadic and De-notified Communities" a contingent of research personnel participated in training on "Consumer Expenditure Survey 2018-19", at Head Office, Kolkata on 10th August, 2018.
- A contingent of Research Personnel participated in Summer School Programme on "Use and Application of SPSS" held at Biological Anthropology Unit, Indian Statistical Institute, Kolkata from 27th August to 31st August, 2018.

Independence Day

The 72nd Independence Day of the Nation was celebrated ceremoniously at Research Centers of the Survey in a befitting manner. On the day in Kolkata, National Flag was hoisted by Professor Vinay Kumar Srivastava at its Salt Kale Campus.



Celebration of 72th Independence Day at Kolkata

NEWS

Rajbhasha

- Under supervision of the Director, Anthropological Survey of India, the North-Western Regional Centre, Dehradun coordinated 13th Meeting of Hindi Advisory Committee of Department of Official Language, Ministry of Culture, Government of India, New Delhi with at Dehradun on 13th July, 2018. Dr. Ved Prakash Gaur, Director, Department of Official Language, Ministry of Culture, Government of India convened the said meeting. The Hon'ble Minister of Culture, Dr. Mahesh Sharma, Chaired the Meetin. Issues pertaining to the promotion of Hindi in Official work were discussed. The meeting was also attended by Dr. Umesh Kumar, Senior Ecologist, Head Office and Dr. Harshawadhana, Superintending Anthropologist and Head of Office, North-Western Regional Centre, Dehradun.
- Central Regional Center, Nagpur conducted 'Inter-Departmental Hindi Poetry writing and recitation competition' on 28th August, 2018 under the banner of Nagar Rajbhasha Karyanvyan Samiti (NARAKAS), Nagpur. Employees of seventeen Central government of the city enthusiastically participated in the competition.
- In addition to conducting Hindi Timahy Karyashala (Quarterly Hindi Workshop) among the staff members at all Research Centres of the Survey, Hindi Diwas, Hindi Sapta and Hindi Pakhawada was observed in a befitting manner at the Field Station, Sub-Regional Centre, Regional Centres and Head Quarter, Kolkata in the month of September, 2018.



*Celebration Hindi Saptah in Andaman
& Nicobar Regional Centre*

Swachha Bharat Abhiyan

The Survey observed "Swachhta Pakhwara" from 18th September to 2nd October, 2018 at its all Regional Centre and Head Quarter, Kolkata.

National / International Seminar / Workshop

- Dr. Abhisikta Ghosh Roy, Anthropologist (Physical) participated in the 5th International Conference on "Multidisciplinary Trends in Academic Research" held at Bangkok, Thailand from 27th September to 28th September, 2018. She received best paper award with a certificate for



Dr. Abhisikta Ghosh Roy during presenting paper in Bangkok

her paper on "A Study of Association between p53 gene and Breast Cancer in Bengalee Hindu Caste Females, West Bengal, India".

- Ms. Banita Behera, Assistant Keeper, participated in the 5th International Conference on "Multidisciplinary Trends



Ms. Banita Behera on receiving award in Bangkok

in Academic Research" held at Bangkok, Thailand from 27th September to 28th September, 2018. She presented research paper titled "The High Altitude Cultures of India: Perception of New Paradigms" and rewarded with Best Presentation Award.

- Dr. B.K. Mohanty, Anthropologist (Cultural) of this Survey attended the workshop on "Role of Private Sector in promoting Entrepreneurship among Scheduled Castes and Scheduled Tribes" on 20th August, 2018 at Loyola College, Chennai.

Representation of Survey / Government of India / Abroad

- Dr. Harashwaradhana, Superintending Anthropologist (Physical) attended the meeting with the Joint Secretary, Ministry of Culture, Govt. of India, New Delhi on 3rd July 2018.
- Dr. Harashwaradhana, Superintending Anthropologist (Physical) attended the Executive Committee Meeting of the Indira Gandhi Rastriya Manav Sangrahalaya, at New Delhi.
- Shri C. Raghu, Anthropologist (Cultural) of this Survey attended 42nd Annual General Meeting of the Executive Council of Andaman Adim Janjati Vikas Samiti (AAJVS).
- Dr. Arshi Prasad Jha, Research Associate (Psychology) of this Survey delivered a lecture titled Urbanizing Rural India in the All India Radio, Udaipur on 12th July 2018.
- Dr. Ratna Dhar, Superintending Anthropologist (Cultural) attended the Selection Committee Meeting as External Member for the interview of Research Associate and Research Assistant for a project on 'Diversities of Identity Imagined India among Younger Generations of Indian Diaspora' as External Member of Selection Committee in Department of 'Department of Migration and Diaspora' at Mahatma Gandhi Antaraarashtriya Hindi Vishwavidyalaya, Wardha, Maharashtra on 13th July, 2018
- Shri C. Raghu, Anthropologist (Cultural) of this Survey attended the meeting of the Screening Committee on DPC for consideration of financial upgradation under ACP/MACP scheme in respect of AAJVS staff on 1st August, 2018 in the Chamber of Director of Tribal Welfare, Port Blair.
- Director, Anthropological Survey of India, delivered a lecture on the importance of library in a Seminar organized by National Library, Kolkata on 13th August, 2018.

समुचित ज्ञान के लिए लाइब्रेरी आज भी जरूरी



सन्मार्ग संवाददाता

कोलकाता : लाइब्रेरी एक ऐसी जगह है जहां ज्ञान का भंडार मिलता है मगर इंटरनेट की वजह से आज की युवा पीढ़ी में भ्रम बन गया है कि इंटरनेट के जरिए वह सारी बातों की जानकारी ले सकते हैं मगर यह महज भ्रम है। जो जानकारी किताबों के जरिए मिलती है, वह जानकारियां इंटरनेट या फिर गूगल के जरिए नहीं मिल सकती हैं। उक्त बातों की जानकारी एंथ्रोपोलॉजिकल सर्वे ऑफ इण्डिया के डायरेक्टर **प्रो. विनय श्रीवास्तव** ने पदमभूषण डॉ. एस.आर. रंगनाथन की 126 वीं जयंती के अवसर पर कहीं। गुरुवार को 'लाइब्रेरी आर्काइव्स म्यूजियम प्रिजर्वेशन (लैम्प) सिनर्जी' विषय पर नेशनल लाइब्रेरी में सेमिनार का आयोजन किया गया था। प्रो. विनय ने बताया कि अगर पुस्तकों का महत्व समाप्त हो जाए तो समाज में सांस्कृतिक अराजकता फैल जाएगी।

पुस्तकें ही हमारे जीवन में नये ज्ञान का संचार करती हैं। आईएससीएस के सचिव **अनिरुद्ध मुखर्जी** ने जापान के होकाइडो विश्वविद्यालय से जुड़ी कई जानकारियां दीं। एशियाटिक सोसाइटी के जनरल सेक्रेटरी **डॉ. एस.बी. चक्रवर्ती** ने 235 साल पुराने इस सोसाइटी में 2.5 लाख पुस्तकों के अलावा 15 हजार दुर्लभ कलाकृतियों के संरक्षण व उनके ऐतिहासिक महत्व पर प्रकाश डाला।

नेशनल लाइब्रेरी के डायरेक्टर जनरल **डा. अरुण कुमार चक्रवर्ती** ने विज्ञान के क्षेत्र में डॉ. एस.आर. रंगनाथन के योगदान की चर्चा करते हुए बताया कि विज्ञान के क्षेत्र में उन्होंने क्रांतिकारी परिवर्तन लाया था। कार्यक्रम को सफल बनाने में पार्थ सारथी दास, जगमाल सिंह, शिव प्रसाद सेनापति, ई गजलक्ष्मी, उस्मान गकी खान का मुख्य रूप से योगदान रहा।

Media coverage of Director's presentation at the National Library, Kolkata

Others

- Shri Raghvendra Singh, IAS, Secretary to Government of India, Ministry of Culture visited Anthropological Survey of India at its Eastern Regional Centre on 20th July,



Shri Raghvendra Singh, IAS, Secretary to Government of India, Ministry of Culture on his maiden visit

2018 and had an inspection to the current status of the under construction Office Building of the Head Quarter at Salt Lake.

- Shri Arun Kumar Goel, IAS, Secretary to Government of India, Ministry of Culture visited Anthropological Survey of India at its Eastern Regional Centre and had an intensive interactive session with the Competent Authority and Staff Members of the Survey on 23rd September, 2018.



Shri Arun Kumar Goel, IAS, Secretary to Government of India, Ministry of Culture on his maiden visit

- The Survey observed "Sadbhavana Diwas" on 20th August, 2018 at its all Regional Centre and Head Quarter, Kolkata.
- Zonal Anthropological Museum of the Survey allowed free entry to the visitors in commemorate with the "World Tourism Day" 27th September, 2018.

Superannuation

Shri Sudhakar Haribhau Maske, MTS and Dr. Shyamal Kumar Nandy, Research Associate (Cultural) have retired from active government service on superannuation.

Credentials & Scholastic imprints

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- Ms. Banita Behera, Assistant Keeper has empanelled as member in Board of Studies in Anthropology of Khallikotte Autonomous College, Berhampur, Odisha.



Front Cover : Todas of Nilgiris in the Bow and Arrow Ceremony

Back Cover : Durga, Kaali & Jagaddhatri : Mother Cults of the Autumn



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