

VOL. III No. 1

TRIBAL

159

152999

TRIBAL CULTURAL RESEARCH & TRAINING INSTITUTE
HYDERABAD

TRIBAL

*'A' Bulletin devoted to the study of the Tribal Life and Culture of
Andhra Pradesh*

PUBLISHED HALF-YEARLY

VOL. III, No. 1

JUNE 1965

TRIBAL CULTURAL RESEARCH AND TRAINING INSTITUTE,
HYDERABAD

CONTENTS

1. PANCHAYATI RAJ, —by B. R.K. SASTRY	1
2. AN APPROACH TO TRIBAL DEVELOPMENT —by J. C. JHA & R. DWARAKANATH	4
3. VIRTUE AND VICE AMONG THE TRIBES —by DR. G. V. SITAPATHI	9
4. HILL TRIBES IN VISAKHAPATNAM DISTRICT —by M. KHASIM ADENI	13
5. WHO IS A NOMAD —by V. RAGHAVAIAH	17
6. THE CULTURAL AFFINITY OF NAIKPODS & NAIKADAS —by R. PRATAP,	27
7. NEWS	30

Our Contributors :

1. Sri B. R. K. Sastry, M.A., I.A.S.,
Director of Social Welfare & Ex-Officio Joint Secretary to the
Government, Education Department, Andhra Pradesh, Hyderabad.
2. Sri R. Dwarakanath, Principal, Orientation & Study Centre,
Rajendranagar.
3. Sri J. C. Jha, Instructor, Orientation & Study Centre,
Rajendranagar.
4. Dr. G. V. Sithapathi, Linguist, Hyderabad.
5. Sri M. Khasim Adeni, B. Sc. (Ag.), Joint Director of Agriculture
(Extension), Hyderabad.
6. Sri V. Raghavaiah, Nellore.

ADVISORY BOARD

Chairman.

1. SRI K. N. ANANTHA RAMAN, I.C.S., CHIEF SECRETARY TO THE GOVERNMENT, ANDHRA PRADESH, HYDERABAD.

Members.

2. DIRECTOR OF SOCIAL WELFARE, ANDHRA PRADESH, HYDERABAD.
3. DIRECTOR OF TRIBAL CULTURAL RESEARCH & TRAINING INSTITUTE, HYDERABAD.
4. MISS A. N. KANGA, M.A., HEAD OF THE DEPARTMENT OF SOCIOLOGY, OSMANIA UNIVERSITY.
5. SRI V. RAGHAVAI AH, B.A., B.L., NELLORE.
6. SRI K. V. N. APPA RAO, M.A., ANDHRA DHARMA RAJYA SABHA, KOVVUR.
7. SRI BHIMA RAO, M.L.A.
8. SMT. VANI RAMANA RAO, PRESIDENT, PANCHAYAT SAMITHI, BHADRACHALAM.
9. DR. G. V. SEETHAPATHI, B.A., L.T., D.LIT., LINGUIST, HYDERABAD.
10. GENERAL MANAGER, ANDHRA PRADESH SCHEDULED TRIBES CO-OPERATIVE FINANCE & DEVELOPMENT CORPORATION, VISAKHAPATNAM.
11. PRINCIPAL, TRIBAL CULTURAL RESEARCH AND TRAINING INSTITUTE
Member-Secretary
12. JOINT DIRECTOR OF SOCIAL WELFARE, GOVT. OF ANDHRA PRADESH, HYDERABAD.

EDITORIAL BOARD.

1. SRI B.R.K. SASTRY, M.A., I.A.S., DIRECTOR OF SOCIAL WELFARE & EX-OFFICIO JOINT SECRETARY TO THE GOVERNMENT EDUCATION DEPARTMENT, HYDERABAD.
2. SRI P. KAMALA MANOHARA RAO, M.A., JOINT DIRECTOR OF SOCIAL WELFARE, HYDERABAD.
3. SRI V. RAGHAVAI AH, NELLORE.
4. SRI K.V.N. APPA RAO, KOVVUR.

Cover design by

SRI. B. S. SANJEEVA RAO.

TO OUR READERS

The Bulletin, in addition to the Publication of the Research Work of the Tribal Cultural Research and Training Institute, Hyderabad, also publishes the original articles and papers from those who are interested in the various aspects of Tribal life. Papers and articles narrating the various problems of the Tribals and their way of life etc. are, therefore, cordially invited for publication both in English and Telugu.

The contributors are requested to send manuscripts in duplicate. The manuscripts should be typed, double spaced on one side only. Foot notes should also be double spaced. All papers should be numbered in the upper right hand corner of the page. Each manuscript should be accompanied by a declaration that the material has not been published elsewhere and that it has not been submitted for publication in any other journal.

The Editorial Board is not responsible for the views expressed in the articles and papers included in the Bulletin. It reserves the right to accept or reject publication of any manuscript received.

The Bulletin is bi-annual and will be made available to the subscribers in December and June every year. All correspondence and articles shall be addressed to the Director, Tribal Cultural Research and Training Institute, Banjara Hills, Hyderabad-34.

OFFICE OF THE DIRECTOR OF
TRIBAL CULTURAL RESEARCH AND TRAINING INSTITUTE,
BANJARA HILLS, HYDERABAD-34.
(PHONE No. 32591)

PANCHAYATI RAJ

by

Sri B.R.K. SASTRY, M.A., I.A.S.

ONE of the most engaging pastimes of political scientists over the ages was to devise a system of governance wherein as large a number of citizens as possible participated in as wide an area of governmental operations as possible directly, immediately and intimately. The old Greek City States made this concept into reality, where every citizen had a personal voice in the city council, i.e., the supreme body of the city State. Similarly, in ancient India through Panchayats, the common man at large had a lot more to do with the administration. Gradually this type of direct participation of the citizens gave way to representative type of Government under which the citizens selected on democratic franchise, would sit for considerable periods laying down the policy and spelling out the objectives. Even these bodies became too unwieldy and still smaller and compact councils that is a cabinet had to take over the administration. Of course, in a few countries it did happen that powers were entrusted to or grabbed by individuals and they ruled as a law unto themselves till they were deposed or otherwise eliminated by violence and force.

This phenomenon was caused by two factors: one was with the growing complexity of the social and economic system, each person had to spend more and more time and energy and to earn his subsistence and a struggle for economic existence consumed most of his energies. He had no time to devote day after day to the exacting task of Government. Secondly, caused again by the complexity of social organisation the art of governance had also become a specialised and technical job, for which each and every citizen was not equipped. At the same time it required day to day supervision over the executives and hence the flow of power to smaller and still smaller groups that over-see the governance continuously.

In our own country ever since we achieved Independence, it was held that the responsibility of the people at large was not over by merely electing a representation to the State and Legislature once in 5 years, but that they should effectively participate in formulation and implementation of various programmes. Perhaps in pre-independence days when the Government confined its attention and interest to a few regulatory functions; it was alright for the Parliament or the State Legislature to enact a law and turn over its execution to the Executive; but with the gradual widening of the sphere of Governmental operations and growth of its interference in the social and economic spheres, it has been held that Schemes should be formulated and patterns of activities devised at as near a level to the field as possible and that maximum number of people should be involved in this formulation as possible. It is with this conceptual background the structure of Panchayati Raj Organization has been devised. I have tried to set out the philosophy behind its experiment at considerable length, because this knowledge is important if the set up has to be evaluated correctly and its good and bad points assessed.

One thing has to be said straight away in defence of the Panchayati Raj that it created a terrific stir and fervent in the country and interest in the machinery and the art of Government within its limited sphere, which has percolated to the lowest layers of the society in the villages. They acquired a sense of proprietorship and interest in their village and taluk level bodies. Of course, it may be equally valid to say that this type of enlightening among the rural folk is not the result solely of the Panchayati Raj system, but in the breeze of change that is blowing over the country. This type of enlightenment was bound to come, even if Panchayati Raj had not come into existence. Be that as it may, it cannot be denied that the Panchayati Raj Bodies have a large share in creating and sustaining this interest of the common man in his own institutions.

From the administrator's point of view, under this system, the need for constant reference to State headquarters has been done away with to a considerable extent, and the Panchayati Raj Organizations with its Standing Committees are to take decisions then and there, and instruct the technical and executive branches to implement them. On the other hand, equally valid is an argument often put forward by the office bearers of the Panchayati Raj bodies that they are hamstrung with rules and regulations and references to the State Officers of the Government. There is considerable justification in this complaint, but with an experiment in its infancy some kind of regulatory control is perhaps desirable and inevitable. A constant review is being made in the Secretariat Department as to how for the existing restrictions can be done away with and greater latitude can be given to these Panchayati Raj Bodies in their tasks.

It is easy, of course, to find fault with the system and point out the various irregularities that are alleged to have been committed by these Panchayati Raj Bodies. Every flaw in the present day system planning administration easily be attributed to these Bodies. The steep decline in educational standards can be tied up with the Panchayati Raj bodies, as has often been tried, though, the validity of such a tie-up is open to question, to say the least. This, I am saying because there is a still steeper decline in educational standards in the higher education and in Universities themselves, wherein this type of elected representatives by the people is not in vogue. It is also quite common to say that with the control over the teachers being given to these Bodies, they are being made victims of groupism and other extraneous considerations. To obviate these, the Government laid down that whenever a teacher is transferred in the middle of the academic year, it should be reported to the Government and there is evidence to show that the number of such transfers, which are unjustified is coming down, and in one district, where I have checked up, there were just six transfers and all were on request. This is a position, which every well-wisher of Panchayati Raj system will feel happy about.

Another complaint that is frequently voiced is the business of the Panchayati Raj Bodies is getting more and more delayed as references to the Standing Committees for their approval is necessary and they meet only periodically. Perhaps this is inevitable in the set up now devised, but where understanding of the situation prevails, it is open to the office-bearers of these Panchayati Raj Bodies to take responsibility into their own hands and act and later on obtain ratification of the competent body. I have seen this happening in quite a few cases all over the State.

It is, of course, very tempting to lambaste the Panchayati Raj Bodies as the villain of the piece and lay the blame of every defect at its door. On the other hand, it is equally comfortable to conjure up the visions that this is the most ideal system yet devised by the human ingenuity to usher heaven on earth. Both the views are extreme and unrealistic. I would only urge that time may be given for these institutions to grow out to maturity and to develop convention of business and traditions of functioning, before a final verdict can be passed on them. Of course, for all angry impatient young men in the country this is a painful wait and they say that India is in a hurry and cannot afford to experiment over years. I only submit that whatever may be the institution, its success or disaster depends on the men that run it. If we have confidence that our countrymen can make democracy success, the same faith should be pinned to the Panchayati Raj Bodies. I, for myself, have no doubt that inspite of a shortfall here and injustice there, this set up will grow on sound lines and serve the purpose it is expected to achieve.

AN APPROACH TO TRIBAL DEVELOPMENT

by

SRI J. C. JHA

SRI R. DWARAKANATH

INDIA nourishes over 29 million tribals. They are considered to be one of the oldest inhabitants of the land. They are scattered widely in the hills, forests and plains throughout the sub-continent. In the total population of the country, they constitute an inseparable ingredient, adding to its variety and richness.

2. The tribal people are found in different stages of development. The basic economy of gathering, hunting, pastoralism, shifting cultivation and settled agriculture determine to a great extent the position of a tribe in the cultural scale of evolution. To this can be added the degree of acculturation or contact they have developed with their advanced neighbours.

3. After the achievement of Independence, the political and socio-economic problems of the tribals have come to be considered in an altogether different light. Their welfare has become a part of the more general issue of up-building democracy by integrating the complex culture of these communities with the main stream of Indian life. There is a growing consciousness of the responsibilities towards these people. As a result, a greater emphasis is being given to the speeding up of their development with a view to bringing them on par with the more advanced sections of the population.

4. The causes of the wide difference or the cultural gap between the tribal people and other sections of the population, all of which are inter-related, may be stated as follows :

- (a) Comparative isolation - the sparseness of population and the inaccessibility of the areas of their habitation.
- (b) Low technological development.
- (c) Lack of historical depth.
- (d) Tradition - directed life they lead.

5. All these factors in their combination have given the tribal people quite a different and distinct culture as compared with the rest of the country. It is not surprising that after countless generations of such living, certain well defined characteristics of tribal people have developed. Their characteristic view points, beliefs, attitudes and practices have become an integral part of their very being. These characteristics may be described as below :

- (1) These tribals have a strong herd instinct which in turn gives rise to a peculiar but solid sense of group loyalty. The lesser development of the individual, the limited extension of the group, the homogeneity all contribute to reduce the differences between individuals to a minimum.
- (2) They have a profound sense of self-respect, whatever may be the material status and condition of a tribal individual.

- (3) The sense of social and moral values among them is not a product of reason and realisation. Instead, it is organically linked up with the spontaneous acceptance of custom, tradition and institutions in which they are brought up.
- (4) They have a distinct scale of values which a common man does not easily comprehend, much less appreciate.
- (5) In their economic life a sense of co-operation is traditional and it has gone a long way to set tribal psychology on a footing completely different from that of the non-tribals.
- (6) In their aesthetic life they have an inborn love for beauty. They have a spirit of song and dance.

6. On account of the diversity in the way of life, language and culture no single formula of development can be applied to all groups of tribals irrespective of their stage of advancement. Welfare programmes for these people must fulfill two essential conditions for their success. First, it must be in conformity with the social values and patterns of life of the tribals for whom they are intended. Secondly, it must take into consideration their psychological receptivity and ability to assimilate. In this connection it may be worth mentioning that the same technique or approach that might prove successful in normal rural or urban areas, if applied blindly among the tribal people, may lead to serious repercussions and prove, in the long run, harmful to their interests.

7. While each aspect of development is important in its own way, no rigid order of priority can be universally acceptable. Felt needs of tribal communities vary from community to community and area to area. While there can be common agreement on setting highest priority to economic development, there will be wide differences on the question whether agriculture or forestry, handicrafts or village industries should constitute the main item of economic development. A local survey preparatory to the formulation of schemes can alone reveal the precise order of priorities applicable to that particular area.

8. Besides conformity to tribal customs, the factor which is most important is the rate of tempo of implementation of developmental measures. Instead of trying to bring about swift changes within a record time, if they are paced gradually or the transitional stages from a primitive to a modern type is carefully worked out, the tribe will not only adjust itself more naturally but gets ready to receive the subsequent progress in a healthy manner. For example, instead of drafting tribals too quickly from hunting or nomadic stage to wet cultivation, if the process could be gradual, making it possible for them to maintain their traditional hunting with improved agriculture, their problems of personal adjustments could be much easier. Disregard of such basic facts has led to results detrimental in the interests of the tribe. The fate of the aboriginals of Andaman Island is a case in point. In trying to bring about radical changes, what was not taken into consideration was the roving nature of the people who lived on hunting and fishing which made it impossible for them to live a sedentary life of restricted movements. Overdoing or unduly hastening the process and pace of development often leads to passivity, a disposition to accept but not to do. It is just possible that in the enthusiasm for doing good, one may overshoot the mark and may actually do damage in its place.

9. A proper approach should also include identification with the tribal life, understanding their institutions and organisations. Because of their bitter experiences of the past they have developed a strong sense of suspicion against non-tribals. This can fruitfully be tempered with a sincerity of purpose, honesty in approach and a real sense of appreciation for these simple folk. It is necessary to inculcate a sense of pride in their own culture and tradition and make them feel that they too have many things to contribute.

10. Here, one cannot ignore the fact that the tribal cultural heritage has been contributing to enrich in many ways the Indian civilization from time immemorial. A patronising attitude, however, of doing something for the tribals on the part of development workers is bound to defeat the ultimate purpose. It is essential that each tribal individual is regarded as a human being and not as 'savage' or museum exhibit. Workers in the tribal areas have to develop a sense of unity and understanding. This involves a psychological approach. The proper appreciation of tribal values requires an unbiased objective mind. A purely mechanistic view is not the correct way of dealing with human life which requires, above all, a humanistic approach with intelligent understanding.

11. Every worker should have a clear perception about his aim which invariably should include, as a basic part, the promotion of self respect, spirit of co-operation and self-confidence among the tribals. The success in this respect will be achieved in the same measure as the desire for new experience, security, recognition and response, on the part of the tribals, are normally satisfied, without inflicting a gross violation of the traditional tribal customs, beliefs, practices and aspirations, within a short span of time.

12. Working with people is, of course, a delicate and complicated task. It not only requires an inclination on the part of the worker, but also an extra measure of sensitivity, insight into human affairs and a tenacity in order to be effective. If working with normal rural communities is a difficult task, working with tribal group is much more so. From what has been stated so far, a set of principles which are useful in tribal development work could be formulated as follows :

(i) *It is mostly cultural change* :—Whether it is improvement of tribal health, modernisation of agriculture, introduction of literacy, creation of recreational activities or mobilisation of tribal youth, the change that is being brought about is essentially in the sphere of culture. For, this involves a change in the value system, mental attitudes, individual and social patterns and behaviour. Therefore, every tribal development worker will have to be aware of the fact that, basically, he is seeking to bring about a change in the culture of the tribal community. This demands extraordinary dexterity.

(ii) *Tribal culture is more integrated*.—All traits in a given culture are inter-related. This inter-relationship of several segments of a culture may be either strong or loose. In so far as tribal culture is concerned, the various aspects are very intimately interwoven and a change in one segment will seriously affect other aspects of the culture. The fact that tribal culture may not be very extensive in width or depth, does not affect this cohesiveness of the culture. The implication in development work is, therefore, that every

worker should not merely think in terms of introducing a change in the culture but also in terms of the possible secondary and tertiary changes that may arise out of an innovation.

(iii) *Changes are slow in the beginning.*—Tribal culture in particular has undergone relatively little change during the past several generations. On the other hand, it has undergone the process of consolidation and reinforcement over the years. In such a context, it is to be expected that, at least in the early stages, the progress in the desired direction is bound to be slow. Once the tribal culture begins to assimilate changes, one could anticipate that later developments would be fairly rapid. As such, a tribal development worker should be patient enough to work with the tribal groups even in the face of slow progress.

(iv) *Changes should be compatible.*—One of the basic principles that is to be constantly held in view by a development worker is that the changes that are sought to be introduced should always be compatible with the local culture. Introduction of a change which is antagonistic to the local culture or too exotic, would be resisted by the people both at the conscious and unconscious levels. When changes are introduced under pressure only more harm than good will result. Such an action would create a set back to the total programme of development work.

(v) *Traditional leadership will be strong.*—Tribal communities being more cohesive and closely knit, their traditional, hierarchical system is more intact and effective. Hereditary leadership will still have a sway in matters of maintenance of cultural integrity or acceptance and adoption of changes. As such a keen tribal development worker will seek to introduce the changes only through the local leadership, or atleast with the tacit consent of this leadership. Any attempt to bypass the hierarchy or the traditional leadership is bound to meet with stiff opposition.

(vi) *Local institutions will be deep-rooted.*—In a tribal community the established institutions will have firmer foundations, comparatively. Not only are they more functional, they are cherished and supported more earnestly by tribal people than in advanced communities. Changes sought to be introduced in the tribal groups, therefore, will have a greater chance of acceptance and integration, if they are channelled through the local institutions or with their involvement wherever necessary and possible.

(vii) *Winning the confidence.*—If acquiring and retaining the confidence of local people is important in normal rural communities, it is all the more necessary in the tribal communities. Because of the long exploitative contacts they have had with the outside people in the past, the tribal communities are understandably suspicious of approaches by non-tribal workers. Therefore, it is logical to assume that they would be more skeptical about the development worker and would take more time to assess his intentions and accept his bonafides. But, once they come to believe in him, they would more readily and unreservedly place their confidence in him unless the development worker gives occasion for them to doubt his sincerity and integrity. Hence, the first task of a development worker in working with tribal communities is to expend his energies for the initial purpose of winning and retaining their confidence. This will be a critical period of the contact between the development worker and the local tribal community.

(viii) *Sharing the responsibility.*—Sooner or later the responsibility for development will have to be taken by the local community itself,

One may assume that this stage in a tribal community will take a little more time than many rural communities. All-the-same, it is an essential stage which is to be reached in the process of development and as soon as possible this responsibility is to be gradually shifted to the local leaders, institutions and the people. The development worker would be committing a grave mistake if he continues even beyond this stage and functions as a dominant, patronising leader.

(ix) *Emphasis on selected methods.*—Because tribal communities are non-literate or semi-literate, it is necessary that visual symbols are made use of in communicating ideas, as extensively as possible. The extension principle of 'seeing is believing' is more applicable in tribal communities than anywhere else because of their limited horizons and their proneness to doubt the unknown. The development worker would do well to emphasise enormously on the demonstration method of introducing new ideas and changes. Improvements whose efficacy are locally illustrated, tested and proved are more likely to be accepted by them with less resistance than otherwise. Wherever necessary, study tours should also be used widely as this is a means by which tribal leaders can see for themselves the progress achieved by other tribal communities under comparable conditions. Thus a clear stress is to be laid on demonstrations, use of audio-visual aids and study tours in the process of development of tribal communities.

(x) *Education and economic development.*—Literacy and education are the precursors of changed attitudes and aspirations. They will prepare the community to receive improvements more easily. They will widen the horizon of the local people. As such, the essential programmes that are to be initiated early in the tribal development work are literacy and education programmes. Every other development work will be facilitated if people become educated. Similarly, other developments in a community will receive an impetus and will be sustained better if there are programmes of economic improvement initiated in the very beginning of the process. Without the economic capacity and stability it is difficult to initiate and maintain other programmes in the community like education, health, recreation or communications. As such one of the very first items of development that should receive the attention of the development worker are the educational and economic programmes.

13. Late Prime Minister Nehru had a Panchasheel for Tribal development, which may appropriately be referred to here :

- (1) The tribals should be allowed to develop along the lines of their own genius without forcing anything on them.
- (2) Tribal rights in land and forest should be respected.
- (3) Tribal leadership is to be built up.
- (4) No over-administration of tribal areas should be there; One should work through their own social and cultural institutions.
- (5) Results should not be measured by statistics or the amount of money spent but the quality of human character that is evolved.

14. To conclude, in his own words again, "The greatest problem is the development of synthesis i.e., how best to bring the blessings and advantages of modern science and technology without destroying the rare and precious values of tribal life, not interfering with their way of life but helping them to live it".

VIRTUE AND VICE AMONG THE TRIBES.

by.

DR. G. V. SITAPATI.

"Virtue should be the aim and end of every life, all else is vain. Duty should be its dearest friend if higher life it would attain"—Toru Dutt.

WHAT IS VIRTUE? It is generally defined as 'conformity to life and conduct to moral laws'. But moral laws are not immutable. Their values are constantly undergoing changes in any country or according to any religion - some slowly and some rapidly. Virtues are also of several kinds. Justice, prudence, temperance and fortitude are regarded as cardinal virtues; and faith, hope and charity as theological virtues.

The question of either virtue or vice does not arise in the case of a man who leads a secluded life. But man is a gregarious animal. Like herds of cattle or flight of birds, he is a member of a society. Loyalty to the society in which he lives is a natural attitude of the individual and it is stronger among the unsophisticated tribes than among the more civilized peoples of the world. In course of time, ideological problems that clashed with social virtues appeared in the history of some nations. When the interests of the society as a whole clashed with the interests of the individual, the problem arose—should the society sacrifice its interests for the welfare of the individual or the individual sacrifice his interests for the welfare of the society as a whole? In other words it was posed as Does the society live for the individual or the individual for the society? There was difference of opinion among the thinking leaders. Neither way proved to be an unmixed good or evil. Some individuals defied the unwritten law relating to loyalty to the society and served as mercenary soldiers in other countries to have better prospects in life. Their conduct was no doubt not considered to be virtuous, but they were not punished. If on the other hand, they served in the armies of enemies, they were treated as traitors. The conduct of the American, Alcibiades and that of the Roman Coriolanus are striking examples to illustrate the point. But they were not treacherous; they wanted to avenge the wrong done to them by respective Governments. When they were appeased and requested to return they came back. Such cases are no doubt rare but have now and then appeared in the history of the civilized world. Such cases do not occur in the tribal life. The individual sacrifices his interests for the welfare of the society in which he lives. When I mentioned the incidents relating to Alcibiades and Coriolanus my Savara friends felt shocked and cried out "ersi ersi" which means sin (a great or unpardonable sin). Bonds of union are still very strong in tribal life. They were, however, shaken to some extent by unspread of the British rule in the Agency tracts. Christian missionaries noticed the evils in the religious social and economic conditions of these primitive tribes whose welfare had never been cared for by the Hindu or Mohammadan rulers or philanthropists in the past. My Missionary friends were often telling me that they found it very difficult to convert stray individuals in any village. Individuals who were willing to become Christians were telling them that they were ready to be baptised if all the other members of the village

were willing to become christians. The solidarity of this union has been in recent times broken by the support given by the Government to the individuals who defied the tribal regulations and though they are accused of delinquency and subjected to social boycott or ex-communication, the so called delinquents are not unhappy and are on the contrary happier than before because they need no longer perform the several sacrifices or worship the deities or observe the feasts relating to the crops and consequently incur no expenses for any of them; they are on the other hand the richer for their delinquency and they got better situations under the patronage of the Christian Missionary bodies. The various schools, hospitals, nursing homes and rest-houses organised by the Christian Missions have considerably helped the spread of christianity among the tribes of the Agency tracts. If progress in this direction is not so rapid or adequate as the Missions expect it to be, it is because religion is most tenacious and is the last thing to be surrendered in the process of denationalization. The values of virtue and vice have thus undergone changes in this matter.

Truthfulness is a very remarkable virtue among the primitive tribes. The police have no trouble in locating a crime or finding a murderer. What is astonishing is the conduct of the murderer; very frequently the murderer makes no attempt to conceal his offence; he boldly admits it and offers a justification for committing it. But the irony is the attempt on the part of the police to produce false evidence to satisfy the formalities or requirements of the courts of justice. The confession of the murderer is not enough for the court to finalise the decision. The prosecution must present adequate evidence to support the confession of the accused because there is the possibility of the accused making such a confession to save the real culprit for some consideration. Sometimes murders are committed in a forest or some other secluded places where the deceased may be found alone and in such cases it is not possible to produce witnesses and the court has to depend upon mere circumstantial evidence and the confession of the accused. So the police produce false witnesses and the confession of the accused to utter lies. I can never forget such a striking case when I, as a juror, had to follow the trial from the beginning to the end. The district Collector who was Agent to the Governor was the Judge of the Sessions Court. Prosecution witnesses were presented one after another to give evidence. They were all repeating the same facts and even minute details relating to the weapons used, the number of strokes given by the murderer in exactly the same words as tutored by the police. The accused felt shocked when he saw witness after witness coming into witness box and giving evidence and he was shouting against the witness, "You rogue! were you there when I murdered the deceased? I never used a sword. I used my axe. Why do you tell lies?" The judge requested me to tell the accused in his language that he would allow him to cross examine the witness and that he should not interfere or shout when the witness is examined by the public prosecutor. When I did so, the accused burst out "What a judge you are! Why do you waste your time? When I speak the truth and confess that I murdered the deceased you don't believe me but you note the false evidence given by the witnesses who were not there!" On the next day when I happened to meet the Judge, he said 'I could see that the witnesses gave cooked up evidence and would have acquitted the accused if he did not openly and repeatedly say that he

murdered the deceased and mentioned the cause of the murder—that the deceased stole his buffalo and when questioned, very rudely replied and denied having done so". Such cases are of frequent occurrence in the tribal tracts.

Women are chaste and cases of profligacy are rare. The Savara language has no word for any venereal disease. They have recently coined a word "Sani bojan a vuga" literally meaning a disease resulting from contact with a Sani, a professional profligate. The moral standards are falling now a days and it is the civilized people of the plains—officials and other Government servants employed in the tribal areas that are largely responsible for the origin and spread of such a fall. But even now it is an unmarried young woman or a widow that can be tempted but never a married woman.

It is the general belief that drink is the cause of murder. But I am strongly of the opinion that it is not a correct belief. I admit that almost all the men and many women also of the hill tribes are addicted to drink liquor or toddy and murders are of frequent occurrence among them. But the cause of murder is elsewhere but not in drink. Let me mention an analogous case of murder to justify my contention. The son of a Sultan of Delhi was an audacious profligate. Once he happen to see a handsome young woman, a maiden of a Rajput family in a village. He coveted that woman, went straight to her house and demanded her father to surrender her to him threatening that if he refused to do so, he would summon his men to plunder the house and capture the woman. The poor father promised to surrender his daughter but not on that day because she was not well and the day was not auspicious. He begged the young man to visit the house on the next day, promising to decorate the bedroom and arrange everything to please him. The young man went away with the hope that everything would go on well. In the meanwhile, the father of the woman sent his men to the Sultan and sought his help, to this degradation. The Sultan suggested that the young man should be received with all outward show of etiquette and respect and seated in the bedroom and given an assurance that the young woman would enter the room after proper make-up in an hour; and in the meanwhile to inform him (the Sultan). The Sultan on receipt of the information came hurriedly with a sword tucked up in the bust, entered the bedroom, noticed his son, put out the light and cut off the young man's head with one stroke. When asked why he put out the light, the Sultan said that if there was light he should see the youngman and he might not have the courage to kill his own son. Darkness helped to deaden the soft feelings of the Sultan. In a similar manner drink helps the murderer to get the required courage to commit the murder. I happened to notice once a washerman who with the object of murdering his foe went to the toddy shop, drank fully well, returned home and went to the house of his foe with a knife and finding him sitting alone in front of the house dealt a blow on his head.

I have gone through the judgments of the Sessions Judge in the Agency tracts for a long period of twenty-five years (1905-1930), relating to cases of murder particularly those in which there was reference to drink. I did not find even a single case where a murder takes place as the result of drink.

I appeal to the officers appointed to serve in the Tribal areas to be very considerate and sympathetic in dealing with the tribesmen. They are not

dull-witted not so uncivilised as they are thought to be or appear to be. One that can talk to them in their language and gain their confidence can understand that they are not by nature wicked, that they have a noble heart, clear thinking and ready wit and that they are very trustworthy. They are very honest in their dealings. They repay a debt incurred long long ago by their deceased fathers or grandfather. There need be no documents or promissory notes. When once, you gain their hearts, they prove to be your best friends. Hospitality is a common virtue with them but is shown only when in your approach they find genuine love and sympathy.

I hope that in the near future further progress is made to promote the welfare of these hitherto neglected people.

HILL TRIBES IN VISAKHAPATNAM DISTRICT

by

SRI M. KHASIM ADENI, B.Sc. (Ag.).

(Introduction)

Of all the districts in Andhra Pradesh, Visakhapatnam has the largest tribal area—the area being roughly 2,000 square miles with a population of 2,76,800. The agency area is delimited into eight (8) blocks and all are having Panchayat Samithis now. Araku and Paderu were under the multi-purpose projects during the period 1956-62.

The tribal area is thinly populated with a density of 139 per square mile. The topography of land is undulating with an altitude varying from 1,000 to 5,000 feet above M.S.L. The annual rainfall ranges from 40" to 60". Most of the rainfall is received in the South-west Monsoon period. Temperature range from 35 degrees F. to 100 Degrees F. The tracts are mostly hilly and covered with forest growth. There are a number of beautiful valleys through which jungle streams flow coming down from the adjoining hill slopes. Situated at Machkund, 50 miles from Araku on the border between the States of Andhra Pradesh and Orissa is a big Hydro-electric Project.

The agency areas are unsurveyed and unsettled and were previously in the Zamindaries of Jeypore, Vizianagaram and Chemudu.

Tribes :

The following sixteen (16) tribes inhabit the agency tracts in Visakhapatnam district :—

- | | |
|--------------------|-----------------|
| 1. Bagatas. | 9. Porjas. |
| 2. Gadabas. | 10. Malis. |
| 3. Konda Kammaras. | 11. Valmiki. |
| 4. Kotias. | 12. Samanthulu. |
| 5. Konda Doras. | 13. Ghasi |
| 6. Konda Kapu. | 14. Gowdu. |
| 7. Koyas. | 15. Mulya. |
| 8. Mooka Doras. | 16. Kobadi. |

Bagatas, Kotias, Konda Doras, Porjas and Valmikis are the predominant denominations. Samantulu live on hill tops, while Malis are best at agriculture.

Habits and Customs :

The tribals live in groups. Generally their houses are neat. There is a head for every village called Naik or Naidu. Previously there used to be "Muttadari" system. The Muttadars used to collect rent on behalf of the Government and used to act as over-lords exacting free labour and other services free of cost. The system was abolished recently. The inhabitants of the village abide by the decisions of the Village Naik. Tribals make a living from forest produce, particularly from tamarind, Adda leaf (Plate leaf) soapnut, honey, etc., besides cultivating land.

Polygamy is prevalent in the tribes inhabiting the agency tracts of the district. Elopement is not uncommon and sometimes a woman can also marry another man of her choice, but the marriage expenses incurred by the previous husband will have to be defrayed by the second husband. In such cases liability of children born will be on the man and the woman does not take care of the children. A widow is entitled to marry the brother of her deceased husband. In case of deaths, some cremate the dead bodies while some bury them. Some construct stone tombs to denote the place of cremation or burial. The hill tribes are very superstitious and they believe in the existence of spirits—good as well as evil. They perform obsequies with meticulous care for fear that the spirits of dead persons may not do any harm to them by haunting their homes.

Ragi and Sama are the staple food of the tribals. Besides they also eat maize and rice. Vegetables are cooked and eaten. Fish forms an important article of their diet. In a year for about two to three months they live on jack, wild roots, tender shoots of bamboo and mango kernels. They are fond of eating cattle, pigs and field rats. There are very few tribes who are purely vegetarians. Almost all the tribals are addicted to drink. They do not take milk or milk products and the cows are not milked. They take vegetables, forest produce and grain to shandies for sale and buy dry fish, kerosene, jaggery, salt and cloth in return. Barter system is still prevailing in the tract.

Religion and Culture :

The tribes in Visakhapatnam district profess no particular religion. Bagatás claim superiority over other tribes like Valmiki's but there is no untouchability. While a Bagata has no objection to sit by the side of a Valmiki to take food, he will not, however, take food prepared by a Valmiki. The tribes in the blocks of Araku, Anantagiri and Kilagada bordering Orissa speak corrupted form of Oriya, while those in Chintapalli and Koyyuru blocks talk Telugu besides their own tribal languages. Dances are a common feature in tribal life. "Dimsa" is the common dance known here. In this dance both men and women participate. There are 17 varieties of rhythm to which the dances go on changing depending on the direction they get from the music which leads the dance. Dancing is the common entertainment for the tribals and during winter nights due to extreme chillness they engage themselves to the maximum extent in this activity. There are also other kinds of dancers peculiar to particular tribals, i.e., Mayura dance which is the monopoly of Kodus and Khonds who generally live on hill tops.

Sometime the tribals also enact street dramas like "Soai Sana", "Gopi Leela", "Baka bali", etc. In these dramas the women characters are also enacted by men.

In the month of Chaitra, *i.e.*, in March-April every year, Chitra festival is celebrated by the tribals. All work is suspended for about 10 to 15 days. Women take the role of the head of the family and men go to forests for hunting. Men must hunt and get some meat. After the hunt the man is honoured suitably depending on the kind of animal he has killed. If no animal is killed by any man he loses honour with the women of the village. During this festival period both adults and children irrespective of sex drink, attire themselves in their best and are found in a gay and festive mood. Generally beer prepared from sama millet, toddy from bastard sago and arrack prepared from Mahwa (Ippa) flower are the liquors consumed. In addition illicit alcohol distilled and sold by a particular class of plainsmen settled in agency areas called the "Sondis" finds a ready market. These "Sondis" are adepts at distillation of alcohol. There are several cases wherein the tribals had mortgaged their land for the drink offered by "Sondis". Archery is still practised by the tribals and the Koyas are reputed to be the best marksmen. In general the tribals are truth loving and live a life of contentment. They take small hand loans from sowcars and invariably they repay them in spite of the fullest knowledge of sowcars' exploitation.

Agricultural Practices :

NEARLY seventy (70) per cent of the tribal families depend on land for their sustenance. During off time they collect forest produce like tamarind, adda leaf, honey, soapnut, etc. Cutting and selling of fuel wood is also indulged in by the tribals. The Forest Department and D. B. K. Railway Works have opened opportunities of employment to tribals at present. Still agriculture continues to be the main occupation of the tribals. The main agricultural crops grown by the tribals are paddy (wet and dry), ragi, sama, maize and niger. Among pulses redgram (Konda Kandi or hill redgram) blackgram, cowpea, horsegram, French bean and peas are grown. Tobacco for home consumption and castor are grown here and there. Turmeric, ginger, garlic, mustard, chilly and pipallu (*piper elongatum*) are grown in small extents.

The hill tribes are slow in adopting improved agricultural practices. It is estimated that broadcasting of wet paddy is being practised in forty (40) per cent of the area. They simply plough the land and broadcast the seed. The seed rate used is very high. The attention paid by the tribals to the crop is negligible. No fertilizer is applied—not even cattle manure or compost. Usually one-third of the land is left fallow for two years for recouperation of fertility. For want of land and due to several socio-economic factors, most of the tribes practise "Podu" or shifting cultivation. This type of cultivation is adopted by the tribals from times immemorial. It is almost a way of their life. From a random rough survey made in Machkund basin area, it is found that nearly twenty (20) per cent of the tribal families indulge in Podu cultivation. In Podu, trees in higher slopes are felled. These felled trees and scrub forest growth are burnt in March-April. The soil is stirred by human labour and the seed is broadcast. No attention is paid to the crop until the produce is harvested. After two years, the tribal shifts to another patch of land on the hill slope or another hill, since the fertility is lost after two years' crop growth. Owing to this continuous process over several years, the hills have become denuded and become bald.

Tribals do not stall feed their cattle. Cows are not milked. They use the cattle for draught and even the cows are used for tilling the land. Very few tribals own a pair of cattle and a plough. The majority of the tribals use a long handled spade for stirring the soil, levelling, puddling etc. It serves as an all-purpose implement. Cowdung is kept in heaps and exposed to sun. After it becomes dry, it is powdered and mixed with ash and applied to ragi.

Of late, after the blocks came into existence and due to the propaganda and demonstrations carried out by the Agricultural Extension Staff the tribals are slowly taking to improved agricultural practices like Japanese Method of paddy cultivation. In some of the blocks like Araku, Anantagiri and Paderu forty (40) per cent of the paddy area (wet) is covered with improved strains. Minor irrigation projects are being executed in the blocks on a liberal scale by harnessing hill streams and the tribals are induced to apply fertilizers by the offer of necessary incentives. Vegetables, pineapple, mandarin, oranges and potato are being grown in small extents. Coffee comes up successfully and there are Forest Departments' Plantations, at Minimulur in Paderu Block and at Anantagiri. Coffee previously planted at Chintapalli and Anantagiri by Zamindars of Chemudu and Vizianagaram still exists. Tribals in Araku are induced to grow coffee in small extents and an area of 20 acres has been brought under cultivation by them. There are immense potentialities for expansion of coffee plantation in the agency tract of Visakhapatnam district. Among fruits, Litchi, Peach, Pomegranate, Pineapple, Guava and Mandarin Orange are suited to the tract. During World War II, exotic vegetables and potato were grown successfully at Araku, Anantagiri and Chintapalli and were supplied to the army, stationed at Visakhapatnam. Given necessary facilities for marketing, there is large scope for development of vegetables and potato in the area. With the increased production of these and successful development of pineapple and coffee plantations the economic condition of the tribals is likely to be bettered very soon.

WHO IS A NOMAD

by
SRI V. RAGHAVAIAN.

“The definition of a Nomad has not been an easy task in view of the complicated nature and functions of Nomadism in this country. The definitions attempted by the Western Scientists in standard works on Anthropology have not been of great assistance to us”. So says the Sub-Committee appointed by the Central Advisory Board for Tribal Welfare, Ministry of Home Affairs, Government of India, in their report submitted to the Ministry in 1960. The name Nomad is derived from the Greek word “Nemo” which literally means “to pasture”. It was applied by the Ancients to grass-landers and herdsmen who permanently or periodically kept wandering without any particular home or habitat they could call their own, tending flocks of sheep or goats or herds of cattle which term might as well include horses, mules, camels, yaks and other beasts of burden for which there should have been a great demand in early historic or even late pre-historic times. The Pre-historic man perhaps never bothered about such avoidable burdens which necessarily curtailed his freedom of movement along his unchartered horizon of his peregrination. Later Nomads might have been trading in them as they do even now in Jammu and Kashmir, as well as a few other Himalayan States. Flock-rearers of Central Asia, Australia, Nomads, the Bushmen, herdsmen and hunters on the steppes of South Africa, the Bedouin Camel and horse dealers of Yemen, the Masai cattle breeders of East Africa, the Mongol and Turkish cattle breeders, the Arabian herders of sheep and goats, all lead their flocks from pasture to pasture tending them, trading in them and at the same time subsisting on them in their month and year long sojourns. To almost all of the European and American authors on the subject, nomads are grasslanders, herdsmen and persons committed to a pastoral way of life. The same conception was adopted by several Indian Writers on the subject. It was left to the Sub-Committee appointed by the Home Ministry, Government of India, to enquire into the conditions of Indian Nomadic Tribes, to arrive at a wider definition to the term Nomad, on the basis of their close studies extending throughout India and to extend the term though not very correctly to several other types of wanderers who had no herds to graze but nevertheless kept wandering for its own sake, as a part of their culture which they could not easily shake off. Evidently their nomadism differed from those of their brethren in other lands. Let us now examine the various definitions given about this uneconomical, unprogressive but nevertheless not illogical way of life adopted by the Indian nomads several of whom are grasslanders as well though the majority of them are neither pastoral nor agricultural but mainly wanderers often even purposeless, has been their age long tract and they could not easily get away from it.

Let us now examine some of the definitions given about Nomads and Nomadism. Nomadism has not known beginnings nor is it going to have an end in the foreseeable future. Nomadism is not a badge of slavery nor has it been a Cain's curse that has been forced on any particular pattern

of society. It is practised by people because they love it and cannot perhaps live without it. Nomadism is an irrepressible tract, an inseparable part of human culture which marked the beginnings of all human life, perhaps all over Universe, but which underwent changes and took different shapes in different parts depending on environments, food pursuits, topography, climatic conditions, social, physical and moral upheavals depending on or resulting from nature's wrath, wars, natural calamities, famines, pestilence and several other known and still unknown causes that had in the past convulsed humanity. The nomads of India are known by different names in different parts of the country all of which invariably refer to the basic trait of wandering which is the badge of their race.

The Sub-Committee to enquire into the living conditions of Nomadic tribes appointed by the Ministry of Home Affairs above referred to, has the following observations on the subject:

"The languages of India aptly describe the Nomad. Classic Sanskrit emphasises the temperament to wander by calling it "Bhramana Sheel". The Hindi terms "Gunmaker" Asthi (ra) vasi, Yayavara, describe the trait of wandering hither and thither. Marathi names "Bhatakara" and "Hindnara" picture their taste for aimless roaming. "Wagara" in Gujarati deals with their lack of love for home and taste for itinerary. "Tirugaduwa" in Kannada, Sanjaria in Malayalam, "Nadodi" in Tamil "Drommara" in Telugu convey the idea that they are globe trotters. Punjabi styles them as "Pakhiwas" (hut dwellers). Bengali "Bede" Jayawara, and Bhabaghure, and the Assamese Aghor, designate them as aimless and unsettled globe trotters. The most familiar appellation current in India to denote the pastoral nature of nomadic people is "Khana-badosh" which literally means, home on shoulder, (evidently a nick-name given to them in derision).

As one aptly said, the cuckoo cannot help cooing; the bird cannot help flying, the nomad similarly cannot help wandering. When this wandering will come to an end for the nomad nobody can correctly predict. And yet absence of love for a fixed hearth and home may not be nomadism, for all Government servants, army men are mostly so. Mere flock rearing and herdsmanship does not render one a nomad, for several flock rearers are wealthy traders who are in no way nomadic in the correct sense. Even mere poverty does not result in nomadism as the bulk of poor men starve clinging to villages and towns. If in addition some of these qualities the person or group of persons are devoid of ambition may be in varying degrees, they can certainly be classified as nomads."

Other definitions of nomadism are stated below:

The dictionary of Anthropology defines a nomad as "a person who lives completely from his flock and does not domicile himself to plant." The compilers of the Royal Anthropological Institute of Great Britain and Ireland in their work—Notes and queries on Anthropology—(Sixth edition) describe nomadic people as "those dependent principally on hunting or collecting for their food supplies, having no permanent abodes".

The compilers further add that "it will generally be found that the groups which habitually move about together tend to be precisely defined in terms of tracts of territory with which they are specially associated. A

horde is a group of nomads claiming exclusive hunting or grazing rights over one or more defined areas, within which his wanderings are as a rule confined".

Dr. B.H. Mehta of the Tata Institute of Social Sciences, describes the nomads as "grasslanders and cattle breeders". He describes nomadism as "regular, seasonal or cyclical movements of group sustenance". "According to food supply it may assume different forms depending upon topography and climate. There are nomads who hunt and nomads who collect food, as well as pastoral and even agricultural nomads. Nomads are usually found in small kinbands. They are not only grasslanders but take to nomadic life on account of economic insecurity, lack of will for social adjustment", as the learned Doctor observes.

The Encyclopaedia of Social Sciences (Vol. 11 and 12—pages 390-392) defines nomadism as involving the repeated shifting for subsistence and undirected wandering but it focusses around temporary centres of operation, stability of which depended upon food supply, and the State of technical advance. It assumes different forms according to methods of obtaining food, topographic and climatic conditions".

The Sub-Committee of the Government of India (Ministry of Home Affairs) has the following description of nomadism in its report submitted to the Government. It observes "The definitions given by European Scholars on this subject appear to ignore other types of nomads who do not follow either hunting or grazing pursuits. We have, therefore, been obliged to extend the term nomad to other groups as well while dealing with the Indian conditions. As a concise definition of a nomad does not serve the purpose satisfactorily, we have chosen instead a description of nomadic life in the following paragraphs :

"We have been able to appreciate nomadism as containing the following features. There are several categories of nomads living at varying stages of nomadism and following pursuits most suitable to their wandering habits in this country. Though nomadism can be loosely described as a wandering habit pursued by group or groups of people who practise the same, as it is most congenial to the particular pattern of their culture, they have inherited and are following. In any event, nomadism cannot be described as a characteristic of individuals. It may be either the inheritance of a hoary past or the direct or indirect consequence of environment. Some types of nomads are born so, while other types are forced to be so on account of recent or remote circumstances that conditioned their way of life.

"Where nomadism is a relic of an ancient past either traditional or environmental, it gradually becomes a habit which a nomad cannot easily shake off, nor does he desire to do it either. He finds his unfettered freedom so dear to him that he does not feel attracted by modern comforts or amenities of life which he thinks could be had only at the loss of his freedom. Hence his preference to freedom which he values much greater than the comforts the State could provide him even at its own cost. In fact a nomad would cease to be one if he least dislikes his way of life which in our view may not compensate for all the discomforts, tribulations, inconveniences and privations, physical and mental that result from endless and aimless wander-

ing. To nomads wandering is a part of their culture and is deeply rooted in their brain. A compulsory and abrupt denial of this undoubtedly strange partiality amounts to courting disaster to denier's as well as the denied.

"It may be assumed that nomadism is a cultural trait which results from want of ambition or aspiration, either total or partial. The degree of the occurrence of ambition can be considered to be the criterion for determining the stage of nomadism through which a particular tribe is passing. Nomadism might have been forced wholesale upon larger groups of people, sometimes even whole tribes, by natural calamities, earthquakes, floods, invasions, expropriation and other acts of God and Man, resulting in large scale uprootment from a previous settled life centuries ago. The displaced group should have as a consequence moved to the jungle and into the bush and when subsequent introduction and enforcement of the Forest Laws impeded their free movement and limited their means of livelihood, those groups might have taken to wandering".

Indian nomads or to call him more correctly the Khanabadoshes, a term widely current in North-Western India, can be described as hardy, shy, unambitious, full or semi-groups of habitual wanderers, without permanent abodes, moving along familiar forest foot-paths in small family or kin groups, generally keeping away from sophisticated places and peoples, hunting, grazing, food gathering, snaring and selling petty artifacts of their own make, without any desire or incentive for storing or preserving and yet feeling happy and contented, by following a way of life, some times even sub-human which is best suited to their hoary culture, tradition and environment.

It may be clear from the above definitions that the scope of Indian nomadism is wider, deeper, and that most of the characteristics of nomadism are traceable to lack of ambition which is a main motive force for ushering in every reform in mankind. It is this deficiency that fails to provide the necessary incentive to think of the morrow and trains up the human from womb to tomb to love contentment and ease to limit even their creature comforts to the barest minimum, to shun exertion and toil and to confine his quest for food which perhaps is their only concern, to picking, digging and gathering rather than producing. In India we have not only grass-landers and herdsmen like Gujjars, Bakarwals, Reberis and Changpas of Himachal Pradesh, Jammu and Kashmir, Punjab and Rajasthan, but un-pastoral and unagricultural nomadic tribes like Malapandarams of Kerala, Challa Yanadis, Nakkalas, Pamulas of Andhra Pradesh and several other nomads including inter-State tribes like Iranis and Pragypsies in almost every part of this country.

Nomadic tribes are found all over the world. We can come across them even in advanced countries like Great Britain, Union of States of Soviet Russia, United States of America and several countries of Europe and Asia. Nomads are born as well as made. Nomadism is a pre-pastoral trait of all early humanity passing through the digging stick stage of transition and civilisation. It was a prepastoral pattern of life universally practised in every country West or East perhaps almost simultaneously. Conditional by lack of ambition and total absence of commercial economy it did not contemplate any productive activity. It stunted aspiration and obstructed emulation. Continuous and never ending struggle for existence made the

nomad red in tooth and claw and retarded the birth and growth of finer instincts in him. As the whole day was taken up in food quest he had hardly time or scope for enjoying a lullaby in Nature's lap. Governed only by the Law of the Jungle the early nomad had few relations, no friends, no social functions, no associations, not many obligations and certainly no organised life. Every family had its head with powers of life and death over his dependents. He showed no mercy to others and least expected any from others. He constituted himself as the sole Government so far as he and his family were concerned. He recognised the authority of none in his domain. He was accepted as the uncrowned King by every member of his family unit. That is the picture we can reasonably conceive of the early nomad and his life.

Property notions as curbs or ambition :

The primitive man's notions of property were such that with his prevailing ideas governing his conduct it was not possible for him to attempt accumulation. What were valuable to him were of no value or of insignificant value to the civilised world. Giving away even such property was one of the ways of assessing rank, prowess and leadership. Added to that common ownership of land and its indivisibility among the members of the Clan also contributed to deter concentration of property either in one's hand or in those of a few.

Hoebel observes that there are two irreducible aspects of property (1) the object and (2) the web of social relations that establishes a limiting and defined relationship between persons and the object. As social concepts change from time to time, the specific content of property concepts undergoes alterations.....Property is mid-twentieth century United States is not what it will be at the dawn of twenty first”.

According to Hoebel the essential nature of property is to be found in social relations rather than in any inherent attributes of the thing or object that we call property. “Most human societies claim property rights in land as communities.....They observe discernible natural boundaries in marking off local group territories as, for instance, among the Australians, Africa Bushmen, Veddas of Ceylon and the Tasmanians”. It is stated by Julian H. Steward, a leading authority on the Ecology of the Great Basin area, that the “Sheshoni lacked any form of ownership of land or resources on it (except eaglenests). No group habitually or exclusively any clearly defined territory for hunting fishing or seed-gathering”. Among certain tribes of Australia the tribes men themselves invited their neighbouring tribes to share perishable food like fruits which ripen about the same time everywhere and which cannot be preserved. “So a territorial group which anticipates a large yield in a given season sends out messengers carrying invitation sticks to other groups sometimes as far as a 100 miles away. Or they may raise smoke signals”.

Among the Eskimos no value is attached to land as property in any sense of the word. They resented restricting the zones of food availability and allowed anybody to hunt anywhere he pleased.

Among pastoralists “carelessness to land” has been notorious. The horse dealer and hunter Comanches had no proper concept of land. To them “land was a matter of unconcern being held neither individually, jointly

nor communally". This may have been due to the unlimited extents of their pasturage. At that time land was plenty and croppers few. Even when land was not plenty all pasturage was common property except among the Tungu Reindeer, herdsmen and Kazaks of Central Asia East of the Caspian Sea. The Chukchi and the Samoyed clans also held pastures commonly. The same was the case with primitive gardeners. Though there was in some cases individual or club gardening by and large the ultimate ownership of the land was vested in the community, right to the usufruct being treated as different from right of ownership of property. Among West African tribes all land is vested in the feudal chief called King who allots land to sub-chiefs, who in return entrust land to clan heads who in their turn pass it on to individual gardeners.

Sales and other types of alienations are permitted outside the family unit. The rule prohibiting land alienation is so rigorous that a family would rather sell one of its members into slavery than sell, or hypothecate the same. Among the Indonesian independent tribes, all land belongs to the village. It is only with the permission of the head man that any member of the village community could occupy and cultivate any unused communal land.

Among primitive people grazing land all over the world is communally shared. It was in fact the only pattern of land enjoyment ever since the dawn of pastoralism and primitive cultivation. There could be no difference of opinion that "primitive people on the whole treat their land resources as communal asset. In this sense they are preponderantly communistic. Pastoralists are for the most part land communists because the necessity to rove makes individual ownership impractical. In the case of hunters and food gatherers there is also little impulse to private ownership of land, since so far as hunters are concerned most animals are free ranging and it is more advantageous to rove at will when on the chase". So far as land was concerned, and in those early days land was the most basic form of property from which the early men dug up their roots and yams, over which they grazed their flocks and on which they hunted at will and roamed about. It was only tools, weapons, clothing and ornaments that were considered and treated as deserving individual ownership. Similarly cattle, Indonesian wild fruit trees even though the same stand on another's land, beehive trees, winter catches of fish and game are considered as individual property. In South India particularly Andhra Villages, the earliest person who comes across cattle dung left in the public street by cattle, irrespective of their ownership, can become individual owners by simply pressing it to one side with his foot an unwritten rule which is scrupulously observed even by modern society.

According to the Revenue Code of South Indian State Governments trees planted by ryots in Government land can exercise ownership rights in the usufruct though not in the ownership of the trees.

The Susu practices of Malanesia require that a man raises crops for the sake of his sister's son and that his own subsistence depends on the produce diverted to him by his wife's brother, a custom quite in agreement with the "Marumakkatayam", practised by Malabar people part of (Kerala) in South India. Even the ruling princes of Travancore and Cochin who had their Kingdoms in the extreme South of the Peninsula were subject to this ancient and primitive rule that the succession to the Throne passed to the

sister's son of the reigning monarch rather than the heir of his own loins. Among the Comanches "any one coming upon a hunter who had just made a kill could claim the choicest quarter of the animal merely by placing his hand upon it". It is not only land property that was sought to be made inalienable by our ancestors but curbs were imposed on moveables also to prevent accumulation of property with individuals or very small groups. An extreme case of such ownership can be found among the Incas, Mr. J. H. Rowe says "private citizens in Inca land could own upto Llamas, but the vast majority of the beasts were state property. The wool collected from the State herds was stored in Government Store houses in the Inca Empire, (at the time of the Spanish conquest) to be distributed annually in equal allotments to each family head—a kind of communism with a vengeance".

Enjoyment of undivided pasture as well as cultivable land is not a strange phenomena in India. From lakhs of years till even now pasture land is utilised by holding it in common in every village of Andhra Pradesh and in the sister States of South India. It is known in Telugu as "Veesabodi Hakku". For the sake of convenience shares are held in the proportion of $1/2$, $1/4$, $1/8$, $1/16$, $1/32$, $1/64$, $1/128$, and so on. (Veesan means). After calculating how many cattle can be comfortably grazed in given plot of pasture, each share holder is allotted a fixed number of heads of cattle for grazing. On no account should this number exceed as it might lead to disputes. Similarly the yield of trees in a common tope (a collection of fruit bearing trees). The cattle herds also are owned and enjoyed by shepherds in the same manner.

The Naga tribe as well as several other primitive tribes of North-East Frontier area of India own all land in common, whether it be pasture or irrigated rice-land and no individual ownership is ever permitted. J.P. Mills, M.A., I.C.S., Hony. Director of Ethnography, Assam writing in 1937 recorded in his instructive work "The Rengma Nagas" that land, the most important form of property, can be held by the individual, family or clan or, among the Eastern Lengmas, by the "Khel". Among the Western Rengmas the amount of common clan land is considerable and tends slowly to increase, as at every division of private land, a small quantity must be left as common land". Clan land is always allotted for cultivation at a meeting of the Clansmen who decide on distribution or redistribution. Even among the Angami Nagas the Jhum (slash and burn cultivation) lands belong to the entire village and the villagers are free to cultivate any area they like, as all land is owned by the village community none can sell or purchase. In case a member abandons his lands or dies, the land under his possession is annexed by the Commoner and redistributed among families whose members have multiplied beyond the means available for their sustenance. In no case such property devolves on those who have enough land already. Neither gifts nor sales are valid. Even the Slash and burn type of cultivation which is also known as "Podu" in Andhra, "Jhum" in Northern India, practised by all the primitive and aboriginal tribes of India, which is shifting in its nature does not lend scope for large scale land ownership or intensive agriculture. At best a family can cultivate that much of land which satisfies fully its needs and leaves no big surpluses either for sale or barter, self-sufficiency being the keynote of all Tribal economy. This same policy which produces neither rich farmers nor landless beggars is hailed by the tribesmen of NEFA (North East Frontier Area of Assam in India) as inspired by the Gods they worship and best suited to the steep hills, their traditional homelands, these self-imposed curbs or ambitious which the culture of the tribal

people have inherited from their ancestors are still so strong and so dominating that the tribal world dare not thwart them despite the temptations offered by the commercial methods of agriculture followed by the modern society. It is too well-known that modern economy with its scientific advancement at producing myriad types of fertilisers and chemical manures is leaving many Asiatic countries in perennial want of food grains.

Von Furer Haimendorf classifies land ownership in NEFA under three heads. (1) Individually owned land consisting of irrigated rice fields, all cultivated land, garden plots, dry crop fields, fruit trees, pine Bamboo groves house-sites and granaries, (2) Clan owned land comprising of meadow, used as pasture, burial grounds, Forest tracts and hunting grounds. (3) The village common land to nearly pasture and to forest tracts on the border of the Apatani country.

In addition to the above mentioned factors, which effectively discourage vaulting ambition and accumulation of property, a way of life so congenial to the flourishing of nomadism, there is yet another psychological urge that results in frequent destruction of material wealth for the sake of elevating one's status so wide spread among the primitive tribes of Asia, Australia, Malanaysia and other places. The fear of humiliation has been a great motivating and propelling force in encouraging wanton destruction and wastage. This practice was known as Lisudu among the Apatanians of NEFA. Haimendorf describes the custom in the following words:—

“Lisudu involves ritual destruction of wealth. A man who challenges a co-villager to Lisudu competition starts by killing one or several of his mithuns (a buffalo with a cow's face) in front of his opponent's house and leaving the meat for the other Villagers to eat. Some-times he adds to the holo-caust valuables such as Tibetan shells, bronze plates and swords; If his opponent accepts the challenge, he must slaughter at least the same number of mithuns and destroy property of equal value in front of the challenger's house. The next move is that the latter kills an even greater number of mithuns and this number must again be matched by his rival. The competition may go on until both parties are nearly ruined”. The late Dr. Verrier Elwin in his information book “The philosophy of NEFA” administers this warning to those who want to ride a coach and force into the tribes' traditional beliefs about land ownership.

“As we have seen the system of Jhuma cultivation provides an excellent foundation for the co-operative communal farming towards which many parts of the World are moving. The introduction of permanent cultivation, however, is turning the minds of the people more and more to the idea of private ownership. We should be on our guard that the new individualism does not lead ultimately to fragmentation and litigation about land. It might be possible to develop wet cultivation and terracing on a communal basis through the tribal councils.

Nomads Food Habits:—The food habits of the nomad are in exquisite consonance with his wandering habits, and “no thought for the morrow” attitude to life. They are made by the environment in which they live Walden observes, “collecting the wild fruits of the Earth, and hunting its wild life for food, are the simplest ways of earning a living. Life among the

hunting tribes is one long struggle for food broken by short periods of over eating sleeping and rejoicing. The hunting peoples have the least understanding of nature, and know least how to use her laws for comfort and support. There is truly a battle with nature, in which they are often the losers, for they are the slaves of their environment. Only the simplest of the people living in the really luxurious zones of the Earth's surface remain in the purely hunting stage for long; the step to primitive cultivation being an easy one if circumstances permit". To quote a few of such tribes, the Semang and Sakai of Malaya, and the Pygmies of the Congo forest in Africa, also the Ges people of the Amazon basin in South America, who are the most backward among all hunting tribes and remain hunters by their very simplicity. They subsist mainly on wild roots resembling potatoes, berries the wild African banana, bread fruit and durian (the most delicious tasting and evil smelling fruit in the world). Then the pygmies collect in their wanderings in search of food.

The pygmies like the unabitious Challa Yanadis or Chenchus fish and hunt only when they must, using spears, knives, arrows and fire-hardened wood corresponding to the digging stick which the primitive tribes of India made by rubbing one edge of a stick against hard stone when iron was unknown. Squirrels, birds and monkeys are their usual prey. Surplus meat is stowed away in the neighbour's banana groves, an implied way of desiring a return of the banana fruit. They also avoid waste. Much of their food is eaten raw. Any remnant of food left over are consumed by ceremonies and wild forest beasts thus helping the nomad to be care-free about the storage of it. They catch the elephant and the Rhinoceros by digging-pit-falls with sticks or hands arrange camouflage with green leaves and branches two or three days in advance not to leave behind the manscout to dissipate. Then beaters drive the game towards the pits at great hazard to themselves and kill the animals. Big game kills always result naturally in big enough feasts. Pygmies have no houses and live in the open protected by wind screens. Eskimos gorge during hunting seasons passing meat from hand to hand, having no plates or tables. Fish Seal, Whale Walrus or Reindeer meat is all that they can secure in the Arctic Chill. They eat from the common cauldron. Eskimos are adept users of the harpoon. Thick Walrus hides make excellent tents. The Polar Bear is killed more for its fur for its untasty flesh. The Eskimo nomads "In the summer when the snow melts and the land-scape is changed for two or three months from ice pack to" rolling meadow, purple flowers, tall-grass and low bushes teeming with growing berries, the Eskimo deserts the seashore and the Iglco, and moves in land to collect what fresh plant food he may trap hares and wild geese to fish for Salmon trout, and to hunt the Caribou herd". The polynesians are good fishermen and depend on their canoes for their fishing expeditions while their women raise small vegetable or Yan cultivation. The herdsmen of tropical African plateau live mainly on mille foods; drinking sour milk. "The Masia mix both Cow's and Sheep's milk with blood taken from the veins of the cow's neck or just over the sheep's eye'. The Kazak's drink is Kumiss made from fermented mare's milk. The Lappas' main milk source is the reindeer which is very sweet, perhaps as sweet as that of the camel, used in abundance in the North-Western States of India particularly desert borders in Rajasthan. "The Semangs of Malaya move constantly about in bands of less than thirty in search of game and food plants. Whether he lives in the desert, jungle or Arctic Tundra, he moves about continuously. Among the Punan communities of Borneo there are not more than thirty men and women in each group with about the same number of children. By our civilized

standards, a life spent continually on the move would be decided by unpleasant. A walking tour might not have the same fascination if it went on week after week and year after year. Yet a primitive hunting man would regard our permanent dwellings as cruel cages. Some hunters at any rate relish constant movement; the Eskimo Show a considerable Zest for pleasant jaunts from settlement to settlement to see friends and in long journeys to attend folk festivals'

Writes Alan Davis

The hunter nomads waste time in erecting shelters long their familiar routes which they abandon in less than a week after erection if not earlier. While this process may not be taxing for the Congo Pygmies who do not require more than a rain shelter, those in the Arctic Cold the structures that are erected are snow houses of substantial ice slabs which require several months to construct. Construction becomes wasteful if these elaborate structures have to be abandoned after a few days of occupation. To the nomadic hunter a dwelling or shelter is inextricably connected with the fertility of the land where his tubers grow or with the availability or scarcity of the game, he can easily come across. It gets no priority in the list of his wants. The State Government of Andhra Pradesh in Southern India which was not adequately posted with these valuable information, suffered a mild jolt when the seminomadic yanadi wood-cutting islanders of Sreeharikota deserted their newly built costly brick house built by the Government and shifted to new spots to which the forest department's felling operations dragged them. Similarly houses built by the Madras state, and the States of Rajasthan, Madhya Pradesh either collapsed owing to non-use or the donees of these structures preferred to put up small straw of leaf huts opposite to the permanent structures and lived in them using the latter for storing grain, tethering their cattle or stocking hay.

While some hunters turned herders others persisted in their original way as they lacked the skill and aptitude for domesticating. We learn the Australian had no interest in taming until the whiteman stepped into his homeland to oust him. The Eskimo failed to domesticate the Caribon; the North American Indian the bison, and the South American the horse until the Spaniard burnt the lesson into him. Some progressive and resourceful nomads devised the practice of moving in portable tents of skin. The Bedouin Arabs and the Kirgniz modelled collapsible structures which can be carried easily from place to place. No nomad liked to carry more burdens than he could carry on his person. Referring to the influence of environment, over the man, Alan Davis writes, 'the best way to describe the influence of environment, is to say that it supplies man with the bricks and mortar to build his life, but offers neither architect nor plan. Man has always a choice of how he will use them. The Chuckchi who lives in the same environment as the Eskimo, never build a snow house. They had Reindeer in contrast to the Eskimo who are hunters. . . . Environment tends to the static; the mind of man does not'.

(To be Continued)

THE CULTURAL AFFINITY OF NAIKPODS AND NAIKADAS

by

R. PRATAP, M. A.

(This study was made by the Author while he was working in Adilabad District in the taluk of Kinwat which formed part of former Hyderabad State. The studies, though essentially, were dialectical one, yet, the cultural affinity of the two groups viz., Naikpods and Naikadas had to be studied and this article is the result of such a study Editor)

THE Naikpods of Boath and Adilabad taluks of Andhra Pradesh and Kinwat taluk (now in Maharashtra State) can be divided into two endogamous groups, one being the original population of the Bhils who speak their own language while the other the Telugu speaking Naikpods who came from the Godavari area. In the former group one finds the Naikpods who are independent cultivators while in the later the majority consists of daily labourers and Farm servants. The language spoken by the Naikpods shows close affinity to Kolami and from an ethnological point of view it makes it probable that Kolams and Naikpods represent two branches of an ancient aboriginal population which belonged to the cultural stratum of hoe cultivators. As I said earlier, this language is however confined to a certain section of Naikpods *i.e.*, people living to the west of Boath and Kinwat taluks.

My informant Sri Ghumiwar Ramji, the Naikpod of Kothari village, Kinwat taluk gave three terminologies by which his community is addressed; Naikpod in Telugu, Bhonkal in Gondi and Naikadas in Marathi.

The dialect as spoken by the Naikadas is quite akin to Kolami. The informant told that there will not be much difference in the lexical nature of the language but said that the manner of speaking differs. From such a statement it can only be deduced that Naikpodi and Kolami might be of the same stock and that variation in the language pattern might have occurred in the process of time; since the Phonetics of the language are in continual process of change throughout. This statement of the informant was ascertained when I had a comparative study of both the languages viz., Naikpodi and Kolami. I found most of the nouns and pronouns were common in both the languages. This linguistic closeness establishes cultural affinities between the two groups.

Who are Naikadas, what sort of cultural pattern they constitute and what is their population, habitat and their cultural relationship? The Naikpods in the Kinwat taluk and in the district of Yeotmal of Madhya Pradesh State are popularly known as Naikadas. A man in the street will find it difficult to understand or recognise the Naikadas if one wants

to identify them with the names of Naikpod or Bhonkal. Generally speaking the term Naikpod is taken to be as the Telugu speaking populace of Naikadas. Further difficulty is encountered since there is no cultural bond or relationship apparently as to distinguish them clearly from one to another; whereas it is believed by scholars that the community of Naikadas is linked up ethnically with that of Naikpods who form a larger part of population. Mr. Setu Madhav Rao in his book on Kolami Grammar says :

“The Kolams are as a race coarser and rougher than the Gonds. They seem to have racial affinity to the Naikpods who call themselves Kolawars and some of whom at least speak a dialect akin to Kolami, although most of them speak Telugu. Some Naikpods in Kinwat speak Marathi. In Berar they are known as Naikadas, where most of them speak Marathi as their mother tongue. The Naikpods are to be found in Bombay Presidency judging by the census figures. The Gonds refer to the Naikpods as the Matsyalis, or the fisherfolk. If they are the branch of Kolis who are or were professionally Fishermen, then a most interesting subject for study would be to link the Kolams, Naikpods and the Kolis as a part of one community”.

Dr. Baron Haimendorf in his book “Tribal Populations of Hyderabad Yesterday and To-day” says

“Kolami is closely akin—upto the point of mutual understandability—to the language of the Naikpods, another aboriginal tribe found in Adilabad. But while all Kolams, except a few isolated Teluguised groups in Asifabad and Rajura taluk and a handful of Marathi speaking tribesmen in Kinwat speak the tribal dialect, most Naikpods have exchanged their language for Telugu, and in Hyderabad Naikpodi is spoken only by a group of Naikpods of both Taluks near the Penganga River. Both tribes call themselves in their own dialects “Kolvar” and it is more than probable that they have sprung from the same ethnic stock”.

Mr. Grigson in his book “The Aboriginal Problem in the Central Provinces and Berar” writes

“Naikar (2,192), an offshoot of the Bhil found in Maratha district”.

This statement of Mr. Grigson can be supported by the following statement of Dr. Baron Haimendorf

“...either the Bhils in their pristine state were hunters and food-gatherers like the Chenchus or they practised shifting cultivation like the Hill Reddis and Kolams”.

From the above, statement it is evident that the Kolams, the Naikadas and the Bhils (Kolis) form ethnical group, but however all these statements are of a doubtful nature.

The Naikadas or the Naikpodi speaking-group are in an insignificant number in the general population pattern of Adilabad district. My informant's statement also confirms the statements of the above scholars who have identified the Naikadas with the Bhils and Naikpods. He says

“yer a Kolvar yehar, yerna Bhil yerna Naikpods, yerna Naikada”
 “Some call Kolvar, some Bhil, at times Naikpods and Naikada.”

The informant said that there are no cultural ties with the Bhils who are conspicuous as they do not keep hair on the head whereas the Naikpods and the Naikadas do have. However, he denied to have any knowledge of Bhil cultural relationship with that of Naikpods, but the informant was quite sure of the cultural ties with the Telugu speaking Naikpods. This statement of his is supported when I found a typical case of a Naikada woman of Chikli village, Kinwat taluk, being brought in marriage by a Telugu speaking Naikpod of Khanapur village in Adilabad taluk. The other instance, he cited, that one Satputia Sambhaji of Takli village (Madhya Pradesh) daughter was married to a Telugu speaking Naikpod of Hatnoor village, Boath taluk. These instances indicate that the inter-relationship between the Naikadas and the Naikpods does exist by marriage and it can be safely ascertained that the two are not different. This can further be elucidated by the common deities they have for worship.

The population of the Naikadas cannot be ascertained as they have not been enumerated separately in the Census. The household names of the Telugu speaking Naikpods and the Marathi speaking Naikadas are nearly the same. These household names, i.e., the Ada-per or the inti-per are numerous. The clan is exogamous. Among the Naikadas Tadamwar clan is acclaimed as the traditional Mehtriak and among the Telugu speaking Naikpods Konalulu is the elder caste. Among the Naikadas, the functions of the community life is divided among some families. Tadamwar is the Mehtriak whose position in the society is higher. No marriage performance or any social or cultural performances could be performed without his presence. Sidanwad is the assistant Mehtriak and also combine in himself the duties of a Pujari. Moksha, Peddavad, Mendarkar, Dijadvad, Termakvad constitute the Panchayat Board. Any dispute is referred to these people whose presence is considered essential. In the same manner among the Telugu speaking Naikpods the office of the "*Peddamanchi*" is among the Konalulu. Rasolulu, Gondalulu, Sirporlulu, Alkonidulu, Kommurlulu, Pendolulu and Potolu constitute the Panchayat Board. The deities of the Naikadas is the Rajuba and their festival is performed in the forest of Karla in Kinwat taluk. This is a community-worship of all the Naikpodi speaking Naikadas and the Kolams. The Telugu speaking Naikpods also perform this worship in the name "*Rajul Puja*".

Unique Convention the marriage prohibitions are that sister's daughter cannot be married to the brother's son and that sister's son can be married to brother's daughter as a matter of right. The same conditions are found in Telugu speaking Naikpods of Adilabad and U. nur Taluqs.

Hence, in view of the above mentioned close affinities in respect to culture and living it can be said that the two different speaking people, viz., Naikpods and Naikadas are of the same stock. It is only due to the change of environment that the Telugu speaking Naikpods might have forgotten their mother tongue and accepted the language of the common understanding in their living environment.

NEWS

I. PACKAGE PROGRAMME IN TRIBAL DEVELOPMENT BLOCKS.

(1) BUTTAYAGUDEM TRIBAL DEVELOPMENT BLOCK :

The Package Programme was launched in Buttayagudem Block, West Godavari District from Rabi 1960-61. The name of the scheme "Package" implies itself supply of seeds, manures and credit at the threshold of the farmer in a packet in all the 41 villages.

The population of this Block is 26,000 with an area of 102.30 sq. miles. The tribals form 60% of the total population and they are very backward in Agriculture. The Package Scheme is a boon to the tribal ryots for the development of their agriculture and stepping in food production. There are 41 villages with 101 hamlets. The total area under cultivation is 13,612.00 acres only and 3/4 of the area is covered by forest.

The Panchayat Samithi has been converted into Tribal Development Stage I Block from 1-4-1965.

Topography.—The area of the Block is purely dry with Agriculture as main occupation. The soils are of red and sandy loams irrigated by tanks and wells. The main crops are paddy, Tobacco, Chillies, and Jowar. The Block is having more forest area and hills. The wealth of wild animals is less in the forest.

Crops.—Paddy is the main crop sown over an extent of 6,176 acres including dry paddy.

The areas under different major crops are shown below.

	Acres.
1. Paddy (including dry)	6,176.00
2. Tobacco Desi	1,232.00
3. Chillies irrigated	735.00
4. Jowar	865.00
5. Pulses	687.00
6. Others like, Horsegram, gingelly, Ragi, etc.	3,917.00
Total Cultivated area	13,612.00

Simple Crop Production Plans.—All the crops Paddy, Tobacco, Chillies Banana, Sugarcane and fruit crops have been covered under the scheme.

All the agricultural holdings are covered and simple crop production plans have been prepared. During the year 1963-64=946, 1964-65=940 and 1965-66=1,004 plans have been prepared out of which 328,650 and 750

for member participants in co-operative societies. Much work has been envisaged in conducting demonstrations to depict all package practices. Demonstrations have been laid both composite and manurial, and special plots under U.S.A.I.D. in the private cultivators holdings including tribals, on paddy, chillies and the economics of yields have been explained to the farmers in detail.

Year.	Type of demonstrations. Composite.	N.P.K.	Special under U.S.A.I.D.	Additional yield over control.
1962-68	20	..	..	7
1963-64 Paddy	20	9	1	8 Mds.
1964-65 Chillies	6	..	..	..
Paddy	20	15	1	9 Mds.

Whole Farm Demonstrations.—Besides the above demonstrations 15 holdings have been studied and maintained whole farm plans and records to assess the loss and profit in farm management under the scheme.

Year.	No. of whole farm plans.
1962-63	5 Holdings.
1963-64	15 Do
1964-65	15 Do
1965-66	9 Do

The yields of Package crops are increasing gradually year after year in commensurate with the application of manures in combination with organic manures. Most of the ryots including tribals have been using chemical manures and getting remunerative yields.

Improved paddy seed.—The need of replacement of paddy seed once in 5 years has been felt by ryots and the ryots are coming forward to use improved paddy seed. Seed farms have been organised in private cultivators holdings for multiplication and distribution of paddy seed. Besides these there is a seed multiplication farm maintained by Agriculture Department and the seed multiplied is being utilised in the Block area only. Much propaganda has been made to raise green manure crops in fallow lands to have perennial supply of green leaf manure.

Kind of seed.	Year.	Quantity procured and distributed.
1. Paddy	.. 1963-64	190 Bags.
2. Green Manure Seed	.. 1963-64	6 Bags.
3. Paddy	.. 1964-65	176 Bags.
4. Green Manure Seed	.. 1964-65	6 Bags.

Soil samples.—Unless the soils are analysed the use of chemical fertilisers cannot be utilised fully and get remunerative yields.

From the inception of the scheme 650 soil samples have been collected and got analysed for 208 samples so far. The analysis data is being communicated to the ryots for adoption of the recommendations for follow up and yields are studied.

Soil maps have been prepared for each village and Block and the holdings covered under collection of soil samples have been marked. One soil sample is being collected for each 5 acres of representative field. It is programmed to cover all the holdings within a couple of years.

Chemical Manures.—There is much response from the farmers in using the chemical manures. Gradually the ryots are understanding the use of nitrogenous manures in combination with phosphatic and potassic in conjunction with organic manures. The dose of 30 N 30 P 30 K is found to be beneficial and suitable in this tract. The tribal ryots also have understood the use of chemical manures and are adopting the same.

The following quantities have been utilised by the farmers.

Name of the fertiliser.	Year					
	1962-63		1963-64		1964-65	
	Khariff.	Rabi.	Khariff.	Rabi.	Khariff.	Rabi.
1. Ammonium Sulphate	87.491	188.559
2. Calcium Ammonium Nitrate	81.220	108.664
3. Urea	8.478	4.642
4. Ammonium Sulphate Nitrate	50.480

Organic Manures (Green Manures).—There is a general practice of applying of large doses of organic manures to the crops. Organic manures like oil cakes, farm yard manures, compost which are commonly used by farmers. In addition to the above green manure crops like sun-hemp, indigo have also been introduced in the fields.

Plant protection.—There is much response from the farmers in taking plant protection measures to package crops in time. 25% of the total quantities of paddy seed was treated with Agrosan G.N. during 1964-65 and Agrosan G.N. is supplied to the ryots to cover 50% during the current year, i.e., 1965-66.

40 Hand operated compression sprayers and power sprayers are put to use by Samithi in taking plant protection measures in cultivators holdings. In addition to the above about 20 sprayers are available with the ryots including tribals.

It is programmed to supply 40 sprayers to the tribals during 1965-66 on 25% subsidy.

Fruit Plants.—There is vast area left uncultivated mostly possessed by tribals. Every year fruit plants are being supplied to them for improving the fallow land under fruit cultivation. It is high light that 6,000 mango grafts have been supplied to the tribal ryots and got planted in their fields during 1965-66. Much importance has been given to bring more land under fruit cultivation and Rs. 10,000 have been set apart for this item of work during 1965-66 and this creates means of subsistence to the poor Koya ryots and it is programmed to cover 1,000 acres under cashewnut cultivation every year and it will be a dollar earning enterprise to the tribal ryots.

Loans: (1) I. M. S. Loans.—A sum of Rs. 25,000 during khariff and Rs 1,28,000 during Rabi 1964-65 has been issued to the ryots including tribals for purchase of chemical manures. This scheme helped the tribal ryot who cannot afford to invest for purchase of manures to both paddy and commercial crops.

Land Improvement Loans.—Much land is lying uncultivated due to poverty of tribal ryots in levelling the lands for proper cultivation. In tribal development grants, there are huge amounts under irrigation and reclamation and a sum of Rs. 30,000 has been utilised for advancing as loans for improvement of their lands during 1964-65.

Oil Engines. Already there are 128 oil engines in this Block area with the ryots. Perennial hill streams are flowing in the Block area through the fields. It is an asset that 10 oil engines have been issued to the ryots during 1964-65 including tribals both from Community Development and tribal Development grants.

Liberalised loan-cum-subsidy scheme.—In view of the most area happend to be dry there is every necessity to sanction loans for sinking of irrigation wells. There are already nearly 150 irrigation wells in the Block area.

During 1963-64, 20, 1964-65, 5 loans have been sanctioned to the ryots for sinking of new irrigation wells.

Year	No of loans sanctioned.
1962-63	11
1963-64	20
1964-65	5

Other Activities.—Special campaigns have been launched for successful celebration of Vanamahotsva, glyricidic and compost weeks and 520 compost pits got dug during 1964-65.

General.—Besides the above, a few more agricultural activities have been taken up and implemented in the Block with great success. Subscriptions have been collected under Padipantalu journals and crop yield competitions. Maximisation plot in 116 acres in one village was organised with

great success and ryots have realised the importance of use of package practices. Package programme has been impressed very much by tribal ryots.

(2) POLAVARAM TRIBAL DEVELOPMENT BLOCK:

The I. A. D. P. was launched in October 1960 and the scheme is under the overall control of the Collector of the District while the administrative and technical control rests with the Project Officer at the District level and the Block Development Officer, at the Block level.

There are two additional Agricultural Extension Officers, One Additional Co-operative Extension Officer, three Co-operative Supervisors and ten additional Village level Workers under I. A. D. P. in this Block and they are under the administrative control of the Block Development Officer as a part of the Panchayat Samithi.

To ensure effective co-ordination the Standing Committees of the Panchayat Samithi will review the progress of I. A. D. P. at its meetings. Village committees were formed in the villages and the committees will scrutiny the farm production plans, implementation of package of improved practices and evaluation of crop yields by test harvests in the villages. The following demonstration plots were laid in the holdings of tribal cultivators to uplift the cultivation practices.

(1) Whole farms :—It represents the organisation of demonstration in entire holding of the cultivator. The whole farms are being organised in tribal holdings to demonstrate the improved practices of Agriculture. So far 45 whole farms demonstrations were organised. The tribal cultivators are more attentive and keen in following the various improved practices in their holdings and thus they have learnt how to get more yields by applying chemical manures, use of improved seeds, use of fungicides and pesticides etc.

(2) Composite demonstrations :—It represents the implementation of all improved practices of agriculture on paddy crop. These composite demonstration plots were laid in tribal holdings to exhibit the use of improved practices. So far 153 composite demonstrations were laid in tribal holdings. The cultivators are taking more interest in laying out the plots timely and they are adopting all the improved practices after lay out of plots.

(3) Lay out of N. P. K. (Nitrogen Phosphoric and Potashic): Observation Plots :—The N. P. K. Observation plots were laid in tribal holdings on paddy crop to know the effects of the various doses of fertilizers like N. P. K. So far 30 observation plots were laid in this Block.

(4) Lay out of special type of observation plots on paddy crop :—The special type of observation plots were organised with the help of U.S.A., I.D., aid. The requirements like fertilizers seeds, fungicides were purchased in advance and supplied to the cultivators for timely use. The demonstration represents of the use of heavy quantity of fertilizers as per the treatments given below.:

1. Control (Ryots/methods).
2. 40 N 100P. (1st observation plot).
3. 40 N + 100P + 100 K (2nd observation plot).

So far 2 special type observation plots were organised at Repalliwada and Koyarajamundry. The following results were obtained from the special type of observation plots.

1. Control plot 21 bags and 135 lbs. per acre.
2. 1st observation plot 30 bags and 50 lbs per acre.
3. 2nd observation plot 27 bags and 45 lbs. per acre.

(5) Preparation of Simple crop production plans: The simple crop production plans will be prepared for each individual cultivators far in advance of the season. In these plans all the improved practices of agriculture and estimated in-put and out-put will be indicated and also it represents the eligibility of fertilisers and credit requirements. The number of individual plans prepared on year-wise is indicated in the statement enclosed along with all other package information.

The following programme and coverage under major crops grown in the Block has been adopted.

<i>Percentage of Coverage.</i>							
<i>Year and season.</i>	<i>Ground nut.</i>	<i>Paddy.</i>	<i>Sugar cane.</i>	<i>Banana</i>	<i>Chillies.</i>	<i>Tobacco</i>	<i>Fruits and vegetables</i>
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1960-61 Rabi.	..	40	..	20	20	..	..
1961-62 khariff.	..	40	30	..	..	..	..
1961-62 Rabi.	..	100	..	50	50	..	..
1962-63 Khariff.	..	75	60	..	..	..	..
1962-63 Rabi.	..	100	..	100	100	100	100
1963-64 Khariff.	..	100	100	..	..	..	..
1963-64 Rabi.	100	100	..	100	100	100	100
1964-65 Khariff.	..	100	100	..	..	..	..
1964-65 Rabi.	100	100	..	100	100	100	100
1965-66 Khariff.	..	100	100	..	..	..	..

STATEMENT SHOWING THE ACHIEVEMENTS UNDER PACKAGE PROGRAMME IN POLAVARAM PANCHAYATI SAMITHI

S. No.	Particulars	Rabi 1960-61	Kharif 1961	4	5	6	7	8	9	10	Rabi 1964-65
1	2	3	4	5	6	7	8	9	10	11	
1.	Number of villages covered under the programme.	2	2	2	3	23	37	49	37	47	
2.	Number of individual production plans prepared.	47	384		132	845	485	1,561	482	1,596	
3.	Area covered in Acres:										
	(a) Paddy	..	A-C 2,188-00	A-C	..	A-C 4,480-67	A-C	A-C 6,370-51	A-C 90-50 (Dalva)	A-C 6,552-74	A-C 80-00
	(b) Sugarcane	..	6-00	..	..	6-00	..	51-50	..	228-00	..
	(c) Chillies	..	..	..	812-44	..	446-90	..	496-90	..	730-20
	(d) Banana	..	..	..	..	..	8-20	..	10-20	..	22-50
	(e) Tobacco (Virginia)	..	..	..	..	..	1,110-00	..	647-00	..	660-80
	(f) Tobacco (Natu)	..	..	..	..	..	401-25	..	441-25	..	450-30
	(g) Vegetables	..	..	..	..	..	162-28	221-50	172-28	280-50	..
	(h) Citrus	..	..	..	..	..	21-37	15-95	..	6-00	..
	(i) Groundnut	..	..	..	..	..	18-00	..	70-00	..	..
4.	Quantity of paddy seed distributed (bags).	..	81	..	..	172-105	..	115-50	..	125 (quintals).	..
5.	Area under paddy seed farms laid	..	20-00	..	..	53-00	..	40-00	..	23-00	..
6.	Quantity of paddy seed procured	..	126 bags.	..	..	285-00	..	180-25	..	125 (Quintals).	..
7.	Area under Green manures	..	730-00	256-80	1,493-00	737-00	550-00	1,467-60	1,970-00	1,211-75	2,839-00
8.	Area under application of other Manures.	..	1,108-00	1284-00	1,337-00	..	..	..	..	..	..

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
9.	Quantity of fertilisers allotted:									
	Ammonium Sulphate ..	9,184 lbs.		15 M.T.	54 M.T.	74 M.T.	202-00 M.T.	122-00 M.T.	241-00 M.T.	..
	Calcium Ammonium Nitrate	..	..	..	107 M.T.	219-00	..	94-50	38-00	..
	Urea ..	..	35-00	7-00	..	..	89-00	10-500	105-00	..
	Ammonium Sulphate Nitrate	..	78-00	10-67	..	..	..	..	42-00	..
10.	Quantity of Fertilisers distributed:									
	Ammonium Sulphate ..	5,090 lbs.	1-55	..	10-446	80-063	18-648	25-860	49-403	80-100
	Calcium Ammonium Nitrate	..	..	..	19-657	6-578	8-486	20-650	68-100	8-800
	Urea ..	..	6-82	8-85	5-160	..	5-584	8-138	12-110	12-793
	Ammonium Sulphate Nitrate	..	10-67	6-23	4-848	..	..	0-897	8-100	8-800
	..	..	149-62	..	1,822-62	..	268-00	..	350-50	..
11.	Area under Japanese method of paddy Cultivation.	..	47-75	82-50	2,400-50	212-00	3,146-00	323-00	8,518-00	232-00
12.	Plant protection measures adopted	..	5	..	10	..	15	..	15	..
13.	Whole Farm Demonstrations Organised	..	6	6	69	35	18	6	18	..
14.	Composite Demonstrations Organised	..	..	..	..	..	15	..	15	..
15.	Manurial observations laid	..	..	..	750	..	500	..	250	..
16.	Soil samples sent for analysis	..	..	..	750	..	500	..	..	..
17.	Soil samples analysed and results communicated.	..	..	..	..	..	..	..	..	..
18.	Number of Co-operative Societies covered under the programme.	..	2	3	6	10	10	10	10	11
19.	Loans issued to Scheduled Tribes	..	3,650/-	6,410/-	20,170	2,350/-	72,870/-	15,380/-	20,890/-	56,550/-
20.	Number of members benefitted by loans	..	83	54	181	4	751	805	130	455
21.	Number of Societies dealing with Fertilisers.	Mfg. Fed. Dept. I.	2	2	3	4	4	4	4	4
22.	Number of Godowns constructed	..	..	..	..	..	1	..	..	..

STATEMENTS SHOWING THE RESULTS OF CROP CUTTING EXPERIMENTS; TESTS HARVESTS AND DEMONSTRATION PLOTS IN POLAVARAM PANCHAYATI SAMITHI.

	RESULTS OF CROP CUTTING EXPERIMENTS			RESULTS OF TEST HARVESTS			RESULTS OF DEMONSTRATION PLOTS		
	Non-I.A.D.P.	I.A.D.P.	% of yields	I.A.D.P.	Non I.A.D.P.	% of yields	Demonstration	Control	% of increase
Rabi 1960-61									
Kharif 1961	1,712 lbs.	4,350 lbs.	154%	1,200 lbs.	3,112 lbs.	159%	4,025	3,317	21%
Rabi 1961-62				375	658	75%	1,255	986	27%
Kharif 1962	1,900 lbs.	2,688 lbs.	39%	1,227	1,140	16%	3,306	2,826	19%
Rabi 1962-63				658	467	40%	750	661	15%
Kharif 1968	2,150	2,790	30%	2,425	1,905	27%	3,410	2,580	29%
Rabi 1963-64				699	504	39%	985	680	24%
Kharif 1964				928.3 Kgs.			11.29 (Qnts)	8.88 (Qnts)	27%

CS
CS

II TIT BITS

1. The Chenchu (Andhra Pradesh) engaged in gathering cliff honey from combs nestling deep inside the Cliff, he ascends scores of feet on a bamboo rope, the other end of which is tied to a tree over the cliff. With his feet fixed to the rope, holding a torch and a basket in the left hand and a sharp knife in the right he makes a few forward movements to reach the honey comb, scare away the bees with the torch and collect the contents after slashing the honey comb. During these perilous operations he keeps none else than his own wife's brother at the tree end of the rope to safeguard his interests.

2. The Yanadi-Seminomad (Andhra Pradesh) Still follows the mating system of conjugal life which our earliest ancestors practised a million and more years ago. To him marriage is a luxury, thought of the morrow a strange experience, and illegitimacy an unnatural stigma.

3. The Koya and his wife resents being addressed in any other way than as "bava" (brother-in-law) and 'Akka' (Sister).

4. The Vedic Aryans practised Polyandry, wife hospitality (Satyakama and Jaba) and the incident of Swetaketu.

5. It is suggested that the modern theory of the Evolution of Man was symbolised by the Vedic Aryans in the shape of the Avatars, which commencing from the Matsya (Fish) passed through the stages of Kurma (Tortoise) which is amphibious animal, Varaha (pig) an entirely land animal, Narasimha (half lion and half man) Vamana (Pigmy) the African bushman, Parasurama, the Stone age food-gathering axe man, Rama, the full grown Homo Sapien wielding the bow and arrow and leading a well developed cultural life reaches perfection in Krishna Avatar famous for Man's philosophic sublimity and diplomatic skill. It is also presumed that the early man's march to agricultural perfection was reached only during the Balarama's time when he (Krishna's Brother) wielded a plough as his weapon (Halayudha).

6. Several nomadic tribes of Andhra Pradesh adjudge criminal and civil disputes by compelling the parties, as a result of an age long custom, to submit themselves to ordeals or innocence tests like dipping hands in boiling oil, holding red hot irons, walking on fire. If one of the parties comes out unscathed he is innocent; otherwise culprit.

7. The space time of the Pre-historic man goes back to 1,000,000 years when ape-man stalked the country. Man apes lived between 4 to 1½ lakhs of years ago. Homo Sapiens lived between 1½ lakhs and 10,000 years back. Earliest farms sprang up beyond 6,000 B.C.

[By Courtesy of Sri V. Raghavaiah.]

III. OMENS AMONG KHONDS

- (1) If, when one is on his way to call a doctor and he meets a snake on his way, he will not complete his errand, for if he does, the belief is that the sick man will certainly die. The snake represents the stick upon which the dead man is to be carried away.
- (2) Either parents or young man, before asking for a girl in marriage, will take three times three grains of rice and place them in three different lines, covering each line over with a little earthen pot. The next morning if one of these lines is broken, the marriage will not take place.
- (3) When people go to a village to ask for a girl in marriage, if they meet with any empty water pot on their way they say good-bye to such a marriage.
- (4) If a hawk happens to rest on a house where there is one sick, death is the anticipated end.
- (5) When a man goes out early in the morning, if he meets a childless woman or man who is not addicted to smoking, he considers it an ill-omen.
- (6) When a person wishes to borrow some money and hears a parrot cries "Chia, chia, chia" instead of "Kudisa, Kudisa, Kudisa" he concludes definitely that he will be unsuccessful in his endeavour.
- (7) No body should start on Saturday as Chenni will be against him and similarly none should start on a Monday, as this day is an evil day; the other days are held auspicious.
- (8) If people moving from one place to another come across a bear or a monkey, they value the omen as auspicious.
- (9) If they dream of an elephant, it is auspicious, if they divulge the dream, it is inauspicious.
- (10) If they dream of a tiger or a monkey, famine will light on them.
- (11) Tuesdays and Thursdays are reckoned auspicious days for sowing.
- (12) Seeds sown on Sundays will bring forth crops fair and in abundance but they will be destitute of seeds.
- (13) Huts must be erected on a field on a Friday. A little story explains the origin of this custom. There was once a man who wished to erect, a hut in a field and asked the Chenni what day would be auspicious. The priest told him to build it on Thursday, and accordingly he did so. That every evening a tiger came to his house and asked him why he had built that hut on Thursday? He told him that he had erected it by the order of the priest. The tiger asked him to go in to his village very quietly and find out if any body was still awake. So the man obeyed the tiger's orders, went in to the village, and returning reported to the tiger that all were asleep

except some one in the priest's house. While the man was in the village enquiring, the tiger had gone away but returned by the time the man came back and the tiger gave him a pig for his meal. The man was rejoiced at it, and while all was quiet and still in the village, the tiger went in, caught hold of the priest and ate him up. Ever since these people build their huts on Friday only.

When a Khond wishes to select another locality, he chooses what appears to be a place likely to meet his requirements.

He takes nine grains of rice and lays them in three lines on the selected spot covering them with a small earthen dish plastered over with cowdung and earth. The first three grains are for the spirit of the soil, the second line for Paramashesa and the third line for himself.

On the following day if one of these three lines is depleted, which may easily have done by ants, he understands thereby that the object on to his settling down there is attributable to the spirit of the soil, paramashesa or his own family. If the khond is really anxious to remain in this place, he applies this test several times until it is successful. The site having been decided, the Dihera or the astrologer ascertains by the stars which will be an auspicious day, and on that day a Pillar of the future house is raised and its upper portion is painted with saffron. He binds to it a tuft of grass and worshipping it entreats the blessings and help of Paramashesa and the spirits of the earth on his new house.

The Dehera is again asked to state when the house is to be built and to be completed. After it has been constructed, some unleavened ragi is cooked and placed upon a bag before each pillar of the house. The owner worships the pillars again, then the children come and eat this ragi, after which the first cooking takes place inside.

Source:

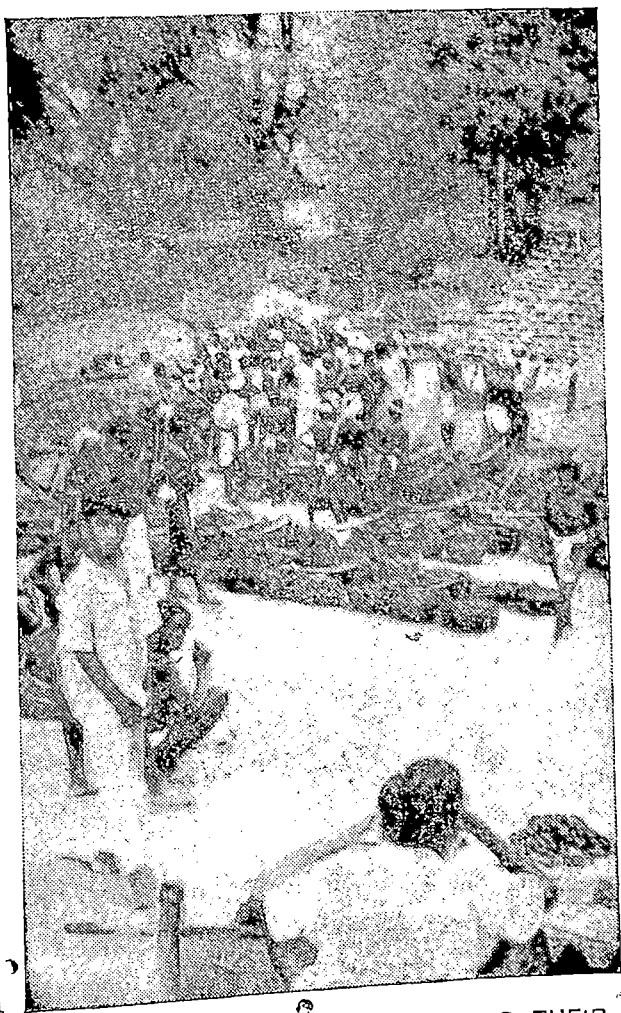
“The Religion of the Kuvi-Konds”

by Rev. F.V.P. Schulze, Saluru.

IV. SCHEDULED TRIBES IN STATES AND UNION TERRITORIES (1961 CENSUS)

Sl. No.	State	Total Population	Scheduled Tribes Population.	Percentage to total population in State.	Percentage to total Scheduled Tribes Population in India
(1)	(2)	(3)	(4)	(5)	(6)
1.	Andhra Pradesh	35,983,447	1,324,368	3.7	4.4
2.	Assam	11,872,772	2,068,364	17.4	6.9
3.	Bihar	46,455,610	4,204,770	9.1	14.1
4.	Gujarat	20,633,350	2,754,446	13.3	9.2
5.	Jammu & Kashmir	3,560,976	..	..	..
6.	Kerala	16,903,715	207,996	1.2	0.7
7.	Madhya Pradesh..	32,372,408	6,678,310	20.6	22.4
8.	Madras	38,686,953	252,646	0.7	0.9
9.	Maharashtra	39,553,718	2,397,159	6.1	8.0
10.	Mysore	28,586,772	192,096	0.8	0.6
11.	Orissa	17,548,846	4,223,757	24.1	14.1
12.	Punjab	20,306,812	14,132	0.1	0.1
13.	Rajasthan	20,155,602	2,309,447	11.5	7.7
14.	Uttar Pradesh	73,746,401	..	..	..
15.	West Bengal	34,926,279	2,063,883	5.9	6.9
16.	Centrally Administered Territories	7,814,443	1,191,996	16.3	4.0
	Total †	438,608,104	29,883,470	6.8	100.00

† Excludes Goa Diu and Daman—Source—Census of India 1961



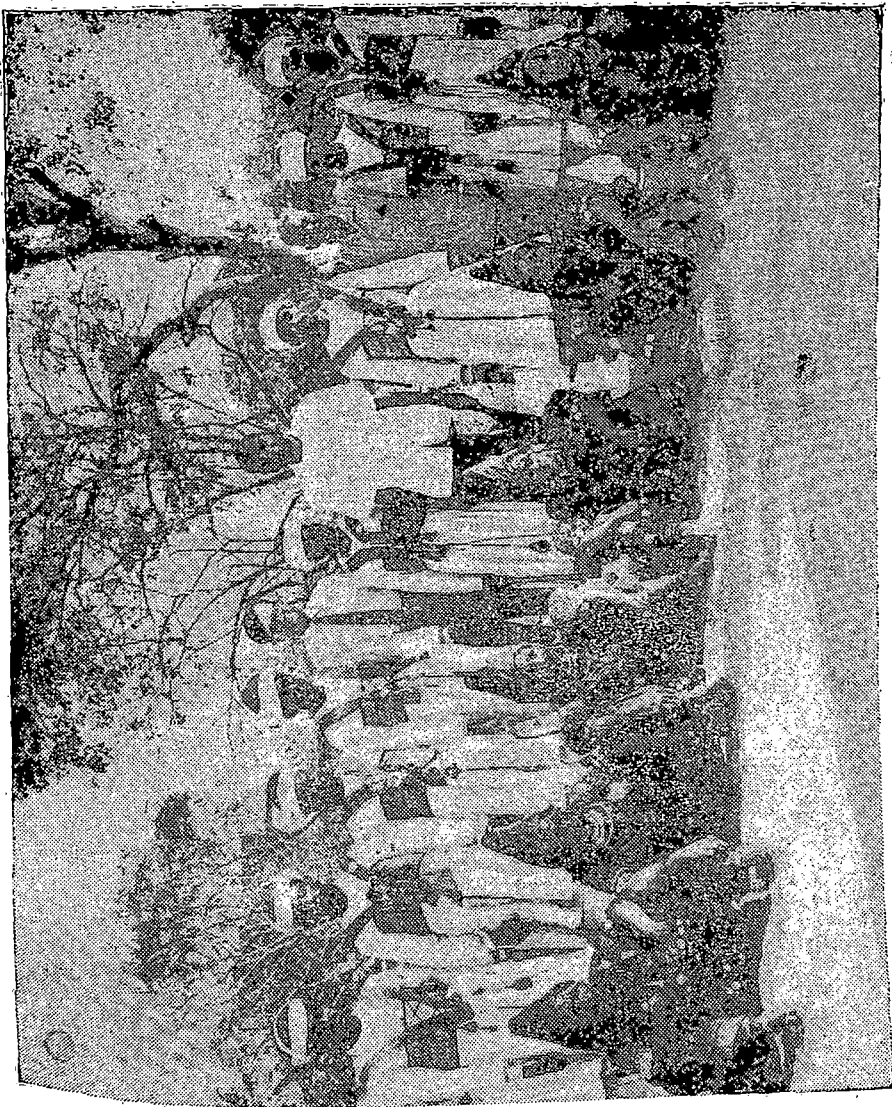
TRIBALS OF SALUR AREA SELLING THEIR TAMARIND, A MINOR FOREST PRODUCE, TO THE AGENCY PRIMARY MARKETING SOCIETY OF THE ANDHRA PRADESH SCHEDULED TRIBES COOPERATIVE, FINANCE AND DEVELOPMENT CORPORATION.



SRI R. C. CHITEN JAMI, MINISTER FOR AGRICULTURE, INDUSTRIES AND COOPERATION,
LAND ETC., NAGALAND IN THE LIBRARY OF THE INSTITUTE ALONG
WITH THE DIRECTOR.



SRI V. JAGANNADHA RAO, DEPUTY MINISTER, MINISTRY OF SOCIAL SECURITY, GOVERNMENT OF INDIA, NEW DELHI IS SEEN EVINCING INTEREST IN THE MUSEUM ARTIFACTS OF THE INSTITUTE.



SRI N. E. FURER, BRITISH HIGH COMMISSION, NEW DELHI WITH MATHURA DANCERS, WHO RETURNED FROM NEW DELHI AFTER GIVING THEIR PERFORMANCE AT REPUBLIC DAY CELEBRATIONS DURING JANUARY, 1965



**SRI N. E FURER, BRITISH HIGH COMMISSION, NEW DELHI SEEN
WITNESSING THE DRAWING ARTIFACTS OF THE MUSEUM
DRAWN BY THE ARTIST OF THE INSTITUTE.**

PRINTED BY THE DIRECTOR OF PRINTING, GOVERNMENT OF
ANDHRA PRADESH, AT GOVERNMENT CENTRAL PRESS, HYDERABAD,
1967