

TRIBAL NOISE

Sustainability|Forest|Culture|Art

UBUNTU: MANY DEFINITIONS, ONE SINGLE WAY OF LIFE

Showing love &
respect among
each other

CHHAU, THE INTANGIBLE DANCE FORM

Semi-classical dance-
drama form with
martial arts

BAIGA TRIBE, THE CHOSEN ONES

A simple Non-
Materialist
Lifestyle

VEDA TRIBE: THE BELIEVERS OF ANIMISM

Believing that all
living things have
soul!



tribalconnect.org.in

Image Courtesy: Google

ABOUT THE FOUNDER!!!!



Ananya Paul Dodmani Founder & Trustee Tribal Connect

Ananya Paul Dodmani, Founder of the Tribal Connect, was born in a tribal town of Assam. She was brought up among the indigenous of the town, who fascinated her with the folklores, myths, and stories. What started as a curiosity soon became her mission to learn and work for the well-being of the tribe and the indigenous, after a personal incident with the militants of a tribe.

Though she was an indirect victim of the incident, she saw what needed to be done to change the lifestyle and bridge the gap between the tribes and the civilians. She saw education as the tool to bring this change and has imparted it among the varied tribes and ages for many years.

Classroom educator and Criminal psychologist by profession, she offers more than 90% of her earnings to the organization, for works on the indigenous and tribal education, hygiene, shelter, and medication, etc, that has led to the reformation of several tribal militants into civilians. 20 years down this road, she has worked with tribes and has been successful in imparting education, hygiene, non-violence, etc. She has worked with several Non-Governmental Organizations before starting Tribal Connect in 2020, and is still a trustee in several organizations, helping with their causes.

As a Sustainable Menstrual Warrior, she has also made 60,000 women across India adopt a hygienic lifestyle, by teaching them to make bio-degradable sanitary pads. Her vision of getting the tribes and indigenous recognized and empowered has become the objective of the magazine and the organization.

She has improved the life of 18 main tribes and 62 sub-tribes in 8 Indian states and her initiatives have made more than 10 lakh people take part in the cause. Appreciating her works towards the environment, tribal upliftment, women empowerment, bravery, courage, and valor she has been awarded

**KARAMVEER CHAKRA,
KALKI GAURAV
SAMMAN, RASHTRIYA
SURAKSHA BAL
SAMMAN, ICONIC
PERSONALITY
AWARD,**

and so on. Her goal is to reach the indigenous all around the world and help them with the necessities to live. This magazine is a tool to make the world aware of the tribes, their lifestyle, needs, and struggles. Also to inspire people to be a part of this cause. Her belief that every individual has the right to empowerment and better living, and that can be achieved through sustainable living and education has brought such visible changes in several lives. She considers this work as her life's purpose and vows to continue to work for the tribal upliftment even in the distant future.

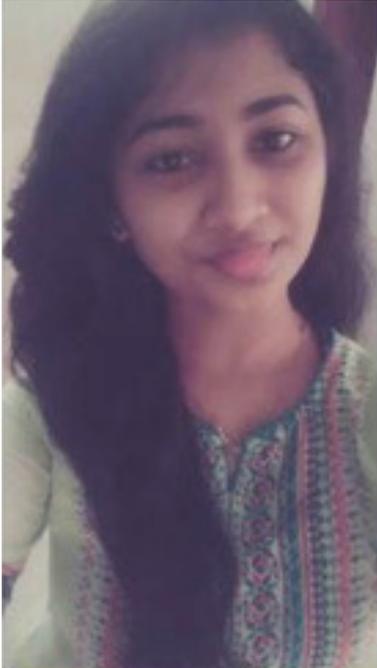
Meet Our Mentor



Srilakshmi Mrudula Nallagonda **Mentor: E-magazine & Blogging**

An Ex-IT Professional, an Author, a Blogger, a Vlogger, a MasterChef, a Woman Changemaker, an Artist and above all an Independent Strong Woman. She loves to be with people, gives a helping hand when in need. She wants to work for a better community & create a happy space to live in for everyone around. She is the mentor for blogging & e-magazine with Tribal Connect.

From The Editor



Why reading an Indigenous Magazine is so important now?

We say our country is known for its diversity, and we celebrate it and protect it. But do we protect the origin of the diversity? We may all live in urban areas, but our roots and the origin of our identity, tradition, culture, and even religious trace back to the indigenous and tribes. We owe them for our survival, identity, diversity, nature, and centuries old tradition. And as every individual, living on this earth, we have the responsibility to make our society better as we alone don't make the life we live. Our everyday life has the work of thousands of people in it and we repay a few of them through our job, but we leave behind few as they are not accessible. One of them is the Indigenous. We, at Tribal Connect, make the images accessible and repay them for their work towards nature and the environment, with education, healthcare, shelter, etc. Tribal Connect is all about educating the tribes and indigenous to lead a better lifestyle leaving their tradition, belief, culture, and land untouched. We want them to lead a safe and better life that doesn't force them to adopt violent and barbaric acts. We believe that education is the key to clear such ignorance which is also the magazine's core belief.

I believe in the proverb "pen is mightier than the sword"- that word can make and break depending on the individual's motive. We, at Tribal Connect, do both. We make the indigenous lives better by breaking the gap between them and the civilians, through this magazine. We educate the tribes of the civilian lifestyle and we educate the civilians after tribal lifestyle, thereby bridging the gap so the two poles can help each other to attain the vision of better sustainable living and thus a better society.

-Sujitha Murali Kumar
Editor & Content Contributor
Tribal Connect

Meet Our Team



Akshansh Agarwal

Akshansh is an Engineering student in the computer science branch, enthusiastic, passionate to work with Tribal Connect as an intern in graphics designing. He always looks forward to help the Tribal Community as a Tribal Connect member.

Lakshya Bhalla

Always finding the best in all things, I started with a bachelor's in commerce which later gave way to the realization of how my calling is to help others. That led to a master's in psychology which gave view of how a solution can be derived and how not to just ponder over the problems that you have. Right now doing a stint in advertising as a Copywriter cause writing has always been a passion and I chose Tribal Connect on the same principle of what they are here to do - Help those and be the voice of those who everybody tries to step over. Let's together bring back the power to those who need it the most.





M J Amrithalaxmi

M J Amrithalaxmi is an artist by profession with passion and interest in designing. Since her childhood, she has been seen their tribal community being neglected and taken for granted. She wishes to empower them and introduced their richness of culture, heritage as well as humanity through the team. She looks forward to helping the tribal community as a tribal connect member.

Neha G Vaidya

Neha is an Engineering student having a passion to work as an intern-graphic design for the tribal community she looks forward to helping the tribal community with her creativity.





Poornima Dangil

Hello readers, I am Poornima Dangil, a 20 year old Delhi based girl currently doing my masters in hospitality administration from NCHM-IH. I belong to 'Munda' tribe family from Jharkhand. Few months back I came across Tribal Connect's post on Instagram which was about 'Ho' tribe, also a tribe from Jharkhand. That day I felt, this is the best platform for me where I can let everybody know about me, my tribe, culture and land. And I believe with Tribal Connect I can aware everyone about the tribal/indigenous communities.

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Vedda

-The Tribe That Needs Help!!



The Veddas known as **Wanniyala-aeto**, are a minority indigenous group of people in Sri Lanka and are said to be the first ones to inhabit it. Now there are less than 10,000 Veddas left and their culture seems to be on the brink of extinction as only a few of them are close to their roots and history. Several factors have caused this change, like projects that give the paleo community one of two options- either relocate and adapt or die while living in exile or sometimes it is the free will and the curiosity of youngsters which leads them to the urban way of life or when they marry outside the community. However, many are trying to keep the traditions and the language alive by teaching it to the next generation which becomes an ethnic marker for the tribe.

There are many sub-groups within the society corresponding to the areas that they dwell in and have adopted different dialects, customs, and gods in the influence of neighbouring cities, but all follow the same religion popularly known as "**Animism**", in which they believe that all living things have a soul. The most distinctive feature of the community is that they worship their dead ancestors apart from their pagan gods like 'Kande Yaka' and thus many ceremonies are performed through a shaman to keep them happy.

Veddas have their own belief and customs that don't involve barbaric acts which distinguishes them from the typical misconceptions of the tribes we civilians have. For instance, they perform simple weddings and women equality in every home.

Though modernism is a causal factor for the plummeting population count, they've adopted few practices for their own good. One such is their attire which consisted of very little until recently as the men only wore a loincloth suspended with a string around their waist and women adorned a cloth from their navel to the knees but the bark-clothes have evolved, with men wearing a sarong and women embracing the diya-redda. This evolution seems fitting if we see how far the tribe has come from living in caves and rock shelters to having unpretentious little structures of daub, wattle, and thatch now.

Vedda does not only represent the tribe of these hunters but is also used as a derogatory term to refer to any person who has adopted an unsettled and rural way of life which is why the tribe prefers to be called the Wanniyala-aeto as they have become more of a caste than a separate ethnic group and are regarded equals to the Goyigama caste of the Sinhalese.

To protect the heritage of the tribe, the Gal Oya Lodge has taken an initiative and is trying to preserve and make people aware of the traditions and the history of the tribe and we can even have our morning walk with the chief of the tribe whilst getting to explore the premises and the cultural and medicinal practices followed by them. This is the need of the hour because the descendants of legendary Prince Vijaya cannot and should not go extinct and should have a long future to look forward to as a community. And as the inhabitants and people with a voice, the civilians and the communities can help protect the tribes and their traditions.

-Lakshya Bhalla

Image courtesy: Google

A Vedda marriage is a simple affair as the bride ties a bark rope (Diya lanuva) around the waist of the partner she has decided for the rest of her life. The Vedda women are equal to the men and take manage the houses while the men are out on their hunting trips or other work. There comes a time in early June when all men go on honey gathering expeditions and survive on only rice, chilli, and their hunting instincts for two months because honey is an important ingredient in the dishes they prepare. A simple bow and arrow seem to be the weapon of choice for the hunters-which translate to 'Vedda' in the Sanskrit language. January is the season of yams and the coconut palm provides not just fruit to eat but plenty of material to build like huts, rope, and much other equipment with an all-year-round supply.

Ubuntu: Many Definitions, One Single Way Of Life

Showing love & respect among each other

Introduction

Everybody is looking for the meaning of life and maybe some of us on this earth have found the answer. In this world full of 'I's there is a whole community who believe in the power of the 'We' and there comes into picture a native tribe of South Africa, Ubuntu which when literally translated means humanity. Their way of living is a very simple one, where they believe 'I am because we are' conveying the power of the universal bond that we all share and that connects all humanity.

Although 'Ubuntu' has various definitions across different countries, the meaning remains indifferent. The most recent definition was provided by the African Journal of Social Work (AJSW). The journal defined ubuntu as:

"A collection of values and practices that people of Africa or of African origin view as making people authentic human beings. While the nuances of these values and practices vary across different ethnic groups, they all point to one thing – an authentic individual human being is part of a larger and more significant relational, communal, societal, environmental, and spiritual world."

History

Before the early 19th Century, Ubuntu only existed in orature and covered the semantic field of humanness, kindness, and all things good. Though it became popular from there on out and became a philosophy that many wanted to instill in their nature, it has evolved into a whole new world of Ubuntuism which has been popularised by its many followers. However, there are little tweaks in the way they follow the same philosophy where they have made maxims which no one even tries to contest and follow them wholeheartedly. The objectives of the society are clear as day, where they try to empower families and community at large and togetherness or collaborations are highly revered and relationships hold the highest importance which gives way to a saying – 'If and when one is faced with a decisive choice between wealth and the preservation of the life of another human being, then one should opt for the preservation of life always.'



Culture and Humanity

This makes it clear that Ubuntu people believe that society gives human beings their humanity which comes from conforming to or being part of the tribe. There are very few instances when you meet people that you can feel genuine warmth, but the tribe members are 'extroverts' and treat both members and strangers with the same ideology of showing sincere warmth which results in the formation of spontaneous communities, which then guards one against instrumental relationships.

They encourage community equality and propagate the distribution of wealth but the aggregation of people into an abstract state undermines this empathy. But the tribe follows a view that unconditional recognition and appreciation of an individual's uniqueness is also much needed because everybody has a set of skills and strengths and with mutual support, each person can help others that will, in turn, help them to complete themselves. It is definitely up to the society of how a person grows up, what point of view he/she has learned through the community itself and this is what matters to the Ubuntu tribe where they help children with a set of principles and if someone deviates from the philosophy, they help them 'redeem' themselves.

Specialties

The elements that shape the Ubuntu community are –

-  Deterrence can be done socially, physically, economically, or spiritually.
-  Bring back what is stolen or compensate with something.
-  Apology, forgiveness, and reconciliation.
-  Warnings or punishments in extreme cases, sometimes even through the spiritual world.



Conclusion

In conclusion, we have more to learn from the Ubuntu where they show love and respect to each other in the community and always try to move forward hand-in-hand exuberating respect and societal harmony exhibiting to the whole world what is more important between 'I' and 'Us'.

Image courtesy: Google

CHHAU: AN INTANGIBLE DANCE FORM

Chhaya: A shadow!

One simple Sanskrit word "**Chhaya**" from where this dance form **Chhau** got its name. An eastern tribal dance that enacts episodes of the epic Mahabharata and Ramayana, local folklore and abstract themes found in Shaivism, Shaktism and Vaishnavism. It is a semi-classical Indian dance-drama with martial arts. It is traditionally performed by the male troupe in the month of Chaitra (April-May) and the spring festival is known as Chaitra Parab. The Parab is celebrated in honour of Shiva and lasts for 3-4 days. Tribal people in the Eastern region celebrate this fete by singing, dancing, hunting, drinking and enjoying Chhau dance in the evening as it is the showstopper of this whole carnival.

Coming back to Chhau, it was originated from a district known as Mayurbhanj in Orissa, and found in three different styles **Mayurbhanj Chhau from Orissa, Purulia Chhau from West Bengal and Seraikela Chhau from Jharkhand**. The dance is performed in an 'akhada' on the rhythmic beats of 'Mahuri' accompanied by a variety of drums such as 'dhol, dhumsa and chad-chadi'.



Mayurbhanj Chhau: Mayurbhanj is situated in the northern part of Orissa and is famous for its Chhau as this place gave birth to this combative, energetic art form Chhau. All the performers are addressed as 'warriors' as it comprises of martial and combat techniques. Initially, this dance form was only confined to swordplay, warriors used to hold a sword in one hand and a shield on the other. Costume and makeup play a crucial role in dance performances. Most of the accompanying music was composed only to exhibit the physical powers, techniques of sword playing and acrobatic movements of the dancers. In Mayurbhanj Chhau to keep the body fit and versatile to all the techniques and explore new works, the trainees need to practise their expressions by doing varied types of exercises that stress their body movements.

Purulia Chhau: Purulia is the westernmost district of West Bengal. Chhau Parab, here is a ritual just like others celebrated on the occasion of sun festival and the dance is performed in front of the shiva temple or an akhada. The event usually starts in the evening when the darkness falls and continues till dawn. Generally, 3 main characters are portrayed: Gods, Goddesses, and monsters or demons, and performers dress themselves according to the characters. While Gods and goddesses are depicted in red colour as it's a prominent aspect of clothing. The costumes also include extra arms along with weapons. The performers who do the part of demons also wear elaborative costumes and paint their faces with dark colours. Similarly, monsters' costumes depict the animals or monsters like lions or bears. Over time, Chhau dance has provided an opportunity for young troupes to pursue it as a profession and there are many renowned Chhau dancers in Purulia like late Gambhir Sing Mura and Nepal Chandra Mahato; they both were Padmashri awardees.



Seraikela Chhau: Seraikela, a part in Singhbhum region. Its Chhau is a masked dance of Jharkhand, is an energetic dance form that evolved from martial art ways called Parikhanda. The mask is the focal point of Chhau. The complexion masks are made on a rustic platform and are kept in the sun. After the mask has dried, it's concentrated with paper followed by a subcaste of cotton and a fine coating of complexion. After layering, the eyes and mouth are sculpted out and also they're formerly again kept out in the sun to dry. **In Seraikela, the spring jubilee has a special attraction for Chhau**, during which it's extensively performed. Seraikela Chhau owes its force to **Bijoy Pratap**. He was one of the great choreographers of Chhau. Chhau is substantially performed by manly hop. In Seraikela Chhau, the music is substantially background music, as no words are spoken. The melodies used in numerous performances are the melodies of Hindustani music.

Chhau masks: the dance is incomplete without these masks. Warriors wear these while dancing. They are made by the artists by the 'Sutradhar community'. The mask-making goes through various stages: 9-10 layers of papers immersed in diluted glue and pasted one after another on mud mould and mould is dusted with fine ash powder. And facial features are made with clay and then whole masks are sun-dried. At last drilling of holes for nose and eyes are being made and it is coloured and decorated.

Recognition: The Government of Orissa established Government Chhau Dance Centre in 1960 in Seraikela and the Mayurbhanj Chhau Nritya Pratisthan at Baripada in 1962. In 2010, the Purulia Chhau dance got its recognition and it was listed in the UNESCO's Representative List of the Intangible Culture Heritage of Heritage.



BAIGA TRIBE – “THE CHOSEN ONES”

The Baiga tribe is an indigenous tribal network with 17,387 populace strength (as according to the census 2011) from Central India primarily in the state of Madhya Pradesh, and a lesser number in Uttar Pradesh, Chhattisgarh, and Jharkhand who believe in living in concord with nature. Mandla and Balaghat have the highest concentration of Baiga in M.P, which comprises six distinct subcastes. A very simple, nonmaterialistic lifestyle is the signature of The Baigas. They are known for their artistic efforts on paper and canvas, where they portray their age-old respect for nature through their age-old art.

Traditionally, the Baiga originated when the Nanga (nude) Baiga was conjugated with the Nangi (nude) Baigin (female Baiga), which was the rightful progenitor of the Indian Baiga. Baiga legend claims that God gave Nanga Beige (the first Baiga man) a piece of cloth nine hands (cubits) long, but he returned only a hand and a half. As a result, they considered themselves ruling the world as kings and rulers because they were thought to be the chosen few and handcrafted by God (Bhagwan or Bada Dev)Himself. They also believe that the Nanga Baiga was a great magician with the other four great Baiga magicians namely Daugan, Nindhan, Danantar, and Madhakwar. Nanga Baiga, however, was considered the most powerful Baiga wizard, because the charms he possessed were the most powerful. White magic was attributed to Nanga Baiga's right shoulder, which contained red blood, while black magic was attributed to the left shoulder, which bled black blood.



According to the anthology, Nanga Baiga's eldest son earned the name great white magician by drinking from his father's right shoulder. 'Lagdi dhobin' was a magical being who drank from the left shoulder of the Nanga Baiga, according to legend, who was the chief black magician of ancient times. Magicians in Baiga are generally classified into three grades: The most highly regarded magician is called a dewar. Dewar was considered a powerful magician who can make the world rain, stop earthquakes, and make tigers very submissive. The dewars also performed Bidri, Baiga agricultural rites. The magician Gunia is of the second order of wizards and is knowledgeable about both human and animal diseases. Among the magicians who know all about good and bad omens and how to deal with them, Jana Panda is the most common and is also the lowest grade of magicians. Additionally, they are skilled in interpreting dreams. Some of the Baiga women are also part of the Jan Pandas and Gunias. The majority of Baiga magicians are men while a few were women.

The Baigas have peculiar beliefs behind their customs and routines.

- **Tattooing:**

Their tattoo culture is very important. Women in the Badi-Badanin tribal group tattoo special figures across every part of their bodies. Generations have carried on this tradition. They have learned the art from their mothers and would surely pass it down to further generations as well.

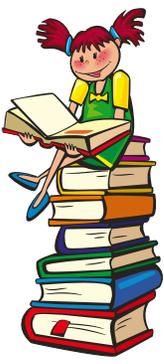
- **Shifting cultivation:**

According to their cultural beliefs, ploughing the Baiga people's fields is similar to hurting their mothers' breasts. To give mother earth time to replenish her energy they do not plant crops in the same place again. A creation myth describes the Baigas as having received special knowledge to live in and off the forest from the Divine Creator. It is believed that forests were created by the Divine Creator to provide for all the needs of humans.

As early as the 1960s, the Indian government began evicting the Baiga from their homes. **In an attempt to preserve the tiger population, these genocides are often committed under the guise of conservation but have catastrophic consequences for the displaced families. By either engulfing their cultivable land or by using muscle power, the upper cast community tries to assert its power.** As a result, more forest was cut by tribes to create new lands. In most Indian states, tribal land cannot be purchased by law, but revenue department officials at the bottom of the hierarchy known as patwaris can change ownership of the land by corrupt practices. It is of utmost importance to do something for the conservation of the heritage which is passed down one generation after another by our indigenous people.

~Sohini Das

Tribal Connect, Content Creator
Image courtesy: GOOGLE



Vidyashilp Academy

Our Content Contributor for March Edition

-Evonne Christopher ISC 11A
Vidyashilp Academy

Vidyashilp Academy is an institution that emphasises their commitment towards imparting exceptional academic learning through well-structured and well-rounded educational programmes.

At Vidyashilp, Shilp Beyond is an imperative facet of student life that focuses on individual soft-skill development that will enable its students to achieve excellence in every stage of their lives. Under the watchful eyes of the teachers in the various departments under the Shilp

Beyond umbrella, that comprises Shilp Encounter, Shilp Sparsh, and Shilp Dew, every student has had the opportunity to better their morals of self-discipline and time-management.

My experiences with each of these dimensions has had an immense effect on my critical thinking, communication skills and intercultural fluency. Shilp Encounter nurtured my passion for public speaking and trained my intellectual capacity to research and formulate a good argument, Shilp Sparsh encouraged our willingness to give back to our community and sensitised us to the reality of the world we live in and Shilp Dew allowed me to improve my vocabulary and hone my writing ability.

Since its inception 'Shilp Dew' has been an invaluable asset to the school's holistic education system. It involves the creation of an informal environment that simulates a real newsroom, and fosters a sense of leadership, curiosity and willingness to learn. The dedicated teachers in the Shilp Dew department enlist students of each grade to write and publish a school newspaper every few weeks. They allocate those roles—of editor-in-chief, editor, reporter, sub-reporter and researchers—which imbibe the sentiment of delegation and with it, the responsibility of working in a team.

Shilp Dew has dutifully been an expression of creativity, community involvement and broadening perspectives. Children learn to play an active part in enhancing their general knowledge through in-depth research and article-writing regarding relevant circumstances and situations that face our community. In doing so, they open themselves up to a plethora of new information that elevates their learning experience in the classroom.

Sentinelese Tribe

• Who are they?

The Sentinelese are an uncontacted tribe living in North Sentinel Island, One of the Andaman Islands in The Indian ocean. The Sentinelese are hunter Gatherers. This tribe is hostile to outsiders.

• Food

They eat food such as mud crabs and molluscan shells.

• Fun Fact

The sentinelese worship nature. They are people who pray to sky, water and land.

• Language

Sentinelese is the undescribed language of the Sentinelese tribe.

• Where did they come from?

These people are descendents of the first people who left Africa and have been living in isolation on the island for over 60,000 years.



• Fun Fact

• There were 8000 islanders when the British tried to colonise them in the 18th century, however currently only 150-50 people are estimated to be alive.

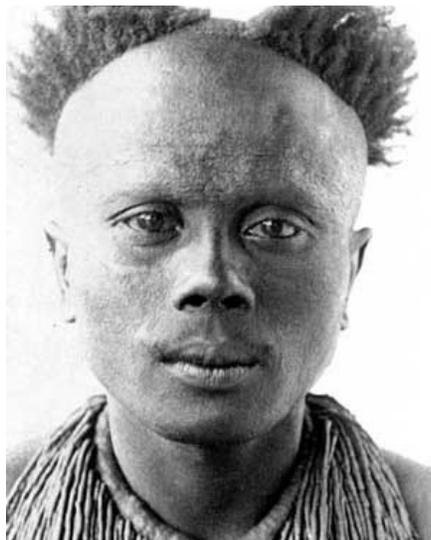
-By Shreshtha D. Biligi
6G

LIFE BEYOND OUR BORDERS

~SIYA SHETH 6C
VIDYASHILP ACADEMY

Introduction

Diversity is a term generally used to indicate “different or unique”. Our world is rather interesting as each one of us originates from a different background. It is human nature to address differences as unacceptable and change as unpleasant. The word “difference” has been misunderstood and misconceived by a large amount of the human population. Rather it helps us build and create our very own personalities. Hindu, Muslim, Sikh, Christianity, etc. are different groups of people being categorized in different and unique ways. In a diverse world like ours, there are a few communities that are not very well recognized, these communities or groups are the Tribal groups, or as I like to call them the authentic and indigenous people of our magnificent world. Appreciating every kind of living being is crucial and gaining a little knowledge about the tribal communities is extremely important. Each of these communities is diverse in its own ways.



Today, I would like to talk about the “Great Andamanese Tribes”. The Great Andamanese tribes originate from the Great Andaman archipelago in the Andaman Islands. They lived throughout the archipelago and were divided into ten major tribes. Although each tribe varied from the other, the language they all spoke was very similar to the Great Andamanese language.

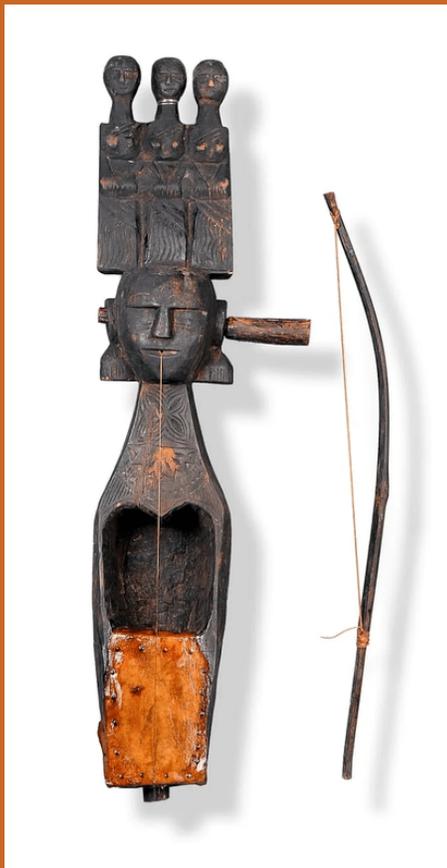
They were clearly related to the Andamanese people but were separated from them by their culture and geography. The five major groups in the Andaman Islands with an estimated population of 2,000 and 6,600, the Great Andamanese were heavily infected by diseases, alcohol, colonial damage, and loss of land and agricultural space. Only 52 remained as of February 2010; by August 2020 there were 59 (of whom 10 tested positive for COVID-19).



They were heavily affected by the above consequences, and are now being considered as a single Great Andamanese ethnic group. There are various different tribes in our world that lead a beautiful and unique lifestyle each day. They create the diversity of our planet and open various doors that unlock their beauty.

Image courtesy: Google

Banam



Wooden instrument
Beautiful and bowed
Carved out of a single log of wood
Belongs to the Santal Tribe

Legend says...
7 brothers wanted to kill their sister in order to enjoy a feast
6 brothers enjoyed while 1 couldn't hold back his tears
He decided to bury her in an anthill to rest in peace
One day a tree grew there
It gave out a melodious tune
Pleasant to hear
On hearing it, an onlooker cut out a branch and gave it shape
Since then the beautiful and bowed wooden instrument, Baname came and took its place

-Sahithi Reddy 6D
Vidyashilp Academy
Image courtesy: Google



A life to always keep in mind

The beauty of the trees
The long days hearing the buzz of the bees
Nothing left to scare
Dances and music, laughter and joy in the air,
Tradition, culture is the way,
The days never seem to be grey,
Unique ways to convey,
Freedom of my spirit to take a breath,
Not worrying about death,
What a time to live this life,
A life to always keep in mind.

The rhythm of the sea, it speaks to me,
Going together on a stress free spree,
There is an end of each journey
So live my life wonderfully, hurry.

The stars, the beauty
Interest in astronomy
The night lit up with fire,
A life to take in and admire,
The trail of the sun,
The day has now begun
The tribal life is one to ponder upon,

The earth so mysterious,
The ground so precious,
Dewdrops and rain
Escapade thumping in my vein
What a time to live this life,
A life to always keep in mind.
A goddess has blessed us with earth
How kind!
A life of lows and highs,
What a time to live this life,
A life to always keep in mind.

Kimaya Sharma Narayan 6C
Vidyashilp Academy

The Bali Aga

Introduction

The Bali Aga, Baliaga, or Bali Mula are the indigenous people of Bali, predominantly located in the eastern part of the island, in Karangasem. They can also be found in north-western and central regions. Bali Aga people that are referred to as Bali Pergunungan (Mountain Balinese) are those that are located at Trunyan village.



Culture

Their relative isolation compared to the lowland Balinese had preserved some of the original Austronesian element, apparent in the Bali Aga architecture. Tourists wishing to visit certain villages must be careful due to the geography of the area. While visiting, it is also important to be respectful and quietly observe the preserved way of life the Bali Aga has.

Origin

The original inhabitants of Bali are said to have come from Bedulu village long before the Hindu-Javanese immigration wave. The legend is, there lived the last king of the Pejeng (an old Balinese kingdom), Sri Aji Asura Bumibanten, who had supernatural powers. He could cut off his head without feeling pain and put it back on again. One day, though, his head accidentally fell into a river and was swept away. One of his servants panicked and decided to quickly decapitate a pig and replace the king's head with the animal's head. Embarrassed, the king hid in a tall tower, denying any visitors. A small child discovered the secret and since then, the king became known as Dalem Bedulu or He-who-changed-head. Another explanation is that the name comes from the name Badahulu or "the village upstream".

Language

The Bali Aga speak their own dialect of the Balinese language. It dates back thousands of years and varies from village to village; the version spoken in the Tenganan village is different from the Trunyan village.

Craftwork

An important part of Bali Aga culture is the complex tie-dye technique used to make Bali's traditional geringsing double ikat. Bali's Tenganan village is the only village that today still produces geringsing.

Eskimo



Introduction

Eskimo is a tribe found in Alaska they all normally live in an igloo they all have adapted to the cold harsh climate they all eat fish like whales, red salmon and etc.

Culture

Culturally, traditional Inuit life was totally adapted to extremely cold snow- and ice-bound environments in which vegetable foods were almost nonexistent, trees were scarce, and caribou, seals, walruses, and various whales, seabirds, and fish were the major food sources for them.

Origin

The Paleo-Eskimo peoples appear to have developed in Alaska from people related to the Arctic small tool tradition in eastern Asia, whose ancestors had probably migrated to Alaska at least 3,000 to 5,000 years earlier.

Language

Aleut is a single language with two surviving dialects. Eskimo consists of two divisions: Yupik, spoken in Siberia and southwestern Alaska, and Inuit, spoken in northern Alaska, Canada, and Greenland. Each division includes several dialects.

Bantanus vs Sentinelese

The BANTANUS are Black Africans speakers of Bantu languages of several hundred indigenous ethnic groups.

The SENTINELESE are an uncontacted tribe living on North Sentinel Island, one of the Andaman Islands in the Indian Ocean. They vigorously reject all contact with outsiders.

POPULATION

POPULATION

FOOD

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FOOD

CLOTHING

CLOTHING

Bantanus vs Sentinelese

THE BANTANUS are 20. The SENTINELESE are an uncontacted tribe living on

350 million

50-200

Bananas, plantains
sweet potatoes, millet
wild vegetables, wild
berries, taro and
meat.

mud crabs
and
molluscan shells

men: Kanzu
Women: Kanga and
the gomesi

They wear bows, arrows
and spears all around

The Malis Tribe

INTRODUCTION

The Malians (Ancient Greek: Μαλιείς, Malikis) were a Greek tribe that resided at the mouth of the river Spercheios in Greece. The Malian Gulf is named after them. In the western valley of the Spercheios, their land was adjacent to the Aenianes. Their main town was Trachis. In the town of Anthelme, the Malians had an important temple of Demeter, an early center of the Delphinium Amphictiony. In 426 BCE, the Malians asked Sparta for help in their war against the Oetaeans. The Spartans then founded the town Heraclea Trachis in place of Trachis.

In the following decades, the Malians were under the hegemony of Sparta until they revolted against Sparta in the Corinthian War. In this war, they lost their land south of the Spercheios, Herakleia Trachis was given to the Oitaians, and Lamia became the new capital of the Malians. A Malian, Ephialtes of Trachis, betrayed the Spartans and their allies in the Battle of Thermopylae, helping the Persians surround the Greek army. Together with the Oitaians and the Ainians, the Malians became members of the Corinthian League and, in 235 BCE, the Aetolian League. In 189 BCE they were joined to Achaea Phthiotis and since that time the Malians were regarded as Thessalians.



CULTURE

The culture of Mali derives from the shared experience, as a colonial and post-colonial polity, and the interaction of the numerous cultures which make up the Malian people. What is today the nation of Mali was united first in the medieval period as the Mali Empire? While the current state does not include areas in the southwest and is expanded far to the east and northeast, the dominant roles of the Mandé people are shared by modern Mali and the empire from which its name originates.

Songhay, Bozo, and Dogon people predominate, while the Fula people, formerly nomadic, have settled in patches across the nation. Tuareg and Maure people continue a largely nomadic desert culture, across the north of the nation. The interaction of these communities (along with dozens of other smaller ethnicities) has created a Malian culture, marked by heterogeneity, as well as syntheses where these traditions intermix

ORIGIN

Persons bearing the surname Mali are a largely farmers caste. They besides farming also work as gardeners and florists (Phule Mali) due to their occupation of growing flowers. They are found throughout undivided North India now Pakistan, East India in Uttarakhand (A largely military province) as well as other parts of India. Many from the Mali community adopted the surname Saini abbreviated form of Sainik during the 1930s when India was under British colonial rule. Most are Hindus. Some belong to other religions including Sikhism for example see.

LANGUAGE

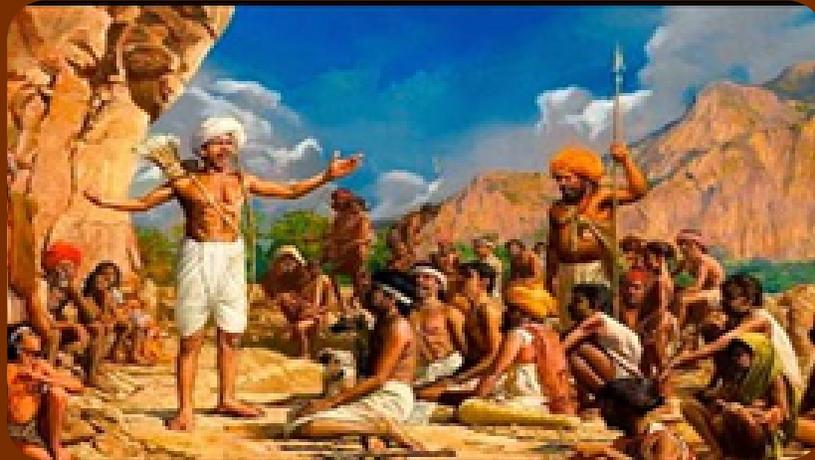
Mali is a multilingual country. The languages spoken there reflect ancient settlement patterns, migrations, and their long history. Ethnology counts more than 80 languages. Of these, French is the official language and Bambara is the most widely spoken. Altogether 13 of the indigenous languages of Mali have the legal status of the national language.

French, which was introduced during the colonial period, was retained as the official language at independence and is used in government and formal education. Estimates of the number of people who speak French are low. Figures estimated in 1986 give several 386,000 speakers of French in Mali, derived from the numbers of school attendees. This would mean roughly 21% of the population speak French, by 1986 figures, a number considerably lower than those who speak Bambara.

~Sai Anshuman 6B
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The Munda tribe

- Sujan Gowda, 6E
Vidyashilp Academy



Mundra tribe is in India. Munda are found mainly in the Chhotanagpur plateau region, which covers most of Jharkhand, as well as in neighboring regions of Bihar, Chhattisgarh, Odisha and west Bengal. The Munda also reside in adjacent areas of Madhya Pradesh as well as in portion of Bangladesh and the state of Tripura. The Mundra language are a group of closely related language spoken by about 9 million people in India and Bangladesh. Historically, they have been called the Kolarian language. They constitute a branch of the Austroasiatic language family. Munda's live in mixed villages with other tribes. They enjoy their life during working in tea garden with community participation, group hunting with bow and arrow of wild animals and birds, group dancing and singing and also enjoy country liquor irrespective of age bar in any ceremony or festival. Birsa Munda was a young freedom fighter and tribal leader who protest against British rule in India in the late nineteenth century belongs to this tribe.

Image courtesy: Google

The Barda Tribe

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The tribal community is found in the states of Gujarat and Maharashtra located in the west of India. The community is also known as Adivasi or Khandeshi Bhil. According to their traditions the community is said to be defended from Sabari Bhil, a well known character from the Ramayana. They speak a language called Barda bhasha-(language), which is related to Marathi, most of the tribal members also speak Gujarati. The tribe have their own belief system, to which they have later added a pantheon of Hindu gods and goddesses. They also perform a number of folk dances and songs. The community were actually hunter gatherers, but now they are mostly agriculturists while the others are agricultural labourers. A small number of the tribe who own small pieces of land produce millets and pulses.



Image courtesy: Google

The Banjara tribe

-Varsha, 6E
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The Banjara tribe is ascribed as nomadic people from the Indian state of Rajasthan, parts of Gujrat and Madhya Pradesh. They belong to the Agnivanshi Rajputs and are sometimes called the Gypsies of India.

Culture

Banjaras have unique cultural life and practices that differentiate them from others. Banjaras also have their language, food/habits/dress/ornaments and body tattooing, dance, ceremonies, art, festivals, which has formed their culture.

Dress

Banjara men wear dhoti and kurta, colorful turban on their heads, and silver ornaments. In contrast, the Banjara woman wears a ghagra and kanchalli or choli blouse. They use mirror chips, cowrie shells, and coins to decorate their clothing.

Occupation

They are primarily agriculturalists, and domesticating animals is their secondary occupation. However, they have retained their traditional selling of salt coconut –stationery goods, etc.



Image courtesy: Google



Getting to know the Mursi Tribe in Ethiopia



-Siddhanth 6G
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Surrounded by mountains and the Omo River on either side, the Mursi live in one of the most isolated areas of Ethiopia. They principally reside in the Debub Omo Zone of the Southern Nations . Men and women undergo many rites of passage during their lifetime to prove themselves to their tribe, such as ‘thagine’, a violent duel between men. The Mursi are religious, believing there is a force bigger than themselves which materializes in the form of something found in the sky, like a rainbow or a bird.

The information on their history and their origins is very fragmented as, for some time, they have lived in a sort of isolation, due to the fact of living in remote places; moreover, the Mursi, like other ethnic groups in the area, have no written but oral tradition. The Mursi community speak the language Merdu, a Southeast Surmic language . Originally the Mursi men wore the dobi: a suit made with a versatile fabric obtained from the fibers of some plants, to obtain the necessary fibers you have to beat the barks of some plants, until they become thin and elastic; today, however, men tie a long piece of colored fabric around the waist or shoulder.

The traditional dress of the Mursi girls was instead of goatskin, that was tied at the waist to form a kind of skirt; this dress was worn until the birth of their first child then, from the moment after the birth, with a ceremony called jonê chibin, the new mothers received as a gift a leather stole that they wore over the skirt. Sorghum is the staple food for Mursi since they remember their history. It’s an ancient grain that tolerates heat and often long periods with scarce supply of water that is normal for Lower Omo Valley. Typically, women dry the sorghum, then grain it, and prepare thick porridge cooked on firewood.



The Nicobarese Tribe

-Manan Shah, 6F
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The Nicobarese tribe is a tribe located in Andaman Nicobar islands. These tribes call themselves Holchu which means friend. They did not originate there. They shared the island with the Shompen tribe who came to the island earlier. Their language is part of the Austroasiatic language family. Most of the people there are Christians. They even believe in spirits and ghosts. The shaman of the tribe chases the ghost away. Women have a choice of the man for marriage. Men and women are almost equal on the island. Men value the women because women take care of household duties and tend the plantations and gardens. Their huts are typically dome shaped and are raised above the ground. This is the lifestyle of the Nicobarese tribe.



Image courtesy: Google

The Mursi Tribe



The main Tribes of Africa's Omo Valley is the Mursi tribe. They live in Barren environment outside of the regional capital Jinka often embroiled in tribal Warfare with the Hamar and Karo tribes. The Mursi is well known for their aggression. They are considered one of the richest tribes in the valley due to the number of live stocks they own per person. The Mursi tribe of which less than 10000 are well known for the large plates women wear in their lower lip .the custom of wearing lip plates is linked to the female fertility and eligibility for marriage.

Traditional dress of Mursi girls is made of goat skin that was tied at the waste to form a skirt or at least a kind of shirt this was worn until the birth of their first child. Bracelets and other typical accessories of every woman are in the shape of 'M' a ritual made of elder woman.

Gond Tribe



The Gond (Gōndi) or Gond or Koitur are a Dravidian ethno-linguistic group. They are one of the largest groups in India. They are spread over the states of Madhya Pradesh, Maharashtra, Chhatisgarh, Uttar Pradesh, Telangana, Andhra Pradesh, Bihar and Odisha. The first historically recorded Gond kingdoms came up in central India's hilly region in the 14th and 15th century AD. The first Gond king was Jadurai, who deposed the Kalchuri Rajputs, at whose court he had earlier worked, to grab the kingdom of Garha Mandla (modern Mandla and Jabalpur in Madhya Pradesh). Gond diet has two staple millets – askodo and kutki. They have their day meals in the form of broth and night meal in the form of dry cereal with vegetables grown in gardens or picked up from forests. One cereal that is a luxury for them is rice. Gonds enjoy rice during special festivals and feasts. Gond language is spoken, for the most part, by the members of the Gond tribe, but census figures also include languages similar to Gond, and spoken by tribes who live in the same areas as the Gonds, like Madia, Muria, Dorli and Ganda; these languages are deemed to be part of the Gond group of languages. There is no cultural uniformity among the Gond, although the religion of all Gond peoples centres in the cult of clan and village joints, together with ancestor worship. The most developed are the Raj Gond, who once had an elaborate feudal order. Gond art is a form of painting from folk and tribal art that is practiced by one of the largest tribes in India – the Gond – who are predominantly from Madhya Pradesh, but can also be found in pockets of Andhra Pradesh, Maharashtra, Chhattisgarh, and Odisha.

-Aarush Saini 6F
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Image courtesy: Google

Koraga Community

The **Koragas** are a tribal community found mainly in Dakshina Kannada, Udupi districts of Karnataka and Kasaragod district of Kerala, South India. Koraga tribe is among the two primitive and most backward tribes declared by the Government of India. This is not only one of the most notable tribes of Karnataka, but also one of the primitive tribal groups.

The area in which Koragas live comprise mostly of agricultural land and forest. They are mostly basket-makers and labourers. The tribe continues to make use of the forest produce—principally, bamboo and creepers—for the manufacture of baskets.

Traditionally, they lived in structures made of leaves, called koppus and also dressed in leaves. Around the beginning of 21st century, they started to live in simple free houses constructed and sanctioned by Government agencies.

Koraga people are known for drum beating (dolu or dolu beating). They used to beat dolu during events such as Kambala, village fairs or just for fun in their living places.

Flute music and dance involving both men and women are also important parts of Koraga culture and are apparent at celebrations such as Bhoomi Habba (worshipping earth). Koragas have their own language, classified as an independent Dravidian language, which is strongly influenced by Tulu, Kannada, Malayalam, languages commonly found in their area. Presently, Koragas are classified the Government of India as a Scheduled Tribe.

The Koraga people are an educationally disadvantaged tribe. The area has only one Government Primary School with only one teacher, teaching till fourth grade.

Over the years, the government schemes such as Pradhan Mantri Avas Yojna ensured them a colony of 45 houses with electricity connection.



-Mohit Pindikura 6D
Vidyashilp Academy
Image courtesy: Google

-Sohan Kadli 6C
Vidyashilp Academy



Banjara Woman



-Aditi Shekhar 6C
Vidyashilp Academy

The Angami Tribe



The Angamis are a major Naga ethnic group native to the state of Nagaland in North-East India. The Angami Nagas are predominantly settled in Kohima District, Chümoukedima District and Dimapur District of Nagaland and are also recognized as one of the ethnic groups in the state of Manipur.

Origin of Angami Tribe Origin

The origin of this tribe comes from a beautiful village called “Khezhakenoma” which is presently the village of the “Chaksang” Tribe. The ancestors of the Angami tribe moved themselves from this village to their present habitat.

What do they eat?

The Angami tribe consume both vegetarian and non-vegetarian foods. The traditional Angami Naga tribes consumed millet and maize more than rice as rice was known as a rich man's food.

What do they wear?

Women belonging to the Angami tribe wear a skirt made up of blue cloth as well as white cloth. There are thick black bands on the margins of the white cloth which vary in breadth. They also wear Mechala which can be wrapped around the skirt and worn along with a shawl.

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Image courtesy: Google