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Socio- Anthropological Research Project  
on  
Vedda Community in Sri Lanka

By

Premakumara De Silva

Asitha G Punchihewa

August 2011



Department of Sociology  
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Ministry of Culture and the Arts  
Government of Sri Lanka

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Premakumara De Silva  
Asitha G Punchihewa



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## Chapter 1. Executive Summary

*"The Vaddas were numerically small people verging on extinction, and so affected by contact with Tamils and Sinhalese"* (C. G Seligmann and B. Seligmann 1911: p. vi).

Vaddas of Sri Lanka, an aboriginal group have survived for several millennia through adapting and coping with external and internal stresses imposed on them. They were inhabiting the island long before the arrival of Aryans and had spread all over the island and later confined themselves only to *Vedi rata* or *Maha Vedi rata* consisting of areas from the Hunnasgiriya hills and lowlands up to the sea in the east (Map 1).

As a community, currently Veddas are facing stresses that threaten to modernise them, which could easily result in vanishing them as cultural group. While certain aspects of Vedda culture have nearly disappeared, the assimilation of the Veddas with mainstream Sinhalese and Tamils has resulted in Veddas of being confined to small scattered communities in the Eastern, Uva and North Central Province of Sri Lanka. Veddas over the years have come under many stresses. Today there is a need to preserve their way of life, culture and their 'traditional homelands'.

There have been many research projects conducted by an array of scholars and others on the indigenous communities of Sri Lanka but a comprehensive socio-anthropological study on the Veddas has not taken place since the Seligmans in 1911. Work on the Veddas has been done by Wijesekera "Veddas in Transition" (1964), Brow "Vedda Villages of Anuradhapura" (1978, 2011), Dharmadasa and Samarasinghe "The Vanishing Aborigines" (1990), Jon Dart "The Coast Veddas" (1990), Thangaraja "Ethnic identity among the Veddas of the East Coast" (1995) and more recently Obeyesekere "Where have All the Vaddas Gone?" (2002) and Jayawardena "Perpetual Fernent" (2010). The Ministry of Cultural Affairs has supported the University of Colombo's project entitled "Socio Anthropological Research Project on the Veddas of Sri Lanka" identify the present situation of the Vedda community. This Report is based on the outcome of the project.

In total there are Vedda settlements in Dambana, Rathugala, Pollebedda, Dalukana, Henanigala, Vakara, Muttur, Anuradhapura and Panama (Map 2). For our research project, only the first six



settlements excluding Anuradhapura, Muttur and Panama were considered due to resource constraints.

The research was conducted within a continuous period of ten months in 2010 and included data-gathering, mapping, analysis and documentation. The study was based on qualitative interactive interviews, collecting life histories and field observation, supplemented by questionnaires based survey research covering of 1327 Vedda households. In addition to that, GIS mapping of Vadda settlements and published materials on the Vadda community were documented through library research. Further, this project has mainly taken into consideration socio-cultural and economic aspects of the Vadda community. Veddas of Sri Lanka have survived for several millennia through adapting and coping with external stresses imposed on them. As a community they are facing stresses that threaten to modernize them which could easily result in cultural extinction and genetic leaching. While certain aspects of the Vedda culture such as using the bow and arrow are in near disuse, the assimilation of the Veddas with mainstream Sinhalese and Tamils has resulted in Veddas of Sri Lanka being confined to the Eastern, Uva and North Central Provinces of the country.

The report consists of a narrative of socio- anthropological perspectives, cultural aspects, both in existence and extinct, and includes recommendations on the way forward to preserve the Vedda culture at the regional level, depending on the regional resource settings and socio economic contexts. Further, this report has taken into consideration the socio-economic, economic and educational aspects of the Veddas as well as recommendations that are relevant to the long term preservation of indigenous culture in Sri Lanka.

Findings of the research are explained in terms of population dimensions, historic context, aspects related to hunting and fishing, clothing and appearance, language use, religious beliefs, folk songs, traditional medicine, preservation of culture as seen by the Veddas themselves, social organisation in terms of family life, socio-economic background and leadership, economic activities, education, associations with outside world, associations of Veddas with the political system, interactions of government and non-government institutions, socialising of children and recommendations for future activities.



The current population dimensions are explained and a broad analysis of the historic evolutionary process of the Veddas was done with references to assimilation and divergence from Veddahood and the root causes for self-primitivisation. The links that the Veddas have with the *Yakka* groups of Sri Lanka in pre- historic times, and local migrations that have occurred are explained with graphic interpretations where necessary.

Cultural aspects of the Veddas are analysed with qualitative and quantitative analyses on the nature of use and disuse of cultural activities such as hunting and gathering, use of *yantra mantra*, use of *shanthi karma, kem*, traditional medicine and language skills. The findings of the cultural aspects have a mixed bag that includes optimistic and pessimistic versions on possible interventions. However, unless speedy holistic action is taken, within a generation or two danger that Vedda culture will become only an episode of history.

Complexities in the socio economic aspects are discussed in terms of family life, leadership and community ties that are important aspects to consider when devising future interventions.

Current economic practices and how the current economic practices have emerged, replacing traditional economic activities that were simple, are discussed along with reasons for modernisation, the current state and possibility of gradually using and developing vibrant economic activities of the Veddas for their culture to be preserved within the framework of modernisation.

Further, movable and immovable property holdings of Veddas are discussed under “assets”, where insight is given on the extent of induced and influenced modernisation that they have embraced.

Education of the Veddas is seen at the introduction of modern education in the mid 1900s. There has been gradual improvement of literacy levels that has lead to rapid modernisation. How modern education has come into existence and the current state of education and educational attainment of the Veddas is discussed in the Chapter on the Socio-Political Situation. It is





generally seen that the literacy levels of the Veddas have improved from generation to generation. However, there are still needs pertaining to increasing qualitative inputs in formal education. Discrimination of students coming from Vedda settlements by their peers, and at times by teachers, is still seen. The greatest obstacle that could be observed in the formal education system is the lack of opportunities for Vedda children to learn their own cultural skills and knowledge through the present school curriculum system.

Interactions that the Veddas have with the outside world, against the major stakeholders are analysed. Governance, administration, activities of the non governmental organisations (NGO), impact of development projects, and individuals not have led to rapid changes among the Veddas are also discussed, while impact of the separatist war by the Liberation Tigers of the Tamil Elam (LTTE) is also analysed in terms of its impact on Vedda culture.

Under the cultural practices of the Veddas in Chapter Seven, different aspects of culture and cultural skills, including language, hunting methods, rituals, attire and folk songs are analysed. It is obvious that whatever available knowledge on cultural practices are left mostly among the elders or the ageing Vedda population. This raise serious concern about the uphill task ahead of conserving and preserving, at least glimpses, of the Vedda culture. Furthermore, particular cultural skills that are currently available within the Vedda communities are presented in detail to make of future intervention easier.

Six separate regional reports analysing all these aspects within individual regional dimensions and the translated in-depth interviews of four Vedda leaders will be submitted separately. Descriptions of cultural rituals and activities currently performed and extinct, a collection of references on Veddas of Sri Lanka which include references to publications, journals, reports, newspaper articles on Veddas as well as available on line material are presented in a separate publication.



## Chapter 2. Introduction

Veddas over the years, under many stresses, have come to a point where there is a need to preserve their way of life, culture and their traditional homelands. They no longer appreciate their culture and are unaware about the value of their culture and heritage. In this chapter, the historic context of the Veddas and the current state of the Veddas and the need to conduct the Socio-Anthropological research on the Veddas of Sri Lanka is discussed. Further, the objectives of the research project will also be analysed.

### 2.1. *Historic context*

The Veddas of Sri Lanka have been the pioneers of the island for centuries and millennia. Vedda descent spans for well over 30,000 years whereas some believe that the Veddas pre-date the decendance, the King Vijaya's arrival in the country 2,500 years ago. However, there are sufficient evidence to confirm that the Vedda heritage dates back 34,000 years (de Silva 1972 and Dharmadasa 1990). There have been studies conducted on the *Balangoda Manavaya* (Balangoda anthrop or the Homo sapien balangodensis sub species) and the pre-Vijaya era civilisations of Sri Lanka who could be ancestors of the present day Veddas. At the global level, research findings on other indigenous communities in India, Australia, South and North America and other parts of the globe further justify the existence of the indigenous aboriginal natives like the Veddas in Sri Lanka for a significantly prolonged period of time, spanning for well over twenty or even thirty thousand years.

Throughout history, at least since the post-Vijaya era, Veddas have interacted with the migrants, mainly from India from time to time and then with the Arabs and Europeans, absorbing certain aspects of the mainstream has enriched the diversity of their culture. It can be seen that the current language of the Veddas has evolved a mixture of pidgin language that developed to communicate with people using alien languages, such as Sinhalese. The Vedda language (Dharmadasa 1990) is said to be a creole which has evolved to its current state. Though the Veddas have lived in the wild, they have also interacted continuously throughout the history with



the Sinhala people in other parts of the country, making it a catalyst to enhance the diversity of the gene pool and the culture of the Vedda population. Considering the literature available on the past three millennia, King Vijaya's arrival in 453BC, arrival of Buddhism 246BC, invasions of Indian kings, arrival of the European conquistadores and the Arabs in 1400-1500s, gaining independence in 1948, green revolution and agricultural extension programmes since 1950s, food shortage in the 1970s, open economic policies since 1977, unsettled security situation since 1983 and the 2004 Indian Ocean Tsunami disaster seem to have created many shocks and stresses on the Veddas.

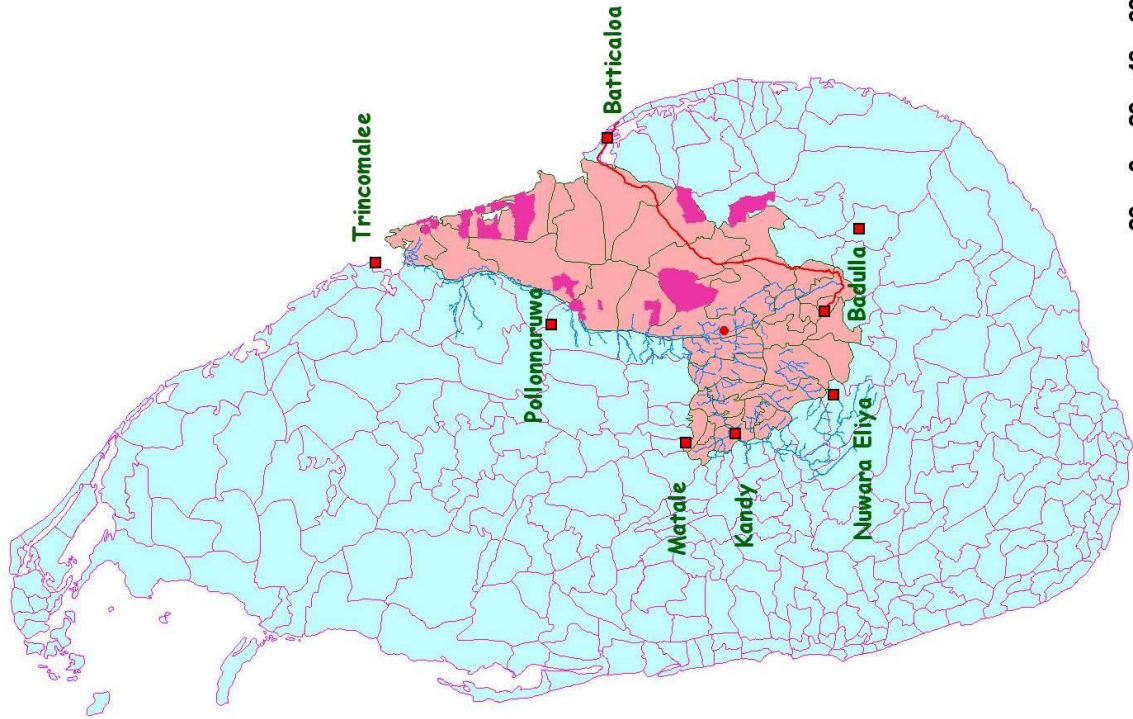
Evidence shows that the Veddas had associations with the monarchs of the country and that the kings recognised their existence and had mutually advantageous relationships with the Veddas. While the Veddas provided the Sinhalese with *dada mas* (meat of wild animals), bee honey, and wild fruits, they were given metal utensils and rice in return. Unlike the tribal communities in other parts of the world, the Veddas have throughout its history interacted with the mainstream community. They were just different in their lifestyle and costume.

It is also hypothesised by anthropologists that the "Rodi caste" in Sri Lanka considered by a majority as outside the Sinhalese caste system came to existence from the Veddas. They too engage in hunting and gathering and live on the margins of the rest of civilisation. The "Kinnara caste" in Sri Lanka, commonly known as mat weavers, is considered to have *Yakka* origins being engaged in hunting and gathering and not encouraged to assimilate with the mainstream Sinhalese who were mostly more recent migrants from India (de Silva 1972).





# MAHAVEDIRATA (The Veddha Country): According to the Seligmann, C.G. & Seligmann B.Z. (1911).



**Boundaries:**

- 01. Bounded on the West by the Mahaweliganga
- 02. Badulla - Batticaloa Road is bounded to the Southern limits
- 03. Eastern limit is the Coast

These defined it includes the greater part of the Eastern province, about a fifth of Uva and a small portion of that part of the North Central Province known as Thamankaduwa.

- Main Cities
- Current Veddha Settlements
- Mahiyanganaya
- Badulla - Batticaloa Road
- Mahaweli Ganga
- Mahavedirata
- Dsds of Sri Lanka

Source:  
Seligmann, C.G. & Seligmann, B.Z. (1911),  
The Veddhas, England, Cambridge University Press.

20 0 20 40 60 80 100 Kilometers

The Veddas and the Sinhalese seem to have also shared knowledge on indigenous medicine to a certain extent. The two systems evolved separately, but there are many aspects of the systems that are common. Some theoretical knowledge of Sinhalese medicine was well documented in Ola leaves<sup>1</sup> and was preserved in libraries which were under the custodianship of the Buddhist monks. Unlike Sinhala medicine, the Vedda medicines have a greater chance to become extinct as nothing has been documented. Parallel to the current socio-anthropological study, a separate project conducted by the Ministry of Cultural Affairs together with the Department of Ayurveda in Sri Lanka is conducting an in depth research to document this issue.

A sizable proportion of religious and traditional knowledge on ola leaves was destroyed by the conquistadores from India and then later, from Europe. Therefore, since the arrival of the Europeans, the locals of the country, the Sinhalese, the Tamil, the recent settlers from Arabian region and the indigenous Veddas had to struggle to ensure the survival of the country's integrity and also to protect their individual cultures from becoming extinct. The Veddas were on one hand at an advantage because the Europeans were unaware about the men in the jungles. However, the Sinhala leaders knew the importance of getting the support of the Veddas for their survival as the Veddas were masters in surviving in the jungle and were specialist archers who were capable of penetrating through the British gun power. This attitude of the hierarchy paved the way for the Veddas in the highlands of the country to have more association and a better stake in the decision making process of the country. Finally within the process of the combined effort to fight the common enemy, the Europeans, the Veddas who joined were given, *nindagam* (titled land ownership), and *Nambu Nama* (honorary titles) by the Sinhala leaders which the Veddas never had thus eventually resulting in the 'Sinhaling' of Veddas. Some of the surnames considered to belong to the Kandyan high caste do actually have VEDI descent and origins (Obeysekere 2002).

While some of the Sinhalesed Veddas remained in the Kandyan highlands, some of the Veddas along with Sinhalese without any distinguishable Vedda origins either retreated to the Binthenna plains or towards the north of the country into the isolated western areas of the District of

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<sup>1</sup> Ola leaf is a dried leaf of a palm tree (Talipot palm) on which scriptures can be written. Before papers were available, ola leaves were used to write and preserve information.



Anuradhapura to seek greener pastures or merely went to Uva as a measure of retaliation and rebellion. There is evidence to prove that the Veddas too actively participated and led in the 1818 rebellion against the British regime and some retreated to the Nilgala and Danigala jungles where there were local Veddas ready to welcome and harbour them. Some are believed to have retreated to areas as far as Panama, situated in the far southern corner of the Eastern Province through Rathugala, Siyambalanduwa. Even in the present day, there are many people who call them Sinhala in the Danigala and Bibile area in Moneragala District that have identical surnames (nambu nama) such as “Danigala Maha Bandaralage”. In this area, it would be illogical to draw a line to demarcate pristine Vedda settlements and pristine Sinhala settlements and to differentiate ‘pure-bred’ Veddas and ‘pure-bred’ Sinhalese. Considering the movements of the Veddas in the last few centuries, it is reasonable to believe that the Veddas in Anuradhapura District have migrated from the central highlands through Matale area and that their movement was induced by the 1848 Matale Rebellion against the British regime.

Another group of Sinhalsed Veddas and Veddaised Sinhalese who came to the Uva area settled down with the Veddas who were there for centuries, if not, millennia. Simultaneously the Veddas currently living in the northern part of the Eastern Province, or more specifically, in Muttur and Vakaraia areas have also evolved in the jungles in particular areas but still show many cultural similarities with the Veddas in other parts of the country. The oldest Veddas in the Eastern province still converse well in Sinhalese and are capable of performing typical Vedda rituals and cultural folk songs. Notes of historians and anthropologists also confirm that the Veddas in the Eastern coast spoke mostly Sinhalese. The Veddas have been settled along by the Mahaveli River and that each Vedda settlement had interactions with the other from time to time, which paved the way for cultural exchange and also balancing of the gene pool with a diversity of alleles coming from the mainstream populations.

During the colonial and post-independence eras, or in short, during the past 500-600 years, fragmentation of the Vedda communities seem to have occurred making it difficult to generate new knowledge for self evolution of Vedda culture. This scenario had also made a sizable impact on the overall degradation of the Vedda traditions and culture in general. The present generation in the East is neither conversant with their cultural practices nor are they fluent in their language,



hence, making them rapidly Tamilised, just as the Veddas in the other parts of the country that are rapidly Sinhalesed. Parallel to the Sinhalesation and Tamilisation, Buddhicisation and Hinducisation of the Veddas has occurred respectively with time, influencing Veddas to follow typical indicators of religious civilisation set by the mainstream.

Within the British regime, civilising Veddas along with the Sinhalese and the Tamils in the country was done according to the standards evolved and accepted in the Europe which led to a serious conflict between the cultures. While the villages and villagers that the Veddas associated with for many years were changing rapidly towards modernisation, Veddas were further marginalised with the disruption of the barter system that had enabled Veddas to exchange meat, honey, medicines with the villages for metal utensils such as axes, pottery and salt. While the Veddas in the peripheries were marginalised in their own way, the Sinhalesed Veddas with borrowed Govigama caste names and recognition from the society were coming to a point of no return when they embraced modernisation.

However, in recent times, mainly within the past century, during the last period of the British regime and the post-independence era, the Veddas as well as the indigenous communities throughout the world have sailed turbulent waters. Opening up of land masses and forest covers for commercial crops, estates, urbanisation, and infrastructure development were among the many issues that resulted in the fragmentation of Vedda territory. This also resulted in new settlements being established in the fringes making possible modernisation to trickle into the most rural communities including the Veddas.

Dr. R L Spittel's name appears in literature on the Veddas as he has closely associated the Veddas as well as the rural Sinhalese. Furthermore, his publications too reflect many aspects of the Vedda lifestyle and their culture. According to the Veddas, mainly in the Pollebedda and Rathugala areas Dr. Spittel's interaction has influenced the recent migrations and alteration of livelihood and lifestyles of the Veddas. He had offered medical assistance to the Veddas who were dying from *thun da una* ("Three day fever" which could be a disease such as small pox, Pneumonic Plague or Bubonic Plague) and leprosy. He further provided the Veddas with dry rations and even cannabis and also cap guns during the periods of famine which might have



resulted in Veddas becoming increasingly dependent on external factors and persons than ever before. Furthermore, accepting gifts and assistance offered by Dr. Spittel seems to have made the Veddas obliged to follow resettlement plans designed by Dr. Spittel.

Even though Dr. Spittel with his knowledge and interest seems to have tried to do the best he could do in good faith for the indigenous people in Sri Lanka, considering the global, regional, national and local socio-political contexts, it would be an understatement to mention that his interactions put the Veddas in a vulnerable position. Dr. Spittel's interventions have also left something for the modern day cultural conservationists to think about when drafting and implementing plans. Considering that the Veddas have survived and sustained for thousands of years through epidemics, famine, disaster and war, Veddas may have been in a better position if the Veddas were left to 'self-evolve' in the mid 1900s rather than externally influencing the natural evolutionary process. Further aggravation of the above situation was due to Muslim people from the far eastern regions getting used to exchanging salt and gun powder for meat and cannabis. This resulted in gun powder being readily available to the Veddas and subsequently over exploitation of wild life for commercialised hunting, which was against the norms of the Veddas. Using the bow and arrow was not essential to hunt down a fairly large sized mammal. Poached tusks of elephants, *dada mas*, and cannabis were in high demand and the businessmen in other parts of the country promoted Veddas to engage in poaching through creating a demand.

Soon after Sri Lanka gain its independence from the British, agricultural extension programmes such as Gal Oya development project resulted in a literally invasion of the Vedda homelands by Sinhala colonists. Some Vedda settlements in isolation had to be evacuated due to irrigation schemes. The green revolution accommodated by governments during the 1960s and agricultural and rural extension programmes might also have influenced the further loss of forest lands, enjoyed for generations by the Veddas, to the Sinhala population. Adding to the consequences due to the reduced forest areas, Veddas were compelled to transform rapidly into either part time *chena* (slash & burn) cultivators who depend on seasonal crops, or nomads who depend on livestock produce, hence becoming even more dependant and vulnerable. By this time, Veddas were modernising their hunting techniques as well as the rituals embedded within the hunting and gathering culture.





Even before the Veddas were able to absorb the shock of the green revolution, the next jolt on the Veddas was induced, or in other words affected by hydro-power generation development initiatives and the simultaneous agricultural extension schemes under the Mahaveli development programme. As sizable portion of the Vedda territory in Dambana- Mahiyanganaya was acquired by the government and the affected were provided with blocks of land for agriculture in the Dimbulagala and Henanigala areas where they were involuntarily or literally forcibly resettled within an area dominated by a Sinhala majority who were master farmers. Apart from being separated from families and relations, the newly resettled Veddas were required to become farmers. Veddas whose culture was based on forest and the rituals based on “Ne Yakku” or worshipping the spirits of dead relatives, were gradually influenced by Sinhalisation and obvious Buddhicisation.

One such example of organised Buddhisation is seen at Dimbulagala (Dalukana) where the newly resettled Veddas and their second and third generations have literally become totally Buddhised. The late Ven. Kithalagama Seelalankara Thero of Dimbulagala, had added advantage, due to his personal skills and contacts, with the political leadership of the country also developed a good rapport with the nationally accepted leader of the Veddas. The unsettled political and security conditions of the region made the Veddas depend heavily on his leadership and guidance which in return made the Buddhisation much easier.

### **The Tamil-Speaking Vedda**

During the post-independence era, the government administration in the Eastern Province dominated by Tamils has in certain cases given Tamil surnames to Veddas so that they could justify and promote their nationalist and separatist ideologies through the distortion of ethnic proportions and representation. There are still people with Vedda origins in Dimbulagala area who go by Tamil surnames and are accounted as Tamils during census, but are genetic descendants of the Veddas.



While the Veddas in the country's interior were experiencing a turbulent period of their history, the 'sea Veddas' who are believed to be descendants of the same group of Veddas in the interior, or indigenous Sri Lankans with *Yakka* origins who have migrated over an unknown period of time from the central highlands towards the east coast along the Mahaveli plains where they have 'self-evolved'. The most senior generation of the Veddas could still converse in Sinhala and still recollect the traditional songs and lullabies that have mostly Sinhala words and some typical Veda language words.

According to oral history of the senior Veddas, it is believed that they have migrated from the Binthenna area during the Dutch period (1685-1798). However the Eastern coast, Batticaloa and Trincomalee harbours were captured by the Dutch by 1639. During the turbulent period extending to the 1765 where the Kandyan king signed a treaty with the Dutch to take autonomy over the lowlands over the country and beyond 1765 where the Dutch struggled to keep its monopoly with pressure from the Portuguese and the British as well as from the Kandyan outbursts. However, considering the fact that the Eastern coast was a stronghold of the Dutch, they might have tried to penetrate through to the Kandyan highlands through Binthenna making the Veddas escape along the Mahaveli plains.

The current Veda settlements of the coastal Veddas (Sea Veddas) in the East are located around the Mahaveli Delta covering Koralaipattu North, Echchilampattu and Muttur Divisions of Batticaloa and Trincomalee Districts. They are locally known as Vedars or VeDars.

As they were living within the Tamil dominated community, Tamilisation and Hinducisation and gradual assimilation was inevitable. There are many, mainly representing the younger generations who have acquired typical Tamil names. Inter-marriages have become common between the Tamil and Veddas. However, the most significant impact on the Veddas and their Tamilisation process has been due to the setting up of schools in the region in the post-independence when education was provided in the Tamil medium. Veddas were compelled to learn Tamil as the Muslim traders from Oddamavadi and Valachchena who interacted with them, exchanged honey, meat for salt and they communicated in Tamil.



However, the coastal Veddas in the East have fishing as their main occupation along with honey gathering and hunting in the forests as their traditional way of life. Fortunately for them, the legal restrictions imposed under the department of wild life, banning sustaining of lives with forest resources were not valid as the government structures were not fully active during the civil war, Veddas were also subjected to certain laws imposed by the LTTE in the areas they controlled.

Unlike the Veddas in other parts of the country, the coastal Veddas were less influenced by the mainstream culture that was also influenced by the recent modernisation and westernisation processes. They were thus unable to penetrate through to the far eastern province due to the unsettled security situation prevailing for the past thirty years.

Most of these people have been displaced on more than one occasion due to the security situation and the 2004 Asian Tsunami disaster. However, the greatest threat that the Eastern coastal Veddas have been experiencing during the past thirty years was due to them being sandwiched between the Government security forces and the LTTE. Thus, the continuous and repeated displacement of the population for over two decades, and associating with other communities within the camps set up for the internally displaced persons (IDPs), along with increased activities of the Evangelical Christian missionaries in the area amidst the conflict situation have definitely made an impact on the Veddas.

## ***2.2. Current state of the Veddas***

The present state of the existence of the Veddas in a nutshell could be described as “a group of people Sri Lanka with indigenous ancestry, confined to isolated pockets extending from the eastern and north eastern slopes of the hill country to the Eastern and North central parts of the country”. Their cultural identity is rapidly diminishing and the Veddas are increasingly embracing Sinhalisation and Tamilisation within the respective geographical localities they live in, acquiring Buddhist, Hindu and more recently Christian values rather than their own, following the footpath directing towards accelerated modernisation which leaves little room for cultural diversity.

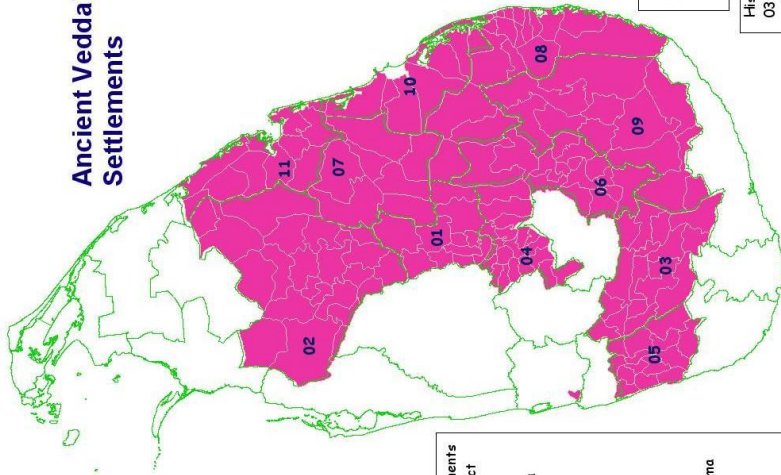




# Historical Changing Perspective of Vedda's Settlement of Sri Lanka



## Ancient Vedda's Settlements



- Historical Settlements**
- 01. Mathale District**
  - Hulangamuwa
  - Palapattuwa
  - Dombawela Gama
  - Vallivela
  - Kavudu Palalla
  - Nanangamuwa
  - Nalanda
  - Konduruva
  - Kandapalla
  - Ambapala
  - Galagama
  - Yatawatta Wasama
  - Opalgala
  - Pottota
  - Puvakpitiya
  - Madavala
  - Udugama
  - Ellepala
  - Medagama
  - Golahenvattha
  - Uduphilla
  - Laggala
  - Hanvalla
  - Kelanvella
  - Ranamure
  - Galgediwela
  - Maraka
  - Himbilyakada
  - Oggommuva
  - Uduvalvella

- Historical Settlements**
- 10. Batticaloa District**
  - Ammenihanaveli
  - Kandaladi
  - Komaritamadu
  - Palchenai
  - Pullyankandadi
  - Oddumadu
  - Thaddumunai
  - Uryyankaddu
  - Yammi vattavan
  - Panichankerni
  - Makerni
  - Koyankerni
  - Kalkudah

- Historical Settlements**
- 11. Trincomalee District**
  - The Coast between -
  - Murtur and Foul Point

- Historical Settlements**
- 03. Rathnapura District**
  - Sripada (Adrespeak)
  - Balangoda
  - Kalawana - Weddagala
  - Sinharaja

- Historical Settlements**
- 06. Badulla District**

- Historical Settlements**
- 07. Polonnaruwa District**

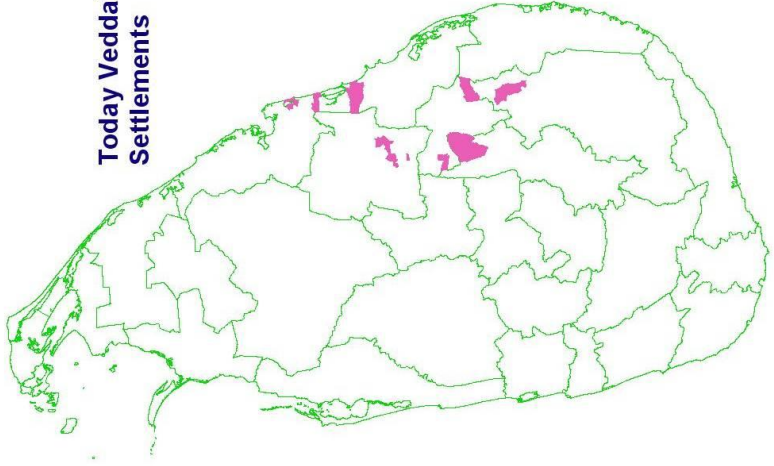
- Historical Settlements**
- 08. Ampara District**

- Historical Settlements**
- 09. Monaragala District**

- Historical Settlements**
- 04. Kandy District**
  - Kandy
  - Hanthana
  - Hevaheta
  - Mathurata
  - Aluthnuwara
  - Uda Hevaheta
  - Attanakumbura
  - Valapane
  - Manvatu Valapane

- Historical Settlements**
- 05. Kaluthara District**
  - Pehiyangala (Bulathsinhala)
  - Pothupitiya
  - Vaeduva
  - Mathugama

## Today Vedda's Settlements

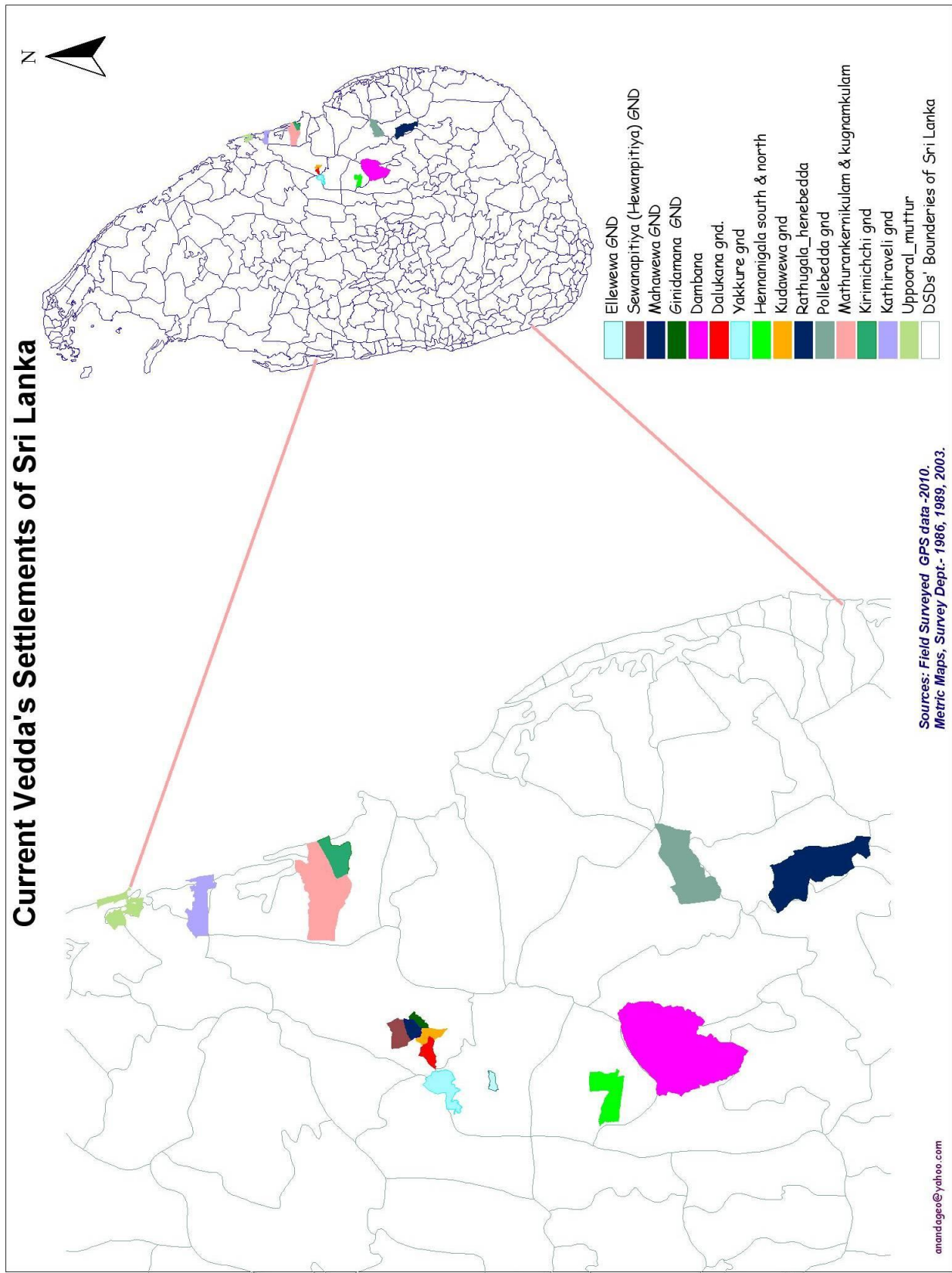


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# Current Vedda's Settlements of Sri Lanka



Sources: Field Surveyed GPS data -2010.  
Metric Maps, Survey Dept.- 1986, 1989, 2003.

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## **Communities**

“Balangoda anthrop has anatomical resemblance to the Veddas of Sri Lanka. There is no doubt that the Veddas are descendants of the Balangoda Anthrop”. (Deraniyagala, 1984, 63) According to this justification, the lengthy period from 11000BC to 500BC consisted of Balangoda descendants, according to research are distant relations of the modern day Veddas. Similarly, the Veddas are also identified as descendants of the Yakkas when analysing their rituals, beliefs and myths. One such example is that they believe that the Veddas are a result of the King Vijaya’s engagement with Kuveni who is a Yakka-origin lady according to the *Mahavamsa*.

Apart from the origins of the Veddas, according to anthropological studies, Veddas were not only confined only to the Uva, North-Central and the Eastern Provinces of the country, but were also inhabiting in the central and Sabaragamuwa Provinces in abundance but have assimilated into either the Sinhalese Buddhist or the Tamil Hindu cultures. The main objective of the study is to investigate the difficulties that the Veddas escaping the Sinhalisation and Hinducisation face in terms of their culture and the socio-economic life. Through this, it would be possible to:

- Find out how their culture could be preserved.
- Develop a database of references that include research on the Veddas.
- Map out the areas that are currently inhabited by the Veddas.

“Spatial Information” of the Vadda people is very important to preserve their inhabited areas as well as to implement conservation measures and strategies to protect and enhance their native values. However, the exiting spatial information of the Vedda settlements is lacking and needs to be updated. Therefore, updating Spatial Information of current Vedda settlements as well as settlement patterns of Veddas people, Sri Lanka is required.



## **2.4. Nature of the Study**

### **2.4.1. Main proposals under the research project**

- Compiling of a Literature Survey that includes research papers and publications on the Vedda community.
- Developing an electronic database include a list of audio/visual documentaries e.g. television programmes, short films, documentaries, and radio programmes. This component will be conducted by the Tower Hall Foundation.
- Conducting a research on the Vedda lifestyle, nature of the cultural aspects and importantly the issues pertaining to preservation of the Vedda culture in Sri Lanka.
- To develop a way of life for the Veddass through a consultative process through the recommendations based on the research findings

### **2.4.2. Components of the research project**

- To conduct an ethnographic research on four selected Vedda settlements. (This was later extended to three separate villages in Vakarai area and five communities in the other parts of the country.)
- Questionnaire based social research. This component will be carried out so that the sample would reflect all the Veddass in Sri Lanka.
- To collect life histories of the existing main Vedda leaders
- To develop maps that highlights the areas inhabited by the Veddass.

### **2.4.3. Objectives of the Research**

- To study and asses the nature of the social organisation of the Veddass
- To study the nature of the economic and cultural life of the Veddass



- To identify the interactions that the Veddas have with the mainstream community and to assess the extent of modernisation of the Veddas.
- To identify regional Vedda cultures and to collect information on the Veddas in various areas
- To identify the areas of possible intervention to preserve the social life and cultural aspects of the Veddas





## Chapter 3. Methodology

In order to achieve the objectives of the project mentioned in the previous section, a socio-anthropological research was conducted. It included the following components.

- Conducting the social survey
- Conducting in-depth socio-anthropological research on six selected Vedda communities.
- Collecting the life histories of the main Vedda leaders

The research was therefore conducted with structured questionnaire based survey covering almost the whole population of the Veddas in the identified locations for the project, ethnographic study was conducted in the eight selected Vedda villages, life histories of Vedda chiefs in the project locations, GIS mapping in order to capture in depth historical, sociological and cultural aspects of Vedda settlements so that it would be possible to draft recommendations that would preserve the Vedda culture within the complex socioeconomic setting of the country.

### *Definition of “a Vedda”*

The basis on which the individuals were identified and considered for the research was merely through asking “whether they consider themselves as Veddas” by which “anyone who acknowledged him/herself to be a Vedda” were considered a Vedda. In other words we considered as Veddas “all those who identified themselves as such who are so described by their neighbours regardless of their actual racial origin”<sup>2</sup>. However, this may have excluded a certain proportion of Veddas by genome and included Sinhala or Tamil genome.

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<sup>2</sup> James Brow. 1978. *Vedda Villages of Anuradhapura*, the historical anthropology of a community in Sri Lanka. University of Washington Press. USA; paper back SSA 2011



### 3.1. Sample Selection

Vedda settlements in Rathugala, Pollebedda, Dambana, Henanigala, Dimbulagala and Vakarai were considered for the research whereas the smaller Vedda settlements in Thoppur, Uppural (in Trincomalee District), Panama (in Ampara District) and Anuradhapura were not considered due to the resource constraints.

#### 3.1.1 Acquisition of background information

Background information was acquired through firstly referring published secondary research material available in printed and electronic form followed with visits to the locations of Vedda settlements.

During the visits, relevant government officers including District Secretaries, Divisional Secretaries, Grama Niladharis, school principals and also religious leaders in respective areas, Vedda leaders and social workers were interviewed.

Through the above exercise, it was possible to sketch the exact locations, populations in each village within communities and organise accommodation for field researchers who were stationed within each Vedda community.

**Table 3.1:** Project area and sample distribution

Province	District	Division	GN Division	Village	No. Families	Population
Eastern	Ampara	Maha Oya	Pollebedda	Pollebedda	175	521
				Galvalayaya		
		Dehiaththakandiya	Ihalagama	Henanigala	304	1078
	Batticaloa	Koralai Pattu North		Vakarai	560#	1207
				Kathiraveli	23	



				Kattamurigul/ Andamkulam	175	
				Vakarai Central	10	
				Kunnankulam	57	
				Kilimichchi	97	
				Madurankerny kulam	130	
				Kokkuvil	67	
	Trincomalee	Serunuwara	Uppural	Uppural	210	Not avilab le
Uva	Moneragala	Madulla	Galgamu wa	Rathugala	88	<b>286</b>
	Badulla	Mahiyanganaya	Dambana	Dambana	217	<b>786</b>
			Kotabakiniya			
			Pokurugama			
			Gurukumbura			
			Wathuyaya			
			Galkanda			
			Bimmalamulla			
			Nidangala			
North Central	Polonnaruwa	Dimbulagala	Dimbulag ala	Dimbulagala	720#	<b>1236</b>
				Dalukana	160	
				Kudawewa	30	
				Millana	40	
				Allewewa	140	
				Yakkure	160	
				Gini Damana	60	
				Bowatta	20	



		Velikanda	Kolakana Vadiya	Kola Kana Vadiya	100	
				Sewana Pitiya	10	
Total					2776	<b>5124</b>

# Number of interviewed families in Vakara (328) and Dimbulagala (342)

\* There are other villages that were predominantly Vedda villages now Tamilised. However these villages have small numbers of Vedda families still living but these particular villages were not considered under the project due to the lack of resources.

### **3.2. Research Methods**

The research followed a multiple approach where a mixture of tools was used to assess the situation of the Veddas.

#### **3.2.1. Qualitative data collection**

##### **3.2.1.1. Field Research**

The qualitative data was collected in eight different locations with three separate locations Kirimichchi, Kunnankulam and Kathiraveli in Koralaipattu North (Vakara) Divisional Secretariat Division, Pollebedda, Rathugala, Dambana, Dalukana and Henanigala. Each research assistant was stationed at the locality for a period of two months during which they familiarised, adapted, and actively, passively and interactively gathered data and documented qualitative information. During this process, information was gathered from the Vedda people, villages that interact with the Veddas and with key informants such as clergy, school principals, Public Health midwives, retired government servants and Grama Niladharis.

##### ***Pre field work study***

A series of meetings were held at the Vedda villages considered for the project with the key informants including the Veddas, government officials working in the area and also social workers and members of public. These meetings were held by the senior project staff members.



### ***Training Researchers***

The research was conducted by professional researchers with a minimum degree qualification in Sociology and field experience who were provided with training to carry out the specific tasks through workshops, discussions, role plays separately for Tamil and Sinhala researchers.

Each training lasting for a day included in depth induction on the particular survey, questionnaires, role plays and corrective action.

Prior to the trainings, the identified field researchers were provided with relevant knowledge through available literature.

## **3.2.2. Quantitative data collection**

### **3.2.2.1. Social Survey**

Quantitative data was gathered through a structured questionnaire. The structured questionnaire was developed midway through the qualitative study to incorporate knowledge on the ground acquired by field researchers stationed at the field locations. The questionnaire was designed to capture information pertaining to demographic differences, dimensions of economic activities, socio-political mosaics, change of culture within the past few generations, cultural skills currently available, cultural skill pool, prospective cultural skill recipients and most importantly, the recommendations given by the Veddas themselves to revive their culture. See Annex 8 “Survey Questionnaire Sinhala Version”, Annex 9 “Survey Questionnaire Tamil Version” and Annex 10 “Survey Questionnaire English Version”. Most of the questions were left open-ended so that as much variations could be captured separately for key areas such as culture, economic and demographic and behavioural aspects.



### **3.2.2.2. Pilot Survey**

Pilot surveys were conducted in Dambana and Vakarai to test the questionnaires and to make sufficient alterations accordingly. Testing of the survey questionnaire involved the field researchers who were also trained through the testing of the questionnaire.

### **3.2.2.3. Research coverage**

This research covered total number of families identified themselves as Veddas in Rathugala, Pollebedda, Dambana and Henanigala. Data on half of the total number of Vedda families in Dimbulagala and Vakarai were considered for the research due to resource constraints. 1375 questionnaires were used to capture 1375 families, covering a total population of 5124 within the family units.

### **3.2.3. GIS Mapping**

Mapping of the Vedda settlements and relevant areas for the project were done using Geographic Information System (GIS) with support of the Global Positioning System (GPS) receiver during field survey. Vedda settlements of Sri Lanka covered under the current project were mapped using above methods and were complemented by the detailed reference maps of the Survey Department of Sri Lanka as well as ground surveyed GPS data. Finally, detailed maps, and other settlement based maps (population distribution, constructions, land marks etc) were super imposed to create the final detailed maps.

All the locational and detail maps of Veddass settlements were prepared by using the Geographical Information Systems (GIS) technology with help of the Global Positioning Systems (GPS). Most of the map details (Spatial Information) on Veddass settlements are not updated. Therefore, this study tried to produce precise Spatial Information of Veddass settlements according to the existing ground data collected by the field experiments and surveys.



As base information, the study used 1:50,000 scale metric maps which are produced by the department of Surveys, Sri Lanka (1981, 1989, 1995, 1996, 2000, and 2001 etc.). Most of the spatial information of these base maps has to be updated because it was collected ten years ago. Finally, around sixteen maps were developed through above techniques.

### 3.2.3.1 General details of prepared maps:

Map No.	Title	Province	District	DSD	GND/ Villages
01	Pollebedda Detail Map	Eastern	Ampara	Maha Oya	Pollebedda GND (136B)
02	Rathugala & Henebedda Detail Map	Uva	Monaragala	Madulla	Galgamuwa GND(104C) Rathugala Henebedda
03	Dambana Detail Map	Uva	Badulla	Mahiyanganaya	Dambana GND(7A) Gurukumbura Kotabakiniya Bulugahalanda Kandeganwela etc.
04	Hennanigala North & South Detail Map	Eastern	Ampara	Dehiattakandiya (Bintenna Pattu South)	Ihalagama GND (142D) & Sandamadulla (142F) Hennanigala South Hennanigala North
05	Mathurankernikulam, Kugnankulam & Kirimichchi Detail Map	Eastern	Batticaloa	Koralai Pattu North	Mathurankernikulam GND (211E) & Kirimichchi GND (21F)
06	Kathirveli Detail Map	Eastern	Batticaloa	Koralai Pattu North	Kathirveli GND (213) Putur
07	Dalukana Detail Map	North -	Polonnaruwa	Dimbulagala	Dalukana GND(210)



		Central			
08	Uppooral Detail Map	Eastern	Trincomalee	Seruvila	Uppooral GND (215H)
09	Ginidamana Detail Map	North - Central	Polonnaruwa	Welikanda	Ginidamana GND (260)
10	Dimbulagala Cluster Map	-	-	-	Dalukana Yakkure Ellewewa Kolakanawadiya Ginidamana Millana Kudawewa Bowatta Sewana Pitiya
11	Vakarai Cluster Map	-	-	-	Kathiraveli Andamkulam Vakarai Centre Kugnamkulam Kilimichchi Madurankernikulam Kokkuwil
12	Attractive Surroundings of Veddas settlements Map				
13	Population Distribution Map				All Settlements
14	Mahavedirata Map				
15	Historical Changes of Veddas Settlements Map				All Settlements
16	Current Settlements of Veddas people Map				





### **3.2.4. Library Research**

Library research on Veddas was conducted at the Public Library in Colombo, library of the University of Colombo, library of the Department of Sociology, University of Colombo, National Library and Documentation Services Board of Sri Lanka (National Archives), National Museum in Colombo and the Royal Asiatic Society library. References of paper cuttings, journal articles, academic papers, and books in printed form were collected and published in book form separately.

A data base of references on web articles about the Veddas was developed. The data base included web articles, web sites, e journals, JSTOR articles and blogs. Electronic journals and publications that require paid registration for accessibility were not considered for the research.

### **3.3. Ethical Considerations**

All researchers involved were held responsible to maintain confidentiality of the information provided and anonymity of the respondents. Disclosure of confidential information was to be made only when it is appropriate, for example if a person is willingly considering himself to become resource person in future cultural promotional activities.

Informed consent was obtained from all the respondents after they were made to understand all the implications of participating in the research. The respondents were given the opportunity to open up for questions. The research participants had the right to refuse to fully participate in the research or refuse to respond to certain questions or divulge certain information.

In case of children, researchers obtained the informed consent of their parents or guardians. In the case of teen age mothers and breadwinners, they were consulted as it was difficult to identify or qualify the guardians of those children.



### **3.4. Limitations**

#### ***Language barriers***

In anticipation of the language barrier that the researchers would face especially in the Eastern Province, Tamil researchers were provided with training, guidelines and questionnaires in the Tamil medium. Furthermore, the material documented at field level was professionally translated so that no information was lost in the process of translation.

#### ***Gender aspects***

During the qualitative information gathering, it was difficult to gather specific information from women due to female respondents being conventionally timid and non-responsive. Further, considering that most households are headed by men, perspectives of the females were not easily gathered during quantitative information acquisition. Information on women was obtained, however, with the help of a female researcher who had experienced by doing research with the Vedda women.

#### ***Defining Veddass***

There are many people who are Veddass by name and Veddass by ancestry who are reluctant to identify themselves as Veddass. For example in Rathugala the leader's surname is "Danigala Maha Bandaralage" and there are many who carry an identical surname within the adjoining villages who do not call themselves Veddass. Similarly in Vakarai, there are many people who are descendants of Veddass that have become fully assimilated with the Tamil majority in the area. Therefore, a definition on Veddass was set for the project's purpose at the very beginning to maintain uniformity of data.

#### ***Intra Village leadership issues***

Anticipating struggles within the communities for leadership and the possibility of influences of factionism on data, a clear, unbiased view was obtained through associating and interacting with a diversity of respondents so that all perspectives would be taken into consideration.



### *Limitations, faced during the preparation of Maps*

Most of the relevant existing spatial information has not been updated. It was a difficult task to prepare of large scale maps (such as 1:10,000) because existing Vedda settlements have spread considerably over among large areas. Therefore, the process of preparation of large scale (household level)) maps will be needed and as well as other facilities.

Demarcation of boundaries of their settlements was based on the information that was provided by the villagers. Some terms and names of ancient Vedda settlements and places couldn't be properly identified and super imposed with presentday names.



## **Chapter 4. Demographic features of the Veddas**

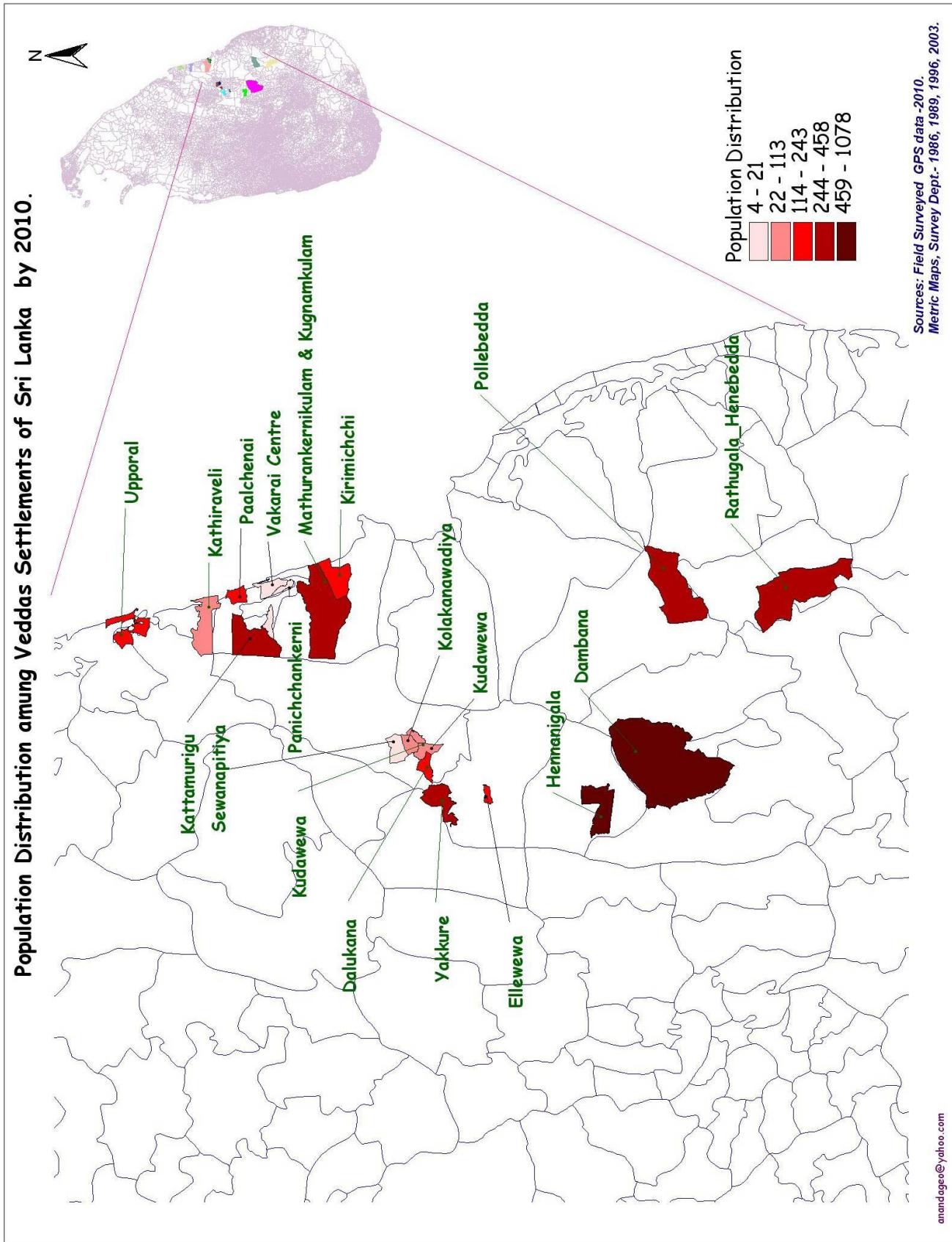
The Vedda settlements in Sri Lanka can be seen mainly in the Eastern, Uva and North Central provinces of Sri Lanka covering the Districts of Ampara, Batticaloa, Trincomalee, Polonnaruwa, Anuradhapura, Badulla and Moneragala. Although spread in a few districts, Vedda population is confined to a few villages surrounded and influenced by majority Sinhala and Tamil populations. Before the analysis of the current state of the Veddas, it is important to visualise how the Vedda settlements have increasingly become bounded making them a vulnerable race. It is even more important to identify the current population sizes at each location.

### **4.1. Population**

There are a total of 2,272 families of Veddas in the project area. Considering the population data, Vedda population in the project area is between 7,350- 7,500 and the total Vedda population including the areas not considered in the project (Anuradhapura, Wilachchiya, Muttur, Panama) the figure could not be in excess of 10,000, but a thorough census needs to be conducted to identify the exact numbers from areas such as Muttur, Panama Wilachchiya and Anuradhapura. This is below 0.005% of the national population of Sri Lanka. The sex ratio is 1.05 males/females in comparison to the national average of 0.97 males/females. According to the 1911 census there were 5,342 Veddas. However, the definition of a Vedda was “hunter and gatherer by occupation and having knowledge of traditional gods”. By 1921 according to the same criteria there were 4510 Veddas and by 1963 census estimates of the Veddas had brought the number down to 400. James Brow records that in a census conducted by him in 1970 the Vedda population is about 6,600, which is approximately 3 percent of the total population of Anuradhapura Districts.



Population Distribution among Veddas Settlements of Sri Lanka by 2010.



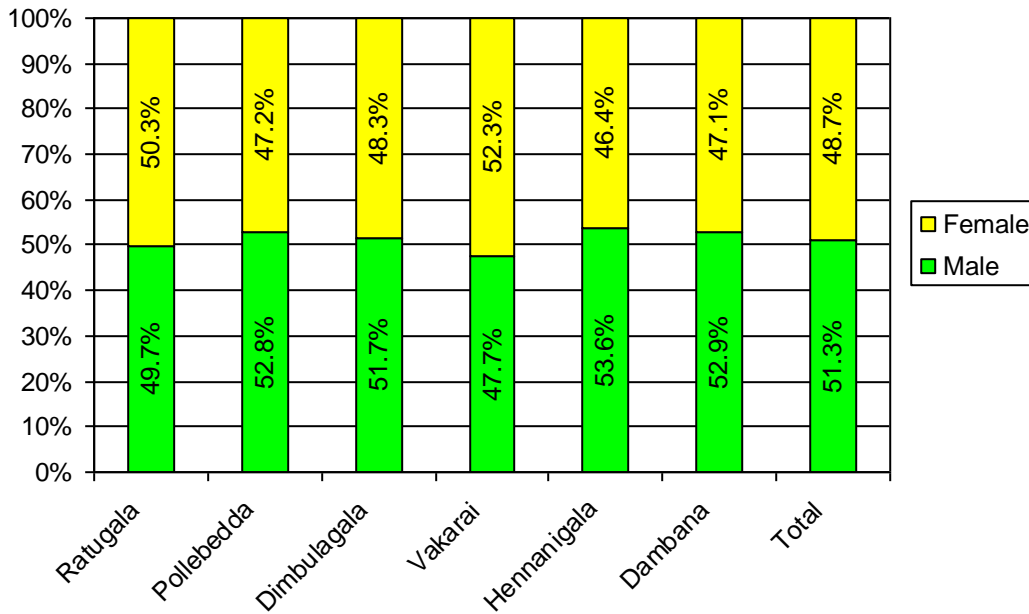
Sources: Field Surveyed GPS data -2010.  
Metric Maps, Survey Dept.- 1986, 1989, 1996, 2003.

anandage@yahoo.com



Those who call themselves Veddas were considered under the project completely assimilated Veddas who are genetically Veddas, were not included not being represented in the statistics. 79% of the Veddas had Vedda origin fathers and 83% had Vedda origin mothers. In the current context, over 91% of the Vakarai Vedda community has maternal and paternal genetic descents of Veddas followed by Henanigala Veddas who have over 79%. Assimilation seems to be highest in Dimbulagala, Pollebedda and Rathugala where a significant proportion of the Veddas are fathered by Sinhalese.

Figure 4.1.: Population Structure of the Vedda Settlements According to Gender

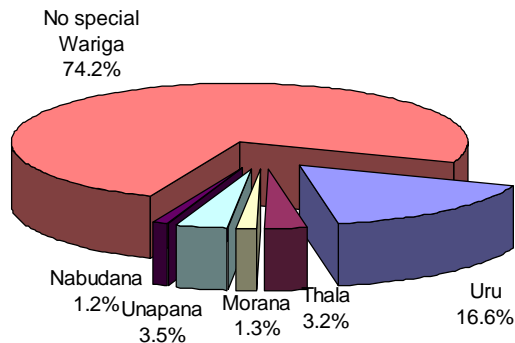


Apart from Vakarai, all other locations have significantly high proportions of male populations. It would be interesting to see whether the relatively low percentage of female population is merely due to coincidence or due to any other factors such as genetic factors such as haemophilia leading to relatively high mortality rate of females. Furthermore, it would be interesting to see whether the relatively low percentage of male in Vakarai has a direct relationship with the lives lost during the conflict between the Sri Lankan army and the LTTE and in the 2004 Asian Tsunami.



39% of the Veddas are children and 7.5% fall above the age of 56 and 54% fall between the ages of 19 and 55. Unlike in a typical community the age to qualify a child and the productive age group can be considered as immaterial as these people live mostly segregated from the rest of the world.

Figure 4.2. Vedda population according to Variga.



Among the Veddas in Dambana, Dimbulagala, Henanigala, there are Variga or lineage among the Veddas where the Uru Variga is considered as the most influential group. The current leader at Dambana, Vannila Eththo represents the Uru Varige. However, considering all Veddas as a whole, Uru

Varige comprises of 16.6% of the total population whereas the Unapana and Thala Varige represent 3.5% and 3.2% of the Veddas respectively. Nambudana Varige and the Morana Varigaya are the least common with percentages of 1.2% and 1.3% respectively. However, the Vedda populations in Vakarai, Pollebedda and Rathugala do not have specific Variga or the Variga names have become disused with time, apart from recent migrants from other Veddas from Dambana, Henanigala or Dimbulagala. This category who does not have a specific Varige is 74.2% of the total Vedda population.

However, in Rathugala, there are two major surnames “Danigala Maha Bandaralage” and Thala Bandaralage” which cannot be considered as Variga and hence are surnames given by the Kings during Kandyan rule. It is believed that Veddas belonging to Morana Varige inhabited Danigala, the origin of the present day Rathugala Veddas and that the Pollebedda Veddas have Unapana Varige origins (Wijesekara 1964). There seem to be no evidence of the existence of other Variga such as Roogam Varige, Kovil Vaname, Ambala Varige, Ura Vadiye Varige that have been mentioned in Seligmann’s 1911.



There is evidence to prove that the Vakarai coastal Veddas are descendants of their inland counterparts from Binthenna who migrated during Dutch period. However the Vakarai Veddas do not possess Variga names. Furthermore, according to the Veddas themselves, the Variga names have been given to them as an honour for serving the King of the land. For example, the Veddas who took Mora fruits to the king were called “Morana Varige” whereas the suppliers of *dada mas* or *val uru mas* (wild boar) were called “Uru Varige”.

Currently 74% of the Veddas call themselves Buddhists whereas 18% call themselves Hindus. Only 2.75% of the Veddas currently worship and believe in their traditional gods (Naa Yakku) and have not adopted Buddhism, Hinduism, Christianity or Catholicism. 1.76% worship and pray the traditional gods while following Buddhist, Hindu, Christian and Catholic faiths. However, as a whole, only 2.5% have adopted Christianity and Catholicism.

#### **4.2. Family size**

It is important to understand the family sizes of the Veddas and family wise mosaics that could lead to revealing many aspects of the future. For this, the family members in a household and the families by age level were taken into consideration.

There were 5,124 people representing 1,375 households, which mean that there are 3.73 members in each household. Out of the sample, 27% of the population was represented by the head of household and 23% was represented by spouses. Vedda families are generally male headed but females too involve in decision making, mainly pertaining to education of children more than the males. Considering that they have used to living in small shelters, extended families seems to have been a rare case. Accommodation of parents and other relatives is highest in Henanigala and Dimbulagala which are becoming predominantly agricultural communities. Further, the same communities have the least number of children in comparison to the other Vedda communities. It indicates the transformation of the Veddas who have been resettled and are hence becoming detached from the traditional way of life of the Veddas.





The population figures as elaborated in Table 4.1, indicates that the child population of the Veddas is 39% of the total population. National figures for Sri Lanka (UNICEF 2008) suggest that 29% of the population is below the age of 18. It indicates that the ageing of the population is not a major scenario among the Veddas.

**Table 4.1:** Population according to age group.

Age group	< 5	5-12	13 - 18	19 - 35	36 - 55	56 - 70	>70
Percent of population	9%	15%	16%	32%	20%	6%	2%

### **4.3. Migration**

Over the years, Veddas have made regional migrations as well as migrations within different parts of the same Vedda communities. While most of the Veddas and families have been in their current locations for the past few generations, some have migrated to other areas.

In Vakarai, a different scenario is observed where only 12% of the Veddas reside in their original village and a majority of them has been displaced once or have experienced multiple displacement during their lives. This is due to the post -tsunami resettlement programmes and has also been highly influenced by the unsettled security situation in the area inducing repeated displacement during the past two decades. Kilimichchi, Kunnankulam and Palachchenai and Kattamurigu have been the main original locations from which the Veddas in Vakarai have migrated to their current locations.

Although most of the other Vedda populations have remained in their original villages for a few generations, there is a significant population that had migrated from Dambana to other Vedda communities, mainly in Henanigala, Dalukana and Pollebedda. 21% of the Veddas in other areas have migrated from Dambana. Dambana, which has been a popular destination for Veddas migrating from other Vedda communities. 45% of the Dambana Veddas have immigrated to Dambana during the last generation.



In Rathugala, there had been a regional migration where many families have come from Danigala to Rathugala mainly in the early 1940s due to an epidemic which they call “*thun da una*” or threeday fever once infected a majority die of this disease.

Therefore, the main relocation and displacement patterns seen among the recent generations of Veddas are influenced by conflict, natural disaster and development. However, historically, displacement of the Vedda community has led to fragmentation of their natural habitats; eventual assimilation was inevitable due to rural expansion, agricultural extension and urbanisation.



## Chapter 5. Economic Situation

Traditionally Veddas have been mainly hunters and gatherers who have also performed *chena* cultivation for the sustenance of their lives. This did not require highly vibrant and diversified consumption patterns. Hence a perfect symbiosis with the environment and the other human populations was sufficient to lead an unindebted lifestyle. Economic activities of the Veddas, before modernisation were the exchange of hunted meat and honey with clothing, salt, rice, and essential cutlery that are required for their existence according to Seligmann. In recent times, lifestyles of the Veddas and their communities as a whole have become more complex and consumption patterns too have increased and diversified with increased dependence on external sources.

Currently, economic activities of the Veddas have become highly diversified with increased complexities in life requiring them to become dependent more and more on the availability of finances and financial dealings for survival as well as for development as portrayed by the mainstream population and popular media.

### 5.1. Economic activities of Veddas

Economic transformation of the Veddas has driven them towards diversity and is as complex as other non-Vedda villages in the peripheries of the country. As it is easier and cheaper to obtain less-educated Vedda people for labour work, business people engaged in the agriculture and construction industries have also seen this as an opportunity. Veddas have shown an interest in join the army with their jungle skills, while the LTTE seemed to have preferred Veddas to be in their camp. With the resettlement programmes encouraging formal agriculture in the Dry Zone of the country highly dependent on the cascade irrigation system, Veddas were exposed to inland fishing. Their Eastern counterparts were mainly used as coastal fishing labourers by the bigger businessmen in the fishing industry.



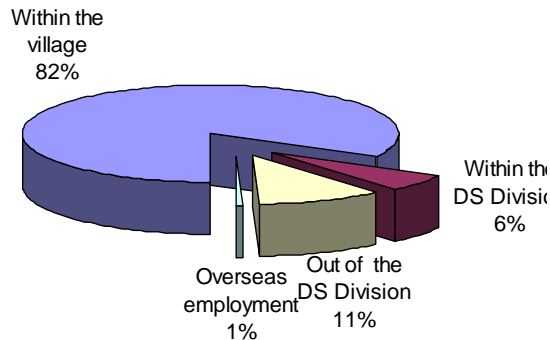
**Table 5.1.** Economic activities of the Veddas according to main occupation

Main Occupation	Ratugala	Pollebedda	Dimbulagala	Vakarai	Henanigala	Dambana	Total
Paddy farming	5	24	317	123	197	35	<b>701</b>
Chena cultivation	81	122	20	13	3	174	<b>413</b>
Animal husbandry			1	1	1	1	<b>4</b>
Labourer	3	33	107	83	102	32	<b>360</b>
Hunting				13		1	<b>14</b>
Honey gathering	3	1		2		4	<b>10</b>
Army/Police/ Home guard	11	19	42		20	4	<b>96</b>
Fishing			4	88	26	2	<b>120</b>
Businessman	1	2	8	1	7	8	<b>27</b>
Self employed			1	5	3	18	<b>27</b>
Teaching	1	2	1	1		1	<b>6</b>
Clerk			3			1	<b>4</b>
Minor employer		1	4	1	2	3	<b>11</b>
Skilled labour	1	3	4	2	4	7	<b>21</b>
Tourism				1		4	<b>5</b>
Foreign employment			10	1		2	<b>13</b>
Other	5	9	14	14	26	20	<b>88</b>
Total	111	216	536	349	391	317	<b>1,920</b>

During this transformation of the Veddas from a predominantly wilderness-based setting towards a modernised setting, Veddas' economic activities too are in transition. However, the main occupations that the Veddas engage in are paddy cultivation (37%), *chena* cultivation (22%), working as manual labour (19%), fishing (6%) and working in the Army or Police (5%). As seen in Table 5.1, the avenues of economic activity are highly diversified. As far as the place of performing economic activities is concerned, most of the Veddas (82%) operate within the native village 6% work within the DS Division area. 11% work out of the DS Division whereas 1% has gained foreign employment. While some remain farmers engaging in formal paddy cultivation some revert to chena cultivation.



**Figure 5.1.** Distance to main occupation



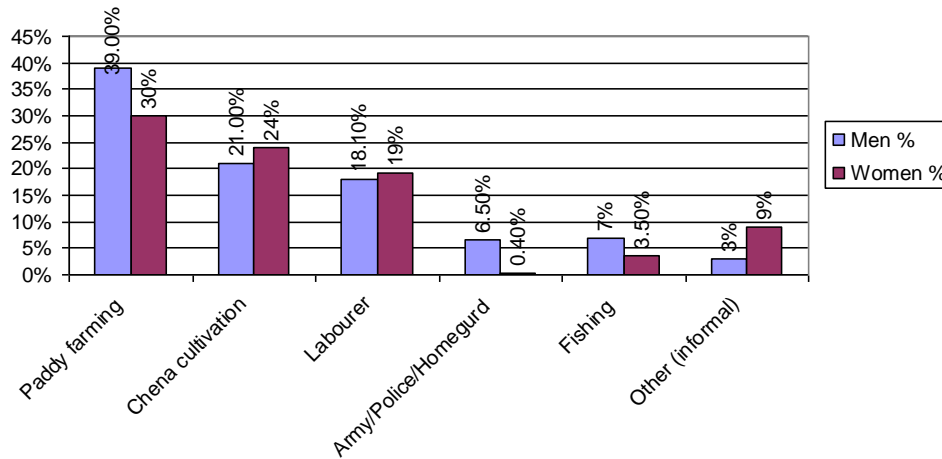
It is interesting to see how many from Vedda villages prefer to migrate to other areas of the country for employment rather than to work in their native village. While remaining in the village for economic benefit has been demoted under the present system, there are many economic attractions out of the village. Lack of economic opportunity and incentive is one of the main reasons for them to migrate out of the village.

However, there many males that are engaged in seasonal farming and seasonal labour work. While they work as farmers during the harvesting and cultivating seasons, they work as manual labourers in chena cultivation in the village or in other villages in close proximity. Some engage in manual labour work in construction sites in Colombo and other urban areas of the country.

It is the youth that migrate mostly, males as labourers in construction industry and women in the garment industry. They are easily attracted by the industrial sector as they demand less and are also less aware about employer rights and minimum wages.

There is a distinct dissimilarity between the economic activities performed by males and females.

**Figure 5.2.** Main economic activities by gender (major economic activities)



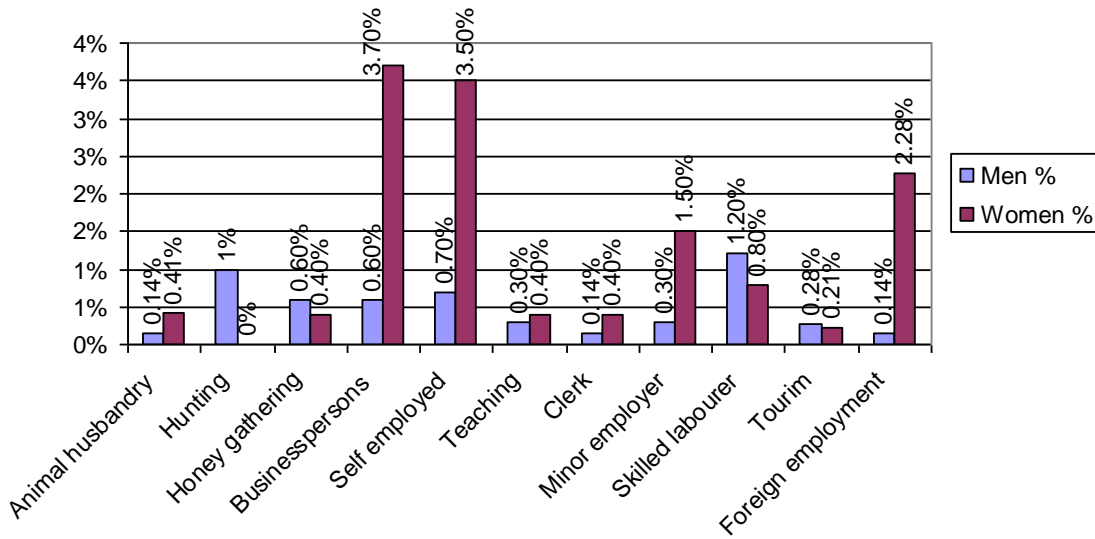
When considering the major economic and income avenues, they are still dominated by males, but, not by much. More males (39%) engage in paddy farming than females (30%), but when it comes to *chena* cultivation, more women (24%) engage than males (21%). More women (19%) make their primary livelihood by providing manual labour in comparison to males (18%). More men (7%) engage in fishing than women (3.5%) but when it comes to informal sector, women (9%) outnumber men (3%). However above data are based on the “main occupation”.

*“There is no life without money. We need money for everything. If we go to the forest, its money. If we go fishing, we can earn about Rs. 1000 a day. If we go to the forest we can earn even more. We also earn a living through paddy cultivation and harvesting. During the off season, I go to Colombo to engage in construction work. I was in Wellawatte at a construction site where I was a concrete mixer. About 50-60 boys from the village went with me and returned during the harvesting season” - Uru Varige Jeevan of Henanigala*

More than the females, males tend to engage in multiple economic activities. However, when considering the less popular occupations, women are more active compared to males as described in Figure 5.3.



**Figure 5.3.** Minor economic activities by gender



Apart from hunting, honey gathering and skilled labour which are dominated by males, all the other sectors are dominated by females. For example, businesses such as shops and self-employment are managed mostly by women. From the Dimbulagala community, 9 women have gone for foreign employment which is significant. The informal sector is also dominated by women. As seen in Figure 5.3, males tend to confine themselves to conventional forms of economic activities, whereas the women have been involved in diverse economic activities that have come with modernisation. This could also be a reflection of how women are compelled to fend for themselves and care for their children.

Due to the complex economic concerns and entrenched poverty and deprivation, women are compelled to become breadwinners and hence become victims of the organised and unorganised sex trade. There are instances where women and children are alleged to have become in situ and ex situ sex workers. This is merely because there is a high demand from one side drawing women into the trade and push factors led by extreme economic deprivation. There are also children and women who are coerced, procured and trafficked to be employed as domestic workers.



*“There are a few girls who have become sex workers. Mothers encourage them to be like that. There are many cases of child abuse in the village. Men are always drunk and the mothers are going to the villages to provide manual labor leaving their children alone at home and they are abused. There are even occasions where mothers that influence children to engage in adultery for their monetary benefits”- Midwife of Dalukana*

*“There are many cases of miscarriages and induced abortions reported in the village. There are many who go as domestic workers or to work in garment factories and eventually become pregnant and abort. Abortions among the unmarried is high”- Public Health midwife, Pollebedda*

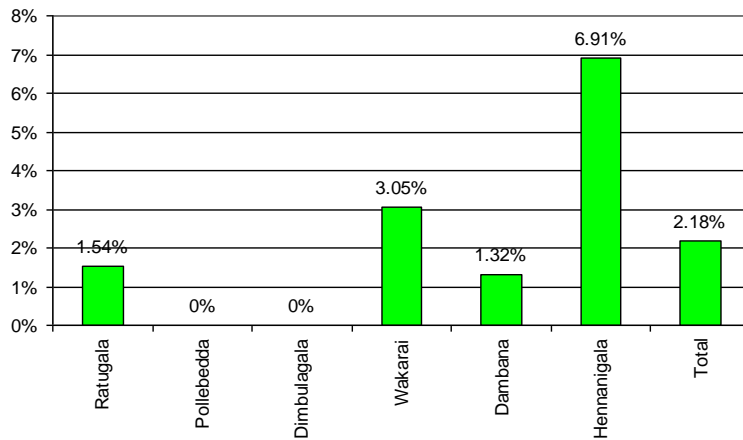
Even though “Veddass” have become a tourist attraction, the proportion of the community engaged in tourism is relatively low (2%) as explained in Figure 5.4. This indicates the discrepancies in trickling down of substantial monetary earnings from the tourism as an industry into the community. It may be due to tourism being open and confined to an only a few influential persons among the Vedda community. As shown in Figure 5.4, rather surprisingly, the percentage of population engaged in tourism is significantly low (1.3%) in Dambana. Therefore, the actual benefits of the diversified tourism sector in Dambana area is shared among a few families. In Vakara, 3% of the population is engaged in tourism. Considering the fact that there is no evident cultural tourism that promotes Vedda culture for the tourists, the 3% are probably working in tourist hotels in the coastal belt or providing services or working as labourers in tourist hotels. This factor should be seen optimistically in future interventions or development programmes where this 3% could become trainers of the fellow Veddass to promote their culture to tourists. Further, there are traditional dancers of *Kiri Koraha* ritual who could perform it for national and even international audiences. Surprisingly Henanigala’s population engaged in tourism (7%) is significantly higher than in other areas of the Vedda settlements. It is seen that there are a few people from Henanigala are engaged in producing handicrafts and ornaments at a domestic level and mostly sold in Dambana. This also explains the relatively low percent of secondary involvement in the tourism sector in Dambana. Dambana has remained as a destination for the sale of handicrafts and ornaments rather than for production. This may be due to the availability of cultural skills in the area that could be marketed better.





If practical approaches to ensure the survival of the Veddas and their culture are sought, feasible programme designs needs to be drafted with appropriate consideration given to Veddas themselves so that it would protect their economic interests as well as their cultural heritage.

**Figure 5.4.** Number of families in tourism

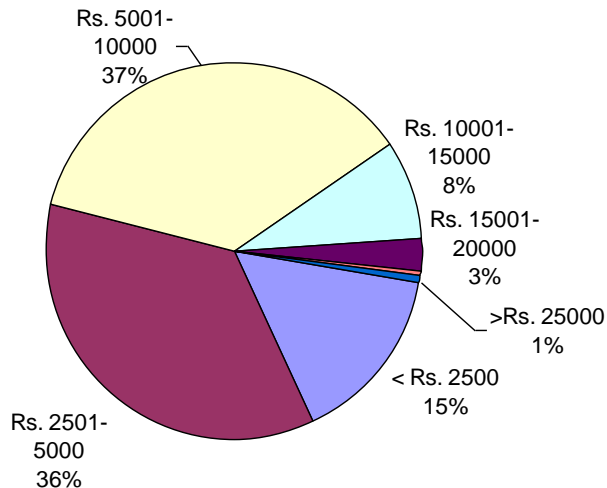


## **5.2. Income, Expenditure and Assets**

Since Veddas have already become dependent on the monetary dealings that they have with the outside world it is necessary to identify the income, and expenditure patterns of the Veddas. As it was impractical to obtain favourable answers on incomes, the respondents were asked about their monthly expenditures. It would be rather misleading if the statements on income are interpreted in this text. Further, indebtedness of the Veddas and the accumulating wealth within the context of the competitive world are also taken into consideration.

### 5.2.1. Expenditure

Figure 5.5. Monthly expenditure by family



This revealed that 37% of the families had a monthly income between Rs. 5,001-10,000 whereas 36% of the families had a monthly income between Rs. 2,501-5,000. It is observed that the majority of Veddas are not only victims of economic poverty, but also most of their earnings are spent on recurrent expenditure, to buy consumables and to repay loans obtained from local boutiques leaving hardly any room for life improvement.

### 5.2.2. Indebtness

Indebtness has become one of the main drawbacks of the Veddas making them more and more vulnerable and dependent although half way into modernisation, they have become formal and informal agriculture sector workers, mainly as labourers. In areas such as Henanigala and Dimbulagala where they have been relocated in development programmes, the second and third generation have become landless. The changes in their accustomed way of life have been rapid.

*They have pawned or have given the land to others for half share and are continuing with their honey gathering and hunting in the forest. Millane Siriyalankara Thero, Dalukana*



*“Finally we lost our forests. If we went towards the Namal Oya, we could have grown our food. We do not even have a plough now, and have to obtain someone else’s when we need one and return when we finish. It is after we came here that we became poor and starved”. D M B Heen Poramola, Pollebedda*

Currently, the Veddas have little plots of lands left for them and many are working as labourers in agricultural lands owned by Sinhalese, in the case of Vakarai, Tamils and Muslims. There are Veddas who provide manual labour for Sinhalese and Tamil landowners who bought their land a generation ago. A substantial proportion of the earnings from manual labour go into the settling of debts, recovering pawned items and paying the high interest.

Vedda are compelled to obtain cash loans from local informal lenders at high interest rates as they are unable to access formal banking and finance systems due to their lack of knowledge and inability to fulfill the background requirements to obtain financial services.

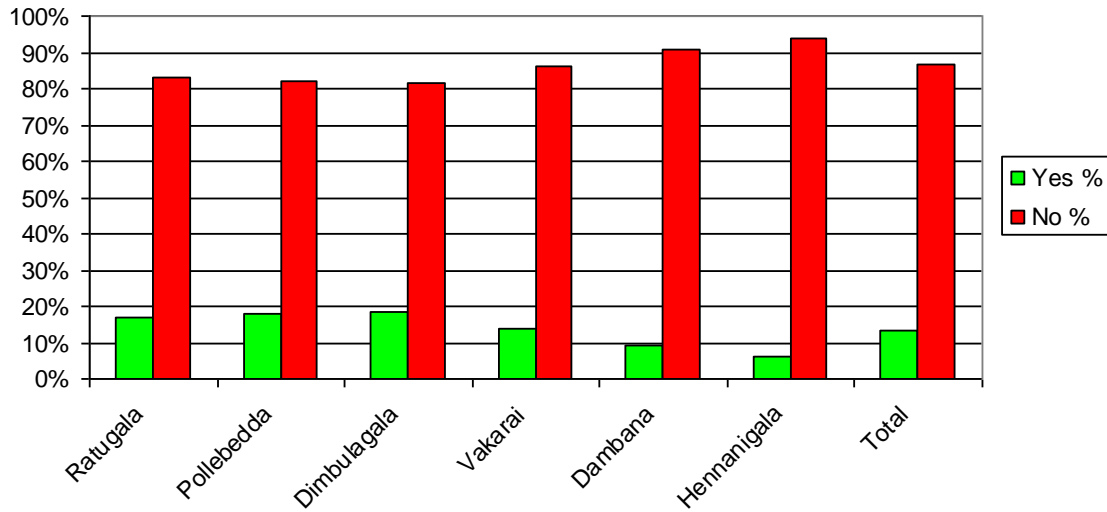
*“I pawned the 2 ½ acres of paddy land and the two sons in the army are settling the debt and are also building a house”- Seetha, Millana, Dalukana*

*“Most of the paddy fields had to be pawned to pay fines to avoid imprisonment due to the charges against us for infringement of wild life laws. We are strangled from all sides” - Uru Varige Sudu Banda, Henanigala*

However, the qualitative research component reveals that the indebtedness of the Vedda population is substantial and repayment could be in the form of cash, kind, labour. Due to the extent of deprivation and dependence, people that obtain loans do go beyond their limits to pay off the debts.



**Figure 5.6.** Vedda households by whether they have borrowed money



In most of the Vedda communities, over 10% of the people borrow money that often comes with high interest rates and short term recovery which provides meager chances for the borrower to improve. Loans are mostly below Rs. 50,000 but in Dambana, Dimbulagala and Vakarai, where economic opportunities are relatively abundant, with its diverse agriculture sectors, loan amounts could exceed Rs. 100,000 which on the other hand describes the loan repayment capacity of the borrowers and the lender confidence to disperse a sizable loan. However, in areas such as Rathugala where there are limited economic avenues, lending and borrowing are not vibrant and are smaller in size.

**Table 5.2:** Amount of borrowings

Amount	Rathugala	Pollebedda	Dimbulagala	Vakarai	Dambana	Henanigala	Total
<5,000	36.36%	22.73%	14.06%	21.74%	17.86%	23.08%	19.57%
50,001-10,000	18.18%	27.27%	14.06%	23.91%	17.86%	30.77%	20.11%
10,001-25,000	36.36%	18.18%	21.88%	8.70%	14.29%	38.46%	19.02%
25,001-50,000	0%	22.73%	29.69%	32.61%	25%	7.69%	25.54%
50,001-100,000	9.09%	9.09%	10.94%	6.52%	10.71%	0%	8.70%
>100,000	0%	0%	9.38%	6.52%	14.29%	0%	7.07%



*“There are occasions where mothers encourage their children to engage in immoral practices so that it would bring in additional cash to pay debts”- Public Health Midwife, Dalukana*

### **5.2.3. Assets**

#### ***Immovable Property***

Veddas are a community that need to spend their simple life leisurely enjoying abundant natural resources and depended less on the external sources. They used to live in jungles for which nobody claimed ownership and they had houses built with highly degradable material. The reasons they came to other villages were to exchange meat and honey with rice, salt, metal utensils and cooking pots, but the pattern has changed with the allocation of agricultural land to the Veddas and the forced agricultural lifestyle. They were not experts in formal agriculture in the first place and they were literally prevented from going to the forest. The best possible solution for them was to pawn their lands to the Sinhalese who were eyeing agricultural lands as they had the formal agricultural know how. Within a generation, most lands given by the government became properties of the Sinhala people. The buildable home gardens with extents of half an acre to quarter of an acre in most areas were distributed among the second and third generations. As they had many siblings, the problem was further aggravated and some of them were compelled to acquire state lands.

However, their lives have changed and today they are in possession of immovable and movable properties just like other ethnic groups in Sri Lanka. Therefore, immovable and movable assets that the present day Veddas possess are analysed from the perspectives of changing life style.

As elaborated in Tables 5.3 and 5.4, most of the Veddas (55%) currently live on crown land handed over to them with land permits and deeds. 18% of them live in properties that were inherited from parents which are most probably crown land given to their parents a generation or two ago. Purchased lands and lands that the Veddas use on the half share basis remain relatively low.



**Table 5.3.** Percent of families land owing by Inheritance

Inheritance	Rathugala	Pollebedda	Dimbulagala	Vakarai	Dambana	Henanigala	Total
Purchased and inherited from parents	63%	67%	14%	18%	6%	20%	<b>21%</b>
Given by the government	12%	21%	66%	80%	41%	54%	<b>55%</b>
State land (Unauthorized)	22%	9%	16%	2%	52%	21%	<b>21%</b>
Halfshare/ tenant property	3%	3%	4%	2%	1%	5%	<b>3%</b>

**Table 5.4:** Number of families by Ownership of Home land

Ownership	Rathugala	Pollebedda	Dimbulagala	Vakarai	Dambana	Henanigala	Total
Self owned	40%	28%	7%	42%	2%	3%	<b>17%</b>
Owned by other private owner	6%	9%	12%	2%	1%	2%	<b>5%</b>
State land (land permit)	35%	29%	62%	35%	31%	71%	<b>46%</b>
State land (land deed)	5%	17%	15%	8%	14%	9	<b>12%</b>
State land (unauthorized)	14%	17%	4%	13%	52%	15%	<b>20%</b>

Over 20% of the Veddas live on encroached state land as encroaches, and 55% of agricultural lands and 46% of home lands have been given by the government to the Veddas through issuing land permits. However the definition of the term “encroachment” from the perspective of the Veddas would be “the land that is used by all other people in the country excluding the Veddas” which indicates the extent of marginalisation that the Veddas have faced at the hands of mainstream people and laws.



**Table 5.5.** Number of families by Inheritance of Paddy land

<b>Inheritance</b>	<b>Rathugala</b>	<b>Pollebedda</b>	<b>Dimbulagala</b>	<b>Vakarai</b>	<b>Dambana</b>	<b>Henanigala</b>	<b>Total</b>
Inherited from parents	33%	54%	6%	13%	2%	2%	<b>8%</b>
Given by the government	0%	23%	78%	52%	91%	68%	<b>70%</b>
Unauthorized	67%	8%	15%	20%	5%	23%	<b>15%</b>
Half share/ tenant property	0%	15%	1%	15%	2%	0%	<b>6%</b>
Other	0%	0%	0%	0%	0%	7%	<b>1%</b>

Inheritance of paddy land is highest in Dimbulagala which is a recently resettled location under the Mahaveli irrigation scheme where the Vedda population is been rapidly transformed into conventional paddy farmers. Dambana too has a significant amount of paddy landowners followed by Vakarai, where there is a noticeable cultural shift. While most paddy lands are given by the government, some cultivate paddy in unauthorised lands. In Rathugala 67% of the paddy lands cultivated by the Vedda community is considered to be encroached state land.

In the second and third generation after the resettlement of Vedda communities in agricultural extension programmes land scattering is evident and encroachment is also increasing for which sustainable solutions have yet to be brought up.

*“Land scarcity is evident. We were given ½ an acre of land and there are about 3-4 families living in separate houses in these lands. This has resulted in disputes and sometimes people to move out of the owned land and squat in state land” - Handage Amarasinghe Aththo, Dalukana*

### ***Housing condition***

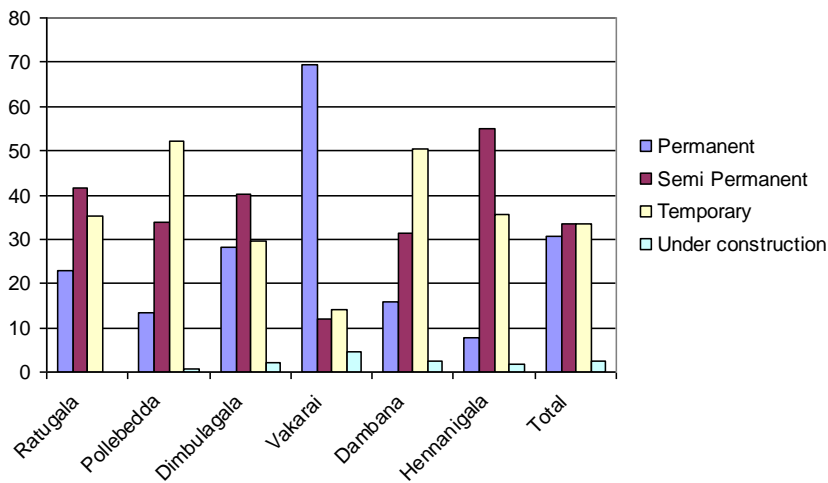
One such diversification and change that has occurred concerns the status of housing of the Veddas. A generation ago, there were no permanent structures within Vedda settlements, but currently alongside modernisation, there is an increased tendency by the Veddas to follow



common patterns shown by the Sinhalese and the Tamils to construct permanent houses. The housing of the Veddas was analysed quantitatively from several perspectives including the nature of housing (Figure 5.7), size of houses (Figure 5.8), number of rooms in a house (Figure 5.9), material used for walls (Figure 5.10), type of floor (Figure 5.11) and type of roofing material (Figure 5.12).

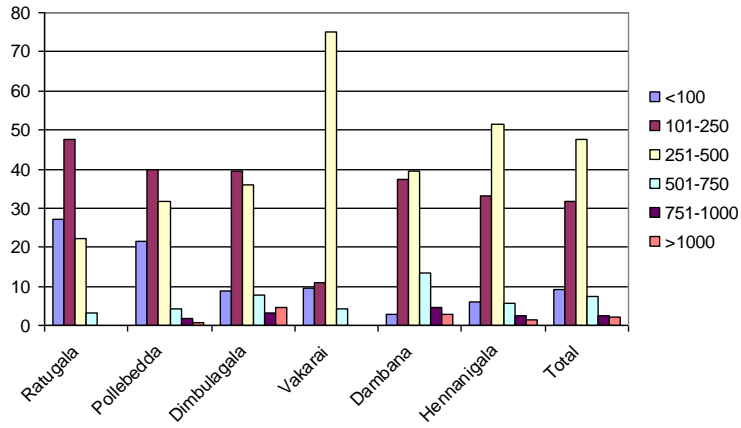
Averages are somewhat distorted due to the fairly significant impact of post Tsunami and post-conflict housing projects in the Vakarai area covering a fairly large proportion of the entire Vedita population in the country. In Vakarai, almost 98% of the Vedita population have been provided with permanent, 500 square-foot, two roomed, brick/ cement walled, tile roofed, and cement floored houses.

**Figure 5.7.** Housing condition

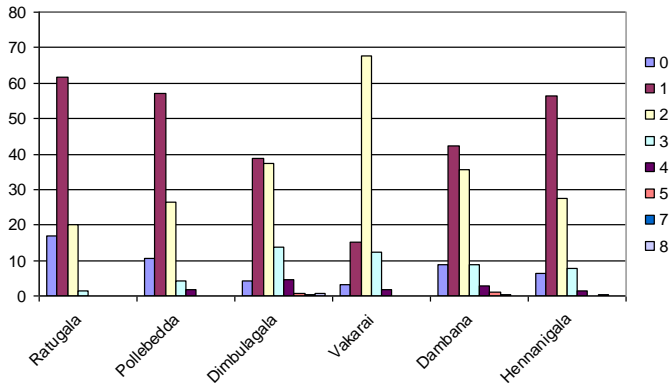




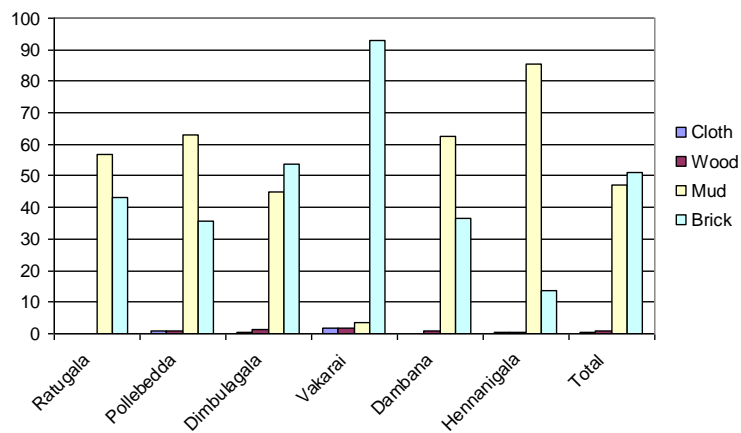
**Figure 5.8. Size of houses**



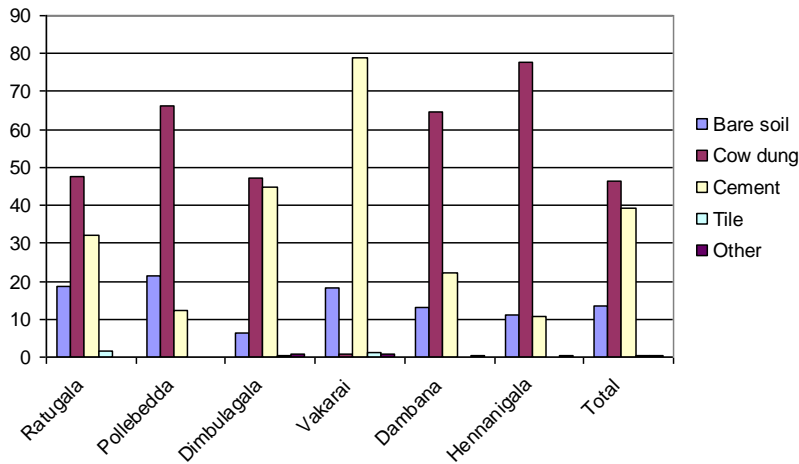
**Figure 5.9. Number of rooms**



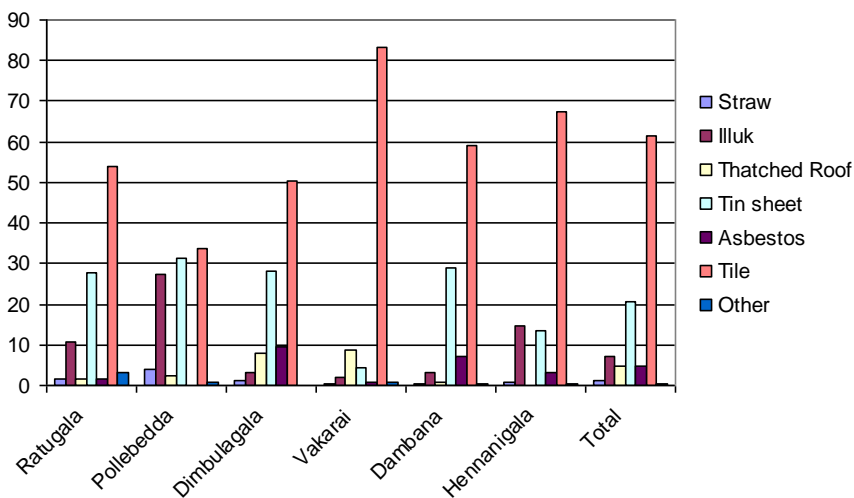
**Figure 5.10. Type of wall**



**Figure 5.11.** Type of floor



**Figure 5.12.** Type of roof



Apart from Vakarai, most Veddas still live in temporary or semipermanent houses that are mostly between 101-500 square feet in size that have a single room or two.

These houses are mostly built with clay or bricks. Use of bark or wood as housing (wall) material is not at all common currently. Using bricks to construct walls is increasingly becoming popular among the Veddas.

Cow dung and clay mixture or pure cow dung is being applied on floor for the semi permanent and temporary houses. While a significant number of Veddas have started to shift from clay/cow



dung to cement floors, there are still a lot of houses that have bare soil flooring. Even in Vakarai where there are permanent houses, there is a considerable (18%) of the people using sand as the flooring material. In Vakarai it was also observed that people are not used to living in cement houses with tin sheet roofs and prefer to live outside the houses, keeping livestock such as goats inside the house. The noise of gusty winds pounding on the tin sheets is unbearable for people in houses and the shorter *illuk* roofed semi- permanent huts that they used to live in before mass reconstruction took place are more suited to the weather conditions in the area. There are many occasions where people get scared for the noise and run out of houses.

The most popular roofing material is using tiles (over 60%) followed by tin sheets that are used by 20% of the houses. Using *illuk* is still common in Pollebedda (28%), Henanigala (12%), and Rathugala (10%).

It is evident that the use of housing material and the condition of housing are in the process of modernisation. It is interesting to superimpose the status of housing of the Veddas in Vakarai and Dimbulagala with the willingness to live like Veddas and to see their children like Veddas. Status of housing could also be considered as a decisive factor in determining their willingness to modernise or vice versa.

### ***Movable Property***

Apart from the immovable lands and houses that are considered assets of the Veddas, they have in possession, movable belongings such as furniture, electronic devices and live stock. Although breeding live stock in captivity is not common among the Veddas, using furniture and electrical and electronic devices is becoming popular by the day.

The diversity and frequency of Veddas using movable items can be interpreted in terms of modernisation. Using a torch by 42% of families indicate the need for basic facility. The use of chairs (59%), tables (33%), beds (24%) and almirahs (15%) signifies upgrading of basic lifestyle whereas using a radio (40%), television (25%), mobile phones (18%) and land phones



(7%) indicate the diversification of long distance communication and transmission and an opening out into the outside world. However, amidst modernisation, there is a significant proportion of the population that cannot afford even chairs tables or even a torch which may be a reflection of their state of immense economic poverty or lack of awareness.

In relation to transport, bicycles are used in 41% of the homes followed by 6% motor cycles and 1.3% three wheelers and cars and vans indicate the extent of intravillage and extra- village travelling. Due to wage inflation, increased dependence on using agrochemicals and competition with other farmers to increase productivity agricultural equipment such as tractors, threshing machines are also being used by the presentday Veddas.

Mobile phones are used by many youth. In general 18% of the families have access to a mobile phone in their household. Mainly youth engaged in agriculture and in the construction industry as seasonal migrant workers use latest designs of phones and there seems to be a competition among youth to be in possession of the most modern phone. It is interesting to see how they learn how to use novel technology that requires a knowledge of English, even though most of them lack basic education and literacy. In Vakarai, youth that have got used to the mobile phones have to send their phones to adjacent villages to charge their mobile phones as the native villages lack electricity.

The increased dependence on consumable items requires the presence of grocery stores, shops, repair shops, spare part shops, services in Vedda settlements hence promoting consumerism, thereby further exposing them to modernisation and dependence on the outside world. On the other hand, spending on consumer goods rather than on basic needs or income generating activities has resulted in increasing the indebtedness burden.

Economic activities of the Veddas are being fast transformed into a modernised system dominated by the agricultural sector. Alongwith the adoption of the typical economic activities of the Sinhalese and the Tamils, they are following the modernisation process of the mainstream. This has resulted in houses being built to last longer and to withstand diverse weather conditions. Household appliances too reflect the Veddas entry into modernisation. While being absorbed by



the mainstream lifestyle and economic diversity, there are still Veddas who try their best to remain within the old type of economic activities that includes *chena* farming coupled with hunting and gathering.



## Chapter 6. Socio Political Situation

Cultural change is rapidly taking place and almost all the factors that influence the Veddas are working against their long term existence as a community hence threatening to make their culture extinct in a few generations. Before looking into the cultural aspects of the Vedda communities it is important to identify the social links and the community networks that operate at the family level and community level through to the national and international levels. This chapter looks at family level perspectives. The Veddas will be considered as a community within the larger framework of the country based on its interactions with the outside world.

### 6.1. Family life

Most Veddas live as nuclear families and rarely as extended families. Families are mostly male headed due to dominance, masculinity and the responsibility borne by the male to protect and feed family members. Considering the fact that the males are busy in livelihood activities, an informal leadership is also vested on the mother as she is responsible for the caring and nurturing of the children.

*"Most men do not care for their families. Most men and women have multiple marriages. Polygamy and polyandry are also practiced, but in hiding." – Public Health Midwife of Dalukana*

It is observed that many fathers do disengage from their primary responsibilities of providing protection and food security for the family members. This has led to mothers becoming compelled to find other income avenues, thereby neglecting the children. Therefore, family ties are often lost and neither the mothers nor the fathers take good care their children who become independent from young age. Due to this scenario, both girls and boys are vulnerable and likely to become victims of abuse at the hands of possibly a neighbor, who usually happens to be a close relative of the child.



There are many inter marriages between cousins and close relatives. Although it is said that these were sibling marriages in the past, such a practice is not seen currently. It was also confirmed by the respective PHMs who pointed out the following:

*“There are intra family marriages. There were even cases of brothers and sisters getting married. Cousin marriages are also very abundant. However, there have not been any reports of congenital disorders”- Public Health Midwife of Dalukana*

*"There is a high percentage of children who do not know their fathers. There are many marriages between blood relations (cousins, uncles and aunts) but there are not many genetic disorders or many cases of physically disabled children being born observed because of that." - Public Health Midwife, Pollebedda*

Once a girl attains to adulthood, they are considered eligible to marry. Therefore, once a girl has attained, she gets wedded to a boy who is either a relation or from a closely associated family. Mostly the marriages have taken place between people belonging to the same Varige and mostly among cousins, known as *avassa nana* and *avassa massina*. The above factors elaborate the mismatch between the civilisation and formalisation programmes focussing on the Veddas and the culture of the Veddas. The legal age for consensual sex in Sri Lanka is 16 and the minimum age for marriage is 18, unless one belongs to the Muslim community.

A substantially large proportion of the Vedda population, especially the women become mothers within the age group categorized as “childhood” under the United Nations Convention on the Rights of the Child (UNCRC).

*"There are even 11 year olds who have become wives. Once they are married they are compelled to have children, otherwise they are branded as and ostracized e by the community as infertile. There are many inter family marriages." – Public Health Midwife of Dalukana*

There are instances where children aged 12-15 elope with men who are over 30. Most marriages occur purely for sexual reasons. Once a girl of 12- 15 elopes with a man aged 30 or more, they



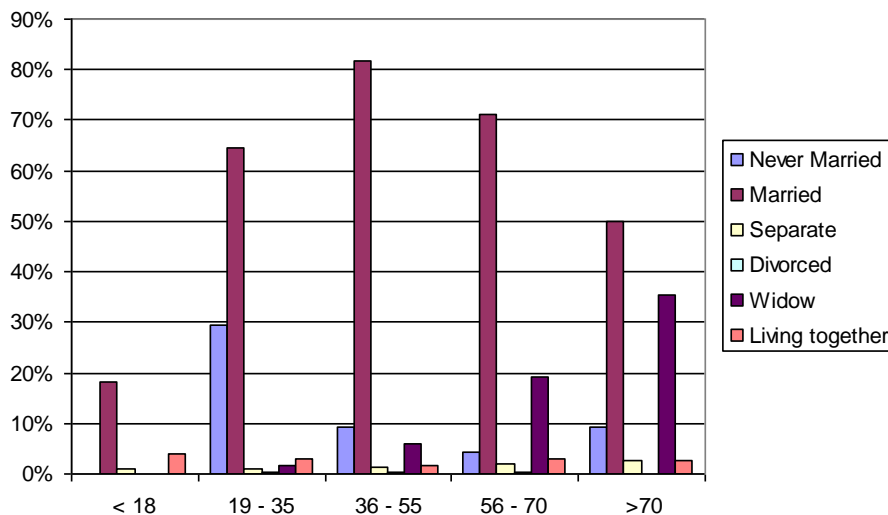
are left with no choice but to marry someone that comes her way once the other older person leaves, which is often the case.

Underage marriage is highest in the Henanigala Vedda community where over 76% of the women get married before they turn 18. Value for the same indicator in Vakarai is 63%.

Though the statistics for the whole Vedda community shows that 15% of males get married before 18 years of age, it is less than 15% in most communities. In Vakarai, it is been that a high proportion of males (23%) do get married before 18 years. This could be a reflection of the impact of war and continuous displacement.

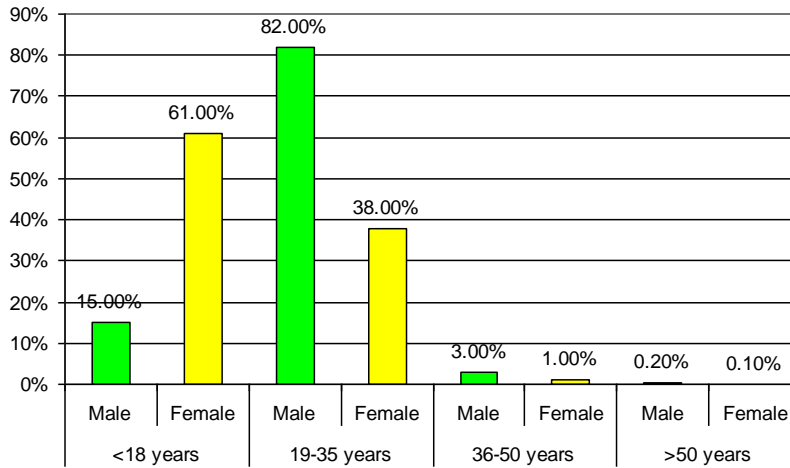
Marriage as a certificate of legal bonding is rarely seen among the Veddas. As shown in Figure 6.1, nearly 20% of the under 18s are married, or are living together. As seen in a typical chart, the number of widows increases with age. Although separations seem to be at a minimum level, reality is that most of the separated get married again.

**Figure 6.1:** Percent of family members by Marital Status & Age





**Figure 6.2:** Percent of family members by age at marriage



*“Currently there are occasions where women go to have sex if they are offered benefits. They do not use contraceptives which result in children being born without a biological father. Having sex is not a big deal for these people; they just go behind a bush and have sex. There is a need to educate these people, otherwise this situation will become further aggravated”- Public Health midwife, Pollebedda*

While most men and women get married a significant proportion of the population (27%) remain unmarried.

**Table 6.1:** Persons who have married before their current marriage

location	Yes%	No%
Rathugala	2.15	97.85
Pollebedda	3.03	96.97
Dimbulagala	2.53	97.47
Vakarai	3.05	96.95
Henanigala	2.14	97.86
Dambana	3.56	96.44
Total	2.75	97.25

As elaborated in Figure 6.2, over 60% of the females get married before they turn 18 whereas the figure is 15% for males. 39% of the females get married between the ages of 19 and 35. In comparison, most men (over 82%) of males get married within the ages of 19 and 35.



*“Even though they are modernizing, some of their social norms have remained. Most of the girls marry at the age of 13-14. Most of the young age marriages breakup. Most people do not possess birth certificates, identity cards or marriage certificates’- D M Siripala Dissanayake, Dalukana*

The current generation do not possess such strong family bonds. Nowadays, even though legal documents are signed by most on the wedding day, they engage in extra marital relationships. Polygamy and polyand relationships too take place, but those cases are rare and are looked upon as taboos by most of the others in their communities.

Even though traditional weddings have taken place without any documentation as also seen in the present day, there have been certain formalities and customs in formalising a wedding among the Vedda community. It is mainly evident among the people who have got married over 30 years ago. This may have been induced by having small sized houses with a single room. In the past, during the time they occupied rock caves, it might have been supportive towards extended families, but there is no such historic evidence.

Vedda communities though they did not have registrations with the kachcheri registrar had performed some marriage rituals that distingues themselves from the others. If the parental consent is obtained by the persons who are expecting to get married, the parents meet and organise a simple wedding and invite the close relatives and formally hand over the girl to the boy. On many occasions the girl and boy are close relations and are from the same Varige. Marriage rituals are further elaborated in Annex 7. On the day of the wedding, relations and friends of both parties get together for a feast where meat and honey are presented in abundance. However, with the change that had taken place within the past few decades the wedding rituals too have become disused. Wedding rituals are increasingly adopted from the Sinhalese or Tamils depending on the area; take place sometimes and the Buddhist and Hindu rituals that are more attractive easily replace that of the Veddas.



Another reason for the influence of the Sinhala Buddhist and Tamil Hindu ways to replace the traditional Vedda ways is the increased interactions with the Sinhala and Tamil people in adjoining villages and in the townships.

Earlier, the marriages were given blessings by the parents if they find a partner from the same Varige, later with interactions more and more Sinhala and Tamil people married people from the Vedda community. Considering this issue, marrying from another Vedda Varige was preferred over marrying persons of a different ethnic communities. This trend of marrying from the Sinhala and Tamil communities is increasing.

*“People are not bothered about marrying people from other Varige or even Sinhala. People going for work out of the village and even as far as Colombo get married to Sinhalese people and settle down in those areas. There are some who have migrated to Dambana from other parts of the country after their marriages”- Gunawardena of Dambana*

The shift from the preferred endogamic to exogamic marriages could also be partly due to the increased interactions with other villages as described before. It could also be the economic and educational achievements that mixed families have achieved which encourage more people to marry nonveddas.

There are many Veddas who have migrated to other villages and townships after they got married. More and more males who interact with the outside world tend to engage in matrilocal marriages with the Sinhala and Tamil communities. However, most of the Vedda girls who mostly confine their economic activities and interactions within the village still have opted for patrilocal marriages within the community. With increased interactions of women with the outside world, the Vedda communities assimilating with the adjoining Sinhala and Tamil villages are likely to increase. Every facet of the Veddas way of life has been influenced by the external environment. Family lives are transforming fast and are adopting Sinhala and Tamil cultures. Formal education offered to them and made compulsory is not reaching them because there is a perfect mismatch. Food consumption patterns have adopted Sinhalisation and



Tamilisation. Housing is shifting drastically from living in caves to cement walled, permanent housing.

## **6.2. Education**

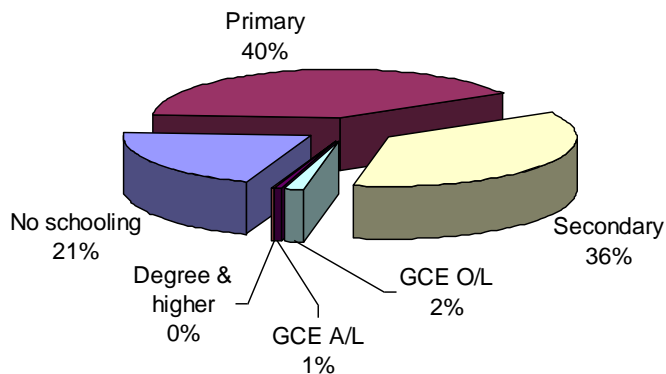
There are many ways by which people acquire skills and knowledge. Although formal education is a relatively new phenomenon for the Vedda. They are in the process of modernisation and fall under the compulsory education laws of the country, hence limiting other traditional avenues of knowledge acquisition. However, for the purpose of the study, only formal education that is offered through the schooling system will be discussed in this section.

Although the formal education structure has been in place for about half a century even among the Vedda settlements of the country, most of the facilities that are available in the townships are not yet available in the schools situated in Vedda settlements. According to most teachers and principals in the schools in the Vedda settlements, there are major issues that hinder education and issues that discourage children from the Vedda community from participating in formal schooling. It is seen that the Veddas are not yet prepared for education under the prevailing educational system which is not suited for special education or education with special needs.

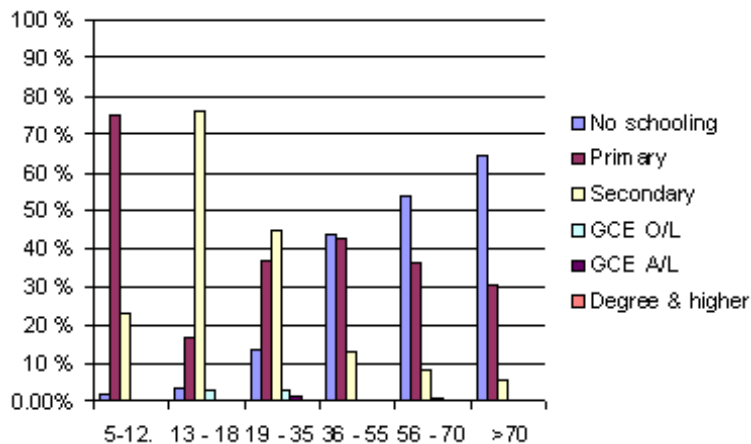
According to the data, 8 people from the Vedda community have obtained degree level qualifications out of which 3 are from Dambana, 2 each from Pollebedda and Dimbulagala and one from Vakarai. As a percentage, only 1% of the children qualify in their G C E Advanced Level exam and 2% get through to the G C E Ordinary Level Exam. However, 21% of the children remain without any schooling whereas 40% drop out during primary education. 36% drop out during secondary education (Figure 6.4). A gradual increase has been in schooling within the past half a century. Figure 6.5 indicates the gradual increase in secondary education by 5.3% within the over 70 age group and in the 5-12 age group. Out of the currently children currently in school, 561 are male and 582 are female.



**Figure 6.4.** Education attainment



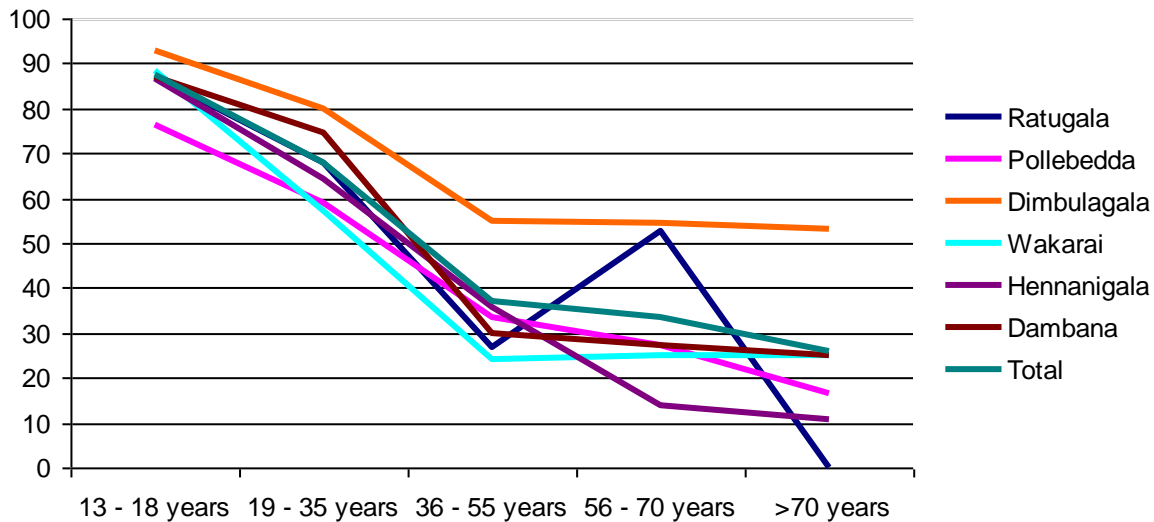
**Figure 6.5.** Education attainment according to age category



*“Actually our people must get educated if they want to improve. We got ourselves educated amidst all problems. I passed my G C E Ordinary level exam. I had to take the OL exam thrice till I passed. There were no facilities in schools those days. We use to assemble under trees to conduct classes. There were only five teachers. Now there are about 20 teachers and classes are held up to the OL exam, there are laboratories and computers. Our children do not get the use of these facilities. When all the Sinhalese children go to school, only a few of our children go to school”- Sarath Senawardena, Pollebedda*



**Figure 6.6.** Literacy level by age



There are some distinct features that have prevented people from the Vedda communities to access formal schooling and free education as citizens of Sri Lanka. Most schools are under staffed and under equipped and even the ones that have some facilities have been improved during recent times. On top of being under resourced, parents of Vedda children are mostly unaware about the value of schooling hence making children not particularly interested in education.

*“There are children who are compelled to drop out due to poverty, but there are some who opt to drop out from grade two or three and engage in manual labor to earn some money so that they could buy betel or ganja”- Sarath Senawardena, Pollebedda*

As the compulsory education policies for children between 5- 14 years of age is monitored through the education department and the government childprotection mechanisms, enrolment rates have improved and the literacy levels have improved in leaps and bounds as explained in Figure 6.7. However, there are many children in the secondary schooling age who are illiterate. There are children who go to school to have the free meal that is provided from the school. Illiteracy is still high and has relatively low educational attainment, mainly in comparison with children that come from the neighbouring nonvedda villages and the children that represent mixed parents.



*“Adi Vasi children fear teachers. They fear the Sinhala children. They are reluctant to come forward. There are occasions where the Sinhala children corner and isolate these children. Due to this, they become increasingly backward. There is clear polarization of children in school. Due to the lack of cleanliness, neatness of clothing they are automatically rejected by the ones who dress well. There are 29 children in the class and 9 do not come to school regularly, and those 9 are from the Vedda community. Children from mixed families tend to get themselves educated, but those children cannot be considered as purebred Veddas after that.*

*Teachers too are eternally struggling to cover the syllabuses within three terms in the year and they do not have time to give care for individual problems of children. Unlike the Sinhala children who are sent to grade 1 by 5 years, most Vedda children are sent to grade 1 in the age of 8 or 9 and lag behind and are not able to face competition and eventually fall off”- A M Meththananda, Teacher, Pollebedda school*

There are regional disparities of the literacy levels of children. While the Dimbulagala Vedda community has maintained high standards of education for a considerable period of time, the Pollebedda community has not been able to follow a progressive trend. In Vakaraai, the literacy levels of children have increased within the past three decades. However, the formal educational attainment significantly in general and literacy levels have continued to increase over the years. This on the other hand explains the increased interaction and impact of the modernisation process and inclusion of the Veddas as another community without any qualification within the national education policy , influenced by the global development agendas. As an example, the Millennium Development Goal No 2<sup>3</sup> describes the need for developing nations to improve primary educational attainment. There are other instruments in the UN that have specifically focussed on formal education and cultural education of the indigenous people.

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<sup>3</sup> Goal 2 of MDG- Universal Primary Education. <http://www.un.org/millenniumgoals/education.shtml>



*Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination<sup>4</sup>.*

However, there seems to be no mechanism available even at the discussion level to provide children of these communities with formal education, tailored for the purpose of educating Veddas.

While providing access to quality education, all children should also be encouraged and given incentives to decide on their future at least after the secondary schooling level which has been made compulsory by law.

Area specific facets of schooling and history of formal education is provided with their education and intellect under area specific reports (see Annex 1-6). Persons like Gunewardena of Dambana have set examples as role models among the Veddas. There are many more that have attained credentials in education., The general trend is that the trickling down of educational resources to the Vedda community is slow, hence impeding the modernisation process of their community ,which could not be considered detrimental to the overall progress of their cultural preservation.

However, there is a need to equip the Veddas as a community to face the challenges in the future, to lobby and campaign for policies, long term programmes favourable to their cultural wellbeing and to voice their concerns on their rights. To serve this purpose enhanced opportunities for quality formal education would be beneficial.

### **6.3. Food consumption patterns**

Food consumption patterns of the Veddas seem to have greatly changed during the recent past though the process of modernisation and alteration of staple and additional food. A drastic shift from sustaining their lives with available natural resources to a relatively high consuming society

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<sup>4</sup> Clause 2, Article 14 of the United Nations Declaration on the Rights of Indigenous Peoples adopted by General Assembly Resolution 61/295 on 13 September 2007. <http://www.un.org/esa/socdev/unpfii/en/drip.html>





that is dependant on external sources to sustain their lives was evident within the past century at an increasing pace.

Considering the abundance of food, meat, honey, fruits, produce from *chena* cultivation, yams and green leaves in tropical forests, and one could guess that the Veddas were well nourished and never experienced a shortage of food. Furthermore, it is not certain whether they consumed food as main meals or merely ate when food was available as in the past. This sustainable system could have come to an end most probably during the colonial rule with increased intervention and impact of the Europeans within the Uva Wellassa area. Mass destruction of the Uva and Wellassa areas (currently called Badulla, Moneragala, Ampara and some parts of Batticaloa Districts) by the British regime is mentioned in historic documents which might have resulted in the Veddas becoming susceptible for malnutrition.

*“My son, Gunawardena was caught by the Wild life officers while he was slaughtering an iguana and was fined Rs. 25,000. He has to sell the paddy to pay the fine” - Thala Bandaralage Gomba, Pollebedda*

The above statement sums up the reality and recent changes in the food consumption pattern. Veddas have been prevented from accessing practices way of food consumption and are forced to become agricultural communities, compelled to follow and accept the alien legal system.

However, a similar scenario was not evident among the coastal Veddas also evolved systems to harvest and enjoy abundant supplies of estuarine and marine fish, rich in protein, to supplement the carbohydrate rich yams, honey and produce of *chena* cultivation.

Photographs and paintings of Veddas in the early 1900s indicate that they were strongly built and that they were relatively well nourished. The state of the Veddas today is not so. There is great malnutrition also including childhood malnutrition.

It is wrong to point a finger solely at the colonial rule for causing the decline of the Veddas and their food security. Their food security had negative impacts of the green revolution and



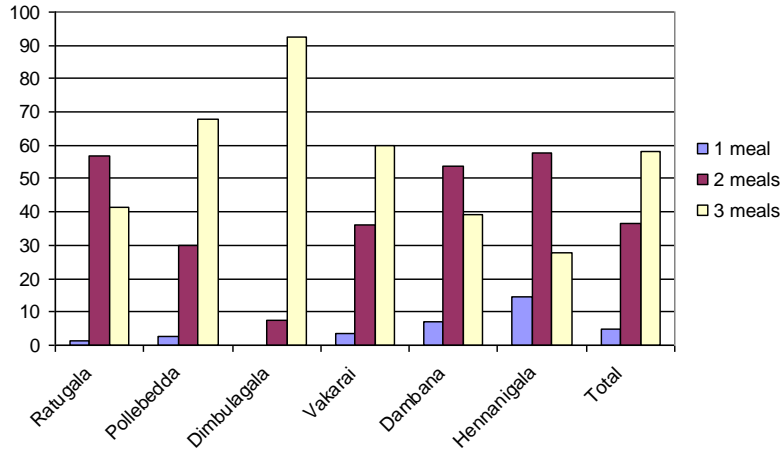
postgreen revolution resettlement schemes, land fragmentation, The Mahaveli Development project, and modernisation leading to diversification of other material needs over food security. For the Vakarai Veddas, the greatest impact was due to the war spanning during the past three decades compelling them to live in IDP camps and depend on food rations provided by benevolent agencies and individuals.

It is said that that in the 1940s, during a plague famine Dr. Spittel, a well known doctor who is still highly respected by the Veddas for his concern on the Vedda community, provided medicines, food rations and tools required for farming during the process of inducing local migration of the Vedda communities from Danigala area. Interventions such as the above might have distorted the process of natural selection and might have also induced dependency attitudes among the Veddas which in turn became detrimental to their long term survival. While making them depend on external food sources, they had to alter their lifestyle from predominantly hunting and gathering to *chena* farming and then to formal paddy cultivation. Finally they have been transformed into mere consumers who would buy their day to day amenities from the grocery stores.

As described above, food consumption patterns of the Veddas have changed over the years due to external influences such as scattering of roaming lands, limited hunting grounds due to agricultural and rural extension programmes, forced displacement of populations and rapid modernisation.



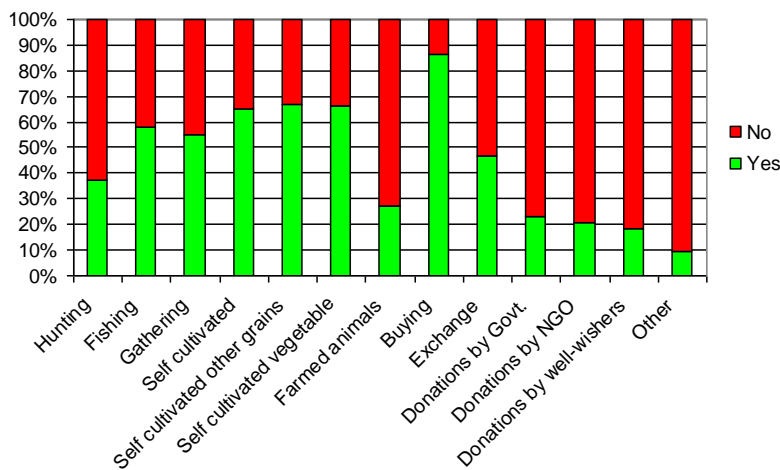
**Figure 6.7.** Number of meals consumed per day by location



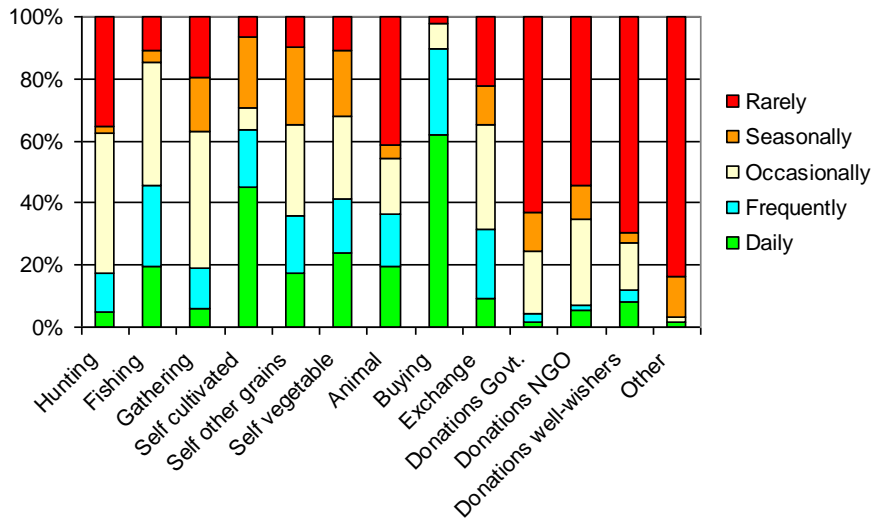
Consumption of three meals like typical Sri Lankans is seen mostly in Dimbulagala and to a certain extent in Pollebedda and Vakarai. This might be due to these Veddas engaging in paddy cultivation. In Henanigala and Rathugala where malnutrition is significantly high, most people consume two meals. Over 12% of the people in Henanigala consume only one meal per day. However, many people in the Vedda community accept the fact that their bodies and stomachs have evolved to consume not more than two meals.

*“If we have enough betel to chew and enough plain tea to drink we can go on without a few meals”- D M B Sudu Bandala Aththo*

**Figure 6.8.** Forms of obtaining food



**Figure 6.9.** Frequency of the forms of obtaining food



Figures 6.8 and 6.9 elaborate the forms of obtaining food and frequency of obtaining the types of food. Most Veddhas have got used to buying most of the foods frequently which is an indication of the extent of their dependence on the outside world. It is an indicator of how their consumption patterns have changed from consuming hunted and gathered food to average consumers of food who depend on the market economy. The extent of engaging in *chena* cultivation can be described in terms of consuming self cultivated grains and vegetables. Although hunting and fishing have remained a popular among the Veddhas, they consume meat only occasionally. Self farmed animals also seem to be consumed. Exchanging food is still seen but at a low frequency. In contrast, about half a century ago, the Veddhas exchanged food items with other groups of the society.

*"We used to live in the jungle in rock caves and we used to hunt wild animals and gather honey. Part of the hunted and gathered items were exchanged for rice, pots and salt brought by the Muslim people who came from Valachchena and Oddamavady area"-*  
*Kaira, Vakara*



*"Our ancestors used to go hunting frequently and some of the meat that was collected was exchanged with traders who came from other areas of the country"- Gombira, Rathugala*

However, before the modernisation process invaded the Veddas, they exchanged the excess food whereas currently the trend has shifted to selling the hunted meat and consuming starch rich fast food from the townships. This scenario is seen in many villagers.

*"There are only a few hunters now and they sell their meat to the businessmen in the town and buy fast food or Chinese food which is poor in nutritional value".- Dambana*

Most of the protein rich food accumulated from the forest by the Veddas are often sold out of the village or are sold to businessmen who resale in the towns with large profit margins.

Alteration of the traditional food patterns alongside modernisation and amidst influence from mainstream is seen. Depending on forestgrown yams and honey for starch and carbohydrate requirements seem to have been replaced by Kurakkan, cow pea and maize. During the period when Veddas became semiagricultural they acquired *chena* cultivation. This was replaced by rice with the introduction of formal paddy cultivation. Rice was available as well as bread, rotti, pittu made with wheat flour. Still reasonable amounts of manioc and other yams, Kurakkan and rice are consumed. Protein and fat were consumed through regular intake of meat and fish, but later replaced by less meat, coconut oil and coconut sambol (*pol sambola*) for fat. However, abundant protein intake in the past was not sufficiently replaced by inland fish, dry fish and sprats available in the market place and by an occasional hunt, leading to high incidence of malnutrition and protein calorie deficiency among the Veddas. Even when comparing photographs of Veddas taken less than century ago with an average Veddas from the present generation, there are obvious signs of nutritional concerns and stunting.



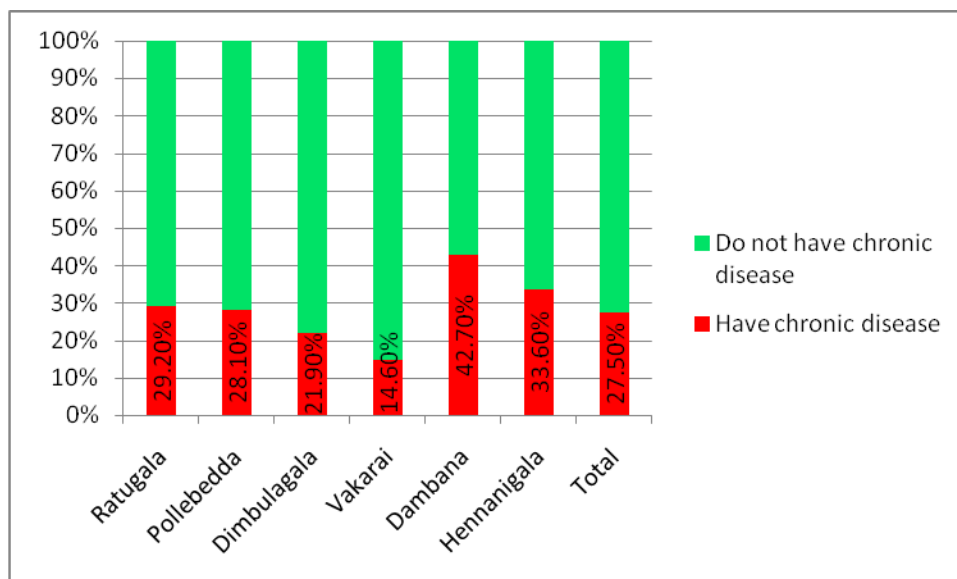
## 6.4. Health, Water and Sanitation

### 6.4.1. General health condition

Health, water, sanitation are areas of Vedda populations where there seem to be little improvement although there are areas that have modernised. Therefore, it is necessary to discuss the communicable diseases, non-communicable diseases prevalence and alarm areas as well as the situation of the water and sanitation sector of the Veddas.

It was evident through the qualitative findings that the Veddas in the more non modernised communities lack basic knowledge about cleanliness, the standards of modern day health would be alien to the Veddas and in most cases not applicable to them.

**Figure 6.10.** Prevalence of chronic diseases



During the quantitative research, questions were raised to extract information on chronic illnesses prevalent in the areas. The highest percentage of chronic illnesses was recorded from families in Dambana (42%) followed by 33% in Henanigala, 29% in Rathugala and 28% in Pollebedda. The most prevalent chronic illness seems to be Asthma (21%) in all communities in general. Other diseases are Hypertension (11%), and Chest pain (11). Hypertension is highest in Dambana and Dimbulagala. Chest pain could be either due to problems in the heart, muscular or

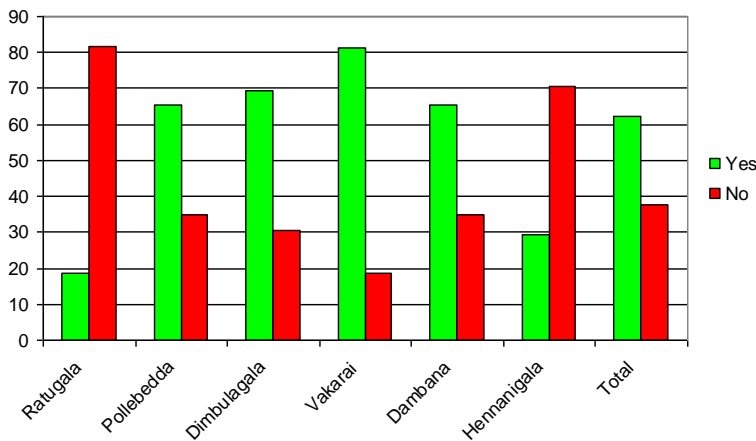


induced by gastrointestinal issues caused by their food habits such as excessive chewing of betel. Furthermore, there is a significant prevalence of kidney disease (could be an interpretation of urinary tract infections) in Dambana and Henanigala. Joint pains are also prevalent among all groups. Obesity is also becoming a problem and there are 6% categorised as obese from the Dambana, Vakarai and Dimbulagala areas. It is seen that the recording of ailments is higher in Dambana, Henanigala and Dimbulagala which are the most rapidly transforming areas. The recording of ailments also reflects the possible under reporting of the actual ailments in the most backward areas such as Rathugala, Vakarai and Pollebedda.

#### 6.4.2. Use of toilets

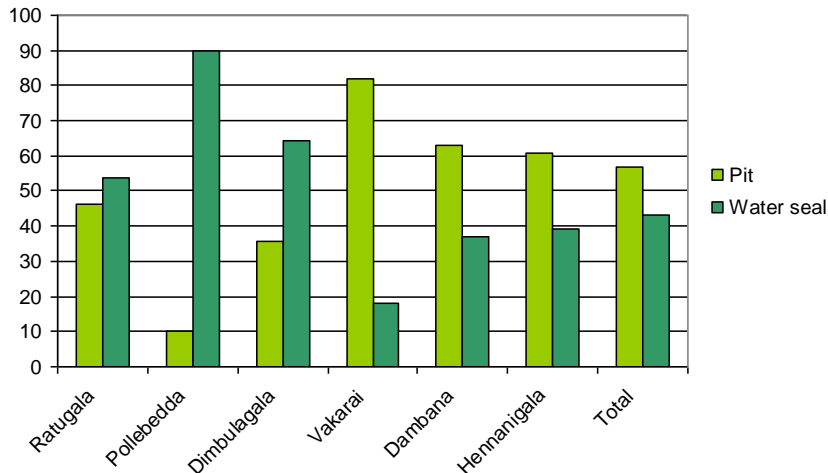
Although the Veddas have not been customary users of toilets in the past, toilet facilities have been promoted through the government public health departments and also aided by the NGO sector. Therefore the average toilet usage has increased (currently 62% using toilets) during recent times and in general, toilet usage among the Veddas is common and over 60% of the Veddas have access to safe sanitation. However, there are areas such as Rathugala and Henanigala where there are substantial (over 81% and 70% respectively) proportions do not have access to safe sanitation.

**Figure 6.11:** Percent of families by whether they have toilet facilities



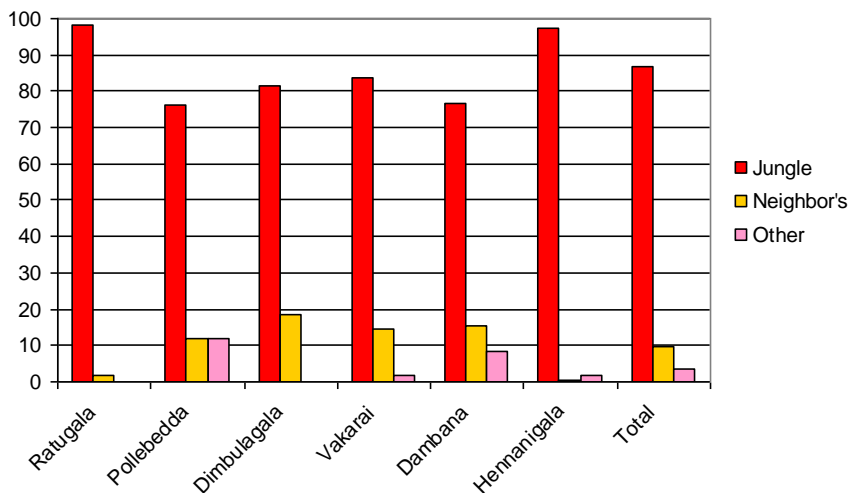
Out of the ones that use toilets, most (58%) have access to pit type latrines whereas 42% have access to water sealed toilets. In Pollebedda toilet facility improvements have been conducted by NGOs whereas in Vakarai, it was done mainly under the post tsunami and Post conflict funding under different donor funded projects.

**Figure 6.12:** Percent of families by type of toilet facilities



However, 38% of the Veddas do not have access to safe sanitation facilities and almost 90% of the persons who do not have a toilet revert to going to the jungle for excretion. However, nearly 10% manage to use toilets of neighbours.

**Figure 6.13:** Percent of non uses of toilet by place of excretion

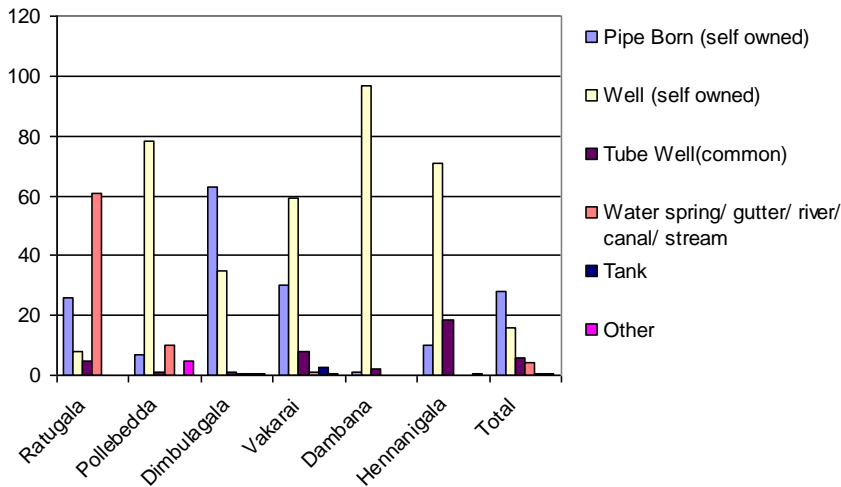




Still from a cultural preservation perspective, one could argue whether it was the Veddas request for toilets or whether it was the need of projects that led to improvements of toilet facilities in the respective areas. However, alongside physical construction of toilet facilities, awareness raising programmes on sound usage of toilets seem to have yielded few results. During the study it was observed that the hygienic condition of the toilets and knowledge on hygiene among the Veddas was poor. Therefore, it would be interesting to compare the sanitary health situations of the toilet users and the non toilet users in these communities.

### 6.4.3. Water

**Figure 6.14:** Percent of families by source of drinking water



With regard to the sources of water, the main source is the common well and self owned well whereas pipe borne water is becoming increasingly popular, mainly in Dimbulagala (42%), Rathugala (20%) and in Vakarai (19%). However, in Rathugala, the most popular source of water (39%) remains the river. In Henanigala, over 18% of the population use water pumped by tube wells.

In most of the Veddas settlements one of the major constraints that they face is lack of water during the dry season, usually spanning from May till September. During this period some areas do not have water for agricultural purposes and in some, even clean drinking water becomes

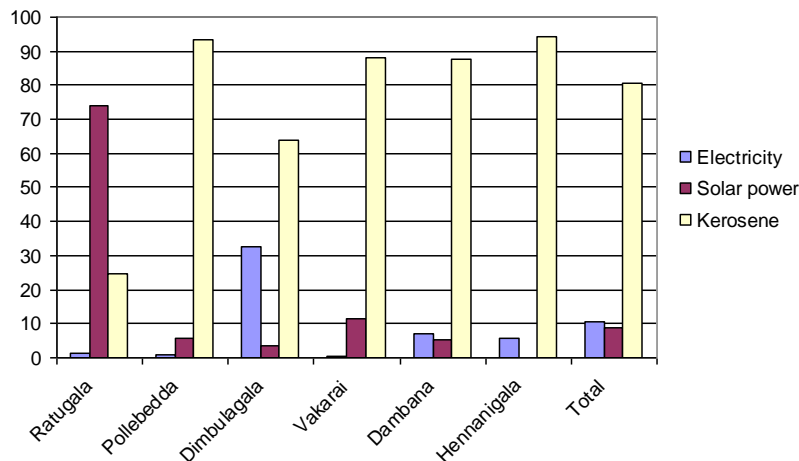


scarce and they have to compete with wild animals such as elephants to access diminishing water resources.

Due to the increased availability of pipe borne water, access to quality assured water is becoming abundant even during a drought, but the installation of pipe borne water on the other hand prevent the Veddas from practicing their lifestyle and also the process of modernisation and consumerism.

#### 6.4.4. Lighting

**Figure 6.15.** Source of household energy consumption for lighting



Apart from Rathugala where there is a solar electricity project, covering 74% of the population, the most popular source of energy used for domestic lighting is kerosene which is used by 81% of the total Vedda population. Dimbulagala too can be considered as an exception where 33% of the population have access to national grid electricity.

*“It is surprising to see how the indigenous people, even the children walk in pitch darkness at night. It is interesting to see whether it is a specific genetic adaptation or a conditional adaptation which they are compelled to adopt. There have been many occasions where people have been bitten by snakes which might be a reflection of the compulsion rather than adaptation.” Research Assistant’s observation, Rathugala*



Increased access to grid electricity provides the Veddas with more opportunities to have access to information and many other services but this is a part of modernisation process and alien to the culture of the Veddas. Apart from modernising of the Veddas through the process, it also paves the way for consumerism among the Veddas.

### **6.5. Association with the outside world**

As mentioned earlier under historic context of the Veddas, They have throughout their history interacted with the outside world and have not confined themselves to the forests. As there seems to have been a fairly sizable population of Veddas with a vast geographic coverage, assimilation of a minority of the Veddas with the main stream populations did not make a substantial impact. It was also partly complemented by the assimilation of the mainstream population into the Vedda population as well.

Although assimilation has taken place throughout history, in the present day, assimilation is seen as a threat by many Vedda community members.

*“The social problems are mostly resultant due to the mixing of our people with the Sinhalese. Our women are being sold. Sinhala people in the adjoining villages and the project workers engaged in the Ramba Ken Oya project are the ones coming for these things”- Sarath Senawardena, Pollebedda*

There are also occasions where they see themselves being discriminated against within the process of assimilation.

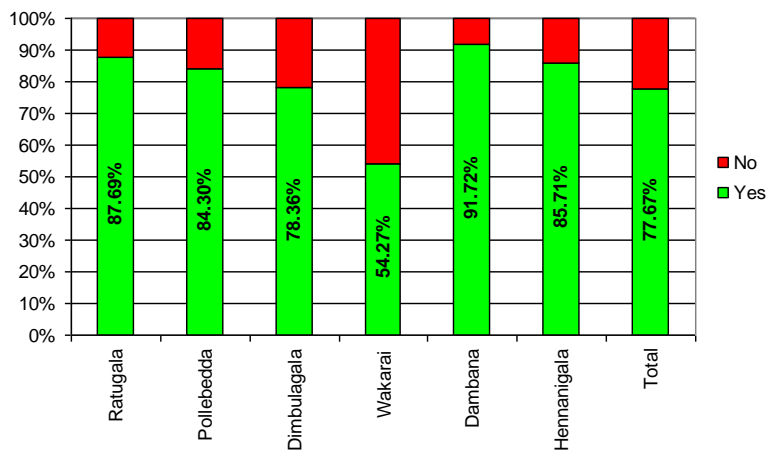
*“There was a Sinhalese person called Kumara who taught us how to fish using nets. Since then we have been fishing in the Maduru Oya tank. However, the fisheries association permits only 18 persons to fish in the tank, but we too still fish for short periods”- Uru Varige Jayarathna, Henanigala*



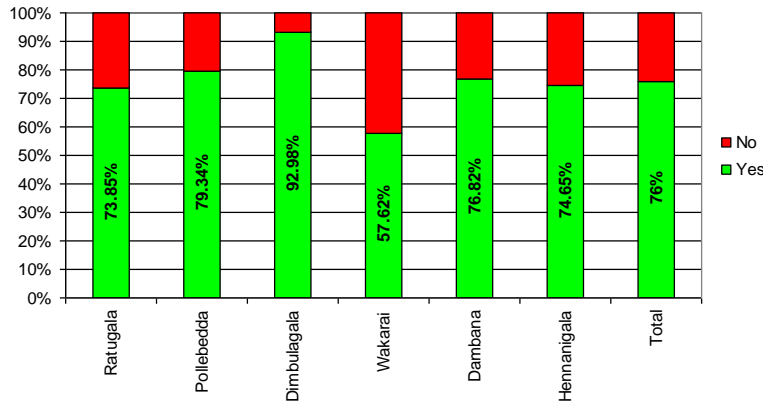
### 6.5.1. Interactions

The current context seems to be different in comparison to the interactions that the Veddas had throughout their history. Their community associations are becoming more formalised and the associations are gradually transforming into “Variga Sabha”, “Gam Sabha”, Community Based Organisations” and Co-operative societies which have added to the complexities. Nearly 80% of the Veddas have become members of community associations within their settlements, but it is seen that the Vakaraai Veddas have less interaction within community associations this would explain the impact of the dissociation of the Veddas within the past two decades amidst the conflict resulting in displacement and slow recovery.

**Figure 6.16.** Number of families by members and whether any have membership of community associations in the village



**Figure 6.17.** Number of families by whether, they interact with the people (other than Adi Vasi) outside the villages



Furthermore, the community associations have also been replaced by different form of associations initiated by the NGO sector which is carrying out a lead role within the community.

The Dimbulagala Veddas seems to have a lot of association with the outsiders as a result of their diverse economic activities that include commercial agriculture. Pollebedda too is the area where agriculture extension programmes are taking over the culture of the Veddas who have been resettled relatively recently. Evidences suggest high interaction between the Veddas and the mainstream population. Vakarai, which is in relative isolation, has the least number of interactions with people from areas other than their Vedda settlement. Apart from the above exceptions, Veddas in other areas too have significantly high (over 70%) interaction with people from outside their settlements. In general, interaction and incorporation is quite visible in the present context.

The Veddas have transformed themselves from their pristine easy way of life to a complex, vibrant lifestyle with many things to worry about. In the olden days, they did have little to worry about, no assets to protect and no ego to stand by. Amidst the process of modernisation, Veddas have become victims of regimentation through formal administration, the legal framework, political swings and development of the country that are mostly defined and crafted by global agendas. Therefore, the Veddas have become automatically sandwiched between the global agendas and cultural preservation. While a certain proportion of the indigenous people retaliate against modernisation, there is another segment embracing it. There is also another proportion



that tries to embrace the modernisation process but are not tailored to that and fell behind somewhere in between.

## **6.6. Leadership**

All Veddas of the island are on most occasions represented by Uru Varige Vannila Eththo. Although media highlights Uru Varige Vannila Eththo of Dambana as the successor to the leadership of the Veddas after his diseased father, Uru Varige Thisahami, most Veddas in other Vedda communities do not believe in a central leadership, hence consider leaders of their localities. However, there is also leadership that is in place within each community, namely Sudu Bandila Aththo of Rathugala, Gomba of Pollebedda, Amarasinghela Aththo of Dimbulagala, Thala Varige Guna Bandiya of Henanigala are the currently accepted as the leaders of other Vedda Settlements<sup>5</sup>. Within each community there are struggles for supremacy and their internal politics which are discussed under each regional report (see Annex 1- Annex 6). Most of the Vedda leaders can be seen as mere symbolic leaders who do not represent the needs of their communities and have no control over their people. However, the leaders more often than not associate closely with the media and with political hierarchies of the country. A new concept of Variga Sabhava has been incorporated by the Veddas, initiated by Vannila Eththo where Veddas representing all Vedda settlements gather in Dambana on the “Adi Vasi Day” which falls on the 7<sup>th</sup> of August each year.

Most of the Veddas believe that a unified leadership representing Veddas is a recent scenario created by leaders themselves and also influenced by the successive governments that have ruled the country and their political interests.

In a way, it can be seen that the politicians too use the Vedda leaders for their benefit, mainly during their election campaigns. Politicians using Veddas for their political interest is not a novel scenario and was seen at least soon after the independence. Some of the Veddas themselves say

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<sup>5</sup> In Vakaraai, there is no identifiable single leader as the community is scattered across a vast area.



that reigning of some of the leaderships among the Veddas, some of which have led to handing over of leadership to next of kin was highly influenced by conventional politicians to make their management and vote bases stronger. This scenario of politicians using the Vedda leaders for their political advantage can be seen in the present day with more vigour.

There have been instances where the Vannila Eththo has been able to influence the politicians and the police officers to get the release of youth of Vedda origin who have got caught by the Police for engaging in illegal activities. Even Rathugala's Sudu Bandala Aththo seems to be approached even by the Sinhala communities in adjacent villages when they want to convey a message or to propose a regional development thought to H E the President or to other regional politicians.

*“There are special considerations because I am a Vedda. One day at the Fort my identity card was checked and they did not even check my bag. There were even rolled wires in the bag”- Uru Varige Jeevan, Henanigala*

Apart from the leadership that is evident and portrayed by media, there have been leaders from outside the Veddas community. Bandara Deviyos could have been such characters that influenced the Veddas probably during the Kandyan era. The most recent informal leaders that have influenced the Veddas immensely include Dr. R L Spittel in Rathugala and Pollebedda; Ven. Kithalagama Seelalankara Thero in Dimbulagala. In the Eastern coast, leadership is influenced highly by organised institutions. Earlier at the time of unsettled security situation, mainly between 1990 and 2009, it is said that the Liberation tigers of the Tamil Elam (LTTE) had much influence on the Veddas and their leaders. This informal leadership has shifted to NGOs and INGOs that have made the Vedda communities in the East coast highly dependant on their assistance.

*“There was a teacher named who came from Galle area. He did not particularly like the Sinhalese people. He used to write petitions against the Sinhala people for which he used Gomba and Gombira. When officers came to investigate the petitions, he introduced Gomba as the chief Vedda of the area”- D M B Balawansha, Pollebedda*



The above scenario too explains how the external factors and persons have been instrumental in declaring or creating leaders for the Vedda communities.

Self primitivisation of the genetic Sinhalese to claim leadership of a Vedda community is also seen. One such scenario could be identified as the case of Mullegama Gamini in Pollebedda who had started to grow long hair, beard and dressed up in typical Vedda attire with an axe on his shoulder to metamorphose from Sinhala to Vedda within a few years. He has become a contender for subsequent leadership in Pollebedda and is learning cultural aspects of the Veddas and is also teaching his children whose mother is Vedda the Vedda culture. Furthermore, he seems to strategically outclass the other contender, Pollebedda Gunewardena who is the son of current chief of the Pollebedda Veddas.

The cultural centre management in Dambana too can be considered as one such influential structure that has influenced immensely even the current leader, Vannila Eththo. The cultural centre management has the capacity to drive the whole Veda community towards rapid change or commercialisation that could most probably be detrimental. By having such leadership, the democratic right that each Vedda has, to decide on their fate and the future of their culture is jeopardised.

Amidst self primitivisation to become qualified to claim the leadership, there are many struggles between the regional leaders for supremacy. These issues within the communities may lead to external persons having a say in deciding and defining the fate of their communities.

However, Guna Banda (54), leader of Henanigala explains the duties and responsibilities of a Vedda leader in a changing society as follows.

“I as a leader always think about my duties and responsibilities. I always think about the problems my people face. Even when I eat something, I think of my people who spend the day in hunger. Veddas are grappling with more issues unlike the era they spent in the forest. The tasks of a leader had changed. If people request, I intervene into their





problems. If the problem is pertaining to land, I inform the Mahaweli officers and the issues of the forest are informed to the Wildlife officers. Our powers are vested on the authorities to decide on the issues of our lands and lives. In the past, our leaders had the power decide on their people. Ownership of the land (forest) was with the people. Today, our people have become distanced from the right to decide and the right of land. We have been made distanced from the environment. The power of the leadership has been reduced. Unlike the time we were in the forest, people now have got used to immoral activities. The youth are into bad practices. Some try to become the leader expecting benefits. As a Vedda leader, moving forward while preserving our identity has become a challenge to me. I am training my son to be the next leader. Preserving the culture and preserving the forest have equally become challenging to us. Forest is ours. We are the caretakers of the forest. But there are people to take care of the forest because the government is paying them salaries. So the destruction or preservation of the forest is immaterial to them.

Unlike those days, we have more contacts with outsiders. Our people are very friendly with the Sinhala people and it has gone to the extent of intermarriages. As a leader I too intervene into the issues of Sinhala people just as my father did. I work closely and cooperatively with government officers. But the help we receive from certain officers for our issues is minimal. They come only during the election. But they have helped us too. His Excellency the President sent a message of condolence when my father passed away. I have gone to meet the president. Vannilaththo introduced me to the president”.

## **6.7. Governance and Administration**

Although the Veddas are confined to a small area of the country, they are unable to fully avoid the government administrative structure and the political structure even if they do not want to. All of them above 18 are provided with National identity cards and are entered into voters list according to head of household as every Vedda village is covered under the government Administration through the Grama Niladharis and other state officers. Incorporation of all Vedda



communities into the state apparatus is seen currently. This has been evident since global and country wise census initiated. For example, a census of the Vedda population was carried out as the part of the main census in 1911 and is presented in the national statistics.

### **6.7.1. Role of the Government officers**

The state apparatus consisting of administrative and governance incorporate many officials working under Ministries and Line Ministries. Every officer that is seen in any other region of the country are available in the areas that Veddas live. In this section only the role of the most important state officers are discussed.

**Table 6.2.** The grassroots level officers

<b>Name of Officer</b>	<b>Role of the Officer</b>
Grama Niladhari	<p>Grama Niladharis seem to have close association with the Vedda communities in all the regions. The Grama Niladhari as the grass roots level government administrative officer has a role to play with regard to organising documentation of the people and to manage the voter's list.</p> <p>The senior citizens of the communities do not possess birth certificates or identity cards as they do not value the need for such identification as they seldom move out of the village and associate with outsiders, apart from the persons that they deal with for business and to obtain services.</p> <p>While the Grama Niladharis have maintained lists of households and voter's lists which indirectly track their existence and whereabouts and also the availability or non availability of National Identity Cards. However, within the past two decades having possession of National Identity Cards and Birth Certificates has improved. It is partly due to the need to show proof of identification at police posts and military check points as almost all the Vedda dense areas were infested with</p>



	LTTE activities. Another reason might have been the enthusiasm that the Veddas have shown to join the military, the police and the civil defence service (earlier known as Grama Arakshaka Sevaya).
Samurdhi Officer	The Samurdhi officers present at the village level are important to the Veddas as most of them are struck by poverty and it is through the Samurdhi programme that the government implements most of the poverty mitigation programmes. However, there are many grievances of the Veddas on the activities conducted by some Samurdhi Officers.
Mid Wife	However, the younger generation do possess birth registrations and certificates and get immunised under the government immunisation programmes. Most women have got used to delivering babies at close government medical facilities assisted by MidWives. While the health system of the country keeps track of antenatal care and neonatal care through to the toddler age. Midwives do possess a lot of personal information and even highly confidential information on individual families and women in particular.
Teachers/Principals	Teachers and principals are generally highly respected by the Veddas. Due to the respect, there is an informal leadership vested on the principals and teachers and they have the influencing capacity on the Vedda communities.
Co operative Manager	Co operative managers do have a bargaining power over the Veddas as they are among the few government officers who hold food stocks. As discussed earlier about the consumerism of Veddas, they are highly dependant on the Co operative system to ensure food security.

The regional level officers

Name of Officer	Role of the Officer
Divisional Secretary/District Secretary	Although most of the administrative activities are coordinated through the Grama Niladhari, the Divisional Secretaries are consulted when an issue cannot be handled at the village level. Similarly, District Secretaries involve at the District level as the superior of the Divisional Secretaries if an issue cannot be addressed at the village or Divisional



	level. Such problems are mostly not individual problems and are more group or community problems.
Medical Officer of Health	The activities of the Public Health Midwives and the Public Health Inspectors falling under the Medical Officer of Health and the immunisation and growth monitoring of children programmes of the government are carried out under the purview of the Medical Officer of Health.
Zonal and Provincial Department of Education	The education system keeps record of children within the compulsory schooling age which is 5-14 years. However, school drop out rates remain significantly high and illiteracy level is high even among the children who continue schooling.
Wild life Officer	Wild Life Officers do interact with the Vedda community frequently. Though some Veddas see the Wild Life Officers as villains as they monitor intrusion of Veddas into the forests and litigate where necessary. One of the main grievances of the Veddas on the wild life officers is that the enforcing of law is differential for the Veddas in comparison to the businessmen who have influencing capacity.
Cultural Officer	Cultural Officers too have a role to play as the indigenous populations and their cultural activities fall under their direct overseeing.
Probation Officers. Probation Commissioner	Due to the high rate of school drop outs, the Department of Probation and Child Care has a role to play with regard to enforcing the compulsory education law of the land. Considering that the Vedda settlements are in the periphery their presence is not seen.
Police	Police officers through do not visit regularly to the Vedda settlements, are considered as important by the Veddas as they also work with the Department of Wild Life Officers on matters pertaining to poaching.
Provincial Council members/ Pradeshiya Sabha members	The Provincial Council members and the Provincial Administrations do not have much of an impact on the Veddas. However, line ministries such as the Department of Probation and Child Care do have an impact. The Provincial Governance system does not play a significant role.



Mahaveli Officer	As most of the Vedda settlements are included under the Mahaveli development programme or the extended Mahaveli development programme, there are Mahaveli Officers or officers attached to the department of Irrigation who are relevant to the Veddas. Mainly the Veddas who engage in paddy cultivation and vegetable cultivation do have interactions with the Mahaveli Officers as the sluices and water management is done by them.
Fisheries Officer	Fisheries officers mostly interact with the Vedda communities that engage in inland fisheries. In the Eastern Province

The National level officers

Name of Officer	Role of the Officer
The President	The present President and the earlier Presidents had close interactions with the Vedda communities. It is the close interaction of Veddas with the head of state that resulted in the voice of the Vedda community being heard at the policy level.
Ministries and Members of Parliament	There are no direct interventions or interactions of Veddas with the Ministries and the parliament. However, several ministries such as the Ministry of Cultural Affairs directly involve and make substantial contributions for the improvement of the cultural preservation aspect of the Vedda community in Sri Lanka.

There have been occasions where agendas of individual government officers have influenced the Vedda communities. British Colonial rule and a few decades afterwards there were many Tamil grassroots government officers who have influenced the ethnic transformation of the areas.

*“The arachchi has put the Tamil name to me. That is because the arachchis in these days were Tamils and they put Tamil names. Now, most of the people are changing or disusing their Tamil names. Though I have a Tamil name we all live together and speak Sinhalese. I gave birth to 17 children and there are 12 now out of which 2 have gone to serve the Army” - Sinnathambi Poomani, Millana, Dalukana*



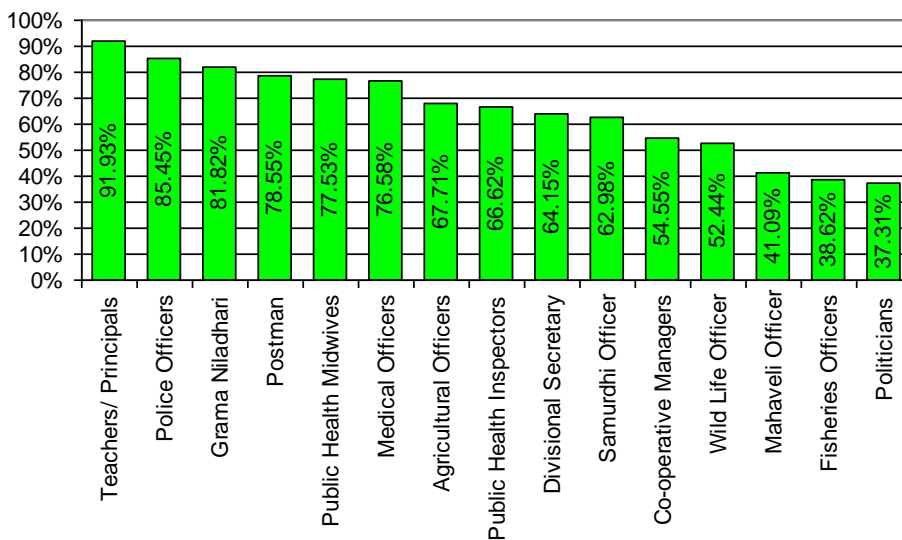
It would be interesting to see the availability of documentation such as the National Identity Cards and birth certificates among the Veddas in another decade to confirm the above impacts.

As described earlier, teachers and the principals have gained an informal leadership and seem to be carrying weight with their influence. Police officers are also given a high praise by the Veddas and it would be interesting to see the actual difference in the popularity of the Police officers among the Veddas and among the main stream population. Quite interestingly, politicians have remained the most unpopular among the Veddas even though they continue to vote within the electoral system. However, some of the Veddas have been smart enough to identify the need to get benefits when they could from the politicians.

*“I have five daughters but we have only half an acre of land. Unless we have dealings with the politicians, it is unable to obtain lands provided through land permits”- W M Sumana Weeraratne, Dalukana*

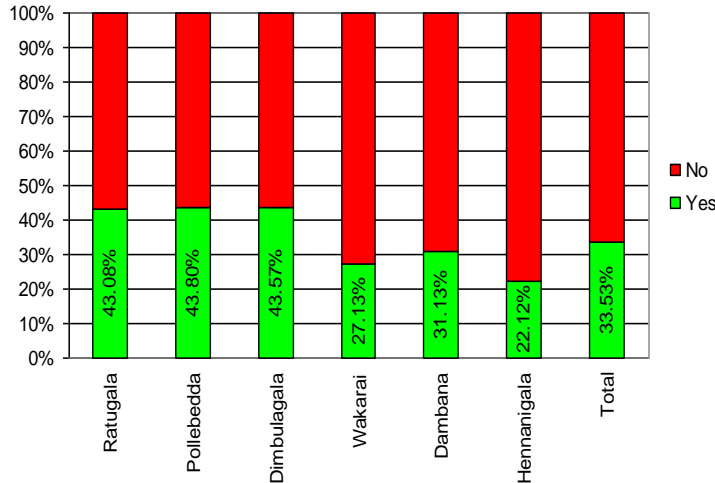
Village level and Divisional level government officers in the administrative system and the health sector are in the middle of the list and the Samurdhi officers, co-operative managers, Mahaveli officers, wild life officers and fisheries officers seem to be relatively unpopular.

**Figure 6.18.** Popularity of government officers among the Vedda community



National politics seems to be disliked by the Veddas with only 37% of the Veddas liking the politicians. However 90% of the voters continue to vote for mainstream politicians even though they are relatively ignorant about the political environment of the country. It could be the 5% of families who have links with politicians that influence the voting of the rest of the community.

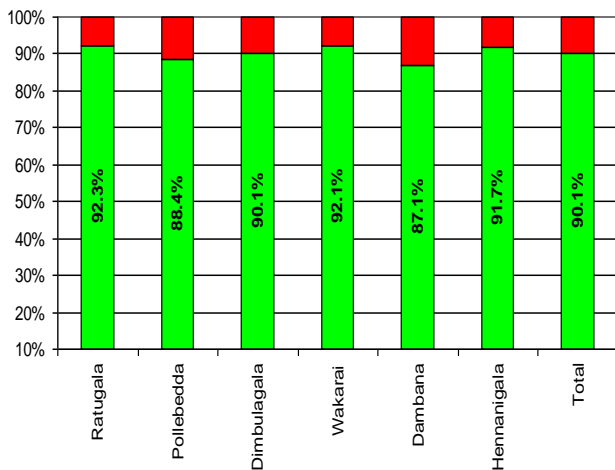
**Figure 6.19.** Interested in the day to day political environment of the country



In none of the locations significant interest about the day to day political environment is seen. Approximately 1/3 of the Veddas are keen on the political developments of the country as elaborated in Figure 6.19. Although they do not have interest in political developments, they continue to vote during elections. 90% of the

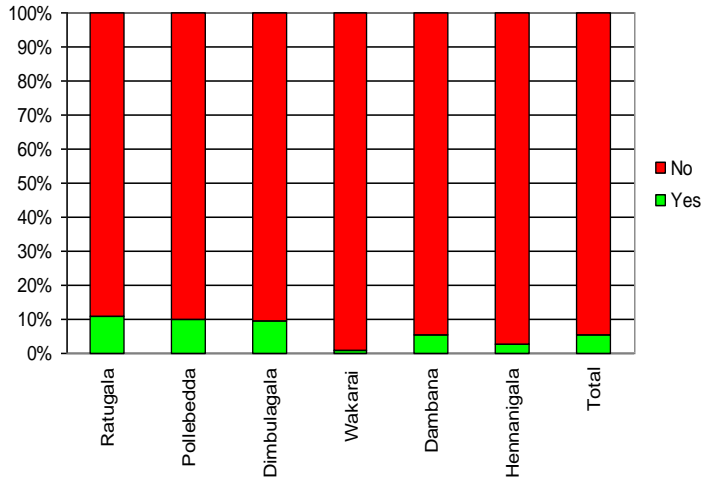
respondent households have casted their votes during the previous election as highlighted in Figure 6.20.

**Figure 6.20.** Percent of population who caste their votes at the previous elections



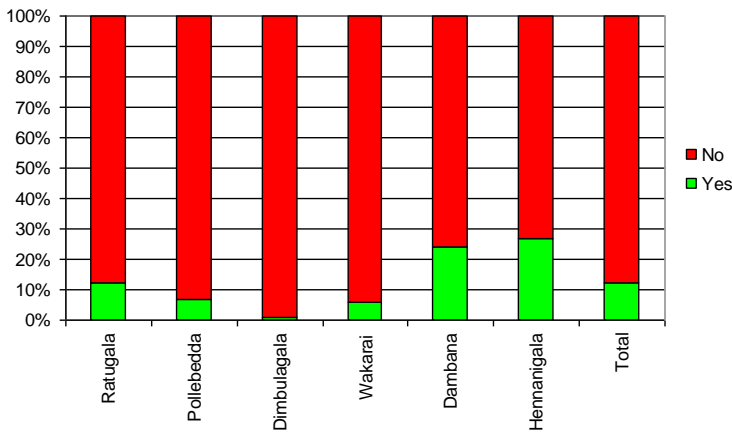
Only the regional chiefs of the Veddas seem to have connections with the political leaders of the country. Therefore, although most of the Veddas have voted, they are not in a position to personally bargain and discuss with the politicians about the benefits they could receive.

**Figure 6.21.** Families that have direct interaction with the politicians



### 6.7.2. Impact of Non Governmental Organisations

**Figure 6.22.** Number of families in term of local and foreign tourists visit their area



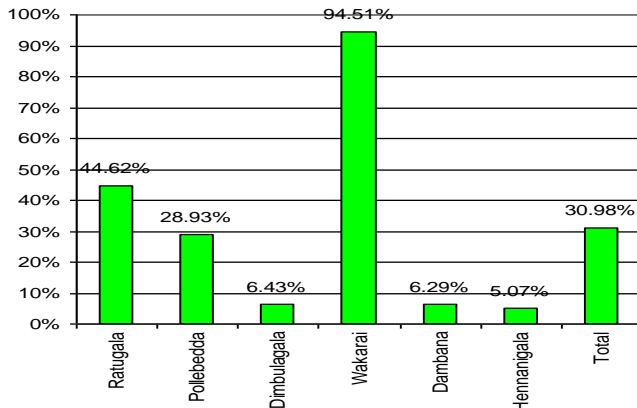
Even though a majority of the Veddas (98%) do not directly engage in tourism, 12% of the Veddas have interacted with local and foreign tourists. Highest number of people interacting with tourists is in Henanigala followed by Dambana whereas Dimbulagala

seems to be an area neglected by tourists interested in cultural tourism. Vakarai and Pollebedda are also areas where there is little interaction with the tourists, that could be mainly due to those communities being in relative isolation and inaccessible areas.





**Figure 6.23.** Number of families that have interaction with NGOs



Quite understandably, NGO interaction is highest in Vakarai where over 90% of the people interact with NGOs. Even though statistically there is a peak seen in front of Vakarai (Figure 6.23), the actual dimension and extent of the cultural impact made through the NGOs in

Vakarai is not yet known and probably take its toll in the years to come. However, transformation of the Veddas who are already in transition could be lubricated with the impact of the NGOs who are said to be promoting dependence of Veddas through influencing modernisation. Rathugala too, which is an area in relative isolation has significant interventions of the NGOs and evangelical movements. There too, religious conversion is relatively high, but not much of evidence is available to prove that the Rathugala Veddas are becoming increasingly modernised.

### **6.8. Impact of development projects**

The impacts of development projects on the Vedda communities are described at the regional level in regional reports (Annex 1-6). The major development projects that have taken place can be taken as Mahaveli irrigation and agricultural extension project, post Tsunami development projects, post conflict development projects, Ramba Ken Oya irrigation project, tourism projects, road development projects, electricity projects.

As described in the historic context of the Veddas, the Mahaveli development project resulted in fragmentation of the Vedda settlements leading to complete alteration of the culture, traditions, livelihoods and way of life of the resettled communities, mainly in the Dimbulagala and Henanigala areas. Land fragmentation led to Veddas having to depend on commercial agriculture for survival.



*“I was in Kandeganwila, Dambana, never liked to come here, but the Minister and officers promised to build a tank and allow us to use forest resources. Now we are losing those. Thisahami did not like to come and said you will not be cared for by these people, you will lose this status, you will lose your relations, finally you will also lose your women. He said that we will disuse our traditional devil and god worship. He was right. Now those traditions are not practiced”- Uru Varige Sudu Banda, Henanigala*

*“There were 33 tanks but after the Mahaveli programme they were neglected. There are only 6 medium sized tanks now. They are also neglected. Our people catch fish in all these tanks. Now the villagers have established fisheries societies and we are not allowed to go fishing. They have introduced fish given by the government”- Kandaiya (60), Kolakanavadiya, Dalukana*

However the areas that were converted into agricultural lands under the Mahaveli and other irrigation schemes resulted in aiding the food security aspect of the Veddas although it was a replacement of food patterns and altered culture.

Post Tsunami and post conflict development projects were only evident in the Vakaraia area with significant amount of monetary and material inputs within a relatively short period of time. The reconstruction of houses did not consider the cultural aspects or the possibilities of detrimental effects on the local culture. The livelihood projects too did not consider or give thought to the Vedda community from a cultural rights perspective and have conducted their activities uniformly. These projects have made the Veddas more vulnerable to food security once the project interventions cease to exist. Veddas in the East are increasingly detached from self sufficiency and are compelled to follow guidance and direction recommended by the development project implementers.

Ramba Ken Oya project which is on going in the Pollebedda area seems to have taken its share of toll on the local Vedda population and their culture. The area public health midwife confirms



the extent of degradation of the culture in the Pollebedda Vedda community amidst Ramba Ken Oya development project and the men working there.

*“Our younger generation smoke ganja, consume alcohol and even commit adultery in front of us. They do those things because that is the example set by their parents” Thala Bandaralage Gomba, Pollebedda*

Unplanned tourism programmes too have taken their toll. For example, in Dambana, where a cultural centre, established with the vision of promoting and protecting Vedda culture has become an instrument that influences the local culture and challenges and jeopardises the local initiative and incentive for future development.

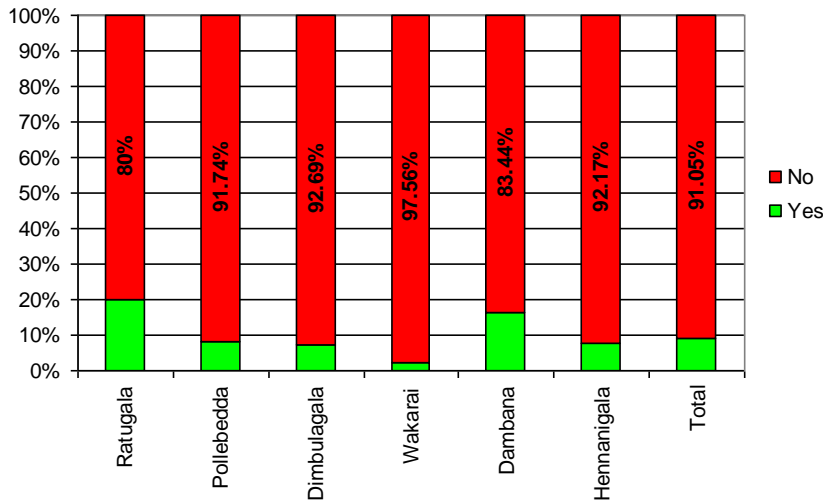
Infrastructure improvements have increased accessibility to the Vedda communities. Furthermore, it has given opportunity for Veddas to freely associate people outside the Vedda villages. Availability of electricity has given access to communication and technology. As described earlier, there are considerable amount of Veddas who are using radios, televisions and also mobile phones.

## **6.10. Discrimination**

10% of the Veddas have felt that they have been discriminated against by being a Vedda. 20% of Rathugala Veddas believe that they have been discriminated against followed by Dambana Veddas (16%). The Vakarai Veddas do not believe that they are being discriminated against by being Veddas, but the qualitative data gathered from the Vakarai communities contradict the quantitative data outcome where the mainstream Tamil population treat them differently and that they are called “Vedars” and are treated as a low caste. In all the Vedda communities, there were school teachers who thought that there is no point teaching children of Vedda origin, but most of the teachers believed that there is hope to improve the educational standards of the Veddas if the parents are mobilised to send children to school.



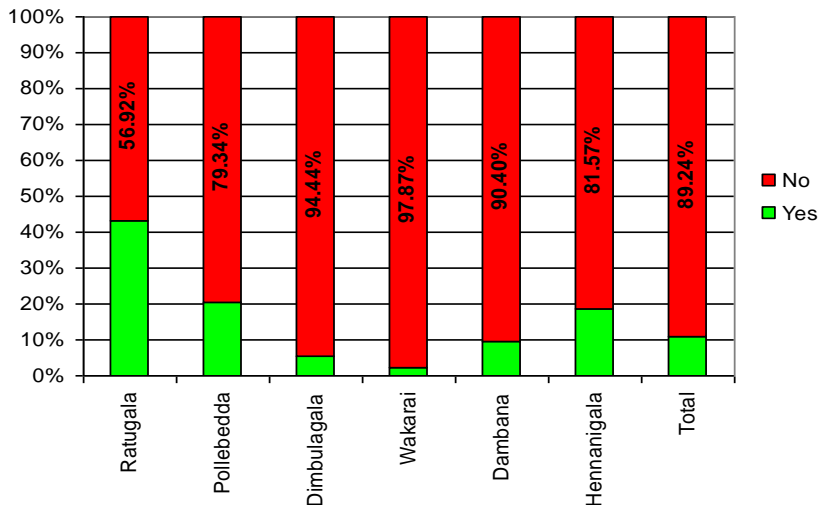
**Figure 6.24.** Number of families by whether they felt discriminated for being a Vedda



Over 43% of the Rathugala Veddas believe that they have been able to gain advantages by being Veddas. Pollebedda Veddas (20%) too believe that they have gained by being Veddas. Dimbulagala and Vakarai Veddas who are the most pro- modernisation

believe that they have no advantages by being Veddas. Only about 10% of Dambana Veddas believe that they are advantaged to be Veddas.

**Figure 6.25.** Number of families by whether, they received any special benefits by being a Vedda



The Veddas who owned the forests are not confined to plots of lands with defined boundaries not exceeding quarter of an acre. Their leaders are created and eliminated by the political and



administrative machinery against the natural selection process. They, who used to make their own choices have a team of administrators and experts representing the government, NGOs and the private sector to guide and direct them on what they should and what they should not be doing.



## **Chapter 7. Culture**

Veddas of Sri Lanka have over the years sustained their lives with the forest environment and their food, shelter, movements, communication; Rituals were simple and evolved along with the requirements of the day. Although they were living in isolation, there have been external influences from time to time which have in a way enriched the cultural diversity of the Veddas.

Some of the cultural practices not being performed as they used to have resulted in producing a chain reaction filled with a detrimental cultural impact. For example, current law of the state prohibiting acquisition of forest resources and also the reduced availability of forest resources has result in reduced food availability where Veddas are compelled to transform themselves from hunting & gathering to nomadic and agricultural societies within a generation.

This form of chain reaction is evident in their cultural practices. In this chapter, such areas like language, hunting, gathering and fishing, clothing and appearance, and rituals are considered. The gradual degradation of the cultural practices within a few generations is elaborated with the interpretation of findings of the research based on three previous generations of the present day Veddas and a breakdown of the present day Vedda's cultural skills according to age category.

### **7.1. Language use**

Language can be considered as the most important aspect of Vedda culture. It is generally understood that an extinction of a language increases the chances of the race and the culture becoming extinct. As well as hunting abilities and appearance, indigenous language of the Veddas is fast disappearing. Urbanisation and increased interaction and assimilation with the other communities have resulted in the disuse of the traditional Vedda language and nomenclature. Fragmentation of Vedda settlements has also vastly contributed towards the disuse of Vedda language. While the Veddas in the Sinhala speaking areas of the island use one common dialect of the Vedda language which seem to have been greatly influenced by the



Sinhala language, the Easterners use a different dialect which is similarly influenced by the Tamil language. However, as explained earlier, there are certain words common to all groups of Veddas which is evidence for links in lineage.

**Figure 7.1.** Transformation of language use/ disuse within a generation

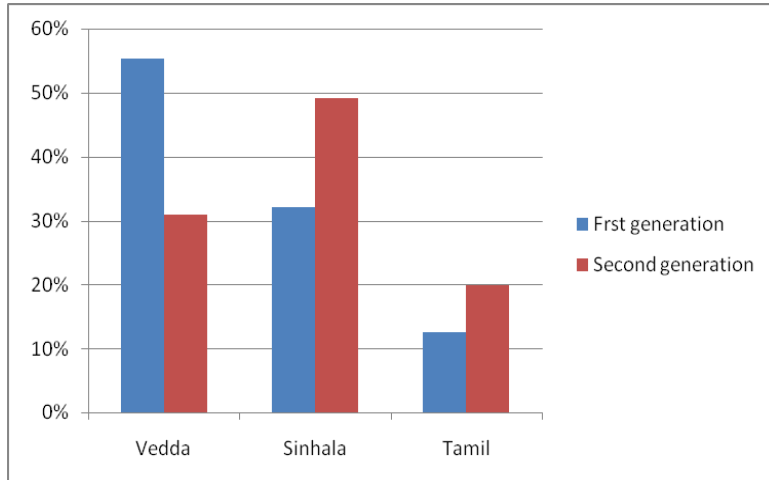
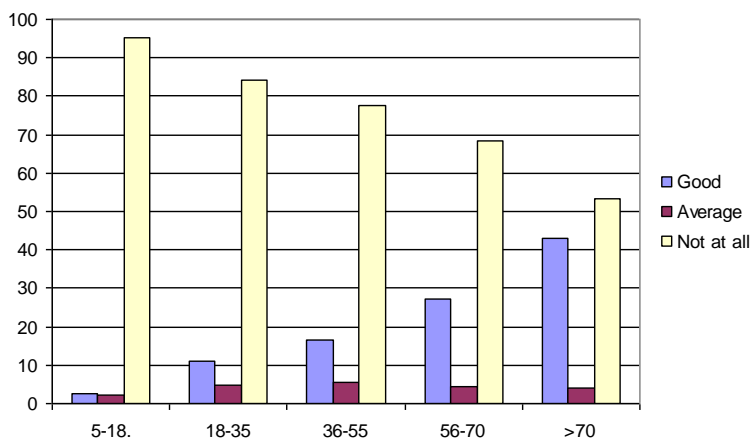
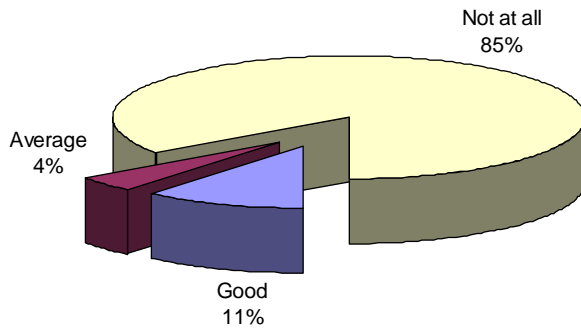


Figure 7.1 stresses the fact that the Vedda language is fast diminishing from generation to generation. Currently, only 11% of the Veddas in Sri Lanka are conversant in their traditional language in comparison to 85% of the Veddas who are not conversant in their traditional language. A majority of the Veddas that are fluent with their indigenous language skills represent the over 70 years of age category and the 56-70 category which can also be a reason for alarm about the possible extinction of the language of the Veddas.

**Figure 7.2.** Percent of population according to indigenous language skills and age group



**Figure 7.3.** Population breakdown by indigenous language skill



The gradual disuse of the Vedda language from generation to generation is further elaborated in Figure 7.1 and 7.2. The language skills have come to near extinction considering the language abilities of the 5-18 year olds among the Veddas who are not at all conversant in the Vedda language. There are no specific criteria to identify the extent of fluency and use of the Vedda language by the persons who mentioned that they are fluent in the language.

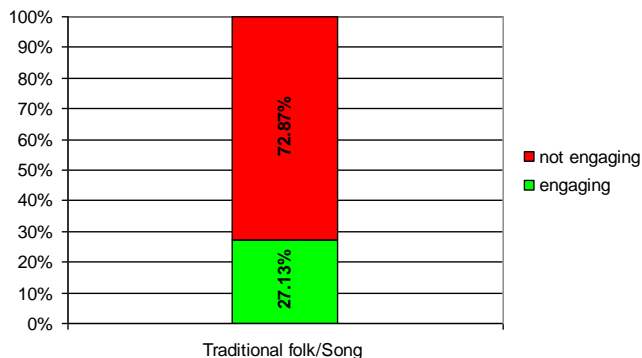
It was observed during the research that persons including the most senior ones who seen using only the Vedda language outdoors and during associations, are using Sinhala at home. Although there are Veddas who could converse well in Vedda language, their day to day language has become Sinhalese or Tamil, making the native language a second language. In areas like Dambana where Veddahood has been comodified successfully as tourist attractions, Veddas converse only in indigenous language to create a false image pristine of Veddahood so that they could market themselves better. For an average tourist using of “kodoi”, “pojja”, “mangachchan” within common Sinhala signifies the fluency of the indigenous language making them qualified to receive a donation. With the use of mobile phones and novel communication technologies and tourism, Veddas, mainly the ones in Dambana have become familiar with the English Language, but remain self primitivised for monetary benefit which should not be considered a bad tactic for living. In the areas that are not considered tourist destinations, such as Vakarai, Pollebedda, Dimbulagala and Rathugala, the VEDI language is diminishing faster as there is no monetary value given for the use of the language.



However, Vedda language cannot be qualified as an extinct part of their culture. Further more, Vedda language has been documented over the years by various researchers at the national and international level which provide ground for inductions for the generations to come if required.

## 7.2. Folk songs

**Figure 7.4.** Percent of Veddas who can sing folk songs



Another well documented area of the Vedda language one the lullabies, songs and poems stereotypic to the Veddas. Some songs that are still in memories of the Veddas, mainly the older ones have been documented.

Most of the folk songs are based on their day to day experiences and also carry glimpses of their evolutionary process and interactions and conflicts that they have experienced in the history.

Previous researchers who have interacted with the Veddas have documented such folk songs that have gone out of use (see Seligman and Seligman 1911, Sugathapla Silva 1965, Wijsekere 1964). Those references are elaborated in the collection of references and literature on Veddas under this project. These folk songs and lullabies too have mostly Sinhala words and phrases, however, this aspect of the Vedda culture seems to have diverged and evolved separately from the Sinhala lullabies and folk songs with different traditions, history, beliefs and environment. Within the vastly changing environment and disuse of cultural aspects, folk songs too are fast becoming disused by the Veddas and currently only 27% of the population can sing traditional songs and lullabies.

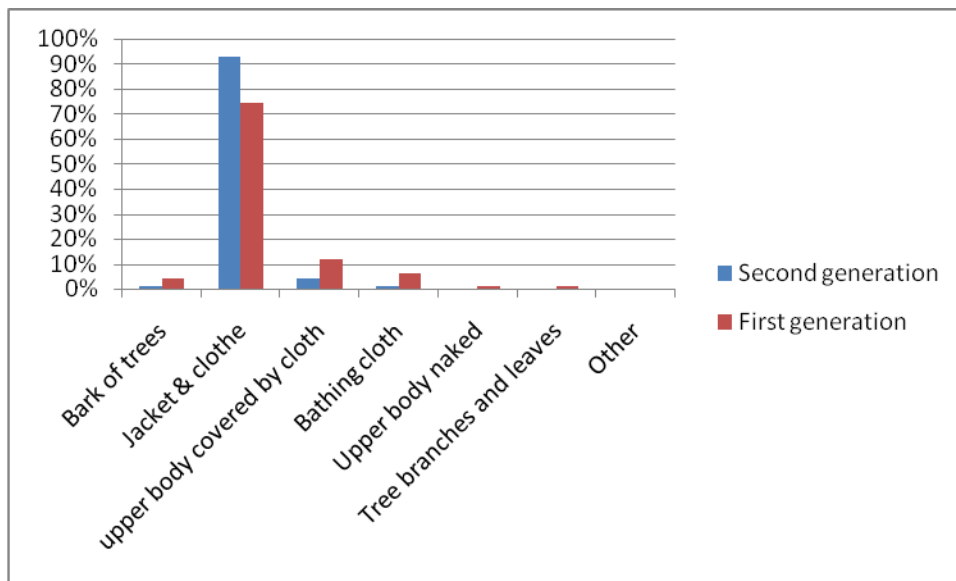


However, considering the fact that documented articles are available and preserved, the generations to come could be induced with the relevant knowledge in an organised manner. A collection of folk songs is available in Annex 7.3

### 7.3. Clothing and appearance

Anthropologists and historians have depicted the Veddas as primitive human beings who stereotypically had long hair, long beards and wore loin cloths and kept their upper body naked. Women’s attire has been described as simple and photos and paintings show that the women covered their bodies with a piece of cloth while some kept the upper body naked. Their dress patterns and appearance have altered immensely within the past few decades.

**Figure 7.5:** Change of women’s attire within a generation

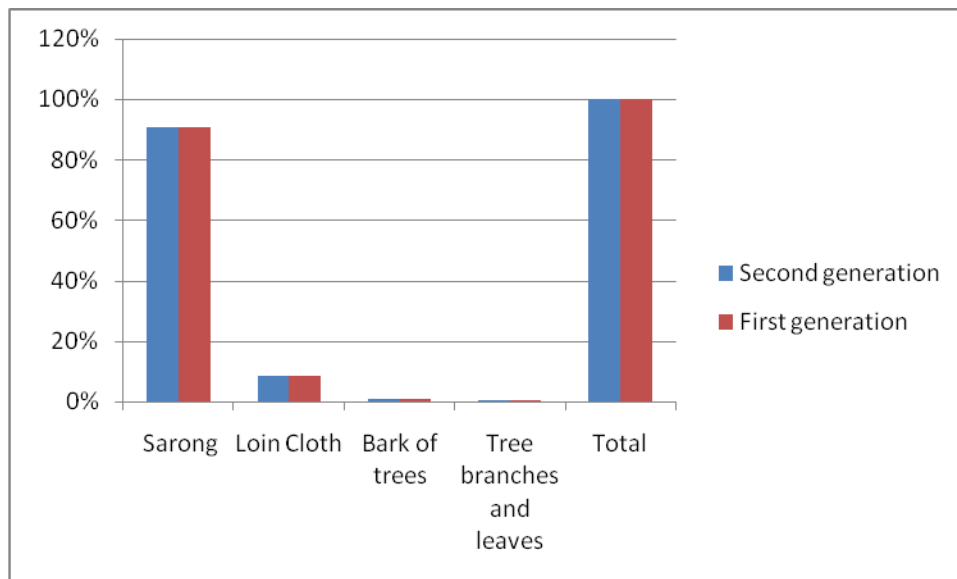


Going back two generations, the clothing pattern of women included different types of clothing. They wore mainly the jacket and cloth (75%) whereas they also wore a piece of cloth, bathing cloth type of cloth, bark of trees while some had their upper body naked while some even wore branches and leaves of trees as described in Figure 7.5. A generation later, keeping upper body



naked, wearing branches and leaves of trees have ceased to exist. While the popularity of the jacket and cloth like typical rural Sinhalese and Tamil increased from over 18% wearing simple attire such as plain cloth and bark of trees reduced by over 50%. Currently, there are many women who wear skirts and blouses, saris and even trousers and T shirts which describe rapid Sinhalese/Tamilisation in a generation and eventual Westernisation.

**Figure 7.6:** Change of men’s attire within a generation



Similarly, popular men’s clothing patterns have changed from loin cloth to sarong in a generation (Figure 7.6). The current young generation mostly wear the sarong just like a typical Sinhalese or a Tamil and the whole of young generation wear trousers and shirts or T shirts.

The recent civilisation processes, mainly the introduction of formal schooling to the Veddas after the 1940s might have influenced them to alter their attire and appearance so that they are better accepted by society. While some of them remained typical Veddas the others metamorphosed with conditional self primitivisation. Some wear the typical Vedda attire for ceremonial purposes only. This is significantly evident in Dambana area where looking like a typical Vedda is a highly profitable value added industry. Most of the Veddas however neither grow long hair nor they have long beards or even moustaches. Most women wear the cloth and the jacket, but the younger generation wear frocks or skirts and blouse and on rare occasions, trousers. This form of

modernisation of clothing is seen mainly among the young girls who go for work in garment factories and other industries in the townships.

#### **7.4. Hunting, Fishing and Gathering**

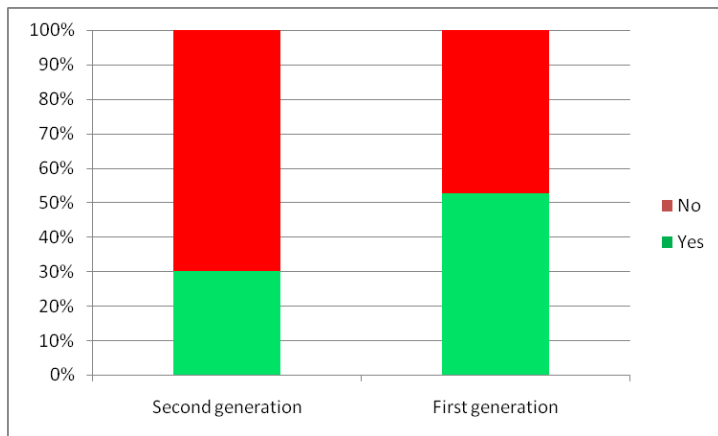
A few generations ago, the Veddas seem to have used the bow and arrow as one of the main instruments for hunting. The other methods include using spears, setting traps, digging deadly trenches. Main prey was terrestrial vertebrates and there is no evidence to show that the Veddas have consumed annelids such as worm species, molluscs such as snails and slugs and arthropods apart from crabs. Tropical forests enriched with mammalian and avian species along with a few selected reptilian species such as iguana, turtle and crocodile and waters filled with fish provided with sufficient amounts of protein rich nutrition for the Veddas. This was also complemented by bee honey, wasp honey and yams rich in carbohydrates. Abundant fruits and diverse variety of greenery was also consumed by the Veddas. Further more, meat is said to have been exchanged by the Veddas with the villagers for food grain and salt.

*“There is none left who could use the bow and arrow effectively. The last as I remember who used the bow and arrow was Randunu Wanniya. We cannot even think of matching their strength and skill”- D M B Sudu Bandila Aththo (Rathugala)*

However, the statement above (see Annex 7.4) also reflects the technology that might have drained through to the Rathugala area from the Kandyan archery technology and weaponry in the early 1800s. In order to bring down a fairly small animal, highly sophisticated bows and arrows would not be required, but to bring down a large sized mammal would require user skill and strength coupled with as well as appropriate technology that would provide sufficient momentum for the arrow to penetrate through flesh of an animal.

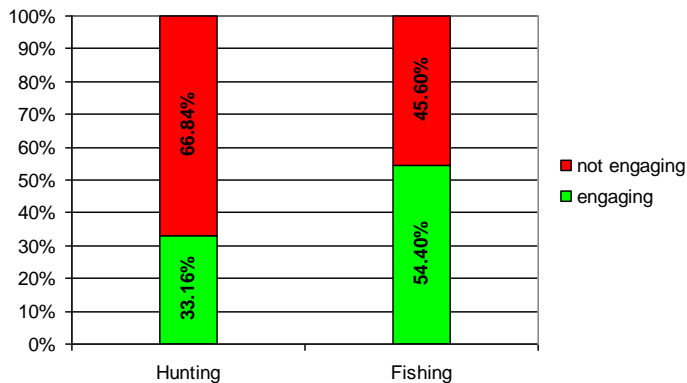


**Figure 7.7.** Change of skill to use the bow and arrow within a generation.



The Figure 7.7 clearly shows how the use of the bow and arrow has become disused within the past generation. In the present day, it is difficult to find a Vedda who could use the bow and arrow effectively. However, the Veddads continue to engage in hunting, but using novel techniques which will be discussed later.

**Figure 7.8.** Percent of Veddads currently engaged in hunting and fishing

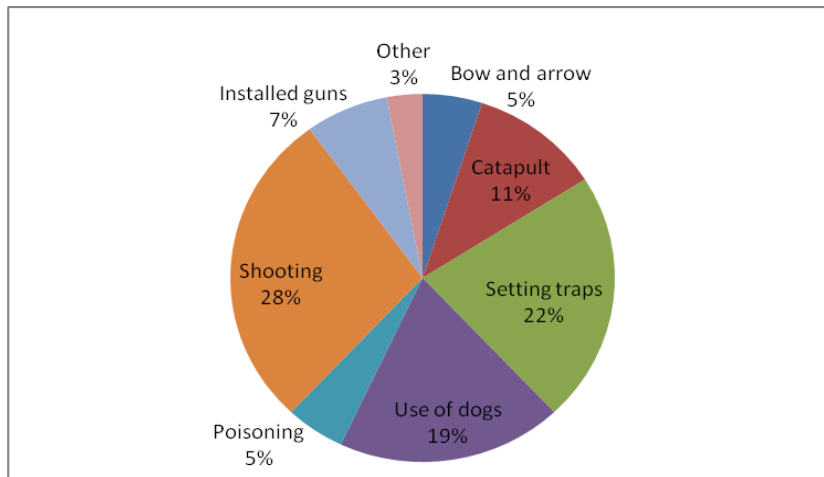


As explained in Figure 7.8., only a mere 33% of the population is engaged in hunting, which is one of the key aspects qualifying the Veddads, at least according to the knowledge of a person from the mainstream. The actual percentage could be higher as under reporting by respondents is possible in this case because the particular question is legally sensitive. The actual consumers of hunted meat could be greater than 33%. Currently there is a severe shortage of wild animals, mainly after the introduction of the guns during British regime and later during the past three



decades after the introduction of automatic weapons and locally manufactured “gal katas” type of guns and installed guns and the restriction imposed by the Wildlife department and general law of the country.

**Figure 7.9.** Percent of hunters by methods of hunting used



As explained in Figure 7.9, the most popular method used for hunting is shooting followed by setting traps and using dogs for ambushing prey. Catapults are used to hunt small avian species and poisoning is mostly done to sedate animals so that the killing will be easier. There is still a nearly 5% of the hunters using the bow and arrow. How to make a bow and arrow is explained in Annex 7.4.

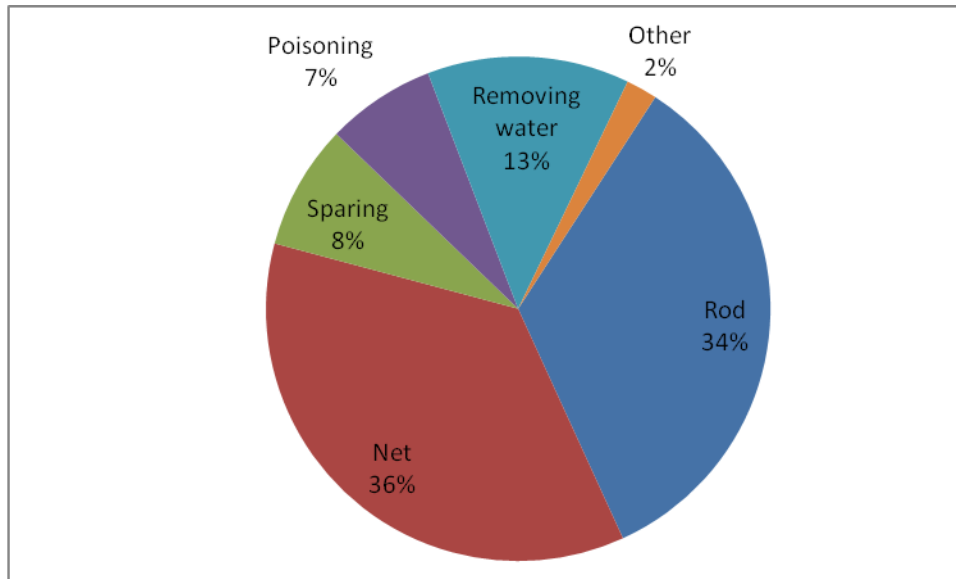
There are people from all the Vedda communities who have seen their ancestors using bows and arrows except in Vakara. However, currently there is only a very few from the Vedda community who could use the bow and arrow effectively. As elaborated in Figure 7.7. Substantial disuse of bow and arrow is seen within a period of one generation. 67% of grandfathers and 31% grandmothers knew how to use the bow and arrow. In comparison only 43% of the fathers and 15% of mothers knew how to use the bow and arrow which alarms significant decline in cultural skills.

Setting traps in general can be considered as smart weaponry that requires mental discipline and skill to design. However, this method could be seen as one of their original ways of hunting



evolved through trial and error. Technique of setting a trap is elaborated in Annex 7.4 as is the method of installing a still gun.

**Figure 7.10.** Fishing methods used



Fishing is done by over 54% of the people. Fishing accounts for inland fishing as well as coastal fishing in saline and estuarine waters. Even though the estuarine and coastal fishing can be considered as traditional fishing practices, fishing in irrigation tanks by the recently resettled populations under the Mahaveli Development Programmes can be seen as a compelled alteration to ensure food security considering that those populations have become landless and have become villainised for using forest resources under the current legislations.

Traditional techniques of fishing seem to have been replaced by fishing nets which has become the most common mode of fishing. This might have been influenced by a majority of the Vakaraï Veddás who were engaging in fishing traditionally being provided with modern fishing gear by various organisations post Tsunami and post conflict. Further more, the people engaged in inland fishing too have got used to fishing nets designed to yield better harvests for commercial purposes. Before the Asian Tsunami disaster in 2004, the Veddás in Vakaraï have engaged in fishing, but mostly as fishing labourers than as fishing boat owners.

People engaged in the inland fisheries sector are having issues with the fisheries societies which impose sanctions for fishing if one is not in possession of a licence granted through the fisheries society. For example, in Henanigala, the Veddas are facing difficulties in engaging in inland fishing in Henanigala and Maduru Oya tanks.

Fishing rods have remained popular among the fishing Veddas and over 34% of the Veddas engaged in fishing use rods to harvest fish. However, this method can be considered as a means of collecting food for self consumption rather than for commercial purposes.

Manually removing water from streams whereby trapping fish within smaller pods of water is another popular method used for fishing through which fairly good harvests of fish is possible. This technique has been used by the Veddas for generations and has sustained.

Spears are still being used by the Veddas but with a reduced frequency to kill a medium sized fish. Unlike the bow and arrow which is mostly custom made and has certain specifications to be used as an effective hunting tool, the spear is a simple tool made out of a long and straight piece of wood with a sharpened end which could penetrate through flesh. Naturally available poisons are also used to sedate fish in ponds to make catching easy. (See Annex 7.2)

Even though the Veddas seem to be still substantially engaged in hunting and fishing, their traditional means seemed to have been altered during recent times. There were a few factors leading to the disuse of the bow and arrow and other traditional methods of hunting and fishing. Simply it was a mere replacement of the old weapon by user friendly and effective weaponry such as the installed gun, cap gun, using dogs for hunting, using catapults, and in the case of fishing, using of spears, manually catching fish being replaced by rods and fishing nets for larger harvests. Furthermore, with the increased complexity of lifestyles along with modernisation; comodification of wild meat (*dada mas*) came into the scene with upward demand which resulted in over harvesting. At times, the Veddas have to compete with the other villagers with Sinhala or Tamil origins for forest resources, meat in particular and the competition was unfavourable to the Veddas as the other villagers had access to more sophisticated fire arms. In the peripheral Sri Lanka, after the eruption of the conflict spanning for thirty years, fire arms and





bullets became commonplace contributing towards the speedy reduction of mega fauna density. A major grievance of the Veddas on the reduction of the wild life is the organised poaching of wild animals that is taking place with the knowledge of responsible government officers and politicians.

While the above scenario can be observed among the original Vedda settlements, the newly resettled Vedda communities in the Henanigala and Dalukana areas as well as Pollebedda have completely disengaged from traditional hunting methods and have been compelled to metamorphose into traditional farmers who grow paddy as a main crop as well as Bada Iringu (Corn- Sc. name *Zea Maize*) , Kurakkan (Finger Millet- Sc. name *Eleusine coracana*), Meneri (Pearl Millet- Sc. name *Pennisetum glaucum*), yams and vegetables.

The situation is different in the Eastern Province where the Veddas in Vakarai area were compelled to struggle for their survival within the extreme conflict situation creating them a number of challenges to live with. While displacement was a key reason impacting their traditional food patterns, converting them from self sustaining to a highly dependant group surviving on donated food rations.

Urbanisation of the country amidst trade liberalisation processes too resulted in people with Vedda origins being hired as construction workers and service providers and eventually becoming city dwellers who migrate from literally the wild to the townships at which they acquire lifestyles of the city and even if they return to the native places, they continue to lead the life that they have recently acquired which require no hunting skills at all.

## **7.5. Religious Beliefs and practice**

Veddas are known to practitioners in the past where they worship and seek protection and advantages from souls and spirits of their ancestors whom they believe have become deities and devils after death. This scenario is commonly called as ancestral worship known as “Naa



Yakku”, but some of them are deities and some are devils. While some of their devils and deities are common to all communities, some differ or at least the nomenclature differs. The Naa Yakku of the Veddas are categorized under yakku, yakinniyo, kiri amma (milk mothers), Bandara deities, Vanniyo and others female deities such as maha lokuvo, Kuveni and Valli Amma. Analysis of some of the names used to describe some of the Naa yakas such as Bandara Deviyo, associations that the Veddas had with the Sinhalese, at least during the Kandyan period is evident (see: Seligmans 1911; Wijesekera 1964: 147-164; Obeyesekere 1974: 201-225, 2002: 1-19; Meegaskumbura 1990: 98-140).

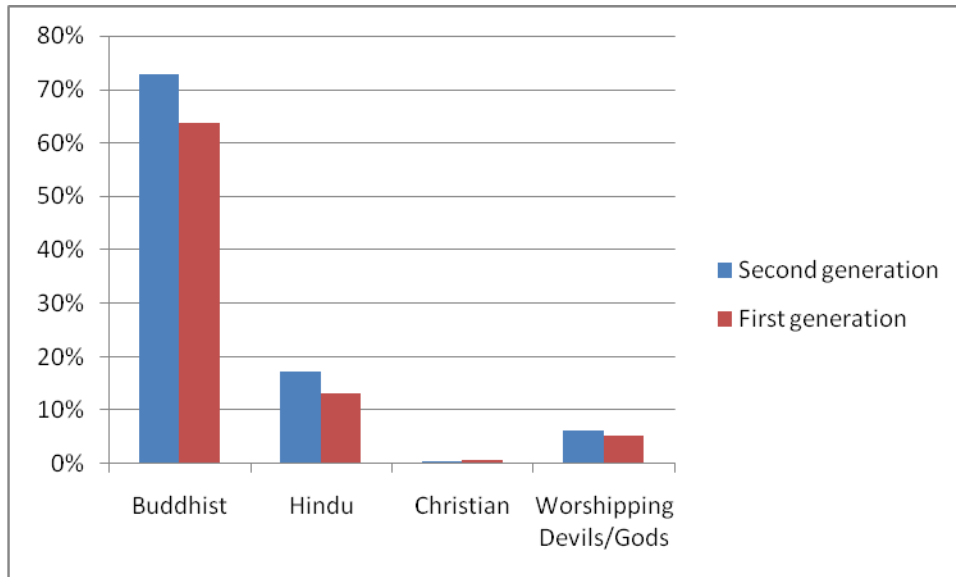
Furthermore, the Vanniyas too can be seen as a recent addition to their culture. Names of Naa Yakku are elaborated in Annex 7.1.3. This transformation from worshipping Yakkas in the olden days to acquiring deities and other newer versions of Naa Yakku could have been due to the increased interaction with the main stream that has been evident during the past.

However, currently, the ancestor worship nature of their culture is being influenced by popular Buddhism, Hinduism as well as Christianity. The Vedita population according to religious beliefs gives a clear idea of the extent of Buddhisation and Hinducisation on the Veddas. Currently 74% of the Veddas call themselves Buddhists whereas 18% call themselves Hindus. Only 2.75% of the Veddas currently worship and believe in their traditional deities and ancestors and have not acquired Buddhism, Hinduism, Christianity or Catholicism. 1.76% worship and pray the traditional deities while following Buddhist, Hindu, Christian and Catholic faiths. However, only 2.5% have adopted Christianity and Catholicism.

Acquisition of Buddhism by over 91% of the populations of the Veddas is seen excluding in Vakaraia where 74% have acquired Hinduism. Converting to Christianity is mostly seen in Vakaraia (7.9%) followed by Rathugala (4.6%). This is mainly due to the Evangelical Christian cults that are active in the region. However, ancestral worship is most common in Vakaraia (13.3%) and in Pollebedda (5.4%). Worshipping traditional deities and ancestors is heading towards extinction in Dimbulagala and is in the verge of extinction in Henanigala, Rathugala. The scenarios in Henanigala and Dimbulagala seem to have been greatly influenced by the strong leadership given by the Buddhist temples and priests within the past half a century.



**Figure 7.11.** Transformation of religious beliefs within a generation



In parallel to becoming Buddhicised and Hinducised, assimilation of the Veddas into the mainstream communities is also seen.

As described in Figure 7.11, significant Buddhicisation and Hinducisation had occurred with the last century or so at an alarming phase whereas the popularity of ancestral worship has drastically reduced.

## **7.6. Traditional medicine**

Through experience, testing within their own way, trial and error, adoption, traditional medicines used by the Veddas has evolved to its present state. Traditional medicine mainly involves consumption of plants as whole, parts of plants or as mixtures of different plants and minerals for preventive or curative purposes. Rituals such as Thovil, Yadini, Shanthi Karma, Kem, Guru Kam etc too are considered as aspects of traditional medicine associated with generating acoustic waves to manipulate astrology, supernatural forces and cosmic energy for the benefit of the humans. It is obvious that the Veddas have been depending on traditional medication for all

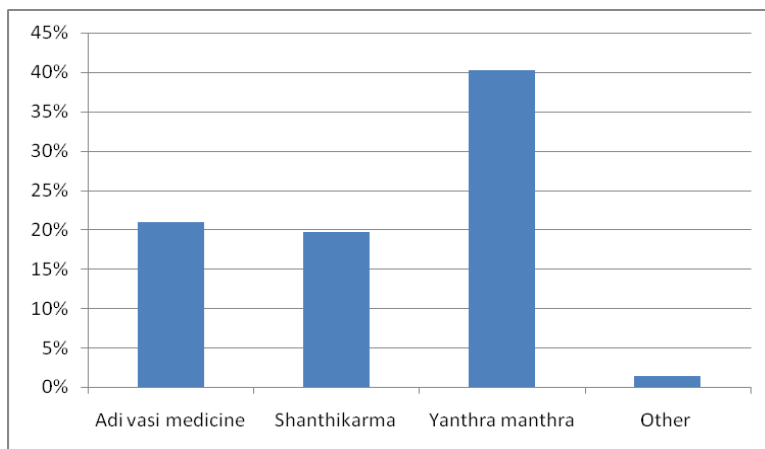


ailments before modern medicine came into existence. It is obvious that the local medicinal practices done for thousands of years were further improved with the technology flow from Indian Ayurvedic system through continuous interaction with India as documented throughout the history.

Though through a slow process, as the Veddas were in relative isolation from the mainstream, the knowledge of traditional medicine of the Veddas has been enhanced with acquired techniques from other cultures that they associated closely with, which also is an important aspect for preservation and development.

There are old people in the Vedda villages that are familiar with using traditional remedies for illnesses. However, the knowledge has disappeared over the years and only a limited amount of information is still existent. The impacts of the events that took place within the last few centuries or so had impacted at large for the gradual reduction of qualitative and quantitative knowledge on traditional medicine. Periodical increase in confining the Veddas to remain within a relatively small, defined and demarcated area by the decision makers for the wellbeing of the majority Sinhalese, Tamil and Muslims of the country without considering the needs of the Veddas had also contributed to the detriment during more recent times. This scenario has also resulted in limiting the interdependence of the Veddas with the forest and natural resources, whereby depriving the Veddas from accessing natural resources from one hand and depriving the forest from being protected by the Veddas on the other.

**Figure 7.12.** Percent of Vedda families by ability to perform traditional medicine/rituals



It was not solely curative traditional medicines that they used in the past. There were also traditional medicinal plants that were consumed in tandem with other food and combinations of food. Currently, such plants are purchased in bulk by businessmen and taken to the towns as there is a demand among the general public for such plant material. Due to the reduced intake of herbal supplements in their staple food that act as preventive measures, the incidence of heart disease, diabetes, high blood pressure had increased according to some people in the village. The change of lifestyle too had contributed to the increase of non communicable diseases. They no longer run after animals to hunt, they no longer have to climb trees for honey gathering, they do not walk long distances to collect food, whereby making them lazier and weaker and also more susceptible to infections and diseases.

Even with the constraints they have on their culture, there is a fairly good population that is aware about natural home remedies consumed for illnesses. Even though they are aware about the traditional methods, they use western medicines that are readily purchasable from boutiques and are marketed better. For example, Paracetamol coming in diverse trade names is available at any small shop and is not a prescribed drug, whereby making people use it for any ailment.

**Table 7.1.** Village wise availability of persons with traditional medicine knowledge.

<b>Village</b>	<b>Good</b>	<b>Average</b>	<b>Total</b>
<b>Pollebedda</b>	17	4	21
Galwalayaya	2	1	3
Pokurugama	0	1	1
<b>Ratugala</b>	<b>7</b>	<b>6</b>	<b>13</b>
<b>Vakarai</b>	1	0	1
Kattamurigu	34	1	35
Kandankulam	2	0	2
Madurankernikulam	14	1	15
Palachchenai	2	0	2
Kadiraweli	8	3	11
Kilimichchi	33	3	36
Kungngankulam	12	1	13
Second mile post	19	0	19
<b>Dalukana</b>	1	0	1
Millana	2	0	2
Old Millana	1	0	1



Yakkure	5	0	5
Bowatta	0	1	1
Ginidamana	5	0	5
Sewanapitiya	1	1	2
Kudawewa	1	1	2
<b>Hennanigala</b>	<b>45</b>	<b>4</b>	<b>49</b>
<b>Dambana</b>	9	0	9
Kotabakiniya	4	1	5
Gurukumbura	30	1	31
Watuyaya	3	0	3
Galkada	1	1	2
<b>Grand total</b>	<b>259</b>	<b>31</b>	<b>290</b>

**Table 7.2.** Age wise breakdown of traditional medicine skills

Age Level	Good	Average	Total
6-12	2	0	2
13 - 18	8	0	8
19 - 35	61	10	71
36 - 55	104	12	116
56 - 70	60	7	67
>70	24	2	26
Total	259	31	290

**Table 7.3.** Gender wise breakdown of traditional medicine skills

Gender	Good	Average	Total
Male	183	24	207
Female	76	7	83
Total	259	31	290

### **Traditional dances/ mantra (Traditional music/ songs and ritual dance)**

Although not directly considered as a means of traditional medicine, mantra, yadini and ritual dances and rites have been used to cure illnesses, whereby making it categorised under traditional medicine. Though the Vedda still believe in and rely on such rituals in order to making the life more comfortable these rituals are now carrying more of a showy and entertainment value than curative and protective value.



Most of the traditional music, songs, mantra, yadini, and rituals including Kiri Koraha and Hathme distinct to the Veddas are still performed by a minority of Veddas. There are 402 (42% of population) individuals that have the ability to recite of indigenous songs and 337 (21% of population) who have knowledge on indigenous poems.

Other such songs and rituals known to be aspects of Vedda culture are still being performed by a certain proportion of the population of Veddas.

**Table 7.4.** Families by skill to sing/dance any traditional folk songs and dances (One family may have more than one skill within them)

Cultural skill	Number	Percent
Lullabies	296	21.5%
Kavi	337	24.5%
Vedda songs	402	29.2%
Yadini	91	6.6%
Performing kiri koraha	254	18.5%
Performing hathma and other rituals	161	11.7%
Vedda music	74	5.4%
Other	4	0.3%

**Table 7.5.** Village wise availability of knowledge on Vedda Rites

Village	Good	Average	Total
<b>Pollebedda</b>	11	3	14
Galwalayaya	2	1	3
Pokurugama	1	0	1
<b>Ratugala</b>	11	0	11
<b>Vakarai</b>	3	0	3
Kattamurigu	25	1	26
Kandankulam	3	0	3
Madurankernikulam	6	1	7
Palachchenai	3	0	3
Kadiraweli	10	1	11
Kilimichchi	23	3	26
Kungngankulam	9	0	9
Second mile post	9	2	11
<b>Dalukana</b>	2	0	2
Yakkure	3	0	3
Mahawewa	2	0	2
Kola kana Vadiya	1	0	1



<b>Hennanigala</b>	33	2	35
<b>Dambana</b>	3	0	3
Kotabakiniya	3	1	4
Gurukumbura	22	0	22
Watuyaya	1	0	1
Nidangala	1	0	1
<b>Grand total</b>	187	15	202

**Table 7.6.** Age wise availability of knowledge on Vedda Rites

Age Level	Good	Average	Total
6-12	3	0	3
13 - 18	7	0	7
19 - 35	48	6	54
36 - 55	70	7	77
56 - 70	39	2	41
>70	20	0	20
Total	187	15	202

**Table 7.7.** Gender wise availability of knowledge on Vedda Rites.

Gender	Good	Average	Total
Male	140	11	151
Female	47	4	51
Total	187	15	202

**Table 7.8.** Village wise availability of knowledge on yantra mantra.

Village	Good	Average	Total
<b>Pollebedda</b>	10	8	18
Galwalayaya	2	1	3
<b>Ratugala</b>	11	4	15
<b>Vakarai</b>	1	0	1
Kattamurigu	16	6	22
Kandankulam	4	1	5
Madurankernikulam	8	1	9
Palachchenai	7	1	8
Kadiraweli	7	0	7





Kilimichchi	17	4	21
Kungankulam	2	2	4
Second mile post	7	2	9
<b>Dalukana</b>	2	0	2
Old Millana	1	0	1
Yakkure	3	1	4
Sewanapitiya	1	0	1
Mahawewa	1	0	1
Kola kana Vadiya	1	0	1
<b>Hennanigala</b>	34	2	36
<b>Dambana</b>	2	1	3
Kotabakiniya	4	1	5
Gurukumbura	19	3	22
Watuyaya	2	0	2
Nidangala	1	0	1
<b>Grand total</b>	163	38	201

**Table 7.9.** Gender wise availability of knowledge on yantra mantra.

Gender	Good	Average	Total
Male	129	28	157
Female	34	10	44
Total	163	38	201

**Table 7.10.** Age wise availability of knowledge on yantra mantra.

Age Level	Good	Average	Total
6-12	1	0	1
13 - 18	4	2	6
19 - 35	35	6	41
36 - 55	56	18	74
56 - 70	47	9	56
>70	20	3	23
Total	163	38	201

It would be interesting to see whether there is any scientifically verifiable significance and impact of the frequencies generated by the Mantra, songs, poems that are chanted and sung during rituals. Some of the mantra that is chanted to chase wild beasts is actually successful



which means that the acoustic frequencies that are generated by Mantra are at least irritable to certain species of mammals and reptiles.

The most commonly known dances of the Veddas are performed during Kiri Koraha and Hathme Shanthi Karma. While some believe that the Kiri Koraha is a part of Hathme some distinguish the two as two separate rituals.

Hathme is a Shanthi Karmaya done to treat illnesses and to resist illnesses as they believe caused by supernatural causes. It takes time and significant amount of resources to organise the Hathme which is performed in the month of September, just prior to the Perahera of the Mahiyanganaya Temple. In the present day, a high monetary cost is also vested on the whole programme as the people that are involved in the whole series of procedures are provided with meals for several days. Some say that the budgets could be as high as Rs. 200,000 to perform the ritual. There are altogether 15-20 people who are involved and are provided with sufficient quantities of betel, areca, tobacco, lime. Due to the monetary constraints and also due to *kili* (if a person from the area dies or if a girl attains adulthood), *kili*, linked with important events. In such circumstances, rituals are not performed. (If a newly attained girl appears at the ritual, it is a bad omen and the key) performers or the *Kapuwās* (Performers) feel if there is someone like that in vicinity.

Even though Kiri Koraha is performed within the Hathme, Kiri Koraha's objectives are somewhat different from the Hathme's. The expected outcome of the Kiri Koraha is to save cattle from diseases, to save people from infections and diseases, to protect people going into the wild for hunting and honey gathering making the process easier hunting and gathering..

However, certain aspects of the Kiri Koraha and the Hathme seem to have close relationship with Sinhala culture.. Some of the questions or puzzling areas about the traditions arise from the ritual itself and also on the concepts behind the rituals. There are close resemblances of the Hathme and Kiri Koraha with the Sinhalese rituals such as Rata Yakuma and Gam Maduva.

The Kiri Koraha concept itself is more likely to be Sinhala in origin rather than from the hunter and gatherer. Most of the *Deviyos* (traditional gods) they worship and request protection from are



Bandaras who are not typical VEDI names but are more closely associated with the Kandyan nomenclature. If they were hunters and gatherers, why would they depend on coconut and Koraha, which is used by rice eaters. Further, the Kiri Koraha is performed to request protection for cattle, which means that they have reared cattle and have not solely been dependant on forest resources.

Therefore, it should either be a fairly recently acquired ritual from the Sinhala or it is evidence to support that the Sinhala and the Veddas have co existed and there were exchanges of culture and people from Sinhala to Vedda and vice versa throughout the history. This proves the impracticality of applying the conventional hunter and gatherer concepts used to describe African, Australian or South American native aboriginal people to local people in Sri Lanka. It can be said that the superficial researches have biases as they are influenced by the Vedda's self primitivisation methods.

Apart from the above popular Shanthi Karma that is still performed by the Veddas, mainly in the month of September, they have other rituals before consuming it. For example, there are hunting rituals that are unique to them where a portion of the prey is presented to the Na yakku (souls of the dead relatives) as alms.

Veddas believe that they are being protected by the spirits of the dead and if the dead are neglected they would cause trouble, lead to inauspicious accidents and events. Even though the worship of Na Yakku forms the striking features of the ancestor religion of these Veddas, the Sinhalese occupying the same ecological zone as the Veddas also have a Na Yakku cult but with some important differences. This indicates once again the blurring of distinctions between Vedda and Sinhala, yet also forces us to recognize differences (cf. Obeyesekere 2002:7).

*Kem krama*<sup>6</sup> were used by the ancestors but these *kem* are not practiced any more effectively. For example, for pest control, there were many *kem krama*, that are now replaced by agro- chemicals and pesticides as the other Sinhala and Tamil villagers.

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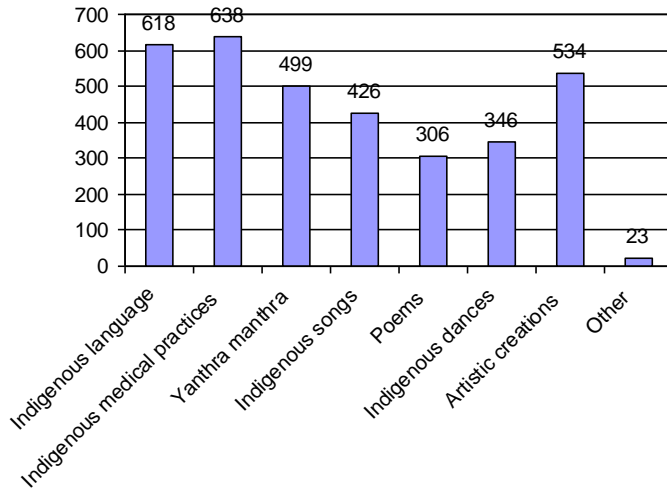
<sup>6</sup> kem is a kind of practice, technique or custom that is followed in order to obtain some favourable effect such as relief from a specific illness. – G K Upawansa



Apart from using Kem for agriculture, there are other Kem that are used to cure ailments. According to people, such Kem should not be told with outsiders. These Kem are however are not often used and that knowledge is only known among a very few and it is unlikely that it would trickle down into the next generations.

*Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language<sup>7</sup>.*

**Figure 7.15.** Veddas willing to undergo training on their cultural skills



As explained in Figure 7.15, there is a demand from among the Veddas to learn cultural skills. However, it can also be observed that the priorities given by the Veddas on certain aspects of culture are prominent. Skills that are most popular are “Vedda medicinal practices”, language, dance, artistic creations and yanthra/mantra” which

are highly marketable skills to have to promote their value added tourism capacities. Less prominence is given to Vedda songs, and poems which are also important aspect of the culture but are less marketable and provides limited ground for value addition. However, it is an

<sup>7</sup> Article 14 of the United Nations Declaration on the Rights of Indigenous Peoples adopted by General Assembly Resolution 61/295 on 13 September 2007. <http://www.un.org/esa/socdev/unpfii/en/drip.html>

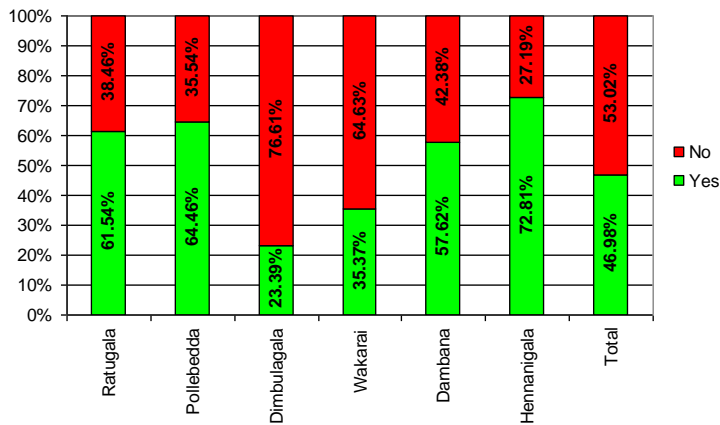


optimistic sign to see a relatively high number of people in the present generation willing to acquire fast depleting traditional knowledge.

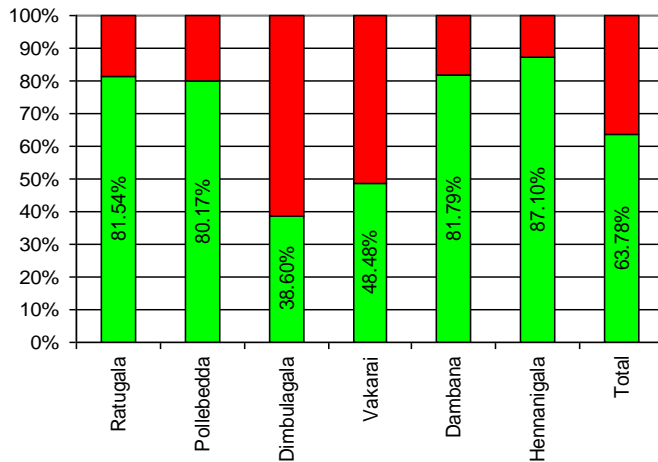
## 7.7. Preservation of the Culture

Even though there is a considerable interest among the Veddas to acquire cultural skills, there are regional differences among the Veddas from the perspective of whether they prefer to live like Veddas or indigenous people. While most communities have opted to live like indigenous people, a majority of the Veddas in Dimbulagala and Vakarai would prefer to forget their Vedita past.

**Figure 7.16.** Prefer to see children with the Vedita identity



**Figure 7.17.** Prefer to live like Veddas

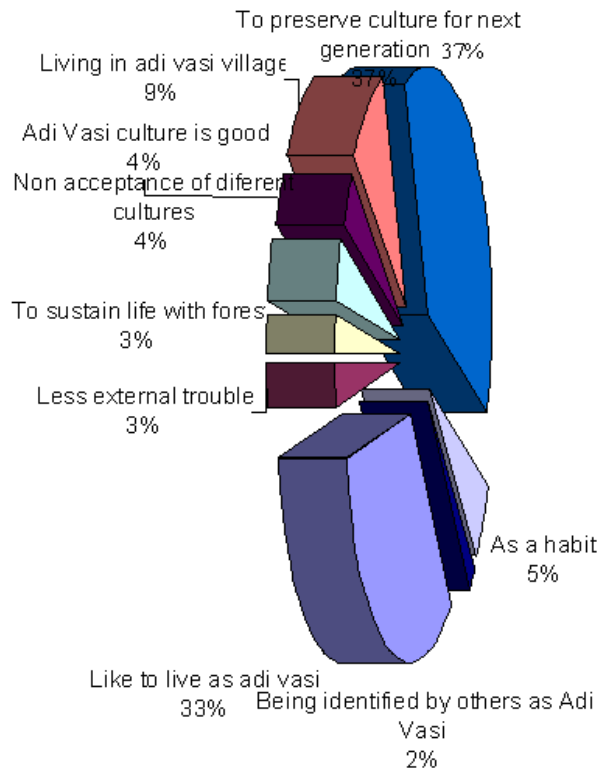


When analysing the tables 7.16 and 7.17, it is evident that there is a variance of negative 15-20% in every location which indicates the actual willingness of the Veddas to engage in the modernisation process. This also indicates the requirement for investments in mobilising the communities to enhance the knowledge of theirs on their culture and the value of the existence of their culture.

**However, there is a large proportion of the Vedda population (64%) who are currently willing to live like Veddas.** As explained in Figure 7.18, the main reasons given by them for wanting to live like Veddas included the sense of responsibility to protect indigenous culture (37% out of the 64%), like to live like Vedda (33% out of the 64%) which is a good sign to indicate that there could be light at the end of the tunnel.

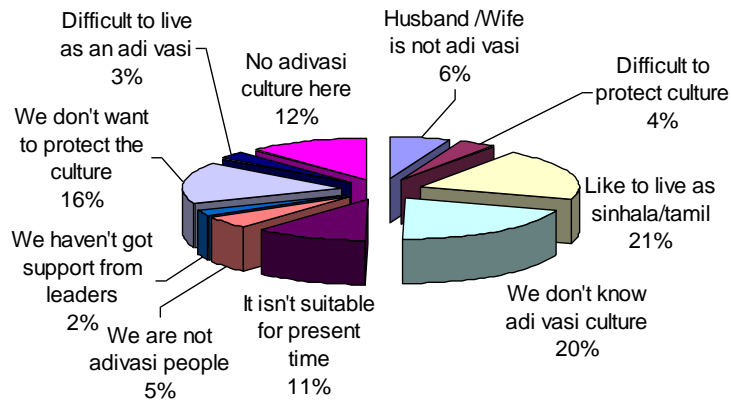
The main reasons for not opting to revert to Vedda- Hood can be broadly categorised into two main areas. One being the compelled group and the other is the pro modernisation group.

**Figure 7.18.** Reasons given for living with Vedda identity



There is 47% out of the 36% can be considered as the compelled group and can be mobilised to join the group of “prefer to live like Veddas” which is 64% currently of the total Vedda population. Collectively it comes to 81% of the total population that can be mobilised to revert to Vedda-hood. This value is the overall value for the whole Vedda community and the value could be as high as 90% for communities excluding Vakarai and Dimbulagala.

**Figure 7.19.** Reasons for not identifying themselves as Veddas.



The reasons given for not preferring to live like Veddas by 36%, as explained in Figure 7.19. include “don’t know indigenous culture” (20%), “lack of support of leaders” (2%), “difficult to live like indigenous people” (3%), “no Adi Vasi culture here”(12%), “difficult to protect culture (4%) and Husband/ wife not indigenous (6%). Pro- modernisation group consists of preferring to



Sinhalise and Tamilise (21%), believing that they are not Veddas (5%), its not suitable for current world (11%), don't want to protect culture (16%) which add up to 53%. The 53% out of the 36% of the Vedda population who do not want to live like Veddas can be considered to be heading towards irreversible modernisation/ Sinhalisation and Tamilisation.

### ***7.7. Vedda's view on Main constraints for existence and cultural preservation***

Major issues faced by Vedda populations are area specific and are described under each community specific reports (Annex 1-6).

Although the major areas of concern within the context of cultural preservation of the Veddas are depicted in brief below, detailed analysis of each of the problem mentioned below and other problems that are branching from the core problems have been discussed under each topic. The main issues that are obviously hindering the cultural progression of the Veddas can be seen as rapid modernisation and scarcity of water mainly concerning their survival, interaction with the wild, education (both formal education and cultural education), Interaction with the law, malnutrition, and religious conversion.

#### ***Scarcity of water***

The most common issue is scarcity of water which concerns their survival. This is felt by all the Vedda communities that came into the study. Water scarcity is extensive and the months of June, July August September are the driest periods of the year where the people have to compete for drinking water on some occasions. Quality of water too is a major issue mainly in the driest months. Considering the fact that Veddas are engaged in chena cultivation and paddy cultivation scarcity of water not only jeopardise their existence but also their evolving livelihoods.

#### ***Interaction with wild life***

Elephant intrusion is seen in almost all the Vedda communities. Destruction of houses, destruction of agricultural produce and even lives is seen.





Poaching of wild life is done as a business by a minority of Veddas and mainly with the inductions by organised businessmen in the cities, but the actual impact of the diminishing wild life and natural resources is for generations to come.

Vedda culture, food, habits, rituals and lifestyle are deeply associated with the forest and have a near perfect balance. Without the availability of natural forests cover, their culture would lead to de existit. Without their culture that acts as a catalyst to enhance the balance of the system the impact of uncontrolled poaching of wild life would have serious irreversible consequences.

### ***Interaction with the law***

Collision of the cultural and historic aspects of the Veddas as well as the rituals against the law of the land is an issue that is limiting their capacity to practice their culture. After regulations concerning the protection of wild life came into the system and after the declaration of national protected areas and wild life reserves, Veddas who were sustaining their lives with the forest resources were pressed to become highly dependant on external sources to sustain their lives. This process meant that the Veddas too had to produce, buy and sell commodities to and from the market, which was a complete alteration of their culture and opening their culture towards rapid modernisation.

The legal system or the policy machinery of the country has not been able to effectively consider the needs of the Veddas. On the other hand, there have not been many persons form the Vedda community to strategically lead their community and their grievances. Designs of the development projects implemented in the Vedda settlements did not sufficiently incorporate their know-how or their point of view hence making them vulnerable of losing their lands and eventually their culture.

### ***Malnutrition***

Malnutrition is another major problem. Childhood malnutrition is prevalent and it is a considerable setback towards any initiative to promote the cultural aspects within the Veddas as the young generation of the Veddas lack basic health conditions required to acquire skills.



Considering that childhood malnutrition is prevalent coupled with low education, it is obvious that they lack knowledge and will to nurture the next generation. Apart from childhood malnutrition that leads to developmental issues, adult malnutrition is also prevalent.

### ***Teenage mothers***

Teenage mothers and childhood pregnancies are prevalent in all the Vedda settlements. Teenage mothers generally lack awareness on nutrition and education. This leads to having negative impacts on the generations to come and for above issues to evolve as a vicious circle.

### ***Religious conversion***

Religious conversion is seen predominantly in the Rathugala, Pollebedda and Vakaraai areas. Earlier forms of religious conversions had absorbed almost all of the Veddas into either Buddhism or Hinduism. However, Veddas have got used to living with those religions while practicing their traditions. The recent scenario of organised evangelist movement's initially converting individuals and then the entire families lead to complete deviation from the original cultural practices. This has the potential to completely change attitudes of the Veddas and also speed up the cultural degradation and extinction process.

### ***Education***

Lack of opportunity to engage in mainstream education, special education or cultural education is a major factor that should be highlighted. Though there are schools established in all the Vedda settlements, the facilities, skilled cadre and guidance offered through schools is insufficient to encourage a generally backward population to thrive in the competitive education system. Even though there is a considerable population willing to undergo training in cultural skills, there are no avenues to acquire such skills.

### ***Land fragmentation***

Land fragmentation is an issue mainly in the Pollebedda, Henanigala and Dimbulagala areas but is a concern for other settlements as well. Veddas who have led a predominantly wild life have been asked to leave the state owned forest lands and have been forced to become farming land owners and waged labourer land less as in the feudal system due to offering them with land



deeds and land permits hence limiting their ownership of the natural resources. The second and the third generations of the pioneer resettlers under development programmes find it difficult to cope with small plots of lands divided among siblings of families, hence making them compelled to encroach into government land. There seems to be conflict of interest between the national policies on land and the needs of the Veddas.

*One of the major areas that were highlighted by many Veddas was their need to*

*- Segregate themselves from the mainstream community*

*- Reintegration with the wild*

*“Our ancestry is the best Varige. Vedda is decency (Vedagathkama)”- Thala Bandaralage Gomba, Pollebedda*

*“Even the conservation officers say that it would be ideal if the Veddas could occupy the area by the tank as it could result in some security for the forest from the forest loggers”- Handage Amarasinghe Aththo, Dalukana*

*“There are still people who possess certain aspects of the indigenous culture. They have pawned or have given the land to someone else for half share and are continuing with their honey gathering and hunting in the forest. Before they were given plots of land under the Mahaveli scheme, they engaged in chena cultivation” - Millane Siriyalankara Thero, a monk of Vedda decent, Dalukana*

*“We prefer to have a separate Vedda village for us where we could practice the Vedda customs and way of life. With the law of the land it is difficult to maintain cultural practices” - D M B Gamini, Pollebedda*

*“We will be respected only if we remain as Veddas. If we become identical to the common Sinhalese, we will lose the pride of being adi vasi. Therefore, we prefer to carry on our ancestry. We do not want to cause any trouble for anyone in the country, but we*



*would value any help that would enable us to practice our liberties.” - T B Gunawardena,  
Pollebedda*

*Uru Varige Sudu Banda (Henanigala)- It is good if we are allowed to go into the forest.  
At least if we are given a license to go into the forest, it is good.*

It is only about thirty years ago after the modernisation process and neo liberal economic spheres opened up, the within a few generations indigenous communities in general have started to experience the possibility of the extinction of their culture that is enriched with traditional knowledge accumulated through millennia.. Even with the possibility of extinction, and cleansing of their ethnicity from the face of the earth, they are unable, as a community to raise of voice or show any sort of retaliation against the multiplicity of forces acting against their will, due to the simple reason that they do not have the capacity to understand the reality or the evils that are acting against the wellbeing of their culture.

While the older generation did not have the need to fight to preserve the culture, the younger generation have become decapacitated through the system resulting in increased hunger and decreased awareness to become more ignorant about the cultural treasure that they have inherited with. Considering that a majority of the Vedda children do not attain high formal educational standards, Veddass as a community is less likely to make a combined and strategic effort to preserve their culture. Let aside preserving the culture, the interactions that the Veddass have with the outside world are mostly working towards the detriment of the culture and the existence as well. Veddass have from the past sold or exchanged meat, honey and forest resources with the Sinhalese in the adjacent villages but under the profit making context, Veddass are used by the businessmen to access forests cheaply to comodify forest resources such as meat, timber and medicines. Furthermore, the Veddass have become labourers, domestic workers and even sex workers.

Amidst stresses felt to the Veddass in all areas since the 1980s, cultural degradation became even more pronounced and evident in almost all the communities. The settlements that interacted



more with the mainstream were faster in approaching their dismay whereas the more isolated groups were relatively immune to the global stresses. Complementing to the Veddas inability to raise voices against their cultural concerns, the Sinhalese and the Tamil speaking majority population too have not shown their will or the vision to preserve the needs of the indigenous communities who are heading towards cultural extinction, which would in turn remove an essential component with cultural and historic significance.

Therefore, it is important and interesting to analyse and document the pristine cultural activities that the Veddas have performed in the past along with the remaining cultural activities that are still performed so that the generations to come or the true owners of the culture would also be able to practice their culture with pride. While it is a highly demanding challenge to preserve the culture considering the mosaic of detrimental factors imposing on the Vedda culture, it would be ideal, or the sole option to give monetary value to the Vedda cultural activities so that they could successfully withstand the impacts of modernisation and change.



## Chapter 8. Conclusions and Recommendations

### 8.1 Conclusions

According to the 1911 census, the total population of Sri Lanka was little over four million and there have been 5,342 Veddas. By 2010, the total population has risen to nearly 21 million and there are less than 10,000 Veddas. During the 1911 census, the Vedda was defined as a “*person engaged in hunting and gathering by occupation and having knowledge of traditional gods*”. If a similar method is used to define a Vedda now, there will not be more than 1,000 Veddas engaging in hunting and gathering and having knowledge of traditional gods. Therefore, the actual number of the Veddas has declined as a proportion and the quality of the Veddas has declined at an unimaginable rate.

Though modernisation of the Veddas is the main blemish on Veddas in general by the mainstream, it is rarely that one wonders what caused Veddas to modernise and whether they are as a community embracing modernisation and neglecting their cultural aspects. It is a tangled web that they are in. It is not a self woven web. It is tailored by the complexities mega society and the Veddas, who are the originals of the land, but vastly outnumbered are compelled to follow the process of modernisation embraced by the majority and lag behind in a no mans land. They are neither primitive as seen in tribal communities in other parts of the world nor are they fully modernised. The fully modernised ones have assimilated with the majority Sinhalese or Tamils depending on the region of the world they live in.

During the past century, they have fast shifted from the hunter and gatherer lifestyle to informal chena cultivation and from there to formal paddy cultivation and other diversified trades seen in typical peripheral villages of Sri Lanka. The change was so rapid and too much to withstand for a disorganised community that used to live leisurely in the jungles minding their business.

In addition to open economic policies and increase of national population several fold in a few decades resulting in urban, rural and agricultural extension programmes that have resulted to the scattering and displacing of the Veddas. The war spanning for nearly three decades too resulted



in displacement and rapid cultural change. The people in wilderness who rarely met people in the villages became more and more exposed to the villagers, their customs and way of life. Cultural degradation was further aggravated by the introduction of laws that prohibit Veddas from accessing the forest. In short, it took away every cultural right they enjoyed.

There are not many who could converse well in their traditional language and not many who wear traditional attire unless for an exhibitory purpose. Using the bow and arrow for hunting purpose is nearly extinct and replaced by the popular installed guns. Traditional fishing methods have been replaced by fishing nets for mass harvesting. Traditional medication and using acoustic treatment methods such as mantra are disused.

Gods and ancestral they used to worship were in the jungles. In deed they had to leave their deities in the jungles and associate with the Sinhala and Tamil populations in the villages who were more adapted to the law of the land, formalities and the systems and procedures.

Then the new comers to villages from the wild were compelled to become farmers, and their children were entered into government vaccination programmes, attended formal schooling adopted Buddhism or Hinduism so that they would better suit the village life. Thousands of years of instinct couldn't be erased in a half a century and it was their nature to leisure out and the parents not possessing any education were unlikely to encourage schooling. Simultaneously they were discriminated against and humiliated by the other children and teachers for being backward, unclean, wearing ragged clothing and for being a person from the indigenous community leaving room for premature dropping out from school that also contribute towards the increase of teenage marriages and teenage pregnancies.

However, from a modernisation point of view, this affected the Veddas. As they were under educated, they lacked capacity to compete in the mainstream job market and continued to serve as labourers at different levels and trades. They were compelled to earn a living by providing manual labour. Within a generation their dietary pattern fell from a protein rich to a low protein, low calorie one and the state of malnutrition is significant in all Vedda communities that are not fully modernised. When comparing the photographs of Veddas taken half a century ago with



present day Veddas, there are obvious signs of stunting and malnutrition. However the Midwifery and public health programmes of the government have penetrated into the indigenous communities. Similarly, the other major government stakeholders too play roles in their day to day lives. The agricultural officers, the police, wild life officers and the Grama Niladharis and political decisions play significantly important roles in their lives.

It is ultimately the responsibility of concerned people and policy makers to devise strategies that would enhance the Vedds capacity to voice their concerns while keeping in tact their cultural identity.

## **8.2 Recommendations**

Clinical analysis of the current state of the Veddas of Sri Lanka suggests the need to look into the multiple facets impacting on their culture. In order to successfully address the prevailing issues and to see an improvement of the state of the Vedda population and also to enhance their culture a three step mechanism could be adopted. All recommendations will therefore be listed under Basic Needs, Income Generation and Mobilisation.

### **Basic Needs**

Restoration and rehabilitation of canal ways and neglected tanks to secure water during the dry periods of the year. Further, technologies such as rain water harvesting should be given consideration.

Provide food rations to the Vedda children that are extremely vulnerable so that they are healthy enough to acquire skills. However, this intervention should not foster attitudes on eternal dependence.

Managing wild elephant intrusion to cultivated lands and villages is necessary to promote chena cultivation and also the enhancement of nutrition of the Veddas. Further, elephant intrusion has become a natural disaster that paves the way for indebttness and reduced food security.





## **Income Generation**

Any intervention should necessarily have more of a facilitator role than direct implementation role on the community. Though it is ultimately the responsibility of the state to intervene, ground reality is that allocating substantial funding for cultural preservation of the Veddas will not be possible in the long run.

There is a dire need to raise substantial funds to at least sustain the Vedda community and develop their cultural aspects. Therefore, it is proposed to attract private sector investment and also delve into the prospects of obtaining multilateral donor assistance.

Private sector interventions could be mobilised via public private partnerships in line with promoting diversified cultural and eco tourism avenues that could bring revenue to sustain the Vedda community and their culture while lubricating the national development as a whole.

## **Regional development planning**

For this purpose, organised regional or zonal development plans should be developed with mapping of potential areas that could attract local and foreign tourists. For example Vakarai Veddas could be promoted as a cultural tourism destination alongside the sandy beaches in the area. Similarly, Pollebedda could be promoted alongside the hot springs in Maha Oya. Similarly each of the above sites should be improved and upgraded with sufficient facilities to be promoted for foreign and local tourists. (See map on page 131)

Steps should also be taken to increase the diversity of activities available at each destination to be promoted and marketed as cultural tourist destinations. (e.g. to establish in situ artefact museums, libraries and model villages)

Each Vedda community should be given due recognition and consideration when designing and drafting tourism maps and tour routes for tourists. For this purpose, the private sector should be



made aware about the destinations and the available attractions at each site. (E.g. To visit Vakarai on the way to Seruvila or Batticaloa, to visit Dimbulagala while visiting Polonnaruwa and Sigiriya, to visit Pollebedda on the way to Arugam Bay through Ampara)

The state intervention should lubricate the eco- cultural tourism industry and the Vedda cultural preservation which will complement each other and will inter-depend.

To guarantee return for investment in the eco- cultural tourism sector, the culture needs to be preserved. Therefore, such a process will automatically and passively induce more people with the Vedda origin to engage in cultural activities.

Cultural activities of the indigenous communities especially during their cultural rituals and festivals such as Kiri Koraha and Hathme that span for a few days should be marketed better.

Provide public transport facilities where necessary to enhance accessibility. This is mostly important to Vakarai Vedda communities in isolation. Enhanced public transport will increase the ability for the Veddas to sell their produce and will also encourage visitors to visit whereby promoting tourism. Creating market opportunities for paddy and other agricultural produce they manufacture would enhance food security while patching their indebtedness.

## **Laws**

- Re- allocation of the traditional land rights to the Vedda communities.
- It would be useful for the preservation of the culture of the Veddas if they are allocated with sufficient forest land to practice, exhibit and preserve their culture as requested by the Dambana, Rathugala, Dimbulagala and Pollebedda communities.
- To provide a consultative and a sustainable solution to overcome the issue of land fragmentation as experienced by the second and third generations of the Dimbulagala and Henanigala communities.
- It would be beneficial for the Henanigala Vedda population if they are provided with access to the tanks for inland fishing.



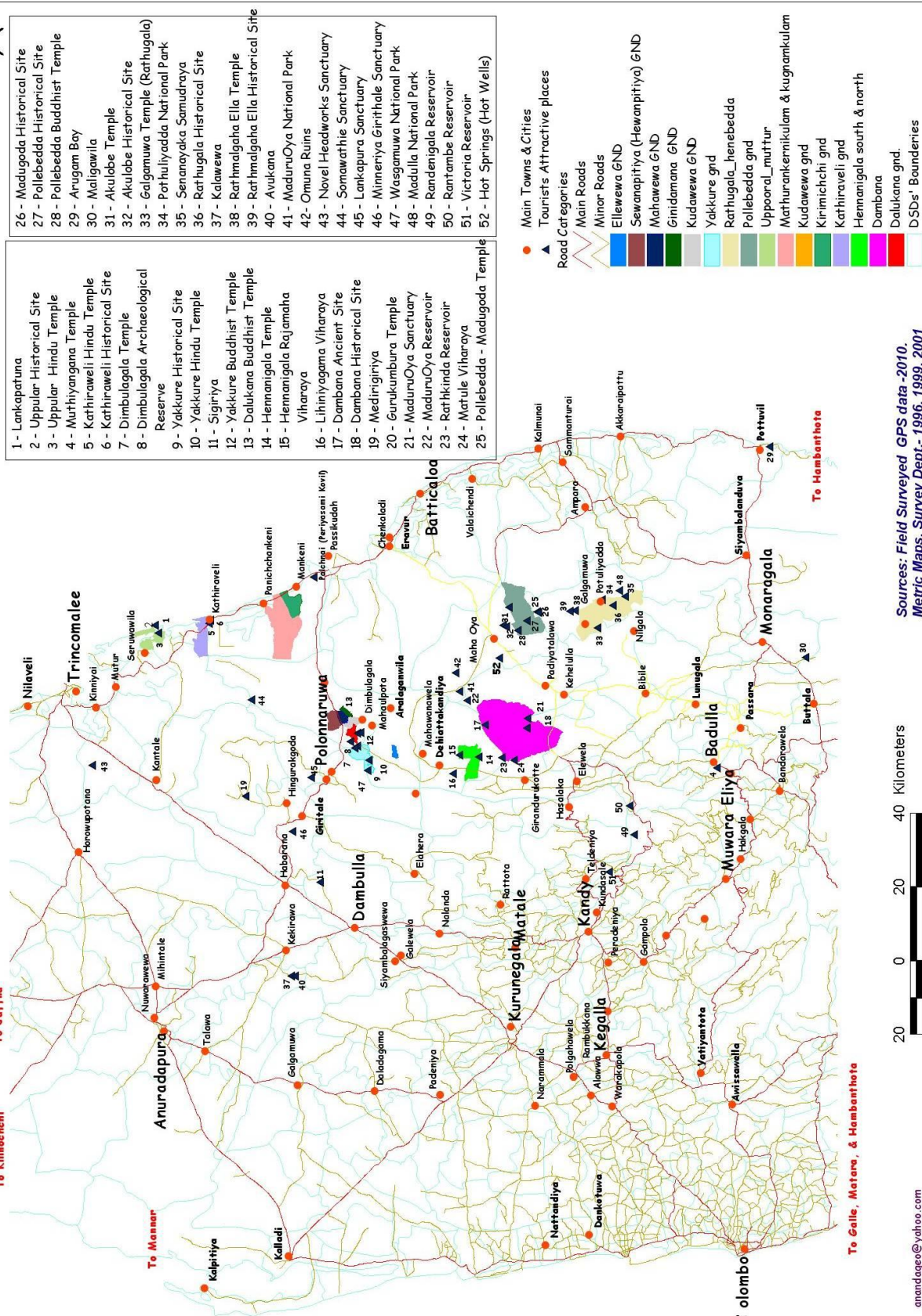
*The National Forest Policy, enacted in 1995 to protect the environment directly, encourages community involvement in forest management. Leasing forests to the private sector to manage multiple uses of forests has been given thought. Under the same regulations, the respective Vedda communities could be given authority and responsibility to sustain and maintain forest resources.*

Considering the fact that the Veddas have existed before the current laws were introduced to Sri Lanka, and considering the fact that the interaction with the forest is a prerequisite component of Vedda culture, a system should be made with careful consideration on all aspects and possibilities of possible abuse to exempt Veddas from the conventional law of the land especially the laws pertaining to encroaching and protected area management.





# Attractive Surroundings of Veddas Settlements of Sri Lanka



Sources: Field Surveyed GPS data -2010, Metric Maps, Survey Dept.- 1996, 1999, 2001

Scale: 0 20 40 Kilometers

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## **Mobilisation**

Mobilisation of the Veddas themselves to conserve their culture is the key to preserving the Vedda culture. The Vedda communities should be facilitated to devise a comprehensive programme or community based programmes that could be used as a model to mobilise action, implementation as well as monitoring.

In the past, governments and individuals with authority have given definitions about the Vedda, culture, preservation requirements based on their individual analysis rather than following a democratic process that reflect the needs of the concerned community hence making the Vedda community as a whole degrade as human beings and as a culture.

### ***Basic education***

- Enhancing access to at least primary and secondary formal education and quality of formal education
- Creating non formal education avenues for children who drop out from and who have dropped out from formal schooling
- Creating cultural education avenues for children
- Addition of Vedda culture as an elective subject at the G C E Ordinary Level exam so that it formalises, documents and pave the way for continuous improvement of the cultural knowledge among Veddas
- Creating an existing skill pool among the Vedda communities to enable trickling down of traditional knowledge to the younger generations through employing them as resource persons and tutors.
- Facilitating cultural exchange programmes between different Vedda communities in Sri Lanka
- Gunawardena of Dambana who is a graduate with intellect, vision and skills is remaining as a school teacher, which can be considered in a way as a waste of capable human resources. His formal educational attainment and also indigenous knowledge could be easily utilised in a meaningful way to enrich the cultural skill knowledge of the Vedda children.



Inclusion of educated Vedda community representatives within the cultural enhancement policy frameworks and provide with incentives so that they could proactively engage in cultural enhancement initiatives. (e.g. Gunawardena of Dambana, a graduate teacher could be employed by the cultural ministry or jointly by the education and cultural ministries so that he could engage proactively in cultural preservation)

### **Enhancing direct cultural preservation**

- Creating a skill pool that include indigenous language skills, traditional medicine, arts, folk songs, hunting techniques, rituals etc so that the pool could be used as a means of transmitting traditional knowledge to the next generations.
- Using audio and video technologies to preserve the diminishing aspects of the Vedda culture.
- Appointing Adi Vasi cultural officers in addition to the existing cultural officers in selected Divisional Secretariats would lubricate the government programmes on the Veddas.
- The above officers appointed could organise training programmes and inter aboriginal community exchange programmes with other countries.
- The above officers could act as a hub that would effectively coordinate and build partnerships between the Vedda regional leaders and the government administration and political hierarchy and provide a formal authority and sense of autonomy to the Vedda villages.
- Mediation and facilitation to resolve conflicts between the leaders of the Vedda communities.



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# **Annex 1. Dambana Regional Report**

## ***A 1.1 Introduction***

Dambana, as the most renowned original Vedda settlement in Sri Lanka (See maps on page 137 and 138), has been arguably considered as the hub of Veddas over the past half a century or so. While Dambana is considered as the sole haven of Veddas of Sri Lanka at the national level and the international level, where the recent leadership shifted from late Uru Varige Thisahami to Uru Varige Vannila Eththo, the other Vedda communities have a conflicting idea about the above.

Within the ever changing society, Dambana's traditions and rituals and the culture in general have also made their share of alterations and have survived to date. However the Vedda culture in Dambana is under immense stress partly due to modernization of the Veddas and partly due to the influences of the outside world influencing Veddas to commodify Veddahood and Vedda culture, hence making distorted versions and interpretations of the Vedda culture to comply with the popular demand of the tourists.

As an example, some locals belonging to the Vedda Varige say that there was no need for ornaments, bead chains and artefacts two or three generations ago as the Veddas lived an ultra simple life, but since there is a demand, Vedda people started to create and evolve artefacts with bones and horns of animals to serve the market demand within the last two to three decades.

However, one could argue that at least bits and pieces of the holistic jigsaw of Vedda culture is still remaining in Dambana. Simply, it is possible to capture at least a considerable proportion of the Vedda culture from Dambana. Of course there are people with traditional knowledge in Dambana who have aided carrying forward the cultural practices to a certain extent. It is evident that there is a need to create a database on the available skills and resources if the culture is to be preserved for the next generations.



# Deatil Map of Dambana GND



- 1 = Cot - Wanniyaleyi Ethto
- 2 = Dambana Musium
- 3 = Dambana School

GND : Dambana (7A)  
 DSD : Mahiyanganaya  
 District : Badulla  
 Province : Uva

- Settlements
- Tributerries
- Dambana GND
- Villages
- Roads
  - Main Roads
  - Minor Roads
  - Cart Tracks
  - Foot Paths
- Dambana landuse
  - Forest
  - Scrubs
  - Paddy
  - Garden
  - Reservoiur /Tanks
  - Rocks
  - Chena

2 0 2 4 Kilometers

Sources: Field Surveyed GPS data -2010.  
 Metric Maps, Survey Dept.- 1999

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# Deatil Map of Dambana GND with MaduruOya Sanctuary Boundary



- 1 = Cot - Wanniyaleyi Ethto
- 2 = Dambana Musium
- 3 = Dambana School

GND : Dambana (7A)  
 DSD : Mahiyanganaya  
 District : Badulla  
 Province : Uva

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Sources: Field Surveyed GPS data -2010.  
 Metric Maps, Survey Dept.- 1999



### **A 1.1.1 Historic context of Dambana Vedda Village**

Mahiyanganaya has been considered a haven for Veddas in Sri Lanka from the ancient past. Binthenna area too has been a popular Vedda destination. The Veddas believe that they withdrew from the Mahiyangana area during the Buddha's time, which is believed to be approximately 2,500 years ago.

Later on, the area was shared by the Sinhalese and the Veddas and the Sinhalese as well as the Veddas were having close ties with the Kings that ruled the country. During the colonial period, Sinhala and the Vedda people fought as allies to save the land from the intruding Westerners to save the Kandyan kingdom.

As many historians and anthropologists have pointed out, the Kandyan Sinhalese surnames that are derived from Vedi origins. Similarly, there are Vedi family names, or Variga that are qualified with their Kandyan surnames. Therefore, it would be ideal to believe that there are no pure bread Kandyan Sinhalese and pure bread Veddas who carry purely the Sinhala or Vedda genome.

### **A 1.1.2 Current state of the Dambana Veddas**

By the 1800s, Veddas were a fully established group of people within the Mahiyanganaya and adjacent divisions. However, during the colonial regimes, Vedda populations were reduced to a few pockets and eventually by the mid 1900s, Veddas were confined to a few villages. Their geographical marginalization was further aggravated with the Mahaveli development project in the mid 1980s and the subsequent colonization and resettlement processes which required Vedda communities to voluntarily or involuntarily resettle in areas such as Dimbulagala, Velikanda Divisions in Polonnaruwa District and Henanigala in the Ampara District where they were compelled to shift their culture and traditions that were based on a sustainable hunting and gathering lifestyle to a agriculture based dependant livelihood.



Still there are interactions between the resettled communities and the original population in Dambana. However, in the years to come it is likely that the communities will become more distant from one another with reduced interaction between second, third and fourth cousins.

## **A 1.2. Demographic features**

### **A 1.2.1 Population**

There are a total of 215 families of Veddas in which there is a population of 796 in Dambana Vedda community. Family size is 3.7 members per family which is typical to Veddas in general.

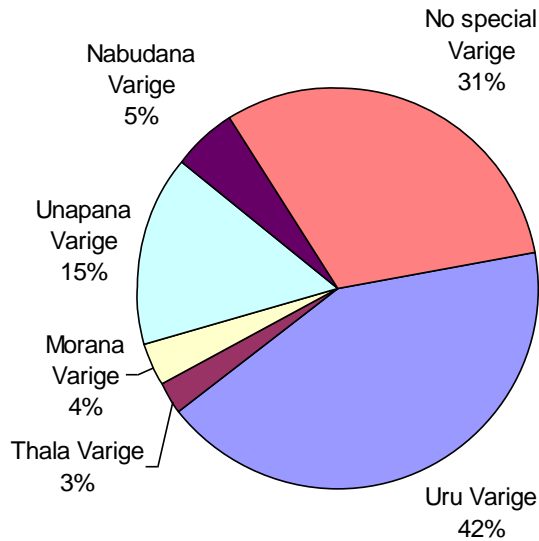
**Table A 1.1:** Village wise breakdown of Dambana Vedda population

<b>Village</b>	<b>Population</b>
Pokurugama	4
Gurukumbura	404
Watuyaya	162
Dambana	107
Kotabakiniya	22
Galkada	72
Bimmalamulla	4
Nidangala	21
<b>Total</b>	<b>796</b>

53% are males and 47% are females. Living with extended families is not popular among the community. 37% of the Dambana population is below the age of 18 and 7% of the population is above 55 years old. Out of the ones who call themselves Veddas 79% of the have Vedda origin fathers and 83% had Vedda origin mothers.



**Figure A 1.1:** Dambana Vedita population according to Variga



Uru Varige is the most influential and common (42%) Varige represented by Vannila Eththo. Unapana Varige (15%), Nabudana Varige (5%), Morana Varige (4%), Thala Varige (3%) too are still not extinct. There is a significant (31%) who call them Veddias and do not consider themselves belonging to either of the above Varige. They could have lost

their Varige due to disuse or are descendents of the extinct Varige names such as the Uru Vadiye Varige, Kovil Varige, Ambala Varige and Roogam Varige. Further more, there are people with Sinhalese origins who also claim to be Veddias. This is mainly due to the cross breeds between Veddias and the Sinhalese and may also be resultant of opportunistic behaviour of the villagers from the adjacent villages who are literarily scavenging on the benefits that the Vedita people are offered through governments and the tourists.

96.6% of the Veddias call themselves Buddhists and 3.4% have remained god and devil (Na Yakku) worshippers. Although they call themselves Buddhists, there are many who still believe in the Na Yakku that is a deep entrenched aspect of the Veddias.

### A 1.2.2 Migration

Over the years Vedita population has emigrated from than immigrated to Dambana. This is mainly due to the development programmes in the past few decades signified by power generation, agricultural extension, rural extension and urban extension programmes of the successive governments in Sri Lanka. There are many Veddias in the Dalukana, and Henanigala who have direct and indirect links with the Dambana cousins. There are also relations of the Dambana Veddias living in other Vedita communities in Sri Lanka as well. Scanning back

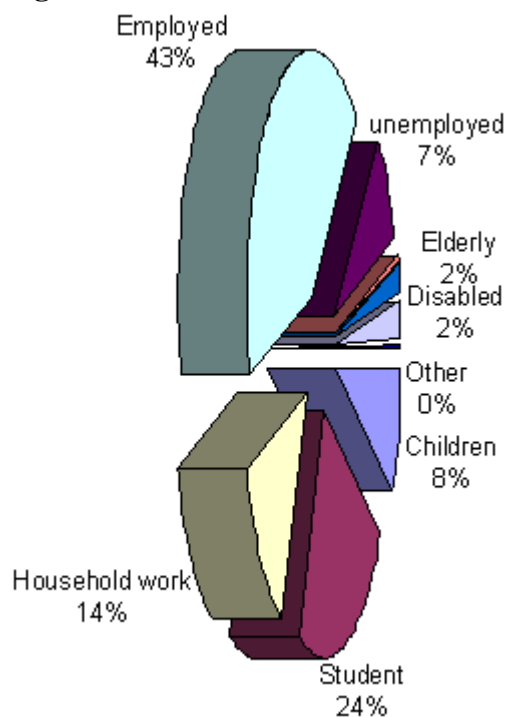


further, it is seen that even the Eastern coastal Veddas too have links to the present day Dambana Veddas.

## A 1.3 Economic situation

### A 1.3.1 Economic Activities

**Figure A 1.2:** Economic Activities of Dambana Veddas

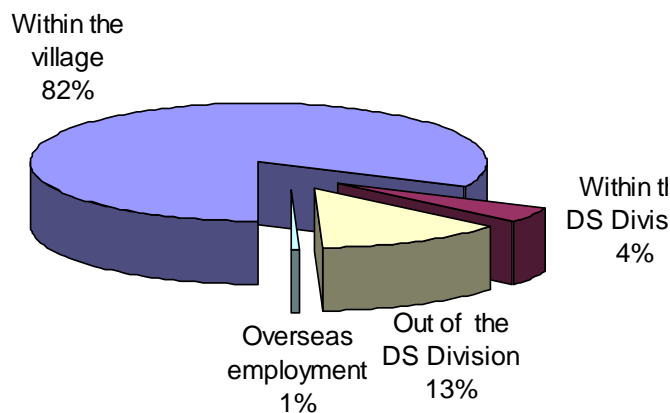


Out of the economically active Veddas, the most popular economic engagement is *chena* cultivation (56%) followed by paddy cultivation (11%). 10% engage in manual labour and 6% in self employment. Most of the economically active people engage in multiple economic avenues. Some engage in labour work seasonally. This shows that the livelihood of Veddas have transformed from hunting and gathering one to a agriculture centric lifestyle. More trends towards economic diversification is seen in this community where there are few skilled labour providers, businessmen, people engaging in tourism, teaching, clerical work and even overseas employment. In contrast, there are only a very few people that engage in hunting, honey gathering and fishing.



While most of the people engage in economic activities within the village (82%) it has seen at recent times that people tend to move outside the village into the adjoining villages to provide manual labour and to engage in agricultural activities. There is also a significant (13%) portion of the economically active who go out of the DS Division for economic activities. Most of those are seasonal workers who go to the towns and cities to work as manual labourers.

**Figure A 1.3:** Distance to main occupation in Dambana



The quantitative findings on economic activities and its diversification contradicts the qualitative findings. This may have been due to the Dambana Veddas in particular becoming that much deceptive to under-report or understate the actual economic capacity of theirs to conceal actual income. This may also reflective of the nature of their dependency on the people from outside. Further, it justifies the need to accommodate qualitative data and information gathering in parallel to quantitative work to avoid biases.

**Paddy cultivation-** There are about 150-200 people engaged in paddy cultivation. While a majority is engaged in subsistence agriculture, some sell their produce. There are many constraints with regard to lack of technology and lack of water and irrigation systems.

**Vegetable cultivation-** There are about 50-75 people that engage in vegetable cultivation. They grow, brinjals, beans, tomatoes, chillies, carrot and pumpkins. Most grow for self consumption





and some sell at Mahiyangana *Pola* (fair). Many vegetables can be grown in this area. Water shortage and damage caused by wild elephants is substantial.

Mayze- 200-250 people engage in this. The wholesale value of a corn cob is 5-7 Rs. If seeds are extracted and sold, it can be sold at 25-40Rs a kilo. For an acre 2 metric tons can be harvested. The main constraint is the lack of technologies to control pest induced crop damage.

Collecting bee honey- 150-200 people are engaged. Whole sale value of a bottle is Rs. 400 and the retail value is Rs. 600. They harvest from the wild and is done in the traditional way, but the honey they gather is said to be contaminated with sugar and coconut treacle.

Plantain- There are 3-4 people who are fully engaged in cultivating plantain commercially. Koli Kuttu is Rs. 5-7, Sour is Rs. 1-2, Sugar is 2-2.50. This is a highly viable and highly profitable crop in the area but people are not aware and are not reluctant to change.

Cow pea- 15-20 people engaged. A kilo of cow pea is sold at Rs. 80-90 for wholesale buyers. There is a high demand for cow pea.

Pani Dodam (Green oranges)- 10-12 people are engaged in the trade. A fruit is sold at 10- 15 for wholesale buyers. Highly viable, but the cultivation and plantations are done in a disorganised way.

Artefacts- 50-60 people. Ornaments are made of deer horns, teeth of elephants, tusks of elephants, bones of animals. There is no set standard prices for the ornaments. There seem to be a huge demand for these ornamental products.

25-30 males and females- Ornamental flower baskets, flower pots using kirindi ata. This has a fairly good potential. Even the international demand could be sought. Such ornaments are sold at Rs. 100- 150 per item



4-5 people make *labu kata*, bow and arrow, catapults. A *labu kate* is sold at Rs. 20- 250. Bow and arrow is sold at Rs. 450- 500.

Carpentry- 1 person is engaged in wood craft/ carpentry. Many people from the village as well as outside the village depend on him for furniture requirements.

Providing manual labour- 15-20 people engage in providing manual labour in the village and also outside the village. These people go for paddy harvesting (Rs. 500 per day), packing fuel wood (Rs. 500-600), unskilled labourers at construction sites (Rs. 500-600)

Fishing- 10-15. A kilo of fish is sold at Rs. 100- 150. Sometimes they apply salt and sell as dry fish. A kilo of dry fish is sold at Rs. 200-250 whereas the smoked dry fish is sold at Rs. 450-500 per kilo.

Selling fruits- 15-20 people. Selling *nelli* (amla), guava, oranges (naran). A guava fruit is sold at Rs. 1-5. Naran- Rs. 10, Amla- bag of 15-20 fruits- Rs. 10-20. They harvest from forest and sell at Mahiyangana and Kotabakiniya fairs.

Tourism- 30-40 children between ages 6-15 are used by about 15-20 adults led by the son of Vannila Eththo who ask children to conduct dancing performances and entertain tourists and demand Rs. 6000-7000 at a time out of which only about 1000 is given to children.

Begging- There are children who are non schooling, but ask for money from tourists pretending to be schooling.

Selling meat- 15-20 people. Meat is sold raw or dried under smoke. Dry meat mitiya (about 400g) is about Rs. 100-150 for locals and 200-250 for outsiders. Raw meat is sold at Rs. 250-300 per kilo for locals and 350-400 per kilo for outsiders. There is an informal network that is active to trade *dada mas* (meat of wild animals) which is not allowed by law to be consumed or trafficked. Within the network are some names such as Mas Raja, Sena of Dambana junction,



Kalu Mahaththaya, Sundara of Dambana junction are able to buy meat at a lower price than offered to for the locals as they are regular buyers of meat.

Petty shops/ grocery stores, tea boutiques- There are about 12 shops out of which about 3 are belonged by non Veddas. Grocery items, tea, rotti, buns as well as Betal, areca lime, tobacco are available. The highly consumable betal and other ingredients that go in are also available at shops usually in large quantities. Even the women have got used to the habit of chewing betal. When they go to a local shop, they have a rotti, a plain tea and a betal vita before they leave. It has actually become a tradition.

Guiding tourists- 3 people. These people guide foreign and local tourists that come to the village and earn a living.

Government servants- 13 people- There are 5 teachers, health sector labourers- 4, wild life officers- 2, Unauthorised clearing of wild life department- 1, Ports authority- 1.

Dairy production- 3- Mostly the milk is for domestic consumption. However, milk is also sold at Rs. 40 a bottle to be consumed by school children.

Herbal soups (Kola Kanda)- herbs such as Pol pala and Rana Vara are sold to ayurveda drug shops by about 10- 15 people.

There seems to be a highly diversified and a vibrant informal tourism sector and secondary tourism sector that has developed in Dambana but the ones who are economically active are engaged in multiple trades whereas the ones who are inactive do not have much of an income. Therefore, there is a serious income disparity. Customer satisfaction aspect of tourism still need much investment according to many. For example, it is difficult to find good bee honey from Dambana. Bee honey is mostly contaminated with sugar and water.

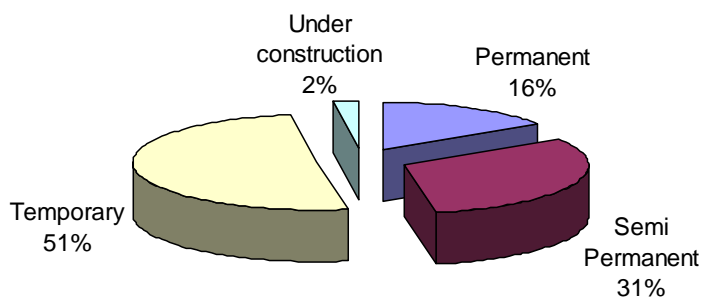


### A 1.3.2 Income, Expenditure and Assets

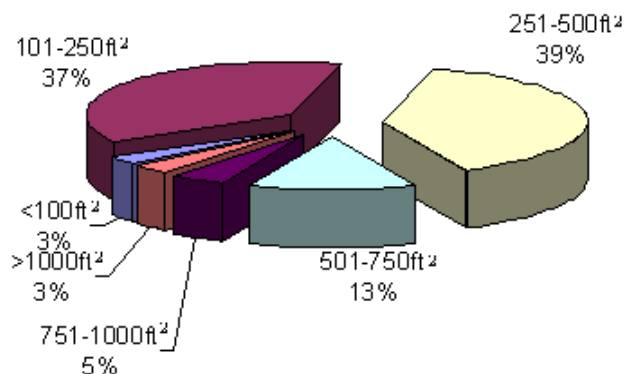
12% of the families have expenditure levels below Rs. 2,500 and 38% has expenditures between Rs. 2,500-5,000. 39% of the families spend between Rs. 5,000 and 10,000 whereas 8% has an income between Rs. 10,000 and 15,000. 3% has expenditures over Rs. 15,000 which explains the disparity in income and expenditure levels.

Although rapidly modernising, most of the housing units in Dambana are still very small temporary houses with one or two rooms built with clay floors and clay walls. 58% of houses however have tiled roofs that have replaced using other semi permanent material for roofing.

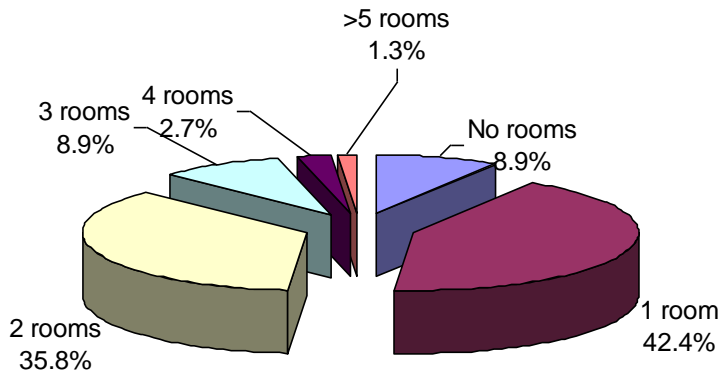
**Figure A 1.4:** Nature of housing in Dambana



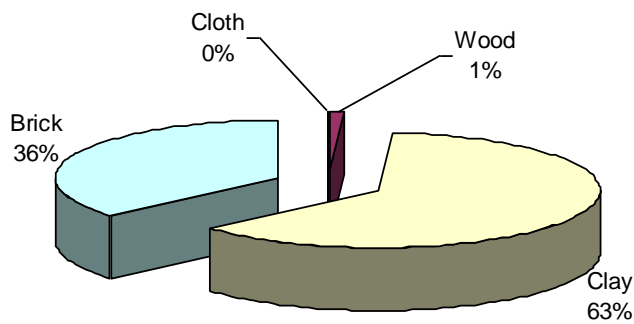
**Figure A 1.5:** Size of houses in Dambana



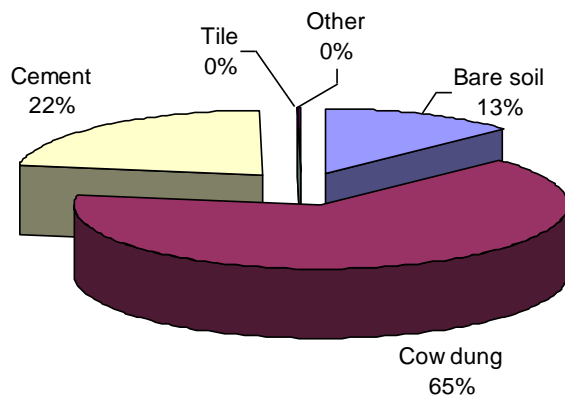
**Figure A 1.6:** Houses by number of rooms in Dambana



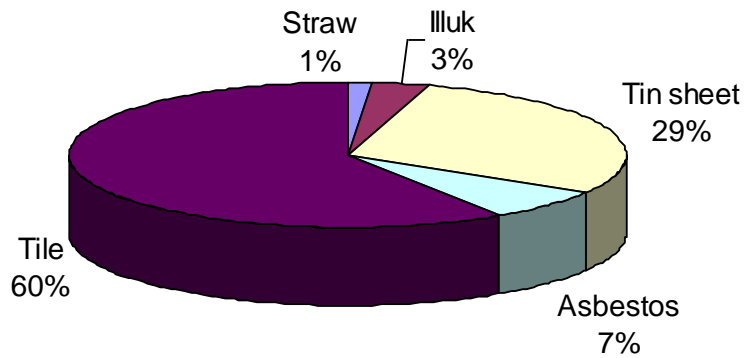
**Figure A 1.7:** Housing by type of wall in Dambana



**Figure A 1.8:** Housing by type of floor in Dambana

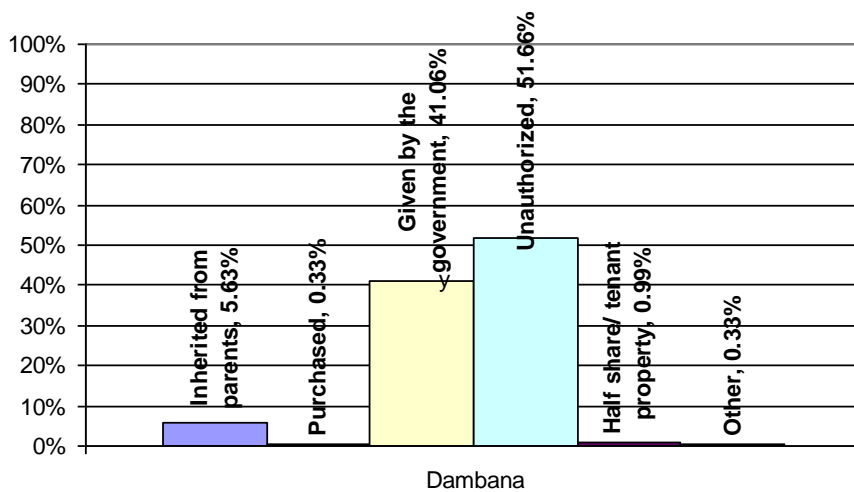


**Figure A 1.9:** Housing by type of roof in Dambana

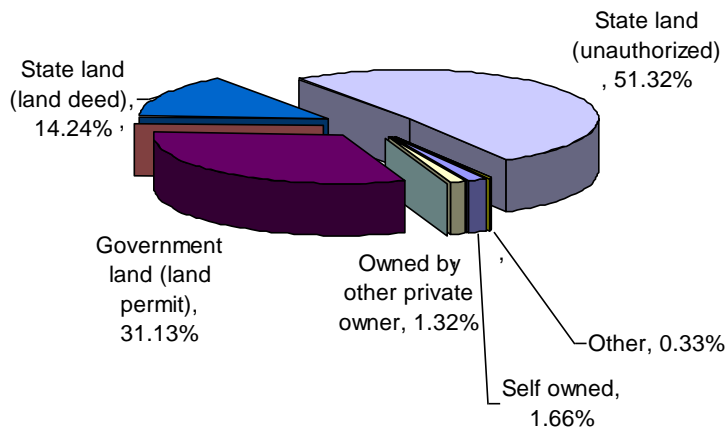


Most lands in which Dambana Veddas have built their houses are situated in government land that has been provided to them through land permits or deeds or as unauthorised dwellers in government land.

**Figure A 1.10:** Inheritance of home land in Dambana



**Figure A 1.11:** Type of land ownership in Dambana



## **A 1.4 Socio- political situation**

### **A 1.4.1 Family life**

Family life in Dambana follows the typical patterns that are shown in the general report text. They are mostly male headed families even though there are many males or fathers do not give much attention to nurture their children.

### **A 1.4.2 Marriage**

Once a girl attains to adulthood, they are considered as qualified to become married. Therefore, once a girl is attained, she gets wedded to a boy who is either a relation or from a closely associating family. Mostly the marriages have taken place between people belonging to the same Varige and mostly among cousins, known as *avassa nana* and *avassa massina* (Cross-cousin). Even though the traditional weddings had taken place without any documentation as in the present day, there have been certain formalities and customs in formalising a wedding. Family ties are relatively high among the people in the people. It is mainly evident among the people



who have got married over 30 years ago. The current generation do not possess such strong family bonds. Nowadays, even though legal documents are signed by most on the wedding day, they engage in extra marital relationships in abundance.

People believe that the current socio economic situation of the country is also influencing for the high incidence of engaging in extra marital relationships. There are instances where the son's wife elopes with the father. There are instances where women elope with their nephews. People are not bothered about marrying people from other Varige and even Sinhala. People going for work out of the village and even as far as Colombo get married to Sinhalese people and settle down in those areas. There are some people who have migrated to Dambana from other parts of the country after their marriages.

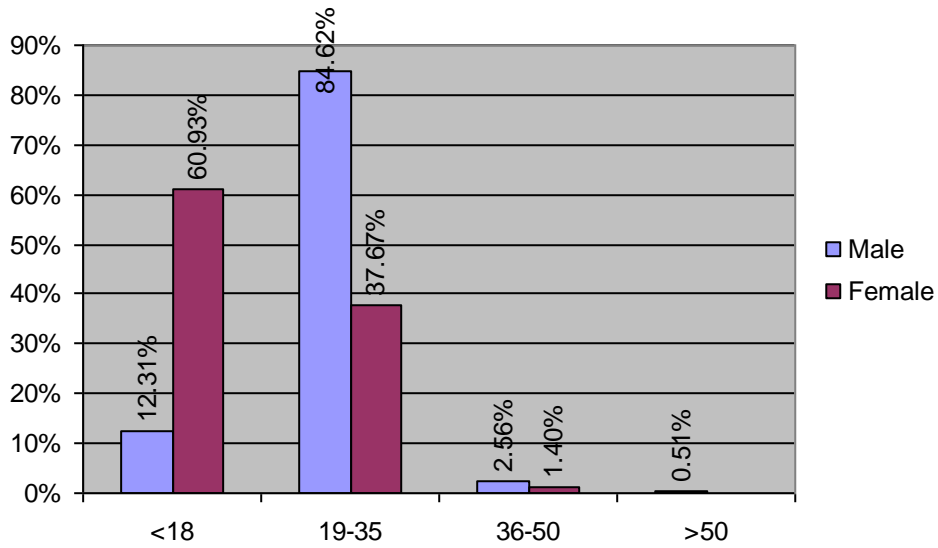
There are instances where children aged 12-15 elope with men who are over 30. Most marriages occur purely due to sexual behaviour and nothing else. Once a girl of 12- 15 elopes with a man aged 30 or more, they are left with no choice but to marry someone that comes her way once the elderly person leaves, which is often the case. There are many children who do not know their father. There are many men who go to the town and get married to people in the town and settle down.

On the day of the wedding, relations and friends of both parties get together for a feast where meat, honey is presented in abundance.





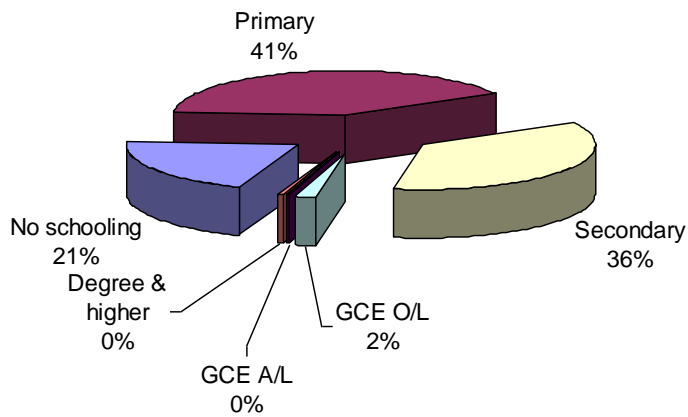
**Figure A 1.12: Marital age by sex in Dambana**



### **A 1.4.3 Education**

Even though the physical development had taken place over the years, civilising efforts targeting Veddhas have not been fully possible. Looking from a mainstream point of view, the mental and intellectual improvement has been minimal. They do not value the importance of the formal educational avenues prevailing within the system accepted by a majority population of the country. Veddhas do not bother to worry about tomorrow. Social security is not their way of life. The civilisation process has failed to realise the actual needs of the Vedda population and has literarily enforced the novel concepts of formal education among the Vedda population, just like the formal education was made compulsory for the mainstream Sinhala, Tamil and moor populations of the country as done in other parts of the world.

**Figure A 1.13:** Education attainment in Dambana

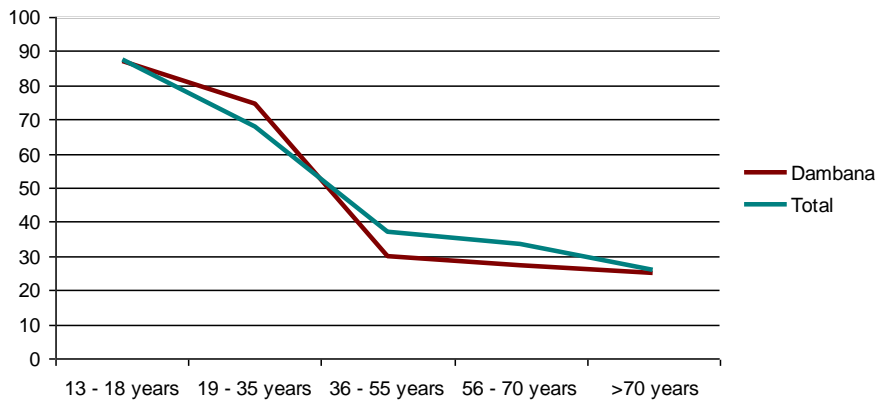


Amidst the majority of the Dambana Veddas belief of the schooling in a negative way, there are also parents who prefer amalgamation with the mainstream and with lots of hardship, send their children to school, just like the mainstream population does. These parents are typically different from an average Vedda and could be considered more as a Sinhalese.

This is not an unfamiliar scenario considering the historical transformation and evolution of the Veddas in Sri Lanka where certain individuals and groups of people have been engaging and disengaging from the Vedda clans and amalgamating with mainstream Sinhalese and Tamil populations.

**Figure A 1.14:** Literacy level by age in Dambana





However, the parents who have decided to send their children to school are finding it difficult to fund the expenses of schooling. There are many children who cannot afford tailoring of the school uniform clothing material provided by the government. Further more in addition to the financial burden, children who engage find it difficult to cope with the competition, tuition classes, and cornering and discrimination of Vedda children by the Sinhalese children. These constraints have resulted in a majority of Vedda children compelled to drop out from formal schooling.

Family matters too are contributing for early drop out. There are many children that are unaccompanied by parents. Guardians are usually grandmothers or aunts. Most of the children do not know their fathers or do not associate with their fathers as the father has left long ago and the mother is living with someone else or had gone for overseas employment. There are children whose both parents have left the children. There are many parents who direct children to convince tourists and acquire monetary assistance or some other benefit. Many girls who attain to maturity elope with someone, hence putting education aside. Since legal documentation is not available, men often leave girls who become susceptible and eventually become women on lose who are attracted by pimps and other social evils.

Most of the unattended children are compelled to go fishing in the tank during the afternoon as there is no other source to acquire food. Even the girls go fishing in the afternoon.



The best students at Dambana schools are usually the Sinhalese. Even if a child with Vedda origin is performing well, it is highly likely that at least a parent of the child is Sinhalese.

### ***Dambana Primary School***

There are classes from year 1 to year 11 (up to G C E Ordinary Level) that accommodate 98 girls and 96 boys.

About 70% of the children attending the primary school are Veddas and out of the 70%, there are many heterogeneous children as well. There are about 23 teachers in the school.

Literacy levels can be considered as at a poor state. Out of the 7 children attending year 11, not more than 2 are fluently literate. Out of the 34 children in year 8, only about 4-5 are literate.

Children are extremely weak with their Mathematics and about 95% can be categorised as weak. However, they are performing better in Sinhala and Buddhism subjects.

The school is equipped with laboratories, library, musical instruments and a computer laboratory. There are sufficient physical and human resources in the school. However, there are also complaints from the teachers and the people in the area about the Principal of the school and they all believe that a better administrator could bring in better performance of the children.

Many children are not sent to preschool or Early Child Care and Development (ECCD) centres. Therefore, in the context of formal education, pre schooling facilities needs to be enhanced appropriately to suit and promote the cultural practices.

Even though these children are relatively backward with their studies, these children perform well in their sports even though they do not have a teacher for sports or physical training. There are children who have won accolades at the provincial level without any training.

People believe that most of the children are good at running as their lifestyles require them to run from the childhood. For example, most children engage in raring cattle and they manage and run



after cattle on rough terrain from their childhood. There is a nutrition programme in the school where children attending classes year 1 – year 5 are provided with a glass of milk, however people look at the process and the programme in a suspicious way and believe that there is mismanagement of the resources.

After the completion of the G C E OL exam many children are invited to work at the museum and the ones who do not pass their exams are usually not keen on repeating the exam in the subsequent year. Children being employed at the museum too act for the detriment of the formal education through encouraging children to disengage from schooling and continuing with their G C E Advanced Level exams. The system in the area is such that it would not allow a child to prosper with education so that the people who depend on the primitiveness of the people could enjoy selling the primitiveness of the Vedda people for their advantage.

### ***Guru Kumbura Primary School***

This can be considered as an education centre established to encourage primary education of children from Guru Kumbura and *Wathu yaya* areas. There was only one staff member who had worked as the principal and the sole teacher. It was since recently that some more staff members were sent to the school. There are currently 7 teachers altogether out of which 6 are graduates. These teachers are making an effort to upgrade the literacy levels of the children. Classes are held for children between year 1 and year 6 and consist of 35 children out of which 23 are girls and 12 are boys.

Children attending Guru Kumbura school are mostly and multifaceted marginalised children. Most of them have a single parent. Some do not have a parent at all as they have left them or have gone overseas.

Even though the human resources are now intact, there are insufficient physical resources in the school. Children are not used to sitting in classes for a period of over 35 minutes or so. Parents and outsiders to school try to find some fault with their imagination. Parents are not at all interested in educating children. It is only with the interest of the children they come for classes.



However, these children are donated with books, school bags and schooling equipment by individuals, government agencies and NGOs which are at times sold. Children are more interested in learning English and Tamil than Sinhala or Buddhism.

Aesthetic skills of these children is appreciable. They could sing and dance well. Even little children know how to make simple drums using local resources.

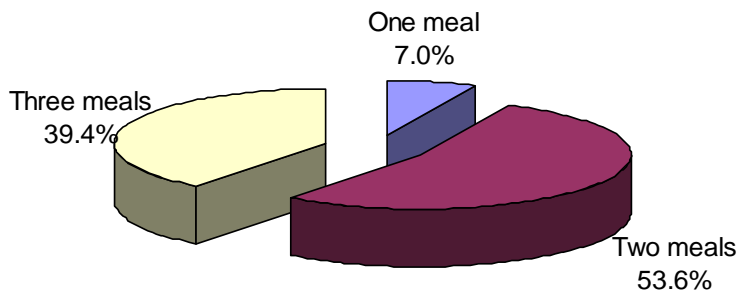
A *singithi pola* (children's fair) is held once a month and the earnings of the fair are credited to bank accounts of children.

At the moment, there are no such indications of the availability of a systematic educating of children on traditional knowledge.

#### A 1.4.4 Food consumption

Typical food consumption patterns that have been adopted by all Veddas in common as described in the general report on Veddas is seen in Dambana too. They too face the consequences of lack of access to forest resources for hunting and gathering, over hunting resulting in lack of animals to hunt and Veddas becoming predominantly agricultural and consumers that buy many items day to day from shops.

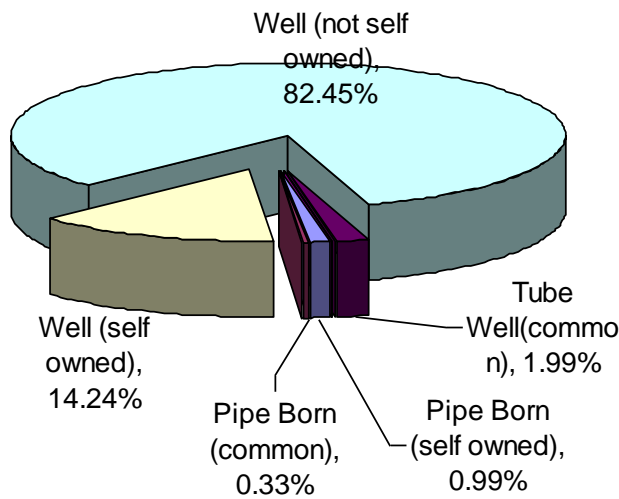
**Figure A 1.15:** Number of meals consumed per day in Dambana



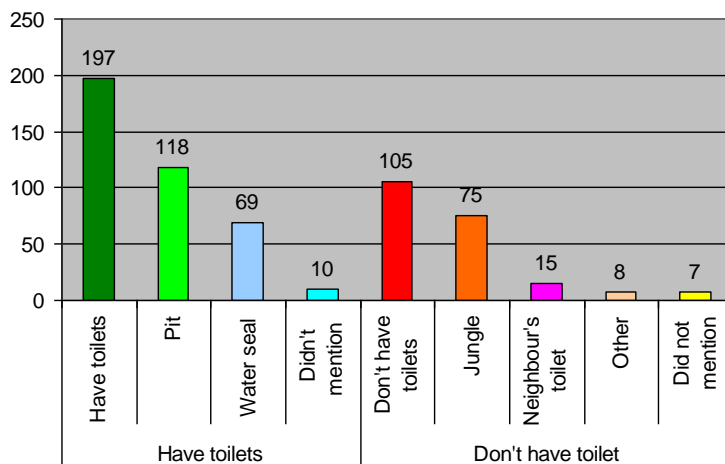
### A 1.4.5 Health, Water and Sanitation

Most of the Veddas use well water, but there is a fairly long drought spanning for longer than a quarter of a year that result in severe water shortage. During the drought, the incidence of elephant intrusion is also said to be high due to the elephants coming to villages to find any available water.

**Figure A 1.16:** Source of water in Dambana



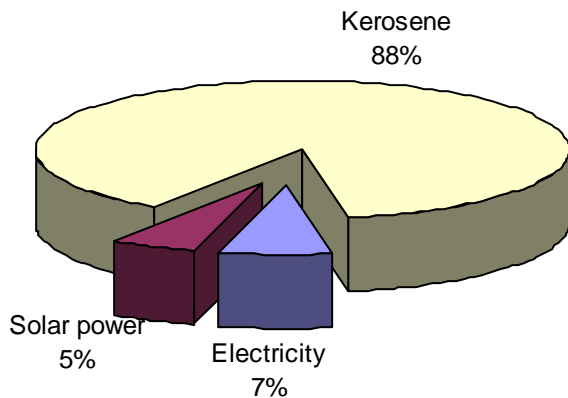
Still there is a large number of people in Dambana who do not use toilets even though the overall sanitary health sector has modernised immensely.



**Figure A 1.17:** Families by nature of toilet facilities in Dambana

Even amidst modernisation, most of the Vedda families rely on kerosene for their domestic lighting.

**Figure A 1.18:** Source of household energy consumption in Dambana



#### **A 1.4.6 Association with outside world**

Dambana Veddas in comparison to the Veddas in other localities in Sri Lanka can be said to be at an advantageous position within the context of associations with the outside world.

Dambana can be considered as the only Vedda settlement visited by local and foreign tourists to observe the Vedda culture whereby making them interact with the outside world. From an economic perspective, Dambana Veddas have been successful over the years through marketing their cultural aspects to the tourists. In a way that has led to preservation of certain aspects of their culture, however, most of the Veddas who present themselves as genuine Veddas along streets of Dambana do not practice Vedda culture nor they at least speak the Vedda language.

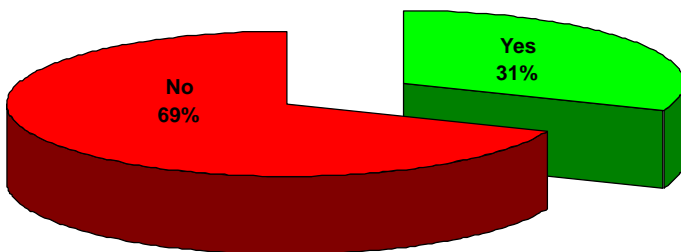
The forest lands that the Veddas used to enjoy for as long as the land had existed with human settlements, are now under the purview of the law of the land and drafted to satisfy the international conventions to protect the environment.



However, it should be carefully studied as to whether the environmental laws that have put in place have contributed towards the degradation of the forests. Many people from Vedda populations as well as the Sinhalese populations have observed the presence of businessmen who are linked to the political hierarchy and the law enforcement officers that use the services of poverty struck majority of the population to exploit natural resources. While over harvesting and uncontrolled harvesting of timber comes as the primary avenue of environmental degradation, the other factors are poaching wild animals, exploiting plants with medicinal value. Cutting off a tree is not simply a reduction of one tree of the forest. Each of these trees contribute to the ecological diversity and existence of the interdependent species within the system. As a species living in the area, the Veddas and mainly the younger generation and the generations to come would feel the stresses as they are left with smaller amount of natural resources to interact and survive with. Furthermore, they would also be compelled to depend more on the donations or engagements with the outside world which would also result in influences from the mainstream population that are usually alien to and damaging to the Veddas.

A pin pointing of the problem of de-isolating Veddas and over exposing of Veddas to the main stream population is quite difficult, it could be simply stated that the impacts are multiple and impact mostly negatively for the physical existence of the present population and also the survival of the Vedda culture.

**Figure A 1.19:** Interested in the day to day political environment of the country in Dambana



## **A 1.4.7 Interactions**

### ***Socialising of children***

Mothers and fathers are concerned about the children when they are very young. With age, parents tend to neglect children as they are busy rearing younger children. Further more, parents and children become competitors for the available scarce resources whereby making children vulnerable. There are parents who purposely expose their children to tourists to beg and earn a living. There are many occasions where children have in fact become breadwinners as the fathers have either left the families or are economically inactive members. As seen by some of the educated people in the community, most of the males are habitual consumers of alcohol and are weak income generators whereby making the net earning of the male of the family not contributing to the family effectively.

Therefore, the children are compelled to earn so that the younger children survive. Mothers send children to serve tourists. Human and child trafficking for sexual and economic exploitation is also seen as an abundant scenario. There are many Sinhalese families in the area who exploit child labour. There are many children that drop out from school prematurely and work as manual labourers in the Sinhala villages for which they are provided with meals and no monetary return.

Sexual exploitation is done in the townships in the area where sex workers of Vedda origin are taken by pimps to cater the tourists. There are also teenagers who are employed as sex workers.

## **A 1.4.8 Leadership**

As the rightful descendent of Uru Varige Thisahami, who held the leadership for half a century, Vannila Eththo is the current undisputed leader in Dambana. His leadership seems to have monopolized and overshadowed the other Vedda settlements and their regional leaderships as well.

People have little hope about the next of kin, Vannila Eththo's son, Guna Bandila Aththo.



*When talking to him, it is clear that he does not have any vision about the future of the clan. He is at the moment more concerned about his lavish expenditure on alcohol and gambling (booruwa gaseema). (Field researcher's interpretation of the situation)*

Many people believe that the leadership does not possess management abilities. Nalin's influence on every aspect of resource management and mobilisation is felt by the Vedda population in Dambana. His leadership is directed by forces other than Veddas. An example is Nalin who is a new member to the community from Mathugama in Kalutara District influencing every decision taken by the Uru Varige Vannila Eththo. Certain exploitation of natural resources done by outsiders is neglected by Vannila Eththo and there is a certain proportion of the population which believe that the leader and his clan also enjoy monetary benefits from the poached forest resources.

#### ***A 1.4.9 Interaction and association with other Vedda communities***

Most other Vedda communities in other parts of the country believe that the Dambana Veddas are over served by the authorities and have literally become sole representatives of all the Veddas. Furthermore, Veddas from areas such as Pollebedda and Rathugala dislike the fact that Vannila Eththo is considered the leader of Veddas of Sri Lanka. However, Vannila Eththo has become an influential character both at the national and international levels after Thisahami, self crowning himself as the undisputed leader. This fact is supported with the media portrayal of Vannila Eththo and the government and the political leadership of the country recognising Vannila Eththo as the leader and Dambana as the capital of the Veddas. There are also significant number of Veddas from other Vedda communities who are in support of Vannila Eththo and are supportive towards a sole leadership. The concept of sole leadership for Veddas might well have been a result of increased interaction between different Vedda communities during the last half a century or so, aided by resource inputs from external sources induced by media and political attention.



More tourists are attracted to Dambana and more resources are attracted to Dambana making other Vedda communities deprived of fame, recognition and resources.

However, within Dambana, the idea is different. Average non Uru Varige people believe that the Vannila Eththo and the others in his family are acquiring most of the resources that are directed towards the whole Vedda community in Dambana. Therefore, it would be logical to believe that most of the resources directed towards the wellbeing of the Veddas are being concentrated in Dambana and further concentrated within the Uru Varige. Another perspective is that Vannila Eththo has continued to acquire resources and extend his leadership on the cost of others.

#### ***A 1.4.10 Interaction with Sinhala population***

Out of all Vedda communities, Dambana Veddas can be considered to have the most interactions and relationships with the Sinhala mainstream community. With the tourism industry, Veddas in the area are able to associate and build connections with the mainstream community as well as with the foreigners. There are also teachers who are attached to the government service and graduate teachers such as Gunawardena of Dambana who have become renowned personalities of the Dambana Vedda community.

Apart from the intellectual dealings with the government and administration of the country, there are also people from Dambana who work for the Sinhala people in adjacent villages as labourers. There are also people from Dambana who go to other parts of the country for different trades such as construction industry, traders, domestic workers, sex workers. Selling meat (*dada mas*) is one of the main avenues through which the Dambana Veddas interact with the main stream Sinhala population. It is described in detailed under economic activities.



## **A 1.4.11 Governance and Administration**

### ***Role of Government Officers***

The government administration and development interventions are active in the area as in other parts of the country. As in other parts of the country, the satisfaction of the people about officers is based on the individual's performance and associating skills.

### ***Grama Niladhari***

Interaction of the present Grama Niladhari with the Veddas is fairly good. People seem to be pleased with the duties that he performs.

### ***Samurdhi Programme***

The Samurdhi officer seems to be a person who is disliked by most people. People believe that he abuses power. Most of the development activities that have taken place in the area have had the direct intervention of the Samurdhi Officer. Some of the projects that have been implemented are as follows.

- Guru Kumbura, Thirivanagalkandura Weva (2000-2009): Cost- Rs. 10,800,000. The dam was opened in 2009 but already the sluice gates are leaking and the bund is cracked. Out of the anticipated 66 beneficiary families to cultivate 110 acres, only one is cultivating rice.
- Small canals, by road development, community centre, wells (2009): Estimated cost Rs. 820,000. All small canals were developed without technical expertise and five out of the ones rehabilitated are already in an unusable state. A road was bull dozed and levelled, but after a few repairs, the road had become worse than it was. Wells that were dug costing Rs. 92000 each are not in a usable state for drinking purposes as the foundations were not made of proper material.
- The multipurpose building that was made with Rs. 2,500,000 could have been designed better with proper storage facilities.

Other accusations against the Samurdhi officer are on negligence of work, spending official resources for political activities and campaigns, depriving people of due assistance by the



government. He is also accused of requesting people in Dambana to provide with *Dada mas* (meat of wild animals) for people who come to the area for political campaigns.

### ***Department of Wild life***

Wild life officers currently face a problem in dealing with the problem of enforcing the law of the country pertaining to them due to Vannila Eththo and his close allies disregard the laws hence exploit the natural resources in abundance, that too for sale and not self consumption.

Poached wild life is sold at whole sale prices at the townships to Sinhala traders whereas only a little amount is used for self consumption.

On the other hand, wild life officers too are blamed by the villagers for their lethargic attitudes. “a few days ago some children have found a wounded elephant and after reporting to the Wild life department and they came slowly and injected some medicines with a gun and said that they will come in two to three days, but five days have elapsed and still no officer had come.

### ***The cultural centre***

Nalin Munasinghe is the caretaker of the cultural centre of the Dambana Vedda people where artefacts and history of the Adi Vasi people of Sri Lanka are exhibited for tourists. Nalin is originally from Mathugama area of Kalutara District and has established himself as an informal leader representing the needs of the indigenous community in Dambana. Literarily, he had become the chief advisor of Vanniala Aththo, who is considered as the leader of Veddas of Sri Lanka.

The influence Nalin has on the people in Dambana is humongous although he is an outsider who has been in the settlement for a period not more than a decade.



He represents the Veddas and cares for them, but it is doubtful that his intervention would bring long term benefits to the Veddas.

Looking at Nalin's interventions, it is seen that Nalin's interpretation of Veddas and Vedda culture is what is promoted rather than promoting the pristine culture of Veddas. Furthermore, he literarily identifies himself as the sole authority of the Veddas. There is a need to harmonise his efforts that benefit the Dambana Vedda community with other expertise.

#### **A 1.4.12 Impact of NGOs**

There are not many NGOs operating in Dambana. However there have been many interventions of donor funding channeled through the government mechanism on development initiatives, hence resulting in aiding modernization of the Veddas and cultural transformation.

#### **A 1.4.13 Impact of Development Projects**

Gami Diriya is a development project implemented in the area. As some people see, the project is yet another lethargic project intervention. After three years of activities, only 45 people have been provided with loans and the project is finding it difficult to recover the loans from about 20-25 people.

A multipurpose building is proposed for the community under the project intervention which is estimated to be Rs. 1,100,000. The construction process is designed to engage participation of the beneficiary community but people are doubtful whether the building would be completed at all. According to some people about Rs. 5,800,000 is allocated for the project activities, but the implementers spend in small amounts at a time for insignificant interventions.

Investigating further into the matter, it is seen that the project implementation is done by a non Vedda family and members of the family and they continue to leak out money from the project with manipulated bills and also continue to get away with it due to the lack of awareness of the Vedda people. Even when accusations are made formally, they have found avenues to get away due to their political connections.



Vannila Eththo has been a member of the director board of the implementing body and he had withdrawn from the post considering the fraudulent activities for which he could be suspected.

In general, the project seems to be not providing with the benefits that the project intervention have planned to bring in to the community. A few people have superficially benefited through project activities and a majority of people in the target group are neglected.

### **A 1.5 Culture**

A relatively high proportion of the Dambana Veddhas have still been able to keep intact the Vedda identity through their short sarong, axe on shoulder, naked upper body, long hair and beard. In comparison to the Veddhas of the other areas, Dambana Veddhas can be recognized as Veddhas easily from an average main stream Sinhalese.

There are still remains and glimpses of the pristine culture, rituals within the area even though with distortions. However, bits and pieces of pristine Veda culture still remains in Dambana and is superficially practiced by them to cater the demand for Vedda culture by the local and foreign tourists.

Even though most of the pristine activities are commercialized, the elders still practice the old traditions and rituals.

Even though there are restrictions to interact with the wild imposed on the Veddhas, Veddhas continue to interact with the wild life. Rather than harmonising and sustaining their lives with natural resources, they have reverted to exploitative behaviour in the recent times through poaching of wild life and selling meat (*dada mas* as they call it) to Sinhala businessmen.





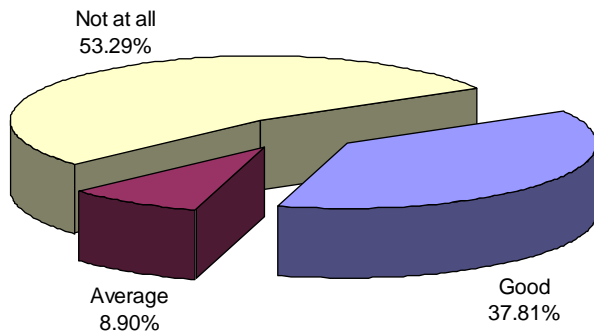
### A 1.5.1 Language

The most common language that is used among the Vedda people in Dambana is conventional Sinhala. Sinhala is spoken in day to day lives. However, many have the ability to converse in Vedda language as a second language and even the younger generation has some language skill in comparison to Veddas in other areas. While some are fluent in using the Vedda language most uses the language for economic advantage.

Use of the Vedda language with distinct “*pojja*”, “*kodoi*” and a few words can also be considered as stereotypic to Veddas. In fact, a majority of the Dambana Veddas are not conversant in the Vedda language, but their Vedda language skills are good enough to deceive an average tourist.

There are Veddas who start conversations in Vedda language and once confidence is gained, start to converse in Sinhala. See Annex A 1.20 for Vedda language skills in Dambana.

**Figure A 1.20:** Breakdown of population according to language skill in Dambana



Although they dress up as stereotypic Veddas, they do not practice the Vedda culture as it used to be half a century or a century ago. When they go out of the village they dress up as a conventional Sinhalese and can converse fluently in Sinhalese. An analysis of the way the Dambana Veddas dress, the way they appear are discussed in detail in this chapter under culture and interactions with the outside world.

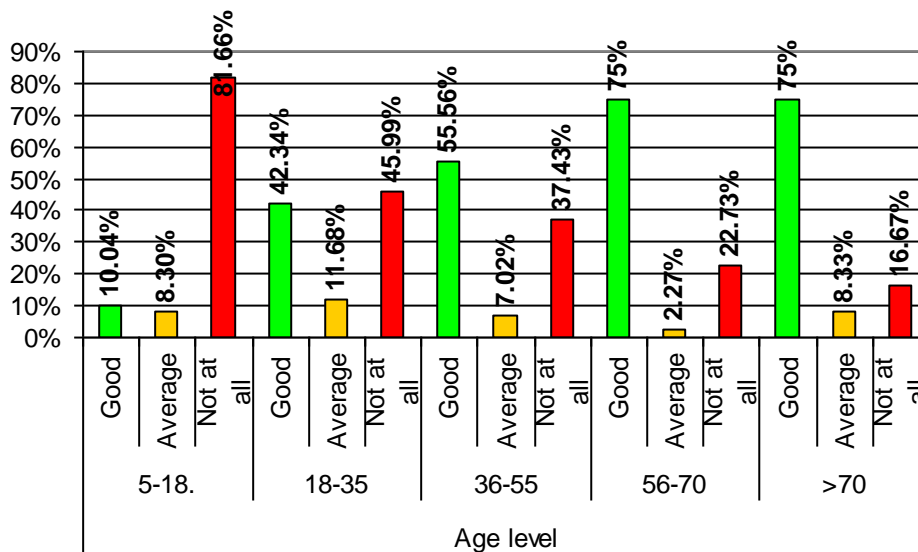
Though the Dambana Veddas appear to be practicing Vedda culture, most of them are superficially showing that they are practicing the Vedda culture. For an untrained ear, any



language spoken with “*pojja*” is Vedi language. Any bogus Vedda imitator could easily get away with anything and earn a living in that part of the island. It would be a painstaking effort to find a person who cannot genuinely converse well in Sinhalese. Even though there are many Veddas in Dambana who speak to outsiders in their language, almost all of them speak to one another in Sinhala. They use the Sinhala language as the primary mode of communication. Therefore, there is a great risk of losing the language altogether within the next few generations.

As the language is a significant and pivotal aspect of any culture, lack of traditional language skills would convert the existent Vedda population to a Sinhalese one. Even at the moment, there is hardly anyone who could be considered as a pure Vedda.

**Figure A 1.21:** Indigenous language skills by age group



### A 1.5.2 Clothing and appearance

There are many youth who have started to grow hair and beards. Although they wear trousers, shirts, fancy shoes and are in possession of an expensive mobile phone, they metamorphose to appear as typical Veddas when tourists arrive so that they could enhance their income.

They sometimes use a costume bow and arrow or catapult. Furthermore, they are, irrespective of gender or age, are habitual betel chewers.



### **A 1.5.3 Hunting, fishing and gathering**

Hunting is done by people, but the constraints they have since the demarcation of forest reserves prohibiting Veddas to enjoy forest resources, hunting had reduced.

However, there are many prominent and influential businessmen in the area who buy poached forest resources paving the way for Veddas to revert to exploiting natural resources in an unsustainable way. Most of the animals that are killed by the Veddas are consumed by the Sinhalese in adjacent villages and the touring parties in the area at motels and hotels.

Even though there are laws prohibiting harvesting forest resources, there are many who are capable of bypassing the law with influence. Many people say that overdoing hunting has resulted in animals nearing extinction, at least at the local level.

The most common way of hunting is by using guns and using installed guns. Furthermore there are people who are fluent in setting traps to animals. Catapults are also used by them to kill animals smaller in size. However, there are hardly anyone that uses the bow and the arrow to hunt down animals. In fact there are rarely a person who knows the art of making bows and arrows. They also fish in the tanks in the area.

### **A 1.5.4 Folk songs**

There are not many people who could sing traditional folk songs. However, due to the popular demand created by the outside world, folk songs are still sung by the Veddas in Dambana, mainly as a means of income generation rather than as a cultural practice.

### **A 1.5.5 Religious beliefs and practice**

Over 96% of the Veddas in Dambana believe Buddhism whereas a mere 3% of the population worships their traditional *Na yakku* while following Buddhism. Only 0.4% of the population still completely believes and worship their traditional *Na Yakku* as their ancestors used to do.



### **A 1.5.6 Traditional medicine**

There are still people who revert to using traditional medicine. Plants with medicinal value are still being used by the people for self consumption and for economic purposes. For example, a bottle of *Gammalu* juice believed to have anti hypertension, anti cholesterol and anti diabetes properties is sold at Rs. 150.

Bee honey is also tapped by people and marketed as products with medicinal value. However, it is extremely difficult to find good quality bee honey in the area. They spoil it by mixing with either liquefied sugar or wasp honey or coconut treacle.

Nevertheless, the medicinal plants in the area if utilized in a sustainable manner could bring much economic value addition to the tourism sector in the area.

There are old people in the village that are familiar with traditional remedies to illnesses. However, the knowledge has disappeared over the years and limited amount on information is still existent. For the gradual reduction of qualitative and quantitative knowledge on traditional medicine, the impacts of the events that took place within the last century or so had impacted at large. Continuous bounding of the Veddas and confining them to remain within a relatively small, defined and demarcated area by the decision makers for the wellbeing of the majority Sinhalese, Tamil and Muslims of the country without considering the needs of the Veddas had also contributed to the detriment.

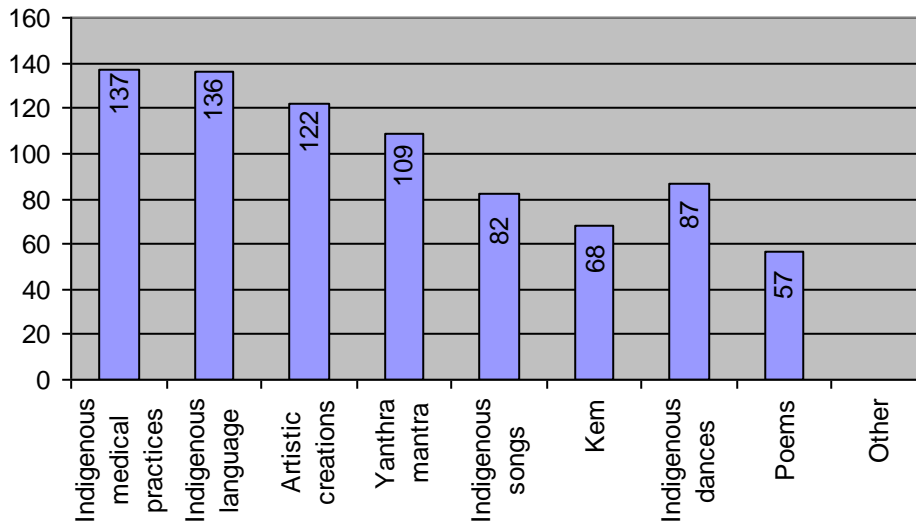
It was not solely curative traditional medicines that they used in the past. There were also traditional medicinal plants that were consumed in tandem with other food and combinations of food. Currently, such plants are taken to the towns by businessmen. Due to the reduced intake of herbal supplements in their staple food that act as preventive measures, the incidence of heart disease, diabetes, high blood pressure had increased according to some people in the village. The change of lifestyle too had contributed to the increase of non communicable diseases. They no longer run after animals to hunt, they no longer have to climb trees for honey gathering, they do not walk long distances to collect food, whereby making them lazier and weaker and also more susceptible to infections and diseases.



Even with the constraints they have on their culture, there is a fairly good population that is aware about home remedies for illnesses. Even though they know the traditional methods, they use western medicines that are readily purchasable from boutiques. For example, Paracetamol is available at any small shop and is not a prescribed drug.

### A 1.5.7 Preservation of culture

**Figure A 1.22:** Willingness to acquire traditional knowledge in Dambana



Although the culture is diminishing, there is a considerable number of people who are quite enthusiastic about learning aspects of the Vedda culture, as shown in Figure 1.22. The Veddas have shown interest mostly on the indigenous medicine and learning indigenous language, which are hence marketable aspects of their culture in the present day.



## ***A 1.6 Main constraints faced for existence and cultural preservation***

While there have been steps taken to preserve the culture through the establishment of a cultural centre, a resource centre and through promotion of tourism through which a demand has been created for artefacts such as bows and arrows and also herbal medicinal preparations such as *Gam Malu kiri* and bee honey.

Traditional knowledge education has been inaugurated at the Dambana school where most of the children of VEDI origin school. However, there seem to be a need to develop and introduce systems, curriculum through the schooling system itself.

The scarcity of water spanning for a few months is a problem for the Dambana Veddas considering that they have started to depend on the agricultural produce which are highly dependent on the rainfall patterns. Although scarcity of water is not as much as evident in Dambana in comparison with the other Vedda settlements in areas such as Vakaraai and Rathugala, Water scarcity is a major issue.

Even though resources are limited, Dambana Veddas can be considered as privileged due to resource inputs channelled by NGOs, individuals and the government solely going to Dambana, literally neglecting other Vedda settlements. This is in fact a major complaint raised by other Vedda communities.

## **Annex 2. Rathgala Regional Report**

### ***A 2.1 Introduction***

Rathugala is a village situated in the Uva Province of Sri Lanka (See map in page 175) and falls under the administrative jurisdiction of the Madulla Divisional Secretariat Division of the Moneragala. Rathugala is one of the villages covered under the Galgamuwa Grama Niladhari Division. Other villages in the Galgamuwa GN Division are Galgamuwa, Uda Dambuwa, Mee Ath Thalawa, Pailegama, Viharegama. In the GN Division, there is approximately a population of 4116 representing 360 families within an area of 36 square miles. While the majority of the population is of indigenous origin, there are also a minority of Sinhalese families who have arrived in the village recently. Apart from Rathugala, there are a few families of indigenous origin living in the Uda Dambuwa and Galgamuwa.

#### **A 2.1.1 Historic context of Rathugala Veddas**

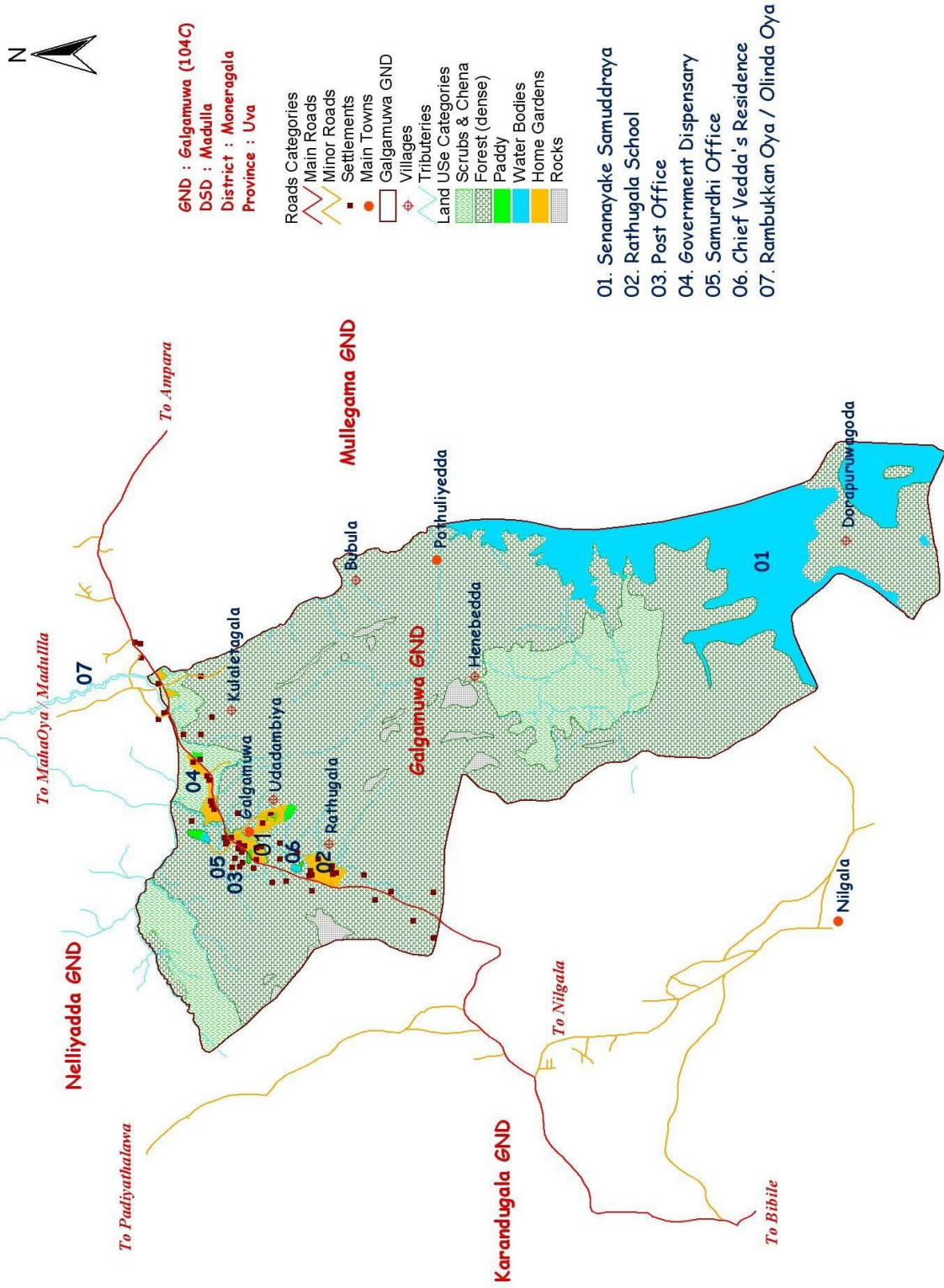
Rathugala Veddas are descendants of Veddas from Danigala. The community was brought to Rathugala in the 1940s. At the time of the previous settlement, the leadership was held by Poramala.

In the earlier days even the foreigners visited Danigala and Bingoda. It was after the independence that Dambana came into limelight. There was no particular link between the Danigala and Bingoda Vedda communities with that in Dambana, Dimbulagala, Bandaradoowa, Hennanigala.

It was in the 1940s the Dambana Veddas built close ties with the Danigala Veddas. Ever since, the interactions have grown. Thisahami had requested everyone to unite for which the Danigala faction agreed without foreseeing the possible consequences. After some time Thisahami self claimed him as the Vedda leader which was also given prominence by the media. Dambana Veddas have no claims to an ancestry in comparison.



### Detail Map of Rathugala Settlements



GND : Galgamuwa (104C)  
 DSD : Madulla  
 District : Moneragala  
 Province : Uva

- Roads Categories  
 Main Roads  
 Minor Roads  
 Settlements  
 Main Towns  
 Galgamuwa GND  
 Villages  
 Tributaries
- Land Use Categories  
 Scrubs & Chena  
 Forest (dense)  
 Paddy  
 Water Bodies  
 Home Gardens  
 Rocks

01. Senanyake Samudraya
02. Rathugala School
03. Post Office
04. Government Dispensary
05. Samurdhi Office
06. Chief Vedda's Residence
07. Rambukkan Oya / Olinda Oya



Sources: Field Surveyed GPS data -2010.  
 Metric Maps, Survey Dept.- 1989, 2003.



There is a minority of Veddas who have come from Bingoda. While most of the Veddas from Bingoda were resettled in Pollebedda, there were some who have gone to Pollebedda and have again come to Rathugala. Therefore both the Thala Bandaralage origin and the Danigala Maha Bandaralage origins are in Rathugala.

Rathugala Veddas and the Rathugala area in general carry substantial amounts of information with historical importance. Archaeological ruins pronounce a clear history spanning over 2000 years whereas the myths and regional evidence based folk tales that tells a history spanning well over the King Vijaya Era.

Over the last few centuries at least the Rathugala Vedda community had in- breed and the gene pool quality is considered to be relatively poor. The Mid Wife confirms the high incidence of inter clan marriages leading to high incidence of genetic disorders and children being born with congenital physical and mental disabilities. Even one of Sudu Banda's children has a mental development problem.

## ***A 2.2 Demographic Features***

### **A 2.2.1 Population of Rathugala Veddas**

There are 98 family permits for 98 houses in Rathugala. There are 106 families in Rathugala out of which 88 are of indigenous origin which are male headed families. 49.7% are male and 50.3% are females. 44.56% of the population are children and 7.72% is above the age of 55. Out of the total population 68.53% are fathered by Vedda origin persons and 85.31% mothers are of Vedda origin.

Most (93.7%) consider themselves as Buddhists even though they do not go to temples nor they have a proper temple to go to. Christianity is fast spreading in the region mainly as a result of the evangelical movements present in the area. Christians comprise of 4.55% of the total population



in Rathugala Veddas. However, there is still 1.75% of the population that continue to worship traditional gods and devils.

The Rathugala origin Veddas do not possess Variga names as seen in Dambana and other Vedda populations. However, they possess the surnames “Danigala Maha Bandaralage” (DMB) and Thala Bandaralage” (TB) that qualify them as Veddas. Although they do not consider themselves as Veddas, there are many people who call themselves Sinhalese in the surrounding villages who carry the surname “DMB and TB.

### **A 2.2.2 Migration of Rathugala Veddas**

The most recent movement of the Rathugala Vedda population was in the 1940s when they were moved from Danigala which was their original location to Rathugala. Before that, during the Kandyan period and subsequent British rule, in 1818, under the British regime, some archers who worked for the Sinhalese King have flee to Danigala area to hide themselves from the British Army.

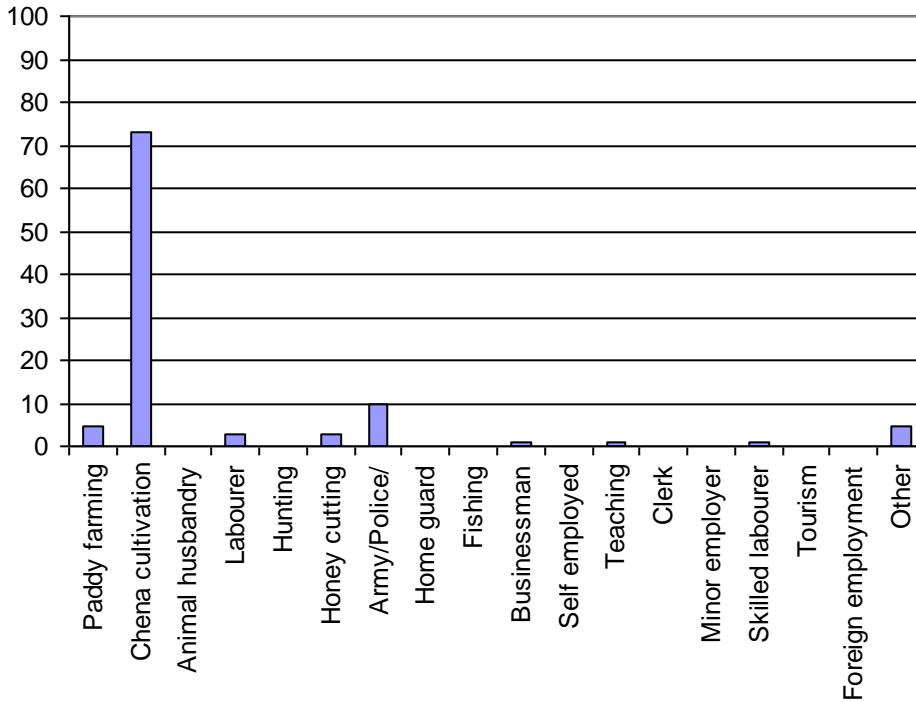
### **A 2.3 Economic Situation**

Major economic activity is through the sustainable harvesting of forest resources and selling. Out of the total Vedda population of 88 families, there are 88 families who are categorized as poor families falling below approximate poverty line (< Rs. 3000). On average each family own a land extent of 2 acres and there are only a very few families that do not own land.



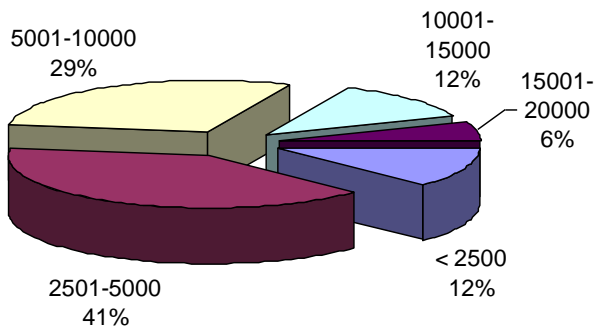
### A 2.3.1 Economic Activities

**Figure A 2.1:** Economic activities of Rathugala Veddas



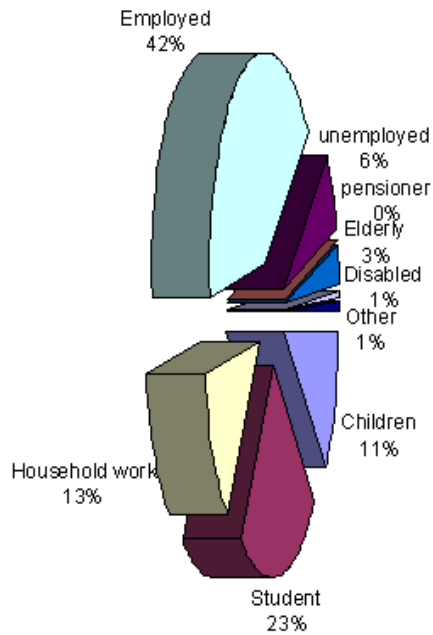
Employment and income avenues are dominated by chena cultivation which is done by over 70% of the families for a living. They are mostly disorganized cultivations and lack proper market access hence depriving them from obtaining a value for investment.

**Figure A 2.2:** Expenditure by family



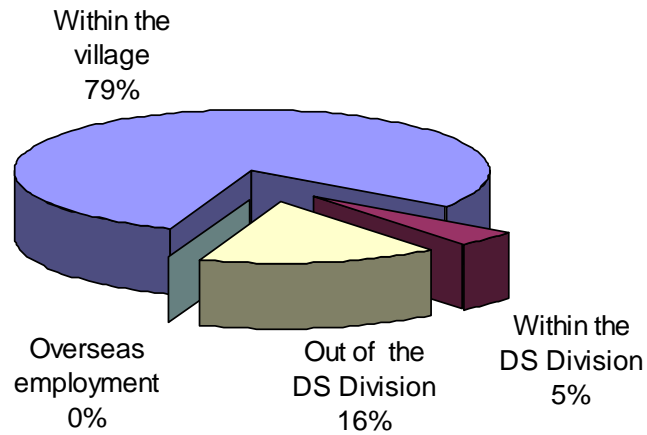
Most families (53%) have a monthly income less than Rs. 5000.00 meaning that they are predominantly economically deprived. Only 6% of the community have incomes ranging from Rs. 15000-20,000 which describes the disparity.

**Figure A 2.3:** Occupations of Rathugala Veddas



While most of the adults engage in self employment, there are many women who confine themselves to performing household duties. Schooling children comprise of 23% of the population and are not economically active. Similarly 11% children before schooling age, the elders and the disabled are also economically inactive. However many children become economically active or at least contribute economically from their childhood as they drop out from school prematurely and engage in some income generation.

**Figure A 2.4:** Distance to occupation



Collecting and selling forest resources. Earlier, the Veddas used to collect bee honey, Aralu, Bulu, Nelli from the wild. Not only the Veddas, but also the Sinhalese engage in the same trades. Earlier, harvesting of forest resources was done in a sustainable way, but now the wild is burnt. Chena cultivation is done in the two acres given to them, which is insufficient to make a living.

Veddas killed animals just to survive, and were concerned whether the animal to be targeted is a calf, a pregnant animal or a female. Sinhalese people kill animals for fun and now there are no animals left in jungles.

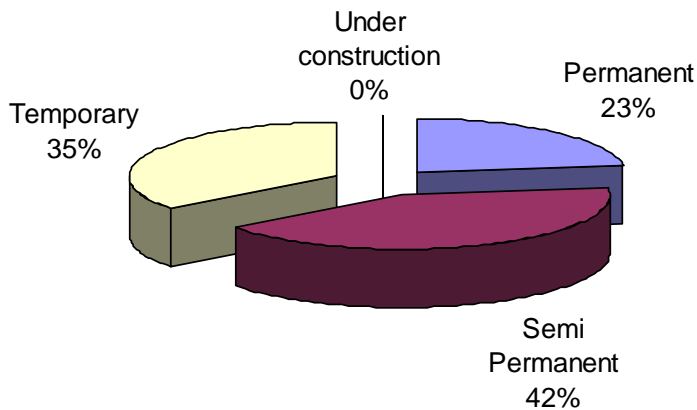
The medicinal plants are extinct now. When Sinhalese people harvest Nelli, they cut branches of the tree to make it easier to harvest, but in the process harming the regeneration and the next year's crop.

Providing manual labour and working for the Civil Defence force. Are other main areas of employment and income generation. There are four youth who are working for the Civil Defence Force.

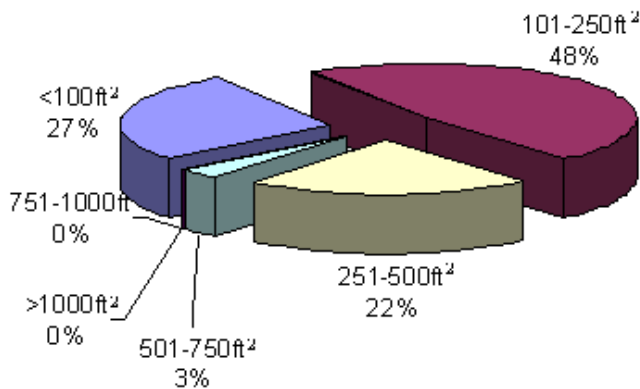
### A 1.3.2 Income, expenditure and assets

Most of the houses in the Rathugala settlement are temporary or are under construction and currently in semi permanent state. They are typically small in size and have only one room. Floors and walls of houses are generally made of clay.

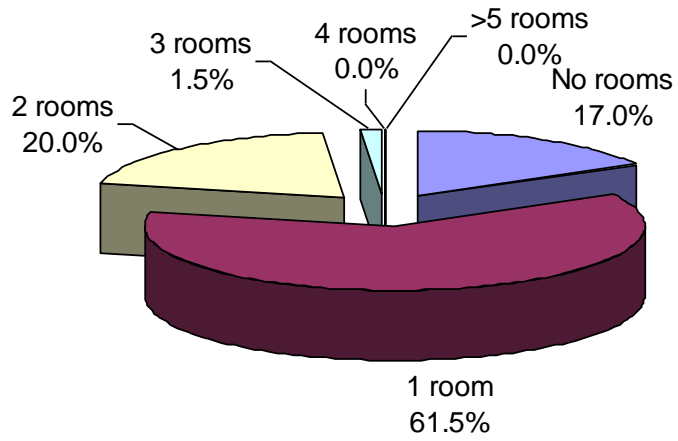
**Figure A 2.5:** Housing by nature of housing in Rathugala



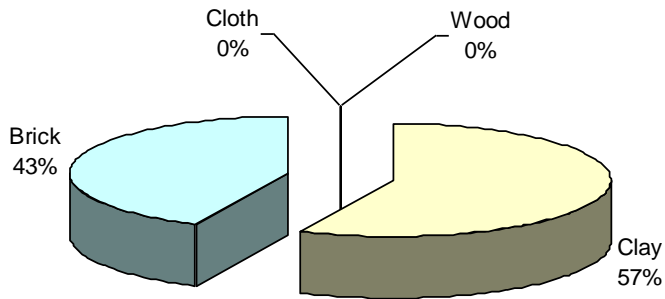
**Figure A 2.6:** Size of houses in Rathugala



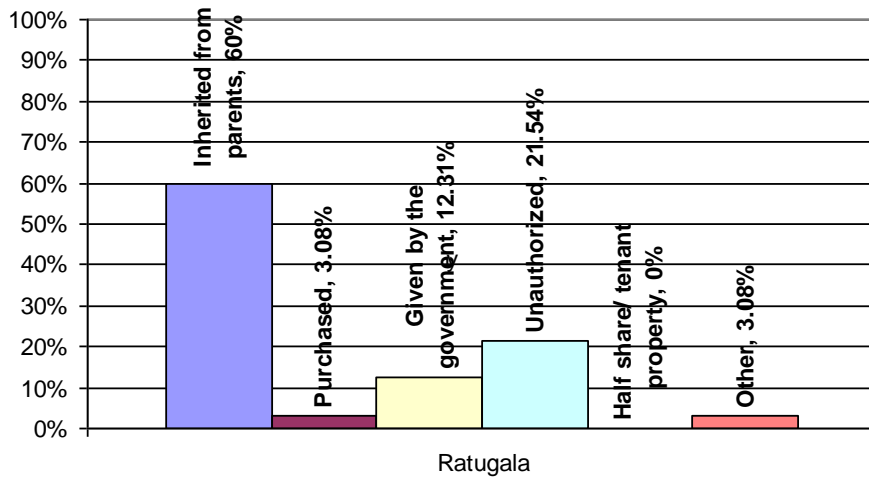
**Figure A 2.7:** Number of rooms of houses in Rathugala



**Figure A 2.8:** Houses by type of wall in Rathugala

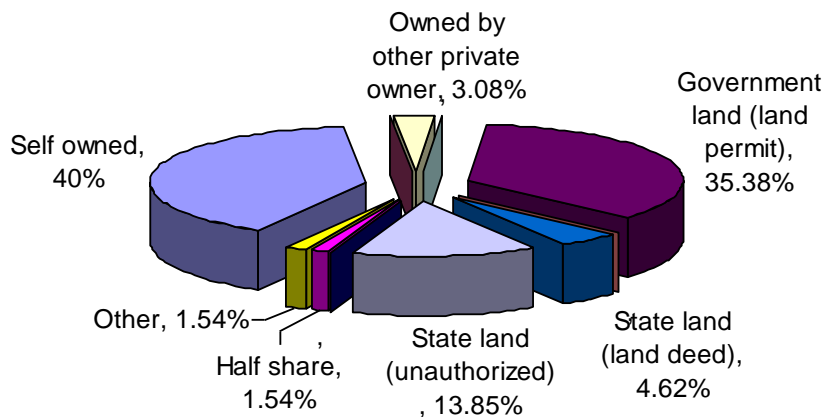


**Figure A 2.9:** Inheritance of land in Rathugala



Most of the lands are inherited from parents and 24% of the properties are situated in unauthorised lands. However, it is interesting to see that the houses that are considered as inherited from parents are in fact acquired by their parents through land permits or deeds.

**Figure A 2.10:** Type of land ownership in Rathugala



Although most of the lands are considered to be self owned, the extent of lands is insufficient to sustain themselves through their traditional forms of livelihood. Further, some of the lands are not sufficient to engage in *chena* cultivation. Therefore Rathuigal Veddhas have made several complaints to secure state lands to be managed and protected by them.



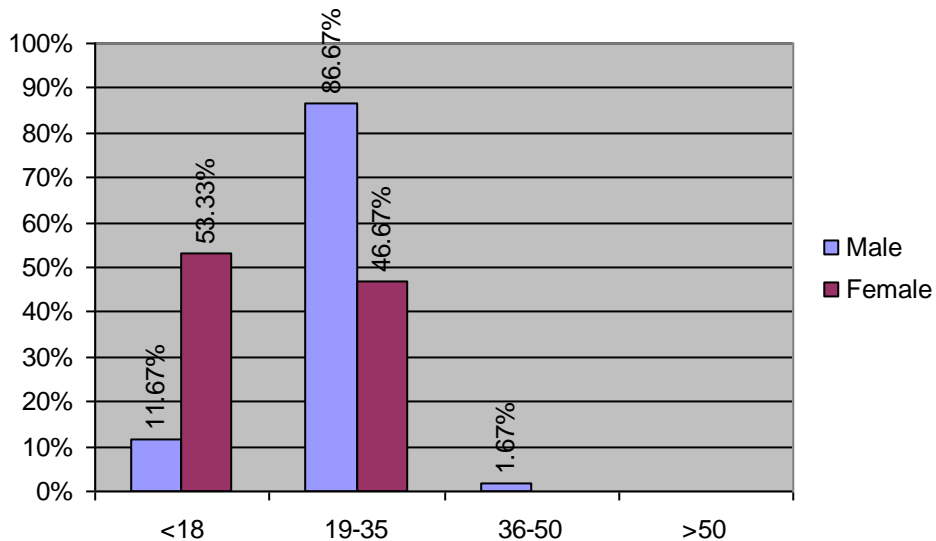
## A2.4 Socio- political situation

### A 2.4.1 Family life

Family life of Rathugala Veddas is similar to that of other Vedda groups that is described in the general report. Most of them live as nuclear families but associate closely with extended family members including aunts, uncles, grandparents and cousins. Usually once they get married, they build a separate home and live. Although there are no marital rituals that are embedded in the Rathugala culture, there are many aspects acquired from the Sinhala Buddhist customs.

Usually they marry quite young and especially the girls tend to marry young. As seen in Figure A 2.4.2, over 53% of the girls marry before they turn 18.

**Figure A 2.11** Marital age in Rathugala



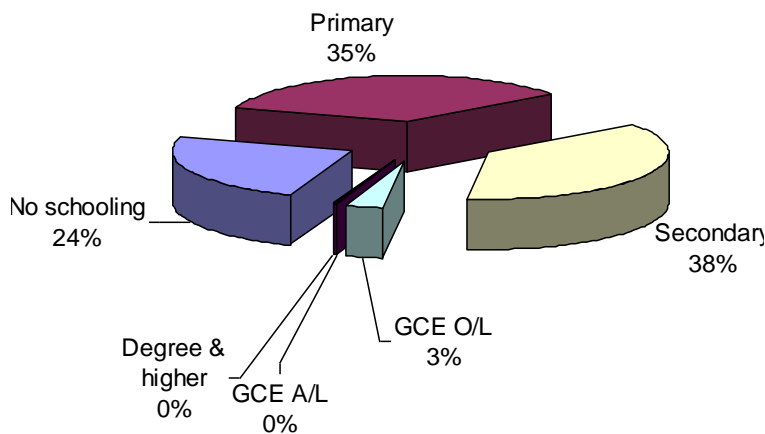
The major community associations active in the village are the funeral donation society, farmer society, indigenous society. They do not have particular rituals that are different from other Vedda communities.

### A 2.4.2 Education

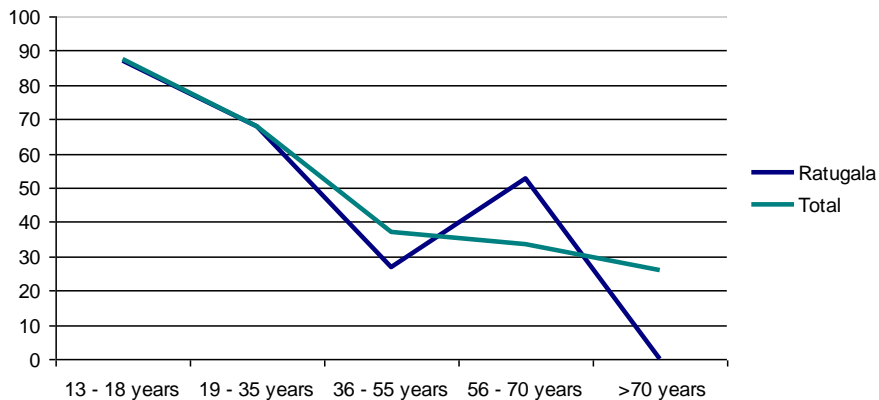
Although education has gone into the Rathugala village, there are still many issues mainly related to qualitative improvements. The children of indigenous origin schooled at the Galgamuwa School and the other children bullied the Vedda children humiliating them for being Veddas. There are even teachers who tend to discriminate Vedda children.

Therefore, a separate school was constructed to accommodate the Vedda children with Sudu Bandiya's interventions. Earlier the school was held up to grade 5 and currently there are classes up to grade 6. However, the people are not particularly happy about the principal of the school.

**Figure A 2.12:** Education attainment in Rathugala



**Figure A 2.13:** Literacy levels by age group in Rathugala



The school at Galgamuwa and the Rathugala Primary school are the main schools that cater the formal education avenues of children in Rathugala area. However, the teachers say that the children of indigenous origin are reluctant to come to school induced by the negligence of parents and extreme poverty which has crippled them from accessing quality education which is required by the Sri Lanka's highly competitive education system.

The literacy levels have improved vastly over the years but the education attainment levels is still at a weak state. Further, premature dropping out from schools is significant in the area. For such children who drop out from schools, there are no such non formal education avenues available for the children in Rathugala.

There are no avenues for children to learn traditional knowledge in a formal way. However, children do have life skills that are required to sustain their lives in the area. However, children have become neither Veddhas nor Sinhalese within the eternally changing world.

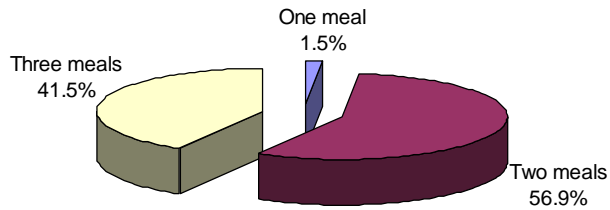
Therefore, induction on traditional knowledge can be considered as an essentially important component in preserving the culture of the Rathugala Veddhas and Veddhas in general.

### **A 2.4.3 Food consumption**

In the olden days they used to consume yams such as Gonara, Katuvala, Hirithala. But they are not having access to the forest resources or foods that they used to consume through the forest life style. This has led to the Veddhas becoming merely consumers who buy day to day needs from shops. Due to their lack of economic capacity to buy, more than half the population reverts to living with two meals instead of three.

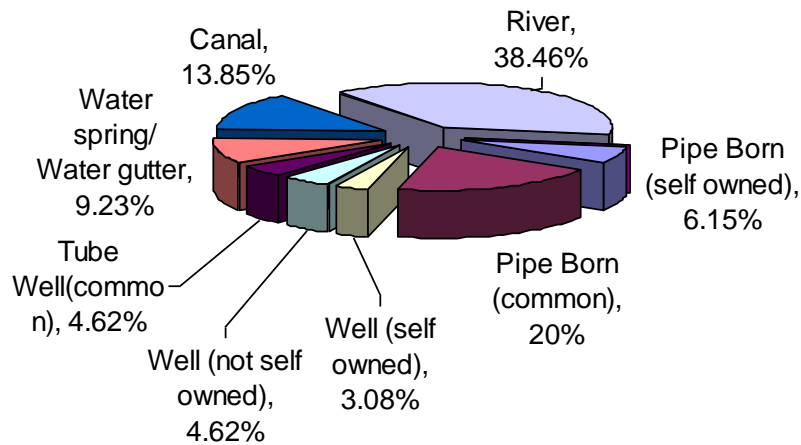


**Figure A 2.14:** Number of meals consumed in Rathugala



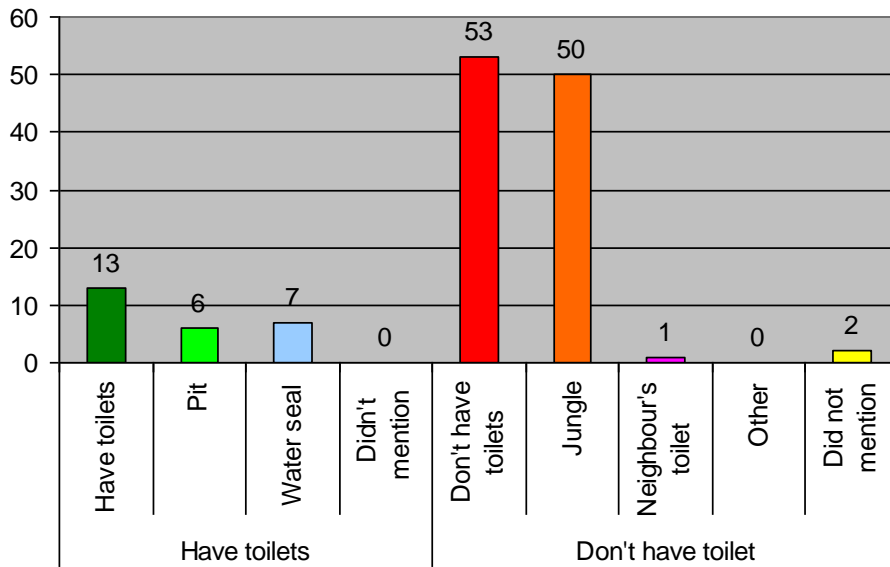
#### A 2.4.4 Health, Water and Sanitation

**Figure A 2. 15:** Sources of water in Rathugala



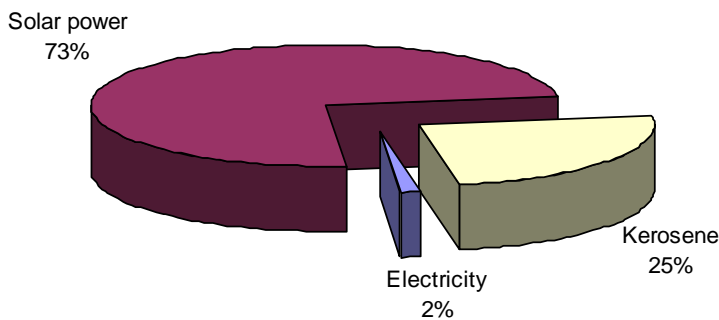
Water is obtained mostly from the river or canal that is close to their settlement. However they also obtain water from wells, tube wells and also spring.

**Figure A 2.16:** Toilet usage in Rathugala



Most of the Rathugala Veddas do not have toilet facilities. They are compelled to go to the wilderness for excretory purposes. However, this is the way they have sustained generations for thousands of years before civilisation approached their settlements.

**Figure A 2.17:** Household energy consumption by source of energy in Rathugala

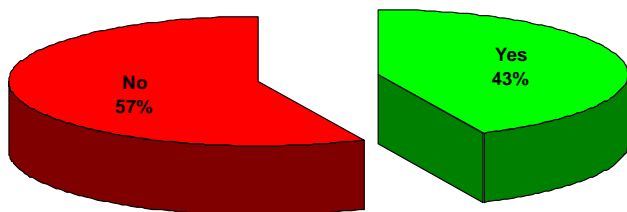


Household lighting has an exception in Rathugala due to a recent project intervention that resulted in providing solar panels and solar energy utilizing appliances which seems to be a good practice. Through the project the Veddas have been able to enjoy one of the basic facilities while not being strangled with electricity bills and complications of connecting, disconnecting.

#### A 2.4.5 Association with outside world

Sudu Bandiya of Rathugala has close links with the President of Sri Lanka and it is through his intervention that the village is enjoying the services of a Samurdhi bank and a state provided public transport. A school was also organized through the intervention of the Rathugala Sudu Bandiya.

**Figure A 2.18:** Interested in the day to day political environment of the country



Even though a majority of the people are not worried about the day to day political situation of the country, they have opted to vote.

#### A 2.4.6 Interactions

When considering the generation gap, the novel generation cannot be considered as far modernized as the older generation. However, there is always a chance for the new generation to acquire facets of globalization and modernization.

With the systemic conversion to Christianity and children being taken from Rathugala to Negombo and other parts of the country, it could be expected that the seeds of modernization had already been brought to the Rathugala Vedda community.

However, in comparison to other Vedda communities in Sri Lanka Rathugala community is in relative isolation and is away from the mainstream. Considering that the distance from the closest towns of Bibile and Ampara (35km from each town) and through not having access to grid energy, water supply schemes, telecommunication facilities and many television channels,



the modernization process has been slower. Associations and links with the outside world is relatively low. Even if someone interacts with the outside world, it is with people in either Bibile or Ampara and not with people from the urbanized communities.

However, a negative aspect would be the re-opening out of the Eastern province for tourism after three decades of war. Visitors from outside may consider Rathugala as a prospective touring destination, hence making the children and the next generation vulnerable for modernization as seen as a syndrome in Dambana.

Rathugala Veddas as well as the Pollebedda Veddas complain that the Dambana Veddas with the leadership of the Vannila Eththo are acquiring most of the resources that are provided to benefit all the Veddas in Sri Lanka whereby undeserving the Rathugala Veddas and the Veddas in other parts of the country.

The villages in which the Veddas have settled currently, Sinhalese can be considered as a minority and the Sinhalese who have come to the village recently have migrated due to the unsettled security situation in the then “border villages” that were bordering the LTTE controlled areas.

However they interact with the Sinhalese people for trade, education and the other links to obtain services. For example, the Rathugala leader has direct links with the government administration and even the H E the President of Sri Lanka.

During the recent past people of Rathugala have started to interact more with the outside world and there have been many children and women who have gone to Colombo and other part of the country in search of quick money. While the males have opted to join the Army and the Grama Arakshaka Sevaya, women have opted to be employed at garment factories. There are many women who have got married and settled down in other parts of the country now.

Furthermore due to extreme poverty, a minority of women are compelled to become sex workers. Though they do not engage fulltime as sex workers, they are providing sexual benefits expecting



in return administrative or material benefits. It is alleged that even the government officers have become customers of these women.

Another alarm that rings alongside sex work is obviously sexually transmitted diseases. Even though there have been no reports yet on sexually transmitted infections among the women in Rathugala area, if one of the women that engage in sex work gets infected there is a high risk of it spreading like a wild fire due to poor status of modern education of the population and relatively liberal sexual behaviour.

#### **A 2.4.7 Leadership**

The current leader of the Rathugala Veddas is Danigala Maha Bandaralage Sudu Bandiya alias Sudu Vannila Eththo, a 45 year old who is the son of Ran Dunu Vanniya and the grand son of Handuna Vidhane. He has close association with the political leadership of the country and has the capacity to influence his people.

The second in command is Thala Bandaralage Gombira, who is 69 years old. He was given the second in command as he got married to a Danigala origin Vedda woman. Sudu Banda's son, a 11 year old is seen as an undisputed leader for the future by his community.

Before the 1940s, while the community was at Danigala, the leader was Poramala. There was no single leader who represented the interests of all Vedda communities of Sri Lanka in the olden days. There were a few regional leaders.

Though discrimination is also evident in schools, the community surrounding the Vedda village that is Sinhalese depends on Sudu Bandila Aththo's connections with the political hierarchy of the country in order to get services to their villages speedily. Thereby, the Veddas in the area have a informal hold and leadership in comparison to the fellow Sinhala community in area.





## **A 2.4.8 Governance and Administration**

### ***Role of Government Officers***

The Divisional Secretariat Madulla is situated about 80km away from the Rathugala area and people have travel in two busses to get there to obtain essential administrative services. Since the administrative centre is situated far from the Vedda village, they tend to fully depend on the Grama Niladhari on local issues.

### ***Department of Wild life***

The department of wild life has banned all forms of utilization of forest resources. This is applicable to the Veddas as well whose traditions and way of life is interdependent on the forest and the forest resources. The forest boarder is demarcated by the department of wild life and has further confined the activities of the Veddas.

The Vedda community has requested the government to provide them with an additional 100 acres to engage in paddy cultivation. That location is called the “*Handunage Arava*” (Handuna’s area) where the Rathugala population was first resettled when they were brought from Danigala. After settling there, the Vedda population gradually came to the Rathugala area with chena cultivations.

It is the department of wild life which is holding the process back saying that it is under the protected Nilgala National Reserve.

However, Veddas believe that they are able to conserve and protect the medicinal plant varieties and engage in agriculture.



## ***Department of Health***

There are many discrepancies in the health sector and the Vedda community's access to health services. Within the last five years there have been some deaths due to accidents. Major causes for the accidents were snake bite, falling from trees, drinking (abusing) poison, fever, burning.

### **A 2.4.9 Impact of NGOs**

Impact of NGOs is not seen abundantly, but the involvement of evangelist cults operating through individuals and local community based organizations have seen bringing in cultural transformation rapidly.

### **A 2.4.10 Impact of Development Projects**

Dr. Spittel used to help the Vedda communities in the 1940s and has been a major influence to resettle the Bingoda Veddas in Pollebedda.

While he has helped the Vedda people through providing medication when they required, mainly for Malaria, and through providing food rations when there was a famine and scarcity of food, Spittel's role included providing Veddas with cap guns which has in the long run made vast negative impacts. Veddas equipped with guns were more likely to kill more animals. Parallely there was an increased demand from the mainstream Sinhalese community and the then Europeans for meat. Veddas sustainable way of life was changed into a more vibrant and a higher consumption pattern which has led to self destructive and erosion of the Vedda culture.

Though Rathugala has not felt the direct impacts of war against the LTTE, there have been instances where the Nilgala and Rathugala National reserves as well as the Inginiyagala and Galoya were supposed to have been intruded by the LTTE cadres. There was a time where Rathugala settlers had to live in fear. Still there are youth who are patrolling around the area as Grama Arakshaka Officers. Many youth have joined the tri forces and the Grama Arakshaka Sevaya.

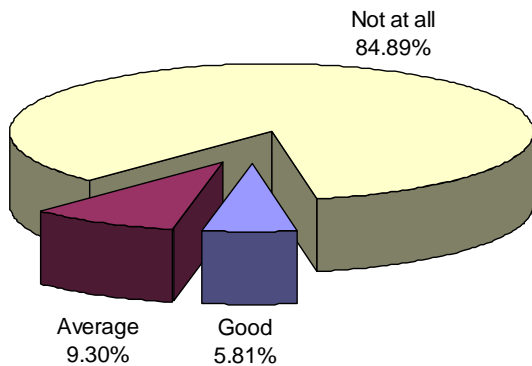


## A 2.5. Culture

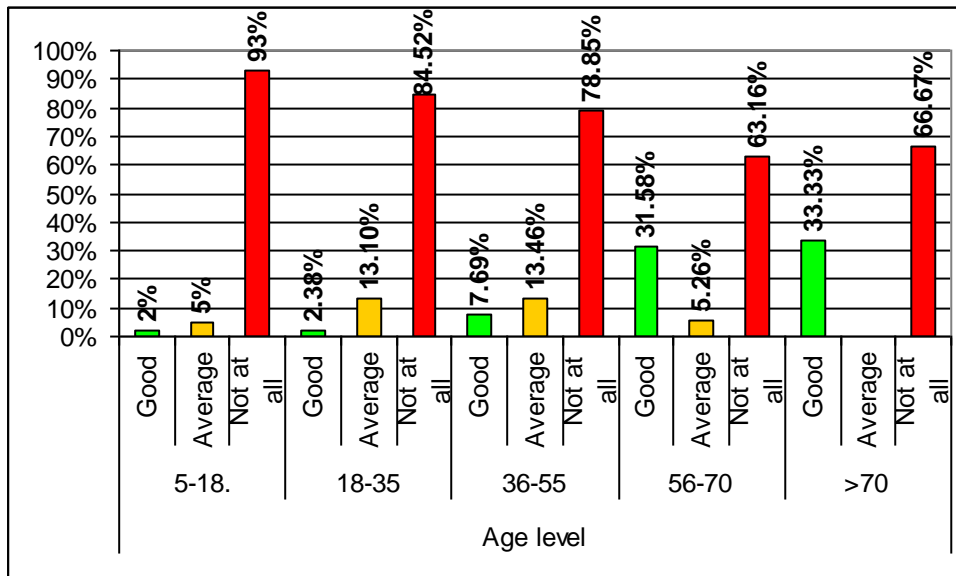
### A 2.5.1 Language

Most of the Rathugala Veddas believe that there is no such language called “the Vedita language” now. However In the olden days, they have spoken “*Thopanne aththo me eththan gegam pojjata mangachchuve...*”- D M B Sudu Bandila Aththo. A typical form of Vedita language was spoken those days, but all of them just speak Sinhalese now due to the influence of the mainstream. Although there is over 5% of the population who state that they are well versed in Vedita language, most of them fall into the over 55 year old category. Therefore, the Vedita language skills among the children and youth in productive age have nearly vanished as shown in Figure A 2.20.

**Figure A 2.19:** Breakdown of population according to language skill



**Figure A 2. 20:** Age wise distribution of language skills



### A 2.5.2 Clothing and appearance

There is no particular way to recognize a Rathugala Vedda. Even though Rathugala chief wears traditional Vedda attire, most of the others wear in a typical rural Sinhalese way. They also believe that the photos of Veddas on display at Dambana were also taken from Bingoda and Danigala. They chew betel irrespective of age and gender. Most of the people do not have long hair or beards. Only three people of the community currently wear conventional Vedda attire.

Rathugala Veddas can be identified by their surnames “Danigala Maha Bandaralage”. However, there are Thala Bandaralage clan as well in the area who have migrated from Pollebedda area. For example, Pollebedda chief’s brother is also in Rathugala.

However, there are other Sinhalese villages surrounding the Vedda settlements in which there are people carrying the DMB surname and do not identify themselves as Veddas.



### **A 2.5.3 Hunting, fishing and gathering**

Even with the legal barriers Veddas still continue to engage in collecting bee honey and Wasp honey and also engage in hunting animals. Mostly they hunt wild animals through installed guns and setting traps as they are no experts with the bow and arrow. Although there are bows and arrows in some Vedda houses, they are not able to use them for hunting purposes; instead they use those for ornamental and exhibition purposes.

### **A 2.5.4 Traditional dances, mantra, rituals, music, songs and ritual dance**

They used to sing these songs when they felt tired. Further, at community events of importance they have gathered and have used to sing such songs. Folk songs and lullabies were sung by their ancestors, but all those rituals have become extinct amidst disuse for generations.

Apart from the above, there are traditional lullabies that are sung, mainly by the females. There are also poems sung for Kande yaka (devil of the mountain), Ran Ayuda Vanniya, Ran Dalupatha Vanniya. *Valli amma* too is believed to have a Danigala lineage. She is believed to have been in the Wele Gal Ge, a rock cave in Doragamuwa which is in close proximity to Rathugala. Danigala faction of the Veddas still goes to the Sella Kataragma Valli Amma Kovil during festivals. There is an ancestral *sannasa* (epistle/plaque) under the custodianship of Sudu Bandila Aththo who is the chief of the Rathugala Veddas. Other items such as an axe, spears which have come from generation to generation are also in his possession.

### **A 2.5.5 Preservation of culture**

Although there are no concrete programmes to preserve the culture of the Veddas of Rathugala, it can be said if they are given the right to sustain with the wild, under monitoring, they can again start to live like they used to, practising their cultural aspects. However, the danger would be the businessmen and poachers using poverty struck Vedda community to poach on wild life for little benefit to Veddas.



## ***A 2.6 Main constraints faced for existence and cultural preservation***

Water can be considered as the most limiting factor that they have. For a period spanning over half a year from mid April, they have very little rain. All the crops they grow and all traditions and cultural aspects do depend on rain. Therefore, water scarcity for drinking purposes and other purposes is substantial. However, the community has learned to live within the low resource system.

Scarcity of land and forest lands they used to roam around are no longer accessible to them. Therefore, the Rathugala Vedda community has asked the government to provide them with sufficient forest lands for common use by them so that they would be able to continue practicing their pristine culture.

According to some members of the community the year 2009 was one of the driest years that they have experienced in their lives. With the Ramba Ken Oya water project is expected to bring benefits to the community. Gal Oya and Inginiyagala reservoirs are in close proximity but not in walking distance. However, in the driest period, the local councils have provided the community with bowsered water after the Rathugala Vedda chief, Sudu Bandila Aththo had requested from the top administrators responsible.

Religious conversion and ethnic conversion has taken place within the area in general and in the context of Veddas in Rathugala. Although there is little evidence to show that the people of Rathugala have been Buddhists from their ancient past, in recent times the Vedda community has become followers of Buddhism. Since the 1980s, intrusion of Christianity seems to have initiated with the establishment of a Church which was subsequently destroyed by the Buddhists in the adjoining villages. Later on in the late 1990s to date, Church activities have been able to withstand the established Buddhist traditions and systems.

Religious conversion is seen in Rathugala area. There is a church in which there is a father. There are many families (about 6 families) who have converted from Buddhism to Christianity.



Lack of opportunity is seen in the area due to sheer distance from the services and due to the negligence by the mainstream political system and service providers. However, this cannot be and should not be seen as a solely negative aspect. Lack of resources as seen in modern terminology, should also be seen as a positive thing within the context of preserving the Vedda culture.

However, water scarcity can be considered as the main area that needs intervention and if water security is established, they are confident that they could stand up on their own.

However, the quality of Education at an extremely poor state. Educational attainment rate is low. Systemic improvements in the education system would enable them to acquire and access quality assured educational resources. Further, interventions could be done in order to enhance the awareness among adults on the importance of education.



## **Annex 3. Vakarai Regional Report**

### **A 3.1 Introduction**

The Vedda settlement generalised as the Sea Veddas reside in the Mahaveli Delta extending from Muttur to Verugal, covering the Muttur and Echchilampattu Divisional Secretariat Divisions of Trincomalee District and the Koralai Pattu North DS Division of the Batticaloa District. (See maps on page 200-202) The Vedda communities in the Koralai Pattu North area, or Vakarai area are highlighted by three Vedda communities in Kunnankulam, Kathiraveli and Kirimichchi locally referred to as "Vedar" that have evolved separately from one another, but have more similar features than dissimilarities which will be discussed in detail. Even though the communities are separated into three villages, the surrounding villages are also inhabited by the Veddas.

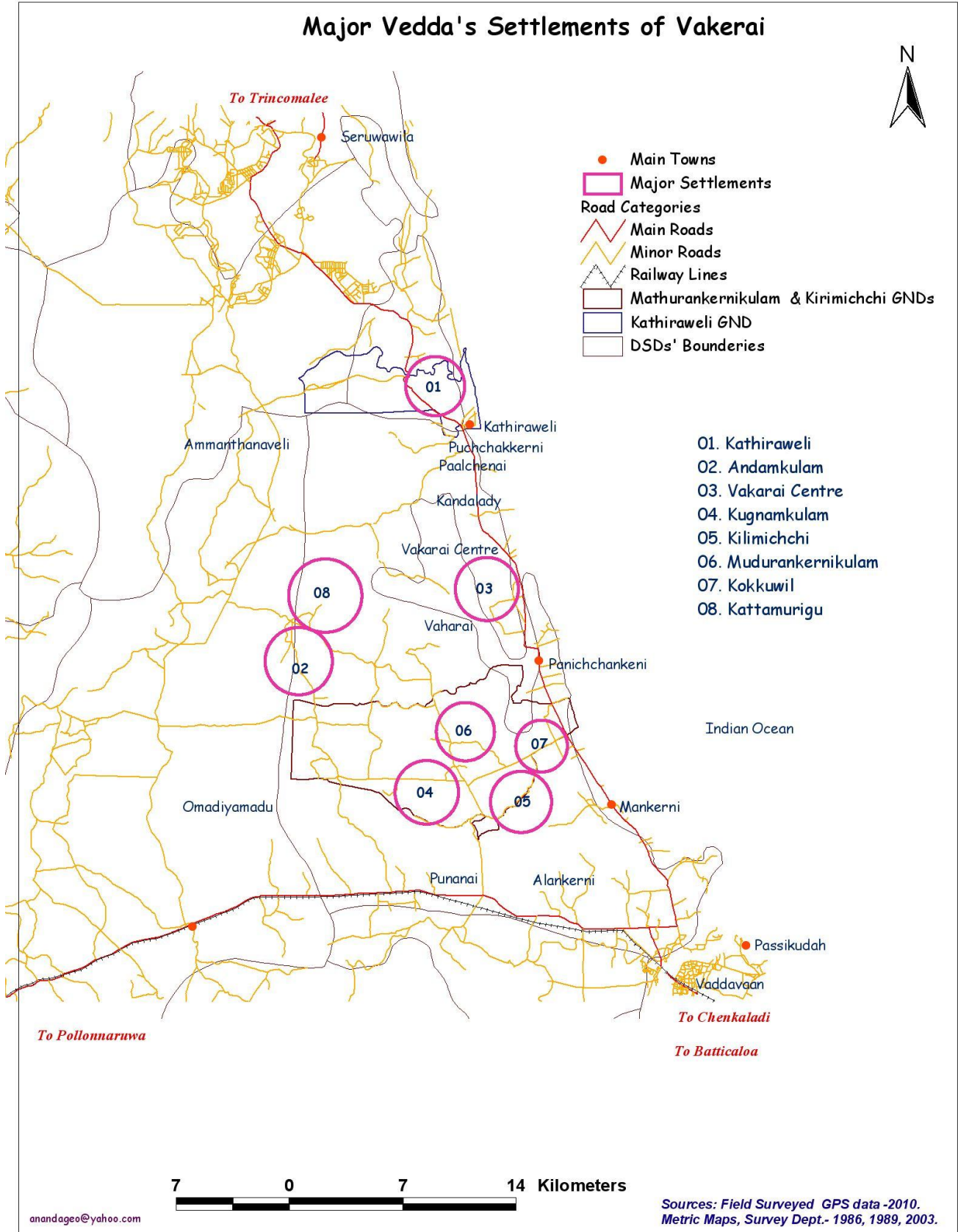
#### **A 3.1.1 Historic context**

Though it is believed that the sea Veddas have close genetic ties to their ancestors in the Mahiyangana area it is unclear when the actual migration has occurred. It could have been due to a multiplicity of reasons in several eras that drove them along the valleys and jungles by the Mahaveli river within an indefinite period of time.

While it is highly possible that a group of Veddas were moving towards the low lands and ultimately towards the eastern seashore merely in search for greener pastures or as retreats to avoid wars between the Sinhala kings and the invaders from South India from time to time. However, unlike in Rathugala area where there are clear signs of certain aspects of technology and knowledge of the Kandyan era being transferred to the Vedda community along with people with "Nambu nama"(Royal titles) given by the king after the 1818 rebellion, in Vakarai, such a scenario is not visible but they may also have come from the Kandyan hills. They are following certain aspects of the Kandyan culture. As an example, they have a traditional dancing pattern by wearing a red cloth (rathu redda) and put a big drum (Bera) on their shoulder that has the resemblance of the Kandyan dance and cultural forms.

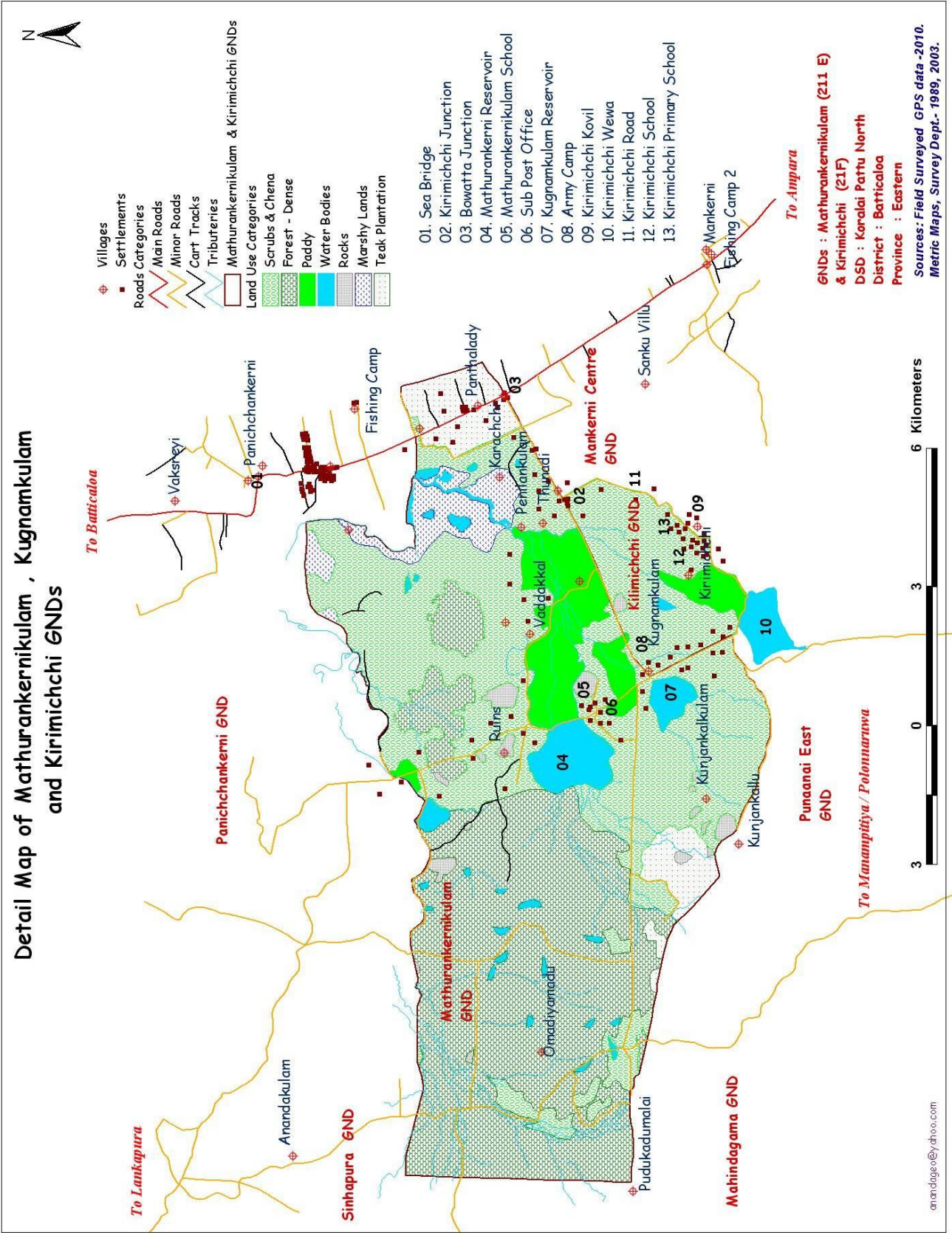


# Major Vedda's Settlements of Vakerai

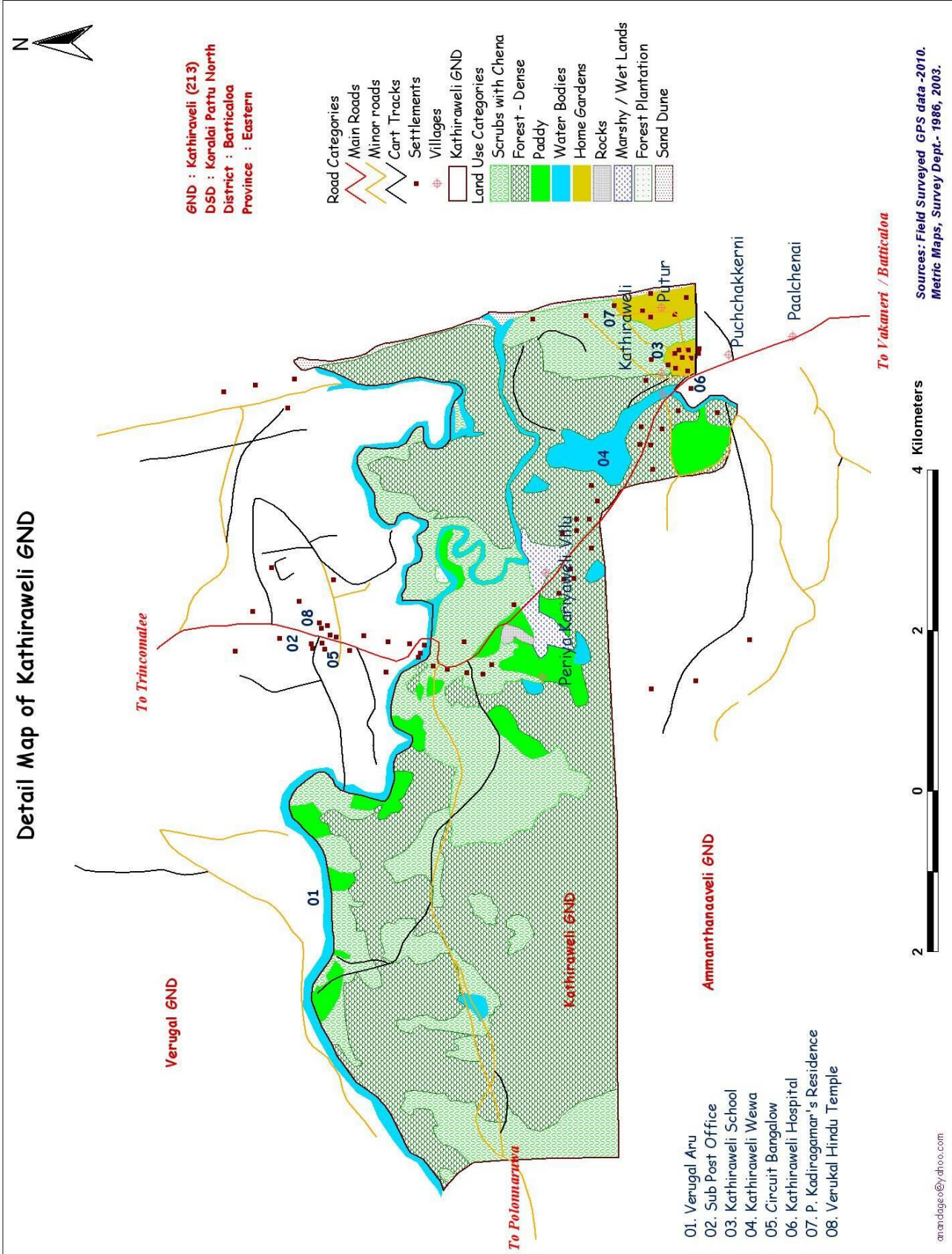




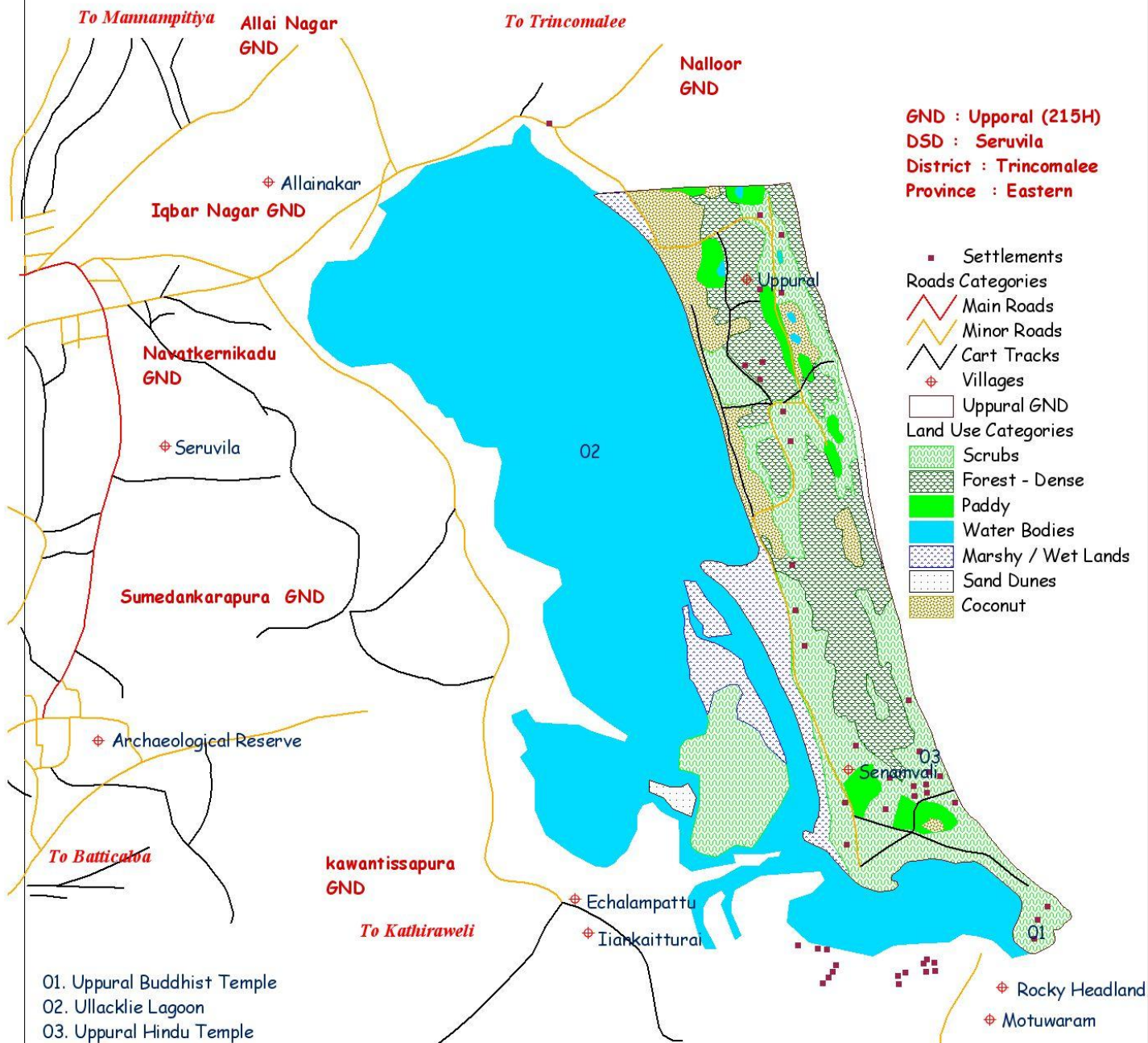
# Detail Map of Mathurankernikulam , Kugnankulam and Kirimichchi GNDs



anandage@yahoo.com



# Detail Map of Uppooral GND of Muttur



GND : Upporal (215H)  
 DSD : Seruvila  
 District : Trincomalee  
 Province : Eastern

- Settlements
- Roads Categories
  - Main Roads
  - Minor Roads
  - Cart Tracks
- ◆ Villages
- Upporal GND
- Land Use Categories
  - Scubs
  - Forest - Dense
  - Paddy
  - Water Bodies
  - Marshy / Wet Lands
  - Sand Dunes
  - Coconut

- 01. Uppural Buddhist Temple
- 02. Ullacklie Lagoon
- 03. Uppural Hindu Temple



anandageo@yahoo.com

Sources: Field Surveyed GPS data -2010.  
 Metric Maps, Survey Dept.- 1986, 2003.

There is a statue in Verugal temple of a man with an axe on its shoulder. And they are making 'Kiriamma' and engage in ancestral worship (*Naa yaka*).

The Vakarai Veddas seem unfamiliar with the bow & arrow which has either never been used by their ancestors or has become disused in recent times as they evolved better hunting techniques such as using spears for fishing and hunting, setting traps, and using hunting dogs. In Dutch period there was a regiment called 'Laskingna', and this people were forcibly recruited to fight. There was a Vedda leader who lived in Batticalloa called 'Puliyana'. The Locals believe that the area referred to as 'Puliyana Theevu' (Puliyana Island) currently is his native area.

Therefore it is clear that the Veddas in the Eastern coastal belt migrated from the Maha Vedita surrounding the Binthenna area. After they came, according to the oral history, they have gone through a testing process of adaptation. When they were in 'Thapana' which is the first place said to have been inhabited by them, there have been many problems among them. When an animal was hunted, members of the then tribe had to fight to have a piece of it. Therefore the main reason was lack of food in that area. Because of this problem they left Thapana' and reached 'Ilankandha' area in Mutur via Mahaweli plain.

They made 'Ilankandha' as their native place. Later they displaced to Vaharai, Kattumurippu, Thunnadi, Kurignakulam, Amirthakali, Kirimichchai and Mavodai from Ilankandha'.

Rather than staying as individuals they always stayed as groups. They continued live in this coastal area because they got access to sufficient food resources.

At the beginning they did not have any relationship with the people in the village. When they saw the other villagers they escaped and hid themselves. They gradually acquired farming practices and soon they started to cultivate corn, manioc and while continuing with hunting and gathering honey. They used to give honey to the village businessmen and exchange money and other required goods from them (clothes, salt). Earlier it was the Muslim traders from Oddamavadi and Valachchena who came to exchange metal utensils and salt for meat and honey. After they became familiar with the villagers they used to go for paddy harvesting as labourers.



At the beginning they lived in Soriyamkulam forest. By 1970 around 5 families lived there. In 1984 military operations carried out in the area against the terrorists and due to the hostilities they no longer could live in the forest. Therefore, they voluntarily moved from Soriyamkulam forest to forest lands by the Mahaweli. As these forests are located close to farm land it was possible to access food resources.

Influence of the Tamil language and culture on the sea Veddas is evident, and inevitable given the conditions under which they have associated for many years, but at least the older generation seem to have some knowledge of the Vedi language and some even can converse fluently in Sinhala.

*“The area was fully inhabited by the Veddas beyond 100 years ago and the Tamil speakers were a minority which eventually became a majority in recent times. It is in the recent past that the Veddas acquired the Tamil language, Tamil culture and Hinduism.”*

– Kaira (86) Vakarai

Within the past few decades, mainly after 1991, assimilation process of the Veddas with the mainstream Tamil population has been accelerated due to the unsettled security situation requiring Tamil civilians as well as the Veddas to become more opportunistic for their survival, hence compelling them to face the turbulent period highlighted by local migrations collectively.

Local migrations and collectively living in refugee camps resulted in Veddas becoming used to prepared and processed food and food rations that are donated by Samaritans, multilateral NGOs and the government.



However, even with a series of events in the past, the coastal Veddas in Vakaraï have evolved and survived to its current state where they are under immense stress of becoming culturally extinct within the context of increasingly complex development programmes and tourism industry in the area driving Veddas further away from their cultural practices while lubricating the process of assimilation with the resident Tamil population as well as with the outside world.

### **A 3.2. Demographic Features**

#### **A 3.2.1 Population**

Although Vakaraï Vedda community was considered as a single community, it is dispersed in a vast area and there seem to be three separate groups which are identical in their presentation and historic context. The population distribution of the Koralaï Pattu North Veddas is as follows.

**Table A 3.1:** Vakaraï Vedda population in the sample

<b>Village</b>	<b>Population</b>
Kattamurigu	267
Kandankulam	99
Madurankernikulam	212
Panichchankerni	4
Palachchenai	168
Kadiraweli	58
Vakaraï	21
Kilimichchi	161
Kungngankulam	94
Secondmilepost	108
Kokkuwil	15
<b>Total</b>	<b>1207</b>



Unlike seen in most other Vedda settlements, male proportion (47.7%) is lower (52.3%) than that of the females. There is a child population proportion of 45.14% which is substantially high and explains the underlying consequences of child parents and educational attainment and well as the nutrition. Furthermore it could also be food for thought in terms of how influenced they were to reproduce within the last few decades. 7.65% of the population is above 55 years of age. The child and elderly populations account for nearly 53% of the population which is relatively under-productive and are mostly dependant.

In terms of in breeding, high proportion of the Vedda population seem to have married from within the Vedda community. 90.6% of the fathers and 91.3% of mothers of the present generation of Veddas have Vedda descents which means that they are still at least genetically isolated from the rest of the society even though they are exposed to modernisation and are highly influenced by the Hindu culture.

Hindu culture has influenced to an unbelievable proportion and 74% of the Veddas are currently Hindu. There is a 8.9% of the population who have converted to Christianity and Catholicism at recent times through the interventions of evangelist movements that are abundantly active in the region. Even amidst such stresses, 16.7% of the Vakarai Veddas still believe in traditional gods, devils and Naa Yakku. 4.5% of the ones that continue to worship traditional gods while going to church or Hindu temple.

There are no Variga as seen in other Vedda settlements which could be interpreted in different ways. It could be that the Vakarai Veddas diverged from the other Vedda clans before the concept of Variga came into practice or it could also be due to the disuse and eventual extinction of the identity based on Variga in the Eastern Province.

In the Vakarai Vedda community, assimilation is the least in comparison with other Vedda settlements where 90.64% of fathers and 91.3% of mothers of the present day Veddas are Vedda origin, which means the lack of marital connection with other communities even though they embrace the Hindu culture.





When considering the religious backgrounds of the Vakaraï Veddas, Hindu 74%, devil worship 9.3%, Christian 7.9%, Catholic 1%, Hindu and traditional god 3.3%, Christian and traditional gods 2% are the major forms of religious worship.

### **A 3.2.2 Migration**

While they were live in Mahaweli forest Indian forces came to that area and they forcibly removed this people from forest to village. During this period a person call “Nesa” worked as Grama Niladari in Kadhiraveli division. He helped this people to settle in Kadhiraveli from Mahaweli area and also an organization call “Ecat” played core role to settle this people in Kadhiraveli.

"I do not remember in which period we came to Kadhiraveli area but when we came here we did not have houses and other goods. Initially we made a small place to live with leaves and coconut thatches until and NGO provided a clay house for us. I continuously lived in that house until tsunami destroyed it. Since I have been making a living through begging. After tsunami destroyed the house another NGO provided a temporary house for me which made with tin"- Velamma (54) Kathiraveli

During the war in 2006 they went to a refugee camp via “Iyankeni”. There they received free food and accommodation and also they lived with other people who were also Tamil and Hindu but they did not face any conflicts or problems.

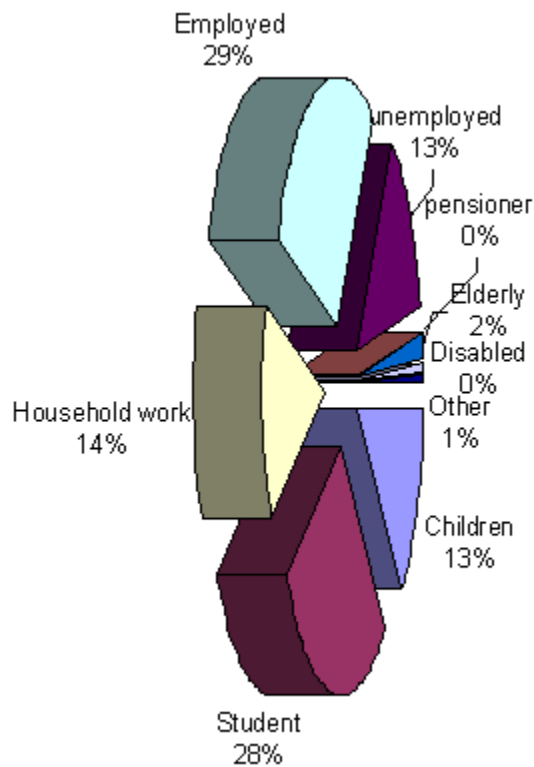
After the war they came back to Kadhiraveli in 2007 and she saw that her house was destroyed. So she used to live in a small house which made by sacks until JRS organization provided tent for her. North East Housing Reconstruction Programme (NEHRP) provided houses for all people who were affected by war but they did not give a house to her. After that an organization referred as KPNDU has provided a house to her (from a woman called “Laxmi” who were lived in Kadhiraveli). Now she’s living in that house.



## A 3.3 Economic Situation

### A 3.3.1 Economic Activities

**Figure A 3.1:** Population by occupation in Vakarai



While most of the Vakarai Veddhas have got used to formal paddy farming, mainly as labourers, they still go fishing in lakes, as they have used to do during the Dutch period. At present; most of them are involving in farming. And still women are catching fish in the lakes. They mostly use their clothes to fish in shallow water. Even though many are engaged in educational or economic activities, there is still a substantial 13% of the population that is unemployed.

Although they are involved in the fishing industry, they are mostly fishing labourers than boat owners or investors. Most of them are doing manual labour work in the fishing industry such as picking fish from nets and packing. Still they have hunting and gathering (bee honey collecting)

customs and traditions. They are following various methods for hunting such as using nets and cables. Traditional methods are used to collect the honey.

Non Governmental Organizations mainly during the post war and post Tsunami era have given the Veddas livestock under their projects.

They are capable of making ornaments and bead chains. Further they use sea shells to create chains which they wear when going to temples. However, it is not seen that these chains are used to generate income at large which may be due to lack of market opportunities.

Although chena cultivation is popular, it is not represented in the table as most of them engage in chena cultivation as a secondary means of livelihood to support the primary livelihood avenue.

Figure A 3.2: Economic activities in Vakarai

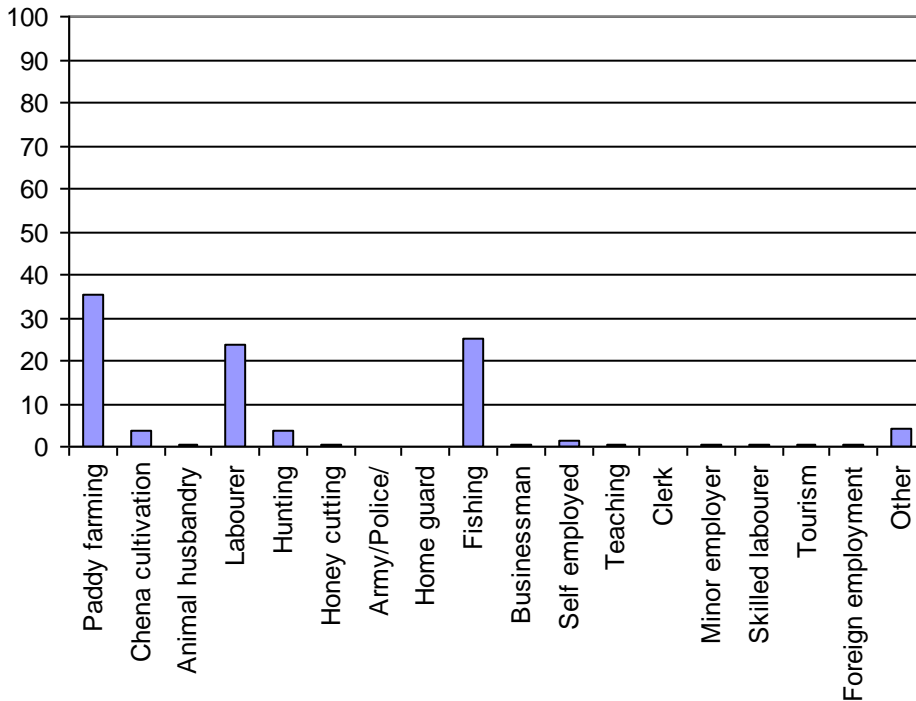
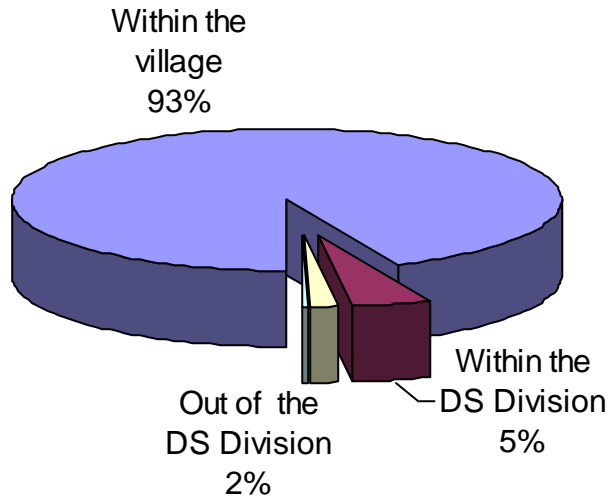


Figure A 3.3: Distance to main occupation in Vakarai



It is only rarely that they go out of the village or Division to engage in employment. There are some youth who go to Batticaloa and other areas for employment, but still it is a minute proportion.

### A 3.3.2 Income, Expenditure and Assets

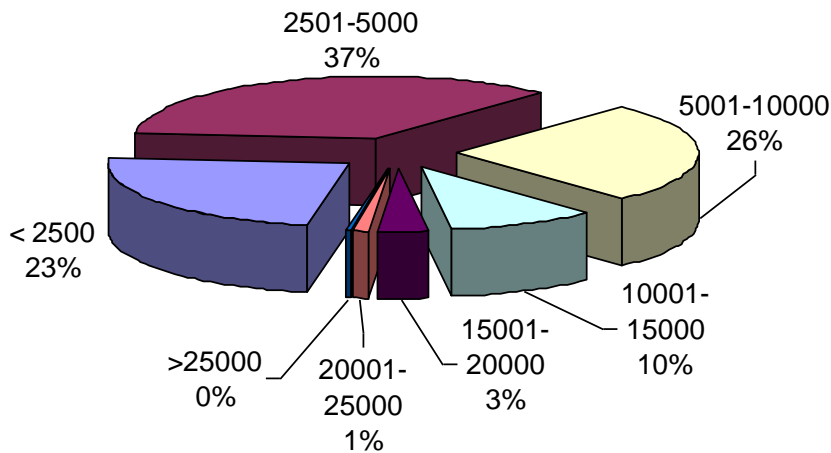


Figure A 3.4: Monthly expenditure by family

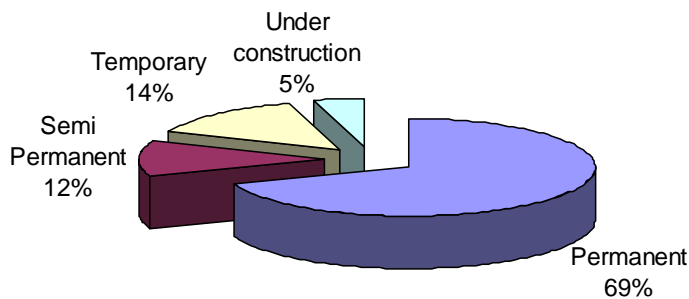
60% of the families do not enjoy a monthly income above Rs. 5000 whereas there is 4% of the population that has more than Rs 15,000 incomes.



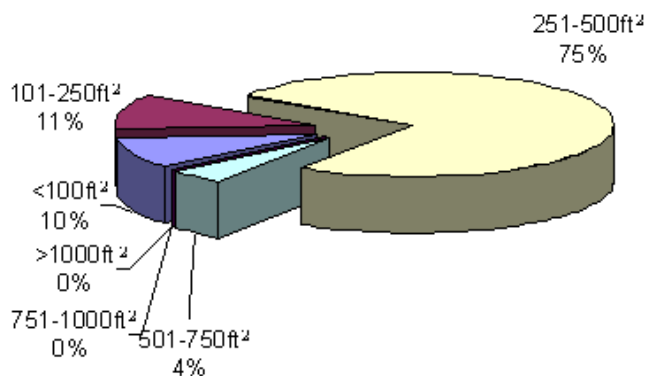
When considering the housing situation, it can be generalised as highly distorted housing situation at recent times due to post Tsunami and post war housing programmes. Most of the houses currently accommodated by Veddas in Vakarai are permanent and are built with cement floors, cement walls; asbestos roofs and consists of a standard 500 square feet floor area.

There were instances where the newly provided houses were not used by the Veddas, hence used them as cattle or goat sheds while they reverted to living outside the premises which they are more accustomed to. There were also cases where tin sheet roofs became noisy during the windy season, hence making people evacuate homes fearing of disaster. Those are few indications of the lack of awareness among the practitioners in the development sector to build culturally accepted homes for their beneficiaries.

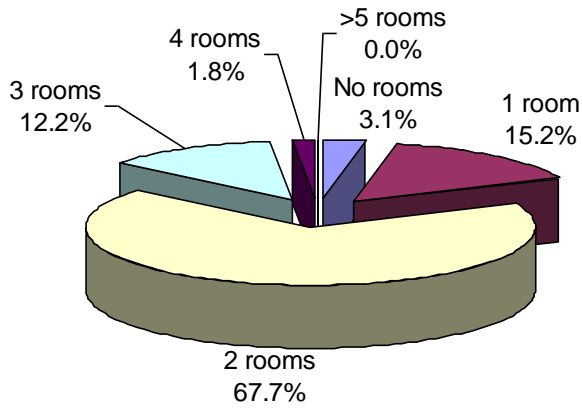
**Figure A 3.5:** Housing by nature of housing in Vakarai



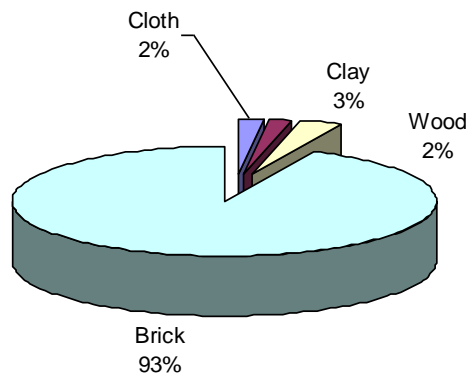
**Figure A 3.6:** Housing by Size of houses in Vakarai



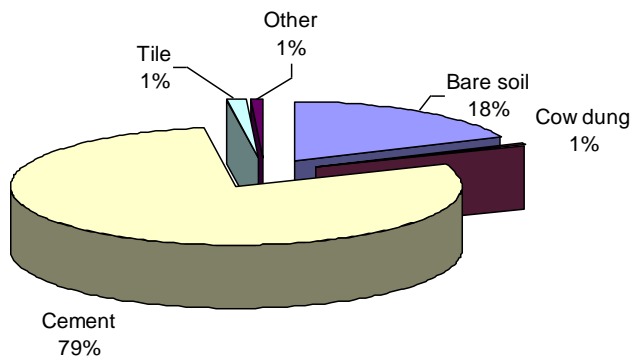
**Figure A 3.7:** Houses by number of rooms in Vakarai



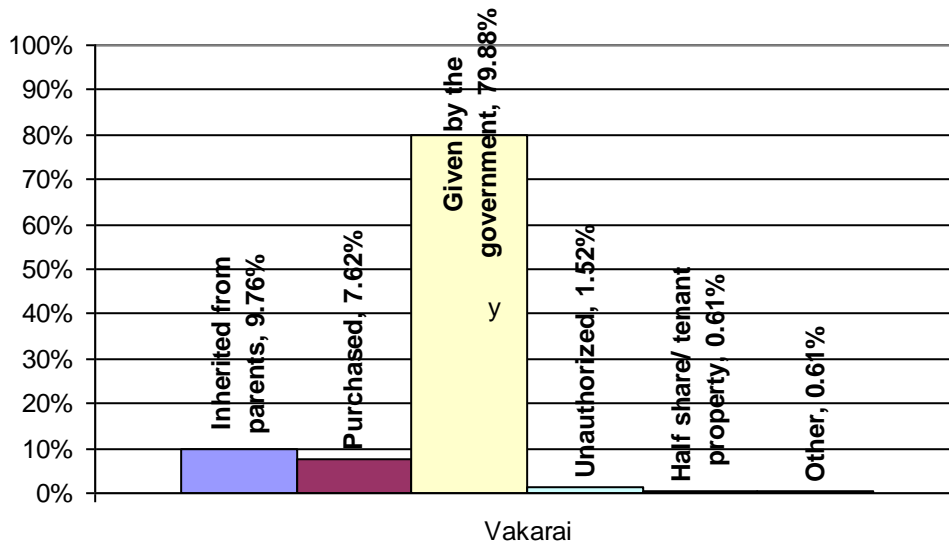
**Figure A 3.8:** Housing by type of wall in Vakarai



**Figure A 3.9:** Housing by type of floor in Vakarai

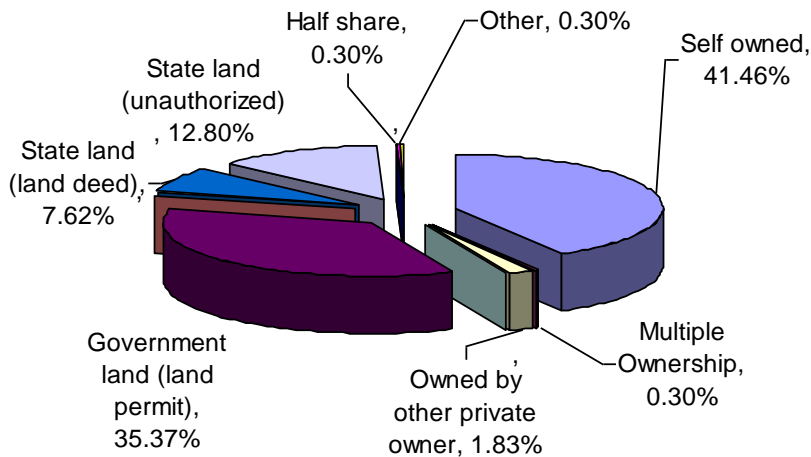


**Figure A 3.10: Inheritance of land in Vakarai**



Most of the lands are given by the government with land permits whereas there are also 10% of lands that have been inherited to the current occupants by their parents. Similarly agricultural and cultivable lands are also mainly owned by the government but are given them through land permits and deeds. Just as in the housing sector, distorted ownership of lands is seen with post war and post Tsunami developments.

**Figure A 3.11: Type of land ownership in Vakarai**



## **A 3.4 Socio- Political Situation**

### **A 3.4.1 Family life**

There is a distinct difference of activities among the family members. The youngsters and the adults tend to keep their distance and engage in their activities independently. It is mostly due to respect for the elders than anything else.

More often than not they live as small groups. It's very rare that they live as an individual. Male become a leader of this group and family grows from him. Since the beginning of this society has grown by six male headmen.

Most of the time women help the men in day to day activities. When men go to jungle the women also accompany them as support. And they used to collect fruits while gents involving on hunting and other work. Some times when women goes to jungle for collect fruit they will take their children together with them. As sibling spacing is not seen a family consisting of a few children go to the jungle with their parents.

### **A 3.4.2 Marriage**

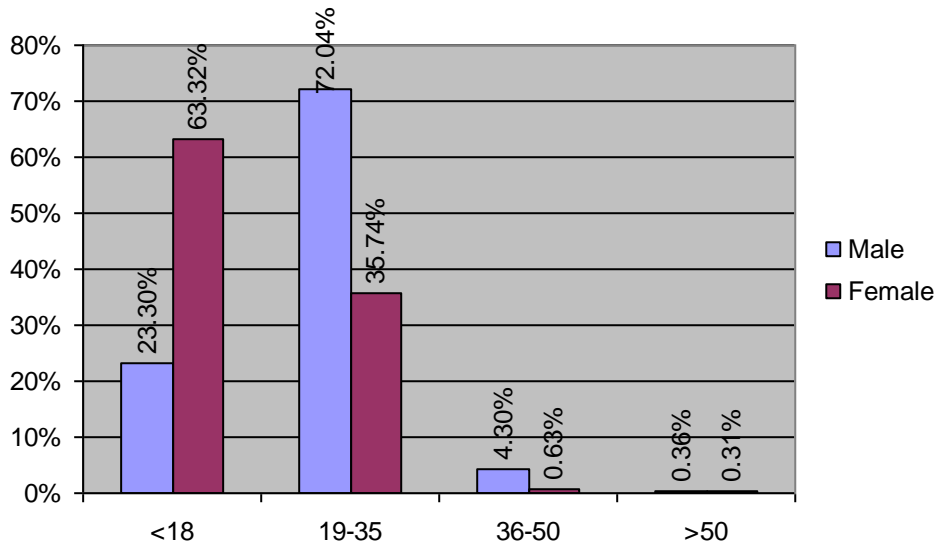
They are unaware about family planning practices and most become child mothers and child fathers. Marriages take place often between cousins. Although it is said that incest too has occurred in the past in these villages, the particular practice is no longer seen. This could probably due to the influence of Hindu culture and its social norms replacing the values accepted in the diminishing coastal Vedda culture.

Still the young age marriages as explained in Figure A 3.12 are commonplace and over 63% of the girls marry before they turn 18, which is a significant proportion and also explains the disparity between cultural practices and the multifaceted development programmes focussed on modernisation and development.





**Figure A 3.12: Marital age by sex**



Due to the influence of Hinduism, love marriages are increasingly demoted by the parents in the present generation.

*“I married when I was 17 years old. It was love marriage. My daughter married at 18 years which was arranged by us. She wore a Thalla (a Hindu custom) during her marriage ceremony. After marriage she is living separately with her husband in another house”.* Arulamma,(37) Vakara

They have separate Vedda leaders for each areas, who are mostly informal leaders. They do not have the leadership competition among them.

### **A 3.4.3 Education**

Education is very poor among them. Parents did not study therefore, they are did not show much concern of their children's' education. Particularly, the people who are living in ‘Thunnadi’ and ‘Kirimicchai’ are do not have any education because there is no much education facilities in this area and parents also did not show more interest to give the education to their children. Parents do not have educational background therefore; they are sending their children to the school when Grama Niladhari and villagers force them.

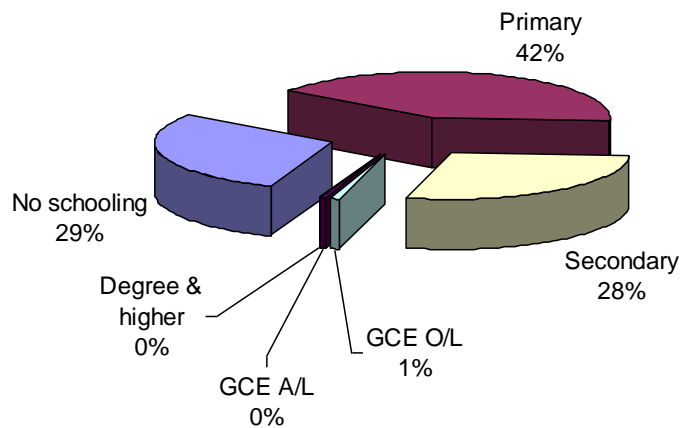


Some children wish to go to the school because of free lunch (neutrinos food programme) which provided by schools.

People who are living in urban area such as ‘Kadhiraveli’ send their children to school. But most of them do not show much interest on education.

Earlier they do not have education. Now they are studying little by little. At the beginning organizations provided books and clothes but with the gradual ceasing of project funding, they have stopped providing books and other schooling facilities.

**Figure A 3.13:** Educational attainment in Vakarai

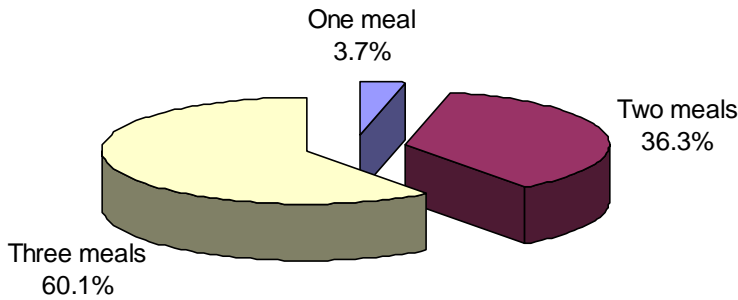


Due to the above negative factors, educational attainment is relatively low in the Vakarai area. As explained earlier, effectiveness of education outreach programmes in the area could be challenged based on the educational attainment ratios and also considering the average marital age of the coastal Veddhas. However, it is seen that there is increased interest among the people to seek for employment opportunities and avenues to acquire new skills after the war ended and subsequent opening up of the area. Further, investments done by the government on the education sector in the region could well reflect upgrading of the educational attainment in the years to come.



### A 3.4.4 Food consumption

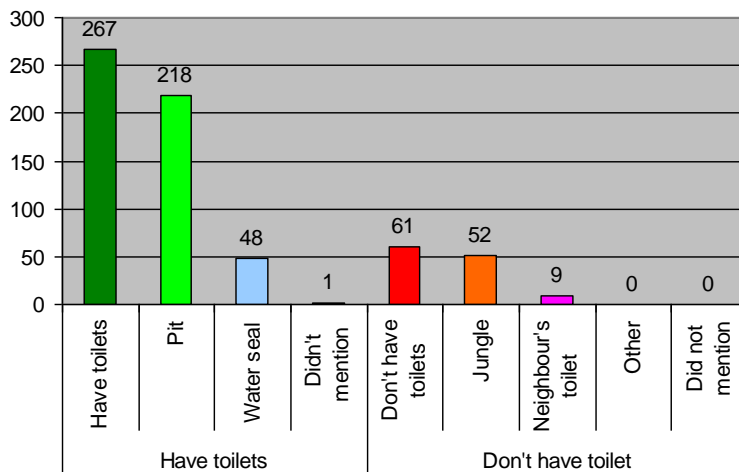
**Figure A 3.14:** Number of meals consumed in Vakarai



As they have absorbed the way of life of the Hindus and Tamils, a majority of the Vakarai Veddas consume three meals a day rich in carbohydrates and low in proteins. Most people who do not consume three meals consist of the poorer strata of the community. Their food consumption patterns have altered at recent times due to them living in internally displaced person's camps for a substantial period where food is scarce and meals are given at a defined time by the management of such IDP camps.

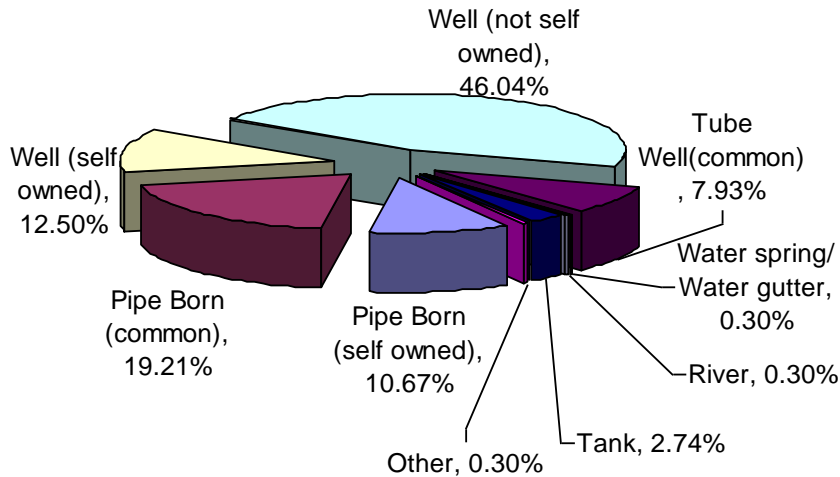
### A 3.4.5 Health, Water and Sanitation

**Figure A 3.15** Usage of toilets in Vakarai



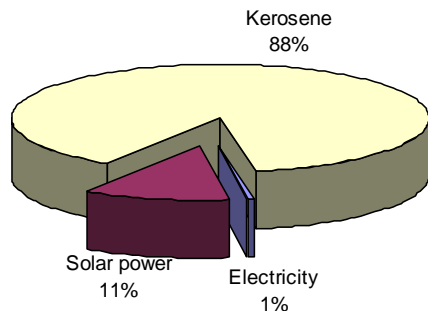
Although many interventions have taken place through development projects, that came mainly along with the post Tsunami and post war era that upgraded the physical availability of toilets in the area, many Veddhas, mainly the older generation in the area do not have the habit of going to the toilet and hence prefer to go into the jungle for excretory purposes.

**Figure A 3.16:** Sources of water in Vakarai



Water is mostly obtained from self owned or shared wells. Though pipe borne water is available for nearly 11% of the population most of the people do not use as they are unable to pay bills. Further, using running water from taps though much easier, is not the practice they are accustomed to. But still the young generation is getting used to the new systems.

**Figure A 3.17:** Source of household energy consumption



Even though kerosene is used by a majority (88%) of the population, solar energy is utilised by 11% of the population, which is significant. Most of the solar units have been donated to them under various developmental interventions that came into the area along with post Tsunami and post war interventions. Grid electricity is substantially poor and probably with the expansion of grid electricity coverage in the Eastern Province under government programmes, it could be seen that people have hopes on obtaining electricity connections. However, due to their dependant mentality, they prefer their electricity connections to be donated to them. Even if they are donated with the connections, it is a question whether they are able to afford monthly electricity bills. Even though they do not have sufficient access to electricity, the younger generation, use mobile phones in abundance. In order to charge the batteries of their phones they send the phones to the adjoining villages where there is electricity.

#### **A 3.4.6 Interactions**

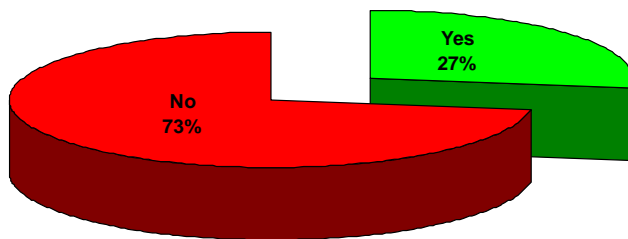
The assimilation process of the Vedda and gradual absorption into the Tamil and Hindu culture is seen to be taking place in Vakarai. Although they are accommodating customs of the Tamil, Hindu, they are still discriminated against by the majority as they consider Veddas as a lower caste.

Increasingly there are many people with Vedda origins who disclaim that they are Veddas and recognise themselves as Hindu Tamils. That is mainly due to the lack of awareness of their descent and under recognition by the relevant authorities as important aspect of the cultural diversity of Sri Lanka.

In the society there is a one stop shop, “Pushpan mudalali” who is one of the persons who could lend money in need. They also reciprocate by settling debts timely. If she does not have food or for any other urgent needs she used to ask from him and when she has money she return to him.



**Figure A 3.18:** Interested in the day to day political environment of the country



### **A 3.4.7 Leadership**

Vakarai Vedda community does not have a leader and disputes for leadership as seen in some of the other Vedda communities. However, Kadhirkamar is playing a leadership role to this community and do not have any conflicts or challenges to his leadership. The lack of one strong leadership could be due to the Vakarai Vedda population being dispersed in a vast land mass covering two Districts.

### **A 3.4.8 Governance and administration**

The Coastal Vedda community is in still in turbulence after a three decades of governance under LTTE terrorism, multiple displacement due to war and Tsunami and also overshadowing dominance created by the brisk development programmes. Therefore the Vakarai Veddas have not been exposed to conventional government administration and governance. However, since 2007, after restoration of peace in the area, and swift return process from IDP camps to their homes, Vakarai Veddas have been getting used to the conventional system of government governance and administration. The political hierarchy is not yet familiar to average Veddas, but are getting used to the system.

### **A 3.4.9 Role of Government Officers**

#### ***A 3.4.9.1 Grama Niladhari***

As they are getting used to the government system, their birth registration which is coordinated through the Grama Niladhari in respective areas, they have become accustomed to have close links with the particular officer. Even during the LTTE governance in the area, the Grama Niladharis were active and were regularly keeping administrative activities linked with the Government Agents and Divisional Secretaries in the area.

#### ***A 3.4.9.1 Samurdhi Officers***

Samurdhi Officers too have a major role to play given that the poverty levels are significant in this area. There are a significant number of Samurdhi beneficiaries who belong to the Vedda origin. As most of the families have many children to feed, even the benefits received by the Samurdhi Programme comes as a blessing to compensate the little earnings they have.

#### ***A 3.4.9.3 Mid Wives***

Even under the LTTE governance and informal administration, the Mid Wives have operated in the area performing their duties. They have ensured the sustenance of government immunisation programmes, providing advice to families on nutrition, child care and maternal health while also promoting mothers to go for deliveries in government hospitals.

#### ***A 3.4.9.4 Conservation Officers***

It is only after the Government administration was restored in the area the forest officers could become fully active. Therefore, in the past they have not actively engaged with the forest officers as seen in other Vedda settlements.

### **A 3.4.10 Impact of NGOs**

The NGOs and INGOs have come in numbers since the 1990s to the area and have operated in many development activities even under the LTTE control. The interventions of the NGOs



increased substantially after the 2004 Tsunami disaster and later on decreased after the restoration of peace in the area.

Although they have been operating in the development sector in many areas, there are many blemishes that people express which include intrusion of the area by evangelist movements disguised as NGOs and humanitarian assistance and underutilisation and irresponsible construction of houses and infrastructure.

There have been many occasions where children have been taken into children's homes and have been converted to Christianity. Most of the Hindu's are against this type of activities taking place in the area in abundance.

Making people dependant is also seen as a major setback for the Vedda community created through the NGO sector in general.

*“Even when we went for data collection, people thought that we were from an NGO and requested us to provide facilities, clothes, food etc”- Field researcher, Vakara*

However, substantial work is also performed through the NGO sector as an example construction of houses after the Tsunami and war. However, as explained under Housing, construction of modern houses without appropriate consultation of the locals has jolted the traditions practiced for centuries, if not millennia.

#### *Some of the other interventions of NGOs*

- 12 Vedda students are learning from her in Arumbugal illam (centre or orphanage). They have four sections they are: disable, pre-school, vocational and slow learning. All 12 students are studying in above four categories but most of the students are in slow





learning category. Because they haven't gone for schools in earlier therefore their education is very poor but few of them are studying well.

- Some parents are sending their children to school because of morning and lunch meals. Around 10'o clock in the morning we are providing green grams, chick peas, and porridge and for lunch we are giving meals from "nutritious food programme".
- As the Veddas have poor health habits. Therefore every Saturday one NGO providing advice to them on cleaning and solid waste management.
- From our orphanage apart of meals we are providing exercise books, pens and other learning materials.
- Under post Tsunami livelihood programmes fishing gear and boats were donated by many NGOs.
- Indian forces came to the area in 1987 they could not continue to live in Manaweli forest. Hence, "EKAT", an organization resettled this people in Kadiraveli. Then they built clay houses for them and provided utility goods for cooking and nets for fishing.

#### **A 3.4.11 Impact of Development Projects**

As explained under the impact of NGOs, the development projects have done a lot of interventions, but it is a question whether the development activities were actually done with appropriate consultation with the local community consisting of Veddas. Again this people have been resettled in the same area in March 2007. During this period houses provided by "NEHRP" to the all people including Vedda people. Now most of the people are living in those houses. The people who did not receive the houses they are living in their relative houses. One of the major examples that could be drawn is the housing and resettlement programmes that confined the Veddas into lands consisting of 10-20 perches and into fairly large permanent structures.



With the road development sector and increased availability of grid electricity, they are anticipating improvements in the tourism sector and industries. However, unless done with proper plans to secure the cultural rights of the Veddas, the development projects have every chance of becoming detrimental for the preservation of age old traditions and customs stereotypic to Veddas.

### **A 3.4.12 Discrimination**

Unlike the Veddas in the other part of the country that have mainly being Buddhicised and Sinhalesed, the Veddas in Vakaraï are mostly considered by the other Tamil groups as low caste people. This scenario has led to discrimination of the Veddas in schools, administrative work and mainly in decision making. This has led to uncontrolled influence on the Vedda culture by the majority Tamil and Hindu culture and systems.

With the restoration of peace in the area and subsequent overturn of administration, the Veddas in the area have been able to voice their concerns. Further, the military camps and the personnel attached to the police and army seem to be quite friendly with the Veddas which place them in an advantageous position.

*“We went to the Iyankeni refugee camp in Valaichchenai due to the 2006 war. There other people treated us well and they did not show any discrimination. We stayed that refugee camp for around one year”- Kalithas, Vakaraï.*

Therefore the common living in IDP camps too has influenced assimilation, and accommodation of the Veddas by other Tamils in the area.

## **A 3.5 Culture**

Cultural transformation is obviously seen in the Vakaraï Vedda community with multiple negative factors influencing them. The culture of the Veddas is fast replaced by the Hindu and Tamil culture and also modernisation that is changing the Hindu culture as well. It has come to a



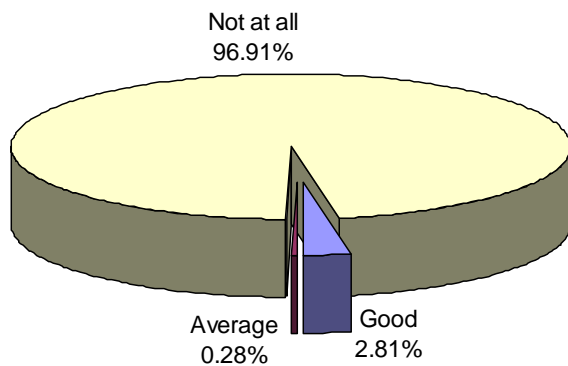
state where the cultural activities are only performed by elders of the Vedita community, that too by a minority of them and some of the comments that the elders made about their ancestors are as follows.

- “I assume that after the death of Kadiramar and Chithravi we would not see Veddas in this area”
- “I heard that Chithravi was able to jump from a tree to another tree to collect honey.”

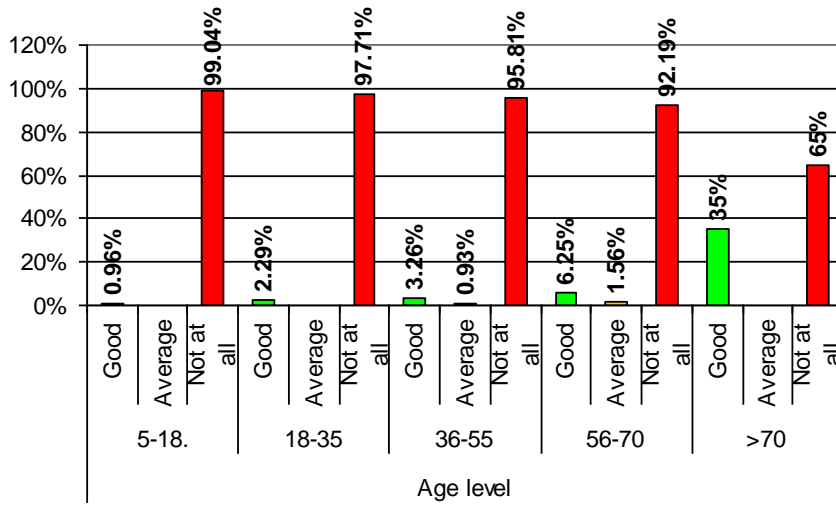
### A 3.5.1 Language

Language skills of the Vakarai Veddas which seems to be a different dialect of the Vedita language spoken by the Veddas in Binthena is fast diminishing. There are only a very few people such as Kadiramar and Chithra in the community who could converse in Vedita- Sinhala. Most of the people are promoted by the parents and the surrounding community to learn or speak “Vedita sinhala”. Since the arrival of Veddas from the jungles to the mainstream the degradation of language and along with, the culture has occurred.

**Figure A 3.19:** Breakdown of population according to language use



**Figure A 3.20:** Age wise distribution of language skills



As evident in Figures A 3.19 and A 3.20, the Vedda language competence is confined to only a few individuals who are in their old age.

### A 3.5.2 Clothing and appearance

The locals could still qualify a Tamil from a Vedda by observing their hair, nose, ears, physique and their clothes, but the younger generation of Veddas wear modern clothes. Still the older generation of Veddas wear the short sarong with the upper body naked, but the young ones wear trousers and shirts.

### A 3.5.3 Hunting, fishing and gathering

They are still using various methods for hunting such as setting traps, but have got accustomed to using easier ways such as cables and installed guns. Collecting bee honey too is done using traditional techniques. However, the younger generation is more focused on engaging in modern forms of livelihood rather than confining themselves to hunting and gathering.



#### **A 3.5.4 Folk songs**

Folk songs are sung only by the elderly and the most senior Veddas. The unsettled security situation could have been one of the major reasons for the disuse of traditional folk songs. They would have been more worried about their survival amidst shelling and bombing and living under a terror regime whereby leaving room for less leisure and eventual non transfer of the folk songs and traditional knowledge in general.

#### **A 3.5.5 Religious beliefs and practice**

Although there are not many rituals that are taking place to worship ancestors as the Veddas have practiced for ages, there are still evidence to show that they are still practicing ancestral worship along with the Hindu customs and while worshipping Hindu gods such as Pullaiar, Skanda, Kannagi and Lakshmi. However, the rituals that they have performed to worship ancestors in the past have become disused and extinct.

#### **A 3.5.6 Traditional medicine**

The Veddas are still using traditional medicine as remedies. That could be due to the hospitals and western medical practitioners not being readily and abundantly available in the area. In some areas, it takes a few hours to go to the closest hospital. Therefore, they have been mobilized to use traditional remedies to cure and heal medical conditions.

*“I do not know any mantra, but I know about indigenous medicine. I use varieties of trees and leaves to prepare medicine. I also dance for gods. Kadhirkamar letchumi”- kadhiraveli (57), Vakarai*

*“Around 2-3 people are dancing at temple (kovil). When they are dancing they used to sing in their own language and play the udukku (kind of drum)”- Field researcher’s notes from Vakarai*



*“They have their own god; they used to take the special function (poojawa) once a year for that god. All ceramoney (Poojawa) is be done by paththan Kadiramar. Villagers that participate in this function provide the goods required for the pooja that is usually held at night”* - Field researcher’s notes from Vakarai

Therefore, existence of traditional medicine and healing is still practiced, unlike most of the another aspects of the Vedda culture seems to be diminishing.

Most of the above mentioned *poojawas* include a mixture of herbal medicines that are prepared locally, chanting of Mantra or using acoustic variations and using fire and bizarre visual effects at night to heal medical conditions.

### **A 3.5.7 Traditional dances, mantra, rituals, music, songs and ritual dance**

Usually most of the traditional dances are also embedded in the traditional healing methods. They also perform dances to commemorate and worship ancestors when they feel that they have bad omens where they go and chant mantra and dance for Velle Bandara dheyya, and Mohini through an Adhuraya. In another way this also supports and re establishes the idea of ancestral worship and the belief system that include Bandara deiyo which are common to the Veddas in other parts of the country.

Unlike the Hindus who have their wedding ceremonies in Hindu temples, Veddas still prefer to have a simple ceremony at their homes. If boy and girl fall in love it will be informed to elders in the village and a special meal will be arranged for them. Then those elders will bless them to living together. There are no legal documents involved in the process, hence deviating their custom from the conventional government procedures. However, the Grama Niladharis have more influence and they promote having marriage registration. Furthermore, due to the housing projects that came into the area after the Tsunami and war requiring marriage certificates to be entitled to a house, most of them were compelled to have marriage registrations.

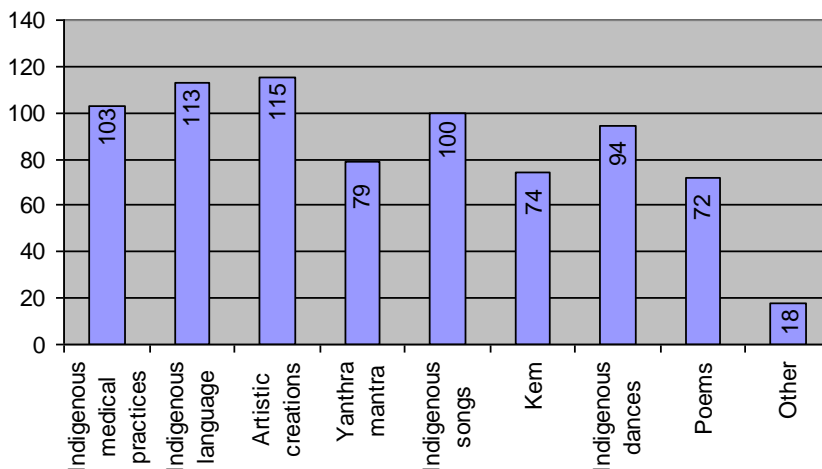


Some are married to Hindus, but this practice is not usually supported by parents but most of the time this kind of marriage happens because of love affairs. These marriages also do not have legal documents.

### A 3.5.8 Preservation of culture

As elaborated in Figure A 3.20, there is still interest to learn traditional cultural practices. The areas of high demand among the Veddas include traditional artistic creations, language, medicine and folk songs that are mostly marketable goods and services if the tourism sector expands in the area. But in which ever case, it is a good sign to see that there is a fair interest among the Veddas in Vakarai to promote their cultural activities.

**Figure A 3.20:** Willingness to acquire traditional knowledge



### A 3.6 Main constraints faced for existence and cultural preservation

Water scarcity in the area is severe. Over half of the year there is a severe shortage of water. In some months of the year, they have to even compete with wild animals to find water.

Elephant intrusion into agricultural and *chena* land is a major problem for the economic enhancement. Further more for the economic enhancement is resisted heavily by a few



businessmen who have monopolised the lending and pawning and buying of agricultural produce for petty amounts, which prevents the Veddas from standing on their own.

Education facilities have improved vastly over the years, but still there needs to be qualitative improvements to the education system that needs to be focused on.

Veddas are not aware about the ways and common practices that are followed to associate with other people in the world. Therefore, they are still not able to fully exploit the conditions in their favour although they are modernising in their attire and some practices.





## **Annex 4. Dimbulagala Regional Report**

### ***A 4.1 Introduction***

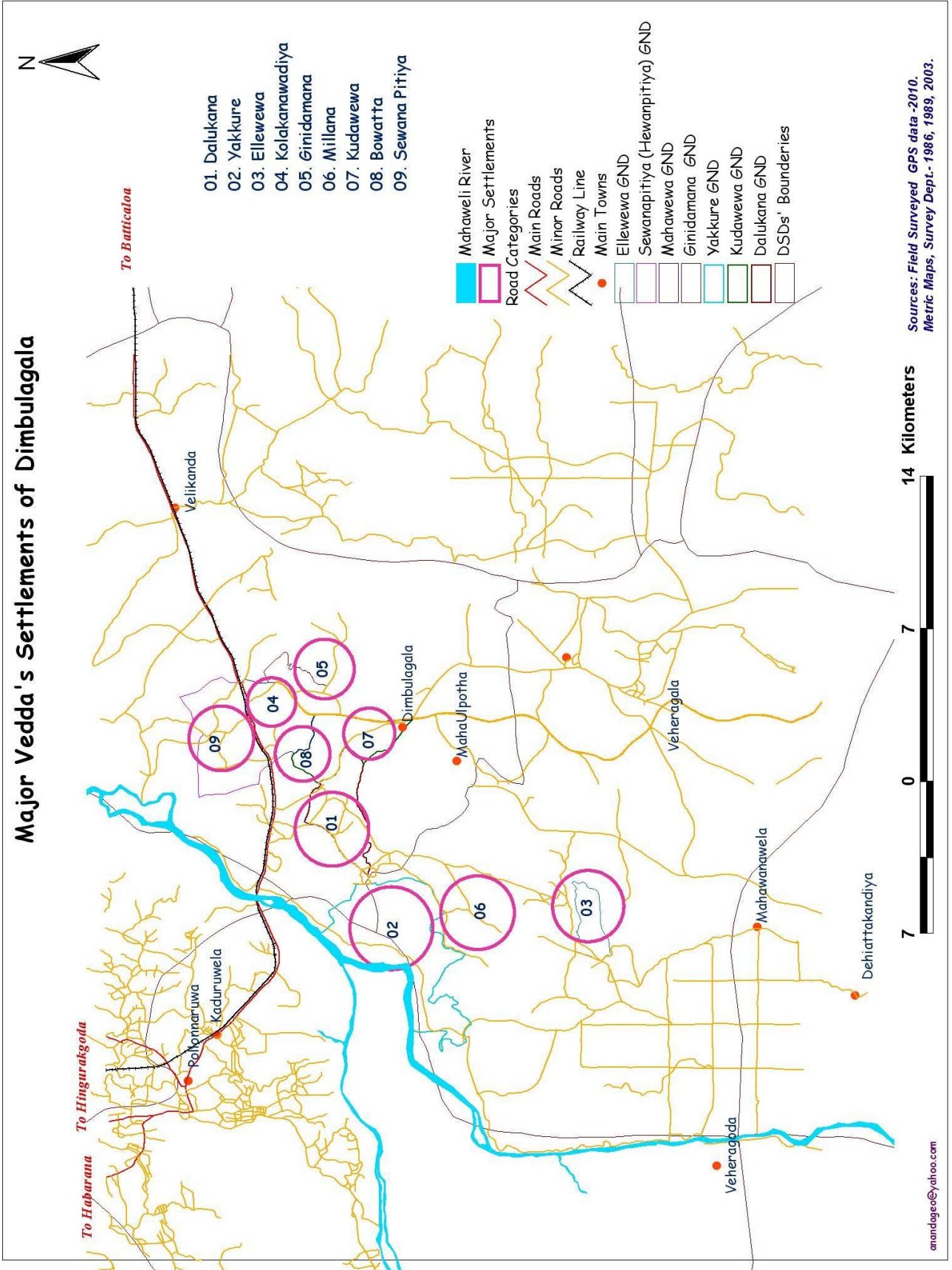
Dalukana is located in the Dimbulagala Divisional Secretariat Division of the Polonnaruwa District in the North-Central Province of Sri Lanka. The indigenous community in Dimbulagala area are spread in 8 villages in total. These are Dalukana, Millana (Parana Millana), Kuda Wewa, Elle Wewa (Pahala Elle Wewa, Meda Elle Wewa), Yakkure, Kolakana Vadiya (Maha Wewa), Gini Damana (Komarika gama) and Bowaththa. (See maps in page 233-235) The villages comprise of 342 families and an estimated indigenous population of 1236. The distribution of indigenous families among the villages is as follows.

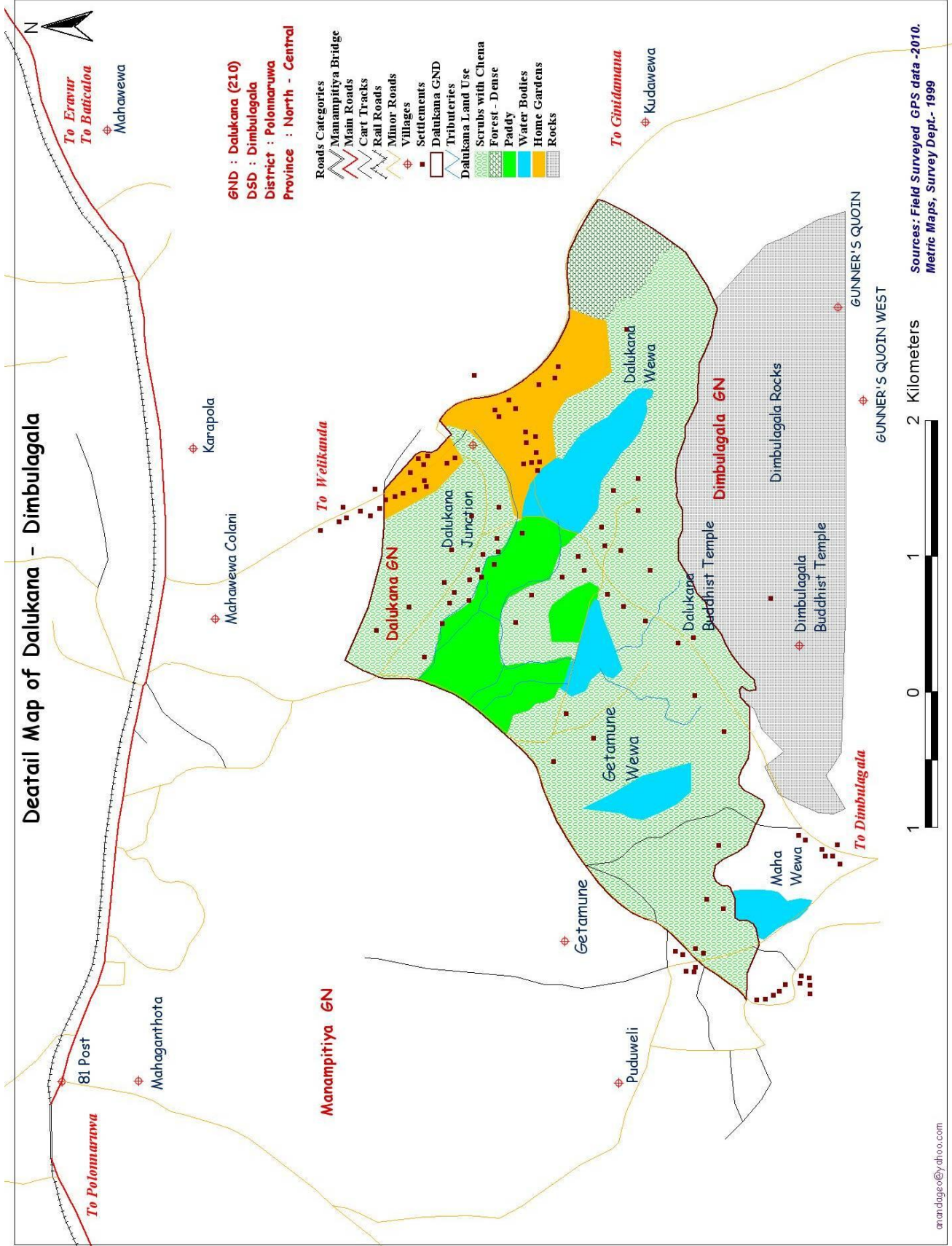
There are Sinhala, Tamil as well as families of Vedda origin living in harmony in the same area, sharing resources. There are intermarriages and there are many interactions with the outside world dominated by Sinhalese. There are many new settlers as well as old settlers who were originally from the area.





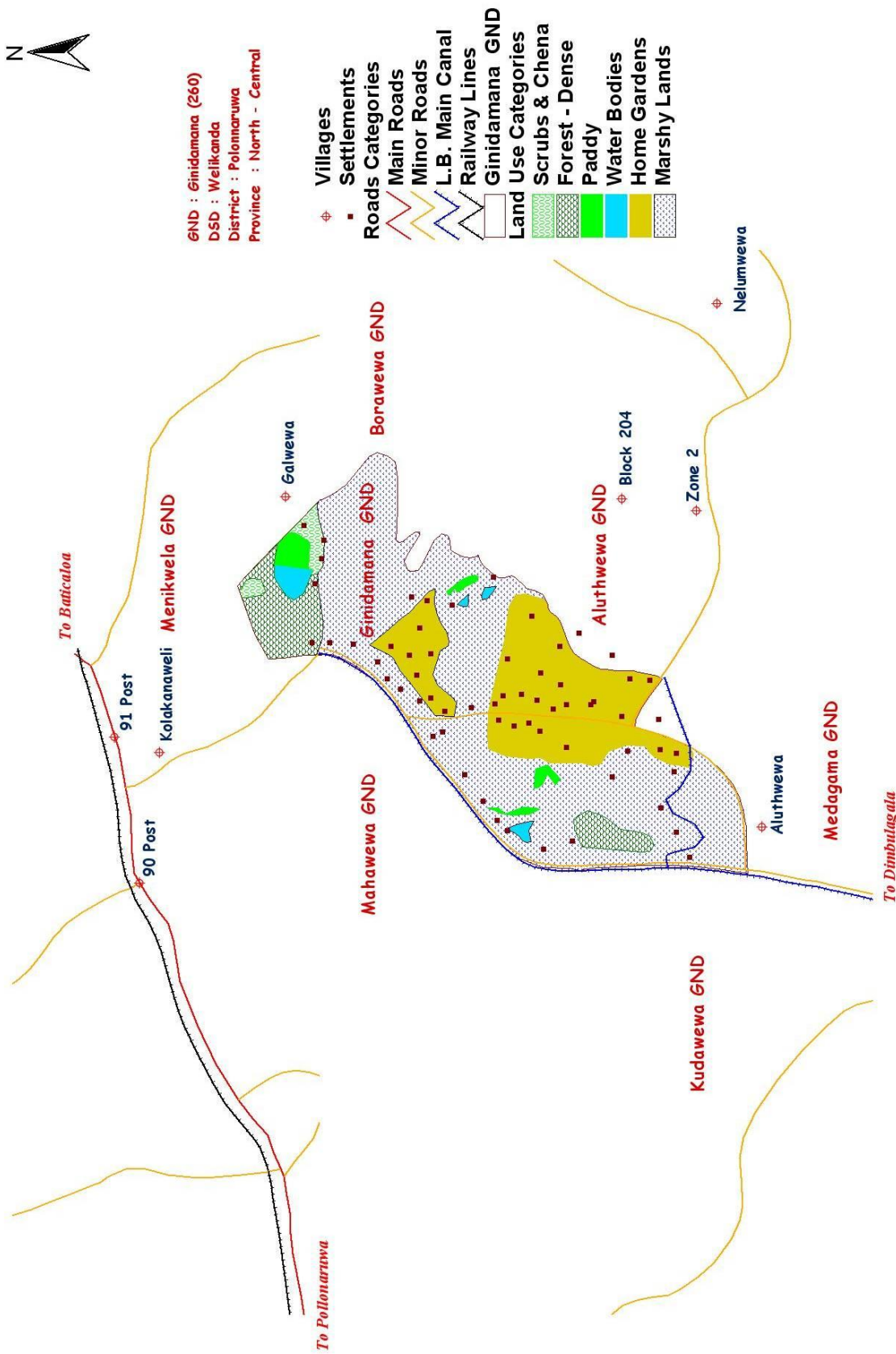
# Major Vedda's Settlements of Dimbulagala







# Detail Map of Ginidamana GND



GND : Ginidamana (260)  
 DSD : Welikanda  
 District : Polonnaruwa  
 Province : North - Central

- ⊕ Villages
- Settlements
- Roads Categories
  - Main Roads
  - Minor Roads
  - L.B. Main Canal
  - Railway Lines
- Ginidamana GND
- Land Use Categories
  - Forest - Dense
  - Paddy
  - Water Bodies
  - Home Gardens
  - Marshy Lands

1 0 1 2 Kilometers

Sources: Field Surveyed GPS data-2010.  
 Metric Maps, Survey Dept.- 1989, 2001.

anandage@y.dho.com

Central village that hubs the other villages is called Dalukana. Dalukana was earlier called Old Dalukana. Old Dalukana in the earlier days was referred to as Kos gaha Ulpatha and Vaniga Kumbura which are located in the slopes of the mountain beyond the Dalukana tank.

The remains of the old villages are still visible. Some of the villages are easily accessible whereas some are located in fringes. Names of particular villages have derived with a history of its own.

Dalukana – There was a VEDI leader who used to eat tender leaves of trees (Dalu) and the people referred to the area as Dalu- Kana leader’s area which eventually became Dalukana.

Millana- Siriyalankara Thero’s father had also come from Dambana and had lived in the rock caves of Dimbulagala. He was called “Millana”.

Kola Kana Vadiya- The area was earlier inhabited by the people who engaged in Chena cultivation. The people engaged in the agricultural activities built small shacks in which they used to live. Their main diet consisted of green leaves (kuru pala, Pol Pala, Thampala etc) and the people from other areas referred to the area as “Kola Kana Vadiya”.

## **A 4.2 Demographic Features**

### **A 4.2.1 Population**

There are 1236 people in the community belonging to 342 families. However, the Dimbulagala Vedda settlement is scattered and dispersed and extend to two Divisional Secretariat Divisions, Dimbulagala and Velikanda in the Polonnaruwa District.

**Table A 4.1:** Dalukana Veddass according to families.

<b>Relationship</b>	<b>Dimbulagala</b>
Head of Hous..	342



Spouse	289
Son/daughter	538
Parents	11
Brother/sister	5
Other Relatives	30
Other	21
<b>Total</b>	<b>1236</b>

52% are males and 48% are females. And they do not use Variga terminology to distinguish. 33.4% of the population consist of children and 8.4% are elderly above 55 years of age. Present day Dalukana Veddas have 70% of fathers and 77.8% with Vedda origin. Population distribution among the villages of Dimbulagala Vedda population is as below.

**Table A 4.2:** Number of family members in each village

<b>Village</b>	<b>Population</b>
Ellewewa	243
Millana	63
Old Millana	18
Bowatta	41
Ginidamana	113
Komarikagama	5
Sewanapitiya	20
Dalukana	222
Mahawewa	113
Kolakanawadiya	57
Kudawewa	65
Yakkure	276
<b>Total</b>	<b>1236</b>



While most (96.8%) are Buddhists, 2.4% are Hindu. Devil and Naa Yakku worship has become extinct. Although there are typical Vedda names, there are also typical Kandyan surnames such as Herath Mudiyansele who claim themselves as Veddas.

Therefore, the Dalukana Veddas are highly unlikely to have a pedigree of a pure bred Vedda origin due to long term interaction with the Sinhalese people in the area.

#### **A 4.2.2 Migration**

A definite historic context or analysis cannot be drafted with the available evidence. Their traditions and culture has been intact till the 1980s and with the Mahaveli development programme their culture has been Sinhalese since 1985.

However, the village Yak Kure which is about 40km away from Dimbulagala has a traced history spanning for over 800 years.

They believe that they have come to Yakkure from Hebarava in Mahiyangana. Through the Mahaveli development programme, the Yakkure village too has metamorphed to a certain extent. The old village is now considered as a portion of the Wasgamuwa national Park. Some of the people in Yakkure have migrated to Kalu Kele in the 1950s and subsequently to Ellewewa.

Kola Kana Vadiya and Gini Damana were formed by the settlers from Mahiyangana. In the mid 1960s indigenous people in the old villages were resettled by the road by Ven. Matara Kithalagama Sri Seelalankara of Dimbulagala temple and Mr. C P De Silva.

As the major form of income of the people was through *chena* cultivation, families spread out into the adjoining villages. The village called Millana was named after the then chief of the tribe, “Millana” who went there with his family.



Movements of Veddas from Mahiyanganaya can be traced as follows. Mahiyangana Hebarava- Yakkure- Kalu Kele- Elle Wewa- Kandegama- Dalukana-Kola Kana Vadiya- Gini Damana- Bo vaththa

While certain families have remained mid way, some families have proceeded from Mahiyangana to Bo Vaththa.

### **A 4.3 Economic situation**

#### **A 4.3.1 Economic Activities**

Sinhalese as well as the Veddas in Dimbulagala area represent a typical rural lifestyle with people engaging in rain fed agriculture and irrigated agriculture and dependant on the monsoonal rain to perform and practice their cultural activities and rituals.

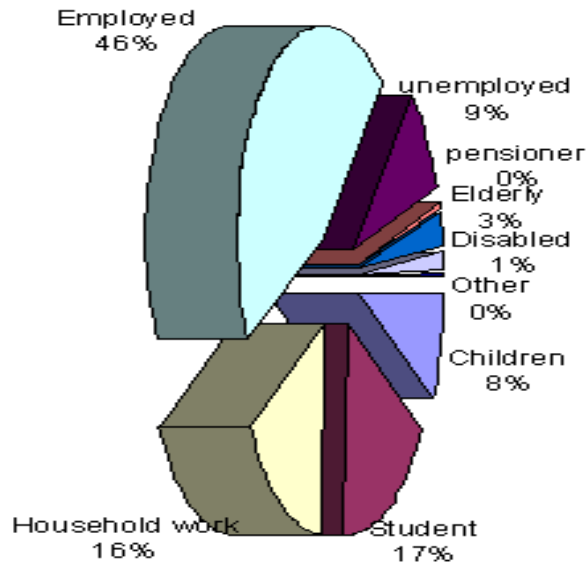
Situated in the North Central Province, The area is highly dependent on the North- Eastern Monsoon for their agricultural activities and their *chena* cultivations. Since the inception of the Mahaveli Development programme, they have increased water availability for agriculture, but the diminishing arable land resources had become an issue impacting largely to their overall social, economic and cultural detriment.

Further the social aspects are also impacted with the low availability though with enhancements through Mahaveli development programme, lack of accessibility to the forest resources and forest goods and also due to the terrorist activities in the area preventing the people from accessing forest resources. This can be considered as their way of life.





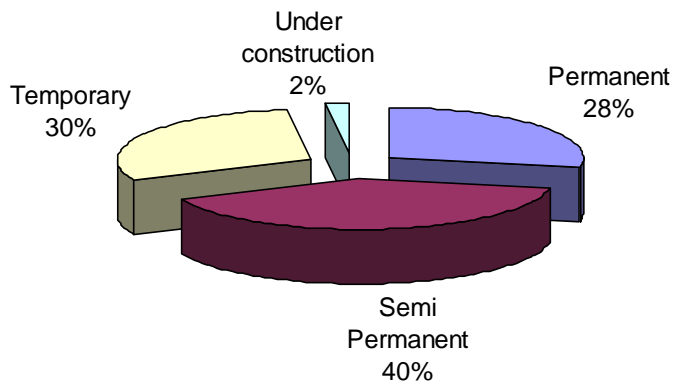
**Figure A 4.1:** Population by occupation



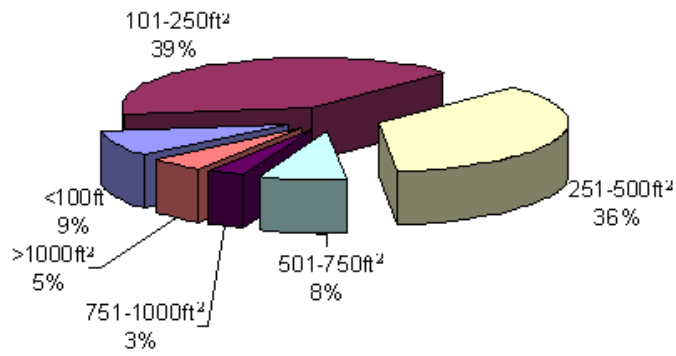
**A 4.3.2 Income, Expenditure and Assets**

Most of the housing units are semi permanent and are built with clay or bricks. However, they have remained in small houses and as nuclear families as the typical Veddas have done for generations. 75% of the houses are less than 500 square feet in floor area. Nearly 43% of the houses have not more than 1 room. Cow dung and clay mixture is used to prepare the floor.

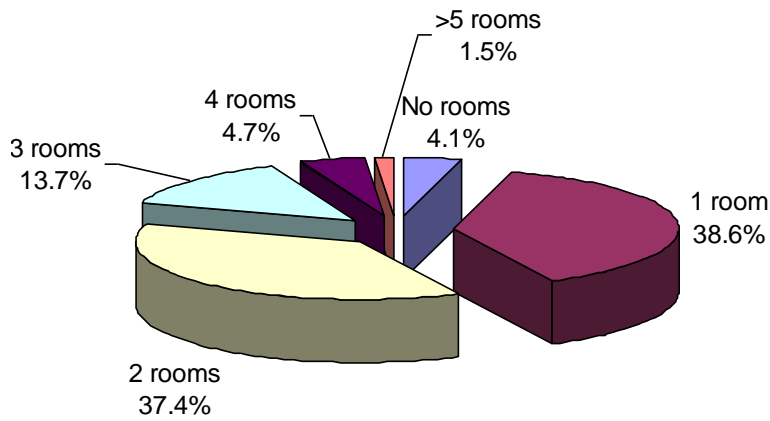
**Figure A 4.2:** Housing by nature of housing in Dimbulagala



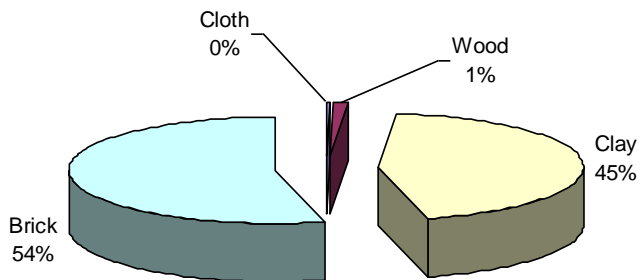
**Figure A 4.3: Size of Houses in Dimbulagala**



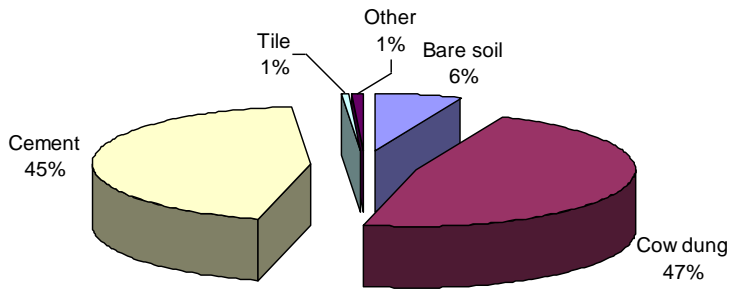
**Figure A 4.4: Housing by number of rooms in Dimbulagala**



**Figure A 4.5: Housing by type of wall in Dimbulagala**

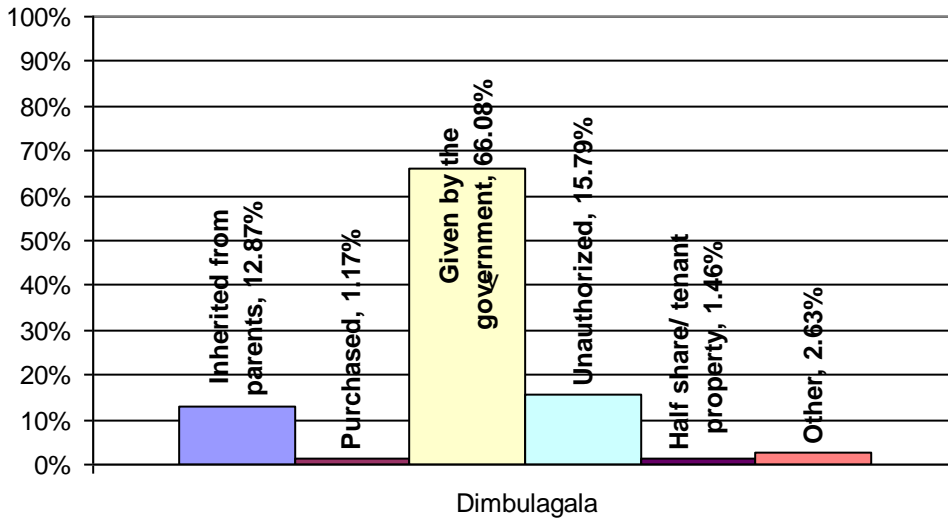


**Figure A 4.6:** Housing by type of floor in Dimbulagala

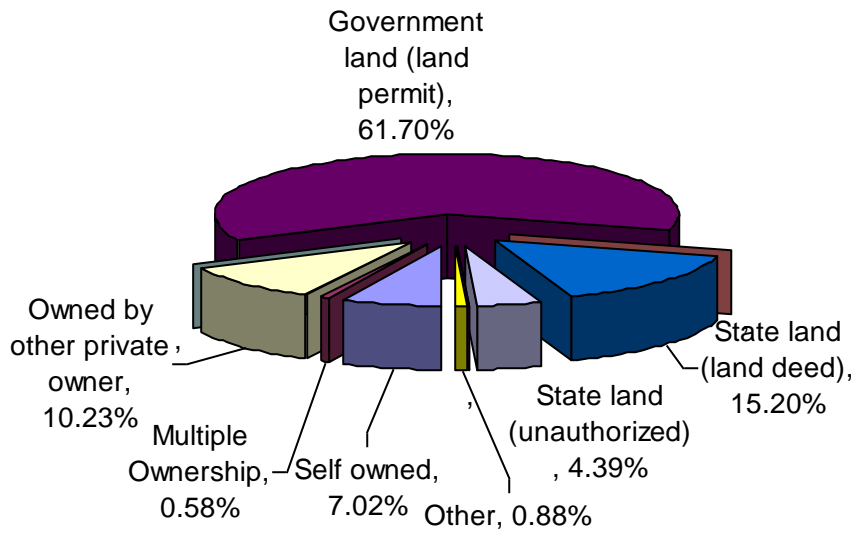


There were a few housing projects that were carried out with the mediation of the Late Ven. Kithalagama Seelalankara Thero. One of the major programmes was the construction of 72 houses by Mr. H A Muthubanda when Late president, Mr. Premadasa was a parliament member.

**Figure A 4.7:** Inheritance of land in Dimbulagala

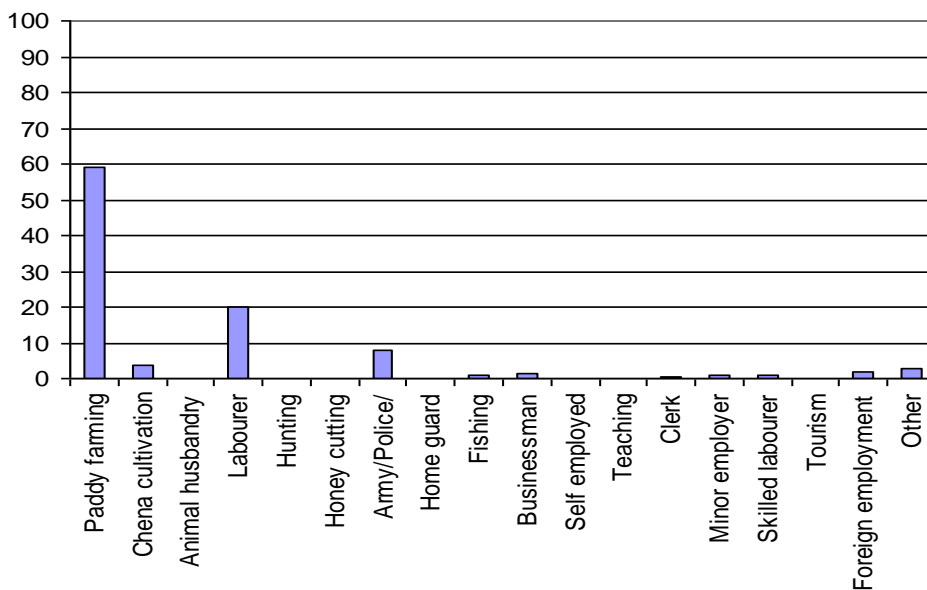


**Figure A 4.8:** Type of land ownership in Dimbulagala



Agricultural and land for housing has been mostly given by the government through land permits and there are also inherited lands owned by the present generation of Veddhas in Dimbulagala. Encroachments are less in this community in comparison as they have been provided with land permits under different government schemes.

**Figure A 4.9:** Economic activities

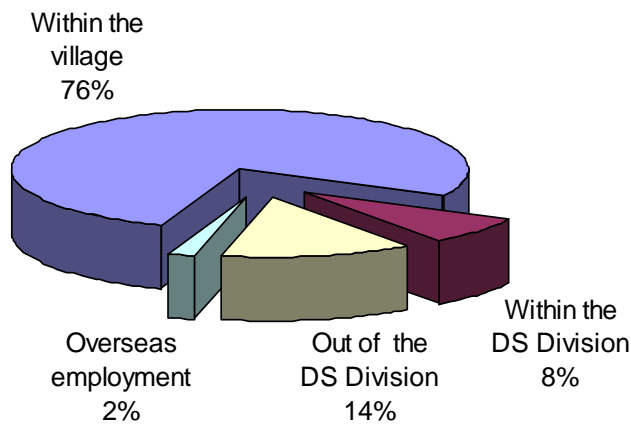


They still practice honey gathering even though with resistance from the department of Wild Life. They engage in hunting but in small scale using non traditional methods such as installing guns and using locally manufactured fire arms.

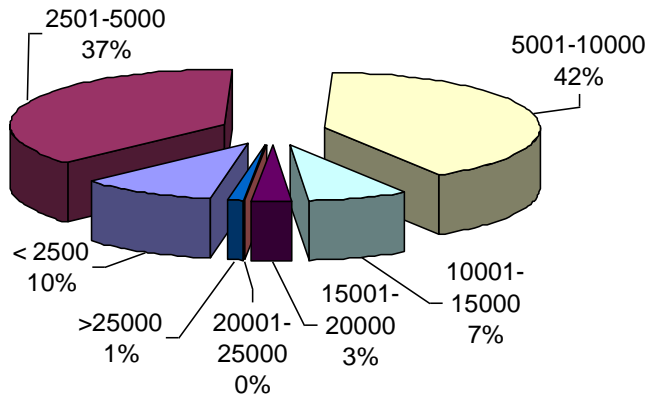
Paddy cultivation, *chena* cultivation, manual labour are the most common forms of employment. Working as domestic servants, working in garment factories, quarries (*Gal vala*), brick manufacture, foreign employment, working for the Army are among the other popular occupations.

One of the major grievances that the Dimbulagala Veddas raise is the increasing influence of the more affluent society from the urbanised areas to hire domestic workers from the area. Such activities alongside people engaging in waged labour in free trade zones has increased their employability out of the DS Division. Furthermore, there have been a few women who have gone for foreign employment as well than from the other Vedda settlements.

**Figure A 4.10:** Distance to main occupation



**Figure A 4.11: Monthly expenditure by family**



47% of the families do not have earnings of more than Rs. 5000 a month. Only 4% of the families have over Rs. 15,000 expenditure patterns indicating the economic poverty situation in the area

## **A 4.4 Socio- political situation**

### **A 4.4.1 Family life**

Most of the families live separately but with improvements in the housing sector and acquiring agricultural lifestyles has led to the increase of accommodating extended families under one roof. Generally male headed households have informal leadership vested on the mother as well, mainly with regard to caring for the children and educating.

Geriatric care is relatively low in quality. This is supposed to be resultant from the entrenched struggle for survival within the scarce natural resources like water and land.

### **A 4.4.2 Marriage**

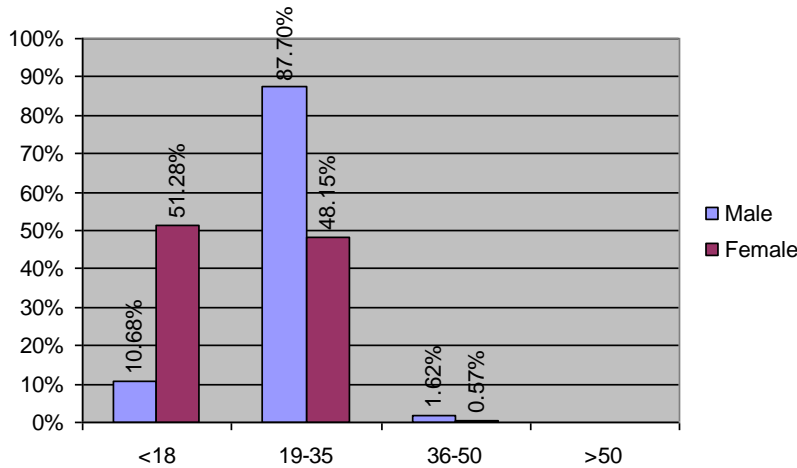
If a girl and a boy like one another, their parents discuss and allow them to live separately, it was as simple as that in the olden days. Marriages are still rarely registered. In the olden days it was only among the clan members a marriage would take place. Other traditions were on the day of



the wedding where the relations are offered with meat and honey. It is the responsibility of the relations from both sides to protect the newly married for a year. The male party's relations assist in clearing a suitable area for *chena* cultivation whereas the female party's relations provide with utensils required to make a living. However, this could also be acquired aspects of the culture from the Sinhalese.

Now, there are intermarriages even with the Sinhalese. There were no birth certificates and there were no marriage certificates but now the new generation have them. However, under aged marriages do take place and due to not having legal attachments, single mothers are common.

**Figure A 4.12:** Marital age by sex in Dimbulagala



As shown in Figure A 4.12, young age marriages, mainly among girls is high, just as in other Vedda communities. Over 51% of the Dimbulagala Vedda girls get married before they turn 18. This is also a reflection of the ability of the education system to retain its children at least till they complete their G C E Ordinary level.

#### **A 4.4.3 Education**

Education sector has remained underserved in the area in general, but has accommodated improvements, mainly in regard to developing physical infrastructure.



The Dalukana Primary school initiated in 1958 and there were classes up to G C E ordinary Level. This had led to the Dalukana School to become a primary school in 1982. Currently there are 42 students and 4 teachers including the Principal as staff. After the Mahaveli Development programme and subsequent resettlement programmes new schools were established in the area and were provided with human and material resources hence neglecting the school. According to the Principal, the school is on the verge of closing down.

Even though there are four medium sized buildings in the school, only classes are conducted in only two halls whereas the other buildings are literally become ruins.

There is a preschool at Dalukana where there are 21 children. Even though there are about 30 children within the pre schooling age, only 21 children attend the preschool.

Figure A 4.13: Education attainment in Dimbulagala

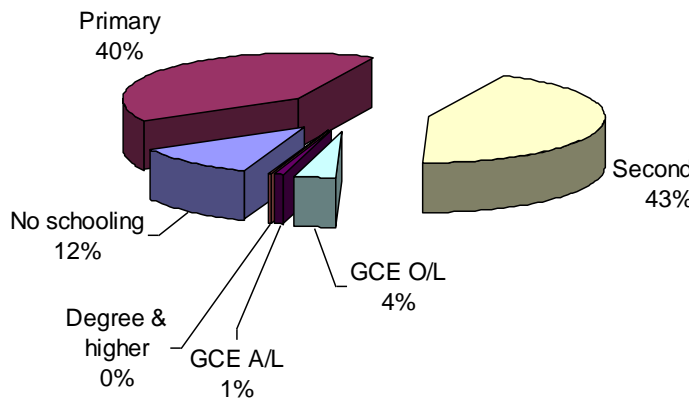
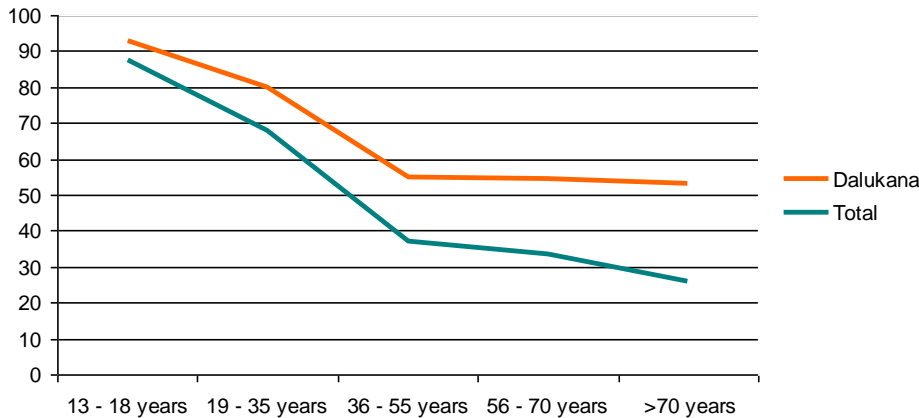




Figure A 4.14: Literacy level by age in Dimbulagala



Formal education lacks quality. The schools and teachers are under resourced. Children in the village are discriminated against by other Sinhalese children who generally perform better than the Vedda children. That could not be generalised as superior intellect of the Sinhalese, but also due to the Sinhala parents who encourage their children to get them educated.

Children start engage in self employment through providing manual labour at a very young age leading to disruption of Schooling. However, in the recent past there has been a good trend for children to continue schooling at least till they gain literacy.

School dropout rates are still high. Parents are not aware about the importance of education and are compelled to become keener on survival than development. There were a few interventions initiated by the police to re engage children in the schooling age back to school. However, this has not yielded positive sizable impact.

There are no signs of non formal education in the area. However, a role is played through the Dimbulagala temples and the monks of the area led by a priest who is of Vedda origin.

There are no programmes, organized or disorganized to preserve the cultural aspects and to transmit the knowledge to the next generations. At the moment, very few of the elders have some

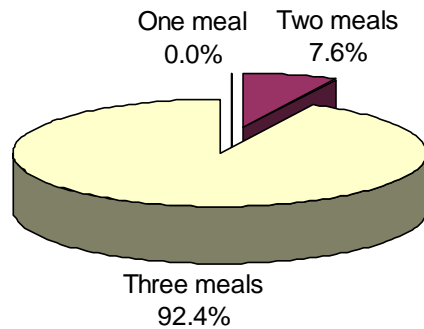


knowledge on traditional aspects and they too lack keenness to preserve and are pessimistic about the preservation process.

#### **A 4.4.4 Food Consumption**

Due to the assimilation and due to them engaging in agriculture and mostly in paddy cultivation, the Dimbulagala Veddhas have also acquired the food intake patterns that are seen in typical agricultural communities. Most (over 92%) of them consume three meals a day.

**Figure A 4.15:** Number of meals consumed



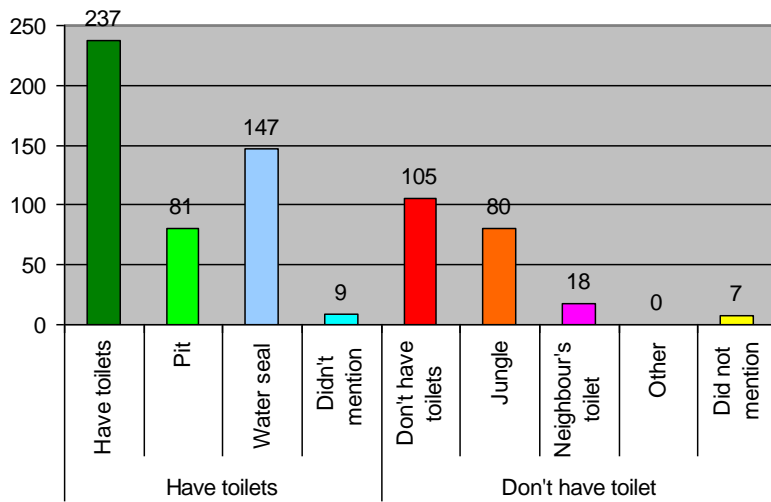
Apart from looking at the number of meals, the components of meals should also be considered. They have now got used to consuming a predominantly starch rich diet and have also got used to buy food from the groceries.

#### **A 4.4.5 Health, Water and Sanitation**

During recent times there have been observable improvements in the sanitary health sector mainly through construction of toilets. However, there is still a sizable proportion of the population that do not have access to safe sanitation and are hence going to the jungle for excretory purposes.

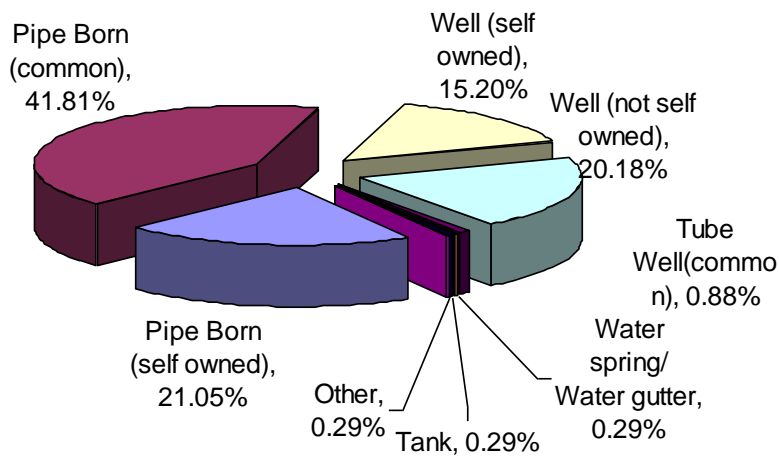


**Figure A 4.16:** Use of toilets among Dimbulagala Veddas



While most (nearly 63%) of the population is using pipe borne water that was introduced to them fairly recently, most of them sharing the public water supply. Wells and tube wells are also used commonly. It was due to the lack of water resources in these villages a water supply scheme was inaugurated.

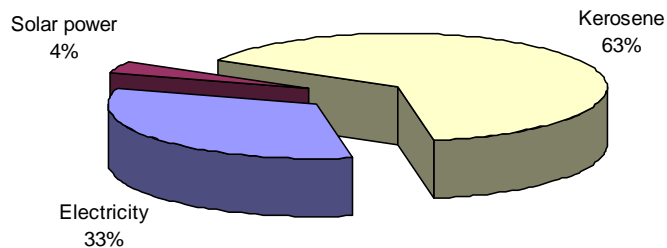
**Figure A 4.17:** Sources of water of Dimbulagala Veddas



Even though pipe borne water has been provided for them, grid electricity is used only by 33% of the population, which is still significantly high compared to other Vedda settlements. Further, increased availability of pipe borne water and grid electricity are indicators of increased modernisation and assimilation process.



**Figure A 4.18:** Source of household energy consumption



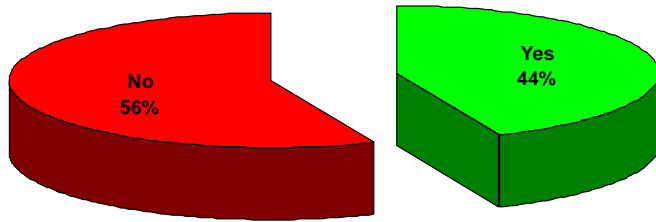
#### **A 4.4.6 Association with outside world**

The current generation is partly interacting with the outside world but they are not fully exposed, hence making them susceptible of becoming victims of evils of the outside world. As an example more women going out of the village for employment without any knowledge about the urban settlements have become victims of organised human trafficking.

Since the Mahaveli project inception, in the mid 1980s, people started to interact more with the outside world as they became more farmers than hunters and gatherers who had to alter their livelihood and depend on markets to trade their produce. Later on with the industrialisation process of the country too, labour attraction accommodated some people from the Vedda settlements to the urban areas.

In general, few generations after the resettlement schemes were initiated, Dimbulagala Veddas have become mostly an agriculture based community and their behaviour has changed according to the needs of the day.

**Figure A 4.19:** Interested in the day to day political environment of the country



For a number of years this area was under the threat of the LTTE. Even the chief monk who was giving the leadership to the whole community was assassinated by the LTTE. There are many Veeda children who have joined the security forces and the Grama Arakshaka Force. Dimbulagala is in close proximity to Thoppigala, from which artillery were attacked to the area. There were few instances where the village was attacked by the LTTE.

Due to the unsettled security situation in the area the area was literally inaccessible to most people and cultural and conventional development programmes did not come to the area.

#### **A 4.4.7 Interactions**

As described above rapid agricultural extension and urbanization resulted in distorting age old traditions and Veddass confining themselves to the forests.

Furthermore the impact of LTTE and subsequent recruitment of the youth in villages to the tri forces, Police and the Grama Arakshaka Sevaya resulted in increased interaction of the Dimbulagala Veddass with people in other parts of the country.

Even though interaction seem to have speeded up fairly recently, the interaction of government officers and the Tamil people in adjoining villages has resulted in inter marriages with the Tamil people as well. Further government servants such as the Arachchis (Grama Niladharis) have given Tamil surnames, hence making them accounted as Tamil people in census statistics, whereby impacting the ethnic proportions of the region.

#### **A 4.4.8 Leadership**

Current leadership is held by Handage Amarasingala Eththo. He is considered as the undisputed leader by his clan members.

However, there are people believing that the leadership can be more proactive so that the cultural aspects could be preserved for a longer period. The traditional knowledge that he acquires could be transmitted to the next generation effectively with systematic interventions. There seems to be a lack of mobilisation of the leadership to preserve the culture.

#### **A 4.4.9 Role of Government Officers**

##### ***Grama Niladharis***

In the olden days, the Grama Niladharis were Tamil and they have given people of Vedi origin, Tamil names. They have discontinued using the given Tamil names. However, such discrepancies have been altered now.

##### ***Samurdhi Officers***

Samurdhi Officers in the area do not seem to be popular among the villagers due to lack of transparency in dealing with official business and distribution of entitlements to beneficiaries.

*“Samurdhi officer comes and give the allowances to Samurdhi beneficiaries and go. Other than that none of the projects related to Samurdhi are not in action in this village. Even the well to do get Samurdhi in the village”.* Jayasena, Dalukana

##### ***Wild Life Officers***

Now, it is prohibited to harvest forest resources such as bee honey and wild animals. There is a conflict between the wild life conservation department and the Veddhas. It is due to the breaches of the law by the Sinhalese being reflected upon Veddhas. According to way of life, we have to kill animals and eat, we have to unearth yams and eat, but now we cannot do that.



I cannot eat meat that's sold in shops. The people who can kill animals kill and the Sinhalese people now sell meat for around Rs. 350- 400 a kilo. Wild life conservation department officers are totally responsible for what s happening. Our jungles do not belong to us anymore.

### ***Mid Wives***

Mid Wives seem to be popular among the Veddas and are also knowledgeable about their concerns. However, they operate separately in comparison to other government officers who are mostly functioned through the Divisional Secretariat.

### **A 4.4.10 Impact of NGOs**

There has not been much influence of the NGOs and the development sector in general. However, some Sinhala NGOs have come into the area during and post war era as the area was considered a border village.

Religious conversions by evangelist movements are not active in the area mainly due to the leadership that is provided through the Dimbulagala Temple, to which the people are attached.

### **A 4.4.11 Impact of Development Projects**

The most dramatic change to the community was due to the Mahaveli development Programme in the 1980s where they were compelled to leave their lands of origin and acquire limited lands provided through the government.

There were 33 small tanks and there are only 6 tanks left. Most of the tanks were affected after the Mahaveli development programme. These tanks are also clogged and are silted reducing water retention capacity. About three decades ago, Vedda population used to fish in these tanks, but now some of the tanks are nonexistent and even in the once that are functional have fish introduced under government programmes and the ownership is with the villagers in the locality whereby preventing the Veddas from accessing natural resources.



It was in 1954 that Kithalagama thero had started to associate with the Vedda people in the area. Kithalagama thero was also called “Polle hamuduruwo”

Matara Kithalagama Seelalankara thero was in Dimbulagala for about half a century till he was assassinated by the LTTE in 1990 and gave the leadership to the Vedda population as well as the Sinhalese population in the area.





## **A 4.5 Culture**

The present generation is not practicing the culture at all. Even the older generation does not know many aspects of their culture. Only a very few people including the leader, Amarasinghala Aththo and P J Ekanayake (The Secretary of the Indigenous committee) understand aspects of the culture. However, Amarasinghala Eththo's late father is supposed to have known cultural practices and a bank of traditional knowledge.

They still collect bee honey but with resistance from the department of Wild Life. Part of their old village is now demarcated as the Wasgamuwa national Park, resulting in them not being able to use or even to go to the rock caves that their ancestors lived in. There were to rock caves that were used by the ancestors of people of Vedi origin.

Millane Siriyalankara thero who is a Buddhist bikkhu with a Vedda descent and was entered into robes by the late Ven Selalankara thero 45 years ago (in 1965). Siriyalankara Thero's father had also come from Dambana and had lived in the rock caves of Dimbulagala. He was called "Millana" The cultural transformation can be generalised as a transition from rock cave to nomadic *chena* cultivation to living in demarcated land to formal agriculture, fishing and dairy farming.

Their culture and traditions were cantered on water, availability of water resources and jungles. Their villages were set up around tanks considering that. Those tanks were destroyed with the Mahaveli programme and eventually took its toll on the Vedda culture.

They used to build a sustainable low resourced shack type houses under *Dam, Palu, Weera, Mora* trees. Houses were built under these trees because the fruits are edible. They used to clear the surrounding areas for *chena* cultivation.

In the olden days, their traditions and culture was not complex. There were no social influences and economic influences. They basically led a sustainable lifestyle. It was after the 1980s the communities became susceptible towards economic activities of the outside world.

With the increased interaction and bondages with the outside world, their culture has degenerated. However, the younger generation see this scenario optimistically.

The new generation believe that they are also entitled to benefit from the new technology and modernisation. The older generation identify the value of keeping their traditions and culture in tact. The older generation also believe that their relaxed and pristine free lifestyle has negatively impacted. While in the wild, they were free and were not dependant on monetary involvements. There were no food shortages. Now, they have to depend on the two and half acres of *chena* cultivation for the whole year.

#### A 4.5.1 Language

There is no one from the community who can be considered as conversant in VEDI language. Only the chief of the clan, Handage Amarasinghe Eththo can speak the language and have some cultural know-how. However, the VEDI language is only available among 2% of the population, that too in the older generation, that sounds alarm for protection and preservation before extinction.

Figure A 4.20: Breakdown of population according to language skill

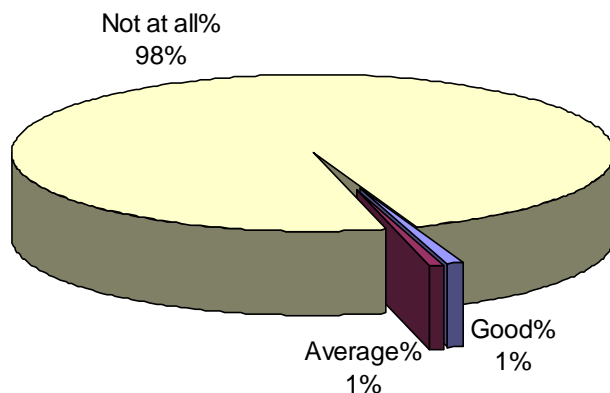
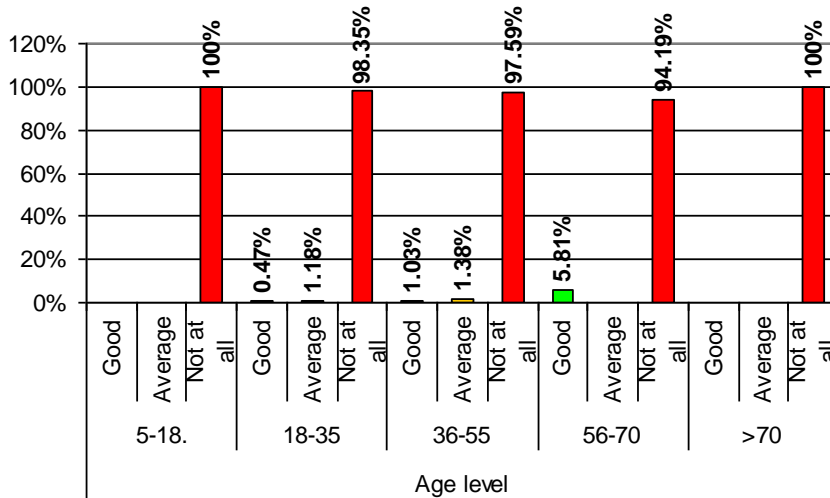


Figure A 4.21: Age wise distribution of language skills



#### A 4.5.2 Clothing and appearance

There is no way to differentiate Dalukana Vedda from the mainstream Sinhalese population in the area. The stereotypic beard, long hair, Axe on the shoulder is no longer there and they usually do not use the Vedi language. There are only a very few people in the area who can converse in Vedi language and can practice Vedi culture.

The culture of the Vedas of Dalukana had eroded over the years with continuous interaction with the mainstream Sinhalese community and with interventions done by governments to civilize and the Veddas over a few decades.

#### A 4.5.3 Religious beliefs and practice

In the olden days, when someone in the community is sick, they do some rituals (*saththara baleema and Pena Baleema and Thovil nateema*). Furthermore, they still perform rituals such as *Kola Maduwa, Dancing Ruwal Yakku and Dancing Kiri Koraha*.



However, there are not many people in the community who know how to perform these rituals. It is also costly to perform such rituals nowadays. Therefore, those rituals are rarely practiced and becoming disused.

Leader of the clan knows and can teach traditional songs, lullabies and other aspects of the culture, but nobody is willing to learn.

#### **A 4.5.4 Traditional medicine**

In the olden days, when a snake bites, they have not gone to the hospital as they knew how to treat the patients. There is a special type of roots of a tree which is ground and the paste of that is mixed with the urine of the patient and is given to drink.

There were also anti venom stones that extract venom from the system when it is kept on the wound. Once the poison is absorbed by the stone, it is put into coconut milk container. Once it is put, the milk turns green. Once venom is removed from the stone, it can be re used.

*“There were times where we have cured patients who were thought to be dead, I still know mantra chanted to chase away elephants, treat people with snake bites”-*

Amarasinhala Aththo, Dalukana

The area with the wound swells and Kohomba leaves crushed is applied to the area and mantras are chanted and the swelling reduces. Once the swelling is gone the patient is given a bath with Kohomba leaf mixed water.

#### **A 4.5.5 Traditional dances, mantra, rituals, music, songs and ritual dance**

When going hunting they chant mantra and offer alms for yakkas in the forest. They believe if they do not offer alms to the yakkas it will bring bad luck and will reduce chances of getting



suitable prey the next time they go into the forest for hunting. The offering for yakkas is called "is malu".

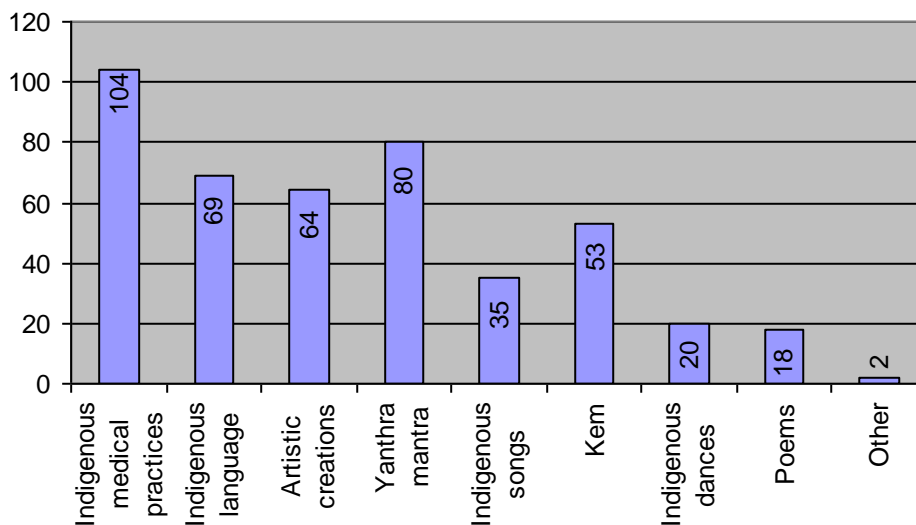
The offerings are presented to Kalu Bandara Deiyo, Gale Bandara Deiyo by breaking a branch of a tree and hanging it on another tree. The offering for Gale Bandara Deiyo is presented at the forest itself after killing the animal.

#### A 4.5.6 Preservation of culture

Dalukana has a bleak future in terms of preserving the culture. Attitudes of the Vedi people should be changed and mobilized prior to cultural induction programmes. At the moment, literarily no one practices the Veddha culture and have become more or less Sinhalese.

It is even more difficult to preserve their culture with the new generation not willing to identify themselves as Veddhas as they are unaware or ignorant about the treasure of their culture. Some have also gone to such an extent to change their original surnames that qualify them as Veddhas.

**Figure A 4.22:** Willingness to acquire traditional knowledge



Out of the population, there are many who are willing to learn traditional medicine and yantra mantra. Other areas that interest mainly the youth include indigenous language knowledge and creating aesthetically valuable products for markets.

#### ***A 4.6 Main constraints faced for existence and cultural preservation***

The single major issue is the water scarcity. Due to the drought we cannot engage in chena cultivation. Last year there was a drought spanning for 8 months. All crops were destroyed and there was not even water to drink. When it is dry, crops are destroyed by the drought. Wild boar intrusion is a big issue. Pea cocks have become a considerable pest now.

Electricity (grid energy) is available only along the main road but not to the interior. That was raised as a concern, but not directly related to cultural preservation, but related to their modernisation.

Under the Mahaveli development programme, lands were given to the families and now after a few generations, fragmentation of land has become a serious issue. There are families who have left with 20 perches of land or even less.

Lands have been pawned to obtain monetary assistance and the Vedda families work within their own land on a rented basis. Rent is calculated in terms of bushels per acre, promised portion of the crop or promised amount of cash.

Veddas prefer being with their own community separate from the Sinhalese. Nowadays, Sinhalese and the Veddas have intermarriages. VEDI children go to work in Sinhalese villages and in Sinhalese towns and acquire Sinhalese culture that has led to the degradation of the VEDI culture.

There have been many occasions where VEDI people were approached by certain Christian cults to convert them into Christianity. About two families have converted but the majority of the population follow Buddhism and have ties with the Temple at Dimbulagala. Conversion is not as



easy as it is in most other Vedi settlements due to the strong leadership provided through the temple in the area.

Many people in the area are addicted to drugs and alcohol. Some say that even as high as 90% of the population abuse alcohol and drugs. Even the females consume alcohol which is an issue that needs to be addressed as the little earnings that they have are wasted on alcohol hence further limiting their chances of reincarnating their culture.

There are many child marriages, many instances of child abuse, prostitution mainly due to the parents not nurturing children properly.

Beyond the Dalukana Tank, there is an area called “Kosgaha Ulpatha” where the water never ceases even during the driest period. There are also many ancient ruins of Buddhist places of worship that can be promoted as tourist attractions.



## **Annex 5. Henanigala Regional Report**

### ***A 5.1 Introduction***

Henanigala became a Vedda settlement after the Mahaveli development project initiatives in the mid 1980s where 105 families of Vedda origin from Kotabakiniya, Dambana and Kandeganvila of Mahiyanganaya were involuntarily resettled in the Henanigala area so that the original areas in Mahiyanganaya could be converted into national reserves (See map on page 264). Currently the descendants including the remaining original settlers, second and third generations number to 1370 in 304 families. The Veddas were resettled along with the Sinhalese people who were also resettled under the Mahaveli Development project.

Henanigala is situated in the Dehiaththakandiya DS Division of the Ampara District in the Eastern Province and located 28km on the way from Mahiyanganaya to Polonnaruwa. The closest township to Henanigala is Nawa Medagama.

Under the Mahaveli Development project, each Vedda family was provided with 3 acres of arable land ( $\frac{1}{2}$  acre high land and  $2\frac{1}{2}$  paddy land) close to a national reserve and an irrigation tank on a political promise.

Currently after nearly three decades the resettled Vedda community is struggling to sustain its culture within the existent social and economic background.

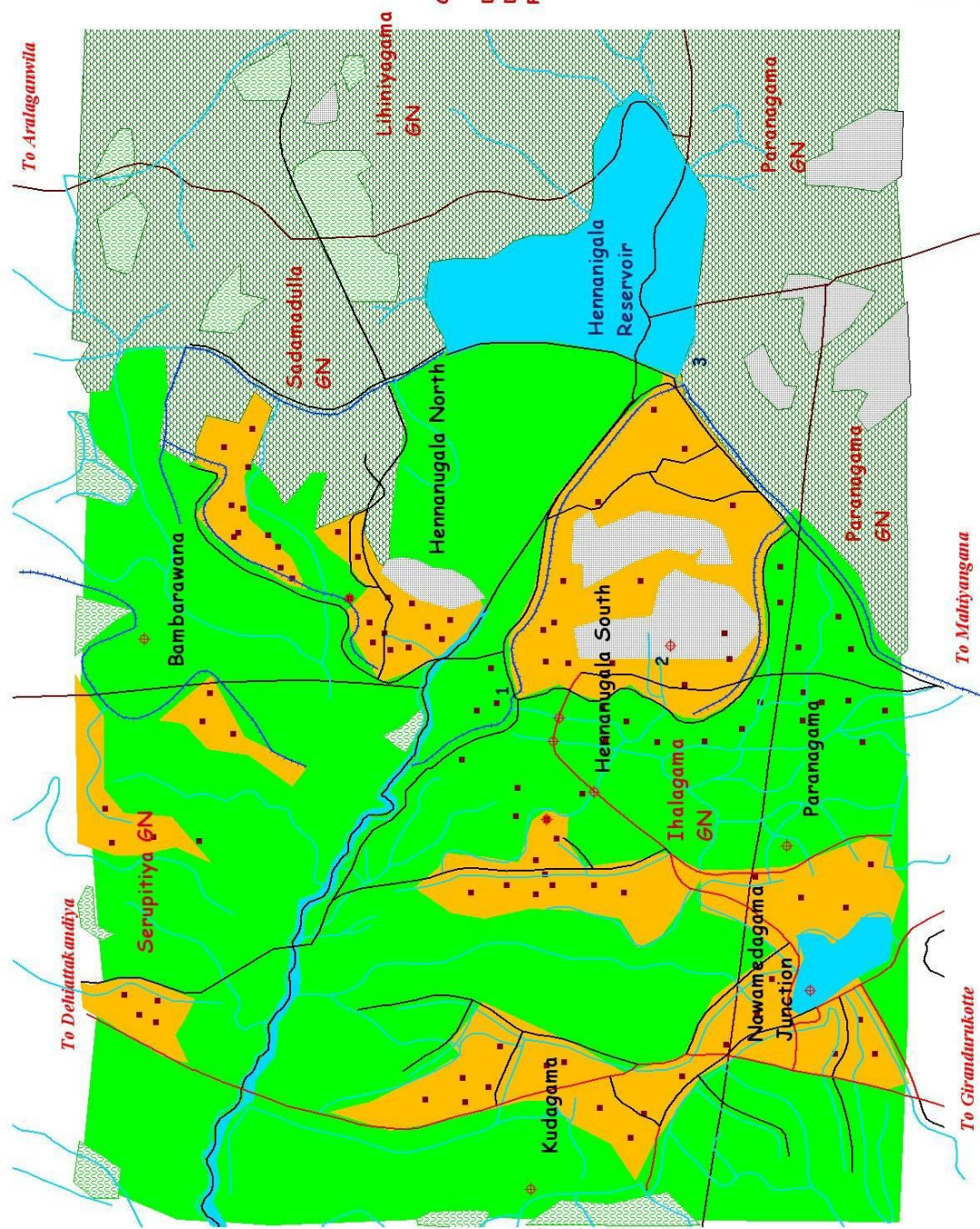
Some people sold their land cheaply mainly because they were unaware about the monetary value of the properties and were not used to irrigated agriculture based economy. Currently, land fragmentation has been a major issue faced by the second and the third generations, set aside agriculture, even building a house has become a problem due to scarcity of lands paving the way for many unauthorised settlers encroaching into the national reserve in Galkanda area, located in the middle of the village.







### Detail Map of Hennigala North and Hennigala South Settlements (Bintenna Pattu South)



GND : Ihalagama (142D) &  
Sandamadulla (142F)  
DSD : Dehiattakandiya  
District : Ampara  
Province : Eastern

- ◆ Villages
- ◆ Roads
- ◆ Minor Roads
- ◆ Cart Tracks
- ◆ Streams
- ◆ Tributaries
- ◆ Ela (Irrigations)
- ◆ GNDs Boundaries
- ◆ Settlements
- ◆ Land Use Categories
- ◆ Scrubs/Chena
- ◆ Dense Forest
- ◆ Paddy
- ◆ Water Bodies
- ◆ Home Gardens
- ◆ Rocks

01. Hennigala School
02. Sri Vivekarama Temple
03. Forest Office

Sources: Field Surveyed GPS data -2010.  
Metric Maps, Survey Dept.- 1999



A significant proportion of the population with a Vedda origins are uneducated and have poor health and nutrition standards. Due to the increasing economic poverty, people have reverted to poaching of wild life as their main means of income. Some of the males have opted to go to Colombo and urban areas as construction workers.

Vedda community in Henanigala interact and associate with the Sinhala community in the village and in adjacent villages and have established unions and associations that represent the needs of the community. Due to many factors such as social factors and factors pertaining to leadership of the clans, the culture seems to be heading towards extinction.

## ***A 5.2 Demographic features***

### **A 5.2.1 Population**

There are 302 families in the Henanigala Vedda community with 53.6% males and 46.4% females.

**Table A 5.1:** Family details of Henanigala Vedda community

<b>Relationship</b>	<b>Number</b>
Head of Household	302
Spouse	271
Son/daughter	468
Parents	8
Brother/sister	5
Other Relatives	23
Other	1
<b>Total</b>	<b>1078</b>

**Table A 5.2:** Heninigala Veddas according to Variga



<b>Varigaya</b>	<b>Number</b>	<b>Percentage</b>
Uru	512	47.5%
Thala	143	13.2%
Morana	39	3.6%
Unapana	57	5.2%
Nabudana	20	1.8%
No special Variga	307	28.4%
<b>Total</b>	<b>1078</b>	<b>100%</b>

Most common Varige is Uru Varige followed by Thala Varige and Unapana Varige. The 28% of the people who do not recognise their Varige could be descendants of the Variga that have been there before and have become disused and eventually extinct.

There is a child population of 36.5% of the population and an elderly population of 7.2% which is over 55 years of age. Most (85%) of the Veddas in the present generation have Vedda origin mothers and 79% fathers with Vedda origins.

74% of the Vedda population in Henanigala are Buddhist and 18% are followers of Hinduism which is the most diverse groups of Veddas in Sri Lanka. Furthermore Christian and Catholic faiths are followed by 2.4% of the population. 5.4% of the population is still worshipping their traditional gods and Naa yakku. Only 2.8% only believe in their traditional gods whereas 2.6% believe in their traditional gods, but have adopted other religious faiths.

Main Varige are Thala Bandara or Thala Varige and Uru Varige who have migrated from Dambana. However, there are Veddas who carry typical Kandyan surnames such as Herath Mudiyansele and Dissanayake Mudiyansele. However, there are people representing the main five Variga, Uru Varige, Unapana Varige, Morana Varige, Thala Varige and Nabudana Varige.



The above scenario proves the continuous interaction between the Sinhalese in the area and mainly with the Kandyan families and the Veddas in the area at least within the last few centuries. It is said that the Veddas performed a national duty during the colonial era since the 1500s and led rebellions against the then Portuguese, Dutch and British regimes as archers and warriors which also aided the Sinhalisation process of the Veddas in the last millennia.

There are people who have opted to change their surnames for camouflaging their Vedi identity as they fear possibilities of being cornered by the mainstream.

### **A 5.2.2 Migration**

The indigenous community in Henanigala is a resettled community from Dambana which was required to be acquired as state reserve under the Mahaveli Development project in the mid 1980s. 105 families from Dambana and Kotabakiniya and Kandeganvila were resettled in the Henanigala South Village and the second and third generations have grown in the same area and there are currently 1370 people of Vedda origin in 304 families.

The sole reason for their resettlement could be considered as the Mahaveli Development Project. In the 1980s indigenous communities were already transforming their lifestyle from typical “Veddahood” to nomadic and *chena* cultivators where they reared cattle and other livestock. The families that engaged in animal husbandry were compelled to bring along their livestock along with them on arrival at Henanigala.

Even though the Vedda communities were provided with lands adjacent to the national reserves and tanks with a superficial vision to conserve their way of life with continued direct interaction with the natural resources, they believe that it was done by politicians for their career enhancement.

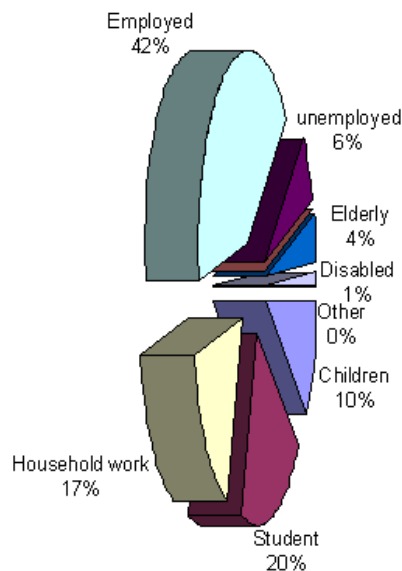


### A 5.3 Economic situation

Even before the resettlement process, they have engaged in rearing cattle. They have brought the herds of cattle along with them to Henanigala and have put them in the forest lands and nature reserves to graze. The wild life officers on the other hand have requested them to be taken away from the reserve and have also stated that they would take legal action against trespassing forest land but the people are wondering where to place the animals considering that there are hardly any pasture lands in the area. Furthermore, they have engaged in *chena* cultivation for some time.

Therefore, the Veddas have been partly hunting and gathering, partly nomadic and partly agrarian, yet again proving that it is illogical to stereotype Veddas as savages and comparing indigenous communities in other parts of the globe, who are “hunters”.

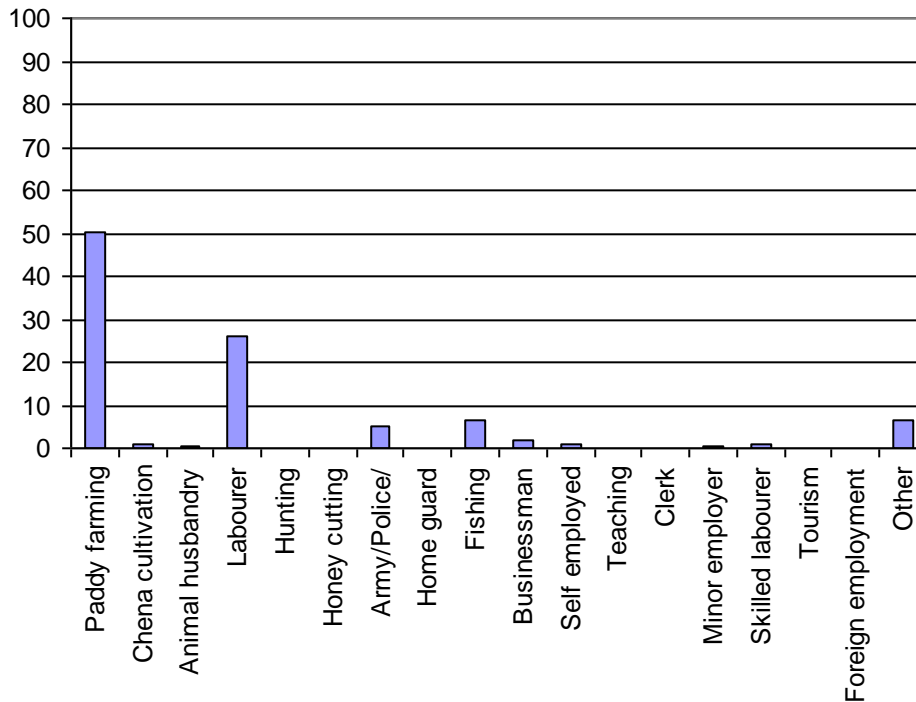
**Figure A 5.1:** Population by occupation



#### A 5.3.1 Economic Activities

Apart from honey gathering, it would be an overstatement to mention that they engage in traditional means of livelihood at present.

**Figure A 5.2: Economic activities**



Although the economic activities are dominated by paddy cultivation which has been acquired within the few generations, there are other sources of income generation that the Henanigala Veddas engage in. Some examples are as follows.

***Paddy cultivation***

The main form of livelihood is based on primarily engaging in paddy cultivation or as secondarily as manual labourers in the same form of agriculture.

While there is still a considerable population owning cultivable lands, there are also people who work on share- cropping or commonly known as “half share basis”.

***Fishing***

Some of the youth have started to engage in fishing (inland) at the Maduru Oya tank and the Henanigala Tank.



### *Cattle raring*

Selling milk, cow dung etc. Even though they do not say, it is highly likely that they sell cattle to be slaughtered.

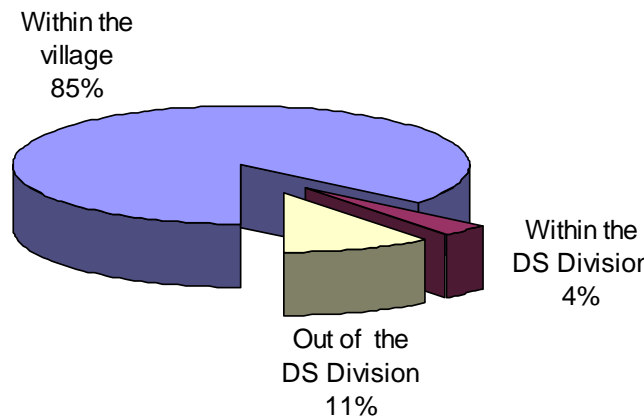
### *Labourers*

While a significant population engage in providing manual labour during the paddy harvesting and cultivating seasons. When they do not engage in paddy cultivation or chena cultivation the youth have started to become employed as migrant manual labourers where groups of youth go to Colombo and work as helpers at construction sites as seasonal labourers.

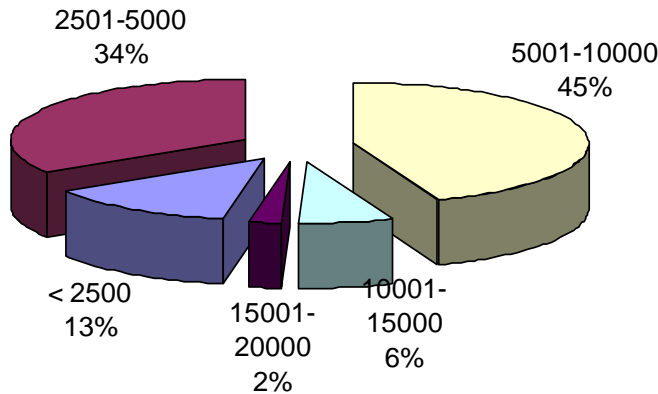
### *Petty traders*

A considerable number of people have small shops, engage in poaching of wild life (wild animals) and harvesting timber, working for the Civil Defence Force (Grama Arakshaka balakaya) and army, engaging in brick manufacture (mainly women engage in this trade) and working as three wheeler drivers and tractor drivers.

**Figure A 5.3:** Distance to main occupation



**Figure A 5.4:** Monthly expenditure by family



There is a fairly large disparity in terms of sharing of economic and monetary resources within this community as seen in other Vedda populations. 47% of the families do not have an income exceeding Rs. 5000 whereas there is 2% who have over Rs.15000 monthly income.

### **A 5.3.2 Income, expenditure and assets**

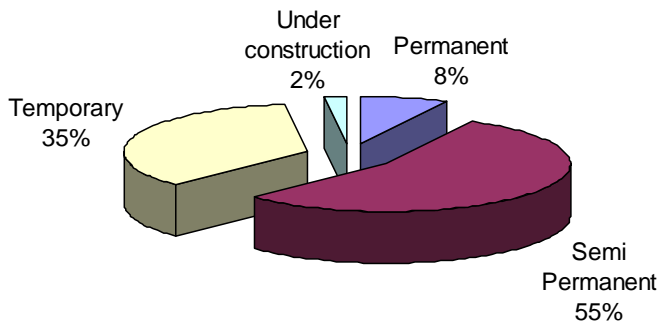
As anticipated in a transforming agricultural society, houses are also converting from temporary to semi permanent. Most of the houses of Henanigala Veddas are wither semi permanent or permanent but they cannot afford to build larger houses due to poverty. 85% of the housing units have floor areas less than 500 square feet. 63% of houses have no rooms or just a single room. Most houses although semi permanent, are built using clay walls and cow dung floors and semi permanent materials for roofing.

In a way, the community although has transformed from a hunter and gather lifestyle, has not modernised completely in terms of housing. This is not merely due to the resistance to change, but triggered mostly by poverty that hinder their need to build larger houses with more facilities. Another factor that lead to high proportion of semi permanent and temporary housing units is the lack of legal ownership of lands that most of them live in.

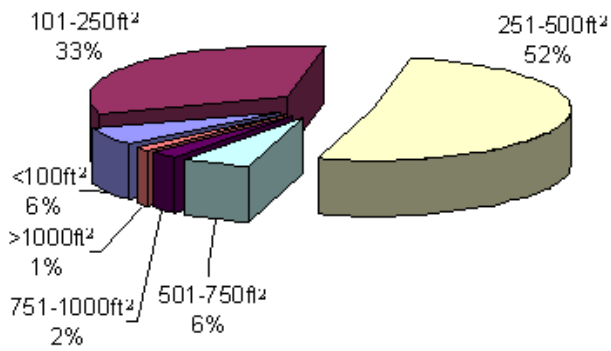




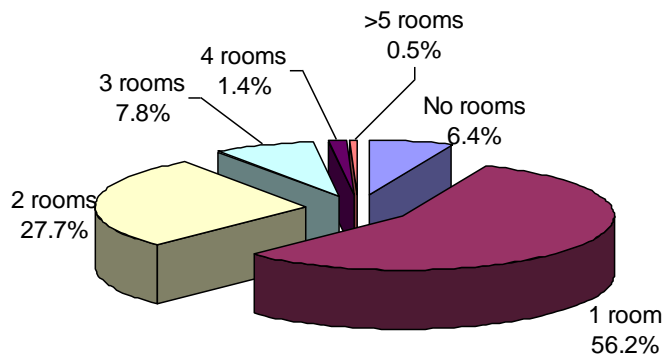
**Figure A 5.5:** Housing by type of house in Henanigala



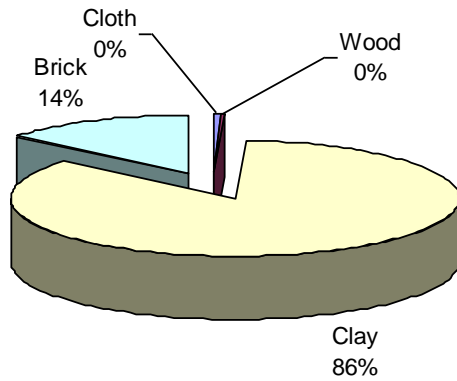
**Figure A 5.6:** Housing by Size of houses in Henanigala



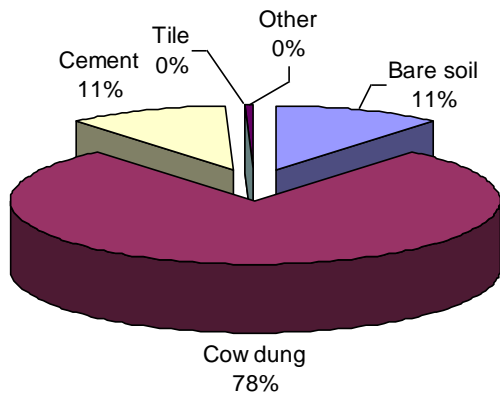
**Figure A 5.7:** Houses by number of rooms in Henanigala



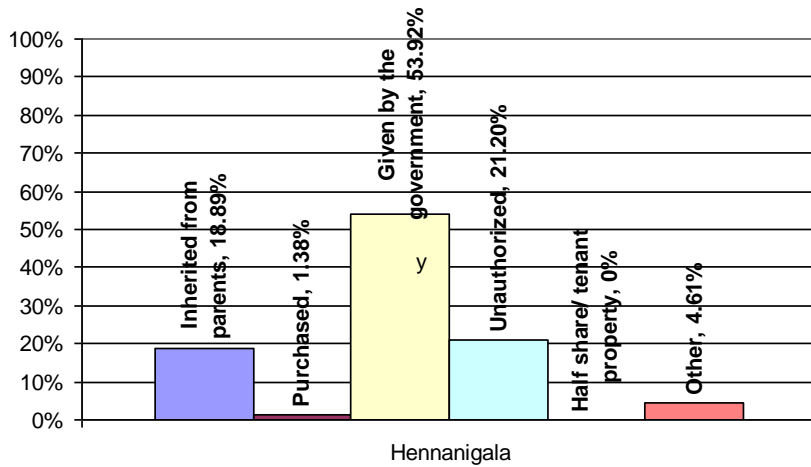
**Figure A 5.8:** Housing by type of wall in Henanigala



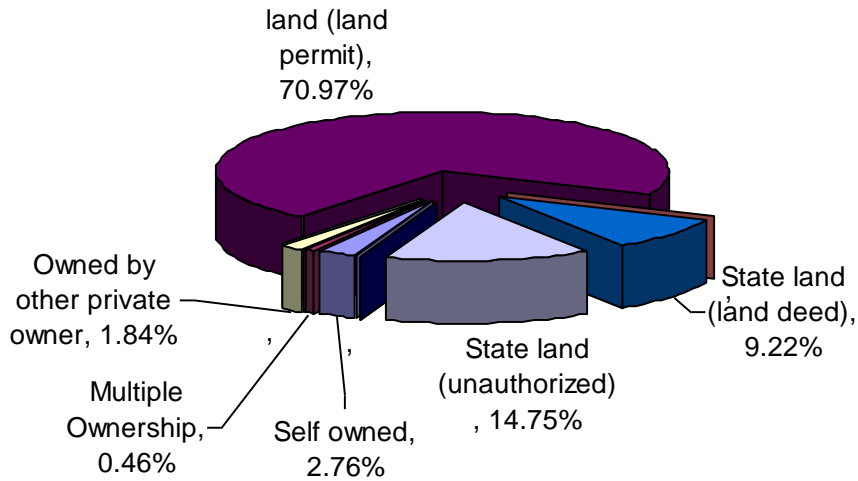
**Figure A 5.9:** Housing by type of floor in Henanigala



**Figure A 5.10:** Inheritance of home land



**Figure A 5.11:** Type of land ownership



Although the pioneer settlers have housing facilities, the second and third generations experienced land scattering, hence making them compelled to encroach state reserves. Currently there are poor wattle houses with straw roofs being built in Gal Kanda, Bol Pitiya, by the spill (Sluice). These houses are typically small and have only one room. Sanitation facilities and toilets are rare and even if there is a toilet available they are usually unhygienic.

Water is a scarce resource. Water scarcity is prevalent within the July- October period of the year and the water quality as well as the quantity is poor at that time of the year. However, grid electricity is readily accessible to many.

Many people own bicycles, motor bikes, three wheelers, tractors. There is only one bus for public transport and it is not at all sufficient to cater the needs of the community.

Tele Visions, radios, telephones and other electrical appliances are abundant and there are many people using those.

## A 5.4 Socio- Political Situation

Amidst transformation from jungle lifestyle to a agricultural lifestyle, the Veddas in Henanigala have more exposure to the mainstream whereby making them become more inclusive in the process.

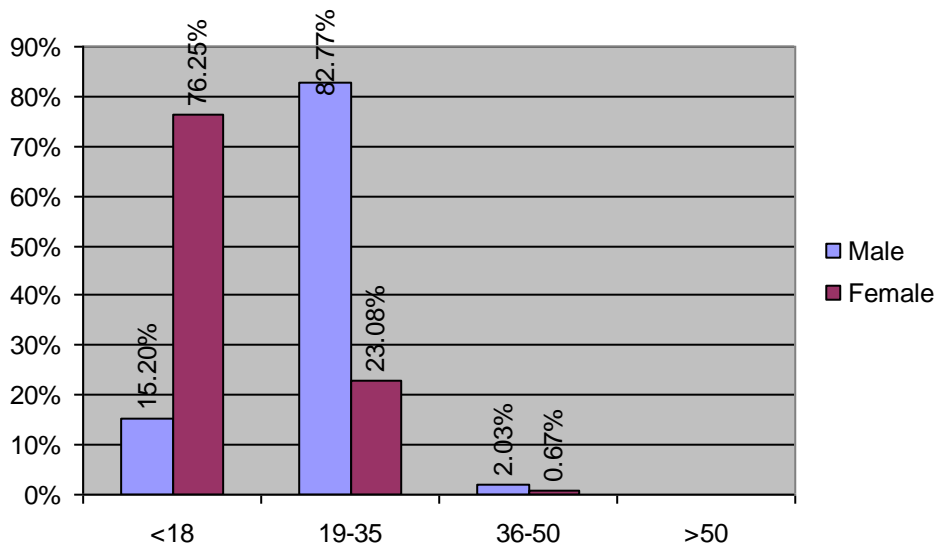
### A 5.4.1 Family life

The patterns seen in families of other Vedda settlements can also be seen among the Veddas in Henanigala. Compared to isolated groups of Veddas as in Rathugala or Dambana, the Veddas in Henanigala have links with the surrounding villages who are predominantly Sinhala and agricultural. The social links that they have even led to substantial number of second and third generation migrant Veddas in Henanigala to marry Sinhala men and women.

### A 5.4.2 Marriage

Underage marriages, often illegal occur in the village.

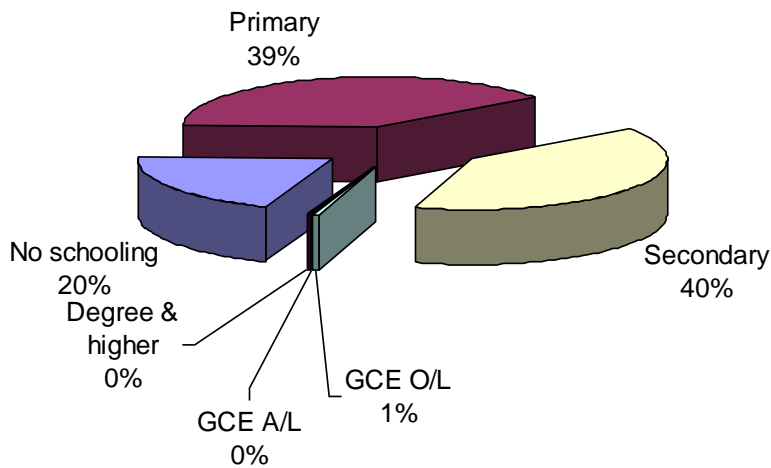
**Figure A 5.12: Marital age**



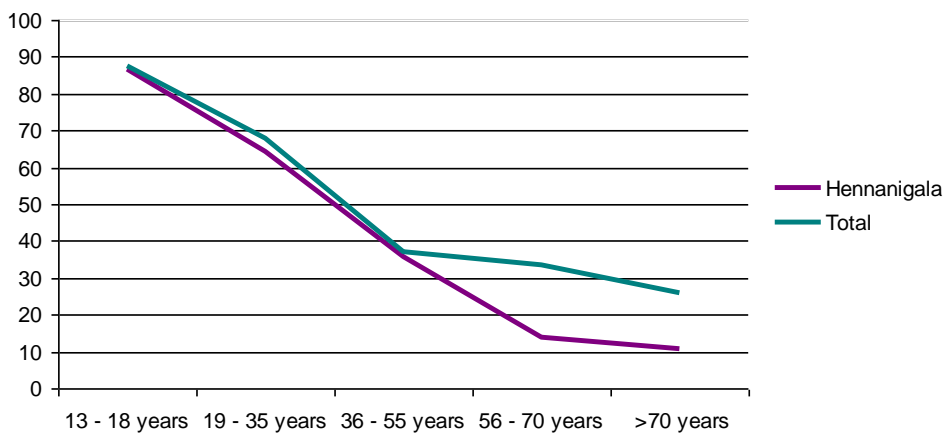
Most of the girls get married before 20 and become mothers. Underage marriages are common in the area. Some marry at an age as young as 13 or 14. Even though it is not the accepted way in the mainstream culture, it is considered normal in their culture. Once a girl reaches puberty, they are considered eligible to get married.

### A 5.4.3 Education

**Figure A 5.12:** Education attainment of Henanigala Veddass



**Figure: A 5.13:** Literacy level by age



There is a school at Henanigala where most of the children of Vedita origin attend. However, the general trend on formal education seems bleak. There are many children who drop out from



school prematurely or who do not engage in schooling at all. Illiteracy is high even among children who continue with schooling. Facilities are not available in the schools in the area and even the available resources are underutilised.

However, there have been children who have performed well in sports and have even got into the national level.

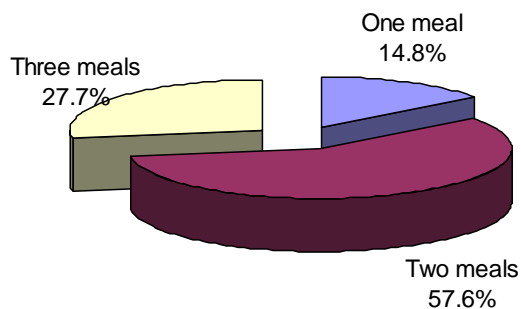
Children from the Vedda community attending Dhamma School is minimal. Similarly preschool attendance is also poor among the Vedda children.

An open school or an open classroom is established to provide literacy classes for children, but the children are not interested in attending those classes.

The Veddas belonging to the older generation believe that the chances to transfer traditional knowledge to next generations is nearly impossible because they are not in the wild anymore and because the younger generation is interacting with the outside world and imitating their (Sinhala) culture.

#### A 5.4.4. Food consumption

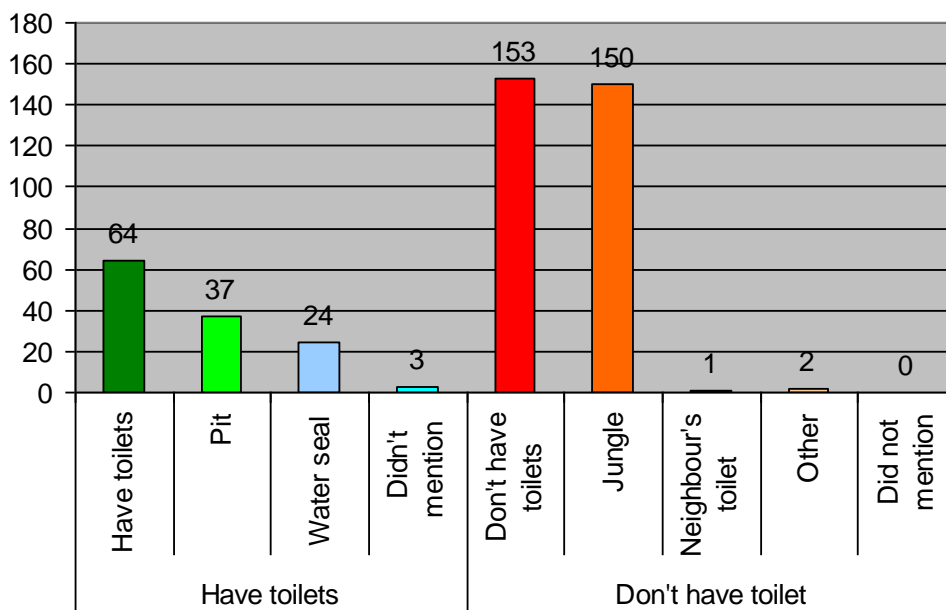
**Figure A 5.14:** Number of meals consumed per day



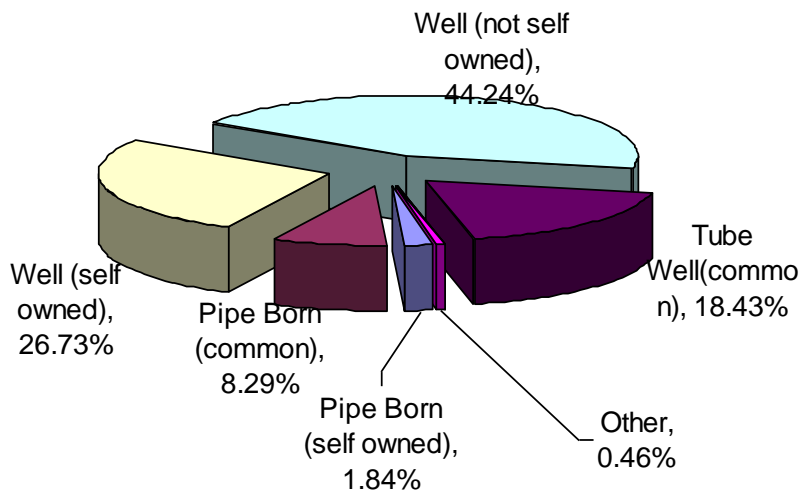
Considering the food consumption, people seem reluctant in consuming milk, fruits and fish, which is surprising. They prefer selling milk than consuming. They are not concerned or unaware about the nutritional values of the meals they consume. They prefer chewing betel over having a plate of rice.

#### A 5.4.5. Health, water and sanitation

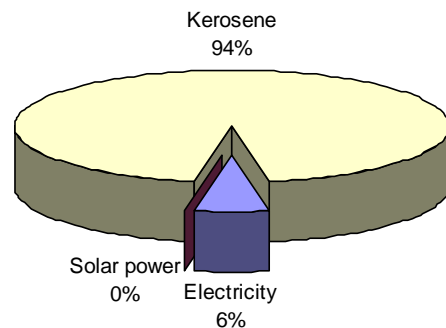
**Figure A 5.15:** Toilet usage



**Figure A 5.16:** Sources of water



**Figure A 5.17:** Source of household energy consumption



Compared to most other Vedda communities, the people in Henanigala Vedda community bathe, brush teeth wash clothes regularly and are relatively educated about health and hygiene.

#### **A 5.4.6 Association with outside world**

Most people have association with the outside world as they have transformed into stereotypic rural Sinhalese. Just like the polarisation of the indigenous community into factions, the Veddas in Henanigala are further divided on political grounds. Political factionalism is as evident among the fellow Sinhalese in other parts of the country.

Even though the people in the village associate with people from other parts of the country, the Sinhala villagers in adjacent villages seems to have a segregationist ideology about the Veddas. They have used to call the Vedda settlement “the Vedda village” which had eventually become “the village”. The Sinhala villagers take about “the village” in an ironic way. Even though the Sinhala villagers associate with and interact with the Vedda community frequently, even when engaging in political campaigns, they say “do not go to the village, if you go there, you will remain there and not return”. Even though the people associate, it is on very rare occasions a Sinhalese person and a person with Vedi origin get married. However, the Hennenigala Veddas continue ties with the Dambana Veddas and they do have marriages with the Dambana Veddas.

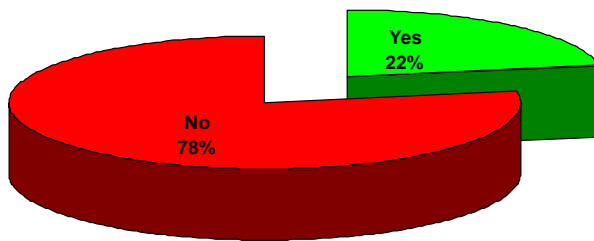




Among the other reasons for Sinhalese people to associate with the Veddas are to buy cheap *dada mas*.

The media attention the Veddas have received at recent times has resulted in the Veddas becoming close friends with media personnel.

**Figure A 5.18:** Interested in the day to day political environment of the country



#### **A 5.4.7 Socializing of children.**

Compared to the older generation, the younger generation seem to be associating with the outside world in a more diversified way. In the earlier days, when the barter system was active, Veddas have used to exchange meat and honey for metal utensils. In comparison, nowadays, Vedas have economic and social interactions with the outside world. There are youth that go to townships and as far as Colombo to work in construction sites as unskilled labour workers. Further more, it is alleged that there are also children and youth that are smuggled out of the homes and locality of origin for domestic work and even as sex workers.

Within which ever scenario, children and youth have better access to money and are not particularly trained to manage money by their elders, hence making them vulnerable of being attracted towards a range of items from mobile phones with video technology to alcohol and narcotics.

Children getting used to electronic and electrical items bring along a set of unique problems that are triggered due to the lack of education of the users becoming addicted to the fancy items. The



cultural consequences are due to the children not valuing their culture resulting in widening of the cultural gap between the parents and children. This radical transformation of the culture within a generation sound alarms within the context of preserving Vedda culture.

#### **A 5.4.8 Interactions**

There are about 10 people in the village who have beards and long hair and wear typical Vedda attire. The youth in the area, the second and third generations wear trousers and shirts. Most youth consume Ganja on a regular basis and are easily attracted to any form of evil in the society. It is observed that most of the youth are in possession of expensive mobile phones.

Their education is low and the youth are easily attracted by many fancy marketing strategies of companies. Since they are employed prematurely as labourers, they earn a considerable income, but they seem to be wasting their earnings on fancy items rather than investing.

#### **A 5.4.9 Leadership**

From father's descent, Guna Bandiya has become the leader of Henanigala after Thapal Bandiya, but due to his incompetence, he has lost his hold. Kalu Banda, on the other hand, with his skills, involvement with the politicians, government officers is emerging a leader. Kalu Appu, who is 108 years old now, is the original leader who has come from Dambana to Henanigala.

Even though it is not seen that Guna Banda is grooming his children into future leaders, Kalu Banda, while campaigning for leadership, is also grooming his son and the nephew as future leaders.

Apart from Guna Banda, Kalu Banda and Kalu Appu, Sudu Banda alies "Kapu Mama", who is fluent with cultural practices and activities, is also showing interest to become the next leader. He has been able to successfully campaign and win hearts of many within the community.



Among the other informal leadership are persons involved with politics and with voluntary organisations who have access and hold of resource allocation.

Factionalism is seen in the village where some support Guna Banda and some supporting Kalu Banda. There is a significant crowd that do not believe in a leadership or are ignorant about the leadership.

Due to the polarisation and divide, Vannila Eththo of Dambana has been able to keep his influence on the community in Henanigala. Recently, when a youth of Vedda origin from Henanigala was beaten up by Police, Vannila Eththo has intervened and settled the matter in the Vedda people's favour, which has literarily made Vannila Eththo a hero with a single action. There are many occasions where funerals in Henanigala are attended by Vanniala Aththo.

#### **A 5.4.10 Role of Government Officers**

The interaction and confidence on Government servants is low among the Henanigala indigenous people. The worst trusted government officers seem to be the Wild Life Officers, the Grama Sevaka, Officers attached to the Divisional Secretariat, officers attached to the Mahaveli Project.

Further, the people engaged in illegal activities such as growing Ganja and engaging in poaching of wild life for survival fear that the new comers are undercover police personnel. Children who are not going to school fear the presence of strangers in the village as they believe that they are officers representing the Department of Probation and Child Care Services who get non schooling children into their custodianship to engage them in compulsory schooling and institutionalisation.

#### **A 5.4.11 Impact of NGOs**

There have been not many interventions of NGOs and INGOs as well as missionaries. This could have been due to the strong leadership that the Henanigala Temple bares and the coordination role that the temple plays in development initiatives in the region.



#### **A 5.4.12 Impact of Development Projects**

The resettlement programme under the Mahaveli Development Project was carried out in the mid 1980s as an involuntary resettlement programme. The pre resettlement era characterised with a typical interactive life style with sustaining natural resources and with minimal involvement of monetary exchange. First, the community was asked to leave the area as they were considered to be in a nature reserve and were promised of alternative livelihood and lifestyles. People were told that they would be allowed to lead a similar lifestyle with hunting and honey gathering and that they will be provided with houses, cattle, goats, chicken.

The people from Kandeganwila were reluctant to move from there to Henanigala even after promising cultivable lands (2.5 acres of paddy land) that were of no use for the Veddas at that period as they were sustaining their lives with forest resources. First, the resettlement process was difficult and since it was difficult to mobilise the Veddas to resettle voluntarily under the accelerated Mahaveli development Project, the project had to find alternatives to standard mobilising techniques.

They were threatened by the authorities that they will take legal action against the Veddas who resist resettlement as they were living in lands considered to be state reserves. It is alleged that at one point, the then chief, Thisahami was offered bribes to mobilise his people to resettle.

With stiff resistance, 109 families were eventually involuntary resettled in Henanigala. After resettling, they had live in small shacks for a period of three years. Food security was assured with the fish in streams and canals. During the dry season it was not allowed to divert water to paddy fields. Even though assistance was provided through the government, it is alleged that the officers were consuming most of the assistance that were supposed to be given to the Veddas. Even after the Samurdhi programme was initiated, it is alleged that the officers ill-treated the Veddas and abused assistance directed to benefit Veddas.



On the way from Dambana, the people brought cattle along with them, but they were living in the national reserves. The Wild Life officers order the Veddas to take cattle out of the forest, but there are not enough pasture lands to manage such a number of cattle. The current situation is that the people belonging mainly to the second and third generations of resettles are less equipped with hunting and sustainable forest resources utilisation skills, hence compelled to become farmers. However, the first generation of settlers became a highly incompetent group of people within the agricultural community leading to pawning of land to Sinhalese people and eventually losing their land titles whereby leaving less land for the second and third generations. Therefore, slash and burn cultivation has spread to the interior of the national reserves and encroachments are commonplace. Furthermore, lack of education, increased induced dependence and exploitation of natural resources, under aged marriages and many other activities of the Veddas that are considered as unethical or immoral by the main stream have villainised the Veddas. Civilising of Veddas has been attempted parallelly through Sinhalisation and Buddhicisation. Apart from attracting the Vedda community to the temple and making them superficial Buddhists, the temple as an institution has not been able to transform Veddas way of life into a totally Sinhalese way of life within three generations. However, the Veddas are at increased risk of becoming culturally extinct within the Buddhicisation and Sinhalisation process aided by economic and social interactions with the mainstream community. Apart from cultural extinction, they are neither fully absorbed or accommodated into the mainstream by the majority Sinhalese. The Veddas accuse government officers for abusing their power against the Veddas, yet, making them even more vulnerable.



## **A 5.5 Culture**

When asked individually about the culture and ways to learn the culture, they refer to one and say “he is no good to learn from” and also recommend certain persons. Rather than selling cultural skills like in Dambana, they exhibit cultural skills for popularity and fame. They prefer if such performances are shown on TV.

Even though there are a very few people who prefer enhancing or sustaining their pristine culture, the younger generation has no expectation to practice or preserve the culture.

Under which ever circumstances, after the resettlement programme, the second and third generations have more interactions with the mainstream Sinhala communities in the adjacent villages and even in Colombo resulting in gradual Sinhaling of the Veddas. A majority of people with a Vedda origin cannot be at all recognised as Veddas with their appearance.

However, most of them carry surnames or Variga names such as Thala Varige, Uru Varige, who have paternal blood of Vedda descent and also Herath Mudiyansele, and Dissanayake Mudiyansele where Vedda blood is predominantly from maternal descent.

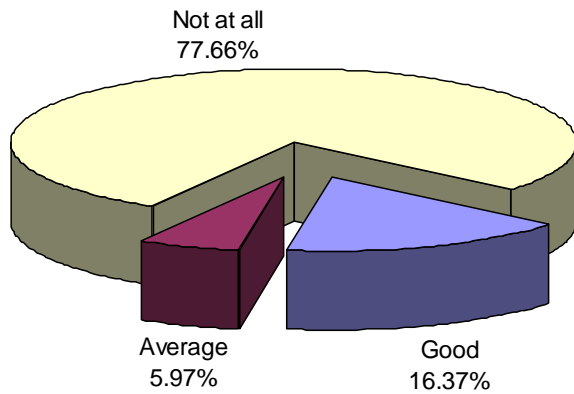
### **A 5.5.1 Language**

Mother tongue of the majority can be considered as Sinhala and they all use Sinhala in day to day activities. Even though most speak in Sinhala to the outsiders, only a very few prefer going into dialogue with outsiders in Vedda language.

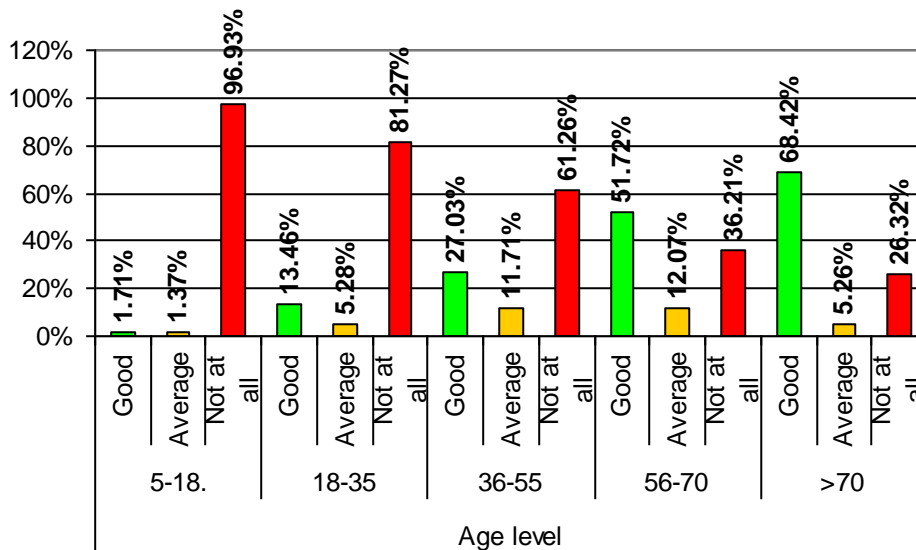
All the people in the community speak Sinhala and there are about 10 people who could speak Veda language fluently. However, their mother tongue can be considered as Sinhala. Even the ones who speak in Veda language with outsiders speak Sinhalese at home.

The younger generation speak a lot of English words along with Sinhala words. This might have been as a result of using mobile phones for text messages and also due to popular media which portraits similar examples for young generation to grab.

**Figure A 5.19:** Breakdown of population according to language skill



**Figure A 5.20:** Age wise distribution of indigenous language skills



### A 5.5.2 Clothing and appearance

There are only about 10 people that live like stereotypic Veddas with long hair, beard, short sarong or loin cloth. The said people seem to be making an effort to converse in VEDI language and keep pride of their identity.



### **A 5.5.3 Hunting, Fishing and Gathering**

In spite of providing all the above concessions under the resettlement programme, the Veddas were not used to boundaries which demarcated plots of land for each family and were not aware about the consequences that were to come towards them. The first was the lack of monetary resources to make the lands productive which eventually resulted in lands being sold or pawned to the Sinhalese people in the adjacent villages. This in one way resulted in the Veddas becoming more involved with monetary dealings with the outside world simultaneously making them heavily indebted and making them literally dependant on the provisions of Sinhalese farming families.

While engaging in a radical transformation of the Vedda community newly migrated from Mahiyanganaya from hunting & gathering to a purely agrarian community, Veddas were speedily losing their knowledge on traditional hunting techniques along with the rituals and the web of interlinked cultural activities for which sustainable forest resources were prerequisite. Furthermore, becoming landless and resource less have dragged them to become dependent on poaching on wild life. *Dada mas*, rare plants are poached from wild and sold at meagre prices to businessmen in the townships who eventually make a huge profit. According to the Veddas, only a small portion of *dada mas* is taken for self consumption whereas most is sold. However, a majority of the Veddas have become paddy formers and at least engage as traders or labourers within the paddy cultivation sector.

#### ***Hathme Nateema***

Annually, Hathme Nateema is done in the village. Even though most of the people do not know the traditions of the Veddas, they have a group of people in the village who engage in and are aware about the cultural aspects of the Veddas. They exhibit cultural items on request.





There are bows in most houses. Gal Dunna and arrows too can be seen in most houses. Rather than a consumable commodity, the bows and arrows have an ornamental value, even to them.

In the Sinhala Hindu New Year festival they hold Vedda specific items such as archery, Veda songs competitions.

Marriages, funerals, attainment rituals are usually done similar to Sinhala. Buddhism is followed by many and there is a fairly good interaction between the community and the temple.

Chewing betel is done by almost all Veddas and according to them “This is Veddas food, if betel is available, you do not even need rice”. Chewing betel is done by people belonging to every age group and also by women. Youth have become consumers of ganja and another habit they have acquired recently is excessive quantities drinking tea. While the elders consume only one or two meals a day, the younger generation has got used to consuming three meals a day.

Even though the rituals, just as the cultural practices are performed by the Henanigala Veddas, those practices are confined to the elderly age group and there are no positive signs of the younger generation, apart from only a handful of youth engaging in the cultural practices or learning from the elders.

worship room (shrine) is available in many homes where a Buddha statue is kept Even though it is a typical practice of the Sinhalese, or Buddhists in the country, people with indigenous origins have also started to follow the Sinhala way of life and have become Buddhists, hence neglecting their traditional rituals of worshiping their ancestors who are called Na Yakku.

#### **A 5.5.4 Traditional Medicine**

Traditional remedies for ailments are still being used although in minute proportions. In an ailment most prefer to go to government clinics and hospitals rather than to rely on traditional or Ayurveda medicinal practices that are available in the adjoining villages.

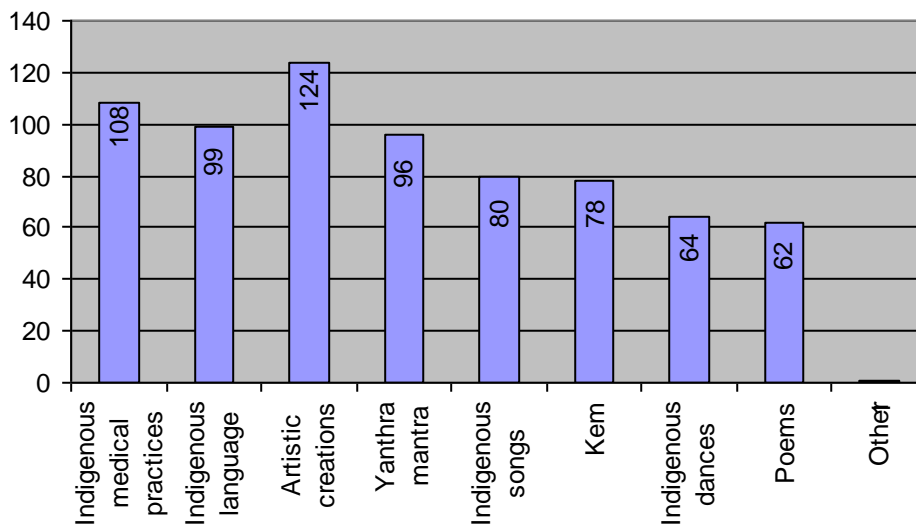


### A 5.5.5 Traditional dances, mantra, rituals, music, songs and ritual dance

Mantra and shanthi karma are still practiced, but as an ornamental or festive setting rather than to avoid influence of evil spirits as believed generations ago.

### A 5.5.6 Preservation of culture

Figure A 5.21: Willingness to acquire traditional knowledge



## 6. Main constraints faced for existence and cultural preservation

Although water resources are scarce during the dry season of the year, the Henanigala tank and the canals that feed the tank have continuous water flows. Therefore, compared to the Vedda communities in other parts of the country, the water security in Henanigala is relatively under control. Even though water is available for agricultural purposes, water is still a limited resource when it comes to drinking water.

Roadways are not sufficiently laid. During the rainy season, the roadways get muddy whereas in the dry period, the roadways become dusty.



Land fragmentation has become a major issue. For the original resettles lands were provided by the government as blocks of 2.5 acres. In two generations lands have fragmented among brothers and cousins leaving room for many disputes. Some have opted to encroach into state reserve land due to the scarcity of land.

Apart from lands, education too is an area of concern. Education attainment of children is poor compared to the children from the Sinhala community. Parental encouragement for education is not seen in the Vedda community.

Henanigala Veddas believe that the Rathugala Veddas are fake and are not genuine Vedas. Most of the Veddas are at least from maternal or paternal lineage are related to the Vedas in Dambana.

Rather than inter village conflicts, it is the intra village leadership issue that seem to be leaving the community in Henanigala disputed. Furthermore, Veddas engaging in popular politics and supporting political parties is also seen as a generator of consequences.

While there are good aspects as well as bad aspects of Veddas in Henanigala interacting with the Sinhala population in the adjacent villages and in the country in general. Whether it is good or bad, younger generation following patterns followed by the Sinhala community is seen, which has resulted in degradation of the Vedda culture and gradual Sinhalisation of the Veddas that have resettled. Inter marriages are common between the Sinhalese and the Veddas which would lead to enhanced genetic diversity as it is believed that there are no pure bred Veddas with Yakka descent.

Conservation of the culture has become one of the major issues faced by the Vedda community in the Henanigala area. Due to the polarisation of the community on village level politics and on supporting political parties of the country, the community is

Wild life intrusion is one of the major issues they face as they have also become typical agricultural community. Interaction with the wild is explained in detail under cultural practices and livelihood.



## **Annex 6. Pollebedda Regional Report**

### **A 6.1 Introduction**

Pollebedda is a village situated in the Eastern Province of Sri Lanka and falls under the administrative jurisdiction of the Maha Oya Divisional Secretariat Division of the Ampara District (See map on page 292). It was a typical Sinhalese village before the 1940s under the British rule with a low population density and with a majority of people engaging in subsistence agriculture. They were in the area of the village called “Pol Watta”. Then these Sinhalese families have moved from there to the lands by the roadway and have gained deeds. At the same time there were settlements of indigenous communities in the Bingoda, Danigala, comprising of Danigama, Rathugala, Nilgala areas that have moved towards Pollebedda area due to resource constraints and survival.

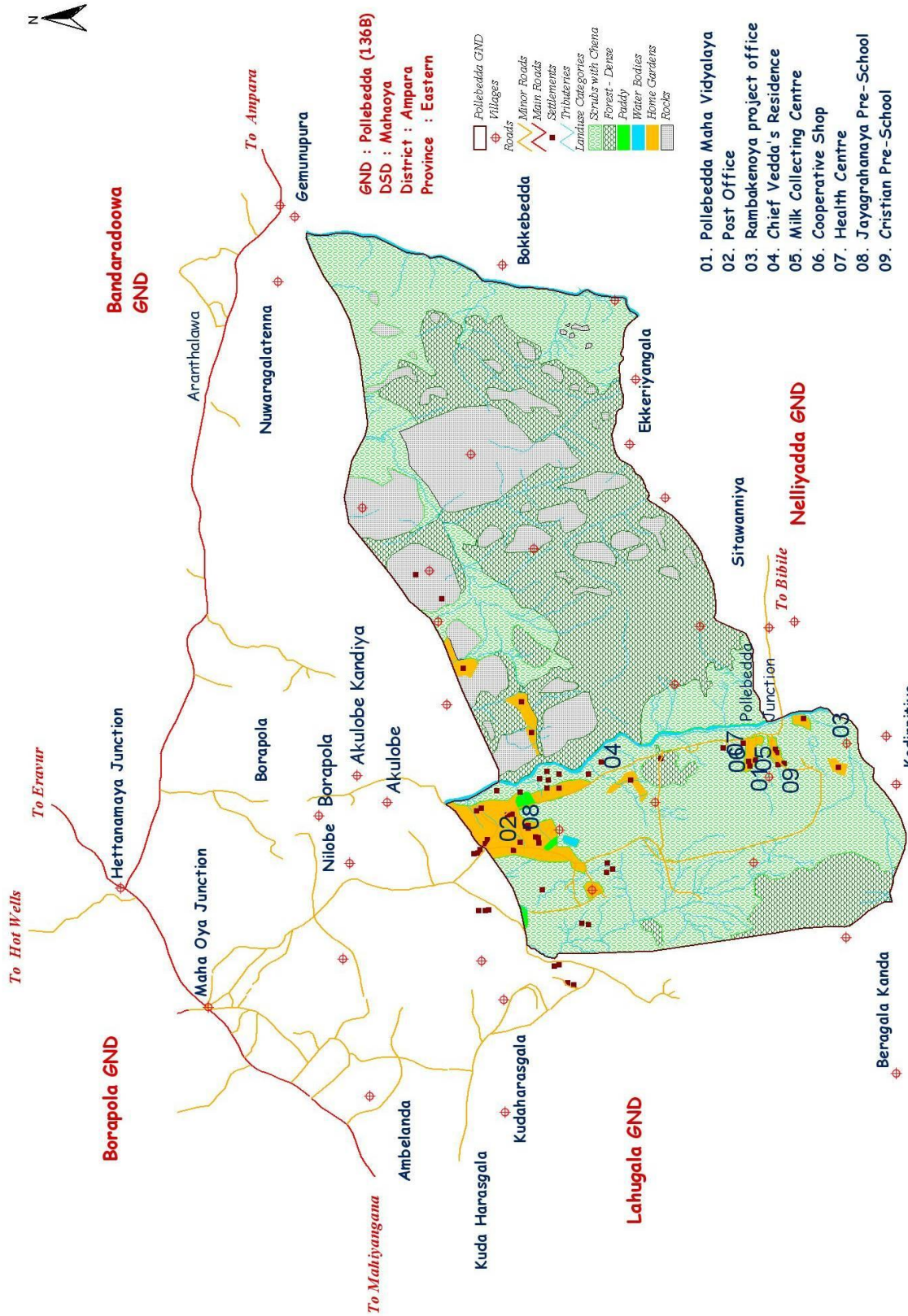
From Bingoda: Areas of the original settlement of the indigenous communities from Bingoda are, according to the oldest existent Veddas have been Alu Gal Ge, Dik Gal Ge, Pihillagoda Gal ge, Elaboda gal ge, Balane gal ge, Nuwara gal ge.

There have been famines, in the late 1930s and 1940s and Malaria has become a major issue for the people in these areas. In the indigenous terminology, Malaria is referred to as “Mora Una”. In addition to this, leprosy referred to as “palangi rogaya” had started to spread, taking many lives of the people and eventually they believed that this was caused by a devil and they called it “Yaka Gahanava”. The rest of the families in Bingoda left the village fearing of death and only five families remained in Bingoda. Those were the indigenous families that were eventually resettled in Pollebedda under the influence of Dr. R L Spittel. These families were Nila Kaira (Gomba’s grandfather), Thala Bandalage Heenthuna (Gomba’s father), Handuna – bappa (Gomba’s father’s younger brother), Punchi (Handuna’s elder sister) and Kairi (Heen kaira’s mother).





# Deatail Map of Pollebedda GND



Sources: Field Surveyed GPS data -2010.  
Metric Maps, Survey Dept.- 1999

anandage@yahoo.com

Later the people that flee the Bingoda village fearing of “Yaka Gahanava” returned. Three such families returned.

1. Poramal Saka (Leader after Neela Kaira)
2. Hiin Appu Kalubanda
3. Maha Kalu

At the time of their arrival, there were three families of Sinhala origin in the village.

1. R B Sudubanda
2. R B Banda
3. A M Thisahami

The Arachchi (Grama Niladhari) was T B Gamandi. R B Sudubanda was made the Gama Rala (community leader).

The involuntary resettlement process of the indigenous communities in Pollebedda was initiated by Dr. R L Spittel in the 1940s (in 1941).

At the same time Dr. Spittel had asked whether they would like to accommodate some families from Danigala but we did not like that idea. Veddas were compelled to address his request positively as they felt indebted for the services granted by Dr. Spittel. Under his resettlement programme 10 families were brought to Pollebedda village and those families have now grown to over 170 families.

Around Danigala, there were Hene Bedda, Pattiyawala, Henewela, Kolongolla villages. These villages were established surrounding Danigala.

The next ten families of indigenous origin were brought to Pollebedda from Danigala, currently referred to and generalized as Rathugala. The people from Danigala settlement were Maha Bandara, his eldest son, Maha Vidane. He had 6 daughters and another son. Seethala Vanniya had one son and 7 daughters. Maha Bandara had 7 sons. From Danigala the group split in two



and one group of 10 families came to Henebedda representing Seethala Vannya's children and Kaira Vanniya's children.

At the inception of the resettlement programme they were provided with cooperative store coupon cards and they had to go to Mullegama to collect food rations granted for the coupon book.

Indigenous people were provided with agricultural utensils for which the indigenous people were not used to. This scenario led to a scarcity of food. This was also influenced by the lack of forest resources to sustain their lives.

Plans were made to resettle the Danigala indigenous people Under Mr. S W R D Bandaranaike's regime. He had said "you do not have to live in the jungle any more. You can come out and live. We will provide you with food, water and requirements". Subsequently in 1957 the indigenous people from Danigala were resettled in Pollebedda.

When the said 10 families from Danigala were at Hene Bedda, and their original villages were to be taken over under the Senanayaka Samudra Development Project. Residents of other villages in the area such as Pothiliyadda, Bubula, Kammal landa were also asked to get ready for resettlement. People from Danigala and Henebedda refused to leave their settlements fearing that they would not be able to find meat, honey or places to cultivate paddy as they used to in the native village.

Then they came from Hene Bedda to Thumba Renu Wewa. At that time the Namal Oya irrigation scheme started and the Sinhalese people were willing to go towards the settlements by the Namal Oya. Then the rest of the indigenous people came from there to Pollebedda.

The District Registrar Officer (DRO)s, especially Mr. Wijepala is the one who consulted us and resettled us at Pollebedda. R B Banda *gama rala* was given the responsibility of looking after our people. He called us "our people" and looked after us well. We were brought here in 1956 and by 1957 we were fully settled in this village.



Another version about the Danigala indigenous people.

According to D M B Kumara Vanni, “during Kandyan kingdom, there were pitaman kala (chased) prince, a princess and seven slaves came to Nilgala and settled down in the Nuwaragala and Danigala areas and subsequently adapted to a typical indigenous type of lifestyle and self determined themselves as indigenous people. Even though most of our older generation know about this version of the story, they do not tell that”.

### ***Time frames of settlement***

Settlers from Bingoda (Thala Bandaralage)- 1941

Settlers from Danigala (Danigala Maha Bandaralage)- 1956

*We are descendants of Kuveni and Vijaya. Valli Amma is one of our people. Shi is our kiri amma (grandmother). Valli Amma who was in Danigala was taken to Katharagama. Now she has a temple of her own at Kataragama. That is where most miracles of Katharagama are. Still our people go to perform rituals at the temple (devale)- TB Gomba.*

Maha Bandara had a younger brother. We still worship him (his spirit) who is considered to be Hamapola Deiyo. Maha Bandara killed his brother by spearing with arrow because he married a girl from a low cast called Gombari. Maha Bandara, being a high cast person refused to accept the low cast girl in the family. From danigala the group split in two and a group came to Hene Bedda. We were in Hene Bedda. There were a total of 10 families at Hene Bedda representing Seethala Vannya’s children and Kaira Vanniya’s children.





Indigenous people who have the lineage of the Bingoda family are referred to and identify themselves as “Thala Bandaralage” whereas the Danigala family is referred to as “Danigala Maha Bandaralage”.

## **A 6.2 Demographic features**

### **A 6.2.1 Population**

Pollebedda Grama Niladhari Division in which there is approximately a population of 2070 (as at January 2009) representing 455 families out of which 1025 are males and 1045 are females. There are approximately 521 people of indigenous origin, both claim to be pure breed and mixed with the mainstream Sinhalese population, which is dominant in the area. Two villages in Pollebedda are Pollebedda and Galwalayaya that accounts for 458 and 63 persons.

Table A 6.1: Family details of Pollebedda Vedda community

<b>Relationship</b>	<b>Number</b>
Head of Households	121
Spouse	110
Son/daughter	261
Parents	4
Brother/sister	6
Other Relatives	12
Other	7
<b>Total</b>	<b>521</b>

There are 225 permanent houses, 155 transitional houses whereas there are 75 families without houses. Most of the people including Vedda population depend on rain fed agriculture as their major source of direct and indirect income. There are 45 acres of paddy lands cultivated with rain fed agriculture only.



Family size is 4.3 family members per family. 52.8% of the population is males and 47.2% is females, which is significant. 39.8% of the population belongs to the under 18 age category and 7.7% of the population is above the age of 56. 78.1% and 73.9% of the Vedda population in Pollebedda community are fathered and mothered by Vedda origin people respectively. 91% of the population believe that they are Buddhists and there is a Buddhist temple in the village. There is over 8.25% who still continue to worship traditional gods and devils.



## **A 6.3 Economic situation**

They were compelled to alter their interdependence and culture with the forest resources as the new settlement and the surrounding area was alien to them. In a matter of time they shifted from the Veddahood to a par Sinhalised transition state where they have currently become neither farmers nor aborigines.

### **A 6.3.1 Economic activities**

Collecting bee honey/ hunting (Rada yanava), collecting bee honey on trees, in rock caves and in termite hills are the main forms of traditional economic activities still practiced by the Pollebedda Veddas.

In the earlier days when they were brought to the Pollebedda area they have used to collect bee honey, wasp honey and those activities were sufficient to sustain our lives. There were also Bin Kohomba and wax. When they go to the *mee kele* (wilderness) they used to stay there for a few days. After harvesting they consumed half and sell half to the boutique. We take our hunting dogs with us to the forest.

*“Onna mee masso innava. Himeeta meeeyata lan karala balanava. Gahe nam habalen gas pojja kapala athu pojjak aran himeeta meeya pimbala himeeta vada aragannava. Bambara dakkath ehema thamai. Kohoma hari pani pojja aran ma thamai enne. kele pojjen vel pojjak aran kola pojje benda thabala kara pojje thiyagena enava”.* (When we see bees, we slowly go and observe the hive. If it is on a tree we cut the tree and get a branch and while blowing towards the hive and carefully collect the honey. For wasps, it is the same. In any way, we return from the forest after gathering honey. We cover the hive with leaves of a tree and tie with creepers and then bring it on shoulder.)- T B Sellam Vanniya

A few generations ago, their ancestors have used the bow and arrow well, but now it has been disused and replaced with the installed gun and the home made guns.

*We used to kill animals using cap guns and led (Pb) and gun powder given by Marakkallu (Muslims). Those days our ancestors used to grow kansa (cannabis) and the Muslims from Battocaola used to come and give us gun powder and take sack loads of cannabis. TB Gomba*

### ***Chena cultivation***

Several decades ago they used to cultivate Maize, Kurakkan, brinjal, chilies, manyot, potatoes, sweet potatoes. Earlier, the soil was fertile but now the fertility level has dropped.

*Main foods that were consumed were bin kohomba, bee honey, meat, Kudu gal siyambala, mora. It was after the resettlement we started to engage in chena cultivation. I have cultivated 2-3 acre of green gram, Cow pea, kurakkan, Maize, pumpkin by myself. Some crops fail totally due to the scarcity of water. It is with rain feed that we grow our crops. I still prefer to dig yams such as Gonala ala, Katu ala from the forest. T B Sellam Vanniya*

### ***Manual labour***

Most people engage in providing manual labour to earn a living. Earlier they used to get a wage of one rupee a day which was sufficient to sustain.

### ***Ornaments***

People in our village do not know how to make ornaments or jewelry. There were people in our community who knew how to weave mats but the new generation do not possess such skills.

### ***Tourism***

There were tourists that visited Pollebedda. Nowadays, there is none coming to see them due to the dominance of Dambana.



### ***Kiosks***

Some of the villagers have established small grocery stores built with clay.

Other minor industries that the Pollebedda Veddas engage in include animal husbandry, brick manufacture, domestic workers, garment factories in Ampara and government employment. There is one government teacher, a hospital attendant, 18 attached to the security forces including Police, tri forces, Grama Arakshaka Sevaya (Civil defence Force).

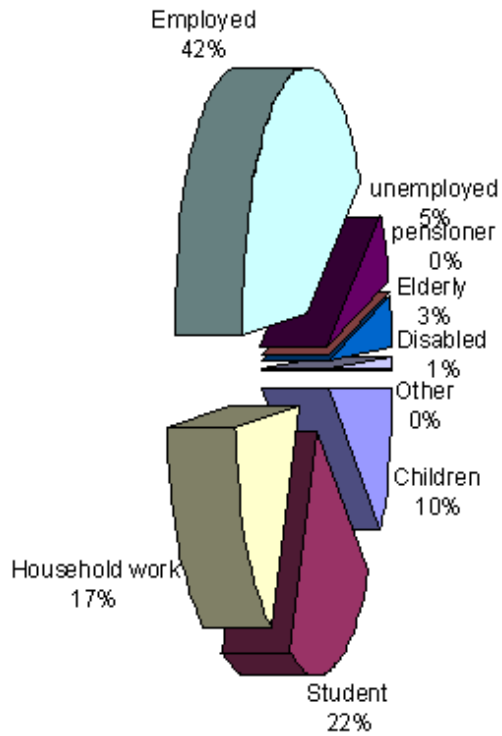
The government interventions to promote the livelihoods of the indigenous people have been focused on providing assistance on industrial items such as sewing machines, marketing facilitation, providing seeds for agriculture, and vocational training which are typical interventions done for the Sinhalese communities.

Young crowd go to Colombo in search of employment and are also going to the army. One of the main concerns of the older generation is the lack of interest of the younger generation to preserve the culture.

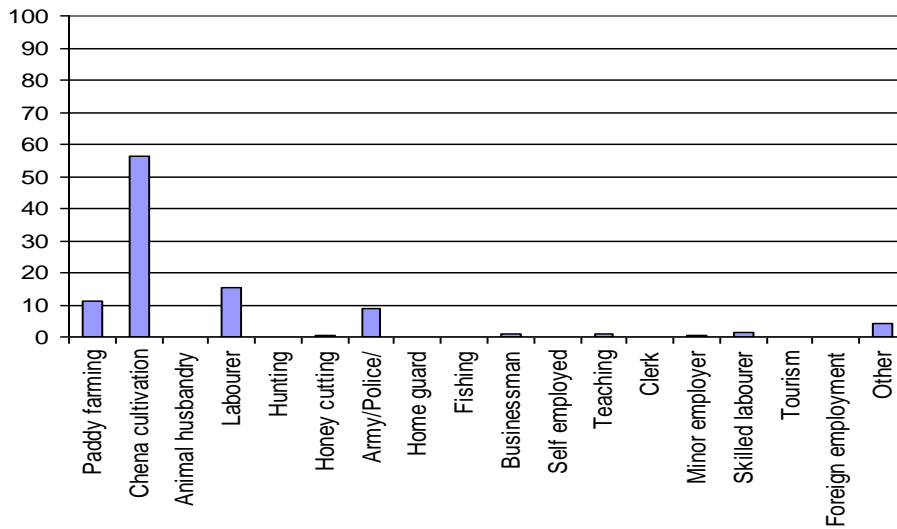
42% of the people are employed and the unemployed rate is 5%. The 17% engaging in household work are mostly house wives.



**Figure A 6.1: Population by occupation**

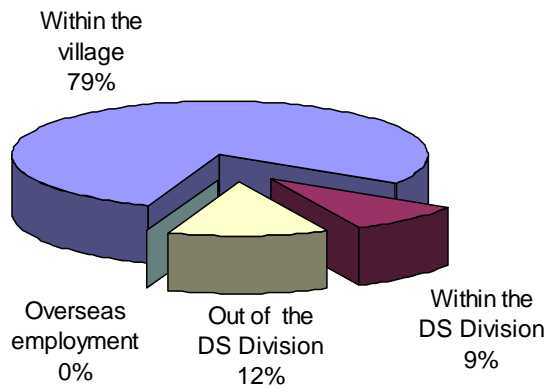


**Figure A 6.2: Economic activities.**



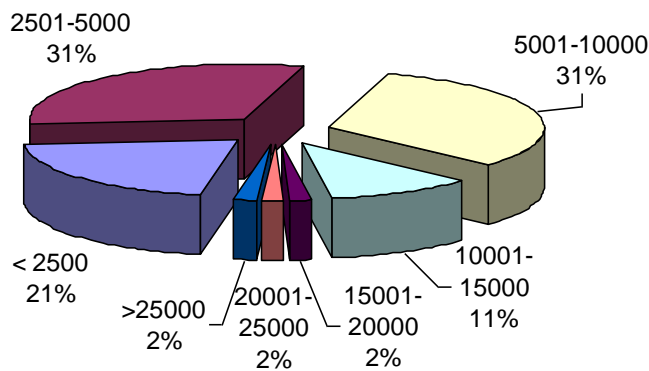
As elaborated above, the main economic activity is chena cultivation followed by providing manual labour, paddy cultivation and going to the Army.

**Figure A 6.3:** Distance to main occupation



While most work within the village, there is also a tendency for villagers to move out from the village to seek employment opportunities mainly in the non-agricultural sectors.

**Figure A 6.4:** Monthly expenditure per family

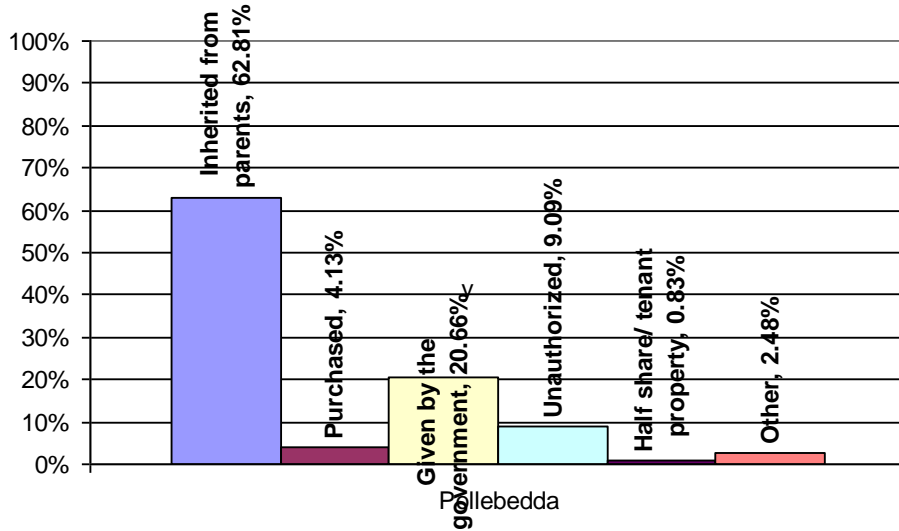


When considering the income expenditure pattern, it is obvious that most of the families (52%) have less than Rs. 5000 a month income. There is however 17% who have incomes over Rs. 10,000 explaining the unequal access to monetary resources among the population.



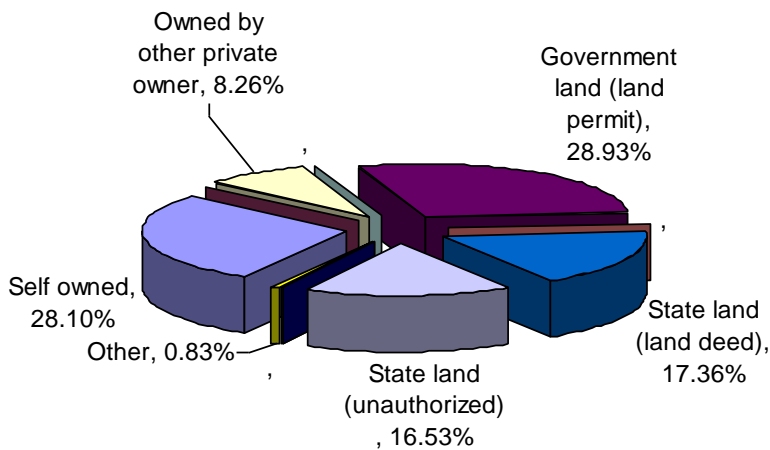
### A 6.3.2 Assets Housing and Land Holdings

**Figure A 6.5:** Land ownership



The Pollebedda Veddats too are in possession of land titles and land permits issued through various government programmes. However, there is still a significant proportion (over 16%) that is considered to be living in unauthorised state land. In whichever way, they too experience the common pattern of limiting access and sustaining lives with forest resources.

**Figure A 6.5:** Type of land ownership



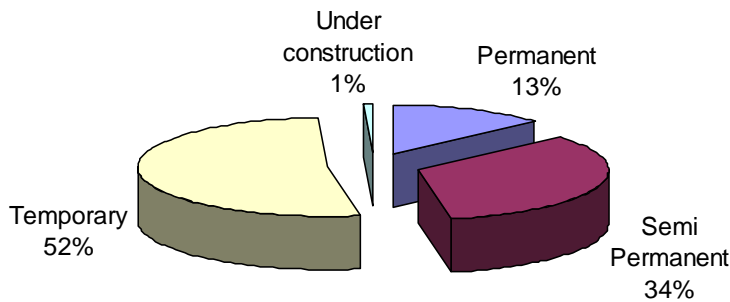


As elaborated in figures below, most of the Vedda houses in Pollebedda are temporary, less than 250 square feet floor area, single roomed, clay walled, cow dung floored, *illuk* grass roofed.

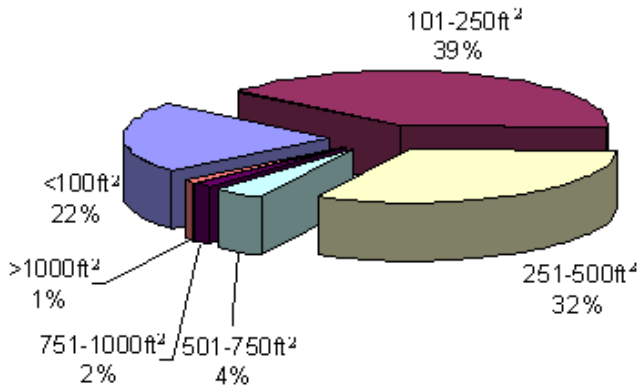
Veddas in Pollebedda have used to a sustainable lifestyle and built impermanent, transitional shelters that could withstand a tropical rain and solar heat. There is a tendency for the new generation to upgrade their housing status with cement walls, tin or tiled roofing material and permanent structures though 52% of the families still live in temporary houses.

Only about 5 families live in permanent shelters out of the 180 families in the village. Some of the families were provided with houses by the government. Most of those houses are currently in an unusable state. Houses are covered by polythene sheets and the roofing material is tin sheets that are not appropriate for the region.

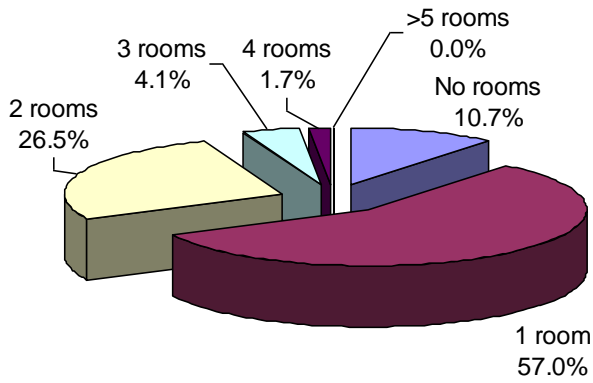
**Table A 6.6:** Housing by nature of house



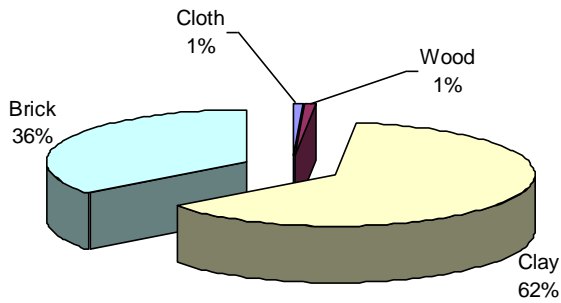
**Figure A 6.7: Housing by size of House**



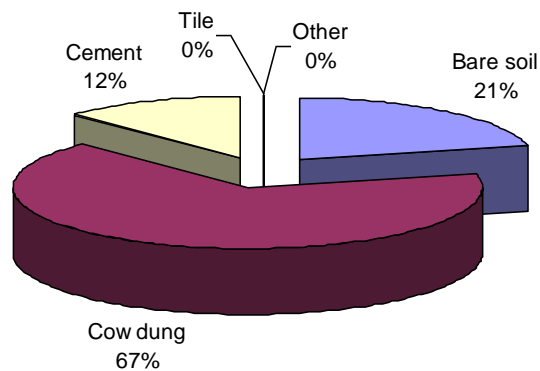
**Figure A 6.8: Houses by number of rooms**



**Figure A 6.9: Houses by type of wall**



**Figure A 6.10: Housing by type of floor**



#### ***A 6.4 Socio- political situation***

The Pollebedda Veddhas too are facing the consequences of unbalanced modernisation which is seen in most of their recent change in their lifestyles. Even though they have become modernised, they are still typically poor, are entitled to the Samurdhi assistance package provided by the government.

Two generations ago, they were living in an area with abundant natural resources and they did not have to work to lead a balanced life. They are still in the process of getting adapted to the ever changing lifestyle.

Due to the modernisation process, their food consumption patterns have altered and most of the people consume at least two meals a day. There are many who have adopted consuming three main meals a day and most of the main meals consist of high proportions of starch and less meat.

Consumption alcohol and other illegal addictive substances are high. While almost all males consume ganja, there are women too who are addicted to ganja. There are even children who are addicted to ganja in an immature age as low as 8 years. Aiding these activities are about three illegal gambling posts that males gather to play cards after working in the morning.

Amidst modernisation through the influence of the mainstream, the Pollebedda Vedda community has remained at least rural and agricultural without diversification or complicating their economic activities as much as seen in the Dambana Veddas.

#### **A 6.4.1 Family life**

Nuclear family relationships seem to be rarely seen whereas the families that have exposed to farming and the mainstream culture has become encouraged to have extended families.

#### **A 6.4.2 Marriage**

Age gap between the husband and the wife is significantly high. Family interaction is less. Bonding of children with parents is relatively low. This may have resulted due to having many children in families. Family planning is taboo. Even though it is observed that the Sinhalese husbands bring their wives to the maternal clinic on bicycle, a similar practice could not be observed among the Vedda people.

Most of the indigenous women have children because they want children. They are mostly accidents. Children just grow up without care. When one is being breastfed another is in the womb. One woman has 8-10 children. So, how can she give attention to all the children. The children become lost within the society. It is the bond between the children and parents that craft the children and their futures. We look after the parents because we were looked after by them. Most parents are not cared for because of their own fault. Children grow up on their own. Girls become helpless because of the same reason.

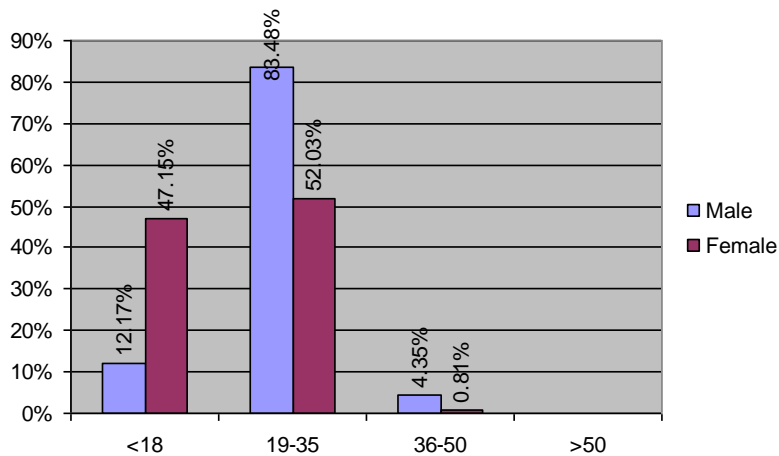
Poly Gamy is also seen in the village. Indigenous people do not see any importance of legal documentation and are ignorant about the conventional norms and forms and legal issues pertaining to marriages. There have been cases of close blood relations getting married and there are also cases of children with disabilities born to such couples.



There are no such rituals that are performed at weddings. It is like “if you like someone, you go and ask for her consent and ask to come with you with the consent of the parents. On the day of the marriage, meat and honey is presented to guests.

*"Having sex is not a serious thing for the people. It is yet another biological process. When they need to have sex, they go to the bushes and do it. There are women who have started to use emergency pills regularly. There is a tendency of economically deprived women to become carriers of sexually transmitted infections. They are still continuing to associate several males."* –Public Health Midwife, Pollebedda

**Figure A 6.11: Marital age by sex**

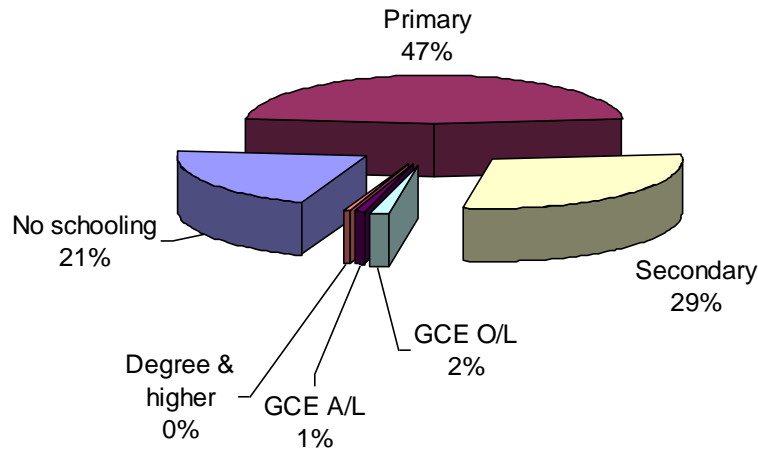


As seen in all the Vedda settlements, underage marriages among the girls seem to be high which result in high incidence of teenage mothers as in all Vedda communities.

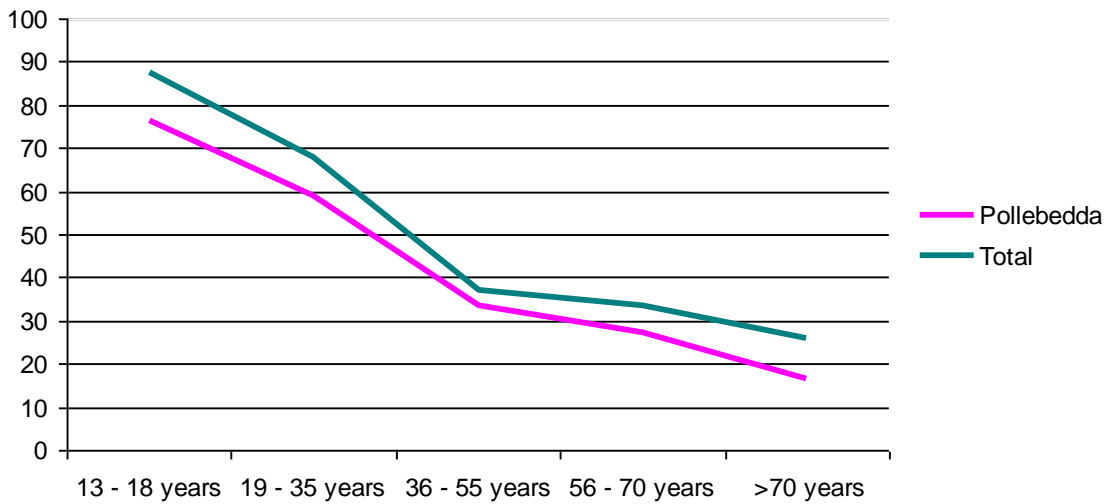


### A 6.4.3 Education

**Figure A 6.12: Education attainment**



**Figure A 6.13: Literacy level by age**



The school has started to function in 1957 and subsequently in 1959 March 1<sup>st</sup> it started to function formally as a primary school. Mullegama School was constructed in the 1940s. It was in 1965 that a principal took office in the school. Currently there are classes up to G C E Ordinary



Level. There are 16 teachers in the school including the Principal and 422 students. There are laboratories, library, computer laboratory.

A non formal education class has been initiated to accommodate particularly the indigenous children who have not schooled. The class is referred to as the “Binduve panthiya” in a discriminative way. Vedda children started to school after 1975. Now things have changed a lot and many children with indigenous backgrounds go to school.

However, there are occasions where teachers discriminate against children of Vedda origin. Still children are not comfortable going to school as they are traditionally used to leading a nomadic and free lives without boundaries or disciplining. Many teachers decide to leave the school prematurely and this has led to many human resources being short. There are no teachers for Mathematics, physical training, computer and there is also no librarian.

There are teachers who purposely negatively stereotype indigenous children. Even within such a situation children with indigenous backgrounds passed his year five scholarship exam last year. In the same year, Pollenbedda school emerged runners up at the all island inter school volley ball competition which was represented by some indigenous children.

In Pollebedda, currently there are 450 schooling children and 145 non schooling children who are in the schooling age. Many children drop out or do not go to school due to the parent’s negative attitudes towards schooling. Most parents do not know much about education. Everything was based on the forest in these areas a generation ago. There are children engaged in providing manual labour while they should actually be in grade 2 or 3 at school.

Major reasons for the disruption of education of the indigenous children are induced by the lack of enthusiasm of parents, economic poverty, the current education system discouraging failing of weak students leading to children not being able to grasp higher standard of subject matter in senior classes, children engaging in economic activities, children not having clothes, children fearing of teachers and other Sinhalese children.



#### A 6.4.4 Health, Water and Sanitation

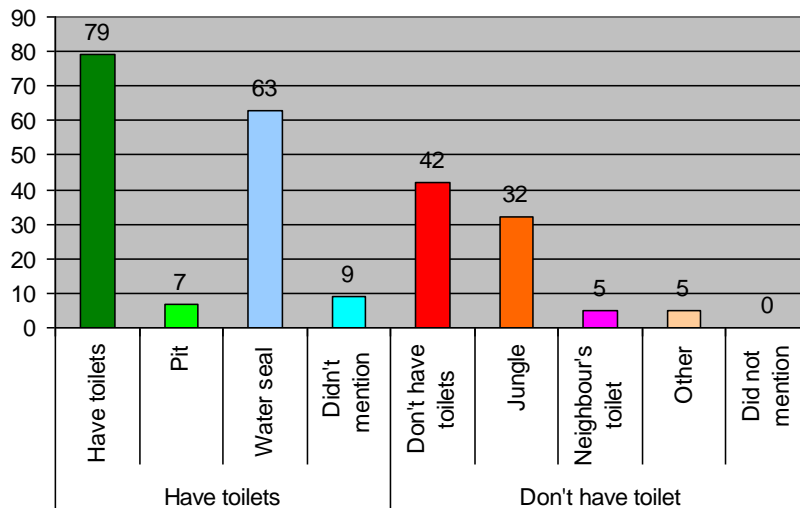
Malnutrition is in comparison prevalent among the Pollebedda indigenous people. Child malnutrition is considerable high. This has resulted from the lack of family planning.

Women are also at risk of being under nourished. Women work more than the male counterparts and consume less food. Females tend to go to the villages and engage in manual labour whereas the males spend their afternoons leisurely at the community boutique playing cards and in the evenings at the bar.

According to the Medical Officer of Health, indigenous people are less prone to catch diseases prevalent among the Sinhalese people that interact with the mainstream. However, diarrhoeal infections, respiratory tract infections are prevalent among the indigenous people.

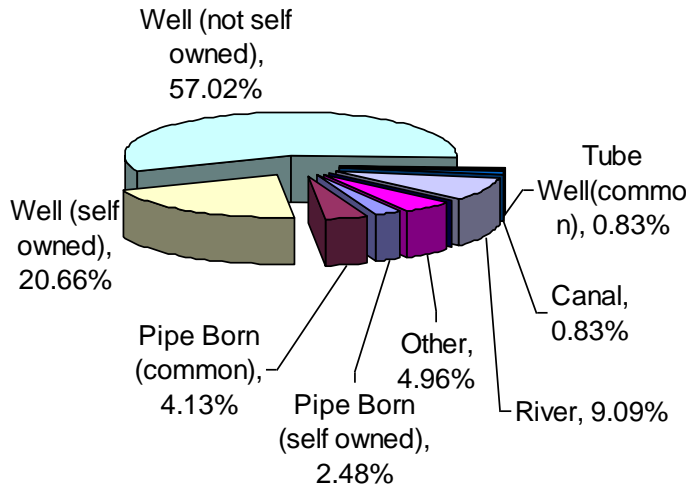
There is a toilet provided under a government project. It is a very poor and an unstable house and is insufficient to protect from the rain. Even the people who have toilets do not go to toilets as they are unaware and are not used to the facility.

**Figure A 6.14: Toilet usage**

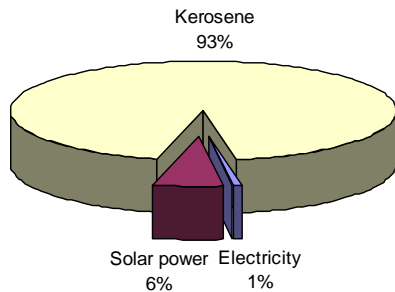




**Figure A 6.15: Source of water**



**Figure A 6.16: Household energy consumption**



Almost all domestic lighting (93%) is done using kerosene. There is a 6% use of solar lighting which have been donations by NGOs. Grid electricity is accessed by only 1% of the Pollebedda Veda community.

#### **A 6.4.5 Association with outside world**

The current generation cannot be qualified as Veddass. Only our generation knows what Veddass are all about. Young crowd go to Colombo in search of employment and are also going to the army. Three of my grandchildren are in the army. They do not want to see our culture progressing into next generation.



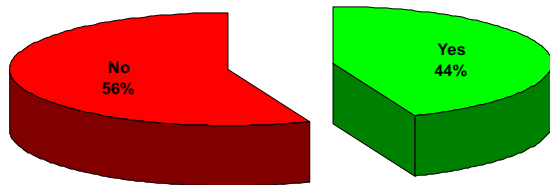
### A 6.4.6 Interactions

Wariga Sabhawa is the place where all the indigenous people in Pollebadda get together and discuss their issues. But it has stopped its functions four years ago. In 2010.02.14 we decided to gather again to reorganize the Society. I too was invited to take part for this by its former office bearers.

I nurtured my children, educated them, they went for jobs. They helped me with the *chena* cultivation. My children are not lazy. If the parents are lazy, children too become lazy. Two of my children joined the army and one of them died and I receive his salary. Now, the youngest son has returned from Colombo leaving his job and is now looking after us. That is because we nurtured the children well.

After 1977 no government has given any welfare facility to indigenous families. All facilities are given to Dambana. Even though Dambana is the centre of distribution; all these facilities are not distributed evenly. Still there are people in the village who have never been to the Maha Oya town.

**Figure A 6.17:** Interested in the day to day political environment of the country



Mothers and fathers are concerned about the children when they are very young. With age, children become independent and become distant from parents. There are some children that continue to stay with their parents. When mothers and fathers go and sleep with other men and women, children also learn and follow the same pattern. Even a person who wants to improve cannot improve in this setting.



*“If you hear the filth that is uttered during heated arguments, you would not even stay in this village when you grow old, you are not really cared for by anyone. I have many children but there is no one for me now. I am blind and no one is around me”- T B Gomba, Pollebedda.*

The generalised version of the way Pollebedda Veddas interpret the current system of village politics is as follows. "During the time of elections, people are mesmerized. They provide tea and win the villagers. There is only a minority that knows how to vote. They do not have one policy. Because of un-education, they do not know why they are voting. Politicians never come to the village after the campaigns. Even the person that was elected from the village does not come to the village now".

As far as the future of the children in Pollebedda are concerned, many parents do not understand the importance of giving love and affection to children whereby depriving their children from accessing future opportunities. This also shows how much deviated they are from the Vedda customs that they used to practice that encouraged strong family bonding.

Apart from the internal issues that negatively impact the family lives of the Pollebedda Veddas, there were also external issues resulting in bringing in detrimental consequences to the everyday life. During the turbulent time highlighted by the war in the North and East they had to run and hide in the jungle at night. While the Sinhalese people seek refuge in schools and temples, the Veddas could not, compelling them to seek refuge in jungles. Subsequently, Gomba, the leader of the Pollebedda Veddas wrote to the authorities a several times to obtain services of the Grama Arakshaka Niladhari (Civil Defence Force) and 10 of them were provided to the village. Even such interventions could not prevent the LTTE from intruding the Pollebedda village in 2008 which resulted in killing of three villagers.

*"The very first seeds of LTTE horror came with the Aranthalawa incident where thirty Buddhist monks were killed. Later the terror spread to adjoining villages such as Kuruduwinna and Damanegama. Then we started to hide in the jungle in the night. I made a hut (wadiya) from coconut leaf. Twenty three families were hiding there in the*



*night. We had no weapons at that time. So we were keeping mammoties, axes, and knives. Later we were given guns by the police. Then we used to stay in the jungle with our weapons"- Ayuwardena, Pollebedda.*

#### **A 6.4.7 Leadership**

It is unclear as to who will become the next leader once the present leader, Gomba is diseased. Gomba's son, Gunawardena is likely to gain the leadership, however there are other competitors who have gained momentum and popularity to take over the leadership. Namely, Mullegama Gamini and Ayuwardena are among the next campaigners for leadership.

There is a serious issue of allocating lands among families. Sinhalese deceive our people and take ownership of our land. Most of the aid given by the government is enjoyed only by the Sinhalese. All people try to obtain assistance at an individual level due to the competition among individuals.

The reality is that there is a power struggle within the community to take over the leadership from Gomba. There are several contenders, but none of them with a vision to serve their own. Instead they fight for the leadership so that they could enjoy benefits given to their community single handedly. The current leader is also not prepared to hand over the leadership even to his own son as it would result in him not being able to acquire the resources given to the indigenous community.

Whatever intervention taken by any second string leaders are disrupted by the other contenders so that one would not be able to highlight himself as an undisputed leader. Many in the village are against the leadership coming from father to son and are also seeking legal procedures to gain control. However, within the process, indigenous culture is even more threatened.



## **A 6.4.8 Role of Government Officers**

### ***Grama Niladhari***

Grama Niladharis are performing their duties in the village and are mostly doing administrative work on behalf of the Divisional Secretary. There are other services pertaining to the cultural officers and wild life officers that the Grama Niladhari coordinates with the community. Many believe that the Grama Niladhari could be used to deliver a better service for the community.

### ***Samurdhi Officer***

There are considerable number of Samurdhi beneficiaries in the village and there are many who should be included but are excluded. Transparency of some of the officers who have been in office earlier was also mentioned by the people.

### ***Department of Wild life***

Now, it is prohibited to harvest forest resources such as bee honey and wild animals. There is a conflict between the wild life conservation department and the Veddas. It is due to the breaches of the law by the Sinhalese for which Veddas are accused. Such practices of the government officers have prevented the Veddas from enjoying their rightful hunting and gathering grounds.

Such grievances of the Pollebedda Veddas are highlighted in the following verbatim of the Vedda leader.

*"We cannot eat meat that's sold in shops. The people who can kill animals engage in hunting and there are Sinhalese people who sell meat for around Rs. 350- 400 a kilo. Wild life conservation department officers too should bare part of the responsibility for not performing their duty. My son Gunawardena was caught recently for cutting an iguana. He had to sell his seeds bought to cultivate the next crop to pay the fine of Rs. 25000. If one of our people hunt, Sinhalese call and tell that to the Police. The wild life department is not a threat as it used to be as there is no jungle left to be protected. There might be some problems when the forest areas are cleared under the Ramba Ken Oya irrigation scheme". T B Gomba, Pollebedda*



#### **A 6.4.9 Impact of NGOs**

The impact of the NGOs operating in the Pollebedda village seems to have generated factions within the process of providing benefits.

*"There are people coming and taking photos and giving us Rs. 100-200. They find money with the photos. The only persons that helped us were Dr. Spittel and Mr. Kuruppu"*

There are also evangelist movements operating in the area in guise of development programmes.

*"As there is nobody helping their poor situation our people do anything if they are given a meal or any benefit. I was also asked by a person from Netherlands whether I would like to join them. And I said if there is anything you can give me, please give, so that I could consume, but I will not change my religion. There were people from the village who were converted to Christianity leading to many factions in the village. There is no temple in our village. The monk in the temple closest to our village is not a proper monk. Therefore, there is not much of interaction between the people and the temple. Christians have come to our village and some have settled down in the village. There are some poor and lazy people who go behind them for favours. Some women go for prayers with their children."- Ayuwardena, Pollebedda.*

Most of the villagers feel that the responsibility that is vested on the Buddhist temple in the village seems to be ineffective in providing needy services to the community. This has paved the way for religious cults to spread their versions of religions. There are already about 5 – 10 families that have converted to Christianity and there are also some more families that are under the influence of the “Jeevana Diya Sabhava”. Even the current leader, Gomba is under the influence and is being economically benefited.



Understanding the economic marginalization of the people, they have offered services to the village and are currently conducting a preschool through which ideologies are strategically transmitted to the children.

#### **A 6.4.10 Impact of Development Projects**

There have been many phases of resettlement and development in the Pollebedda village since the pre independence era. Firstly it was Dr. Dr. Spittel used to come in a push bicycle or a bullock cart to provide assistance for the needy. As Dr. Spittel was well versed in Sinhala he was accommodated by the Pollebedda Veddas in the Alu Gal Ge, Dik Gal Ge, Pihillagoda Gal ge, Elaboda gal ge, Balane gal ge, Nuwara gal ge for weeks.

He used to bring goods such as food, knives, axes, plow. He also brought *cunai* (Quinine) tablets for *Mora Una* (Malaria). He introduced cap guns and gun powder to make hunting easier. Further he had encouraged the Veddas to engage in farming as a first step of modernising. Dr. Spittel provided with them all required utensils for *chena* cultivation and also seeds. Nevertheless, the newly relocated Veddas were not used to engaging in agriculture making us starve in a relatively short period of time. Then the *Arachchi* (Grama Niladhari) of the village informed this to Dr. Spittle and each family was given a ration pack which included 2 bushels of Kurakkan, bushel of Mayze and a pound of salt.

Later on the Pollebedda village was left untouched till the mid 1980s till the modernisation programmes came into the village with agricultural extension programmes and increased interest on irrigation schemes. Currently Pollebedda is one of the villagers that are under the direct impact of the Ramba Ken oya irrigation project as one portion of the sluice holding bund is constructed in the village itself. Therefore, many villagers will be prohibited from carrying out their agricultural activities in that region once the project starts.

People from Nellyyadda and Kurunduvinna who have deeds under their names are highly likely to be provided with paddy lands not exceeding 1.5 acres. Then, the people with deeds who are by the main canal development area will also be given paddy lands as compensation. Thirdly, the



indigenous communities will be considered. However, only the ones included in the voters list will be given preference when providing lands as compensation according to the understanding of the Veddas. Finally, the villagers representing the 7 villages under threat will be provided with lands to resettle. Under the project none of the affected will be provided with monetary compensation or houses.

Due to the Ramba Ken Oya Project attracting many labourers from outside the village, there are lot of services that are granted from the people in the village. Unfortunately some of the services include providing sex for benefits that is not considered morally correct by the cultural settings. Due to the economic deprivation, women and even young girls have become sex workers. The culture has altered itself to a situation where there are pimps who connect such sex workers with prospective customers. As they are unaware about the preventive and precautionary methods used by conventional sex workers in urban settlements, those women that engage in sex work have become exposed to the risk of becoming victims of sexually transmitted diseases. It is said that there have been instances where such women have opted abortion as a last resort, some of which have been done using traditional and life threatening methods as they are unable to afford expensive professional services.

Therefore, in general, the Veddas in Pollebedda have been placed in vulnerable situations when ever development interventions have taken place without the consultation of the Veddas. Further, if the Veddas have been left alone to self evolve, they could have developed their own coping mechanisms to face change, but unfortunately they are hamstrung to self evolve which makes it even more difficult to ensure their survival and cultural preservation.

#### **A 6.4.11 Discrimination**

There are times where the indigenous males that engage as waged manual labourers in Sinhalese villages are called “*geri Veddo*” as they are displeased about the laziness resulting in poor quality of work and amount of work performed.





Danigala lineage is considered a high cast and nobody was reluctant to marry a person from the other groups. In the past, where marriages were virtually confined to the persons within the tribe. It is not so now.

## **A 6.5. Culture**

The culture of the Veddas is fast disappearing at an alarming phase. While certain aspects of the culture have become extinct, some aspects are on the verge of becoming extinct. However, there are still certain aspects of Vedda culture and lifestyle that could be revived with systemic intervention.

There is no particular way to qualify an indigenous Vedda person and a Sinhalese as they all appear the same, speak the same dialect of mainstream Sinhalese, and practice typical Sinhalese culture. However, there are a very few people who are proud to be called “a Vedda”. Considering the marketability of being a Vedda, there is a miniature local minority who prefer to identify themselves as Veddas. The younger generation cannot be qualified as Veddas. Only the a few older generation Veddas know at least a few aspects of their descent, culture, traditions.

Surname is another method of identifying Vedda lineage. However, this method of qualification would disqualify maternal Vedda lineage.

*“I only have the surname in front of my first name (Danigala Maha Bandaralage) to recognize my indigenous descent. Since we are living in Pollebedda no one recognizes us as Veddas, unless we call ourselves Veddas.” – D M B Balawansha*

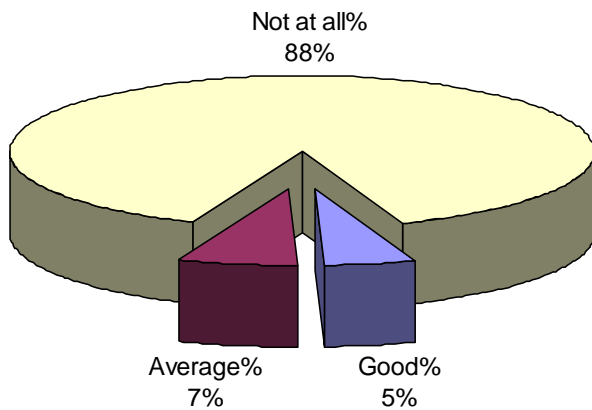
### **A 6.5.1 Language**

There is only a minority of the indigenous community in Pollebedda who are capable of using the Vedda language. They use the Sinhala language and some can converse in Veda language. Though most of them know meanings of most words but are not fluent in communicating. In fact, none of the villagers are fluent in the language.

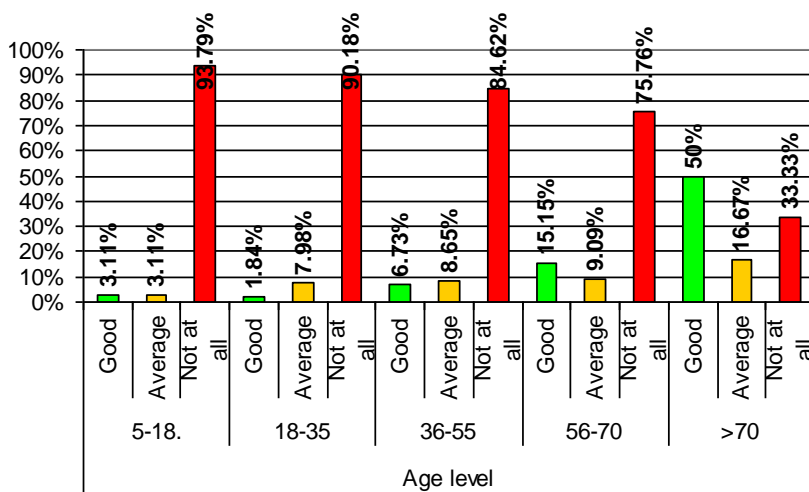


Although they do not use the Vedda language, there are elderly persons in the community such as Gomba who could understand the Vedda language well and also converse well. Somwe of the common words that are still familiar to many Veddas in Pollebedda include bull- Gavara, Goya-Munda, monkey- Deli hota, elephant- Mol mota, bear- Handaya, Deer- Kabara, Areca- Kahata gedi, coconut- Thel bo gedi, Lime (*hunu*)- Alu pojja, tobacco- vesa kola, betal- pengiri kola.

**Figure A 6.18:** Breakdown of population according to language skills



**Figure A 6.19:** Age wise distribution of language skills



### **A 5.6.2 Clothing and appearance**

Although there are exceptions, there is nobody in the village that dress up in the traditional Vedda attire. Understanding the many attractions that self primitivisation could offer, there are also Sinhala people from adjoining villages that imitate Dambana Veddas.

### **A 6.5.3 Hunting, fishing and gathering**

Long ago they used to hunt. However, the current generation has never used the bow and arrow. They say that they cannot even pull the rope of the bow.

*"In the olden days, our ancestors used bow and arrow, but we cannot use those. They could use bow and arrow well because they were strong. Current Veddas use guns instead. We do not even know how to make such bows. We know some traditional songs."*

– D M B Balawansha

### **A 6.5.4 Folk songs**

Folk songs are equally disused and is nearly extinct although there are glimpses of hope for revival. Still there are a few people who could sing a few traditional folk songs.

### **A 6.5.5 Religious beliefs and practice**

Most of the Veddas in Pollebedda are Buddhists and there are serious stresses from evangelist Christian cults to convert these people into their groups through offering services and goods such as day to day needs, preschool education.



### **A 6.5.6 Traditional medicine**

Through traditional medicine is still practiced by a few in the community, there are many in the community who challenge the reliability of the treatment and the distortions that the traditional methods have absorbed over the years.

### **A 6.5.7 Traditional dances, mantra, rituals, music, songs and ritual dance**

There are a very few, that too from the older population know Bambara kavi (wasp poems) that are chanted when going to harvest wasp honey, mantras that are chanted to control or chase specific animals. These practices are gradually being forgotten by their people due to not practicing, because they do not go to the jungle, hence not getting a chance to use them. Mantras are chanted when aggressive animals confront them in jungle.

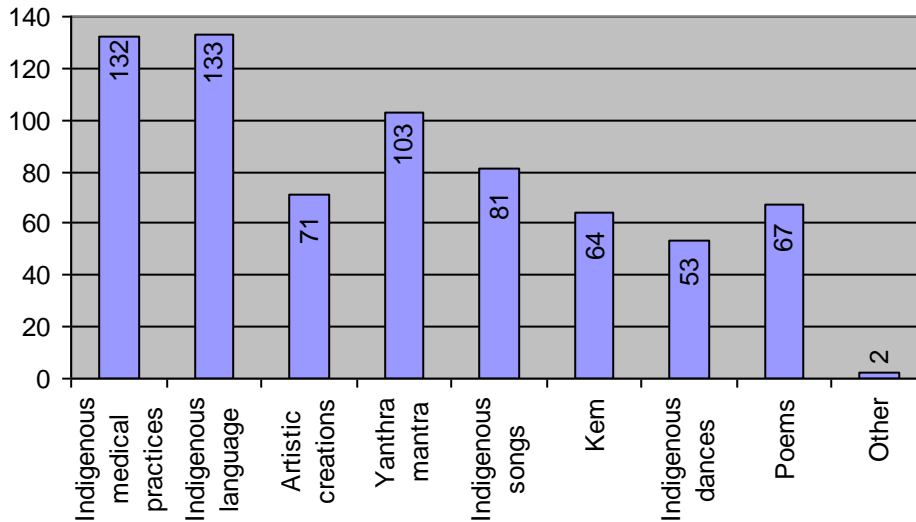
Apart from the above, there are traditional lullabies that are sung, mainly by the females. There are also poems sung for Kande yaka (devil of the mountain), ran ayuda vanniya, Ran Dalupatha Vanniya.

They have used to dance Kiri Koraha, Ne yakuma, Indagolle yaka, Rimal Yaka. They believe that they enjoyed abundant rain required for *chena* cultivation when they performed those dances. Rain also triggers flowers blossoming that result in breeding of bees and abundant supply of bee honey which is part of their culture.



### A 6.5.8 Preservation of culture

**Figure 6.20:** Willingness to learn Vedda culture



There is a need for people that are knowledgeable about the culture if they are to preserve it. There are only a very few that know their actual traditions, and therefore, unless there are possibilities of extended sharing of knowledge process between the communities it is hardly possible to revive the culture and traditions.

*“Ape hathmuthu pramparawa thamai hondama varige. Vedda kiyanne Vadagarhkama (Our clan is the best clan, being a Vedda is an honour). There were intelligent and talented men like Randunu Wanniya. I have taught Kiri Koraha to three of our people, but they do not practice that now.”- T B Gomba, pollebedda.*

However, as a group of people who are disusing their traditions and culture, they still want to revive their cultural knowledge. Main areas of knowledge enhancement required by them include indigenous medical practices and to enhance Vedda language skills.



## **6. Main constraints faced for existence and cultural preservation**

The single major issue is the water scarcity. Due to the drought we cannot engage in *chena* cultivation. Last year there was a drought spanning for 8 months. All crops were destroyed and there was not even water to drink. Wild boar intrusion is a big issue. Pea cocks have become a considerable pest now. Even though the wild elephant intrusion has reduced over the years, destruction caused by wild boar is still evident. We have to sleep in the huts at night to protect crops.

There have been many instances where Pollebedda Veddas were given appointments in the government sector in teaching and as wild life officers, but due to an unknown factor their appointments have been cancelled repeatedly.

There seems to be a conflict between the Dambana Vedda clan and the Pollebedda clan and discrimination by Dambana clan which they believe is hindering the process of cultural enhancement.

As the discriminative behaviour of the Sinhalese people in the adjoining villages , they prefer living separately and segregated. However, due to the scarcity of lands and resources, it would not be practical to see complete segregation of the Pollebedda Veddas from the mainstream. Considering the gravity of the cultural extinction, it is also an area that should be looked at.

They are not allowed to practice their traditions. They are prohibited to hunt, collect forest resources. They are not allowed to go fishing in the tank as the fish was introduced by the government under a project. Indigenous farming methods should be introduced to villagers such as ancient (traditional) farming methods, old types paddy seeds, *kurakkan, thala, meneri, grams, waguru, thana* should be introduced to them.

*"Do we know how to collect bee or wasp honey, can we manage the forest resources, are there animals, do we have our laws. We do not have anything. Under someone else's law, can we live our way?"- T B Gomba, Pollebedda*



## **Annex 7. Cultural Activities of the Veddas**

### **A 7.1. Shanthi Karma**

#### **A 7.1.1. Hathme dance**

In the middle of the jungle, an area is selected to perform the ritual and the area is cleared and arranged about three days prior to the event. Simultaneously, people (bhara venava) make a promise to Kalu Bandara Deiyu (one of the ancestors of Veddas who died a number of years ago). The ritual is performed for a period of two days. Four flower baskets are installed at the four corners of the performing area.

##### **A 7.1.1.1. *Mal eliya***

Mal eliya is made to worship/ recognise Maha Lokuwa and Kiri Amma. Mal eliya is made with pieces of banana trees installed in the shape of a house in which some Na leaves (Mesua ferria, or iron wood) are hung.

##### **A 7.1.1.2. *Mal Maduwa***

This is made to recognise a Yakinni (devil). Similar to the above structure, another structure is made in which Na leaves are hung. Some betal leaves are also kept as offerings or alms.

##### **A 7.1.1.3. *Muk Kaliya***

Muk Kaliya is the area where the dances are performed. Two poles are erected and Na leaves are hung on a line that connects the two poles. Rath Mal (Ixora coccinea) are also hung. Above the line, a coconut flower is also installed. This is also made to recognise devils. The Kapuwas wear rath mal on their heads and around their waist.

##### **A 7.1.1.4. *Harahuma***

This is one of the most important part as they call it which is decorated with Gok kola which are premature leaves of coconut (Cocos nucifera).



In the ritual, divined gods (mostly the ancestors), yakkas (both male and female), and Kiri Amma (milk mother, or women who have reared children as a symbol of fertility) are given recognition, celebrated and are worshipped.

The ritual usually starts in the afternoon with the bringing of alms and offerings from the devalaya in the village ceremoniously with drummers and a perahara. The offerings are Pepper, jewelery. This is called Hathme Vadama Kireema. Thereafter, dances are performed for devils. The Yathika (prayers) and dances start at mid night. The kapuwas place plates of offerings on the heads of the people and cast their blessings. Throughout the night the Kapuwas get into a trans state of Yakas and yakinnis. Kiri Koraha is performed in the following day.

#### A 7.1.1.5. *Kiri Koraha*

At the beginning of the performance, the kapuwa dances and cuts the coconut in half and the coconut is scraped with a tool made out of sharpened areca wood. Incense smoke is lit and kept near the scraped coconut and eventually the scraped coconut with incense smoke is covered with the koraha. While it is covered yathika are chanted. Then the head of the kapuwa is covered with a towel and the coconut is squeezed (juiced/ milked) while dancing. Some turmeric is applied to the coconut milk (pol kiri) and the mixture is sprayed at the people just like spraying holy water in most other religions. They believe that the water is holy and that illnesses could be cured with the coconut milk. What ever left over coconut milk is then drained into a place where people do not usually go or step on and not consumed by animals. At the latter stages of the ritual, the kapuwas destroy the Muk kaliya while chanting prayers (yathika). Then the Yaksha dancing goes on till near mid night.

The sequence of the performance, traditions of the performance may differ from place to place depending on the sub culture.

Even though Kiri koraha is performed within the Hathme, Kiri Koraha's objectives are somewhat different from the Hathme's. The expected outcome of the Kiri Koraha are to save





cattle from diseases, to save people from infections and diseases, to protect people going into the wild for hunting and honey gathering and also to make hunting and gathering easier.

However, certain aspects of the Kiri Koraha and the Hathme seem to have close relationships with the Sinhala culture in Sri Lanka. Some of the questions or puzzeling areas about the traditions shold based on the rituals itself and also on the concepts behind the rituals.

Kiri Koraha concept itself is more likely to be Sinhala in origin than hunter and gatherer as they appear to be. Most of the Deviyos they worship and request protection are Bandaras who are not typical Vedi names but are more closely associated with the Kandyan nomenclature. If they were hunters and gathers, why would they depend on coconut and koraha, which is used by rice eaters. Further, the Kiri Koraha is performed to request protection to the cattle, which means that they have rared cattle and have not solely been dependant on forest resources.

Therefore, it shold either be a fairly recently acquired ritual from the Sinhala or it is evidence to support that the Sinhala and the Veddas have co existed and there were exchanges of culture and people from Sinhala to Vedda and vice versa throughout the history. Furthermore, it proves the impracticality of applying the conventional hunter and gatherer concepts applied to describe African, Australian or South Amarian native aboriginal people.

### **A 7.1.2. Deva Danaya**

Deva Danaya is another Shanthi Karmaya performed by the Veddas and is related to agriculture. The spaciality of the Deva danaya is that it has specific objectives which are as follows.

- To protect the crops from elephants and wild boar.
- To enjoy a good harvest.

The Bharaya (promise) is done for three gods, Saman Deiyo, Kataragama Deiyo, Vanniya Bandara Deiyo and if crops fail even after the promise, a Deva Danaya is not offered. If the harvests are good, Veddas perform the Deva Danaya ritual in thanking the deviyas (gods). They



believe that the plantations are protected in various ways if they promise offerings. E.g. you could hear sounds of chasing birds away from paddyfields. At times where elephants intrude paddy fields, the people in the pala (treehouse) are awoken by noises so that they could chase elephants off.

As offerings at Deva danaya, Milk Rice with sugar is presented along with Kavum (oil cakes) and a portion of the harvest like mayz, fruits. All these food items are cooked and prepared at the threshing floor. The offerings are presented to the deviyo that they believe in on a mal asanaya (small stage covered) and the kapuva chants yadini that cannot be heard or understood by anyone. The alms offered to the gods are then presented on banana leaves to the people who participate.

This ritual too exhibits the aspects that have been borrowed by the Veddas recently from the people engaged in agriculture. As Veddas are not people who engage in organised agriculture, it is highly possible that the rituals linked to agriculture are borrowed recently.

### **A 7.1.3. Worshipping Na Yakku**

The Veddas have worshipped the Na yakku (relations who have passed away). They believe that once a Vedda who was greedy for cattle, honey, meat, dies, they become na yakku in 7 days according to their belief. If a family member is attacked by a snake, elephant, catch a disease, they believe it is due to the impact of the Na yakku. Na Yakku are represented as gods, devils, kiri ammas, nachchila (Grandmothers). Those Na yakku are as follows.

- Yakku- Tarli yaka, Kande yaka, Indigolle yaka, Mal dam paha yaka, Gale yaka, Ara yakku, Reeri yaka, Helammugala yaka
- Yakinnio- Al yakinna, Radiya yakinna, Hinsal kumari, Reeri yakinna, Kadavara reeri yakinna, Ruwal Yakinnu, Maha Yakinnu,



- Kiri Amma varu- Unapane Kiri amma, Indigolle Kiri Amma, Kukula Pola Kiri amma, Sath Paththini Kiri Amma
- Gods- Kalu Bandara Deiyo, Bovela Gedara Deiyo, Manik Bandara deiyo, Kumara Deiyo, Gale Bandara Deiyo, Vanniya Bandara Deiyo.
- Maha Lokuvo- Diya Gala Lokuwa, Unu Kiri Gala Lokuwa, Serana Lokuwa
- Vanniyo- Ran Ayuda Vanniya, Ran Dalupatha Vanniya
- Others- Valli Amma, Kuveni
- Specific to Vakarai- Veda chchami
  - Chenpaganachi,
  - Chenpagavanniyam,
  - Veda Teyvam
  - Kappan Teyva
  - Chennai Vairavar (specific to Chena cultivation)
  - Vairavar,
  - Narasinga Vairavar,
  - Sudalai Vairavar,
  - Veerapathiran,
  - Pathia Kali.

When such things happen, people go to a Adura (witch craft person) to see whether the problems are caused by the dead. And the adura who could communicate with the dead tries to communicate with the dead. This is called pena balanava. There are 18 such penas. Mol Gas pena, Gal pena, Kulu pena, vee pena, Pathuru pena, Hack pena, gira kathi pena, athala pena, Kothala pena are the main ones.



#### A 7.1.3.1. *Vee pena*

Some paddy grain is put on a winnowing fan and a betal leaf is put on the grains and the palm is placed on the betal leaf and pressure is applied and the adura asks what the yakshaya causing diseases is. Then, the adura names the na yakas one by one and asks which one if causing trouble. Such yakas are Reeri yaka, Reeri yakinna, Kadavara reeri yaka, Ginjai kumari, Sanni yaka, Bola Sanni yaka, Vadu gei sanni yaka, Mulu sanni devathava, Sohona, Kalu yakshaya, Avara yakshaya, Ira mudun yakshaya, Sanda mudun yakshaya, Siu pali yakshaya, Thuba pali yakshaya. When the name of the concerned culprit yaka's name is mentioned, the paddy grains in the winnowing fan automatically start to shake from side to side. After identifying the particular yaka, the naa yakka is taken out or is "eli banava". To take the yaks out, dolos yakuma has to be danced and it requires organising the pandol (Thorana), pandol lightings, kapum thorana, Mal eliya, Hara Huma.

To bring the yakas a prayer is chanted. A mixture known as the "Le van Kotuwa" is placed on the flower base. The adura asks someone else to apply some of Le van on the forehead of the adura and the adura goes into a trans state. Le van applied is called thoppiya.

#### A 7.1.3.2. *Kiri amma varu (Milk mothers) worship*

This is a shanthi karmaya that is performed by the veddas to increase fertility of subfertile mothers and to cast blessings for children and infants.

A decoration is done with 12, 14 or 24 gok kola. These decorations are called Aavuda mal, danga mal and idda mal.

Divas kiri amma should be performed (danced) before 11am. The costumes that are worn for the ritual is called "hangala bandinava". When the performer is dressed in hangala they have to be in the yadini pola (place where the ritual is performed) till the costume is removed.



Kiri ammas for which these performances are made are Divas kiri amma, sath paththini kiri amma, Saraswathie kiri amma, Una Pane Kiri amma, Indigolle kiri Amma, Maha Loku Kiri amma and kukulapola Kiri amma. Apart from the Kiri ammas, there are other's called as Maha Lokuvo such as Gandegala Lokuvo, Diyagala Lokuvo, dani Kiri Gala Lokuvo, Serana Lokuvo, Kehel Pothu Lokuvo.

It is observed that the rituals of performing Kiri Amma and Maha Lokuvo have different ways even within Dambana. The Aduras of the older generation say that they performed the rituals with great respect and observed rules accurately. For example, the Hangala is worn, they do not go out of the performing area, but the aduras of the current generation go out of the performing area.

## **A 7.1. Rituals**

### **A 7.1.1. Funeral**

About 20-30 years ago there was a funeral ritual that was practiced among the people of Vedda origin. It was stereotypical and simple so that it would be just as simple as they used to live. The way the dead body was kept was different. A "Labada Hick" tree is cut to the height of the dead person and the bark of the tree is peeled. And it is with the peeled bark of the tree that the casket is made. Then with cellulose strands of trees (patta), the ends of the casket are tied and a lid to the casket is also made. This type of casket was finally made for the funeral of Uru Varige Thisahami.

When an average person dies, the body is placed on a mat and the ends are tied and the mat is placed on two long pieces of timber with which the body could be carried by four people. Until recently the bodies were never embalmed. A funeral was represented by only 10- 12 people. Yams and mayz were given to people who come for the funeral.



Temples were at an uner developped state and the panshukula were not offered to Buddhist priests. It was since recently that the Veddas too started to offer panshukula to the Buddhist priests.

On the other hand this indicates the recent incorporation of the Buddhist traditions and culture to the Vedda culture. Currently there are funeral donation societies in Guru Kumbura and Dambana. Some people are members of both funeral donation societies. There are about 300 and 200 members in the Dambana and Guru Kumbura funeral donation societies respectively and the monthly contribution of each member is Rs. 20. For each funeral, Rs. 15,000- 20,000 is provided through the society. Further, each member of the society contributes with one kilo of rice and a coconut.

Even though establishm,ents are atypicl to Vedda culture, Vedda culture had recently acquired practices of the Sinhala such as giving panshukula for the Buddhist priests and establishing funeral donation societies.

#### ***A 7.1.2. Attaining of a girl into maturity***

According to the older generation, the Veddas have performed the attaining rituals of the girls in a diferent way to what is seen today. In the earlier days, after attainment, it was believed that it is kili (impure) for the first few days.

In the olden days the girl of concern is taken near a tree in which phloem juice is milky. A small house is erected by the main house with local material for the girl to stay in for 9 days and males are not allowed to see the girl. An aunt (sister of the mother or the father) bathes her and takes her into the small house. A nakatha (auspicious time) is observed to bathe and take her into the house. To bathe the girl, water is induced with (Mixed with) Savandara, Amu kaha, Nika, Rath Mal, Pavatta leaves that have medicinal value.



At the time she is brought into the main house covered with a white cloth, an oil lamp is lit and a coconut is cut in half when she steps in. Then after she comes in, the people that gather, which is not more than 7-8 enjoy oil cakes, banana.

At the moment, these rituals have changed and the event is participated by many people. Currently a separate pala (house) is not made for the girl to stay in for a few days. The girl stays in the same house on a white cloth.

However, it is interesting to analyse the above set of rituals. The roots and origins of the rituals could be Sinhala. These traditions explained by older Veddas are quite similar to that of the Sinhala. It is doubtful whether the Veddas actually performed the above rituals for a long period or did they acquire certain aspects of the traditions from Sinhala culture as they have been interacting with the Sinhalese people for a long period.

Considering that the Veddas have sustained their lives in a simple way

## **A 7.2. Lullabies**

Tha nath than dena thedi na ne IIII

Udin yannatara Bol Pini Bapu

Bimin yannatath Bol Pini Bapu

Meeva pite yamu denna

Hudu Hooru va dakinda

Disa kari va dakinda

Kobba vale nagila

Ekak bindagena vatichchi

Kaaliya vale nagila

Ekath bandagena vatichchi



Kobbaa kotuwa dunna namagena  
Kunu go thadiyen kara athuragena  
Oththen pannai mila naano  
Meththen pannai mila naano

Tho... Ro... Ro.... Patuni  
Tho nada patuni  
Go Mundi dan ge ne  
Tho nada patuni

Chooti mokoda andanne  
Gonila bokkita adanne  
Ekath memmama dav danna  
Nada kapan mage chooti

## **A 7.3. Hunting and fishing**

### **A 7.3.1. *How a Bow is made...***

“Bala velak ekata adinne. Komba gas aran gala nalala usata leeya kapa gannava. Leeye muva hamak otha gannava. Thaman ge shakthiya hatiyata thamai dunna hada ganne. Ethala hadanne yakaden. E dunnen viddoth viddama thamai”. (The string or the rope of the bow is made with a bala creeper. Komba tree is smoothened and is cut to the hight of the user’s forehead from toe. Skin of a deer is wrapped around the bow. The bow is made to suit the power of the user. Arrows are made with steel. If you speer with such a bow, you don’t have two words about it)

Before leaving for hunting or for honey cutting they conduct prayers for devils. First a coconut, a small clay pot, rice and then put the rice into the pot and keep the coconut on the pot and cover it with a piece of cloth and pray for Indigolle Kiri Amma “they plead her to protect them during the





journey and to grant them a good hunt”. They leave the offer (adukkuwa) and go for hunting or honey gathering so that we would get a good hunt. Once they kill an animal, they cut the animal into pieces and leave aside the portion for devils. When cutting, they separate out the adukku offerings for yakas. Laile, Kare mas, Anda Malu, Ukul eta, Sathalla are usually separated out and do not bring even close to what we consume. Then that portion is also brought to the village to prepare the “ismaluwa”. Ismaluwa means the dish of meat made out of devil’s portion. The hunters share the rest of the meat. The first share is presented to the leader. The rest is then distributed among the villagers. They consume their portion after offering the devil’s portion. They believe if they do not perform this, they would have to face danger when they go to the jungle next time.

### **A 7.3.2. *Ugul ataveema* (Setting traps)**

Even though the Veddas of Dambana are aware of the systems that are used to hunt animals, they hardly use those methods to hunt as guns and bullets are readily available in the area.

Setting traps was also frequent in the past because it’s easier than watching till the victim comes. Usually traps were set to catch animals such as wali kukullu. But “manda” was set to catch animals such as rabbits, mee minna, iguanas who come to eat things at chena. “Habaka” (another type of trap) too is set to kill small animals. For large animals traps such as “thadiya” “lula” are available. We have little knowledge on how to set such traps. Only our elders only have a good knowledge on how to set traps properly.

Setting traps difer from animal to animal. For example, for vali kukula, madda is used where the vali kukula (jungle foul) steps on a piece of wood, the trap releases.

To trap Thala goya, kaballava, mee minna, rilava, mugatiya, we make Habaka. It catches an average sized animal.

Larger animals such as Deer, wild boar and gona are trapped with Thadiya.



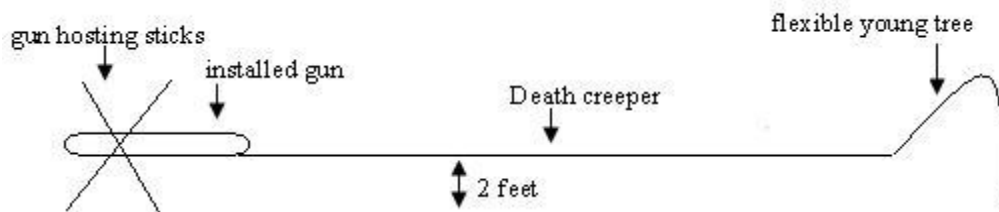
### **A 7.3.3. *Boru wala sadeema* (setting pitfalls)**

This method is used mainly to catch wild boar. A 5 feet deep pit is dug and on the bed of the pit, sharp spears are installed. The pit is then covered with weak sticks which would collapse with a pressure and a layer of soil is applied to camouflage.

As the boars are inquisitive, they usually do not fall into the trap on the first few days when the smell of raw soil is evident. Then about after 4-5 days, it is assured that a wild boar falls into the trap. Once the animal is caught, injured due to installed spears, it is hit with sticks to death and consumed.

### **A 7.3.4. *Installed guns***

This is used to kill mainly the wild boar. The gun is installed on a tripod like structure that is made with sticks so that the height would be on average just over knee high. (about 2 feet) Then a Maru Vala (death creeper) is tied on the front end of the gun and the other end of the rope creeper) is tied to a young tree. When an animal steps or disturbs the creeper, the gun ejects and the animal is shot automatically.



### **A 7.3.5. *Ambushing***

After identifying the path of an animal going to drink water they will cover the area by using leaves and shrubs and in anticipation by the entrance. Once the animal enters that area they will close the entrance or using trap on entrance and hunt that animal by using spear and other weapons.

### **A 7.3.6. *Using dogs***



Veddas use dogs for hunting in abundance. That could be considered as the most common mode of traditional way of hunting. They release dogs to chase behind prey and eventually corner the prey and kill.

### **A 7.3.7. Hunting rituals**

Going to the forest like this is known as “rada yanawa”. Meaning going to the forest with the needful for two or three days. They depend on yams and fish for the days we spend in the forest.

Before stepping into the forest they pluck a branch of a tree and hang it on a tree (gas debalaka). They believe that it gives them protection and that they will not encounter any danger from elephants and bears.

A quarter (about 7 Kgs) from the yield is presented as offerings when paddy cultivation or chena cultivation is done. They make a vow to god and devils that they will offer them a portion from our yield if our crops are protected until the harvest. They practice this ritual usually in April. This particular offering is called “yale kariya”

When going hunting they chant mantra and offer alms for yakkas in the forest. They believe if they do not offer alms to the yakkas it will bring bad luck and will reduce chances of getting suitable prey the next time they go into the forest for hunting. The offering for yakkas is called "is malu". The offerings are presented to Kalu Bandara Deiyo, Gale Bandara Deiyo by breaking a branch of a tree and hanging it on another tree. The offering for Gale Bandara deiyo is presented at the forest itself after killing the animal.

### **A 7.3.2. Fishing techniques**

**Poisoning-** According to the Veddas, you have to put thibiri leaves (*Diospyros embroypteris*), kukuru mahan fruit (*Randia dometorum*), Kalawel roots (*Derris scandeusi*) Into the water and within five minutes, all fish in water will come to the surface as if they have been intoxicated



**Removing water from stream-** This method is an ambush technique where fish are cornered to a side of a stream or a pool of water by building temporary bunds to stop escape and removing water inside the area surrounded by the bund.

Other fishing techniques include spearing, using rods, nets, hooks, catching by hands.

## **A 7.4.Traditional medication**

### **A 7.4.1. Anti hypertension, anti cholesterol and anti diabetes**

- Gammalu Kiri (*Pterocarpus marsupium*)- Phloem discharge of the Gammalu tree is a remedy to control blood sugar, high hypertension and cholesterol if used in minute quantities, but the Veddas rarely use it for self consumption. Instead they market the properties and values of the essence and sell it to tourists. Karavila (*Bitter gaud*) is also used as an anti diabetes remedy as a preventer rather than a curer.

### **A 7.4.2. Antibacterial treatment**

**Bee honey-** known to contain hyperconcentrated glucose and fructose inducing osmotic effect. It also has a an acidic pH demoting bacterial growth. Honey could release hydrogen peroxide to fight bacterial growth. Bee honey when applied on an infected wound speeds up the healing process through speedy tissue regeneration.

### **A 7.4.3. Bear bite**

- Davata, Bark of Bulu, Milla, Kahata are ground with water and the paste is applied on the wound.



#### *A 7.4.4. Snake bite*

- It is possible to recognise the type of snake that bit if the correct time of the accident is recorded. Further, the behaviour of the patient and also the messenger are used to recognise the intensity of the ailment. Vannila Eththo too knows treatment to snake bites. There are two female Vedas in Guru Kumbura area who could cure snake bite poisoning.
- There is a special type of roots of a tree which is ground and the paste of that is mixed with the urine of the patient and is given to drink.
- “Madhurampatty, Panichchampatty, mudithumpa” bark as medicine for snakes bits, wounds and stomachs. She said they still using this medicine when ever they need.
- There were also anti venom stones that extract venom from the system when it is kept on the wound. Once the poison is absorbed by the stone, it is put into coconut milk container. Once it is put, the milk turns green. Once venom is removed from the stone, it can be re used.
- The area with the wound swells and Kohomba leaves crushed is applied to the area and mantras are chanted and the swelling reduces. Once the swelling is gone the patient is given a bath with Kohomba leaf mixed water.
- There were times where we have cured patients who were thought to be dead.
- There is a tree with no name which is used as an antidote for any snake poison. Kandulesa, Ruk Aththana, Goda Lakada, Rajjuru, Heen Pana, Maha pana, Kupala, Karapincha, Kurahan eta, Rata kochchi karal/ kola, Ehela palu.

#### *A 7.4.5. Worm treatment*

- Crushed kohomba bark essence.



#### ***A 7.4.6. Urinary tract infection***

- Betal lime is applied on nails of the toes and around the navel.
- Pol Pala and Pavatta are boiled and the essence is consumed as a drink.

#### ***A 7.4.7. Wasp sting***

- The husk of a ripe areca nut is applied on the stung point.

#### ***A 7.4.8. Dislocation of a rib***

- It is a kem kramaya which they are reluctant to reveal to outsiders (Guna Bandila)

#### ***A 7.4.9. Stomach ache***

- Extraction of Karavila juice (Karavila kotala mirikala bonava)
- Chew the Milla bark and swallow saliva (Milla poththa hapala kela gilinava)
- “Madhurampatty, Panichchampatty, mudithumpa” (pothu of some trees)
- Drink crushed Kumburu seed mixed with salt water or tamarind juice (Kumburu etayak thalala lunu hari siyambala vathuren bonava)
- Skin or stomach problem they used some parts and flower of some trees such as “sembi flower, panichcham pattai, madhuram pattai”

#### ***A 7.4.10. Fever/ headache***

- Boil bim Kohomba and drink



- Thala leaves, Kumbuk leaflets, Mukunuwenna are crushed and the mixture is kept on the head and is tied.
- Dum Maalla

**A 7.4.11. Stomach ache induced by worms (*Gulumaya gahanava*)-**

- Boil kansa leaf (*Cannabis sativa*) and drink (Kansa kolayak thambala bonava)
- “Madhurampatty, Panichchampatty, mudithumpa” (pothu of some trees)
- Chew Eraminiya bark, and Milla skin together and swallow the saliva.
- Kumburu seeds.
- Rub Dum Madala bark or Nilla bark on a rock and eat.

**A 7.4.12. Diarrhea**

- Pathiranda leaves and bark crushed and is drunk.

**A 7.4.13. Joints Treatment (*orthopedic*)**

- Mix Riyan Dumbul, Amu Kahan and Coconut oil and apply.

**A 7.5. Kem**

**A 7.5.1. Kem for goyam massa (*Stenchaetothrips biform*)**



- Before sun rice, a fly should be caught and should be placed between two halves of a lime (citrus) fruit and the fruit should be wrapped with a piece of rope or (cellulose string of a bark of tree). Then it should be hung over a stove so that it would be exposed to smoke. If the above practice is done without uttering a word, it would chase other flies.

### ***A 7.5.2. Veli Panu rogaya***

- Gata ramban kotu (sticks of the gata Ramban tree) should be cut and should be placed on mud vertically at every place in the paddy field. This should be done without uttering a word.
- Vel Kathuru Murunga leaves should be scraped and ground and the paste should be kept in a pottaniya and should be placed in the main vakkadaya of the paddy field. This should be done without uttering a word

## **A 7.6. Mantra**

### ***A 7.6.1. Mantra specific to chase bear***

Ong dantha dhathu    dalamukha patiyen benda  
 Ong seeni dhathu    sirimukha patiyen benda  
 Tho ada sanda kaluva dahasak budun ge kaluva  
 Dahasak budun anak dahasak ge kunu vilen  
 Upan kauvada        Upan kaluveda  
 Bahu kaluva         Bahu

### ***A 7.6.2. Mantra specific to chase elephant***

Ong akkada dikkada dilikkum  
 Ananda valli amma barova





Katharagama kelen katharagamin bahapu

Ath rajayo ath patiyo

Bahapan narasinha devathavo

Bahapan thu bahapan

Issara thyapi adiya

Ridee damvelen bandapi

Passata thiyapi adiya

Yakada damvelen bendapi

Mul Honde gaha

Pita thiya bendi

Narasiha devathavage

Bade upan

Eth patau dana gasa

Kida gasa

Passen passata bahapan

Hasthi rajayanan

***A 7.6.3. Mantra specific to chase Yak (wild buffalo)***

Ang deka gopalu

mangala devathavan barai

Apu val vassa

Mage moona balagena ena

Val vassage

nasen le damala

Katin pena damala

Mage moonata ena

val vassage

Kura hathrama hay

Kotiya kannu hay

***A 7.6.4. Mantra chanted to ease the pain caused by centipede bites.***



## Annex 8. Survey questionnaire (Sinhala Version)

ආදිවාසී ජන සංස්කෘතිය සංරක්ෂණය කිරීමේ ව්‍යාපෘතිය  
 2010 අප්‍රේල් / මැයි  
 ආදිවාසී පවුල් පිළිබඳ සමීක්ෂණය  
 කොළඹ විශ්වවිද්‍යාලය

### ප්‍රශ්නාවලිය

1. සමීක්ෂණ තොරතුරු :

1.1 දිස්ත්‍රික්කය :.....

1.2 ප්‍රා.ලේ. කොට්ඨාසය : .....

1.3 ග්‍රාම නිලධාරී කොට්ඨාසය :.....

1.4 ගම :.....

1.5 පර්යේෂණ සහායකගේ නම :.....

1.6 පර්යේෂණ සහායකගේ අංකය:.....

1.7 දිනය :.....

1.8 ප්‍රතිචාරකගේ නම සහ ලිපිනය :.....

.....

.....

1.9 වේලාව :

ආරම්භ කළ :.....

අවසන් කළ :.....

සමාජ විද්‍යා අධ්‍යයනාංශය,  
 කොළඹ විශ්වවිද්‍යාලය.



2. මූලික තොරතුරු :

සාමාජිකයාගේ අංකය	නිවසේ සාමාජිකයන්ගේ සම්පූර්ණ නම	ගෘහමූලිකයාට ඇති කාර්යාලම	ස්ථීරීච්චුරුභ භාවය 1. පුරුෂ 2. ස්ත්‍රී	වර්ගය	පියා ආදී වාසියෙන් ද?	මව ආදී වාසියෙන් ද?	ආගම	උපන් ස්ථානය	වයස (අවු.)	අධ්‍යාපන තත්ත්වය	සාක්ෂරතාවය තිබේ ද?	යෙදී සිටින කාර්යය	විවාහක අවිවාහක බව	විවාහ වන විට වයස	විවාහය පියාපදිංචි කළේ ද?	මීට ඉහත දී විවාහ වී සිටියේ ද?	මීට පෙර විවාහවල ලබුණ් ගණන
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1																	
2																	
3																	
4																	
5																	
6																	
7																	
8																	

කේත :

වල අංක 6 / 7 / 12 / 16 / 17 - 1.මව / 2. නැත

3 නැතම	5 වර්ගය	8 ආගම	11 අධ්‍යාපන තත්වය	13 යෙදී සිටින කාර්යය	14 විවාහක/අවිවාහක බව(180 වැඩි නම්)
1 ගෘහමූලික 2 ස්වාමියා/භාර්යාව 3 පුතා/දුව 4 දෙමව්පියන් 5 සහෝ/සහෝදරිය 6 වෙනත් ඇති 7 වෙනත්	1 උතුරු 2 තලා 3 මොරාන 4 උනාපාන 5 වෙනත්	1 බෞද්ධ 2 හින්දු 3 ක්‍රිස්තියානි 4 කතෝලික 5 ඉස්ලාම් 6 යකුන් ඇදහීම 7 දෙවියන් ඇදහීම 8 වෙනත්	1 පාසල් නොහිය 2 ප්‍රාථමික (1-5 දක්වා) 3 ද්විතීය (6-11 දක්වා) 4 අ.පො.ස.(සා.පෙ) සමත් 5 අ.පො.ස.(උ.පෙ) සමත් 6 උපාධි හෝ වෙනත් උසස් අධ්‍යා. 7 වෙනත් 8 ආබාධිත	1 ළමා (අවු. 50 අඩු) 2 ශිෂ්‍ය 3 නිවසේ වැඩ 4 රැකියාවක නියුතු 5 රැකියා විරහිත 6 විශ්‍රාමික 7 වැඩිහිටි 8 ආබාධිත 9 වෙනත්	1 කිසිදා විවාහනොවූ 2 විවාහක 3 වෙන්වූ 4 දික්කසාද 5 වැන්දඹු 6 විවාහ නොවී එකට ජීවත්වීම

2.19 විවාහ වී හෝ වෙනත් හේතු මත පවුලෙන් වෙන්වූ අය :



	1. සංඛ්‍යාව	2. ගම තුළ පදිංචි	3. ගමෙන් සිට පදිංචි
2.19.1	පුරුෂ		
2.19.2	ස්ත්‍රී		
2.19.3	මුළු ගණන		

**3. නැවත පදිංචිය පිළිබඳ තොරතුරු :**

3.1 ඔබගේ පවුල දැනට පදිංචිව සිටින්නේ මුල් ගම්මානයේ ද? 1.  ඔව් 2.  නැත

3.2 නැතිනම් සංක්‍රමණය වී, අවතැන් වී හෝ නැවත පදිංචි වී ඇතිද?

	1. කොහේ සිට ද?	2. කොතැනට ද?	3. කවදාද?	4. හේතුව
3.2.1				
3.2.2				
3.2.3				

**4. සංස්කෘතික අනන්‍යතාව :**

4.1 ඔබ තමන්ව ආදිවාසියෙකු ලෙස හඳුනා ගන්නවාද? 1.  ඔව් 2.  නැත

4.1.1 'ඔව්' නම් ඒ කෙසේදැයි විස්තර කරන්න. (උදා: භාෂාව, පරම්පරාව, ඇඳුම් පැළඳුම්, වර්ගය, ආදිවාසී සංස්කෘතික අංග)

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4.1.2 'නැත' නම් එයට හේතු දක්වන්න.

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4.2 ඔබ ආදිවාසී සංස්කෘතිය රැකගෙන ජීවත්වීමට කැමති ද? 1. ඔව් 2. නැත

4.2.1 'ඔව්' නම් හේතු දක්වන්න.

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4.2.2 'නැත' නම් එයට හේතු දක්වන්න.

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4.3 ඔබේ දරුවන් ආදිවාසී සංස්කෘතිය රැකගෙන ජීවත්වනවාට ඔබ කැමති ද? 1. ඔව් 2. නැත

4.3.1 'ඔව්' නම් හේතු දක්වන්න.

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4.3.2 'නැත' නම් එයට හේතු දක්වන්න.

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4.4 ඔබගේ මුතුන් මිත්තන් ආදිවාසී සංස්කෘතිය අනුගමනය කළේ කෙසේද?

	1. සංස්කෘතික අංගය	2. පියා	3. මව	4. පිය පාර්ශ්වයේ සීයා	5. පිය පාර්ශ්වයේ ආච්චි	6. මව් පාර්ශ්වයේ සීයා	7. මව් පාර්ශ්වයේ ආච්චි
4.4.1	ආගමික විශ්වාසය කුමක්ද?						
4.4.2	ඔවුන් කරා කළ භාෂාව කුමක්ද?						
4.4.3	භාවිතා කළ ඇඳුම් පැළඳුම් මොනවාද?						
4.4.4	ඔවුන් දුනු සහ ඊතල පාවිච්චිය දැන සිටියේද?						
4.4.5	ඔවුන් පැණි එකතු කිරීම දැන සිටියේද?						
4.4.6	ජීවත්වීම සඳහා ඔවුන් කුමක් කළා ද?						
4.4.7	ඔවුන් ආදිවාසීයෙකු ලෙස ජීවත් වුනාද?						

<b>කේත</b>	1. බොද්ධ 5. ඉස්ලාම්	2. හින්දු 6. නෑ යකුන් ඇදහීම	3. ක්‍රිස්තියානි 7. දෙවියන් ඇදහීම	4. කතෝලික 8. වෙනත්
<b>4.4.2</b>	1. වැදි	2. සිංහල	3. දෙමළ	4. වෙනත්
<b>4.4.3</b>	1. සරම 5. උඩු කය පොරවාගෙන 9. වෙනත්	2. අමුඩය 6. දියරෙද්ද	3. ගස් පොකු 7. උඩු කය නිරුවත්ව	4. රෙද්ද හැට්ටය 8. කොල අතු
<b>4.4.4 / 4.4.5 / 4.4.6 / 4.4.7</b>	1. ඔව්	2. නැත	3. නොදනී	

4.5 ඔබට ඇති ආදිවාසී සංස්කෘතික හැකියාවන් විස්තර කරන්න.

4.5.1 භාෂාව



ප්‍රතිචාරක	කථා කළ හැකි භාෂාවන්			
	1. වැදි	2. සිංහල	3. දෙමළ	4. ඉංග්‍රීසි
1				
2				
3				
4				
5				
6				
7				
8				

<b>කේත</b>	1. ඉතා හොඳයි	2. හොඳයි	3. සාමාන්‍යයි	4. දුර්වලයි	5. නොහැක
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4.5.2 ගෘහයේ සාමාජිකයන් අතර කථා කරන භාෂාව කුමක්ද? .....

4.6 ඔබ හෝ ඔබේ පවුලේ සාමාජිකයින් සතුන් දඩයමේ යෙදෙනවාද? 1. ඔව් 2. නැත

4.6.1 'ඔව්' නම් එසේ කරන්නේ පහත සඳහන් කුමන ක්‍රම මගින් ද?

ප්‍රතිචාරක	හැකියාව							
	1. දුන්න සහ ඊතලය	2. කැටපෝලය	3. උගුල් ඇටවීම	4. බල්ලන් යෙදවීම	5. වස දීම	6. වෙඩි තැබීම	7. බදින කුවක්කු	8. වෙනත්
1								
2								
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<b>කේත</b>	1. ඉතා හොඳයි	2. හොඳයි	3. සාමාන්‍යයි	4. දුර්වලයි	5. නොහැක
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4.7 ඔබ හෝ ඔබේ පවුලේ සාමාජිකයින් මසුන් මැරීමේ යෙදෙනවාද? 1. ඔව් 2. නැත

4.7.1 'ඔව්' නම් එසේ කරන්නේ පහත සඳහන් කුමන ක්‍රම මගින් ද?

ප්‍රතිචාරක	හැකියාව					
	1. බිලිබැම	2. දල් දැමීම	3. ඇනීම	4. වස දීම	5. ඇල ඉසීම	6. වෙනත්
1						
2						
3						
4						
5						
6						
7						
8						

<b>කේත</b>	1. ඉතා හොඳයි	2. හොඳයි	3. සාමාන්‍යයි	4. දුර්වලයි	5. නොහැක
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4.8 ඔබ හෝ ඔබේ පවුලේ සාමාජිකයින් ආදිවාසී වෙදකම් හා ශාන්තිකර්ම කිරීමට දන්වේ ද?  
 1. ඔව් 2. නැත

4.8.1 'ඔව්' නම් ඒ පිළිබඳ ඇති හැකියාව කවරේ ද?

ප්‍රතිචාරක	1. ආදිවාසී වෙදකම	2. ශාන්තිකර්ම	3. යන්ත්‍රමන්ත්‍ර	4. වෙනත් 1	5. වෙනත් 2
1					
2					
3					
4					
5					
6					
7					
8					

කේත 1. ඉතා හොඳයි 2. හොඳයි 3. සාමාන්‍යයි 4. දුර්වලයි 5. නොහැක

4.9 ඔබ හෝ ඔබේ පවුලේ සාමාජිකයින්ට සාම්ප්‍රදායික ආදිවාසී නැටුම් හෝ ගීත ගායනා කිරීමට හැකියාවක් තිබේ ද? 1. ඔව් 2. නැත

4.9.1 'ඔව්' නම් ඒ මොනවාද? ඒවා පිළිබඳ ඇති හැකියාව කවරේද?

ප්‍රතිචාරක	හැකියාව							
	1. නැටුම්පි ගීත	2. කවි	3. වැදි ගීත	4. යාදිනි	5. කිරි කොරහ නැටීම	6. හැක්ම නැටීම	7. ආදිවාසී සංගීතය	8. වෙනත්
1								
2								
3								
4								
5								
6								
7								

කේත 1. ඉතා හොඳයි 2. හොඳයි 3. සාමාන්‍යයි 4. දුර්වලයි 5. නොහැක

4.10 ඔබට ආදිවාසී සංස්කෘතියට අදාළ කලා නිර්මාණ කළ හැකි ද? (උදා:- චිත්‍ර, රූක් කලා, ආභරණ)  
 1. ඔව් 2. නැත

4.10.1 ඔව් නම් ඒ මොනවාද?

.....  
 .....  
 .....

4.11 සාම්ප්‍රදායික ආදිවාසී සංස්කෘතියට අදාළ දැනුම මිලග පරම්පරාවට දායාද කිරීමට ඔබ කැමති ද?  
 1. ඔව් 2. නැත

4.11.1 'ඔව්' නම් හේතූන් දක්වන්න. ....

.....  
 .....

4.11.2 'නැත' නම් හේතූන් දක්වන්න. ....

.....

4.11.3 ආදිවාසී සංස්කෘතිකාංග පිළිබඳ ඔබට හෝ ඔබ පවුලේ සාමාජිකයන්ට හැකියාවක් නොමැති නම් ඒ පිළිබඳ විධිමත් පුහුණුවක් ලබා ගැනීමට කැමති ද? (ඒ මොනොනේ පවුලේ සිටින අයගෙන් මේ ප්‍රශ්නය අසන්න.) 1. ඔව් 2. නැත

4.11.4 'ඔව්' නම් පහත සඳහන් කුමන ක්ෂේත්‍රවල ද?

ප්‍රතිචාරක	1.ආදිවාසී භාෂාව	2.ආදිවාසී වෙදකම	3.යන්ත්‍ර මන්ත්‍ර	4.ආදිවාසී ගීත	5.කවි	6.ආදිවාසී නැටුම්	7.කෙම් ක්‍රම	8.කලා නිර්මාණ	9. වෙනත්
1.									
2.									
3.									
4.									
5.									
6.									
7.									
8.									

4.12 වැදි නායකත්වය වෙත පැවරී ඇතැයි ඔබ සිතන කාර්යභාරයන් මොනවාද?

1. ....
2. ....
3. ....

4.13 ආදිවාසී සංස්කෘතිය ආරක්ෂා කිරීමට ඔබ කරන යෝජනා මොනවාද?

1. ....
2. ....
3. ....

**5. නිවාස :**

5.1 නිවසේ ස්වභාවය : 1.  ස්ථිර 2.  අර්ධ ස්ථිර 3.  තාවකාලික 4.  ඉදිකෙරෙමින් පවතින

5.2 නිවසේ ප්‍රමාණය : (වර්ග අඩි) ..... 3 නිදන කාමර ප්‍රමාණය : .....

5.4 බිත්තිවල ස්වභාවය : 1.  රෙදි 2.  ලෑලි 3.  වරිච්චි 4.  තාප්ප බිත්ති 5.  ගඩොල් 6.  වෙනත්

5.5. පොළොවේ ස්වභාවය : 1.  පස් 2.  ගොම මැටි 3.  සිමෙන්ති 4.  පිඟන් ගඩොල් 5.  වෙනත්

5.6 වහල : 1.  පිදුරු 2.  ඉලුක් 3.  පොල්අතු 4.  සෙවිලි තහඩු 5.  ඇස්බැස්ටෝස් 6.  උළු 7.  වෙනත්

5.7 ඔබගේ නිවසට වැසිකිලියක් තිබේ ද? 1.  ඔව් 2.  නැත

5.8 ඔව් නම් වැසිකිලි වර්ගය: 1.  වල වැසිකිලි 2.  ජල මුද්‍රිත 3.  කොමෝඩ් 4.  වෙනත්

5.9 'නැත' නම් එම කාර්යය සඳහා ඔබ යන්නේ කොතැනට ද?.....

5.10 ආලෝකය :  විදුලිය  ජෙනරේටර  සූර්යකෝෂ  භූමිතෙල්  වෙනත්

**6. ජල මූලාශ්‍ර :**





6.1 බීමට ගන්නා ජල මූලාශ්‍ර වර්ගය:

6.2 මූලාශ්‍රයට ඇති දුර : .....මීටර්

6.3 අනෙකුත් කටයුතු සඳහා යොදා ගන්නා ජල මූලාශ්‍ර :

6.4 මූලාශ්‍රයට ඇති දුර : .....මීටර්

<b>කේතයන් : 6.1 / 6.3</b>	1 නල ජලය (තමන් සතු)	2 නල ජල(පොදු)	3 ලීඳ (තමාට අයත්)	4 ලීඳ (තමාට අයත් නොවන)
	5 නල ලීඳ (පොදු)	6 උල්පත/පීල්ල	7 ඇළ	8 ගඟ
	9 වැව	10 බවුසර	11 වෙනත්	

**7. ඔබට හෝ ඔබ පවුලට අයත් වංචල දේපල :**

	7.1 දේපල	7.2 තිබේද?	7.3 සංඛ්‍යාව
1.	බයිසිකල්		
2.	මෝටර් සයිකල්		
3.	ත්‍රීවිලර්		
4.	කාර්		
5.	වෑන්		
6.	ට්‍රැක්ටර්/අත් ට්‍රැක්ටර්		
7.	කොල මඩින යන්ත්‍ර		
8.	කෘමිනාශක ඉසින යන්ත්‍ර		
9.	ස්ථාවර දුරකථන		
10.	ජංගම දුරකථන		
11.	ශීතකරණ		
12.	රූපවාහිනී		

	7.1 දේපල	7.2 තිබේද?	7.3 සංඛ්‍යාව
13.	ගුවන්විදුලි යන්ත්‍ර		
14.	ගෑස් උදුන්		
15.	මහන මැෂින්		
16.	ඉස්තිරික්කය		
17.	විදුලි පන්දම්		
18.	පුටු සෙට්		
19.	මේස		
20.	ඇල්මාරි		
21.	ඇඳන්		
22.	පුටු (ලී/ ප්ලාස්ටික්)		
23.	අනෙකුත් ගෘහ උපකරණ		
24.	වෙනත්		

කේත 7.2 : 1. ඔව් 2. නැත

**8. ඉඩම් හිමිකම :**

8.1 ඉඩමේ ස්වභාවය	8.2 උරුම වූ ආකාරය	8.3 අයිතියේ ස්වභාවය	8.4 ඉඩමේ ප්‍රමාණය (පර්චස්)
8.a ගෙවත්ත			
8.b කුඹුරු ඉඩම්			
8.c හේන් ඉඩම්			
8.d වෙනත් ඉඩම්			

<b>කේත 8.2</b>	1 දෙමව්පියන්ගෙන් උරුම වූ 6 වෙනත්	2 මිලදී ගත්	3 රජයෙන් ලබා දුන්	4 අනවසර	5 අද අයිතිය
<b>කේත 8.3</b>	1 තමන්ට අයිති (සින්තක්කර)	2 පුද්ගලයන් කිහිප දෙනෙකුට අයත්	3 වෙනත් පෞද්ගලික හිමිකරුවකු සතු	4 රජයේ ඉඩම් (බලපත්‍ර සහිත)	5 රජයේ ඉඩම් (මජ්ජ සහිත)
	6 රජයේ ඉඩම් (අනවසර)	7 අද අයිතිය	8 වෙනත්		

**9. දැනට නිවසේ පදිංචිව සිටින සාමාජිකයන්ගේ ආර්ථික කටයුතු**

9.1 පවුලේ සාමාජික අංකය	9.2 ප්‍රධාන ජීවනෝපාය මාර්ගය	9.3 රැකියාවේ ස්වභාවය	9.4 රැකියා ස්ථානය	9.5 ද්විතීය ජීවනෝපාය මාර්ගය	9.6 රැකියා ස්ථානය	9.7 මුළු මාසික ආදායම
1.						
2.						
3.						
4.						
5.						
6.						
7.						
8.						



<b>කේතය 9.2 / 9.5</b>	1 වී ගොවිතැන 6 පැණි කැඩීම 11 ගුරු වෘත්තිය 15 සංචාරක ක්ෂේත්‍රය	2 හේන් ගොවිතැන 7 නමුදා/පොලිස්/ග්‍රාමාරක්ෂක 12 ලිපිකරු 16 විදේශ රැකියා	3 සත්ත්ව පාලනය 8 ධීවර 13 සුළු සේවක 17 වෙනත්	4 කම්කරු 9 ව්‍යාපාරික (කඩ හිමි) 14 පුහුණු ශ්‍රමික (උදා: මේසන්/වඩුවැඩ)	5 දඩයම 10 ස්වයං රැකියා
<b>කේතය 9.3</b>	1 පුර්ණකාලීන	2 අර්ධකාලීන	3 කන්නය / වාරය		
<b>කේතය 9.4 / 9.6</b>	1 ගම තුළ 4 දිස්ත්‍රික්කය තුළ	2 ග්‍රාම නිලධාරී වසම තුළ 5 දිස්ත්‍රික්කයෙන් පිට	3 ප්‍රාදේශීය ලේකම් කොට්ඨාසය තුළ 6 විදේශගතව		

9.8 ඔබ සත්ව පාලනයේ යෙදෙනවා ? 1.  ඔව් 2.  නැත

9.9 ඔව් නම් ඔබ ඇති කරන සතුන් සංඛ්‍යාව :

කුකුළන්	
ගවයන්	
එළුවන්	
වෙනත්	

9.10 ප්‍රධාන ජීවනෝපායේ යෙදීමේ දී ඔබ හෝ පවුලේ අය මුහුණ දෙන ගැටලු මොනවාද?

.....  
.....  
.....

9.11 ආර්ථික කටයුතුවලට යෙදෙනවාට අමතරව ඔබ දෛනික කාලය ගත කරන්නේ කෙසේ ද?

1. ....
2. ....
3. ....

9.12 ඔබගේ භාර්යාව හෝ පවුලේ වැඩිහිටි කාන්තාවන් ගෘහ ආශ්‍රිතව යෙදෙන දෛනික කටයුතු මොනවාද? (අනුපිළිවෙලට යොදන්න)

1. ....
2. ....
3. ....

**10. ණයගැතිභාවය හා ඉතිරි කිරීම් :**

10.1 සමාජ සුභසාධන ක්‍රම :

	a. සුභසාධන ක්‍රමය	b. 1. ඔව්/ 2. නැත	c. ඔව් නම් එහි වටිනාකම
10.1.1	සමාජ්‍ය සේවක පවුලක් ද?		
10.1.2	මහජන ආධාර ලැබේ ද?		
10.1.3	ශිෂ්‍යාධාර ලැබේ ද?		
10.1.4	වෙනත් ආධාර ලැබේ ද?		

10.2 ඔබගේ ගෘහයේ මාසික පරිභෝජන වියදම : රු. ....

10.3 ඔබ මුදල් ඉතිරි කරනවාද? 1.  ඔව් 2.  නැත

10.4 'ඔව්' නම් මුදල් ඉතිරි කරන්නේ කෙසේද?

1.  විධිමත් බැංකු / මූල්‍ය ආයතන
2.  මිතුරන් සමග / නෑදෑයින් / ගැමියන්
3.  සිටිටු
4.  කැටය
5.  වෙනත් (විස්තර කරන්න)

10.5 ඔබ මුදල් ණයට ගෙන තිබේ ද?: 1.  ඔව් 2.  නැත

10.6 'ඔව්' නම් ඔබ දැනට ණය වී ඇති මුදල රු.....

10.7 අදාළ ණය මුදල් පිළිබඳ විස්තර :

10.7.1 ණය ගැනීමේ අරමුණ	10.7.2 ප්‍රමාණය	10.7.3 ණය ගත් මූලාශ්‍රය	10.7.4 ඇපය	10.7.5 ගෙවන ආකාරය
1.				
2.				
3.				

<b>කේතය 10.7.1</b>	1. වගා කටයුතු සඳහා 4. ව්‍යාපාරික කටයුත්තකට	2. එදිනෙදා ජීවත්වීම සඳහා 5. වෙනත්	3. සෞඛ්‍යය අවශ්‍යතා වෙනුවෙන්
<b>කේතය 10.7.3</b>	1. විධිමත් බැංකු/මූල්‍ය ආයතන 4. සමිති සමාගම්වලින්	2. මුදල් පොළියට දෙන්නෙකුගෙන් 5. වෙනත්	3. යහළුවන්/නැදැයින්
<b>කේතය 10.7.4</b>	1. පුද්ගල ඇප 4. වාහන උකස් තැබීම	2. ඉඩම් උගස් තැබීම 5. වෙනත්	3. රන් භාණ්ඩ උකස් තැබීම 6. ඇප/උගස් රහිතව
<b>කේතය 10.7.5</b>	1. පොලී රහිතව 4. රන් භාණ්ඩ උකස් කිරීම	2. පොලී සහිතව 5. මුදලට භාණ්ඩ හුවමාරු කිරීම	3. හිලව් වීමට වැඩ කිරීම 6. වෙනත්

10.8 ඔබ විසින් ගෙවිය යුතු මුදල්මය නොවන ණය තිබේ ද? 1.  ඔව් 2.  නැත

10.8.1 ඔව් නම් එලෙස ණය වූයේ කුමන කටයුත්තක් වෙනුවෙන් ද? 1.  2.

**කේත :** 1. වගා කටයුතු සඳහා 2. එදිනෙදා ජීවත්වීම සඳහා 3. සෞඛ්‍යය අවශ්‍යතා වෙනුවෙන්  
4. ව්‍යාපාරික කටයුත්තකට 5. වෙනත්

**11. ආහාර රටාව සහ පෝෂණය :**

11.1 ඔබ සාමාන්‍යයෙන් දිනකට ආහාර ගන්නා වේල් ප්‍රමාණය

11.2 දෛනික ආහාරවේල් නිතරම සමන්විත වන ආකාරය

ආහාර වේලට අඩංගු දේ	
11.2.1 පළවෙනි වේල	
11.2.2 දෙවෙනි වේල	
11.2.3 තුන්වෙනි වේල	

11.3 ආහාර සපයා ගන්නා ආකාරය :

ආහාර සපයා ගන්නා ආකාරය සහ කාල සීමාවන්					
ආහාර සපයා ගන්නා ක්‍රම	1. දිනපතා	2. නිතරම	3. ඉඳහිට	4. වාරයට	5. කලාතුරකින්
11.3.1 දඩයම					
11.3.2 මසුන් ඇල්ලීම					
11.3.3 කැලයෙන් සොයා ගන්නා ආහාරවලින් උදා: අල වර්ග					
11.3.4 තමන් වගා කරන ලද වී					
11.3.5 තමන් විසින් වගා කරනු ලබන අනෙකුත් ධාන්‍ය වර්ග					
11.3.6 තමන් විසින් වගා කරන එළවළු					
11.3.7 සත්ත්ව පාලනය උදා: කිරි/බිත්තර ආදිය					
11.3.8 වෙළඳපලෙන් මිලදී ගැනීම					
11.3.9 ආහාර හුවමාරු කිරීම					



11.3.10	රජයේ ව්‍යාපෘති මගින් ලැබෙන ආහාර ද්‍රව්‍ය				
11.3.11	රාජ්‍ය නොවන සංවිධානවලින් ලැබෙන ආහාර ද්‍රව්‍ය				
11.3.12	පුද්ගලයින්ගෙන් ලැබෙන ආහාර ද්‍රව්‍ය				
11.3.13	වෙනත් (විස්තර කරන්න)				

11.4 නියං කාලවලදී හා ස්වාභාවික උවදුරුවල දී ඔබ ආහාර සපුරා ගන්නේ කෙසේද? විස්තර කරන්න.

1. ....
2. ....
3. ....

**12. සෞඛ්‍යය**

12.1 ඔබගේ නිවසේ අයට නිධන්ගත රෝග තිබේ ද? 1.  ඔව් 2.  නැත

12.2 ඔව් නම් ඒ මොනවාද?

12.2.1 රෝගය	12.2.2 ප්‍රතිකාරය	12.2.3 ප්‍රතිකාර ලබා ගැනීමේ දී මුහුණදෙන ගැටලු

**කේත 12.2.2 :** 1. ආදිවාසී ප්‍රතිකාර ක්‍රම 2. සිංහල ප්‍රතිකාර 3. ආයුර්වේද ප්‍රතිකාර 4. බටහිර වෛද්‍ය ප්‍රතිකාර 5. වෙනත්

12.3 ඔබ හෝ ඔබ පවුලේ අය පසුගිය මාස තුන ඇතුළත අසනීප වී තිබේ ද? 1.  ඔව් 2.  නැත

12.3.1 ඔව් නම් ඒ පිළිබඳ විස්තර :

12.3.1 රෝගය	12.3.2 ප්‍රතිකාරය	12.3.3 ප්‍රතිකාර ලබා ගැනීමේ දී මුහුණදුන් ගැටලු

**කේත 12.3.2 :** 1. ආදිවාසී ප්‍රතිකාර ක්‍රම 2. සිංහල ප්‍රතිකාර 3. ආයුර්වේද ප්‍රතිකාර 4. බටහිර වෛද්‍ය ප්‍රතිකාර 5. වෙනත්

12.4 ළඟම සෞඛ්‍ය සායනයට ඔබ නිවසේ සිට ඇති දුර : .....(කි.මීටර්)

13. බාහිර ලෝකය සමඟ ඇති සම්බන්ධතාව :

13.1 රජයේ නිලධාරීන් ඔබ වෙත සපයන සේවය පිළිබඳ ඔබ සැහීමකට පත් වන්නේද?

	13.1.1 නිලධාරී	13.1.2 සැහීමකට පත්වේද?	13.1.3 නොවේ නම් හේතු දක්වන්න
1.	ග්‍රාම නිලධාරී		
2.	සමෘද්ධි නිලධාරී		
3.	වනජීවී නිලධාරී		
4.	මහවැලි නිලධාරීන්		
5.	ප්‍රාදේශීය ලේකම්		
6.	පොලිස් නිලධාරීන්		
7.	ගුරුවරුන් / විදුහල්පතිවරුන්		
8.	කෘෂිකර්ම නිලධාරීන්		

	13.1.1 නිලධාරී	13.1.2 සැහීමකට පත්වේද?	13.1.3 නොවේ නම් හේතු දක්වන්න
9.	ධීවර නිලධාරීන්		
10.	සමූපකාර කළමනාකර		
11.	මහජන සෞඛ්‍ය නිලධාරී		
12.	පවුල් සෞඛ්‍ය සේවිකා		
13.	වෛද්‍ය නිලධාරීන්		
14.	තැපැල්කරු		
15.	මහජන		
16.	වෙනත්		

<b>කේතය 13.1.2</b>	1. ඔව්	2. නැත	3. නොදනී
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<b>කේතය 13.1.3</b>	1. අකාර්යක්ෂමතාව	2. රාජකාරි වේලාවේ රැඳී නොසිටීම	3. අල්ලස / දූෂණ
	4. ශ්‍රාති මිත්‍ර සංග්‍රහ	5. දේශපාලන සම්බන්ධතා	6. අකාරුණික බව/සුභදැයිලී නොවීම
	7. අඩු පහසුකම්	8. දුර වැඩිවීම	9. වෙනත්

13.2 ඔබ ප්‍රදේශයට දේශීය හා විදේශීය සංචාරකයින් පැමිණෙන්නේද? 1. ඔව් 2. නැත

13.2.1 එසේ පැමිණෙන්නේ නම් ඒ කුමක් සඳහාද?

- 1.....
- 2.....
- 3.....

13.2.2 ඔබ හෝ ඔබ පවුලේ සාමාජිකයෙකු දැනට සංචාරක ව්‍යාපාරයේ නියැලී සිටින්නේද?

1. ඔව් 2. නැත

13.2.3 'ඔව්' නම් කුමන ආකාරයෙන් ද?

- 1.....
- 2.....
- 3.....

13.3 රාජ්‍ය නොවන සංවිධාන ඔබ ප්‍රදේශයේ ක්‍රියාත්මක වන්නේද? 1. ඔව් 2. නැත

13.3.1 'ඔව්' නම් ඒ සංවිධාන මොනවාද?

- 1.....
- 2.....
- 3.....

13.3.2 ඔවුන් යෙදෙන කාර්යයන් කවරේද?

- 1.....
- 2.....
- 3.....

13.3.3 ඔබට හෝ ඔබ පවුලේ සාමාජිකයෙකුට එම සංවිධානවලින් ප්‍රතිලාභ ලැබී ඇත්නම් ඒ මොනවාද?

	1. ද්‍රව්‍යමය ප්‍රතිලාභ	2. ලබා දුන් ආයතනය	3. ද්‍රව්‍යමය නොවන ප්‍රතිලාභ	4. ලබා දුන් ආයතනය
1.				
2.				
3.				
4.				
5.				
6.				



13.4 ඔබ හෝ ඔබ පවුලේ අයෙකු ගමෙහි සමීනි සමාගම්වල සාමාජිකත්වය දරනවාද? 1. ඔව් 2. නැත

13.4.1 'ඔව්' නම් ඒ කුමන සමීනිවල ද?

- 1. ....
- 2. ....
- 3. ....
- 4. ....

13.4.2 ඔබ ඒ සමීනිවලට සහභාගි වන්නේ කුමන අරමුණකින් ද?

- 1. ....
- 2. ....
- 3. ....
- 4. ....

13.5 ඔබගේ ගම්මානයේ ජීවත්වන මිනිසුන්ට අමතරව අවට ගම්මානවල ජීවත්වන මිනිසුන් (ආදිවාසීන් නොවන) සමඟ ඔබ සම්බන්ධතා පවත්වන්නේ ද? 1. ඔව් 2. නැත

13.5.1 'ඔව්' නම් කුමන ආකාරයේ සම්බන්ධතාවක් ද? විස්තර කරන්න. (උදා :- ආවාහ විවාහ, වෙළඳාම් කටයුතු, ශ්‍රේණි සම්බන්ධතා ආදිය)

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13.6 බාහිර සමාජ සමග ගනුදෙනු කිරීමේ දී ආදිවාසියෙකු වීම නිසා ඔබ කිසියම් දිනක අසීරුතාවයන්ට පත්ව ඇත්ද? 1. ඔව් 2. නැත

13.6.1 අසීරුතාවන්ට පත්ව ඇතිනම් ඒ කුමන අවස්ථාවල දී ද?

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13.7 ආදිවාසියෙකු වශයෙන් ඔබ යම් යම් විශේෂ වරප්‍රසාද ලබා තිබේ ද? 1. ඔව් 2. නැත

13.7.1 ඔව් නම් ඒ මොනවාද?

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13.8 ඔබ රටේ දේශපාලනය පිළිබඳ උනන්දුවක් දක්වනවා ද? 1. ඔව් 2. නැත



- 13.8.1 පසුගිය මැතිවරණයේ දී ඔබ ඡන්දය භාවිතා කළේ ද? 1. ඔව් 2. නැත
- 13.8.2 දේශපාලඥයින් සමග ඔබ හෝ ඔබ පවුලේ අය සෘජු සම්බන්ධතා පවත්වන්නේ ද?  
1. ඔව් 2. නැත
- 13.8.3 'ඔව්' නම් එසේ පැවැත්වීමේ අරමුණු කවරේද?

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**14. ප්‍රධාන සමාජ ආර්ථික ගැටලු :**

14.1 ඔබ ආදිවාසියෙකු ලෙස මුහුණ දෙන ප්‍රධාන ගැටලු හා එවැනි ගැටලු ඇතිවූ විට ඒවා යොමු කරන්නේ කාහටද යන්න පිළිබඳව.

	ප්‍රධාන ගැටලු	යොමු කරන්නේ කාහටද?
1.		
2.		
3.		
4.		
5.		
6.		

**නිරීක්ෂණ :**

ඔබගේ නිරීක්ෂණ විස්තරාත්මකව දක්වන්න.

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## Annex 9. Survey questionnaire (Tamil Version)

ஆதி வாசிகள் கலாசார பாதுகாப்புத் திட்டம்  
2010 ஏப்ரல்/மே  
ஆதி வாசிகள் குடும்பங்கள் தொடர்பான ஆய்வு  
கொழும்பு பல்கலைக்கழகம்

### வினாக்கொத்து

#### 1. ஆய்வுத் தகவல் :

- 1.1 மாவட்டம் :.....
- 1.2 பிரதேச செயலாளர் பிரிவு :.....
- 1.3 கிராம சேவகர் பிரிவு :.....
- 1.4 கிராமம் :.....
- 1.5 பேட்டி காண்பவரின் பெயர் :.....
- 1.6 பேட்டி காண்பவரின் குறியீடு:.....
- 1.7 திகதி :.....
- 1.8 பதிலளிப்பவரின் பெயரும் முகவரியும் :.....
- .....
- .....
- 1.9 நேரம்:
- ஆரம்பம் :.....
- முடிவு :.....

சமூகவியல் திணைக்களம்  
கொழும்பு பல்கலைக்கழகம்

அடிப்படைத் தகவல்கள்

அங்கத்தவர் இல	குடும்ப அங்கத்தவர்களின் முழுப்பெயர்	வீட்டுப் பிரதானியுடனான உறவு முறை	பால் நிலை 1.ஆண் 2.பெண்	குலம்	தந்தை ஒரு ஆதிவாசியா?	தாய் ஒரு ஆதிவாசியா?	மதம்	பிறந்த இடம்	வயது (வருடங்கள்)	கல்வித் தகைமை	வாசிப்பு எழுத்து இயலும்/இயலாது	ஈடுபட்டுள்ள வேலையின் வகை	விவாக நிலை	முதல் திருமணத்தின் பொழுது வயது?	திருமணம் பதிவு செய்யப்பட்டதா?	ஏதாவது முதல் திருமணங்கள் உள்ளதா?	முன்னைய திருமணங்களின் மூலமான குழந்தைகளின் எண்ணிக்கை
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1																	
2																	
3																	
4																	
5																	
6																	
7																	
8																	

குறியீடு

6 / 7 / 12 / 16 / 17- 1.ஆம் / 2. இல்லை

3 வீட்டுப் பிரதானியுடனான உறவு முறை	5 குலம்	8 மதம்	11 கல்வித் தகைமை	13 வேலையின் வகை	விவாக நிலை (18 வயதிற்கு அதிகமாயின்)
1 வீட்டுப் பிரதானி 2 கணவன்/மனைவி 3 மகன்/ மகள் 4 பெற்றோர் 5 சகோதரன்/சகோதரி 6 ஏனைய உறவினர் 7 வேறு	1 ஊரு 2 தல 3 மொரண 4 உண்பான 5 வேறு 6 வெள்ளாலர் 7 கரையர் 8 வண்ணான் 9 திமிளர் 10 வேடர்	1 பௌத்தம் 2 இந்து 3 கிறிஸ்தவம் 4 5 கதோலிக்கம் 6 இஸ்லாம் 7 இறந்தவர்கள்/ஆவிகளை வணங்குபவர் 8 கடவுள் வணங்குபவர் 9 வேறு	1 பாடசாலைக்கு சென்றதில்லை 2 முதலாம் நிலை (1-5) 3 இரண்டாம் நிலை (6-11) 4 க.பொ.த சா/த சித்தி 5 க.பொ.த உ/த சித்தி 6 பட்டப் படிப்பு அல்லது அதற்கு மேல் 7 வேறு	1 சிறுவர் (5 வயதிற்குக் குறைவு) 2 மாணவர் 3 வீட்டு வேளை 4 தொழிலில் ஈடுபட்டுள்ளவர் 5 தொழில் இல்லாதவர் 6 ஓய்வு பெற்றவர் 7 வயோதிபர் 8 ஊனமுற்றவர் 9 வேறு	1 திருமணம் முடிக்கவில்லை 2 திருமணமானவர் 3 பிரிந்திருத்தல் 4 விவாகரத்து 5 விதவை 6 ஒன்றாக சேர்ந்து வாழ்பவர்



2.19 திருமணத்தின் காரணமாக அல்லது வேறு காரணங்களுக்காக குடும்பத்திலிருந்து பிரிந்து வாழும் அங்கத்தவர்கள்

	எண்ணிக்கை	கிராமத்தினுள் வசிப்பவர்	கிராமத்திற்கு வெளியே வசிப்பவர்
2.19.1	ஆண்		
2.19.2	பெண்		
2.19.3	மொத்த எண்ணிக்கை		

3. மீள் குடியேற்றம் தொடர்பான விவரம்:

- 3.1 உங்களுடைய குடும்பம் தற்பொழுது வசிப்பது உங்களது ஆரம்பக் கிராமத்திலா?  
1.  ஆம் 2.  இல்லை
- 3.2 உங்கள் குடும்பம் எப்பொழுதாவது குடியேற்றம், இடப்பெயர்வு அல்லது மீள் குடியேற்றத்திற்கு உட்பட்டுள்ளதா?

	1. எங்கிருந்து?	2. எங்கு வரை?	3. எப்பொழுது?	4. காரணம்?
3.2.1				
3.2.2				
3.2.3				

04. கலாசார அடையாளம் :

- 4.1 நீங்கள் உங்களை ஒரு ஆதிவாசியென அடையாளப்படுத்திக் கொள்கின்றீரா?  
1.  ஆம் 2.  இல்லை

4.1.1 ஆம் எனில் எவ்வாறு, விபரிக்குக. (உ+ம் மொழி, பரம்பரை, உடை, குலம், ஆதி வாசிகள் கலாசார பழக்க வழக்கங்கள்.)

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- 4.1.2 இல்லை எனில் அதற்கான காரணம்?

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- 4.2 நீங்கள் ஆதிவாசிகள் கலாசாரத்தைப் பாதுகாத்து வாழ்வதற்கு விரும்புகின்றீரா?

1.  ஆம் 2.  இல்லை

- 4.2.1 ஆம் எனில், காரணம் தருக.

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- 4.2.2 இல்லை எனில், காரணம் தருக

.....  
.....



4.3 நீங்கள் உங்களுடைய பிள்ளைகள் ஆதி வாசிகள் கலாசாரத்தைப் பாதுகாத்து வாழ்வதற்கு விரும்புகின்றீரா? 1.  ஆம் 2.  இல்லை

4.3.1 ஆம் எனில், காரணம் தருக.

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12.3.2 இல்லை எனில், காரணம் தருக.

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4.4 . உங்களுடைய மூதாதையர்கள் எவ்வாறு ஆதி வாசிகள் கலாசார பழக்க வழக்கங்களைப் பின்பற்றினர்?

	1. கலாசார பழக்க வழக்கங்கள்	2. தந்தை	3. தாய்	4. தந்தை வழியிலான பாட்டன்	5. தந்தை வழியிலான பாட்டி	6. தாய் வழியிலான பாட்டன்.	7. தாய் வழியிலான பாட்டி
4.4.1	அவர்களுடைய மத நம்பிக்கை எவ்வாறானது ?						
4.4.2	அவர்கள் கதைத்த மொழி என்ன?						
4.4.3	அவர்கள் அணிந்த ஆடை அணிகலன்கள் என்ன?						
4.4.4	அவர்கள் அம்பு மற்றும் வில் என்பன கையாளத் தெரிந்தவர்களா?						
4.4.5	அவர்கள் தேன் சேகரிக்கத் தெரிந்திருந்தார்களா?						
4.4.6	வாழ்வதற்காக அவர்கள் என்ன செய்தார்கள்						
4.4.7	அவர்கள் ஆதி வாசிகளைப் போன்று வாழ்ந்தார்களா?						

<b>குறியீடு</b> <b>4.4.1</b>	1 பௌத்தம் 2 இந்து 3 கிறிஸ்தவம் 4 கதோலிக்கம் 5 இஸ்லாம் 6 இறந்தவர்கள்/ஆவிகளை வணங்குதல் 7 கடவுள் வணங்குதல் 8 வேறு
<b>4.4.2</b>	1. வேடுவச் சிங்களம் 2. சிங்களம் 3. தமிழ் 4. வேறு
<b>4.4.3</b>	1. சாரம் 2. கோவணம் 3. மரப்பட்டைகள் 4. மேலங்கி மற்றும் துணி 5. உடலின் மேற்பாகத்தை துணியால் மறைத்தல் 6. நீராடும் துணி 7. உடலின் மேற்பாகம் நிர்வாணமாக 8. இலை குலை 9. வேறு
<b>4.4.4 / 4.4.5 / 4.4.6 / 4.4.7</b>	1. ஆம் 2. இல்லை 3. தெரியாது



4.5 உங்களிடம் காணப்படும் ஆதி வாசிகள் கலாசாரப் பழக்க வழக்கங்களை விபரிக்குக

4.5.1 மொழி

பதிலளிப்பவர்	கதைக்கக்கூடிய மொழிகள்			
	1. வேடுவர்	2. சிங்களம்	3. தமிழ்	4. ஆங்கிலம்
1				
2				
3				
4				
5				
6				
7				
8				

குறியீடு	1. மிகவும் நல்லது 2. நல்லது 3. ஓரளவு 4. குறைவு 5. முடியாது
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4.5.2 வீட்டு அங்கத்தவர்களிடையே சாதாரணமாக பேசப்படும் மொழி என்ன?.....

4.6 நீங்கள் அல்லது உங்களுடைய குடும்ப அங்கத்தவர்கள் யாராவது வேட்டையாடுவதில் ஈடுபட்டுள்ளீரா? 1.  ஆம் 2.  இல்லை

4.6.1 ஆம் எனில் பின்வருவனவற்றுள் எவ்வாரான முறைகளைக் கையாளுகின்றீர்?

பதிலளிப்பவர்	இயலுமை							
	1. அம்பு மற்றும் வில்லு	2. கெடபோல்	3. வலை விரித்தல்	4. நாய்கள் மூலமாக	5. நஞ்சு ஊட்டல்	6. வெடி வைத்தல்	7. கட்டுத் துவக்கு	8. வேறு
1								
2								
3								
4								
5								
6								
7								
8								

குறியீடு	1. மிகவும் நல்லது 2. நல்லது 3. ஓரளவு 4. குறைவு 5. முடியாது
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4.7 நீங்கள் அல்லது உங்களுடைய குடும்ப அங்கத்தவர்கள் யாராவது மீன் பிடித்தலில் ஈடுபட்டுள்ளீரா? 1.  ஆம் 2.  இல்லை

4.7.1 ஆம் எனில் பின்வருவனவற்றுள் எவ்வாரான முறைகளைக் கையாளுகின்றீர்?

பதிலளிப்பவர்	இயலுமை					
	1. தூண்டில்	2. வலை	3. குத்துதல்	4. நஞ்சு ஊட்டல்	5. ஆற்றிலிருந்து நீர் அகற்றல் மூலம்	6. வேறு
1						
2						
3						
4						
5						
6						
7						



8						
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குறியீடு	1. மிகவும் நல்லது 2. நல்லது 3. ஓரளவு 4. குறைவு 5. முடியாது
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4.8 உங்களுக்கு அல்லது உங்களுடைய குடும்ப அங்கத்தவர்கள் எவருக்குமாயினும் ஆதிவாசிகளினுடைய மருத்துவ பழக்க வழக்கங்கள் மற்றும் சாந்திகருமம் (சம்பிரதாயம்) தொடர்பாக அறிவு உள்ளதா? 1.  ஆம் 2.  இல்லை

4.8.1 ஆம் எனில் அவை எவை?

பதிலளிப்பவர்	1. ஆதி வாசிகள் மருத்துவம்	2. சாந்திகருமம் (சம்பிரதாயம்)	2. மந்திரமுறைகள்	4. வேறு 1	5. வேறு 2
1					
2					
3					
4					
5					
6					
7					
8					

குறியீடு	1. மிகவும் நல்லது 2. நல்லது 3. ஓரளவு 4. குறைவு 5. முடியாது
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4.9 உங்களுக்கு அல்லது உங்களுடைய குடும்ப அங்கத்தவர்கள் எவருக்குமாயினும் ஆதிவாசிகளினுடைய சம்பிரதாய பாடல் அல்லது நடனம் தெரியுமா? 1.  ஆம் 2.  இல்லை

4.9.1 ஆம் எனில் அவை என்ன? அவை தொடர்பான திறமை எவ்வாறானது?

பதிலளிப்பவர்	Ability							
	1. லுலாபீஸ் தாலாட்டு பாடல்	2. கவிதை	3. வேடுவர் பாடல்	4. யாதினி	5. கிரிகோரல நடனம் (கொத்து கட்டி ஆடுதல்)	6. ஹதம் நடனம்/யாணை சடங்கு	7. ஆதி வாசிகள் இசை	8. வேறு
1								
2								
3								
4								
5								
6								
7								

குறியீடு	1. மிகவும் நல்லது 2. நல்லது 3. ஓரளவு 4. குறைவு 5. முடியாது
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4.10 உங்களுக்கு ஆதிவாசிகளின் சம்பிரதாய கலை நிர்மாணத் திறமைகள் உள்ளதா? (உ+ம் கைவேளை பொருட்கள், ஆபரணங்கள் என்பன) 1 ஆம் 2  இல்லை

4.10.1 ஆம் எனில் அவை என்ன?

.....  
 .....  
 .....

4.11 ஆதிவாசிகளின் சம்பிரதாயத்துடன் தொடர்புடைய சதேச அறிவை உங்களுடைய அடுத்த தலைமுறையினருக்கு வழங்குவதற்கு விரும்புகின்றீரா?

1.  ஆம் 2.  இல்லை



4.11.1 ஆம் எனில் காரணத்தைக் குறிப்பிடுக

.....  
 .....  
 .....

4.11.2 இல்லை எனில் காரணத்தைக் குறிப்பிடுக ?

.....  
 .....  
 .....

4.11.3 உங்களுக்கு அல்லது உங்களுடைய குடும்ப அங்கத்தவர்கள் எவருக்குமாயினும் ஆதிவாசிகளினுடைய கலாசார திறமைகள் இல்லையாயின், அது தொடர்பான முறையான பயிற்சியைப் பெற விரும்புகின்றீரா? (அவ்வேளையில் இருக்கும் குடும்ப அங்கத்தவர்களிடம் மாத்திரம் கேட்கவும்)  
 1.  ஆம் 2.  இல்லை

4.11.4 ஆம் எனில் பின்வருவனவற்றுள் எத்திறமை?

பதிலளிப்பவர்	1.சுதேசிய மொழி	2. சுதேசிய மருத்துவ முறைகள்	3.மந்திரங்கள்	4. சுதேசிய பாடல்கள்	5. கவிதைகள்	6. சுதேசிய நடனம்	7.கெம் முறைகள்/ சுருக்கு	8.கலை நிரமாணங்கள்	9. வேறு
1.									
2.									
3.									
4.									
5.									
6.									
7.									
8.									

4.12 ஆதி வாசிகள் சமூகத் தலைவருக்கு இருக்க வேண்டிய வேலைகள் மற்றும் நடிப்புகள் எவையென நீர் கருதுகிறீர்?

1.....  
 2.....  
 3.....

4. 13 ஆதி வாசிகள் கலாசாரத்தைப் பாதுகாப்பதற்கு நீர் முன்வைக்கும் ஆலோசனைகள் யாவை?

1.....  
 2.....  
 3.....

**5. வீடு:**

5.1வீட்டின் வகை: 1.  நிரந்தரமானது 2.  பகுதி நிரந்தரமானது 3.  தற்காலிகமானது  
 4.  கட்டுமானத்தின் கீழ் உள்ளது

5.2 வீட்டின் அளவு (சதுர அடிகளில்):..... 5.3 படுக்கை அறைகளின் எண்ணிக்கை:.....

5.4 சுவரின் வகை: 1.  துணி 2.  பலகை 3.  வரிச்சிக் கம்பு 4.  சீமெந்து கல் 5.  செங்கல்  
 6.  வேறு

5.5.நிலத்தின் அமைப்பு :1.  மண் 2.  மாட்டுச் சாணம் 3.  சீமெந்து 4.  பீங்கான் ஓடு (tile)  
 5.  வேறு

5.6 கூரை: 1.  வைக்கோல் 2.  இலுக் 3.  தென்னை ஓலை 4.  தகரம்  
 5.  அஸ்பஸ்டோஸ் 6.  ஓடு 7.  வேறு



5.7 உங்கள் வீட்டில் மலசல கூடம் உள்ளதா? 1.  ஆம் 2.  இல்லை

5.8 ஆம் எனில், எவ்வகையான மலசல கூடம் ? :1.  குழி மலசல கூடம் 2.  நீரடைப்பு 3.  கொமட் 4.  வேறு

5.9 இல்லையாயின் அந்நோக்கத்திற்காக எங்கு செல்வீர்கள்: .....

5.10 வெளிச்சம்: 1.  மின்சாரம் 2.  ஜெனரேட்டர் 3.  சூரிய சக்தி 4.  மண்ணெண்ணை  
5.  வேறு

## 6. நீர் மூலம்:

6.1 குடி நீர் மூலம்:  6.2 மூலத்திற்கான தூரம் :.....மீற்றர்களில்

6.3 வேறு தேவைகளுக்காக பயன்படுத்தும் நீர் மூலம்

6.4 மூலத்திற்கான தூரம்:..... மீற்றர்களில்

குறியீடு: 6.1 / 6.3	1 குழாய் நீர் (தனிப்பட்ட)	2 குழாய் நீர் (பொது)	3 கிணறு (தனக்குறிய)	4 கிணறு (தனக்குறியதற்ற)
	5 குழாய்க் கிணறு(பொது)	6 நீராற்று/ஜலதாரை	7 கால்வாய்	8 ஆறு
	9 குளம்	10 நீர் வண்டி	11 வேறு	

## 7. உங்களுக்கு அல்லது உங்கள் குடும்பத்திற்குச் சொந்தமான அசையும் சொத்துக்கள்:

	7.1 சொத்து	7.2 உங்களிடம் உள்ளதா?	7.3 எண்ணிக்கை		7.1 சொத்து	7.2 உங்களிடம் உள்ளதா?	7.3 எண்ணிக்கை
1	துவிச்சக்கர வண்டி			13	வானொலிப் பெட்டி		
2	மோட்டார் சைக்கிள்			14	எரிவாயு அடுப்பு Gas cooker		
3	முற்சக்கர வண்டி			15	தையல் இயந்திரம்		
4	கார்			16	அயன்		
5	வேன்			17	டோர்ச்		
6	டிராக்டர்/கை டிராக்டர்			18	சொகுசு நாற்காலி தளபாடங்கள்		
7	கதிர் அருக்கும் இயந்திரம்			19	மேசை		
8	கிருமி நாசினி தெளிக்கும் இயந்திரம்			20	அலுமாரி		
9	வீட்டுத் தொலைபேசி			21	கட்டில்		
10	கையடக்கத் தொலைபேசி			22	நாற்காலி (மரம்/ பிளாஸ்டிக்)		
11	குளிர்சாதனப் பெட்டி			23	ஏனைய வீட்டு உபகரணங்கள்		
12	தொலைக்காட்சிப் பெட்டி			24	வேறு		
				25	தோணி/படகு		

குறியீடு :1. ஆம் 2. இல்லை

## 8. காணி உரிமை

8.1 நிலத்தின் வகை	8.2 உரிமை பெறப்பட்ட முறை	8.3 உரிமையின் வகை	8.4 காணியின் அளவு (பேர்சஸ்)
8.a வீட்டுத் தோட்டம்			
8.b வயல் நிலம்			





8.c சேனை நிலம்			
8.d வேறு காணிகள்			

<b>குறியீடு 8.2</b>	1. பெற்றோரிடமிருந்து 4. சட்டபூர்வமற்றது	2. கொள்வனவு செய்யப்பட்டது 5. பங்கு/ குத்தகைச் சொத்து	3. அரசாங்கத்தினால் வழங்கப்பட்டது 6. வேறு
<b>குறியீடு 8.3</b>	1. சொந்தக் காணி (சின்னக்கர) 4. அரசாங்கக் காணி (அனுமதிப் பத்திரம் உடைய) 6. அரசாங்கக் காணி (அனுமதிப்பத்திரம் அற்ற) 7. குத்தகை உரிமை	2. பல நபர்களுக்கு உரித்துடையது 5. அரசாங்கக் காணி (உறுதிப்பத்திரம் உடைய)	3. பிரிதொரு தனியாருக்குச் சொந்தமானது 8. வேறு

### 9. தற்பொழுது விட்டில் வசிக்கும் நபர்களின் பொருளாதார நடவடிக்கைகள்.

9.1 குடும்ப உறுப்பினர் இல	9.2 பிரதான தொழில்	9.3 தொழிலின் தன்மை	9.4 தொழில் செய்யும் இடம்	9.5 இரண்டாம் நிலைத் தொழில்	9.6 தொழில் செய்யும் இடம்	9.7 மாதாந்த சராசரி வருமானம்
1.						
2.						
3.						
4.						
5.						
6.						
7.						
8.						

<b>குறியீடு 9.2/9.5</b>	1. நெற் செய்கை 5. வேட்டை 9. வியாபாரி (கடை வைத்திருப்பவர்) 12. குமாஸ்தா 15. சுற்றுலா	2. சேனைப் பயிற்செய்கை 6. தேன் எடுத்தல் வைத்திருப்பவர்) 13. சிறு தொழிலாளி 16. வெளிநாட்டு வேளைவாய்ப்பு	3. கால்நடை வளர்ப்பு 7. இராணுவம்/ பொலிஸ்/ஊர் காவற்படை 10. சுய தொழில் 14. பயிற்சி பெற்ற தொழிலாளி (கொத்தன், தச்சன்) 17. வேறு	4. கூலித் தொழிலாளி 8. மீன் பிடி 11. ஆசிரியர்
<b>குறியீடு 9.3</b>	1 முழு நேரம் 2 பகுதி நேரம் 3 பருவகால			
<b>குறியீடு 9.4/9.6</b>	1. கிராமத்தினுள் 4. மாவட்டத்திற்குட்பட்ட	2. கிராம சேவகர் பிரிவிற்கு உட்பட்ட 5. மாவட்டத்திற்கு வெளியே	3. பிரதேச செயலாளர் பிரிவிற்கு உட்பட்ட 6. வெளிநாட்டில்	

9.8 நீங்கள் கால்நடை வளர்ப்பில் ஈடுபட்டுள்ளீரா? 1.  ஆம் 2.  இல்லை

9.9 ஆம் எனில், நீங்கள் வளர்க்கும் பிராணிகள் எவை?

கோழி	
மாடு	
ஆடு	
வேறு	

9.10 வாழ்வாதாரத்தில் ஈடுபடும் பொழுது நீங்கள் அல்லது உங்கள் குடும்பத்தினர் எதிர்கொள்ளும் பிரதான தடைகள் எவை?

.....  
.....  
.....

9.11 பொருளாதார நடவடிக்கைகளில் ஈடுபடுவதைத் தவிர வேறு என்ன விடயங்களில் நாளாந்தம் ஈடுபடுவீர்?

1. ....  
2. ....



3. ....
- 9.12 உங்கள் மனைவி மற்றும் குடும்பத்திலுள்ள வயோதிபப் பெண்கள் ஈடுபடும் நாளாந்த நடவடிக்கைகள் எவை? (வரிசையாகக் குறிப்பிடுக)
1. ....
2. ....
3. ....

## 10 கடன் மற்றும் சேமிப்பு:

### 10.1 சமூக பாதுகாப்பு திட்டம்:

	a. சமூக பாதுகாப்பு திட்டத்தின் வகை	b. 1. ஆம் 2. இல்லை	c. ஆம் எனில், தொகை
10.1.1	சமுர்த்தி நன்மை பெறுபவரா		
10.1.2	மக்கள் நன்கொடை/பிச்சை சம்பளம்		
10.1.3	புலமைப் பரிசில் பெறுபவரா		
10.1.4	வேறு உதவிகள்		

- 10.2 உங்கள் வீட்டின் மாதாந்த சராசரி செலவு எவ்வளவு?.....
- 10.3 நீங்கள் பணம் சேமித்துள்ளீரா? 1.  ஆம் 2.  இல்லை
- 10.4 ஆம் எனில், எவ்வாறு பணம் சேமிக்கின்றீர்?
1.  வங்கி/ நிதி நிறுவனங்கள் 2.  நண்பர்கள்/ உறவினர்கள்/ கிராமத்தவர்கள் 3.  சீட்டு முறை மூலமாக
4.  உண்டியல் 5.  வேறு (விபரிக்குக) .....

10.5 நீங்கள் கடன் பெற்றுள்ளீரா? 1.  ஆம் 2.  இல்லை

10.6 ஆம் எனில், நீங்கள் எவ்வளவு கடன்? தொகை (ரூபா) .....

10.7 அக்கடன் தொகை தொடர்பான விபரங்கள்:

10.7.1 கடன் பெற்றமைக்கான காரணம்	10.7.2 தொகை	10.7.3 கடன் பெற்ற மூலம்	10.7.4 பொறுப்பு	10.7..5 மீள் செலுத்தும் முறை
1.				
2.				
3.				

<b>குறியீடு</b> 10.7.1	1. விவசாய நோக்கத்திற்காக 2. நாளாந்த செலவிற்காக 3. 4. சுகாதார மற்றும் மருத்துவத் தேவைக்காக 5. வேறு
<b>குறியீடு</b> 10.7.3	1. வங்கிகள்/ நிதி நிறுவனங்கள் 2. வட்டிக்கு கடன் கொடுப்பவரிடமிருந்து 3. நண்பர்கள்/ உறவினர்கள் 4. சங்கங்கள் 5. வேறு 6. மில் உரிமையாளரிடம்
<b>குறியீடு</b> 10.7.4	1. தனிப்பட்ட பொறுப்பு 2. காணியை ஈடுவைத்தல் 3. ஆபரணங்களை ஈடுவைத்தல் 4. வாகனங்களை ஈடுவைத்தல் 5. வேறு 6. கடமையற்ற பொறுப்பு
<b>குறியீடு</b> 10.7.5	1. வட்டியற்ற 2. வட்டியுடன் 3. வட்டியின் அடிப்படையிலான வேளை பணத்திற்காக 4. தங்க ஆபரணங்களை ஈடுவைத்தல் 5. பணத்தின் அடிப்படையிலான பண்டப் பரிமாற்றம் 6. வேறு

10.8 பணத்தைத் தவிர நீங்கள் செலுத்த வேண்டிய கடன்கள் வேறு உள்ளதா? 1.  ஆம் 2.  இல்லை

10.8.1 ஆம் எனில், எந்நோக்கத்திற்காக? 1.  2.



குறியீடு 10.7.7	1. விவசாய நோக்கத்திற்காக 4. வியாபார நோக்கத்திற்காக	2. நாளாந்த செலவிற்காக 5. வேறு	3. மருத்துவத் தேவைக்காக
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## 11. உணவு முறை மற்றும் போஷனை:

11.1 சாதாரணமாக நீங்கள் ஒரு நாளைக்கு எத்தனை தடவை உணவு உண்பீர்?

11.2 நாளாந்தம் உணவு எடுக்கும் முறையை விளக்குக

உணவின் வகை	
10.2.1 1 <sup>வது</sup> உணவு	
10.2.2 2 <sup>வது</sup> உணவு	
10.2.3 3 <sup>வது</sup> உணவு	

11.3 உணவைப் பெற்றுக் கொள்ளும் முறை:

உணவு பெற்றுக் கொள்ளும் முறையும் அதற்கான காலமும்					
உணவைப் பெற்றுக் கொள்ளும் முறை:	1 நாளாந்தம்	2 அடிக்கடி	3 எப்பொழுதாவது	4 பருவ காலங்களில்	5 அரிது
11.3.1 வேட்டையாடுதல்					
11.3.2 மீன் பிடித்தல்					
11.3.3 காடுகளிலிருந்து சேகரித்தல் (உ+ம் கிழங்கு வகை)					
11.3.4 சுயமாக உற்பத்தி செய்யப்பட்ட நெல்					
11.3.5 சுயமாக உற்பத்தி செய்யப்பட்ட ஏனைய தானியங்கள்					
11.3.6 சுயமாக உற்பத்தி செய்யப்பட்ட மரக்கறிகள்					
11.3.7 கால்நடை உற்பத்திகள் (உ+ம் பால், முட்டை)					
11.3.8 கடையில் கொள்வனவு செய்தல்					
11.3.9 உணவுப் பரிமாற்றம்					
11.3.10 அரசாங்கத் திட்டங்களினால் வழங்கப்படும் நன்கொடைகள்					
11.3.11 அரச சார்பற்ற நிறுவனங்களினால் வழங்கப்படும் நன்கொடைகள்					
11.3.12 நலன் விரும்பிகள் மற்றும் தனிப்பட்டவர்களினால் வழங்கப்படும் நன்கொடைகள்					
ஐ. வேறு- விபரிக்குக					
ஐ. கதிர் பிறக்குதல்					

11.4 வரட்சி மற்றும் இயற்கை அனர்த்த காலங்களில் நீங்கள் எவ்வாறு உணவைப் பெற்றுக்கொள்வீர்? விளக்குக?

- 1.....
- 2.....
- 3.....

## 12. சுகாதாரம்:

12.1 உங்கள் வீட்டு உறுப்பினர்கள் எவராவது நீண்ட கால நோய்களுக்கு உட்பட்டுள்ளனரா?

1.  ஆம் 2.  இல்லை

12.2 ஆம் எனில், அவை எவை?



12.2.1 நோய்	12.2.2 சிகிச்சை	12.2.3 சிகிச்சை பெற்றுக் கொள்ளும் பொழுது முகம் கொடுக்கும் பிரச்சினைகள்

**குறியீடு 12.2.2:** 1. ஆதி வாசிகள் சிகிச்சை முறை 2. சிங்கள சிகிச்சை முறை 3. ஆயர்வேத சிகிச்சை முறை 4. மேலைத்தேய சிகிச்சை முறை 5. வேறு

12.3 நீங்கள் அல்லது உங்கள் குடும்ப உறுப்பினர் எவராவது கடந்த மூன்று மாதங்களில் நோய்களுக்கு ஆளாகியுள்ளீர்களா? 1.  ஆம் 2.  இல்லை

12.3.1 ஆம் எனில், அவை எவை?

12.3.1 நோய்	12.3.2 சிகிச்சை	12.3.3 சிகிச்சை பெற்றுக் கொள்ளும் பொழுது முகம் கொடுக்கும் பிரச்சினைகள்

**குறியீடு 12.3.2:** 1. ஆதி வாசிகள் சிகிச்சை முறை 2. சிங்கள சிகிச்சை முறை 3. ஆயர்வேத சிகிச்சை முறை 4. மேலைத்தேய சிகிச்சை முறை 5. வேறு

12.4 உங்கள் வீட்டிலிருந்து அருகிலுள்ள சுகாதார நிலையத்துக்குள்ள/வைத்தியசாலைக்குள்ள தூரம்.....(கி.மீ)

### 13. வெளி உலகத்துடனான தொடர்புகள்

13.1 அரசாங்க உத்தியோகஸ்தர்களால் உங்களுக்கு வழங்கப்படும் சேவைகள் தொடர்பாக நீங்கள் திருப்தி அடைகின்றீர்களா?

	13.1.1 உத்தியோகஸ்தர்	13.1.2 திருப்தி	13.1.3 திருப்தி இல்லையாயின் அதற்கான காரணம்
1.	கிராம சேவகர்		
2.	சமுர்தி உத்தியோகஸ்தர்		
3.	வன உத்தியோகஸ்தர்		
4.	மகாவளி உத்தியோகஸ்தர்		
5.	பிரதேச செயலாளர்		
6.	பொலிஸ் உத்தியோகஸ்தர்		
7.	ஆசிரியர்/ அதிபர்		
8.	விவசாய உத்தியோகஸ்தர்		

	13.1.1 உத்தியோகஸ்தர்	13.1.2 திருப்தி	13.1.3 திருப்தி இல்லையாயின் அதற்கான காரணம்
9.	மீன் பிடி உத்தியோகஸ்தர்		
10.	கூட்டுரவுச் சங்க முகாமையாளர்		
11.	பொது சுகாதார அதிகாரி		
12.	பொது சுகாதார தாதி (mid wife)		
13.	மருத்துவ உத்தியோகஸ்தர்		
14.	தபாற்காரர்		
15.	அரசியல்வாதி		
16.	வேறு நபர்கள்		



<b>Codes 13.1.2</b>	1. ஆம்	2. இல்லை	3. தெரியாது
<b>Codes 13.1.3</b>	1. ஒழுங்கின்மை	2. வேளை நேரங்களில் இருப்பதில்லை	3. லஞ்சம்/ஊழல்
	4. உறவினர் நண்பர்களுக்கு விஷேட சலுகைகள்	5. அரசியல் தொடர்புகள்	
	6. கருணையின்மை/மரியாதையின்மை	7. குறைந்த வசதி	8. தூரம் 9. வேறு

13.2 உள்நாட்டு மற்றும் வெளிநாட்டு சுற்றுலா பயணிகள் உங்கள் பகுதிக்கு விஜயம் செய்கின்றார்களா? 1.  ஆம் 2.  இல்லை

13.2.1 ஆம் எனில், எந்நோக்கத்திற்காக?

- 1.....
- 2.....
- 3.....

13.2.2 நீங்கள் அல்லது உங்கள் குடும்ப உறுப்பினர்களில் யாராவது சுற்றுலாத்துறையில் ஈடுபட்டுள்ளீரா? 1.  ஆம் 2.  இல்லை

13.2.3 ஆம் எனில், எவ்வாறு?

- 1.....
- 2.....
- 3.....

13.3 உங்கள் பகுதியில் அரசு மற்றும் அரசு சார்பற்ற நிருவனங்கள் செயற்படுகின்றதா ? 1  ஆம் 2.  இல்லை

13.3.1 ஆம் எனில், எந்நிருவனங்கள்?

- 1.....
- 2.....
- 3.....

13.3.2 அவர்கள் இக்கிராமத்தில் ஈடுபட்டுள்ள நடவடிக்கைகளை குறிப்பிடுக.

- 1.....
- 2.....
- 3.....

13.3.3 நீங்கள் அல்லது உங்கள் குடும்ப உறுப்பினர்கள் யாராவது அந்நிருவனங்கள் மூலம் நன்மை பெற்றிருப்பின், குறிப்பிடுக.

	1. பொருள் உதவி	2. வழங்கிய நிருவனம்	3. பொருள் அல்லாத உதவி	2. வழங்கிய நிருவனம்
1௫				
2௫				
3௫				
4௫				
5௫				



60				
----	--	--	--	--

13.4 நீங்கள் அல்லது உங்கள் குடும்ப உறுப்பினர்கள் யாராவது கிராமத்திலுள்ள சங்கங்களில் அங்கத்துவம் பெற்றுள்ளீரா? 1.  ஆம் 2.  இல்லை

13.4.1 ஆம் எனில், சங்கங்களின் பெயர்கள்

- 1.....
- 2.....
- 3.....
- 4.....

13.4.2 எந்நோக்கத்திற்காக அச்சங்கங்களில் பங்கு பற்றுகின்றீர்?

- 1.....
- 2.....
- 3.....
- 4.....

13.5 உங்கள் கிராம மக்களைத் தவிர கிராமத்திற்கு வெளியே வேறு கிராம மக்களுடன் (ஆதி வாசிகள் இல்லாத) தொடர்புகள் வைத்திருக்கின்றீர்களா? ? 1.  ஆம் 2.  இல்லை

13.5.1 ஆம் எனில், அத்தொடர்புகளின் தன்மைகளை விளக்குக (உ+ம் திருமணம், வர்த்தகம், உறவினர் தொடர்பு)

- .....
- .....
- .....
- .....

13.6 நீங்கள் ஒரு ஆதிவாசி என்ற காரணத்தினால் வெளி உலக தொடர்புகளின் போது எப்பொழுதாவது அவமானத்திற்கு உட்பட்டுள்ளீர்களா?

1.  ஆம் 2.  இல்லை

13.6.1 ஆம் எனில், எவ்வாரான சந்தர்ப்பங்களில்?

- .....
- .....
- .....
- .....

13.7 ஆதிவாசி என்ற முறையில் நீங்கள் ஏதாவது விஷேட வரப்பிரசாதம் பெற்றுள்ளீரா?

1.  ஆம் 2.  இல்லை

13.7.1 ஆம் எனில், அவை எவை?

- .....
- .....
- .....
- .....



13.8 நாட்டின் நாளாந்த அரசியல் நிலவரம் தொடர்பாக உங்களுக்கு ஆர்வம் உள்ளதா?

1.  ஆம் 2.  இல்லை

13.8.1 கடந்த தேர்தலில் நீங்கள் வாக்களித்தீர்களா? 1.  ஆம் 2.  இல்லை

13.8.2 நீங்கள் அல்லது உங்கள் குடும்ப உறுப்பினர்கள் யாராவது அரசியல்வாதிகளுடன் நேரடி தொடர்பு வைத்துள்ளீர்களா? 1.  ஆம் 2.  இல்லை

13.8.3 ஆம் எனில், அவ்வாறு தொடர்பு வைத்திருப்பதற்கான நோக்கம் யாது?

.....

.....

.....

.....

#### 14. முகம் கொடுக்கும் பிரதான பிரச்சினைகள்:

14.1 ஆதிவாசி என்ற காரணத்தினால் நீங்கள் முகம் கொடுக்கும் பிரதான பிரச்சினைகளும், அப்பிரச்சினைகளின் பொழுது அவற்றை முன்வைப்பது யாருக்கு என்பது தொடர்பாகவும்;

	பிரதான பிரச்சினைகள்	முன்வைப்பது யாருக்கு?
1.		
2.		
3.		
4.		
5.		
6.		







## Annex 10. Survey questionnaire (English Version)

**Preservation of Adi Vasi Culture Project  
2010 April/ May  
Survey on Adi Vasi Families  
University of Colombo**

### Questionnaire

**2. Survey information :**

1.1 District .....

1.2 Divisional Secretariat Division : .....

1.3 Grama Niladhari Division : .....

1.4 Village : .....

1.5 Interviewer Name : .....

1.6 Interviewer Code : .....

1.7 Date : .....

1.8 Respondent's Name and Address : .....

.....

.....

1.9 Time:

Start : .....

End : .....

**3. Basic Information**

Member Number	Full Name of Members in the Family	Relationship to the Chief Householder (CHH)	Gender 1' Male 2' Female	Clan	Whether the Father an Adi Vasi?	Whether the Mother an Adi Vasi?	Religion	Place of Birth	Age (Years)	Education Status	Literate or Not?	Type of Work engaged?	Marital Status	Age at First Marriage	Whether the Marriage has been registered?	Any Previous Marriages?	No. of children from previous marriages
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1																	
2																	
3																	
4																	
5																	
6																	
7																	
8																	

**Codes**

6 / 7 / 12 / 16 / 17- 1.Yes / 2. No

3 Relationship to CHH	5 Clan	8 Religion	11 Education Status	13 Type of Work	14 Marital Status (if above 18)
1 Chief Householder	1 Uru	1 Buddhist	1 Never Attended School	1 Child (less than 5Yrs)	1 Never Married
2 Husband/Wife	2 Thala	2 Hindu	2 Primary (1-5)	2 Student	2 Married
3 Son/Daughter	3 Morana	3 Christian	3 Secondary (6-11)	3 Household Work	3 Separated
4 Parents	4 Unapana	4 Catholic	4 Passed G.C.E O/L	4 Engaged in work	4 Divorced
5 Brother/Sister	5 Other	5 Islam	5 Passed G.C.E A/L	5 Unemployed	5 Widowed
6 Other Relative		6 Devil worship	6 Degree or other Higher Education	6 Retired	6 Living together
7 Other		7 God worship	7 Other	7 Elderly	
		8 Other		8 Disabled	
				9 Other	

**2.19 Members living outside the family due to marriage or other reasons**

	Number	Living in the village	Living outside the village
2.19.1	Male		



2.19.2	Female		
2.19.3	Total number		

**3. Details on Resettlement:**

3.1 Is your family currently residing in the original village? 1.  Yes 2.  No

3.2 Has your family ever migrated, been displaced or resettled?

	1. From Where?	2. To Where?	3. When?	4. Reasons?
3.2.1				
3.2.2				
3.2.3				

**04. Cultural Identity:**

4.1 Do you identify yourself as an Adi Vasi? 1.  Yes 2.  No

4.1.1 If yes, explain how (e.g Language, Lineage, Dress, Clan, Adi Vasi Cultural Practices etc.)

.....  
.....  
.....  
.....

4.1.2 If no, give reasons?

.....  
.....  
.....  
.....

4.2 Do you like to live as an Adi Vasi preserving your culture? 1.  Yes 2.  No

4.2.1 If Yes, give reasons.

.....  
.....  
.....  
.....

4.2.2 If no, give reasons.

.....  
.....  
.....  
.....

4.3 Do you like your children living as Adi Vasi preserving your culture? 1.  Yes 2.  No

4.3.2 If yes, give reasons.



.....  
 .....  
 .....  
 .....

12.3.2 If no, give reasons.

.....  
 .....  
 .....  
 .....

4.4 . How did your ancestors practice Adi Vasi culture?

	1. Cultural Practice	2. Father	3. Mother	4. Paternal Grand father	5. Paternal Grand mother	6. Maternal Grand father	7. Maternal Grand mother
4.4.1	What was their religious belief?						
4.4.2	What language did they speak						
4.4.3	What was their attire						
4.4.4	Did they know how to use the bow and arrow						
4.4.5	Did they know how to gather honey?						
4.4.6	What did they do for a living						
4.4.7	Did they live like Adi Vasi?						

<b>Codes 4.4.1</b>	1. Buddhist 2. Hindu 3. Christian 4. Catholic 5. Islam 6. Worshipping Devils 7. Worshipping Gods 8. Other
<b>4.4.2</b>	1. Vadi 2. Sinhala 3. Tamil 4. Other
<b>4.4.3</b>	1. Sarong 2. Loin Cloth 3. Bark of trees 4. Jacket & clothe 5. upper body covered by cloth 6. Bathing cloth 7. Upper body naked 8 Tree branches and leaves 9 Other
<b>4.4.4 / 4.4.5 / 4.4.6 / 4.4.7</b>	1. Yes 2. No 3. Don't know

4.5 Describe the cultural skills that you have

4.5.2 Language

Respondent	Languages spoken			
	1. Vadi	2. Sinhala	3. Tamil	4. English
1				
2				



3				
4				
5				
6				
7				
8				

Codes | 1. Fluent 2. Good 3. Average 4. Weak 5. not at all

4.5.2 What is the language used among family members?.....

4.6 Are you or any of your family members engage in hunting? 1.  Yes 2.  No

4.6.1 If yes in what are the methods used?

Respondent	Ability							
	1. Bow and arrow	2. Catapult	3. Setting Traps	4. Use of Dogs	5. Poisoning	6. Shooting	7. Installed guns	8. Other
1								
2								
3								
4								
5								
6								
7								
8								

Codes | 1. Fluent 2. Good 3. Average 4. Weak 5. not at all

4.7 Do you or any of your family members engage in fishing? 1.  Yes 2.  No

4.7.1 If yes what are the methods used

Respondent	Ability					
	1. Rod	2. Net	3. Spearing	4. Poisoning	5. By removing water of stream	6. Other
1						
2						
3						
4						
5						
6						
7						
8						

Codes | 1. Fluent 2. Good 3. Average 4. Weak 5. not at all

4.8 Do you or any of your family members have knowledge on Adi Vasi medicinal practices and Shanthikarma? 1.  Yes 2.  No



4.8.1 If yes, what are those?

Respondent	1. Adi Vasi Medicine	2. Shanthikarma	3. Yanthra Manthra	4. Other 1	5. Other 2
1					
2					
3					
4					
5					
6					
7					
8					

Codes | 1. Fluent 2. Good 3. Average 4. Weak 5. Not at all

4.9 Do you or any of your family members possess the skill to sing/dance any traditional folk songs and dances? 1.  Yes 2.  No

4.9.1 If yes what are those? What is your fluency in it?

Respondent	Ability							
	1. Lullabies	2. Kavi	3. Adi Vasi Songs	4. Yadini	5. Performing Kiri Koraha	6. Performing Hathma	7. Adi Vasi music	8. other
1								
2								
3								
4								
5								
6								
7								

Codes | 1. Fluent 2. Good 3. Average 4. Weak 5. not at all

4.10 Do you have the skill to do artistic creations related to your Adi Vasi culture (e.g. handicraft, costume jewellery accessories) 1.  Yes 2.  No

4.10.1 If yes, what are those?

.....  
 .....  
 .....

4.11 Do you like to transmit the indigenous knowledge to the next generations?

1.  Yes 2.  No

4.11.1 If yes, mention reasons

.....  
 .....  
 .....

4.11.2 If no, mention reasons?

.....  
 .....  
 .....



4.11.3 If you or your family members do not know Adi Vasi cultural skills, would you like to get a formal training about it? (Indicate only the responses of persons of the family at the time of interview) 1.  Yes 2.  No

4.11.4 If yes, which of the following skills?

Respondent	1.Indegenous Language	2.Indegenous Medical Practices	3.Yantra Manthra	4.Indegenous Songs	5.Poems	6.Indegenous Dances	7.Kem	8.Artistic Creations	9. Other
1.									
2.									
3.									
4.									
5.									
6.									
7.									
8.									

4.12 What do you think is the role of a leader of a Adi Vasi community?

- 1.....
- 2.....
- 3.....

4.13 What initiatives do you propose to preserve the Adi Vasi culture?

- 1.....
- 2.....
- 3.....

**5. Housing:**

5.1 Type of house: 1.  Permanent 2.  Semi Permanent 3.  Temporary 4.  Under construction

5.2 Size of house(sq. feet):..... 5.3 No.of Bed Rooms:.....

5.4 Type of walls: 1.  Cloth 2.  Wood 3.  Varichchi 4.  Thappa Biththi 5.  Brick 6.  Other

5.5. Type of floor : 1.  Bare soil 2.  Cow dung 3.  Cement 4.  Tile 5.  Other

5.6 Roofing: 1.  Straw 2.  Illuk 3.  Thatched Roof 4.  Tin sheet 5.  Asbestos 6.  Tile 7.  Other

5.7 Is there a toilet in your house? 1.  Yes 2.  No

5.8 If yes type of toilet ? : 1.  Pit 2.  Water seal 3.  Commode 4. Other

5.9 If no, Where do you go to for that purpose: .....

5.10 Lighting: 1.  Electricity 2.  Generators 3.  Solar power 4.  Kerosene 5.  Other

**6. Sources of Water:**

6.1 Source of drinking water:  6.2 Distance to source:.....meters

6.3 Sources of water for other purposes  6.4 Distance to Source:.....meters

<b>Codes: 6.1 / 6.3</b>	1 Pipe Born (self owned)	2 Pipe Born (common)	3 Well (self owned)	4 Well (not self owned)
	5 Tube Well(common)	6 Water spring/ Water gutter	7 Canal	8 River
	9 Tank	10 Bowser	11 Other	

**7. Moveable property belonging to you or your family:**

	<b>7.1 Property</b>	<b>7.2 Do you</b>	<b>7.3</b>		<b>7.1 Property</b>	<b>7.2 Do you</b>	<b>7.3</b>
--	---------------------	-------------------	------------	--	---------------------	-------------------	------------



		have?	Number
1	Bicycle		
2	Motor cycle		
3	Three wheeler		
4	Car		
5	Van		
6	Tractor/ hand tractor		
7	Threshing machine		
8	Pesticide sprayers		
9	Land phones		
10	Mobile phones		
11	Refrigerator		
12	Television		

		have?	Number
13	Radio		
14	Gas cooker		
15	Sewing machine		
16	Iron		
17	Torch		
18	Drawing room furniture		
19	Tables		
20	Almyrah		
21	Beds		
22	Chairs (wooden/plastic)		
23	Other household items		
24	other		

Codes : 1. Yes 2.No

### 8. Land ownership

8.1 Type of land	8.2 Inheritance	8.3 Type of ownership	8.4 Size of land (perch)
8.a Home Garden			
8.b Paddy Land			
8.c Chena Land			
8.d Other Lands			

<b>Codes 8.2</b>	1. Inherited from parents    2. Purchased    3. Given by the government    4. Unauthorised    5. Half share/ tenant property    6. Other
<b>Codes 8.3</b>	1. Self owned (Free hold land)    2. Multiple Ownership    3. Owned by other private owner 4. Government land (land permit)    5. State land (land deed)    6. State land (unauthorized) 7. Half share    8. Other

### 9. Economic activities of the members who are currently residing in the household.

9.1 Member No	9.2 Your main occupation	9.3 Nature of work	9.4 Place of work	9.5 Secondary occupation	9.6 Place of work	9.7 Average monthly earning
1.						
2.						
3.						
4.						
5.						
6.						
7.						
8.						

<b>Codes 9.2 /9.5</b>	1. Paddy Farming    2. Chena Cultivation    3. Animal Husbandry    4.Labourer 5. Hunting    6.Honey Cutting    7. Army/Police/Home guard    8. Fishing 9. Businessman (Shop owner)    10. Self Employed    11.Teaching    12. Clerk 13. Minor Employer    14. Skilled Labourer (e.g. Mason, Carpenter)    15. Tourism 16. Foreign Employment    17.Other
<b>Codes 9.3</b>	1 Full time    2 Part time    3 Seasonal
<b>Codes 9.4/ 9.6</b>	1.Within the Village    2.Within the Grama Niladhari Division 3. Within the Divisional Secretariat Division    4. Within the District    5.Outside the District    6. Overseas





9.8 Are you involved in animal husbandry? 1.  Yes 2.  No

9.9 If yes, the number of animals that you rear

Hens	
Cows	
Goats	
Other	

9.10 What are the main constraints for livelihood?

.....

.....

.....

9.11 Apart from the economic activities performed, what else do you engage in?

1. ....

2. ....

3. ....

9.12 What are the usual activities that are performed by adult women and your wife? (Mention ordinarily)

1. ....

2. ....

3. ....

## 10 Indebtness and saving

### 10.1 Social Security Schemes:

	a. Type of social security scheme	b. 1. Yes/ 2. No	c. If yes, amount
10.1.1	Are you a Samurdhi beneficiary		
10.1.2	Dole		
10.1.3	A scholarship beneficiary		
10.1.4	Other assistance		

10.2 What is the average monthly expenditure of your household?.....

10.3 Do you save money? 1.  Yes 2.  No

10.4 If yes, how do you save money?

1.  Formal banks/ financial institutions 2.  With Friends/ relatives/ villagers 3.  At Seat (seettu) 4.  Till

5.  Other- (describe) .....

.....

10.5 Have you borrowed money? 1.  Yes 2.  No

10.6 If yes, how indebted are you? Amount in Rs. ....

10.7 Information on borrowings:

10.7.1 Reasons for borrowing	10.7.2 Amount	10.7.3 Source of borrowing	10.7.4 Bond	10.7.5 Forms of Repayment
1.				
2.				
3.				



<b>Codes 10.7.1</b>	1. For Agricultural Purposes 2. For day to day expenses 3. For health and medical needs 4. For Business Purpose 5. Other
<b>Codes 10.7.3</b>	1. Formal banks/ financial institutions 2. Local lender 3. Friends/ relatives 4. Associations 5. Other
<b>Codes 10.7.4</b>	1. Personal bond 2. Pawning land 3. Pawning Jewellery 4. Pawning vehicles 5. Other 6. Bonds/ Without obligations
<b>Codes 10.7.5</b>	1. No interest 2. With interest 3. Interest based work for cash 4. Pawning Jewellery 5. Goods for cash 6. Other

10.8 Have you obtained any non monetary loans? 1.  Yes 2.  No

10.8.1 If yes, for what purposes? 1.  2.  No

<b>Codes 10.7.7</b>	1. Agricultural purposes 2. For day to day expenses 3. For medical purposes 4. For business purposes 5. Other
---------------------	---

## 12. Food consumption and Nutrition :

11.1 How many meals do you usually consume a day?

11.2 Description about the daily food intake

Description about the type of food	
10.2.1 1 <sup>st</sup> meal	
10.2.2 2 <sup>nd</sup> meal	
10.2.3 3 <sup>rd</sup> meal	

11.3 Forms of obtaining food:

Description about the frequency of consumption					
Forms of obtaining food	1 Daily	2 Frequently	3 Occasionally	4 Seasonally	5 Rarely
11.3.1 Hunting					
11.3.2 Fishing					
11.3.3 Gathering from wild e.g. yams					
11.3.4 Self cultivated paddy					
11.3.5 Self cultivated other grains					
11.3.6 Self cultivated vegetables					
11.3.7 Animal husbandry e.g milk, eggs					
11.3.8 Buying from boutique					
11.3.9 Exchanging food					
11.3.10 Donations by government programmes					
11.3.11 Donations by NGOs					
11.3.12 Donations by well-wishers and individuals					
11.3.13 Other- explain					

11.4 How do you obtain food during droughts and at natural disasters? Explain

- 1.....
- 2.....
- 3.....



**12. Health:**

12.1 Do any of you suffer from a chronic disease? 1.  Yes 2.  No

12.2 If yes, what are those?

12.2.1 Disease	12.2.2 Treatment	12.2.3 Constraints faced at obtaining treatment

**Codes 12.2.2:** 1. Adi Vasi Treatment methods 2. Sinhala Treatment methods 3. Ayurveda Treatments 4. Western Treatment 5. Other

12.3 Have you or any of your family member felt ill during last three months? 1.  Yes 2.  No

12.3.1 If yes, what are those?

12.3.1 Disease	12.3.2 Treatment	12.3.3 Constraints faced at obtaining treatment

**Codes 12.3.2:** 1. Indegenous Treatment methods 2. Sinhala Treatment methods 3. Ayurveda Treatments 4. Western Treatment 5. Other

12.4 Distance to the closest health clinic .....(km)

**13. Interactions with the outside world**

13.1 Are you satisfied with the service rendered to you by government officers?

	13.1.1 officer	13.1.2 Satisfied	13.1.3 Reasons, if not satisfied
1.	Grama Niladhari		
2.	Samurdhi Officer		
3.	Wild Life Officer		
4.	Mahaveli Officer		
5.	Divisional Secretary		
6.	Police Officers		
7.	Teachers/ Principals		
8.	Agricultural Officers		

	13.1.1 officer	13.1.2 Satisfied	13.1.3 Reasons, if not satisfied
9.	Fisheries Officers		
10.	Co-operative Managers		
11.	Public Health Inspectors		
12.	Public Health Midwives		
13.	Medical Officers		
14.	Postman		
15.	Politicians		
16.	Other		

<b>Codes 13.1.2</b>	1. Yes 2. No 3. Don't know
<b>Codes 13.1.3</b>	1. Inefficiency 2. Non availability on working hours 3. Bribery/ Corruption 4. Favoursations 5. Political connections 6. Unwelcoming/ Impoliteness 7. Lack of resources 8. Distance 9. Other

13.2 Do local and foreign tourists visit your area? 1.  Yes 2.  No

13.2.1 If yes, for what purposes?

- 1. ....
- 2. ....
- 3. ....

13.2.2 Do you or any member of your family engage in tourism? 1.  Yes 2.  No



13.2.3 If yes, in what ways?

1. ....
2. ....
3. ....

13.3 Do non governmental organizations are in operation in your area? 1  Yes 2.  No

13.3.1 If yes, what are those organizations?

1. ....
2. ....
3. ....

13.3.2 Mention the activities they are engaged in the village

1. ....
2. ....
3. ....

13.3.3 Have you or any of your family members benefited from those organizations? If so mention

	1. Material Benefits	2. Institution donated	3. Non-Material Benefits	2. Institution donated
1.				
2.				
3.				
4.				
5.				
6.				

13.4 Are you or any member of your family bear the membership of any community associations in the village ? 1.  Yes 2.  No

13.4.1 If yes, what are those associations?

1. ....
2. ....
3. ....
4. ....

13.4.2 What is your intention in taking part in these associations?

1. ....



- 2. ....
- 3. ....
- 4. ....

13.5 Do you interact with the people (other than Adi Vasi) outside your villages? 1.  Yes 2.  No

13.5.1 If yes, elaborate the nature of such interaction (e.g. Marriage, Trade, Relatives)

.....

.....

.....

.....

13.6 Have you felt offended for being an Adi Vasi when interacting with the outside world?

- 1.  Yes
- 2.  No

13.6.1 If yes, in what situations?

.....

.....

.....

.....

.....

13.7 Have you received any special benefits by being an Adi Vasi? 1.  Yes 2.  No

13.7.1 If yes, what are those?

.....

.....

.....

.....

13.8 Are you interested in the day to day political environment of the country? 1.  Yes 2.  No

13.8.1 Did you cast your vote in the previous election? 1.  Yes 2.  No

13.8.2 Do you or any family member have direct interactions with politicians? 1.  Yes 2.  No

13.8.3 If yes what are the intentions of such interaction?

.....

.....

.....

.....

**14. Major difficulties that are being faced:**



14.1 What are the major problems that you face as an Adi Vasi and to whom do you communicate your problems?

	<b>Major Problem</b>	<b>To whom it's communicated?</b>
1.		
2.		
3.		
4.		
5.		
6.		

**Observations:**

Mention your observations in detail

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