

**REPORT ON THE THESIS ENTITLED “TELUGU GIRIJANULA
GEETHALU – TELUGU HILL TRIBAL SONGS” BY
Mr.P.SIVARAMAKRISHNA SUBMITTED FOR THE AWARD OF
Ph.D. DEGREE OF THE OSMANIA UNIVERSITY, HYDERABAD.**

SYNOPSIS OF THE THESIS

ఆంధ్రంలో గ్రంథసారాంశం

Mr.P.Sivaramakrishna in his thesis presents the results of a study carried out on the basis of selected songs of Telugu speaking tribal groups inhabiting the highlands of Visakhapatnam and Godavari Districts. The problem focuses its cognition and environment as revealed by some of the songs of the tribal peoples.

The candidate has done intensive field work to collect the data and analyse the information within a conceptual frame work that has been woven with the materials of a multi-disciplinary approach. The conceptual framework is adequate and appropriate.

The thesis is divided into ten chapters. The prologomena defines the problem, specifies the objectives, adumbrates the methodology and contribution it would make to our knowledge and the role of tribals in the culture of the Telugu people.

The first chapter examines the environmental, social and cultural adaptation of the tribals inhabiting the areas of study across the dimension of time.

The second chapter is a bird's eye view of the inter-relations of the tribal way of life, cognition and nature. It is an able analysis of the cognitive aspects of the tribal environment with the aid of a budget of concepts pooled from biological, physical and social sciences. The topics chosen for analysis and interpretation are territorial segments, soils, climatic conditions, habitation sites, residential patterns, toponyms, artefacts, flora, fauna, crops, food-habits, festivals and village

surrounding. A totality of the description presents giant mural-like picture of culture, cognition and environment of the tribals.

The third chapter offers description and analysis of the cultural terminology of the tribals to explain the environment, people's perception. Learning and codification of the tangible and intangible phenomena in terms of their experiences are clearly presented. In this context, symbolism and its implicit social cultural meanings are made explicit and their contribution for the survival of human species is emphasised. The dynamics of culture and experience and the resultant changes in symbolism are explained as a means of sole adaptation to the main stream of Hindu society.

The fourth chapter enquires into the festival songs and other citations of the tribals that embody the dynamic processes of cognition which explain the synchronic and diachronic aspects of their environment, society and culture and the concomitant development of the tribal ability to adopt to the world around them.

The fifth chapter is actually a prop to the fourth chapter. It shows how the tribals have to weave a network of social relations environments so as to enable themselves to adopt to the dynamic world around them.

The sixth chapter provides a description and analysis of the patterns of cognitive processes and the configuration of socio-cultural idiom of the Kondareddis, Bagatas, Kondoras, Konda Kammaris and Valmiki as embedded in the various linguistic components of their marriage songs. In this context it high lights the various structural components of domestic life such as the rights and duties of spouses, parents and children besides the stress and strain, the pleasure and pain, and the happiness and unhappiness that actually underlie the reciprocal relations of husband and wife, parents and children, male and female siblings, co-wives, co-daughter-in-law and maternal and paternal relatives.

The seventh chapter examines the order, the pattern or style in the perception, transformation, learning and codification of the tribal folk with reference to their language and culture. It also focuses its attention of the riddle of tribal accommodation in the context of communication between the classical traditions and the local traditions. The Chenchus have either lost or not possessed at all the songs, hence they have no style of their own. The Kondareddis have special songs and tunes, hence maintain a specific style. In matters of their song and tune the Bhagatas are totally influenced by the folk traditions. The Valmikiis have songs without any matching games. Not withstanding this diversity in their life, the role of tribal in the Telugu culture is of great importance.

The eighth chapter high lights the interdependence of tribal and non-tribal ways of life in the totality of Telugu culture in its historical and contemporary settings. It is rightly said that a study of this nature would contribute to the knowledge and understanding of specific and universal human values.

The ninth chapter is a compilation of the vocabulary based on the regional linguistic diversity of the tribals, the form, structure and function of the words are analysed in multiple contexts and the content and style of the language are derived in a lucid manner. Here the specific aim is to explain how the linguistic usage of the tribal folk after several concepts, ideas, facts and scientific reasoning within the realm of their culture history and bring to light a significant aspect of the style of Telugu culture.

The last chapter gives the purport of the words used in the regional dialect. It is a supplementary to the ninth chapter but a splendid account of the central theme of research pertaining to culture, cognition and adaptation of tribal folk in some of the Agency areas of Andhra Pradesh.

The candidate has chosen a topical subject, very relevant to our thinking on culture, cognition and language. He has read widely and is

familiar with the literature that matters. His linguistic and anthropological reasoning is sound. His language is clear and simple.

I am pleasantly surprised to see that the candidate has appended at the end one of his published papers in related field. This practice gives the examiner additional evidence of the investigator's ability as a linguist by special training and as a linguistic anthropologist by self-cultivated interest.

I have pleasure in stating in clear and unequivocal terms that the thesis be accepted for the award of Ph.D Degree in Telugu and the Viva-voce examination of the candidate be conducted by Osmania University.

I would like to commend Professor B.Rama Raju for guiding the research work of the candidate so well. I would like to add that this work may well be published by the candidate as it will be a welcome addition to the literature on the subject.

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Sd/-

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