



National Council of Churches in India
Commission on Tribal/ Adivasi Concerns

Indigenous Peoples'
Right to Self-Determination:
A Pathway For Food Security and Sovereignty



Tribal and Adivasi Sunday
3rd August 2025

FOREWORD

NCCI Tribal & Adivasi Sunday insists us to affirm the flourishing of all Indigenous communities.

We recognize that Food Sovereignty, Food Security, and Self-Determination are foundational to honoring Indigenous Peoples' inherent authority to define and steward their own food systems. When communities reclaim the right to decide what they grow, gather, and share-grounded in their sacred ecological relationships-they honour cultural knowledge, sustain resilience, and strengthen stewardship over their lands.

Through prayer, song, and reflection, may our voices pledge solidarity and justice, affirming Indigenous Peoples' dignity, autonomy, and spiritual connection to Earth. As we walk this pathway, we commit to supporting policies and practices that nurture Indigenous-led food systems, enabling the flourishing of all Indigenous nations.

I congratulate Mr. Pradip Bansrior, Executive Secretary, Commission on Tribal and Adivasi Concerns for leading this task and beginning forces together for creating and compiling this liturgy.

Rev. Dr. Asir Ebenezer
General Secretary, NCCI

INTRODUCTION

The International Day of the World's Indigenous Peoples was first pronounced by the General Assembly of the United Nations in December 1994. By resolution 49/214 of 23 December 1994, the United Nations General Assembly decided that the **International Day of the World's Indigenous People** shall be observed on 9 August every year. By following this UN day, on 17 September 2010, during the Annual General Body Meeting of National Council of Churches in India in Bangalore, for the first time announced observance of the NCCI-Tribal and Adivasi Sunday. NCCI, therefore, urges and requests constituent members to annually observe every Sunday closest to 9 August as NCCI Tribal and Adivasi Sunday and the date to be marked in the Church calendar and dairy.

In order to have a better understanding of the life situation of the Tribal and Adivasi communities in India and to have a common form of worship for this special Sunday, NCCI therefore brings out this Liturgy. Nevertheless, NCCI acknowledges that many churches do not follow a liturgical form of worship; still NCCI requests those churches to adopt the Liturgy suitable to their own tradition. At the same time, NCCI is also aware of the absence of Tribal and Adivasi communities in a few churches, yet NCCI requests all those churches to observe this special *NCCI Tribal and Adivasi Sunday* to show their solidarity to our fellow Tribal/ Adivasi brothers and sisters who are oppressed and marginalised in various ways. NCCI hope that the observance of this special *NCCI Tribal and Adivasi Sunday* will be an enriching one in our faith affirmation and for widening the horizon of our ecumenical Journey. Since 2011, Tribal and Adivasi Sunday have been celebrated in many parts of our country in sensitizing the local congregation on Tribal and Adivasi Concerns. We would like to thank for the enormous support we have received from across the churches, dioceses, parishes and institutions in celebrating this special Sunday.

The theme for this year's Tribal and Adivasi Sunday is ***“Indigenous Peoples’ Right to Self-Determination : A Pathway for Food Security and Sovereignty”*** We take this opportunity to invite you to observe Tribal and Adivasi Sunday on 3 August 2025 in your church/local parish/institution in a creative way. However, if you already have some programme on 3 August 2025, you may think of observing this special day on later Sundays. Herewith we are sending you a special order of worship for the day. You may take the freedom to use the entire worship order and translate it in your vernacular language or adapt parts of it.

Let us join to observe Tribal and Adivasi Sunday on 3rd August 2025.

Pradip Bansrior

Executive Secretary

Commission on Tribal/ Adivasi Concerns

National Council of Churches in India

NCCI - TRIBAL AND ADIVASI SUNDAY 2025

THEME:

INDIGENOUS PEOPLES' RIGHT TO SELF-DETERMINATION

A PATHWAY FOR FOOD SECURITY AND SOVEREIGNTY

ORDER OF WORSHIP

CALL TO WORSHIP

Leader: Come, people of God, gathered from many lands, traditions, and cultures. Come, honoring the wisdom of Indigenous Peoples, their sacred stories, resilient spirits, and the right to shape the future in freedom and dignity.

All: We stand alongside those who seek dignity, justice, and the fullness of life.

Leader: Come; let us walk together the sacred pathway of affirming self-determination toward the promise of food security, sovereignty, and the flourishing of all people.

All: We come with hope, we come with faith, and we come in solidarity.

Leader: Let us worship the Creator, the maker of earth and sky, who blesses the land with abundance and entrusts its care to every people, every generation.

OPENING PRAYER

TümoTüdzüThikusü Niepo-o,¹(Creator of Heaven and Earth)

Who have called us from lands, the depths of many stories, and the sacred rivers of diverse traditions. Today, we gather in profound gratitude and reverence for the sacred, enduring journey of Indigenous Peoples, whose deep and abiding communion with the earth reveals the pathways of reverence, dignity, and care. We give thanks for the wisdom passed through generations and honour their struggle for self-determination. As we enter this time of worship, we invoke your

¹*TümoTüdzüThikusü Niepo-o* translates as "Creator of Heaven and Earth," in Chakhesang (Chokri) dialect.

Spirit's abiding presence among us. Breathe upon us anew: open our hearts to receive truth, our minds to seek justice, our lives to walk humbly alongside those who protect the earth and nurture life. Bless this holy gathering with courage in the face of injustice, compassion that refuses indifference, and hope that endures beyond despair. May our prayers and praises rise as an offering pleasing to you and strengthen us for the work of healing, reconciliation, and right relationship with all your creation. We pray in the name of the One who brings justice and peace. **Amen.**

OPENING SONG – *For the Beauty of the Earth*²

For the beauty of the earth,
For the glory of the skies,
For the love which from our birth
Over and around us lies.

*Christ, our Lord, to you we raise,
This Our hymn of grateful praise.*

For the wonder of each hour
Of the day and of the night,
Hill and vale and tree and flower,
Sun and moon and stars of light,

For the joy of human love,
Brother, sister, parent, child,
Friends on earth, and friends above,
For all gentle thoughts and mild,

For yourself, best gift divine,
To the world so freely given,
Agent of God's grand design:
Peace on earth and joy in heaven.

²Michelle swift, <https://www.youtube.com/watch?v=Zy7t2Uasqe8>

CALL TO CONFESSION

Leader: Let us come before God, the Creator of all that is good, in a spirit of truth and humility. Acknowledge, with reverence, the ways we have failed to honour God, one another, and the earth.

CONFESSION OF SIN (in Unison)

*Chung Pathen,*³ (*Holy God from above*)

We confess that we have turned away from justice and ignored the voices of Indigenous Peoples overlooking the right to self-determination of indigenous communities, thereby creating food scarcity and hunger. We have taken land from them without gratitude and remained silent when action was needed. Forgive us, O God. Renew our hearts to seek healing, justice, and right relationship with all creation. **Amen.**

SCRIPTURE READING : MICAH 4:4

“Everyone will sit under their own vine and under their own fig tree, and no one will make them afraid, for the Lord Almighty has spoken.”

REFLECTION: The Parable of the Great Banquet (Luke 14:15-24)

The biblical vision of justice, peace, and human dignity is beautifully portrayed in **Micah 4:4**, where every person is promised a place of rest, provision, and security “under their own vine and fig tree.” This is not just an image of personal peace, but a vision of a just society where land, food, and safety are accessible to all, especially to those who have long been marginalized. It embodies **self-determination**, a state in which people live free from fear, with access to their resources, and the ability to decide how to manage them for future generations.

For Indigenous Peoples, this verse speaks directly to their cry for justice, land rights, and the freedom to practice sustainable agriculture rooted in ancestral wisdom. Food security is not merely about availability of food—it is about **sovereignty**, dignity, cultural identity, and stewardship of creation. The promise of Micah reflects God’s desire that every community thrives with what is their own, undisturbed and unoppressed.

³*Chung Pathen* translates as “Holy God from Above,” in Kuki dialect.

Luke 14:15-24, the Parable of the Great Banquet, further deepens this vision. The invitation to the banquet represents the Kingdom of God is open and abundant. Yet, those who were initially invited reject the call, leading the host to bring in “the poor, the crippled, the blind and the lame,” and eventually people from roads and country lanes. This is a powerful image of **inclusion, reversal, and justice**. The banquet is no longer for the privileged few, but it is for those who are normally excluded.

For Indigenous Peoples, this parable affirms their rightful place at the table of justice. God’s Kingdom uplifts the marginalized, ensuring that **no one is left behind**. It denounces systems that exclude and exploit and instead affirms the Godgiven dignity of every people group. Just as the invitation was extended to the overlooked, so too must systems and structures today make space for Indigenous voices in shaping their food systems, governance, and futures.

Let us then value every opportunity for food fellowship in our communities, not only as cultural tradition but as a sacred practice that mirrors the Kingdom of God. It is through such moments that we experience **God’s provision, presence, and peace** together.

Key Highlights for Our Reflection:

1. Land as Sacred Gift and Identity

In Scripture, land is never a mere economic asset, it is covenantal, sacred, and central to identity. For Israel, the Promised Land was a divine inheritance that signified freedom from bondage. Likewise, for Indigenous communities, the land is not just a means of survival; it is a spiritual, cultural, and communal home, deeply tied to tradition, worship, and ancestral memory. Denying them their right to self-govern their land is a form of spiritual violence.

2. Theology of Self-Determination

The right to self-determination is not only a legal or political issue, it is profoundly theological. God’s justice always bends toward liberation. The biblical call to “*do justice, love mercy, and walk humbly with God*” (Micah 6:8) includes respecting every people’s Godgiven right to live and flourish on their own terms. Self-determination empowers Indigenous peoples to govern

resources, revive traditional agricultural systems, and ensure food sovereignty, free from exploitative systems.

3. Jesus and the Agrarian Kingdom

Jesus frequently used agrarian imagery, such as *seeds, vineyards, fig trees, harvests* as metaphors for God's Kingdom. These parables reflect a life rooted in the land, where abundance flows from just stewardship. Christ did not come to dominate but to liberate. His ministry lifted the poor, healed the broken, and restored dignity to the excluded, actions that reflect God's concern for those whose lands and livelihoods have been stolen or suppressed.

4. Jubilee as Restorative Justice (Leviticus 25)

God's law called for a *Year of Jubilee*, a radical return of land, release of debts, and restoration of equality. This principle dismantled generational oppression and redistributed power. It's a direct biblical mandate for economic and social restoration, especially relevant in the context of Indigenous dispossession. Implementing Jubilee today would mean listening to Indigenous voices, returning control over natural resources, and restoring traditional knowledge systems.

5. Food Sovereignty and Ecological Harmony

Self-determination includes the right to grow, harvest, and consume food in accordance with one's culture and ecological knowledge. Indigenous agricultural wisdom, passed down through generations, sustains both people and the land. In a world facing climate breakdown and food insecurity, their sustainable practices are not just valuable, they are essential. Empowering Indigenous communities safeguards biodiversity and offers a vision of harmony between humanity and creation.

6. A Prophetic Role for the Church - God's Radical Inclusion

Those marginalized by society, like many Indigenous communities are *prioritized* in God's banquet of justice and abundance. As followers of Christ, we are called to **prophetic solidarity**. This means more than charity, it requires advocacy, an active role in dismantling systems of oppression and repentance for duplicating colonial power complicity. We are to be active

peacemakers, taking sides with the wronged, truth-telling not taking sides with the oppressive power, and bridge-builders, by lifting up the cause of those denied justice.

To support Indigenous sovereignty is to align with God's Kingdom agenda, where *"justice rolls down like waters, and righteousness like an ever-flowing stream"* (Amos 5:24).

7. Call to Action

Let us envision a world where every Indigenous family can sit peacefully and eat together in their land, firms and property, cultivating crops, preserving culture, and passing on their heritage without fear. Let the Church be a sanctuary for justice, not a perpetrator, a voice for the voiceless not a voice of offender to be a co-creator of that peaceable Kingdom.

(Prayer in Unison: Lord, grant us eyes to truly see, hearts that listen with compassion, and the courage to stand alongside Indigenous peoples in their journey for dignity, rightful land, abundant life, and full access to healthy and nourishing food.)

ASSURANCE OF PRAYER

Leader: Hear the assurance of God's grace:

In Christ, the mercy of God is made known to us. Those who repent and turn to the Lord are renewed and restored. Trust in the promise that you are forgiven, embraced by divine compassion, and invited to participate in God's work of justice, reconciliation, and peace.

All: Thanks be to God

DECLARATION OF FAITH⁴ (A Commitment to Justice, Land, and Life)

We believe in God, Creator of all people,
who formed the earth not for domination but for shared stewardship.
We believe in the sacred dignity of Indigenous People:
keepers of ancestral lands, protectors of ancient wisdom,
teachers of harmony with earth, water, wind, and seed.

⁴ Inspired by the Nicene Creed.

We believe that self-determination is not only a human right
but a calling from God toward wholeness, freedom, and justice.
We believe that food sovereignty is bound to land sovereignty;
that communities flourish when they can feed themselves from the soil of their ancestors.
We believe that the Spirit of God moves among us still,
restoring, healing, and reconciling peoples to one another and creation.
We commit ourselves to walk in humility, to listen deeply,
and to stand boldly in the work of justice, peace, and renewal. **Amen.**

SONG/HYMN - *Touch the Earth Lightly*⁵

Touch the earth lightly,
Use the Earth gently,
Nourish the life of the world in our care:
Gift of great wonder,
Ours to surrender,
Trust for the children tomorrow will bear.

We who endanger,
Who creates hunger,
Agents of death for all creatures that live,
We who would foster
Clouds of disaster
God of our planet, forestall and forgive!

Let there be greening,
Birth from the burning,
Water that blesses and air that is sweet,
Health in God's Garden,

⁵ Shirley Erena Murray, *Touch the Earth Lightly* (New Zealand: Hope Publishing Company, 1992), accessed on 14th July 2025, https://youtu.be/wnWUglp7unQ?si=Am3Jgg1xSkIX4_Qa

Hope in God's children,
Regeneration that peace will complete.

God of all living,
God of all loving,
God of the seedling, the snow, and the sun,
Teach us, deflect us,
Christ reconnect us,
Using us gently, and making us on.

INTERCESSORY PRAYER

Prayer for Indigenous Peoples and Their Right to Self-Determination

Leader: *Mhamütü ThimorhüküsüNiepo-o,*⁶*(God of Creation)*

We lift Indigenous Nations worldwide whose histories are written in rivers, carved into mountains, whose songs ride on the wind, whose spirits are rooted in the soil. Strengthen the struggle for self-determination. Grant wisdom to leaders, protection to lands, joy to communities. Let sovereignty be recognized, not as charity but as justice long delayed.

All: *Ami kerhirhohtshühiketsü-o Mapu, no amikekhanyü hi le,*⁷*(Giver of Life, hear our prayer)*

Prayer for the Healing of Historical Trauma

Leader: *Ngukemezhie mu Kedietho Kepenuopfü,*⁸*(Compassionate and Faithful God)*

We lift before you the generations of pain carried by Indigenous People, the wounds of colonization, of forced removal, of cultural erasure, and violence cloaked in law. We pray for healing from the intergenerational trauma that weighs upon bodies, minds, and spirits. Raise

⁶*MhamütüThimorhüküsüNiepo-o* translate as “God of Creation,” in Chakhesang (Chokri) dialect.

⁷*Ami kerhirhohtshühiketsü-o Mapu, no amikekhanyü hi le* translate as “Giver of Life, hear our prayer,” in Chakhesang (Kuzhale) dialect.

⁸*Ngukemezhie mu KediethoKepenuopfü* translate as “Compassionate and Faithful God,” in Angami dialect.

counsellors, elders, healers, and advocates who tend to this pain with patience and love. May the next generations inherit not wounds but strength, not silence, and restored dignity.

All: *Hie rheikeshü Kepenuopfü, hie kecharünyüshücie*,⁹ (***Creator of Life, hear our prayer***)

Prayer for the Land Rights and Inheritance

Leader: *Thudih a thutanPathen*,¹⁰ (***God of Justice***)

We mourn the dispossession of indigenous peoples whose forests are cleared for palm oil and whose rivers are polluted by mining. Their right to self-governance is ignored in the name of ‘development.’ We pray for laws that protect their ancestral lands and for leaders and communities that respect their dignity. May the cries from deforested mountains and polluted waters be heard and honoured.

All: *Chung Pathen ka taona Ngaiyin*,¹¹ (***God, Hear our Prayer***)

Prayer for the Discernment in Preserving Climate Sustainability

Leader: *ThiljouseSempa Pakai*,¹² (***God of Creation***)

We remember the many indigenous communities facing hunger, floods, droughts, and forced displacement. Climate change is destroying traditional food systems passed down for generation. Grant resilience to farmers, fisherfolk, and foragers losing their homes and harvests. May their traditional knowledge be preserved, respected, and empowered as a living answer to the climate emergency.

All: *Iswr,jwngni aroskhow khwnasong*,¹³ (***God Hear our Prayer***)

⁹*Hie rheikeshü Kepenuopfü, hie kecharünyüshücie* translate as “Creator of Life, hear our prayer,” in Angam dialect.

¹⁰*Thudih a thutanPathen*, translate as “God of Justice,” in Kuki dialect.

¹¹*ChungPathen ka taonaNgaiyin* translate as “God Hear our Prayer,” in Kuki dialect.

¹²*ThiljouseSempa Pakai* translate as “God of Creation,” in Kuki dialect.

¹³*Iswr,jwngni aroskhowkhwnasong* translate as “God hear our Prayer” in Bodo language of Assam.

Prayer for Food Sovereignty and the Right to Flourish

Leader: *Pathian, a mite tawrhna hmurengtu,*¹⁴ (***God, who sees the struggle of his people***)

We lift before you all Indigenous communities and marginalized peoples who seek the right and freedom to cultivate their own food, to harvest from their ancestral lands, and to nourish their children with dignity. We pray for food systems rooted in justice, sustainability, and respect for traditional knowledge. May policies and practices uphold the right to grow, gather, and share food free from exploitation and oppression. Strengthen those working to reclaim food sovereignty, farmers, seed keepers, and land defenders so that they may flourish in their sacred relationship with the land and provide for future generations.

All: *Dev Amare Prathna Unaje,*¹⁵ (***God, hear our prayer***)

Prayer for the Church's Faithfulness in Solidarity

Leader: *Mechese Mapu,*¹⁶ (***God of Wisdom***)

Awaken the Church to the cries of the earth and Indigenous peoples. Deliver us from silence and complicity. Grant humility to listen, courage to repent, and faithfulness to act. Let our words align with deeds, and our prayers lead to partnerships rooted in respect and mutual care. May we walk not ahead or behind, but alongside those seeking freedom, dignity, and healing.

All: *Heiraipeiye Ramai, etaoveachikeipeio,*¹⁷ (***Giver of Life, hear our prayer***)

CLOSING HYMN - Christ, be our light.¹⁸

Longing for light, we wait in darkness.

Longing for truth, we turn to you.

Make us your own, your holy people,

Light for the world to see.

¹⁴*Pathian, a mite tawrhna hmurengtu* translate as God who sees his people's struggle in Mizo language.

¹⁵*Dev Amare Prathna Unaje* translates as Chaudhari, an Indigenous language of Gujarat.

¹⁶*Mechese Mapu* translate as "God of Wisdom," in Chakhesang (Kuzhale) dialect.

¹⁷*Heiraipeiye Ramai, etaoveachikeipeio* translate as "Giver of Life, hear our prayer," in Poumai Naga dialect.

¹⁸Bernadette Farrell. *Christ, Be Our Light*. The Joel Raney Choral Series, Portland: OCP, 1993, accessed 13th July, 2025, <https://youtu.be/qibAAo0JiEQ>

*Christ, be our light! Shine in our hearts,
Shine through the darkness.
Christ, be our light! Shine in your church gathered today.*

Longing for peace, our world is troubled.
Longing for hope, many despair.
Your word alone has the power to save us.
Make us your living voice. Christ, be our light!
Longing for food, many are hungry.
Longing for water, many still thirst.
Please make us your bread, broken for others,
Shared until all are fed. Christ, be our light!

Longing for shelter, many are homeless.
Longing for warmth, many are cold.
Make us your building, sheltering others,
Walls made of living stone. Christ, be our light!

Many the gifts, many the people,
Many the hearts that yearn to belong.
Let us be servants to one another,
making your kingdom come. Christ, be our light!

CLOSING PRAYER

Leader: God, our Creator and Liberator, thank you for gathering us in your name and opening our hearts to the wisdom of Indigenous traditions and the urgency of justice. As we go from this place, may we carry a deep commitment to dignity, mutual care, and shared flourishing with us. Empower us to be stewards of creation and faithful companions to those seeking freedom, healing, and restoring what has been unjustly taken. Strengthen us to be true allies in the struggle for land back, food sovereignty, and the flourishing of generations to come. May we walk

humbly and act boldly, and may we never forget that justice is the harvest of sacred relationships with Earth, with one another, and with you.

BENEDICTION

Leader: Go now in peace, honouring the earth beneath your feet, listening to the voices long silenced, and standing for justice with courage and love. May the creator who birthed all life, the Christ who walks with the wounded, and the spirit who breathes through all be with you now and always. **Amen.**

ORDER OF WORSHIP IS PREPARED BY:

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REFLECTION IS PREPARED BY:

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COVER POSTER IS DESIGNED BY:

Mr. Vinod Shemron is a member of Diocese of Central Karnataka, Church of South India. He formerly worked with the Student Christian Movement of India and the National Council of Churches in India. He is currently pursuing his doctoral research in Christian Theology at the North India Institute for Post Graduate Theological Studies, Kolkata.

Cover Poster Description:

A vibrant gathering encircles in dance around the tree, the heart of community and celebration. Indigenous peoples from across the world rise in unity, reclaiming their identities, asserting their sovereignty, and honouring ancestral wisdom. The mountain to the right stands firm as a symbol of their rooted identity, while the overflowing food basket affirms their rightful access to land, nourishment, and life. All of this unfolds beneath one thatched roof, a shelter of togetherness, as the Spirit from above invisibly guides and holds the community in sacred embrace.

For further details, please contact

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MAJOR TRIBES IN INDIA

Andhra Pradesh: Andh, Sadhu Andh, Bhagata, Bhil, Chenchus (Chenchawar), Gadabas, Gond, Goundu, Jatapus, Kammara, Kattunayakan, Kolawar, Kolam, Konda, Manna Dhora, Pardhan, Rona, Savaras, Dabba Yerukula, Nakkala, Dhulia, Thoti, Sugalis, Banjara, Kondareddis, Koya, Mukha Dhora, Valmiki, Yenadis, Sugalis, Lambadis.

Arunachal Pradesh: Apatanis, Abor, Dafla, Galong, Momba, Sherdukpen, Singpho, Nyishi, Mishmi, Idu, Taroan, Tagin, Adi, Monpa, Wancho

Assam: Chakma, Dimasa, Hajong, Garos, Khasis, Gangte, Karbi, Boro, Borokachari, Kachari, Sonwal, Miri, Rabha, Garo, Chutiya, Santhal, Munda

Bihar: Asur, Baiga, Birhor, Birjia, Chero, Gond, Parhaiya, Santhals, Savar, Kharwar, Banjara, Oraon, Santal, Tharu

Chhattisgarh: Agariya, Bhaina, Bhattra, Biar, Khond, Mawasi, Nagasia, Gond, Binjhar, Halba, Halbi, Kavar, Sawar, Munda, Oraon,

Goa: Dhodia, Dubia, Naikda, Siddi, Varli, Gawda.

Gujarat: Barda, Bamcha, Bhil, Charan, Dhodia, Gamta, Paradhi, Patelia, Dhanka, Dubla, Talavia, Halpati, Kokna, Naikda, Patelia, Rathawa, Siddi.

Himachal Pradesh: Gaddis, Gujjars, Khas, Lamba, Lahaulas, Pangwala, Swangla, Beta, Beda Bhot, Bodh.

Jammu and Kashmir: Bakarwal, Balti, Beda, Gaddi, Garra, Mon, Purigpa, Sippi, Changpa, Gujjar.

Jharkhand: Santal, Kharia, Munda, Oraon, Savar, Bedia, Ho, Kharwar, Lohra, Mahli, Parhaiya, Kol, Banjara, Birhors, Bhumij, Gonds

Karnataka: Adiyani, Barda, Gond, Bhil, Iruliga, Koraga, Patelia, Yerava, Hasalaru, Koli Dhor, Marati, Meda, Naikda, Soligaru.

Kerala: Adiyani, Arandan, Eravallan, Kurumbas, Malai arayan, Moplahs, Uralis, Irular, Kanikaran, Kattunayakan, Kurichchan, Muthuvan.

Madhya Pradesh: Baigas, Bhils, Bharia, Birhors, Gonds, Katkari, kharia, Khond, Kol, Murias, Korku, Mawasi, Pardhan, Sahariya,

Maharashtra: Bhaina, Bhunjia, Dhodia, Katkari, Khond, Rathawa, Warlis, Dhanka, Halba, Kathodi, Kokna, Koli Mahadev, Pardhi, Thakur,

Manipur: Naga, Kuki, Meitei, Aimol, Angami, Chiru, Maram, Monsang, Paite, Purum, Thadou, Anal, Mao, Tangkhul, Thadou, Poumai Naga.

Meghalaya: Chakma, Garos, Hajong, Jaintias Khasis, Lakher, Pawai, Raba, Mikir.

Mizoram: Chakma, Dimasa, Khasi, Kuki, Lakher, Pawi, Raba, Synteng, Lushai

Nagaland: Angami, Garo, Kachari, Kuki, Mikir, Nagas, Sema, Ao, Chakhesang, Konyak, Lotha, Phom, Rengma, Sangtam,

Odisha: Gadaba, Ghara, Kharia, Khond, Matya, Oraons, Rajuar, Santhals, Bathudi, Bathuri, Bhottada, Bhumij, Gond, Juang, Kisan, Kolha, Kora, Khayara, Koya, Munda, Paroja, Saora, Shabar, Lodha.

Rajasthan: Bhils, Damaria, Dhanka, Meenas(Minas), Patelia, Sahariya, Naikda, Nayaka, Kathodi.

Sikkim: Bhutia, Khas, Lepchas, Limboo, Tamang

Tamil Nadu: Adiyar, Aranadan, Eravallan, Irular, Kadar, Kanikar, Kotas, Todas, Kurumans, Malayali,

Telangana: Chenchus.

Tripura: Bhil, Bhutia, Chaimal, Chakma, Halam, Khasia, Lushai, Mizel, Namte, Mag, Munda, Rieng,

Uttarakhand: Bhotias, Buksa, Jannasari, Khas, Raji, Tharu.

Uttar Pradesh: Bhotia, Buksa, Jaunsari, Kol, Raji, Tharu, Gond, Kharwar, Saharya , Parahiya, Baiga, Agariya, Chero

West Bengal: Asur, Khond, Hajong, Ho, Parhaiya, Rabha, Santhals, Savar, Bhumij, Bhutia, Chik Baraik, Kisan, Kora, Lodha, Kheria, Khariam, Mahali, Mal Pahariya, Oraon,

Andaman and Nicobar: Oraons, Onges, Sentinelese, Shompens.