UNIT 5  ANTHROPOLOGY IN INDIA*

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Learning Objectives

After reading this unit, you will be able to:

- understand the growth of anthropology in India from its formative phase to its current phase; and
- describe and comprehend the concepts and theoretical models that were developed by anthropologists to study Indian civilization.

5.0  INTRODUCTION

Anthropology in India was introduced in second half of the 19th century. During this period many British anthropologists came to India and conducted studies on tribals and other communities. Apart from anthropologists, British administrators also collected data on Indian communities and published monographs of their studies. This period had few trained Indian anthropologists to do research. Departments of anthropology in India universities emerged only in the beginning of 20th century and they started producing anthropology students. Many anthropologists irrespective of their nationality studied Indian society, culture and civilization.

5.1  GROWTH OF SOCIAL/CULTURAL ANTHROPOLOGY IN INDIA

Anthropological studies in India commenced in second half of the 19th century. Of the four subfields of anthropology, social/cultural anthropology in India was first to come of age. Based on the type of the work that was being done in anthropology, authors have divided anthropology into 3 or 4 phases, although Indian anthropologists such as L. P. Vidyarthi, D. N. Majumdar and Basu Roy differ in their opinion pertaining to different time periods. The following are the phases of development of anthropology in India.

* Contributed by Dr. K. Anil Kumar, Assistant Professor, Discipline of Anthropology, IGNOU, New Delhi
Phases of Development of Anthropology in India

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**Formative phase** (1774-1919): Anthropologists introduced ethnographic studies on tribes and other populations. Most of the monographs were published on traditions, customs and beliefs of tribes and other caste communities. In addition to the above monographs, government officials’ revenue reports were also published by Dalton and Buchanon. The Asiatic Society was established by Sir William Jones in the year 1784. The society began to publish articles in journals, where most of the publications were on anthropology and few were on Indian tribes. Most articles were published by British authors. An essay of anthropological interest was published in *The Indian Antiquary* in 1872.

During the formative phase the Anthropological Society of Bombay (1886) published a journal which was the first journal where number of anthropological studies were initiated. In India this phase was the beginning of scientific study of ‘nature and man’. During this phase the anthropologically oriented scholars were posted in different parts of the country to study Indian society and culture. The main objective behind the posting of these scholars was to acquaint the government officials with Indian population of different regions to ensure colonial administration. During this phase when Risley became head of census operations in India, a separate wing for ethnographic survey was developed which initiated the project “People of India”.

For the first time, anthropology as a subject was introduced in the Department of Sociology of Bombay University in 1919.

Some of the British social anthropologists who came to India for ethnographic work were:

- W.H.R. Riverse: conducted study on Todas of Nilgiri Hills;
- A.R. Radcliffe-Brown: well-known structural functionalists who studied the Andaman Islanders,
- Charles Gabriel Seligman and Brenda Z. Seligman: wrote on the Veddas of Sri Lanka.
Check Your Progress 1

1) Into how many phases the growth of anthropology in India was divided by D.N. Majumdar and L. P. Vidyarthi? Explain?

In social anthropology scholars started publishing their ethnographic work on different population of India. Some of the notable works of this kind include *Tribes and Castes of Bengal* published by H. H. Risley in the year 1891. The book can be accessed through the link https://archive.org/details/tribesandcastes00rislgoog/page/n4

S. C. Roy, the first Indian ethnographer who helped the oppressed tribals of the region, started his work among the tribals of Chotanagpur and published his monograph *Munda and their Country* in 1912. Regarding the subject of anthropology Roy was of opinion that anthropology is for use, for nation-building in a positive sense, for fellow-feeling among human beings and for writing the eternal history of humankind. He wished anthropology to be taught as a subject in all universities and also as a requirement of officers in administration and bureaucracy.

L.K. Anantha Krishna Iyer published his work *Cochin Tribes and Castes*. *The Journal of Bihar and Orissa Research Society* was started in 1915 and focused on history, archaeology, anthropology and philology. During this phase some scholars from abroad carried out the ethnographic works in India. These works include the following:

- *The Khasi* (1907) by P R T Gurdon,
- *The Lhota Naga* (1922) by J. P. Mills,
- *The Lushei Kuki Clans* (1912) by J Shakespeare and
- *The Chamars* (1920) by G. W. Briggs.

The empirical study of tribal people was central to anthropology. The work of anthropological research disseminated across the country by publishing through print media.

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For very long time till 1940, foreigner and Indian scholars primarily focused their studies on tribals. The major development of social anthropology took place in the constructive phase (1920-1949) when a full-fledged anthropology department was established in Calcutta University in 1920. Pioneers of Indian anthropology such as L.K. Anantha Krishna Iyer and R. Chanda joined the department and started a post-graduate course in the university. This was the first time when avenues for anthropology in the academics (including social anthropology) were started. L.K. Anantha Krishna Iyer published monographs on *Tribe and Caste of Ernakulam*. He also read paper on *Marriage Customs*
of the Cochin Stat’ and Nambuthari Brahmins of Malabar at Indian Science Congress in 1914.

Constructive phase: In 1921 under the editorship of S.C. Roy, print journal *Man in India* was started. Among the branch of social anthropology Indian anthropologist like D. N. Majumdar, T. C. Das, M. Chattopadhyay, I. Karve, A. Aiyappan started working and publishing in the areas of social institutions. Their extensive work on social institutions provided a long needed impetus to the development of social anthropology. According to L. P. Vidyarthi a big jump in anthropology came during 25th Indian Science Congress which was held at Calcutta in 1938. The theme of the Congress was ‘Anthropology in India’. Many eminent Indian social anthropologist delivered lectures and discussion were done on future anthropological research work. Apart from academic activities a lot of development took place in anthropology during the Congress. Most importantly the progress of anthropology in India was reviewed by Indian Science Congress Association and the British Association.

Many significant works including *The Changing Hoof* D. N. Majumdar, *Marriage and Family in Mysore* of M. N. Srinivas and *Hindu Methods of Tribal Absorption* of N. K. Bose may be described as the turning point in the growth of social anthropology in India. Majumdar’s study on Ho in the Kolhan region of Chotanagpur was focused on culture contact and acculturation which became a basis for anthropology students. For his study he used the MARC model which means Man, Area, Resource and Cooperation. According to him the relationship between these four elements guide the existence of any society.

- Man: Human beings having biological needs and physical properties.
- Area: Spaces which they occupy, the geographical referent which forms the basis of their existence.
- Resource: Materials available in the spaces that they occupy.
- Cooperation: Relationship between the human beings studied.

Harmony in all these four elements leads to a functional unity in society. This unity breaks down due to external pressures. On the basis of his model Majumdar claimed that the Hos were being influenced by external pressures. He saw that primitive tribes are declining and this was also a primary concern for anthropologists. According to him, advanced culture impinging on a simple and passive society is causing such decline. He was not in the favor of creating reserves for tribals and including them very closely within the Hindu fold as a backward form of Hinduism. He supported them to be integrated into Indian society, a form that he called “creative or generative adaptation.” He believed that dominant groups should give respect to those communities who are backward or downtrodden. A social change, in his opinion, should not be disruptive but should be incontinuity with existing cultural traditions.

Many other foreigner scholars contributed problem-oriented works on tribes at this juncture. Foremost among them were Verrier Elwin and Christopher von Führer-Haimendr of.

Verrier Elwin worked on the tribes of Madhya Pradesh and Orissa. Among his books were:
origin and development of anthropology

- *The Baiga* (1939),
- *The Agaria* (1943) and

During his popular work on the Baigas, he observed that Baigas were being destroyed by the landlords and the missionaries. In order to protect Baigas from exploitation Elwin suggested that the state should prevent or control their interaction with outsiders. He also proposed to government that the tribes should be left alone and they should be allowed to develop on their own. During his work on Murias of Bastar he observed that youth dormitories are an indispensable part of many other tribal societies as well. These dormitories were responsible for training the youth in various social activities and for initiating them into sexual activities. His study led others to work on the activities of the youth dormitories in other tribal societies.

Haimendr of was an Austrian ethnologist who spent nearly four decades in Indian. Among his books were:


In his studies he described extensively about the social and cultural life of these tribal communities and paid special attention to their problems and recommended welfare measures for the tribal development. In his work Haimendr of’ highlighted the tribals’ land alienation problems in Adilabad district. Major problems and struggles faced by these tribes include curtailment of their rights by the forest department, snatching of their agricultural lands by the new ‘voortekkers’ and moving of non-tribals into tribal areas (Furer-Haimendr of, 1985). These classic ethnographic studies will provide models for future anthropologists. Learners must read the above ethnographies.

During the constructive phase two important institutions were established:

- Anthropological Survey of India in 1945,
- Department of Anthropology at University of Delhi in 1947.

These institutions played significant roles in the development and advancement of anthropological research.

**Analytical phase** (1950-1990): The work of anthropological research underwent drastic change. In the formative phase ethnographic work was dominated by administrators which were lacking in quality. But after independence the focus and interest of foreign as well as trained Indian anthropologists shifted from tribes to caste.

The work scenario of social anthropology completely changed in analytical phase (1950-1990). During this phase Indian anthropologists started collaborative work with foreign scholars. In this period renowned anthropologists and sociologists such as Morris Opher, Oscar Lewis and David Mandelbaum and their students came to India from America to study
Indian society and culture. Many of these scholars did their fieldwork in Indian villages and tested their hypothesis on the village studies. This period was termed as analytical phase because of the shift from descriptive tribal studies to analytical village and castes studies of complex societies.

For D.N. Majumdar this period began in 1938 and for Surajit Sinha this is recent phase. D.N. Majumdar contributed significantly to Indian anthropology and used the holistic-functional approach for studying the Ho tribe. In the year 1950 he established Department of Anthropology at Lucknow University and also initiated *The Eastern Anthropologists* journal.

Contact between Indian anthropologist and foreign anthropologists occurred after independence. A large number of monographs were published on village studies by foreign and Indian scholars. Indian social anthropologists such L.P. Vidyarthi, D. N. Majumdar, M.N. Srinivas, S. C. Dube, B. K. Roy Burman, Makhan Jha, P. K. Misra, K.S. Singh, T. N. Madan, N. K. Bose, T. C. Das, Iravathi Karve, Chattopadhyay and Mukherjee made notable contributions to village and community studies.

The analytical period of anthropological researches marked the beginning of researches on Indian tribes, castes, villages and urban cities of both orthogenetic and heterogenetic natures. Marriot (1958) developed the concepts of “network and centers” to understand the dimension of Indian civilization. L.P. Vidyarthi, who was a follower of the Chicago School of thought, developed a concept called ‘sacred complex’ to analyze the contribution and importance of traditional centers of Indian civilization in a systematic way. He conducted his study in the famous Hindu religious pilgrimage spot of Bihar called Gaya. This resulted as a book called. The Sacred *Complex of Hindu Gaya* in 1961. The concept sacred complex describes in detail three analytical concepts:

- a sacred geography,
- a set of sacred performances, and
- a corps of sacred specialists which are collectively termed as sacred complex.

The concept has played an integrating role by providing a meeting place of different kinds of peoples and traditions, of castes and sects, of classes and statuses. The concepts of “sacred complex” and “networks and centers” discussed similar theme conceptually. Methodologically the concept unfolds channels of cultural transmission which helps in the integration of civilization. These concepts became very popular theoretical models in anthropological literature for studying the traditional places of pilgrimage and the religious complex of the simple societies in India. He extended this study to understand the tribals’ relationship with the nature. He was of opinion that simple societies and tribes were isolated from the mainstream of civilization. The Great Tradition had never been a part of their lives. In order to study such communities he developed the concept Nature-Man-Spirit complex. He found this complex to be of great value not only to study the Maler of Rajmahals hills but also in understanding the issues related to applied anthropology.

M. N. Srinivas in his book *Social Change in Modern India* (1966) developed the sanskritization concept. He defined sanskritization as “the process by
which a low caste or tribe or other group takes over the customs, rituals, ideology and style of life of a high and, in particular, a twice-born (dwij) caste’. In simple terms *sanskritization* means people of lower caste imitate people of higher caste (cultural mobility) owing to their improvement in the economic or political position resulting from their contact with a source of the Great Tradition of Hinduism such as pilgrim centers. M.N.Srinivas gave examples from the Ramgharias of Punjab, the Chamars of Uttar Pradesh, the Oraons of Bihar, the Bhils of Rajasthan, and the Gonds of Madhya Pradesh and said that they have all tried to *sanskritize* their way of life.

**Evaluative phase** (1990 to present): due to shift in anthological research new sub-fields emerged in social anthropology. For example, anthropologists from School of Chicago such as Robert Redfield, Mckim Marriott, and Milton Singer studied the interaction between the Little and Great tradition as well as ‘Folk-Urban Continuum’ to understand the dimensions of Indian civilization.

Robert Redfield developed concepts such as “The Great and Little Traditions”, “cultural specialists”, “style of life”, “cultural performances” and “cultural media” to study Indian civilization. He defined civilization in three ways.

- A complex structure of Great and Little traditions. This definition emphasized culture content together with its historical sources and levels of development.

- An organization of a special kind of role-occupiers in characteristic relation to one another, and to lay people performing characteristic functions concerned with the transmission of tradition. This definition made an emphasis on the social structure of traditions (Redfield, 1955).

- With Singer, he proposed another definition of civilization in terms of self-axis, that is, in terms of a characteristic world-view, ethos, temperament, value system, cultural personality (Redfield, 1955). This definition represents the shift of description from products of culture to its psychological characterisation.

Mckim Marriot (1955) developed the concept of Universalization and Parochialization to put his idea *Little Communities in an Indigenous Civilization* as a sequel to Robert Redfield’s Great Tradition and Little Tradition”. He examined the socio-religious organization in an Indian village named Kishan Garhi in Uttar Pradesh to put forth his view. According to Marriot, the concept of universalization refers to the “carrying forward of materials which are already present in the little tradition which it encompasses” (1955). The opposite process, which he called parochialization, is defined by him as the “downward devolution of great traditional elements and their integration with little traditional elements. It is a process of localization” (ibid). Thus, Marriot has perceptively christened two contrasting, yet complementary processes of cultural growth of the indigenous civilization in India as Universalization and Parochialization. Finally, he pointed out that these processes are by their nature, not restricted to the Hindu culture, but are applicable to all cultures having the dimensions of the great and little traditions.

During the analytical phase, Indian anthropologists such as N. K. Bose, D. N. Majumdar, and L. P. Vidyarthi studied the impact of industrialization on
tribals. Social anthropology also developed the sub-field of urban anthropology during this phase. Social anthropology was also included into many different fields, for example, Sheth’s work on ‘Social Framework of an Indian Factory (1970) fall into the subfield of anthropology and management.

Growth and development of Indian anthropology in the areas of medical anthropology, religion, development and psychological studies, tribal development studies, studies on ethnic identities, folklore studies applied and action research studies are more evident. After having work experiences in the above areas many Indian and foreign anthropologists helped the government in planning of economic development and social reconstruction of the country.

The above scholars while studying Indian villages developed the following distinct research methodology such as:

- Genealogical Method,
- Spatial Distribution Technique,
- Statistics,
- Text Analysis,
- Concept of Sacred Center,
- Cluster,
- Segment.

Social anthropologists moved ahead from communities’ studies to complex segments like caste politics, caste power relationship with social structure, without losing their identity as anthropologist. Unlike in the west, in India, from the very beginning, sociology had a close relationship with social anthropology. The evaluative phase of anthropology brought both the discipline very close because both of the disciplines were doing research on socio-cultural aspects of tribal, rural, peasants, and industrial societies.

In the evaluate phase Indian scholars had an opinion that western anthropology has failed to explain the complexity of Indian society. In order to understand complex culture, Indian scholars developed indigenous models and alternative methodology which not only helped in establishing a refined concept but also aimed at ‘Indigenousness’ for maintaining the quality of National life. In fact, anthropologists in India were demanding rather an active, humanistic and critical outlook towards subject matter in order to overcome the barrier of intellectual colonialism and neo-colonialism.

**Check Your Progress 2**

2) Describe the new areas of research in anthropology.
5.2 GROWTH OF PHYSICAL/BIOLOGICAL ANTHROPOLOGY IN INDIA

The growth and development of physical/biological anthropology in India can be traced back to the 19th Century. In the beginning attempts were made to study the physical features of tribal people. The research investigation began with the anthropometric measurements. Anthropometric research was carried out to study and differentiate physical features of different ethnic groups and to predict the possible origins of the population.

During the formative phase the physical/biological anthropology in India was dominated by anthropometric researches. J. Shrott was the first person to conduct anthropometric study in Nilgiris in Tamilnadu. He studied three different tribes using the necessary dimensions of the head and nose for the calculation of cephalic and nasal indices. The result of his research work was jointly published with Col. Ouchterlony in 1868 that is in formative phase. Risley in 1891 conducted comprehensive survey for most of the provinces of the British India, including Baluchistan, Ceylon and Burma (R.D. Singh 1987). In the area of Uttar Pradesh Surgeon Captain conducted anthropometric research on castes and tribes and published work in 1896. Thurston carried out anthropometric research on a large of number of groups in south India and published in several volumes in 1909.

In the time of constructive phase around 1930s, physical/biological anthropology research was conducted in the field of human genetics in general and human serology in particular. In this period research in physical/biological anthropology was advanced considerably. Physical/biological anthropologists were engaged in racial surveys, anthroposcopic observations, ABO blood group surveys and dermatoglyphic studies. Notable among these are the following anthropologists:

- H. H. Risley gave racial classification of Indian population on the basis of anthropometric survey.
- B.S. Guha carried out racial survey of India as a part of the Census of India 1931.
- N. Majumdar conducted racial survey research in Bengal, U.P. and Gujrat.
- Macfarlane, Chatterjee and Mitra did blood group survey.
- S. S. Sarkar conducted research on genetic and racial surveys.
- I. Karve conducted anthropometric studies in Maharashtra and published work in 1953.

Check Your Progress 3

3) In which year B. S. Guha’s racial survey was included as a part of Census?
In physical anthropology the different studies of socio-cultural and genetic variability defined the population of India. India is known for its biological and cultural diversity. Among Indian population due to ethnic diversity the ethnic composition is complex, but predominantly they can be divided into the Aryan, in the north, and the Dravidian, in the south.

India is a land of great cultural diversity, as is evidenced by the enormous number of languages spoken throughout the country, such as Hindi, English and other regional languages. More than 1,500 languages and dialects are spoken in India. The following regional languages are recognized as official languages by Indian constitution: Assamese, Bengali, Gujarati, Hindi, Kannada, Kashmiri, Malayalam, Marathi, Oriya, Punjabi, Sanskrit, Sindhi, Tamil, Telugu, and Urdu.

Indian population is polygenetic and is an amazing amalgamation of various races and cultures. Anthropologists gave racial classification of Indian population by doing anthropometrics and genetic studies.

Anthropologists classified the racial elements in India on the basis of physical characters and anthropometric measurements. For example, H. H. Risley (1915) classified Indian population into the following races:

- Dravidian,
- Indo-Aryan,
- Mongoloid,
- Aryo-Dravidian,
- Mongolo-Dravidian,
- Scytho-Dravidian,
- Turko-Dravidian.

B. S. Guha (1937) classified the Indian population into the following races:

- Negrito,
- Proto-Australoid,
- Mongoloid (Palaeo-Mongoloid, long-headed, broad-headed, Tibeto-Mongoloid),
- Mediterranean (Palaeo-mediterranean, Mediterranean, Oriental),
- Western brachycephals (Alpiniod, Armenoid, Dinaric)
- Nordics.

S. S. Sarkar (1961) classified the Indian population into the following races:

- Dolicocephals (Australoid, Indo-Aryan, Mundari-speakers),
- Mesocephals (Irano-Scythian),
- Brachycephals (Far Eastern, Mongolian).

There were lot criticisms on the racial classification of population. Although S.S. Sarkar’s classification was more convincing than any other classification
but contemporary anthropologists are still trying to solve the problem of racial classification of India.

B. S. Guha worked on several tribes of India especially the tribes of Assam, Bengal and Meghalaya. In Anthropological Survey of India he did research on osteological studies of historic and prehistoric human remains and materials excavated by Archaeological Survey of India. He gained expertise in racial survey of the Indian population and contributed to the creation of a racial map of India for 1931 Census operations. In order to do this he collected anthropometric measurements of subjects from various parts of the country. As Special Research Officer of the Smithsonian Institution, Washington, D. C. he worked in United States among the Utes and the Navajos of Colorado and New Mexico in 1921. He was strong believer of fieldwork and advocated it strongly. He wrote various reports on human remains excavated at Nal in 1929 and Mohenjodaro in 1931 and 1937.

Among his published works were the following:

- *The Racial Affinities of the Peoples of India in Census of India 1931*, (1935)


D. N. Majumdar, not only specialized in social anthropology, he also contributed to the sub-fields of physical anthropology and pre-history. In physical anthropology, he researched on blood groups, anthropometric surveys and statistical analysis of serological, health and disease. He carried out lot of physical anthropology work in Uttar Pradesh and tried to find the biometrical correlates of caste hierarchy. He opposed the concept of race and was not in the favour of single factor explanations of caste studies. He also conducted studies on school children of Lucknow state and published on Race elements in Bengal.

According to scholars from disciplines such has mathematics and statistics also joined the branch of physical/biological anthropology and helped to standardize the tools and techniques of the discipline and to scientifically validate the research hypotheses. This greatly helped in achieving the accuracy in accordance to the requirements of the research.

After the establishment of Anthropological Survey of India and Department of Anthropology at University of Delhi research in Physical/Biological Anthropology shifted to skeletal remains. Most of the skeletal remains were excavated from Mohenjodaro and Taxila. Anthropological survey of India played a major role in collecting the skeletal remains.

In the analytical phase, physical/biological anthropology was primarily involved in the following:

- interpretation of human remains.
- genetics of blood groups,
- serological studies,
- genetic adaptations
- relationship between blood groups and diseases.
In recent years, the focal area of research in physical/biological anthropology is conducting research in the field of human health and genetics.

In past two-three decades a number of studies have reported gene frequencies of one or more traditional genetic markers on many Indian populations. Bhasin along with other researchers (1992) compiled the gene frequencies for different markers from different studies on Indian populations. In this study attempt was also made to find some patterns in average gene frequencies of groups of populations defined by geography, language, ethnicity and occupation (Bhasin et al. 1994; Bhasin and Walter, 2001). A few studies have attempted studying different populations of India using the genetic and anthropometric markers at regional and local level (Tripathy et al., 2008).

Check Your Progress 4

4) In the constructive phase what were the focal research areas of physical/biological anthropology?

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5.3 GROWTH OF PREHISTORIC/ARCHAEOLOGICAL ANTHROPOLOGY IN INDIA

The formative phase of Indian pre-historic/archaeological anthropology began in the year 1863 when Robert Bruce Foote discovered stone tools of Paleolithic period. Robert Bruce belongs to the discipline of geology and discovered the stone tools from Pallavaram near Chennai. He also reported many pre-historic sites in southern peninsula and Gujarat. In this period many scholars, mostly from other fields, emerged who probed into the human remains.

The Archeological Survey of India was established in 1861, during the period of formative phase of anthropology, when research was conducted on historical aspects. After three decades it entered into the research of pre-history and proto-history. Until then anthropologist were working on pre-history to understand human past.

The turning point in pre-historic/archaeological anthropology study came when Yale-Cambridge expedition carried out their work in Kashmir valley, Potwar Plateau, Narmada Valley and Madras Coast. In this discovery they brought out the evidence of new Palaeolithic culture from Soan in the Potwar Plateau of Himalayas. In 1922 at the time period of constructive phase prehistory was made a component in the Department of Anthropology at Calcutta University. D. Sen was a part of the above expedition from this university (V. N. Misra 1985).

The first excavation of Palaeolithic deposits was carried out by (1948) of Calcutta University at Kuliana in Mayurbhanj, Orissa. D. N. Majumdar wrote a report on the human remains excavated at Nal in 1929 and in Mohenjodaro in 1931 and 1937. Dharani P. Sen was a specialist in prehistoric archeology,
Pleistocene stratigraphy and Stone Age culture and chronology. He also researched on human environments of West Punjab (Pakistan), East Punjab, Jammu and Kashmir, Poonch and Chennai. He also excavated Stone Age sites in Mayurbhanj (Orissa) and Singhbhum (Jharkhand) and explored sites in Narmada Valley and Mirzapur.

In the analytical phase during early 1940’s Archeological Survey of India organized expedition under the leadership of H.D Sankalia at the work site of Bruce Foote in Gujarat. In this site they discovered new Palaeolithic and Mesolithic sites and remains of Acheulian culture in the Sabarmati valley of Mehsana district. Sankalia also jointly excavated Langhnaj, the famous Mesolithic site with Iravati Karve, finding microlithic and other tools as well as faunal remains and human burials. In 1920s and 1930s Archeological Survey of India (ASI) made discoveries in Indus Civilization in Sind and Punjab. Since then hardly any activity has taken place in the field of prehistoric archeology.

Before independence all the prehistoric research work in India was carried out by ASI. Apart from ASI some archeological works are carried out by Calcutta University and Deccan College Research Institute. Other significant developments of analytical phase include the appointment of H.D. Sankalia as professor (1940) in the Department of Archeology at Deccan College and appointment of R.E.M Wheeler as Director General of ASI (1944).

H. D. Sankalia conducted many excavations in India and made contribution to the Indian prehistory with his discoveries. He also started the field of proto-history in peninsular India. Later on his students contributed to Palaeolithic and Mesolithic culture by finding significant remains. Among such students Malti Nagar worked on ethno-archeology and Yashodhar Mathpal worked on the cave art. R.E.M. Wheeler trained many young Indian archeologists who made important contributions to the institution. Among such the following are the main contributors:

- B. B. Lal’s excavation at Hastinapur in U.P. and discovery of Painted Grey Ware cultures.
- B.K. Thapar’s excavation at the Chalcolithic site of Prakash in Dhule district.
- M. N. Deshpande’s excavation at the Chalcolithic sites of Bahal in Jalgaon district.
- Y. D. Sharma’s excavation at the Harrapan site of Ropar.
- B. B. Lal’s excavation of the Mesolithic of Birbhanpur in Burdwan district.

**Check Your Progress 5**

5) When was the Archaeological Survey of India established?

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Gradually after 1947 there was phenomenal expansion of prehistoric activity in India. Apart from ASI many universities played important roles in teaching and research areas of prehistoric/archeological anthropology. In India, the term for prehistory is archeological anthropology whereas in the US the term anthropological archeology is used.

Two important organizations, the Indian Archeological Society and the Indian Society for Prehistoric and Quaternary Studies firmly emerged on the horizon of Indian prehistory with their research journals. The published content of these journals reflect the growing trend towards inter-disciplinary research and a shift from the traditional history-oriented archaeology to anthropology-oriented studies.

5.4 SUMMARY

Anthropological studies in India began in the second half of the 19th century. During this period British administrators and anthropologists conducted studies and published number of monographs on Indian tribal and other communities. Establishment of departments of anthropology was gradually done in various universities from the formative phase to analytical phase. In the beginning very few Indian anthropologists published their work about the Indian culture.

The landmark in the history of anthropology in India is the setting up of the Asiatic Society in 1784 by Sir William Jones. Putting the views of notable anthropologists together, the growth of anthropology in India can be divided into four phases

- formative period,
- constructive period,
- analytical period, and
- evaluative period.

During the **Formative Phase** anthropological work emphasized tribes, a natural history approach and descriptions of the diversity of customs, traditions, and values.

In the **Constructive Phase** Indian anthropology was characterized by ethnological and monographic studies with a special emphasis on social institution.

The **Analytical Phase** of Indian anthropology saw a paradigm shift from the descriptive studies of prelite rate villages to the analytical studies of complex societies.

Anthropology as a discipline began to study Indian villages, tribes, castes, urban and sacred cities. In the process of understanding Indian civilization many researchers developed concepts such as Sanskritization, Parochialization, Universalization and Sacred Complex through which exchange of cultural elements take place.
During the **Evaluative Phase** Indian anthropologists started looking critically to the works of others and self. During this period Indian anthropologists had keen interest in various subfields such as medical anthropology, religion, development studies, and psychological studies.

### 5.5 REFERENCES

Abhik Ghosh Indian Anthropology: History of Anthropology in India, http://nsdl.niscair.res.in/jspui/bitstream/123456789/519/1/PDF%204.11HISTORY_OF_ANTHROPOLOGY_IN_INDIA01.pdf


### 5.6 ANSWERS TO CHECK YOUR PROGRESS

**Check Your Progress 1**

1) According to D. N. Majumdar and L. P. Vidyarthi, the growth of Indian anthropology can be divided into three phases. For further details kindly refer section 5.1

**Check Your Progress 2**

2) Refer to section 5.1

**Check Your Progress 3**

3) B. S. Guha’s racial survey was included in 1931 as a part of Census.

**Check Your Progress 4**

4) Refer to section 5.2

**Check Your Progress 5**

5) Archaeological Survey of India was established in 1861.