CHAPTER THREE

(TRENDS OF DEVELOPMENT OF THE INDIAN ETHNOGRAPHICAL MUSEUMS)


2. Existing museums with ethnographical collection worth mentioning.

3. Distribution of the Indian ethnographical museums.

4. Setting up of the ethnographical museums under different sectors.

5. Their developmental trends.
Indian Museum Movement and the Development of Ethnographical Collections in the Museums of India

At Pre-Independence Era
(1814 - 1947)

Introduction

After the battle of Plassey (1757), the East India Company gradually began to consolidate its position in Indian political sphere. When British rule was firmly established in India, efforts were made to introduce English education and western culture in this country. Towards the close of the 18th century, European system of education found its first firm foot-hold in Bengal. This province was thereby selected by the European scholars as a centre for carrying out studies on India's rich cultural heritage in which they had been interested for a long time past. But the opportunity for such studies was made available only in 1784 when William Jones (a puisne Judge of the Calcutta High Court) founded the Asiatic Society of Bengal with a view to carrying on a systematic study of the history, art, culture and natural history of the orient. The museum movement in India started with the inception of this society.

For the study of oriental art, history, culture and natural history, William Jones in his inaugural address of the society, among other subjects laid much emphasis on anthropological studies. To fulfil its aims and objects, when
the society started functioning, systematic ethnological studies were started in India by the scholars associated with it. Simultaneously, ethnological collections were also made by them in course of making such scientific field investigations. Thus for the first time in India, collection of ethnographical specimens was started in systematic order with the beginning of ethnographic studies under the initiative of a learned society. Specimens from other fields of knowledge such as art, archaeology, geology, zoology, botany etc., which too were under investigation, were also being accumulated from the inception of the society. With the accumulation of a huge number of specimens within a short span of time, the society felt the need for a building of its own for their suitable accommodation, better up-keep and preservation. When the building of the society was ready at 1, Park Street, the ethnographical collection of the society together with other categories of collections were shifted to this new building in 1808.

Ethnographical collection in the oldest museum of India

(i) Formation of the "Oriental Museum of the Asiatic Society", the first museum in India.

Initially the society had no idea of establishing a museum. In view of the huge collection at its disposal, the propriety of establishing a museum in the society's rooms had been informally suggested by the Honorary Secretary, Mr. H. H. Wilson. But it was H.Wallich, a Danish Botanist, who gave active impetus to the proposal in a letter dated February 2, 1814 to the Council of the Society offering his service as honorary curator and also duplicate specimens from his personal collection, for the proposed museum. The society accepted the proposal. Thus the museum under the name "Oriental Museum of the Asiatic Society" with Wallich as superintendent was founded in the premises of the society having two sections viz., Archaeology-Ethnology in one under the care of the Society's Librarian and
Geology-Zoology in the other under the charge of Wallich. This was an important event in the history of the ethnological collections as it was for the first time that ethnological collections in India came under a museum and were made open to the public.

(ii) Development of ethnographical collection under the museum of the society.

With the establishment of the museum, the society wanted to enrich its collection. For the purpose, an appeal was made on behalf of the society to all people for making generous gifts. In response to the appeal, ethnographical specimens among with other categories of specimens in the museum began to grow in number from gifts made by different private collectors and interested persons. Conspicuous among the donors of the ethnographical specimens in this early developmental stage of the museum were J.Brown, Robert Home and Standford Raffles whose gifts were acknowledged in the 1814 issues of the 'Asiatic Researches', a journal of the society.

Earlier collections of the society, specially the ethnographical collections were not properly maintained. To overcome this shortcoming of the society, paid curators were appointed off and on from about 1839 onward out of funds granted by the Court of Directors of the East India Company in response to the Society's repeated requests. To assess the collection under the possession of the society's museum in 1849, R.L.Nitra prepared a catalogue of ethnographical, archaeological and industrial specimens. The work revealed that the earlier ethnographical collections of the society were not properly maintained. A large number of ethnographical specimens collected before 1849 had been lost due to faulty storage in dark, damp and dirty rooms. Those of the earlier collections which were still in existence, had lost all value as they were either not properly labelled at all or had since lost their labels.
Throughout the period when ethnographical collections were under the museum of the society, no difference was made between ethnographical and archaeological specimens and the collections of both the subjects were exhibited in the same gallery overlapping each other.

(iii) Development of ethnographical collections in the Indian Museum, an Imperial Institution.

In the meantime collections of the society began to grow so rapidly that to cope up with their number, the members of the society had to think in terms of forming an 'Imperial Museum' in Calcutta. At the request of the society's members, the Board of Trustees for the proposed museum was founded in 1865 by the Government of India and the Indian Museum Act was passed in 1866. According to the agreement between the society and the Government, the former made over its entire collection to the Board of Trustees in 1866. John Anderson was appointed as the curator in the same year. Thus the museum arrived at a stage when it ceased to be the property of the Asiatic Society of Bengal and was thus transformed into an 'Imperial Institution'. It was not until 1875 that the building for this new museum was ready for occupation.

Anderson evinced special interest in the ethnographical specimens handed over by the Asiatic Society to this new museum as is revealed in his first Annual Report (January, 1867) which reads:

"If the ethnology of India is to be illustrated in the galleries of the new building, each leading tribe should have its physical features portrayed by male and female crania and pelves and by coloured casts taken from life and its civilization delineated by the clothing of the tribe and by its manufactures whether for household purposes, agriculture, the chase, defence, ornaments, amusement or religious worship."

Annual reports of the subsequent years also showed that under the able guidance of John Anderson from 1866 onward, ethnographical specimens were being added to the collection from different parts of the country and abroad. The most
conspicuous acquisition was a magnificent collection of the
musical instruments of Raja Jotindra Mohan Tagore, Babu
Sourindra Mohan Tagore and Maharani Swarnamayee in 1875 receiv­
ed as a gift. In this new museum until 1880-81 no attempt was
made to arrange the ethnographical specimens in the gallery for
want of funds. They were simply stored in the then existing
cases.

In 1884 after the great Calcutta exhibition was over,
with the industrial collections and ethnographical objects
brought for the exhibition, a new museum bearing the name
"Bengal Economic Museum" under the Government of Bengal was
set up in temporary sheds close to the Indian Museum for
amalgamation with the Indian Museum at the opportune moment.
In 1885-86, the ethnographical collection of the Indian Museum
which could not be utilized for want of space in the gallery
was made over to the Bengal Economic Museum for display and
better up-keep. The ethnographical collection of the Indian
Museum from its archaeological section thus came under the
Industrial Section (Economic Botany Section). On 1st April,
1887 the ethnographical specimens together with other collec­
tions of the Bengal Economic Museum were handed over to the
Trustees of the Indian Museum. With the addition of 2817
ethnographical specimens of the Bengal Economic Museum to the
3700 specimens of the Indian Museum, the total ethnographical
collection of the museum rose to 6517(*) in all.

With the completion of the new wing of the Indian Museum
building at Sadar Street, for the first time a separate ethno­
graphical gallery with an area of 7304 sq.ft. was opened to
the public on January 1st, 1893. In the first ethnographical
gallery life-size models were displayed in the central show­
cases. Corresponding objects of different categories of

(*) Figure quoted from the Annual Report of the Indian Museum
for 1886-87.
material culture were placed in wall-cases on opposite sides of the central showcases to present the ethnology of Andaman, Nicobar, Burma, Lower Bengal, Chittagong region etc. Display in this newly built up gallery was somewhat crowded due to lack of sufficient space. Storage space for ethnographical specimens in the museum was also insignificant.

The proposal of Horbert Risley, the then Chairman of the Board of Trustees of the Indian Museum made in 1904, to include ethnology under Zoological Section, received the sanction of legislation in 1910. In 1911 ethnographical collections were transferred from the Industrial Section to the Natural History Section.

Under the Zoological Section attempts were made for further development of the ethnographic collection as well as the gallery. During this time the ethnographical collection of the section was further enriched by the acquisition of Abor specimens which were collected during the Abor Expedition of 1911-12. S.W. Camp, a staff of the Indian Museum, as naturalist participated in the expedition and collected valuable specimens for the ethnographical section of this museum. In 1914, in commemoration of the centenary of the museum, Raja Sourendra Mohan Tagore also presented to the Indian Museum a magnificent series of Japanese and Bengali musical instruments.

Literary work on the ethnographical collection of the Indian Museum were mostly confined to descriptive accounts of some valuable specimens published in the journal of the Asiatic Society of Bengal. So long for the ethnographical collection there was no special scientific officer. When under the Zoological Section, an attempt was made to utilize the ethnological gallery for study purposes. It was felt that unless a special scientific officer was appointed in charge of the gallery there was no hope of any advancement. With this view in mind, in 1916 a separate section with an anthropologist and a few anthropological assistants was opened in the
Zoological Section to look after the ethnographical collection of the Indian Museum. As reported in the book of Markham & Hargreaves, improvement in the activities relating to the ethnographical collection by this arrangement was witnessed in the display and arrangement of exhibits in the gallery. Publications on the exhibits and the illustrated guide-books were available for sale in the museum. For the first time in the ethnographic gallery, particular aspects of Indian life and culture were introduced.

The ethnographical collection of the Indian Museum was attached to the Zoological Section from 1911 to November 1945. But with the formation of the Department of Anthropology from December 1945, the ethnographic gallery became a separate section in the Indian Museum under the supervision of the Department of Anthropology, a Government of India concern.

With the establishment of the imperial museum in Calcutta, the museum movement which had started in 1814 under the initiative of the Asiatic Society of Bengal took a definite shape. Soon this movement spread to southern and western India though it necessarily remained confined to major cities like Madras, Baroda, Trivandrum etc. Madras Literary Society, an auxiliary of the Asiatic Society of London gave a spur to the Madras movement. Under the initiative of the society and with assistance from the Court of Directors of the East India Company, Madras Central Museum was opened in 1851 at the College of Fort St. George, with Surgeon E.G. Balfour as its head. Ethnology however, was given a place for the first time in the museum.

(I) Markham & Hargreaves, The Museums of India, p. 130, 1936.
with the acquisition of Dreek's collection in 1878 when Bidie was the head of this museum. It was later supplemented by Poote's collection around 1900. This was followed by Megley's collection, Rea's collection of Adichannallur skulls etc., but a truly significant development of the ethnology section took place during 1885 to 1910 when E. Thurston was the superintendent of the museum in pursuance of his policy of limiting the collections of the museum to natural history, art, ethnology, archaeology and manufactured and raw products of the Madras Presidency. The personal contribution of Thurston towards enriching the ethnological collections was immense. He handed over to the museum his entire ethnological collection which he had built up while conducting an ethnographic survey of the South Indian tribes. Simultaneously along with the collections received from the British scholars, a rich collection of ornaments, jewels and musical instruments was also built up in the ethnological section of the museum.

By 1856 six local museums had been established as branch museums of the central museum (Madras) under the care of General Gullen who also played an important part in setting up the Central Museum. By 1861 however, all those branches were closed except the Rajamundry branch.

The examples set up by the two societies in Madras and Calcutta proved to be a great incentive and a many more new museums were opened in different parts of the country. Conspicuous among them were the Victoria and Albert Museum in the west and Trivandrum Museum in the south established in 1851 and 1857 respectively. Both the museums possessed ethnographical collections from their very beginning. Ethnographical collections of Victoria and Albert Museum consisted of death masks of Trans-Himalayan tribes. Their collection was started in the museum from the time of Buist, a connoisseur of antiquities who was its first honorary curator and secretary. The idea of setting up of this got its definite shape during the year 1851 in connection with the great exhibition
held in London with a view to illustrate the raw products of western India. Though initially administered by a committee with financial assistance from the Government and native states, the museum was transferred to the Bombay Municipality from October, 1855. The ethnographical collection of the Trivandrum Museum was built up with the financial assistance from the Travancore State.

The progress of the museum movement slowed down for a short while due to the 'Sepoy Mutiny' in the year 1857. In 1863 two museums were opened at Lucknow and Nagpur. Lahore Museum (now in Pakistan) was established in 1864. Six more museums namely those at Bangalore (1865), Fyzabad (1867), Delhi Municipal Museum (1868), Calcutta Economic Museum (1872), Mathura Museum (1874) and Raipur Museum (1875) were opened in the next decade. Among these museums only Lucknow Museum, Lahore Museum, Nagpur Museum, Mysore Government Museum had ethnographical collection in their possession. Though ethnological collections in the form of weapons used by the aboriginals were under the early collection of the Nagpur Museum when it was first established in 1863 under the initiative of R. Temple, its anthropological section was opened in 1914 out of a portion of collections made for the British Museum from the tribal areas of the then Central Province and Berar. Established in 1863 and originally known as Provincial Museum, the State Museum of Lucknow assumed its present name when its management and control was taken over by the Provincial Government in 1883. It had its full-fledged anthropological section in 1891 when for reorganization its collection was divided into four major sections viz., Archaeology, Natural History, Paintings and Ethnography. The Bengal Economic Museum which was built up in Calcutta in 1884 after the great exhibition of 1883 was over had a good number of ethnographic specimens in its collection. The whole collection of this newly built museum together with its ethnographical collection was amalgamated with the Indian Museum in 1887. Thus the ethnological collection of the Indian Museum was enriched to a great extent.
The first phase of the museum movement in British India which started from 1814 came to an end by 1875. It was during this phase two literary societies took much initiative to develop museums in India and to spread the museum movement throughout the country. Two great exhibitions for depicting the raw materials of India and their economic products held in 1851 and 1883 also gave much incentive in favour of setting up of industrial museums. Victoria and Albert Museum and Bengal Economic Museum were the products of these two exhibitions.

In this connection it may be mentioned that in India tribal economy to a great extent depended on forest. Forest products were mainly the constituent materials of tribal handicrafts. As such, along with other products tribal handicrafts were also collected for presenting economic products of Indian forest in the exhibition. Thus in both the museums along with the industrial products (products of economic botany) ethnographical collections were also built up.

After 1875 there came a lull in the field of creation of new museums till the time of Queen Victoria's Jubilee of 1887. The celebration of the Jubilee ushered in a new era in museum movement with the rise of several museums not only in India but in other parts of the British empire. Several museums were started at this time e.g., the Victoria and Albert Technical Institute at Madras (1890), the Museums at Jaipur, Udaipur, Bhopal, Trichur in 1887, Rajkot in 1888, Baroda and Bzewada in 1894, the Victoria Memorial Hall at Calcutta in 1906 and so on. By the addition of these Jubilee Museums the number of museums in India rose to 26 before the year 1900. Among these museums only the Baroda Museum had an ethnographical collection. The Ethnographical Section of this museum was established as early as 1895 under the initiative of His Highness Maharaja Sayaji Rao III Gackwad of Baroda who collected ethnographical specimens during his several expeditions in tribal areas. He also donated specimens to the ethnographical section by making purchase of desirable and suitable specimens. The second phase of the museum movement during the British period came to an end by 1900.
The third phase of the museum movement in British India was started by the British Civil Servants, specially from the time of Lord Curzon. It was during the Viceroyalty of Lytton that the Indian Treasure Trove Act was passed in 1878. Lytton also recommended the appointment of a curator for the ancient monuments which was ultimately done on November II, 1880. But the most significant steps were taken when Curzon was the Governor General of India. Ancient Monuments Preservation Act was passed in 1904. It was Curzon who revived the Archaeological Survey of India with a view to surveying and exploring the relics of ancient Indian culture and also opening site museums (archaeological) on the important sites. At the suggestion of John Marshall, the then Director General of the Archaeological Survey of India, a large number of museums under the direct control of the survey were set up in important sites in between 1907 to 1913 with a view to maintaining close collaboration between the survey and the museums.

At the initiative of the British Civil Servants, the first Directory of Museums in India was prepared by J. Ph. Vogel in 1911. It contained information on each of the 30 museums then existing. Occasionally during this period the Indian Museum movement was accelerated to an appreciable extent by the visits of the members of the British Royal Family. At the time of the visit of the Prince of Wales, in the first quarter of the 20th century the Prince of Wales Museum was opened to commemorate this occasion. This museum had an embryonic anthropology section which was started with the specimens received from the Anthropological Society and the Bombay branch of the Royal Asiatic Society in 1920. The ethnographical section of the Indian Museum was also benefited indirectly by such visits. Raja Sourindra Mohan Tagore who had collected a complete set of musical instruments in 1875 for the Bengali band that played before the King Edward VII made over the same to the Indian Museum in 1914 in commemoration of the centenary of the museum.

Out of a grant from the Carnegie Corporation of New York, Markham and Hargreaves made a survey on the conditions of the existing museums in the country and brought out a "Report on the Museums of India" which included 105 museums. Among them only 18 museums had ethnographical collections in their possession.

The development of museums was also given high priority in Wheeler's scheme of reorganisation and in 1945 a Museum Branch was started to look after the museums under the Archaeological Survey. In 1947 Antiquities (Export Control) Act was passed. Together with the end of the third phase of the museum movement in India on the 15th August 1947, the museum movement of the pre-independence period which had started in 1784 came to an end with the end of British rule in India. During the third phase of the museum movement nothing was done for the ethnographical collections in the museums of India. All enactments concerning museums were passed for the safeguarding of the art and archaeological specimens. Most of the museums which developed during the period, except the museums of the teaching institutions, were concerning art and archaeology only.

As to the nature of anthropological collections developed in the Indian Museums during the British period, it was found that except the Madras Museum in no other museum reference of physical anthropological specimens was traced. Actually there was no scope of developing physical anthropological specimens in Indian museums as most of them had rare opportunity of developing their anthropological collections under the initiative of competent anthropologists. Anthropological collections in most of the museums were built up in association with art and archaeological specimens under the non-anthropologists. Thereby the collections of the museums were primarily comprised with ethnographical specimens. Prehistoric collection also except in Madras Museum was under the archaeological departments and had no connection with the ethnographical sections. As a result
instead of using the name 'anthropology', the term 'ethnography' was used to denote the section entrusted with the ethnographical collection in most of the museums. Therefore, in tracing out the history of the development of the anthropological collection in the Indian museums only ethnographical collections have been taken into consideration.

IV

A review of the ethnographical collections in the museums of British India.

(i) Museums with ethnographical collection.

Most current and authentic record about the museums of India during the British period is available from the book "The Museums of India" by Markham and Hargreaves (1936). It was reported there that out of 105 the then existing museums worth mentioning, only 18 had ethnographical collection in their possession. In dealing with the nature and scope of the ethnographical collection, reference of only four museums viz., Indian Museum, Madras Museum, Baroda Museum and Gauhati Museum was in the report. It was specifically mentioned "There are in the whole of India only two or three museums having an adequate section dealing with ethnology."(I) All these 18 museums were composite museums. Ethnographical collections in these museums, therefore, were developed in association with specimens of other branches of knowledge. Again among these 18 museums which had ethnographical collections, one (Indian Museum) was developed with direct financial assistance from the Government of India. Among the remaining 17 museums, ethnographical collections were developed mainly with the financial assistance from the State Governments (six museums), Native States (seven museums), municipalities (three museums) and research society (one museum).

(ii) Status of the ethnographical collections in the museums of India.

Though it was started from the very beginning of the museum movement in India, the ethnographical collections in the museums were never developed independently i.e. entirely as ethnographic museums. They were always associated with museums covering wider fields, specially of art, archaeology and natural history such as the Indian Museum, Madras Museum, Baroda Museum, Lady Wilson Museum, Lucknow State Museum, Central Museum (Nagpur) etc. All these museums had separate ethnographical sections at a later stage. Initially to look after the ethnographical collection there was no separate section in those museums. They were looked after by the officers of the other sections. For example, in the Indian Museum ethnographical collections were under the archaeological section (1866-1884), Industrial Section (1885-1910), Zoological Section (1911-1945) and under the Department of Anthropology, Government of India from 1946 onward. In case of other museums like the Madras Museum, Lucknow State Museum and Nagpur Central Museum which were established in 1850, 1863 and 1864 respectively and had ethnographical collections right from the very beginning, their anthropological sections constituting at present one of the sections of those composite museums, were started only in 1896, 1911 and 1914 respectively. Apart from the museums which had separate ethnographical sections, rest of the museums with ethnographical collections but having no separate section for them, included a limited number of ethnographical specimens in their Industrial or Archaeological Sections.

(iii) Method of collection and its consequence.

In the earliest phase when the nucleus of ethnographical collection was being built up under the learned societies, collections were made by making extensive field-work by competent scholars in a systematic order. But as soon as the society
museums came out of their folds, collection through field work almost ceased. Like other museums, those museums had no separate ethnographical section and also no special officer to deal with them. Therefore, the bulk of the ethnographical collection in different museums of India began to grow in number mainly through receiving gifts from military personnel, native rulers, enlightened landlords and scholars of other branches of knowledge. Thus, the collection was increased in number but in the most unsystematic manner. There were huge and rich collections in many museums but the information essentially required for carrying out proper study was lacking altogether and no scientific method was followed for maintaining records if there was any at all. For example, the large portion of the collection of the ethnographical specimens of the then Asiatic Society Museum collected before 1849 had lost their value as they were not properly labelled with adequate information. As a result of making collections unsystematically mostly by non-anthropologists, the ethnographical collection in the museums of India were developed as curios. Referring to the collection of the Indian Museum it was rightly observed: "It is not possible to claim for either the ethnographical or the strictly anthropological collections that they have ever formed the basis of research in the same manner or to the same extent as the Zoological collections have done." (I) Special attention to ethnographical collection was only given when the museums were administered by the scholars having special interest in anthropology. At the initial stage the ethnographical collections of the Indian Museum and the Madras Museum were developed most significantly when they were under the care of Anderson and Thurston respectively. In the later years sincere efforts were made to develop the ethnographical collection of the Indian Museum when Herbert Risley, a prominent figure in Indian anthropological field was the chairman of the Board of Trustees of the Indian Museum. The part

played by Gravely in developing ethnographical collections of the Madras Museum was really outstanding.

(iv) Display, arrangement and storage of ethnographical specimens in the museums.

In the early stage adequate attention was not paid to proper storage and upkeep of the ethnographical specimens. As a result, many ethnographical specimens of the Asiatic Society of Bengal collected before 1849 were destroyed due to faulty storage in dark and damp rooms. For display also not much attention was paid to these specimens as compared to the attention received by specimens belonging to other sections like geology, zoology, botany, archaeology and art. Though the Indian Museum as 'Imperial Museum' was started with two sections viz., Archaeology-Ethnography and Zoology - Geology in 1866, a separate gallery for anthropological section was opened for the first time in this museum only in 1893. In the Central Museum (Nagpur) also, the ethnographical specimens were initially displayed in the same gallery with the archaeological specimens. On the display and storage of the first ethnographic gallery of the Indian Museum it was observed that the collection as a whole displayed in the gallery was very crowded and apart from the public gallery, little storage space was available.

(v) Conclusion

An analytical study of the history of the development of ethnographical collections in the museums of India reveals their inadequate and unbalanced development from the anthropological point of view during the British period. On the neglect of anthropology in the museums of India Anderson in the Annual Report of the Indian Museum for 1881-82 wrote:
"The subject of ethnology in many of its departments has hardly been touched, when we consider the exhaustive manner in which the science is handled by the great museums of the leading capitals of Europe, some of which can clearly boast of more complete collections of ethnology of India than the Calcutta Museum itself."

What Anderson wrote in 1881-82 remained true till 1936 when in the report of the museums of India prepared by Markham and Hargreaves in 1936 it was stated that besides the Indian Museum, Madras Museum, Nagpur and Baroda Museums also have interesting ethnological collections while several of the smaller museums have an interesting ethnological series. With regard to the latter, however, little care has been taken of the exhibits. The rest of the museums in India either completely ignore ethnology or have a few ethnological exhibits in the Industrial or Archaeological Sections. This is all the more regrettable as nowhere in the world are there greater opportunities of procuring representative and complete records of races still in all stages of cultural development."

B. POST-INDEPENDENCE ERA
(1947 onward)

Introduction

India's independence in 1947 has opened up a new chapter in the Indian Museum Movement. In the pre-independence period the museum movement was carried on mainly by the learned societies, native rulers, social elites and civil servants. But in the post-independence period the Government of India itself has taken up the major tasks in developing this movement by taking various legislative measures and also by making special financial provisions for the development of museums in the different five year plans. The Ministry of Education as a Union Agency has been directly concerned with these tasks. In accordance with the developmental plans formulated by the Government the Indian Museum, the Victoria Memorial Hall, the Indian War Memorial Museum and other like institutions which were financed by the Government wholly or in part before independence, by the laws of Parliament were brought under the purview of the Ministry of Education according them status as institutions of national importance to give incentive to the museum movement. The ministry directly under its administrative and financial control has also set up a 'National Museum' the only one of its kind in India, as a model institution for other developing museums of the country. A sum of Rs.55 lakhs was fixed for the development
of museums both governmental and non-governmental under the third five year plan. Apart from the National Museum and the museums of national importance whose entire expenses are met by the Government of India, other categories of museums such as state, municipal, institutional and private trust museums etc. are also receiving liberal grants from the Central Government. Museums of the Tribal Research Institutes and University Departmental Museums have been newly set up out of grants given to the parent institutions and departments by the Government of India through the State Governments and universities respectively.

The aim of the museum movement of the pre-independence period was mainly directed towards the setting up of museums in good number. But in the post-independence period, the museum movement is being assisted by the Government of India particularly with a view to utilise museums as centres of learning. With financial assistance and necessary encouragement and support from the central government the museums in India are now engaged in improving their functions in the utilisation of museum service to education, in contributing both to the qualitative improvement of education at different levels and to the quantitative expansion of facilities for mass education especially the programmes for literacy and adult education and in projecting knowledge of science and technology in order to bring to the mass of people the spirit of science for creating new attitudes and a new attunement to change. What is really needed is a new awareness of the value of museums, of all their potentialities for promoting social change and the rich dividends which can be expected in the form of supplementing the educational process, both in quality and depth. (I)

To give concrete shape to its policy the Government of India is giving to the leading Indian museologists active assistance as well as co-operation of the International Museum Committees. For giving assistance to the Indian museologists the Government has formed a "Central Advisory Board of Museum" together with a few standing and ad-hoc committees on the basis of the report of the Museum Expert Survey Committee in 1956. In developing the museums of the country the Ministry is being guided by the deliberations and recommendations of the board and its different committees. To foster co-operation between the museums of the country, the Museums' Association of India was first formed in 1944. But the Regional Museums' Associations were started in the post-independence era. Conspicuous among them are the Museums' Society of Bombay, Museums' Association of West Bengal and All Assam Museums' Association which have come into existence since 1961, 1962 and 1967 respectively. To have international co-operation in developing the museums of India the Government has directly participated in the world wide museum movement launched by the UNESCO and is also making active help of the International Council of Museums (ICOM), a wing of the UNESCO to look after the museums' affairs of the member nations of the world. Indian National Committee of ICOM has also been formed to establish direct and active co-operation with the parent body in Paris. As a result of direct communication with ICOM, the Indian museologists got the chance to attend the international museological conferences held in Stockholm in 1959, Hague in 1962 and New York in 1965. It paved the way for organizing an UNESCO Regional Seminar on museums (7th Regional Seminar of UNESCO on the "Development of Museums") in New Delhi in 1966. At the suggestion of the Director General of the UNESCO, 'Directory of Museums in India', a most valuable Indian museological publication was published by the then Ministry of Scientific Research and Cultural Affair, Government of India,
in 1959. This sort of co-operation has also contributed much towards the publication of "Anthropological Collections in the Museums of India", an information series (No.1) of the Indian National Committee of ICOM in 1967. Due to such existing international co-operation, in 1966 the Keeper of the Anthropological Section of the National Museum had the opportunity of visiting the leading anthropological museums of the western world for studying their modern developmental trend with a view to utilising his experience towards the upliftment of the anthropological museums in India.

Besides the financial help and development of co-operation between the museums at the national and international level, the Government of India has also paid much attention to wiping out such difficulties as paucity of trained museum personnel and of research publications, poor condition of museum buildings, non-availability of technical equipments for museum display etc., which the Indian museums had to confront during the British period. For trained museum personnel, besides the two universities (Calcutta and Baroda) running museology diploma course, in-service training facilities for the museum staff have been arranged in Salar Jung Museum, Prince of Wales Museum and National Museum. Substantial financial assistance was given to the trainees by the Ministry. Central Government assistance has also been made available to the leading museums for their publications, technical equipments, and also for setting up of libraries and laboratories so that the leading regional museums can extend assistance in these directions to the other museums in their respective regions. To raise the standard of museum staff, seven museum camps have so far been organized since 1963 by the Ministry of Education, Government of India, for the purpose of providing them with first hand knowledge of available scholarship and to help them in acquiring insight and skill appropriate to the subject through demonstrations.
and discussions of technical museum practices. By the action taken so far by the Government in the museums of India, anthropology has been benefited to some extent. For example, anthropology as an art subject has been included in the curriculum of the museology courses in both the universities of Baroda and Calcutta. Training for the in-service museum personnel of the anthropological sections of the under-developed museums has been arranged in the National Museum. Two Museums' Camps have been organized on anthropological museums. Adequate space has been allotted for development of Anthropological Section in the newly constructed museum building as in the Orissa State Museum. Anthropological publications in the form of guide books have been published by the National Museum, Indian Museum and Madras Museum. Research papers concerning anthropology are also being published in the bulletins of the leading museums like Indian Museum, Baroda Museum, Madras Museum etc. The developmental history of the ethnographical collections in different categories of museums of India has been discussed in this background of the Indian Museum movement in the post-independence era.

II

Ethnographical Collection in the Museums of India.

(i) National Museum.

Although the question of establishment of a national museum had been under consideration of the Government of India since 1912 and was actively considered from time to time particularly in 1945 and 1946, the first National Museum of India was established in New Delhi in 1949 under the first five year plan of India directly under the then Ministry of Scientific Research and Cultural Affairs, Government of India,
with a view to set it up as a model institution to the other developing museums of the country. To make the National Museum a repository of India's rich cultural heritage and also to utilize the collection for educational purposes, an anthropological section has been set up in this museum along with art and archaeological sections. The anthropological section of the National Museum was first established in 1960 in its new building with the collection of costumes of India received as gift from different states of India. The sectional gallery was first opened in 1961. Thus in the post-independence context by including anthropological collection in the National Museum, this branch of knowledge has been given its due importance from which it was deprived to a great extent during the pre-independence era.

(ii) Anthropological collection in the museum of national importance with the status of national museum.

After independence the Ministry of Education on behalf of the Government of India for the development of museums in India, brought a few museums of national importance under its purview. Among these museums only the Indian Museum (Calcutta) possesses ethnographical collections. For the all round development of the Indian Museum, the Government of India enacted the Indian Museum Act of 1960 and thereby it attained virtually the status of a national museum for the eastern region of the country with changed functional potentiality. To discharge its duty as national museum by coordinating the activities of its different sections administered by the different survey departments as envisaged in

(1) Indian Museum, Calcutta; Indian War Memorial Museum, Delhi; Victoria Memorial Hall, Calcutta.
(2) Zoological Survey; Geological Survey; Botanical Survey, Anthropological Survey; Archaeological Survey.
this amended Museum Act of 1960, a Central Directorate of the museum was established with the appointment of a director in 1962. By the process of integration, the Anthropological Section which had been from 1945 under the supervision and administrative control of the Department of Anthropology, Government of India, was brought under the administration of the Indian Museum Directorate in September, 1965. Thus for the first time in the history of the Indian Museum, the Anthropological Section as an independent unit came directly under the museum administration.

But the development of the anthropological section of the Indian Museum was most significant from 1945 to 1965 when it was under the Department of Anthropology, Government of India (Anthropological Survey of India at present). It was developed during this period in the right direction in conformity with the modern trend of contemporary anthropological studies in India under the supervision of the eminent anthropologists of the country employed in the survey. Brushing off all the old ideas of gallery display, the entire Cultural Anthropology Gallery was renovated and re-organized during this period by presenting the Indian tribal and folk cultures through dioramic display together with maps, charts, models (life size), photographs and actual specimens of material culture relevant to the informative and educative display in conformity with the modern trend of audio-visual display techniques. There are at present altogether 16 dioramas (11 on tribal life and 5 on folk life). Besides the dioramas, the most conspicuous exhibit in the gallery which has been introduced for depicting both folk and tribal culture, is a large size cut-out map of India with 25 pairs of models complete with appropriate dresses and ornaments in vogue in India to-day. Under the supervision of a curator and six technical hands (Ref: Annual Report of the Indian Museum, 1960-61), a technical set up for the anthropological gallery
was there. To supervise the reorganization work of the gallery, a departmental committee consisting of four officers was also set up. But the entire work was carried out under the direct supervision of the Director, Department of Anthropology. Besides the renovation of the gallery work, the survey also paid much attention to the development and maintenance of the huge reserve collections of the anthropological section and also took up a scheme for repair, renovation and conservation work and display of musical instruments which are considered one of the prestige collections of this section. The work of setting up of a gallery for the musical instruments was also taken in hand. Specimens required by the section in conformity with scheme of display were collected by the staff of the survey from all over India. A guide-book in English for the anthropological gallery was also prepared. The expenditure involved in the maintenance and reorganization of the gallery was made out of the sanctioned budget of the Department of Anthropology which was under the administrative control of the Ministry of Education, Government of India. Thus the anthropological section of the Indian Museum under the constant care, guidance and supervision of competent anthropologists when it was under the financial and administrative control of the Anthropological Survey of India from 1945 to 1969 was developed into one of the best organized and developed sections in the museums of India.

The work left behind by the survey has earnestly been taken up by the Indian Museum Directorate after the section's integration with the Indian Museum Directorate in November, 1965. Under the Indian Museum renovation and reorganization scheme, conspicuous among the work done so far within a short span of time were the opening of the Musical Instruments Gallery, adequate and modern lighting arrangement in the galleries, publication of picture postcards of anthropological specimens and the Hindi and Bengali versions of the sectional guide-book, projects undertaken for introduction of trilingual (Bengali,
Hindi & English) labels both short and descriptive, photographic documentation of exhibits, rearrangement of reserve collections and last but not least, the acquisition of new specimens by making field collections from actual cultural environments of the people concerned. To make this section a research centre on the subject, arrangements have been made for their conservation work in the museum's newly set up laboratory. Thus the anthropological section of the Indian Museum has undergone a revolutionary change due to the impact of the museum movement launched by the Government of India in the post-independence context.

(iii) Ethnographical collection under the state museums.

The state museums which are directly under the financial and administrative control of the State Governments do not lag behind in giving attention to the anthropological collections under the impact of the modern trend of museum movement in India. Different museums responded in different ways. A few museums which had their origin during the British period and did not have anthropological collection added anthropology as a new section with the call of time after independence when the Government of India was contemplating to build up a well-integrated welfare state. For example, the Junagadh Museum had previously no anthropological gallery since 1901 when it was first established. But a separate anthropological gallery in this museum was opened only in 1948. New showcases for the section were provided under the third five year plan. The anthropological section of the Bhuri Singh Museum (Chamba) has also just been set up on a small scale and at present only costumes are displayed with explanatory notes. Though the museum was originally set up in 1939, the Orissa State Museum has introduced the Anthropological Section only in 1963 and its ethnographic gallery was thrown open to the public not earlier than April, 1966. The work of the prehistoric gallery has been undertaken and is yet to be completed. The Punjab Government Museum (Patiala) which is the outcome of the
partition of Punjab also added an anthropological section when it was reorganized after 1947 first in Simla and subsequently in Patiala. The Central Museum (Jaipur) was started in 1876 as an industrial museum. But during the reorganization of this museum in the last five years, an anthropological section has been set up. At present ethnography of Rajasthan has been given a presentable shape in the sectional gallery.

The state museums which have been set up after independence (1947) are also trying to build up their anthropological collections. Conspicuous among them are the Nagaland State Museum and the Central Museum, NEFA. The NEFA Central Museum which has been set up in 1956, is at present exclusively an ethnographic museum and is being developed under a Research Institute with financial patronage from the NEFA administration (Ministry of Home Affairs, Government of India). The Nagaland State Museum is not yet ready but the collection of ethnographical specimens for the museum has already been started from 1964-65 through the Naga Institute of Culture.

The state museums which had their origin during the British period and had full-fledged anthropological sections since then are also trying to develop their anthropological sections mainly by undertaking renovation and reorganization work, specially in display and educational activities by introducing modern audio-visual display techniques and thereby avoiding the overcrowded display pattern of the past. Conspicuous among them are the Madras Museum, Baroda Museum, Lady Wilson Museum, Central Museum, (Nagpur) and Natural History Museum (Trivandrum). In all these museums, the anthropological galleries have been reorganized and audio-visual material are being liberally used to make the display educative and informative.
(iv) Museums of the Tribal Research Institutes

After independence in 1947, a few exclusively ethnographic museums have also been set up as one of the wings of the Tribal Research Institutes when under the centrally (i.e., Government of India) sponsored scheme, the institutes themselves have been established in the states having considerable scheduled castes and scheduled tribes population as well as people of other backward classes. Conspicuous among the museums of such research institutes are the museums of the Tribal Research Institutes of West Bengal, Bihar, Madhya Pradesh and Orissa set up in 1955, 1954, 1955 and 1956 respectively.

(v) University Departmental Museums

After independence when education received national importance, along with many other subjects Anthropology miss as a branch of knowledge was also introduced in many Indian universities. With the establishment of the Department of Anthropology, anthropological museums have been set up along with the parent departments as an inseparable adjunct to enable students to utilize the departmental museums for study and research purposes. The museums of the Department of Anthropology which have been established after independence and deserve special mention, are the Departmental Anthropological Museums of Delhi University, Guhati University, Lucknow University, Udhil University and Punjab University established in 1947, 1948, 1950, 1958 and 1960 respectively.

(vi) Miscellaneous categories of museums

Besides the four main categories of museums as stated above, anthropological collections are also being built up in the private trust museums such as Shri Girdharbhai Sangrahlaya Children's
Museum, Birla Academy of Art and Culture which have started functioning since 1955 and 1967 respectively.

In the crafts museums (a category of museums built up after independence) specially in the Crafts' Museum of Calcutta and the Handicrafts Museum of New Delhi established in 1950 and 1952 respectively, a good number of tribal handicrafts have been collected to present to a large section of our people the striking last vestiges of traditional tribal cultures.

The municipal museums also responded to the call of the time. The Prince of Wales Museum of Western India during the pre-independence period had only a few anthropological specimens which were on loan from the Anthropological Society but were included in the Archaeological collection. With a view to developing and establishing a full-fledged anthropological museum, the Anthropological Society of Bombay approached the museum authorities that some additional space be allotted for displaying more exhibits. The trustees responded to the request and in 1952 allotted a passage on the first floor of the main building leading to the extension as a temporary measure. Here the anthropological collection made by Verrier Elwin, a renowned anthropologist and also some additional selected collections belonging to the society have been displayed.

In the post-independence period, anthropological collections have been developed and are in the custody of philanthropic societies which are specially connected with the welfare of the tribal people. The anthropological collection of the Adim Jati Sevak Sangha deserves special mention in this respect.

With the expansion of the Anthropological Survey of India after independence, four regional substations viz. Port Blair,

Shillong, Nagpur and Mysore have been set up. Anthropological collections are being built up in these regional substations of the survey together with the headquarter in Calcutta in connection with field investigations being made by their technical and research staff.

This in brief is the developmental history of the anthropological collections in the museums of India in the post-independence context.

III

OBSERVATIONS

(1) Relative importance of anthropology in the museums of India.

In the post-independence context anthropology has received much wider attention than it had during the British period. Anthropology at present has established itself not only in the academic field but also in administration and other spheres of social, cultural and behavioral aspects of society with a view to building up of a well-integrated Indian nation. As a result, anthropological collections are found to build up in all categories of museums of the country such as National Museum, Museum of National Importance with the status of National Museum, State museums, research institutes museums, municipal museums, school and college museums and private trust museums. But during the British period, the anthropological collections were mainly confined to the composite state museums and except the Calcutta University Departmental Museum of Anthropology which was set up in 1920, there was no exclusively anthropological museum in India. But at present, all university departmental anthropological museums and the Tribal Research Institutes museums numbering over a dozen or so, are exclusively meant for anthropology.
The developmental trend of anthropological collections in the post-independence context has not been restricted only to an increase in number, attempts have been made to utilize the specimens for educational purposes as well. Therefore, to utilize the specimens in conformity with the Government policy, introduction of modern display techniques avoiding overcrowded display as of past, is one of the important features of national and state museums. To achieve this end reorganization work undertaken in the anthropological galleries of the Indian Museum, Calcutta, Madras Government Museum, Baroda Museum, Lucknow State Museum, are conspicuous. Newly developed museums of the Tribal Research Institutes and University Departmental Anthropological Museums are mainly meant for research and imparting education. But the National Museum, the museum of national importance with the status of National Museum, and also the state museums do not lag behind in this respect. The anthropological sections of the National Museum has already been recognized by the Delhi University as a centre of anthropological research. Liaison has been established between the Anthropological Section of the National Museum and the Department of Anthropology of the Delhi University so that the departmental students of the university may profitably utilize the museum specimens for their study purposes.

In short, it may be said that in relation to the pre-independence period in the post-independence context within a span of 20 years, anthropological sections in the composite museums have made some definite progress which is revealed not only in increasing number of newly set-up sections and museums but also in their functional potentiality and organizational set up. Though anthropology had their origin in many museums in the early phase of the museum movement during the British period, its importance was not much felt at that time. As a result, it
was neglected all through the British period. But after independence the importance of anthropology has been realised in building up of a well-integrated Indian nation. In the museological field also, its impact is now traceable in various developmental work already undertaken in the anthropological sections of the different Indian museums under their reorganization and modernization programmes. Although the progress made so far in this direction is not very remarkable as envisaged in chapter I (pp.1-9) of "Anthropological Collections in the Museums of India", a publication of the Indian National Committee of ICOM (New Delhi, 1967), in view of the work already done for the amelioration of the anthropological sections, it may be pointed out that it is just the beginning of their glorious future.

Besides these museums as mentioned in this chapter, there are some museums in schools and colleges. These museums have been eliminated altogether here because their ethnographical collection is most insignificant in number just bare minimum as required for their curriculum. Moreover, instead of original specimens most of them are models. Except for the utilization of specimens for the study purposes of the students, these museums have no other museological and museographical function at all.

Other than the museums considerable number of ethnographical collections have also been built up in the headquarter (Calcutta) and different regional stations of the Anthropological Survey of India (Shillong, Nagpur and Bangalore). In the 4th five year plan of the survey, with this collection there is a proposal to set up museums in different tribal zones with a central museum in Calcutta.

In this background of the post-independence museum movement, to provide an idea with the present scope of ethnographical collection in the museums of India, a list of museums with ethnographical collection has been presented here.
<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Name of museum</th>
<th>Location</th>
<th>Status</th>
<th>Scope of collection</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.</td>
<td>Central Museum (NEFA)</td>
<td>Shillong (Assam)</td>
<td>State Museum</td>
<td>Anthropology</td>
<td>Ethnographical Museum</td>
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<td>5.</td>
<td>District Museum</td>
<td>Bomdila (NEFA)</td>
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<td>6.</td>
<td>District Museum</td>
<td>Ziro (NEFA)</td>
<td>do</td>
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<td>7.</td>
<td>District Museum</td>
<td>Along (NEFA)</td>
<td>do</td>
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<td>8.</td>
<td>District Museum</td>
<td>Pasigmat (NEFA)</td>
<td>do</td>
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<td>9.</td>
<td>District Museum</td>
<td>Tiku (NEFA)</td>
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<tr>
<td>10.</td>
<td>District Museum</td>
<td>Khonsa (NEFA)</td>
<td>do</td>
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<tr>
<td>11.</td>
<td>Museum &amp; Picture Gallery</td>
<td>Baroda (Gujarat)</td>
<td>State Museum</td>
<td>Zoology, Geology, Botany, Ethnography, Indian Art and Archaeology.</td>
<td>Composite Museum</td>
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<tr>
<td>12.</td>
<td>Lady Wilson Museum</td>
<td>Thanepur (Gujarat)</td>
<td>do</td>
<td>Industry &amp; Agriculture, Natural History, Archaeology, Ethnology, Art etc.</td>
<td>do</td>
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<tr>
<td>Serial No.</td>
<td>Name of museum</td>
<td>Location</td>
<td>Status</td>
<td>Scope of collection</td>
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<td>13</td>
<td>Junagadh Museum</td>
<td>Junagadh (Gujarat)</td>
<td>State Museum</td>
<td>Art, Archaeology, Natural History &amp; Ethnography</td>
<td>Composite Museum</td>
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<td>14</td>
<td>Bhuri Singh Museum</td>
<td>Chamba (Himachal Pradesh)</td>
<td>State Museum</td>
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<td>15</td>
<td>Pratap Singh Museum</td>
<td>Srinagar (Jammu &amp; Kashmir)</td>
<td>- do</td>
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<td>16</td>
<td>Natural History Museum</td>
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<td>- do</td>
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<td>17</td>
<td>Central Museum</td>
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<td>Orissa State Museum</td>
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<tr>
<td>19</td>
<td>Punjab Government Museum</td>
<td>Patiala (East Punjab)</td>
<td>- do</td>
<td>Art, Archaeology &amp; Anthropology</td>
<td>Composite Art Museum</td>
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<td>20</td>
<td>Nagaland State Museum</td>
<td>Kohima (Nagaland)</td>
<td>- do</td>
<td>Anthropology</td>
<td>Anthropological Museum</td>
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<td>21</td>
<td>Central Museum</td>
<td>Jaipur (Rajasthan)</td>
<td>- do</td>
<td>Art, Archaeology, Ethnography &amp; Natural History</td>
<td>Composite Museum</td>
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<td>22</td>
<td>Patna Museum</td>
<td>Patna (Bihar)</td>
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<td>23</td>
<td>The State Museum &amp; Zoological Gardens</td>
<td>Trichur (Kerala)</td>
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<td>Central Museum</td>
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<td>25</td>
<td>Mahant Ghasidas Memorial Museum</td>
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<td>26</td>
<td>Government Museum</td>
<td>Pulicat (Tamilnadu)</td>
<td>State Museum</td>
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<td>Composite Museum</td>
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<td>Mysore Government Museum</td>
<td>Bangalore (Mysore)</td>
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<td>28</td>
<td>Victoria Hall Museum</td>
<td>Udaipur (Rajasthan)</td>
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<td>State Museum</td>
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<td>Manipur State Museum</td>
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<td>Anthropological Museum</td>
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<td>Bank Krishna Ashram Library Museum</td>
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<td>Museum of the Adin Jati Sevak Sangha</td>
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<td>Victoria &amp; Albert Museum</td>
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<td>Industrial Arts &amp; Crafts, agriculture, ethnography, paintings etc.</td>
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<td>Prince of Wales Museum of Western India</td>
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<td>Private Trust</td>
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<td>Sri Girishankhu Sangeetha Children's Museum</td>
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<td>Birla Academy of Art &amp; Culture Museum</td>
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<td>Museum of the Cultural Research Institute</td>
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<td>Anthropological Museum</td>
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<td>- do</td>
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<td>Anthropology Museum</td>
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<td>Anthropology Museum</td>
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<td>Anthropology Museum</td>
<td>Guwahati (Assam)</td>
<td></td>
<td>do</td>
<td></td>
</tr>
<tr>
<td>55</td>
<td>Anthropology Museum</td>
<td>Sagar (Madhya Pradesh)</td>
<td></td>
<td>do</td>
<td></td>
</tr>
<tr>
<td>56</td>
<td>Anthropology Museum</td>
<td>Bhubaneswar (Orissa)</td>
<td></td>
<td>do</td>
<td></td>
</tr>
<tr>
<td>57</td>
<td>Anthropology Museum</td>
<td>Waltair (Andhra Pradesh)</td>
<td></td>
<td>do</td>
<td></td>
</tr>
<tr>
<td>58</td>
<td>Anthropology Museum</td>
<td>Chandigarh (Punjab)</td>
<td></td>
<td>do</td>
<td></td>
</tr>
</tbody>
</table>
ETHNOGRAPHICAL MUSEUMS in INDIA

NATIONAL MUSEUM
MUSEUM OF NATIONAL IMPORTANCE
STATE MUSEUM
DEPARTMENTAL STATE MUSEUM
T.R.INSTITUTE MUSEUM
SURVEY MUSEUM
SOCIETY MUSEUM
MUNICIPAL MUSEUM
PRIVATE TRUST MUSEUM
UNIVERSITY DEPT.MUSEUM
ANALYTICAL STUDY OF THE LIST

(1) Status (Item No. 4 of the list)

In India there are as many as 58 museums with ethnographical collection worth mentioning. These museums have been built up under the administrative and financial control of different authorities. On this basis they may be classified into ten distinct categories (status group) and they are as follows:

<table>
<thead>
<tr>
<th>Category of museums</th>
<th>Number of museums</th>
<th>Percentage</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Central Government Museum (i.e. National Museum)</td>
<td>1</td>
<td>1.7%</td>
<td>Sl.No. 1.</td>
</tr>
<tr>
<td>2. Trust Museum regulated by Government Act (Museum of National Importance with the status of National Museum)</td>
<td>1</td>
<td>1.7%</td>
<td>Sl.No. 2.</td>
</tr>
<tr>
<td>3. State Museum</td>
<td>29</td>
<td>50%</td>
<td>Sl.Nos. 3 to 31.</td>
</tr>
<tr>
<td>5. Craft Survey Board Museum</td>
<td>2</td>
<td>3.4%</td>
<td>Sl.Nos. 34 &amp; 35.</td>
</tr>
<tr>
<td>7. Municipal Museum</td>
<td>2</td>
<td>3.4%</td>
<td>Sl.Nos. 39 &amp; 40.</td>
</tr>
<tr>
<td>8. Private Trust Museum</td>
<td>3</td>
<td>5.1%</td>
<td>Sl.Nos. 41, 42 &amp; 43.</td>
</tr>
<tr>
<td>9. Tribal Research Institutes' Museum</td>
<td>6</td>
<td>10.3%</td>
<td>Sl.Nos. 44 to 49.</td>
</tr>
<tr>
<td>10. University Dept. Museum</td>
<td>9</td>
<td>15.5%</td>
<td>Sl.Nos. 50 to 58.</td>
</tr>
</tbody>
</table>


(ii) Scope of collection

(Item No. 5 of the list)

The list showing the names of museums also furnishes the facts that the scope of collection of these museums under different status groups varies considerably. In this respect the Anthropological Section of the National Museum which is exclusively an art museum has been built up along with Art and Archaeological sections. Of the 29 state museums except eight museums (museums of NEFA and Nagaland) all are composite museums. The ethnographical sections of these museums have been set up along with art, archaeology and natural history sections. Museums of the Tribal Research Institutes are exclusively ethnographic. University Departmental Museums are comprised of specimens of physical anthropology, prehistory and ethnography and are therefore, entirely anthropological in nature. In the independent private trust museums and municipal museums, ethnographical collection has been built up mostly along with art, archaeology and natural history specimens. But the Survey Board Museums, Society Museums and Government Departmental Museums are mostly art museums.

Not only in scope of collection, there is much differentiation in their aim of building up of the ethnographical collection in different categories of museums. Aim of the National Museum and the museum of national importance with the status of national museum is to build up national ethnographical collection. State museums and Tribal Research Institutes’ Museums are interested only with the ethnography of their respective states. University Departmental Museums are after the collection as per university curriculum.

Considering the status of the museums and their scope of collection in general and aim of building up ethnographical collections in particular, it is apparent that the ethnographical collections are being built up in divergent ways in different categories of museums. In order to assess their developmental
trend, each category of museums may be dealt with separately. But in certain categories of museums like private trust museums, survey board museums, society museums, municipal museums, there is no separate and independent ethnographical section. As a result, it is very difficult to trace their developmental trend in these museums. Therefore, for assessing the developmental trend of ethnographical collection, here only those categories of museums have been taken into consideration which have separate and independent ethnographical sections. In this respect, only the following categories of museums have been taken into account:

3. State Museums.
4. University Departmental Museums.
5. Tribal Research Institutes' Museums.
(iii) Distribution

(Item No. 3 of the list)

(a) General picture of statewide distribution

Among the 17 states constituting Indian Union, except Haryana all the states have museums with ethnographical collection. West Bengal with 7 museums has the highest number followed by Gujarat (5), Madya Pradesh (4), Assam (3), Bihar (3), Orissa (3), Rajasthan (3), Maharastra (3), Madras (2), Uttar Pradesh (2), Andhra Pradesh (2), Kerala (2), Punjab (2), Mycore (1), Jammu and Kashmir (1). As Haryana has been formed in 1966, no museum has yet been built up there.

Among the Union Territories, NEFA has the highest number of museums (6) followed by Delhi (4), Manipur (1), Himachal Pradesh (1), Andaman and Nicobar Islands (1). The remaining Union Territories like Laccadive, Minicoy and Amandiv Islands, Dadra & Nagar Haveli, Goa, Daman & Diu, Tripura and Puducherry do not have any museum with ethnographical collection.

(b) Distribution of museums with ethnographical collection in relation to the tribal zones.

On the basis of geographical propinquity, D.N. Hazundar (1) has broadly divided India into three tribal zones - (i) North-North eastern zone; (ii) Central zone and (iii) Southern zone.

The North - northeastern zone according to him would lie having its outposts Simla and Leh in the west and the Lushai Hills and the Mishmi Tract in the east. This zone includes tribal areas of eastern Kashmir, East Punjab, Himachal Pradesh, Northern Uttar Pradesh, Northern West Bengal, Assam, Nagalahl and NEFA.

There are altogether 15 museums in this zone. Out of these museums, 6 are in NEFA, 3 in Assam, 2 in East Punjab, one each in Nagaland, Manipur, Kashmir and Himachal Pradesh.

The central zone includes West Bengal, Bihar, Southern Uttar Pradesh, Southern Rajasthan, Madhya Pradesh, Gujrat, and Orissa. There are altogether 27 museums in this zone with 7 museums in West Bengal, 3 each in Bihar, and Rajasthan, 2 in Uttar Pradesh, five in Gujrat, four in Madhya Pradesh and three in Orissa.

The southern zone consists of Andhra Pradesh, Mysore, Kerala and Madras. There are altogether 7 museums in this zone. Among them 2 museums are in Andhra Pradesh, one in Mysore, two in Kerala and 2 in Madras.

The distribution pattern of the museums reveals that the highest number of museums are there in central zone which is the largest tribal zone of the country (6,50,457 sq. miles) with maximum number of tribal population (8,04,66,812).

In case of individual tribal zone, number of museums are more in that part of the zone where tribal population is maximum. For example, in north-northeastern zone, highest number of tribals live in the northeastern part. A portion of it (NEFA and Nagaland) is almost exclusively a tribal area. Maximum number of museums of this zone, II out of 15 are located in this part. There is obvious reason for this. In the tribal concentrated areas at present concerted attempts are being made in all levels (both Government and private) for effective implementation of welfare measures, carrying out suitable researches and introduction of smooth administration. Together with these efforts, efforts are also being made to preserve their cultural heritage.

* According to 1961 census.
As a result museums with ethnographical collection are more in number in the concentrated tribal areas than in other parts of the country.

(c) Distribution of museums in relation to their status.

(1) National Museum

The National Museum only of its kind at present in India is located at New Delhi, the capital of the country. To develop a museum as a model to the other developing museums of the country, the Ministry of Education decided to set up this museum in the capital directly under its complete supervision and financial control.

(2) Museum of national importance with the status of the National Museum.

Among the museums of national importance with the status of the National Museum, only the Indian Museum has got the ethnographical collection. This museum is located in Calcutta, the capital of West Bengal, largest metropolitan city of India and the cultural and educational centre of the eastern zone of India, the country.

(3) State Museums.

Among the 17 states, only three states viz. Andhra Pradesh, Haryana and West Bengal do not have any full-fledged state museum. Among the union territories only Manipur, Himachal Pradesh, NEPA and Nagaland have state museums of their own.

There are altogether 29 state museums with ethnographical collection in India. The highest number of state museums are situated in NEPA (6), followed by Gujrat (3), Assam (2), Rajasthan (2), Madhya Pradesh (2), Madras (2), Kerala (2), and one each in Nagaland, Manipur, Bihar, Orissa, Uttar Pradesh, Himachal Pradesh, Punjab, Jammu & Kashmir, Maharastra and Mysore.
These museums are mostly situated in the states' capitals which are the nerve centres of the states' cultural and educational activities and administrative head-quarters with considerable number of population in and around the cities. The states with the state museums in their capitals at present are Assam (Shillong), Nagaland (Kohima), Manipur (Imphal), Bihar (Patna), Orissa (Bhubaneswar), Uttar Pradesh (Lucknow); Madhya Pradesh (Indore), Rajasthan (Jaipur), Jammu & Kashmir (Srinagar), Mysore (Bangalore), Kerala (Trivandrum), Tamilnadu (Madras) and Himachal Pradesh (Chamba).

The Central Museum of NEFA is outside the geographical boundary of the state of NEFA. Because as NEFA region is still underdeveloped, its administrative headquarter is at Shillong. Along with other important Government establishments of NEFA, its central state museum is also located at present in Shillong.

Three state museums of Gujrat are not located in the state capital. Because, originally these museums were not under the Gujrat State. Each one of these three (Junagadh Museum, Lady Wilson Museum and Baroda Museum) was developed under the initiative of the rulers of the native states of Junagadh, Bharuch and Baroda respectively. They were all located in the capitals of those native states. After the integration of those native states with the Indian Union, these three states merged with Gujrat and the museums run by them have come under the control of the State Government. As Ahmedabad has been selected as the new capital of the State of Gujrat, all the state museums of this state are now outside the state capital. But actually speaking, all these state museums developed initially in the state capitals to which they belonged during the British rule in India. Nagpur Central Museum which is a state museum of Maharashtra is situated outside the state capital as well. In this case also, originally Nagpur was not under Maharashtra. It was the capital of Madhya Pradesh and Berar Area during the British rule. Central Museum was developed here as the museum of this state. But after the States'
reorganization in the post-independence period, Nagpur has been included in Maharashtra and thereby the Central Museum of Nagpur is now located outside the capital of the state to which it belongs.

In short it may be mentioned that most of the state museums are now located in the state capitals and a few which are at present outside the capitals, initially were developed in the capitals of the states which were either integrated with other states or lost their original capitals due to states' reorganization.

(4) Tribal Research Institutes' Museums.

The Tribal Research Institutes of West Bengal, Bihar, Orissa, Madhya Pradesh, Rajasthan and Andhra Pradesh have museums of their own. The museums of the Tribal Research Institutes of West Bengal, Orissa, Rajasthan and Andhra Pradesh are situated in their respective state capitals (viz. Calcutta, Bhubaneswar, Jaipur and Hyderabad) whereas in Bihar and Madhya Pradesh, they are located in important towns which are the district headquarters of the tribal concentrated zones far away from the state capitals.

In the distribution of these museums there are certain administrative implications. In West Bengal, Orissa, Rajasthan and Andhra Pradesh the Tribal Research Institutes are under the Tribal Welfare Departments of the States. To have direct administrative control for running and effectively supervising the administrative affairs, the institutes together with their museums have been set up in the states' capitals where the Tribal Welfare Departments themselves are located. But in Bihar and Madhya Pradesh, the Tribal Research Institutes are independent units dissociated from the Tribal Welfare Departments. In order to carry on research and to understand the tribal problems from the practical standpoint, the Tribal Research Institutes have been set up in the district headquarters of the tribal concentrated zones of these states. The museums are the wings of the
institutes. As a result, along with the institutes the museums have also been set up in the towns far away from the state capitals. In Bihar the museum of the Tribal Research Institute is situated at Ranchi, the headquarter of Ranchi District of the tribal concentrated Chotanagpur plateau. In Madhya Pradesh it is at Chindwara, district headquarter of the tribal concentrated Raigarh District of Madhya Pradesh.

(5) University Departmental Museums.

The universities in India are all located in important cities and towns. The departmental museums of anthropology having been built up as an inseparable adjunct of the anthropology departments of the universities are also located there. The anthropological museums of the university departments are now found in the cities like Calcutta, New Delhi, Lucknow, Gauhati, Bhubaneswar, Chandigarh, Waltair, Ranchi and Saugar. Among these nine cities, first six are state capitals and remaining three (Waltair, Ranchi and Saugar) are important towns of Andhra Pradesh, Bihar and Madhya Pradesh respectively.

Among the other categories of museums, private trust museums are located at Amreli, Bombay and Calcutta; society museums at Rajamundri, New Delhi and Nimpith; municipal museums in Bombay and Ahmdabad; survey board museums at New Delhi, and Calcutta; Govt. departmental museum at Port Blair. Among these places except Nimpith rest are all important cities and towns of the country of which three are state capitals and one is capital of the country.

(d) Distribution of museums in relation to population.

The pattern of distribution as discussed above reveals that the anthropological collections have been built up in
important towns and cities specially in the state capitals which are considered as the social, cultural and educational nerve centres and administrative headquarters of the different regions of the country. Among 58 museums, only 7 are located in rural areas. Out of these 7 museums, 1 is situated in West Bengal (Nimpith) and the remaining 6 are in NEFA situated in its six districts. Rest 51 museums are there in 36 towns and cities. Again among these 36 towns and cities, 20 are state capitals and 16 are important towns and cities of the country.

The towns and cities of the country are not uniformly developed. In 1961 census it is found that among 2699 towns, there are 107 towns with population 1,00,000 and over; 139 towns with population between 50,000 to 99,999; 518 towns between 20,000 to 49,999; 820 towns between 10,000 to 19,000; 847 towns between 5000 to 9,999 and 268 with population less than 5000. Among 36 towns and cities with museums of ethnographical collections, 22 have population over one lakh.

Out of 2699 towns in the country, 58 museums with ethnographical collections are located in 36 towns. It indicates that the museums in a state are generally found to develop only in one or two towns which are much more developed and socially and culturally enjoy definite advantage over others. For example, in Assam there are altogether 60 towns (figure as shown in 1961 census). Its three museums are located in two towns - Gauhati (P.I.00,707) and Shillong (P.I.02,398) which are the two largest towns of the state with population over one lakh. Gauhati is the social, cultural and educational centre of the plain area and Shillong, the capital of the state is the nerve centre of all those activities of the hill people (tribals) not only of Assam but also of NEFA and Nagaland, the two adjoining states. In case of West Bengal, out of 7 museums 6 are located in Calcutta (P.29,27,289), largest metropolitan city of India, capital of West Bengal, cultural and commercial.

* P. indicates population.
nerve centre not only of the state but also of the whole eastern India. There are 153 towns in Bihar. But three museums of the state are located in two towns – Patna (P. 3,64,594) and Ranchi (P. I, 40,253) which are the most important towns of the province with population over one lakh. Though there are 62 towns in Orissa, all the museums (three) are located at Bhubaneshwar, the state capital. Both the museums of Uttar Pradesh are there in Lucknow, the state capital with population over six lakhs. So far as Maharashtra is concerned, there are 265 towns according to 1961 census. But the four museums are located within the state have been developed in two most important cities – Bombay and Nagpur with population over 41 lakhs and 6 lakhs respectively. In the Union Territory of Delhi, all four museums with ethnographical collections are located in New Delhi, the capital of the country.

There are certain reasons behind the location of more than one museum in a town concerned. One of the reasons is that there are a very few private trust museums in India. Most of the museums have been developed under different authorities such as: Governments (both central and states), universities, research institutes, municipalities etc. These universities, research institutes, Government departments etc. for their convenience all are located in one or two leading and important towns of the state specially in the state capital. Therefore, the museums directly associated with them are also located in the same town. As a result, more than one museum are found to develop in a town.

In India there are 2699 towns and 5,66,878 villages according to 1961 census. Of the 43.92 crores which constitute the population of India including Sikkim, 36.07 crores i.e. 82% live in villages and 7.89 crores i.e. 18% live in towns. The distribution pattern reveals that among 58 museums with ethnographical collection, except seven, rest 51 museums are all located in towns. These 51 museums are again located only in 36
towns, the total population of which is 169,727,922 constituting 4% of the total population of India. This percentage reveals how insignificant the pattern of distribution of ethnographical museums in India in relation to its huge population.

India is a huge country with total geographical area of 1,72,97,50 sq. miles. There are 43,92,34,771 people inhabiting in this country out of which 6,45,11,313 are scheduled castes and 2,98,83,470 scheduled tribes. In a country with such huge dimension and population with special reference to the scheduled castes and scheduled tribes, there are only 58 museums with ethnographical collection. This figure is definitely not a very significant one.
Developmental trends of the ethnographical museums in India.
The schedule utilized in collecting information for assessing the developmental trends of the state museums.

(The work was undertaken under the initiative of the Indian National Committee of International Council of Museums)

I. GENERAL INFORMATION OF THE MUSEUM

1. Name of the Museum :
2. Full postal address :
3. Status of the museum :
   (a) On the administrative basis : Is it a National/State/University/Institute/Corporation/Private Trust museum ?
   (b) On the basis of collection : Is it a local/regional/state/national museum ?
4. How is the museum administered ?
5. What are the sources of finance for the museum ? Does the museum possess a building of its own ?
6. Is the museum exclusively an anthropological one or anthropology is one of the sections of the museum ?

II. SPECIFIC INFORMATION STRICTLY IN RELATION TO THE ANTHROPOLOGICAL SECTION :

Objective :
What are the objectives behind the setting up of the anthropological section of the museum ?

History :
Short general developmental history of the anthropological section right from the date of its establishment up to the present time pointing out the salient phases of development of the section in relation to the history of the museum itself.

III. PARTICULARS OF THE SECTION :

(a) Collection :

1. What are the sources of collection of ethnographic specimens of the museum ? Are they by exploration, field-work, purchase, donation, exchange and excavation ?
2. Nature of collection of the anthropological section?

3. Geographical areas from where the collections have been made to ascertain whether the collections represent local/regional/state/Indian/International field.

4. People from whom the collections have been made to ascertain the range of collection from the ethnographic point of view:
   (i) Name of the tribes;
   (ii) Name of the communities of the craftsmen;
   (iii) Miscellaneous

5. Total number of specimens in the section:

(b) Building:

1. Is the building suitable and adequate for the exhibition and storage of the anthropological specimens?

2. Do you have sufficient storage space for reserve collection?

3. Do you have sufficient exhibition space in the galleries?

4. Measurement of the floor area of rooms used for:
   (i) Exhibition galleries:
   (ii) Storage:

(c) Gallery and display:

1. How many galleries are there for anthropology section? What are they?

2. Do you have separate physical anthropological gallery and cultural anthropological gallery?

3. Do you use audio-visual materials like map, chart, models, photographs, diorama etc., for display in the gallery?

(d) Staff:

1. What is the composition of the staff of the anthropological section of the museum? Mention their designations, specialization and pay scale.
(e) Laboratory:

1. Are there adequate laboratory facilities in the museum for the conservation of anthropological specimens?

2. If not, what arrangement is being made for their conservation?

(f) Library:

1. Is there a library of the museum?

2. How many books are there on anthropology?

3. How many anthropological journals are subscribed?

(g) Publication:

1. Do you have any anthropological publication of your museum? What are they?

2. Does your museum publish any journal or bulletin?

3. If not, is there any journal or bulletin of any institute through which the news item of the museum is published?

4. Are there picture postcards, albums, models, photographs etc., of anthropological specimens available in the museum for sale?

(h) Photography Unit:

1. Do you have photography unit for the supply of photographs in the museum work?

2. Do you maintain photographic albums or loose photographs and slides on subjects of anthropological interest in the section?

(i) Exhibition:

1. Do you organize any
   (a) Temporary anthropological exhibition within the museum?
   (b) Special anthropological exhibition outside the museum?

(j) Publicity:

What arrangements have you made for publicity of anthropological section of the museum to attract public attention?
(h) Educational activities:

I. What are the educational activities being carried out in the anthropological section of the museum?

(l) Future scheme for development:

I. What are the schemes for future development of the anthropological section of the museum?
DEVELOPMENTAL TREND OF THE ETHNOGRAPHICAL MUSEUMS IN INDIA


After independence of India for the patronage of art and antiquities, the Government of India took upon itself the responsibility of development and reorganisation of museums in India. The Ministry of Education as a central agency was entrusted with the task. To give leadership in this direction the Ministry of Education has set up a National Museum' in New Delhi directly under it and has also brought the museums of national importance under its purview. Among museums of this category, only two – National Museum, New Delhi and the Indian Museum, Calcutta have ethnographical collections in their possession. On the basis of information submitted by these two museums on their ethnographical collections, an attempt has been made to trace out the nature of development of ethnographical collection under this category.

The objective in building up the ethnographical collection in both the museums is to preserve the relics of the rich cultural heritage of India and also to make the museum a centre of visual education by imparting knowledge on Indian culture to the visiting public through the sectional collection.

The nature of collection of both the museums are mostly cultural, consisting of specimens of both tribal and folk cultures from different parts of India giving them the status of a representative national collection. The National Museum possesses

(*) For reference please see the note in page 118.
some specimens of physical anthropology which the Indian Museum lacks altogether. Prehistoric cultural relics in both the museums have been put under the Archaeological Section dissociating them completely from the anthropological collections. The collection of specimens in the National Museum has mostly been made by purchase through the Art Purchase Committee or received as gift. But in the Indian Museum, ethnographical specimens have mostly been collected by making field trips in the tribal areas.

These two museums possess buildings of their own. But their anthropological sections suffer from shortage of space both for exhibition and storage in view of the collections being large.

In both the museums all the galleries represent cultural anthropology. There is no separate physical anthropology gallery in either of the two museums. In display modern audio-visual techniques have been adopted to make the sectional galleries attractive and educative to the visiting public. For making the museum a fruitful centre of visual education, different educational activities for people from all walks of life have been introduced in the sections within their limited scope with the help of qualified technical staff in co-ordination with well organized service units of the museums like Publication Unit, Presentation Unit, Photography Unit, Preservation Unit and Educational Unit.

To run the sectional work efficiently there are a number of qualified technical staff members in both the museums exclusively for the Anthropological Sections.

Both the museums have well equipped laboratories where conservation work of anthropological specimens is carried out.
To carry out educational activities there are libraries in both the museums with a good number of books and journals on anthropology. Both the museums with the help of their photography units maintain photographs and slides of anthropological interest. Among other categories of educational activities carried out by the anthropological sections of these museums are publication of research papers, popular scientific books, picture post cards, extension of facility of organized guided lecture tours to visitors round the sectional galleries; organization of popular lectures on anthropological topics and participation in temporary exhibitions organized in the museums. *

As these two museums taken into account here, are only of their kind in their respective status groups, all information concerning them have been discussed in detail in 'Case study'. Hence their developmental trend have been presented here in brief.

Reference of passage: (*) as indicated in page 116.

Data utilized in presenting here the developmental trends of the five distinct categories of museums, have been collected through a schedule (copy enclosed) circulated to the different museums of the country.
Developmental trends of the state museums

Introduction

In different states and centrally administered areas of India, museums have been built up under the patronage of their respective government. As these museums are directly under the administrative and financial control of the state governments, they are designated as state museums. Among these state museums, many are composite in nature comprising of both natural history as well as art sections. In many of such composite state museums, anthropology has been developed as one of the constituting sections. The objective of building up of anthropological sections in the state museums is to depict the cultural life of the people of India, particularly the states concerned with special reference to the tribals as well as for preservation of their cultural relics. This is specially meant for dissemination of knowledge to the visiting public on the cultural life of the people. The essence of studying the developmental trend of the anthropological collections is to ascertain how far their present condition and working potentiality are in a position to fulfil the objectives for which they stand. For the purpose, eleven leading state museums of the country which are in a better position to reveal the developmental trend of their anthropological sections have been taken into consideration and they are as follows:

1. Central Museum, NEFA.
2. Nagaland State Museum, Nagaland.
Among these eleven museums, two (NEFA and Nagaland) have been set up very recently only in 1956 and 1964 respectively and are still in formative stage. Four museums (Junagadh Museum, Punjab Govt. Museum; Central Museum, Rajasthan; and Orissa State Museum) have set up their anthropological sections after independence. Remaining five museums (Madras Museum, Baroda Museum, Lady Wilson Museum, Central Museum, Nagpur; Natural History Museum, Trivandrum) have their anthropological sections from the British period. The significance of selecting these museums for analytical study is to show the developmental trend of their anthropological collections in relation to their origin in different phases of time.

Movement

Those state museums are directly administered by the State Governments through different government departments. For example, the administration of Madras Museum (Tamilnadu), Baroda Museum, Lady Wilson Museum, Junagadh Museum (all in Gujrat), Natural History Museum (Kerala) is under the Directorate of Museums of respective states. The Central Museum (NEFA) and the State Museum (Nagaland) are being developed under the administration of the Tribal Research Institutes of the states. Rest of the museums are under the Education Departments of the state governments.
Finance

The finance required for the state museums comes from the state governments. In case of Madras Museum, Natural History Museum (Trivandrum) and Baroda Museum which have been listed as the leading museums of the country receive occasional special grants from the central government as well for carrying out their developmental work. Rest of the state museums almost entirely depend upon the grants of the state governments. There is no provision for special grant for the anthropological section. The individual museum allocates finance for its anthropological section out of total grant received from the state government in accordance with its working policy.

Scope of anthropological sections in the state museums

Anthropological sections of all the eleven museums except the Central Museum, NEFA and the Nagaland State Museum have been developed in association with art, archaeological and natural history sections as one of the sections of the composite state museums. The state governments with a view to restrict expenditure for organisation and maintenance of museums; instead of developing specialized museums of each branch, have set up composite state museums to present the state’s nature, natural resources, cultural heritage and artistic merits in a single museum.

But NEFA and Nagaland are the two newly created states. They are situated in the most inaccessible north-eastern frontier of the country, exclusively inhabited by the tribal people. For building up of these two backward states, NEFA administration and the Nagaland State Government with central assistance have initially emphasised on the socio-economic and educational upliftment in conformity with the people’s cultural perspective with special reference to their socio-religious beliefs and practices, and technological knowledge. For the purpose at present
main focus has been given only on anthropological study of the region by the state. Two research institutes (NEFA Tribal Research Institute and Naga Institute of Culture) have been set up to achieve this end. Therefore, at present in the initial phase of development of these two states for building up of their proposed composite state museums only the collection of anthropological specimens have so far been started and that too under the administrative control of the Research Institutes so that the anthropological branch of the proposed composite state museums may develop under the care and guidance of the competent anthropologists without involving extra expenditure if they would have been started independently.

Collection

The collection of anthropological specimens for the state museums have mostly been made from within the state. Out of eleven museums taken into consideration here, seven museums' anthropological collections strictly confine to their respective states. In addition to specimens of their respective states, an attempt has been made in the Madras Museum, the Pubjab Museum and the Baroda Museum to give their collection a national status by collecting specimens from different states of India. But the total number of collection under the possession of each museum is far from adequate to be regarded as national collection. So far as foreign specimens are concerned, only three state museums viz. Baroda Museum, Lady Wilson Museum and Madras Museum have some foreign specimens in their collection. But their number is most insignificant.

Number of collections

The total number of anthropological collection under the possession of each one of the eleven museums has also been taken into consideration here with a view to assess how far they are representative of their states. The figures are as follows:
<table>
<thead>
<tr>
<th>Name of museum</th>
<th>Total number of collection</th>
<th>Status of collection</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Central Museum (NEFA)</td>
<td>1413</td>
<td>State only</td>
</tr>
<tr>
<td>2. Nagaland State Museum</td>
<td>45</td>
<td>- do -</td>
</tr>
<tr>
<td>3. Junagadh Museum (Gujarat)</td>
<td>82</td>
<td>- do -</td>
</tr>
<tr>
<td>4. Natural History Museum (Trivandram)</td>
<td>321</td>
<td>- do -</td>
</tr>
<tr>
<td>5. Central Museum (Nagpur)</td>
<td>2000</td>
<td>- do -</td>
</tr>
<tr>
<td>6. Orissa State Museum</td>
<td>749</td>
<td>- do -</td>
</tr>
<tr>
<td>7. Central Museum (Jaipur)</td>
<td>1500</td>
<td>- do -</td>
</tr>
<tr>
<td>8. Madras Museum (Govt.)</td>
<td>24000</td>
<td>State, National &amp; Foreign</td>
</tr>
<tr>
<td>9. Baroda Museum (Gujrat)</td>
<td>2184</td>
<td>- do -</td>
</tr>
<tr>
<td>10. Lady Wilson Museum (*)</td>
<td>1000</td>
<td>- do -</td>
</tr>
<tr>
<td>II. Punjab Government Museum</td>
<td>2000</td>
<td>State &amp; National</td>
</tr>
</tbody>
</table>

The tribals in India form a considerable portion of the total population of India, approximately 30 million at present. Special mention may be made of the states like NEFA, Nagaland, Orissa, Madhya Pradesh, Gujrat, Maharashtra, Rajasthan, where quite a good number of tribal communities with considerable number of population are living for centuries. But the total number of specimens contained in the ethnographic sections of the state museums of those states just mentioned, is far from adequate to present a picture of states' ethnography.

**Nature of collection**

Out of three main branches of anthropological specimens (ethnographical, physical and prehistoric), the ethnographical specimens constitute the main bulk of the collection of the state museums. Among the eleven museums discussed here, as many as eight museum are exclusively ethnographic. Although...
only Madras Museum possesses all the three branches of specimens, but its ethnographic collections far outnumber the prehistoric and physical anthropology specimens. Orissa Museum has recently made provision for all of them. But at present only the ethnographic gallery of this museum is ready while the works of prehistoric and physical anthropological galleries are yet to be undertaken. Along with ethnography, the Punjab Government Museum has recently included only prehistory in its anthropological section.

Physical anthropological collection in the state museums has not yet found its desired place due to certain reasons. The most conspicuous reason is that except the university departments of anthropology and a few research institutes like Anthropological Survey of India, Indian Statistical Institute etc., physical anthropology has not yet been introduced for study and research purposes in the country. As a result, this branch of knowledge has not been able to create public and institutional interest. Again the developmental history of the anthropological collections in the museums of India reveals that in most of museums, they were developed initially in association with archaeological and sometimes with economic botany specimens under the care and supervision of the nonanthropologists. Physical anthropology being highly technical and specialized branch of knowledge in comparison to ethnography, this branch of anthropology could not be developed in the anthropological sections of the state museums in some of whom (Baroda Museum, Lady Wilson Museum, Natural History Museum Trivandram, Central Museum, Rajasthan; Junagadh Museum) even today there is not a single staff exclusively to look after their anthropological sections. The physical anthropology collection of the Madras Museum, only of its kind among the state museums, was developed in the early phase of the museum movement in India, out of gifts made to this museum by the British scholars working in this sphere of the country. No significant addition has been made to enhance the collection since then.
Among these eleven state museums, prehistoric collections have found place in anthropological sections of the Madras Museum and the Punjab Museum only. Provision has recently been made to include prehistoric collection in the anthropological section of the Orissa State Museum. Two museums (NEPA & Nagaland) up to now being exclusively ethnographic, in the rest six museums, their prehistoric collections have been developed in their archaeological sections. One of the reasons of non-inclusion of prehistoric specimens in the anthropological sections of the state museums is that in some cases in the initial phase of building up of the prehistoric collection, either their anthropological sections were poorly organised or had no existence at all. Again during the British rule in India, excavation was entirely done by the Archaeological Survey of India. It had then almost become a convention that if such excavated materials were over donated to the museums, they were included in the archaeological sections. Prehistoric collections of the Archaeological Survey of India have also been included in its departmental site museums which are exclusively archaeological in nature. The state museums which have been developed in the line of the museums of the Archaeological Survey, have also included prehistoric collections in their archaeological sections.

The Madras Museum's anthropological section came into existence in early phase of the history of this museum. It had the opportunity of being administered by a few eminent scholars who had considerable knowledge in anthropology and special interest for the subject. Therefore, the prehistoric collection of that museum had scope to develop in anthropology section. After independence, the importance of anthropological museums in building up of nation has been recognised and much emphasis has been laid on their development. Closer link that exists between the prehistory and cultural anthropology has also been recognized. As a result, in accordance with the recent trend of development, the prehistoric collections are being included in the reorganized and newly set
up anthropological sections of the museums, particularly of
these states where rich prehistoric sites exist in good number. For
example, the Punjab Government Museum has been set up in 1947
after partition. It was reorganized in 1952 in Patiala. In this
newly organized museum, prehistoric collections have been includ­
ed under the anthropological section of the museum. The Orissa
State Museum in its new building at Bhubaneswar is being reorga­
nized. Provision has been made to include prehistory in the
reorganized anthropological section of this museum also. In this
connection, it may be mentioned that both the states are famous
for the location of noted prehistoric sites.

The nature of anthropological specimens are, therefore,
mostly ethnographic in the state museums of India. In these
ethnographic collections of all the state museums except NEFA
and Nagaland State Museums, contain specimens of both the tribal
and folk cultures. As NEFA and Nagaland are almost exclusively
inhabited by the tribal people, there is no scope of including
specimens of folk culture in the ethnographic collection of those
two museums. Specimens of tribal culture mainly consist of hunt­
ing, fishing, agricultural implements, offensive and defensive wea­
pens, furniture, vessels, baskets, pottery, cord, spinning, weaving
desives, dress, ornaments, magico-religious objects, musical ins­
truments, arts and crafts etc. But in case of folk culture, the
specimens specially confine within the handicrafts of the artisan
communities predominantly the dress, ornaments and a few cate­
gories of domestic utensils, arts and crafts etc.

Method of collection

Those specimens for the state museums have mostly been
collected by purchase and sometimes received as gift. Among
these eleven museums taken into account here, only three museums
(NEFA, Madras and Bareda) have provision for field collection.
Rest of the museums depend entirely on purchase and donation.
To collect desired specimens for the museum, the Nagaland State Museum purchases anthropological specimens through an 'Art Purchase Committee'. Paucity of fund and insufficient number of staff specially anthropologists in the state museums, stand in their way of making field collection of anthropological specimens.

**Analytical consideration**

So far as the nature of anthropological collection of the state museums are concerned, they are almost exclusively ethnographic even to-day comprising of specimens of tribal cultures and handicrafts of artisan communities as examples of folk culture. Only Madras Museum possesses specimens representing three distinct branches of anthropology - physical, prehistoric and ethnographic under its anthropological section. Therefore in the nature of collection, no significant deviation has yet been made in the state museums in the post-independence context. Only change which is observed at present, is the inclusion of prehistoric specimens in the anthropological section from archaeological section in the two reorganized state museums (Orissa State Museum and Punjab Government Museum).

The ethnographic collections of the state museums are mainly confined to the political boundary of their respective state at present, as they were during the British period (i.e. before 1947). Though a few museums leaving aside the collections from their respective home state, possess collection from other states of India and even have some specimens from countries outside India, their numbers are most insignificant.

No improvement has yet been observed in the number of collection possessed by different state museums' anthropological sections in the post-independence period (i.e. after 1947). Except the Government Museum, Madras (24,000), the rest of the state museums possess very limited number of anthropological specimens (ranging between 45, the lowest number in Nagaland State Museum.
and 2184 the highest number in the Baroda Museum) which are definitely inadequate to be regarded as representative of the state collection in view of the number of tribal communities inhabiting in the states concerned.

Like the pre-independence period, the method of collection in the post-independence context mainly confines within purchase and donation offering no scope of systematic development of anthropological collections in the state museums. But only the newly developed state museums like NEPA and Nagaland which are being developed under the anthropological research institutes, much emphasis has been laid on field collection for building up of their anthropological collection systematically.

It may, therefore, be pointed out clearly that so far as anthropological collections are concerned, in their number, nature, method of collection etc., no much change has yet been taken place in the state museums of India in the post-independence period. As a result, insufficient number of unsystematically collected specimens with inadequate information still stand as major obstacles for building up of the anthropological sections of the state museums as centre of anthropological research and repository of states' cultural heritage.

**Nature of museum building and scope of accommodation of anthropological sections**

Suitable building and adequate space for accommodation help to develop a museum. In this respect, how far the anthropological sections of the different state museums are deriving benefit, is as follows:—
## Whether a museum has a building of its own or not

<table>
<thead>
<tr>
<th>Name of museum</th>
<th>Whether a museum has building of its own or not</th>
<th>Whether the building is suitable for museum or not</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Central Museum (NEFA)</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>2. Baroda Museum</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>3. Lady Wilson Museum</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>4. Junagadh Museum</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>5. Natural History Museum (Trivandrum)</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>6. Madras Govt. Museum</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>7. Central Museum (Jaipur)</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>8. Central Museum (Nagpur)</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>9. Nagaland State Museum</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>10. Punjab Govt. Museum</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>II. Orissa State Museum</td>
<td>Yes</td>
<td>Yes</td>
</tr>
</tbody>
</table>

## Total area of space available for Storage and Display

<table>
<thead>
<tr>
<th>Name of museum</th>
<th>Storage</th>
<th>Display</th>
<th>Whether space available adequate or not</th>
<th>Storage</th>
<th>Display</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Central Museum (NEFA)</td>
<td>128 sq.ft.</td>
<td>1572 sq.ft.</td>
<td>No</td>
<td>No</td>
<td></td>
</tr>
<tr>
<td>2. Baroda Museum</td>
<td>800 sq.ft.</td>
<td>1200 sq.ft.</td>
<td>No</td>
<td>No</td>
<td></td>
</tr>
<tr>
<td>3. Lady Wilson Museum</td>
<td>129 sq.ft.</td>
<td>3734 sq.ft.</td>
<td>No</td>
<td>No</td>
<td></td>
</tr>
<tr>
<td>4. Junagadh Museum</td>
<td>27 sq.ft.</td>
<td>88 sq.ft.</td>
<td>No</td>
<td>No</td>
<td></td>
</tr>
<tr>
<td>5. Natural History Museum (Trivandrum)</td>
<td>125 sq.ft.</td>
<td>480 sq.ft.</td>
<td>No</td>
<td>No</td>
<td></td>
</tr>
<tr>
<td>6. Madras Museum</td>
<td>1989 sq.ft.</td>
<td>9880 sq.ft.</td>
<td>No</td>
<td>No</td>
<td></td>
</tr>
<tr>
<td>7. Central Museum (Nagpur)</td>
<td>Nil</td>
<td>1750 sq.ft.</td>
<td>Nil</td>
<td>No</td>
<td></td>
</tr>
<tr>
<td>8. Nagaland State Museum</td>
<td>Collection has just been started.</td>
<td>No</td>
<td>No</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Orissa State Museum</td>
<td>3160 sq.ft.</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>10. Punjab Govt. Museum</td>
<td>-</td>
<td>-</td>
<td>No</td>
<td>No</td>
<td></td>
</tr>
<tr>
<td>II. Central Museum (Jaipur)</td>
<td>-</td>
<td>-</td>
<td>No</td>
<td>No</td>
<td></td>
</tr>
</tbody>
</table>
Among these eleven museums taken into consideration here, except two museums (NEFA & Nagaland) the rest nine museums have building of their own. The buildings where these eleven museums are accommodated, only three buildings (Madras Govt. Museum, Central Museum of Nagpur & Orissa State Museum) are suitable for storage and display of anthropological collections. The storage and gallery space made available to the anthropological sections of the museums under discussion (as marked in the table above) shows that so far as gallery space is concerned, except the Orissa State Museum, the rest ten museums suffer from paucity of gallery space. For storage also, all the museums face serious difficulties for want of adequate space.

Analytical consideration

From the statement it may be inferred that in the composite state museums, the anthropological sections in general are suffering from paucity of space both for gallery and storage. For want of space, there is no scope of their further expansion. How far the paucity of space stands in the way of development of anthropological sections of different state museums, has been clearly revealed in a recent publication on the anthropological museums in India. In regard to Baroda Museum, it is written, "There is a programme of organising a full-fledged Indian ethnology section with several habitat group cases depicting tribal life of Gujarat in the proposed extension to the present building."¹ For carrying out development work of the anthropological section of the Junagadh Museum, "certain additions and alternatives in the existing building have been proposed."² In the Natural History Museum, Trivandram, "There is a scheme to organise a new gallery on modern line with dioramas of the hill tribes of Kerala as soon as space becomes available."³

¹ Anthropological Collections in the Museums of India, a publication of the Indian National Committee of ICOM, New Delhi, p. 22, 1967.
² Ibid., p. 24.
³ Ibid., p. 27.
Introduction of dioramic display in the sectional gallery subject to availability of space and fund in future intends for the Central Museum, Nagpur.

But it is a hopeful sign that the need of the anthropological section has been appreciated and in relation to that, much space has been made available to this section in the re-organized Orissa State Museum in its new building and thereby it is the only state museum at present in India with adequate space for its anthropological section with special reference to the galleries.

From the analytical study made on accommodation, it may be pointed out that so far as accommodation is concerned, the plight of the anthropological sections of the state museums has not changed much in the post-independence period.

Gallery and Display

So far as number of sectional galleries are concerned, among these eleven museums discussed here, except the Madras Museum, Baroda Museum and Central Museum (Nagpur) with II, 2 and 2 galleries respectively, the rest eight museums have only one gallery for their anthropological collections.

Analytical consideration

The Madras Government Museum has the largest number of anthropological galleries among the state museums of India. The reason being it possesses the largest number of collections (24,000 specimens) of three distinct branches of anthropology - physical anthropology, prehistory and ethnography which the other state museums do not have. In view of this huge collection, adequate space was also allotted for the section when the museum was reorganized and accommodated in the new building. Rest of the

museums having only limited number of specimens (ranging between 45 and 2000) and inadequate space made available to the sections since pre-independence period, have only one gallery mostly for their anthropological sections which are again exclusively ethnographic in nature.

It may, therefore, be pointed out that in the post-independence context, the anthropological sections of the state museums in general have not yet got much scope to increase the number of galleries. Whenever, the question of expansion arises as in the case of Baroda Museum, Junagadh Museum, Trivandrum Natural History Museum, Central Museum (Nagpur), at once it follows "provided additional space becomes available". In recent years (1963), it has only been possible for the Orissa State Museum to allocate three galleries for its reorganized anthropological sections, out of which only one gallery (ethnography) is now ready. The other two—prehistory and physical anthropology galleries are yet to be undertaken.

Display

Among those eleven museums, only Junagadh Museum and the Punjab Government Museum have not yet introduced audio-visual materials for informative display of their ethnographic galleries. The remaining nine museums are all using audio-visual materials like charts, posters, models, maps, illustrations, photographs etc., for improved, attractive and educative display. In the process of reorganization of the museum in the post-independence period, the Baroda Museum and the Lady Wilson Museum have already introduced partial dioramic display with dioramas 4 and 12 in number respectively in their anthropological galleries. Three museums (Central Museum, Nagpur; Natural History Museum, Trivandrum; and Junagadh Museum) are contemplating to introduce dioramic display in their galleries in future, provided additional fund and space are available for the purpose. A few
museums like Madras Museum, Baroda Museum, Lady Wilson Museum, Central Museum (Nagpur), NEFA Central Museum have already set up photography unit and one or two artists and modellers are there in the staff to supply museum with audio-visual materials required for display. Particularly in the Madras Museum and the Baroda Museum, therefore already fullfledged 'Presentation Unit' with artists and modellers to cater the requirement of the museums concerned.

It may, therefore, be inferred that so far as display is concerned, the anthropological sections of the state museums have taken up positive steps to improve their display in relation to the display of pre-independence period, for attracting public so that they may serve as a centre of visual education in conformity with the government policy in the post-independence context.

Staff

The number of technical staff employed in the eleven state museums under discussion here, exclusively meant for their anthropological sections, are as follows:

<table>
<thead>
<tr>
<th>Name of museum</th>
<th>Number of staff</th>
<th>Designation</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Central Museum (NEFA)</td>
<td>2</td>
<td>Curator Laboratory Assistant</td>
<td></td>
</tr>
<tr>
<td>2. Baroda Museum</td>
<td>Nil</td>
<td>-</td>
<td>Science sections looks after the section</td>
</tr>
<tr>
<td>3. Natural History Museum (Trivandrum)</td>
<td>Nil</td>
<td>-</td>
<td>do</td>
</tr>
<tr>
<td>4. Lady Wilson Museum</td>
<td>Nil</td>
<td>-</td>
<td>Curator of the museum being a seasoned anthropologist supervises the sectional work directly</td>
</tr>
<tr>
<td>5. Government Museum (Madras)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Among the leading eleven state museums under discussion here, only six museums (NEFA, Nagaland, Madras, Orissa, Punjab and Nagpur state museums) have staff exclusively to look after their anthropological sections. Out of these six museums, two (Punjab and Nagpur) state museums have only one staff each in the status of anthropological assistant. But the technical set up of the anthropological sections of the rest four museums (NEFA, Nagaland, Madras and Orissa) consist of a curator with two or more other categories of staff to assist him in carrying out sectional work. To point out more specifically, it may be mentioned that apart from NEFA and Nagaland State Museums which are still exclusively ethnographic in nature, only two composite state museums (Madras and Orissa) have adequate number of staff for their anthropological sections. The remaining five museums (Baroda Lady Wilson Museum, Junagadh Museum, Trivandrum Natural History Museum, Central Museum, Rajasthan) have no staff exclusively for their anthropological sections. They are either looked after
by the curator of the museum as a whole (as in the case of the Lady Wilson Museum) or by the curator of the science sections of the museum (as in the Baroda Museum and the Natural History Museum, Trivandram). Besides this, the Directors of almost all the composite state museums with anthropological sections under discussion here, are non-anthropologists. As a result, departmental apathy towards the anthropological sections is sometimes met with. However, if really sincere efforts are ever made for improvement of the sections, for want of adequate anthropological knowledge of the staff of the museums concerned, the museums experience much difficulty to implement their projects.

It may, therefore, be pointed out that apart from two museums in the post-independence period, the staff position of the anthropological sections of the composite state museums did not improve much and in this respect, many of the state museums are still facing the same problems which they had faced during pre-independence period. The need for adequate technical staff for the anthropological sections has been realised at present for improving their working potentiality. Therefore, much attention has already been paid for recruitment of staff in the newly developed state museums (NEFA & Nagaland) and in the re-organized Orissa State Museum to wipe out the difficulties a museum may confront for want of qualified technical personnel for its anthropological section.

Laboratory

Among the eleven state museums considered here, only two museums (Madras and Baroda) have well-organized laboratories. The Central Museum (NEFA) has a small laboratory at present. The rest eight museums have no laboratory for conservation and preservation work of the specimens. Among these eight museums, the Nagaland State Museum is going to set up a laboratory of its own. In the Central Museum (Jaipur), an archaeological chemist
looks after the anthropological specimens of the museum at present. Central laboratory of the Baroda Museum is being developed into a regional laboratory where arrangement has been made to offer laboratory facilities to the Lady Wilson Museum, Junagadh Museum and other museums of the Gujrat State.

From the analysis as made above, it may be pointed out that in most of the state museums, there is no adequate arrangement for the conservation and preservation of anthropological specimens. In this respect, their position did not improve much in relation to the pre-independence context. The arrangement which is being made at present for the museums of Gujrat State shows only the beginning for extending laboratory facilities to all the museums of the state by organizing a central laboratory in the state.

LIBRARY

Except the Madras Museum (with 318 books and two journals), no other state museum has any library exclusively for its anthropological section. Anthropological books and journals are being built up in the central libraries of the composite state museums. The position of anthropological books and journals in some of the museums are as follows:

<table>
<thead>
<tr>
<th>Name of museum</th>
<th>Number of anthropological books contained in library</th>
<th>No. of anthropological journal subscribed</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Baroda Museum</td>
<td>100</td>
<td>1</td>
</tr>
<tr>
<td>2. Junagadh Museum</td>
<td>25</td>
<td>Nil</td>
</tr>
<tr>
<td>3. Natural History Museum (Kerala)</td>
<td>19</td>
<td>Nil</td>
</tr>
<tr>
<td>4. Central Museum (Nagpur)</td>
<td>200</td>
<td>3</td>
</tr>
<tr>
<td>5. Orissa State Museum</td>
<td>370</td>
<td>3</td>
</tr>
<tr>
<td>6. Punjab Government Museum</td>
<td>100</td>
<td>Nil</td>
</tr>
<tr>
<td>7. Central Museum (Jaipur)</td>
<td>50</td>
<td>Nil</td>
</tr>
</tbody>
</table>
Of the eleven museums discussed here, three museums (NEFA & Nagaland Museums and Lady Wilson Museum) have no library. As both the NEFA and the Nagaland State Museums are being developed under the administrative and functional control of the Research-Institutes, the institutional libraries serve their purpose, and therefore, no attempt has yet been made for separate museum library. There is no library at present in the Lady Wilson Museum. Efforts are being made to build up a small research library in future.

In view of the very limited number of anthropological books and journals possessed by the central libraries of the different composite state museums as furnished in the table, it may be inferred that the libraries are really very poor at present so far as anthropological literature are concerned.

Educational activities

(a) Photography:

Photography Unit is one of the service units of the museum. It helps museum mainly in three ways - first by supplying photographs for display purposes, secondly by maintaining photographic records of specimens for documentation and thirdly by furnishing photographs for educational purposes.

Out of eleven museums taken into consideration here, only six museums (Baroda, Trivandrum, Madras, Nagpur, Nagaland and NEFAD) have photography units. Among these six museums, photography units of NEFA, Nagaland and Trivandrum museums have just been started. These photography units maintain photographs and slides of anthropological interest and supply photographs to outsiders on request at low rate. The remaining five museums (Lady Wilson Museum, Junagadh, Punjab, Rajasthan and Orissa State Museums) have no such unit up-till-now and therefore, are not in a position to carry out any kind of educational activity through photographs in their respective domain.
(b) Publications:

Among the eleven museums under discussion, only Madras Museum has published guide book for anthropological galleries and catalogues of anthropological specimens. In addition, a few monographs on anthropological topics have also been published here. Among these state museums, picture postcards of anthropological specimens are only available in Baroda Museum. Provision for publication of anthropological articles in the museum journals are there only in three museums viz. Annual Bulletin of the Baroda Museum, 'Researcher' a journal of the Central Museum, Rajasthan and 'The Orissa Historical Research Journal, quarterly journal of the Orissa State Museum.

(c) Exhibitions:

Organization of anthropological exhibitions and participation in exhibitions and facilities extended to others for organizing such exhibitions are considered as the educational activities of the museums at present. Among the eleven museums discussed here, only three museums (Lady Wilson Museum, Madras Museum & Punjab Govt. Museum) organize temporary exhibitions for carrying out educational activities within their museum premises. Four museums (Central Museum, NEFA; Madras Museum, Nagpur Museum and Punjab Museum) participate in exhibitions organized by the outsiders outside the museum premises. Only three museums (Jungesh, Nagpur and Nagaland State Museum) have provision for giving specimens on loan to others for organizing their exhibitions. Four museums (Baroda, Trivandrum, Orissa and Rajasthan) do not have any provision for any kind of activity in relation to exhibition.

Paucity of additional space in the museum is the main obstacle in organizing any exhibition in most of the state museums. Non-availability of special fund for exhibition and inadequate
number of sectional staff also do not allow the museums to organize exhibitions. Inadequate number of specimens and sometimes absence of duplicate specimens in the collection do not permit most of the state museums to give their specimens on loan to others for the sake of exhibition. Due to these difficulties, except Madras Museum, no other state museum is in a position to channelize its activities relating to exhibition simultaneously in three aspects—organization of exhibition, participation in exhibition and extension of specimens on loan for exhibition. Out of these three scopes, whatever provision a museum may have, the frequency and scale of execution of the provision concerned is so much limited that it does not serve the purpose to the desired extent. Among the state museums, only the Madras Museum having adequate number of specimens, sufficient exhibition space and adequate number of sectional staff, has all the three provisions relating to exhibition.

Guiding facilities

Among the educational activities undertaken in the anthropological sections of the state museums, the most common factor is the arrangement of guided lecture tours for the visitors especially the students round the galleries. Out of eleven museums taken into consideration here, seven museums (Baroda, Junagadh, Natural History Museum, Trivandram, Madras, Punjab, Rajasthan, Lady Wilson Museum) have some sort of arrangement for extending this facility to the visitors. Among these seven museums, only two museums (Madras and Baroda) have guide-lecturers specially for the purpose. In the rest five museums, there is no specialized guide-service and guide-lecturer. The curators and other competent staff of the museums carry out the guiding work whenever necessary. Only one museum (Central Museum, Jaipur) has so far introduced mechanized device (ear-phones) for guiding visitors in the anthropological section of the museum.
The guide-lecturers employed in Madras Museum and Baroda Museum do not have any basic training in anthropology. They are meant for the different sections of the museum and not for the anthropology sections alone. Lack of thorough knowledge in anthropology and being entrusted with the guiding work of other sections of the museum, the guide-lecturers of these two museums are not in a position to do full justice to the anthropological sections. In other state museums where there are provisions for guiding visitors round their anthropological galleries, also cannot do full justice to the sections. Because, paucity of adequate number of staff in most of the state museums is one of the main obstacles for effectively carrying out major work of the museums. In absence of guide-lecturers, it is, therefore, not possible for them to arrange regular guide service in the galleries. Only on special occasions, such arrangement is made. These facts clearly indicate that the facilities of extending guide-service to the visitors in the anthropological sections of the state museums are very limited.

(e) Miscellaneous activities:

Next to guided lecture tours to visitors round the galleries, the common educational activity being carried out in the state museums is the organization of popular lectures and film shows for the students and the public. But these are at present regularly organized only in Madras Museum and Lady Wilson Museum.

Four museums (Central Museum, NEFA; Nagaland State Museum, Orissa State Museum and Central Museum, Nagpur) do not organize any kind of educational activities for the visiting public. Scope of organizing educational activities for the public is at present very limited in Central Museum, NEFA and Nagaland State Museum because they are now being developed functionally under the supervision and administrative control of the Tribal Research Institutes of the regions as museums of the research
institutes instead of in the line of state museums which have been developed as centre of visual education for visiting public.

The nature of educational activities undertaken in different state museums shows that the extent of their educational activities varies considerably depending upon their staff, resources, space, exhibits etc. Except Madras Museum, no other museum is in a position at present to organize all kinds of educational activities as have been taken into consideration here. Within their limited scope, one or two such activities are now being organized in a very limited range. This proves that the educational activities of the anthropological sections of the state museums are really very poor. As Madras Museum's anthropological section is very well-organized and it has adequate staff, space and specimens and the museum receives occasional financial assistance from the centre, it has been possible for the section to organize different major categories of educational activities in the museum.

Analytical consideration

The discussion made above on different aspects of the leading state museums with anthropological section reveals that the overall picture of the developmental trend of the anthropological sections (particularly those which had their origin during the British period) in the post-independence period is not encouraging to the desired extent. Unsuitable museum buildings, inadequate space for storage and display, unsystematically collected insufficient number of specimens inadequate enough to be regarded as representative collection of the state concerned, insufficient or absence of staff (not to speak of anthropologist) exclusively for the section, nonavailability of library and laboratory facilities are the stumbling obstacles of the anthropological sections of the state museums for their development in conformity with the modern trend of museum movement.
Except the two museums (NEFA & Nagaland) which are still in formative stage, there is no state museum exclusively for anthropology. The anthropological sections have been developed so far as one of the constituent sections of the composite state museums.

The anthropological collections in the composite state museums are being developed at present emphasising only on the ethnographic aspect, leaving physical anthropology and prohistory totally neglected.

These ethnographical collections of the state museums have primarily been collected from the state concerned focusing mainly on tribal and folk cultures.

The impact of museum movement in India after independence in pursuance of the government policy to make the museums centres of visual education, has, however, made some state museums to introduce dioramas and other audio-visual materials for better informative and attractive display. Educational activities in the form of guiding visitors, organizing popular lectures, temporary exhibitions etc., in the sections are also being organised. But the extent of improved display and educational activities introduced so far, is far from adequate. As a result, the anthropological sections of the state museums have so far failed in achieving their objective.

Though much progress has not yet been made in the anthropological sections of the state museums in the post-independence context, the difficulties confronted by the anthropological sections of the state museums so far in relation to their development have been appreciated by the museum authorities. As a result, whenever possible necessary assistance is being given to the sections at present. This has been reflected in the reforms made in the recently reorganised anthropological sections of the state museums as
well as precautionary measures adopted in case of newly developed state museums. In the reorganization of the anthropological section of the Orissa State Museum special attention has been paid for the provision of adequate space and staff for the section. Attention has also been paid for extending laboratory facilities and introducing modern audio-visual materials in display. Provision has been made for introducing physical anthropology and prehistory in the anthropological section along with cultural anthropology. In the newly developed State museums of NEPA and Nagaland, in the formative stage special emphasis has been given on systematic collection and technical staff so that positive step may be taken to build up systematically the comprehensive collection of the states right from the very beginning.

Apart from the newly developed and recently reorganized old state museums, the general picture of the rest of the museums in all respects is such that until and unless, their anthropological sections are reorganized and adequate space, fund and also appropriately qualified staff are provided, there is little scope of revitalising their functional potentiality and in appropriate way.

Among the state museums, the anthropological section of the Madras Museum occupies an important position having adequate collection consisting of three distinct branches of anthropology, sufficient space, adequate technical staff, suitable building, availability of library and laboratory facilities, scope of organizing different categories of educational activities and so on. In these respects, this section may be compared with the functional potentiality of the anthropological sections of the National Museum, (New Delhi) and the Indian Museum (Calcutta), a museum of national importance with the status of national museum.
3. Museums of the University Departments of Anthropology.

At present in India anthropology is taught altogether in 17 universities. Full-fledged anthropological departments with three major branches of the subject (physical, socio-cultural and prehistory) are there only in nine universities. Among the remaining eight, in three universities (Poona, Karnatak and Baroda) only social anthropology is taught. In Bombay, Nagpur and Annamalai universities, there is no separate department for anthropology. This subject is taught here as subsidiary subject along with sociology. Only a diploma course in anthropology is there in Madras University. In the light of the status that has been accorded to this subject in different Indian universities, it is found that the anthropological museums have been built up only in the universities having independent departments of anthropology. In this background an attempt has been made here to assess the developmental trend of this category of university departmental museums with the help of the information furnished by the following museums:

1. Anthropological Museum, Department of Anthropology, Calcutta University.
2. - do - Delhi University.
3. - do - Lucknow University.
4. - do - Utkal University.
5. - do - Guwahati University.
6. - do - Punjab University.

Under the direct administrative and financial control of the University Departments of Anthropology, anthropological museums have come up in all the departments of anthropology of the universities here under study.

Anthropological collection by the University Department of Anthropology was first started as early as 1920 when Calcutta University opened its Department of Anthropology, first of its
kind in India. In the post-independence period to enlarge the scope of anthropological studies, a number of universities like Delhi (1947), Calcutta (1948), Lucknow (1950), Utkal (1958) and Punjab (1960) opened anthropological departments. Along with the departments, departmental museums also have come into existence.

All these university departmental museums have been set up mainly to impart practical training to the departmental students with the help of museum specimens and also to utilize them for research purposes. As a result, they have been built up as inseparable adjuncts to the parent departments.

The anthropological collections of all these university departmental museums have been built up in accordance with the university curriculum. In the university curriculum, anthropology has been divided into three broad branches viz., (I) Physical anthropology; (II) Prehistory and (III) Socio-cultural anthropology. To comply with the respective sectional demands, the collections of the departmental museums are composed of specimens of physical anthropology, prehistory, and ethnography.

To present the picture of the tribal culture to the students in course of carrying out practical work, the museums require a good collection of specimens in their variety of forms from different geographical regions and also from different ethnic groups. The collections of the university departmental museums have, therefore, been made from almost all the major tribes inhabiting in different parts of India and thereby giving the collection specially the ethnographic part a national status. Besides the Indian specimens, Calcutta, Delhi, Punjab and Utkal university departmental museums possess some foreign specimens in their collection as well. This affords additional facility to make comparative study.
In all these departmental museums, specimens of physical anthropology are mostly comprised of plaster casts of the skulls and different skeletal parts of the fossil men and apes; complete human skeletons, skulls and different fragmentary skeletal parts etc. as are required for the study in physical anthropology as per university curriculum.

Specimens of prehistoric archaeology are palaeolithic mesolithic and neolithic stone tools found in important Indian prehistoric sites. Calcutta University and Delhi University possess some European stone and bone tools as well. While the other museums to compensate their deficiency in having foreign collection, have got the plaster cast models of European stone and bone tools prepared for their respective museums. Besides stone and bone tools, iron and bronze implements, proto-historic pottery and seals of Indus Valley Civilization are also there.

As the departmental museums have to collect different categories of specimens as mentioned above, covering the major branches of anthropology from different parts of the country and occasionally from abroad, in the collection of specimens, they have adopted all the possible means that a museum can follow such as purchase, field-work, excavation, donation, exchange, exploration, loan etc.

These university departmental museums are not meant for public. They are concerned only with the students not merely for visual observation but for practical work as well. Therefore, nothing significant has yet been done for display in this category of museums. Except Delhi and Punjab University Departmental Museums, rest of the four museums here under study (Calcutta, Utkal, Guwahati and Lucknow) do not possess any separate gallery for exhibition of their specimens. Instead, the specimens in these museums are kept in a room or two which again serves as museum-cum-class room.
2. Collection of specimens in large numbers from different parts of India and from different ethnic groups is being made to meet the need of the departmental students and thereby, collection particularly in ethnographic aspect, is being developed as a national collection.

3. Collections are being built up in three distinct branches of anthropology, viz., (i) Physical Anthropology; (ii) Prehistoric Archaeology and (iii) Ethnography. Thereby these departmental museums are pioneer also in developing physical anthropology in the museums of India.

4. Although there is no bar against interested public seeing the collection of departmental museums, this category of museums is primarily meant for study and research of the departmental students and research workers. Therefore, in their activities, attractive display and organization of educational programmes for general public have received little attention so far.
For display each specimen in the museum with a label is kept generally in glass fitted showcase to protect it from dust and dirt. Only the charts, maps, photographs and models etc. which are necessary for imparting lessons through museums' specimens are usually on display in these museums.

With the starting of the museum movement in India, very recently Gauhati, Utkal, Punjab and Delhi University Departmental Museums have appointed curator for their respective museums. But Lucknow and Calcutta do not have any staff yet exclusively to look after the museum affairs.

There is no special arrangement for giving laboratory facility to preserve the specimens in case of necessity. Miniature form of laboratory is there attached with the departments of Calcutta University and Utkal University for imparting museological training to the students according to the curriculum. The departmental museum takes the help of this co-ordinating unit of the parent department instead of setting it up separately for itself.

Furthermore, as the main function of the museum is to facilitate the students in carrying out practical work with the help of museum specimens, the other categories of educational activities like publication, exhibition, popular lectures, film-shows etc. which are organized in public museums are seldom found in this category of museums.

In short, the general trend of development of anthropological museums in India under the University Departments is that they are being oriented mainly in the following directions:

1. The University Departmental Museums are exclusively anthropological in nature.
4. Museums of the Tribal Research Institutes.

After independence of India for the allround development of the tribal people to integrate them with the rest of the Indian population, the need for welfare measures for the tribals in consonance and harmony with their way of life was keenly felt. To help the administrative unit of the Tribal Welfare Department of the State Governments by furnishing basic information on different aspects of tribal life and culture to enable it to plan effectively and also to assess the results of different developmental and welfare measures undertaken, Tribal Research Institutes were set up in a number of states with a fairly large tribal population. Due to implementation of different developmental plans and welfare schemes together with constitutional safeguards and the country's rapid industrialisation, urbanization and improved communication, changes in tribal life have set in from all directions. As a result, tribal culture in India is changing very fast at present. To preserve the fast changing traits of material culture of the tribal folk and also to carry on researches on socio-economic and techno-cultural aspects, the Tribal Research Institutes have set up ethnographic museums as one of the wings of the institutes. Developmental trend of this category of museums has been traced here on the basis of information furnished by two museums under Bihar and West Bengal Tribal Research Institutes. These museums were established in their respective state institutes in 1954 and 1955 respectively.

The research institutes are functioning at the state level. Hence the collection of the institutional museums are confined only to the political boundary of the state concerned. Again as the institutes are carrying on researches on the scheduled tribes and scheduled castes and also deal with the welfare activities of other backward classes of people, the institutional museums' collections are composed of the objects of material culture collected mainly from the tribals and other
artisan communities inhabiting the state. As the function of such institutional museums is to preserve the relics of the fast changing tribal culture and to carry on research on them and the institutes have research staff and adequate funds for carrying on extensive field work, the collections of the museums are made mostly by field work. The nature of field date which is necessary for carrying on research can best be collected by field work in the cultural environment. Of course, collection of specimens by purchase and gift is also made by these museums. But the growth of collections of such museums is not encouraging enough due to the fact that they are also experiencing considerable difficulties in different spheres of their development such as limitation of funds for acquiring specimens (Bihar Tribal Research Institute's Museum) and paucity of space for want of a suitable building (Cultural Research Institute, West Bengal). As the institutes are directly concerned with current problems of Tribal Welfare and the museums are being utilized for carrying on research to throw light on those problems, the museums' collection—is exclusively ethnographic in nature having no place for prehistory and physical anthropology at present.

As the museums are trying to present the picture of tribal culture with the help of exhibits in the gallery, considerable attention is being paid to this arrangement and display. Even though some of the institutes are facing difficulties for want of space, yet separate rooms have been allotted for museum exhibits and storage. In view of their limited fund and space, it is not possible for them to adopt very expensive dioramic display at present. But to make the display informative and attractive in other ways, audio-visual materials like charts, models, photographs etc. are being used in the museums. To run the museum affairs efficiently, the museums have one or more staff exclusively for the purpose. In their work, they are also being assisted by other research and technical staff of the different units in view of the fact that the museums are one of the co-ordinating units of the institutes.
In the anthropological study, photography contributes much as it facilitates arresting the cultural environment of a tribe at a particular time. Photographs can best be utilized for study purposes or for keeping in record and also to supplement authenticity of data collected theoretically. For the purpose most of the institutes are provided with a photography section with cameras and other accessories for both still and cine photography. The museum by synchronising its activities with institutes, utilizes the photography section and all its accessories for the educational activities of the museum, such as maintaining slides and photographic albums of anthropological interest, utilisation of projector and departmental films for organising film shows etc. As the departmental work coincides with the museum in some spheres, the scope of running educational activities in the museum is greater without incurring much expenditure for the purpose.

The institutes for carrying on research have built up libraries of their own with a representative collection of anthropological literature and journals. Like the museum, the library is also a wing of the institute. As a result there is no separate library for the museum. Institutes' libraries meet their need.

Although the museums have no publication of their own, the museum news, articles concerning the museum and the result of museum researches are published in the publications of the institutes like Quarterly News-letter of the Bihar Tribal Research Institute and the Bulletin of the Cultural Research Institute, West Bengal. For want of space it is not possible for the museums to organize any temporary exhibition within their premises. But they often participate in the exhibitions outside to spread the information about the activities of tribal welfare and to depict the picture of tribal culture of the states. Although they are open to public, they are not public museums in the real sense. As a result, no regular educational programme is
organized in these museums. But to the interested visitors necessary information is furnished on request.

The museums under the Tribal Research Institutes are being developed exclusively as ethnographic museums. Collections are being made in these museums in a systematic way to present the cultural life of the states and also to carry on research work. Publications, library facilities, photographic records, field data etc. are all available for carrying on research. Being a wing of the institute which is meant for anthropological work, the museum gets all sorts of scholastic help from the parent institute as is necessary for the development of an anthropological museum. Therefore, under the Tribal Research Institutes there is much scope for the development of Anthropological museum provided they can overcome the primary obstacles which they are facing at present due to paucity of finance and space.

(In this part only a superficial study has been made to trace out the general developmental pattern of the different categories of museums. But to find out the real picture as to the nature of development, case study has been undertaken in the next chapter. Here one museum from each category has been selected for making detailed study.)