

Put away

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Govt. II-27-87,004-18-11-45.

E & P H. (1946) Department.

Ms SERIES.

G.O. No. 1287 Edn.

9

Dated 29-6-46

Go at p 3 of

[Despatch Abstract.]

Conference - ~~First~~ First South Indian Aboriginal Conference -
Dr. A. Aiyappan, S.G.M - Permitted to accept
Presidentship.

Back Papers.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

Further Papers.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

C.F. 32 (a).

Department
From (Name) Sri A. Aiyappan, M.A.,
Ph.D.,
Designation Superintendent,
Station Government Museum,
Egmore, Madras, 8.

Received.....Registered.....
To
The Secretary to Government,
Education and Public Health
Department,
Fort St. George, Madras.

Enclosures: No. 71-1/46 AN dated 10th June 1946.

Sir,

31031

Sub: First S. Indian Aboriginal Conference -
Permission to accept invitation to preside.

Reference G.O. No. Mis. 2022 Edn., dated 30th
November 1945.

I have been invited to preside over the
First S. Indian Aboriginal Conference which is to meet
at Nellore on 7th July 1946. The Conference is non-
political and will, I understand, be opened by Hon'ble
the Minister for Law. I have the honour to request
that Government will be pleased to grant me permission
to preside over the meeting. My presidential address
will, as usual, be sent for Government approval before

it

-2-

it is delivered. As July 7th is a Sunday I do not require any leave, but only permission to be away from headquarters on that day. In case I am not able to be back at Madras on the 8th July, I request that Government will be pleased to sanction me casual leave for that day.

I have the honour to be,
Sir,
Your most obedient servant,

A. Aiyappa
Superintendent.

Issue today
29/6

Dr. A. Aiyappa

C. NO. 31031

3
Education (C2) and P.H.
Conference - First South Indian Aboriginal
Conference - S. G. M. - Permitted to accept
Presidentship.

xx
From the S. G. M., No. 71-1/46 A.M. dated
the 10th June 1946

xx
Order. Ms. No. 1287 Edn. dated 29/6/46 -46

Dr. A. Aiyappan S. G. M.,
is permitted to accept the Presidentship of the First South Indian Aboriginal Conference to be held at Nellore on the 7th July 1946. The period of his absence, ^{from headquarters} in this connection will be treated as duty; but he

will not be eligible to draw J.A.
from Prov. funds for the journey.

2. The previous sanction of
Govt. should be obtained for the
delivery and publication of the
Presidential address as required
by Rule 18 of the G.S.C. Rules.

Cera
17.6.46

Ex 16446

sm
18.6.46

20

The S.B.M.

The A.G.

C.F. 32 (a).

Department
From (Name) Sri A. Aiyappan, M.A.,
Ph.D.,
Designation Superintendent,
Government Museum,
Station Egmore, Madras.

Received.....Registered.....
To
The Secretary to Government,
Education and Public Health
Department,
Madras.

Enclosures:

1-5 parts

Sir,

5 JUL 1946

No. 96-1/46 AN. dated 5th July 1946.

Sub: Conference - First South Indian Aboriginal
Conference- Dr. A. Aiyappan-Superintendent,
Government Museum-Permitted to accept
Presidentship.

Reference G.O. Ms.No.1287 Edn., dated 29th June 46.

I beg to submit herewith the full text of my
presidential address to the above conference for
approval. As the conference takes place on the 7th inst
the favour of very early orders ~~is~~ solicited.

I have the honour to be,
Sir,
Your most obedient servant,
A. Aiyappan
Superintendent.

There is a charge usually levelled against us, South Indians, that the spirit of social service is lacking amidst us. I do not think this accusation is correct at all, but it must be confessed that the sight of so much misery all round us creates in us an amount of callousness which an outsider would justifiably consider almost inhuman. Slowly but steadily we are getting rid of our insensitiveness to human suffering in our society and also realising that good deal of our misery and pain can be avoided by a little forethought and planning. Today we have met here to consider how best we can serve the Adivasis of our Province and help them on to the path of progress and freedom from want and fear. We differ very much among ourselves in the degree of our sensitiveness to the sufferings of ~~the~~ others. The sympathy of some noble soul for his helpless brethren sets up a chain of actions and reactions wherever his influence reaches, and they bring about peace in the place of strife, and ~~plenty~~ prosperity to the famished. This District has been lucky to have ^{such} a selfless servant of humanity in Mr V. Raghavaiah, and this conference of ours is, I believe, a preliminary to his spirit of service for the backward classes crossing the ~~border~~ limits of its home district to extend itself to the whole of this Province.

In South India the hill and forest tribes are less numerous than in Bihar, Orissa and Central Provinces, but their plight is much more miserable. We, the members of the Hindu community, cannot say that we have done our duty in respect of these tribes. It is most unfortunate that very few among us have any clear idea of the manifold discomforts, ~~by~~ privations, tyranny and exploitation under which the tribes ~~are~~ have their existence. The conditions of life of the tribes have deteriorated most during the last 100 years owing to the activities of the worst types of exploiters and adventurers from the plains. We should have known that the tribes were defenceless against the scums of society that we export to the tribal habitat and should have taken ^{in time} steps to protect them, but this was not done and the result has been calamitous. The responsibility for the ruination of the tribes is indirectly ours. This exploitation of the tribes was made easier than it ever was in the past by the British rule of law. One dis-

- 2 -

advantage of the impersonal rule of law is that very often its letter can be followed while its spirit is violated by the unscrupulous. The standard of honesty and honour among most of the tribesmen is higher than it is among the urbanised and so-called civilized people. To call him a liar is the greatest insult you can offer to a Gond. The sense of duty and obligation of some of the tribes has been known first hand to be appreciated or even believed. They know nothing of the law of time bar and would not take advantage of it even if they knew of it. These virtues of the tribes, by a strange irony of fate, ~~xxxxxx~~ have been most unscrupulously exploited by those who have taken our civilization to the jungles, the money lenders, the petty traders, contractor's agents and petty officials. Whatever be the tribal area you go to, the pattern of exploitation is the same. The tribesmen are seldom in a position to enjoy the fruits of their labour. They are simply cheated and duped out of their rights because of their innocence on the one hand and ignorance on the other.

It is indeed strange that in this country and particularly in this Province which we consider to be culturally advanced, there is no effective agency to stop this cruelty to the tribesmen. In this connection what the Government of Assam has been doing in the interests of the Naga tribes will be of interest to you. They banned the entry of all would-be exploiters into the tribal areas. The Government of His ^{has} ~~Exalted Highness~~ the Nizam ~~is~~ ^{has adopted a policy of} now reserving tribal areas exclusively for the tribes, and as this is the first experiment of a tribal reserve in S. India we shall all watch ^{the} ~~the~~ results of this experiment with very great interest. ~~In other provinces, particularly in~~ ⁱⁿ Bombay, the Bhil Seva Mandal, the Adivasi Seva Sangh of ~~which~~ which Sri. B.G. Kher the Premier is the president, and the special officer of the Bombay Government for backward and aboriginal tribes are doing very useful work. Thanks to the leadership of Mr. A.V. Thakkar, the Servants of India Society has done much for the rehabilitation of the tribesmen of Bombay and Jeypore. Christian missions have been particularly active in almost all the tribal areas, and although criticisms have been levelled against them from various ~~quarters~~ quarters, it has to be said in their favour that Christian missionaries have been championing the cause of the aborigines and defending their rights.

6/10

-3- 7

It took Mahatma Gandhi the ordeal of a fast to make us realise that we owe a duty to the Harijans of India. In the case of the hill and forest ~~tribes~~ tribes, they are so remote from the lives of most of us that unless a ^{what} good deal of intense propaganda is done, few can feel that these humble ~~xxx~~ men of the jungles are our brethren. In spite of ^{what} hair-splitting racialists would tell you, let me make it clear to you that biologically we of the plains and they of the hills and the forests are one and the same. Many of the tribes once had a glorious past. The Bhils, Gonds and Savaras had their own powerful kingdoms and independent rulers, but the wheel of political fortune turned against them and they fell abysmally low. You need have no doubts about the first rate human material you will find in their midst, which, provided you give a helping hand now, will rise to the highest possible level of development. There should be a change in the attitude of most of us towards the tribes. We should give up the notion which is unfortunately current that the tribes ~~are~~ are an inferior lot with strange and funny customs. In giving a correct perspective in this matter, the science of anthropology can be of immense use.

In some quarters, efforts are made to demonstrate that the hill tribes have nothing in common with the Hindus. I do not hold any brief for the Hindu Mahasabha, nor am I interested in inflating the number of Hindus, but speaking most objectively on this subject, I should state my firm conviction that barring the Nagas who stand separately and have very little contact with the Hindus, the Indian tribal religion is just primitive Hinduism, and wherever tribal religions have not been unduly interfered with they naturally gravitate towards higher Hinduism. Let me give just one example. The religion of the Toda tribes of the Nilgiris has been ~~held to be~~ considered to be tribal by the best authorities who have written about them. While a Christian mission has been working in the Nilgiris, to the best of my knowledge, no Hindu missionaries have done any ~~xxx~~ propaganda in that region. Yet several Todas can be found daubing the sacred ashes and making pilgrimages to Hindu temples. Wherever tribal leadership has developed and an anti-Hindu attitude has been fostered, the chief argument used in order to drive a wedge between the Hindus and the tribes, is that the Hindus tend to treat the tribes as degraded untouchable castes. There is a good deal of

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a good deal of truth in this criticism, and I would appeal to this Conference to take note of it and consider ways and means of avoiding our tribes becoming untouchables. Hindu social workers have also been blamed for making vegetarians of meat eating tribesmen, and imposing their own notions of puritanism on the tribes. We should insist on Hindu reformers showing our traditional tolerance for customs and practices differing from ours.

13 9

In the matter of the education of the tribes, I have given my own views in my address to the Aborigines Education Section of the Madras Session of the All-India Education Conference, and I need not cover the same ground again. I shall refer only to the need for imparting education to the tribal children in their own language or dialect and for the welfare workers whether Hindu or Christian adopting the same script for the tribal languages. The need for a craft-based system of education is greatest in the case of the tribes.

The most difficult of our tasks, and ~~xxx~~ at the same time the most urgent one, is the economic rehabilitation of the tribes. I do not think it will be possible in most or parts of ^{Sereth} India, ~~it will be possible~~ to create tribal reserves, though I would earnestly request ~~xxx~~ you to consider the suggestion. ~~xxx~~ Mere administrative measures without the backing of a large ^{band} of welfare workers will not save the tribes from exploiters. The work of the Servants of India Society in several tribal areas has already ~~xxx~~ begun to produce the most beneficial results. The Swami of Parantapalli has transformed large numbers of Konda Reddis from seridom under contractors ^{into an} ~~for~~ independent and relatively prosperous community. I hope other Hindu sanyasins would emulate the noble example set by the Swami of Parantapalli. It is certainly heartening to see what a gigantic power for good Neo-Hindu organisations can be, once they leave ritualistic stagnation and take to constructive social service. I understand that the welfare of the aboriginal women is one of the special concerns of the Kasturba Trust.

As the next step in our work I would commend to your consideration the suggestion recently made by Mr. Lakshminarayan Sahu of the Servants of India, Cuttack, that a conference of all the different agencies, official and non-official, actively interested in the tribes should be called together by a competent agency authority such as the Government of India to devise an agreed policy in all vital

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-5- 9 15
matters such as tribal education, attitude towards tribal institutions and languages. Inter-provincial and inter-state consultations on essential matters ~~are~~ of great importance as you will find several tribes are distributed sometimes under three or four different Governments and confusion will result if these Governments and their welfare agencies each follow their own independent policies.

I need not tell you that representatives of the tribes will be there in the Constituent Assembly and many of the points that I have very briefly referred to will be discussed in great detail in that august body. Our conference here is therefore most opportune, and if we can do some real business here it will ~~xx~~ contribute not only to the prosperity and well being of the weakest of our minority groups, but indirectly to peace and freedom from internecine strife in this great country of ours.

Before I conclude, I must tell you how honoured I feel ~~by~~ your kindness in asking me to preside over this conference. My interest in the aborigines has been through the science of anthropology, but no one dealing with such lovable and noble human material as our tribal population and ~~knowing~~ having direct knowledge of their sufferings can remain a mere objective observer. I have never missed an opportunity given to me to advocate the cause of the aborigines, and that is my only excuse for accepting your invitation to this conference. The cause we are espousing is a noble one, and no good cause will suffer from want of public support if the workers are sincere and keen.

Issue today
by spl member
CWA
6/7

To
The S.G.M.
Deputy Secy
6/7/46

10 17 L & P H. Car.
C. no. 35921. From the S.G.M. No. 96-1/46
5-7-46.

Memorandum 35921/46 Edn dated 6-7-46.
First South Indian Aboriginal
conference - Presidential address.

The presidential address
proposed to be delivered by Dr. A.
Aiyappan, S.G.M., to the First
South Indian Aboriginal conference
to be held at Nellore on 7-7-46
is approved.

RRK
6/7
CWA
6.7.46
Sun
6.7.46

Note: There seems to be nothing
objectionable in the address

18-2

at pp 3-4 cf. Public may see
after issue.

CWA
6.7.46

SRK

6.7.46

Pub Genral (B)

May be perused and the
file returned to E. & P. H.

SRK
9.7.46

10/7/46

E. & P. H.
E & P. H. C2

Papers may be filed with G.O. No. 1287 Edm
of 29-6-46.

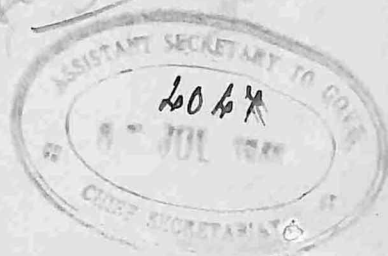
SRK
12/7/46
CWA
12.7.46

SRK

17.7.46

Edm. U.O. No. 35921 CWA-2

6/7/46



No. 6044/46.1

16.7.46



Abstract

of (C.N. 31031)

cf. Equal p 30 (i)

To

Dr. S. J. M.

Notes 18-2 18-2 (C)
Conference - First South Indian Aboriginal
Conference - Superintendent Govt. News Service -
permitted to accept - Presidentship.

From S. J. M. No. 7190/46 P.N. of 10.6.46

Order No. S. J. M. Dated 1946
Dr. A. Aiyappa S. J. M. permitted to
accept Presidentship of the First South
Indian Aboriginal Conference which
to be held at Nellore on 7th July 46.

The previous sanction of Govt. should be
obtained for an delivery and publication
Address as required by Rule 18 of the

G.S.C. Rules Aiyappa
Dr. Aiyappa
11.6.46. 2. He is permitted the away from Madras on 7.7.46.

CWA
14.6.46

NOTE

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Note

In A-11y appan. 8-9-47. may be permitted
 to accept ^{the} Presidentship of the Conference.
 and may be held that he should obtain
 an previous sanction of the ^{authorities} for the
 of the President that Address. He may
 also be permitted to be away from the
 on 7-2-46. and in case, his ^{absence} will be
 understood if it may be granted ^{separately} when
 he appears for it. The draft order
 at present is for approval.

14/6/46
 CWA
 14.6.46

Pl see Sec. 17, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Vide D.S. in the
 - PIC

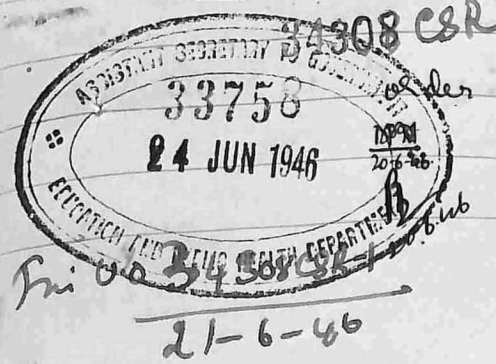
A.S. / D.S. / H.V. (Kim)

(1)

15.6.46.

CSR

Edn. V.D. NO. 31031-1 C2/46
 19/6/46.



Revised draft order is submitted for
 appl. Finance may see before
 circulation.
 CWA 17.6.46
 Pl see D.S. 17.6.46
 also see from H.Q. in the
 Admin. Secy. Mr. B. S. D. S.
 Fin. Secy. Mr. B. S. D. S.
 18.6.46.

S.R.K.
 18.6.46

Fin. please see the reference on pp 1-2 C.F. The draft
 may be accepted.
 21/6/46
 CWA 21.6.46
 For order as to circulation
 E.D.H. C.
 P.T.O.

For orders as to circulation: $\checkmark$ C2

Draft may issue permitting

SRKauwar

26. 6. 1946

H. M. (^{Agricola} ~~Salv~~ Gen + Museum). $\frac{26}{9}$ 26



29 JUN 1948