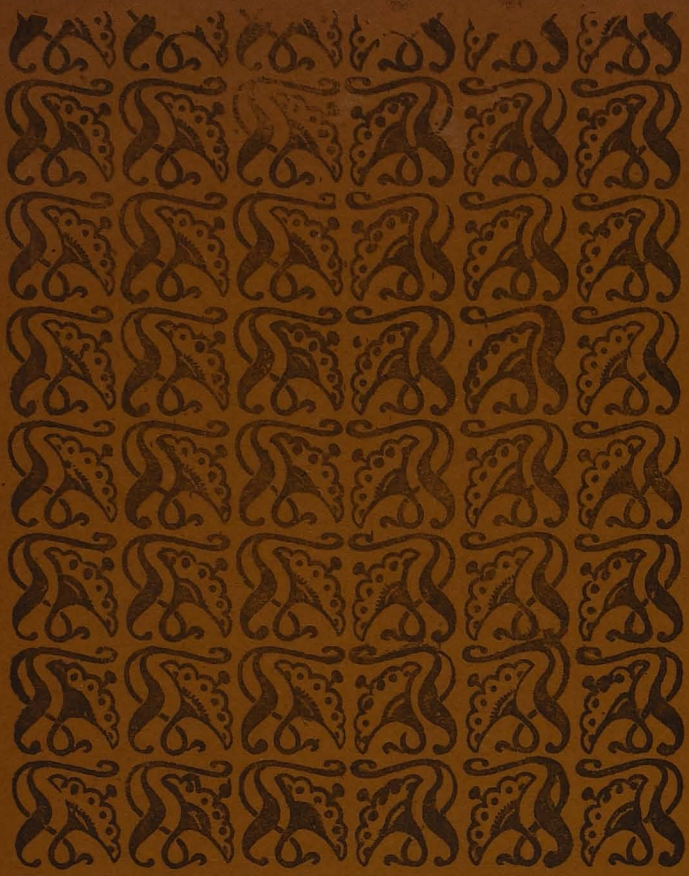
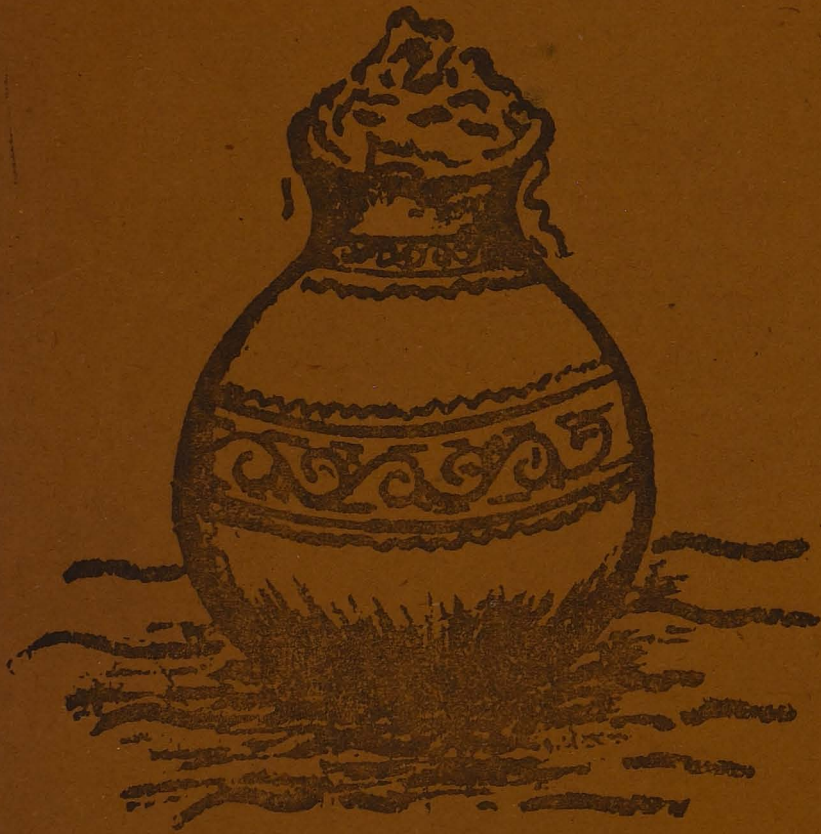




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AVANA AMUDHAM



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EDITOR'S PAGE

In this issue, we present a searching article on the Origin of Caste by Stanley Rice, taken from the Asiatic Review, 1929. Some problems seem to evade solutions for ever and the institution of Caste in our society is such a one. An understanding of the origin is no doubt a pre-requisite to solve a problem ; and the efforts of this foreigner in this direction are praiseworthy.

Another pearl from our archival ocean that embellishes this issue is an article of political analysis by Harold Nicolson. In this article, "Is War Inevitable ?", published in July 1939, he has proceeded systematically and predicted that the war with Germany was inevitable. Even after several decades, the unenviable plight of the Germans depicted by him has lessons to teach to any citizen on his political responsibilities.

Dr. C. J. Sudhakar of Loyola College writes on the Yemmiganur Weavers' Co-operative Society 1938-48.

Thirumathi T. N. Saroja explains the origin of the *Tamil Nadu Government Gazette*.

In Tamil section, Thiru C. Christu Raj shares his views with us on the ancient Vanjikkottai and Venadu. An interesting account of the visits of Pandit Jawaharlal Nehru to Tamil Nadu has been compiled by Thirumathi Kanthamani.

From the *Ananda Bhodini* of 1928, we give an inspiring select piece on Pandit Sri Madhan Mohan Malaviya.

With all other usual items like Book Review, List of Topics of Research, etc., *Avana Amudham* has taken another step in its long journey.

We would be happy for feed-backs.

M. GOPALAKRISHNAN.

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THE ORIGIN OF CASTE.

BY STANLEY RICE

THE origin of caste is admittedly lost in obscurity, and the best reasoned explanations of the most profound scholars remain only plausible conjecture. The "Aryan" school naturally rely upon the Aryan scriptures and upon the word "Varna," meaning colour. Caste is therefore an institution designed to keep the race pure; the Aryans disdained to mingle their blood with the Dravidan inhabitants, who are frequently referred to as "dark", and they took effective steps to prevent it by investing the whole institution with a religious interdict. The three higher castes were "twice born", and wore the sacred thread; the lowest of the four was allotted to the original inhabitants, who submitted to the conqueror. Indians themselves give more prominence to the occupational side of the system. A Brahmin writer, Mr. Ramaswami Sastri, says:

"According to us (*i.e.*, Hindus) it is the result of a divine grouping according to actions and tendencies..... It has reference only to the initial endowment at birth, which can be augmented or lessened by social or individual well-doing or ill-doing." He is speaking not as a scholar but as a propagandist; his aim is not to show how caste arose but to defend it as "the main atmosphere of cultural resistance" and the most unifying element in Hindu society. It is clear, however, that he leans towards the occupational theory, as is proved by his contention that the "Hindu race is one and entire and Aryan." If that be so—and he claims to be speaking for Hindus generally—the Aryans would have had no need to defend themselves against men of their own race, and therefore caste is "not based on ethnic separatness." Dr. Slater, who in his book, "The Dravidian Element of Indian Culture," makes out a strong case for South Indian influences, is not satisfied with either theory. He points that out in either case North rather than South India should be the special home of caste—on the Indian theory because it has been more highly Aryanized, on the European because it has been more subject to invasion—but it is notorious that caste "is much stronger, much more elaborate, and plays a much larger part in social life in South India than North India." And it is exactly that part which was sheltered from invasion by the Western Ghats and the Arabian Sea where caste "reaches its highest development." He therefore inclines to a combination of the two, theories and believes that caste was evolved somewhat after this manner: In early and indeed in all, civilizations there is a tendency for occupations to become hereditary, and as each art slowly became the exclusive occupation of certain artisans, they jealously guarded the secrets of the trade, as is occasionally done in India to this day. And since sexual maturity comes earlier in a tropical climate, boys and girls are mated at a time when they themselves cannot be trusted to choose. But since the selection falls upon the parents they would naturally choose one of their own craft. Magic and religious ceremonies assist to build up the exclusive caste, so that "marriage outside the caste becomes one of the things that are not done." The Aryan invasion therefore was not the cause of caste but modified it in two ways, by strengthening (1) the tendency to associate caste differences with differences of shade of colour; and (2) the tendency for castes to be graded in a fairly definite scale of social precedence. The prohibition of inter-dining follows the prohibition on intermarriage since feasts are the accompaniments of the three great stages of human life, and the ordinary private entertainments of the West are by no means so common in India. The outcaste class arose as a natural result of occupation, and being extended to various forms of manual labour, justified itself by adopting unclean habits.

The explanation sounds plausible and would satisfy most people, but a more critical examination detects many flaws. In the first place it assumes that caste arose only after the society had become highly developed, as is shown by the division of labour into various skilled, some of them highly skilled, crafts. It goes further back no doubt than the "Aryan" theory, and it may be argued that at any rate there is nothing to show that caste ought to be relegated to an even earlier date. But a more serious flaw is that the whole argument is based on Western conceptions and does not take sufficient account of religious sanction. It is economic in basis, though it allows a certain influence to ethnic considerations. Nor does it satisfactorily account for the strength of caste customs at the present time. There have been other people among whom the division of labour was precisely similar, crafts are almost equally hereditary and secrets are jealously guarded, but they have not introduced caste except in a modified and quite indefinite form. We might loosely call the miners of England a caste as Dr.

Slater in effect does, but that does not invest them with the rigid rules of India. Dr. Slater recognizes this and proceeds therefore to strengthen his case by referring to the inertia of the tropics which prevents a man from seeking more than one occupation, to sexual maturity, the parental choice of brides, and so on. But, after all, why would a parent naturally choose a bride from the families of men who follow the same craft? In using the word "naturally", Dr. Slater is apparently enunciating a general principle; what the Indian is supposed to do is what is generally done, not only in primitive societies but always and at all times. But is it? There is a certain tendency among Anglo-Indians to mate within a special service; the civilian marries a civilian's daughter, the Forest Officer a Forest Officer's daughter, and so forth; but partial as it is, it is due to the special conditions of Anglo-Indian life. It is no doubt observable also to some extent in the far more complicated conditions of English life; but the only deduction to be made is that men can only mate with the girls they meet in any society where choice is free, and that at most it is but a tendency to a practice in which the exceptions are far more numerous than the examples. The secret of the craft is not entrusted to the female, nothing is put in jeopardy by union with a woman belonging to another guild. Nor is it very clear why the parents should be more likely to choose from their own craft any more than the young people. In ordinary intercourse the parents would meet all sorts and conditions, but as happens today the men of a particular calling would have more in common. Hence the children of a particular craft would be more likely to meet others of that craft, which is the cause of the tendency observable in England and just alluded to. For if the person's daughter is brought up in the atmosphere of the Church and the most frequent visitors at her father's house are the clergy, the chances are that she will marry a curate. Thus the argument from early puberty and parental choice would seem to have but little validity, and the inclination to marry within the craft has been shown to be at most a likely tendency. That does not explain satisfactorily the rigid rule of exogamy and endogamy by which the caste is bound. And yet it is the essence of the whole argument, for it is contended that interdining follows naturally upon it. Granted that be so, we are still faced by the awkward facts that a higher caste may not accept a drink of water from a lower, even on a casual occasion, while a lower caste may not handle the food which his betters are to eat, whether in private or in public.

Dr. Slater seems to be on firmer ground when he contends that caste cannot be referred solely to racial distinctions. The Portuguese who invented the word were no doubt struck by the extreme care which was taken to keep the stock pure, and the Sanskrit word "varna" has naturally suggested the racial hypothesis. But the Rig-Veda has nothing to say about caste, with the exception of the famous passage in Book X, which is admittedly later than the others and of a "supplementary character". Yet caste, as Dr. Slater points out, not only exists but is actually stronger in the Dravidian South and West notwithstanding the natural barriers. The "Aryan" theorists are therefore bound to make the assumption that the institution was invented by the Aryan invaders after they came to India to preserve the purity of Aryan stock that it then penetrated beyond the Aryan colonies and was taken up enthusiastically by the Dravidians, who, like so many converts, have become "*plus royalistes que le roi*." That is by no means an impossible assumption, for customs have been known to survive in the country of their adoption when they have weakened or perished in the country of their birth. But it assumes something else. It assumes that the Aryans, who would appear from the Rig-Veda to be chiefly warriors and possibly pastoralists, had a markedly higher culture than the inhabitants. That is a large assumption, and it is contrary to the teaching of early history. The nations who have settled down to the arts of peace tend to become enervated and to fall a prey to the poorer but hardier races opposed to them. The history of Persians and Babylonians, of Greeks and Persians, of Arabs and Romans all tell the same tale, but India itself furnishes sufficient examples. It cannot be contended that Mahamud of Ghazni, Mohammed Ghorî or Timur represented a higher civilization than the country which had known Asoka, Samudragupta, and Harsha. Nor can it be said that the great adventurer, Zahirud-din, who had lost his ancestral domain and for long was a wanderer and an outcast, brought into India a higher civilization than he found there. And when at last his empire was so rudely shaken, it was again by a hardy race of mountaineers, who subsisted largely by plunder and measured themselves against the accumulated resources of the Moghul Empire. In most, if not all, the cases cited it is not suggested that the hardy victors were devoid of civilization; on the contrary, we know that Persians and Greeks and Arabs, to say nothing of the Indian Invaders, were all highly cultured peoples; but the peoples they overcame were also cultured, and it was the very development

of their culture that by degeneration into luxury led to their undoing. It is more reasonable therefore to assume that the early Aryans found in India a civilization which in many respects was equal to their own, and the contention is borne out by quotations from the Rig-Veda which describe the Aryans as having subdued the castles, overthrown the cities and cut off the wealth of the inhabitants.

Since then we must assume something, there seems good ground for holding with Dr. Slater that the Aryans found a system resembling caste already in force amongst the Dravidian inhabitants and that they adopted and modified it to suit their own purposes. But this only carries us a stage further back. What was that system and how did it originate? Reasons have already been given for rejecting the too facile grounds on which the Dravidian theory is supported, and we must therefore look elsewhere. Now when primitive customs are in question the one safe rule is "*Cherchez la foi*." It is as infallible—neither more nor less—as the time-honoured rule which in other matters bids us seek for the woman. If, therefore, we can find a solution by following the religious path, we are more likely to get at the truth than by trusting to economic or purely rational data. Such a solution is possible, though from the nature of the case the theory cannot be proved any more than any other theory.

The Dravidians were and still are well skilled in magic. Numerous first-hand instances could be given of the belief in charms and amulets, of the efficacy of mantras, of devices for keeping off evil spirits such as the placing of a bar of iron at the entrance to the house, of cures for snake bite such as tying straw round the wrist. Dr. Slater points out that the Vedas while showing that magic was well known to the Aryans, regard the Dravidians as specially skilled in it, and without going further into the question records his belief that magic was a feature of Dravidian culture. It is at least significant that in the Atharva Veda, which is the latest of the four and must have been composed or collected long after the Aryans had had time to be steeped in the indigenous culture, charms and incantations are a prominent feature and have taken the place occupied in the others by hymns of praise and ritual direction. Nor ought we to overlook the fact that the cult of the village deity, so marked a feature of the South as Bishop Whitehead has shown us, is usually regarded—and probably with truth—as the survival of a non-Aryan worship. The superstition which is closely allied to magic or quasi magic and plays so large a part in village worship has frequently given rise to an entirely false estimate of Hinduism in foreign countries, where superficial people are apt to confound the true philosophic religion with the primitive cults and to class the results as gross idolatry.

These observations are only intended to supply the background; they prove nothing directly. But magic among primitive tribes is often found in conjunction with totemism, and a people which ascribes such powers to charms and incantations may well have adopted the principle of the totem. It is necessary to bear in mind that we know hardly anything of the Dravidians except what we can glean from Aryan writings, for even the quite characteristic Dravidian architecture belongs to a much later date, and they themselves have left little or nothing in the shape of literary remains. But when the Aryans arrived in India the Dravidians were already established in "cities" and "castles" and we know otherwise that they had developed an overseas trade; they were therefore distinctly advanced and had probably long outgrown the totem stage, if it ever existed.

"If it ever existed." What grounds have we for this enormous hypothesis? The totem has been defined to be "the object, generally of a natural species, animal or vegetable, but occasionally rain, cloud, star, wind, which gives its name to a kindred, actual or supposed." Your totem may be the crow, or the snake, or the frog; it does not seem to matter much what. But whatever it is, it is held in some kind of reverence, which may or may not amount to a prohibition against killing that particular species, for the custom seems to vary a great deal. The "degree of 'religious' regard for the revered object increases in proportion as it is taken to contain the spirit of an ancestor or to be the embodiment of a god" and socially the totem, as found in Australia, has a very distinct influence on marriage customs and particularly on the practices and limitations of endogamy and exogamy. But a further development of the idea is found in Samoa, where there are "customs of burying and lamenting dead animals which are regarded with reverence by this or that 'family' or 'clan', and the animals which once were sacred on their own account are now regarded as the vehicles of the gods belonging to 'family' or 'clan'."

Hitherto almost exclusive attention has been paid to the Aryan word "varna or colour, which has been taken to be the key to the idea which the Portuguese, following the same line of thought, called caste. Sufficient stress has not been laid upon the Tamil word "kulam" which signifies a "clan" or "family", and as an Indian friend pointed out, suggests a common ancestor, after the pattern of Jacob and the Israelites. The fact that the word is Sanskrit and not Dravidian is not a serious objection, for it is well known that the languages of India tend to become Aryanized, and although Telugu and Canarese are impregnated to a much larger extent than Tamil with Sanskrit words, there is nevertheless a distinct Sanskrit element in the latter, and it is quite natural that in the evolution of Hinduism from primitive conceptions to profound metaphysical ideas, which were expressed in the Sanskrit language, the Dravidian term would give place to the more elegant Aryan word, especially as the caste system became transferred by the Aryans and finally emerged in a totally new and perhaps Aryan form, as the Anglo-Saxon "sheep" became French "mutton" when it appeared as food for the higher classes.

Here then is a clue which, if followed up, may lead us to the desired religious origin of caste. The custom in Samoan of revering animals as vehicles of the god, has been mentioned, and there is no doubt that animals play a considerable part in the ancient Indian mythology, both as vehicles for the gods and also as incarnations of the deity. Thus Garuda is the vehicle of Vishnu, who is also guarded by the serpent; Siva rides upon the Bull of Nandi, Hanuman is the monkey, and Ganesha the elephant, while Vishnu has appeared as a tortoise, a fish, and a boar, even if we exclude the avatar of Narasimham. These are evident traces of totem worship; the analogy with Samoan custom is obvious, and the inference is further strengthened by the known inviolability which is shared by the peacock. What may be exact degree of reverence in which the kite and the elephant are held, I do not know; it is not so obvious—at any rate to the European, who kills cobras without mercy as dangerous reptiles, slaughters cattle for the food, and only refrains from killing monkeys from sentiment, since the wounded monkey behaves so much like a human being that to kill him savours of murder. Nobody wants to kill the kite and few people get the chance in the case of the elephant, which moreover is strictly preserved. Peacocks, of course, are fair game, if by shooting them you do not offend local sentiment. The sacredness of the kite may be illustrated by a curious custom at Tirukazhikundram, near Chingleput, where every day a Brahman lays out food for the birds and every day two—exactly two and no more—come from nowhere and take it, as I can personally testify. The veneration for the monkey is conspicuous at Alwar Tirunagari in the extreme south, where he has become so tame as to be a regular nuisance, and again at the Tirtham, near Tirupati, and on the way to the great temple where he pesters the pilgrims, snatching bananas out of their hands and head cloths from their heads. Doubtless there are more cases in plenty; let those be presented which are first hand. In leaving the point, we may note in passing the analogy from Greek religion, where Zeus is associated with the eagle, and in the character of a bull seduces Europa; Hera is accompanied by the peacock, and Athenee by the owl. This is at least significant.

We are now to consider whether there is any connection between the sacred character of these animals and totem worship or something akin to it, in the conditions of ancient India. Dr. Oldham, who has been at great pains to discuss serpent worship in India and to establish its connection with the worship of the sun, remarks:

"Who was Garuda? We find from the Mahabharatha that the Garudas inhabited one of the provinces of Patala. A list of forty-eight Garuda chiefs is given, and it is said that only those are mentioned who have won distinction by might fame or achievements."

And he thus answers his own question:

"Garuda, or the eagle was therefore the totem of one of the Solar tribes of Patala. Garuda is described as tearing the bodies of the Yakshas and devouring the Nishakas; also as destroying the elephant and tortoise which represent Solar tribes." Krishna, he points out is distinguished by the auspicious sign "Srivatsa" which is also the sign of the Garudas, and therefore the adoption of Garuda as the vahana of Krishna and as his ensign in battle is only a figurative way of saying that Krishna led into battle a tribe of warriors whose totem was the

eagle or kite. Similarly it may be argued that the army of monkeys which Rama led to Ceylon and who it will be remembered are essentially southern, represent a tribe whose totem was the monkey, and hence their leader, Hanuman, was the monkey and is always so represented in painting and sculpture. The same argument would of course apply to the squirrels. It is possible that a similar line of reasoning might account for the elephant head of Ganesh, the serpent hood of Vishnu and his animal avatars. The serpent hood may no doubt be placed in the category of Vahanams, but the others would seem to rest upon such obscure foundations that it would be unsafe to base any theory upon them. The explanation usually given of Ganesh's head is that the elephant is regarded as a type of sagacity; that seems too simple and too modern to be the true one. I do not pretend to have solved that particular point, only to have indicated a direction in which research might be made. Dr. Oldhams gives no reasons; he states the fact, probably because he considered that no proof was necessary, partly perhaps because as he was investigating the worship of the sun and the serpent, he was not directly concerned with the point. But all that we know of totem worship suggests that he is right. In Australia, we read, the aboriginal tribes are divided into sections of phratries which again are subdivided into totem clans. In some parts it appears that the phratries have no names, the original plan having been superseded by the greater importance of the totem clans. Thus phratry "A" will contain the tribes of the Crow, the Snake, the Lizard and the Eagle-hawk, phratry "B" those of the Wolf, the Owl, the Bat, and so on. In a savage state of society, which remained unprogressive either in culture or in numbers, this arrangement would still hold good; but amongst a vigorous and energetic people it is bound to have become modified. The spirit of rationality or rather of tribal unity would assert itself and so in time would be formed kingdoms or principalities like those of Israel and Judah, separate in themselves but claiming descent from a common ancestor. Mr. Andrew Lang has advanced the hypothesis that the phratry, far from being a segment of a larger group, was itself formed as the "result of an alliance of two groups, already exogamous and inter-marrying." Thus he would build up from below, and by an extension of the same principle the phratries thus formed would tend to coalesce into a single tribe which owned the same totem.

We are now dealing with a time long anterior to any written record. In the course of centuries the arts were developed; cities and towns came into being; tribes coalesced into nations or territorial units; religious ideas became more elaborate and wars more highly organized. Cultivation on something like scientific lines took the place of the primitive idea of burning the jungle which still persists among aboriginal peoples. Consequently the old notion of the family totem died out, and the totem of the tribe now became emblematic, so that armies marched under the standard of the eagle or the monkey, just as at Barnet the Star of the De Veres was opposed to the Sun of Edward of York. But though the family totem died out, the idea remained. The religious sanctions were not lost, but the tribe now tended to crystallize into families or clans on occupational rather than on totemic lines. Occupations tend to be hereditary, and also to congregate round a centre. That this happens in England today—that Manchester is devoted to cotton and Yorkshire to wool, Northampton to boots, and Sheffield to cutlery—is perhaps largely due to the elaboration of modern industrial life; but the tendency is noticeable even in London, where Fleet Street is the home of journalism, and where in other places particular crafts congregate. Obviously the men of any given craft find it convenient to have others in social propinquity so that each may help the other, and so we find in India also where weavers' and goldsmiths' streets may now be due to caste, but also serve the same ends as do the London streets. Thus the Wolves tended to become weavers, the Owls carpenters, the Hawks blacksmiths. In other words, the caste was not the direct product of occupation, it pre-existed it, but was adjusted later to suit the new conditions. It may be objected that this does not account for its rigidity; you cannot expect all Owls to become carpenters, so that the totem clan exactly coincides with occupation. That is of course quite true; to imagine otherwise would be contrary to all human experience. Hence the word "tended." No doubt some of the Wolves took to carpentering, and some of the Owls to weaving, and by slow-possibly imperceptible degrees as the clan lost its totemic character the Weaver Owl would become recognized as a weaver and virtually became a Wolf; that is to say, that the castes did readjust themselves during an uncertain period of time, as they settled down upon occupational lines. When once they were so settled they became static within themselves, and no longer admitted candidates from other clans. But rigidity

did not bar sub-division, and in this sense evolution continued and continues. Dr. Slater points out as one of the facts which favour the occupational theory that "new castes tend to arise in consequence of changes in methods of industry," and in an earlier chapter gives an instance of the sub-division castes on these lines.

A further objection may be made that castes tend to split but never to amalgamate. No doubt at the beginning men must have come together to form a caste, but the caste once formed was rigid; if, therefore, caste had its origin in the totem clan the association was ready-made and it is contrary to caste custom to argue that it was fluid. The Ows therefore would be carpenters which might split into sub-castes, but would not have admitted outsiders into the carpenters' guild. The objection itself involves the assumption that the totem clans observed the same rigid rules as the later institution, that the transitional period was comparatively short, and that we are justified in applying modern rules to ancient times. It may be regarded as certain that totemism was always closely connected with marriage laws or customs. The subdivisions correspond very roughly to families though not necessarily closely related by blood, the phratries to the caste which was made up of these "families" and as was suggested earlier, the combination of phratries led to the formation of the tribe. Now it is somewhat significant that in Australia there is only one tribe which marriage is allowed within the totem clan; the usual rule in totemic societies is that one phratry should marry into another phratry; that is to say, though the analogy must not be pushed too far, one caste should marry into another caste. This then is very antithesis of Indian custom, the essence of which is that caste should marry within caste. And if the analogy could be carried to that length no doubt it would seem to be fatal. But human institutions do not work like that; they proceed by evolution, and not by fitting a cut-and-dried scheme into a new case. What, therefore, is more important for our purpose is that in this totemic system of marriage without the totem but within the phratry we can perceive the germs of endogamous and exogamous limitations which are still a feature of Hindu marriage. It would not indeed be safe to assert anything more definite. In the great majority of the totem tribes of Australia a totem family must marry into a totem family belonging to the opposite phratry, but the practice is not universal and we cannot argue that what happened or happens in Australia must necessarily argue in all details with what happened in pre-historic India.

We have observed so far that while caste is at the strongest in the South of India, which is predominantly Dravidian, and therefore, that the ascription of it to the Aryans by most Sanskrit scholars is open to question, the utilitarian theory advocated by Dr. Slater is defective in many important particulars. The "Aryan" theory which is based on the Sanskrit word "varna", is similarly based upon a conception probably too advanced for such primitive times, especially as caste is hardly ever mentioned in the Rig-Veda. It was then contended that the origin of caste must be sought in early religious institutions, that it was probably in existence in some form or other before the Aryan invasion, and that the Aryans only adapted it to their own special needs and in conformity with their own ideas. The form of primitive religion which seemed best to fit in with the known characteristics of caste was totemism. Caste and the particular attributes of it—especially marriage institutions—having begun in this way, were slowly evolved into the system as we know it now.

Now all the information we have—and it is derived from Aryan literature—shows that caste in early days by no means followed the rigid lines which we are now accustomed to associate with it. Thus in the age of the Brahmanas Professor Keith says that on the scanty evidence available a change of caste was not impossible, and it also appears that at that time "while we have no reason to doubt that priesthood and nobility were hereditary, these castes seem to have been free to intermarry with the lower castes including the Sudra". And in the later age of the Sutras "the only test when one seeks a wife" according to Professor Washburn Hopkins "is that of the family: They ask the girl in marriage reciting the clan names". The evidence is important; it indicates, as far as it goes, that the important point was the family—that is, in totemic terminology, the totem clan and not the phratry. But caste was, it seems still in the malleable state, and it is not until the time of the Maurya Empire or the fourth century B.C. that, as Dr. Thomas

says, "the great complexity of the caste system" arose and "the beginning of the association of caste with craft". We know, of course, that in the present state of our knowledge all-Indian chronology before Alexander is conjectural and that estimates are apt to differ violently. The earlier period of the Rig Veda is called 1200—1000 B.C., and if there is any value in the argument caste in its primitive form was in existence before that; at the lowest estimate therefore it took about 1,000 years to reach the complexity which we find in the Maurya period. And when we also add to this the Universal tendency even of branches of the same stock who start with the same institutions to develop them on lines of their own, a tendency illustrated by the American and colonial branches of the Anglo-Saxon race, it would be absurd to find an exact coincidence between ancient Indian and modern Australian systems.

When the Aryans became established in India they found there a system which, however primitive, suited their purpose admirably, and they gradually set to work to adapt it to their own ends. They evidently looked upon the dispossessed inhabitants with some contempt, or at any rate as inferior beings—Danavas, Dasyas, Asuras—whom they figuratively described as demons. They did not set up caste nor did they find it developing on occupational lines for as we have seen the first association of caste with crafts is only to be found some centuries later, and it is hardly likely that had it existed no reference would be found in earlier works. That they did not invent caste in order to preserve its purity of the stock is shown not only by its vigorous life in the South, but also by the fact that caste to some extent differentiated the Aryans among themselves and that distinct traces are to be found, in the earlier works, of non-Aryan population which were not slaves or even "Sudras" who occupied a place of some importance. We are entitled also to call in the aid of all historical experience, for all history shows that where two peoples settle down together in the same country, miscegenation inevitably takes place. We find it in England, we find it in Spain, but we also find it in parts where the white race has come into contact with coloured peoples, and the Eurasian population of India itself is a sufficient example. It is preposterous to imagine that the Aryans did not mingle with the inhabitants except on the supposition that they came into India with a ready-made system or that they invented it themselves later on when they found that their own stock was becoming degenerate in their eyes by mixture with others. But in order that such a precaution should have its full effect, it must have been rigid and it must have been fenced with religious sanctions. It was not enough to trust to social conventions. In spite of them, gentlemen still occasionally marry cooks and ladies run away with chauffeurs. But that caste was not rigid to this extent is shown by the passage already quoted from Professor Keith in which he says that "these, castes seem to have been free to intermarry with the lower castes, including the Sudra". But "the test of caste is not marriage alone but defilement by eating and touching what is unclean". This passage no doubt refers to the age of the Sutras, and it may fairly be argued that as the purity of the stock became the dominant consideration, more drastic sanctions were applied to prevent mixed marriages, and that one of these would be the religious prohibition of intercourse involved in inter-dining. But apart from the obvious criticism that even if such intercourse were common, the argument does not explain the indirect argument against the acceptance of food or water casually offered not the defilement which was the consequence of touching unclean things, the context of the passage quoted shows that Professor Hopkins was not suggesting any connection between marriage and defilement. On the contrary he seems to indicate that the defilement was analogous to that suggested by the famous passage in the Acts in which, at the instance of James, the Gentile converts were advised to "abstain from meats offered to idols and from blood and from things strangled." Such defilement seems to have been in the nature of a taboo, one of the objects of which is, according to Mr. Thomas, "provision against the dangers incurred by handling or coming in contact with corpses, by eating certain foods, etc." Clearly Dr. Slater's contention cannot be sustained that food interdicts followed naturally upon marriage prohibitions and that these latter arose from a desire of the parents to marry their children within the occupational caste or community in order to keep the trade as a close preserve.

The mention of defilement opens up a subsidiary branch of the subject. Hitherto we have been considering the public aspects of caste, its origin in the community as a whole, and its probable evolution from the rudimentary stage up to the time

when it became occupational. But the notion of defilement is also brought into the house. It is common knowledge that it has long been attached to birth as well as to death, and that the child-bearing mother as well as relatives of a deceased person must undergo ceremonial purification. It is also well known that a similar idea is attached to the normal menstrual periods of women as was attached to them by the Mosaic law. But the extreme sanctity of the kitchen can hardly be explained by the obvious considerations which would apply to the matters just mentioned. Now it has been said earlier on the authority of Mr. Andrew Lang that in Samoa the totem animals have become the vehicles of the gods, but these gods are "clan" or "family" gods. This custom of the "family" god is well known in India and on ceremonial occasions special worship is offered to this deity; it is, moreover usual to keep one room of the house especially for this god. In fact, the worship of the family god together with the prevalent ancestors worship is exactly analogous to the worship of the Lares and Penates in Rome. The analogy is indeed so remarkable that no apology is needed for a lengthy quotations from Sri J. G. Frazer's article on "Penates".

The storeroom over which they presided was in old times, besides the atrium the room which served as a kitchen, parlour and bedroom in one but in later times the storeroom was in the back part of the house. It was sanctified by the presense of the Penates and none but pure and chaste persons might enter it, just as with the Hindus the kitchen is sacred and inviolable. . . . Closely associated with the Penates were the Lares, another species of domestic deity who seem to have been the deified spirits of deceased ancestors. . . . In the household shrine the image of the Lar (dressed in a toga) was placed between the images of the Penates which were represented as dancing and elevating a drinking horn in token of joy and plenty. . . . The shrine stood originally in the atrium, but when the hearth and the kitchen were separated from the atrium and removed to the back of the house, the position of the shrine was also shifted. . . . The old Roman used in company with his children and slaves to offer a morning sacrifice and prayer to his household gods. Before meals the blessing of the gods was asked, and after the meal but before dessert there was a short silence and a portion of the food was placed on the hearth and burned."

And then, after considering and rejecting various ancient theories of the origin of these gods, Sir James Frazer makes the significant remark :

"A comparison with other primitive religious beliefs suggests the conjecture that the Penates may be a remnant of fetishism or animism."

Now it is surely obvious that among the Hindus food is invested with something of a sacred character. The prohibition of inter-dining could not have arisen as Dr. Slater suggests from the simple custom of only asking people of the same caste or craft to dinner, nether could it have arisen from the desire of the Aryans to keep the race pure. If it could be retraced to such common-sense origins, there seems no reason why the kitchen should have been regarded as sacred nor why it is necessary to employ a caste cook. Following up the common-sense theory we can see no conceivable reason why the guests of a single community should not partake of food cooked by a respectable man whatever his caste, or how the sacred character of the kitchen can have any effect whatsoever on the choice of brides. So long as the proper young people are thrown together, why should they not eat food which is wholesome however prepared? That is, in fact, what is always done in countries where there is not caste system properly so called. If you, an Aryan or a carpenter, wish to marry your son to an Aryan or a "Carpenter" girl, by all means invite nobody to dinner but the Aryans or carpenters; but the girl is not going to marry the cook nor the boy the cook's daughter.

But the moment you regard the kitchen as a holy place the case is altered. Unclean—i.e., ceremonially or religiously polluting—people are not admitted into holy places. Incidentally, though it is not material to the argument, it may be remarked that the prohibition appears to arise from a species of taboo, since unclean persons are thought to communicate an evil influence to what they touch, and food would thus acquire qualities injurious to those who partook of it. So important is the ceremonial purity of food in the South of India that Brahmans at any rate before eating change their clothes to a silk cloth which should be free of defilement

by the excreta of the body and do not break their fast until they have purified themselves by ablution and prayer, as signified by the putting on of the so-called caste mark or namam.

We have already seen that the Samoan totem animals became the vehicles of the family gods and that the family gods of the Romans involved the sanctity of the kitchen. We know that the Hindus worship family gods, that the kitchen is sacred, and that various animals are regarded as the divine vehicles. The argument would be complete if some kind of link could be established between such widely different countries as Samoa, Italy, and India. The only link that at present it seems possible to adduce is that totemism and its allied forms of religious superstition were in early times much more widespread and more closely connected than has been realized. Mr. Lang says that totemism is found "among many savages and barbaric races in America, Africa, Australia, Asia and the isles." That is pretty well to begin with and if to these we may add the animal forms of worship in ancient Egypt, and the attribution of special animals or birds to particular gods in Greece—possibly even traces of such practices in the ancient religion of uncivilized Germany we shall surely have a body of evidence which at least makes it probable that totemism was or may easily have been an original cult of pre-Aryan India.

In pre-Aryan times then the Dravidians, having entered India in the time-honoured manner, found there an indigenous population. Possibly amalgamation with the cults then existing, possibly by introducing one of their own invention, they succeeded in establishing a form of religion accompanied by social customs which were closely akin to totemism. Round this system, from which the conquered aborigines were excluded or into which they were only admitted for the purpose of certain menial services, there grew up exogamous and endogamous conventions based upon the totem clan, until by a natural extension of the idea the clan totem itself became a household god and in some instances the vehicle for the anthropomorphic gods, while the tribe which still preserved the customs relating to marriage, ceremonial purity, tabco, and the like now adopted the name and symbol of the totem. Then came the Aryan invasion, which drove the Dravidians to the south of the Vindhya and the Narbada, but much of the population remained behind and among these the Aryans settled. The notion of caste or of that system which preceded it was foreign to them, but they found it useful, and as usually happens when two civilizations of equal or similar grade meet, they adopted it, consciously or unconsciously, and modified it to suit their own ideas. But as civilization advanced life grew more complex and the needs of society compelled artisans and others to combine or congregate together for mutual convenience. These workers had probably appropriated certain trades according to the original totem clans, but the rules were not rigid and others were admitted. Gradually the rules became more complex; the totem idea disappeared completely; the Nature gods gave place to higher and more metaphysical conceptions. But though caste now became transformed upon occupational lines, the reservations already mentioned persisted and the casteless folk remained without the pale. This rapid survey perhaps suggests violent and relatively rapid changes; we have on the contrary, to imagine every modification taking place by imperceptible degrees and the whole process slowly evolving itself through many centuries.

Much, of course, remains unexplained—in particular the origin of the four great divisions and the institution of the sacred thread. The most that can be claimed for the theory is that it provides in broad outline a more national basis for the caste system than those usually accepted, that it accounts for much that is otherwise inexplicable, and that it takes into consideration the Dravidian element to which sufficient weight does not seem to be given. Details may be wrong; the argument may now and again seem strained. The origin of totemism remains as hitherto obscure. But the broad fact remains that the origin of caste is carried one stage further back, and thus we are enabled to harmonise the opposing theories of the Aryan invasion and of occupation.

—(Taken from the 'Asiatic Review' January—October, 1929).

IS WAR INEVITABLE.

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By HEROLD NICKELSON

Is War inevitable :

IN Madison Square Garden some six months ago, Dr. Thomas Mann addressed an audience of 20,000 Americans. "It is too late", he said, "for the British Government to save the peace of the world. They have missed one opportunity after another; they have now no further opportunities. The peace of the world can be saved only by the peoples of the world; Hitler must fall—that, and nothing else, can save the peace." His audience rose to their feet and yelled in passionate agreement. Need we accept so pessimistic a conclusion.

It must be remembered that this great exile was speaking under the first shock of the Munich agreement. He has since embodied these words in a pamphlet entitled, *Dieser Friede*. Being unaware of the dumb intricacies of the English mind, Dr. Mann was unable to estimate the infatigable powers of self-deception possessed by the average Englishman. It was so evident to him that Herr Hitler had obtained at Munich the most conclusive of all bloodless victories that he was unable for one moment to believe that phrases such as, "peace with honour" could have been uttered in sincerity. He came to the conclusion that the British Government actually desired the triumph in Europe of the Nazi-Fascist doctrine, that doctrine which he has himself described as "the bolshevism of the artisan" or *Banausen-Bolschewismus*. It was unavoidable that Thomas Mann, writing in Trans-atlantic and suburban Princeton in the middle of October, 1938, should have felt that Great Britain had once and for all renounced her responsibilities as a liberal Power. Were he to visit England to-day he would not come to the same conclusion. Since September a revolution has occurred in British opinion and therefore in British policy. Has their change of mind and will-power come too late, That is the question which I wish to examine.

Let me begin by analysing the nature of the change which has taken place. The average Englishman is by temperament optimistic; it comforts him to believe that what he wishes to happen is likely to occur; he will adopt almost any expedient rather than face realities which might disturb his equanimity. He becomes the victim, in such circumstances, not so much of intellectual cowardice, as of extreme mental absenteeism. The average Englishman can endure almost anything except cerebral discomfort; when faced with conditions involving tremendous and most unpleasant mental effort, he escapes from that effort by pretending that these conditions are easily remediable, or much exaggerated, or actually non-existent; it was for this reason that such words as "Collective security" or "appeasement" assumed for so many of us the potency and the inefficiency of mystic incantations; it was for these reasons that we comforted ourselves for so many months with the facile assumption that the root of all evil was the Treaty of Versailles and that some slight modification of that instrument would render Germany satisfied and specific; it was for these reasons that the Left found it more soothing to think of the Covenant than to think of rearmament, and that the Right found it easier to regard Nazi Germany as a bulwark against Bolshevism than to confront here as a menace to our Empire and our independence. Those who wrote or spoke otherwise were regarded as cowardly, bellicose, eccentric, self-seeking or ill-bred. Such prolonged absences of mind are familiar to all students of English history; yet our recent absence of mind is distinguished from its predecessors by the subsequent intrusion of two formidable currents of instinct. The first was the instinct of self-preservation; the second was wounded pride.

I do not see that it is discreditable to be frightened of the bombs and bolshevism which was its certain produce. It is but natural that a civilised man should hate to lose in his life or his possessions. What is so curious is that, whereas the French instinct of self-preservation has in spite of Monsiur Fladin never for one moment become dormant, our own instinct only awake after March 15th last; and even to this day the remains of somnolence clog our alertness. There were two distinct phases in our awakening. The first phase came during the September crisis, when popular confidence in our security was suddenly destroyed by the distribution of

gas-masks and the digging of pitiable ditches in the parks. The second phase was reached when Herr Hitler tore up the Munich agreement and proved to us that it was not in appeasement that our safety could be sought. There were other alarms which jangled our ears. The persecution of the Jews did much to dispel the illusion that the Germany of Herr Hitler was a friendly and good-humoured country as cricket-conscious as we are ourselves. The seizure of Albania destroyed for many of us our confidence in the good faith and good intentions of the Italian Government. And the circumstances of General Franco's victory suggested, even to our most fervent anti-reds, that this happy ideological triumph might have been purchased at the cost of grave strategical disadvantage.

The second instinct which, on the Ides of March, was wrenched from the soft mud of the subconscious was the instinct of pride. By slow stages by gradual infiltration it was borne in upon the British public that we had been exposed by the dictator Powers to affronts more intolerable than any which this country had endured for generations. We had been obliged owing to our weakness to witness the repudiation of the Munich and the Anglo-Indian agreements; the seizure of Bohemia Moravia and Albania; and the surrender of our Government to the terrorism of the Arabs. Too deep for sound or foam the great tide of injured dignity rose from the depths of the British character. The English may dislike mental inconvenience; they dislike humiliation even more.

I contend, therefore, that were Thomas Mann writing his pamphlet, as I am writing this article on June 14th 1939 he could not argue that the British people are actuated by motives of cowardice escapism or class prejudice. We have got beyond all that. Great Britain has at last realised her weakness and the menace which it entails. The country is united in a desire to regain our defensive energy, and thereby our authority in the councils of the nations. We are prepared for this purpose to sink party differences and former slogans. And although the voice of the appeaser still whimpers in the land these ululations in the thunder of reviving patriotism are becoming fainter and more apologetic. The great mass of thinking people realise to-day that the only method of controlling violence is to repress it by a potentially greater force even as the only means of deterring the dictators from a wave of aggression is to prove to them overtly and in time that such a war would not be in the very least successful. The question is, therefore, Has this realisation, as Dr. Thomas Mann supposes, come too late?

Sir Arthur Salter has recently published an admirable and extended study of this very problem under the title of *Security; Can we Retrieve It?* He examines as I have tried to examine the nature of our previous optimism and of our present awakening. He recapitulates with precision but without bitterness, the mistakes that have been made, and he draws attention to the hesitations and the half-measures which are still impeding our maximum effort. He emphasises again and again that the period through which we are now passing is not a period of peace but a period of half-war; and that peace-time methods are in so sense applicable to the present emergency. He assesses, with caution and with reservations, the balance of power as it exists to-day, giving due weight to such imponderables as the effect of air-attack in modern warfare and the decisions of the United States. He comes to the conclusion that, whereas the Western democracies would almost certainly triumph in a long war, they will be exposed, during the first six months, to ordeal for which they are even now not preparing with sufficient speed or energy. He urges that a far more intensive national effort should immediately be organised and he suggests that this effort should be accompanied and palliated by the preparation and publication of a general peace plan, in order that both our physical and moral strength may be demonstrated to all the world.

It will be fairer if I summarise Sir Arthur Salter's theory in his own words;

We must mobilise our full strength with all speed; cement our friendships at once; make it impossible, and obviously impossible, that any aggressor could quickly succeed. We must keep alive our ideals in our own hearts, and make it known to others that these ideals can be combined with strength, with efficiency and with magnanimity. Thus, and thus only, we can hope that, if war comes, democracy and its values will at least survive; thus and thus only, may we hope perhaps to make the prospects of a aggression too discouraging and so even maintain peace.

¹ *Security: Can we retrieve it* Sir Arthur Salter, Macmillan 18s.6d.

It is from this angle that Sir Arthur preaches the wise doctrine of conciliation not from weakness, but from overpowering strength. Few thinking people would disagree with Sir Arthur's diagnosis ; it is in regard to his suggested treatment that important divergencies of opinion still exist.

Let us assume that, in its original form, the doctrine of appeasement is no longer held. There can be few people who still believe that peace can be preserved by diplomatic arrangements with the Axis Powers, and it is now generally admitted that one of the central factors in the whole problem is that international confidence has been totally destroyed. The essential divergence seems to be between those who fear that the full and immediate organisation of our physical, moral and diplomatic power may serve as a *provocation* ; and those who hope that it will act as a *deterrent*. There is much to be said in favour of each of these two schools of thought, and they require to be carefully weighed against each other.

Those who hesitate to place our national energies upon a war footing, are consciously or unconsciously basing their argument upon the theory that time is on our side. Discussion of this theory has been blurred and embittered by the fact that those who in the last few years have urged that time is on our side have been proved incorrect in their assumptions. It is now evident that while we have been wasting time the Axis Powers have been gaining invaluable strategic ground. Yet it is also true that it will no longer be so easy for our opponents to seize strategic or economic territory without encountering serious risks. It is thus possible, that to-day the time-factor, which in the past has been a source of serious illusion may in the future become a factor of decisive importance.

Those experts with whom I have discussed the matter have given me the definite impression that the time factor cuts both ways. Thus whereas it may be true that Italy and Germany can hardly endure the present tension indefinitely, it may also be true that the strain upon the nerves of the French and British peoples will also prove almost intolerable. Similarly, although it is obvious that our own air defences will be more perfect in 1942, yet it is also true that the cadres of the German army will by that date have reached full maturity. Nor can one seriously suppose that if, as I believe, Herr Hitler and Signor Mussolini have deliberately planned to attack the French and British Empires, they will wait until the nerve centres of those empires have been rendered comparatively immune from attack.

I suspect also that the "Playing for time" argument is but a hang-over from the old "let the explosion go east" theory, a theory which became discredited when, upon the Ides of March, the explosion did in fact take an easterly direction. Yet this whole conception is not one which should be lightly dismissed. It can be argued that Germany has a claim to economic expansion in the Danubian area, and that Herr Hitler would find therein that Lebensraum which, now that the iniquities of Versailles are wearing somewhat thin, has become his most persistent slogan. Nor is it wholly impossible that the energy absorbed by, and the satisfaction derived from, such exploitation of South Eastern Europe would in the course of years render Germany a satisfied and sedentary Power. I do not myself unreservedly agree with this contention. I feel that if by such acquiescence we condoned the suppression of so many liberties we should lose our reputation as a moral State ; and that this loss, in that it would be irretrievable, would permanently damage our continental and imperial prestige. I am convinced also that once the Axis Powers obtained exclusive possession of the economic resources of the Danubian basin, the control of the Mediterranean and the land route to Iraq, Iran and India, our own sea power would become so ineffective that we should find it difficult to resist further depredations.

As a cynical short-term policy this abandonment of Eastern Europe to the Axis Powers would, had Herr Hitler been a temperate statesman, have had every prospect of success. It would have gained considerable support in this country and might well have assured us two years of peace. By those whose one desire is to postpone the evil day, even though this postponement may mean complete eventual disaster, such an evasion of immediate danger would have been welcomed with actual relief. It would have been so easy for Herr Hitler to chloroform British opinion by amicable references to Mr. Chamberlain's courageous battle for peace and with assurances of a future of calm sunshine. It would have been so easy for him thereafter, with the aid of Herren Funk and Wohltat

quietly to cast the net around the Danube basin, and to capture the rich sturgeon which it contains. He made no such amicable references. He delivered the Saar brücken speech; he launched his pogrom against the Jews; he seized Bohemia and Moravia. It is said that he linked himself to this chain of devastating blunders owing to a gust of rage induced by a letter from the wife of an English archdeacon begging him, as a thank offering for Munich, to release Pastor Niemöller. Be that as it may, the impulses which drove him to such ruthlessness were impulses which can drive him, and many others with him, to eventual doom.

Although, for these reasons, the "let the explosion go east" idea commands slight support, yet there are many serious and informed people who still contend that time is on our side. While agreeing in general with the diagnosis which Sir Arthur Salter has established, they would contend that the condition of the patient's health is not such as to admit of the drastic treatment which he recommends. They assert (and it is a formidable assertion) that any strength which we could evolve ourselves, or acquire in Co-operation with others, would not for many months be so overpowering as to shatter Herr Hitler's faith in the infallibility of the knockout blow. They argue, therefore, that to place this country upon a war-footing immediately or to resort to overt and a vowed encirclement of the Axis Powers, would not only cause domestic dislocation, but would be regarded by German opinion as definitely provocative. And they contend that the Danger of driving the Axis Powers into a preventive war is a danger more real and more immediate than any disadvantages entailed by our present dilatory methods.

There is much truth in this assertion. There are many excellent arguments which can be adduced to prove the disadvantage, before acute necessity arises, of "alarming the country". It is unquestionable that the dread of encirclement lives in every German heart, and that it has already provided Dr. Goebbels with exactly that galvanic appeal with (after Mr. Chamberlain's civic visit to Germany) was necessary to destroy the growing pacifism which was weakening the war-will of the German people. All this cannot be denied. Yet the truth remains, and must again be emphasised, that there is no halfway house between appeasement and resistance. Either we have to appease with the maximum of concession or we have to resist with the maximum of force. It would be the gravest of all errors to adopt a military and diplomatic policy which, while sufficiently alarming to tempt the Axis Powers to launch a preventive war, was not sufficiently complete and rapid to convince them that any such war would prove disastrous. It is for this reason that I regret the divergence between those who are afraid of provocation and those who believe in the deterrent. It is to be feared that the Government may, as Governments do, try to steer between these two conflicting conceptions; and in the welter of uncertainty in which we wallow to-day, one thing alone is certain, namely that the middle course is certain to fail.

I therefore agree with Sir Arthur Salter that we should now cease drawing elegant arabesques around the alternations and combinations of appeasement and resistance. Our national disinclination for the extremes of policy tempts us inevitably to compromise between two policies which, although by no means mutually exclusive are, effective only if each is applied to the maximum degree. The only hope of peace, as I see it, is to convince the Axis Powers by a tremendous military and diplomatic effort (I should almost call it an offensive) that we are determined on resistance; and at the same time to issue a manifesto of peace terms comparable to the Fourteen Points of President Wilson, such as well indicate to the world that we are definitely prepared to meet all reasonable aspirations. Each of these two lines of dynamic policy should be given the utmost publicity and for that purpose a Ministry of Information, supplied with generous funds should at once be constituted. By these means alone can be hope to preserve the peace.

Supposing that such a policy were immediately adopted, what prospect really exists of avoiding war? I am not among those who believe that Italy or Spain can be detached from the axis by any diplomatic methods. True it is that the Italian and the Spanish peoples desire peace as ardently as ourselves and that many of them regard the German connection as a dangerous and unwelcome liability. Yet we must realise that the totalitarian States have been enabled to condition their peoples in such a manner that the mass of the population have "personified" the State and regard it as a hero and a benefactor. No allurements that we could offer would be able to break through the machine of Fascist discipline or to preven

herd-emotions rising to the call of Gibraltar, Malta or Tunis. When people are anxious to die dangerously there is small propaganda value in the carpet slippers of democratic ease.

I am not, again, among those who believe that the German people can, without defeat in war, be detached from allegiance to their Fuhrer. It may be true that many elderly people in Germany regard the *Banhausen-Bolschewismus* of the Nazi system with terrified disgust. Yet the younger generations feel nothing but ardour and gratitude, and it is by the younger generation that modern Germany is ruled. Nor do I believe that to-day the policy of Herr Hitler and Herr vone Ribbentrop could in time be diverted for controlled by the wiser counsels of the German General Staff. That may well have been a possibility in September last ; it is not a possibility to-day. I feel, therefore, that the whole apparatus of peace is, to an alarming extent, centred upon one single point, namely, the desires, emotions and impulses of Herr Hitler. We must realise quite calmly that the destinies of Europe depend very largely upon the temperament of a single man. And in any estimate of the possibility of preserving peace that temperament must be examined as one of the determining factors.

Herr Hitler is not, in the first place, a political animal, in the sense that Napoleon and Mussolini can be described as political animals. He is primarily a revivalist in the sense that Mahomet was a revivalist. His immunity to the ordinary indulgences of the flesh has enabled him to condense amazing pressure within those areas of personality which are generally reserved for the subsidiary passions. His capacity for hatred is superhuman. His ambition is without bounds.

In the second place Herr Hitler is a mystic. He sincerely believes that he has been chosen by fate to render the German people the rulers of the world. He has the utmost confidence in his own somnambulist certainty in that *nachtwandlerische Sicherheit*, which hitherto has enabled him to prove that the hesitations of his experts were futile in comparison to his own transcendental destiny. And he believes (and perhaps this is the most important factor of all) that he will shortly die. For him, time is certainly not upon his side.

Of all his hatreds, and they are many, there is one which is perhaps the most fatal of all. His hatreds for the Jews, for Schuschnigg, Niemoller, Benes and perhaps even Mr. Chamberlain, are dangerous in that they generate explosive gases such as are not justified by the provocation given. Yet, of all his hatreds the most demonic is his hatred of cowardice. The lives of many million citizens may be sacrificed in order that Hitler can prove to himself that he has never been afraid.

A temperament which combines in such explosives proportions high condensations of rancour and recklessness would in any case prove dangerous in a man possessed of terrific power. Yet Herr Hitler has often shown that he is able at times to master his own temperament, and it might well be assumed that he could restrain himself (as he restrained himself in May of 1938) if faced by a demonstrably unfavourable war. The instinct for self-preservation exists in the most fanatical types and even Mahomet thought it wiser to escape to Yathrib. It is thus possible that Hitler also may undergo his *bejira* and it is conceivable that at the next Nuremberg rally he will appear suddenly as the angel of eternal peace. Nor should it be forgotten that he has a superstitious veneration for his own Koran and that he might be unwilling to violate the message of *Mein Kampf* by facing Germany, over some naval or colonial issue, with a war upon two fronts. It is thus dangerous either to under estimate or to over-estimate the pathological elements in the Fuhrer's temperament. We must remember that, while capable of the emotional excesses of the fanatic, he also possesses the shrewd caution of his peasant stock. Dangerous as his emotional impulses may prove, it would be safe to assume that they would not be determinant in a situation in which they ran counter to his instinct of self-preservation, to his own legend, or to the opinion and desires of the great mass of the German people. Can we feel confident that these moderating factors are really on the side of peace ?

It must constantly be remembered that Hitler conquered his country by appealing to their rancour, their humiliation, their ambitions and their interests. Even his critics in Germany are deeply grateful to him for having abolished unemployment. He cannot afford to see the unemployment problem recur. Yet if he were to diminish armaments, to cut down his labour camps and his military training, or to accept our offers of raw material, he would be faced by unemployment upon a scale even worse than that of 1932. The Ersatz industry, for instance, has now

become a vested interest, and extreme economic confusion would be created if Germany suddenly found herself possessed of those raw materials which she has for years been manufacturing artificially. A large part of the Hitler legend reposes upon a wholly fictitious solution of the unemployment problem; his love for his own legend, as well as his instinct for self-preservation, might thus deter him from allowing that fiction to be exposed, or that problem to be restated.

A similar difficulty arises in regard to the emotions which he has deliberately aroused. The German people have been able to endure the severity and sacrifice of the Nazi system mainly because they have been inspired by fear of attack from outside, by hatred of the successive bogeys with which Hitler has frightened them, by deep and sullen ambition to dominate Europe and the world. How can Herr. Hitler, without danger to his whole system, deflate the immense balloon which he has blown in to the symbol of German suffering and German might? Even if he were as modest and as reasonable as Lord Halifax this problem of deflation would cause him long anxiety. I fear that we must recognise that even if the Fuhrer desired to escape from his own legend he would find the process one of great difficulty and danger. It would require a man of surpassing genius to discipline the emotional and economic forces which have been unleashed; I do not regard Herr Hitler as a man of surpassing genius.

Is it then possible that the German people will realise the abyss towards which they are drifting and themselves insist upon a change of course. It is possible, but it is not probable. For five long years the German people have been subjected to the deliberate destruction of their intellectual and critical faculties. They are congenitally addicted to self-pity, envy, herd-emotion, obedience and a lust for domination. Their nobler qualities have been exiled or repressed. I doubt whether they are now capable of that tremendous energy of courage and independence which would be essential to any effective revolt. It is so far easier for them to acquiesce, to suffer, to endure; it is so far easier to lull their personal anxieties by the deification of the Fuhrer and the worship of the nation-State; it is so far easier for them to believe that they are menaced, and to rejoice in the tremendous triumphs and spoliations which they are confident will ensue. I can picture a German of my own age, sitting there in his *Gartenlaube*, pondering upon all these things with apprehension and distress. For a moment perhaps he may nerve himself to the resolution that something must be done to prevent the onrush of this dreadful calamity. Yet almost immediately his resolve is tempered by thoughts of the *Gestapo*, by thoughts of deflation, by fear of losing his job, by fear of Dachau or Buchenwald, by the sad conviction that his generation in modern Germany has ceased to count. With a gesture of despairing acquiescence he will sink back helpless, and as he does so the voice of the school-children across the road will shrill their fatal chant:

Wir werden weiter marschieren, wenn alles in Scherben fällt;

Denn heute gehort uns Deutschland; und Morgen die ganze Welt.

"And why not?" he will murmur, in a pathetic attempt at self-assurance.

For these reasons I believe that war is almost inevitable. Yet in that one word "almost" I still find hope. I believe with Sir Arthur Salter that if we demonstrate that this country is prepared both for the maximum of resistance and the maximum of conciliation there is some slight chance of preserving the peace. Yet, if that chance is to be extended until it becomes a certainty we must act as a United nation without reservation and without delay.

ORIGIN OF THE TAMIL NADU GOVERNMENT GAZETTE.

By Thirumathi T. N. SAROJA,
Assistant Commissioner.

A Weekly Newspaper called "Madras Gazette" was established in January 1795, under the management of R. Williams. It shared Government Patronage with the Madras Courier, controlled by Messrs. Brown and Ashton, Official Printing Work being divided between two presses.¹ By the end of 1798, the Rev. R. H. Kerr, Superintendent of the Male Asylum, proposed to establish a Press at the School for the benefit of the institution. He agreed to undertake the printing of the Government Gazette.²

In 1831, the Government considered that it would be convenient to establish in the Government Office both as a medium of official communication and for general information a gazette in compact and convenient form to be exclusively appropriated to Government advertisements and notifications of general interest from the public offices and to publish it on Wednesdays and Saturdays, being the days immediately following those of the Council meeting and proceeding those of the publication of the then Government Gazette, thereby having the advantage of inserting in its columns before the other newspapers of the Presidency, such articles of interest that may appear in it.³ The official gazette styled "F.S.G. Gazette" made its first appearance in 1832. For the sake of consistency and for the purpose of obviating misapprehension, the newspaper then styled as the Government Gazette was ordered to be published under another name from 1st January 1983.⁴

The name F.S.G. Gazette appears to have been given because the Fort Saint George was the principal seat of the Governor and the Government.⁵

The question of changing the name of the *Fort St. George Gazette* was examined in 1955, 1956 and 1958. But no change was made as it was felt desirable to retain the name of the Gazette as *Fort St. George Gazette* because Fort St. George continues to be the seat of the Government.⁶

Consequent on the change of the name of the Madras State into "The State of Tamil Nadu", the Government ordered that the *Fort St. George Gazette* be renamed as "*Tamil Nadu Government Gazette*". The first gazette after remaining was issued on 15th April 1970.⁷

Notes.—

1. Vestiges of old Madras Volume III p. 519
2. Vestiges of old Madras Volume III p. 520
3. Public consultation Volume of December 1831 pages 4160-4164.
4. E.M.C. No. 60-62 Public dated 21st December 1832.
5. G.O. No. 1487, P.W. dated 22nd May 1958 (P. 21 of notefile).
6. G.O. No. 160, P.W. dated 18th January 1955 and G.O. No. 1487, P.W. dated 22nd May 1958.
7. G.O. No. 291, S.W. dated 2nd April 1970.

THE YEMMIGANUR WEAVERS CO-OPERATIVE SOCIETY—1938-48.

(A paper read in the 9th Annual Session of the South Indian History Congress.)

—By DR. C. J. SUDHAKAR,
Professor of History, Loyola College, Madras.

INTRODUCTION :

The rationale for a case study of Yemmiganur Weavers Co-operative Society is that it was not only the biggest Primary Weavers Co-operative Society in the Madras Presidency during the reference period but also a model society* in many ways as enumerated in this paper.

The objectives of this paper are to find out, firstly, whether it really assisted the handloom weavers to get a reasonable income from their profession and employment without the necessity of depending on master weavers or other middlemen and secondly, whether it improved the Handloom Industry and the general economic and other conditions of the weavers residing in the area of operations of the society.

Before answering these questions, a short background of the Yemmiganur village and the Co-operative Society would be proper here.

Yemmiganur Village had a population of above 18,000 of which a fifth were weavers by profession and weaving was the main cottage industry of Yemmiganur from time immemorial. Before the starting of the society, all the weavers were working under master weavers, who were exploiting them. So the place and the circumstances were congenial for the starting of a co-operative society for the betterment of the condition of the weavers at Yemmiganur in 1938.

The society was registered on 27th June 1938 and it started functioning on 29th September 1938 to provide work to the Handloom Weavers who were left without employment consequent to the closure of Famine weaving relief centres at Yemmiganur and Nagalandinne in the year 1938.¹ The society's area of operations were confined to Yemmiganur, Gudikal and Nandavaram Villages, all within a radius of 13 miles. The head office was located in Yemmiganur and branches were functioning in all the mentioned villages. This society was affiliated to the apex organisation for the then Madras Presidency called Madras Handloom Weaver's Provincial Co-operative Society.

To answer the first question as to whether the society had assisted the handloom weavers to get a reasonable income from their profession by giving them employment without the necessity of depending on middlemen, the helpful statistical figures like the number of members, number of looms, wages, production, sales, net profits, working capital, paid up share capital, yarn purchased, dyes purchased, reserve fund, building fund, price fluctuation fund, etc., show to us in the following table, ample proof that the society had assisted the weavers.

* Model Society in terms of its efficiency. This society is now in Kurnool district of Andhra Pradesh.

¹ *The Madras Journal of Co-operation*, Volume XXXIV, Number 9, The Madras Co-operative Union, Madras, March 1943.

THE PROGRESS OF YEMMIGANUR WEAVERS CO-OPERATIVE SOCIETY—
1938-39 to 1948-49—*cont.*

						1938-39	1948-49
						(2)	(3)
(1)						(IN NUMBERS)	
1	Number of members	..	..	..	..	176	1,741
2	Number of Looms	..	..	..	..	20	1,719
IN RUPEES.							
3	Wages	..	..	..	..	1,610	4,37,524
4	Production	..	..	..	..	4,472	14,71,953
5	Sales	..	..	..	..	3,094	11,59,663
6	Net Profit	..	..	..	..	645	1,27,109
7	Working Capital	..	..	..	..	2,970	8,48,517
8	Paid up Share Capital	..	..	..	..	1,328	91,458
9	Yarn purchased	..	..	..	..	3,352	8,29,432
10	Dyes purchased	..	..	..	..	732	10,968
11	Reserve Fund	..	..	..	..	..	3,75,482
12	Building Fund	..	..	..	..	..	2,35,151
13	Price Fluctuation Fund	..	..	..	..	..	86,375
14	Other reserves	..	..	..	..	..	11,000

Source :

The Madras Journal of Co-operation, Volume XLII, No. 5, The Madras Co-operative Union, Madras, November 1950.

To answer a part of the second question as to whether the society had improved the Handloom Industry in the area of its operations, the following measures taken by it are self-explanatory.

The entire work of the society had been divided under four major sections namely the yard, dyes, finished goods and printing. Each section was under the charge of a technical expert who was reasonable for carrying on the work entrusted to him. The Handloom factory which was attached to the society had one trained designer whose main duty was to plan out designs for the weavers. The dye house was in the charge of a trained dyer who underwent training in dyeing at the Madura Dye House of the Madras Handloom Weavers Provincial Co-operative Society. An expert printer from Erode was placed incharge of the printing section. Thus, there was not one section which was wanting in technical advice.

As regards Marketing of the handloom goods, the society was running its sales emporium in the main bazaar for retail sales and the wholesale business was being carried on in the head office. It also sent goods on consignment basis to several emporia of the Madras Handloom Weavers Provincial Co-operative Society and Co-operative Stores and Institutions approved by the provincial society.

The economic and other conditions of the weavers residing in the area of the society were improved by the following measures. All the members were allowed to form into an Association called the Employees Association. The society had other facilities from out of its common good fund. The reeds and hanks were freely supplied to the members. Free medical aid was given to all poor members. Women members during confinement received Rs. 10 on the day of delivery and

Rs. 2.8-0 per week for four subsequent weeks. All poor weavers who were disabled by sickness from doing their work were given Rs. 2.8.0 per week for four weeks. The poor weavers' children were supplied with books and school fees by the society. A free reading room was also provided. Clothes were supplied to the local Harijan students at the time of the society's anniversary and during which prizes were distributed. Baby shows, sports functions and weaving competitions were held. The society had two branch offices in the neighbouring villages from where yarn was advanced to the weaver members and where finished goods were received from them.

Conclusion :

Thus, we see that the society was able to assist the handloom weavers to get a reasonable income from their profession by giving them continuous work without the necessity of depending on master weavers or other middlemen and it had improved the Handloom Industry and the conditions of weavers residing in the area of operations of the society.

All this was possible because the society was developed slowly and steadily. The management did not take in all and sundry as members. They had taken a great care from the very inception to organise and consolidate the society on sound business principles. It was also the good fortune of this society that the management had fallen into the hands of selflessness, who were also expert weavers. Thus, the society was organisationally efficient.

2. The Madras Journal of co-operation, Volume XL, Number 3, The Madras Co-operative Union, Madras, September 1948.

THE MALABAR WAR-KNIVES ACT XXIV OF 1854.

(Dated 28th October 1854.)

Compiled by Publication Cell :

The Malabar War Knives Act was enacted to prohibit the possession of certain offensive weapons in the district of Malabar in the Presidency of Fort St. George.

By this act, the use of *ayudha-katti* or war-knife or of any similar offensive weapons was prohibited throughout the District of Malabar.

Secondly, any person who was found in possession of any *ayudha katti* or war-knife or of a similar offensive weapon or who shall purchase or sell or manufacture or cause to be manufactured any *ayudha katti* or war knife was liable, on conviction before a Magistrate, to a fine not exceeding fifty rupees, or to imprisonment, with or without hard labour, for a period not exceeding six months, or to both and the said, war knife or weapon shall be confiscated. Further, the Magistrate of Malabar was empowered to cause search to be made by his police officers, acting under his warrant in any house or other place in which any *ayudha katti* or war knife, or any similar offensive weapon, supposed to be kept contrary to this act and any such *ayudha katti* or war knife if found may be seized and confiscated. The Magistrate also still more possessed the discretionary power, to delegate to any of his European Assistants the powers conferred by this section.

It also stated that a person resisting or opposing such seizure or forcibly withstanding any police officer charged with such warrant shall be liable to the same penalties as if such person had opposed or resisted the execution of a warrant for the search after stolen goods.

Source :

Madras Code Volume I, page 84.

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Serial number.	Name.	Subject.	Date of Enrolment.
(1)	(2)	(3)	(4)
4586	Thiru L. Vidyasagar Reddy, Ph.D.	"History of Irrigation in Andhra Pradesh during Nineteenth Century"—1800—1900.	3rd April 1989.
4587	Thiru C. V. Bharadwaja	"The Dutch in Andhra"—1600—1825.	4th April 1989.
4588	Thiru M. K. Nagappan, Ph.D.	"Swarajya party in Madras Presidency"—1920—1932.	4th April 1989.
4589	Selvi A. Jayasree, M. Phil.	"Education of the depressed classes"—1900—1958.	4th April 1989.
4590	Thirumathi P. K. Jothi, Ph.D.	"Marumakathayam Land Monopoly and British Policy"—1800—1933.	4th April 1989.
4591	Thiru Srireddy Naga Swarna Kumar, Ph.D.	"Merchants in Colonial Godavari District"—1850—1947.	4th April 1989.
4592	Thiru M. Kaliyaperumal, Ph.D.	"Speaker in Tamil Nadu"—1937—1958.	5th April 1989.
4593	Thiru B. Mariadhasan, Ph.D.	"A comparative study of the History of State Legislature in Travancore"—1889—1948.	5th April 1989.
4594	A. Bollam Raju, M.Phil.	"Guntur Municipality"—1856—1956.	5th April 1989.
4595	M. S. Judith Therasa Kenny, Doctoral	"Development of the Hill Station Ootacamund from 1820—1930 Madras Presidency Business"—1820—1930.	10th April 1989.
4596	Thiru K. M. Udayabhanu, Ph.D.	"Dheevara Community and Social Change in Kerala"—1900—1958.	10th April 1989.
4597	Selvi K.S. Vijayalakshmi, Ph.D.	"Irrigation Policy in Princely Mysore"—1875—1947.	22nd March 1989.
4598	Thiru K. Sivasubramaniyan, Ph.D.	"Irrigation under Tanks"—Upto 1958.	7th April 1989.
4599	Thiru M. Vanan, Ph.D.	"Agrarian conditions in Tamil Nadu"—1800—1958.	11th April 1989.
4600	Thiru S. Jayakumar, Ph.D.	"Urbanization in Tamil Nadu—A study on Major Cities under the Colonial Rule."	5th April 1989.

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4601	Selvi M. S. Vani, Project	 "Water Resources Management Law and Policy"—1750—1958.	12th April 1989.
4602	Selvi B. Sudha Reddy, M.Phil.	 "Painting in Modern Andhra"—1900—1958.	12th April 1989
4603	Selvi Sandgren Ulla, Ph.D.	 "The Imprisonment of B. Ziegenbalg in Tranquebar"—1708—1709.	3rd April 1989.
4604	Thiru M. Maniasivanar, M.Phil.	 "G. Subramania Iyer—A Study"—1885—1916	11th April 1989.
4605	Thiru N. Mallikarjuna, Ph.D.	 "Revenue Administration in Royalseema"—1800—1947.	1st May 1989.
4606	Thiru S. Subramania Pillai, Ph.D.	 "History of Tirunelveli under the East India Company"—1792—1858.	17th April 1989.
4607	Thirumathi K. Thilaga, M.Phil.	 "Industrial Development of Salem District"—1900—1958.	17th April 1989.
4608	Thirumathi S. Gousalya, Ph.D.	 "A Comparative Study of Gandhi and Kamaraj"—1910—1958.	17th April 1989.
4609	Thirumathi Shyamala Thangamani, Ph.D.	 "Gandhi and Satyamurthi"—A study.	17th April 1989.
4610	Thiru R. Raja, Ph.D.	 "Freedom Movement in Madras Presidency"—1885—1947.	19th April 1989.
4611	Thiru S. Mani, Ph.D.	 "P. Sivanandan—A study in Profile"—1930—1958.	19th April 1989.
4612	Thirumathi P. Ramalakshmi, Publication	 "Northern Circars under the English East India Company"—1766—1857.	19th April 1989.
4613	Thiru M. S. S. Pandian, Project Work	 "Social History of Tamil Nadu"—1880—1957.	17th April 1989.
4614	Thiru -K. Sivasubramanyan, Ph.D.	 "The Irrigation Institutions and Technological change under Tank—Irrigated areas in Tamil Nadu" Upto 1950.	24th April 1989.
4615	Thiru P. P. Ramasamy, Monograph Preparation.	 "Public Libraries in Tmail Nadu—Upto 1958.	24th November 1989.
4616	Selvi R. Jaya, M.Phil.	 "Muduvans in Coimbatore District—1900—1958.	..
4617	Thiru K. S. Ramaswamy, Ph.D.	 "Freedom Movement in composite Ramanathapuram District—1800—1955	..

4618	Thiru P. Vasanth, Ph.D.	..	..	"Socio-political changes in Tamil Nadu"—1880—1920.	25th April 1989.
4619	Selvi B. Selvarasi, M.Phil.	..	..	"Neelakanta Brahmachari—A study"—1800—1958.	26th April 1989.
4620	Thiru Kunasekaran, S.Ph.D.	..	..	"Trends in Freedom Movement in Tamil Nadu"—1885—1947.	2nd May 1989.
4621	Thiru T. Kailasam, Project Work	..	..	"The Impact and Export of under the East India Company in the Madras Presidency"—1600—1857.	2nd May 1989.
4622	Thirumathi Lalitha Iyer, Ph.D.	..	..	"Trade in Coromandal Coast"—1750—1850.	24th April 1989.
4623	Thiru M. Thangaprakasam, Ph.D.	..	..	"Freedom Movement and Repressive Measures in Tamil Nadu"—1920—1947.	28th April 1989.
4624	Thiru Eugene F. Irschick from U.S.A.	..	..	"Peasant unrest in Tamil Nadu"—1654—1954.	..
4625	K. Sankari, Ph.D.	..	..	"National Movements in the South Arcot District"—1800—1950.	..
4626	Thiru V. Ganesan, M.Phil.	..	..	"Karur through Ages"—1600—1958.	10th May 1989.
4627	Thiru S. Eswaran	..	..	"Rasikamani T. K. Chidambaranatha Mudaliar Contribution to Tamil"—1927—1935.	..
4628	Thiru Ravikumar, M.Phil.	..	..	"Sadanya Tilaka T. K. Velupillai"—1920—1937.	1st May 1989.
4629	E. Rebecca, M.Phil.	..	..	"C.S.I. and St. George's Cathedral"—1800—1950.	9th May 1989.
4630	Thiru S. Madasamy, M.Phil.	..	..	"History of Kuttalam"—1700—1958.	8th May 1989.
4631	Thirumathi Padma, M. K., M.Phil.	..	..	"C. Subramaniam—As an Administrator"—1930—1958.	4th May 1989.
4632	Selvi T. Vasandhara, Ph.D.	..	..	"The Final phase of the Andhra Movement"—1900—1956.	May 1989.
4633	Roselin Williams, M.Phil.	..	..	"History of Tanjore"—1787—1800.	8th May 1989.
4634	Selvi P. Komalavalli, Ph.D.	..	..	"Political and Economic Development of Madurai"—1700—1958.	8th May 1989.
4635	Thiru C. Anji Babu	..	..	"Language Movements and the Evolution of Modern Standard Telugu"—1800—1947.	12th May 1989.
4636	Thiru J. Mohan, M.Phil.	..	..	"Agrarian conditions in Pondicherry Region"—1900—1954.	16th May 1989.

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4636-A	Thiru S. Krishna Reddy, Ph.D.	"Social Anthropology"—1881—1941.	8th May 1989.
4637	Thiru G. Jabamani Alexander Chelladoss, M.Phil.	"History of the Lutheran Church in Tamil Nadu"—1706—1858.	16th May 1989.
4638	Thiru V. Rajendran, Official	"Historical data on the damages caused by major cyclonic storms which crossed Tamil Nadu Coast"—1940—1958.	15th May 1989.
4639	Thiru V. K. Rajeev, Official	Do.	14th June 1989.
4640	Thiru K. H. S. S. Sundar, M.Phil.	"Rise and Growth of political consciousness in Madras Presidency case study of Madras Nathi Association"—1800—1885.	15th May 1989.
4641	Selvi K. Kalyanasundari, Ph.D.	"Freedom struggle in India"—1800—1947.	15th May 1989.
4642	Thiru R. Santhanakrishnan, M.Phil.	"Agrarian system under Sethupathi of Ramnad Zamindari."	May 1989.
4643	Selvi C. Mayathara, Ph.D.	"Zamindari system under the British Rule in Tamil Region"—1700—1947.	11th May 1989.
4644	Thirumathi K. Vijayarani	"History of Peasant movement in Tamil Nadu."	9th May 1989.
4645	Thiru S. Narayanan, M.Phil.	"The Role of Government Pentland Hospital—Vellore"—1850—1958.	19th May 1989.
4646	Thirumathi S. Jayalakshmi, M.Phil.	"History (The secular Architecture in Madurai cins)"	19th May 1989.
4647	Dr. K. Muthumathan, Post-Doctor Research	"Decline and downfall of Marathas of Tanjore."	16th May 1989.
4648	Thiru M. Gladston Solomon, M.Phil.	"History of Kaval System in the Carnatic."	16th May 1989.
4649	Thiru V. Ramkumar, M.Phil.	"Socio-Educational Status of Pallar Community in Karur Taluk".	15th May 1989.
4650	Dr. P. Radhakrishnan	"Backward Classes and Reservations in Tamil Nadu".	13th May 1989.
4651	Thiru G. Muralidharan, M.Phil.	"History of the Cauvery water dispute".	22nd May 1989.

- 4652 Thiru D. Sekar, M.Phil. "Spatial and Temporal Changes in Agricultural Production—South Arcot District". 22nd May 1989.
- 4653 Thiru S. Jayaseela Stephen, Ph.D. "Portuguese and English Period 16th Century". 15th May 1989.
- 4654 Thiru Dr. M. Gangadharan "Making of Modern Kerala : Socio-Cultural Transformation in the Colonial Period"—1800—1950. 22nd May 1989.
- 4655 Thiru K. Chitra, Ph.D. "Silk, Weaving and Silk Industry in Tamil Nadu". 8th May 1989.
- 4656 Thiru K. Pandiyan, Ph.D. "Social changes in Tamil Nadu—19th and 20th Centuries". 12th May 1989.
- 4657 Thiru A. Pichandi, Ph.D. "The Role of SC/ST in Tamil Nadu Legislature",—1900—1958. 24th May 1989.
- 4658 Thirumathi S. Bagavathi, Ph.D. "Impace of THE HINDU on Social Reform". 15th May 1989.
- 4659 Thiru C. Thomas, Ph.D. - "Political Relations between Mysore and Carnatic",—1761—1799. 30th May 1989.
- 4660 Thirumathi Nirmala Arulprakast, Ph.D. "History and Contribution of Madras Airport",—1900—1958. 30th May 1989.
- 4661 Thiru K. Palaniappan, Ph.D. "Tamil Nadu and Prohibition of Drink",—1885—1950. 8th June 1989.
- 4662 Thiru K. Raja, M.Phil. "History of Dharmapuri",—1900—1958. 23rd May 1989.
- 4663 Thiru E. Kalyanasundaram, M.Phil. "Freedom Movement in Sirkali Taluk". 29th May 1989.
- 4664 Thiru S. Gopalakrishnan, Ph.D. "History of Kalakkad",—1672—1947. 29th May 1989.
- 4665 Thiru N. Thuraiiswamy, Ph.D. "Pudukkottai under British". 2nd May 1989.
- 4666 Thiru C. Raji, M.Phil. "The growth and spread of Christian Missionary in western education in Tamil Nadu in 19th Century". 30th May 1989.
- 4667 Thiru Jayashankar 30th May 1989.
- 4668 Thiru J. Senguttuvan, M.Phil. "Freedom Movement in Chidambaram Taluk",—1900—1947. 30th May 1989.
- 4669 Selvi L. Thilagavathi, Ph.D. "History of Secularism in Tamil Nadu from—1885 to 1985." 30th May 1989 to 29th May 1990.

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<i>Serial number.</i>	<i>Name.</i>	<i>Subject.</i>	<i>Date of Enrolment.</i>
(1)	(2)	(3)	(4)
4670	Thiru V. Radhakrishnan, M.Phil.	.. "History of Villupuram Municipality".	1st June 1989 to 15th June 1989.
4671	Thirumathi V. Sasikala, Ph.D.	.. "Journalism."	1st June 1989 to 15th June 1989.
4672	Dr. K. Balasubramanian, Academic Interest	.. "Population Growth and Industrial Development in Salem District."	1st June 1989 to 15th June 1989.
4673	Thiru Dharampal	.. "18th, 19th, 20th Century Indian State and Societies."	2nd June 1989 to 16th June 1989.
4674	Thiru R. Kartheesan, Ph.D.	.. "Permanent Revenue Settlement in Tamil Nadu."	8th June 1989 to 7th June 1990.
4675	Thiru S. Kumaraswamy, M.Phil.	.. "Famine in Trichy District."	1st June 1989 to 15th June 1989.
4676	Thiru C. Francis, Ph.D.	.. "Cotton Mills and the Colonial State-Coimbatore" 1890—1947.	5th June 1989 to 4th June 1990.
4677	Thiru K. Raja, M.Phil.	.. "History of Dharmapuri."	7th June 1989 to 6th June 1990.
4678	Selvi B. Joysheela	.. "Status of Women in South Arcot District."	6th June 1989 to 20th June 1989.
4679	Thirumathi Susheela Jhayammal, Ph.D.	.. "Women Labour in Textile Industries."	7th June 1989 to 6th June 1990.
4680	Selvi Alice Stella, M.Phil.	.. "Making of Modern Tamil Nadu."	27th April 1989 to 26th April 1990.
4681	Dr. M. S. Rajajee, I.A.S., Writing a Book	.. "Writing a Book."	7th June 1989 to 9th June 1989.

4682	Thiru K. Panneer Selvam, M.Phil.	"Irrigation Development in Chengalput District".	6th June 1989 to 5th June 1990.
4683	Thiru P. Kumaraswamy M.Phil.	"Khadi and Rural Development in Tamil Nadu", 1900 to 1958.	6th June 1989 to 5th June 1990.
4684	Selvi J. V. Gayathri, Ph.D.	"Growth of Bangalore City", 1799—1947.	8th June 1989 to 22nd June 1989.
4685	Thirumathi M. Jamuna, Ph.D.	"Social Change in Mysore with Special reference to Women", 1880—1947.	8th June 1989 to 22nd June 1989.
4686	Thiru R. Santhanakrishnan, M.Phil.	"Agrarian System under the Sethupathis of Ramnad Zamindari", 1800—1900.	8th June 1989 to 22nd June 1989.
4687	Thiru T. Kailasam, Ph.D.	"The Export and Import of Dye-Stuffs under the East India Company in the Madras Presidency".	12th June 1989 to 11th June 1990.
4688	Dr. B. Kesavanarayana, Post-doctoral	"Andhra 1934—37—4—Study of Political, Social and Economic Development".	14th June 1989 to 28th June 1989.
4689	Selvi R. Rukmani, Ph.D.	"Disintegration of Madras Presidency and the Emergence of the Tamil Nadu".	14th June 1989 to 13th June 1990.
4692	Thiru M. Narayanasamy,	"The life History of Sri S. Ramaswamy Naidu of Ramanathapuram District, Tamil Nadu."	16th June 1989 to 30th June 1989.
4693	Thiru K. Murugiah, Ph.D.	"Christian Education in Tamil Nadu from 1947 to the Present Day."	16th June 1989 to 30th June 1989.
4694	M. Ramadevi, Ph.D.	"Non-Co-operation Movement in Guntur of Krishna District of Andhra", 1920—1922.	19th June 1989 to 4th July 1989.
4695	G. S. Subramanyam, A Project Work	"M.P.T. Acharya—a study of his life and times as a part of the Revolutionary trends in the early—Imperialist Movement in South India."	25th June 1989 to 24th June 1990.
4696	Thiru K. A. Arumugham, Writing an article under U.G.C. Project.	"Impact of American Civil War on Industries of Madras Presidency".	19th June 1989 to 4th July 1989.
4697	C.S.S. Daniel	"Health behaviour of Pramalai Kallar in Madras District", 1895 to 1957.	19th June 1989 to 4th July 1989.

PROGRESS OF RESEARCH TOPICS IN TAMIL NADU ARCHIVES DURING THE PERIOD FROM APRIL 1989 TO JUNE 1989—cont.

Serial number.	Name.	Subject.	Date of Enrolment.
(1)	(2)	(3)	(4)
4698	Thiru M. K. Nagappan, Writing a paper under Project.	"Civil Dis-obedience Movement in the Madras Presidency."	15th June 1989 to 14th June 1990.
4699	Thiru Thomas Jacob, Commemorative Souvenir	.. "Madras City."	19th June 1989 to 4th July 1989.
4700	Thiru Dipankar Ghose, Commemorative Souvenir	.. "Madras City."	19th June 1989 to 4th July 1989.
4701	Thiru Valentine Lawrence, Commemorative Souvenir	.. "Madras City."	19th June 1989 to 4th July 1989.
4702	Thiru B. K. Rajeev, Commemorative Souvenir	.. "Madras City."	19th June 1989 to 4th July 1989.
4703	Thiru N. Balasubramanian, M.Phil.	.. "The Role of Kelappan in Freedom Movement."	21st June 1989 to 5th July 1989.
4704	Thiru K. Anbalakan, P.G. Project Work	.. "Self Government in the Madras Presidency", 1937—1939.	6th June 1989 to 5th June 1990.
4705	Thiru K. J. Jayanth, Commemorative Souvenir	.. "Madras City."	22nd June 1989 to 6th July 1989.
4706	Thiru S. Ananthakrishnan, M.Phil.	.. "Industrialisation of Tamil Nadu",—1947 to 1955.	22nd June 1989 to 21st June 1990.
4707	Thiru R. Gopinath, Ph.D.	.. "Agrarians History of Malabar"	23rd June 1989 to 22nd June 1990.
4708	Toshie Awaya (Japan), Ph.D.	.. "Agrarian Changes in British Malabar"	3rd August 1989 to 2nd August 1990.
4709	Thiru Haru Ka Yanagisawa, Ph.D.	.. "Cultural Changes in villages in Tiruchirappalli District"	3rd April 1989 to 4th August 1990.

4710	Thirumathi D. A. Girijamma, Ph.D.		"State and Society—A study of Hoysalas "	22nd June 1989 to 6th July 1989.
4711	Selvi H. N. Divya, Ph.D.		"Land Control and Social Change in Princely Mysore " 1900 onwards.	21st June 1989 to 20th June 1990.
4712	Thirumathi R. Samathanam, Ph.D.		"The Status of Women under the British in Madras Presidency " 1858—1947.	20th June 1989 to 19th June 1990.
4713	Thiru S. Gopal, Official		"To ascertain the existence of Accounts Branch in the Army in British regime".	23rd June 1989 to 22nd January 1990.
4714	Selvi K. Indira, Ph.D.		"Commercialisation of Agriculture with Special reference to groundnut Cultivation in Royalaseema".	27th June 1989 to 26th June 1990.
4715	Thiru M. Rengarajan, To assist Dr. M.D. Srinivas		"Science and Technology in 18th, 19th, 20th Centuries in India".	23rd June 1989 to 7th July 1989.

BOOK REVIEW.

By M. Gopalakrishnan.

"Peasant struggles Land Reforms and Social change—Malabar 1836—1982", P. Radhakrishnan, is a good study of the origin and growth of 'KUDIYAN' in Malabar. The author has successfully traced the origin of tenancy right and highlighted in clear terms the determination of the tenants to fight their battle to its logical end and to win their rights. His sincere attempt to analyse and understand rural social change in the context of the historical processes of peasant struggles and reforms deserves commendation. While giving a comparative study of Mappila outbreaks and kanam tenants agitation, he has observed that the Mappilas carried on their struggles all alone, lacking proper organisation leadership and ideology, whereas the demands of the *Kanam* tenants were backed by the nationalist movement and most of the nationalists themselves belonged to the Nayar Caste which formed the middle stratum of the social structure and upper stratum of the peasantry. He has thereby correctly pictured the domination of powerful *janmies*, whose exploitation and oppression of *Kanam* tenants had taken the form of arbitrary evictions. He has transparently depicted the mounting pressures under which the Governor appointed a Special Committee in September 1927, to enquire into and report upon what disabilities, if any, were pressing hard on the tenants of Malabar in general; on the extent of unjustifiable evictions by the *Janmies* in particular, and how far the *Kanamdar* as such was in need of any protection. The arduous task on his part to trace out sources, how, the *Karshaka Sangam* became a three-tier organisation with the village *Karshaka Sangam* as the smallest unit, the taluk *Karshaka Sangam* above it and the All Malabar *Karshaka Sangam* as the apex co-ordinating body, to fight against social oppression and exploitation, deserves to be placed on record.

He has described the objective of Kerala Land Reforms introduced in the assembly by the Kerala Agrarian Relations Bill on 9th November 1957, as the implementation of the slogan "Land to the Tiller"—the principal slogan of the nationalist movement within the frame work of the Indian Constitution and by this expression he has made known the readers that it was so intense and inspiring that even a Congress party leader like Malaviya praised the bill as 'something' unique, a parallel to which can hardly be found in any other Indian State.

Except a few occasional repetitions and avoidable spelling mistakes, which may presumably be printers devil,—the study on the whole is good.

BOOK-REVIEW.

—J. AMBA SHANKARI.

EDUCATION IN ASIA AND THE PACIFIC REVIEWS REPORTS AND NOTES.

Published by : UNESCO Regional Office for Education in Asia and the Pacific, Bangkok, Thailand, Number 22, December 1985.

This book embodies an analytical inquiry into the educational systems in Asia and the Pacific. It also gives various valuable data in the form of special reports, reviews and notes.

The special reports on Japanese and Western Australian Educational reforms explain patterns, based on culture and merit respectively.

It throws light upon the various publications and studies on topics like core curriculum, career education, higher education, analysis of employment structures, development of adaptation skills of the learner to meet the future social needs and so on.

The review on the study of the detriments of educational participation in Nepal analyses the positive and negative aspects of the variables operating in the system. The study in "local support" of education highlights the meaningful role that could be played by society for the causes of education.

The book also includes brief reports on programmes and projects like "The Adult Education in India", "Text Book Distribution in Nepal", "Apprenticeship Training and Vocational Education in Srilanka".

The article on "live and learn" is an interesting one for it gives a beautiful account about a day in a school in Thailand, which encourages the environmental learning, generally a missing feature in our country.

The short notes on various Asian documents form a major collection of publications on education in Asia and the Pacific. This book also supplements a list of publications in 1985-86.

This book is a valuable reference-aid for educationalists, curricular planners and teachers.

TAMIL NADU ARCHIVES LIBRARY .

LIST OF BOOKS/THESES RECEIVED DURING APRIL 1989—JUNE 1989,

1. Director of Census Operations, T.N. ... District Census Hand Book, 1981 South Arcot.
2. Tamil Nadu Theatre Corporation, Madras-113. Administration Report, 1987-88.
3. Dr. C. Mooka Reddy Social and economic history of the Tamil country under the Hoysalas (1200—1400 AD), Part I, II and III (Thesis).
4. P. Radhakrishnan Pleasant struggles, land reforms and social change in Malabar 1836—1982.
5. UNESCO, Bangkok Education in Asia, and Pacific Reviews, reports and notes, 1985.
6. Education Department, Government of Tamil Nadu. தமிழ்நாட்டில் கல்வி வளர்ச்சி மானியக் கோரிக்கை 1989.
7. Cassels (Nancy Gardnev) Religion and Pilgrim Tax under the Company Raj, 1988.
8. A. Soundari Development of Fisheries in Tamil Nadu since 1947 (Thesis).
9. R. Ravi Development of Agriculture in North Arcot district, 1900—1956 A.D. (Thesis).
- ✓ 10. N. Valliammai A political history of the poligens of Tirunelveli district 1750—1800 A.D. (Thesis)
11. M. Annamalai Biography of a freedom fighter—Tyagi N. Annamalai, 1888—1961. (Thesis).
- ✓ 12. M. Senthur Pandian Inam Settlement in Tirunelveli district 1831—1871 (Thesis).
13. L. Baktha Lawrence Godwin Defence organisation of India with special reference to the Indian Airforce from 1947—1971 (Thesis).
14. V. Anuradha Agricultural Development in Chengalpattu district, since 1947 (Thesis).
15. Government of Tamil Nadu Tamil Nadu State Administration Report, 1985-86.
16. சி. எஸ். சுப்பிரமணியம் தென்னிந்தியாவைக் கண்டேன் by அமீர் ஹதர்கான் (Thesis) 1989.
17. C. Vallisarojal Labour disputes in Tamil Nadu during first Congress Ministry 1937—1939 (Thesis).
18. S. Rajendra Raj The histroy and services of the Madras State discharged Prisoner's Aid Society 1921—1971 (Thesis).
19. K.C. Nandagopi Irrigation and Agricultural Development in South Arcot district. 1900—1950 (Thesis).

TAMIL NADU ARCHIVES LIBRARY—*cont.*LIST OF BOOKS/THESIS RECEIVED DURING
APRIL 1989—JUNE 1989—*cont.*

- | | | |
|-----|-------------------------------------|---|
| 20. | L. Pandiammal | Vaigai Reservoir Project and its Irrigational Impact on Madurai District (Thesis). |
| 21. | K. Muthunathan | Maratha Administration in Tanjore (Thesis). |
| 22. | V. Balakrishnan | The Zamindars of Udaiyar Palaiyam (Thesis)—A study. |
| 23. | D. Padmavathi | Educational Development in Pudukottai State from 1850—1947 (Thesis). |
| 24. | V. Latha | The history of medical education in Tamil Nadu since 1900 A.D. (Thesis). |
| 25. | V. Ranganivas | The role of M.S.M. Railway Union in Tamil Nadu (1919—1947) (Thesis). |
| 26. | Government of Haryana | Haryana District Gazetteers. |
| 27. | British Records Association | Archives : Journal. |
| 28. | A. Pichandi | Contribution of B. Parameswaran for the uplift of the scheduled castes and scheduled tribes, 1946—62. (Thesis). |
| 29. | Education Department, West Bengal. | Glimpses of our Archival Heritage. |
| 30. | Educational Department | Handbook for vocational survey workers. |
| 31. | Do. | Boards of Secondary Education in India, 1983-84. |
| 32. | Educational Department | Educational Statistics : Districtwise : Tamil Nadu 1981-82. |
| 33. | Do. | Muslim Female education in Metropolitan City of Calcutta 1971-81. |
| 34. | Do. | Coping with dropout : A handbook. |
| 35. | Do. | National Seminar on vocationalisation of Education. |
| 36. | Do. | Compendium of Policy Statements made in the Parliament, 1987. |
| 37. | Do. | Education and Policy. |
| 38. | Do. | Guidelines for the Development of instructional materials for vocational courses. |
| 39. | Harka Yanagisawa | Historical changes in Land holding between 1895 and 1925 in Japanese language. |

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LIST OF BOOKS/THESIS RECEIVED DURING
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40. Munavarjan Impact of the Khilafat Movement on the Madras Presidency (Thesis).
41. R. Thanancheyan Quit India Movement in Tamil Nadu (Thesis).
42. M. Saravananan Development of Irrigation in Salem District, 1900—1967 (Thesis).
43. K. M. Subramaniam Gandhi Ashram at Thiruchengodu—A Study (Thesis).
44. G. Nirmala Upliftment of Harijan Women in Tamil Nadu—A Study (Thesis)
45. R. Appavoo Forts of Salem District—A Study (Thesis).
46. P. Pitchaiammal Adult Education in Salem District since 1980 (Thesis).
47. S. R. Bakthavathsalam The Non-Co-operation Movement in Coimbatore District, 1920—22. (Thesis).
48. R. Dhamayanthi The Inam Settlement in Madurai District, 1802—1871 (Thesis).
49. தமிழ்நாடு தொழிலாளர் நல தொழிலாளர்களுக்கான விளைவாரியம், சென்னை-6. யாட்டு விழா மலர்கள், 1982—1989.
50. Department of Statistics Tamil Nadu. Quarterly Statistical Abstract of Tamil Nadu—Volume 32, No. 3, 1987, Volume 32, No. 2, 1986.
51. Director of Census Operation, Tamil Nadu. Census of India, 1971—District Census Handbook:
1. Nilgiris.
2. Kanniyakumari.
3. Dharmapuri.
4. Salem.
5. Ramnad.
6. South Arcot.
7. Tirunelveli.
52. Do. Census of India, 1981—Special Tables for Scheduled Castes.

LIST OF TAMIL NADU ARCHIVES PUBLICATIONS AVAILABLE FOR SALE.

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17	Letters to Subordinate Factories, 1680-81	..	..	..	..	1.00
18	French Correspondence, Book No. 9, 1752	..	..	..	..	1.37
<i>Military Department.</i>						
19	Diary and Consultations, 1752	..	..	..	..	1.12
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21	Diary and Consultations, 1754	..	..	..	..	2.00
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36 Historical account of Nawab Hyder ali Khan (from the year 1763, Number in the Press List 720. Vol. 5,	0.50
37 List of Dutch Manuscripts, letters and official documents copied by the Rev. P. Groot (Number in Press list, 1629), Col. 6.	0.62
38 Memoir of the departing commander, correlus breekpet delivered to his successor the worshipful ru als Governor and Director Elect. Christian Lodenith Senff on the last day of February 1769. (Number in Press list, 855), Vol. 7.	0.75
39 Diary kept during the expedition against the Zamarin from 4th December 1716 to 25th April 1717, copied by Rev. P. Groot (Number in Press list, 97, 98 and 99) Volume 8	2.00
40 Extracts from general inventories and establishments of the years 1743, 1761 and 1780—Copied by the Rev. P. Groot (Number in Press list, 358, 674 and 1136), Volume 9	0.62
41 Diary of captain Hackert written during the campaign against the king of Travancore from 18th October 1739 to 8th June 1740 (Number in Press list 287), Volume 10	0.50
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43 Memoir of Commander Godefridus Wiserman delivered to his successor Cornelis Breekpet on the 22nd February 1765—Copied by the Rev. P. Groot, Volume 12 (Number in Press list 772)	0.87
44 Memoir written in the year 1677 A.D. by Hendrik Adriaan Van Rheede, Commander of the Malabar, Kanara and wingurla cost, for his successor, Volume 14	0.75
45 Letters from Nagapatnam 1748—50 and 1757—58 by the Rev. P. Groot (Number in Press list, 471 and 613), Volume 15	2.00

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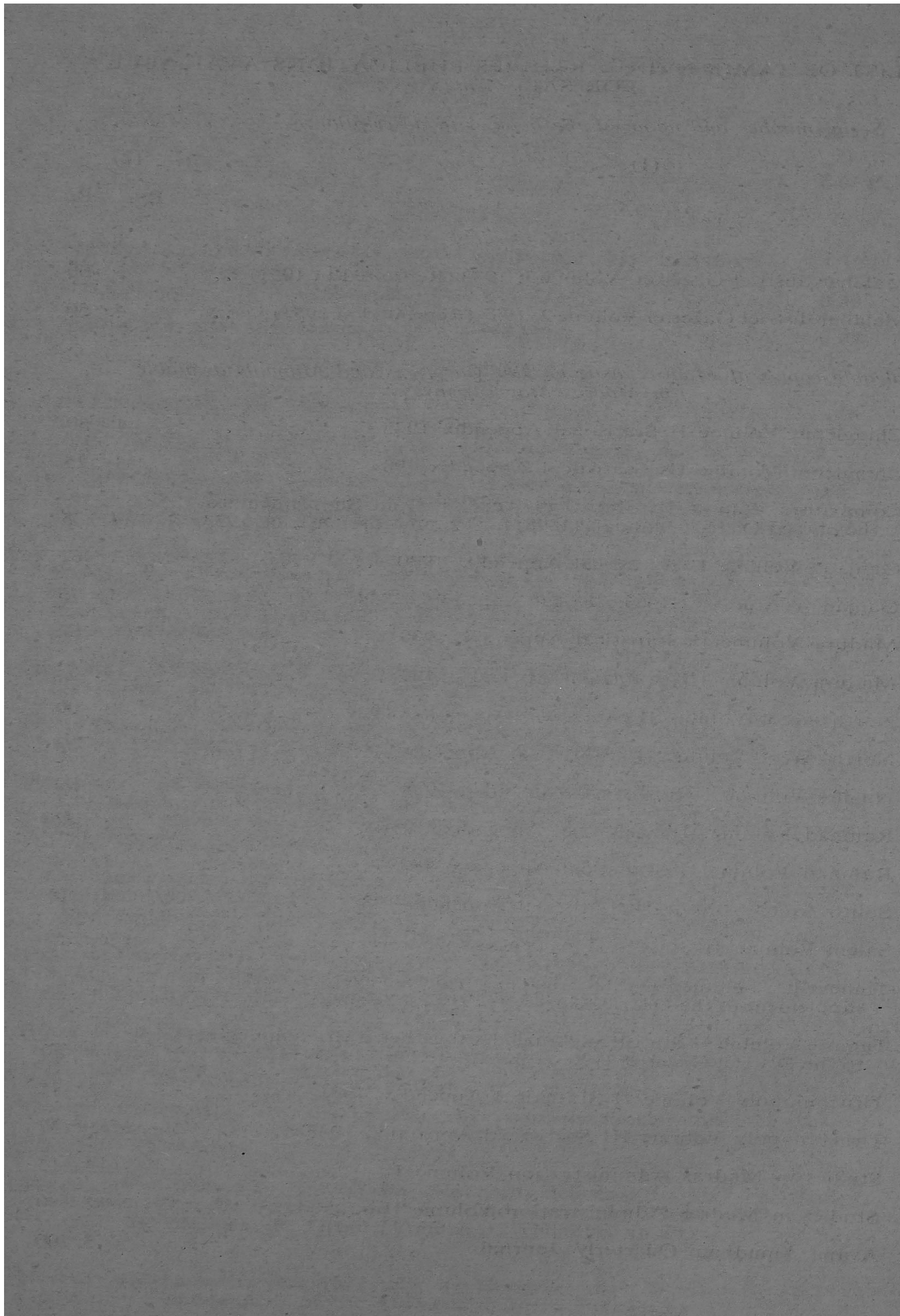
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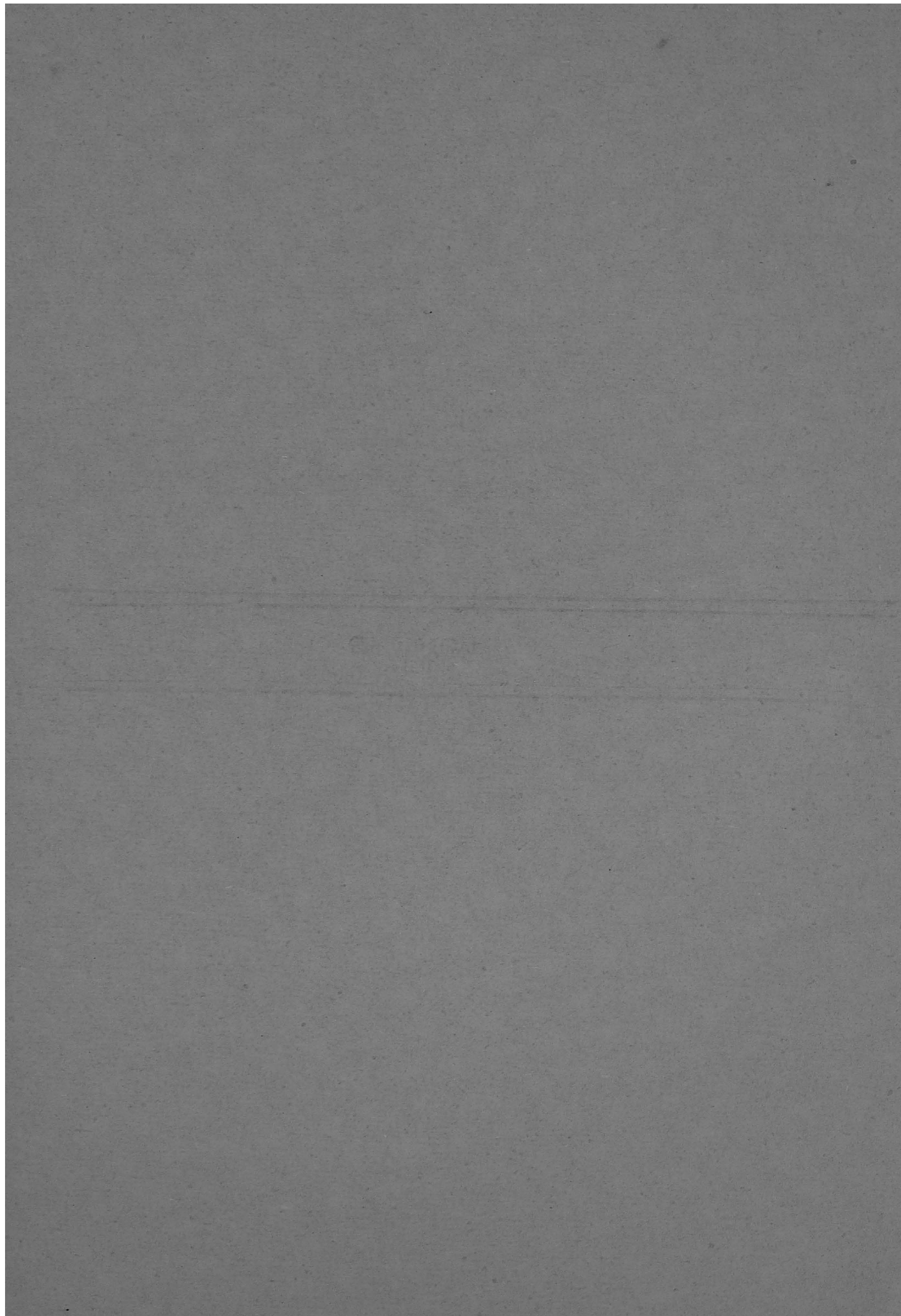
46	Malabar district Gazette, Volume I, 1933 (Reprinted in 1951) ...	5	00
47	Malabar district Gazette Volume 2, 1933 (Reprinted in 1951) ...	4	50

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48	Chingleput Volume II Statistical Appendix 1928	1	50
49	Chingleput Volume III Statistical Appendix 1933	1	25
50	Coimbatore Volume II Statistical Appendix and Supplement to the revised District Manuals (1898) for Coimbatore District, 1933.	4	25
51	Ganjan—Volume II Statistical Appendix, 1930	1	62
52	Ganjan—Volume III Statistical Appendix, 1934	1	75
53	Madura Volume II Statistical Appendix, 1930	2	62
54	Madura Volume III Statistical Appendix, 1933	1	62
55	North Arcot Volume II Statistical Appendix, 1929	2	00
56	North Arcot Volume III Statistical Appendix, 1933	1	75
57	Nilgiris Volume II Statistical Appendix, 1928	2	00
58	Ramnad Volume III Statistical Appendix, 1933	1	50
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60	South Arcot Volume II Statistical Appendix 1932	3	12
61	Salem Volume II Statistical Appendix, 1932	3	37
62	Tinneveli Volume II Statistical Appendix together with a supplement to the District Gazette, 1917 for Tirunelveli, 1934 ..	4	62
63	Tanjore Volume II Statistical Appendix together with a supplement to the District Gazette (1906) for Tanjore District, 1933 ..	4	50
64	Tiruchinopoly Volume II Statistical Appendix, 1931	2	75
65	Tiruchinopoly Volume III Statistical Appendix, 1933	1	37
66	Studies in Madras Administration Volume I	13	15
67	Studies in Madras Administration Volume II	12	80
68	Avana Amudham Quarterly—Journal	3	00



தமிழ்ப் பகுதி.



வஞ்சி மாநகரம்.

திரு. சி. கிறிஸ்துராஜ், சென்னை,

தென்திசை என்றன் வஞ்சியோடு வடதிசை
நின்றெதிர் ஊன்றிய நீன் பெருங் காஞ்சியும்

(சிலப்பதிகாரம் வஞ்சி காண்டம், காட்சிக் காதை 135, 136 வரிகள்),
சிலப்பதிகார பாடல்கள் வஞ்சி மாநகரம் தமிழ் நாட்டின் தென்
திசையில் தான் இருக்க வேண்டும் என குறிப்பிடுகிறது.

கருங்களிற்றியானை புணர் நீரை நீட்டி
இருகடல் நீரும் ஒரு பகல் ஆடி
அயிரை பறைஇ ஆற்றல் சால் முன் போடு

(பதிற்று பத்து, மூன்றாம் பத்து 6, 7, 8 வரிகள்)

இமய வரம்பன் நெடுஞ் சேரலாதனின் தம்பி பல்யாவைச் செல்கெழு
குட்டுவன். இவன் உப்பர் காட்டு பகுதியை வென்று திரும்பியபோது
தன் குலதெய்வமாகிய அயிரைமலை காளிக்கு விழா எடுத்த போது
யானைகளை வரிசையாக ஒன்றன் பின் ஒன்றாக நிற்க செய்து இருகடல்
நீரும் ஒரு பகல் பொழுதுக்குள் கொண்டு வந்து விழா எடுத்திருக்கிறான்.

இவ்வாறு விழா எடுக்க வேண்டும் என்றால் குமரி மாவட்டத்தை
தவிர வேறு எங்கும் முடியாது. இதை விட்டால் அரபிக் கடலுக்கும்
வங்காள விரிகுடாவுக்கும் இடையில் பாலக்காடு கணவாய் வழியாக இரு
கடல் நீரை ஒரு பகல் பொழுதுக்குள் கொண்டு வரமுடியாது.

சுள்ளியாறு கடலோடு கலக்கும் இடம் முசிறிப் பூம்பட்டினம்
என ப்ளிணி முதலிய யவன ஆசிரியர் குறிப்புகளாலும் அறியப்
படுகிறது. அகநானூற்றுப் பாடல்களும் சுள்ளியாற்று கரையிலேயே
வஞ்சி இருந்ததாக குறிக்கிறது. இந்த சுள்ளியாறே இன்று காலத்தால்
திரிந்து வள்ளியாறு ஆயிற்று. இந்த ஆறு கடலோடு கலக்கும்
இடத்தில் இருக்கும் கடிய பட்டினமே சங்க காலத்தில் முசிறி பூம்பட்டின
மாக இருந்திருக்க வேண்டும்.

இந்த ஆற்றின் இரு கரையிலும் கிழக்கே ஐந்து கிலோ மீட்டர் தூரத்
திற்கும் மேற்கே எட்டு கிலோ மீட்டர் தூரத்திற்கும் அமைந்திருக்கும்
கிராமங்களே வஞ்சி மாநகரம் ஆக இருக்க வேண்டும். இந்த வஞ்சி
மாநகரத்தின் அழிவு சின்னங்கள் இந்த ஆற்று படுகையிலேதான் இருக்க
வேண்டும். ஏனெனில் இந்த ஆற்றில் ரயில்வே பில்லர் போடுவதற்கு
தோண்டும்போது பல புதை பொருள்கள் கிடைத்ததாக பேசப்படுகிறது.

இது நகரமாக இருந்ததற்கு ஆதாரம் குதிரைப்பந்திவிளை, இந்த
இடத்தில்தான் குதிரைகளை வரிசையாக கட்டி வைத்திருக்க வேண்டும்.
மாடதட்டுவிளை யானைகளை மாடங்கள் அமைத்து கட்டி வைத்திருக்க
வேண்டும். அரச குலத்தவர்கள் மங்கல விழாக்களை நடத்தும்
இராஜாக்க மங்களம். சேர அரசர்கள் மங்கல விழாக்களை நடத்
தும் சேர மங்கலம். இந்த இரண்டு கிராமங்களும் கடற்கரை
ஓரமாக அமைந்துள்ளன. சமண முனிவர் வாழ்ந்து இறந்ததற்கு
அடையாளமாகும் திருநயினார் குறிச்சி. இவரை திருவள்ளுவர்
என்று முன்பு ஒரு தடவை தினமணியில் ஒரு கட்டுரை வந்துள்ளது.

வேனாடு.

இது இன்றைய குமரி மாவட்டத்தில் கல் குளம், விளவங்கோடு
தாலுக்காக்களையும் திருவனந்தபுரம் மாவட்டத்தின் தென் பகுதியாகிய
நெய்யாற்றங்கரை பாறசாலை பகுதிகள் அடங்கிய பகுதிகளே
வேனாடு என அழைக்கப்பட்டது. இந்த வேனாட்டு அரசர்களின் பட்ட
பெயர்களே பெருமாள் என்பது. அரச குலத்தவர் வேண்மாள் என
அழைக்கப்பட்டனர். இந்த அரசர்கள் வாழ்ந்த இடமே இரணியல்
கொட்டாரம். இங்கே ஒரு காலத்தில் இரணியன், பிரகலாதன், மகா
பலி, போன்றோர்களும் பின்னர் அனந்த பத்மனாபன் என்பவர் பெருமாள்
பட்டத்தோடு வேனாட்டின் முதல் கோமானாகவும், அவர் வழியில்
ரெங்கநாத பெருமாள் ஆகியோர் அரச ஆண்டதாகவும் புராணக்கதை
யில் பேசப்படுகிறது. இந்த கொட்டாரத்தின் முன்கேட்டின் கீழே
கல்வெட்டில் செதுக்கப்பட்ட கல்லில் சங்கு அடையாளம் பல இடங்களில்

பொறிக்கப்பட்டிருக்கிறது. இந்த சங்கு அடையாளம் பெருமான் களுக்கே உரியது. இவர்கள் சங்கு அடையாளத்தோடு அரசாண்டிருக்கலாம்.

வேணாட்டிலேயே ஆயகலை அறுபத்தி நான்கு எனப்படும் கலைகள் தோன்றியதாக பேசப்படுகிறது. இதற்கு அடையாளமாக இந்த கொட்டாரத்தின் முன் திண்ணையின் மேலே அறுபத்தி நான்கு விதமாக பூக்கள் செதுக்கப்பட்டுள்ளன. இந்த கொட்டாரத்தின் பின்னே வசந்த மண்டபம் அமைந்துள்ளது. இங்கே கல்லால் செதுக்கப்பட்ட கட்டில் உள்ளது. இது அரசர்கள் தூங்குவதற்கு வசதியாக அமைந்துள்ளது. இதன் மேலே தான் தன் முன்னோர்கள் காடுகளைச் சீராக்கி நாடாக்கினார்கள் என்பதற்கு அடையாளமாக புலியோடு சண்டை இடுவது மாதிரியும் யானையை பழக்கி அதன் மீது சவாரி செய்வது மாதிரியும் பொம்மைகள் செதுக்கப்பட்டுள்ளன. பின்னர் வந்த சேர அரசர்கள் கூட வேணாட்டின் பட்டப் பெயரான பெருமான் என்பதையும் சேர அரசர்களின் பட்டப் பெயரான சேரமான் என்பதையும் சேர்த்து சேரமான் பெருமான் என்று பட்டம் குடினார்கள்.

வஞ்சிக்கோட்டை.

இந்த வஞ்சிமாநகரத்தின் வடக்கு கோடியில் மலை அடிவாரத்தில் 96 ஏக்கரில் கற்கோட்டையாக, நெடுஞ்சேரலாதனின் தந்தை பெயரான உதயன் சேரலாதனின் பெயரை தாங்கி நிற்கும் உதயகிரி கோட்டையே வஞ்சிக்கோட்டை. இந்தக் கோட்டையே குமரி மாவட்ட மக்கள் டச்சு தளபதி டி லநாயக்காக பயிற்சி தளம் அமைக்க மன்னன் மார்த்தாண்டவர்மா 18-ம் நூற்றாண்டில் கட்டியதாகத் தெரிகிறது. ஆனால் நான் இந்த கோட்டையை ஆய்வு செய்தபோது டி லநாயகியின் கல்லறையின் மேலே உள்ள எழுத்துக்களை மண்ணை சுரண்டி பார்த்ததில் ஒரு காலத்தில் அழிந்து சீர் கெட்டிருந்த கோட்டையை சீர்படுத்தி திருவிதாங்கோட்டு படைகள் நவீன படுத்தியதாக எழுதப்பட்டுள்ளது. இந்தக் கோட்டையில் மதில் ஓரத்தில் புலியூர்குறிச்சி கிராமம் உள்ளது. இதை பாண்டியன் செப்பேடுகளில் புலியூரில் சேரனைத் தாக்கினான் என்றே எழுதப்பட்டுள்ளது. வேணாட்டின் கிழக்கு எல்லையே சேர நாட்டின் எல்லையாகும். வில்லுகுறி கிராமமே சேரரின் எல்லையாக இருக்க வேண்டும். சங்கான் கடையே பாண்டிய நாட்டில் சுங்கம் வசூலிக்கும் இடமாக இருந்திருக்க வேண்டும்.

குமரி மாவட்டத்தின் அகஸ்தீஸ்வரம், தோவாளை தாலுக்காக்கள் சங்க காலத்தில் பாண்டி நாடாய் இருந்தன. இதை நாஞ்சில் பொருணன் என்னும் பாண்டியரின் தளபதி ஆண்டிருக்கிறான். இவனைப் பற்றி புறநானூற்றுப் பாடல்கள் விவரிக்கின்றன.

இந்தக் குமரி மாவட்டத்தின் தலைநகரமாக விளங்கும் நாகர் கோவிலில் கோட்டா பகுதியில் அமைந்திருக்கும் நாகர் கோவில் கலெக்டர் ஆபீஸ் குலோத்துங்க சோழன் 11-ம் நூற்றாண்டில் சேரநாட்டின் நிர்வாகத்தை நடத்த சோழ சிற்றரசினை நியமித்தபோது அவன் வாழ்ந்த கோட்டாரமே இன்றைய கலெக்டர் ஆபீஸ்.

பண்டித நேருவின் தமிழக பயணங்கள்.

திருமதி எஸ். காந்தாமணி, ஆராய்ச்சி உதவியாளர்.

பல்லாண்டு கால இந்திய விடுதலைப் போராட்டம், காந்தியடிகளின் பெயரோடு மிகுந்த தொடர்புடையது என்றால், விடுதலைப்பெற்ற இந்தியாவின் முன்னேற்றம் நேருவின் பெயரோடு தொடர்புடையது ஆகும். மற்ற அனைத்தையும்விட மிகப்பெரிய அளவிலானது இந்தியாவின் அரசியல் பாரம்பரியம். அதன் படைப்புக் கர்த்தாவாக இருந்தவர் நேருஜி.

அப்பெரியார் தம் வாழ்நாளில் பெரும்பகுதியை பிராயணங்களிலும், சிறைக்கூடங்களிலும் கழித்துள்ளார். அவர் தமிழகத்தில் பயணம் செய்த போது நிகழ்ந்த சுவையான நிகழ்ச்சிகள், அவருடைய அறிவுரைகள், தமிழக மக்கள், கலாச்சாரம் முதலியவை குறித்து அவர் அவ்வப்போது தெரிவித்த கருத்துக்கள் போன்றவற்றை இக்கட்டுரையில் காண்போம்.

இவர் இந்திய சுதந்திரத்திற்கு முன்பும் பின்பும் தமிழகத்திற்கு பலமுறை வந்திருக்கிறார். 1927-ல் 42-வது காங்கிரஸ் மாநாட்டு கூட்டத்தில் கலந்துகொண்டு உரையாற்றினார். இம் மகாநாட்டில்தான் சுதந்திரமே இந்தியாவின் இலட்சியம் என்று முழங்கினார். இதற்கான தீர்மானத்தை நேருஜி கொண்டு வந்தார். அவ்வமயம் காங்கிரஸ் உறுதி கூறுவது முழுச்சுதந்திரமே. இதுவே, இந்தியாவின் இப்போதைய இலட்சியம். இந்தியாவின் பாதுகாப்புப் படைகள் அனைத்தும் நமது முழுப் பொறுப்பில் வர வேண்டும். பொருளாதாரம், நிதி மற்றும் வெளிநாடுகளுடன் உறவு அனைத்தும் இந்தியர்களின் ஆட்சிக்குட்பட்டுவிட வேண்டும். காங்கிரஸின் புதிய கொள்கை என்பது காங்கிரஸ் பரிபூர்ண சுதந்திரத்திற்கு தன்னை அற்பணித்துக் கொண்டு விட்டது என்பதே என்றார்.

1936-ல் மீண்டும் தமிழகம் வருகை.

தேர்தல் பிரச்சாரம் நிமித்தமாக நேருஜி மீண்டும் 1936-ல் தமிழ்நாட்டிற்கு வந்தார். 10 மாவட்டங்களில் இடைவேளையின்றி சுற்றினார். மக்களை நேரில் சந்தித்தார். ஊண் உறக்கமின்றி பல நாட்கள் இப்பயணத்தில் ஈடுபட்டார். 1936ஆம் ஆண்டு அக்டோபர்த் திங்கள் 10ஆம் நாளன்று தர்மபுரியில் பேசும்போது நமது சொந்த நாட்டிலே நாம் அரசாள முடியவில்லை. ஆனால் வெளிநாட்டு ஏகாதிபத்தியம் நம்மை ஆள்வதுடன் நம் மக்களை சுரண்டிப் பிழைக்கிறார்கள். எனவே அந்நிய ஏகாதிபத்தியத்தை நாட்டைவிட்டு ஓட்ட வேண்டும். நாமே ஆள்வோராக இருக்கவேண்டும். நாம் சுயராஜ்யம் அடைய வேண்டும். இதையே காங்கிரஸ் விரும்புகிறது. இத்தனை ஆண்டு காலமாக இதற்காகவே காங்கிரஸ் பாடுபட்டு வருகிறது. நமக்குள்ளேயே பகைமை ஏற்படுத்திக் கொள்கிறோம். இந்துக்களும் முஸ்லீம்களும், பிராமணர்களும் பிராமணர் அல்லாதவரும் மற்றோரும் இதற்கு பலியாகிறார்கள். ஆனால் வறுமை பற்றி கேட்டீர்களானால் அது ஒரு இந்துவையோ, முஸ்லீமையோ, ஒரு பிராமணரையோ அல்லது பிராமணர் அல்லாதவர்களையோ மட்டும் பாதிக்கவில்லை. இது ஒரு பொதுப்பிரச்சினை. இந்தியர் எல்லோருடையதுமான பிரச்சினை. இது ஏழைகளின் தனிப்பட்ட ஒரு பிரச்சினையாகும். நாம் எல்லோரும் இணைந்து சுயராஜ்யம் அடைய பாடுபட்டால்தான் இந்த வறுமையை ஒழிக்க முடியும்.

1936ஆம் ஆண்டு அக்டோபர்த் திங்கள் 11ஆம் நாளன்று பவானி நகரில் பேசினார். அப்போது நாம் விரும்புவது ஒரு வகையான சுயராஜ்யம்தான். அது எது என்றால் வறுமையை நம்மிடமிருந்து ஓட்டுகின்ற சுயராஜ்யம்தான். இந்த சுயராஜ்யம் நம்மிடமிருந்து வறுமையைக் களையும். சுயராஜ்யம் என்றால் மக்கள் தாங்கள் பெரிய உத்தியோகம் வேலைகள் இவைகளில் வெள்ளையர்களுக்குப் பதிலாக அமர்வது அல்ல. நாம் விரும்புவது இந்த வகையான அரசாங்கத்தை மாற்றியமைக்க வேண்டுவதுதான். இவைகளே நம்மை வறுமைக்குத் தள்ளிய பதவிகளாகும். இவைகளே நம்மை ஏழ்மையில் ஆழ்த்திக் கொண்டிருந்தவைகளாகும். நம் நாட்டு மக்களுக்கு பெரிய பெரிய பதவிகளை உருவாக்கித் தருவதற்கன்று நாம் சுயராஜ்யம் கேட்பது. ஒரு வகையான பஞ்சாயத் ராஜ்தான் சுயராஜ்யம் ஆகும். எல்லா மக்களும் இதில் பங்கு கொள்வார்கள். நாம் எதை விரும்பவில்லை என்றால் ஒரு

சிலர் மேல் இருந்து கொண்டு பெரும்பாலோரை ஆளும் நெறியையே இந்தியர்கள் யாராக இருந்தாலும் எந்த மதத்தைச் சேர்ந்தவராக இருந்தாலும் எந்த வகுப்பைச் சேர்ந்தவராக இருந்தாலும் எந்த சாதியினையோ, மொழியினையோ சார்ந்திருந்தாலும் அவர்கள் சுயராஜ்யத்தில் சரி சமமான இடத்தைப் பெறுவார்கள் என்றார்.

1936ஆம் ஆண்டு அக்டோபர்த் திங்கள் 17ஆம் நாளன்று சிதம்பரம் டவுன் பஜாரில் நந்தனார் கல்விக் கழகம் ஆகிய இடங்களில் நடந்த பொதுக்கூட்டத்தில் பேசினார். அவ்வமயம் காங்கிரஸ் இல்லத்தில் சி. விஜயராகவாச்சாரியின் உருவச்சிலையை திறந்துவைத்தார். பிறகு மாணவர்கள் அடங்கிய கூட்டத்தில் பேசினார். இப்போதுள்ள சமூக அரசியல் பொருளாதார அமைப்புகளில் நிகழவிருக்கும் மாறுதல்களை மாணவர்கள் தங்கள் அறிவைக்கொண்டு உணர்ந்து அவற்றில் பெரும் அளவில் மாற்றம் ஏற்படவும் சமுதாயத்தை மாற்றியமைக்கவும் முன்வர வேண்டும் என்றார். வளர்ந்து வரும் வேலையில்லா திண்டாட்டம் அதை நீக்க சரியான பரிகாரம் காணப்படவில்லை என்றார். சென்னை மாநிலத்தில் மாணவர் இயக்கங்கள் இல்லையே என்று தம் பேச்சில் வருந்தினார். மாணவர்களுக்கென்று ஒரு இயக்கம் வேண்டும் என்று இந்தியாவை சூழ்ந்துள்ள பிரச்சினைகளுக்கு வழிவகை காண அவர்கள் பாடுபடவேண்டும் என்றும் அறிவுரை பகன்றார். பல்கலைக்கழக மாணவர் சங்கப் பிரதிநிதிகளை சந்தித்தார். அவர்களுக்கு புத்திமதி கூறினார்.

மெரினாவில் உள்ள பல்கலைக்கழக தேர்வு மையத்தில் மாநிலக் கல்லூரி முதல்வரைச் சந்தித்து பேசினார். தனது இறுதிக் கட்டப் பேச்சை கல்லூரில் நடத்தினார். அவ்வமயம் பேசும்போது இந்த மாநில மக்களின் அன்பையும், பாசத்தையும் கொண்டு செல்வதாகக் கூறினார். அவர் பேச்சில் முதலாளித்துவம் என்ற கெரள்கை நாட்டிலே வேறுன்றக் கூடாது. தமக்கு சுய வெறுப்பு எதுவும் சிடையாது என்று கூறினார். வகுப்பு வாத அரசியலை ஒழிக்க வேண்டும் என்றார்.

சுதந்திர இந்தியாவில் நேருஜி.

நாடு சுதந்திரம் அடைந்த பிறகு 1948-லிருந்து தொடர்ந்து 1963 வரை தமிழகம் வந்தார். 1948-ல் இந்தி பிரச்சார சபாவினை தொடங்கி வைத்தார். அப்போது பேசும்போது தமக்கு இந்துஸ்தானியும் தமிழ்மொழி இவற்றின் வளர்ச்சிப்பற்றி ஒப்புக்கை காட்ட முடியாது. நமது மொழிகளிலே தமிழ் மொழி பழமையானது. தெலுங்கும் இதுபோல பழமையானது. இவைகளும் ஏனைய தென்னிந்திய மொழிகளும் முன்னேறி வளர்ச்சி பெற்று வருகின்றன. இந்தியா முழுமைக்கும் ஒரு பொது மொழி அவசியம் என்பதை வலியுறுத்தினார். ஆங்கிலம் சிறந்த மொழி என்றாலும் இது இந்தியாவின் பொது மொழியாகாது. ஆனால் இந்தி அந்த இடத்தை எளிதில் பெறமுடியும் இந்தியை எளிதில் கற்கலாம் என்றார்.

1952-ல் நேருஜி தீவுத்திடலில் பேசினார், அப்போது அதிகமான தொழில்கள் பெருக வேண்டும் என்றார். பெரிய தொழில்கள், சிறிய தொழில்கள், குடிசைத்தொழில்கள் யாவும் பெருக வேண்டும் என்றார். ஆனால் உண்மையிலேயே நமது பொருளாதாரம் மிகவும் பலவீனமாக உள்ளது. நமக்கு பொருளாதார சக்தி கூடுதலாக இருக்குமானால் அனைத்து நிலைகளிலும் தேசிய வாழ்க்கை உயிரோட்டமுள்ளதாகக் முடியும் என்றார்.

அடையாறு கலா ஷேத்ராவை பார்வையிட்டார். சங்கீதம், நாட்டியம் இவற்றின் தூய்மை, இலக்கியத்தரம் இவைகளைக் காலங்காலமாக பேணிக் காத்துவருவதற்கும் புகழுரையை அள்ளி வீசினார். இது யாவரையும் பரவசமுட்டின.

1953-ல் ராஜ்பவனில் காங்கிரஸ் ஊழியர் மற்றும் சட்டமன்ற உறுப்பினர் கூட்டத்தில் பேசினார். அன்றே பெண்களின் சேமிப்பு முகாமைத் துவக்கினார். தொழில்களின் முக்கியத்துவம் பற்றி பேசினார்.

பிரிட்டிஷ் ஏகாதிபத்தியத்தின் முதல் கோட்டையாக விளங்கிய செயின்ட் ஜார்ஜ் கோட்டையில் பொதுமக்கள் கூட்டத்தில் பேசினார். அங்குதான் ஒரு நாளும் இந்தி மொழி எந்த மாநில மக்கள் மீதும் திணிக்கப் படமாட்டாது என்றார்.

1955-ல் ஆவடி காங்கிரஸ் மாநாட்டில் கலந்துகொண்டு திரு. சத்தியமூர்த்தி அவர்களின் உருவச்சிலையை திறந்துவைத்தார். இங்குதான் காங்கிரஸின் இலட்சியம் சோசலிஸம் என்று முழங்கினார். தமிழ் மொழியின் உயர்வு பற்றி பேசினார், பழம் பெரும் மொழிமட்டுமல்ல, அஃது ஒப்பற்ற மொழியும் என்றார். இந்தியாவுக்கே இது பெருமைப் படக்கூடியதென்றார். இந்தியா இயல், இசை, கூத்து என்றாலே அதற்கு தாயகமாக விளங்கியது தமிழ்நாடுதான் என்றார். இது இப்போது தமிழகத்தின் எல்லைக்கு வெளியே இந்திய உபகண்டத்தின் மூலை முடுக்கெல்லாம் புகழ் பரப்புகின்றது என்றார்.

1957-ல் தென்னாற்காடு மாவட்டத்தின் நெய்வேலி பழுப்பு நிலக்கரி தோண்டும் திட்டத்தை துவக்கிவைத்தார். தென் இந்தியாவில் குறிப்பாக சென்னை மாநிலத்தில் இத்தகைய வளர்ச்சித் திட்டங்களுக்கு ஊக்கம் அளிக்க வேண்டியது மிகவும் அவசியம் என்றார்.

1958-ல் தொழிற்பேட்டை துவக்கிவைத்தார்.

1959-ல் கோயம்புத்தூரிலுள்ள விவசாயகல்லூரி விழாவில் பங்கு கொண்டு உரையாற்றினார். மேலும் உதகமண்டலம் கோத்தகிரி மற்றும் மேட்டுப் பாளையம் ஆகிய இடங்களில் பொதுக் கூட்டங்களில் பேசினார்.

1961-ல் பரம்பிக்குளம் ஆழியாறு திட்டம் துவக்கி வைத்தார்.

பொள்ளாச்சியில் பொதுக்கூட்டத்தில் பேசினார்.

1962-ல் சென்னைக்கு விஜயம் செய்தபோது திலகர் திடலில் பொதுக் கூட்டத்தில் பேசினார்.

1963-ல் சென்னைக்கு விஜயம் செய்த மெரினா பொதுக் கூட்டத்தில் பேசினார். நகராட்சி வளாகத்தில் திரு. எஸ். சத்தியமூர்த்தி அவர்களின் உருவச் சிலையை திறந்து வைத்தார். கண்ணப்பர்த் திடலில் பொதுக் கூட்டத்தில் பேசினார்.

நேருஜி அவர்கள் உலகக் கண்ணோட்டம் மிக்கவர். அவரது செயல்கள் அத்தகைய நெறியில் சென்றன. விஞ்ஞான ரீதியான சோசலிஸம் அவரிடையே ஒரு தாகத்தை ஏற்படுத்தியது. மனித குலத்தின் கடந்தகால அனுபவங்களை உரைக் கல்லாக்கி அவற்றில் நல்லவை களைத் தேர்ந்து எடுத்துக் கொண்டு அதையே விருப்புடன் செயலாற்ற முனைந்தார். ஆசிய ஜோதி என்று அழைக்கப்பட்ட நேருஜியின் புகழ் ஒங்குக.

முதல் பயன்பட்ட ஆதாரங்கள் :

Man of Destiny—By Ruskin Band.

தேசிய விடுதலைப் போராட்ட வீரர்கள்.

U.S.S. நெ. 981, நாள் 10—1—1937.

பண்டித ஸ்ரீ மதன மோகன மாளவ்யா.

குடும்பப் பெருமை :

ஸ்ரீ. லக்ஷ்மிகாந்தன்,

பாரத தேவியின் பரமபக்த சிகாமணிகளாய் காங்கிரஸ் மகாச் சபையின் ஆரம்ப காலந்தொடங்கி, தன் பணியாற்றிவரும் தேசாபிமானிகளுள் பண்டித ஸ்ரீ மதன மோகன மாளவ்யா அவர்களும் ஒருவராவார். இப்புனிதர் மால்வாவைச்சேர்ந்த பிரபல பழங்கால வடமொழிப் பண்டிதர் வம்சத்திலே அந்தணர் மரபிலவதரித்தவர். சுமார் நானூறாண்டுகட்கு முன்னர் அவருடைய மூதாதையர்கள் மால்வாவை விட்டு அலகாபாத்தில் குடியேறினவர்கள். அவ்வமிசத்தார் பரம்பரையாக வடமொழி மகோபாத்தியாயர்களென விளங்கி வருபவர். மாளவ்யா அவர்களின் தந்தையரான பண்டித ஸ்ரீ பிராஜ் நாதரும் ஆரியமொழியில் ஆரிய புலவராயிலங்கியவர். அப்பெரியார் பழுத்த பழமாய்ப் பல்லாண்டுகள் ஆரோக்கிய திடகாத்திரராய் உலகத்தில் வசித்திருந்து சம்பகாலத்தில் சிவபதமெய்தினார். அவர் வடசொற் கடற்கெல்லை கண்டவராய், பாகவதம், புராண இதிகாசங்களுக்கு உரை வகுப்பதில் வல்லுநராயிருந்தார். அவருடைய பாண்டியத்தைக் கண்டு புகழாதவரில்லை. நர்பங்கா மகாராஜாவும், காசிதேச மன்னரும் அவருடைய பக்தி, வித்வத்துவம், சாதுத்தன்மை, இவற்றோடு கூடிப் பொலிவும் ஒழுக்கம் முதலியவற்றைக் கண்டு அவரைத் தமது குலகுரு வெனக் கொண்டாடுவாராயினர். அவர் வரைந்த வடமொழி நூல்கள் பல. அவற்றைப்பின் மாளவ்யா அவர்கள் வெளியிட்டருளினார். இப்பண்டித ஸ்ரீ பிராஜ்நாதருக்குப் பல ஆண் பெண் மக்களுண்டு. அவர்களையெல்லாம் அப்பெரியார் சிறிதும் சிரமத்தையோ, தமது சௌகரியக் குறைவுகளையோ பொருட்படுத்தாமல் போஷித்து அவர் களுக்குக் கல்வி கற்பித்து வந்தார்; தம் கண் முன்னிலையில் தமது குமாரரான மாளவ்யா அவர்கள் சான்றோராய் விளங்குதல் கண்டு மகிழும் பாக்கியத்தையும் அவரேயடைந்தவர்.

இளமையிற் கல்வி :

மாளவ்யா இம்மகானுபாவருடைய மூன்றாவது திருக்குமாரராய் 1861-ம் ஆண்டு டிசம்பர் மாதம் 25-ம் நாள் அலகாபாத்தில் பிறந்தவர். இளமையில் வளர்பிறைச் சந்திரனென வளர்ந்து, முறைப்படி உரியாரால் அஷ்ராரம்பம் செய்விக்கப்பெற்றார். அப்பால், அவர் தர்மஞானோப தேசப் பாடசாலையில், “வித்யா தர்ம வர்த்தினி” சபையாரின் ஆதரவில் நடைபெற்ற மற்றொரு கழகத்திலும் வடமொழியாந் தாய் மொழிப் பயிற்சியடைந்தார். அதன் பின், அருடைய தந்தை அவரை ஆங்கிலம்கற்குமாறு “ஸில்லா” என்ற கலாசாலைக்கனுப்பினார். அப்பள்ளிக் கூடத்திற் சேர்ந்து அவர் பிரவேசப் பரிஷையிற் தேறி பின்னர் மியர் மத்தியகலாசாலை (Muir central college) மாணவராகிப் பயில்வாராயினர். மாணவராயிருக்கும்பொழுதே, வித்யாபி விருத்தியிலும், சமயத் தொண்டிலும் அவருக்கதிக ஊக்கமிருந்து வந்தது. அதன்பயனாக அவர் அலகாபாத் கலையாராய்ச்சிக் கழகத்தையும், ஹிந்து சமாஜத்தையும் ஸ்தாபித்தார். அவர் மாணவர் நிலையில் விசேஷ கியாதியே துமடையவில்லை. இதற்குக் காரணம் அவர் படிப்பிலும், பொது விஷயங்களிலும் சமதிருட்டியுடனிருந்து வந்தமையே, 1879-ல் அவர் பிரவேசப் பரிஷையிலும், 1881-ம் ஆண்டில் சிறுகலா குமாரப் பரிட்சையிலும் (F.A.) தேர்ந்து 1884-ல் கலா குமாரரானார்.

உபாத்திமை :

பி. ஏ. பரிட்சையில் தேர்ந்த அவ்வாண்டினிறுதியிலேயே அவர் அலகாபாத் அரசாங்கக் கலாசாலையில் ஓர் ஆசிரியராக இருந்துவந்தார். அப்பொழுது அவருக்கு ஆரம்பத்தில் ரூ. 50 தான் சம்பளமாக அளிக்கப்பட்டது. அச்சம்பளத்திலிருந்து ரூ. 75 வரையிலும் உயர்த்தப்பெற்று அவர் அவ்வேலையிலேயே 1887ஆம் ஆண்டு ஜூன் வரையிலிருந்தார். அரசாங்க உத்தியோகஸ்தராயிருந்தது, தேசநலத்திற்கேற்ற துறைகளிற் புகுந்து உழைத்ததற்கு அவருக்கு சுவாகந்திரமற்றதாயிருந்தது. ஆயினும் அவர் 1886-ல் கல்கத்தா நகரில் கூடிய காங்கிரஸ் மகாசபையில் ஓர் சொற்பொழிவு நிகழ்த்தினார். அம்மகாசபைக்கு எழுந்தருளி வீற்றிருந்த அவர் ஆசிரியரும், சுயேச்சை வாதியும், மகா மேதாவியுமான பண்டித ஆதித்யராம் அவர்கள் தம் மாணவரின் புத்திக் கூர்மையை வியந்து அவரை உற்சாகப்படுத்தினார். இதனால் அவர் பதவிக்கு எவ்வித மாறுபாடும் நேரவில்லை. அக்கால காங்கிரஸ் நோக்கங்களெல்லாம் அரசாங்கத்தாரை வேண்டும் தன்மையனவாயிருந்தன.

பத்திரிகாசிரியர் பதவி:

காங்கிரஸ் இயக்கத்தில் அவர் கலந்துகொண்டது முதல் அவரது பெருமையைப் பொது ஜனங்கள் உணர்ந்து போற்றத் தொடங்கினர். கலகங்கர் (Kalakankar) ராஜாராம்போல் சிம்ஹர் அப்பொழுது “ ஹிந்துஸ்தான் ” என்ற ஒரு பத்திரிகையை நடத்தி வந்தார். வந்தவர் மோகனரைக் காங்கிரஸ் மேடையிற் சந்தித்தது முதல் அவருடைய நண்பராகி, அப் பத்திரிகையின் ஆசிரியர் பதவியை ஏற்குமாறு அவரை வேண்டினர். மோகனார் அதற்கிசைந்து உபாத்திமைத் தொழிலைவிட்டு 1887-ல் பாங்குடன் அப்பத்திரிகை ஆசிரியரானார். உபாத்திமைத் தொழில் சாலப் பரிசுத்தமானதென்று, அவர் அதனை விரும்பியிருந்தாராயினும், அத்துறையில் தாம் அதுவரையில் செய்து வந்த சேவையைப் பத்திரிகையின் வாயிலாகப் புரியலாமென்று நம்பி, ஊக்கத்துடனும், உற்சாகத்துடனும் அதனை நடத்தி வரலாயினர். இவ்வாறு இரண்டரையாண்டுகள் வரையில் அத்தொழிலில் 200 ரூபாய் சம்பளத்தில் இருந்துவந்தார். அவர் பத்திரிகை நடத்தும் திறனை அரசாங்கத்தாரும் புகழ்ந்து, அப்பத்திரிகையைப் பொது சனங்கள் வாங்கிப் படித்து ஆதரிக்கவேண்டுவது அவசியமெனத் தமது வருடாந்தர அறிக்கையில் குறித்தனர். பின்னர், அவர் சில அசௌகரியங்களை முன்னிட்டு அப்பத்திரிகையின் ஆசிரியர் பதவியினின்றும் விலகி “ இந்தியன் யூனியன் ” என்ற வெளியீட்டின் உப பத்திரிகை ஆசிரியரானார். அப்பத்திரிகைக்குப் பல அறிவாளிகள் கூட்டாளிகளாகச் சேர்ந்து அதனை ஆதரித்து வந்தனர். பண்டித அஜீத்தினியாநாதரும், பண்டித பல்தியோராம் தேவரும் அதன் முன்னேற்றத்திற்காகப் பெரும் பாடுபட்டு வந்தனர். இந்நாட்களில் மோகனார் நேராக அப்பத்திரிகையின் ஆசிரியராயில்லாவிடினும், அதன் அபிவிருத்தித் துறையில் உழைத்துப் பல இனிய கட்டுரைகளை வரைந்து வந்தார். பாபு பிரம்மநாத சின்ஹா அவர்கள் அப்பத்திரிகையின் தலைமை யாசிரியராயிருக்க, மோகனார் மதக் கல்வி சம்பந்தமான ருசிகரமான வியாசங்களை அதில் எழுதி வந்ததால், அந்த “ இந்தியன் யூனியன் ” சிறந்து விளங்கலாயிற்று, பின்னர், இவ்வித தினசரியை நடத்துவதால் தேசத்தில் கிளர்ச்சியே தலையெடுத்ததையும், சமய நெறிகள் சரிவர அனுட்டிக்கப்படாமல் கைநழுவ விடப்படுதலையும் அவர் தமது சுயானுபவத்திலறிந்து அதினின்றும் விலகித் தாய்மொழி, மதம், ஜனசாரம் முதலியவற்றை உள்ளபடி ஒளியாமல் ஓதும் ஓர் சஞ்சிகையை வெளியிட ஆவல்கொண்டு அப்யுக்தா என்ற வாரப்பத்திரிகை, நடத்த ஆரம்பித்தார்.

சட்ட நிருபணராதல்:

இவ்வாறு பத்திரிகையை நடத்திவரும் காலங்களில் அவருடைய அன்பர்கள் அவரை, சட்டகலாசாலையில் சேர்ந்து ாசித்துப் பரிட்சை கொடுக்குமாறு தூண்டினர். ஸ்ரீ.ஓ.ஏ. ஹியும், பண்டிதர் அஜீதியநாத், ராஜாராம்பால் சிங், பண்டித சுந்தரலால் சிம்ஹா ஆகிய அந்தரங்க விசுவாசமுள்ள நண்பர்களும் அவரை நியாயவாதியாக முயற்சிசெய்யுமாறு ஊக்கினர். ஆனால், மோகனருக்குப் பொருளீட்டும் ஒரே உபாயமுள்ள அத் தொழிலிற் சிறிதும் விருப்பமில்லை. சமய வளர்ச்சிக்கும், கலையுணர்ச்சிக்குமே பாடுபடவேண்டுமென்ற அவர் அவர் மனத்திற்குடிகொண்டிருந்தது. ஆயினும், அன்பர்கள் விருப்பத்திற்கிசைந்து அவர் சட்டகலாசாலையிற் சேர்ந்து 1891-ல் “ எல்.எல்.டி ” பட்டம் பெற்று 1898-ல் உயர்தர நீதிமன்ற நியாயவாதியாகத் தம்மைப் பதிவு செய்துகொண்டார்.

ஸ்ரீ.ஓ.ஏ. ஹியும் என்பவர் ஒரு பெரிய மேதாவி, அவர் எப்பொழுதும் தமது மாணவர் ஆன மாளவ்யா அவர்களின் வித்யாபிவிருத்தியிலேயே கண்ணுங் கருத்துமாயிருந்தார். ஒரு சமயம் ஓரன்பர் மாளவ்யா அவர்கள் அருகே இருக்க, ஹியும் அவர்களைப் பார்த்து, “ சட்டப் பரிட்சைக்கு மாளவ்யா அவர்கள் கற்கத் தொடங்கியது முதல் காங்கிரஸ் அலுவல்களில் அத்துணை ஊக்கங் கொள்ளுகின்றார்களில்லை ” என, அவரும், “ அது சரிதான், மனிதர் எந்த விஷயத்திலும் தமது முழுக்கவனத்தையும் செலுத்தி நின்றல்தானோ முறை ” என்றியம்பி மகிழ்ந்தார். அப்பால், அவ்விருத்தர் மாளவ்யா அவர்களைப் பார்த்து, “ மதனமோகன் கடவுள் உமக்குச் சிறந்த அறிவை வழங்கியுள்ளார். ஏகமனதோடு இவ்வக்கில் தொழிலில் நீர் பொறுமையுடன் சுமார்பத்தாண்டுகட்கு உழைப்பிரானால் மகோன்னத நிலையை அடைவது திண்ணம். பிறகு அந்தப் பதவியிலிருந்து சுலபமாக தேசசேவை புரியலாம் ” என்று நல்லுரை பகிர்ந்தார். ஆனால், மாளவ்யா அவர்கட்கு, பதவியிலோ பொருளீட்டுவதிலோ இயல்பாகவோ விருப்பமில்லை. உயர்ந்த பதவிகள் பன்முறை அளிக்கப்பட்டும் அவர் அவற்றை ஏற்க மனம் இசைந்திலர்.

காங்கிரஸ் தொண்டு :

மாளவ்யா அவர்கட்குச் சிறுபிராயம் முதல் தேசிய இயக்கங்களில் ஒத்துழைக்க அதிகப் பிரியம் உண்டென்று நாம் முன்பு கூறினோம், அல்லவா? அவ்விஷயம் இப்பொழுது முதிந்து நின்றது. அதிலே இந்திய காங்கிரஸ் மகாசபையின் இரண்டாம் ஆண்டு விழா 1886ஆம் ஆண்டில் கல்கத்தாவில் ஸ்ரீ தாதாபாய் நௌரோஜியின் தலைமையின்கீழ் நடைபெற்ற பொழுது, ஆங்கு வீற்றிருந்த தேசாபிமானிகள் மேடையில் நின்று தாய் நாட்டின் அன்பினைச் சிறப்பித்துப் பேசுவது கேட்ட அவருக்குத் தாமும் பேசவேண்டும் என்ற அவாவுண்டாயிற்று. பண்டித ஆதித்யராம் என்பாரும் மாளவ்யாவை உற்சாகப்படுத்தினார். அதற்கிணங்க அவரும் எழுந்து பேசினார். இச்சொற்பொழிவை அச்சபை உபசரணைக் கழகத் தலைவரான ஹியூம் துரை யென்பார், “காங்கிரஸ் மேடையில் அனைவரையும் உற்சாகப்படுத்திப் பேசியதின் பண்டித மதன மோகன மாளவ்யா அவர்களின் சொற்பெருக்கே மிக்க ஆர்வத்தோடு ஏற்கப் பெற்றதாகும். அவர் ஓர் உயர்ந்த பிராம்மண குலத்தைச் சார்ந்தவர். அவருடைய பிரகாசவதனமும், சொல்லணியும், துரிதமாகவும், சாதுர்யமாயும், வன்மையோடும் பேசிய வளமும் ஒவ்வொருவர் மனத்திலும் ஆழமாகப் பதிந்து விட்டது. சிங்கக் குட்டியைப்போல் அவர் குதித்தெழுந்து, அமுதமின்று மெழுமென மாகையால் ஆரவரித்திருந்த அன்பரனைவரையும் ஆனந்திக்கச் செய்தார்” என்று அவ்வாண்டறிக்கையில் வரைந்தார். மாளவ்யா அம்மகாசபையிற் பேசிய பொருள், “சட்டச் சபைச் சீர்திருத்தம்” என்பதே. அதில் அவருடைய ஓரரிய வாக்கியத்தை மட்டும் சுண்டுக் குறிப்பிடுகின்றோம், அவர் சொன்னதாவது—“பிரதிநிதித்துவமின்றி வரி விதித்தலில்லை. அது தான் ஆங்கிலேயர்களது ராஜ்ய வேதத்தின் முதல் ஏற்பாடு” என்பதுதான். இதே விஷயத்தைக் குறித்து அவர் அடுத்த மூன்றாவது ஆண்டு விழாவில் சென்னையில் பேசினார். அப்பொழுது ராஜா சர். டி. மாதவராவ் அவர்கள், திவான் பகதூர், ஆர். ரெங்கராவ் அவர்கள், எல்.டெத்லி நார்டன், முதலாயினோர் புகழுரை தந்தனர். ஹியூம் துரையவர்களும், “இவ்விஷயத்தைக் குறித்து மாளவ்யாவைவிடச் சிறப்பாகப் பேசும்வன்மை வேறு எவருக்குமில்லையென்று நான் உறுதியாகச் சொல்லுவேன்” என்று எழுதினார் தமது அறிக்கையில். அதுமுதல் காங்கிரஸ் மகாசபையின் பேருறுப்பினராக மாளவ்யா கொண்டாடப்பட்டு வந்தார். தர்க்க முறைகளாலும், உபந்நியாசங்களாலும், அவர், காங்கிரஸ் அறத்தை மக்கள் தம் கருத்தினிற் புகவைத்தார். கல்கத்தாவில் இரண்டாவது காங்கிரஸ் மகாசபையில் வருட மகோத்ஸவம் நிகழ்ந்தபின் ஹியூம் துரையவர்களின் வேண்டுகோட்படி அவர் வடமேற்கு மாகாணங்களில் சுற்றுப் பிரயாணஞ் செய்து பலரையும் காங்கிரஸ் தொண்டிலீடுபடச் செய்து அம்மாகாணங்களில் தேசாபிமானத்தைப் பெருக்கி வந்தார். அதன் பயனாக, அடுத்தபடி சென்னையில் நடைபெற்ற காங்கிரசுக்கு வடமேற்கு மாகாணங்களிலிருந்து நூற்றுக் கணக்கில், பிரதிநிதிகள் வரத் தொடங்கினர். அப்பொழுது அவர் சேவையைப் பாராட்டி வடமேற்கு மாகாணங்களின் காங்கிரஸ் காரிய தரிசியான பதவி அவருக்களிக்கப்பட்டது. அதனை அவர் பலகாலம் வகித்து வந்தார். சென்னைக் காங்கிரசுக்குப் பிறகு. ஹியூம் அவர்கள் அவாவிற் கிணங்க 1888-ம் வருட காங்கிரஸ் விழா அலகாபாத்தில் நடைபெற ஏற்பாடு செய்யப்பெற்றது. ஒரு காங்கிரஸ் வருடோத்ஸவம் நடத்தி முடிப்பதெனில் எத்துணைப் பொருளும், சிரமமும், உழைப்பும், ஏற்பாடுகளும் வேண்டியிருக்குமென்பதை, சென்னையில் நிறைவேறிய சென்ற காங்கிரசுக்குப் போயிருந்த நம்மில் பலரும் அறிவர். மாளவ்யா அவ்விஷயத்தில் மிகுந்த பாடுபட்டு நின்றார். பண்டித அஜீத்ய நாதருடன் சேர்ந்து அவர் அரும்பாடுபட்டார். பொருள் சேகரிக்க ஊர் ஊராகப் சுற்றுப் பிரயாணஞ் செய்தார். அக்காலத்தில் மக்கள் தேசநல உணர்ச்சியை இக்காலத்தை போல் பெற்றிருக்கவில்லையாதலின் பொருள் கூட்டுவது சிரமமாகவே யிருந்தது. பண்டித பிஷம்பர் நாதரும் வரவேற்புக் கழகத் தலைவராய் பெருந்தொண்டு புரிந்தார். ராய் பகதூர் லாலாராம் சரன்தாஸ், பாபு சருசந்திர மித்திரர் ஆகியோர் அவருடன் ஒத்துழைத்தனர். அப்பால் 1892-ல் அலகாபாத்தில் காங்கிரஸ் மகாசபை கூடுமாறு அம்மாகாணத் தாரால் வேண்டப்பட்ட பொழுது, பல தேசாபிமானிகளும், ஒரு சார் மக்களும் பண்டித அஜீத்ய நாதரின் மரணத்தால் நிராசையுற்று, மனந்தளர்ந்து, தம்மாலொன்று மியலாதென்று மறுத்தனர். அவ்வமயம் மாளவ்யா அவர்கள், அவர்களை தேற்றி, தீரநெஞ்சுடன் திடம்படப் பேசி, “இறப்பும் பிறப்பும் உலக இயல்பன்றோடு இதனால் தேசசேவையைப் புறக்கணித்தல் நமது மதியீனத்தை வெளிப்படுத்தும்” என்றியம்பி அவர்களை ஊக்கினார். இவ்விதம் எக்காரணத்தாலும் மனந்தளரா துழைத்து அப்பெரியார் 1908-ல் ஐக்கிய மாகாண காங்கிரஸ் மகாநாட்டிற்குத் தலைமை வகித்தார். அப்பால், 1909-ல் அகில இந்திய காங்கிரஸ் மகாசபையில் அவைத் தலைமையை யடையும் பாத்தியதையும், பாக்கியத்தையும் பெற்றார்.

பொது கௌரவ பதவிகள் :

நிற்க, பல ஆண்டுகட்கு முன்னரே மாளவ்யா அலகாபாத் நகர பரிபாலன சபையில் அங்கத்தினராகத் தேர்ந்தெடுக்கப்பெற்றார். சிலகாலம் அச்சபையின் தலைவராகவும் அவர் வேலைபார்த்துவந்தார். அதன்பின் அலகாபாத் சர்வகலாசாலையார் அவரைக் கல்விச்சபை உறுப்பினராக்கிக் கௌரவித்தனர். அலகாபாத் சட்டசபையில் ஸ்ரீஜத் பண்டித பிஷாம் பருடைய ஸ்தானத்தில் அவர் சட்டசபை அங்கத்தினராக 1902-ல் தேர்ந்தெடுக்கப்பெற்றார். அந்நாட்களில் சட்டசபையில் உண்மையான தேசாபிமானத்துடனும், சுதந்திர வேட்கையுடனும், பொறுப்புடனும் பாடுபட்டு வந்தார். அரசாங்கத்தார் கொண்டுவந்த பண்டில்கண்ட் நிலப்பராதினப்படுத்தும் மசோதா (Bundlekhand Land Alienation Bill), சுங்க மசோதா (Excise Bill), வருடாந்திர வரவு செலவுத் திட்டம் முதலியவற்றை அவர் எதிர்த்து விளங்கினார். ஆனால், அவருடைய பக்கபலமாயிருந்து போராட ஒருவருமில்லை. அப்பொழுது அடுத்த புதுச் சட்டசபையிலே அவருடைய அன்பர்கள் சிலர் தேர்ந்தெடுக்கப்பெற்று வந்தனர். அவர்களுள் செப்பருஞ்சீர்த் தொண்டர் பண்டித மோதிலால் நேரு (அவர் சுதேச பக்திக்கு இணையார்?) அவர்களும், பாபு கங்கா பிரசாத வர்மரும் அவரைப் போன்றே அஞ்சா நெஞ்சினராக உழைக்க ஆரம்பித்தனர். அவர்களது ஒத்துழைப்பைக் கொண்டு மாளவ்யா அவர்கள் மாகாண அரசாங்க நிர்வாகத்தைப் பற்றியும், அரசாங்க நிதிச் செலவின் பொறுப்புள்ள அதிகார ஸ்தானத்தைப் பற்றியும், நல்ல சாக்ஷியங் கொடுத்தார். இத்தகைய உழைப்பால் அவருக்கு “இம்பீரியல்”, சட்டசபை அங்கத்தினராக நியமனமும் கிடைத்தது.

மாணவர்க்குதவி :

கல்வி வளர்ச்சியில் மாளவ்யா கொண்ட ஊக்கத்திற்களனிற்று, சுற்றுப்புறங்களிலிருந்து வித்தையை விரும்பி அலகாபாத்திற்குவரும் மாணவர்கட்கு இருக்கத்தக்க விடுதியொன்றை, கனம் பண்டித அந்தாலாலருடன் கூடி ஆலோசித்து அவரது தக்க கூட்டுறவால் கட்டிக் கொடுத்தார். அங்கு சுகாதார முறைப்படி ஏற்ற உணவளிக்கவும் ஏற்பாடாயிற்று. அவருடைய பிரயாண குடும்பச் செலவிற்குப் போதிய பொருள் கிடைத்துவிட்டால் அதற்குமேல் அவர் பொருளிட்ட முயற்சி செய்வதில்லை. அம்மாணவர் விடுதி நாளடைவில் வளர்ந்து கலைமகளைப் போற்றும் கருத்துள்ள மாணவர்களான இளவரசர்கள் வசிக்கும் அரண்மனையைப்போல் அமைக்கப் பெற்று இன்றும் வெகு விமரிசையாக நடைபெற்று வருகிறது.

(1928 ஆம் ஆண்டு ஆனந்த போதினி Volume 13, எண் 10 மற்றும் 11-ல் இருந்து எடுக்கப்பட்ட பகுதி நகல்).

துறைச் செய்திகள்.

சென்னை தமிழ்நாடு ஆவணக் காப்பகம்.

1-10-1989 முதல் 31-12-1989 வரையில் உள்ள காலாண்டு காலத்தில் கீழ்க்காணும் நியமனங்கள், பதவி உயர்வுகள் மற்றும் மாற்றங்கள் செய்யப்பட்டுள்ளன :—

1. நியமனம்.—திரு. பி. எல்லப்பன், உதவி தர்வானாக நியமனம் செய்யப்பட்டு 20-12-1989 அன்று பணியில் சேர்ந்துள்ளார்.

2. பதவி உயர்வு.—இந்த காலாண்டில் பதவி உயர்வு ஏதும் அளிக்கப்படவில்லை.

3. மாற்றங்கள்—1-12-1989.—திரு. ஜி. ஜெயபாலன், பதிவுரு எழுத்தர் தமிழ்நாடு ஆவணக் காப்பகம், துப்புரவு பணியாளராக பதவியிறக்கம் செய்யப்பட்டு கடலூர் மாவட்ட ஆவணக் காப்பகத்திற்கு மாற்றம் செய்யப்பட்டார்.

திரு. வி. நாகேஸ்வர ராவ், சுத்தம் செய்பவர், அலுவலக உதவியாளராக தமிழ்நாடு ஆவணக் காப்பகத்திலேயே மாற்றம் செய்யப்பட்டார்.

திரு. எஸ். ரவீந்திரன், துப்புரவு பணியாளர், கடலூர் மாவட்ட ஆவணக் காப்பகத்தில் இருந்து சுத்தம் செய்பவராக தமிழ்நாடு ஆவணக் காப்பகத்திற்கு மாற்றம் செய்யப்பட்டார்.

4. பயிற்சி பிரிவு.—இந்த காலாண்டில் ஆவண மேலாண்மை பயிற்சி 6—11—1989 முதல் 13—12—1989 வரை நடைபெற்ற 77 ஆவது அமர்வில் 20 நபர்களுக்கு பயிற்சி அளிக்கப்பட்டது.

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