

The Language Problem of
Tamil Nad & its logical
Solution

- G. Devaneya Pavānar

**THE LANGUAGE PROBLEM
OF
TAMIL NAD
&
ITS LOGICAL SOLUTION**

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P R E F A C E

To speak the truth, India has no Language Problem at all. The real Language Problem of India was solved once for all most favourably for India by Raja Ram Mohan Roy, the father of modern India, so early as 1823,

It is entirely owing to the unbounded arrogance and inordinate ambition of the Hindi fanatics aroused and stimulated by the degeneracy and traitorousness of the non-Brahmin leaders of the Tamil Nad Congress, that the present language imbroglio has been artificially and arbitrarily created.

The beautiful configuration of the British-made India has been deplorably disfigured by religious fanaticism. Should we allow linguistic fanaticism also, to display its superior power of destruction of India's residuary territorial and political unity?

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1. INDIA, A MINIATURE WORLD

India is a sub-continent equal in area to Europe minus Russia before Independence. Its climate is widely varied from that of Equatorial Africa to that of Hyperborean Russia.

“The skin of the Indian peoples exhibits extreme divergences of colouring. At one end of the scale, we have the dead black of the Andamanese and the somewhat brighter black of the Dravidians of the Southern India. At the other end one may place the flushed ivory of the traditional Kashmiri beauty, and the very light transparent brown—‘wheat-coloured’ is the common vernacular description—of the higher castes of Northern India, which is hardly darker than that met with in members of the swarther races of Southern Europe. Between these extremes we find countless shades of brown, darker or lighter, transparent or opaque, frequently tending towards yellow, more rarely approaching a redish tint, and occasionally degenerating into a sort of greyish black. It would be a hopeless task to register and classify these variations. Nor if it was done, should we be in a position to evolve order out of the chaos of tints. For even in the individual, minute gradations of colour are comparatively unstable, and are liable to be affected not only by exposure to sun and wind, but differences of temperature and humidity.”
—The Imperial Gazetteer of India, Vol.-I, pp. 283—4.

According to Grierson, there are 179 languages and 544 dialects spoken in India, and according to another authority, India has 225 languages, belonging to five different families. The major spoken languages, are fifteen excluding English. There are at least as many nations as there are major languages, and as many peoples as there are minor languages in India.

Almost all the religions of the world are being practised in India with their different sects.

The Indian population is divided into thousands of endogamous castes, sub-castes and tribes, based upon one or more of the following factors: race, nationality, geographical division,

territorial region, language, occupation, instruments, colour, creed, customs and ceremonies, diet, costume, way of wearing hair, mark on forehead, mutilation or disfigurement of organ, economic condition, prerogative, mendicancy, habitation, migration, totemism, miscegeny, titular designation, dynasty and myth of origin. According to the census of 1901, there are 2,378 main castes and tribes and forty-three nationalities in India. An anthropologist can find living as well as dead specimens of all the three or four varieties of cephalic, gnathic and rhinal types everywhere in India. All the races of man, except the Red Indian, are represented by the Indian population.

The wide differences in the mode of dress of the various Indian nationalities, communities, castes and tribes, add much to the confusion caused by the natural appearance of Indians, and it is impossible even for an Indian to identify an unknown compatriot, unless the latter bears an identity disk or mark.

In truth, some Indians are mistaken for Africans, while some for Europeans.

The population of India even excels that of Africa, in its motely character.

2. TAMILAGAM IN THE 17th AND 18th CENTURIES.

The ancient tripartite Tamil country had disintegrated long ago, and the language of the Chera territory already changed into Dravidian. The Pandiya and Chola Kings had disappeared from the scene for good, and their territories were amalgamated and divided into several warring principalities under changing suzerainty.

Territorial conquest was deemed the highest duty and a meritorious act of an ideal king in those days, and every ambitious ruler was engaging himself in frequent or incessant wars throughout his lifetime. India, particularly Tamil Nad, was being tortured with war, famine, anarchy and plunder. Even during short intervals of nominal peace, the subjects were subjected to religious persecution and tyranny of tax-farmers. It was also said

by some centenarians at the beginning of this century, that virginity of fair maidens and chastity of beautiful wives were liable to violation by debaucherous chieftains and robbers.

A perusal of the following works will enable the reader to understand, how miserable and insecure the common man's life was in Tamil Nad during the 17th and 18th centuries.

- (1) South India and Her Muhammadan Invaders.
- (2) Nayaks of Madura.
- (3) Nayaks of Tanjore.
- (4) A History of Gingee and its Rulers.
- (5) Tamilaham in the 17th Century.

3. THE ORIGINAL AIM OF THE EAST INDIA COMPANY,

“The English Company, however, was a purely private organisation, and the end it had in view was trade, not conquest or government. For many years its sole business in India was to exchange the glass-ware, cutlery, woolen cloth, silver and gold coins or bullion of Europe for spices and gems, the muslins and calicoes produced in the country.”

—T.H.I., p. 246.

4. WHY THE EAST INDIA COMPANY BECAME A MILITARY POWER.

“Just as the Portuguese had to do battle with the Arabs at the beginning of the sixteenth century for the command of the sea, so now a century later the English had to meet the Portuguese”

—Ibid. p. 247.

“Meanwhile the Mughal Empire was breaking up. Surat was twice plundered by the Marathas, though the English, by showing a bold front, had saved their factory amid the general

loot. The prevalent disorder was such in 1684 that the Directors wrote, 'Though our business is only trade and security, we dare not trade boldly, nor leave great stocks.....where we have not the security of a fort.'

Ibid. p. 249.

These were significant words, because they show how the Company was departing from the Roe Policy of 'quiet trade' to one of armed trade. The action of Shāyista Khān, Viceroy of Bengal, brought about a crisis. Although the Company held an imperial farmān, exempting their traffic from the payment of local customs, the Viceroy imposed a duty upon it. The Directors considered that they had to choose between allowing their servants to be plundered and insulted by every local authority and resisting by force. They were convinced that the Indian rulers would not cease from trampling upon their agents "till we have made them as sensible of our Power, as we have of our Truth and Justice". They, therefore, declared war upon the Great Mughal."

"This first struggle of the English with the sovereign power of India is noteworthy, because it drew from them the earliest expression of a political aim. In 1687 the Directors wrote to the Council of Madras, directing them to establish such a 'Polity of civil and military power, and create and secure such a large Revenue as may be the foundation of a large, well-grounded sure English Dominion in India for all time to come.' The first phase in the intercourse of the English with India was over. There did not exist a paramount political power in the country which could guarantee them security. They looked no longer to *farmāns* for defence, but to their own arms."

—Ibid. p. 250.

5. HOW THE EAST INDIA COMPANY BECAME THE PARAMOUNT POLITICAL POWER IN INDIA.

The East India Company had gained territories or suzerainty over Native States in India in the following five ways :

(1) *Military Conquest :*

The Company wrested from Tipu the districts on the frontiers in the Carnatic and the Malabar Coast as a result of the III Mysore War in 1792, and took over Coimbatore and the remaining districts of the West Coast as that of the IV Mysore War in 1799.

2. *Reward for Military Assistance*

E. g. Mīr Jāfar, the Nawab of Bengal, “made over to the Company the revenues and administration of the district round the English settlement, which became known as the Twenty-four Parganas,” as a price for the military help he got from it in gaining victory over Sirāj-ud-daula, who was captured and put to death.

Ibid. p. 278.

3. *The System of Subsidiary Alliances*

“The political plan which Lord Mornington, early adopted, in disregard of the policy of non-intervention, is known as the system of Subsidiary Alliances. All these were of one pattern. Their common aim and result was to bring the various States of India within a protectorate, or ‘general defensive alliance’, in which the British were recognized as the suzerain power. On the one hand, the Company took upon itself to defend its feudatories against external invasion [and internal rebellion; while on the other hand, the Princes thus protected continued to exercise to the full the functions of internal sovereignty and civil administration. The feudatory Prince was required, as a rule, to receive a Resident and a contingent of British troops within his dominions setting aside certain revenues for their support; and he renounced the right to enter into negotiations with other States or to take Europeans, other than the British, into his employ, without the consent of the Company. The Paramount Power, on its part, promised to abstain from interference with his internal government. Of this general character were the treaties concluded by Lord Mornington with the Nizām, the Peshwā, Bhonsle, Sindhe, the Nawab Wazir and the Regency Government of Mysore, though all the particular features may not be present in every case.”

Ibid. p. 318.

4. *Annexation by Lapse*

When a Native Ruler died without a natural issue, his State was annexed to the British territory, generally, after 1834.

<i>Name of State</i>	<i>Year of Annexation</i>
Sātārā	1848
Jaitpur	1849
Sambalpur	„
Baghat	1851
Udaipur	1852
Nagpur	1853
Jhānsī	„

5. *Annexation on Account of Misrule*

E. g. Oudh in 1856.

Nasir-ud-daula, the Nizam of Haidarabad owed large arrears to the Company for the pay of the Haidrabad Contingent, as he had entrusted the government of his State entirely to his ministers who had borrowed enormous sums of money at exorbitant rates of interest, and as a special case, he was persuaded by Lord Dalhousie to hand over the Berars to be administered by the Company.

6. THE PROGRESSIVE REFORMS OF THE BRITISH ADMINISTRATION OF INDIA.

(1) *Charter of Elizabeth*

The East India Company was established by Elizabeth's Charter in 1600 with legislative powers, and the Governor General at Fort William assisted by four Councillors had to govern Bengal and superintend and control the presidencies of Madras and Bombay, while a Supreme Court at Fort William consisting of a Chief Justice and three Judges was to deal with all crimes and disputes among Her (His) Majesty's subjects.

(2) *Pitt's India Act of 1784*

This Act provided for the appointment of the Governor-General by the Court of Directors of the E.I. Company instead of the Crown, and the establishment of a Board of Control to represent British Crown and direct and control all civil and military operations of the Company.

(3) *The Charter Act of 1813*

This Act converted the E.I. Company into a purely political body holding its territories in trust for the Crown, and laid down that "no native of India, nor any natural born subject of His Majesty, should be disabled from holding any place, office or employment, by reason of his religion, place of birth, descent or colour."

(4) *The Charter Act of 1853*

By this Act, the first Indian Legislative Council, composed of six members nominated from the Provinces, was established.

(5) *The Act for the Better Government of India 1858*

By this Act, which was a sequel to the Sepoy Mutiny, the Government of India was transferred to the Crown, and the entire control passed to the Secretary of State for India acting in concert with a Council.

(6) *India Council Act of 1861*

This Act created Provincial Legislatures in Bengal, Bombay, Madras, North Western Provinces and the Punjab, and also enlarged the Central Legislative Council.

(7) *India Council Act of 1892*

This Act, (1) increased the size of Central and Provincial Legislatures, (2) widened opportunities for criticism and enquiry, (3) afforded rights to discuss the annual financial statement, and (4) introduced nomination on the recommendation of various bodies.

(8) *The Council Act of 1909 or "Minto-Morley Reforms"*

By this reformatory measure, the size of the Legislatures was further widened, and non-official majority introduced. Members were both elected and nominated. Full discussions of matters of public interest were allowed and a division on them permitted. An Indian was appointed in the Viceroy's Executive Council and also in the Executive Councils of the three Presidency Provinces.

(9) *Government of India Act of 1919*

This Act introduced Diarchy in the Provinces, one part of the Government consisting of the Governor and his Executive Council and dealing with the reserved subjects', and the other part, of the Governor and his Ministers and dealing with the residuary subjects.

(10) *Government of India Act of 1935*

The main features of this comprehensive Act were the following:—

(1) An All-India Federation of the Provinces of British India and Indian States.

(2) Provincial Autonomy.

(3) Responsible Government.

(4) Separation of Burma.

(11) *The Indian Independence Act of 1947*

By this consummative Act, India attained complete Independence.

7. EVIDENCES OF HOW THE INDIANS WERE GRADUALLY TRAINED AND PREPARED BY THE BRITISH FOR SELF-GOVERNMENT.

(1) *Lord Macaulay's Good Wish*

Macaulay, on the occasion of the enactment of the Charter Act of 1833, said :

“It may be that the public mind of India may expand under our system till it has outgrown that system ; that by good government we may educate our subjects into a capacity for better government ; that having become instructed in European knowledge that may in some future age, demand European institutions. Whether such a day will ever come I know not. But never will I attempt to avert or retard it. Whenever it comes it will be the proudest day in English history.”

(2) *Queen's Proclamation (Nov. 1, 1858)*

After the Government of India was transferred to the Crown Queen Victoria proclaimed:

“We hold ourselves bound to the natives of our Indian territories by the same obligations of duty which binds us to all our other subjects, and these obligations by the blessing of Almighty God we shall faithfully and conscientiously fulfil.”

(3) *King Edward's Proclamation*

King Edward VII proclaimed to the Princes and People of India on Nov. 2, 1908 through Lord Minto :

“From the first, the principle of representative institutions began to be gradually introduced, and the time has come when, in the judgement of my Viceroy and Governor-General and others of my councillors, that principle may be prudently extended.”

(4) *King George's Message*

King George V repeated the above pledges on ascending the throne in 1911.

(5) *Mr. Bonar Law's Statement*

Mr. Bonar Law, at a great meeting at the Guild Hall, held on May 18, 1915, said :

“We might see a Parliament of the British Empire, in which every part of that Empire, proportion to its resources and its numbers would share in the duty and the honour of ruling the British Empire.”

(6) *Declaration of August 21, 1917*

Mr. Montague, while making the declaration of August 21, 1917, in the House of Commons, assured the people of India of the policy of His Majesty's Government, viz., "the gradual development of self-governing institutions with a view to the progressive realisation of responsible government in India."

(7) *Preamble to Government of India Act 1919 and 1935*

It is the declared policy of Parliament to provide for :

"The increasing association of Indians in every branch of the administration and the gradual developments of self-governing institutions with a view to the progressive realisation of responsible government in British India as an integral part of the British Empire."

(8) *His Majesty's Message*

The historic message of His Majesty read by H. R. H. The Duke of Connaught in inaugurating the Council of State and Legislative Assembly on February 9, 1921, runs :

"For years, it may be for generations, patriotic and loyal Indians have dreamed of Swaraj for their motherland. Today you have beginnings of Swaraj within my Empire and widest scope and ample opportunity for progress to the liberty which my other Dominions enjoy."

(9) *Mr. Churchill's Declaration*

Mr. Winston Churchill spoke in the Imperial Conference in 1921 as follows :—

"We owed India that deep debt and we looked forward confidently to the days when the Indian Government and people would have assumed fully and completely their Dominion Status."

(10) *Mr. Mac Donalad's reference to Dominion Status*

Mr. Ramsay Mac Donald, the Prime Minister of England speaking on July 2, 1928, observed :

“I hope that within a period of months rather than years there will be a new Dominion added to Commonwealth of our nations, a Dominion of another race, a Dominion that will find self-respect as an equal within this Commonwealth. I refer to India ”

At the end of the 1st R. T. C. on Jan. 19, 1931, Mr. Mac Donald, reiterating the policy of the previous Labour Government, questioned in the following manner the propriety of those who doubted.

“Pledge after pledge had been given to India that British Raj was there not for perpetual domination. Why did we put facilities for education at your disposal? Why did we put in your hands text-books from which we draw political inspiration? If we meant that the people of India should for ever be silent and negative, subordinated to our rule, why have our Queens and our Kings given you pledges? Why has our Parliament given you pledges?”

11. *Lord Irwin's Declaration*

Lord Irwin, when he was Viceroy, declared on Oct. 31, 1929, on his return from England,

“In view of the doubts which have been expressed both in Great Britain and India, regarding the interpretation to be placed on the intentions of the British Government in enacting the statute of 1919, I am authorised on behalf of His Majesty's Government to state clearly, that in their judgment it is implicit in the Declaration of 1917, that the natural issue of India's Constitutional progress as there contemplated is the attainment of Dominion Status,”

12. *Mr. Wedgwood Benn on India's Status*

Mr. Wedgwood Benn, the Secretary of State for India, speaking in the House of Commons on Dec: 18th, 1929, observed :

“Just as in the history of every Dominion, it has not been a matter of legislative change, but of use, custom, want and tradition which have built up these powers; the same procedure is proceeding rapidly in the case of India today.....We have

tried to prove the sincerity of our pledge when we said : ' We desire to see India reach Dominion Status.'

The powers referred to by Mr. Wedgwood Benn were those exercised by Indian representatives in various event's during the period 1919-1929.

Plenipotentiaries on behalf of India signed the Treaty of Versailles in 1919, and India became a separate entity and an original member of the League of Nations.

India had an Indian acting as High Commissioner.

India sent out to South Africa a distinguished Indian to negotiate in regard to the Indians there.

India had played a large part in international labour matters, and had a seat on the governing body of the International Labour Office.

India was separately represented at the Five-Naval Power Conference in London.

13. *Lord Willingdon's Assurance*

At the Chelmsford Club Dinner at Simla, on June 27, 1931,

H. E. Lord Willingdon affirmed :

"We are all working rapidly towards the time when Indians will take over the administration of their own affairs....."

(14) *Lord Linlithgow in 1940*

Lord Linlithgow, at the Orient Club, Bombay, on January 10, 1940, stated :

"His Majesty's Government's objective of India is full Dominion Status. Dominion Statute too of the Statute of Westminster variety....."

The British policy was not in any way insincere or procrastinatory. India being a huge jumble of heterogeneous nations and peoples, administratively divided into British India and

Indian States, and politically torn into several Parties, the British Government, actuated by a high sense of duty and justice, wanted a period of transition during which the rights of minorities could be secured.

This is clear from the following statement of Mr. Mac Donald at the first R. I. C.

“The view of His Majesty’s Government is, that responsibility for the Government of India should be placed upon Legislatures, Central and Provincial, with such provisions as may be necessary to guarantee, during a period of transition, the observance of certain obligations and to meet other special circumstances, and also with such guarantees as are required by minorities to protect their political liberties and rights.”

But, the headstrong and power-mad Congress Party hastily drove out the British, whose premature withdrawal has resulted in the opening of Pandora’s box rather than establishment of earthly paradise promised by Congress Leaders. Partition of India, the Chinese aggression, want of stable peace and loss of National property, repatriation of Indian emigrants with loss of property, and lessening of opportunities for learning improved methods of production are some of the evils that have come in the wake of Independence.

Failure of adult franchise, frequent floor-crossing of legislators, want of political morality, absence of any sense of punctuality, the language conflict, placing of party interests above those of the Union and frequent occurrence of pandemonium in Parliament - all go to prove only the immaturity of Indian statesman ship.

Foundation of University Education in India in 1857.

In accordance with the famous despatch of Sri Charles Wood in 1854, which declared :

“Among many subjects of importance, none have stronger claim to an attention than that of education. It is one of our most sacred duties to the nation, to be the means, as far as it ties in us, of conferring upon the natives of India those vast moral

and material blessings which flow from the general diffusion of useful knowledge, and which India under Providence derive from her connection with England."

The Foundation of University Education was laid in this country with the establishment of the Universities of Calcutta, Bombay and Madras in 1857, the necessary legislation incorporating them having been framed on Jan. 24th, July 18th and Sep. 15th of the year, respectively.

Thus, due to the British rule in India, Indians have been and are immensely fortunate in getting the best pattern of western education.

Not for recruiting " Babus "

Why English was introduced ?

" Sir,—So eminent a savant as Dr. D. S. Kothari, Chairman of the Education Commission, has in a recent communication to the Press, been reported to have asserted that the English language was introduced in India by the British Imperial rulers to provide them with "babus" or clerks! Is it true?

" As early as 1813, the British Parliament, in renewing the Charter of the East India Company, directed that a sum of a lakh of rupees should be earmarked for the "revival and promotion of literature" and "the introduction of a knowledge of science" among Indians. The Committee of Britishers, appointed by the Government of India to formulate plans to implement the directive, was equally divided between Orientalists, who advocated that Sanskrit and Arabic literature should be promoted through the media of Sanskrit and Arabic, and the Anglicists, who advocated that modern European literature and science should be promoted through the medium of the English language.

Ten years later, in 1823, Raja Ram Mohan Roy, the Father of modern Indian Renaissance, opposed, in his famous letter to the Governor-General, Lord Amherst, the Government's proposal to start a Sanskrit College in Calcutta with Sanskrit pandits, who could only "load the minds of youth with grammatical niceties and meta-physical distinctions of little or no practical

use" like the pre-Baconian education in England, and pressed that Government should impart modern education in sciences like Physics, Chemistry, Anatomy and other "useful" subjects, through the English language by British experts.

Mr. J. P. Naik, Secretary to the Kothari Commission and joint author of History of Indian Education and a champion of regional languages as media, admitted that Raja Ram Mohan Roy and enlightened Indians in Bengal had advocated the study of modern English language and literature through the medium of English for the acquisition and spread of knowledge of modern sciences among Indians. He also admitted that Indians desired English education before the time of Lord Macaulay and, being unable to get it from the Government, sought it from Christian missionary institutions !

In his Minute of February 2, 1835, Macaulay recorded that Indians preferred the English medium to Sanskrit and Arabic. In proof of it, he pointed out that Government had to pay, or bribe, students to study Sanskrit and Arabic while students paid to learn English and that books in English sold several times those in Sanskrit and Arabic ! Lord Auckland, Governor-General, recorded that Indian youths would not attend vernacular medium schools and preferred the English medium schools !

In 1870, Raja Rajendralal Mitra, President of the British India Association, opposed vigorously the proposal to withdraw Government aid to English medium institutions. In the course of his forthright speech, he recalled that Raja Ram Mohan Roy "one of the noblest" of Indians, had heartily joined the Anglicists and powerfully opposed the mistaken view of the Orientalists. He added that the language of England had the greatest commendation for Indians and that none of the sciences of modern Europe could be more readily acquired than through the medium of English, and that, even for a thorough study of Sanskrit, a competent knowledge of English literature was essential. He asked : "Can we afford to give up such a lamp-such an Alladin's lamp of knowledge-for the sake of a mistaken patriotism?"

The Anglicists, Raja Ram Mohan Roy before Macaulay, and Raja Rajendralal Mitra after him, invited and insisted on

English to promote modern knowledge, particularly modern Sciences, in India and not for providing "babus" to the British rulers ! — Letter to the Editor of the Mail by P. Kothanda Rao, Bangalore, November 25, 1967.

3. BENEFITS OF THE BRITISH RULE IN INDIA.

The Britisher came here as godsend and brought the whole of the erstwhile greater India under his sway, not only by his military might but also through the adoption of a bold political plan, which included the system of Subsidiary Alliances and the doctrine of Annexation by Lapse, and unified it for the first time in the history of India. He brought back stable peace to the sub-continent, and the peasants heaved a deep sigh of relief. He opened the gates of modern scientific and technological knowledge, and educated all classes of Indians irrespective of caste, creed, colour or country. He worked for the intellectual advancement of Indians in general and the social uplift of the down-trodden in particular; introduced an efficient administration; set up impartial judiciary; raised a powerful army and built the Royal Indian Navy; established excellent railway and postal systems; connected England and India by Telegraphy and Air Service; excavated mines and collieries; built irrigation and power dams; erected gigantic and magnificent edifices, produced illustrious national leaders like Gandhi and Nehru; paved the way for Democratic Republic and finally withdrew amicably and gracefully.

The greatest good the Britisher did to the Indians was the unification of India, which cannot be denied even by his worst enemies, and which could have never been achieved but for the British Administration.

Had the Indian States only continued to enjoy their sovereignty no Mahatma Gandhi or a Jawaharlal Nehru could have returned home alive, after uttering even a single word against the ruler of any of them on the public platform.

The ubiquity of Brahmins and universality of Sanskrit studies are no indication of oneness of India, anymore than the clergymen and Biblical studies are of that of Christian Europe.

Even the ancient Tamilian conquerors like Senguttuvan, Karikālan and the Lemurian Pandian vaguely referred to by the author of Silappadikāram, only made a display of their superior power over India and never dreamt of bringing the whole area under a single or uniform government.

The Original Might of the Indian States.

After the collapse of the Mughal Empire, India was divided into numerous dependent and independent States, which may be grouped as follows :

1. Muslim States, 2. Maratha States, 3. Rajput States,
4. Sikh States, 5. Dravidian States, 6. Orissa States.

The political status of the major States was frequently changing.

The Indian States under the British sovereignty in 1935 numbered 584, and as distinguished from the British Provinces, comprised 39 per cent of the area and 23 per cent of the population of India. The principal of them were 119, and of these, three had an area of more than 70,000 sq. miles ; ten, over 12,000 sq. miles ; nine, above 5,000 sq. miles ; and forty-one, upwards of 1,000 miles.

<i>Name of State</i>	<i>Area in sq. miles</i>	<i>Name of State</i>	<i>Area in sq. miles</i>
Jammu and Kashmir.	85,885	Bikaner	23,317
Hyderabad	82,698	Bhawalpur	16,434
Kalat	73,278	Jaisalmir	16,062
Jodhpur	36,021	Jaipur	15,590
Mysore	29,475	Rewa	13,000
Gwalior	26,367	Udaipur	12,923

Travancore had only an area of 7,625 sq. miles. Bhutan (18,000 sq. miles) is still a semi-independent State.

But for the disarmament and surrender of sovereignty of the Indian States, and the strengthening of the Congress Party with the Federal Army, India could have never become independent of the British and attained the present political status. This fact should be deeply thought of by those who talk glibly of abolition of privy purses now. The sacrifice on the part of the Indian States in acceding to the Federation was really very great.

Even zamindaris of the type of Nerkattuñjeval or Pāñjālan-guṛicci, which existed all over India in thousands, would not have tolerated any seditious speech or disloyal act within their jurisdiction, had not the Congress leaders and propagandists enjoyed freedom of travel and freedom of speech all over India as British subjects.

Can anyone, whether a native or a foreigner, make a seditious speech within Switzerland (Area : 15,944 sq. m. population—5,610,000) or Luxembourg (Area : 999 sq. m. population—329,800) or Liech-tenstein (Area : 65 sq. m. population—18,400) or Austria (Area : 32,376 sq. m. population—7,215,000), or Belgium (Area : 11,800 sq. m. population—9,828,100) or Czechoslovakia (Area : 53,700 sq. m. population—14,057,700), on the plea of unification of Europe or Western Europe? Even Monaco (Area . 0 50 sq. m. population—22,500), an independent tiny principality in the South of France, and the smallest State in the world, is enjoying a sort of constitutional monarchy.

The population of Mysore is 23,586, 772, and that of Jammu and Kashmir, 35,60,976.

It was entirely owing to the British military might, statesmanship and philanthropy, that the Indian rulers had to abdicate their thrones automatically and simultaneously when the British withdrew, though it smacked of betrayal or breach of covenant on the part of the latter.

Had the Indian rulers only set up parliamentary or constitutional monarchy in their States, the chances of alienating them from their subjects would have been very remote. But they never dreamt that the British would leave India for good.

It was only because of the British withdrawal, that the French and Portuguese also had to follow suit.

9. BRITISH ORIGIN OF THE INDIAN NATIONAL CONGRESS

The following extracts are from 'The History of the Indian National Congress' by B Pattabhi Sitaramayya.

"There were serious defects in British administration which were pointed out and sought to be remedied by sympathetic British officials like Mr. Hume." —p. 9.

"The peasantry was oppressed by certain "notorious practical grievances" referred to by Mr. Hume in his celebrated letter to Sir, Auckland Colvin." —p. 10.

"These ill-starred measures of reaction, "writes Sir William, "combined with Russian methods of Police repression brought India under Lord Lytton within measurable distance of a Revolutionary outbreak and it was only in time that Mr. Hume was inspired to intervene." Something more : Mr. Hume had unimpeachable evidence that the political discontent was going underground. He came into possession of seven volumes containing reports of the seething revolt incubating various districts, based upon the communications of the disciples of various gurus to their religious heads..... Such were agrarian riots of the Deccan in Bombay. Hume thereupon resolved to open a safety valve for this unrest and the Congress was such an outlet. It was at this time that he conceived the idea of bringing into existence a national gathering of Indians and to that end addressed to the graduates of the Calcutta University, on the 1st of March 1883, a soul-stirring letter in which he asked for fifty men, good and true, men of unselfishness, moral courage, self-control and active spirit of benevolence. "If only fifty men, good and true, can be found to join as founders, the thing can be established and the further development will be comparatively easy."

"The Indian Union started by Mr. Hume after his retirement from the Civil Service is also supposed to have been instrumental in convening the Congress. Whatever the origin,.....we come to this conclusionthat the need of such an organisation was being felt, that Mr. Allan Octavian Hume took the initiative, and that was in March 1885, when the first notice was issued convening the first Indian National Union to meet at Poona in the following December." —p. 16.

“ Mr. Hume’s idea was originally to allow provincial organisations like the Indian Association of Calcutta, the Presidency Association of Bombay, and the Mahajana Sabha of Madras to take up political questions, and the All-Indian National Union to concentrate more or less on social questions, He consulted Lord Dufferin who had recently come out as Viceroy, and the advice he gave cannot be better rendered than in the words of Mr. W. C. Bonnerjee who wrote in his ‘Introduction to Indian Politics,’ published in 1898, as follows :—

“ It will probably by news to many that the Indian National Congress, as it was originally started and as it has since been carried on, is in reality the work of the Marquis of Dufferin and Ava when that nobleman was the Governor-General of India..... Lord Dufferin had made it a condition with Mr. Hume that his name in connection with the scheme of the Congress should not be divulged so long as he remained in the country, and his condition was faithfully maintained and none but the men consulted by Mr. Hume knew anything about the matter.”
—pp. 22-24.

“ Having already armed himself with the blessings of the Viceroy in India, Mr. Hume proceeded to England and consulted Lord Ripon, Lord Dalhousie, Sir James Caird, John Bright, Mr. Reid, Mr. Slagg and other eminent men before he started the Congress. Under their advice he organised what became the nucleus of the Indian Parliamentary Committee in England to act for India by obtaining pledges from candidates for Parliamentary election.”
—pp. 25 & 26.

“ At 12 noon, on Dec. 28th, 1885, in the Hall of the Gokuldas Tejpal Sanskrit College, the First National Congress met. The first voices heard were those of Mr. A. O. Hume, the Hon. Mr. S. Subrahmania Aiyar and the Hon. Mr. K. T. Telang, who proposed, seconded and supported the election of the first President, Mr. W. C. Bonnerjee.”
—p. 27.

“This was the claim put forward by Gandhi at the second R. C. T..... :—

“The Congress is, if I am not mistaken, the oldest political organisation we have in India..... It is a matter

of the greatest pleasure to me to state that it was first conceived in an English brain. Allan Octavian Hume we knew as the Father of the Congress.” —p. 30.

10. BRITISHISM VERSUS BRAHMINISM

The Britisher :

1. Came here with money and merchandise to exchange for some other commodities.
2. Moved with all Indians as a fellow being.
3. Represented his mother-tongue only as a form of human speech.
4. Abolished caste system in the public sphere and united all Indians into one political society.
5. Selected his domestics including cooks and butlers from the lowest class of Indians and elevated them intellectually and socially.
6. Introduced scientific education and intellectually elevated all Indians alike.
7. Made higher education common to all.

The Brahmin :

- Came here empty-handed and empty-headed only to extort all necessities of life from the Tamilians and Dravidians.
- Posed himself as an earthly god.
- Misrepresented his ancestral tongue and his semi-artificial composite literary dialect as of celestial origin.
- Divided the indigenous population into four major and numerous minor endogamous and unsociable castes on congenital basis.
- Pretends even now to be too high to dine even with members of the highest class of the indigenous society at a homely table.
- Irrationalised the indigenous peoples through absurd myths and cock-and-bull stories.
- Restricted higher education to Brahmins as far as possible, and relaxed his regulation regarding occupation in the case of Brahmins.

*The Britisher :**The Brahmin :*

- | | |
|---|--|
| <p>8. Never suppressed Tamil though he didn't develop it.</p> <p>9. Admitted the foreignness of all loan words in English.</p> <p>10. Dispensed justice impartially.</p> <p>11. Proved to be a social emancipator of the Tamils.</p> <p>12. Exercised power which controlled Indians only physically.</p> | <p>Ever suppressed Tamil systematically and avowedly from the very beginning.</p> <p>Never admitted the foreignness of any word and boasted that sanskrit as a divine language could never borrow any word from any other language.</p> <p>Administered justice on communal basis, and Brahmins enjoyed immunity from capital sentence.</p> <p>Proved to be an all-round enslaver of all the aboriginal peoples.</p> <p>Exploited the primitive credulity of the ancient Tamil Kings, and through them secured a deadly grip over the masses, which is affecting them even today physically, mentally and spiritually.</p> |
|---|--|

Hierocracy or enjoyment of prerogative by the priestly class had been a common feature all over the ancient world. But indiscriminate and whole-sale deification of Brahmins in ancient Tamil Nad had no justification at all, Saivism and Vaishnavism, the two major religions of Tamil Nad, being entirely Tamilian in origin. The vandalistic and anti-Tamilian atrocities perpetrated by the original Brahmin colonists of South India and their descendants, have gradually dehumanized the Tamilians, as a result of which, some of the vital intellectual faculties have either become extinct or have aborted in many of the descendants of the latter, even in the present generation.

One such anti-Tamilian and anti-Dravidian institution is described in the following letter written by Robert De Nobili in 1610.

‘In Madura there are more than ten thousand students, distributed in different classes of two to three hundred. These students are all Brahmins, for only they have the right to apply themselves to the acquisition of higher knowledge; the other castes, especially the Vaisyas and the Sūdras are excluded from it. In order that the students may not be distracted by the necessity of providing for their maintenance, Bisnagar and the Great Nayaka have made splendid foundations, whose revenues are sufficient for the remuneration of the masters and the subsistence of all the students. Their higher studies are divided into several courses.’

In this way the average Tamilian or Dravidian has been made to disinherit much of the genius of his pre-Aryan ancestors.

11. EMERGENCE OF THE JUSTICE PARTY

Christianity, Islam, the British Administration of India, the English education, and the revival of ancient Tamil literature and discovery of pre-Aryan Tamil civilization—all had their share in rousing the social and political consciousness of the Tamilians and Dravidians, which gathered strength under eminent leaders like Sri P. Thiagaraja Chettiyar and T. M. Nayar who, seeing the inordinate injustice done to the indigenous Tamulic race by the immigrant Brahmin community, which forming only three per cent of the population enjoyed ninety-seven per cent of public appointments, started a vigorous campaign for the uplift of the Tamilians and Dravidians and set up the Justice Party, which took up the reins of the diarchic government in Madras‘ dispensed divine justice, for about quarter of a century, and has left a glorious and ineffaceable record, which is copied by all successive governments in fulfilment of social and political obligations to the various sections of the public.

It should be noted, that though the Justice Party was "buried 5000 fathoms deep", its spirit entered the non-Brahmin section of the Congress Body and inspired it, so that it was possible for the Tamil and Dravidian States to have non-Brahmin premiers and for Mr. Kamaraj to supersede Mr. C. R. in the Congress hierarchy.

12. ANTI-TAMILIAN ORIGIN OF THE TAMIL NAD CONGRESS

Ever since the original Brahmin colonists of South India established their social supremacy in Tamil Nad by fraudulent means, they and their descendants had been enjoying the fat of the land, and monopoly of State-aided free higher education.

The Justice Party, in order to remove the age-long social injustice done to the Tamilians and Dravidians, enacted legislation that thenceforward the Brahmins should get only three percent of public posts, in proportion to the numerical strength of their community.

Infuriated by this strong measure, the Brahmin leaders belonging to all sects immediately met together, discussed ways and means of regaining their dominance and came to the conclusion, that unless the British were driven out of India they could never achieve their aim. With this end in view, they introduced the so-called "National Movement" into South India and organized the Congress Party of the Madras Province; enlisting the active support of all sorts of un-enlightened and selfish Tamilian and Dravidian elements, in order to give a national hue to the Brahmin Party.

The Tamil Nadu Congress, as a constituent of the Indian National Congress, came into existence in 1941. After the Re-organization of the Indian Federal States on Linguistic basis in 1956, the Tamil Nad Congress became a perfectly linguistic unit.

The anti - Tamil nature of the T. N. C. is still conspicuous by its language policy, and utter neglect of Tamil language, literature and culture, identifying Tamil with the D.M.K.

The deliberate and decided discountenancing of Mr. G. Doraisami Naidu of Coimbatore, an industrial magante and eminent inventor, the Potential Edison of India, by the T.N.C. as well as by the I. N. C., even at the expense of Indian economy, is the best indicator of the Congress Party's rancour of enlightened Tamilians and Dravidians. It also betrays the party's lack of true patriotism.

None of the Congress Ministers of Tamil Nad was either a Tamil scholar or a Tamil-lover. The Congress leaders of Tamil Nad as betrayers of Tamil, cannot represent the State any more. Blind cannot lead the blind, much less the keen-sighted.

The greatest act of suppression of Tamil in our own time, under our very nose, is the compilation of the Madras University Tamil Lexicon, the most unscientific work ever published by a university. It abounds with all sorts of errors, the chief among them being the following.

1. Non-inclusion of hundreds of simple words and thousands of compound words and idioms.
2. Erroneousness of definitions and meanings.
3. Misrepresentation of almost, all Tamil basic words as Sanskrit.
4. Inexhaustiveness of meanings of words.

13. RECRUDESCENCE OF BRAHMINISM.

The Justice Party disliked the withdrawal of the British only because of its Aryo-phobia and not from any want of patriotism. The fear the Justicites expressed is fully justified by what have come in the wake of Freedom. They are as follows :

(1) Re-Brahminisation of Staff in public offices to the possible extent.

What was built during a period of 23 years was pulled down by a stroke of the pen. "One step forward and two steps back,"

(2) Introduction of Compulsory Hindi in Tamil Nad against the will of the Tamils.

(3) Misrepresentation of Tamil language, literature and culture by Brahmin authors and historians.

(4) Rewarding of Sanskrit scholars and promotion of Sanskrit studies at the expence of Tamil.

(5) Suppression of Tamil with the help of betrayers and venal professors of Tamil in all ways possible.

(6) Prevention of orthodox and genuine Tamil scholars from being appointed to responsible posts in the Tamil department, either of Government or of a University.

(7) Avoidance of participation by true Tamil scholars in International Seminars of Tamil Studies.

The Quala Lumpur International Tamil Conference of 1966 was only a farce, as presence of all the scholars of the orthodox school was studiously avoided.

Brahminism is an anti-Tamil and anti-Tamilian Institution, whose activities are carried out not only by Brahmins but also by slavish Tamilians with selfish ends.

Very often mediocre talents shoot into prominence by adopting Quislingite methods and suppressing superior talents to the detriment of public good and national culture.

Irresponsible and damaging statements about Tamil language and literature by two ill-informed Brahmin Scholars (one a Bengali, and the other a Konkanī) in the Gazetteer of India, Vol. I, have led to the following caution on the backside of the inner title-page of the publication.

“The views expressed in this volume are those of the contributors and not of the Government of India.”

14. TAMIL NAD NOT YET FREE

The mere withdrawal of the British from India doesn't constitute freedom of Tamil Nad. The Brahmin or North-Indian conception of freedom is diametrically opposed to that of the Tamilian, to whom the British rule was rather a blessing than a curse.

Brahminism is an octopus, doing excessive harm to the Tamilian or Dravidian life with its eight arms, social, economical, linguistic, literary, cultural, educational, religious and political. Britishism was an effective antidote against Brahminism.

Mr. Jinnah wanted freedom from both Hinduism and Britishism. Freedom from the latter alone was no freedom to him at all. In the same way, the Tamilians and Dravidians wanted freedom from both Brahminism and Britishism. Even twenty three years of Justicite rule couldn't eradicate Brahminism, which, on the contrary, became strengthened through the Congress Organization, and on the withdrawal of the British suddenly grew again to its full stature, and began to exercise unbounded and unbridled authority in the linguistic and political fields.

Tamilians who are already shackled with Sanskrit are now being handcuffed with Hindi, and unless and untill these two bonds are shattered, there is no freedom for Tamil Nad.

If Tamil Nad is to get real freedom, the following changes should be effected immediately or in the near future.

All public worship and ceremonies in temples should be conducted in Tamil either by Tamilians or by Brahmins.

Hindi should be deleted in the curriculum of Studies, except in schools where Hindi-speaking students predominate or are numerically strong enough to justify opening of a Hindi section of any class or standard.

Hindi name-boards and sign-boards put up at public offices should be hauled down.

All postal forms intended for use in Tamil Nad should be printed in Tamil and English only.

The Union Anthem should not be sung in any other language than in Tamil. A close Tamil lyrical rendering of "Jana gana mana" should be sung in the same tune.

Inscription on coins should be in Tamil also along with English and Hindi.

The Dakshina Bharat Hindi Prachar Sabha should be asked to wind up its business in Tamil Nad forthwith, as its activities have proved detrimental to Tamil, and are likely to have a deliterious effect on the Tamils.

Freedom dosen't mean change of master, and freedom of Tamil Nad owing allegiance to Hindi-speakers.

15. FALLACY OF THE CONGRESS CREED.

As the final result of the age-long operation of the Aryan Congenital caste system, the Tamilians and Dravidians became divided into four classes, viz., Touchables, Untouchables, Unapproachables and Unseeables, in relation to Brahmins. (Vide "Castes and Tribes of Southern India" (7 vols.) by Edgar Thurston).

Even the kings and nobles of ancient Tamil Nad were only touchables and not interdinables, and moved with Brahmins with as much reverence as would be paid by devotees to deities.

The previous Congress President Mr. Kamaraj belongs to a Community, whose members, not to speak of the untouchables, were not allowed to enter temples, though they were and are as much clean as those of some other castes enjoying the privilege, i.e. temple-entry.

Nandañar, a famous Saiva devotee of the Pariah Caste, was burnt alive in his attempt to enter the Saiva shrine at Chidambaram during the medieval priod.

There were some Brahmin hotels in Tamil Nad up to the year 1944, from which no non-Brahmin could get meals, even to be eaten outside the hotel premises.

There are also stories, that curries were taken from the leavings of Brahmins and served to non-Brahmins, during the days when Brahmins were served separately in inner apartments in public hotels run by Brahmins.

It was customary to feed non-Brahmins only after all the Brahmins present were served to surfeit at public feasts, though they were conducted at the expense of non-Brahmins.

The idea that only the Brahmins were endowed with extraordinary intelligence indispensable for higher education was inculcated in the minds of non-Brahmins, who began to rever everything Aryan and despise everything Tamilian or Dravidiane gave up higher studies, and ceased to patronise Tamil poets and scholars.

This was how the Tamulic race became degraded, degeneract and dehumanized, while the Brahmin Community was adding more and more to the cumulative intellectual inheritance from ancestry through hereditary learning extending over a period of three thousand years.

It was the Britisher who lifted up and re-humanized the Tamilians and Dravidians, by granting fundamental rights and providing them with scientific education. So, it is a delusion to think that he came here as an enslaver of Indians. To speak the truth, he came here as a social and political emancipator of the non-Brahmin population of India.

It was God's programme, that the Britisher should come here and deliver the goods both as trader and administrator, and become the deliverer of the down-trodden. Why the Britisher was chosen by God for this mighty mission is clear from the constitutional history of England.

Ingratitude is an unpardonable crime according to Tiruvalluvar. It is grossest ingratitude to stigmatize a deliverer as an enslaver.

16. TAMIL, A LEMURIAN LANGUAGE.

The evidences of the Lemurian origin of Tamil are as follows :

1. India Proper in the South.

The bulk of the people of South India still retain their pre-Aryan features, their pre-Aryan languages, their pre-Aryan social institutions.

2. Confinement of Tamulic languages to the subcontinent of India.

3. Progressive dwindling and corruption of Dravidian languages from South to North.

4. Existence of cultivated Tamulic languages only in South India.

5. Closeness of South Indian Tamulic languages to one another without any language of any other family in their midst.

6. The southernmost location of Tamil, the best cultivated and representative language of the Tamulic family.

7. Currency of the best form of the colloquial dialect of Tamil only at the southern extremity of Taml Nad.

8. The unique copiousness of Tamil, and the divisibility of its vocabulary into numerous continuous series of word-clusters in their natural and related order.

9. Traceability of the Tamulic words in the West Aryan as well as in the East Aryan languages to Tamil.

10. Phonological simplicity of Tamil.

The Australian dialects contain only ten or twelve consonants, while Tamil has eighteen.

11. The climatic conditions and geographical divisions with their fauna and flora portrayed in ancient Tamil literature, still being characteristic of Tamil Nad.

12. Unequivocal reference to the submerged southern continent in ancient Tamil literature, as the original home of the Tamils.

13. Presense of the black swan and the otter of the ancient Tamil literature in Tasmania at present.

14. Preservation of records of primitive conditions of human life in the ancient Tamil country through poetic convention in Tamil.

15. Location of the first two of the three ancient Tamil Academies in the submerged continent.

16. Mention in ancient Tamil literature of certain species of animals and birds supposed to have been Lemurian.

17. Traditional belief of the Tamilians that they are autochthons of Tamil Nad, and the absence of any evidence to the contrary.

18. Commonness of language of all the five geographical tribes of primitive Tamil Nad

19. Archaeological evidences of the unbroken history of the primitive Tamils in the South.

20. Suggestiveness of the word *ten* (coconut tree, south) of the idea, that because *tennai* (coconut tree) grew naturally and thickly all along the southern border of the submerged continent the South was called *ten* or *terku* (*ten* + *ku*) after it.

21. Remarkable general resemblance between the Tamulic pronouns of the first and second persons, and those of the aboriginal tribes of southern and western Australia.

17. TAMIL, THE PRIMARY CLASSICAL LANGUAGE OF THE WORLD

Evidences of the primary classicality of Tamil are as follows :

1. Lemurian origin of Tamil.
2. Phonological simplicity of Tamil.

3. Catholicity of Tamil words.
4. Tamulic substratum of the Aryan family of languages.
5. Morphological purity and primitiveness of Tamil.
6. Preserence of the Tamil words 'amma' and 'appa' in almost all the great languages of the world in some form or other.
7. Absence of Nominative case - termination in Tamil.
8. Separability and significance of all affixes and particles in Tamil.
9. Absence of morphological gender in Tamil.
10. Absence of arbitrary words in Tamil.
11. Tracability of Tamil to its very origin.
12. Regularity and representationality of the three-fold deictics in the Tamulic languages and irregularity and symbolic nature of them in the Aryan languages.
13. Logical and natural order of words in Tamil Syntax.
14. Absence of dual number in Tamil.
15. Originality and natural development of Tamil.
16. Highest order of the ancient Tamil classics.
17. Unique development of Tamil Grammar.
18. Extraordinary copiousness of Tamil.

18. TAMIL, THE PARENT OF THE DRAVIDIAN LANGUAGES

Old or Lemurian Tamil was undoubtedly the parent of the Dravidian languages. This is attested to by the degree of corruption the latter have undergone. Here, Telugu, the chief of the Dravidian languages has been chosen to illustrate the fact.

Personal Pronouns :

	<i>Tamil</i>	<i>Telugu</i>
1st Person-Sing :	yān — nān (I)	nēnu
pl :	yām (we)	mēmu (exclusive)
	nām (we)	manamu (inclusive)
2nd Person-Sing :	nīn-nī (thou)	nīvu
pl :	nīm (you)	—
	nīyir—nīvir—	mīru
	nīr (you)	

Demonstrative Pronouns :

Sing :	avan (he)	vāḍu
	avaḷ (she)	—
	adu (it)	adi (she, it)
Rational pl :	avar (they)	vāru
Irrational pl :	avai (they)	avi

Metathetic displacement of vowels of the inflexional Bases of Telugu Pronouns :

e.g. : adanai — dāni, idanai — dīni, edanai — ēni.

Comparative paradigm of the Verb ā or āgu, to become

	<i>Tamil</i>	<i>Telugu</i>
Theme :	ā, āgu	avu
Imperative :		
Sing :	ā, āgu	kā
Single pl :	āgum	kammu
Double pl :	āguṅgaḷ	kaṇḍi

Masculine Singular Finite Verb :

	<i>Tamil</i>	<i>Telugu</i>
Past :	āyinān	ayinādu
Present :	āginrān	avuttāḍu
Future :	āvān, āguvān	avunu

Relative Participle :

Past :	āyina, āya	ayina, aina
Present :	āginra, āgira	ayyē
Future :	āgu n	ayyē

Verbal Participle :

	<i>Tamil</i>	<i>Telugu</i>
Past :	āgi, āy	ayi, ai
Present :	āykkonḍu	ayikkoni
Future		
(Infinitive mood)	āga	kā, āva
Subjunctive Mood :	āyirṛēl	ayittē
Conjunctive Participle :	āyin	kāni
	āyinum	ayinanu
Affirmative Particle :	ām	avunu
Verbal Noun :	āgudal,	avuṭṭa, kāvaḍamu
	ādal etc	etc.
3rd Person Neuter Singular		
Negative Aorist :	āgādu	kādu
Compound Verb :	āgavēṇḍum	kāvalanu, kāvala

Some Telugu words undergo change beyond recognition.

<i>e. g. :</i>	<i>Tamil</i>	<i>Telugu</i>
	varu-vār-vā (to come)	rā
	kaḷ (pl. sfx)	lu
	māṛṛamāḍu (māṛṛam + āḍu)	—Te. māṭṭaḍu—K. māṭṭaḍu, to speak

19. TAMULIC SUBSTRATUM OF HINDI.*Vocabulary*

<i>Tamil</i>	<i>Hindi</i>	<i>Tamil</i>	<i>Hindi</i>
angaṇam	angaṇ	annai	annā
accan (father)	āja (grand father.)	annī (nurse)	hō
appā	abbā, bāp	āgu	hām
ammā	ammā, mām, mā	ām (Yes)	itṭā
arangam	rang	iṭṭigai	itnā
alai, v.	hit	ittanai	idhar
n.	hiloḷ	idōḷ	ab
		ippōdu-ippa (V.C.)	

<i>Tamil</i>	<i>Hindi</i>	<i>Tamil</i>	<i>Hindi</i>
udaḍu	hōṇṭ	siṭṭu	ciḍā
udōḷ	udhar	siṛṛu	choṭā
umbar	ūppar	śiṛuttai	cīṭā
ulagu	lōk	siragam	jīrā
ulundu	uḍat	śuṇḍi	soṇṭ
edoḷ	jidhar	śumṁā	cup
eppodu-eppa (v.c.)	jab	śūḍḍagam	cuḍiyā
oram	or	śūlam	śūl
kattil	kāṭ	śeḍi (Te. ceṭṭu)	jāḍ
kaḍu	kaḍā	śeruppu (Te.	
kaludai	gadḥā	ceppula)	ehappal
kaḷam (throat)	galā	śel (sal)	cal
kaḷi (M. to play)	khēl	śevvai	sāf
kannal	gannā	śer (a measure	
kāgām	kauā	of weight)	śēr
kāl, kālam	kālā	śoḍi (v)	joḍ
kilān	kisnā	śōḍi, sōḍu (n)	joḍi
kudi	kūd	śombu (to idle)	so (to
kumaram	kumār,		Sleep) skt svap
	kumāra	śoli, soligai	jolnā
kumari	kumārī	taḍi	chaḍi
kuyil	kōyal	taṇ	thaṇḍā
kūli	kulī	tattai	totā
keḍu (Te. ceḍu)	saḍu	tayir	dahi (Skt. dadhi
koccu (M)	kuch	tā	dē
koṭṭarai	koṭri	tāttā, tāḍai	dādā
kō	gāy	tuvai	dhō
kōṭṭai	kōṭ	tōḷ	dō
kōḍaram, kōram	ghōḍā	nāḍagam	nāṭak
kōll	kolī	nāḍi (pulse)	nāḍi
śappattai	capṭī, ciptā	nāḍi (chin)	toḍi
śamayam	samaya	nārandam, nārangam	
śavai	cabā		nārangi
śāyungālam	śām	nāvāy	nāv (Skt. nau)
	(Skt. sāyam)	nīl, nilam	nīl
śarru	zarā	neram	der
śālai	śālā	nokku	dekh

<i>Tamil</i>	<i>Hindi</i>	<i>Tamil</i>	<i>Hindi</i>
pakkam	pakṣa	mayil	mōr (Skt. mayūra)
pakkal	bagal		bail
paṭṭi	paṭṭi	mayilai (grey bull)	
paṭṭinam	paṭṭana	manam	man (Skt. manas)
paṭṭai	paṭṭā		ām
paḍi (to sit)	baith	mā (mango)	mās (Skt. māsa)
paḍi (to read)	paḍh	mādam	māmā
paḍi (to fall)	paḍ	māman	māmi
paṇ (to make)	ban (to be made)	māmi	mār
padam (cooked food)	bhāt	māru (to beat)	mālā
param (above)	par	mālai	mirc
palam	phal	miḷagu	munch
parai (wing)	par	mīṣai	mukh, mū (Skt. mukha)
pāl (side, at, with)	pās	mugam	mukhrā
pittalai	pītal	mugarai	muṭṭi (Skt. muṭṭi)
pilli (Te. cat)	billi	muṭṭi	moḍu
biḍḍa (Te. child)	beṭā, beṭi	muḍavu	muṇḍana
pirru (back)	pīt	muṇḍanam	mōṇḍā
pīr (yellow)	pīlā	muṇḍā	muṇḍerā
pugar	bhūra	muṇḍeri	muṇḍu
pugal	bōl	muṇḍu	mōti (Skt. mukta)
puruvam	bhaum	muttu - muttam	muraja
pulu	pillū	murasu	mil
pū	pūl	mul (gu)	muli
pudam	bhut	muḷḷangi	nāk
peṭṭagam	peṭṭak	mukku	mulāyam
maḍi-mari	mar (Skt. mṛu)	mellam	mōṭā
maṇḍalam	maṇḍal (Skt. maṇḍala)	mōṭṭu	pēt
maṇaṅgu	man	mōḍu (stomach)	
mandi (female monkey)	bander		
mandiram	mandir (Skt. mandira)		

<i>Tamil</i>	<i>Hindi</i>	<i>Tamil</i>	<i>Hindi</i>
m̄oy-m̄āy (your mother, mother)	m̄āy (mother)	vālugam viṭṭi viḍai-viḍāy	bāluka diḍḍī baḍāy
valam	bal (Skt. bala)	vidai	bīj (Skt. bīja)
vā	ā	veṇḍai	bhiṇḍi
vāngu	bānk	vēmbu	nimb

The degree of corruption or mutilation Hindi words have undergone can be seen from the following words.

<i>Sanskrit</i>	<i>Hindi</i>
gṛha	ghar
vārthā	bāt
vṛścika	bicchū
<i>Tamil</i>	<i>Hindi</i>
ippōdu	ab
nēram	ḍer
nōkku	ḍekh

Personal Pronouns

<i>Tamil</i>	<i>Hindi</i>
1st person-	
singular :	nān (I) main
plural :	nām (we) ham
2nd person-	
singular :	nūn (arch. thou) tū
plural :	nūm (arch. you) tum

Vocatives :

<i>Tamil</i>	<i>Hindi</i>
ē	hē
ō	hō
aē	arē

Interjections :

<i>Tamil</i>	<i>Hindi</i>	<i>Feeling expressed</i>
ā	ā	wonder, surprise etc.
ē	ē	"
āhā	āhā	wonder
aiyō	hāy	pity
siccī	cīcī	contempt

Grammatical Forms and Principles.

In old Tamil, one of the modes of forming the preterite tense was to add the suffix 'ā' to the verbal theme, as it is done in Hindi.

The Tamil operative suffix 'iya' corresponds to the honorific imperative suffix 'iye' of Hindi.

The Hindi Negative Imperative suffix 'mat' seems to be a corruption of the Telugu 'vaddu'.

'māru' or 'māre', as an adverbial particle of cause or reason is employed in a number of poems of *Puranānūru*, a Tamil anthology of the 2nd century A. D. The same word in the latter form is used in Hindi in the same sense, but only after nouns and with the post-position 'ke' prefixed to it.

Employment of a particular form of verbal noun as imperative, is common to both Tamil and Hindi.

Syntactic order of words in Hindi is generally the same as in Tamil. The principle governing gemination or repetition of words also is the same in both.

20. THE TEUTONIC BRANCH OF THE ARYAN FAMILY OF LANGUAGES CLOSER TO TAMIL THAN THE EAST ARYAN

Vocabulary

Imitatives :

Animal Sounds :

<i>Tamil</i>	<i>Teutonic</i>
<i>e.g.</i> : kū, kūvu	coo
karai	cry, crow
ūl, ūlai	howl
uraru	roar
piḷiru	blare
kanai	neigh
im-imir	hum

Human Sounds :

<i>e. g.</i> : tuppu	spit (metathesis)
vikku	hiccup
kalakala (onom. fr.)	laugh
lālā-lālāṭṭu—	E lull, Sw. lulla, Du lullan, E
tālāṭṭu	lullaby.
us	hush

Deictics :

ān	yon
āṇḍu	yond
adōl	thider
idoḷ	hider
edoḷ	whider
ido	lo

Names of Relationship :

amma	amma, mamma, mam, mā,
atti (mother)	Goth aittein
appa	appa, pappa, pap, pa, abba,
attam (father)	Goth attan
dā	da
tāttā, dādai	dad, dada, daddy
magan	Gael, magus, E mac.

Tamil

Teutonic

kuru-karu (child, young of
an animal)

kuruḷai (young of an animal)

kulandai

Kuṭṭi

śirukkan-sikkan

pāiyan

vaippu (concubine)

Names of Animals :

udaḷ

pullam

pusai

kotti (K.)

elagam

kaḷavan, kaḍappān

nāgam

Names of organs :

paḍi (body, image, form)

puruvam

mūḱku

kural (throat)

mūḷai

pudal (bud)

Important verbs :

iru

kundu

tin

sappu

LG gor (child)

ME gurle, E girl (Cf. T. kuṭṭi)

OE cild, E child

kid, kiddy

OE cicen, E chicken, chick

ME boi, E boy

wife (?)

E wether, OS withar, OHG
widar, ON vethr, Goth
withrus.

bull

puss, pussy

cat

elk, elke

OE crabba, E crab, MDu,
MLG krable, ON krabbi.

E snake OE snaca, MLG
snake, ON snakr, snokr.

E body, OE bodig.

E brow, AS bru, D braauw,
Ice brau, G brave.

beak

E craw, ME crawe, MDu
craghe, MLG krage (neck,
throat,)

marow

ME boddle, budde, E bud.

are, is

squat

dine

sup, sip

<i>Tamil</i>	<i>Teutonic</i>
in	ean, yean
olugu (to walk, to move, to behave.)	walk
mun, munnu	mun (an) = to think
pira (to be born) - pirandai (birth)	birth
kāṇ (to see, to know)	con, cun, can, kon, ken, know (metathesis.)
turuttu	thrust
poru	bear
nāḍu	E need, OE need.
turuva-	
turuva (inf.)	through (adv.), thrill (v)
kol	AS cwellan, OE quallen, Ice. E kill

Prefixes :

aṇ	E on
al (privative)	OS, AS, E, G, Goth un, D on.
il (locative)	E in
il (negative)	E in
umbar	E (upper), up, over

The particulars in which the Teutonic group of languages accords with Tamil are as follows :—

1. “The formation of the remote demonstrative from a base in a, and the proximative from the base in i.”

2 “The existence of gender in the pronouns of the third person and in verbs and in particular the existence of a neuter gender.”

3. “The use of d or t as the sign of the neuter singular of demonstrative pronoun or pronouns of the third person.”

4. The formation of preterites by the addition of d or t. The preterite of the weak verbs in d or t is peculiar to the Teutonic languages of the Aryan family.

5. The formation of many verbal nouns by lengthening of the root-vowel.

6. Doubling of single final consonants preceded by a short vowel, when combined with any following vowel.

7. The seat of accent being the first syllable (in nominal forms and simple verbs in the Teutonic languages).

8. Absence of the Dual Number.

9. The four varieties of each of the three tenses.

10. Capability of the Nou-Infinitive of being used as the subject of a sentence.

11. Prevalence of Absolute Construction of Subordinate Clauses.

12. The second person singular of the indicative in t. The English auxiliaries, be, is, are, was have, will, may (might), can etc., in addition to hundreds of basic words, are traceable to Tamil origin.

21. PROGRESSIVE CORRUPTION OF THE ARYAN LANGUAGES FROM WEST TO EAST.

<i>Tamil</i>	<i>Teutonic</i>	<i>Latin</i>	<i>Greek</i>	<i>Vedic Language</i>
adoḷ	thider	—	—	tatra
amma	amma, mamma	—	—	amba
al (privative)	un	—	an	na
injiver	—	zingiber, gingiber	ziggiberis	śṛuṅgavera
idoḷ	hider	citra	—	atra
īru	are, is	es	es	as
īrum. irumbu	iron	ceris	—	ayas
il	in	in inter	en —	— antar
ilakkam	light	lux	leukos	ruch

<i>Tamil</i>	<i>Teutonic</i>	<i>Latin</i>	<i>Greek</i>	<i>Vedic Language</i>
ukai-akai	aka	ago	ago	aj (drive)
edoḷ	whider	—	—	yatra, katra
ella, eḷa,	hallo	—	—	arē, re
ēda, aḍā, aḍē				
ēr (plough)	ear	ar	—	—
ēlakam-	elke	—	—	ēḍaka
ēḍakam				
kaṇu	knee	genu	gonu	jānu
kāṇ (see, know)	con, cun, ken, kna, know	gno	gno	jña
kāndu (burn, shine)	—	candeo	—	cand, ścand
kiḷam	—	—	geron	jarā
kundu	squat	sedo	—	sad
kumma (inf.)	—	cum	sym	sam (together)
kō (cow)	cu, ko	—	—	gō
śombu (to idle)	—	somnus (sleep)	—	svap
tul-tuḷai (door)	door	—	dura	dvār
turuttu	thrust	trudo	—	tūd
turuvu-	through	trans	—	trū, tār, tīr
turuva (inf.)				
nāvāy	—	navis	naus	nau
nūn (arch.)	du	tu	tū	tvām
pār	—	pare	—	pas
piḍungu	brek, break, brik	frango	—	—
pirangu (to shine)	bright	—	—	bhraj
pol, poḷi	bore	for	pharos (plough)	—
poru	ber (an), bear	fer, port	pher	bhṛu, bhar

<i>Tamil</i>	<i>Teutonic</i>	<i>Latin</i>	<i>Greek</i>	<i>Vedic Language</i>
maṇ	mud	—	—	mṛd
maṇḍi-mari	mord (death)	mori	—	mṛu
man	man	—	—	manu
māḍu (woman)—	modor, mother	mater	meter	mātrū
mādar				
muḷugu	—	mergo	—	majj
mun, munnū (to think)	mun (an)	—	—	man
mūlai	mearg, marrow	—	muelose	majjā
medu	smooth	—	—	mṛudu
vaduvai	wed	—	—	vadhū
valam	—	valour	—	bala
vali	—	valeo	—	—
vaṛu	fry	frigere	—	bhraj, bhri
viḍalai (calf, youth)	vele (calf)	vitula	italos	vatṣa
viḷi (to wink, to see, to know)	wit	vide	—	vid
vel	win	vincere	—	van
vehku (to covet) - bekku (K)=to desire, to require, to request.	beg	—	—	bikṣ

22. INDIAN CIVILIZATION AND CULTURE FUNDAMENTALLY TAMILIAN

Tamil is a Lemurian language, and accordingly the Tamils are autochthons of the South, and not immigrants from any Mediterranean region as is erroneously supposed by westerners and North Indians, who have not studied Tamil language and

literature properly, and have relied entirely on Brahmin records for a knowledge of the Tamil civilization and culture.

Long before the Aryan advent, the Tamils were highly civilized and cultured, and possessed a vast and varied original literature which the invidious Aryans translated diligently with a foresight and far sight into Sanskrit, a newly evolved composite literary dialect, and destroyed the originals directly or indirectly, so that the translations could be represented as originals. The Tamil language also was purposely adulterated to the extent possible, and the Tamils treacherously reduced to an ignominious social slavery.

These acts of plagiarism and vandalism were perpetrated under camouflage of pretended divinity.

In the words of Gilbert Slater, "the Aryans were Dravidised in culture, while the Dravidians were Aryanized in language."

23. HINDI UNFIT TO BECOME THE OFFICIAL OR LINK LANGUAGE OF THE INDIAN UNION

(1) Hindi is an undeveloped language, and only about 500 years old at the most.

It can never develop as the English language, unless the Hindi people become inventors as the English. "An emmet may work its heart out, but can never make honey." "Though he endeavour all he can, an ape can never be a man."

The natural growth of a language is gradual and imperceptible like that of a plant. A language is only a phonic expression of the ideas accumulated in the minds of the people who speak it. If ideas are original, their expression is also original, and if they are borrowed, their expression is also bound to be borrowed, unless the borrowing language is classical or copious.

So, a language naturally grows with the knowledge of its speakers hand in hand. Borrowing by a language is of three kinds, one of ideas, another of words and the third of both.

Tamil, English and Hindi well illustrate these three phenoment respectively.

Originality of knowledge doesn't mean necessarily originality of words conveying it, unless the possessor of original knowledge has in his language all the roots and inflexions necessary for coining the new words required. The English having no such facility, had to borrow from Greek and Latin on a large scale.

Hindi is neither spoken by an inventing people nor is classical. Wholesale borrowing of unintelligible and jaw-breaking words from Sanskrit overnight is no linguistic growth. "Borrowed garments never fit well."

(2) Hindi has no literature worthy to be studied by a non-Hindi speaker in these days of scientific advancement.

(3) Hindi is not a well - defined single language. It comprises 18 majore dialects belonging to 5 groups spread over 6 States (Rajasthan, Punjab, Uttar Predesh, Madhys Predesh, Bihar and Nepal and said to be mutually unintelligible.

The groups and dialects are as follows :—

- (a) Western Hindi-Khadi Boli, Braj Bhasha, Bundeli, Kannauji and Bangru.
- (b) Eastern Hindi (Koshali)-Avadhi, Bagheli and and Chattisgadhi.
- (c) Bihari-Bhojpuri, Maithili and Magahi.
- (d) Rajasthani-Malvi, Marvadi, Mevati and Jaipuri.
- (e) Pahadi-Garhwali, Kamayuni and Nepali.

(4) The grammatical structure of Hindi is so irregular that it cannot be mastered by book-study alone.

(5) When Modern Science is ever expanding and ramifying at a tremendous speed, there is no time for the study of Hindi within the limited span of human life, not to speak of the school or college hours. "Art is long, life is short."

(6) It was decided, that Hindi should become the Official Language of India, only by the casting vote of a Hindi-fanatic.

(7) Tamil Nad was not properly represented on the committee, at the meeting of which the unwise decision was taken.

There was no member of the type of Maraimalai Adigal or Pannircelvam.

(8) Hindi will not only divide the Indian Union into two, but also create a linguistic archipelago.

(9) Hindi obviously comes with the express purpose of enthralling all non-Hindi speakers, by putting itself in the place of English, and its speakers in that of the British.

If this be once conceded, there will be no hope of any redemption at all for the non-Hindi people of India, who will not only become second-class citizens but also remain as Plebeians before their Hindi Patricians as long as the sun and moon exist.

(10) Hindi is not spoken by a majority of the Indian population.

Even if it were spoken by a majority, it would be no support to its claim. It is the utility of a language and not the majority of its speakers that counts in the question at issue.

(11) The average intellectual capacity of man is to master only two languages.

“Better master one than engage with ten.” “Little knowledge is a dangerous thing.”

There are about 3000 (2796) languages in the world, and none of them would be useless if learnt.

(12) Compulsory study of Hindi is a unnecessary burden to the students of Tamil Nad, as it is of no use to the average Tamilian.

It is a sheer waste of time, money and energy.

(13) Tamil is sure to become a dead language in course of time, if Hindi is made the Official language of the Indian Union.

The surreptitious design of the Hindi protagonists and deuteragonists is, to make Hindi ultimately the mothertongue of

all Indians by slow but steady progress from now onwards. Even before such a contingency, Hindi, if not got rid of, will prove the last straw to the back of Tamil, which is already adulterated to saturation point.

(14) If Hindi replaces English as medium of instruction, the Indian population will become a colossal race of naturals and nincompoops.

(15) If Hindi is allowed to dominate over all other languages, India will fall an easy prey to the Chinese wolf.

(16) Hindi is more foreign than English to the Tamilians and Dravidians.

(17) The Hindi fanatics try to defeat the very aim of the Constitution, which is claimed to be their sheet-anchor.

The Constitution is to secure to all citizens of India Justice, Equality and Fraternity.

Eccentricities and Vagaries of Hindi Grammar

Pronunciation: The 'a' of an orthographically vocalic consonant becomes silent medially and finally according to certain rules, which are not always observed in reciting poems.

Transitives and Intransitives: The Subject of a Transitive verb in the Past Tense is always followed by the particle 'ne'.

'Lā' (to bring), 'bol' (to speak) and 'bhul' (to forget), though Transitive in meaning, are treated as Intransitives in Hindi.

A Transitive verb in the Past Tense always agrees with its Object in number and gender, if the object is expressed and without any case-ending.

If the object is understood or is followed by the case-ending 'ko', the predicate takes the Masculine Third Person Singular form, irrespective of the number and gender of the subject or object.

Only an Intransitive verb agrees with its subject in number, gender and person in Hindi.

Gender : Hindi Grammar observes artificial and arbitrary masculine and feminine genders in respect of names of inanimate objects also. There are a few general rules governing the gender of those nouns but the exceptions to them are too many to make them serviceable. The correct gender of a doubtful noun can be ascertained only from an authoritative dictionary or a competent teacher.

The student is advised to use a noun as masculine if its gender is not known. But he cannot escape the stigma of ignorance of Hindi grammar, and compete with a person whose mother tongue is Hindi.

Rajendra Prasad's Rank Mischief

The committee on the official language of India was equally divided between English and Hindi. The Chairman, Dr. Rajendra Prasad, who was expected to be and should have been impartial and who owed all his intellectual enlightenment and exalted position entirely to his English education, misused his casting vote in favour of Hindi, blinded by his Hindi fanaticism and relegating the Nation's interest to the background, and laid the foundation for all the trouble and turmoil that is rocking India at present.

The following is a letter from an enlightened gentleman to the Editor of the Mail.

Vote on Hindi

"Sir, It is not unoften that we hear of the Hindi zealots waxing eloquent over the superior status of Hindi, and its right to become the official language of the Indian Union. But these people seem to conveniently forget the peculiar circumstances under which it happened to be enshrined in our Constitution as the official language of the Indian Union.

"It is common knowledge that in the Constituent Assembly the members were equally divided on this vital issue viz., whether Hindi was fit to become the official language. But strangely enough the motion was carried by the casting vote of the Chairman of the Assembly. In other words Hindi was voted by the Constituent Assembly as the official language with a majority of

one vote and that too the casting vote of the Chairman, himself a Hindi protagonist. Assuming for a moment that the Chairman of the Constituent Assembly was not a Hindi protagonist and he voted against the motion what would have been the position now? Would Hindi have ever been anywhere in the picture today?

“So all of us including the Prime Minister have to honestly confess that Hindi became the official language of the Indian Union by a sheer accident, through the solo voice of a single individual, but not through the majority verdict of the Assembly and thereby of the people. If Hindi is claimed to have received any advancement in its growth subsequently, it was only through the colossal spending by the Government of the tax-payers' money for enriching this particular language, with no commensurate benefit, at the expense of other languages. If anyone thinks that Hindi will be able to rightly take the place of English as the vehicle of thought and expression and can satisfactorily function as the official language of the Indian Union, he has to thank himself for his mistaken calculation.

“Despite the unseemly official patronage it has received all these years, Hindi is generally acknowledged as quite unfit to be used for all official purposes. In reckoning the eligibility of Hindi alone having the necessary status to become the official language of the country, one has therefore to take stock of the whole position from the very first voting in the Constituent Assembly on the subject, which will make it abundantly clear that from the start itself there has been an attempt, deliberate, at imposing it on the non-Hindi people at any cost.” Letter to the editor by K. T. Appu, Calicut, November 30.

Spoken by a Minority

Misleading Figures About Hindi.

“Sir-The Union Minister of State for Education, Prof. Sher Singh, is reported to have said recently in Trivandrum that Hindi was spoken by 30 crores of people and should be the link language.

“ May I ask the learned professor wherefrom he got this information? A person occupying a ministerial position is expected to give correct figures, particularly on vital problems, as his statements are generally apt to be accepted by people as true. I submit that his statement that 30 crores of people speak Hindi is misleading, and his conclusion on that wrong basis, that Hindi should be the link language is unwarranted.

“ I give below the correct figures with a view to making it known to those in higher positions, who tend to proceed on such fallacious arguments. As per the last census, out of the total population of 439,234,771, the number of persons who speak Hindi is 123, 025, 489 which works out to 28·4 per cent. And the rest (nearly three-fourths of the population) speak languages other than Hindi. And even this 28 per cent though grouped under Hindi in the census, speak about 80 different dialects, so varying that one group does not easily understand the other. And what is more, the terminology in Hindi that is being evolved by the Centre is such, that none of the Hindi-knowing groups can claim to understand it in full. And yet, it is this small minority of Hindi people who want to exercise their suzerainty over the rest of the country in the name of national integration.

“ Even if literacy is taken into consideration, I submit that English-knowing literates will outnumber the Hindi literates. A study of the number of newspapers and periodicals in English and Hindi in this country throws light on this aspect of the question vis-a-vis the link language. The following figures relate to the year 1965 : As for the total number of newspapers and periodicals, the English language holds the first place with 1,730. The average circulation of all the English dailies is 16·58 lakhs, whereas that of Hindi dailies is only 8·57 lakhs, only about half that of English. The circulation figure of Tamil dailies comes very near to that of Hindi with 6·86 lakhs. And out of the total 63·23 lakh circulation of all the dailies in the 20 languages, Hindi accounts for only 8·57 lakhs which works out to 13 per cent and English 26 per cent. Let it be remembered that whereas the circulation of English dailies and periodicals is spread over the entire subcontinent - from Kashmir to the Cape - Hindi periodicals are patronized only in the North. Hindi is therefore ill suited to be the link language. Another fact deser-

ves mention in this connexion. In South India the percentage of Hindi knowing people is very small. The figures are : Mysore 1.28 per cent, Andhra 1.21 per cent, Kerala 0.21 per cent and Madras (Tamil Nad) 0.20 per cent.”—L Krishnaswami Bharati, Madras, Sep. 29, 1967

Issues Confused, Facts Ignored

Indira on Hindi and English

“Sir,—According to newspaper reports, the Prime Minister is alleged to have asked, in Madras, how English could be the link language when only 1% of the people knew it. Unfortunately, the Prime Minister continues to repeat what has now, in effect, become one of the principle faailcies of Hindi chauvinism. It is regrettable that the head of the Government should repeat cliches which show not only a lack of acquaintance with facts but a regrettable confusion of issues. The crucial issue, today, is what is, or can be, the link language in education and especially in higher education.

“As one who has been at the centre of this language issue for several years and on whose private member’s resolution in Parliament the Nehru formula emerged pledging that English will be the alternate or associate language as long as the non-Hindi-speaking people so desire. I have taken the trouble to study the problem to some extent. First any one who studies the linguistic census of 1951 will immediately see that the claim that Hindi is spoken by 42% of the people is an obvious canard. A whole range of distinct languages, including Punjabi, Urdu, Rajasthani, etc , were included under Hindi to inflate the figures.

“Secondly, as pointed out by Dr. Suniti Kumar Chatterjee, the famous Indologist, what is now being sought to be imposed as an all-India languages is “Khari Boli” Hindi which had no existence prior to 1850. Hindi has no political or administrative tradition, because throughout Indian history there has not been a Hindi State. Even in the Hindi States, today, Hindi differs from one area to another; thus according to the evidence given before the Parliamentary Commission appointed in June, 1955, the people of East U.P. did not understand the Hindi of West U.P.

I venture to say that not even one per cent of the Hindi-speaking people understand what now passes for the new Hindi with its frenetic attempts to enlarge its vocabulary by all kinds of artificial monstrosities and resurrections from a dust-bin of dead words. In any case it is pretentious nonsense to talk of Hindi as a mass-medium where over 300 million people cannot read or write a single language and in a country which, according to authoritative sources has 179 languages and 544 dialects.

“The Prime Minister asked how the peasants could be expected to learn English? Here again there is obvious confusion of thought. The peasants in Tamilnad and Bengal will also certainly not learn Hindi. In the respective regions the language for the masses will have to be the regional language. Even as a spoken language, Hindi has very little place in the non-Hindi areas. The 1961 linguistic census showed that, while 11 million people returned English as their second language, only 9 million returned Hindi in spite of the compulsion attached to its teaching.

“To speak of Hindi as the link language in education is a travesty of facts and the wildest self-deception. Hindi has virtually no place in the All-India education pattern. It is not the language for higher education even in the Hindi States. Given the option, even those who study through the medium of Hindi prefer English. Recently, when the option was given to those taking the Intermediate Examination in Uttar Pradesh to answer their papers either in Hindi or English, 85%, who had throughout been studying through the medium of Hindi, opted for English. It is a delirious illusion to believe that in the non-Hindi States such as Tamilnad and Bengal Hindi can ever, at any time, become or be accepted as the link language for higher education. The stark fact is that there is no corpus of books or knowledge in Hindi to make it an adequate instrument even at the higher secondary stage. Glib talk of translations will produce nothing. The U. P. Government after spending Rs. 30 lakhs on translations, scrapped them.

“De facto, English is the link language in education today. Over a period of 200 years English has permeated the educational pattern evenly. It gives no advantage, as Hindi would, to any particular region or regional language. Hindi is in fact, only a

regional language. The Hindi region is in fact a fraction of the country and tucked away in one part.

The inevitable result of the Union Government's proposal to destroy English as a medium will be to create a vacuum which can be filled only by chaos and disintegration. Today, English is the only means of educational, administrative, judicial inter-communication. Destroy it as a medium and the Tamils and Bengalis will be greater foreigners in Delhi than in Europe. Inevitably India will become, at best, a sort of "United Nations" with increasing emphasis on the word "Nations".

FRANK ANTHONY, M.P.

New Delhi, Aug. 28, 1967.

Hindi.

"Sir,—Gandhiji's statement that "Hindi is spoken by the largest number of persons in the country" is a mere obiter dictum and a myth. Let us hear what the experts have to say on the subject.

"According to Gust (1878) the dialects of Hindi are numerous and very considerably, Hall, an earlier authority, has stated that there were even two schools of Hindi, viz, Benares and Agra, pulling in different ways, the former, too much towards Sanskrit and the latter towards Persian, and that the language was unsettled. Dr. Grierson (1927) in his "Linguistic Survey of India" has probably refereed to these as Eastern Hindi and Western Hindi and the numbers of people speaking the several languages of Sanskrit descent are given by him as follows:—Marathi 18 mil ion: Bengali 41 million; Rajsthani 16 million; Gujarathi 10 million; Punjabi 12 million; Eastern Hindi 22 million; Western Hindi 42 million.

"According to Dr. Grierson "Awadi" in which Tulsidas composed his immortal "Ramacharita Manasa" is a dialect of Eastern Hindi. Hindusthani is one of the dialect of Western Hindi spoken by 18 million people.

"In order to boost the numerical importance of the Hindi language, a certain amount of jugglery with figures appears to have been adopted and the population speaking Hindi has been

recently given out as about 150 million. For this purpose the numbers of people speaking Punjabi and certain other languages have apparently been included in the grand total on the ground that they can claim Sanskritic descent.

“What tries to pass as Hindi is not a homogeneous language and its pre-eminence over the other languages mentioned in the Constitution yet remains to be established. There are no reasons to believe that British Government took any steps to bring about the unification of the two Hindis, nor did the Central Government after Independence.

“Owing to the occupation of the country by the British and the extended use of the English language, India has remained a single whole for nearly two centuries. Let us not jeopardise this and bring about its fragmentation by any kind of linguistic fanaticism, Hindi or other. Let us be determined to retain English as the main language.”

“The three-language formula is dead so far as the Hindi-speaking population is concerned and moribund in the South. Let us not attempt to revive it.”

“The mere provision of teachers, teaching facilities and even free supply of books etc., will not do the trick. What is required is willing students and the latter require adequate facilities for advancement. Half measures like the translation of the Acts of the Legislature into the present Hindi and adoption of Hindi on cards, envelopes, M.O. forms are a mere waste of money; the latter is further inclined to give a headache and provoke resistance. Likewise will the adoption of Hindi for correspondence in the offices of the Centre or by the Centre. Such action will merely bring about further delay in the disposal of correspondence.”

“No one will deny that the advancement of Hindi and other languages in the several States should receive adequate encouragement, but this is the legitimate duty of the respective States, the Centre giving them assistance such as may be legitimate with due regard to their own resources. Any larger measure of assistance for the advancement of Hindi will be unfair to the

other States. Of course, these State Governments are free to spend some of their money on the study and advancement of languages other than those prevailing in their own States, not excepting Hindi more or less as a matter of academic interest, just as even at present, provision is made in schools and colleges for the study of Sanskrit, Latin, French etc.”—K. V. IYER,

Madras, Nov. 4, 1967.

24. ENGLISH, THE ONLY LANGUAGE FIT TO BE THE OFFICIAL AND LINK LANGUAGE OF INDIA.

1. English is one, if not the best, of the few languages, which can impart scientific knowledge in all modern arts and sciences.

2. English has already become the recognized medium of International communication.

One can conveniently undertake global travel with a good knowledge of English.

3. English is the national language of England, Australia, South Africa and North America (U.S.A and Canada) and the commonest medium of the U.N. proceedings.

4. English, on account of its all-round importance, is taught even in Russian schools.

5. English newspapers and periodical command the widest circulation in the world.

6. English has united India—a multinational and multi-racial subcontinent—for the first time and brought it under a single administration.

7. English has produced scholars like Dr. Radhakrishnan, scientists like Sir C. V. Raman, lawyers like Dr. Ambedkar, National leaders like M. K. Gandhi, administrators like Nehru, statesmen like C. R., orators like Sir A. R. Mudaliar, academicians like Sir A. L. Mudaliar, reformers like Raja Ram Mohan Roy and what not.

8. English trained us for Self-Government and gave us Freedom.

9. English is the mother tongue of a highly-cultured and freedom-loving people, who set the model for all forms of democratic government, and are friendly to us helping spontaneously in time of danger.

10. English is the only language that can fulfil the fundamental aim of the Constitution, by securing to all citizens of India :

“ *Justice*, social, economic and political, ”

“ *Equality* of status and of opportunity, and to promote among them all

Fraternity assuring the dignity of the individual and the unity of the Nation. ”

11. English is a highly refined language, which can enlarge our minds, extend their horizon and sharpen our intellect with its copiousness and wealth of synonyms capable of expressing finest shades of subtle ideas.

12. English education was introduced into India by the strenuous efforts of Raja Ram Mohan Roy, the king of Indian patriots of the last century.

“ For fifty years and more before the birth of the Congress, the leaven of national rejuvenation had been at work. In fact national life in its protean aspects was in a state of ferment so early as in the times of Rammohan Roy, who may in one sense be regarded as the prophet of Indian Nationalism and the Father of modern India. He had a wide vision and a broad outlook. While it is true that the socio-religious condition of his day was the subject of his special attention in his reformist activities, he had nevertheless a keen sense of the grave political wrongs by which his country was afflicted at the time and made a strenuous effort to seek an early redress of those wrongs. Rammohan Roy was born in 1776 and passed away at Bristol in 1833. His name is associated with two great reforms in India, namely, the abolition of *Sati* or *Sahagamanam* and the introduction of Western

learning into the country. In the acute controversy that raged in the thirties of the nineteenth century, Rammohan Roy took no small part, and the final decision of Lord William Bentinck in 1835 in favour of Western learning, even as against the recommendations of the Court of Directors in London, was largely due to Rammohan Roy's own bias towards the Occidentals and the influence he exercised over the public opinion of the day."

13. English is already the Official and Link language of India, and has served both the purposes admirably well for the past two centuries.

14. English is also one of the national languages of India. In as much as the Anglo-Indians (numbering 111, 637 in 1951) are children of the soil and full-fledged citizens of India, enjoying some concessions and privileges including reservation of seats in the Central legislature and a few State legislatures, their mother-tongue, namely, English, is irrefutably an Indian language. The legitimacy of its claim to be statutorily recognized is also strengthened by the fact, that English is spoken by a greater number of Indians than Hindi.

It is an act of glaring injustice that English is not included in the 8th Schedule of the Constitution, while, Sanskrit, a semi-artificial composite literary dialect, is unduly honoured with a place in it.

15. English education offers employment opportunities all over the world.

16. All Indian languages have become enriched by English either directly or indirectly.

17. English educates, edifies, equips and elevates us, and develops our inner personality and dignifies us.

It is grossest ingratitude on the part of those who decry, despise and denounce English, while they are shamelessly reaping the benefits of their English education in an abundant measure.

"Let every man praise the bridge he goes over." "Cast no dirt into the well that gives you water."

It is impossible for the ungrateful enemies of English to dispense with their intellectual equipment and mental development got through English education; otherwise they would be brought to their senses in no time.

18. English has now become common property of mankind.

It is no more the national or special property of the British. Anglo-Saxon, the original stock of English, consisted of only 23,000 words, according to Joseph Angus, But, Modern English is said to contain more than three lakhs. It is a composite language composed of words borrowed in varying measure from all the languages of the world, with which the Britisher came into contact. Approximately, 80% of the English words are Greco-Latin; 10% are Anglo-Saxon and the remaining 10% are from the other languages. Any page of a good English dictionary will testify to this fact. Nevertheless, I shall subjoin all the important words relating to Parliamentary procedure in illustration.

Words of Latin Origin

absent, abstain, act, address, adjourn, administration, admonition, adoption, agenda, announce, assembly, assent, bill, budget, cabinet, censure, chamber, chief, communism, confidence, Congress, constable, council, debate, deliberation, deputy, discussion, division, language, legislature, lobby, majority, member, minister, motion, nation, nomination, opposition, order, party, point, present, President, prime, privilege, procedure, proposition, prorogue, question, quorum, rejection, republic, rule, secretary, sergeant, session, socialism, statute, summon, translation, unanimity, veto, vice, vote.

Words of Greek Origin

Centre, chair, democracy, governor, (government), mike (microphone), phone (telephone), police, policy, politics, politician, programme, problem.

Words of French Origin

Affair, parlance, parley, parliament (the last three are ultimately from Gk.)

Words of Indian Origin

Ballot, manifesto.

Words of Teutonic Origin

Floor, house, law, leader, meeting, reading, sitting (cog-w. L. sedere), speaking, whip.

19. The Teutonic Branch of the Aryan family of languages is closer to Tamil than the Vedic language and Sanskrit.

20. The Indian Constitution is written in English on the model of those of English countries.

20: The very name of the Indian National Political Organization, viz. Congress, is English.

22. Advocates of Hindi are not prepared to give up talking in English.

Thus, the Indians, owing to the British Administration of India, have been immensely fortunate in getting and handing down to their progeny the best type of Western education, which is a divine blessing bestowed upon them by Providence and not a curse like Hindi imposed by any imperial agency against popular will, as is very often miscaneived or mis-stated by perverted minds and morbid intellects.

How English Grew up to its Present Status.

The English people, a composite nation evolved out of eight ethnic elements (Iberians, Kelts, Jutes, Saxogs, Angles, Frisians, Danes and Normans) having been endowed with inquisitive mind and powerful brain have continually engaged themselves in multifarious colossal meritorious activities, viz., governmental reforms whose consummation was parliamentary monarchy, Renaissance or literary revival, circumnavigation, discovery of islands and continents, settlement of colonies, exploration of little-known countries, conquest of about one-third of the globe, world-wide missionary enterprise and multifarious inventions, (the most important of which are, steam engine, railway engine, electric furnace and television), extending over a period of eight.

centuries, during which time, their knowledge and language have slowly and steadily developed hand in hand and grown up to the present status and magnitude.

**English Must Stay : C. R.
Centre's Decision Criticised
Madras, Aug., 12.**

Mr. C. Rajagopalachari, Swatantra leader, said in a statement today that English must stay and keep India united and progressive with doors and windows open for modern science and technology.

Commenting on the reported decision of the Union Cabinet that English should be replaced by the respective regional languages as media of instruction in all university courses of education within five years, Mr. Rajagopalachari stated :

“The period within which the change-over is sought to be completed is not the issue. The basic question of a change-over in the universities from English to the 15 or more regional languages is the issue.

“Shall we have mobility among students and professors of Indian universities or shall we immobilise them by interposing the barriers of 15 regional languages is the question.

“Behind this screen of chaos is the Machiavellian hope that Hindi will fill the vacuum and take the place of English as a result of this new divide-and-rule policy and become the sole medium of instruction in the universities and be enthroned as the language of the elite of united India.”

Mr. Rajagopalachari said: “Immobility is not only immobility of teachers and students during study, but a resulting fatal immobility in subsequent employment and national service. Can we justify any action that is sure to bring about this result?

“Hastily brought out translations”, he added, “would be as worthless in university work and in college libraries as hearsay evidence in the law courts, probably even more worthless.”

He appealed to the university professors and the youth learning under them "to revolt against what the politicians are seeking to do-to uproot the language of study, reference and instruction in modern enlightenment, viz., English which has rooted itself in the universities. PTI.

25. SOLUTION OF THE LANGUAGE PROBLEM OF TAMIL NAD ENTIRELY IN THE HANDS OF STUDENTS.

The general impression formed in the minds of people about students is, that they are a class of inexperienced youths having no ideas of their own or power of discretion and discernment, and easily excited and instigated to action by political orators.

Students are not all of the same category. They widely differ in age, class, stage, and subject of study, ranging from the children of nursery schools to the research scholars of post-graduate courses.

Final year students of vocational and professional college and post-graduate research students, are generally well experienced and grown up. Many of them are far better than some of the Ministers in all respects. Some of them are family men too.

Final year students of Arts Colleges also are experienced and grown up enough, to take active part in politics.

Students of the S.S.L.C course, though not experienced and equipped as much as college students, are not incompetent in any way to judge, whether Hindi as the Official and Link language of India would affect their future or not. Many of them are sure to take up some job and enter upon life after passing their public examination or finishing their course.

The students of today are the citizens of tomorrow. Therefore, all long-range and permanent policy and programme of the present government concern and affect them alone, and hence it is their duty and right to agitate and prevent any harmful

measure from being put into operation or passed into law. As adults, voters, future citizens and the only intelligent and energetic section of the public of whom 80% are illiterate and dumb creatures, the college students alone are competent to solve the Language Problem of Tamil Nad. Both the arguments advanced by the Hindi fanatics against English, that the language is foreign and that it can never become the language of the masses, cannot hold water, as the same can be said against Hindi also.

Ever since Hindi was introduced as a compulsory subject of study in Tamil Nad Schools, there has been unremitting resistance to it.

Now that the final battle has arrived, students should lose no time in delivering the final decisive blow at compulsory Hindi.

All students of Tamil Nad who are free-born and wish to live a honourable life, should assemble in Madras or at Trichy on the 25th of January 1968, and unanimously pass a resolution that no student should attend the general Hindi Class thenceforth or answer the general Hindi paper in April, 1968 and after.

If the resolution is strictly put into practice, Tamil Nad will get rid of the Hindi pestilence for good, and the reputation of the students of 1967-68 will go down in history as the saviours of Tamil Nad.

“Delays are dangerous.” “Lost time is never found again.” “Every one rakes the embers to his own cake.” Self-help is the best help. Politicians should not be relied upon as their sole aim is self-aggrandisement.

Students Demand English Medium

Proposed Stir Deployed

Sir,—“The leader of the Tamil Arasu Kazhagam is now reported to have decided to agitate against the proposed convention on English. A few days before it was reported that he would hold a convention on Tamil medium in Colleges, as a

counter blast to the convention on English. While we, students find that there is an imperative need for holding a convention on English to foil the attempts of the Hindi zealots first to eliminate English and then to put their own language in its place, and to elucidate the advantages and necessity of adequate knowledge of English in this modern age of progress, we neither appreciate nor support his anti-English activities. On the contrary, we wonder whether there is any need to hold a convention on Tamil medium. We regret that he has not understood the facts about Tamil medium.

“Tamil is already the medium of instruction in several Colleges and, as a matter of fact, this was initiated by Mr. Bhaktavatsalam himself when he was Chief Minister of Tamilnad. But, despite all the efforts which included the provision of handsome stipend at the end of every month to those who preferred the English medium, it was a flop. More and more students preferred the English medium and, of course, they accepted the Tamil medium only when they could not find admission to the English medium classes. Only a very few opted for the Tamil medium. Why? Because the student community has clearly understood the advantages of the English medium.

“The English medium has wider scope, provides more chances, increases our employment opportunities and enables those who opt for higher education to find it easier. We have already evinced our will and opinion. Mr. M.P.S. Gramani who wants to create public opinion in favour of the Tamil medium, must understand first that it is not the general public but the students who have to choose the Tamil medium. We are fully aware that the Tamil medium, besides giving the green light to Hindi domination, will put Tamilnad students at a great disadvantage. If he wants to impose the Tamil medium on every student, then there is no point in opposing Hindi becoming the medium of instruction in Science, Technology, Medicine, Economics, Public Administration etc.

“Mr. M.P.S. Gramani, who is little qualified to talk about education and educational policies, has to consider the fact of the students who, after studying in the Tamil medium, wish to

join higher educational institutions. Who will get preference, or be better qualified, to join these institutions? Hindi medium students or Tamil medium students? If the Tamil medium is imposed, then the Tamilnad student community will have to face quite a number of disadvantages and handicaps.

“Therefore, while admiring and sharing his love of Tamil, we beseech him to give up his animosity towards English and over-enthusiasm for Tamil. In fact, being a popular leader, it is he who should expound the advantages of English to the illiterate masses. We hope he will do so.”—

P. Padmanabhan and 25 other students, Tambaram, Oct. 31.

26. NEED FOR ABANDONMENT OF THE THREE-LANGUAGE FORMULA

- (1) The three - language formula was formulated as a sinister design to introduce Hindi conveniently and smoothly into all the non-Hindi States.
- (2) It lays unnecessary heavy load on the teenagers.
- (3) It is not uniform throughout India.
- (4) It is a failure in the Hindi States, particularly in U. P.
- (5) The money spent on it is sheer waste.
- (6) It takes away much of the time and energy of the students that can be spent more profitably.
- (7) It is detrimental to Tamil and will have a deliterious effect on the Tamilians, both young and old.
- (8) It encourages the Hindi fanatics and justifies their contention.
- (9) Hindi is not required for the average Tamilian.
- (10) To keep up Hindi and oppose it at the same time is to play a double game, in order to please both Hindi fanatics and Tamilians.

It will be highly beneficial, if Russian is taught in all High Schools as the third language instead of Hindi.

3-Language Rule Bypassed In North

Hindi Forced on South

“Sir, The Union Education Minister is reported to have made an exhortation to people in the Hindi-speaking States to learn one of the languages of the non-Hindi States, apparently with a view to securing compliance with the three-language formula commended to the States by the Centre, for adoption in the secondary course of education.

“In other words, failure on the part of the Hindi States to implement the formula, so far, has compelled the Minister to make such an exhortation. When the Union Government's directive to implement the formula throughout the country stands there is no need for such an exhortation. No Government worth its name can allow a part of the Indian Union (Hindi States) to thwart its intentions. Does the Education Minister sincerely believe that where orders have failed exhortations will succeed?

“As we all know, the 3-language formula was evolved long ago, obviously with a view to popularising Hindi in the non-Hindi States. In fact this was its primary objective. All the non-Hindi States took it up in right earnest with the result that Hindi is at present a subject for compulsory study like any other subject in the educational curriculum. That the Hindi States have thus intentionally torpedoed the formula is exceedingly clear. In effect therefore this much-publicised three-language formula is now binding on the non-Hindi States, while in regard to Hindi States it has fizzled out into a “single” language (Hindi) formula since they have already banished English and are opposed to studying one of the languages of the non-Hindi States.

“In view of these facts, I think it is time the non-Hindi States took note of the Hindi States' approach to the three-language formula, and reshaped their policy by removing that element of compulsion in the study of Hindi, which is so conspicuous in their unseemly haste to propagate Hindi. Let us not pretend to be “more loyal than the king”.

—K. T. APPU, Calcut Sept. 23, 1967. (Letter to the Mail.)

Dubiousness of the Language Policy of the D.M.K. Government.

The D. M. K. Government has amply justified its coming into existence by its activities in several departments. But its performance in the Education Dept., which is the most important, is so poor as to detract from its pride and prestige, if not to nullify the good effect of the good deeds done in other spheres.

It may be recalled, that it was the rotten anti-Tamil and anti-Tamilian language policy of the Congress Government, that brought about its downfall and its replacement by the D. M. K. rule. But, quite contrary to the expectation of all true Tamilians and English-lovers, especially the students, who worked hard day and night for the D. M. K. success at the last general elections, Hindi is retained and the three-language formula of the Congress Government continued. Solution of the language problem finds no place in the list of priorities of the D. M. K. Government.

Cultural needs are as important and urgent as physical needs, if not more, to the Tamilian according to Tiruvalluvar who says, "When there is no food for the ear, give a little also to the stomach." (412).

"The language policy of the D. M. K. Govt. is not definite and well-defined. It is oscillating between the two-language and the three-language formulas. There is inconsistency between the the following two statements, one made by the Education Minister at Tirunelveli and the other by the Chief Minister at Annamalai-nagar.

State Minister Clarifies Stand

From Our Correspondent, Tirunelveli, Sept. 15 (1967).

The Tamilnad Government is still wedded, and will continue to be wedded to the three-language policy and there can be no two opinions on this issue", Mr. Nedunchezian, Education Minister, categorically announced here at a public meeting yesterday. The Government had only brought a very minor

amendment by adding that advance Tamil could be chosen by those who desired to have an alternative for Hindi. Mr. Nedunchezian pointed out that the three-language policy provided for learning of the mother-tongue or regional language and English or any other foreign language as compulsory with pass in public examination, while a third language, Hindi or any other Indian language should also be studied and examination written but without insistence on obtaining pass mark.

Past Experience

“Experience for the past several years proved students in Tamilnad neglected Hindi and most of them had secured one digit mark. No facility had so far been provided for learning any other Indian language and the policy had been only on paper.

“Mr. Nedunchezian wanted the public not to get confused by the propaganda on the Congress against the DMK. Tamilnad would encourage teaching of mother-tongue and regional language which is Tamil, and which would also be medium of instruction in schools and, stage by stage, in colleges. It wanted English alone to continue as link language for India and also for the world and would never tolerate Hindi forced on it as a link language. The official language for Tamilnad would be Tamil and for India it should be English.

Books In Tamil

“So far as instruction medium was concerned he wanted those who had proficiency in both English and Tamil to translate and bring out text books even on technical subjects retaining English terms if Tamil equivalents could not be coined wherever necessary. As the first step towards introduction of Tamil medium teaching in colleges, economics had been chosen and textbooks brought out in Tamil. It was not difficult to bring out text-books for other technical subjects in Tamil though it might take a long time. Switch-over could only be gradual.

—The Mail.

Anna's Plain Words to Hindi Zealots

'No Domination in Guise of Integration'

From Our Correspondent, Annamalainagar, Nov. 18 (1967)

"Mr. Annadurai, Chief Minister, categorically stated here today that "neither in the field of language nor in the economic sphere, could we tolerate injustice and domination".

"Delivering the convocation address at Annamalai University, the Chief Minister said the existence of the DMK Government represented the determination of the people of Tamilnad not to be coerced into accepting Hindi as the official language.

"He said some people in their anxiety to forge integration confused unity with uniformity. 'It is the duty of men trained in universities to enunciate clearly the principle and see to it that, in the name of unity, no part of the country was made to become the vassal of another part. We cannot be a party to foul play, however worthy the goal.'

"When we plead for the continuance of English as the link language, some people do misrepresent us and misinterpret our motive- The problem of language is intimately connected with our way of life, not for the present alone but for the future as well.

Role of 'Varsities'

"The Madras Government has stated in unmistakable terms that Tamil and English can serve all our purposes, the former as the official language of this State and the latter as the link language. If it is accepted - and the most emphatic of Hindi protagonists do accept that - that English can serve admirably as a link between our State and the outside world why plead for Hindi to be the link language here? What serves to link us with the outside world is certainly capable of rendering the same service inside India as well".

There is also incongruity between the D.M.K. Government's professed support to English, and its decision to fall in line with the Central policy to replace English by the regional language at the university level five years hence.

27. NEHRU'S ASSURANCE NO SOLUTION TO THE LANGUAGE PROBLEM OF TAMIL NAD

The Madras Government and many individuals seem to think that Nehru's Assurance, if given a statutory recognition, will summarily solve the language problem of India, including that of Tamil Nad. They are entirely mistaken and have grossly misunderstood the problem. They do not know that there is a wheel within a wheel. So far as Tamil Nad is concerned, the real issue is not the time limit for switch over to Hindi, but the very dropping of the Hindi scheme altogether and forthwith. This is not the case with the Dravidian States (Kerala, Mysore and Andhra) which are quite satisfied with Nehru's formula. Whether Nehru's Assurance is given a statutory status or not, it is immaterial to the Tamilians. So, while there is a possibility of compromise between the Centre and the Dravidian States, there is a direct antithesis between the Centre and Tamil Nad, whose motto is "English Ever and Hindi never."

Unfortunately, the Madras Government is not faithfully reflecting the orthodox Tamilian view and very often issues confusing and contradictory statements.

Nehru's negligence

Pandit Jawaharlal Nehru was one of the blessed Indians who had their education in England. Even before he went to England, he had the rare fortune of having brought up by an English governess and tutored at home by an Englishman. He gained mastery of the English language and spoke it with an English accent.

He had a clear idea of the close relationship between English and Sanskrit which he set great store by. He ought to have well known the greatness of English as compared with Hindi, his mother-tongue. Had he wished first and foremost India's all round development and permanent prosperity, he would have certainly advocated continuance of English as the sole official language of India for ever, even at the risk of his Prime Ministership. But he wanted to stick to his position and die in

harness. So he went to the length of retracting his statement made in favour of non-Hindi States. He was indifferent throughout his official career, and left the most vital question affecting the future of India unsettled, casting to the winds the timely counsel given by Mr. C. R.

28. ALL METHODS OF OPPOSING HINDI EXHAUSTED

Ever since Hindi was introduced as a compulsory subject of study in Tamil Nad schools, there has been vehement and unremitting opposition to it, by the Tamils.

The methods adopted to resist the Hindi aggression are as follows :—

- (1) Anti - Hindi meetings at all places possible.
- (2) Anti - Hindi picketing of schools teaching compulsory Hindi.
- (3) Anti - Hindi processions through main streets of important towns shouting anti - Hindi slogans.
- (4) Anti - Hindi conferences of scholars and great men at all important centres of learning.
- (5) Anti - Hindi March on foot from the moffusil to Madras, the metropolitan city of Tamil Nad.
- (6) Anti - Hindi resolutions signed by millions of Tamils and sent to all the highest authorities concerned.
- (7) Anti - Hindi letters to the Editors of important Dailies.
- (8) Anti - Hindi articles in periodicals.
- (9) Anti - Hindi badges worn by both sexes.
- (10) Anti - Hindi publications setting forth all the probable evil consequences of compulsory Hindi to non-Hindi-speakers.
- (11) Tarring or destruction of Hindi name - boards at public offices.
- (12) Anti - Hindi burning of effigies.

(13) Anti - Hindi self -immolation of about a dozen healthy and robust young men.

(14) Anti - Hindi riots leading to police and military promiscuous firing.

(15) Anti - Hindi Conference of the Madras University Authorities.

(16) Routing of Congress at the last General Elections.

Soon after the anti - Hindi riots in 1965, Dr. A. L. Lakshmanaswami Mudaliar, Vice - Chancellor of the Madras University, convened a conference of all Principals of the Arts, Science and Professional Colleges at the University Centenary Buildings, which was also attended by members of the Syndicate and Headmasters of High Schools representing the Headmasters' constituency on the Academic Council and the Senate of the Madras University.

The conference, after due deliberations for two hours, decided that English should continue as medium of instruction in the University and for the Union Public Service Commissions Examinations.

It also wanted that English should be the official language at the Centre, and so far as the non-Hindi States are concerned, English should be the medium of communication between the Centre and the States and between the States themselves.

The decision regarding the continuance of English medium in Colleges was unanimous, and the proposal for making all the 14 Indian national languages the Union Official languages was rejected as impracticable.

29. AMENDMENT OF THE CONSTITUTION INDISPENSABLE

Man may reach moon and Mars. But, still, man is man and his knowledge very much limited. So, "to err is human."

The framers of the Constitution did not and could not foresee the many problems that have subsequently cropped up, and hence have not provided for their solution in any way. It was not their fault. But it is certainly wrong on our part to think that they were right in everything they framed. Further, the political atmosphere now has considerably changed from that which prevailed at the time of framing the Constitution, and this change of situation demands a corresponding change in the Constitution also.

Constitution is for man and not man for Constitution. Those, who think that it is too sacred to be altered resemble those who cut their bodies and not the coat according to the cloth. Already 17 amendments have taken place. The language problem is the most vital issue affecting the whole future of the entire Union. Therefore, it is but proper that the relevant portion of the Constitution is suitably amended or even repealed, if so required. The Constitution should not be turned into a Frankenstein's monster.

Mr. C. R., the seniormost statesman of India, writes in his 'English for Unity' under the caption "THE ONLY WAY" as follows :—

"The deletion of Part XVII of the Constitution is the only way to achieve this. It is not an essential part of the Constitution. The *status quo* should continue without any interference as it has been until now. Part XVII need not have been enacted at all, but, as it has been done, it should now be formally repealed or indefinitely suspended. Such a decision would at once be a great and noble re-assuring gesture that will do really more for unity than what any kind of imposition of an artificially boosted official language can ever achieve. Often do men fanatically take measures with a certain object in view, but, alas, those measures result in the frustration of that very subject.

"Over and over again, the inescapable injustice of imposing Hindi is sought to be covered by a cry against the foreign character of English. English is no more foreign than our legal or parliamentary or administrative procedure, all of which have been

firmly adopted and confirmed for future use also." And language is just a medium while all these are the very substance of our affairs."

Amendment of the Constitution in order to solve the Language Problem is not such a gargantuan or labyrinthine task, as is feared by some people. It would be enough if English is included in the Eighth Schedule, and all other adjustments will follow automatically.

Non-inclusion of English in the Eighth Schedule is grossest injustice. A Constitution which inculcates injustice loses its sacred character.

Language Bill

Sir,—The amendment suggested for replacement of the word "may" by "shall" by Mr. H. G. Hande is indeed pertinent and sensible. But in view of the opposition by the Hindi section in Parliament, it is doubtful if the Bill even in its present mutilated and unsatisfactory form will get through Parliament. The extraordinary delay—designed or accidental—occasioned in introducing the Bill has encouraged the Opposition. If only the Central Government had brought the Bill betimes before Parliament, there would not be so much of music to face.

The Bill itself falls very much short of Mr. Nehru's assurance. It is profitless to suggest amendments to it for the reason that it is certain that they will fall on deaf ears. The fault lies with us. Inebriated with our enthusiasm in the wake of Independence, we forgot all about the casting vote of the late Mr. Rajendra Prasad when Hindi was sought to be made the sole official language and failed to canvass the legal position as to the validity of a casting vote by a person who was himself a pronounced protagonist of Hindi. However, as things stand now, nothing short of an amendment of the Constitution is to be agitated for. We would be knocking our heads against a stone wall if we exerted ourselves in the matter by suggestions to amend the word "May" into "Shall." (Letter to the Mail)

—V. T. D. NATESAN, Viliupuram, Dec. 5, (1967)

The language conflict is a trial of Indian Statesmanship. Veteran statesmen should exert their full power and prevail over selfish and narrow-minded politicians, to avert a possible political catastrophe.

The Congress Party is not a representative body of India. The language issue is an all-India problem of the first magnitude. Hence, any settlement of the question should be permanent and peremptory, on non-party basis and conducive to prosperity and glory of India.

“Discretion is the better part of valour. “Good and quickly seldom meet”, “Haste makes waste.” “Hasty climbers have sudden falls” “Forecast is better than work-hard.” “Deliberate slowly and execute promptly.”

30. IMPRACTICABILITY OF CONDUCTING U.P.S.C. EXAMINATIONS IN ALL THE FIFTEEN NATIONAL LANGUAGES.

Prof. Niranjan Niyogi, M.A., Ex-Principal, City College, Calcutta, in his “National Integration and the Language Problem,” writes under the caption “UPSC. Examinations in all the Fourteen National Languages,” as follows :—

“This is a counter-demand by non-Hindis to overcome the handicap they have been subjected to by Hindi being given a pride of place in the U.P.S.C. Examinations. But, this, again, is not only unworkable, but unacceptable, for it is bound to make confusion worse confounded. What standard in “marking” answer scripts could be expected where the question papers will be in fourteen different languages and examiners will have to be appointed from fourteen different States? Could any one, in such a chaos, dream of any “uniformity” in “marking the answer scripts? Who would be there to give directives regarding maintenance of “uniformity”? As one having a fairly long experience, as Head Examiner in English, in guiding Co-Examiners, sometimes more than two dozen at a time, the writer knows how difficult it is to maintain uniformity in “marking” even in

one paper, answered in one language. In fact it is absurd to think that, in such a system, the competition could ever be fair.

“Moreover, this system would be worse from the point of view of judging merit. Let us be frank about this matter, though it may seem too ugly to say so. As a result of rivalries and jealousies roused by this most unfortunate controversy over languages will not there be a tendency for every examiner to “over-mark” candidates of his own State, so that they might secure positions high up in the final list? Nothing could be more detrimental to the assessment of true merit, which should be the sole objective of all examinations.”

Moderation, suggested as a remedy against failure of uniformity in standard of valuation, is not practicable in the case of examinations conducted in fourteen languages.”

Linguistic Chaos

Threat To Unity Of Nation

“Sir,—The English language is not to be despised just because it happens to be the language of the nation that ruled over India. To oust the English language from our country would be analogous to cutting one’s nose to spite one’s face.

“Some of our political leaders, of whatever brand or sub-brand, while preaching that communalism and parochialism should go actually encourage them.

“Supersession of English, which happens to be a link language now, will result in the disintegration of the country. To hold the UPSC examinations in umpteen languages might have been thought of in the days of Mahomed Bin Tughlak. Switchover to regional media for all subjects of education is the surest way to bring about disintegration in the country. There must be a common medium of instruction at the University level throughout the country. Regional media of instruction for subjects like Medicine, Engineering, Technology etc., would retard scientific progress. There would be no national language worth speaking of. It would therefore be eminently conducive to

parochialism and intellectual isolation of the various States in the country. Translations of highly specialised subjects would be practically incomprehensible. Science and technology would have no value if there is no precision and clarity.

“In the national interest there should be less accent on regional languages. All efforts must be diverted to having a common link language.

“Just imagine the immense effort that would be dissipated in producing acceptable translations of highly technical subjects and training really efficient teachers. The switch-over to regional languages would imperil the progress of the country. It would also create unequal competition in all-India examination for the simple reason that all the regional languages are not equally developed. There should be a common yardstick or language to facilitate comparison of answers in the all-India examinations. Migration of teacher and student populations will practically come to a standstill. A citizen of Madras will be a stranger in the Punjab or Bombay and vice versa.

“Surely this is not integration. It is just the opposite. Are we heading towards catastrophe with the regional languages milling round our necks?”

(Letter to the Mail)

—B. S. CHALAM (Capt), Madras, July 28.

31. INFERIORITY OF EDUCATION THROUGH TRANSLATIONS OF ENGLISH TEXT-BOOKS

Media of Education

Place of Regional Language, Hindi and English

By D. S. KOTHARI, (Chairman, University Grants Commission)

Translation no Solution

“This being so, the arguments which make us adopt the regional languages as the medium of instruction at school and college lose much of their relevance. Whatever the medium of classroom communication, in higher education students will have

to depend largely on books and journals of original contribution, which we find largely in English and to a lesser but increasing extent in Russian.

Translation can be no solution to the language problem at this level because knowledge is being created so fast that a nation depending on translations of research works for higher education will always and invariably remain a back-number, acquiring only out-of-date knowledge.

This is apart from the great danger of distortion and inaccuracy in the translation, and from the physical inability to translate the deluge of new knowledge that is added every year.

The need for [study of advanced research works in the original language is felt not by India alone. A characteristic of the modern world is that the pace of change is terrifically fast. In some essential ways the shape of the world changes beyond recognition within the lifetime of a generation. The stock of scientific and technological knowledge doubles almost every 10 years. This means that in 10 years from now the new knowledge would be nearly equal in volume to what has been accumulated by mankind over the preceding several centuries. As it happens, the largest contributor of this new knowledge, more than half the world's total, is the U.S.A : the second largest contributor is Russia, being responsible for about 30 per cent of the new knowledge. England contributes less than 10 per cent, and India probably less than one per cent. Nearly two-thirds of the new original works are thus in English and the remaining third in Russian. A corollary of this situation is that to keep abreast of this new knowledge the world has to learn English and to a lesser extent, Russian.

“It will perhaps come as a surprise to many that almost every Soviet student at school is learning English these days, apart from his mother tongue and Russian, and in 10 years' time the number of Soviet citizens knowing English will be greater than the number of Indians knowing English.”

“Similarly, a very large number of students in British schools are learning Russian, so large that the number of school children (leaving aside college and university students) learning

Russian in Britain is far in excess of all students of Russian in all schools, colleges and universities of India."

"This is not an attempt to build up a case for English. My point is that by a series of historical accidents, English has come to acquire in the world, in the sphere of learning as in every other sphere, a uniquely dominant place, and nobody who wants to keep abreast of the flow of knowledge can afford to remain innocent of it".

"The question of medium of instruction at the post-graduate level thus resolves itself, the student here has to have a functioning knowledge of English and (or) Russian so that he can read and understand, and if necessary write, technical journals and books in English and (or) Russian. For this it is necessary to lay a foundation, and this is precisely what is being done in Russia and other countries which give their children, by the time they leave school, a basic knowledge of English on which they can build if they so choose or if they have to take to higher studies later."

Osmania varsity's bitter experience.

Case for retaining English

"Sir,—It is too late in the day to explain why English should remain as the official language of the Union Government, medium of instruction in universities and the only medium in all-India competitive examinations. It is worth mentioning the Hyderabad experiment.

"The Osmania university was started in 1917 and Urdu was made the medium of instruction. The university and Nizam's Government were very earnest to make the Urdu medium a success. Money was spent lavishly to translate books into Urdu. After three decades of strenuous labour, the engineering and medical colleges had 300 books in Urdu and by that time more than 90 per cent had become obsolete. The Government of India and the other universities did not recognise Osmania degrees. So the graduates were condemned to Hyderabad State.

in employment opportunities. Ironically, when we gained Independence, Osmania university switched over to the English medium-and quite rightly too.

“Today Hindi and regional language fanatics for obvious reasons are deliberately silent on the dismal failure of the Urdu medium in Hyderabad. They want to repeat this disaster all over the country.

“When separate electorates were introduced under the Morley Minto Reforms in 1907. Lady Minto, wife of the then Viceroy, wrote to Lord Morley, then Secretary of State for India, stating that her husband had once for all separated 60 million loyal Muslim subjects from the politically conscious and disloyal Hindus. The great leaders of the freedom struggle ignored the consequences of the separate electorates. We paid the price on the eve of Independence-partition of the country.

“The regional language medium in colleges and State administrations is very much more dangerous than separate electorates as it will certainly lead to disintegration of the nation into 14 independent States.

The time has come for our students, their parents, academic men, leaders of the learned professions, business and industry to express their preference for English as the one and only official language.

(Letter to the Mail)

—S. H. KRISHNASWAMY, Bangalore, Sept. 5.

32. FAILURE OF THE CONGRESS GOVERNMENT.

The First Twenty Years

“If, after two decades of freedom, we have to search very hard to discover any achievements in the national or international sphere, there is also, on present reckoning, very little to look forward to. There has been too much talk and too little work in our country. The struggle for freedom was glorious. The promises made by our leaders at that time were alluring. Have the

politicians lived up to their promises? Have the people of our country benefited in the economic and social worlds? Have our policies, domestic or foreign, yielded results to help the people? Have we safeguarded the democratic principles enshrined in our Constitution? Have we consolidated, in the last two decades, the gains that were expected from political independence? These and other similar questions arise in the mind when we sit down passionately to examine our achievements and failures."

"The answer to many of the questions listed above must necessarily be in the negative. In the international sphere, we have gone through two wars and live in fear of a third. We have been left guessing from where it will come and who the aggressor will be. The hollowness of our non-aligned policy was exposed when, first, China attacked us and we sought aid from both the West and the Soviet Union, with neither willing to come to our help. The U.S.A. primarily, and some other Western countries have been, later, further alienated from India because of the unnecessary and wilfully blind stand we adopted against Israel in this year's frightfully shortlived war in the Middle East. We are practically friendless in the U. N. whenever the Kashmir dispute is kindled by Pakistan, and Muslim countries, despite the generous help we give them, are openly supporting Rawalpindi in its campaign of vilification against India. The U.S.A. and, though to a lesser extent, Russia are both pouring money and arms into Pakistan which will presumably use these against us. Is it not time to review our foreign policy?

"The record in our domestic affairs is even more discouraging. In spite of all big talks of unity and integration, linguism, parochialism and fanaticism are now at its worst ever. Leadership, Congress and other, has miserably failed to give the correct lead to the people. Creation of linguistic States was probably the greatest act of disservice done to the country by its leaders belonging to all political parties. If present linguistic arrogance is not curbed, it might well lead to the disintegration and balkanisation of India. In the name of socialistic society, every attempt has been made, and unfortunately very successfully, to impoverish the country and deal fatal blows at the country's economy. No greater condemnation of the Five-Year Plans can

be cited than Government's own admission that there has been no increase in the national income during the Third Plan period. Inflation has stalked the country, the Government has so far been unable to control prices despite promises of immediate and energetic measures, devaluation has accentuated economic evils without any corresponding trade benefits, and now we have the curious spectacle of an industrial recession thriving in the midst of high prices.

“Retreat from this political and economic debacle is still possible if only our politicians in charge of the country's destiny act with a sense of realism and moderation. The thousands of crores of rupees spent on so-called planning can bring immediate relief to the people if they are spent, not misused, on projects of immediate welfare. Political hues need not stand in the way of the country's welfare if politicians are dedicated to work for the good of the nation. While the fourth general elections have demonstrated the innate strength of democracy, all efforts at consolidation will be wasted if politicians themselves do not get an example in rectitude. Recent attempts, some successful and some not, to topple Ministries, not on the ground of party or ideological differences but purely to secure personal pelf and power, will do the country no good. Such selfishness can only lead to the destruction of parliamentary democracy. But there is still hope if only our politicians shed their desire for pomp and splendour, cast away personal ambitions, and rededicate themselves to the service of the country.

“The first twenty years of freedom have not been very rewarding. The millenium of plenty and prosperity is far away. Only hard work, honesty and the desire to serve the common weal will enable our country to cross the borders of want, hunger and poverty. Let it not be said that we failed because we did not make even an honest attempt in the next twenty years. And let that attempt be made before it is too late.” (Editor, the Mail)

‘Democratic Socialism’ A Political Misconception

The much-publicised “Democratic Socialism” of Nehru, declared to be the social and economic goal of the Congress Government, and prescribed as a panacea for all national ills.

affecting India, is a vague and visionary theory not capable of being expounded even by its author. Its key-note is increase of production. But when analysed in the light of past experience, it is nothing but the nauseous "permit-quota-raj" which is making the rich richer and richer and the poor poorer and poorer.

Subsequently, after Mr. Nehru, the term "Democratic Socialism" has become the abragadabra of the Congress Party, especially at its annual session at the All-India level.

At the very outset, the Congress Government proclaimed that its aim was to create casteless and classless society in India. But now it is exploiting the caste-feeling and poverty of the masses to come out successful at the elections. Not only Governors and chief ministers but also party chiefs and volunteers belonging to the Congress, are retaining the caste-appendages to their names without any compunction whatsoever. Census is still taken only on the basis of the congenital caste system and not on occupational basis as in other countries.

The five-year plans carried out so far have resulted only in food shortage, steady increase in prices of commodities and accumulation of national debt.

Socialism of any form is practicable only in other countries and not in India, where the accident of birth determines irrevocably the whole course of man's social and domestic relations.

To achieve socialism without eradicating caste system, is to take out the kernel without removing the shell.

Gandhism Out-of-date

Gandhian philosophy and its practice were both directed solely towards the goal of Indian Independence, and hence, they have lost their meaning and value during the post-British period.

Even during the days of Freedom Struggle, Mr. Nehru made a bold departure from Gandhi's industrial policy, and vociferously advocated mechanical production in preference to manual labour.

So, it is idiotic and grossly ungrateful, especially for Tamilians and Dravidians, even after receiving spontaneous and timely invaluable military help from the British during the Chinese aggression, to unnecessarily wound the feelings of those benefactors by celebrating the Silver Jubilee of the 'Quit India Movement'.

Are the Congressmen inclined to burn new mill-cloth in public even now?

It is too late for the Congress Party to regain power in Tamil Nad through propagation of Gandhian ideology.

Silver Jubilee of 'QUIT INDIA' Movement

"Sir,—The spate of letters that has appeared on the issue of "Quit India" stamp makes interesting reading and also brings home how we take ourselves for granted. We like to pose as great and good men and at the same time we like to run down others.

"The "Quit India" movement was launched by Mahatma Gandhi, whose word was law in those days, at a time when Great Britain and the democratic world were fighting for their survival. It was most unfortunate that Gandhiji, with his sense of fairness, did not see how unfair he was in launching it. That India got freedom after the war was not due to the "Quit India" movement, but to the united popular demand and also equally to the sense of fairplay and justice of the British people which found expression through their Parliament. We may not like to view it this way, but there is no other way of looking at it. Could anyone in his senses imagine that we could be what we are today, if we had been under German or Russian rule?

"We talk endlessly of unification and integration, but let us not forget that there was no unified or integrated India before the British came to our country, and it is they who gave India a political and geographical unity. During the last 20 years, most of them under Nehru, we have done everything to undo it. All these years we have been getting valuable aid from Great Britain

and how do we reciprocate? By issuing a commemoration "Quit India" stamp!

One correspondent finds fault with Mr. N. Sri Ram for saying that Churchill was magnanimous to Nehru after all the bitterness that was raging in India at the time. Churchill's magnanimity could be seen in the way he took in criticism and in the way he met his erstwhile enemies like the Germans and his erstwhile opponents. Nehru was different. He was intolerant of criticism and treated everyone in a cavalier way. Lord Attlee, in his obituary remarks on Nehru, observed: "Nehru understood power and he understood poetry and what he did not see was where one began and the other left off". In plain language it means Nehru did not know when to relinquish power. He held on till Nature intervened. Churchill might have said at one time unpalatable things about India, and this he did in all sincerity. But look at the way things are shaping in our unfortunate land. It is nothing to enthuse about. There may come a time, sooner than later, when every thinking individual may like to migrate and then it will be the real "Quit India" movement!" (Letter to the Mail)

—Dr. S. S. GANDHEKER, Tambaram, Oct. 30, 1967.

33. DEMOCRACY IMPOSSIBLE IN THE INDIAN UNION UNDER THE PRESENT SOCIAL SET-UP.

The term 'democracy' is derived from a Greek word compounded of 'demos', people, and 'cratia', government.

So, democracy is essentially "the government of the people, by the people for the people" who exercise the governing power either directly or through representatives periodically elected by themselves, with provision for the expression and supremacy to the popular will on all basic questions such as food, language and religion. This presupposes or demands as a prerequisite, literacy of at least 75% of the electors. In India, particularly in Tamil Nad, where about 30% of the population are illiterate, the voters are incapable of selecting the right candidates

and electing them to the legislatures ; and hence, even an illiterate or ignoramus happens to become a member of the Indian Parliament, not to speak of the State legislatures.

Democracy requires that the legislatures of a State, the sole body of law makers, and therefore the supreme governing body, should be composed of the best talents and geniuses of the country. The political state of affairs is just the reverse in India. Many of the legislators are unerudite and ill-informed noddlers and hand-raisers. The leaders of the Tamilnad Congress Party themselves are completely in the dark, as to the origin, nature and history of Tamil, the language of the region the earliest cultivated Indian medium of expression, and the representative member of the Tamulic family of tongues and also in its old form, the parent of the Dravidian languages and progenitor of the Indo-European Form of Speech. Yet, they want to lead the scholars and researchers in linguistic and cultural matters. This is exactly the blind leading the keen-sighted.

India is a republic and differs from a simple democracy in structure, as much as a pinnate leaf from a simple leaf. Cultural unity, fraternal feeling economic equality, literacy of electorate and smallness of territory are the indispensable factors for successful working of a true democracy. A republic is a union or federation of a number of States enjoying complete autonomy in all local matters, and leaving the major subjects such as communication, defence and foreign relations, which are common to all the constituent States, to the Centre. The medium of instruction of a federal government may be a single language, as in the case of the U.S.A., or two or more languages as in the case of Canada and Switzerland, but in either case only by common consent as a republic is to be run only on democratic principles.

Adult franchise alone cannot transform India into a democratic republic. Conferment of suffrage-right on ignoramuses and illiterates is as unwise as arming cowards with sharp swords and equipping blind persons with burning torches. As the poor people are naturally tempted to sell their votes to the highest bidder, money is the deciding factor in all general elections.

Illiteracy and poverty of the masses, together with the caste system, form formidable barriers to democratic government in India.

Universal free compulsory primary education was introduced in England in 1875. Unless the same is done in India also, true democracy can never be expected.

34. NATIONAL GOVERNMENT FOR THE INDIAN UNION

(1) *Vastness and Diversity of India*

India is too vast and diversified to be ruled by a single political party, however broad-based and numerically strong it may be.

Mahatma Gandhi, realising that the Congress party was, after all, only a sort of All-India ad hoc body constituted for the common purpose of expelling the British from India, and therefore could not adequately represent or do justice to the whole of India, a vast sub-continent of gigantic population comprising numerous races, nations and peoples speaking different languages, and widely differing in attitude, ideals, interests, traditions and problems and following various religions, advised his followers to dissolve the party immediately after the attainment of Independence, in order to place all Indians on an equal footing as citizens of Free India, and facilitate their election of a truly representative single all-India political party, which would run the administration unanimously, democratically and efficiently; and also to show that the Congress party was not actuated by any selfish motive in its struggle for freedom. But his followers flouted his golden counsel as they had not reached his spiritual level, and satisfied their lust for power to satiety.

(2) *Incompetency of many Congress Ministers*

It is owing to the unrepresentative character of the Congress party, that several portfolios are held by incompetent men in several States and at the Centre. The allocation of portfolios to members of a Cabinet is not strictly on the basis of their knowledge and capacity, but according to the will and pleasure of the Prime Minister or Chief Minister as the case may be, and the

ambition and influence of the individual members with their leader. Re-shuffling of portfolios may take place at any time, and any member may get any portfolio according to his luck.

Thus, the same Minister may hold different unrelated portfolios in succession, not only under different Heads but also under the same Head of the cabinet during a short period. All that is required of a Minister is loyalty towards his master, and delivery of some declamatory speeches in public.

“Mr. N. Sanjeeva Reddy, Union Minister for Steel and Mines, told the Mining, Geological and Metallurgical Institute of India on 1st of March, 1965, with his usual characteristic humility, that he was not master of either mining or metallurgy. Similar was the case with many other Ministers, who were wise enough not to admit their incompetency spontaneously.

“In a calm sea every man is a pilot.”

(3) *The Totalitarian Trend of the Congress Government*

Though India is structurally a major republic next to the U. S. A., the Congress Government is functioning as if India were a small mono-national State, without conceding autonomy to the constituent States, turning the colossal illiteracy of the masses to good account.

This is entirely due to the inordinate craze for power and position apparent in all the Congress high authorities, who want to perpetuate their party rule so that they may die in harness. The Chinese aggression has been really a wind-fall to them, and they have consolidated and strengthened their party power and position at the cost of other political parties, under the pretext of National Emergency. The idea of inviting leaders of other parties, whose loyalty and patriotism are unquestionable, to take active part in the administration during the period of national crisis, as is done in England, is highly repugnant to their taste and averse to their policy. They always place their party interests above those of the Union, and choose strategic circumstances for introducing and enforcing highly controversial and anti-national measures, such as making Hindi the Official language of India.

Under these circumstances, it will be only in the fitness of things, if the present President of India, through whose office the secularity of the Constitution is clearly manifested for the time, dissolves the present Parliament dominated by Hindi fanatics and forms a National Government composed of all the best talents of the country all of whom are unfortunately out of the Congress fold, to function until such time when either a coalition ministry or a single-party ministry capable of running the Government strictly on democratic principles, becomes possible.

35. ANTI-ENGLISH AGITATION IN HINDI REGIONS

The anti-English riots by Hindi fanatics of North India reported through the columns of the English dailies are not new to us. These are only a repetition of those which took place in 1965, though greater in extent and intensity.

The "Remove English" Agitation may spread all over North India. Cars with English Number Plates may be attacked indiscriminately, Railway Stations and Banks may be raided, Post-Offices set on fire, and Telephone Exchanges damaged. Possessors of pens bearing English names may be stabbed. English sign boards may be hauled down from shops and business houses. Ministers may lead anti-English processions and townspeople unanimously condemn the Official Language Amendment Bill. Lawlessness, damage to public and private property, and indecent behaviour towards women may prevail. All educational institutions may be closed indefinitely and roads blocked to traffic. Business may come to a standstill. Hindi writers and poets may renounce their Presidential awards. Effigies of the Prime Minister may be burnt at public places. The President and the Prime Minister may be heckled and prevented from speaking in English and Parliamentary business obstructed. Shouting of the slogans "Withdraw the Black Bill", "Long live Indian languages!", "British Raj has gone; let English also go.", and "Remove English to save the country." may rend the air.

We are not at all moved by these antics of the anti-English agitators. We are shrewd enough to see through the game, which will only be a passing show.

No eastern nation can thrive without a thorough knowledge of any of the languages of the western inventing nations. The North Indians, who are enjoying the fruit of their English knowledge, cannot be so silly as to dispense with English, a God-given gift, in this nuclear age when the world is shrinking and foundations are being laid for international government with English as the official language. We are highly persuaded to think, that they are only retending to dispense with English in order to force Hindi down the throats of the credulous South Indians, and then after securing irrevocable linguistic and political bondage of the non-Hindi peoples, will openly and diligently apply themselves to English studies. This is to be inferred from the facts, that many staunch advocates of Hindi are wont to send their children only to English-medium schools, and that the English-knowing anti-English agitators are freely using English slogans, though apparently against English, and have not given up speaking in English for good.

This sort of boycott of English is nothing but hypocrisy.

Impossibility of dispensation with the knowledge gained through English education.

What is generally meant by the word language, is the aggregate of the audible symbols employed by a nation or people for communication of ideas and acquisition of knowledge. But the real language is the aggregate of the ideas formed in the minds of a people or nation adown the ages through knowledge and experience, and this is called language or tongue, because it is expressed mainly by means of sounds produced with the aid of the lingua or tongue. For this reason, the aggregate of the ideas of an individual or body is called the 'inner language.'

The audible symbols or vocables are again represented by visible symbols, which are either mono-literal or polyliteral, and language in this visible form is called 'written language,'

Thus the inner language is the substance and its audible and visible forms its primary and secondary shadows.

An English-educated person can dispense with the English script or his or her English speech, but never with the knowledge gained through English education, unless under an attack of amnesia or insanity,

So, the declaration of an English-educated Indian that he will dispense with English, to which he owes his present social or official status and dignity, is only a manifestation of his misconception and ingratitude. English says to such persons "I taught you to swim and now you would drown me,"

English education is a necessity and dispensing with the knowledge gained through that is an impossibility,

"Never cast dirt into that fountain of which thou hast sometime drank." Let every man praise the bridge he goes over."

Deep-rootedness of English way of life in the Indian Soil.

English way of life is ineradicably deep-rooted in India in the following ways:—

Cropping of hair, mode of dress, style of toilet, drinking of coffee and tea, table-serving of meals, mode of greeting, manner of conducting meetings, plan of building, lay-out of towns, electric lighting, use of electric fan, means of conveyance (cycle, motor, motor cycle, autorikshaw, tram, train, steamer, and plane), medical and surgical treatment, instrumental music, band, (harmonium, accordion, piano, banjo, fiddle etc,) mechanical means of entertainment (gramophone, tape-recorder, radio, cinema, television etc.), tele-communication (telegraph, telephone, and wireless), pattern of education, printing, journalism (dailies and periodicals), mechanical production, use of paper and fountain pen, Book-keeping, Banking and Insurance, system of Provident Fund, system of judiciary, recreation and past-times (card-play, carrom, pingpong, etc.), sports and games (tennis, badminton, volleyball, hockey, cricket etc.), trade unions, election system, parliamentary democracy, military drill and warfare.

In short, our whole life, whether individual or corporate, is Anglicised or westernised. Advocates of Hindi are either

beside themselves or devoid of power of observation and sense of comparison. If they are sincere in their desire to be entirely free from English influence, they should not utter any English word hereafter and should forthwith, retire on foot (without travelling by train which was invented by an Englishman) to a jungle, situated out of the jurisdiction of the Forest Dept.

Haters of English are veritable enemies of knowledge, and hence they are not qualified to be Ministers either at the Centre or in the States.

Hindi is more foreign than English to South Indians, especially to Tamilians who will never learn Hindi.

Distinction and Treatment of Languages :

All languages are not alike. Commonness of generic name indicates sameness of genus or species and not sameness of quality or quantity.

Languages, like persons, should be distinguished according to their worth and treated deservedly. Some people are civilized and cultured while others are savage and barbarous. Similarly, some languages are developed and cultivated while others are crude and barbaric. Some people are rich while others are poor. Similarly, some languages have a literature while other have none. Some people, though closely related, do not help others ; while some though unrelated, become good friends and help others most. Similarly, some languages, though indigenous like Hindi are not useful ; while some others, though foreign like Russian or German, are highly useful to us.

“Affinity in hearts is nearest kindred” A father is a treasure, a brother a comfort, but a friend is both. “Friendship is stronger than kindred.” “A rich friend is a treasure.”

Patrons, whether related or unrelated, are respected and loved as much as parents.

Friends are invariably unrelated or alien. Society prefers loving alienism to loveless relations. Likewise, we must

prefer a useful and healthy western language to a useless and enslaving indigenous language.

English being not only useful but also Indian, we are doubly justified in adopting it as our official and link language.

36. IMPROPRIETY OF DECIDING THE LANGUAGE PROBLEM BY A MAJORITY VOTE OF THE PARLIAMENT.

(1) Ordinary members of the Parliament are not competent to take part in the judgment of such a highly literary question, as the language problem.

(2) All the 14 or 15 national languages of India should be given equal representation, and not estimated according to the numerical strength of their speakers, even as children of the same parents are given equal shares of the family property irrespective of their age.

(3) All the elderly Statesmen of India are out of the Parliament.

(4) The Union interests should not be sacrificed to private and party ends.

(5) Politics should not intrude into the field of Education.

(6) Justice cannot be done to English by a Parliament the majority of whose members are Hindi people.

“A fox should not be of the jury at a goose’s trial.”

37. AN ADMONITION TO THE HINDI FANATICS

You Hindi fanatics! How is it that you have so degraded yourselves as to completely take leave of your common sense, suppress your conscience and persist in your puerile demand, in which there is no rhyme or reason. Don’t you know that your much-vaunted Hindi is of recent birth and stunted growth,

incapable of natural development and having no literature fit for the age? Do you know that our queenly Tamil, as the earliest cultivated and primary classical language of Lemurian origin, is not only the parent of the Dravidian languages but also the progenitor of the Indo - European Form of Speech?

It may be that you are misinformed by some Brahmin authors and historians, whose avowed aim is to minify and suppress Tamil. But that doesn't alter the position of Tamil in any way.

Perhaps the rejection of the untenable claim of Hindi is a serious disappointment to you, as you have been all along gratified with the idea, that Hindi would be unanimously accepted as *the Official and Link language of India*. But you must now understand that you have been like a baby crying for the moon. Your miscalculation has been based on the Quistingite nature of the Congress leaders of Tamil Nad, who cannot represent the State on cultural matters. First deserve and then desire.

We have put up hitherto with your insolence and empty threats. "Abused patience turns to fury." Don't mistake our patience for weakness. We shall hereafter deal with you as you deserve. Your imperious attitude surpasses even Nazi imperialism.

We Indians are all brethren in Freedom. You are only our equals at best. We have nothing to learn from you. On the other hand, you have a good deal to learn from us.

As compatriots, we shall join together and work in fraternity for the unity, safety, and prosperity of our dear motherland. If you want to dispense with English and pour hot coals on your heads, you are at perfect liberty to do so; but never dream of imposing your unwanted Hindi upon us; and if you dare, take this as a warning, you will be creating another Pakistan, which may perhaps lead to further Balkanisation of India in the near or distant future.

We are not idiots and imbeciles to swallow whatever you say or tattle. Your way of thinking is diametrically opposed to that of us. What we hold to be elixer of life you want to show to be deadly poison.

The more you insist on Hindi, the more you alienate and antagonize us. If you ever dream of thrusting Hindi upon us with military backing, we shall be only on our mettle to return the blow with (compound) interest with the help of God Almighty.

Freedom does it mean change of master. The Hindi-speakers are not the English people, and Hindi the English language. The intermediate difference is as vast as that between a mountain and a molehill.

Tamil Nad of today is not the Congress stronghold of old. So, don't lay your account with its conceding your unnatural demand.

"Courtesy on one side can never last long." "Do unto others as you would be done unto." "Respect yourself and you will be respected." "Respect a man, he will do the more." "Do evil and look for like."

38. NEED FOR A ROUND TABLE CONFERENCE ON THE LANGUAGE PROBLEM OF INDIA.

The Language Problem of India is a literary matter of the first magnitude, and cannot be and should not be decided hurriedly or in a light manner, by abjectly yielding to the Hindi fanatics and ill-informed and narrow minded politicians elected to the parliament by illiterate majority of voters.

Nothing short of a Round Table Conference, in which Jai Prakash Narain, Acharya Vinoba Bhave, Mr. Frank Anthony, Dr. Manavalaramanujam, Mr. C R., Dr. A. Lakshmanaswamy Mudaliar, Sir A. Ramaswamy Mudaliar, two representatives of the Orthodox School of Tamil two non-Congress student-representatives (one male and the other female) of each of the three Universities of Tamil Nad should take part, can be considered competent to discuss and decide the language question, which is turned into a knotty problem by the Hindi fanatics, though it is really no problem at all if the status quo ante is allowed to continue.

Serenity of atmosphere, openness of mind, impartiality of outlook, profoundness of scholarship, love of compatriots, maturity of brain and ripeness of experience, complete freedom from party politics, priority of National interest and high sense of justice are the indispensable prerequisites for a reasonable and amicable settlement of the question.

No dead-line should be fixed for taking the final decision, though no effort should be spared to expedite the process as far as possible, as the outcome is to affect the whole of the Indian Union throughout the future.

It should be borne in mind that anything like consensus of opinion in the matter would be almost impossible. So majority decision should prevail and words of veterans like C. R., should be given much weight.

Leaders of political parties, except Mr. C. R., should not be allowed to take part in the conference, however great they may be, as it is well known that they would talk always only in terms of furthering their party interests.

Opinions of those demagogues who not know English should not be taken into account, as they would like others also to be English-ignorant like themselves, as the proverbial man who lost his nose wanted others also to cut off their noses.

39. INDIA NOT A SINGLE NATION

The word "nation" is derived from the Latin root "nat", to be born, and connotes a people of common descent.

According to the old definition, a nation is a body bound by nationality, which is essentially a spiritual sentiment or principle of unity, resulting from many factors, such as community of race, language and literature, geographic unity, community of religion, common political ideals and aspirations, common history and traditions, and above all, spirit of political independence or aversion to subjection to foreign peoples.

According to modern definition, as given in the Concise Oxford Dictionary, a nation is a "Congeries of people, either of diverse races or of common descent, language, history, etc., inhabiting a territory bounded by defined limits." So, a modern nation can be either a homogeneous people like the Germans or an indiscerptible mixture of many peoples like the British. Fraternal feeling, social freedom and equality of opportunities are indispensable for nationhood.

India is a multi-social, multi-lingual and poly-national Union or Federal State, having a peculiar congenital caste system which forbids intermarriage even between sections of the same race or nation, and thereby wanting in several characteristics essential to a nation.

State and Nation

State and nation are not always the same. The constituents of a State are five in number according to the latest American definition, viz., territory, population, government, sovereignty and unity. A nation has no sovereignty, unless it is also exclusively identified with a State. A State may be mono-national like Germany (East or West), bi-national like Canada or poly-national like Switzerland. A mono-national population may become divided into two or more States, like the old Tamils under the Pandiya, Chola and Chera Kings or the modern Germans. A bi-national or poly-national State can also become united into a mono-national State through miscegeny. States can also be divided on the racial basis, as mono-racial bi-racial and multi-racial.

India, like the U.S.A. and the U.S.S.R. is a complex State. A mono-national State resembles a simple leaf, a bi-national or poly-national State a compound leaf, a Federal State a pinnate leaf, and a confederation of Federal States a poly-pinnate leaf, in point of structure.

40. ATTLEE'S IRRESPONSIBLE ACT

It was foreordained that the Britisher, as a foreigner, should leave India some time or other. But the manner in which Mr. (later Lord) Attlee made a summary disposal of the matter was highly irresponsible.

Though a Labour Premier of England, he never took any labour to study the special problems of North and South India—viz., Hindu-Muslim rupture (which is still smouldering in the form of Kashmir dispute even after the carving of Pakistan) and Aryo. Dravidian (Brahmin-non-Brahmin) controversy, respectively, find a final solution to them.

Because of the abrupt and premature withdrawal of the British, handing over complete charge of the Indian Union to the Congress High Command confined to the North, two more problems, viz., English Hindi wrangle and Insecurity of Privy Purses to Ex-rulers, have cropped up, the former seriously threatening the unity and integration of the Indian Union.

41. BILINGUAL MEDIUM OF PUBLIC INSTRUCTION FOR TAMIL NAD

Language serves us in two ways, as medium of communication of ideas and means of acquisition of knowledge. Of the two uses, the former facilitates one's social life and the latter enables one to earn a living.

During the days of the Tamil kings Tamil served both the purposes creditably. But now, when life is westernized and higher education Anglicized, the sphere and extent of the service of Tamil have considerably dwindled.

The greater, if not the greatest, part of modern education is multifarious science, which originated and is ever growing in the west English, with which we are already familiar, is the best of the western languages through which we can study all modern sciences.

As a knowledge of sciences is indispensable in these days for individual advancement and prosperity and national development and progress, education is to be imparted in English also from beginning to end, i. e. at all levels.

Language study is an art and every art requires constant practice. "Practice makes perfect." The earlier the beginning the easier the grasp. The longer the practice, the greater the proficiency. As the vocabulary of a cultivated language is distributed over various arts and sciences, one cannot gain mastery of English unless one studies all subjects through that medium.

So, introduction of bilingual medium of public instruction by the Government of Tamil Nad is imperative. Those students who study only for earning their livelihood may take the Tamil-medium course, and those who desire to enhance their knowledge of sciences after completion of their school or college courses and want to visit foreign countries, may choose the English-medium course.

As Hindi is not at all required for Tamil Nad, it is to be eliminated from the curriculum of studies at the end of this academic year, and all Hindi teachers should be given or served with three month's notice and appointed to teach other subjects or absorbed in other departments.

It is not correct to say that Hindi is taught as an optional subject in schools. It is as compulsory as Tamil, in as much as all students have to attend the Hindi classes in each and every school in Tamil Nad. The argument that marks obtained by students in Hindi do not count for promotion, doesn't alter the fact in any way. If students are allowed to get zero and single digit marks in Hindi, why should public money and the students' time and energy be wasted on such a futile study? What is really obtaining at present is three-language formula and not two-language formula, as is very often misrepresented by Ministers.

The introduction of Advanced Tamil as an alternative to Hindi, is a trick employed to conceal the compulsory aspect of the Hindi study. Advanced Tamil which involves study of a good deal of grammar and poetry is not palatable to the average

student. So, the zero-mark-Hindi, which is purposely retained to placate the Hindi protagonists, is preferred by every student though reluctantly. This being the case, the optional character of the Hindi study is only theoretical.

It is the retention of Hindi as a compulsory subject of study by the D. M. K. Government, that has encouraged the Hindi zealots to determine to replace English by Hindi after five years.

To be a party to the decision that university education should be deprived of its English medium after five years, is to betray Tamil Nad to the Hindi fanatics, and give the green signal to Hindi to become the official and link language of India, and ultimately, though at a distant future, the mother-tongue of all Indians.

The empty talk that Hindi will be effectively prevented from filling the vacuum caused by the removal of English, may satisfy only gulls and green horns.

English should be retained at all levels and for all times, and the Department of English in each of the three universities of Tamil Nad should be headed by a competent Englishman in order to improve the standard that has gone down after Independence.

Politicians who always give first priority to personal and party ends, should not tamper with Education. If English is discontinued as a medium of university education, a rival university will be started with all the co-operating tutorial colleges as constituents.

English vs. Tamil.

“Sir,—An eminent educationist is reported to have said in the course of his speech at the English convention at Madras the other day that he suspected a trap in the Central Government’s move to replace English by the regional language as the medium of instruction in the States. What he meant was that this move, although ostensibly put out as a measure of educational reform, was in reality only a manoeuvre to get English out of the way so as to make it smooth and easy for Hindi to assume the role of the link language of the country and serve all the purposes which

English now serves in the educational, legislative and administrative fields at the all India level.

“Everyone knows that any appeal made in the name of the regional language will be irresistible in this country of linguistic States and it will not be far fetched to say that the Centre wishes to exploit the linguistic sentiment of the people to serve its own purpose. And we must not fail to note that in pursuance of this object, it is prepared to go to any expense and to any length, even to the extent of resorting to such fantastic schemes as holding the UPSC examinations in all the 15 major languages of the country and the translation of hundreds of English textbooks and law books.

“The Centre, obsessed as it is with Hindi, cannot or will not see the irreparable damage this move will cause to the educational progress of the country, nor will it realize that, next to the formation of linguistic States, it will pose the greatest danger to national integration and solidarity.

“And in this context we have to reckon with another set of people as well. They are the regional language zealots who, though opposed to Hindi, cannot bear to see English continued as the medium of instruction even at the university level and for scientific, technological and professional courses. They are for the unalloyed sovereignty of Tamil in the State and look upon English as a hated rival.

“So, English is up against Hindi fanaticism on the one hand and the misplaced enthusiasm of the regional language zealot on the other, and it is up to us to see that English does not lose the battle if we are to save education and national solidarity from serious injury.

“The Madras Government has already made it clear to the Centre that English must continue as the link language of the country, and it can be trusted to fight the battle on this issue to the last. But we may not be so sure about its attitude towards the second part of the Madras Convention’s finding, viz., that English should continue as the common medium of instruction. Here there is every possibility, in view of its past pronouncements, of its hastening the process of displacing English by the

Tamil Medium more rapidly than is consistent with the true interests of education. This is a matter which calls for the utmost vigilance on the part of students, teachers and parents who must leave the Government in no doubt that they will allow no liberty to be taken with education to satisfy linguistic pride.

“They will do well to remember that there are men within the Government like the one who took the State Governor to task for venturing to plead for the retention of English as the medium of instruction at the university level, and outside the Government there are of course men like Mr. Gramani to goad the Government to throw English out incontinently.

—V. S. MUDALIYAR (Letter to Editor of the Mail,
Nov. 19, 1967.)

Development of Tamil

The mere passage of the resolution by the State legislature that Tamil Nad be called “Tamil Nad”, and that too without getting it ratified by the Parliament, is not the *ne plus ultra* of the development of Tamil.

If Tamil is to be developed and restored to its pristine glory, it must be redeemed from the deadly clutches of the Aryan vampire which is sucking its life - blood for the past 3000 years.

The very first thing to be done in this direction is to bring out an expurgatory and revised edition of the Madras University Tamil Lexicon, which was compiled by anti-Tamil Brahmin scholars with the co-operation of servile Tamilians and venal Tamilian professors, the guiding principle being that Tamil should be minified and Sanskrit magnified as far as possible, in order that Tamil may appear to be an off-shoot of Tamil in the eyes of foreigners.

The next step should be to translate all scientific and technical terms and then all modern sciences into chaste Tamil, employing competent scholars belonging to the orthodox School of Tamil, and not superannuated and subservient principals and sychophants

for the purpose. Private publication of original works in Tamil on all scientific subjects should be encouraged, and for this purpose standardization of terminology is indispensable.

English terms should not be retained on any account, as adulteration of Tamil is against the grain and genius of Tamil.

Thirdly, all names of persons, places and things should be Tamilised where they are foreign words, as far as possible. Gradual purging of all foreign words introduced into Tamil by enemies with the express aim of adulterating Tamil, should also be undertaken.

Lastly, Tamil should be re-employed as the sole medium of all public worship and ceremonies.

42. MISUSE OF TERMS

Precision of terms is one of the signs of cultural consummation. As a result of continued all-round cultivation and development for the past eight centuries, the English people have coined words for all subtle ideas conceived by them, and are very careful in their precise use of them.

It is highly deplorable, that even topmost administrative and educational authorities of the Central Government do not scruple to misuse even ordinary words, in violation of Grammar and Logic.

Nation

India comprises at least twelve nation-states which go by the name of Linguistic States, and is aptly called 'Indian Union' in the Constitution. So, it would be better to restrict the application of the word 'nation' to the nation-states and use the word 'India' or 'Indian Union' wherever the Federal State is referred to.

National Language

All the languages enumerated in the 8th Schedule of the Constitution, except Sanskrit, are national languages of India having equal legal status.

The Official language of India should be called 'Union Language' and not 'national language'.

Sanskrit is only a literary dialect of a community, and not a spoken language of a nation.

Non-inclusion of English, which is not only spoken but also has become Indian, in the eighth schedule, is an indelible blot on the Constitution and the Government of India.

Hindi is not accepted by the Tamilians as the Official or Link language of India.

Imposition :

English was bestowed and not imposed by the British on the people of India during the Vice-Royalty of Lord William Bentinck, owing to the indefatigable effort of Rajram Mohanroy.

To deny the enjoyment of the fruits of English education is an odious lie ; to dispense with English is extreme unwisdom and to degrade its status is grossest form of ingratitude and trechery.

It is Hindi that is sought to be imposed on the Tamilians.

43. TAMIL NAD A DIFFERENT ENTITY

Tamil Nad, which was contiguous to the submerged southern continent, a greater part of which was the original Pandiyan territory, is the oldest country in the world. Therefore, naturally, the language and literary conventions, civilization and culture, religions and tenets, rituals and ceremonies, fairs and festivals, sports and games, social habits and customs and arts and sciences of the Tamilians are all pre-Aryan and purely indigenous.

In the total absence of the pre-Aryan Tamil literature, which was destroyed by enemies of Tamil, the Sanskrit literature seems to be original and Aryan in origin.

Though Aryan elements are intricately mixed up with Tamil features in all departments of public life, it is not impossible to extricate the foreign woof from the native warp.

Saivism and Vaishnavism, the two major religions of India, are fundamentally Tamilian. The Vedic Brahmins, who were as white as the modern Europeans, deluded the Tamils into the belief that they were earthly gods and easily enslaved them socially and religiously.

Yet, even now it can be proved that old Tamil was not only the parent of the Dravidian languages but also the progenitor of the Indo-European Form of Speech.

Upto the time of the Vijayanagar invasion in the 16th century, which was brought about by the disunion and dissension among the Tamil kings, Tamil Nad was under no foreign power except for a few brief intervals. Even Asoka could not conquer Tamilakam and concluded friendly treaties with the Tamil kings. There are also unmistakable literary and epigraphical records of Tamil conquerors and emperors, having extended their sway upto the Himalayas, during pre-historic and historic times.

44. A SPECIAL DEAL FOR TAMIL NAD

Tamil Nad having been a different entity from time immemorial, a special deal should be dealt out to it in the form of Linguistic and Cultural Autonomy.

Communication, Defence and Foreign Relations should be retained by the Centre and all other subjects should be left to Tamil Nad.

Only two-language formula (Tamil and English) would suit Tamil Nad for all purposes and at all levels. The medium of communication between Tamil Nad and the Centre and the other

States shall be English. Uniformity cannot be enforced among heterogeneous and heterogenetic elements unless by Procrustean method. Unity in diversity is the best principle suited to India.

Unity is a good principle by itself. But the range of application of unity varies according to the nature of the subject, in respect of which unity is sought to be introduced. The greater the subject, the wider the range of application of unity.

The extraordinary nature of Tamil Nad will be proved on any international platform if required.

Language Bill in Lok Sabha.

“What emerges from the noisy debate in Parliament over the Official Languages (Amendment) Bill is that the Hindi zealots are determined to ram their language down everybody's throat, Mr. Chavan's plea for a spirit of conciliation and compromise fell on deaf ears. The Bill, in its present form, does not quite meet the wishes of the non-Hindi parts of the country and falls short of Mr. Nehru's unequivocal assurance. But the Hindi fanatics will not yield even the grudging concession to English that it embodies. They insist on English being eliminated at one blow. Mr. Nehru had promised that English would continue as long as the non-Hindi people, who form the majority of the nation, wanted it. The Hindi chauvinists repudiate that promise by saying that “the Constitution is greater than Nehru.” Everyone knows how the provision about Hindi's status came to be incorporated in the Constitution. Mr. Rajendra Prasad's casting vote cannot be allowed to plunge the country into obscurantism.

“The Bill was debated in Parliament to the accompaniment of widespread violence. The Hindi zealots may be reminded that they cannot hope to enforce their wish through violent means. South India is quiescent now, but it can react with determination to any attempt to impose Hindi on it. What is all this nonsense about the sanctity of the Constitution when two-thirds of the nation refuses quite rightly, to abandon English, the proven instrument of enlightenment, in favour of Hindi, the least

developed even among the Indian languages? Constitution or no Constitution, the South will not give up English; and that is all there is to it.

“All the arguments in favour of Hindi as the sole official language have been rebutted times without number. The best minds in the country want English retained as indispensable to progress. What Mrs. Tarakeshwari Sinha said in the Lok Sabha about Hindi, namely, that “it is the one language in which one could tolerably converse with others in every part of India”, is true of English, not of Hindi or any other regional language. If the Hindi chauvinists have their way, the time will come when Indians will be strangers to Indians. India was never a single country before the British came and unified it geographically administratively and linguistically. Partition destroyed the geographical unity, and the reorganisation of the States on a linguistic basis further damaged the nation's unity. English remains the only unifying force, which is now sought to be destroyed. With its destruction, the balkanisation of India will become complete.

“To hope that the Hindi fanatics can be persuaded to shed their fanaticism is to hope for the impossible. The non-Hindi parts of the country must stand four-square on the issue of language and resist the imposition of Hindi in Parliament and outside. It is the Hindi zealots who insist on a head-on collision, knowing full well that this would lead to disintegration of the country. India cannot afford to give up English as the language of higher learning and as the medium of inter-State communication. It is strange that, when scientifically advanced countries like Japan and the Soviet Union lay increasing stress on the practical value of English, a country like India should wish to jettison the only asset it possesses for possible progress in the future. The South must stand fast by its faith.”

—Editor, Madras Mail dated 9th Dec., 1967.

45. CONCLUSION

Judged by all standards objectively, Hindi is quite unfit to become the Official or Link language of India.

If the Hindi people are really actuated by a sense of self-respect in their discarding of English, why should they carry the begging bowl to America, a land of English. While American wheat highly relishes them, how can American English be repugnant to their taste?

This is to strain at a gnat and swallow a camel," or "to swallow a whole camel and be choked by its tail."

There are only four alternatives as solution to the language problem of India, including that of Tamil Nad.

(1) If the political unity of India adroitly forged by Providence through the British regime is to be maintained, English should continue to be the sole permanent medium of administration, communication, instruction and examination in India at the Union level, the use of regional languages along with English being restricted to their respective regions.

This unilingual Central Administration is indubitably and irreputably the best solution possible.

(2) If the intransigence of the Hindi fanatics persists, Hindi in the Hindi and pro-Hindi regions and English in the non-Hindi and pro-English regions, should be used along with the regional languages where they are different, the Centre functioning in both English and Hindi.

This bi-lingual Central Administration is the next best solution.

(3) If all the States other than Tamil Nad agree to have Hindi and discard English, let them do so, leaving Tamil Nad to follow its own two-language formula consisting of Tamil and English, the Central Administration being bilingual in this case

also, as the UPSC Examinations have to be conducted in both the languages, i.e., in English and Hindi.

In all the three cases, the link language between Tamil Nad and the Centre or the other States shall be English only.

(4) If the Centre disagrees to bi-lingual administration, Tamil Nad will have no other way than to secede from the Indian Union and become a Sovereign Democratic Republic.

“Death rather than dishonour.” “An honourable death is better than an inglorious life.” “Better live well than long.”

“A feather in a patriot’s hand has all the force of a tyrant’s brand.”

