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PREFACE

Introduction to India was originally written, by an Indian and an Englishman, in an attempt to present a quick and balanced survey of the country for British and American troops who found themselves stationed in India during the second World War. To our surprise, the book had a much larger sale than we had expected—not only in India, but in other countries also. This has encouraged us to produce yet another edition in the hope that civilian visitors also may find some use for it.

There are many whom we must thank for help and advice; Lt-Commander Phillips Talbot, U.S.N JR., who was generous enough to read the proofs of the first edition and to give us the benefit of his India-wide knowledge, Messrs. K. Gopalaswami, V. Krishna, N. J. Leontzini, R. V. Leyden, Shankerprasad S. Nanavaty, N. Parameswaran, Romesh Thapar, and *The Times of India* librarians.

In the sixth edition we have changed the photographs and substituted a series by Berko : we have also brought up-to-date both the connected narrative and the supplementary section called Classified Information. We are indebted to all those who made valuable suggestions after reading the earlier editions.

F.R.M.
H.R.S.

Bombay, December 1945.

X. THE LAND

IT has become almost trite to indicate the enormous¹ size of India by saying that it is as large as Europe without Russia. It covers nearly two million square miles; from east to west it stretches for more than 2,000 miles, and from north to south for nearly the same distance; it has 4,600 miles of land frontier and 4,300 miles of sea frontier; it is nineteen times the size of Great Britain; it is three-fifths the size of the United States; it has nearly 400 million souls, more than in all North and South America combined, or one-fifth of the population of the earth. If you superimposed a map of India on a map of Europe with the western port of Karachi on London, the western edge of India would jut out into the Atlantic and the eastern edge would be some 200 miles east of Moscow. Peshawar would fall in the middle of Norway, and Cape Comorin, the southern tip of the peninsula, would coincide with Sicily. Yet India is small compared with the Union of Soviet Socialist Republics.

The Westerner always thinks of India as an essentially tropical country, but it lies entirely to the north of the Equator; and, since the Tropic of Cancer passes through the heart of India, roughly half of it, including the Indus plain and most of the Ganges plain, lies outside the Tropics, in the so-called Temperate Zone.

Because there are only two parts of India—Baluchistan and northern Kashmir—outside the mountain barrier which divides the country from the rest of Asia, India, often described as a sub-continent, is one of the neatest geographical units in the world, a unit that conveniently falls into three divisions. These are: (1) the great mountain wall; (2) great lowland plains through which flow the rivers Indus, Ganges, Brahmaputra and their tributaries; and, to the south of these, (3) a great plateau.

(1) The mountain wall, formed by the Himalayas, curves like a scimitar across the north of India to make an almost complete rampart. Its main range includes

2 INTRODUCTION TO INDIA

such giants as Mount Everest (29,141 feet), and Kinchinjunga (28,146 feet). Mount K2 or Godwin Austen (28,250 feet), though usually described as a Himalayan peak, is strictly speaking in the Karakoram Range, which flanks the Himalayas on the north in Kashmir.

Because of the completeness of this wall the few usable passes leading from the plains are important, most of them if only as gateways of trade. One route leads from Darjeeling to Lhasa, the capital of Tibet; and another from Leh, a Kashmir hill town, to Chinese Turkestan. In the north-west, on the Afghan frontier, the mountains are lower and the passes easier, and it is from this direction that India has been invaded again and again. Here lies the most famous of all passes, the Khyber Pass. Through an eastern offshoot of the Himalayas are half a dozen routes from India to Burma, including that through Manipur. It was by this route that General (now Field-Marshal) Sir Harold Alexander, in May 1942, brought his forces to India after the Burma campaign.

(2) The plains of northern India, stretching to the foot of the Himalayan wall and forming a great curve from the Arabian Sea to the Bay of Bengal, are without doubt one of the most important regions in the world, for they are made up of deep fertile soil washed down for thousands of years by mighty rivers. More than 2,000 miles from end to end and with an average width of nearly 200 miles they are almost as flat as a billiard table. Nearly a thousand miles from its mouth the Ganges is only 500 feet above sea level. Owing to the flatness of these plains, railways can be made easily. A railway map shows more lines in this part of India than in any other. Two-thirds of India's population live here.

(3) Nearly the whole of India south of the great plains is occupied by a plateau, though there are lines of mountains across it (the Vindhya, Satpura and Ajanta ranges) which have played a very important part in Indian history, acting as a barrier against the penetration of invaders. The plateau is highest in the south and west and slopes, on the whole, eastwards. Its western edge forms the Western Ghats, about 3,000 feet high

on the average, and its eastern edge forms the Eastern Ghats, which are considerably smaller. The whole plateau is flanked by coastal strips on the west and on the east.

The rivers of India fall into two groups, those rising in the Himalayas or beyond and those rising amongst the hills of the plateau. Those in the first group, being fed by mountain snows, are not dependent on rain. Though their volume fluctuates seasonally they are never dry, and they yield a supply of water which can be gauged and used for irrigation. In the first group there are three river systems : (1) The Indus river with its tributaries, including the Jhelum, Chenab, Ravi, Beas and Sutlej (the five rivers of the Punjab) ; (2) the Ganges river with its tributaries, including the Jumna, Gogra, Rapti and Gandak; and (3) the Brahmaputra river (known through its long Tibetan course as the Tsangpo).

The second group of rivers, which rise amongst the hills of the plateau, are fed only by the monsoon rains, so that in the dry season some of them become almost waterless. Of these rivers the most important are the Narbada and Tapti, which empty into the Arabian Sea, and the Mahanadi, Godavari, Kistna and Cauvery, which all find their way to the east coast. Because these plateau rivers do not lend themselves to irrigation by canals such as we find in the north, the chief method of water storage is by a system of reservoirs, usually called 'tanks', which range from primitive earth-dammed ponds to huge masonry-dammed reservoirs, like the Cauvery-Mettur reservoir in Madras province, covering 60 square miles. The tank system is very unreliable, for if there is too little rain the tanks go empty and if there is too much the embankments may be washed away.

The climate of a country depends on its prevailing winds because they bring hot or cold, damp or dry air. Winds blowing from the land are generally dry, those from the sea damp and cool. Broadly speaking, the climate of India is controlled by two seasonal winds or monsoons. Of these the south-west, or summer, monsoon blows over thousands of miles of warm ocean before

it strikes India, at about the beginning of June, to bring 90 per cent of all the rain that falls.

The rain is not evenly distributed, for the monsoon sheds little rain when it races over hot flat plains but pours down in torrents when it is checked by mountains. Sind, therefore, gets only a few inches a year and Bombay more than 60.

By the end of September the south-west monsoon begins to retreat and by the beginning of January the north-east monsoon from the land is blowing steadily over India, the Bay of Bengal and the Arabian Sea. With the notable exceptions of the Madras coast and the northern plains of the Punjab almost the whole country derives the bulk of its rainfall from the south-west monsoon.

For the purposes of economic geography India falls into four main zones : (1) the region which comprises the southern tip and that part of south-east India washed by the Bay of Bengal; (2) the region which comprises the rest of India south of the great plains ; (3) the plain formed by the Ganges and its tributaries; and (4) the Indus basin.

(1) This region, with a soil of red earth, is primarily an agricultural one, with crops of rice, millets, ground-nuts, tobacco, cotton, sugar, and coconuts. Tea and coffee are grown in the Nilgiri hills and in Coorg. There are certain valuable mineral resources, notably mica and manganese ore, and, in Mysore State, the only gold mines in India. The chief ports for this region are Madras, Vizagapatam farther to the north, and Cochin on the west coast.

(2) This region, with a characteristic black cotton soil, is best suited to deep-rooted crops, notably Indian strains of cotton. Other crops are ground-nuts, linseed, millets, pulses, rice (along the coastal tract) and tobacco. The cultivation of sugar-cane is increasing. As to the mineral wealth of this region, the Central Provinces are rich in manganese ore and have coal reserves. There are bauxite deposits in the Western Ghats. The principal port is Bombay, but other ports such as Bhavnagar and Porbandar are growing in importance.

(3) The soil of the Ganges plain is not uniform in its economic structure. In the east the Assam valleys, watered by the Brahmaputra, produce tea. Bengal is the most famous jute-growing province in the world; it also grows much rice. Higher up to the Ganges, Bihar (once the home of opium and indigo plantations) has sugar-cane as its main crop. In the United Provinces a wide variety of crops is to be found, ranging from sugar-cane, through millets, pulses, linseed and cotton, to wheat. Bihar and Bengal have rich iron and coal deposits; in the former is Jamshedpur, which is wholly a steel town. Calcutta is the main port for the Ganges plain.

(4) Last, there is the Indus basin. Sind grows wheat and cotton, the cotton being mostly of medium and long staple in contrast to the bulk of India's cotton crop, which is short-staple. The famous Lloyd Barrage, one of the greatest water-conserving devices in the world, has added millions of acres to the cultivable area of Sind. The Punjab is in some respects India's most prosperous province. Wheat is its staple crop; but it also grows cotton, millets and oilseeds. The Indus plain, though it lacks coal and iron, has petroleum deposits and large chemical reserves. Karachi, at the mouth of the Indus, is the chief port for this region.

For the purposes of political geography India is divided into British India and the more or less autonomous Indian States, which are scattered throughout the sub-continent. (Some States, e.g. Indore and Baroda, are not solid territorial units, but have separate 'islands' of territory dotted about British India.) British India covers well over a million square miles, and the Indian States over 600,000 square miles.

Apart from very minor provinces—Ajmer, Delhi, Coorg, Baluchistan, and the Nicobar and Andaman Islands (occupied by the Japanese in March 1942)—which are administered by Chief Commissioners, British India is made up of eleven major provinces, at the head of which are Governors.

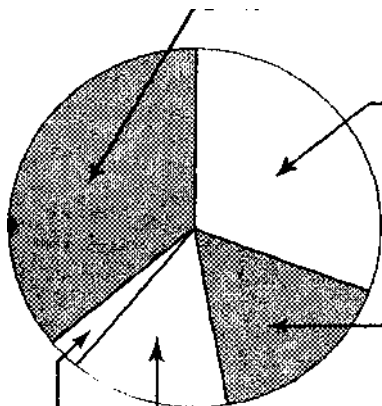
The major provinces of British India are as follows:

ASSAM (capital, Shillong) with a population of 10 millions and an area of 55,000 square miles.

BENGAL (capital, Calcutta) with a population of 60 millions and an area of 80,000 square miles.

BIHAR (capital, Patna) with a population of 36 millions and an area of 69,000 square miles.

BOMBAY (capital, Bombay city) with a population of 21 millions and an area of 77,000 square miles.



"China

India

U.S.S.R.

U.S.A.

U.K.

COMPARATIVE POPULATIONS

CENTRAL PROVINCES AND BERAR (capital, Nagpur) with a population of 17 millions and an area of 131,000 square miles. [The Central Provinces and Berar comprise a single administrative unit. The Central Provinces came into being by a complicated fusion of territories. Berar, over which the Nizam of Hyderabad, the ruler of an Indian State, has titular sovereignty (his heir is called the Prince of Berar) has been leased to the Government of India.]

MADRAS (capital, Madras city) with a population of 49 millions and an area of 142,000 square miles.

NORTH-WEST FRONTIER PROVINCE (capital, Peshawar) with a population of 3 millions and an area of 40,000 square miles.

ORISSA (capital, Cuttack, which it is proposed to transfer to Bhubaneswar) with a population of 9 millions and an area of 32,000 square miles.

PUNJAB (capital, Lahore) with a population of 28 millions and an area of 99,000 square miles.

SIND (capital, Karachi) with a population of 44 millions and an area of 46,000 square miles.

UNITED PROVINCES (capital, Lucknow), so called because of the fusion of the provinces of Agra and Oudh, with a population of 55 millions and an area of 106,000 square miles.

IL RACIAL MOSAIC

NOWHERE in the world, except perhaps in Soviet Russia, does a country contain so many varied racial types as India. From the early Aryan tribes who descended into the country from the north-west, to the hordes of Muslim freebooters and soldiers who overran the plains of Hindustan during a long period, from the eleventh to the sixteenth centuries, successive waves of invaders have left their impress on the people. In the Indian people are blended many racial strains—Dravidian, Indo-Aryan, Mongol, Turkish, Persian and according to some, Greek,

Regional affinities, always strong in the country, have helped to create distinct racial types. For example, there are the Sindhis, who inhabit the province of Sind which takes its name from the Sindhu, the ancient name of the river Indus; the Punjabis and Bengalis, who take their names respectively from the Punjab and Bengal; the Gujeratis, who come from Gujerat, a district in the province of Bombay. Other groups also regard themselves as historical communities, each with different ethnic characteristics: the Tamilians, in the southern and eastern parts of Madras province; the Andhras (or Telugus), in the northern parts of Madras; the Malayalees, along the Malabar coast; the Kannadigas, in the central and north-western districts of Madras.

including Mysore, and in the Karnatak, which overflows from Madras into Bombay. There are in addition some outstanding martial races: the Pathans of the north-west frontier, the Sikhs of the Punjab, the Marathas of Bombay, the Jats of northern India, the Rajputs of Rajputana and the Dogras from the foothills of the Himalayas. The Gurkhas are subjects of the independent kingdom of Nepal on the north-eastern frontier of India; nevertheless, they provide numerous recruits for the Indian army.

Many people tend to think of the Indian population in religious terms as Hindus, Muslims, Sikhs, Parsees and Christians, but a more correct approach would be to regard it as a mosaic of different races.

There are, for instance, both Hindu and Muslim Bengalis. The Muslim of Bengal, who ordinarily speaks Bengali, a language basically Sanskrit in its inspiration, is hardly to be distinguished from his Hindu neighbour in his devotion to hereditary occupations and in his dress, appearance and customs. Racially the Bengali Muslim has closer affinity with his Hindu neighbour than, for instance, with the Punjabi Muslim of the north, whose language he does not speak, and whose customs and habits are in many ways radically different from his own. The same is true of Hindus. It is difficult, for instance, to trace any racial kinship between the high-caste Hindu from Madras and the high-caste Hindu from Kashmir. The Kashmiri Brahmin eats meat, which is anathema to the orthodox Brahmin of south India; indeed, in appearance, dress, language, manners and customs each represents a distinct type.

Though Hindus and Muslims with other religious groups are widely distributed throughout the country, the majority of Muslims are found in the north-west and north-east and the majority of Hindus in the central and southern areas. Over 90 per cent of the population of the North-West Frontier Province are Muslims; on the other hand nearly 90 per cent of the population of Madras are Hindus. Details of the census taken in 1941 are not yet available, but it is estimated that the total population of India is now over 388 million. Since the last



THE INDIAN COUNTRYSIDE; MAIN STREET IN
A VILLAGE NEAR NASIK



RICE, INDIA'S CHIEF FOOD STAPLE, BEING TRANSPLANTED
IN A PADDY FIELD NEAR MADRAS

Here Islam with its strong emphasis on the brotherhood of man contrasts strongly with the hierarchic divisions of Hinduism. Islam is a religion of austere simplicity and, unlike caste-ridden Hinduism, has only two main divisions, the Sunnis and Shias, though these in their turn may include different sects. The Sunnis and Shias came into being after a dispute on the method of succession to the Caliphate or headship of Islam after the Prophet Mohammed's death in 632. The Sunnis greatly predominate in India, and though feuds occasionally flare up between the two divisions, Muslims in India generally display greater solidarity as a community than the Hindus. Among Muslims who can trace their descent from the early Central Asian conquerors are the Pathans of the north-west frontier. These, with a few Moghul and Persian families located largely in north India (including Delhi and the United Provinces), represent the ancient Saracenic stock. In the Punjab are a few Pathan immigrants who have trickled across the frontier, but the majority of Punjabi Muslims are converts of Jat and Rajput lineage ; the late Sir Sikander Hyat Khan, premier of the Punjab, was a Muslim of Rajput stock.

The Sikhs, of the Punjab, are an agricultural and martial community, and trace their origin to Guru Nanak, who died in 1538, shortly after the establishment of Moghul rule in India. Sikhism originated as a revolt against certain caste tenets of Hinduism and Guru Nanak in his teachings attempted to bridge the gulf between Hindus and Muslims. As a result Sikhism displays both Hindu and Muslim traits. Like the Hindus, the Sikhs cremate their dead and eat no beef ; they also intermarry with Hindus. Like the Muslims they are monotheists, worshipping one God only, and they do not worship images. The Sikhs have their religious headquarters at the famous Golden Temple at Amritsar.

Of the Christian population it may be noted that fewer than a half are Roman Catholics, who owe their conversion primarily to the Portuguese and to early Jesuit missionaries like Francis Xavier, 'Apostle of the Indies', whose body is preserved in a magnificent sarcophagus in

the Church of Bom Jesus in Old Goa. One of the most interesting historical communities in India is a Christian sect known as 'the Christians of St Thomas', most of whom are found in Malabar, Travancore and Cochin. They claim to have been converted by Thomas the Apostle, who, according to one account, arrived in India in the first century A.D., long before Christianity was heard of in England or western Europe.

According to the census, there are some 225 dialects in India. Since English is the common medium of instruction in the universities, it is known to the educated classes. The most widespread tongue is Hindustani, a composite term used to describe the Hindi and Urdu languages as spoken by about 150 million people largely concentrated in northern and central India. Hindi has a Sanskrit base and is written in what are known as Nagari characters, from left to right. Urdu, which is closely related to Hindi, has a large admixture of Persian and Arabic words and is written in the Persian script from right to left. Communal organizations declare that while Urdu is the language of Muslims, Hindi is the language of Hindus. This is not so; Urdu is the home language of many Hindus, including Pandit Jawaharlal Nehru. Urdu has an essentially Indian base, and Pandit Nehru recognizes that it 'is of the very soil of India, and has no place outside it'. In Hindi literature, on the other hand, such Muslims as Aga Hashr are notable. The use of the term Hindustani leads many newcomers to this country to identify it with a distinct language. Actually the term is used to describe spoken Hindi or Urdu,

Other widely spoken languages are the southern group—Tamil, Telugu, Kannada and Malayalam—which may loosely be described as sister tongues; these languages are spoken by nearly 55 millions of people. Over 50 millions speak Bengali, 20 millions Marathi and 11 millions Gujarati. Pushtu, the language of the Afghans, is the predominant language of the North-West Frontier Province.

It is worth mentioning that if language creates a barrier between different races in India, it is a barrier which

does not run along religious boundaries. A Gujerati Hindu can no more understand a Hindu from Madras than a Muslim from the United Provinces can understand a Muslim from Bengal.

Perhaps nothing more strikingly typifies the varied races of India than the different styles of dress, headgear and footwear. In the north the ordinary dress for men, both Hindu and Muslim, particularly in the Punjab, is the *salvar*, a kind of loose, gathered pyjama which is worn with a flowing shirt known as the *karta*. The Kashmiri Hindus favour a slightly varied style in the *churidar*, which is not unlike Jodhpur breeches and is tight-fitting below the knees. The Muslim Pathans and Baluchis often wear a velvet jacket somewhat like a waistcoat over the *kurta*; this is sometimes heavily embroidered in gold thread. On ceremonial occasions both Hindus and Muslims in the north wear a long coat known as the *sherwani*, a picturesque garment often made of the richest silk or satin and adorned with silver or jewelled buttons. It is worn with the *churidar*.

The ordinary garb of Hindus throughout India is the *dhoti*, which consists of a piece of white cloth, linen, muslin or silk, worn to cover the wearer from the waist down. It is usually adorned with a border, which may be woven or made of gold and silver thread; the length of the *dhoti* varies from four to five yards. In the north and in Maharashtra (the Marathi-speaking region) the *dhoti* is worn by taking the two end-pieces between the legs and tucking them in the waistband behind, while in Bengal only one edge is tucked in, leaving the other loose in front. A variation of the *dhoti* is the *lungi*, normally two yards in length, which is wrapped round the waist like the sarong of the Malayan. It is popular with the Bengali Muslim and is widely used by the peasantry both in the north and in the south.

Headgear also differs widely. A distinctive headgear of the Muslims is the fez, a red cone-like cap which has a flat top and is usually adorned with a black tassel. Muslims sometimes use another headgear

INTRODUCTION TO INDIA



Angora cap,
mainly Muslim



South Indian turban



Gandhi cap



Parsec hat,
shaped like a cow's hoof



Muslim fez



Rajput turban

similar to the Angora cap of the Persians, a long narrow cap generally covered with artificial black, grey or brown wool, though the better-class Muslim occasionally sports the genuine article. Turbans are worn by both Hindus and Muslims, but they differ slightly in style. The Pathan winds his turban round a small cap, and the Punjabi Muslim adds a picturesque touch by lifting one highly starched edge to form a tuft at the crown. The Hindu turban is symmetrical and tapers slightly; in the south turbans are white and small. The Sikhs wear a distinctive turban wrapped tightly on a knot of hair—uncut hair is a mark of Sikh orthodoxy—and wound in compact folds over the ears. Another individual headgear is the Maharashtrian turban, a red crown-like affair, offset with gold, ready-made, and usually set on a cardboard mould. Orthodox Parsees sometimes wear a funnel-like sloping hat, made in brightly starched black alpaca, decorated with dots. It is shaped like a cow's hoof.

Footwear ranges from the Pathan

roughly Rs 80 or £6, the peasant's grinding poverty is perhaps not unexpected. The villager's diet is monotonous and consists usually of a gruel made of parched gram flavoured with salt and helped out with *chayypatis*, pancakes of unleavened bread. On festive occasions, however, cheap vegetables are served and a curry made of cereals. In Bengal, where villages often run along river banks, the peasant ekes out his diet with fish. Rice is India's staple food and is popular with the peasants, particularly in Bengal and Madras. Except in the Punjab and some villages in other parts of northern India, meat seldom appears on the farmer's menu; religious reasons apart, its price is prohibitive.

Occupations are for the most part hereditary, each village, for instance, having its hereditary farmers who till the soil and gather the harvest. Frequently the crops are mortgaged to the moneylender, a sinister figure in rural life who may combine usury with shopkeeping. Every village has its local artisans like the blacksmith, whose business consists of sharpening ploughs and repairing domestic utensils. There are also the carpenter, potter, washerman, barber, weaver and winnower. An interesting and rather romantic figure is the village minstrel or piper, who figures prominently on such festive occasions as marriages and betrothals. The minstrel has other odd and picturesque duties and is expected to learn by heart the genealogical trees of the leading peasant families. He also acts as a courier, conveying news of births and deaths to relatives in distant villages as well as invitations to marriages.

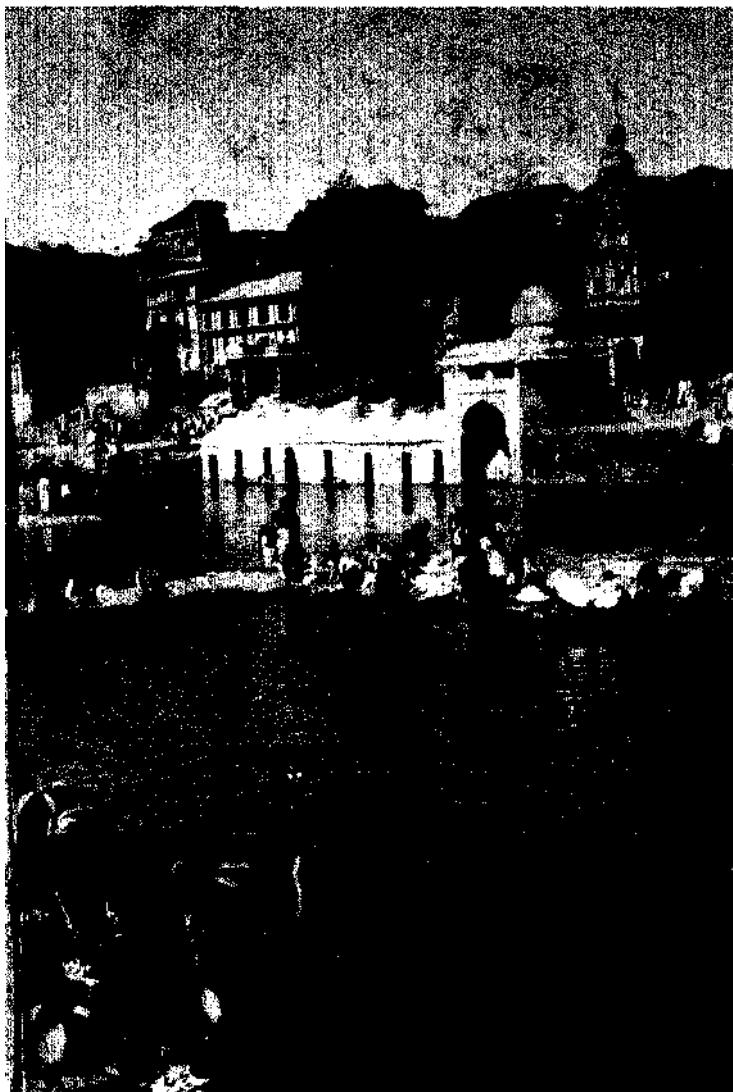
Marriages are an expensive item for the villager, for his social status and prestige depend on the food and festivities he provides; daughters must be furnished with a dowry, either in cash or in jewellery; relations and friends coming in from neighbouring villages have to be housed and fed—and all of this costs money. Consequently the peasant is often compelled to borrow from the moneylender or *sahukar*, who is also willing—at a price—to furnish funds when the peasant purchases bullocks and seeds for his crops. The interest levied by these moneylenders is beyond the wildest dreams of

usury, averaging as high as 35 per cent yearly on a compound basis ; sometimes as much as 75 per cent is charged. Some years ago it was estimated that the Indian farmers pay more to the moneylender in interest on loans than they pay to the Government in taxes. In some provinces legislation has been introduced to check this evil, and in the Punjab the rate of interest on unsecured debts was recently restricted to 18 per cent. Unfortunately the peasant's indigent circumstances often compel him to connive with the moneylender at evading the provisions of the very law meant for his benefit.

In ancient times every village had its elected officials—the *patil*, or headman ; the *chaukidar*, or watchman, and the *patwari*, or accountant. Villages also had their *panchayats* or 'council of five', and it was from these councils, composed of village elders, that the village officials derived their authority. The *panchayats* settled local disputes and also looked after the general welfare of their areas.

Today most of these functionaries survive as government servants. The village headman, though his office still tends to be hereditary, is generally a petty official who collects land taxes from the peasants. Usually the watchman is nominated by the headman, and his upkeep is met by a small levy on each hearth—about four annas, or a little over 4d.—per head per year. The *patwari*, or accountant, is also a government servant. The officialization of village functionaries who in former days were elected has not been altogether beneficial, for the new caste of petty officials may tyrannize over the peasants and use its authority to mulct them of their meagre earnings. One calamitous consequence of the breakdown of the *panchayat* system is the spread of litigation among the cultivators, an expensive habit that has had its effect in degrading their lot.

Land for the most part belongs either to the *zamindar* (or landowner), who sublets fields to the peasant under what is known as the *zamindari* system, or to the Government, who enter into direct revenue agreements with the cultivators under a system known as *ryotwari*. The *ryotwari* system is to be found in Gujerat, the **Central**



HINDU WOMEN WASHING CLOTHES IN THE SACRED
WATERS OF THE GODAVARI RIVER



A WOMAN LABOURER CARRYING CEMENT FOR THE
BUILDING OF A HOSPITAL

Provinces and parts of south India, and the *zamindari* system in Bengal, Bihar, the United Provinces and the northern part of Madras province. On the whole the *ryotwari* system is preferable to the *zamindari*, for under the former the peasant deals directly with the Government and is not subject to the whims of a capricious landlord with whom he may have to negotiate through a long chain of middlemen. Unfortunately, while the Government take the land revenue, the district local boards, who are charged with, amongst other things, the duty of looking after the villages, derive little income in taxes from the cultivators and are naturally reluctant to spend money on the upkeep of the villages. This explains the lack in many rural areas of such elementary amenities as sanitation, lighting and roads.

In recent years the Government have been paying more attention to rural development. The advent of popular ministries at the time when provincial autonomy was introduced in 1937 gave fresh impetus to the movement. Unfortunately progress is still slow and will probably remain so until really radical remedies are adopted. In Bengal attempts are being made to recast the *zamindari* system and elsewhere in India the experiment will be watched with interest. There is far too little incentive for the peasant to improve his lot. The 'pathetic contentment' of the masses is an indictment of the official mind which tolerates it, and of the social system which encourages it. There are far too many people who feel that it would be dangerous to make the peasant think.

The co-operative movement, which attempts to keep the farmer out of the moneylender's clutches by providing cheap credit facilities, has done something to assist rural marketing and has helped the peasant, particularly in the Punjab, to make farming an economic proposition. But co-operative credit has not driven the moneylender out of business.

While the *ryot* or *kisan* (as the peasant is known in India) spends more money than he can afford on weddings, betrothals and other amusements such as *melas*, or fairs, his extravagance has been greatly exaggerated.

A decade ago a Banking Inquiry Committee recorded **that** social and religious customs make a very small contribution to his total indebtedness.

It is true that pressure of population on the land has been increasing in recent years, but considering the size **and** resources of India the primary production, just a little over 52 per cent of the total income, is small. The yield per acre in India for cotton, rice and other cereals is disappointing, even allowing for the fact that land in India has been cultivated over a far longer period than in the West. It is beyond question that India's agricultural output could be vastly expanded if the available resources were developed more scientifically.

One great obstacle to rural prosperity is the evil of fragmentation, which results in small agricultural holdings averaging from two to twelve acres. Fragmentation is the natural consequence of the Indian custom of dividing land equally among sons. At least 15 acres are required for farming to be an economic proposition, but even in the Punjab only one peasant in seven has as much land as this. Nearly one-third of the country's cultivable land is still lying waste, a disconcerting discovery when one realizes the tremendous pressure of population on the soil. Irrigation, while it has benefited the agriculturist, needs to be more evenly distributed; in Bombay, for instance, barely 4 per cent of cultivable land is irrigated as against nearly 75 per cent in Sind. True, the monsoon is far more generous to Bombay than to Sind, where it is notoriously niggardly, but the peasant throughout the country would naturally welcome an extension of irrigation facilities. Altogether there are some 75,000 miles of canals in British India.

The capriciousness of the monsoon is another disturbing factor, but in recent years dry-farming experiments, which aim at conserving moisture in the soil, have been carried out in some districts with encouraging results. One authority estimates that at present 35 per cent of **the** annual rainfall goes back to the sea.

Equally depressing is the position of animal husbandry. India commands a third of the world's stock of bovines—their number is about 170 millions in the country—

but the refusal of the orthodox Hindu to destroy old, diseased and maimed cows and a lack of food and proper breeding have resulted in poor-grade animals. The milk yield of an Indian cow averages only four pints a day—Over a decade ago a Royal Commission on Agriculture headed by Lord Linlithgow investigated the problem, and when he became Viceroy in 1936 he lost no time in initiating a movement to improve indigenous breeds by careful selection. The results are not discouraging, although the war has interrupted progress. Dairy industries and minor trades from the by-products of milk, blood, bones and hair also await development.

Despite his great poverty, the peasant, like his fellow-worker in the town, is a cheerful being, and derives pleasure even from a normally drab existence. Social life in the village generally centres round the village well, where the womenfolk meet to gossip; another favourite meeting-place is the corn-grinding shed. After the day's work, the farmers congregate to smoke and talk over their problems and pleasures. Newspapers are slowly penetrating into the rural areas and of an evening it is not uncommon to see the village school-master reading out the news for the benefit of his unlettered companions.

Here is a day in the life of a typical peasant. Dondu rises before daybreak, and while his wife grinds the corn on the *chucki* (or grindstone) he scrubs his oxen and milks his cows. He may hum a village song. The cattle are driven to the field, the oxen harnessed to the plough. Young Pandu, Dondu's twelve-year-old son, probably lends a hand, tending the cattle and performing other chores. Vithal, the younger son, goes to the village primary school but he often likes to play truant. Some day he will go to the big city, where his uncle is, and like him work in a factory.. Pandu will, of course, stay behind to work on the farm.

It is midday. Dondu has no watch, but a glance over his shoulder at the sun tells him it is time for the noon-time meal. Durga, his wife, must be waiting for him in their hut. Occasionally, during the busy harvest season, she brings his meal to him in the fields.

Dondu unyokes the oxen and leads them to the village trough and then lets them loose to graze in the fields. As he approaches his hut he sees his small three-year-old daughter, Ganga, toddling naked round the courtyard. He picks her up and enters the hut.

Sometimes, after his midday, and perhaps only, meal, Dondu takes a short siesta. He sleeps outside under the shade of his favourite peepal tree. By 2 o'clock he is up again and ploughing the fields, wondering what sort of rains the monsoon will bring and whether the crop will be sufficient to pay the moneylender and leave a little over. Always it is the thought of money which haunts him: where to get the extra eight annas (9d.) to buy the *dal* (cereals) for Pandu, Vithal and Ganga—they are growing and need more food; how to raise the money to pay for the silver trinkets ordered for his wife from the village goldsmith. And so the sun goes down on another day of toil in the countryside.

Two factors which are bringing the countryside into closer contact with the urban areas are the bus and broadcasting. With improved transport facilities the villager is beginning to see more of the country. Once he was content to visit the local town on market days but now he ventures farther, coming back to his village with news of doings in the great world outside. There are few greater purveyors of gossip, news and rumours than urban bus passengers passing through the countryside, and bus conductors and drivers are not notoriously taciturn. Rural broadcasting still remains to be popularized but here and there loudspeakers have been installed. Occasionally a glimpse of urban life comes to the village with the travelling cinema.

On the whole the countryside has a high standard of morality and both Hindu and Muslim peasants are deeply religious. Communal strife is rare in the villages. It is not uncommon for Hindu peasants to venerate the tombs of Muslim *pirs*, or saints, and the Muslim villager in turn often consults the Hindu astrologer and sometimes even propitiates the Hindu gods.

The Indian peasant is often accused of ignorance and conservatism, but those who know him intimately would

not agree with so facile a generalization. He is, of course, nearly always illiterate, but at the same time he is industrious and intelligent, has shrewd judgement and is willing to adopt new methods once they are shown to yield profitable results. But these results must be demonstrated before his eyes. Nor are the age-old methods of the Indian peasant so primitive as some people imagine. Here is an extract from the report of the Royal Commission on Agriculture which Lord Linlithgow headed: 'In the conditions in which the ordinary cultivator works, agricultural experts have found it no easy matter to suggest improvements.'

The ordinary dress of the peasant consists of coarse cloth which is sometimes made on the village looms. Trade in the village is often by barter, and cash transactions are rare. One of the few occasions on which a farmer makes cash payments is when he pays his land taxes to the Government.

V. CITY LIFE

INDIAN cities are colourful. Everywhere there is variety and contrast—in the spacious streets flanked by mean alleyways and lanes; in the miscellaneous architecture of the buildings; in the modern well-stocked stores standing amid a jumble of small shops, pavement vendors and hawkers; most of all in the different racial types. Thronging city streets are Indians in Western attire and countless others wearing such costumes as the *dhoti* and loose, flowing pyjama-like trousers, with every variety of headgear. Half-naked coolies and fakirs, beggars, street urchins and loafers, all form part of the colourful pattern. Motor-cars thread their way jerkily through the crowd. There is a clatter of trams; buses rumble past; bicycle bells tinkle urgently. Pedestrians overflow from the sidewalks into the streets. Hawkers trundle their carts, shouting their wares. Everywhere there is bustle and variety. Sometimes a bullock cart

goes noisily by and a cow saunters across the street oblivious of the traffic and, if the mood seizes her, calmly stops to sit down plumb in the middle of a crowded thoroughfare. The cow is Hinduism's sacred animal and many are her privileges and perquisites.

With the growth of industrial life there has come an increasing drift from the villages to the towns. The movement goes back to the last war, when for the first time the possibilities of industrialization in the country were realized and actively exploited. According to the 1931 census nearly 18 millions are employed in industries, but this number includes many minor professions ranging surprisingly from carpenters to barbers. It is estimated that the number engaged in modern industry today, including those absorbed in munition factories and war plants, totals barely four per cent of the population.

The establishment of mills and factories in the cities has complicated the social pattern of urban life. Not surprisingly the influx of workers into the big cities has led to overcrowding and disease ; and these have created many problems for the municipal administrator and welfare worker.

How does the average worker live in the big city ? Some live in ramshackle tenements known as chawls, which are buildings with tall narrow frontages and of extreme depth, two factors which deprive the inmates of both sunshine and air. Some live in congeries of low huts, known as bustees. The average worker's family contains some five members including his wife and himself. Two or more families may share a room, and as many as six families, comprising some thirty adults and children, have been known to inhabit a room fifteen feet by twelve.

The Whitley Commission on Labour—a body which carried out an exhaustive inquiry into labour conditions in India—referred pointedly in its report (1931) to the conditions of urban housing and sanitation in the poorer areas. Statistics are difficult to secure, but an inquiry made in 1935 into working-class family budgets by the Government Labour Office, Bombay, produced some terrifying facts. Of 1,469 families whose budgets were

collected, over 1,000 or nearly 74 per cent were **found** to be living in one-room tenements, and over 350 or 25 per cent in two-room tenements. Of those living in one-room tenements 145 shared their dwelling with another family. The best index of overcrowding is furnished by the average floor space available per person in the family; information collected during the inquiry showed that the figure was a little over 31 sq. ft. Water-supply and sanitation facilities came in for severe criticism.

A notable feature of Indian cities is the number of children who swarm the streets and byways. Many women mendicants carry babies, some of whom are hawked out for the purpose, and the number of juvenile vagrants in the big industrial centres has grown in recent years. Indians find children irresistible, a fact which professional beggars exploit; alms-giving to juvenile vagrants has greatly increased the difficulties of welfare workers. In the labour quarters children often live in conditions of extreme squalor and filth. Many of them are pathetic examples of malnutrition, which is really the root cause of the comparatively low physical vitality of the average Indian.

Let us visit a typical worker's family living in a city chawl. Kashinath, aged 30, comes from a village sixty miles away. He is lean, wiry, with thin arms and hands, and he has long, sensitive fingers. He works as a spinner in a mill, earning about Rs 25 (38 shillings, or 8 dollars) a month. His wife, Yamuna, supplements this income by working occasionally as a coolie; from this she earns eight to twelve annas (nine to fourteen pence) per day, but she is a casual labourer, there are the children to be looked after, and work is not always available. Waman, the elder boy, a mischievous urchin with bright twinkling eyes, is seven; his brother, Ganpat, is five, and there is their sister, Chaku, who is a tiny tot of three. Sometimes Waman and Ganpat attend the municipal primary school, but nobody bothers at home, and it is fun playing in the mud heaps round the chawls. An adult literacy class has been opened recently in the labour area and sometimes their parents go there. It is

difficult to study when no one at home knows how to read and write.

They share their room with two other families (the three separate ovens on the floor reveal this), and they live on one meal a day though they do not like to confess this to strangers. They eat wheat-flour cakes and lentils supplemented by a little parched gram. Vegetables and fruits are a rare luxury. For their share of the room Kashinath pays Re 1-8 (a little over two shillings) a month. Occasionally they go to the cinema. On festival days they don their best clothes, Kashinath may visit the local liquor shop for a longer session than usual, and the children have sweets, and maybe, some cheap paper and wooden toys. Kashinath's liquor bill comes to as much as six annas (sevenpence) a day; he varies this with drugs like *bhang*, *ganja* and *charas*—all heavy soporifics. Drink and drugs provide practically all his entertainment. When he has a little spare money—which isn't often—he buys rough silver trinkets for his wife and children, but these more often than not find their way to the moneylender. Like his brother in the village, Kashinath is almost always in debt.

The villager coming to the city deteriorates in health and morality. This is accounted for partly by the small number of women as compared with men labourers in industrial centres. In some of the bigger cities the disparity is marked, being as much as two men to a woman; an investigation undertaken some years ago gave Calcutta 468, Bombay 554 and Lahore 565 women per 1,000 men. Venereal disease counts many victims. When he returns to the village the city worker frequently takes the disease with him and spreads it over the countryside. A high percentage of city workers suffer from malaria and tuberculosis, but this is not surprising in view of the appalling sanitary conditions which prevail in the tenements where the workers live. Probably two out of every four workers suffer from malaria; of the half-million deaths from tuberculosis every year a large percentage must be city workers, but precise statistics are not available.

If you walk round the labour area of an evening, you

will see the workers sitting outside their chawls, smoking and chatting. Like their brothers in the villages, they are, despite their poverty, cheerful creatures. The more literate among them read the newspapers, and news is eagerly, often intelligently, discussed. The talkers may not know the name of the British Prime Minister, but posters have familiarized them with his features and Staling. They have heard of the Russian experiment.

Another consequence of industrial development is the rise of a middle-class intelligentsia recruited largely from the professional strata. Their influence is out of all proportion to their numbers. They are building up, in cities and suburbs, a way of individual family life in which movies, books and games play a big part. They are educating their children in Montessori schools, taking out insurance policies, and catching the morning train.

During Hindu and Muslim festivals towns and cities come to life. By far the most colourful of Hindu festivals is Divali, the annual 'festival of lights'. Houses, shops and business centres are decorated with electric lamps. A picturesque touch is added by the oil lamps with their cotton wicks, which glow in the rooms of small houses and flicker on flat roofs. The effect, as someone has described it, is like brilliant starlight. Divali is dedicated to Lakshmi, the goddess of Prosperity.

The Id which marks the end of Ramzan (the month of fasting) is the principal Muslim festival. On this morning Muslims congregate in their mosques or on the *maidans* (open spaces) for prayers. With their gaily coloured clothes—the Muslims are fond of flaming greens and bright yellows—they make an attractive spectacle. On this day the followers of Islam are required to put on new clothes, apply antimony to the eyes and perfume themselves. Food is distributed to the poor and to religious mendicants. The day is spent in rejoicing and merriment.

To the visitor one of the principal attractions of an Indian city is the bazaar. In city markets trades are localized. This custom obviously goes back to ancient times, old streets bearing picturesque names after the trades they once housed, like the Street of Cobblers, the

Street of Painters, and so on. In the bazaars are let meat shops with arrays of tempting fare. Brand are stores make a showy display, and so do other ling handmade goods ranging from gaily coloured porty to finely woven carpets with striking designs. The handler; weaver, cobbler, silk merchant, furniture deale and the grain and cloth sellers—each constitutes a bycell of the vast beehive which is an Indian bazaar, -.

Here We may survey briefly the chief city in India, where 10 per cent of the country's population lives Calcutta, with a 1941 population of two *and half* millions (including the suburb of Howrah), Bombay, with a 1941 population of a million and a he are India's two leading cities. Bombay passed into British hands in 1665, three years after it was offered a Part of the dowry of the Portuguese Princess, Cathe of Braganza, bride of Charles II. With Calcutta is associated the name of that irascible Englishman, Job harnock, whom Kipling has immortalized in verse; sace bis time the present capital of Bengal has grown A'om a village on the Hooghly to a great commercial morropolis. Madras, which ranks third, is associated with the early beginnings of the East India Company in; iris country. Only seven Indian cities have a population of more than 500,000. Besides Calcutta, Bombay and Madras they are Hyderabad (Deccan), Delhi, Lahore and Ahmedabad, which is the capital of Gujerat, i district of Bombay province, and the centre of a prosperous textile trade. Only 16 other cities, including Srinagar in Kashmir State, Bangalore, Lucknow, Amrtsar and Karachi, have a population of over 200,000.

Because population follows industry, the development of great ports such as Bombay, Calcutta and Madras is of comparatively recent date. In the days before the advent of the railway and tie metalled road the chief centres of trade were the towns along the river banks, for merchandise was carried largely by river. The first railway was opened in India at Bombay in 1853. Today there are about 40,000 miles of railway running through the country. This development has produced striking changes : the growth of internal commerce, an increased

export trade and the rise of small market towns along the main railway lines. A typical one in south India is Pollachi, not far from Coimbatore. Pollachi, whose population is 22,000, is noted for its cattle fairs, where countryfolk from the surrounding villages come to sell their produce and purchase their requirements. Some of these small towns were once famous for handicraft industries—brassware, ivory work and the manufacture of shawls and *saris*. The coming of machine industry has seen the rise of small factories or workshops employing from 20 to 50 people on such trades as carpet-making and cigarette-rolling.

Civic administration is in the hands of municipalities in the cities and larger towns; in the rural areas it is entrusted largely to local boards. The latter are under the general supervision, though not control, of the District Magistrate, who is the chief executive official in the district. The history of local self-government, as municipal administration is described in India, dates back to 1870, although the Presidency cities of Bombay, Calcutta and Madras had some form of municipal government much earlier. Today both municipalities and local boards are manned largely by Indians; the growth in the number of elected members on these bodies has seen an increased expenditure on nation-building activities such as education and medical relief. Some municipal bodies, notably those of Bombay, Calcutta, Madras and Ahmedabad, maintain a fair standard of administrative efficiency, but social amelioration is handicapped by lack of finance. None the less, India's big cities have not too bad a record of welfare work. In Bombay, Calcutta, Allahabad, Cawnpore and elsewhere there are organizations known as Improvement Trusts which contain representatives of the Government, the municipality and the local Chambers of Commerce; these are attending, though still slowly, to the problem of slums and overcrowding.

As a visitor walks by night down the highways of a great Indian city, he is shocked to see large numbers of people sleeping on the pavements. They provide their

own commentary on the housing conditions in the great industrial centres. Rather than sleep indoors in the cribbed and cabined confines of their tiny rooms, these people prefer to lie under the open sky as they often do in their villages. The civic authorities wisely permit this custom.

To the foreigner India's big cities are disappointing in their entertainment fare. Bombay and Calcutta have large hotels, which cater for the European population and Indians of Western tastes. Club life has also developed, and the bigger Indian cities have clubs situated in spacious grounds, some of them providing residential accommodation.

The number of modern cinema houses has grown rapidly, but the absence of good dramatic entertainment strikes the outsider forcibly. Indian films draw large audiences and run for many weeks, at times for almost a year. Indian dancing has such leading exponents as Uday Shankar, Simkie, Ram Gopal, Menaka and Rukmini Devi, and these succeed in filling large halls and theatres.

Familiar and picturesque figures in every city are the snake-charmer and the monkey-man, who, always nomadic, move from town to town. The monkey-man generally comes from an aboriginal tribe, and makes a precarious living by getting his animals to perform a few stereotyped tricks. The snake-charmer is a not un-engaging gentleman with a familiar repertoire enlivened by brisk patter. Occasionally he carries mongooses and stages mock fights between these tough little animals and cobras, a performance which never fails to draw a crowd. Even more guileful is the fortune-teller, a charlatan who trades on the credulity of foreigners and fellow-countrymen alike. Usually he is not a bad judge of psychology.

VI. WOMEN

MOST Westerners are attracted by the grace of Indian women. It is as striking in the ball-room as in the jungle, but in the opinion of many observant onlookers it exists more naturally among the poorer classes. Look at the carriage of the village woman carrying water from the well, or the grace of a peasant girl with her lissom figure and slightly swaying stride. The sophisticated Indian socialite with her shimmering *sari* and costly jewels invariably attracts attention. Race-meetings in such cities as Calcutta and Bombay are fashion parades where Indian dresses excel. Nor is the dress of the poor Indian woman uninteresting; it nearly always has an unexpected flash of colour and there is grace in the folds even of a coarse cotton *sari*.

It is a fact that ninety-seven women out of every hundred are unable to read or write, and have no interests outside their little home and family. Their sheltered and custom-bound lives make them hostile to change of any kind. Without their awakening progress is impossible.

The educated few, however, already figure prominently in social and political life. They seek to secure for women the status and opportunities of men. Even that age-old institution, the Hindu joint family, is beginning to feel the impact of new influences. There was a time when the young Hindu bride formed part of a household which included her husband's father, mother, unmarried sisters, and brothers with *their* wives and children. The more emancipated young women of today choose to set up separate households rather than to live as members of a domestic clan under the authority of the mother-in-law. This striving for domestic independence has loosened social bonds, and the individualism of the educated young woman is slowly moulding the social system to a new pattern. The full process must take time, but a beginning has been made.

If social reform has progressed timidly in India, it is owing largely to the absence of organized public opinion.

As far as possible the Government refrain from interfering with the people's religion and customs, believing that alien interference would do more harm than good. The entry of educated women into public life has brought a change for the better. By active and intelligent propaganda women are slowly influencing public opinion against such social evils as child-marriage and are awakening interest in the protection of women and children in industry.

At home the influence of the educated mother is another potent factor. One of the most deplorable features of India's educational system is the wastage which occurs when children after primary education lapse into illiteracy because of the ignorance they encounter at home. Educated mothers are an insurance against illiteracy and the growth of literacy among women means the spread of education throughout the whole country.

Outside the home the enlightened Indian woman is attempting to carry learning to her less fortunate sisters. After the advent of provincial autonomy in 1937, when popular ministries were set up in India's eleven provinces, there was launched over a wide part of the country what was known as the adult literacy movement. Here, China and Russia offered examples which India tried to emulate. The Soviet Government had succeeded almost completely in liquidating illiteracy in Russia within the space of twenty years. In China the adult education movement, started in 1920, has, despite the Sino-Japanese war, contributed materially towards the educational progress of the country.

Women took a prominent part in the adult literacy movement in India. Many of them organized classes and in other ways sought to stimulate a desire for learning among the poor and ignorant. Although the war and the withdrawal in 1939 of popular ministries from most Indian provinces have retarded progress, there is no doubt that the adult literacy movement has come to stay and is bound to be a prominent feature of the post-war drive against illiteracy.

Considering how few Indian women can read and

write, the work of the educated is truly remarkable. Only two-and-a-half per cent of women in British India are literate, though in some of the Indian States, notably in Travancore, the standard is much higher. According to the census of 1941, the number of literate persons per 100 of the population in Travancore is 67 for males and over 42 for women. Literacy among women has increased by 150 per cent during the last twenty years in British India, but the leeway to be made up is large.

Another sphere of women's activity is welfare work, and here again the record is impressive. Though much has been done in recent years to improve public health, the figures for infant and maternal mortality are still very high. The infant mortality rate in India is roughly 185 per thousand of registered births, but in some of the larger towns it reaches appallingly high levels, sometimes as high as 400 per thousand. More than two-and-a-half million children die annually before the age of five, and far too many others survive to grow into stunted adults. The figures of maternal mortality are correspondingly high, some 150,000 women dying annually in childbirth or from causes associated with it. It is obvious that in a country where the expectation of life averages 24 years, much remains to be done.

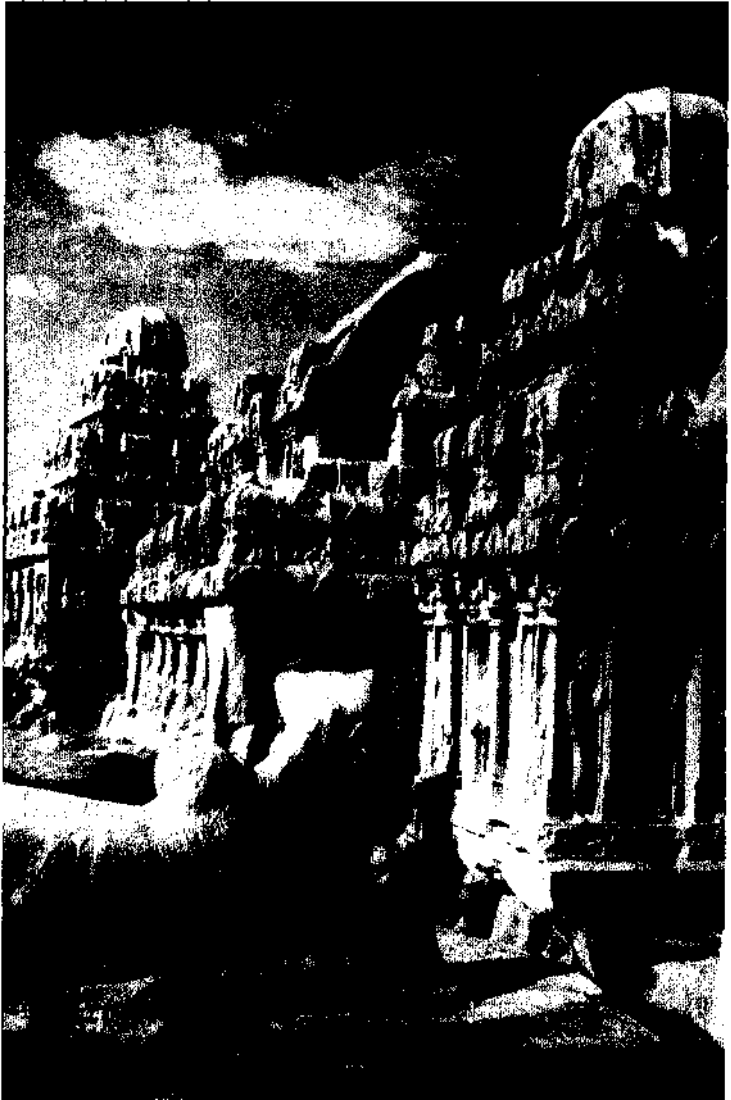
In welfare work example counts for a great deal. The poor and illiterate cling stubbornly to old customs and habits unless visible results are produced to persuade them that the new methods are better. Here the educated Indian woman is a powerful influence for good and her example has encouraged many to develop a livelier health-consciousness.

If learning has contributed largely to the awakening of Indian women, politics has also been influential. Whatever other merits or demerits Mr Gandhi's civil disobedience movements may have, nobody can deny that they have given a tremendous impetus to the cause of woman's emancipation. Women and girls have participated by the thousand in these mass movements, and in certain sections of the Hindu community, notably in Mr Gandhi's own community, the Gujeratis, the change in social outlook is remarkable, not to say revolutionary.

A generation ago it was rare to see college boys and girls mixing together, and the spectacle of an Indian couple walking down the street was exceptional. All this has changed for the better, though to many Europeans fresh to India there may still appear to be a marked lack of comradeship between the two sexes.

The campaign for the emancipation of women in India goes back to the last war, when educated women gradually emerged from the seclusion of their narrow domestic circle and began to take part in wider social activities. Slowly the sphere of their interests broadened. The province of Madras gave a commendable lead and as far back as 1921 its legislature bestowed the franchise on women; other provinces were quick to follow suit, and within a decade all the Indian legislatures recognized the woman's right to vote. Nearly twenty years ago, the Madras Legislative Council had a woman as its Deputy President, and the first popular ministry of the United Provinces also had a woman minister, Mrs Vijayalakshmi Pandit, sister of Pandit Jawaharlal Nehru; she was Minister for Public Health, and by all accounts a most successful administrator.

Today Indian public life knows many prominent women. Most outstanding is the irrepressible Mrs Sarojini Naidu, poet and politician, who was the first Indian woman to be President of the National Congress. When she was a student at Cambridge, her poems attracted the attention of such critics as Sir Edmund Gosse and Mr Arthur Symons, who first introduced her as a writer to the English-speaking world. Mrs Naidu ranks among the world's liveliest conversationalists. The Indian National Defence Council, established in July 1941, included one woman representative, Begum Shah Nawaz, daughter of a well-known Muslim politician, the late Sir Mohamed Shan. Begum Mohamed Ali, widow of a popular political leader who was associated with Mr Gandhi in the civil disobedience movement of 1921, has been on the Working Committee of the Muslim League since 1939. Among other notable women are Mrs Subbarayan of Madras, a member of the Central Legislative Assembly; Mrs Kamaladevi Chattopadhyaya,



THE SEVEN PAGODAS AT MAHABALIPURAM, MADRAS, WITH THEIR
ROCK-CUT TEMPLES AND ANIMALS



JODHPUR CITY SEEN FROM THE WALL OF THE OLD FORT

a popular figure in the lively circle of the Congress Socialist Party ; and Dr Lukose, Chief Medical Officer in Travancore State.

Indian women are to be found today in many of the professions, including medicine and law. Reliable statistics are not available, but it was estimated a few years ago that 40 per cent of India's women earn their livelihood, mostly by menial labour but a few in highly qualified professions. Of the latter, medicine has attracted the largest number since it offers a wide field for their activities. There are one or two women barristers practising in some of the High Courts. The cultural renaissance has brought notable women to the fore in the arts. Prominent among them are Menaka, the famous dancer, and Devika Rani, the well-known film star. The late Amrita Sher-Gil, daughter of a Sikh father and a Hungarian mother, before her tragically early death in 1941 promised to introduce a new technique in Indian painting.

With educational enlightenment has come emancipation in other spheres. It is refreshing to see the number of Indian women who take part in games and athletics, the world of tennis in particular producing some outstanding players. A few Indian women have also taken to flying and have secured pilot's certificates.

Perhaps the most significant expression of the Indian woman's emancipation is the growing number of inter-religious and inter-caste marriages. These marriages, though still rare, are helping to break communal and caste barriers.

The women's movement has been largely instrumental in inspiring enlightened social legislation. One of the first-fruits of this agitation was a law passed in 1923 legalizing marriages between Hindus, Sikhs, Jains and Buddhists. The movement towards monogamy in Hindu marriage is also making headway. A committee was recently set up under an Indian High Court Judge, Sir Narsing Rau, to overhaul the system of Hindu social law. This Committee has drafted two bills, one of which suggests monogamy for both partners in a Hindu

marriage, whether civil or sacramental, while the other seeks to ensure to the Hindu wife her right to inherit property. If approved, this legislation should come into force in 1946.

Some of the Indian States have sponsored remarkable measures of social reform. Baroda State adopted a Divorce Act and a Monogamy Act nearly ten years ago, and with growing education and public enlightenment both causes are attracting support.

At present polygamy is technically permitted to the Hindu male, but for various reasons economic and social, few practise it. Islam also allows polygamy, a man being permitted to maintain four wives, but the husband is expected to deal equally and equitably with each one of his spouses.

Orthodox Muslim women wear the *burqa*, which covers the wearer from head to foot, permitting only a latticed window before the eyes. The more enlightened Muslims, men and women, have been strongly urging its abolition, and with the spread of education among Muslim women the custom, still strong in the north, will lose its grip. The Tyabji family of Bombay led reform in this sphere, and Lady Hydari, wife of a noted Hyderabad statesman, the late Sir Akbar Hydari, was the first among Indian Muslim women to discard the *purdah* system of secluding women. In passing we may note that the practice of secluding women was unknown to the Hindus until Islam came to India.

Unlike most countries in the West, India has more men than women. With the exception of Madras and Orissa, and perhaps the Central Provinces, if Berar is excluded, all the Indian provinces have an excess of men over women. By normal standards this should have resulted in a diminishing population, but in India the number of people within the last few decades has registered a steady increase. Between 1881 and 1941 India's population has grown by about 32 per cent, and in the last decade (1931-41) a rise of 15 per cent has been registered.

One of the problems engaging the attention of women welfare workers is birth-control. Despite opposition

from orthodox religious quarters and influential public figures such as Mr Gandhi, the movement is making headway, but many formidable difficulties remain to be overcome.

Contrary to popular belief in the West, the Indian woman has from time immemorial exercised a dominating influence in the home. The *Mahabharata*, one of Hinduism's most ancient epics, describes the wife as half the man, his truest friend, a perpetual spring of virtue, pleasure and wealth\ Sita in the *Ramayana* with her sense of devotion and sacrifice is regarded as the true embodiment of Indian womanhood. The celebrated Laws of Manu, which are codified rules for the regulation of government and society, dating back to the epic period, give the Hindu wife a high status and recognize her as the lawful custodian of her children. Hindu law books emphasize that the woman is the special charge of her father in childhood, of her husband in youth, and of her son in old age. Reverence for the mother is an intrinsic part of the Hindu code.

Indian history abounds in examples of women who have played a decisive role not merely in the domestic sphere but in the wider fields of administration and learning, and even on the field of battle. Hiuen Tsang, a Chinese traveller who visited India in the seventh century A.D., described the important place occupied by the Hindu woman in domestic and public life. India's traditional heroines include Chand Bibi, the Muslim princess who in Moghul times led her troops in the defence of Ahmednagar; Padmini, the lovely Rajput princess whose name is associated with the great fortress of Chitor; and Ahalya Bai, who raised Indore from a village to a wealthy city and ruled it for thirty years from 1765 to 1795. Jehangir, the Moghul emperor, in his memoirs pays a touching tribute to his wife, Mehr-un-Nissa, on whom he bestowed the title of Nur Jehan,¹ 'Light of the World'

VII. MAHARAJAS AND NAWABS

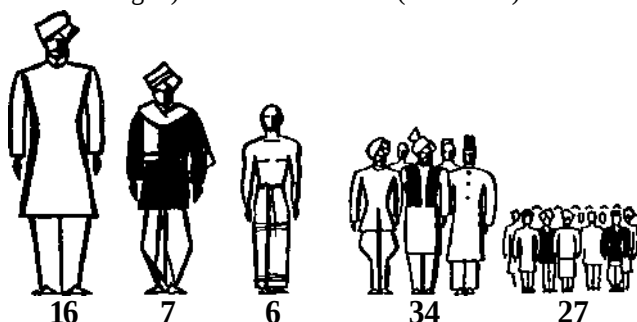
IN its political structure India is made up of British * India and the Indian States. The latter, 562 in number, comprise two-fifths of the territory of the sub-continent and more than one-fifth of its population. The essential difference between the Indian States and the provinces of British India¹ is that the former, while they owe treaty obligations¹ to the British Crown, theoretically enjoy in everything except foreign affairs all the principal attributes of sovereignty.

The rulers of the Indian States are in some instances successors of powerful rulers holding sway in India before the coming of the British, and in other instances the third or fourth descendants in dynasties established after that event. The Maharaja of Jaipur, for example, claims solar descent; the present Nawab of Palanpur, a very ancient Muslim State, is the twenty-ninth ruler of his house. On the other hand, the first ruler of the State of Kashmir was the present Maharaja's grandfather. The latter is said to have bought this territory for about a million pounds from the British, who had not the faintest notion that they were selling for an absurdly small sum of money a territory, nearly as large as Great Britain itself, which was to become one of the most famous holiday resorts in the East.

Before we go any further, it might be useful to insert a note on the words *Maharaja* and *Nawab*. The former, which means 'great king', is the title borne by an important Hindu ruler, and the latter, which means roughly the same thing, by an important Muslim ruler. The eldest son of a Maharaja usually bears the title Yuvaraja and the eldest son of a Nawab, Nawabzada. Exceptions there are, of course, to this simple definition. For example, the Muslim ruler of the premier Indian

¹ Much is heard of the inviolability of the treaties between the Indian States and the British Crown. The truth is, as anyone who takes the trouble to read them will discover, that, however valuable they may have been originally, they bear little relation to the times we live in.

State bears the title Nizam (of Hyderabad) and several other Princes have distinctive titles, e.g. the Jam Saheb (of Nawanagar) and the Wali (of Swat).



TOTAL STATE POPULATION, 90 MILLION

This diagram shows the distribution of population among the States. The first three men represent Hyderabad, Mysore and Travancore States, with a combined population of 29 million. The next group of men represents 17 other States with a population of 34 million. And in the remaining 542 States, represented by the last group, the total population is 27 million.

The Indian States vary immensely in size and wealth. Hyderabad, which is about the same size as Kashmir, has nearly twice the number of inhabitants of Portugal and an annual revenue of over £7,000,000, whereas at the other end of the scale Bilbari in Guierat has an area of 1.65 square miles, a population of 27, and an annual revenue of something less than £7. A feature that distinguishes the great Prince from the Prince who is little more than a g[^]rified landowner (usually with such a title as *Raja*, *Jagirdar* or *Zamindar*) is that the former is entitled to a salute of guns on those formal occasions when he enters British India.

Of the 562 States, 149 are entitled to such a salute. Five of them—Baroda, Gwalior, Hyderabad, Kashmir, Mysore—are entitled to the maximum of 21 guns; six of them—Bhopal, Indore, Kalat, Kolhapur, Travancore, Udaipur—to 19 guns; and thirteen—**Bahawalpur**,

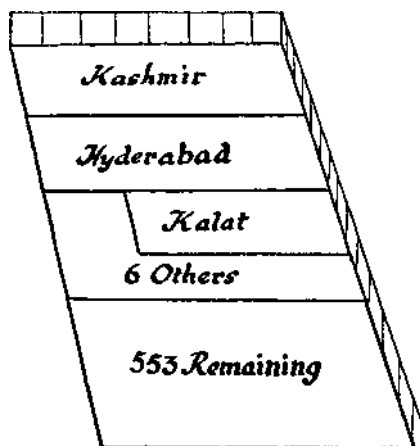
Bharatpur, Bikaner, Bundi, Cochin, Cutch, Jaipur, Jodhpur, Karauli, Kotah, Patiala, Rewa, Tonk—to 17 guns ; of the rest, 115 States have salutes ranging from 13 to 9 guns. Of the rulers of 'gun' States, about sixty of the most prominent have the title 'His Highness'; the Nizam of Hyderabad, being the foremost Prince of India, has the title 'His Exalted Highness'.

A glance at the map reveals that the territories of the Indian States range from Kashmir, which in the far north almost adjoins Soviet Russia, to Travancore at the southernmost tip of India, only a few degrees north of the Equator. Between these two extremes lie Mysore, which is larger than the Irish Free State, Hyderabad, the Central India States such as Bhopal and Indore, and 23 Rajputana States which together form the largest continuous non-British area in the country ; and to the south-west of Rajputana and bordering on the coast lies the numerous assemblage of States (286 out of the total) situated in Kathiawar and Gujerat. Falling outside these rough groupings are : Gwalior to the east of Rajputana; Patiala, the premier Sikh State, lying under the Himalyas ; the great Maratha State of Kolhapur in Bombay ; the Orissa States ; and, in the extreme east not far from the Burma border, Cooch Behar, Tripura and Manipur.

For the political student the most impressive characteristic of the Indian States is that they are autocracies. Only a minority observes that almost fundamental condition of progressive government, the separation of the judicial authority from the executive authority. Only a comparatively few States have legislative assemblies and these are for the most part consultative in power and consist of nominated and not elected members. Freedom of the press, which, in peace-time at least, is enjoyed to a large extent in British India, generally speaking does not exist in the India of the Princes; nor does the principle of *habeas corpus*, which requires that a person whose liberty has been restrained be brought into court for an investigation of the lawfulness of the restraint. It is, moreover, useless to attempt to conceal the extravagance of many of the Princes. In some instances they

command the entire State income and waste money like water on jewellery, palaces and the maintenance of costly retinues.

Against British rule in India one of the main grievances made by progressive persons is that the



The total area of the States is 600 000 square miles. Of this Kashmir accounts for 84,003, Hyderabad for 83,000 and Kalat for 73,000 square miles.

through an instrument known as the Political Department, This department is responsible directly to the Viceroy, who appoints officials charged with the duty of keeping a close watch on one or several States. Theoretically, they cannot lay down the law to the Princes, but in practice their power is far-reaching. Except, however, when the interests of the Government of India are involved, they interfere very little with the administration of a State. (The Princes, of course, would strongly disagree with this statement. They regard the Political Department as meddling and high-handed).

Since 1921 the Princes have consulted together in the Chamber of Princes. More than a hundred of them are

British Government, through their agent the Government of India, have been, and still are, far too reluctant to interfere in the administration of the States. It is true that on occasions a Prince has been deposed or banished, but only because he has committed crimes too shocking to be condoned and not because he has failed to administer his State sensibly and fairly. The Government of India, of course, maintain close contact with the States

entitled to a seat each, and more than a hundred **others** to twelve seats between them. The Viceroy is the President and the Princes select a Chancellor to frame an agenda of subjects for each annual meeting. **The** Chamber is less influential than it might be in laying down a joint policy for the States, because it is boycotted by some of the more powerful Princes who feel that they are strong enough to stand on their own.

Lest it be supposed that the Indian States present a uniformly unattractive picture, the following facts should be placed on record. First, the ruler-subject relationship is as old as India itself and in its better manifestations is not unsuited to the character of the Indian people, who are inclined to like the personal touch in Government. Where an Indian Prince sincerely strives to take a fatherly interest in his people and rules not despotically but with moderation and mercy, the atmosphere is remarkably felicitous. Second, there are in some of **the** States a graciousness and a pleasing sense of decorum which do not easily flourish in the market-place and the debating hall. Third, a number of Indian States are extremely well administered and in some respects better administered than the provinces of British India. Mysore, for example, with a population nearly as large as that of Belgium or the city of New York, has a distinguished record of progress, built up under the late Maharaja, in education, public services, irrigation and industrialization. Travancore has a higher proportion of literate persons than any other place in India ; and it was the Maharaja of Travancore who was the first to admit the untouchables to temples hitherto reserved for caste Hindus. The late Gaekwar of Baroda was the first Indian Prince to introduce free and compulsory primary education (a reform that has not taken place in many parts of British India) and Baroda can boast one of the finest public library systems in the world.

It is no discredit to the rulers of the better-administered States to bestow much of the credit for their achievements on their Dewans, or Prime Ministers. On the contrary, the rulers in question are to be commended for

appointing such men as Sir Mirza Ismail, whose brilliant administration made Mysore the model State.

His Highness the Aga Khan, who is generally known to the West as an Indian Prince, is a religious rather than a temporal ruler. For one thing, he has no State. He derives his authority and his wealth from his hereditary leadership of the Ismailis, a powerful Muslim sect, whose members are to be found not only in India but in different parts of Asia and Africa. Through many generations he traces his ancestry to Fatima, the only daughter of the Prophet Mohammed himself. On his fiftieth jubilee he was presented by his community with gold equivalent to his weight, and it has been suggested that in 1946, when he celebrates his diamond jubilee, he should receive the equivalent of his weight in diamonds.

If India is to make progress, the States and the rest of India must somehow become reconciled. Already political discontent in British India and the demand, made on behalf of their followers by Mr Gandhi, Pandit Jawaharlal Nehru and others, for self-government have had repercussions on the Indian States. In many of these, despite the vigilance of the authorities, there have grown up peoples' organizations which openly declare their sympathy with the radical elements in British India and are putting pressure on their rulers to introduce reforms and associate their subjects more closely with State Government. In the last few years certain Princes have shown a welcome tendency towards enlightenment, partly in response to the pressure from below and partly because they realize that their security depends on the contentment of their subjects. A significant development has been the declarations, made by the Maharaja of Kashmir and the Maharaja Holkar of Indore, that, because of duty and self-interest alike, the Indian Princes must come to terms with those other Indians who will one day have in their hands the government of what is now British India. A political federation between the Indian States and British India is the obvious solution ; and clearly no such federation will work efficiently unless its components use the same standard to measure political, judicial and economic progress.

VIII. INDIA AT WORK

ALTHOUGH India's industrial development is of fairly recent date, the country has made remarkable progress, and today is among the first eight in the list of industrial nations. Yet considering the huge natural resources available, the progress made is disappointing, and not unnaturally has caused heartburning among the people and the country's commercial leaders. Symptomatic of the widespread feeling that much more should be done to develop India's resources was a plan of economic development drawn up by eight leading industrialists in January 1944. This plan aimed at trebling the national income and doubling the *per capita* income within fifteen years; it envisaged a 500 per cent increase in industry.

India commands vast resources of iron ore, but only a small fraction is exploited. In northern and central India there are deposits containing 3,000 million tons of ore of high-grade quality with a 60 per cent iron content.

Not till the beginning of this century were these iron resources tapped. Thanks largely to the enterprise of such pioneers as the late J. N. Tata, founder of the well-known business house of Tatas, India at the outbreak of the second World War stood second in the British Commonwealth as a producer of iron and steel, ranking next to the United Kingdom. On the eve of the war it was estimated that over thirty crores of rupees (about £24 million) were invested in the industry. India at that time was exporting considerable quantities of pig iron. The Tata Iron and Steel Works at Jamshedpur in Bihar employ about 30,000 people and are now the largest steel works in the British Commonwealth.

The development of electricity is also of comparatively recent date. India's water-power resources rank next to those of Canada and the U.S.A., her potential water energy being estimated at 39 million horse-power. Switzerland consumes nearly three-quarters of her water-power, Germany one-half and the U.S.A. one-third. At present India consumes less than one-fifth. Here

again the House of Tata is a pioneer and the Tata hydro-electric system with a capacity of 250,000 h.p. is the largest unit in the country, providing electricity for the transport services and mills of Bombay. After it comes the Mysore Hydro-Electric Works, which harness the falls of the Cauvery river in south India and supply the current for the famous Kolar gold mines.

Although it is estimated that India has some 60,000 million tons of coal, only a small proportion of this vast wealth is developed. India ranks eighth in the world among the producers of this mineral. Her coal, though not of high-grade quality, is good enough for most industries and is often found in seams a hundred feet wide. The country produces an abundance of mica, but bauxite, which is plentiful, has still to be adequately worked.

In the textile, jute and sugar industries India has registered impressive progress. The textile trade has a pre-eminent position in the country and is the one big industry mainly controlled by Indians. India has long excelled in the manufacture of textiles. Many people forget that until 1787 this country was exporting manufactured cotton goods to France, Britain and Holland. Indian silks and muslins were world-famous, and it was the proud boast of the Dacca weavers that the muslin they produced was so delicate that a strip a yard wide could pass through a wedding ring. Robert Clive in the year of Plassey (1757) described the city of Murshidabad in Bengal as equal in extent, population and richness to London. India had a flourishing handicraft trade when the British first established themselves here, and for a time the country's cottage crafts competed with the new machine industry of Britain.

The period of the British conquest coincided with the beginnings of the industrial revolution in Britain and this fact, as we shall see, had its influence on the industrial story of India. On the one hand, protective duties were placed on the import of Indian manufactured goods to Britain. Simultaneously a high duty was levied on the import of factory machines into India, and this was not removed till 1860. The result was that while Britain benefited from the industrial revolution India was

prevented till quite two generations later from passing to the machine age. Not unnaturally the Indian artisan was impoverished. With handicrafts no longer an economic proposition and with machine industry yet undeveloped in the country, he was forced to turn to the land, thereby increasing the pressure of population on the soil.

The coming of large-scale mechanized industry soon saw Indian enterprise asserting itself, though not until the first World War were the country's industrial potentialities realized.

As political consciousness grew in the country, the demand for economic development became more insistent. From about 1920, a policy known as 'discriminating protection, was officially adopted. Many industries, such as textiles, iron and steel, paper and sugar, were allowed to develop behind the shelter of a tariff barrier. With this aid, the country's young industries rapidly expanded. Shortly before the outbreak of the second World War the Chairman of the Tata Iron and Steel Works suggested that the industry could compete in the world market without protection.

The war gave a further impetus to industrialization. Metallurgical trades benefited by the Government's decision to produce arms and ammunition in the country, and so remarkable was the expansion of the iron and steel industry that India was able to meet all her requirements except for certain very special types of steel. Workshops were soon turning out railway material including broad-gauge locomotives, and chemical industries were at long last given an opportunity to develop.

The manufacture of medicinal drugs has also received encouragement. One-fifth of India is covered by forests of different kinds and the history of the cultivation of cinchona, eucalyptus and digitalis in this country shows that large drug-manufacturing factories can be established. It is estimated that the raw material for nearly three-fourths of the drugs mentioned in British and foreign pharmacopoeias are available here. Because it lacked official support, indigenous drug manufacture was

with a few exceptions of a crude variety before the war, but the future for this trade is now very promising.

Textile manufacture also saw a war-time boom. Production soared to astronomical figures. It was calculated some time ago that the cloth manufactured in India during the war could be wrapped several times round the Equator. The handloom industry, which also benefited, turned out something like two million blankets a year for the army. New markets for India's textiles were established in Australia and the countries of the Middle East.

Of raw jute this country is by far the biggest producer and until lately enjoyed what was practically a world monopoly. India is the second biggest producer of raw cotton, and comes next to Soviet Russia in producing [manganese ore, much of which is of exceptionally good quality. India is short of petroleum and sulphur, the petroleum being almost entirely limited to small oilfields in Assam and the Punjab ; however, untapped resources are believed to exist in Baluchistan and the North-West Frontier Province. The country is deficient in heavy chemical factories and there is, too, a shortage of skilled personnel and of plant-producing capacity. If the remediable deficiencies are made good, as they can be if the Government set about the job resolutely, India should soon be in a position fully to exploit her rich industrial potentialities. For various reasons—not all of them convincing—the Government of India have discouraged attempts to produce automobiles, aircraft and ships.

To take shipping. Although India (excluding Burma) has a coastline of more than 4,000 miles served by several excellent ports, barely 25 per cent of coastal shipping is in Indian hands and the total tonnage of all Indian shipping companies in 1940 was less than 135,000 tons gross. Yet India is a country with great maritime traditions. Marco Polo, who visited India in 1293, wrote enthusiastically of the great size and excellent construction of Indian vessels, and even in the days of the East India Company, Indian dockyards were but not only for commerce but also for

To those who suggest that Indian ship-building stopped because iron and steam replaced wood and sail it may be pointed out that between 1839 and 1857 a score of iron and steam vessels, some of them armed with guns, were built in the Bombay dockyard.

One factor which has influenced industrial development in India is the superfluity of cheap labour. Indian technicians, if properly instructed, are adaptable and efficient. The Grady Technical Mission from the U.S.A., which visited this country in 1942, paid them a warm tribute.

The Indian worker has had a long struggle to establish the most elementary rights of labour. In the early days of industrialization no statutory protection existed for his benefit, and it was not until the end of the nineteenth century that labour legislation was introduced. In the eighties it was not uncommon for the factory labourer to work from sunrise to sundown, seven days a week. In 1882 the wage of the average mill-hand was about 4 annas (5d.) for a sixteen-hour working day. Between 1890 and 1910, industrial development coincided with increasing restiveness among the workers, but no organized attempt was made to vindicate the rights of labour. Indian businessmen emerged prosperously from the first World War, but the workers' lot still showed no improvement. Then, as Indian capital in post-war industry increased, a sense of cohesion in the ranks of labour gradually revealed itself.

As always when social reform lags behind economic progress it became necessary to induce reform by legislation. Thus the first years after the first World War saw a spate of welfare legislation. Economic progress had given labour agitation an edge, and various measures were passed by the authorities to control the more extreme sections of the workers. In 1929 a Royal Commission on Labour headed by the late Mr H. J. Whitley, who had recently retired from the Speakership of the House of Commons, was appointed. Its report contained much valuable data, though too few of its recommendations were carried out.

Trade unions organized on a somewhat nebulous basis

existed in India before the first World War, but not till 1918 did they begin to make their influence felt. With their growth the workers grew more conscious of their rights, and agitation became vocal and organized. The strike as a weapon of defence came into play. Today there are over 250 recognized trade unions, among the oldest being the railway workshop unions. The largest national union is the All-India Railwaymen's Federation, which asserts that it commands the loyalty of over 130,000 workers, and another important organization is the Indian Trade Union Congress, a federal body commanding the allegiance of several trade unions. The Government of India Act of 1935 testified to the growing strength of the workers by earmarking ten seats for their representatives in the proposed Federal Assembly as against eleven for the spokesmen of commerce and industry.

If the labour movement has not yet acquired the militancy of its Western prototypes, it is because of illiteracy, poverty and lack of organization. For the most part labour leaders, drawn from the middle-class intelligentsia, are Communists or Congress Socialists. The Communist Party includes some gifted men. Although an eight-year-old ban was not lifted until 1942, it functioned underground and managed to retain its influence over an active section of the labour world. Its secretary is Mr P. C. Joshi, a former student-leader with outstanding organizing ability. The Party commands the services of some able pamphleteers and speakers. Today it has about 15,000 followers and controls a few important trade unions.

The Congress Socialists, including men like Yusuf Meherally, recently Mayor of Bombay, Dr Ram Manohar Lohia, the Party intellectual, and Jai Prakash Narain, who was educated in America, have not been able to make as much headway as was expected at one time. This is mainly because the Congress executive, which is dominated by conservative elements, has not always favoured their activities. Pandit Nehru, though encouraging the party, has never officially joined it and consequently this small group within the Congress has had to

statement given out by some minor leader of one of the Indian political groups.

Despite his facetiousness, there is a grain of truth in the correspondent's observation. It does not, however, imply, on the part of the educated Indian, either ignorance of, or indifference to, the affairs of other countries. On the contrary, he is a most avid newspaper reader. It is said in journalistic circles that India is the sole remaining country in the world where the editorial leading article is read regularly. CertainV, the progress and implications of, for example, the civil war in Spain were followed more closely and intelligently in India than in Great Britain or the United States of America.

If in the towns there is an obsession with Indian politics, it is because almost every adult who is sufficiently educated to understand a political idea is a nationaMst. In the towns of British India it is difficult, if not impossible, to find one who does not disapprove of the present Government of India (headed by a British Viceroy and responsible to the India Office in London) and does not want to see India governed by Indians,

The word *nationalist' covers persons of many shades of opinion; it covers the man who believes that British rule in India has been, and still is, an unmitigated evil as well as the man who, whilst arguing, that British rule has been moderate and even beneficial, nevertheless feels that the time has come for India to shoulder responsibilities and enjoy the privileges of self-government.

To search out the beginning of Indian nationalism one must go back many years, perhaps to the Indian Mutiny of 1857. At all events it is a fact that when Mr Gandhi was a very youn* man there was a strong Home Rule movement in India and that this gradually gathered momentum until it resulted in a demand by the most powerful political elements for *puma swaraj*, i.e. complete independence from the British Crown.

Mr Gandhi, though he was not the author of the Home Rule *movement*, must be given the credit for arousmg political consciousness in very wide sections of the people and so extending the movement from a comparatively

small coterie to a much wider public. This helps to explain the immense respect shown to him even by those Indians who do not agree with him : it is felt that he, and he alone, performed the seeming miracle of giving the Indian people an aspiration towards self-government and along with this a new pride in being Indian and a more intense and purposeful love of country.

Mr Gandhi has accomplished this partly by the force of his personality, partly by a skilful use of symbols and banner-cries, and partly through the medium of what is now unquestionably the strongest political organization in the country—the Indian National Congress. There is no space here for an analysis of the character of a man who has been variously described as 'the greatest Indian since Buddha' and 'an astute politician posing as a saint .' It is sufficient to note that for the last quarter of a century he has been the biggest Indian figure, towering above pretenders to the title like a giant over pygmies.

It has been stated that a contributory factor in Mr Gandhi's success has been his choice of symbols. By advocating the buying and use of *swadeshi* articles (i.e. articles made in India) he gave his followers a readily understood and indeed powerful method of expressing their dissatisfaction with their British rulers. By advocating the wearing of *khaddar*, cloth made from home-spun yarn, he encouraged village spinning and so took his message into the heart of the countryside. By preaching and practising *ahimsa* (non-violence) he struck a chord precisely attuned to the tenets of Hinduism. And in *satyagraha* (literally 'insistence on truth' but now generally interpreted as 'non-violent resistance ') he forged for use against the British Government and its representatives in India a weapon peculiarly suited to his own genius and incidentally one to which the British are extremely vulnerable. The British official is baffled by demonstrators who clamour to be arrested and stand immobile before a charge of *lathis*, the heavy bamboo poles that the police in India carry. That is one manifestation of *satyagraha*.

Has the nationalist movement persuaded, or forced, the British Government to make political concessions? In 1917, Mr Montagu, then Secretary of State for India, announced that 'the policy of His Majesty's Government is that of increasing association of Indians in every branch of the administration and the gradual development of self-governing institutions with a view to the progressive realization of responsible government in India as an integral part of the British Empire'. Two years later the so-called Montagu-Chelmsford reforms gave India a limited measure of self-government. Of these reforms the chief feature was the introduction of 'dyarchy' (literally 'double rule'), a system by which Indian ministers controlled certain minor departments of provincial administration.

To those who had expected much more this was far too small a concession. The tide of political discontent rose until the British were forced to introduce the Rowlatt Acts, giving the police special powers. Furious resentment arose and Mr Gandhi became the head of a movement with which for the first time the Muslims as a whole associated themselves. The tragedy of Amritsar in the Punjab, where a British General ordered troops to fire upon a crowd of trapped and unarmed Indians so that hundreds of them were killed or wounded, made the situation in India almost as bad as it could be.

There followed a period punctuated by civil disobedience movements and the arrival in India in 1928 of a Royal Commission headed by Sir John Simon to report on conditions in the country and to make suggestions for their improvement. After years of discussion at a series of Round Table Conferences in London, the British Parliament passed the longest Bill in its history—the Government of India Act, 1935. This conceded to elected Indian Governments in the provinces fairly complete administrative authority and provided for the eventual establishment at the centre of a Federal Government based on the coalescence of British India and the princely States.

The Congress, though opposed to the contemplated Federation on many grounds, for example that under

it the British were to retain important powers, after some hesitation agreed to take part in provincial elections. In 1937 elected Indian Governments, seven of them Congress Governments, took charge in the eleven provinces of British India. (Later the Congress gained control of an eighth Provincial Government.)

An impartial observer would agree, especially when he takes into account the inexperience of those in power, that provincial autonomy was a successful experiment. Certainly the political atmosphere in India greatly improved until in 1939 the Congress ministries resigned on the ground that the Viceroy without consulting the Indian people had declared India to be a belligerent in the second World War. From then until almost the end of the war, the Congress leaders maintained that they could not usefully support the British war effort while India remained 'enslaved'. In August 1942 the Congress adopted a 'Quit India' resolution. This demanded—under the threat of mass civil disobedience—the immediate withdrawal of British political power from India, but consented to the retention of British and American troops for the defence of India during the war. Mr Gandhi and other Congress leaders were arrested. Within a few hours, and a form of civil disobedience at once broke out.

All over India there were demonstrations, with industrial strikes, sabotage, arson, the derailment of trains, bomb-throwing and murder. In February 1943, Mr Gandhi, still in detention, embarked upon a fast of three weeks as a protest against the official assertion that the Congress must be held responsible for these disorders. He had previously asked the Viceroy to give him the opportunity of satisfying himself about the validity or otherwise of the Government's charge, or, if that were not possible, to allow him to get in touch with the Congress Working Committee to reconsider the political situation. The Viceroy replied that he could do nothing as long as the 'Quit India' resolution with its overt threat of mass civil disobedience continued to be the official policy of the Congress. To the undisguised relief of the whole country Mr Gandhi survived the fast,

but the political deadlock remained. In May 1944 Mr Gandhi was released from detention on the grounds of ill-health.

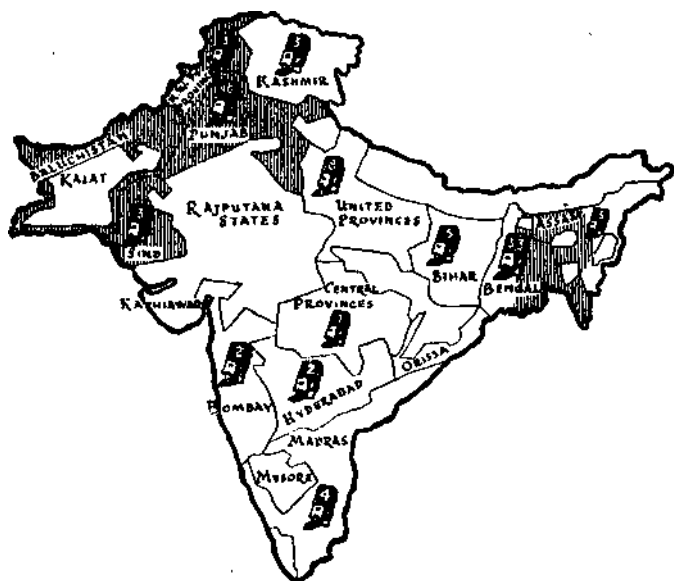
A few months before the 'Quit India * resolution, the British Government had made another attempt to settle the Indian problem by authorizing Sir Stafford Cripps to visit New Delhi and make on their behalf proposals which envisaged a new federation of British India and the Indian States at the end of the war. (There was a device whereby dissatisfied units could remain outside.) The union was to have all the privileges of Dominion Status with the concomitant right of leaving the Empire. This offer was rejected by the Congress because it did not concede to India a responsible war-time Government and gave only meagre control over defence. For various reasons other groups and parties also rejected the offer.

A word must now be said about one at least, and perhaps the most important, of the factors that have delayed the fulfilment of Indian self-government; the differences within the country.

Indian nationalists may agree that they want to get rid of British rule but they are not always agreed about what they want in its place. The Congress, which claims with some justice to be a national organization (if only because its ranks include members of all religious communities), is nevertheless, according to its detractors, predominantly Hindu, both in its membership and in its prejudices. Mr Gandhi admits that the Congress has its opponents, but maintains that there can be no agreement between the quarreling elements in India as long as *the rule of the British bayonet' obtains. Remove this obstacle, he argues, and the probability is that Indian unity will follow. At the worst there would be internal strife; and Mr Gandhi says this possibility must be faced.

It has been stated that the Congress is frequently accused of being predominantly Hindu. Outside it, and strongly opposing it on the grounds that its leaders are seeking to replace the present Government by a 'Hindu tyranny', is a powerful group of Muslims supporting the All-India Muslim League, the second largest political

party. The President of the Muslim League, Mr Mahomed Ali Jinnah, has as his political objective the partitioning of India into two separate autonomous States, one comprising the predominantly Muslim areas in the north-west and north-east, and the other comprising the rest of India where the Hindus predominate. The proposed Muslim State has already been named Pakistan, the 'Land of the Pure'. There is thus a fundamental cleavage of opinion between the Congress and the Muslim League; the one emphasizing that the 'vivisection' of



PROVINCES, STATES & PAKISTAN

The shaded areas indicate (very tentatively) the areas which the Muslim League claims as Pakistan. The heads indicate the provinces and States will the largest Muslim populations: Bengal, 33 million; Punjab, 16; United Province?, 8; Bihar, 5; Madras, 4; Assam, 4; Sind, and the N.-W. Frontier Province, 3 million each; Bombay, 2; Central Provinces, 1. In the States, there are 3 million Muslims in Kashmir, 2 million in Hyderabad, and half a million each in Mysore and Travancore.

The total Muslim population in 1941 was 91 million, 78 million in British India and 13 million in the Indian States.

India would be disastrous, the other maintaining that India consists of not one but two nations—a nation of Hindus and a nation of Muslims. The gulf between these points of view was revealed by the failure of Mr Gandhi and Mr Jinnah to reach agreement in September 1944, during a series of meetings lasting for three weeks, and ten months later by the failure of the Viceroy, Lord Wavell, to persuade the major parties to help form a new 'popular' executive council that would manage the country under the Viceroy's guidance for the rest of the war and until a more permanent settlement could be achieved. Though the Congress and the Muslim League were now agreed in wanting to be associated with the government of the country on these terms, the plan broke down over a dispute about the distribution of seats; the Muslim League was more than ever afraid of being 'dominated by the Hindus'.

But there are other tangles in the political skein. A third party, the Hindu Mahasabha, comprising the more orthodox and reactionary elements in the Hindu community, is at variance both with the Congress, which it accuses of too great a leniency towards the Muslims, and also with the Muslim League, which it accuses of a sinister plot to re-establish Muslim rule over the whole country.

Then there are the five million Sikhs in the Punjab. This province, which has a small Muslim majority, would form part of the autonomous Muslim State in the north if Mr Jinnah's ambitions were fulfilled. The Sikhs, who a century ago were the rulers of the Punjab, are therefore very much concerned about their future as a minority in a Muslim state.

Another complicating factor is the so-called depressed classes, outcaste Hindus, untouchables. In spite of all that Mr Gandhi has done to remove some of the stigmas of untouchability, the depressed classes, under the leadership of Dr B. R. Ambedkar, are determined that any acceptable proposal for Indian self-government shall include special safeguards for them. They are by no means convinced that if the Congress Party were in control of the Government those Congressmen who are

caste Hindus would grant the untouchables the equality they should unquestionably enjoy.

Finally, how are the princely States, nominally independent pockets of territory scattered throughout the country, to be fitted into the pattern of a new India? They are ruled, as we have seen, by Maharajas and Nawabs who have no political connexion with, and theoreticaKy owe no obligation to, British India. Will these be able to contrive a working agreement with an all-powerful Indian Government whose writ would run throughout what is now British India?

The Indian political problem is at once simple and complex. It is simple because the present relationship between Britain and India is manifestly anachronistic and ought to be revised; it is complex because no generally acceptable method of revision readily presents itself.

X. INDIA'S FIGHTING FORCES

HTHE second World War saw an immense expansion of India's armed forces. On 3 September 1939 these were badly in need of modernization. By the cease-fire, however, there was a growing and increasingly well-equipped army, over the 2,000,000 mark (twelve times as many as before the war), with expeditionary forces overseas well in excess of 200,000. From Burma to Italy, Indian troops distinguished themselves in many fields. The Eritrean campaign, and in particular the Battle of Keren, may be considered as battle honours of the Indian Army. In Syria, Indian troops played an important part in events leading to the capture of Damascus. In three years' fighting in North Africa the Indian Army, and especially the Fourth Indian Division, won new laurels. In the sweep forward that finally secured North Africa for the Allies the Fourth Indian Division pierced the Matmata position and reduced Wadi Akarit. Men of the Fourth Indian Division were with

the British First Army when it marched into Tunis and captured the German Commander, General von Arnim. Two Indian Divisions fought in Italy. Indian troops, 700,000 in the latest stage, contributed handsomely to the successful operations against the Japanese in Burma. In nearly six years of fighting, officers and men of the Indian Army won 31 V. C's.

The Indian Army grew out of the groups of levies enlisted by the East India Company for the protection of its establishments. Indian regiments, organized and trained by the British, fought in the campaigns that finally established British rule in India, and also participated in many important overseas expeditions undertaken early in the nineteenth century. The powerful private army of the East India Company was brought under the Crown after the Indian Mutiny. It has been trained, improved and developed in the intervening years into the fine fighting weapon of today. The Indian Army distinguished itself in the first World War with 12 V. C's and nearly a million men serving overseas. Casualties amounted to 106,500.

Today there are two main categories of officers in the Indian Army—Viceroy's Commissioned Officers and King's Commissioned Officers.¹ The former are all Indians and have a limited status and power of command. Although Indians did not become eligible for the King's Commission until after the first World War, there were many in the second who commanded battalions, companies and squadrons in battle. The modern Indian Army is recruited from all parts of the country and is divided into regional armies, each of which is equipped with all arms in the same way as the British Army. The Indian States maintain their own armed forces, regiments of which fought in both World Wars alongside those from British India.

¹ Indian Army rankings (with British equivalents) : sepoy (private) ; lance naik (lance corporal) ; naik (corporal) ; havildar (sergeant) ; and havildar major (sergeant major). Of Viceroy's commissioned officers the grades are : jemadar, subedar and subedar major. These officers **are peculiar to the Indian Army and have no British equivalents.**

A comparable growth of the Royal Indian Navy also took place. The keels of new vessels—patrol boats, corvettes and minesweeping craft—were laid down in Indian yards immediately after the Italian declaration of war. In July 1941 there was launched from a Calcutta dockyard H.M.I.S. *Travancore*, the first Indian-built warship. In the Red Sea, the Persian Gulf, the Pacific and the Atlantic, ships of the Royal Indian Navy went into action, besides performing routine duties in the protection of commerce in Indian waters. Some incidents were especially notable. In March 1941, the Royal Indian Navy co-operated with the Indian Army in the capture of Berbera; this was the first combined land and naval operation of the two services. In the latter part of 1942 a minesweeper, H.M.I.S. *Bengal*, mounting a single 4-inch gun, engaged and destroyed one of two heavily-armed Japanese raiders in the Indian Ocean. The vessel that was sunk was the *Kikou Maru* of 10,000 tons, probably armed with six 5.5-inch guns.

The Royal Indian Navy traces its origin to 1612 when the East India Company, stationed at Surat on the Bombay coast, found that it was necessary to provide itself with armed vessels to protect its commerce from the Dutch, the Portuguese and the pirates who infested the Indian coasts. Since then the Government in India have maintained a sea service and one that has always been closely connected with Bombay. This service has had different titles at different periods. During the first World War it was known as the Royal Indian Marine. It became the Royal Indian Navy in 1934, as a purely combatant naval service with a strength of four armed sloops, two patrol vessels, four mine-sweeping trawlers, two surveying ships and a depot ship—these to be commanded by a Rear-Admiral on the active list in the Royal Navy.

Although flying began in India as early as 1910, not many years after the pioneer flights of Orville and Wilbur Wright in America, comparative¹ little flying was done until after the first World War. The air defence of India, until about 15 years ago, was entrusted to a few squadrons of the Royal Air Force which served

with conspicuous success on the North-West Frontier. In 1926, a Government Commission, which included amongst its members such well-known men *in* Indian public affairs as Mr Motilal Nehru (the father of Jawaharlal) and Mr Mahomed Ali Jinnah, made recommendations which led to the formation of an Indian Air Force. In October 1932 the Indian Air Force became a separate service under an Act of the Legislative Assembly, and in the following April its first flight was formed at Karachi. In July 1942, when the Duke of Gloucester presented an ensign and general badge to the Indian Air Force, it was on the *v/sy* to being re-equipped as a modern force. In March 1945 the word 'Royal' was added to its title.

From small beginnings the Royal Indian Air Force built up substantial reserves of pilots and airmen: at the beginning of 1944 it was ten times as big as in 1939. Indian pilots, flying with the R.A.F., captained Stirling bombers in raids over Germany and German-occupied Europe. Others, members of the R.I.A.F., carried out anti-submarine patrol and escorted convoys. One Indian crew spotted and shadowed a Japanese battle squadron off Vizagapatam in April 1942. During the 1942 Burma campaign Indian airmen earned a high reputation among the Commonwealth air forces for their discipline and initiative. It was during this campaign that Wing-Commander K. K. Majumdar won the Distinguished Flying Cross—the first officer of the Royal Indian Air Force to be so honoured.

The wartime expansion of the Indian armed forces would have been impossible without the work of the supply services. India supplied her own and other expeditionary forces overseas with a vast flow of equipment. She made, among hundreds of other weapons of war, armoured fighting vehicles and modern field guns. Her ordnance factories were modernized at considerable cost; civil and railway workshops were modified and overhauled for the production of munitions; civil industry, organized by the Supply Department, turned out an ever-increasing quantity and variety of stores and equipment. The visit to India of Sir Alexander

Roger (at the head of a mission sent out by the British Ministry of Supply to give expert advice to Indian industrialists and supply officials) and the so-called Eastern Group Conference initiated a number of new projects and made possible the exchange of war goods on a greatly increased scale between India, Australia, New Zealand, South Africa and other countries of the Eastern Group. The passage of the Lease-Lend Act ensured the supply of needed materials and machine tools from the United States.

From January 1941 India was fortunate in having Commanders-in-Chief who had already held important fighting commands. General Sir Claude Auchinleck had commanded the Allied troops in the later stages of the Norwegian campaign and had held the vital Southern Command in Great Britain during the *invasion' months of 1940. When in July 1941 General Auchinleck was transferred from India to command the Allied Forces in the Middle East, he was succeeded by General (afterwards Field-Marshal) Sir Archibald Wavell, who had himself been in command in the Middle East during the campaigns in Cyrenaica, Eritrea, Abyssinia, the Balkans, Iraq and Syria. Within a few days of Sir Archibald Wavell's appointment there was set up a National Defence Council. The declared purpose of this innovation was the association of Indian non-official opinion with the prosecution of the war. The members of the Council included representatives of the Indian States, of the provinces of British India and of certain other elements in the national life. Another notable event during Sir Archibald Wavell's term of office was the holding, in October 1941, of the most comprehensive defence exercises ever staged in India. Mechanized troops, aircraft, parachutes and 'fifth columnists' all combined to test the defences of the north-west. In June 1943, when it was announced that Field-Marshal Wavell (afterwards Lord Wavell) would be the next Viceroy, General Sir Claude Auchinleck was again appointed Commander-in-Chief in India. The latter was relieved of responsibility for the conduct of operations against Japan and a new South-East Asia Command was

set up for that purpose. This Command was given to Admiral Lord Louis Mountbatten, who in October arrived in New Delhi, his temporary headquarters, to conduct the coming campaign against Japan from India and Ceylon.

Even this brief survey of India at war would be incomplete without reference to the many civilian services, and particularly the air raid precaution services, that sprang up. In difficult circumstances the A.R.P. services worked hard to teach city dwellers the rudiments of self-protection during air raids. When the Japanese bombed Calcutta for the first time in December 1942, the civil defence services of that city were not caught unawares. (As for the military defences of Calcutta at that time, it is worth noting that the raiders anticipated so much opposition that they departed from their usual practice and came over at night.)

Over and above the most obvious fact—the change-over from the horse to the tank—several things impress themselves on one who surveys the development of the armed forces of India during the second World War. A very large number of men from all classes and from every part of the country came forward to serve as officers and men in the Indian fighting services at a time when the political problems of the country were still unsolved. The mechanization of the Army and the rapid growth of a small but sturdy air force were accompanied by a great advance in, and spreading of, technical knowledge. The numbers of Indian officers, many of whom were to reach senior rank, increased steadily. Last, and perhaps most significant of all, there was ultimately dispelled a superstitious belief that suitable recruits for the armed services were confined to the so-called martial races; excellent military material, especially for a mechanized army, was found in Bengal as well as the Punjab, in Madras as well as Maharashtra.

In January 1944, the King-Emperor paid a well-merited tribute to the part played by the armed services of India in this war by approving the award to their personnel of certain British decorations: the Military Medal for the Indian Army; the Conspicuous Gallantry Medal and

the Distinguished Service Medal for the Royal Indian Navy; and the Conspicuous Gallantry Medal, the Distinguished Flying Medal and the Air Force Medal for the Indian Air Force.

XI. BIRDS, BEASTS AND PLANTS

HUNDREDS of volumes have been written about the flora and fauna of India and still the fringe of the subject has barely been touched. For obvious reasons no exhaustive account can be attempted in this brief chapter, the purpose of which is merely to suggest the fascination and diversity of the subject and to encourage those who are interested to explore it more deeply.

Throughout recorded history India has been a hunter's paradise, one of the world's most prolific sources of big game. Peninsular India, strictly defined as the area south of the great plains formed by the Indus and the Ganges, is the home of the true Indian fauna—the cheetal or spotted deer, the hog-deer, the swamp-deer, the Indian sambur (an elk), the nilgai (literally 'blue cow', a large antelope), and the s^ath bear. But even in Peninsular India there is no strict uniformity as regards its animals. The Malabar coast, for example, is a very distinctive area, its fauna more closely resembling that of Ceylon, from which many characteristic Indian animals such as the tiger, the Indian wolf and the swamp-deer are absent.

In those districts of the Punjab north of the Indus and especiaFy in western Sind and Baluchistan the typical Indian fauna yields to Persian elements such as the wolf, the Persian leopard, the wild ass and the Persian gazelle. In this category also belongs the (now very rare) lion, although it has succeeded in penetrating deeper into India than some of the other members. The animals of the eastern Himalayas frequently show a marked resemblance to those found in Malaya, and animals like the thamin (or brow-antlered) deer and the Asiatic rhinoceros are to be found in Assam.



As one moves westwards along the Himalayan chain, this Malayan element practically disappears west of Nepal until in the higher mountain regions there abound Tibetan types such as the yak, the chiru antelope, the goa gazelle, the Tibetan wild ass and the snow leopard, together with various wild sheep.

An authoritative list of wild animals shot in India during 1941 includes the following : tiger, leopard, (or panther), wild cat, lynx, hunting leopard (or cheetah), hyena, wolf, wild dog, marten, ratel, brown bear, Himalayan black bear, Malayan bear, sloth bear, wild elephant, rhinoceros, bison, goyal (or mitahn), wild buffalo, urial (or sharpu), bharal (or blue sheep), ibex, markhor (a large wild goat), tahr, Nilgiri wild goat (or ibex), serow (or Himalayan goat-antelope), goral (an antelope), nilgai, four-horned antelope, black buck, Indian gazelle (or chinkara), barking deer (or kakar), swamp-deer (or gond or barasingha), sambur, cheetal, hog-deer (or para), musk-deer (the Indian elk), crocodile, and gharial.

Because the average visitor to India has the layman's interest in tigers, lions, and elephants, a slightly fuller account of these is called for.

As the wolf figures conspicuously in the nursery stories and fairy tales of Europe, so the tiger constantly appears in the folklore of India. Some Hindus believe that a lobe is added yearly to the liver of the tiger and that its claws, hung round the neck of a child, will ward off evil. In many parts of India, especially in the jungle, the tiger is never called by its proper name but referred to by some such epithet of good omen as 'Uncle', 'Great One' and so on. The typical Indian or Bengal tiger, as it is called (though it is found from Cape Comorin to the foot-hills of the Himalayas), is a large, long-limbed, long-bellied, lithe and lanky animal with black stripes alternating with stripes of rich orange. It is not generally known that so-called 'white' tigers have been shot in India (really the skin is creamy buff like that of a dirty white cat) and many years ago a so-called black tiger was found dead. There is always much controversy about the maximum length attained by a tiger;

one of about twelve feet is the longest on record. Taking one method of measurement, the distance between the muzzle and the tip of the tail following the curves of the head and the body, the average full-grown tiger ranges between nine and ten feet and the tigress between eight and nine feet.

Some experts maintain that the tiger is, comparatively speaking, a newcomer to India and they adduce as evidence the extraordinary length and thickness of the fur of the Indian tiger cub—an unnecessary provision against cold—which may be inherited from an ancestor in the bleak north. It is also suggested that tigers are not found in Ceylon because the Palk Strait separating India from Ceylon is beyond the ordinary swimming powers of the tiger; the conclusion is, therefore, that the tiger came to India after the mainland of the Peninsula had become separated from the island. There are four main methods of hunting tiger: shooting from elephants, driving with beaters to sportsmen posted in trees, sitting out over a *kill' (usually a tied-up buffalo or goat) to await the return of the murderer, and walking up on foot. The last is the most dangerous and therefore the most exciting,

A common superstition is that tigers are not man-eaters unless they are disabled by old age or wounds. The fact is, however, that the majority of man-eating tigers, which are generally females, acquire the habit when, on cattle-lifting raids, they have once summoned up courage to attack the herdsman. Having discovered how much easier it is to kill a man than a cow, such tigers may ever afterwards practise man-eating.

That the lion, though now verging on extinction, was once a familiar animal in India is suggested by the frequency with which its name has been adopted by distinguished families; this is revealed by such names as Ranjit Singh and Ranbir Singh. (*Singh* means lion.) As recently as the middle of the last century one Colonel George Acland Smith was reputed to have killed upwards of 300 Indian lions, 50 of them not far from Delhi. Today almost the last haunt of the Indian lion is the forest covering the Gir range of hills in the southern

part of Kathiawar. Twenty years ago not more than a dozen lions were to be found in this forest, although preservation of the race since then has produced an increase. The Indian lion is inferior in size to the African, but a story long current among naturalists that the former is maneless has no basis of fact.

Elephant shooting, which is practised on foot, is perhaps the most dangerous of all Indian field-sports, for a charging elephant needs all the nerve and coolness of the sportsman and, if it is to be felled, an extremely accurate shot. In the British Museum, is the skull of an elephant, killed in the jungles on the banks of the Ganges, which made no fewer than 23 charges against a battery of 16 double-barrelled guns before it fell, after several hours, with its skull literally riddled with bullets ; and not a single one of these had penetrated the brain chamber.

The Indian elephant, which is found mainly in Assam and in the forests of Travancore and Mysore, occurs prominently in Hindu mythology. The goddess Lakshmi is depicted as flanked by elephants and the elephant-headed god Ganesh holds a high position in Hindu religious ceremonies. The elephant is commonly used in India in processions and festivals, for it is popularly believed to be conscious of its dignity and importance the moment its trappings are put on.

One of the most spectacular ways of capturing wild elephants is the keddah method. A keddah is a ditch enclosing a large area of forest land. Fires are lighted in this to make it easier for beaters to drive a previously located herd into a stockade, where the animals are roped. Mysore State occasionally stages keddah operations to secure elephants for its forest depots, and sometimes in honour of distinguished guests.

Pig-sticking, hunting the wild boar from horseback with a spear, is an exhilarating Indian field-sport, for there are few bolder animals in the world than the wild boar. Even the tiger cannot attack it with impunity, and there are several instances on record where the tiger has got the worst of such an encounter. At the first burst, a wild boar starts off at a very fast pace,

but it is not long-winded and is sooner or later caught up by the horsemen. Brought to bay, it fights in the most determined manner, charging at the horse and sometimes inflicting terrible wounds with its tusks. Except where the country is unsuitable for riding it is not considered sporting to shoot a wild boar. In Ceylon it is sometimes hunted with hounds.

The ornithology of India is less rich in specimens of gorgeous plumage than that of other tropical regions (though the parrot tribe of India is remarkably beautiful). Nevertheless, it offers an engrossing field of study to the bird-lover. The best book on the subject deals with 250 species. An attempt at classification would be useless since the avifauna of India is divided into geographical sections and, as Mr Hugh Whistler says, 'the most comprehensive knowledge of the birds of Simla will leave him [the student] ignorant of the species that he will meet at Ootacamund'. It is enough to note that there are four vultures, many species of eagles, falcons which are all trained for hawking, kingfishers, herons and the *mynah* (a member of the starling family that lives contentedly in a cage and talks well). Of small game the list includes, among others, snipe, pigeons, partridges, quail, plover, duck, teal, sheldrake and widgeon. And there is also a red jungle-fowl which is supposed to be the ancestor of the poultry of the West. There is, too, the peacock.

The peacock, which is confined as a wild bird to India and Ceylon, is a common enough sight because, as the emblem of the Lord Krishna, it enjoys complete protection. ~ (Some Hindu servants will not work in a house where there are peacock feathers.) The gorgeous plumage of the males and their strutting pride appeal strongly to occidental and oriental alike. Alexander the Great took such a liking to the bird that he is believed to have introduced it to Europe after his invasion of India.

The vulture which a visitor to an Indian city will see is the white-backed species which breeds in colonies in large trees on the outskirts of populous centres. When one of the vultures patrolling the sky verifies the

existence of a carcass, others descend to the ground with a peculiar tearing rush. Over the carcass they bicker and jostle in a striving mass until they have devoured everything but the largest bones. Gorged, they sit around on the ground or rise with difficulty into surrounding trees and brood until they can wing their way to more remote resting-places.

Although there are approximately 15,000 recorded species of flowering plants in India, some 600 species of ferns, 2,500 trees, 1,500 shrubs and 800 climbers, India has no distinctive botanical features, its flora being made up of European, Siberian, Malayan, East African and even Chinese forms. In few countries in the world is there a greater variety, for the Indian climate ranges from torrid to arctic and from arid to humid, while the surface of the land rises from the level of the sea to heights above the limits of vegetation. With the exception of the rhododendron belt in the eastern Himalayas, there are few assemblages of peculiar or conspicuous plants giving a character to the landscape over wide areas, as do the heaths in Britain or the areas of cacti in America. The great coniferous forests and teak forests, although impressive, are not unique.

This necessarily brief outline must come to a close with a reference to snakes. Though numerous, they are so fugitive that they are rarely seen, except perhaps during the rainy season. The cobra which, because of the expanded skin about the neck, appears to have a hood, the Russel's Viper, of a pale yellowish brown, with three rows of blackish spots like chains, and the various kraits are among those that are extremely poisonous. What is perhaps the largest poisonous snake in the world, the hamadryad or king-cobra, though rarer than the common cobra, is also found in India. A king-cobra killed some years ago in Travancore was 21 ft. long.

As for water-snakes a useful thing to remember is that salt-water snakes are poisonous; the fresh-water forms are innocuous. It should be noted, however, that poisonous land snakes are sometimes found in water, especially in the hot weather.

BOOKS TO READ

Here are a few books which you are likely to enjoy. The systematic reader will be able to fend for himself, and will probably make a start with H. G. Rawlinson's *Concise History of the Indian People* (Oxford University Press, Rs. 4-8) and Edward Thompson and G. T. Garratt's *Rise and Fulfilment of British Rule in India* (Macmillan, Rs. 6).

Minoo MASANI, *Our India* (Oxford University Press, Rs. 3-12 cloth or Re. 1 paper)

Rushbrook WILLIAMS, *What about India?* (Nelson's Discussion Books, 3s)

Jawaharlal NEHRU, *An Autobiography* (The Bodley Head, 8s 6d)

M. K. GANDHI, *The Story of My Experiments with Truth* (Navjivan Press, Ahmedabad, Rs. 4)

C. F. ANDREWS, *The True India* (Allen & Unwin, 6s)

Penderel MOON, *Strangers in India* (Faber & Faber, 7s 6d)

J. R. ACKERLEY, *Hindoo Holiday* (Chatto & Windus, 4s 6d)

Rudyard KIPLING and Wolcott BALESTIER, *The Naulahka* (Macmillan, 6s)

E. M. FORSTER, *A Passage to India* (Penguin, 9d)

S. RADHAKRISHNAN, *The Hindu View of Life* (Allen & Unwin, 2s 6d)

Abbe J. A. DUBOIS, *Hindu Manners, Customs and Ceremonies*—of the period 1792-1823 (Oxford University Press, 7s 6d)

Shamrao HIVALE and Verrier ELWIN, *Songs of the Forest* (Allen & Unwin, 6s)

Stella KRAMRISCH, *Indian Sculpture* (Y.M.C.A., Publishing House, Calcutta, Rs. 5-8 cloth or Rs. 4-8 paper)

Hugh WHISTLER, *Popular Handbook of Indian Birds* (Gurney & Jackson, 18s 6d)

Jim CORBETT, *Man-Eaters of Kumaon* (Oxford University Press, Rs. 5)

ITEMS OF CLASSIFIED INFORMATION

ABORIGINALS	DANCING	HINDU PANTHEON
ADI-DRAVIDA	DELHI	HINDUISM
AGA KHAN	DESH SEVIKAS	HURS
AGRA	DETENU	HYDERABAD
AJANTA	DOGS	
AKALI	DRAMA	
AKHAND HINDUSTAN		
AMBEDKAR, B. R.		I.C.S.
ANGLO-INDIAN		INDIAN STANDARD
ARCHITECTURE	EDUCATION	TIME
ASHRAM	EPICS	INDIANS OVERSEAS
AUROBINDO GHOSF-	EUROPEAN	ISLAM
AZAD, A. K.		
BANGALORE	FAKIR	JAINISM
BARGAINING	FEDERAL COURT	JEWS
BEHAVIOUR	FESTIVALS	JINNAH, M. A.
BEVIN BOYS	FILMS	JOINT FAMILY
BHAGAT, P. S,	FIRE-WALKING	JUNGLE
BHAJAN	FISHING	
BHOPAL	FLAGS	
BOMBAY	FOOD FOR VISITORS	
BORE	FOOD, INDIAN	KARACHI
BOSE, S. C.	FOOTBALL	KARMA
BROADCASTING	FORWARD BLOC	KASHMIRI BRAHMIN
BUDDHISM	FRENCH INDIA	KHAKSARS
BURIAL ALIVE		KHAN, A. G.
		KISAN
		KORAN
		KRISHAK PROJA
CALCUTTA	GANDHI, M. K.	
CALENDARS	GHAT	
CASTE	GHEE	
CASTE MARKS	GOVERNMENT	
CENSUS	GOVERNOR	LANGUAGES
CHARKHA	GURU	LEGISLATURES
CHILD-MARRIAGE		LIBERALS
CHRISTIAN FESTIVALS		LINGAM
COINAGE	HAIR STYLES	LITERATURE
COMMON TERMS	' HARIJAN '	LLOYD BARRAGE
COMMUNAL	HEALTH	LOCUST
COMMUNISTS	HEATSTROKE	LOO
CONCH	HILL STATIONS	
CONGRESS	HIMALAYAN CLIMBING	MADRAS
CONGRESS SOCIALISTS	HINDU FESTIVALS	MANTRA
COW	HINDU MAHASABHA	MATILVI
CRICKET		

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MEALS	PORTUGUESE INDIA	SNAKES
MEDICAL SYSTEMS	PRABHAT PHERIS	SPORT
MENAKA	PROHIBITION	SUNNI
MINOR ARTS		SUNSTROKE
MISSIONARIES		SWASTIKA
MOMINS		
MONKEYS	RADICAL DEMOCRATS	
MONSOON	RAILWAYS	
MOPLAHS	RAILWAY TRAVEL	TAGORE, R.
MOSQUITO	RAJ	TAJ MAHAL
MUNSHI, K. M.	RAJAGOPALACHARI, C.	TERRORIST
MUSIC	RAMAN, C. V.	THEOSOPHY
MUSLIMS	RED SHIRTS	THINGS TO SEE
MUSLIM FESTIVALS	RELIGIONS	TITLES
MUSLIM LEAGUE	ROADS	TRADE UNIONS
	ROPE TRICK	TRADES
	RYOT	
NAIDU, MRS		
NAMES		UNTOUCHABLES
NEHRU, J.	SAHIB	
NEWSPAPERS	SAHUKAR	
	SALAAM	
	SANSKRIT	VAISHNAVITE
	SANYASI	VANDE MATARAM
PAINTING	SAPRU, T. B.	VICEROY
PAKISTAN	SARKAR	
PALI	SASTRI, V. S. S.	
PAN	SAVARKAR, V. D.	
PANCHAYAT	SCORPION	WEIGHTS
PANDIT	SCRIPTS	
PANDIT, MRS	SCULPTURE	
PARSEE FESTIVALS	SEPARATE ELECTO- RATES	YOGA
PATHAN	SERVANTS	
PHOTOGRAPHY	SHATVITE	
PILGRIMAGES	SHIA	
PLACE-NAMES	SIKHISM	ZAMINDAR
POLITICAL PARTIES	SLOGANS	ZOROASTRIANISM

CLASSIFIED INFORMATION

Printing in SMALL CAPITALS indicates that further information will be found under that heading.

Aboriginals: The aboriginal or primitive tribes of India are largely relics of the earliest-known historical inhabitants of the country and are to be found in hills and jungles throughout the country. They are animists by religion, worshipping the hills, rivers and flowers of their countryside. Many of them hunt for food with bows and arrows. When the present war broke out the Gonds of the Central Provinces offered their bows and arrows to the Government as a contribution to the war effort; it was with some difficulty that they were persuaded that such implements were out-of-date in modern warfare. Among well-known primitive tribes are the Santals of Bengal and Bihar, the Bhils of the Khandesh District in Bombay province, the Na gas of northern Assam, the Baigas and Gonds of the Central Provinces and the Todas of the Nilgiris. With the Baigas and Gonds is associated the name of an Englishman, Dr Verrier Elwin, who has worked among these aboriginal tribes since 1931. He is married to a Gond girl. His anthropological research was recognized by the award of the Wellcome Gold Medal in 1942, and, in 1944, by the award of a D.Sc. (Oxford).

Adi-Dravida: Literally, ancient Dravidian (adi means original). Today in parts of the south it connotes UNTOUCHABLE.

Aga Khan: See p. 51.

Agra: In the United Provinces, with a 1941 population of nearly 300,000, was for long periods the capital city of India. It stands on the Jumna, formerly one of the chief arteries of commerce with the rest of India and at the same time a powerful frontier defence. The present city on the right bank was the creation of the Muslim conquerors. It was at Agra that Sikander Lodi (A.D. 1500) set up his court. The Emperor Akbar (1542-1605) began to build the present red sandstone fort with its maze of courtyards, gateways, mosques, audience halls and private apartments. His successors, Jehangir and Shah Jehan, continued to erect buildings of such beauty that Mogul architecture then reached its finest flower. Among these were the Taj Mahal (the mausoleum of Shah Jehan's wife, the Empress Mumtaz Mahal), and the tomb of Itimad-ud-Daula, which is considered the next most beautiful building in Agra. Twenty miles away is the magnificent walled town known as Fatehpur Sikri, which contains palaces and mosques, all of them in an excellent state of preservation, although the city was abandoned nearly 300 years ago owing to a scarcity of water.

Ajanta : See PAINTING.

Akali Party : This is the official political organization of the more progressive Sikhs. Its leading figure is Master Tara Singh, who for the most part works in co-operation with the CONGRESS. The Sikhs, however, are anxious to maintain their proportion in the Indian Army, and the Akali Party was consequently divided on the war issue, one section retaining its affiliation with the Congress, the other, and more influential section, supporting the war effort.

The Sikhs are strongly opposed to PAKISTAN because almost all of them live in the Punjab, which under Pakistan would be part of the new autonomous Muslim State. They feel that they would be isolated. If Pakistan comes into being, the Sikhs declare that they will set up a separate Sikh State in the Punjab to be known as Khalistan.

Akhand Hindustan: See MUNSHI, K. M.

Ambedkar, Bhimrao Ramji: Born 1893. Dr Ambedkar is the leader of the outcaste, or untouchable Hindus. By a continuous and strenuous fight for them he has moved the conscience of the more travelled and educated Hindus into a realization of the world's antagonism to untouchability. His plan is to organize his people, whom he has directed towards industry, on something like trade union lines, to strengthen their political position. He was educated, at the expense of the late Gaekwar of Baroda, in the United States, Germany, and London. In July 1942 he was appointed Labour Member of the Viceroy's Executive Council.

Anglo-Indian Community : The Anglo-Indian community is made up of descendants of Englishmen who in the days of the East India Company married Indian women. Today they number roughly 140,000 and are scattered throughout India, mostly in the big cities. Anglo-Indians, employed largely in the railways and in post and telegraph offices, are not very prosperous. In recent years experiments have been made to establish them on the land, notably in the McCluskie colony near Ranchi in Bihar. Owing to their anomalous racial status their position is not without difficulties in India. Their leaders are now wisely advising members of the community to identify themselves closely with the Indian people and to regard themselves as nationals of India. For a quarter of a century, the leader of the Anglo-Indian community was Sir Henry Gidney, who died in 1942. His successor is Mr Frank R. Anthony.

Architecture: Indian architecture emerged from an unknown past under the great emperor Asoka when builders began to change gradually from wood and mud to durable stone and so to create temples, monasteries or palaces that have left visible traces. They even carved whole monasteries and cathedrals in living rock; fine examples of such cave temples can be seen at Karla and Elephanta in the vicinity of Bombay.

The great era of temple-building by the Hindus began in the sixth century A.D. at about the same time as churches and cathedrals began to cover Christian Europe. The typical Indian temple consists of a cell, called *garbha griha* or mother's womb, which houses the image, and one or more pillared halls and porches for prayer, music-making and public reading of the holy scriptures. Over the cell rises the spire or *sikhara*, the forms of which differ in south and north India. It is this that marks the style of a temple. The northern temple is typified by the tall, lean tower reminiscent of the European spire, while the southern temple, as for instance the famous Shiva temple at Madura, is recognized by its broad gate-towers or *gopurams* leading into the temple ground. All Hindu temples are richly ornamented and covered with sculptured imagery.

Shamefully ignoring the Indian architecture that accompanied Indian religion into Ceylon, Java, Burma, Tibet, China, Japan, (indeed throughout Asia), we must jump to the glorious period of Indian architecture under the Muslims. Combining Persian and Moorish forms with Indian craftsmanship and inspiration, Moghul architecture in India soon became a truly Indian art. The emperor Akbar encouraged the union of Saracenic and Hindu elements and his now deserted city of Fatehpur Sikri, near AGRA, is a magnificent example of this enlightened tendency. Under Shah Jehan, Akbar's grandson, Moghul architecture, with its abundance of gleaming marble and precious stones, almost fulfils the Westerner's conception of the East as being something out of the *Arabian Nights*. In Delhi and Agra the forts are studded with white marble palaces, mosques, audience halls, harems, royal baths (all with roofs that were originally gilt) in a wide expanse of lovely gardens with artificial rivulets and ponds.

From the jewel-encrusted Jasmine Tower on the Agra fort, Shah Jehan could look upon the tomb he had built for his wife, Mumtaz Mahal. Many architects say that this tomb, the Taj Mahal, is the most perfect of all buildings. A legend says that it was designed by three artists, a Persian, an Italian and a Frenchman, but it was most probably built by Indian architects. For twenty-two years 22,000 workmen laboured upon a tomb hardly a hundred feet high but, Mr Aldous Huxley notwithstanding, it was worth it.

Few other countries afford the student of architecture so profitable a field of study as India with its contrasts: Hindu architecture, massive, exuberant, covered with statuary; Islamic architecture, lovely in its detail, self-restrained, simple.

Ashram: The nearest translation of this word is 'hermitage' or 'sanctuary'; it is an abode of those who have abandoned worldly pursuits. Mr Gandhi's village home at Sevagram in the Central Provinces is the best-known *ashram* in India. Among the many others is that of Aurobindo Ghose at Pondicherry in French India. Aurobindo Ghose retired from nationalist politics in 1910 to devote himself, along with those who cared

to join him, to religious and philosophic meditation. Among his pupils, until her death in February 1944, was Miss Margaret Woodrow Wilson, daughter of a former President of the United States. Aurobindo Ghose's book *The Life Divine* has been described as 'among the greatest products of the Indian mind in any age'.

Aurobindo Ghose : See ASHRAM.

Azad, Maulana Abul Kalam: Born in Mecca in 1888. He was President of the Congress in 1923, the youngest ever, and has again been President since 1940. That he is a Muslim strengthens the case of the Congress leaders that the party is national and not sectarian. Azad is a Muslim theologian and philosopher and the author of perhaps the best modern commentary on the KORAN.

Bangalore : With a 1941 population of 250,000 (400,000 if one includes the cantonment), Bangalore is the headquarters of (Jie Government of the Maharaja of Mysore. Three thousand feet above sea level, it has an agreeable climate with a mean temperature of 76 degrees and an average rainfall of 36 inches. Thanks to Sir Mirza Ismail, a former Dewan (Prime Minister) of Mysore, much of the city is beautifully planned and is rich in parks and open spaces, including the Cubbon Park and the Horticultural Gardens (or Lalbagh, said to have been laid out by Hyder Ali). The Fort of Bangalore, now no longer used for military purposes, is one of the historical relics of southern India ; in 1791 it was captured by Lord Cornwallis in operations against Tippu Sultan. Near the Fort is the cave temple of Gangadhareswara, with the emblems of Shiva—the trident, the umbrella and the double drum—carved out of solid rock. The Indian Institute of Science at Malleshwaram is well worth a visit.

Bargaining : The newcomer should note that all street hawkers and many shopkeepers do not expect the customer to pay the price first asked. If a hawker or small shopkeeper asks Rs. 3 for an article, the customer should immediately offer Re. 1 and he may then get it for Re. 1-8. To one used to the fixed-price system, the system of bargaining is frequently bewildering. It does not mean, however, that the Indian shopkeeper is dishonest but merely that he is used to a different method of buying and selling. Bigger shops nearly all have the fixed-price system.

Behaviour: Anyone who has the good sense to realize that what is customary in one country is not necessarily customary in another will get off on the right foot. Here are a few examples. Do not expect an Indian woman to behave as a British or American woman. She has been brought up differently and is much more reserved. She will not thank you if you try to make her acquaintance without a formal introduction. She may even misunderstand if, with the best intentions in the world, you try to help her off a bus. It may be unfortunate, but it is a fact, that a man in uniform is more likely to be looked at with the

eye of suspicion than one in civilian clothes. This is especially noticeable in an Indian village where a normally dressed European is welcomed and given hospitality whereas a soldier may evoke something like fear.

Do not be surprised if when you are invited to an Indian house there are no women present ; it sometimes happens that they do not meet casual visitors, especially males.

For the rest it is a matter of good taste. Do not use the word ⁴ 'native' which in India is regarded as a term of contempt. The word 'vernacular', as applied to Indian languages, is distasteful, at least to Congressmen. Do not make the elementary mistake of thinking that an Indian is essentially different from yourself merely because his skin is of a different colour. (Remember that he was a civilized person when your own ancestors were living in caves and beating their mates with clubs.) Show the same respect to his religious beliefs as you expect him to show to yours. Remember that for every Christian in the world there are two non-Christians. Be careful to obey instructions about entry into temples and mosques. Take your shoes off and do not trespass beyond prescribed limits.

In your everyday contacts with Indians, on railway trains, in cinema queues and so on, behave as you would to your own compatriots. After all, this is India and it belongs to the Indians.

Broadly speaking, the Indian is more sensitive than the Westerner ; his feelings are more quickly hurt and he responds more quickly, to courtesy and generosity. An Indian, once he is your friend, is capable of self-sacrifice that is beyond the imagination of the West.

A word now for Americans. Please do not ruin the market for others by paying double or treble the normal price for gharry rides, servants and so on. When in doubt ask someone who knows India. Excessive expenditure will not necessarily get you better service, nor will it earn you the respect of the Indians, who are as quick as anyone else to spot a sucker. Please try not to be impatient of the system of BARGAINING practised by many vendors.

Bevin Boys: Under a scheme drawn up by Mr Ernest Bevin, who was British Minister of Labour during the war, batches of Indian youths have been sent to England to be trained for six months in British industrial methods. The first batch left India in February 1941, and others at the average rate of 50 every quarter have followed them. On their return the trained youths are given supervisory jobs in industry or even absorbed as army instructors with wages more than twice as high as those they earned before they were trained.

Bhagat, Premindra Singh: Born 1918. 2nd-Lt (now Major) Bhagat of the Corps of Indian Engineers was the first Indian in the present war to win the Victoria Cross. He won it in January 1941 for courage and endurance while clearing mines from a road

during the advance from Gallabat into Abyssinia. During the second World War 31 Indians won the Victoria Cross.

Bhajan: A Sanskrit word literally meaning *praise of God'. A *bhajan* is held by a Hindu religious congregation which assembles in a house or temple and recites popular songs and poems, usually before lighted oil lamps. The recitation is accompanied by music on the *tabla* (a pair of small drums) or brass cymbals or even at times a violin or harmonium. *Bhajans* are usually held on Eka-dashi, the eleventh day after the new moon and the eleventh day after the full moon (*ekadash* is the Sanskrit for eleven).

Bhopal, Nawab of: Born 1894. Educated Muslim University, Aligarh. This ruler of the second largest Muslim State in India was elected Chancellor of the Chamber of Princes in 1944. The Nawab, a famous polo player, is an Honorary Air Commodore in the Royal Air Force.

Bombay; This, the third largest city in the British Empire (London and Calcutta head the list), is the capital city of Bombay province and the premier port on the west coast of India. According to the 1941 census, the population was a million and a half, though by 1944 it was nearer two millions. It is the principal centre in India for the cotton mill industry, with 61 mills and 220,000 mill workers. A unique feature of the city is that it is the centre of the PARSEES, who because of their Western habits have done much to bring the Indians and Europeans together, so that from this point of view Bombay has the pleasantest atmosphere in the country. Among places worth visiting are the Gateway of India (erected to commemorate the arrival of Their Majesties King George V and Queen Mary in 1911); the Elephanta Caves; the Fort area (one of the oldest parts of the city and now a centre of commerce); the law courts; the University; Crawford Market; Victoria Gardens (with its small zoo); Malabar Hill; and the Afghan Memorial Church. In the suburb of Parel is the Haffkine Institute, where very important investigations are conducted in tropical diseases and snake poison, and the Tata Memorial Hospital for research in cancer. The Royal Western India Turf Club controls the race course at Mahaluxmi, which is said to be the best east of Suez. Many Princes maintain town houses (some of them look like miniature palaces) in the Malabar Hill tirea. Marine Drive, a modern highway fringing the sea, is very pleasant for an evening stroll. Some ten miles north of the city is Juhu, a popular beach resort.

Bore; This is a high, roaring crested wave caused by the rushing of a flood tide up a river, especially such a river as the Hooghly or Severn with a narrow estuary. The Hooghly bore, which may exceed seven feet in height, occurs usually in April, July and August when the river is swollen with rain. It is felt as high up as Calcutta and beyond and frequently carries away

the moorings of vessels and dashes small boats to pieces on the bank. When the bore is backed by a high wind it may be so large as to overflow the banks of the river. Sometimes the consequences are disastrous. On 16 October 1942 a bore accompanied by a cyclone swept over parts of western Bengal killing at least 11,000 persons. In 1876 another bore killed 100,000.

Bose, Subhas Chandra; Born at Cuttack, 1897. When he was sixteen he left home to seek spiritual refreshment in the Himalayas. After graduating at Cambridge, he passed the I.C.S. examination, standing fourth on the list. Before a year was out, however, he had resigned to plunge into nationalist politics. At the age of 39 he became one of the youngest Presidents in the history of the Congress and the thirteenth Bengali to fill that office. After differences with Mr Gandhi, Bose in 1939 launched a rival movement called the FORWARD BLOC. In 1941 he disappeared in mysterious circumstances from Calcutta and went to Japan, intending to return to his own country at the head of a *liberating' army. In August 1945, the Japanese news agency announced his death as the result of a 'plane crash.

Broadcasting : India has 13 broadcasting stations. Nine of these (in New Delhi, Bombay, Calcutta, Madras, Trichinopoly, Dacca, Lucknow, Peshawar and Lahore) are in British India and are controlled by All-India Radio, a department of the Government of India. The remaining four are in Indian States: two in Hyderabad, one in Mysore and one in Travancore. All-India Radio broadcasts programmes, including 61 news bulletins daily, in nine Indian languages, in English and in eleven other languages. For details of programmes one should consult the *Indian Listener*, published fortnightly.

Most stations, besides broadcasting programmes for educated adults, conduct rural broadcasting for the uplift of villagers and special programmes for schools.

In March 1943 there were only 167,000 holders of wireless licences (which cost Rs. 10 yearly). The general standard of programmes—at all events of English programmes—is not very high, partly because the system is bureaucratic, partly because competent broadcasters are few and far between, partly because the payment is poor, and partly because the general public is not sufficiently *radio-minded' to demand and secure an improvement.

Buddhism: Buddhism had its origin in India in the sixth century B.C. and was founded by Gautama Buddha, who is believed to have lived from 563 to 483 B.C. Buddha belonged to the Kshatriya, or warrior, caste of Hindus and his creed was probably inspired by his reaction against the priestly domination of the Brahmins. Buddhism does not believe in caste, does not favour the worship of images, and preaches a creed of practical simplicity. According to Buddha, salvation can be obtained only by right faith, right conduct and right action. Buddha also forswore war

and forbade the taking of life in any form. Once upon a time Buddhism counted many followers in India, particularly under Asoka, who ruled from 273 to 232 B.C. From the creed of a local sect this ruler made it the official creed of his Empire. Asoka helped to spread Buddhism abroad and sent missions to Ceylon, Burma, Egypt and Greece. Under the Gupta kings, who ruled from 320 to 647 A.D., Hinduism saw a great revival, and by modifying some of its doctrines undermined the influence of Buddhism. Later, in the ninth century, the famous Hindu reformer Shankaracharya started a counter-reformation in favour of orthodox Hinduism. He has sometimes been compared to St Thomas Aquinas for his work in systematizing Hindu philosophy. Shankaracharya's teachings did much to weaken the influence of both Buddhism and JAINISM.

Burial alive: Devotees of YOGA often volunteer to be buried alive. A pit some six feet deep is dug and the *yogi*, after offering prayers and performing religious ceremonies, descends into it. Before being covered with earth, he leaves precise instructions as to the time when he should be dug out. The earth is piled over him as over a coffin. After an interval ranging from six to forty-eight hours, the pit is opened. The *yogi* is discovered in a trance, from which he emerges when he is brought to the surface. Ordinarily he betrays no after-effects, either physical or mental. The explanation is probably connected with highly-developed breath control.

Calcutta: After London, Calcutta is the largest city in the Empire, with a 1941 population of more than two millions, or two-and-a-half millions if one includes Howrah. It is the capital of Bengal and is situated on the left bank of the Hooghly river. It has the largest port in India, indeed one of the biggest in the world, and is the centre of the jute and coal industries. A delightful cold-weather climate from the beginning of December to the end of March makes it a popular winter station and, in peace-time, a great sporting centre with some of the most important polo and tennis tournaments in the country. The most notable feature of Calcutta is the maidan, an extensive public park, dominated at its southern end by the Victoria Memorial and with St Paul's Cathedral and the race course close by. Other places of interest are the Kalighat temple, the High Court, the Legislative Council chamber, the Eden Gardens, Government House, the Indian Museum, the Ochterlony Monument, Fort William, the Royal Botanical Gardens at Sidpur, the Zoological Gardens, the Royal Agricultural and Horticultural Gardens at Alipur, the Sir Stuart Hogg Market, the Dhakuria Lakes, and the King George V docks.

Caleendars ; For general purposes the Christian calendar is used throughout India. For certain special purposes however, especially religious purposes, the Hindus, Muslims and Parsees all observe their own eras. There are several Hindu chronological systems

of which the most widely used (especially in northern India) is known as the *Vikrama Samvat*. This system, which is identified with Raja Vikrama, a historic personage, began in 57 B.C. In some parts of southern India another era known as the *Saka* era, beginning in 78 A.D., is in general use. It was probably founded by Kanishka whose sway was widely extended.

The Muslim calendar is based on the Hejira or flight of Mohammed from Mecca to Medina. The Muslim era began in 622 A.D. Because the Muslim year is lunar and therefore 10, 11 or 12 days shorter than the solar year, some calculation is required to relate any Muslim year to the Christian calendar.

The Parsee calendar, which is solar, is generally supposed to relate to the arrival of the Parsees in India in 632 A.D.

Caste: The caste system is Hinduism's outstanding institution, and may roughly be described as a system of social layers. The Brahmin, who is an ascetic, priest or learned man, comes at the top. The second layer comprises the Kshatriyas, or martial classes; next come the Vaisyas, who are traders and merchants, and at the bottom come the Sudras, who serve the other three castes. The origin of caste is a matter of dispute. It may have been connected with colour, since the Sanskrit word *varṛta*, meaning caste, also means colour. Before the Aryan invaders came to India from about 2,000 B.C. onwards, the inhabitants of India probably knew a system of aboriginal taboos. According to one account, the division into three classes or social groups, namely Brahmins, Kshatriyas and Vaisyas, goes back to pre-Aryan days. The Aryans are supposed to have added the fourth class, the Sudras, whom the invaders wished to keep outside the social pale. The probability is, however, that many factors—racial, religious and occupational—contributed to the beginnings of the caste system, and that it was crystallized after the Aryan invasions on the basis of a fixed scale. Among orthodox Hindus marriages do not take place between members of different castes. Of all four castes the Brahmins are the most exclusive. The orthodox Brahmin will not eat with a Hindu of a lower caste or drink water touched by him. Pandit Madan Mohan Malaviya, an orthodox Hindu leader, took water from the Ganges when he visited London. Most Hindus cremate their dead. Outside the Hindu caste system are the UNTOUCHABLES.

Caste marks: The general wearing of marks on the forehead is confined to Hindus. These are not caste marks in the strict sense, though they are commonly so called. Those Hindus who are devotees of Vishnu wear on the forehead a Y or a U. The devotees of Shiva wear on the forehead three horizontal lines, or sometimes one horizontal line. Many other forms are also used, sometimes to indicate the caste—this time the word is correctly used—to which the wearer belongs. Among the materials used for these caste marks are ash, white earth, yellow earth and sandalwood paste.

Hindu women wear on the forehead a red dot (called *kumkum*,

which is also the name of the powder from which it is made). An orthodox Hindu widow does not wear a *kumkum*.

Census : The Indian census, which has been taken every ten years since 1881, was last taken on 1 March 1941. Full figures are not yet available but an approximate estimate puts the population at 388.8 millions as against 338.1 millions in 1931.

The Indian census is frequently criticized as being inaccurate and therefore of little use. But it must be remembered, first, that the vast majority of the Indian people are illiterate and, second, that the Indian census is unquestionably the cheapest in the world. The English cost of census, for example, is Rs. 150 per thousand; the Indian figure comes to under Rs. 15.

In the 1941 census new ground was broken in many directions. The most notable innovation was that the census, instead of being taken during one night, was taken over a fairly long period. The purpose of this was to enable census-takers to check by means of group conferences the figures submitted by illiterate persons.

Charkha : A Hindi term denoting the spinning-wheel, probably derived from the Sanskrit word *chakra* which means a wheel. By advocating hand-spinning Mr Gandhi has given the *charkha* a special place in Indian vocabulary and life. The *charkha* is of different types, and Mr Gandhi has spent much time in evolving improvements on it. The most simple type consists of a wooden wheel attached to a flat board at one end with a spindle at the other; the handle turns the wheel which is connected to the spindle by a looped thread. The person plying the *charkha* holds the carded cotton in his left hand and the revolving spindle draws out the thread.

Child-marriage: To prevent marriages between boys and girls who are too young, the Sarda Act was passed in 1929 by the Central Legislature. This Act, which is applicable to all communities in British India, lays down the minimum marriageable age for boys as eighteen and for girls as fourteen. Various penalties for infringement are prescribed. (It should be noted that since puberty comes comparatively early in India, people marry younger than in the West.) The Act has done much to end the abuses of child-marriages, but one still hears occasionally of marriages involving suffering to girl-wives. Child-marriage should not be confused with a betrothal ceremony that is common among Hindus. A boy and a girl may be betrothed when they are still very young children, but this does not involve living together.

Christian festivals : The advent of the British into India along with the propagation of Christianity in the country has brought about the observance of Christian festivals—Christmas, Easter and Good Friday. These occasions are observed as public holidays. Christmas, incidentally, is widely celebrated throughout

India by members of all communities, and is recognized as a time of general revelry and rejoicing.

Coinage : Indian currency is based on the rupee, which is worth about Is. 6d. or 30 cents in U.S. currency. The rupee is divided into 16 annas. The anna is divided into 4 pice (the singular and plural of this word are the same). The pice is again divided into 3 pies. The pie, which is worth about one-third of the English farthing, usually circulates in places of pilgrimage which beggars throng.

Large sums of money are computed in lakhs and crores. A lakh is one hundred thousand (written out as 1,00,000), and a crore is one hundred lakhs or ten millions (written out as 1,00,00,000). With the rupee at Is. 6½, a lakh is equivalent to £7,500 or 30,000 U.S. dollars. A crore is equivalent to £750,000 or 3,000,000 U.S. dollars.

At present currency notes of the following value are in circulation: 1, 2, 5, 10, 100, 1,000 and 10,000 rupees.

Common terms: *Ahimsa*, non-violence ; *anjuman*, a society (usually Muslim) ; *ASHRAM* ; *avatar*, incarnation ; *ayah*, female nurse ; *ayurveda*, Hindu science of medicine ; *badmash*, rascal ; *bajri*, the bulrush millet, a common food-grain ; *bakshish*, tip ; *bara*, big ; *batti*, lamp, or light ; *bandobast*, arrangement ; *bania*, a Hindu shopkeeper, moneylender, broker ; *bazaar*, market-place, or street lined with shops ; *bund*, a dam or embankment ; *bunder*, port, harbour, landing place or quay ; *bustee*, slum dwelling ; *bidi*, a roughly made cigarette, wrapped in dried leaves, smoked by poor people ; *boxwallah*, business man (used slightly by some Army officers and civil servants) ; *bungalow*, a residence, not necessarily one-storeyed ; *catamaran*, a log raft used for fishing in south India ; *cha*, tea ; *chapli*, see p. 15, *chappati*, a thin flat cake of unleavened bread ; *chaprasi* an orderly or bearer, in northern India (in Bombay the usual term is *sepoy* or *pattawallah*, and in south India, *peon*) ; *chaukidar*, watchman ; *chini*, sugar ; *chit*, written note, especially a testimonial given to a servant ; *chela*, pupil ; *chota*, small ; *chokra*, boy, especially a young boy employed in a household ; *crore*, see COINAGE ; *dak*, post or postal service, originally by relays of men or horses (a *dak bungalow* is a rest house for travellers) ; *darbar*, a ceremonial court, a hall of audience, the Government of an Indian State ; *deshi*, Indian-made ; *dhobi*, washerman ; *dudh*, milk ; *FAKIR* ; *firman*, an edict (usually issued by the ruler of a Muslim State) ; *gadi*, throne ; *Gaekwar*, surname of the Maharaja of Baroda (it was once a caste name meaning 'cowherd', i.e. protector of the sacred animal) ; *gari* (anglicized gharry), cart, car or almost any vehicle ; *GHAT* ; *GHEE* ; *godown*, store-room or warehouse ; *goonda*, desperado, hooligan ; *gora*, European soldier ; *GURU* ; *gymkhana*, a club or place with facilities for athletics ; *haj*, Muslim pilgrimage to Mecca ; *Haji*, title given to a Muslim who has performed *haj* ; *hamal*, bearer, household servant ; *hookah*, tobacco pipe for **smok-**

itlg through water, a hubble-bubble, see FOOD, INDIAN ; *izzat*, prestige ; *jat*, caste, sect or tribe ; *jowar*, the large millet, a common food-grain ; *kafir*, one who covers up the truth, a Muslim term for an infidel ; *katcha*, rough, unfinished, unripe, *khobar*, news ; *khaddar*, *khadi*, hand-woven cloth ; *khana*, food, room ; *kus-kus*, a grass used for making a screen, called a *tatty*, which is placed in a doorway and kept v/et to cool a house by evaporation ; *kisan*, peasant ; *kot*, fort ; *lakh*, see COINAGE ; *lascar*, Indian merchant-sailor, *lathi*, staff carried by policeman ; *machan*, platform, usually in the branches of a tree, from which to shoot big game ; *maidan*, open space of level ground ; MAULVI ; *mela*, fair (i.e. a gathering for sale of goods, with shows and entertainments) ; *mistri*, cook, carpenter, handy-man ; *mofussil*, interior of a province as distinguished from the headquarters ; *munshi*, teacher, properly speaking a Muslim teacher, though loosely used to describe a teacher of Hindustani ; *nullah*, a narrow water-course, ditch or drain ; *paddy*, rice in the husk ; *paisa*, money ; *pakka* (anglicized *pucca*), full-weight, genuine, ripe ; PAN ; *panchayat*, council of five ; *pandal*, temporary structure for meetings ; pant, water (*kala pani*, the black water, or the ocean, or even the punishment of transportation for Life) ; *puja*, worship (Hindu) ; *punkah*, fan ; *pardah*, veil or curtain, the practice of keeping women in seclusion ; *pyjama*, loose trousers worn by Muslims ; RAJ ; *rasta*, road ; *rishi*, u 'realized soul', seer or Hindu sage ; *roti*, bread ; *ryot*, peasant ; *sab ha*, assembly, meeting (Hindu Mahasabha means literally 'great assembly of Hindus') ; *sadhu*, Hindu religious man, often itinerant ; SAHUKAR ; *sanad*, charter, grant ; SANYASI ; SARKAR ; *satyagraha*, non-violent resistance (literally, 'insistence on truth') ; *satyagrahi*, one who practises non-violent resistance ; *shakar*, sugar ; *shamiana*, a decorated canopy usually consisting of a cloth roof and supporting pillars ; *Bhikar*, hunting (especially with guns) ; *swadeshi*, of one's own country, i.e. made in India ; *swami*, Hindu religious teacher ; *tamasha*, gala entertainment ; *thug*, one who robs after strangling his victim ; *topee*, sun hat, any hat ; *up-country*, inland ; *wallah*, person employed about something, e.g. *punkahwallah*, a servant who operates a hand-worked fan ; *yogi*, Hindu ascetic who practises YOGA ; ZAMINDAR ; *zenana*, women's apartment ; *zoolum*, tyranny, repression.

Communal: This word as generally used in India refers not to the community but to a (religious) community. For example, the phrase 'communal differences' refers to the differences between religious groups. A 'communal riot' may be a Hindu-Muslim riot or a Sikh-Muslim riot or a Shia-Sunni riot, and so on.

Communists : When the Soviet experiment first * started in Russia a few Indians, including Mr Manabendra Nath Roy (see RADICAL DEMOCRATIC PARTY) and Birendranath Chattopadhyaya, brother of Mrs Sarojini NAIDU, were closely associated with the movement. Mr Roy, though he is now outside the Communist ranks, was for a time a member of the Committee of the Third Inter-

national. About eighteen years ago, the Communists began to make their influence felt in the labour ranks and their activities culminated in the notorious Meerut conspiracy case of 1929 when several Indian labour leaders along with three English Communists were accused of a conspiracy to overthrow the Government. **The** trial, which dragged on for four years, aroused world-wide attention. Today the Communists, who are fairly well-organized, number about 15,000 and control a few important trade unions. **In** July 1942 the Government of India lifted an eight-year-old **ban** on the party in order that it might actively assist the war effort. The party runs a weekly paper, entitled *People's War*, in four languages (English, Urdu, Marathi and Gujarati). The secretary of the party, and its driving force, is Puran Chand Joshi.

Conch (pronounced konk) also colled shanku: A spiral tubular shell, with a round top, tapering to a horn-like stem, used as a bugle. According to the *Mahabharata*, the warrior always sounded his battle-cry on a conch. Today it is blown by temple servants at stated intervals during Hindu religious ceremonies such as the offering of flowers and camphor to the images. The sound of the conch is not unlike that of a mellow electric horn, long-drawn-out.

Congress: The Indian National Congress was founded in 1885 by a group of Indians and Englishmen under the leadership of Mr Allan Octavian Hume a retired Indian civil servant. Among prominent Indians associated with its beginnings were Dadabhai Naoroji (1824-1917) ; W. C. Bonnerjee, who presided over the first session of the Congress in Bombay in December 1885, and Badruddin Tyebjee (1842-1906). One of the early objects of the Congress was the consolidation of Indo-British unity and the regeneration of the mental, moral and political life of India. Moderate influences predominated till 1916, when the late Bal Gangadhar Tilak, an astute Maratha leader from Poona, captured the Congress ; Home Rule was then accepted as its ultimate object. Until Mr Gandhi came on the political scene soon after the last war, **the** Congress had little influence with the masses. Mr Gandhi considerably broadened the basis of Congress support and more than any Indian he may claim the credit for spreading political consciousness from the intelligentsia to the masses.

His civil disobedience movements, by making jail-going an honour and the acceptance of Government titles and awards an ignominy, have substantially undermined official prestige. The growth of political activity among the masses has indirectly helped the social regeneration of the country by contributing to the emancipation of women and by breaking a few social barriers. Today the Congress stands for the complete independence of **India** from Great Britain.

Congress Socialists: See p. 57.

Cow: To the Hindus the cow is the most sacred of all animals and in no circumstances must they kill it. The reasons for its

privileged position are many ; on it is built the whole of India's agricultural economy, for it gives milk, its dung is used as fuel and manure and its male offspring, when castrated, plough the fields and draw carts. To the villager the cow is a visible symbol of prosperity. In Hindu mythology it is represented as the repository of all life-giving bounty. The bull also occupies a high place in the Hindu's regard. The god Shiva rode upon a bull and the effigy of a bull is, therefore, found outside every Shaivite temple. Cattle may sometimes be seen roaming in city streets, especially in Calcutta.

The buffalo, another member of the bovine family, is a larger animal, grey-black in colour and with horns that are backwardly directed. It is also employed both for farm work and as a draught animal. Buffalo's milk, which is very fatty, is consumed in India, although cow's milk is preferred. The buffalo is not regarded as sacred.

Cricket: Cricket is fast becoming as popular as hockey in India. An annual cricket festival in Bombay (played regrettably by teams representing different religious communities) has given the game a stimulus for the last fifty years. It began in 1892 with so-called Presidency matches between European and Parsee teams. In 1907, with the entry of a Hindu side, it became the Triangular Tournament. Five years later, when the Muslims came in, the contest became known as the Quadrangular Tournament. It continued as such for twenty-five years when another team, The Rest, converted it into the Pentangular Tournament.

In 1934 the Cricket Championship of India, open to teams representing the associations affiliated to the Board of Control for Cricket in India, was inaugurated. As the national tournament it has gone from strength to strength ; and, appropriately enough, its trophy, the Ranji Trophy, commemorates the name of India's greatest cricketer. There are communal tournaments played in other parts of India, among them the Sind Pentangular, at Karachi, and the Central Provinces and Berar Pentangular, at Nagpur.

Bombay is the headquarters of the Cricket Club of India. The magnificent Brabourne Stadium, an adjunct of the Club, is easily the finest of its kind in the East. See SPORT.

Dancing: Dancing is among India's most ancient arts, and Shiva, one of the gods of the Hindu pantheon, is often represented as Nataraja, 'Lord of the Dance'. At one time arts like dancing and music were regarded as royal accomplishments, and many of the Gupta monarchs, particularly Samudragupta, were talented exponents. The arts in India depended largely on royal patronage, and with its removal, dancing, along with the other arts, languished. In recent years, however, it has undergone a renaissance.

The Indian dance is a deliberate art in the sense that it is highly stylized and has a 'vocabulary' which can be mastered only after considerable practice. To learn the *mudras* (symbolic gestures) requires rigid control over the muscles of the face,

eyes and body. The Indian classical dance has many variations, like the vigorous Kathak of the north, the elaborate Kathakali of the south, and the freer classical Manipuri dances of Bengal. Indian dancing is disciplined and demands concentration and precision, for the movements of all parts of the body are co-ordinated to one central rhythmic pattern. Among accomplished modern exponents of Indian dancing are Uday Shankar and his partner Simkie ; Menaka, who toured Europe with her classical dance ballet and won three prizes at the International Dance Olympiad at Berlin in 1936; Ram Gopal, who achieved distinction in America ; Sadhona Bose, who dances on the screen (see FILMS) ; and the great dancing master of Kathakali, Sankaran Namboodri (died, August 1943), who turned out many famous pupils, including Uday Shankar.

Modern ball-room dancing is to be seen only in Westernized towns. Folk-dancing is popular throughout India, and many delightful varieties can be seen, from the whirling *pas seuls* of the Pa thans to the graceful stick-tapping (*kolattam*) of South Indian girls.

Delhi: With a 1941 population of more than half a million, Delhi is the capital of the Indian Empire and headquarters of the VICEROY and Central Government. Because of its geographical and strategic position it has been, according to legend, the centre of administration and control from time immemorial, though the actual history of Delhi dates no further back than the 11th century A.D. New Delhi which was designed in a series of large hexagons by Sir Edward Lutyens, contains the Viceroy's House, Government offices and other official buildings, and was formally * opened' in 1931. Five miles from New Delhi is 'Old' Delhi. This city, the seventh of the series, was reconstructed by the Emperor Shah Jehan, and is still known locally as Shahjahanabad. A very inadequate list of objects of interest is the Red Fort built by the Emperor Shah Jehan, 1639-48, which once contained the Peacock throne of solid gold, so called because it had the figures of two peacocks standing behind it, their expanded tails inlaid with sapphires, rubies, emeralds and diamonds ; the Moti Masjid or Pearl Mosque, built by Aurangzeb in 1659 ; Chandni Chauk ('silver street')* the scene of Nadir Shah's famous massacre ; Humayun's tomb ; and the slightly tilted Kutub Minar, the highest single tower in the world (234 ft.). In the courtyard of the Kutub Minar is a rustless iron pillar dating back to 400 A.D.

Desh Sevikas: These, literally 'servants of the country\ are girl and women volunteers who work for the Indian National Congress. They lead processions, keep order at meetings, and so on. Their uniform is an orange sari and a blue blouse.

Detenu: This word, as used in India, refers to a person who is detained without trial by executive order. *Detenus* are almost exclusively political offenders, actual or potential.

Dogs: Owing to the prevalence of rabies, the newcomer should beware of fondling street dogs. Those who want to keep a dog as a pet should face the danger that it may be bitten by a rabid dog and so contract the disease itself. A pet dog should be inoculated yearly against rabies as a matter of precaution, and such more normal precautions as de-worming should also be taken. If a human being comes into physical contact with a rabid dog, he should immediately take a course of anti-rabies injections. Common sense suggests that it is unwise to keep a large dog in a city, where the means of exercising it are limited. Smooth-haired and short-haired dogs keep healthier than long-haired; they feel the heat less and they are less troubled with ticks. It is usual to employ a boy to exercise dogs and to remove ticks twice daily. Among dogs which do very well in India are the terrier class, Labradors and spaniels. A dog should be given one meal a day with green vegetables and not too much meat.

Drama: The drama in India is at least as old as the great EPICS, which from earliest times were given a dramatized form; nevertheless, the play as we understand it, probably came to India as one of the Greek innovations introduced by Alexander the Great.

Sir William Jones translated perhaps the most famous of Hindu dramas, *Shakuntala* by Kalidasa (about 400 A.D.). *Shakuntala* is in seven acts written partly in prose, partly in verse. It is a familiar story. A king falls in love with a simple country maiden, leaves her to bear his child, forgets her by an accident that is the pivot of the drama, later remembers how much he loves her, crosses the Himalayas in his aeroplane to find her and eventually makes her his queen. Goethe described his first reading of this play as among the profound experiences of his life.

The ancient plays have certain common characteristics. Compared with European dramas they are all long. There are no unities of time or place, and no limits to imagination. Scenery is scanty, but sometimes enlivened with living animals. The performance begins with a prologue, in which the actor or the manager discusses the play. A love story and a jester are both indispensable, and there must of course be a happy ending. Faithful love must always triumph, virtue must always be rewarded. The play ends with an epilogue in which the favourite god of the author is asked to bring prosperity to India. Modern drama has yet to come into its own. The tendency is still to stage ancient dramas by the recognized masters. The modern drama, in the regional languages, is chiefly concerned with social reform and deals with matters such as caste, the lot of the Hindu widow and the clash between Eastern and Western customs. Some of these plays are mordantly witty. Dr Rabindranath TAGORE wrote several successful plays, e.g. *The Post Office* (translated into English from Bengali), and did much to popularize the production of dramatic entertainment.

Education: In ancient India education centred largely round the PANDIT and the MAULVI in the villages. Hiuen Tsang, the Chinese traveller who visited India in the seventh century, wrote appreciatively of the organized system of teaching. The school-master had a definite place in the village economy. In 1835 English was made the medium of post-primary instruction in India and this naturally undermined the indigenous systems of learning.

At present there is no system of compulsory primary education in most parts of British India although the number of rural and urban primary schools is slowly growing. The primary schools (except for private institutions) are under loose Government supervision but most of them are in fact run by local boards and municipalities which are always short of money. Children go to a primary school when they are about five and leave when they are about twelve. From the primary school they may pass to a secondary education which culminates in a matriculation or school-leaving examination when they reach the age of about 16.

The Hindus took to English education earlier than the Muslims, whose religious leaders at first advocated a boycott of English secular schools. Not till 1875, when the late Sir Syed Ahmed Khan a well-known Muslim leader, founded the Anglo-Oriental College at Aligarh (the famous Aligarh University of today) did Muslims take to English learning.

Instruction in the regional language is the rule in the primary and secondary stages. The Osmania University, which is situated in Hyderabad State, imparts instruction through an Indian language, Urdu, but English is a compulsory second language in the degree examinations and other tests leading up to them. This well-known university, established in 1918, has been remarkably successful.

While Aligarh is the recognized Muslim university, there is in Benares a Hindu university founded in 1916 and noted for its advanced scientific teaching. Though communal in their origin, both the Hindu university at Benares and the Muslim university at Aligarh are open to students of all communities. There are today 17 universities in India, with nearly 350 arts colleges and some 100 professional colleges, which specialize in subjects like medicine, engineering, technology and the training of teachers. There are many colleges for women students and one women's university.

The literacy figure is 12½ per cent in British India ; and there are roughly five literate men for one literate woman. This contrasts unfavourably with some Indian States, notably Travancore and Mysore. According to the 1941 census, 67% of the men and over 42% of the women in Travancore are literate.

The establishment of popular governments in the provinces in 1937 saw the inauguration of adult literacy movements and of a programme of basic education through handicrafts called the Wardha scheme. The resignation of the Congress ministries in 1939 and the war retarded progress in both.

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In 1943, Mr John Sargent, Educational Adviser to the Government of India, submitted a comprehensive educational scheme for British India, as part of the Government's post-war reconstruction plans. At an annual cost of more than 300 crores of rupees (£225 million), it provides for free and compulsory education for all children between the ages of 6 and 14; for over 2,000,000 teachers; for a university system with 200,000 students; and for a campaign to deal with illiteracy among adults.

Epics : As the bards and story-tellers of Greece transmitted and expanded the *Iliad* and the *Odyssey*, so the reciters of India handed down from generation to generation great epic poems, of which the *Mahabharata* and the *Ramayayia* are the most famous. The *Mahabharata*, which has been described as 'the greatest work of imagination that India has produced', began, perhaps about 500 B.C., as a brief narrative poem. With every century, however, it took on additional episodes until it became seven times the length of the *Iliad* and the *Odyssey* combined. The name of the author was therefore legion; 'Vyasa' to whom tradition assigns it, means merely 'the arranger'. Though its central subject is a tale of violence, gambling and war, a thousand interpolations have been hung upon it. Here are the laws of caste and marriage; here is a mass of fables, fairy-tales and love stories. The Golden Rule is expressed in many forms (e.g. 'Do naught to others which if done to thee would cause thee pain').

Embedded in the *Mahabharata* is one of the greatest philosophical poems in the world's literature—the *Bhagavad Gita* or Lord's Song. It is the New Testament of Hindu India and is sometimes used in the law courts, like the Bible, for the administration of oaths. The poem may have been written as early as 400 B.C. or as late as 200 A.D. The *Bhagavad Gita* has a remarkable contemporary significance for it presents the argument whether or not it is just to fight. The author's intention, it seems, was to shake the Hindu soul out of its 'pacifism' into a willingness to fight.

The other of the great Indian epics is the *Ramayana*, which was also the product of wayside bards. It grew up from the third century B.C. to the second century A.D. It resembles the *Iliad* in being the story of a great war fought by gods and men and it resembles the *Odyssey* because it tells of the hero's hardships and wanderings and of his wife's patient waiting for reunion with him.

To the Hindu these epics are more than stories; they are ? repository of the traditions, philosophy and theology of his people. The most readily available translation is Romesh Chandra Dutt's published in Everyman's Library.

European : The word European is used for convenience in India to describe almost any non-Asiatic residing in or visiting the country. An American is a European just as much as an English man or a Scotsman. A Westernized Indian lives in European style; he wears European clothes, i.e. the sort of clothes worn by a Briton or an American.

Fakir: This is an Arabic term, originally meaning 'poor*. In its strict sense it is applied to members of Muslim, religious orders vowed to poverty. It is loosely applied, however, to any religious mendicant, whether Muslim or Hindu. See SANYASI.

Federal Court: A Federal Court consisting of a Chief Justice of India and such other judges as His Majesty might deem necessary was provided for in the Government of India Act of 1935. The Federal Court was established and began to function on 1 October 1937. The Court in the first instance consisted of a Chief Justice and two puisne judges. The Act provides that the number of puisne judges shall not exceed six unless and until an address is submitted by the Federal Legislature (which has still to be established) for an increase.

Sir Maurice Gwyer, K.C., was the first Chief Justice of India. The present Chief Justice is Sir Patrick Spens. The Federal Court has exclusive original jurisdiction in any dispute concerning any two or more of the following parties—any of the provinces or any of the Federated Indian States or the Indian Federation when and if that is set up. The Court is invested with appellate jurisdiction over any judgement, decree or final order by a High Court in British India if the High Court certifies that the case involves a substantial question of law concerning the interpretation of the Government of India Act or any Order-in-Council made under it.

Festivals: See CHRISTIAN, HINDU, MUSLIM, PARSEE.

Films: Though of comparatively recent date, the Indian film industry now occupies the eighth place among the country's industries. It belatedly celebrated its silver jubilee in 1939, the first Indian film, *Harischandra*, having been produced in 1913. There are about 50 film studios in India and 150 companies engaged in producing films. Two-thirds of the annual production of Indian film comes from Bombay studios, but there are other important film-producing studios at Poona, Kolhapur, Calcutta, Madras and Lahore. Almost nine crores of rupees (nearly £7 million) are invested in the industry, which gives employment to some 15,000 people.

Indian films are longer than American or British. Before their length was limited in May 1942 to 11,000 feet owing to a war-time shortage of raw film their average was 13,000 feet, though some extended to 18,000 or 19,000 feet. The average cost of production per film has been about a lakh of rupees (£7,500). Indian films started with religious and historical themes, but latterly have turned to social, economic and political subjects.

Most Westerners regard Indian films as far too long and slow in movement, for they are often padded out with tedious songs and interminable music. Nevertheless, the standard is improving. Indian films run for many weeks at one cinema, sometimes for as long as a year. They are made in various languages, but principally in Hindustani. Other languages are Tamil, Bengali,

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Marathi and Telugu. Among well-known film actresses are Devika Rani, Shanta Apte, Leela Chitnis, Sadhona Bose and K. B. Sunderambal.

Fire-walking: Among the most spectacular feats of the itinerant entertainer is fire-walking, usually performed in an open field. Into a short pit dug in a field is placed firewood, which is burnt to a white heat. The entertainer then walks bare-footed over the burning wood at a medium pace and emerges unscathed at the end of his ordeal. Khuda Bux, an Indian fire-walker, was subjected to rigorous tests in London some years ago by the Psychical Research Society, which proved that the only qualifications for successful fire-walking are a suitable fire and stride. In south India, where fire-walking is a religious rite, 20 to 30 or more religious devotees walk over burning wood in a sort of trance one after the other and usually emerge unscathed. This is a spectacle well-worth watching.

Fishing: Most of the Indian rivers and lakes, artificial or otherwise, provide good fishing. The prize varies from the lordly mahseer, the salmon of India, to the trout, both rainbow and brown, which abound in streams in Bombay and the Kulu Valley and in rivers in the vicinity of Ootacamund. Deep-sea fishing of a high order is widely available, especially along the Malabar and Travancore coasts.

Flags: The CONGRESS flag is a tricolour of green, white and orange. Decorating it is a spinning-wheel symbolizing the struggle against economic slavery. The MUSLIM LEAGUE flag is bright green and is decorated with a white crescent and star, the emblem of Islam. The flag of the HINDU MAHASABHA is deep orange and is decorated, in crimson, with a sword, a cobra entwined with lotus flowers and the Hindu SWASTIKA. The flag of the Indian COMMUNIST party is the familiar red one decorated with a hammer and sickle. The black flag is widely used to register protests.

Food for visitors: Diet is largely a matter of common sense. In a hot climate it is wise to undereat rather than to overeat and to be moderate with curries and other highly spiced dishes until you discover whether, and in what quantity, they agree with you. Many Indian dishes, besides being hot, are very rich and should be approached with respect. Meat in India is on the whole of poorer quality than that found in the West, but this deficiency is more than balanced by an abundance of cheap fruit, particularly oranges, limes and bananas. The pineapple, which in Britain at least is something of a luxury, is both cheap and plentiful in India. Among fruits that are more or less unfamiliar to the West, the following are particularly palatable : the mango, mangosteen, custard-apple, jack-fruit, litchi, papaya, kaju. Vegetables that are eaten raw and such fruits as apples

should be washed in 'pink water', i.e. water in which a little permanganate of potash has been dissolved.

As a general rule, milk and water should never be drunk unless they are boiled. (Note that aerated waters in bottles are not necessarily pure. Buyla bottle with a metal cap in preference to a bottle sealed with a glass marble, for the latter is not always fully sterilized.) Intoxicants in moderation are not harmful, although beer and wines are considered to be somewhat 'liverish'. A couple of *chota* pegs, i.e. two small whisks, or one *bara* peg, a large whisky, in the evening are, according to many doctors, even beneficial. The war-time shortage of improved spirits has flooded the market with spirits distilled in India. Those produced at a Government distillery, as at Nasik in Bombay province, are completely safe. So-called 'country liquor', which is usually distilled from the coco-palm or from rice and sugar and has some such name as arrack, deserves a trial, but only on competent advice. Toddy is fermented palm-sap. The milk of the coconut is cool and refreshing. The tea-drinking Briton is in his element in India, whereas the coffee-drinking American is likely to be very unhappy. The latter should make friends with a South Indian, especially one from Madras, who is a connoisseur of coffee and makes a brew that even the most fastidious American will enjoy. See MEALS.

Food, Indian: Hindus are generally vegetarians (though the KASHMIRI BRAHMINS and Punjabi and Bengali Hindus eat meat). Apart from orthodox Brahmins, who eat no meat, fish or eggs, many individual Hindus throughout the country are less strict. Hindus, however, do not eat beef, the cow being regarded as sacred. Muslims eat meat with the exception of pork, as the pig is considered to be an unclean animal. Other Indian communities, e.g. Parsees and Christians, are non-vegetarians and have no religious scruples about eating meat.

Wheat, grain, cereals, rice, milk, vegetables and dairy products form the staple Indian diet, but the proportion of these ingredients varies with the social and economic circumstances of the family. The richer classes generally use all these articles in their diet, as do the middle classes, except perhaps for fruit. The poorer classes depend largely on rice and *dal* (split peas of various kinds), occasionally using vegetables, and very rarely milk, GHEE (clarified butter) and fruit; they also use *bajri* or *jowar*—inferior types of grains—for bread and they use whey for milk. Food differs from province to province. Madras and Bengal, for example, are rice-eating, while the Punjab and its neighbours use more wheat than rice.

Meals, generally eaten with the fingers of the right hand, are taken twice a day, once at about noon and again in the evening between 7 and 9 o'clock. Men eat before women. The rice and other dishes are piled in separate heaps on a leaf or tray, one for each person. In restaurants and middle-class houses the various courses are served in separate small containers arranged around a tray. Some communities like the Jains and certain

Hindu sects in Gujerat take their evening meal before sunset. The midday meal is the more important of the two. Among Hindus and Muslims it is usual to chew PAN with betel-nut after meals. Many smoke *bidis* or hookahs. Hookah tobacco is mixed with molasses, drugs and perfumes, the smoke being filtered through water and drawn through a long tube.

Football: The influence of Association football in this country is widespread; Calcutta is its strongest centre, with Bombay a close second. The great interest existing in Calcutta for almost half a century has given an incentive to Indian players, so that the city has such accomplished teams as the Mohammedan Sporting, the Mohun Bagan and the East Bengal; all these have done well against powerful British military teams.

The game is controlled by the All-India Football Federation through a number of provincial associations affiliated to it. The season is from May to September. The I.F.A. Shield Competition, named after the trophy presented by the Indian Football Association (the controlling body in Calcutta), and the Rovers Cup Tournament are played in Calcutta and Bombay respectively, the former during July and the latter during September. These are the principal tournaments and annually attract many of the leading teams in the country. See SPORT.

Forward Bloc : The founder of the Forward Bloc was Mr Subhas Chandra BOSE, who escaped from India in January 1941 and went over to the Japanese, who reported his death at Singapore in August 1945. The party came into being in 1939 when Mr Bose fell out with Mr Gandhi and Pandit Nehru over a question of CONGRESS discipline. From the beginning the Forward Bloc functioned as an opposition party to the Congress. Its members were largely dissident Congressmen, and its influence (except in Bengal, the home province of Bose) was always small. An essential difference between the Forward Bloc and the Congress was that the former was prepared to use violent methods to secure India's independence, while the latter is officially pledged to non-violent methods.

French India: The French possessions in India, a relic of the French expeditions to India from 1603 onwards, cover 200 square miles and have a population of about 320,000. Pondicherry, the headquarters of a French Governor, is the chief settlement. It is on the Coromandel coast about 100 miles south of Madras. The other possessions are Chandernagore in Lower Bengal, Mahe on the Malabar coast, Karikal also on the Coromandel coast, and Yanam, a few miles south of Cocanada. The French establishments rallied to the Free (afterwards Fighting) French movement after the defeat of France in June 1940.

Gandhi, Mohandas Karamchand: Born 2 October 1869 in the small Indian State of Porbandar. He comes of a family of the *vaia*ya, or trading caste ; his father and grandfather were **Prime**

Ministers of Indian States. (For an account of his early life the best book is his autobiography, *The Story of My Experiments with Truth*.) After three betrothals, he married, at the age of 13, Kasturba, a girl from a neighbouring family, who died in February 1944. Flouting orthodox Hindu prejudice against sea voyages, he landed in England in 1888, where he was called to the Bar. (He bought a silk hat and tried to learn to dance.) On his return to India he began to practise law in Bombay. In 1893 he went to South Africa, where the Indian colony offered him prospects of a better practice. For more than twenty years he remained there, championing the cause of his compatriots and evolving the theory of non-violent resistance with which his name will ever be linked. Back in India, he began his great struggle with the British Government, although he loyally supported Britain during the 1914-18 war, raising an ambulance corps and conducting a recruiting campaign. In 1920 he launched his first India-wide civil disobedience movement. The record of his career since then it is impossible to compress in a few lines. In 1924 he was elected President of the Congress and shortly afterwards temporarily retired from active politics. In 1930 he launched another civil disobedience campaign. He opened it with a symbolic 'salt march' to the coast, urging his followers to make their own salt. (Salt is taxed, and the making of it is a Government monopoly.) In 1932 he went to London for a Round Table Conference where a new Constitution was being hammered out. On his return to India he underwent one of his several famous fasts, which lasted for three weeks, to bring the untouchables within the Hindu electoral fold. In 1934 he 'retired' from the Congress, although he has continued to run it from behind the scenes. In August 1942 he and other Congress leaders were arrested for threatening a civil disobedience movement unless the British Government surrendered power in India. While still under detention he survived another three weeks' fast in February-March 1943, in his 74th year. Ill health secured his release in May 1944.

Most Westerners find it extremely difficult to make up their minds about Gandhi. His personal religion is an amalgam of many religions, and yet in many ways he is intensely Hindu. He disapproves of industrialism and yet approves of the capitalist. He disapproves of violence in any form, yet he once said that he would allow British and American troops to defend an independent India as long as the second World War lasted. He wept when London was bombed, yet a year later contemplated 'open rebellion' against the British Government. If, however, it is any comfort to the Westerner, Mr Gandhi is almost as inexplicable to many of his own countrymen.

Ghat: This word means, among other things, a mountain; the two mountain chains along the east and west coasts of India are called respectively the Eastern and Western Ghats. It also means a landing-place or a flight of steps leading to a river. At Benares

Hindus bathe in the sacred waters of the Ganges from riverside steps known as bathing-ghats. Hindu cremation grounds, especially if they are on a river bank, are called burning-ghats.

Ghee: Clarified butter used for lard. It is made by heating butter just beyond the boiling point. *Ghee* has a high fat content, ranging from 70 to 80 per cent. It is used for culinary purposes, and is an important item in the Indian diet.

Government, Structure of: British India is governed by the Government of India and eleven Provincial Governments. The Government of India deals with subjects such as defence and income-tax which affect the whole of India, and the Provincial Governments do everything else, including all 'nation-building' activities, such as education and public health.

Both the Government of India and the Provincial Governments have a centralized departmental organization on the lines of Whitehall or Washington, but the key to Indian administration is the district, for which there is no equivalent in Britain or America.

The district is a unit of about 5,000 square miles, having a population of one to three millions. At the head of each district is an official known as the Collector (or Deputy Commissioner) and District Magistrate. This most important official, who collects the land revenue (hence his name) and goes on exhaustive tours, is head of the magistracy. He also controls the police, oversees all rural development and supervises all other local officials. The chief officials in a district are the Sessions Judge, the District Superintendent of Police, the Civil Surgeon, an Executive Engineer, and a Forest Officer (if needed). These officials are members of services organized either on an all-India basis or on a provincial basis, and are not normally local men.

The main service in India is the Indian Civil Service (I.C.S.), which has about eleven hundred members, half British and half Indian. This service provides most of the Collectors and nearly all the heads of departments in both the Central and Provincial Governments. The only other 'all-India, administrative services are the Indian Medical Service (I.M.S.) and the Indian Police (I.P.) which provides the district and provincial heads of the police. The other main services, organized on a provincial basis since British recruitment stopped in 1923, are the Indian Forest Service (I.F.S.), the Indian Educational Service (I.E.S.), the Indian Service of Engineers (I.S.E.), the Indian Agricultural Service (I.A.S.), and the Indian Veterinary Service (I.V.S.). See GOVERNOR, LEGISLATURES, VICEROY.

Governor: The eleven provinces of British India are ruled by Governors who are appointed by the King->Emperor. They hold office normally for five years. The Governorships of the three senior provinces, Bengal, Madras and Bombay, are political appointments and the heads of these provinces are usually chosen from among promising Members of Parliament. The other eight

Governorships are held by senior members of the Indian Civil Service. There have been some outstanding Governors like the late Lord Lloyd who was Governor of Bombay from 1918 to 1923. He was responsible for the great LLOYD BARRAGE in Sind and big land reclamation schemes in the city of Bombay. Lord Willingdon was Governor both of Bombay (1913-18) and of Madras (1918-24). He later became Viceroy of India (1931-36). Prominent Indian Civil Servants who have been successful Governors include Lord Meston who was Governor of the United Provinces (1912-18); Lord Hailey, Governor of the United Provinces (1928-34) and the late Sir Harcourt Butler, Governor of the United Provinces (1918-21). One Indian has been the regular Governor of a province. He was the late Lord Sinha of Raipur, who was Governor of Bihar from 1920-21. Lord Sinha (the first and only Indian peer) was also the first Indian to be Under-Secretary of State for India.

Guru: A *guru*, who from ancient times has dispensed the wisdom of Hinduism, is the spiritual guide of his pupil (*chela*). The word may be used to describe any teacher whose influence is lasting. A *guru* is something more than an instructor; he is friend, philosopher and counsellor.

Hair styles: In the cities most Indians now crop their hair in the Western style. Elsewhere some Hindus remove the hair from a part of the head in front, over the temples and near the neck, and grow it only in the centre; others shave or clip the head leaving only a small tuft or tail. Some Muslims shave their heads and grow beards; most Hindus do not grow beards. Hindu ascetics known as *sadhus* do not cut the hair of the head but coil it into a crest in imitation of the god Shiva. Sikhs neither shave the face nor cut the hair of the head, because no knife or razor must touch the body of a Sikh. The Sikh, in accordance with the tenets of his religion, must keep the hair of his head covered in public.

Indian women of all communities usually wear their hair long and parted in the middle. High caste Hindu widows occasionally shave their heads as nuns do.

'Harijan': The *Harijan* is Mr Gandhi's famous weekly paper. Harijan, which means 'the elect of God', is the name which Mr Gandhi has bestowed on the UNTOUCHABLES. The *Harijan* was started in 1932, when Mr Gandhi began an intensified campaign on their behalf. Though founded primarily for a social purpose, it has inevitably acquired outstanding political importance. In recent years Mr Gandhi has contributed articles on the political situation, and these have been reproduced throughout the Indian press, and even in Great Britain and America. A popular feature of the *Harijan* is the 'Question Box', which provides a revealing index of Mr Gandhi's mind on various matters, social, economic and political. The paper was edited by the late Mahadev Desai, Mr Gandhi's secretary, who died in internment at Poona in

August 1942. Mr Gandhi formerly edited a weekly known as *Young India*, which the *Harijan* replaced. The circulation of the *Harijan*, published in English and more than a dozen Indian languages before it was suspended in August 1942, was well over 100,000.

Health: A stranger to India should note that he is far more likely to fall ill from chills and colds than from excessive heat (see HEATSTROKE), and that colds seems to take a long time to get rid of.. Wrap up warmly when there is a fall in the temperature. When you are covered with sweat, don't sit immediately beneath a fan or in a draught. Don't sleep naked; no matter how hot it is, wear at least the bottom half of a pair of pyjamas or something wrapped round the middle to protect the liver and kidneys.

Light, loose, washable clothes, preferably of cotton, are essential for comfort. The best colours are white, pale blue and khaki, in that order. Americans in particular should note that tight collars and tight belts should be avoided. Always wear a thin singlet under the shirt to absorb sweat, and thin cotton drawers (frequently changed) to cut down risk of itch and other skin complaints in the region of the crutch. Prickly heat, an irritated skin condition which may occur anywhere on the body, can usually be prevented by frequent showers of warm water, by completely drying oneself afterwards, and by the liberal application of talcum powder. To prevent boils in the arm-pits, it is advisable to shave there. Where possible, woollen socks should be avoided, for they induce athlete's foot, a fungoid skin disease that usually strikes between the toes. After a bath or shower be doubly careful to dry between the toes and powder the feet before putting on your socks. At the very first sign of cracked skin between the toes, see a doctor or a good chemist, for athlete's foot, once it gets a hold, is extremely painful and persistent. The best cure for athlete's foot is to avoid it in the first place by keeping the feet aired and exposing them to sunlight. Do not, however, walk barefooted.

The newcomer to India should be inoculated against typhoid and vaccinated against smallpox. To be on the safe side, renew the typhoid inoculation after a year and the vaccination after two years. To avoid malaria make a rule always to sleep under a mosquito-net (see MOSQUITO). In the evening calf-high boots keep the ankles from being bitten. (Such boots are not noticeable beneath ordinary trousers.)

Heatstroke: This is likely to occur either indoors or outdoors and is by no means confined to hot climates; all over the world stokers and laundry workers are frequent sufferers. Heatstroke is a disorganization of the body's normal heat-regulating mechanism brought about by an overheated atmosphere, especially one that is moist and still. Predisposing causes are overwork, irregularities in food, intemperance, the wearing of tight garments, marching in close order, travelling in overcrowded or ill-ventilated

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trains and living in overcrowded or insanitary dwellings. The Westerner, especially the recent arrival, is more readily affected than the Indian, although the latter is by no means exempt. A case of average severity begins with heat exhaustion, i.e. with nausea and giddiness followed by drowsiness; the next stage is loss of consciousness. The pulse becomes quick and the temperature of the body may be raised even as high as 108 degrees.

Sunstroke is that form of heatstroke produced by exposure to solar heat. In the middle hours of the day, when the sun is at its fiercest, it is advisable to keep the head and back of the neck covered, but generally speaking, it is quite safe to sun-bathe for very short periods. The sun burns very quickly in India, even through monsoon clouds. Sun-glasses are almost more indispensable than a hat. Tight, dark clothes and especially tight collars and tight belts should be avoided (see HEALTH). Modern medical research reveals that a person is most likely to be affected by heat if his body is deficient in natural salts. Extra salt is, therefore, recommended to replace salts lost by excessive sweating.

To give first-aid treatment to a person suffering from heatstroke, move him to the most shaded, airy and cool place available, place him in the recumbent position, remove his clothes and make him inhale ammonia. Rub him with ice if it is available, give him a cold bath or at least sprinkle cold water over him. In short, try to bring his temperature down quickly and improve his respiration. Alcoholic stimulants such as brandy should not be given. Make the patient drink very cold water or, better still, iced coffee.

Hill stations : During the hot months those who are able to do so try to get away to a hill station, which is usually from 2,000 to 8,000 feet above sea level. Simla, with its superb Himalayan views, is the most famous. Other popular hill stations are Darjeeling in Bengal ; Naini Tai (with a magnificent lake), in the United Provinces ; Murree on the road to Kashmir ; Pachmarhi, in the Central Provinces ; Mahableswar, in Bombay ; the Nilgiris and Kodaikanal, in Madras.

Himalayan climbing: Although mountaineering in the Himalayas began some eighty years ago, only two of the fifty summits of 25,000 feet and over have been scaled—Kamet and Nanda Devi.

There have been seven expeditions to Mt Everest, the highest peak in the world, which by latest measurements is 29,141 feet. Of these expeditions those in 1921 and 1935 were reconnaissances, and those in 1922, 1924, 1933, 1936 and 1938 were attempts to reach the summit. On at least two occasions climbers have got within a thousand feet of the top—Lt-Col. E. F. Norton and Dr. T. H. Somervell in 1924 and some members of the 1933 expeditionary party under the leadership of Mr Hugh Ruttledge.

An interesting side to the exploration of Everest was an aerial expedition undertaken in 1933 for the purpose of photographing the mountain from the air. This expedition was financed by the late Lady Houston. Major L. V. S. Blacker was its leader **and**

Lord Clydesdale the chief pilot. Two specially-equipped aeroplanes, adaptations of the Wapiti, flew over the peak, of which several good photographs were taken.

Hindu festivals: Hindu festivals are largely seasonal. Thus the festival of Holi, which is held in March-April, and lasts for five days, signalizes the beginning of the spring; while the Divali festival, which is celebrated in October-November, in some parts of India marks the beginning of the Hindu commercial year. Below are some of the principal Hindu festivals.

Dusserah. This festival usually takes place in the month of September or October and commemorates the victory of Durga, the wife of the god Shiva, over the buffalo-headed demon Mahishasur. Durga's image after being worshipped for nine days, is thrown into water. These nine days are known as Navaratri. The term Dusserah is derived from *dashaha*, meaning ten days. The festival also celebrates the victory of Rama, hero of the *Ramayana* (see EPICS), against Ravana, the demon king of Ceylon. During the nine days of Navaratri, devout Hindus visit the temples. Offerings of flowers, to the accompaniment of prayers, are placed before Devi's image. Among certain sections of the Hindu community, notably in Gujerat, it is customary to keep up a dance during the nine nights and this ceremonial is accompanied by religious songs.

Diwali. The term Diwali is derived from *dipa* meaning a lamp, and *avali*, a row. Diwali is the festival of lights and occurs in October-November. There are many legends to account for its origin. It appears originally to have been celebrated in honour of the coronation of Rama, hero of the *Ramayana*. The festival is celebrated by lavish illuminations, and Hindu shops, houses and business centres are decorated with lights. On this day many Hindu merchants renew account books and whitewash their offices. The festival is dedicated to Lakshmi, the goddess of prosperity.

Holi. Holi heralds the spring and is usually celebrated in March. The festival is in honour of Lord Krishna. Red powder is dabbed on his image and coloured water squirted on brothers and near male relatives. The festival nominally continues from the full moon to five days after it.

Maha Shivaratri. This festival is in honour of the god Shiva (*maha* means 'great'). It falls in the month of February and is preceded by a night of vigil and fast in honour of Shiva. On the actual festival day, fairs are held on river beds or on the sea shore, and there is feasting and rejoicing.

Ganesh Chaturthi. Also known as Ganpati Day, this festival is usually celebrated in August or September and is sacred to the god Ganesh, who is customarily represented with four hands and an elephant's head. On this day clay images of Ganesh are made. After being worshipped they are thrown into water. Picturesque processions accompany the images to the water-side. There are music and dancing. When a procession reaches the water-side, the image is placed on dry land, worshipped and then slowly

submerged. Hindus consider it inauspicious to see the moon on this day. (The god Krishna was falsely accused of murder and theft because he looked at the moon on Ganesh Chaturthi day.) Ganpati is the popular name for Ganesh; hence Ganpati Day.

Rama Navami. This festival signalizes the birth of the god Rama and is celebrated during March or April. During the eight nights preceding it devout Hindus listen to a recital of the *Ramayana*, and PANDITS learned in sacred lore are invited to temples where they entertain the audience with *hatha*, story-telling.

Hindu Mahasabha: This militant Hindu organization, formerly controlled by orthodox Hindus who were interested largely in social problems, has gained some accession of strength since the MUSLIM LEAGUE adopted an aggressively communal policy. It stands for a Hindu RAJ and seeks to recreate India as an exclusively Hindu domain. The Hindu Mahasabha was founded by the veteran Pandit Madan Mohan Malaviya, whom Mrs Sarojini NAIDU has described as 'the last of the great Hindus', and by the late Lala Lajpat Rai, a well-known Hindu leader in the Punjab.

The CONGRESS, which Mr Jinnah characterizes as Hindu body, is regarded by the Hindu Mahasabha as being too timid and too generous in its dealings with the Muslim League. Towards the Muslim League the Hindu Mahasabha maintains an attitude of implacable hostility, which is reciprocated. The influence of the Hindu Mahasabha is centred largely in Bengal and the Punjab, which are provinces with a small Muslim majority. Its three notable leaders are Mr V. D. SAVARKAR, the President; Mr Shyam Prasad Mukherji, its working President and a prominent Hindu leader of Bengal; and Dr B. S. Moonje, who comes from the Central Provinces and is keenly interested in the militarization of India.

Hindu pantheon: The Hindu pantheon consists of countless deities whom Hindus regard as embodiments of different virtues and qualities of the Supreme Being. Thus the individual Hindu is free to worship any god he chooses as the Supreme Being. Among the better-known gods of the Hindu pantheon are Vishnu, the Preserver; Shiva, the Destroyer; Brahma, the Creator; Sarasvati, goddess of learning; Lakshmi, goddess of wealth; Ganesh, god of wisdom; Indra, god of rain; and Varuna, god of water. The Supreme Being is represented in his threefold aspect as Creator, Preserver and Destroyer by Brahma, Vishnu and Shiva who compose the Hindu Trinity. Vishnu has ten incarnations and is worshipped under various names such as Rama, Krishna, Narasimha, Vamana. Krishna is a popular god of Hindu legend and is usually represented with his flute playing with the *gopis* or milkmaids. He figures in the *Mahabharata* (see EPICS) as a charioteer. Rama is the hero of the *Ramayana* (see EPICS).

Hinduism: Hinduism is a way of life rather than a creed, a philosophical system rather than a codified religion. The ordinary

orthodox Hindu believes in certain institutions like **the CASTE SYSTEM**. Though he worships a Supreme Being, it is approachable through many gods. He regards the cow as a sacred animal. Certain rivers, like the Ganges, and also temple waters are regarded as holy. The Hindu believes in rebirth. In any stage of earthly existence he may be either a man or a beast. The form he assumes is dependent on his behaviour, mode of living and thoughts in previous stages. As he improves, he draws near to the day when he will no longer return to the earth as a living being but will achieve *nirvana*, eternal bliss. When he achieves *nirvana* he will become absorbed into the Supreme Being. The principle which controls rebirth is known as *karma*. The lesson of *karma* is that an individual's actions in any one stage of his existence decide his fate in the next. Most Hindus cremate their dead. Their religion enjoins them to be strict vegetarians, but the habit of meat-eating, except for beef, is growing.

Hurs: These are a group of fanatical Muslims in eastern Sind with a record of extreme lawlessness. For many years they waged a campaign of wholesale murder, sabotage and brigandage, until in June 1942 the Sind Government was provoked to drastic action. Indian parachute troops gained their first experience of operations under war conditions in the attack on the Hurs' stronghold, a fortress-palace in the heart of a dense swamp jungle in the Thar Parkar district. The stronghold was captured and demolished in September of that year. Several hundred Hurs were killed or captured in battle. Several thousands more were arrested and tried. The leader of the Hurs, Syed Sabghatullah Shah, the Pir Pagaro (literally 'saint with-a-turban'), whose symbol of authority was a turban reputedly handed down from one leader to another for the last 1200 years, was tried by court martial and found guilty of abetment to wage war against the King-Emperor and of conspiracy. He was executed in March 1943.

Hyderabad, the Nizam of: Bom 1886. His Exalted Highness the Nizam of Hyderabad, who rules the premier Indian State, is reputed to be the richest man in the world; the value of his jewellery alone has been estimated at £300,000,000. According to one story he could lay a pavement of pearls from Charing Cross to Oxford Circus. The Nizam, a Muslim, claims descent from the Caliph Abu Bakr, Mohammed's successor as the spiritual and temporal head of Islam. Of his 16,000,000 subjects more than three-quarters are Hindu. (In another important State, Kashmir, where the ruler is a Hindu, an overwhelming majority of the subjects are Muslim.) The title 'Nizam' is borne by no other Muslim ruler in India; other Muslim rulers have the title 'Nawab'. Ever since the Mutiny of 1857, when Hyderabad stood staunchly by England, the ruler of the State has enjoyed by tradition the title 'Faithful Ally of the British Government'. This title was authoritatively conferred upon the Nizam by the late King George V in 1918 as a reward for a manifesto in which **the Nizam had** appealed to the Muslims of India to support **Great**

Britain in the war. The Muslims had shown a certain perplexity because Turkey, the chief Muslim Power, was an ally of Germany. The title 'His Exalted Highness*' as an hereditary distinction was also conferred upon the Nizam in 1918. Other leading Princes have the title 'His Highness'. In November 1931 the Nizam's heir and second son were married respectively to the daughter and niece of the ex-Caliph of Islam. The ruling house of Hyderabad thereby gained added influence throughout the Muslim world.

I.C.S.: See GOVERNMENT.

Indian Standard Time: For many years Indian time was in a state of confusion. Although what was called Madras or Railway time was kept on all the railways, each great centre of population kept its own local time. Early in this century the so-called Madras time of the railways was advanced by 8 minutes and 50 seconds. This time, $5\frac{1}{2}$ hours ahead of that of Greenwich, became known as Indian Standard Time. Most local bodies decided to adopt it. Until the second World War, Calcutta, however, retained its own local time, which was 24 minutes in advance of Indian Standard Time ; but it came into line with the rest of the country when, as a war-time measure, Indian Standard Time was advanced by one hour on 1 September 1942. In Bombay, the local time, which is 39 minutes behind the pre-war Indian Standard Time, is retained only by the clocks of the municipality and in the establishments of some orthodox Hindus and Parsees.

When it is noon by the present Indian Standard Time it is 5.30 a.m. by Greenwich Mean Time and 00.30 a.m. New York Standard Time.

Indians overseas: The history of emigration goes back to very early days. Java, for example, was colonized in the first century A.D. by Hindu settlers who came from Gujerat, on the west coast of India, and from Orissa, on the east. Today Indian residents are to be found in nearly every part of the British Commonwealth ; their number before the war was nearly four millions, although many returned to their mother-country when the Japanese occupied Malaya and Burma. Apart from students there are very few Indians in Great Britain and America. In California, however, there is a colony of Sikh farmers who settled there after the 1914-18 war.

There is also a considerable number of Indians in the Dutch East Indies, Siam, French Indo-China, the Fiji Islands, Dutch Guiana and the West Indies.

Emigration for purposes of labour dates from the beginning of the nineteenth century, and many Indians, who went abroad as petty traders, have risen to be prosperous merchants. In East Africa and in Abyssinia before the Italian conquest of that country there were many Indian merchants operating on a large scale. The discriminatory treatment meted out to Indians in

certain parts of the Empire, notably in South Africa, has caused much resentment at home.

Among Englishmen who have done much to help the cause of Indians overseas was the late C. F. Andrews, a friend of both Mr Gandhi and Dr Rabindranath Tagore. He travelled widely to investigate the conditions of Indians living in other countries of the Empire and did much propaganda on their behalf.

Islam: Islam is a democratic religion, and emphasizes the brotherhood of man. Consequently all Muslims of whatever race or social position are held to be equal in the sight of God. The Prophet of Islam, Mohammed, who died in 632 A.D. (see KORAN), is honoured, like Moses and Jesus, as one to whom God revealed himself. Islam is an Arabic word meaning 'resignation to the will of God', and the Muslim religion is summed up in the simple creed: 'There is no God but God, and Mohammed is the apostle of God. The KORAN is the sacred book of the Muslims revealed to mankind through the birth of Mohammed; nevertheless, the Muslim also regards the Gospel of Jesus and the Mosaic Law as divinely revealed. The Muslim believes in a final resurrection or day of judgment, when each man will be dealt with according to his acts on earth. Orthodox Muslims abstain from eating pork and taking intoxicants. Islam regards marriage as a civil ceremony, so that a man may divorce his wife or wives (the KORAN allows him four) by thrice reciting before a witness the phrase, 'I divorce you'. In order to give the partners a chance to come together again, an interval frequently elapses between each declaration of the words *I divorce you'. The intention to divorce does not become irrevocable until after the words have been repeated three times. Muslims bury their dead. All believers are required occasionally to fast, to say prayers at regular intervals, to make the *haj* or pilgrimage to Mohammed's birth-place, Mecca (the chief town of the Hejaz in Arabia) or other holy places and to give alms. The Muslims are required to pray five times daily: at dawn or just before sunrise; just after noon; before sunset; just after sunset; and before retiring to rest. By tradition, however, they pray twice daily, the times of prayer varying with the circumstances. They pray facing Mecca and their prayers are accompanied by prostrations of the body. In mosques a crier, *muezzin*, proclaims the hours of prayer. Islam has two main divisions, Sunnis and Shias. The Sunnis, who predominate in India, hold that the Caliphate or headship of Islam is an elective office, while the Shias maintain that it is hereditary through Ali, the son-in-law of the Prophet Mohammed.

Jainism: The founder of Jainism was Vardhamana Mahavira, 599 to 527 B.C. Its chief religious centre is Mt Abu. Like Buddha, Mahavira belonged by birth to the Kshatriya or warrior caste of Hindus, and like him he preached a monastic religion which enjoined his followers to lead a simple life bordering on asceticism. Like BUDDHISM, Jainism forbids the taking of life in any form, and orthodox Jains observe this precept by wearing a strip of

gauze over the mouth to prevent the unthinking destruction of small insects 'which the eye cannot see'. Buddhism and Jainism resemble each other in lacking an absolute Godhead, but the latter is a far more rigorous religion. The devout Jain must preserve chastity and renounce pleasure in all external things. The rigorous doctrines of Jainism prevented its wide growth. In the ninth century, the teachings of a great Hindu sage, Shankaracharya, saw a revival of orthodox Hinduism and the decline of both Buddhism and Jainism. The Jains today are a small but wealthy community residing largely in Gujerat and Rajputana. Wealthy Jains often endow animal hospitals for the care of sick beasts and birds of all kinds.

Jews : Judaism was the first of the three Western monotheistic beliefs to obtain a footing in India. A semi-autonomous colony was founded on the Malabar Coast in the 1st century A.D. and was destroyed by the Portuguese in the 16th century. The inhabitants of Cochin, the Jews' town, are their descendants. Next came exiles from Arabia after the victory of Islam in the 7th century; these settled as oil-pressers on the Konkan Coast and later joined the army of the East India Company in considerable numbers. Their descendants are the Bene-Israelite community of Bombay, Poona and Ahmedabad. This community has to a large extent adopted Indian manners and customs. The women, for example, wear *saris*. Jews from Iraq came to Bombay and Calcutta in the 19th century and gained prominence in the textile industry and Eastern trade generally. Refugees from Central Europe, admitted since 1933, have created new industries ; a good many of them practise as doctors. The Jews of India, now about 30,000, besides maintaining synagogues and schools, have liberally contributed to the endowment of public institutions (the Victoria and Albert Museum and the Sassoon Library in Bombay ; and the Sassoon Hospital in Poona). Their contribution to the war effort included the Sir Alwyn Ezra Canteen and the Sassoon Services Club, Bombay. Many came forward as volunteers for the armed services.

Jinnah, Mahomed Ali : Born 25 December 1876. Mr Jinnah has been the President of the MUSLIM LEAGUE since 1933. Like the majority of Indian Muslims, his ancestors were originally Hindu, accepting conversion to Islam after the coming of the Muslim invaders. On his return from England, where he studied law and, among other things, acted in a Shakespearean repertory company, Mr Jinnah became a Congressman. For the last twenty years, however, he has strongly criticized Mr Gandhi's policies and methods, particularly his civil disobedience movements. Since he reorganized the Muslim League in 1936 Mr Jinnah's criticism of the Congress has had one central theme, namely, that it is a Hindu, anti-Muslim organization. He began by demanding a larger share of political power for the Muslims, but when the Congress refused to form coalition ministries in the provinces he stepped up his demands until they took the form of PAKISTAN.

Mr Jinnah is not only a brilliant lawyer; he is overwhelmingly the most skilful advocate of the Muslim cause. The present strength and influence of the Muslim League are due entirely to his personal efforts. In July 1943 a young Muslim, Rafiq Sabir Mozangvi, tried to assassinate Mr Jinnah, with whose political methods he disagreed. He inflicted knife wounds and was sentenced to five years' rigorous imprisonment.

Joint family : The joint family is in the main a Hindu institution, though the practice is also common among certain Muslim communities. Under this system the sons of the family even after marriage stay under the parental roof. The reasons for this institution are partly social, partly economic. Socially, Indians tend to regard the family as one large composite unit which includes the parents, unmarried sons and daughters, and married sons with their wives and children. Economically, the joint family enables the more gifted members to pursue their interests—public, literary or scholastic—without financial embarrassment and it mitigates the hardships of unemployment for the less gifted. Earnings are pooled in a common exchequer and the needs of each member are met from the pool. (See p. 39.)

Jungle : If you get lost in the jungle, i.e. land overgrown with underwood, tangled vegetation and occasional trees, try to find a village. Unless you are very unlucky you will sooner or later come across a *nullah*, or small watercourse. Even if it contains only a trickle, follow it downstream until you get to a river bed; here you will certainly find a village. When you reach a village approach a man and not a woman; a woman may run off in fear and set the villagers against you before you have had a chance to explain your needs. If you cannot make yourself understood, remember that the less you say the better. Merely repeat the name of the place you are making for. The Indian villager understands sign-language and will give you something to eat and drink. In your approach beware of village dogs, which are sometimes very ferocious.

If you know the direction in which you want to go and think you can find your destination without seeking the aid of a village, you can calculate the points of the compass, provided you have a watch and provided you are in a latitude north of the sun. Point the small hand of the watch towards the sun. The line that bisects the angle between the small hand and 12 o'clock will then point south.

If you are so lost that you cannot find a village, light a fire and hope that someone may see it; fire in the jungle is visible for several miles. If you have been forced to leave a crashed aeroplane or an injured companion, keep a note of the number of hours you have been walking; this will enable you to compute distances roughly. Leave a trail behind you by half-breaking low branches of trees.

Water may be found even in the dry bed of *nullah* or river if you dig deeply enough. It may also be found occasionally in

the hollows of trees, though this water may be of doubtful purity. The milk of a coconut, if you can find one, is refreshing and always safe. If you see a green streak down a brown hillside, this probably indicates the presence of a stream. The tracks of animals also suggest that water is close by. If necessary you can go for a considerable time without food, but you may be able to satisfy your hunger with the flesh of green coconuts, with very young bamboo shoots or with any berry that you see a bird eating.

The risk of attack from wild animals is very small. Most of them will leave you alone. Your worst enemies will be the MOSQUITO and SNAKE. If you have to cross a stream or river, beware of crocodiles. As you cross, beat the water on either side with a stick.

In the desert there is little you can do except build a fire and wait. If you have reason to hope that an aeroplane may be looking for you, mark a message on the ground in large letters with any light material that you can find: pale leaves, paper, stripped bark. Wherever you are lost try to conserve as much energy as possible, especially by lying low during the heat of the day.

Karachi: The capital of Sind province, with a 1941 population of 360,000, was little more than a collection of mud huts a hundred years ago, but today it is the third seaport and, in peacetime, the foremost airport of India. Though it lies on the outskirts of the Thar desert, it has a fair climate thanks to the presence of the sea. Eleven miles north of Karachi is the Magar Pir with a tank containing crocodiles (*magar* means *crocodile'). On the island of Bukkur is a limestone rock occupied by a fortress dating from the thirteenth century. At Clifton, outside the city, is a fine sandy beach. During the cold weather the tanks around Karachi swarm with small-game birds. For those who like rowing there is a good boat club. Those who can get out to see the LLOYD BARRAGE at Sukkur should do so.

Karma : See HINDUISM.

Kashmiri Brahmin: See NEHRU.

Khaksars : The term *khaksar* means 'earth-like' or 'humble'. The Khaksars are a militant organization founded by Inayatulla Khan, whom his followers address as Allama Mashriqi, which means *wise man of the East'. The movement was started in the Punjab in 1932, and has grown to considerable proportions, though the exact number of its followers is not known. The Khaksars may be described as a private political army; they wear uniforms and parade like the Nazi *Arbeitsfront* with *belchas*, or spades, over their shoulders. The aims of Allama Mashriqi, formerly a member of the Indian Educational Service, are vague, but the Khaksars, the overwhelming majority of whom are Muslims, bind themselves to a rigid discipline, and have not hesitated to meet

police opposition with organized violence. In March 1940 their activities in the Punjab and the United Provinces brought them into violent conflict with the authorities. The Khaksars are frankly Fascist in their methods.

Khan, Abdul Ghaffar: Born 1891. Known as the 'Frontier Gandhi', Abdul Ghaffar Khan, a Muslim, is the outstanding Congress leader of the north and is head of the RED SHIRTS. His political importance is that he and (through him) the CONGRESS have great prestige among the Muslim tribesmen of the Frontier. A powerful man of 6 ft. 6 in., he is, in spite of the Islamic tradition, as great a devotee of non-violence as Mr Gandhi. His brother, Dr Khan Sahib (Westerners sometimes confuse the two), was Premier of the Congress ministry which took office in the North-West Frontier Province in 1937.

Kisan party: *Kisan* means 'peasant', and the Kisan Party is a peasant movement, headed by Swami Sahajanand, a peasant leader from Bihar. Its programme is the amelioration of the Indian peasantry. When the Congress provincial Governments were in power between 1937 and 1939 Kisan leaders, by attacking the *zamindars*, or landowners, and by inciting the peasants to refrain from paying taxes, embarrassed some of the provincial ministries, notably in the United Provinces and Bihar, and to some extent alienated Congress support. Nevertheless, the Congress hold on the Kisan movement is still strong.

Koran: Koran (literally 'recitation') is the name of the sacred book of the Muslims (see ISLAM). According to the Muslims, the original text of the Koran is in heaven but was communicated to the Prophet Mohammed by an angel, who is sometimes called the Spirit, sometimes the Holy Spirit and later Gabriel. The Koran consists of theological passages and ordinances concerning such things as prayer, fasting, alms-giving and pilgrimage. It is probable that the whole of the Koran was written down in Mohammed's lifetime (he died, at the age of 63 or 65, in 632 A.D.), but not brought together as a whole or arranged in order. With the exception of the opening chapter, the Koran's 144 chapters are arranged in order of length, the longest coming first, the shortest at the end. The first written version is attributed to Zayd ibn Thabit, who had been Mohammed's secretary and was instructed to collect all the portions into one volume.

Krishak Proja Party: This is a party in Bengal composed largely of Muslims who represent the interests of the Bengali peasants against the Bengali landowners, both Hindu and Muslim. A former Premier of Bengal, Mr Fazul Huq, was once associated with this party.

Languages: See p. 12, and PALI, SANSKRIT and SCRIPTS.

Legislatures: The Central legislature, which meets in the capital, has two houses, the Legislative Assembly (141 members, of whom

102 are elected) and the Council of State or Upper House (60 members, of whom 34 are elected).

Of the eleven provinces of British India, six—Assam, Bengal, Bihar, Bombay, Madras and the United Provinces—have each a legislature of two houses, called respectively a Legislative Assembly and a Legislative Council. The remaining five—the Central Provinces, the North-West Frontier, Orissa, the Punjab and Sind—have each a single house known as the Legislative Assembly. All members of provincial legislatures are elected from constituencies which may be geographical, communal or economic. See SEPARATE ELECTORATES. During the second World War, popular ministries in certain provinces, and for varying periods, did not function and provincial Governors exercised control. As soon as the war was over, the Viceroy announced that India would have a newly elected Central Legislature and newly elected provincial Legislatures by April 1946.

Liberals: The National Liberal Federation came into being in 1918 when a split took place between the moderate and radical elements of the CONGRESS on the issue of the Montagu-Chelmsford reforms (see p. 62). The Liberals thought that these reforms constituted a basis for future political progress, while the Congress Party regarded them as fundamentally unsatisfactory.

The Federation held its first meeting in Bombay in 1918, and adopted for its creed self-government for India within the British Empire, or, in contemporary language, Dominion Status. There are many able men in the Liberal Federation, including Sir Chimanlal Setalvad and Pandit Hirdayanath Kunzru, but because they belong to the well-to-do, professional classes, they have little influence over the masses. Sir Tej Bahadur SAPRU and Dr Mukund Ramrao Jayakar, two veteran statesmen, though now not officially members of the Federation, have the Liberal outlook.

Lingam: The lingam is a symbolic representation of the male organ of generation. It is found in all Shaivite (*not* Vaishnavite) temples with its rarer counterpart the *yonī* (representing the female organ of generation). Its sexual symbolism has been long forgotten.

Literature: Nearly all the literature of India is verse, and indeed it would seem that prose is almost an exotic corruption. In India even grammars and dictionaries have been turned into poetry. Notable amongst early Hindu literature are the plays of Kalidasa, who lived about 400 A.D. (see DRAMA), and books of fables in a melodious poetic form. Of the latter the best known is the *Panchatantra*, or 'Five Stratagems' (about 500 A.D.), which is the source of many of the fables that have delighted Europe as well as Asia. (Besides chess and the decimal system, the Hindus claim to have invented teaching by fables.) An engaging Hindu fable is that of a MONKEY who tried to warm himself by the light of a glow-worm and slew the bird who pointed out his error.

There have been remarkably few Hindu historians whose works could bear comparison with those of Thucydides or Gibbon. The Hindu 'historian', broadly speaking, has been prepared to let legend serve for biography. Only one Hindu writer seems to have grasped the true function of the historian ; he was Kalhana who wrote: * That noble-minded poet alone merits praise whose word . . . keeps free from love or hatred in regarding the past/ He has been described as the only great historian that Hindu India has produced. The Muslims, on the other hand, have left some notable prose records of their doings in India. Contemporary with Akbar was an excellent historian, Muhammad Qazim Firishta, whose *History of India* is our most reliable guide to the events of the Muslim period.

Everywhere in Indian literature poetry abounds. There were * thousands of poets' at Akbar's court, but long before his time poets were beginning to write in the living languages of the people rather than in Sanskrit, the classical language of literature. Sur Das, the blind poet of Agra, composed in Hindi 60,000 verses on Lord Krishna. Chandi Das, a poor priest of Bengal, wrote passionate love poems in Bengali and so inaugurated its use as a literary language. At the time of Shakespeare came Tulsi Das, the supreme poet of Hindi literature, whose story of the god Rama has been described by Mr Gandhi as 'the greatest book in all devotional literature*'. The two great figures of modern Indian literature are the late Dr Rabindranath TAGORE and the late Sir Mohamad Iqbal (1873-1938). Dr Tagore was a man of versatile talents who has left an indelible impress on Bengali literature. He wrote novels, essays, dramas and lyric poetry. (In the later years of his life he also turned to painting.) Sir Mohamad Iqbal was a vigorous writer both in Urdu and in Persian. His poem *Asrar-i-Khudi* ('Secrets of Self'), published in 1915, was an important event in India and made him well-known in the countries of the Middle East. An English translation was prepared by Professor R. A. Nicholson of Cambridge in 1920 and portions of the poem have been translated also into German and Italian. Influenced largely by E. M. Forster, a number of young Indians have written successful English novels on Indian life. Prominent among them are Mulkraj Anand, Raja Rao and Ahmed Ali. Some provincial languages, notably Bengali, Gujerati, Marathi, Hindi and Tamil, have outstanding literary figures. A well-known politician, Mr K. M. MUNSHI, is also a Gujerati novelist.

Lloyd Barrage : This is a huge water-regulator across the river Indus at Sukkur, in Sind province. It is a mile long, about five times the length of London Bridge, with 66 openings, each regulated by a steel gate weighing 50 tons. The controlled water is diverted into some 36,000 miles of canals to irrigate what was formerly a waterless desert. The Barrage, which owes its existence largely to the zeal of the late Lord Lloyd, a former Governor of Bombay, was completed in January 1932. **By 1941 a million acres of cotton, besides other crops, were under cultivation, where formerly there had been little or nothing.**

Locust: This is a winged insect which migrates in swarms and consumes the vegetation of entire districts. The locust which is always a serious menace to India is the so-called Old World Locust (*Schistocerca gregaria*) ; this is found in large areas of Africa and the whole of Arabia, Palestine, Iran, Afghanistan, Baluchistan, and north-western India. When this locust starts to move it may go very far and, in India, has been recorded as far as Sikkim, Decca and Assam and as far south as the Bellary District in Madras. There is another locust—the so-called Bombay Locust (*Patanga succinta*) which appeared in swarms in Bombay in 1882 and again from 1903 to 1906, but this, though widely distributed, rarely swarms. With the Old World Locust it is quite otherwise. The last serious attack in India from this locust occurred from 1926 to 1930 and a new cycle began in 1941. Towards the end of 1942 Iranian, British, Russian, Indian and Egyptian experts launched a concerted anti-locust campaign.

Loo : This, a corruption of a Hindi word, *lun*, is the name of a hot wind which blows from a westerly or south-westerly direction during May and June through parts of northern India, especially the Punjab, the United Provinces and Bihar. It is often accompanied by flying sand and sometimes afflicts those whom it strikes with a form of HEATSTROKE. During the season of the loo, Indians drink mango juice mixed with water and sweetened ; this they believe to be beneficial.

Madras: The capital city of Madras province is the third largest city in India with a population in 1941 of three-quarters of a million. It was the site of the earliest settlement of the East India Company in the seventeenth century and has remained an Important shipping centre ever since. In Fort St George, headquarters of the Madras Fortress area, is St Mary's Church (the first Anglican church in India), founded by the English in 1639. Mount Road with the principal hotels and shops runs through the centre of the city. On this road, too, is Government House with a good collection of pictures, including one of the finest paintings by Sir Thomas Lawrence, a full length portrait of Lady Munro. To the east of Government House on the sea front is Chepauk Palace, once the property of the Nawabs of the Carnatic, but now housing the Board of Revenue. Other places of interest are the Roman Catholic Cathedral at San Thome, beneath which, it is said, are the earthly remains of St Thomas, the High Court, the Museum, the Connemara Public Library, the People's Park, the Victoria Memorial Hall, the School of Arts, and the Moore Market. Ten miles outside Madras is St Thomas's Mount with a building that used to be the headquarters of the Madras artillery and containing the finest mess rooms in India. At Pallavaram are rock-cut shrines ascribed to the seventh century A.D. There is good bathing at Elliot's beach.

Mantra: A Sanskrit word applied to hymns or prayers **chanted by Hindus individually or in congregation. While reciting a**

mantra a devotee is required to concentrate on the deity he invokes. The *mantra* is chanted rhythmically in a low tone. The devotee may recite the *mantra* before his household gods or in the temple.

Maulvi: The name for a Muslim divine who is also a teacher. Village education still centres largely round the PANDIT and the maulvi and, the Muslims generally being more illiterate than the Hindus, the maulvi as a learned man exercises more influence than the pandit. Playing the dual role of teacher and priest, his status in Muslim society is high.

Meals: For most Europeans the day's food begins with *chota hazri*, literally 'small breakfast', which may consist of morning tea only, or fruit, toast and even eggs as well, if fairly strenuous activity such as riding intervenes between the hour of rising and breakfast. The visitor on his first railway journey in India is often surprised when he is roused at 6 a.m. and presented with a pot of tea, two bananas and several slices of toast. After a fairly substantial breakfast, *tiffin*, or luncheon, is eaten at 1 or 1-30 p.m. *Khana* (literally 'food'), or dinner, is served at an usually late hour, seldom before 8-30 p.m. Cinema houses showing Western films adjust their programmes to fit in with this dinner hour. There are usually two evening performances, one before and one after dinner. (See FOOD FOR VISITORS.)

Medical systems: The records of Hindu medicine known as *ayurveda* ('the science of longevity') go back at least to Sushruta in the fifth century B.C. who wrote down in Sanskrit a system of diagnosis, and therapy dealing at length with obstetrics, diet, bathing, drugs, infant feeding and medical education. He gave to his followers an almost Hippocratic conception of their calling: 'Not for self, not for the fulfilment of an earthly desire of gain, but solely for the good of suffering humanity should you treat your patients, and so excel all.' After him came other great medical men, like Charaka in the second century A.D., who detected 1120 diseases. There is evidence to suggest that vaccination, unknown to Western Europe before the eighteenth century, was used in India as early as 550 A.D.

The Muslim invaders also brought their own system of medicine, which was of Greek origin, and today these two systems, the Hindu (*ayurvedic*) and the Muslim (*unani*, an Arabic word meaning Greek), flourish side by side.

Both have a rich pharmacopoeia, though for the most part unclassified. Both have special methods of distilling drugs from plants, and of preparing special brews, medicines and ointments. Though Western medical men tend to look down on them, it is admitted that both systems have a scientific basis. The CONGRESS (and many Indian States) have done much to encourage and regulate them. In the treatment of chronic disease such as asthma and rheumatism the remedies of indigenous systems have been found particularly efficacious. It is estimated that some

three-fourths of the drugs found in foreign pharmacopoeias nourish in India in a state of nature.

Menaka : See DANCING.

Minor arts : In the days before mass-production, when the Indian artisan was quite often an artist, only pottery failed to rise from an industry to an art. The reason is plain enough ; the high-caste Hindu refused to go on using the same dish, so that it was a waste of time to make earthenware vessels beautiful. If, however, the vessel was made of precious metal, it was worked with unstinted artistry.

Few nations have so exuberant a variety of minor arts. In, towns and villages Indians squatted (and still squat) hammering brass into lamps and bowls, making boxes and trays from a black alloy of zinc, inlaying metal or encrusting it with silver and gold, carving wood, cutting ivory, fashioning jewellery or (in Jaipur) firing enamel colours upon a gold background.

As for Indian textiles, the home-spun *khaddar*, the complex Benares brocade, the invisibly-seamed shawl of Kashmir—these are prized throughout the world.

Missionaries : Though Christianity came to India before the British, the establishment of British rule saw the organized influx of Christian missionaries into the country. Today Anglican, Non-conformist and Catholic missionaries are engaged in various types of work—religious, educational and social. Anglican missions date from the establishment of the East India Company in the seventeenth century. The first Anglican Bishopric was founded in 1814, when the See of Calcutta was established. At the head of the Anglican Mission is the Bishop of Calcutta, who is also known as the Metropolitan of India and exercises jurisdiction over the other bishops. The Catholic Jesuits have a great tradition as educationists in India. There are Indian and European clergy, in both Protestant and Catholic churches. There are a number of American missionaries in India, and these are noted for their medical relief work and their educational centres.

Missionaries are also to be found in the ranks of Hinduism and Islam. The Brahma Samaj movement, founded by a Bengali, Ram Mohun Roy, in 1828, attempted to liberalize Hindu social doctrines by abjuring caste and the worship of images. The movement has many followers in Bengal, among the most prominent of whom was the late Dr Rabindranath TAGORE. Another militant Hindu movement is the Arya Samaj, founded by Dayanand Saraswati, who was born in Kathiawar on the west coast of India in 1824. It was founded in the last quarter of the nineteenth century to counter-attack the challenge of Christianity and Islam. The Arya Samaj vigorously condemns cow-killing and operates as a missionary organization seeking to restore Muslim and Christian converts to the Hindu fold. It has many followers in Hie Punjab, where it maintains a number of educational institutions.

Another interesting movement, primarily for social uplift, is the Ramakrishna Mission, founded by a disciple of a Bengali Brahmin, Ramakrishna Paramahansa, born 1834. Ramakrishna held that all creeds are facets of the same truth. His teaching won many followers, among them Swami Vivekananda, a highly cultured Hindu, who attended the Parliament of Religions in Chicago in 1893 and made a number of American converts. The headquarters of the Ramakrishna Mission in America is a picturesque Hindu temple in San Francisco. Among Swami Vivekananda's most prominent European followers was Margaret Noble (who was known as Sister Nivedita). She wrote a popular book on Hindu religion entitled *The Web of Indian Life*.

Islam, a proselytizing religion, also has its missionaries. There is the Central Jamiyat-i-Tabligh-ul-Islam (Society for the Propagation of Islam), which has its headquarters at Ambala in the Punjab. It works actively against any attempts to reconvert Muslim to Hinduism, and may thus be regarded as a counterpart of the Arya Samaj. There is also the Central Khilafat organization with its headquarters in Bombay. Though primarily political in its origin, it is also concerned in protecting the religious interests of Muslims.

Momins: These are a section of the Muslim community inhabiting Bihar, the United Provinces and eastern Punjab. Most of them are engaged in the weaving industry and produce the famous Benares silk fabrics. The Momins claim that they number 45,000,000, but, according to Mr Amery, formerly Secretary of State for India, the figure is somewhere between 4,000,000 and 5,000,000. The Momins have a political importance because it is said that the majority of them oppose Mr JINNAH and the MUSLIM LEAGUE.

Monkeys: To the Hindu the monkey is a sacred animal and its protected status should, therefore, be acknowledged by the foreigner. According to Hindu mythology, Hanuman, a disciple of the god Rama, organized a corps of monkeys to help Kama overthrow the demon king Ravana. In many parts of the country monkeys are so numerous as to be a nuisance. In October 1942, the Health Officer of Lucknow drew up a scheme for evacuating monkeys from that city to a woodland some miles away. Other creatures which enjoy special protection among Hindus include the squirrel and the peacock (see p. 78). The cow, of course, is regarded by Hindus as the most sacred of all animals.

Monsoon: This is a seasonal wind (from the Arabic *mausim*, season). The monsoon that blows over most parts of India from the south-west in summer is the wet monsoon; that from the north-east in winter is the dry monsoon. The word, however, is loosely used to describe rainy season. See p. 4.

Moplahs: These are a Muslim sect found in Malabar. They are believed to be descended from Arab immigrants who settled on

the western coast of India and married local women in the ninth century A.D. At times they have displayed fanaticism in their attacks upon Hindus. The last uprising was in 1925.

Mosquito: This blood-sucking insect is among the plagues of India. The researches of Ross in India and Grassi in Italy proved that the Anopheline mosquito is the chief carrying agent of malaria and other diseases. The Anopheles can usually be distinguished from other species because when it rests it holds its body obliquely; its body and the supporting surface make an angle of about 40 degrees. The non-malarial mosquito rests, like the ordinary house-fly, with its body parallel to the supporting surface. Freedom from the attacks of these insects is largely obtained by living in mosquito-proof dwellings or by using mosquito curtains while sleeping. Standing water, which provides breeding places, should be eliminated. Substances containing oils of various kinds may be applied to exposed parts of the body to keep mosquitoes away. The official entomologist to the Government of Canada has developed a useful repellant for personal application by Canadian lumber-jacks, and this has been successfully used by one of the writers. Here is the formula: half a fluid oz. of oil of thyme; one fluid oz. of concentrated extract of pyrethrum in mineral oil; three fluid oz. of castor oil or olive oil. The mixture should be stored in a light-proof container which should be kept closed when not in use. An application gives protection for periods varying from three to five hours. Citronella oil is also effective. See HEALTH.

Munshi, Kanialal Maneklal: Born 1887. A Gujarati Brahmin, he was Home Minister in the first CONGRESS Government of Bombay, July 1937 to November 1939. In July 1941 he resigned from the Congress because he could not reconcile himself completely to the Gandhian doctrine of non-violence. He thereupon founded a still-born party called *Akhand Hindustan* (indivisible India), as a counterblast to PAKISTAN.

Music: To the Westerner Indian music, which has a history of at least 3,000 years, is incomprehensible without long study. Even the instruments are unfamiliar—among them, the *mridanga*, a barrel-like drum, both ends parchment-covered; the *tambura* or lute; the *vina*, a sensitive instrument with strings stretched over a metal plate from a parchment-covered drum of wood at one end to a hollow gourd at the other. Musicians in India, like singers and dancers, traditionally belonged to the lowest classes. Even today there are few amateurs, only professionals. The function of the 'cultured' person is to be a good listener and not a poor player.

It is dangerous to embark on a technical description of Indian music in so short a space but the following facts may be noted* To the Western scale of twelve tones Indian music adds ten 'microtones', making a scale of twenty-two quarter-tones in all. It **has** no chords, confines itself to melody **and does not deal in**

harmony ; nor is it separated into bars. In structure it is, therefore, much simpler than European music, though more complex in scale and rhythm. The melodies, which give scope for infinite variety, all derive from thirty-six traditional airs. Each of these (they are called *raqas*) consists of five, six or seven notes, to one of which the musician constantly returns. For the most part Indian music is not written or read but passed down by ear. The rhythmical songs of labourers, a rousing chorus interrupted by topical recitative, show how widespread is the Indian love of music.

Muslims : See ISLAM, MOMINS, MOPLAHS.

Muslim festivals: Muslim festivals are governed by the lunar CALENDAR. The following are the chief:—

Bakr-Id. This festival commemorates Abraham's intended sacrifice of a son, whose name according to the Muslims was Ismail and not Is-hak (Isaac). It is celebrated by the sacrifice of animals such as camels, sheep, goats and lambs according to the person's means. Followers of ISLAM believe that the entrance to paradise is guarded by a bridge which is as narrow as a scythe. Devout Muslims hold that the animals sacrificed by them on Bakr-Id will be present to help them in crossing the bridge.

Moharrum. Moharrum is a period of mourning and is observed by SHIA Muslims in remembrance of the martyrdom of Hassan and Hussein, grandsons of the Prophet Mohammed, from whom the race of Syeds, or Muslim holy men, is descended. The term Moharrum is derived from the Arabic and means 'most sacred'. Moharrum is the name of the first month of the Muslim year but the mourning period lasts only for the first ten days. On the tenth day, *tabuts* or *lazyas* made of various materials ranging from ebony to plain wood and paper are exhibited, and conveyed in procession through the streets. These *tazyas* are in the shape of the mausoleums erected over the remains of Hussein, who is buried at Karbala, the battlefield in Arabia on which he lost his life. The *tazyas* are taken out with music and finally cast into water.

Ramzan. Ramzan, the ninth month of the Muslim year, is a month of fasting. Devout Muslims fast each day throughout the month from the time when the first streak of light appears above the eastern horizon until the stars are clearly discerned in the heavens. During this month not the smallest particle of food or tobacco and not a single drop of water or any other liquid is taken by the orthodox between dawn and dark. The day is spent in prayers and in reading the KORAN or the life stories of the Prophet. The fast is usually broken by a cooling draught called *dandhi*, composed of the seeds of cucumber and melon with coriander, diluted with rose-water or syrup of pomegranate. Muslims believe that during one of the last ten nights of this period the Koran descended from the heavens, and this night is observed as a vigil.

Id-ul-Fitr. This festival marks the end of Ramzan, the month of fasting. On this day Muslims put on new clothes, apply antimony to the eyes and perfume themselves. Alms are distributed and Muslims congregate for prayers in mosques or on the *maidans*. The day is spent in rejoicing and merriment.

Muslim League : Founded in 1906, on the eve of the Morley-Minto reforms of 1909 which gave India a small measure of representative government. Both in origin and in outlook it was and has remained a communal organization, being concerned primarily with the protection of Muslim interests through various methods such as separate representation, weightage for the community and adequate Muslim quotas in the governmental services. In 1913 the All-India Muslim League adopted self-government within the British Empire as one of its primary aims and today its immediate political goal is Dominion Status within the British Commonwealth. The League was for long a moribund institution till Mr Mahomed Ali JINNAH resurrected it in 1936. Under his astute leadership, it has gone from strength to strength, and today may legitimately claim the support of powerful Muslim interests. In 1940 the Muslim League adopted PAKISTAN, the division of India into separate Hindu and Muslim dominions, as its goal. Since then it has become increasingly and aggressively sectarian in outlook.

Naidu, Mrs Sarojini: Born in 1879 in Hyderabad State of a distinguished Brahmin family, though she married a non-Brahmin. Educated at King's College, London, and Girton College, Cambridge. In 1925 she was elected President of the Indian National CONGRESS, the first Indian woman to hold this office. (Mrs Annie Besant, an English woman, had held it before her). Next to the late Dr Rabindranath TAGORE, she is the best-known poet in India. She has published three volumes of poetry in English (*The Golden Threshold*, *The Bird of Time*, *The Broken Wing*). All her adult years she has worked for the rights of Indian women against the eibuses of *purdah* and child-marriage, and for the intellectual and moral advancement of her country. She is a brilliant impromptu speaker, a sparkling conversationalist with an inexhaustible fund of anecdotes (like the one about Dr Tagore who was asked by an American customs official whether he could read and write). She likes gaiety, good food, and gossip.

Names : The personal (or given) names of most Hindus, male and female, are taken from the names of deities like Shiva, Vishnu, and Rama (male names) and Lakshmi, Sita and Savitri (female names). The reason why the Hindu (especially the high-caste Hindu) names his children after Hindu gods and goddesses is that he may have the opportunity of pronouncing holy names as frequently as possible.

Hindus in the north and east generally have a given name and a family name on the English or American model.

In the south, the common practice among Hindus is to take their ancestral village name as their family name. This comes first and to it is added the name given by their parents and the name of their sub-caste. Sometimes their father's name follows the village name, but this practice is not universal. The village from which the family name is taken may not have been the family's place of residence for centuries (and, indeed, may no longer exist). To give an example: a man hailing from Arcot of the Iyer (a Brahmin) community would have the name Arcot Ramaswami Iyer, assuming that his parents gave him the name of Ramaswami. A growing tendency is to drop the sub-caste name for democratic reasons. Thus today A. Ramaswami Iyer would probably sign his name as A. Ramaswami.

An Indian Christian usually (and a Muslim sometimes) has a given name and a family name, though this is not an invariable rule. The given name of a Muslim is nearly always taken from outstanding figures in Islamic history, e.g. Mohammed, Hussein, Ali.

Many Indian family names, especially those of Parsees and Hindus denote professions, e.g. Mehta (clerk), Kulkarni (accountant). Among Parsees there is a number of amusing family names, e.g. Workingboxwalla, Topiwalla. Other surnames, usually Parsee and Muslim, are derived from places, e.g. Mahalakshmiwalla (hailing from Mahalakshmi) or Malabarwalla (hailing from Malabar).

Nehru, Jawaharlal: Born 1889. After Gandhi, Nehru is the outstanding political figure in India. He is a Kashmiri Brahmin, i.e. a very Brahmin of Brahmins. (The Brahmins coming originally from Kashmir are regarded as the aristocrats of the Hindus because their ancestors resisted conversion to Islam at a time when millions of other Hindus, either because they were coerced or because they took the line of least resistance, accepted Islam.) The son of Motilal Nehru, a great lawyer and a champion of Indian nationalism, Nehru was educated at Harrow and at Trinity College, Cambridge. He was elected President of the CONGRESS in 1929 and again in 1936 and in 1937. One of the greatest stylists among Indian writers of the English language, he has written an autobiography which everyone ought to read who would understand India. The seeming paradox of Nehru is that he, an internationalist, a socialist and a militant opponent of dictatorship (he once refused to see Mussolini), endorses the Gandhian programme, even when it clashes with his convictions. The likely explanation is that Nehru knowingly allows his convictions to be overridden in order to maintain a united front with Gandhi. Nehru believes that Gandhi is the Congress and that since the Congress is the only organization which can secure independence for India, the tunity of its members is more important than any individual. Although the Nehrus are Kashmiri Brahmins, Krishna, Jawaharlal's younger sister, married a Hindu of another caste, and

Jawaharlal's daughter, Indira, married a Parsee. Both of them had Nehru's blessing.

Newspapers and periodicals: There are many newspapers, in Indian languages and in English. The first newspaper in an Indian language appeared in 1816. Among the English-language dailies, the *Times of India*, published in Bombay, celebrated its centenary in 1939. Broadly speaking, while the English Press wields some influence over the intelligentsia, the Indian-language press moulds mass opinion. There are nearly 4,000 Indian-language papers in British India with a total circulation of four millions, although it is estimated that the number of readers is nearly five times the circulation figure. Indian-language newspapers circulate among the poorer elements of the community, and are borrowed by neighbours and read by friends. The Hindi and Urdu scripts are chiefly used, but there are influential papers in regional languages such as Bengali, Gujarati, Tamil and Telugu.

In Bengal is the *Anand Bazar Patrika*, which perhaps has the largest circulation among Indian-language dailies. Important Tamil papers are the *Swadesamitran* and *Dinamani*. The *Andhra Patrika* is an influential Telugu daily. In Bombay, the *Sanj Vartaman*, the *Janmabhoomi* and the *Bombay Samachar* are widely read by the Gujarati-speaking population. In the Deccan district of Bombay province is the *Kesari*, a paper that commands considerable influence among the Marathi-speaking people, and has an independent tradition.

The English Press consists of Indian-owned and European-owned journals. The European-owned Press represents on the whole the point of view of the administration, while the Indian-owned newspapers stand for varying degrees of nationalist opposition. Among the European-owned dailies the leading journals are the *Statesman*, published simultaneously in Calcutta and New Delhi, and the *Times of India* published in Bombay. Both these papers, while representing moderate Indian opinion, underline the value of the British connexion. The *Pioneer* of Lucknow does not hold the position it formerly enjoyed in Indian journalism, but is still widely read. Among other European-owned papers are the *Civil and Military Gazette* of Lahore (Rudyard Kipling once worked on it), which is popular with the military community in India; the *Mail* of Madras, which circulates widely in Madras province; and the *Daily Gazette* of Karachi.

Indian-owned English papers are headed by the *Hindu* of Madras, which maintains a uniformly high standard of production and comment. Its political influence is not inconsiderable. Other Indian-owned newspapers include the nationalist *Amrita Bazar Patrika* of Calcutta and the *Bombay Chronicle*. A paper with HINDU MAHASABHA leanings is the *Tribune* of Lahore. In Delhi are the *Hindustan Times* edited by Mr Devadas Gandhi, son of Mahatma GANDHI, and the *National Call*. The foremost LIBERAL paper is the *Leader*, of Allahabad, which achieved a

prominent status under the editorship of the late Sir C. Y. Chintamani. A leading CONGRESS journal is the *National Herald* of Lucknow, with which Pandit Jawaharlal NEHRU is closely connected. *Dawn*, a MUSLIM LEAGUE daily, was founded in Delhi by Mr JTNNAH in October 1942.

It is difficult to estimate the total circulation of the English - owned papers, but the number of readers is probably about two millions.

There are a number of weeklies, in many languages, published for the most part by the daily journals. Independent weeklies in English include the *Indian Social Reformer* of Bombay, which has appeared for 50 years and is respected for its balanced and outspoken comment. *Blitz* is a young weekly paper that is provocative and brightly presented. The *Illustrated Weekly of India* probably commands the largest circulation, about 50,000. There are several commercial and trade journals, e.g. *Commerce*, of Bombay, and *Capital*, of Calcutta.

Among trade magazines is *Filminidia* a monthly published in Bombay. It is modelled on the Hollywood productions and has a wide circulation throughout the country. Among the oldest monthly magazines is the *Modern Review* of Calcutta, founded in 1907 and edited till his death in 1943 by Ramananda Chatterjee. The Digests which are beginning to make their appearance are a new feature among Indian magazines. They include the *Asiatic Digest* and the *Indian Digest*, both published in Bombay. The prices of weekly ranges from two to eight annas, of monthlies from eight annas to a rupee. (See also 'HARIJAN')

Painting: Drawings in red and black pigment in prehistoric caves of central India show that Indian painting has had a history of many thousands of years. It reached an almost bewildering peak of perfection in mural paintings in the fifth century A.D., especially on the walls of the caves at Ajanta in Hyderabad State. The Ajanta caves were carved out of the rocky face of a mountain-side to house Buddhist monks. For hundreds of years they were lost, until in 1819 British soldiers stumbled upon them. Every wall is covered with pictures, once of brilliant reds, greens, blues and purples, but now dull and blackened. Enough, however, remains of the paintings to show that they rank among the masterpieces of the world's art.

Although almost destroyed in the north by continual invasions, the tradition of mural painting survived in south India, where many temples and palaces were decorated during the Middle Ages. Very strange to European eyes, yet of great beauty, are the paintings, made from the sixteenth to the nineteenth centuries, in the Mattancheri palace of Cochin. Like the European monks, Indian painters illuminated their holy books with miniature illustrations. Among the Rajputs there developed influential schools of miniature paintings of great excellence and long duration. Under the patronage of the imperial court at Delhi grew the exquisite school of Moghul miniature painting combining Persian

with Indian elements. Unlike Hindu painting, it was not religious but presented the ordinary things of life in a rich pageant of court scenes, war and hunting episodes, flowers and animals. There also developed a form of aristocratic portraiture, paintings of living men and women of high rank. Akbar and Shah Jehan kept hundreds of painters of all creeds and countries at their courts and made a royal hobby of collecting their pictures. The royal school of art came to a more or less abrupt end when Akbar's great grandson, Aurangzeb, restored the strict rule of Islam against images.

Miniature painting survived in Rajputana and in some out-of-the-way valleys in the Himalayan foothills, where the most charming paintings were created well into the nineteenth century. The nineteenth century saw a rapid decline of all the arts in India. (It is too facile to place the whole blame on foreign rule, for signs of decay were already apparent in the seventeenth century.) About forty-five years ago Bengali artists attempted a revival of Indian painting with some success. To-day India has a large number of painters who use Western, traditional Indian, or independent modern forms. A visit to art exhibitions in such centres as Bombay, Calcutta, Delhi or Simla is usually rewarding.

Pakistan: Pakistan is used to describe the scheme of the MUSLIM LEAGUE for the division of India into separate, autonomous Hindu and Muslim States. The word is also used to designate the proposed Muslim State itself. There are several theories about the origin of the word; it is certain, however, that it means literally 'the land of the pure' (*pak* pure; *stan* land). The scheme, which has been canvassed for more than ten years, was officially adopted by the Muslim League in 1940. The President of the Muslim League, Mr M. A. JINNAH, has not divulged the details of the scheme, beyond saying that he wishes to see a separate Muslim State established in those areas in which there is a majority of Muslims, i.e. Baluchistan, Sind, the North-West Frontier Province and the Punjab (these forming a block in the north-west) and adjoining parts of Assam and Bengal (in the north-east). These two blocks with perhaps minor adjustments, would form Pakistan; the rest of India would be Hindustan, the land of the Hindus. The reader is referred to a very tentative map on p. 65.

Mr Jinnah argues that it is impossible for Hindus and Muslims to live in unity, since they are separate nations with entirely different customs and problems. The opponents of Pakistan deny this. They also point out that the partitioning of India would not necessarily reduce Hindu-Muslim tension since there would be a Hindu minority in Pakistan and a Muslim minority in Hindustan. The transference of populations, a tried solution for certain minority problems in Europe, is not contemplated by the Muslim League.

Pali: As Italy changed Latin into Italian, so the people of northern India about the fifth century B.C. changed SANSKRIT into Prakrit. Prakrit became for a time the language of Buddhists and Jains, until it in turn was developed into Pali—the language of the oldest extant Buddhist literature. By the end of the tenth century Sanskrit and its two derivatives, Prakrit and Pali, had given birth to various languages, of which the chief was Hindi. Inscriptions in Pali may still be seen on pillars erected by Asoka in the third century B.C.

Pan: *Pan* (pronounced pahn), almost the Indian equivalent of American gum, is chewed by both Muslims and Hindus at various times, generally after meals. In south India it is distributed on all festive occasions in houses and temples. *Pan* is made from betel-leaf, which is first smeared with lime. Various ingredients such as betel-nut, catechu, cardamoms, and cloves are placed on the betel-leaf, which is then folded up in various shapes and eaten. The richer classes sometimes have their *pan* with gold leaf as one of the ingredients, but this is naturally very rare. The *panwallah* also dispenses *bidis* (see COMMON TERMS), and is a familiar sight squatting in his hole-in-the-wall shop.

Panchayat: See COMMON TERMS and p. 26.

Pandit (pronounced pundit) : Derived from the Sanskrit word *pandita*, learned man. Pandits are learned Hindus, teachers or specialists in a particular subject, such as philosophy, astrology, astronomy, law, painting, grammar, music and medicine. In Indian States, particularly the southern States of Travancore and Mysore, the pandit has a respected place at court. During such festivals as Dusserah (see HINDU FESTIVALS) assemblies of pandits congregate before the court and discuss many learned themes. Like the ancient GURUS, the pandits sometimes have their own small groups of disciples. Today the term is occasionally used as an honorific and is bestowed on men who have attained distinction in various fields, including politics. KASHMIRI BRAHMINs customarily have the title 'Pandit' prefixed to their names.

Pandit, Mrs Vijayalakshmi: Born 1900. A sister of Pandit Jawaharlal Nehru and the first woman in India to have been a minister in a popular provincial Government; she was Minister for Public Health in the United Provinces when the CONGRESS ministry took office in 1937. One of the best speakers in the country, she has done more than any other woman, with the exception of Mrs Sarojini NAIDU, to break down prejudice against women entering public life.

Parsee festivals: Prayers and alms-giving characterize the celebration of Parsee festivals.

Pateti. Pateti, from a word meaning 'to repent', usually occurs in September. It is celebrated by most Parsees as their New Year's Day. Among Parsees there is some doubt about the reason

for its observance. Some say that it commemorates the accession in 632 A.D. of the last Zoroastrian king to the throne of Persia before that country was invaded by the Muslims; others that it commemorates the day on which the Parsees first found refuge in India. On Pateti day the Parsees rise early, dress themselves in holiday attire and offer prayers in their homes or at the fire-temples. Friends and relations are then visited. Alms are distributed among the poor and new clothing is presented to servants and dependants.

Khordad Sal. This day is celebrated in honour of the anniversary of the birth of Zoroaster, Prophet of the Parsees. It occurs in September. On this day religious ceremonies are performed in the morning and at midnight by priests. Khordad is an archangel presiding over water, vegetation, and all kinds of fruits.

Zarthost-no-Diso. This is the day of Zoroaster's death and is usually observed in June. The Parsee Prophet met a martyr's end at the age of 77 while at prayer in a fire-temple. On this day of mourning discourses on the life and teachings of Zoroaster are given in the fire-temples. (See ZOROASTRIANISM.)

Pathan (pronounced pa-tahn): A Muslim tribesman from the north-west frontier. Pathans come to the towns to work as watchmen. Here their powerful build at mountaineer's stride make them conspicuous. Many Pathans are moneylenders. Set p. 11.

Photography: Though India is a land of blazing sunshine, the light is not so powerful for photography as might be supposed. Moreover because of the very high angle of the sun during much of the day, the contrast between sunlight and shade is extreme. The best times to take photographs are from an hour after dawn to 11 a.m. and from 3 p.m. to within an hour of sunset. Midday photography out-of-doors, especially in the hot months, results in flat pictures owing to the absence of gradation in the shadows. Anyone with a little experience of photography will have no difficulty with exposures if he remembers that a fast panchromatic film—say Super XX—needs a timing of 1/100th of a second at f. 11 for full sunlight and 1/60th at f. 6.3 for open shade. These timings allow for the use of a light yellow filter which softens down the violent contrasts and is useful when the sky is cloudless.

Films for the tropics, protected by sealed metal packings, should be used as quickly as possible after opening. Never leave a partly exposed film in a camera for more than a fortnight.

During the monsoon see that all films are stored in as dry a place as possible; a reasonably tight-fitting metal box packed before the rains begin and sealed with adhesive tape will stand up to most conditions. Camera lenses should also be kept as dry as possible to prevent the formation of a minute fungus which will blur the definition of your pictures.

Pilgrimages: India is a land of shrines and temples which every devout Hindu deems it his most sacred duty to visit at one time or another during his life. The most sacred places of pilgrimage are Badrinath at the foot of the Himalayas, Rameswaram (in the Palk Strait), Dwarka in the west (near the modern port of Okha) and Jagannath Puri in the east. Besides these, there are other famous places of Hindu pilgrimage : Benares, Muttra, Allahabad, Hard war, Conjeevaram, Nasik and Ujjain. Routes to all these places are dotted with shrines and temples of comparatively smaller importance, but convenient as connecting links and halting-places, particularly at a time when pilgrimages were made on foot or in ox-driven carts.

Mt Abu and Palitana are famous places of pilgrimage for the JAINS and Amritsar for the Sikhs. Muslim places of pilgrimage lie outside India, in Syria, Palestine, Iraq and Arabia.

Place-names : *Pur a*, *nagar* and *pattana* all mean a town or city in Sanskrit, and are found in such place-names as Nagpur, Ahmednagar, and Masulipatam. The Persian *abad* means 'peopled', and appears in such names as Allahabad and Secunderabad, *Garh* (Hindi), *drug* (Tamil) and *kuta* (Sanskrit) mean a fort; hence Aligarh, Chitaldrug and Calicut. *Gram* (Sanskrit), *gaon* (Hindi), *varam*, *ur*, and *palli* (Tamil), and *uru* (Telugu) mean a village, hence Sevagram, Belgaum, Conjeevaram, Bangalore, Trichinopoly and Guntur.

Planning: India's post-war reconstruction plans envisage schemes spread over fifteen years. The Government of India estimate that they themselves might find a round figure of Rs. 1,000 crores and that an equal amount might be produced from private capital. Planning will be both Central and provincial and allotments may be made to the provinces from the Central fund. The United Provinces has already prepared its own provincial scheme with an estimated cost of Rs. 120 crores' and Bombay a scheme of Rs. 50 crores.

Agriculture. A special committee of the Imperial Council of Agricultural Research has drawn up a plan for the development of agriculture and animal husbandry. It aims at increasing production by 50 per cent in ten years and by 100 per cent in fifteen years. The capital expenditure envisaged is Rs. 1,000 crores over the longer period with a recurring annual expenditure of Rs. 25 crores. The plan is under examination by Provincial Governments. In November 1944 an expert mission from the United Kingdom recommended the setting up of a plant to produce 350,000 tons of chemical fertiliser yearly.

Communications. The Posts and Air Department has produced plans to give India 10,000 miles of civilian air routes, with a network of 111 aerodromes and landing grounds. There are also plans to provide the country with 400,000 miles of roads and 5,000 miles of new railway track.

Education. What is known as the Sargent scheme of education jointly evolved by representatives of the Central, Provincial

and States Governments plans to give India an educational system comparable with that of other civilized countries. It will be spread over forty years and in full operation will cost Rs. 312 crores annually. Among the objects of the plan is the introduction of universal, free and compulsory education for all children between the ages of five or six and fourteen.

Fisheries. A five year plan for the proper development and exploitation of fisheries provides for the setting up of a Fishery Research Institute. The establishment of demonstration farms and small model fish factories is also planned.

Forests. There is a scheme to double the present area of forests in British India by creating 100,000 square miles of new forests. During the first five years fuel will be provided by thinnings and the cow-dung now used as fuel will manure 72 million acres or 30 per cent of India's sown area. It is estimated that this will increase the country's total food production by about 50 per cent.

Health. A committee under Sir Joseph Bhore, a public health expert, is now surveying the field of public health all over India in order to formulate a policy that will anticipate requirements for the next fifty years.

Industries. Planning here is still in the formative stage pending the collection of authoritative data. The Government, however, visualize the development of heavy and basic industries. After the collection and collation of data, the Government will make decisions on policy in consultation with non-official opinion. The next step will be the preparation of detailed schemes by appropriate departments of the Central, Provincial and States Governments. Only then will the final plans be evolved. In November 1944 the Government of India set up a Central Technical Power Board to co-ordinate and enlarge all existing and potential power schemes and to give special emphasis to the development of hydro-electric power. Advice is being sought from American experts associated with the Tennessee Valley Authority.

Irrigation. Planning and execution of works under this head rest primarily with the Provinces and States, but the Central Government are prepared to co-ordinate provincial and State projects on a regional basis wherever possible. In order adequately to increase food supplies and to bring additional areas under cultivation it will be necessary to embark on a number of technically 'unproductive' or marginal schemes of irrigation. Waterlogging is among the major problems which the irrigation authorities plan to deal with, and large-scale subsoil pumping schemes, particularly in the Punjab, are being planned. A Consulting Engineer for Waterways has been appointed by the Government of India which has also approved of a Consulting Engineer for Irrigation to work as a Development Officer in connexion with further irrigation, waterways and drainage schemes.

Mining. The Geological Survey of India has done much work

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in the collection and dissemination of information regarding the mineral resources of the country and has built up a considerable body of knowledge about their utilization. During the war a Utilization Board with duties which carried the survey somewhat further in the field of prospecting was set up. Arrangements are being made to strengthen and extend the personnel of the Survey and with this object facilities for suitable training at both Indian and foreign universities are being examined. The question whether the Survey should be consulted under statutory compulsion before any mining enterprise is started or mining lease granted is under consideration.

The above represents the Government of India's reconstruction plans. Other schemes for national reconstruction are being devised by the National Planning Committee, under the auspices of the Indian National Congress. This Committee, of which Pandit Jawaharlal Nehru is the Chairman, was established in December 1938. Though it was able to do little during the war, it resumed operations in September 1945.

Political parties: See AKALI, AKHAND HINDUSTAN, COMMUNISTS, CONGRESS, p. 57 for CONGRESS SOCIALISTS, FORWARD BLOC, KHAKSARS, KISAN, KRISHAK PROJA, LIBERALS, MUSLIM LEAGUE* RADICAL DEMOCRATIC, RED SHIRTS.

Portuguese India: Portuguese possessions in India cover an area of 1,600 square miles and have a population of about 600,000. They date from the Portuguese invasion in the early sixteenth century. They are situated within the limits of Bombay province and consist of the province of Goa on the Arabian Sea coast; the territory of Daman with the small territory called Pragana-Nagar-Avley on the Gujerat coast, at the entrance to the Gulf of Cambay; and the little island of Diu with two places called Gogola and Simbor, on the southern extremity of the Kathiawar peninsula. All these three territories, ruled by a Governor-General, constitute what is called by the Portuguese the State of India.

Prabhat pheris: Literally morning processions from *prabhat* (early morning) and *pheri* (procession). The CONGRESS movement has popularized *prabhat pheris*, which consist of itinerant groups of men and women singing political songs early in the morning. Women in *prabhat pheris* usually wear orange *saris* since saffron is regarded by Hindus as a sacred colour.

Prohibition: Owing largely to Mr GANDHI'S influence, prohibition is an important item in the programme of the CONGRESS PARTY. After Congress provincial ministries had established themselves in office, prohibition was introduced in certain small areas. The Madras Congress Government in 1938 initiated the movement in Salem district where its Premier Mr RAJAGOPALACHARI, was born. In Bombay and a few other places prohibition met with considerable opposition. Under the Congress scheme, Indian*

(except for those^o who could claim exemption) were forbidden to buy intoxicants of any kind, either imported or Indian-made. (The ban on imported intoxicants was later removed as it infringed the existing excise law.) It would be unfair to pass a verdict on the experiment as a whole, since it functioned under Congress auspices for a comparatively short period. Whatever its demerits, it cannot be denied that the poorer classes as a whole, particularly the workers in the big industrial centres, who spent a great part of their money on intoxicating liquor, benefited economically from its introduction.

Radical Democratic Party : This party, founded in December 1940, is headed by Mr Manabendra Nath Roy, a former revolutionary who was once a member of the Committee of the Third International, and an associate of Stalin and Trotsky. The party, which is strongly opposed to Mr Gandhis *spiritualizing* of Indian politics, stands for a secular, rational approach to political problems. It also advocated unconditional support of the United Nations in the war. Its influence is small, for it has not found Support among the ranks of the main parties, or even among the Socialists and COMMUNISTS.

Railways: Nothing briefer than the Indian Bradshaw (published monthly) can furnish the traveller with adequate information. It is enough to state here that the main railways are the North-western, the East Indian, the Great Indian Peninsula, the Bombay Baroda and Central India, the Bengal Nagpur, the Madras and Southern Mahratta, and the South Indian. They service the whole of the country and are inter-connected by a number of ancillary lines. Most of these are owned by the Government, and the rest will be so owned eventually. There are also a number of railways owned by the Princely States, the chief of which is the Nizam of Hyderabad's.

Throughout the country there are more than 20,000 miles of broad-gauge railways (5ft. 6in.), 16,000 miles of metre-gauge and nearly 4,000 miles of narrow-gauge (2ft. 6in.). Some idea of the distances involved can be obtained by reference to the map at the end of this book.

Railway travel: As a general rule bedding is not provided on trains in India. The traveller should therefore buy a bedding roll or, for one or two journeys only, hire one from a travel agency. The traveller should also provide his own soap, towels, toilet paper and drinking water. If the drinking water fails, buy a reputable brand of bottled soda water or lemonade. There are restaurant cars on some main line trains; where there is none, the traveller can make arrangements with the guard, who will order meals to be waiting at scheduled stopping-places ahead. For comfort travel first-class or second-class; to make sure of a berth, book a day or two ahead either at the railway station or at a travel agency. On the Frontier Mail, which runs between Bombay and Peshawar via Delhi-Lahore, there are

air-conditioned coaches as a regular daily feature; and these are being introduced, although not every day, on a few other main lines. A berth in an air-conditioned coach costs a little more than the ordinary first-class fare. First-class fare is double that of second-class, and, except on the air-conditioned trains, does not give double value. For those who are new to the country, a servant is a great help. He travels third-class (for one-sixth of the first-class fare). Reliable travelling servants can be hired, if necessary, from the travel agencies. Railway porters (or coolies as they are called) should be tipped, roughly at the rate of one anna for each piece of hand luggage.

Raj: This word means 'sovereignty' and occurs most frequently in the phrase British *raj*, meaning British rule in India. Mr JINN AH professes to fear that the CONGRESS intends to establish Hindu *raj*. The HINDU MAHASABHA professes to fear that Mr Jinnah intends to establish Muslim *raj*.

Rajagopalachari, Chakravarti: Born 1879 in the Salem district of Madras province. He gave up an extremely lucrative legal practice in favour of the Indian nationalist movement. He was General Secretary of the Indian National CONGRESS from 1921 to 1922 and became the Premier of Madras when in July 1937 the Congress Government took office in that province. He combines a refined and subtle intellect with first-rate administrative ability. His provincial ministry was a model one. He is almost a fanatic about PROHIBITION and as soon as he assumed office introduced the first prohibition legislation in India. Besides short stories and books on Socrates and Marcus Aurelius, he has written a prohibition manual. He is a Brahmin and intensely religious; nevertheless his daughter married Gandhi's son, a Hindu of a lower caste. In April 1942, Rajagopalachari (or 'C.R.' as he is known throughout India) resigned from the Working Committee of the Congress because he believed that the party was too intolerant towards the demands of the MUSLIM LEAGUE. He is thus the outstanding champion of Hindu-Muslim goodwill. Though he believed, like other nationalist leaders, that India required a popular Government before she could fully and usefully support the Allies' war effort, he, nevertheless, strongly deplored civil disobedience as being likely to draw India open to the danger of Japanese aggression and to reduce the chances of an Allied victory. His views on the Indian political situation are embodied in a pamphlet, published in 1943 by the Oxford University Press, entitled *The Way Out*. (The *ar* sometimes added to Mr Rajagopalachari's name, so that it becomes 'Rajagopalachariar', is a TITLE conveying respect.)

Raman Chandrasekhara Venkata (Sir): Born 1888. Raman is India's greatest physicist and one of the greatest in the world. A Fellow of the Royal Society, who won the Nobel Prize for Physics in 1930. In 1941 he was awarded the Franklyn Medal

of Merit, the highest award for scientific research bestowed by the Franklyn Institute, Philadelphia.

Red Shirts: This is the popular name of the followers of Abdul Ghaffar KHAN. Their formal name is *Khudai Khidmatgars*, 'Servants of God'. They derive their popular title from the wearing of brick-brown shirts; the term Red Shirts was applied to them by opponents wishing to discredit them. They have no Communist affiliations, but work for the social uplift and economic regeneration of the PATHANS (the Muslims who inhabit the North-West Frontier Province and the tribal areas adjoining it). Politically they are allied to the CONGRESS PARTY.

Religions: See BUDDHISM, HINDUISM, ISLAM, JAINISM, THEOSOPHY and ZOROASTRIANISM.

Roads: There exist four trunk roads, the most famous of which stretches right across the northern part of the country from the Khyber Pass to Calcutta. The other three connect Calcutta with Madras; Madras with Bombay; and Bombay with Delhi. The four of them together account for about 5,000 out of 64,000 miles of metalled road in British India. None of these roads, however, can be considered safe all-weather trunk roads according to Western standards. Of subsidiary roads, the best and most numerous are to be found in south India. Besides surfaced roads, there are 200,000 miles of *katcha* (rough) roads, some of which are good for motor traffic during the dry weather.

Rope trick: Much has been written about the Indian rope trick. A boy is supposed to climb up a rope thrown upright and then mysteriously disappear into thin air. It is doubtful whether the rope trick has ever been performed, for valuable prizes, offered for a successful performance, still await collection. The writers have never met anyone who has personally witnessed the rope trick.

Ryot: See COMMON TERMS and pp. 26 and 27.

Sahib: This, from an Arabic word meaning 'friend' is a term of respectful address. It is most commonly used by a servant to his master. When it is added to a European name, e.g. Jones Sahib, it means little more than 'Mr'. The word Sahib is sometimes added to an Indian title to convey respect. The respectful way of addressing an Indian Prince, for example, is 'Maharaja Sahib' if he is a Hindu, or 'Nawab Sahib*' if he is a Muslim. Memsahib (Madam-fSahib) is the feminine equivalent of Sahib, although applied only to a married woman.

Sahukar: Hindi for banker. Throughout rural India and in the big industrial centres the peasant and worker know the money-lender as *sahukar* (also spelt *sowcar*). The *sahukar* usually belongs to the Marwari community, a Hindu sect from Rajputana.

Salaam: This, an Arabic word meaning 'peace', is the most common greeting used (except in the south) by Indians, Hindu as well as Muslim. There are, however, a number of other greetings like the Hindu's *Ramram* (from the god Rama). The Muslim, as he says 'salaam', bows and brings his right hand up towards the forehead. The Hindu uses a different gesture of salutation, the *namaskar*. He lowers his head as he places his hands together before the chest, roughly in the position assumed by the hands of the Westerner when he prays. Hand-shaking in the Western sense is practised only between Westernized Indians and when an Indian greets a European. It is an agreeable practice for the foreigner to salute Indians in the Indian fashion.

Sanskrit: This is the corrupt form of the term *samskrut*, meaning 'purified'. Sanskrit, according to Hindu Mythology, was the language of the gods and in the India of the EPICS it was the language of the priests as contrasted with Prakrit, which was the language of the common people. Sanskrit was also the language of literature and learning. It is doubtful whether Sanskrit was ever the spoken language of the people, but almost all the Indian languages have absorbed large numbers of Sanskrit words. Just as Latin and Greek are the classical languages of Europe, Sanskrit is the classical language of India, and forms the subject of much devoted research and scholarship. Among outstanding Sanskrit works are the plays of Kalidasa (see DRAMA).

Sanyasi: From the Sanskrit *sanyasa*, renunciation. A *sanyasi* is a Hindu who has renounced the world. He usually wears a saffron robe and carries a begging bowl. Some *sanyasis* live a hermit-like existence in mountain caves and jungles. Most of them move from place to place and are to be found in large numbers at popular centres of Hindu PILGRIMAGE such as Hardwar and Benares. Some of them by the practice of YOGA have acquired considerable powers of mental and physical discipline. A number of them practise austere penances—holding the arm erect for years till it withers, or lying on a bed of nails. No reliable estimate of their numbers exists, but they are believed to be as many as five millions.

Sapru, Tej Bahadur (Sir): Born 1875. A Kashmiri Brahmin, a Persian scholar, one of the few Indians to be a member of the Privy Council, Sapru is the outstanding lawyer in India. He is also the most famous of the great Indian LIBERALS who, though they have outlived their historic function, have done much to pave the way for Indian democracy. Sapru has always tried to bridge the gulf between the British Government and the extreme Indian nationalist. During the 1930 civil disobedience campaign, for example, Sapru successfully acted as mediator between the Viceroy and the CONGRESS leaders. He believes in Dominion status for India.

Sarkar: A Hindi term denoting the Government. Throughout India the Government is known as the *Sarkar*. Incidentally

Sarkar (sometimes spelt Sircar or Sarker) is also a common Bengali surname.

Sastri, V. S. Srinivasa: Born 1869. He started life as a school-master, joined the Servants of India Society (a body of men pledged to devote their lives to the service of India on such allowances as the Society is able to give), was its President from 1915 to 1927, represented India at the Imperial Conference, 1921, was appointed Privy Councillor, 1921, and undertook a tour of the Dominions as the representative of the Government of India, 1922. Hence his unofficial title of India's first ambassador. He was High Commissioner for India in South Africa, 1927-9. Though he has been in retirement for several years his views command national respect as those of an Elder Statesman.

Savarkar, Vinayak Damodar: Born 1883. Savarkar has been President of the HINDU MAHASABHA since 1937. All his life he has been a passionate Hindu nationalist and was among the first to organize a bonfire of foreign cloth. He was arrested in London in 1909, allegedly for associating with revolutionaries. He escaped to France and the question of his re-arrest became a *cause celebre* in international law. The International Court of Justice at the Hague, however, finally handed him over to the British and he was transported for life as a political prisoner to the Andaman Islands. On his release in 1924, he returned to India with a virile programme for the regeneration of the Hindu community. He believes that India belongs to the Hindus and accuses the CONGRESS leaders of betraying the Hindus by being too conciliatory towards the Muslims.

Scorpion: This insect, common in India, has lobster-like claws and a jointed tail armed with a poisonous sting. Upon mankind, however, the effects of the poison are seldom fatal. Scorpions vary in size from about 1 in. to 8 in.; generally speaking, the smaller the scorpion the more virulent its poison. A belief that scorpions if encircled with fire sting themselves to death is without foundation. Some of them advertise their presence with a scrapping noise.

Scripts: The word 'Hindustan' is printed overleaf in eleven different scripts. The Urdu script is Persian and written from right to left; all the other scripts go, as the Roman does, from left to right. The Sanskrit family of languages—Hindi, Marathi, Bengali, Gujerati—display a similarity in their scripts. Gujerati, however, lacks the top bar which is common to the rest. A man familiar with the Sanskrit script would be able to read Hindi and Marathi easily, and Bengali, Gujerati and Gurmukhi (the script used by the Sikhs) with some difficulty. Oriya, the language of parts of Orissa, is a corrupt form of Bengali. The Bengali script is also used for Assamese.

The South Indian languages are Dravidian in origin and can be divided into two groups with similar scripts, Kannada and

Telugu on the one hand, and Tamil and Malavalam on the other.

हिन्दुस्तान

HINDI

हिंदुस्थान

MARATHI

হিন্দুস্থান

BENGALI

હિંદુસ્તાન

GUJERATI

ہندوستان

URDU

ಗಿರ್ಮುಖಿ

GURMUKHI

ଓରିଆ

ORIYA

ಹಿಂದುಸ್ತಾನ

KANNADA

இந்தியன்

TAMIL

హిందూస్థానము

TELUGU

മലയാളം

MALAYALAM

The Roman script is used in the Army and a few widely-circulating periodicals such as the *Indian Listener*. It is perhaps the script of the future.

Sculpture: Five-thousand-year-old examples of Indian sculpture are in existence, but it is impossible to trace the development of plastic art in an unbroken line, owing to the use of perishable materials, such as wood and clay, for the greater part of the first millennium B.C. From about 250 B.C. Indian sculptors began to use stone and, inspired by religious fervour, created Buddhist and Hindu images of great beauty throughout the country. Sculpture was, and remained, not so much an independent art as a component part of architecture. At one time there was a tendency in the north-west to imitate Greek forms, but it was only an interlude. For a thousand years before the coming of the Muslims, the art of the sculptor produced traditional masterpieces, all of them religious and all of them subservient to architecture. Characteristic is the gigantic three-faced Shiva carved in deep relief in the caves at Elephanta, an island a few miles from Bombay.

To understand Hindu sculpture, it must be remembered, first, that it was an integral part of architecture and, second, that the sculptor carved according to rules laid down by the priests rather than from his imagination. Sculpture, like every other art in India—and for that matter in medieval Europe—was the handmaid of religion. The Westerner sometimes professes horror at the many-armed images of the Hindus, but these arms are a symbol of the multiple powers of their gods.

There is no Muslim sculpture, since ISLAM forbids the making and worshipping of images.

Separate electorates: This is a system under which the various communities, e.g. Muslims, Sikhs, Indian Christians and Europeans, return their representatives to the LEGISLATURES, central and provincial, in rigid communal compartments, Muslims voting for Muslims, Hindus for Hindus, etc. It goes back to the Morley-Minto Act of 1909. On 1 October 1906 an influential Muslim deputation led by His Highness the Aga Khan (see p. 51) waited on the Viceroy, Lord Minto, to press the Muslim claim for separate representation. There is sufficient evidence in the published correspondence between Lord Minto and Lord Morley, who was then Secretary of State for India, to reveal that this proposal had the active support of British officials in India and was meant to act as a counterpoise against the more advanced and political conscious Hindus. Actually Lord Morley proposed joint electorates with a reservation of seats for the Muslims, but the Government of India was hostile to this proposal, and it was rejected. Later when the Government of India Act of 1919 was framed, the system was extended to cover other minorities. Its effect has been to convert an Indian legislature into 'a museum of representatives of a dozen or more separate communities and interests', each of which is actuated by purely sectarian considerations. Nothing has been a greater obstacle to the growth of a strong party system in India.

Servants: The average EUROPEAN household in India as well as an Indian household of comparable standards contains, with slight local variations, the following servants: a head boy, or butler, who acts as valet to the master of the house, waits at table and supervises the other servants; the male equivalent (sometimes called a *hamal*) of a maid-of-all-work, who makes the beds and does most of the household cleaning; a cook; a chauffeur; a sweeper, who cleans the lavatories and bathrooms (in a block of flats a sweeper is usually shared by several families); and a washerman, or *dhobi*, who does the laundry for one or more families. Where there is a garden, one or more *malis*, or gardeners, are employed; where there are dogs, a dog boy; and where there are horses, a groom, or *syce*. For children there is a female Indian nurse, or *ayah*, and some women, even though they may have no children in the house, employ an *ayah* as a personal maid. (One or two households, usually American, have a couple of Chinese servants; these, who are likely to be husband and wife, do all the work.) A middle-class Indian family in which the man earns about £30 a month would have a cook and a general servant to do the cleaning. A family with an income of £15 a month would have one part-time servant.

A European bachelor, or an Indian bachelor who can afford it, has a boy or personal servant to keep his clothes in order and, if necessary, to travel with his master.

The wages of servants differ widely. They are higher in cities, and generally speaking the servant of a European costs more than the servant of an Indian. The personal servant of a (European) bachelor or the head servant in a (European) city

household usually earns Rs. 35 to Rs. 45 monthly ; a driver about the same and a *hamal* about Rs. 18 to Rs. 25. For a single European's laundry a *dhobi* charges about Rs. 8 to Rs. 10 a month and for a normal household about Rs. 15 to Rs. 20. In India servants keep themselves in fairly watertight compartments. A *hamal*, for example, probably because of caste prejudices, will not clean a water-closet. The butler will not sweep the living-room floor ; that is the *hamaVs* work. It is quite useless to protest, for custom is too strong.

The Indian servant, though he does not overwork himself, does not mind being on duty seven days a week provided he gets a few weeks' leave a year to go to what he calls his 'native place', the village where he has his relatives and, if he is married, his wife and family, too. The Indian servant is at his very best when travelling, conjuring up shaving water and tea at the most improbable places. A servant prefers to work with others of his own religion, but it frequently happens that one household may contain both Hindu and Muslim servants and these, though they do not eat together, get along harmoniously.

Shaivite: Divinity for the Hindu takes three main forms : Brahma, the Creator; Vishnu, the Preserver; and Shiva, the Destroyer. These are the Hindu trinity. Some Hindus recognize Vishnu as supreme and call Shiva merely a subordinate divinity ; some hold Shiva supreme and make Vishnu subordinate. Very few worship Brahma, probably because of its impersonality. (See HINDUISM.)

Those Hindus who recognize the supremacy of Shiva are called Shaivites and the devotees of Vishnu, Vaishnavites. The two cults are peaceful neighbours and sometimes worship in the same temple. Each sect wears a separate mark, inaccurately but generally called a CASTE MARK. TO make it a little clearer, a Hindu may be either a Vaishnavite or a Shaivite, just as a Christian may be either a Catholic or a Protestant.

Shia: See ISLAM.

Sikhism: Guru Nanak, the founder of Sikhism, was a dissenter from Brahminical Hinduism. He was born in 1469 and was thus contemporary with Luther. Nanak's faith was sternly monotheistic. He declared that all men had a right to search for a knowledge of God, irrespective of caste. He taught the worthlessness of religious vestments, of ostentatious prayer, penances and fanes. One of Nanak's successors to the spiritual leadership of Sikhism made the Sikh initiation a right of admittance into a militant order. To this day the orthodox Sikh (the word means "disciple") must wear the five k's: the *kes*, unshorn hair, the *kachh*, drawers reaching only to the knee, the *kara*, iron bangle, the *kirpan*, sword (or *khanda*, small dagger) and *khanga* or hair comb. Of these the first four have soldierly uses, the long hair :rolled round steel rings serving as a helmet, and so on. The use of flesh and liquor is permitted as to a warrior, but tobacco

as a narcotic is prohibited. The Sikh must keep his hair covered in public. See AKALI PARTY, PAKISTAN and pp. 11 and 66.

Slogans: (1) *Allah-ho-Akbar* is a battle cry of the Muslims meaning 'Allah is Great'. (2) *Har Har Mahadev* is a battle cry of the Marathas. *Mahadev* means literally Great God and is a name of Shiva. (3) *Inquilab Zindabad* means 'Long Live the Revolution'. (4) *Karenge ya Marenge* means 'Do or Die'. This slogan, devised by Mr Gandhi himself, was widely used by those who agitated against his arrest in August 1942. (5) *Ki Jai* means 'victory to', e.g. '*Gandhi ki jai*'. (6) *Mat do* means 'do not give', as in '*Sales tax mat do*'. (7) *Murdabad* means 'death to', e.g. '*Imperialism Murdabad*'. (8) *Sat Sri Akal* is a battle cry of the Sikhs meaning 'God is Truth'. (9) *Ya Ali* is a battle cry of the Muslims when they invoke the help of Ali, or Allah. (10) *Zindabad* means 'long live', e.g. *Zindabad*.

Snakes: It has been estimated that every day a hundred persons die of snake-bite in India. The majority of deaths occur in fields and villages. The worst areas are Bengal, Bihar, Orissa and the United Provinces. Nevertheless, because snakes like seclusion, one may live in India all one's life without coming across one. The snake attacks or bites only when it is brought to bay and cannot escape, or when it is trodden on. Most snakes climb well, and all snakes can swim. Land snakes (few of which are poisonous) are not helpless in water, but sea snakes (all of which are poisonous) are helpless on land. Of the nearly 300 kinds of land snakes found in India, 40 are poisonous, but of these only cobras, kraits and vipers (principally the Russell's Viper) are dangerously poisonous to man. Altogether about 90 per cent of persons bitten by snakes survive without any treatment; hence the claims by so-called snake-doctors that they can cure snake-bites by employing roots, herbs, leaves, stones, charms, incantations and so on. Charms and incantations, of course, may have a psychological effect on a bitten person by soothing his nerves, allaying his fears and so strengthening his heart muscle, but nothing more.

It is impossible for the layman to tell for certain whether a snake is poisonous or not, but the following tips may be useful. All poisonous snakes have broad plates on the belly (although the reverse is not true). A viper has small scales on the top of the head and a pit between the nose and the eye. The cobra has an expansible neck or hood, which cannot be mistaken for anything else when the snake is alive. The krait is usually of a darker colour than the cobra or the viper; and if it is the common krait it has white bands across the back. Another point of difference between poisonous and non-poisonous snakes is this: non-poisonous snakes have a row of teeth along each margin of the upper jaw; in poisonous snakes these teeth are replaced by one or two poison-fangs in the front.

When you see a bitten person, try to decide whether poison has been injected in the bite. If there is a single or double

fang-mark, poisoning must be presumed. When poison is injected a severe pain is soon felt; it is of a stinging or burning character and persists for a long time. If you are certain that poison has not been injected no treatment is needed, although the wound may be washed and tied up. If, however, poison is suspected, a ligature should be applied. That is to say, a handkerchief should be tied, and perhaps tightened with a tourniquet, above the bite on a fleshy part between the part bitten and the heart to prevent the circulation of the poisoned blood. Such a ligature must be loosened every 20 minutes. The punctures made by the snake should then be cut into with a clean knife so that the blood flows out freely. A mild solution of potassium permanganate should be applied to the wound. If possible, the patient should then be taken to hospital where, if he is lucky, antivenene will be injected into his system. Antivenene is a serum made from the blood of a horse which has had snake poison injected into it in gradually increasing doses until it becomes immune. It is effective against cobra and Russell's Viper bites, and a variety effective against all the common poisonous snakes of India is prepared by the Haffkine Institute, Bombay. Snake venom is not poisonous when swallowed, so provided there are not cuts on the lips or mouth, it is safe to try to suck the poison out of a bite.

For protection against snakes the compound of a house (i.e. the enclosure in which a house stands) should be kept free of tall grass, rubbish heaps and so on. Gravel paths around a building are a protection against snakes, which do not like rough surfaces. Snakes sometimes enter houses through drains from bathrooms : such drains should have fine metal gauze fixed at the openings. In the jungle one should wear boots with leggings, gaiters or puttees. At night it is advisable to carry a light to avoid treading on a snake and so being bitten, and also to thump the ground with a heavy stick as one walks, for a snake, though deaf, feels vibrations conveyed through the ground and glides away. Dogs and cats are a useful protection, the dog because of its acute sense of smell and the cat because it can see well in the dark. A cat will usually attack a snake.

Most of the informations in this note has been taken from a fascinating book, *The Snakes of India*, by Lt.-Col. K. G. Gharpurey, I.M.S.

Sport: Thanks to well-defined seasons, there is much sport in India. Hockey, in which this country is supreme (the Indian team won the hockey event in the Olympic Games of 1928 at Amsterdam and has successfully retained its title ever since), may well be considered the national game. (The hockey played in India is the game that Americans usually call field hockey.) CRICKET and association FOOTBALL have a large following; the standard of the former in particular has improved to such an extent that India's representatives should be able to give an excellent account of themselves when international cricket is resumed.

Lawn tennis is also making headway, owing partly to Ghaus Mahomed's achievement in reaching the quarter-final round of the men's singles event in the 1939 Wimbledon Championship tournament. Rugby football, although less popular than the foregoing games, is played regularly at such centres as Bombay, Madras and Calcutta. Polo is confined mainly to the Indian States, which have produced some world-famous players, and to the Indian Army, and in peace-time important tournaments are played in various parts of the country. Athletics, swimming and diving are popular, but a lack of specialized training keeps the standard low. Yachting is a more or less exclusively European sport; Indians somehow show little or no interest in it. The same is almost as true of rowing, although Indians have taken to it keenly wherever an effort has been made to establish the sport on a cosmopolitan basis. A scarcity of courts up to a few years ago made squash rackets an unfamiliar game, but, with most of the leading clubs now showing a marked interest in it, the number of Indian squash-players is growing. Bowls has a precarious existence at a few of the European clubs, but golf is widely played. Water-polo is played here and there; boxing, though popular, has a limited appeal, with the schools and the Army as its mainstay; billiards is universally popular but of a comparatively poor standard; badminton and table tennis have made such rapid progress during the last few years that they have become two of India's most popular games.

Before the war baseball was played sporadically, wherever Americans and Japanese were to be found in any number, and a genuine effort was made a few years ago to establish the game in Bombay by the inauguration of a league in which several teams participated. After one successful season this competition lapsed. There is, however, a soft ball tournament, inaugurated and managed by the Y.M.C.A., and played at some of the municipal playgrounds in the heart of Bombay.

Pig-sticking in normal times draws its devotees to Meerut, Muttra and Cawnpore, the favourite centres of this sport. Before the war the contest for the Kadir Cup, the world's most coveted trophy of every man who rides a pig down, was held each March near Meerut. There is hunting in many parts of India, and Ootacamund, Peshawar, Delhi, Quetta, Madras, Bangalore and Bombay possess good packs of foxhounds. Horse and dog shows are well patronized in peace-time, particularly the Imperial Horse Show, held at Delhi during the cold-weather season. Winter sports attract an enthusiastic few to Kashmir every year, and shooting and FISHING provide excellent sport for those who are able to indulge in them.

Racing has an extremely large following. Those at Bombay and Calcutta are the leading race courses. Basketball, volleyball and weight-lifting, although recognized by the Indian Olympic Association, excite only casual interest.

Among Indian games *kabadi* (*hu-tu-tu*) and *kho-kho* are prominent (they are too complicated to describe here), but they do

not compare in popularity with hockey, cricket and football. Indian wrestling, however, is very popular and well worth watching.

Sunni: See ISLAM.

Sunstroke: See HEATSTROKE.

Swastika: This is an ancient Hindu emblem of good luck and long life. The word is made up of two Sanskrit words, *su*, 'well' and *asti*, 'being'. In the Hindu emblem the arms of an equal-armed cross are continued clockwise, the reverse of this being an emblem of evil. The swastika is often used in Hindu ceremonies; it is drawn, for example, in *kumkum*, a red ceremonial powder, in front of the bride and groom at a wedding ceremony. Hitler adopted the swastika because he believed it to be an 'Aryan' symbol. The arms of the Nazi swastika point in the same direction as those of the Indian swastika, but the former are tilted.

Tagore, Rabindranath: Born 1861, died 1941. Educated at Brighton and University College, London. Tagore is the most notable Indian writer of the whole period of British administration in India. In 1913 he won the Nobel Prize for Literature. A Brahmin, he exercised a very great influence on the religious thought and artistic culture of India in general and of Bengal in particular. His patriotism was proud and fervid (he surrendered his knighthood in 1919), but his contribution was cultural rather than political. In 1901 he founded near Calcutta *Shantiniketan*, 'The Abode of Peace', where he sought to infuse into the Western system of education a reverence for Indian philosophy and a passion for Indian culture. His ambition was to develop the school into a university. In August 1940, at his village home, he received from Sir Maurice Gwyer, then Chief Justice of India, the Oxford degree of Doctor of Letters *honoris causa*, at the first Convocation ever held outside Oxford.

Taj Mahal: See ARCHITECTURE.

Terrorist: Although the popular Press in Great Britain and the U.S.A. makes much of terrorism in India, there is today comparatively little. It is true that in the early years of this century there were organized terrorist movements of a political character in Bengal and also in the Deccan district of Bombay, but in the last twenty years they have been relatively inactive mainly because Mr Gandhi has succeeded in persuading the terrorist that his methods of non-violence would yield results more speedily.

There have been a few exceptions. In 1929 a bomb was thrown in the Central Assembly and in the same year an attempt was made to blow up the Viceroy's train as it was approaching Delhi station. Though the restaurant car was wrecked, no lives were lost. In Bengal unsuccessful attempts were made in the early 30's on the life of the Governor, Sir John Anderson.

Bengal is still the stronghold of such terrorism as breaks out today. Outside Bengal, there is a terrorist organization known as the Hindustan Republican Army whose members are drawn largely from the Punjab and the United Provinces; but it has not been active for some years.

As for the non-political terrorists, the man who combines murder or violent assault with robbery, he is as rare a creature in India as anywhere else in the world. Except when the Huns are active in Sind, a man, or even a woman, may travel in safety anywhere.

Theosophy: Theosophy—that form of philosophical and religious thought which claims a special insight into the Divine nature—was given an impetus in India by Mrs Annie Besant, an English-woman who dedicated herself to the cause of Indian nationalism and was President of the Indian National CONGRESS in 1917. One of Mrs Besant's pupils, Jiddu Krishnamurti, has an international reputation in Theosophical circles. Adyar, near Madras, is the headquarters of the Theosophical Society.

Things to see: *Agra*, the Taj Mahal, the Fort and Akbar's tomb at Sikandra; *Ahmedabad* (Bombay), mosques, Jain temples and feeding-places for birds; *Ajanta* (Hyderabad State), the caves which are the great museum of Indian painting; *Amritsar* (Punjab), the Golden Temple, the most famous shrine of the Sikhs which stands on a raised plinth in the centre of the Pool of Immortality, and cloth-dyeing; *Benares* (United Provinces), the bathing and burning ghats on the Ganges and Sarnath, where Buddha first preached; *Bhubaneswar* (Orissa), the Great Temple; *Bijapur* (Bombay), the Jumma Masjid, one of the finest mosques in India, and the Gol Gumbaz, the mausoleum with a famous whispering-gallery; *Bikaner* (Bikaner State capital), salt works on Sambhar lake; *Bombay*, Elephanta caves, Parsee towers of silence, Victoria gardens, Malabar hill and Bombay duck drying; *Buddh Gaya* (seven miles south of Gaya in Bihar), the place where Buddha found enlightenment; *Calcutta*, the river, the museum, modern buildings like the Victoria Memorial and, in the Royal Botanic Gardens, the famous banyan tree 42 ft. in girth and with a leafy crown having a circumference of 857 ft.; *Conjeevaram* (Madras), famous Vaishnavite and Shaivite temples; *Darjeeling*, Mt Everest, Kinchinjunga, the Buddhist monastery at Ghum and a tea estate; *Delhi*, the Jumma Masjid, the superb place of Muslim worship, the fort and palace of Shah Jehan, Chandni Chowk (the richest street in Asia), the rustless iron pillar dating back to 400 A.D. in the courtyard of Kutub Minar, and Humayun's tomb; *Ellora* (Hyderabad State), the largest cave temples in India, especially the Kailash temple, a masterpiece of Hindu architecture and sculpture; *Fatehpur Sikri* (near Agra), a forsaken city designed by the emperor Akbar to be his capital but abandoned within a few years because of the scarcity of water; *Gwalior* (Gwalior State capital), the great fort enclosing

five palaces ; *Jaipur*, the rose-pink capital of Jaipur State, Jai Singles observatory and tie-dyeing, with the hill fortress at Amber; *Jhelum* (Punjab), floating timber and salt mines; *Jubbulpore* (Central Provinces), marble rocks and bees; *Karachi* (Sind), Magir Pir, north of the city, where protected crocodiles are fed with goats, and the beach of Clifton where turtles lay their eggs in August, September and October; *Kashmir*, the land of forest, lakes and snow-capped mountains, beloved of the Moghul emperors who laid out exquisite pleasure gardens ; *Lahore* (Punjab), Kim's gun, called Zamzama, the Shalimar gardens, the fort, the museum and the tomb of Jehangir; *Lonavla* (Bombay), hydro-electric works, the great cave at Karla, the Bhaja caves, and the sheer rock called the Duke's Nose ; *Lucknow* (United Provinces), the Residency made famous during the Indian Mutiny ; *Madras*, the Amaravati sculptures in the museum, and the rock-cut temples and animals at Mahabalipuram (Seven Pagodas) ; *Madura*, (Madras), one of the largest Hindu temples in use ; *Mettur* (Madras), the huge dam and reservoir ; *Mt Abu* (Rajputana), Jain temples; *Mysore State*, the gold mines, Brindaban Gardens, the Krishnaraj-Sagara dam, a coffee estate, the Dusserah festival, Chamundi hill, Seringapatam, the 70 ft. statue of Gomata at Sravana Belgola, the Gersoppa falls and many famous temples ; *New Delhi*, 'Lutyens' splendid essay in official architecture' and Jai Singh's observatory; *Patna* (Bihar), the ancient city of Pataliputra ; *Puri* (Orissa), the Jaganath festival ; *Sanchi*, a small village in Bhopal State in which is the largest and best-preserved Buddhist *stupa*; *Shantiniketan* (near Calcutta), TAGORE'S 'Abode of Peace' ; *Taxila* (Punjab), the remains of Greek rule in north-western India ; *Trichinopoly* (Madras), the Rock with a temple on it; *Udaipur* (Udaipur State capital), lake palaces, elephants and the feeding of wild pigs; *Vajreshwari* (near Bombay), hot springs; *Vijayanagar* (Madras), ruins of the Vijayanagar kingdom, huge idols, carved temples, a stone cart and domed elephant-stables. See also AGRA, BANGALORE, BOMBAY, CALCUTTA, DELHI, KARACHI and MADRAS.

Titles: *Shri* or *ShHjut* before a man's name denotes the same as the English 'Mr' or 'Esquire'. *Shrimati* is the feminine. *Ji* at the end of a name (e.g. Gandhiji) also means 'Mr' although it connotes deep respect. *Ar* when added to the name of a Madrasi, e.g. Rajagopalachariar, performs the same function as *ji*. *Babu* when used (mostly in Bengal) before a man's name means 'Mr'. It may also mean 'Sir'; a man speaking to a stranger is likely to address him as 'Babu' or 'Babuji'. *Baba*, literally 'father', is a mode of address to religious men, ascetics, etc. *Pa-adit* (e.g. Pandit Nehru) is a Hindu title, used by Brahmins, and especially Kashmiri Brahmins, to denote that the holder is a learned man. *Maulana* (e.g. Maulana Abul Kalam Azad), is a Muslim title denoting a man of erudition. *Mahatma*, literally 'great soul', is applied to men* who have transcended

the limitations of the flesh and the world. It is the popular title bestowed on Mr Gandhi and no other living man. *Bat*, or *Amma* in the south, when added to a woman's name means 'Lady' or 'Mistress'.

Among the higher decorations awarded to officials and public men in India are those attached to the Order of the Star of India and the Order of the Indian Empire. There are three Classes of the Order of the Star of India, ranging from G.C.S.I. (Knight Grand Commander of the Star of India) to C.S.I. (Companion of the Star of India). There is an equal number of Classes in the Order of the Indian Empire, ranging from G.C.I.E. (Knight Grand Commander of the Indian Empire) to C.I.E. (Companion of the Indian Empire). Another decoration, C.I. (Crown of India), is bestowed on prominent Indian women, usually the wives of Indian princes, and also on the wives of VICEROYS and provincial GOVERNORS. For welfare work the usual award is the Kaiser-i-Hind Medal, which has three Classes—gold, silver and bronze. There are also a number of titles awarded only to Indians: Diwan Bahadur, Sardar Bahadur, Khan Bahadur, Raj Bahadur, Rao Bahadur, Khan Sahib, and Rao Sahib. (See SAHIB.)

Trade unions: See p. 56.

Trades: The following are the names of a few tradesmen: barber, *nai*, *hajjam*; blacksmith, *lohar*; carpenter, electrician or general handyman, *mistri*; Hindustani language teacher, *munshi*, *pandit*; mattress-repairer (the man who walks along the streets twanging a guitar-like tool), *jrinjari*; shoe-maker, *mochi*, *chwmr*; tailor, *darzi*.

Untouchables: Outside the four classes of the Hindu CASTE SYSTEM are other Hindus who are known under various names, e.g. Scheduled Classes, Depressed Classes, Harijans or, more generally, untouchables. The untouchables, who comprise about one-fifth of the total Hindu population, are regarded by orthodox Hindus as outside the social pale and no orthodox Hindu will eat or worship with them. This social ostracism extends over a wide field; in orthodox Hindu areas, for example, the untouchables are forbidden access to certain wells and bathing-places. Mr GANDHI, who has done much to better their lot, has christened them Harijans, which means 'elect of God'. The leader of the untouchables is Dr B. R. AMBEDKAR. See also pp. 10 and 66.

Vaishnavite: See SHIVITE.

Vande Mataram: This, the CONGRESS anthem, is also widely regarded as the Indian national anthem, although the MUSLIM LEAGUE has disowned it. Composed by Bankim Chandra Chatterjee shortly after the Indian Mutiny of 1857, it is sung with reverence at all Congress functions. The chorus may be translated into the following two renderings, one literal and the other figurative.

152 VICEROY — WEIGHTS AND MEASURES

I bow to my Mother,
The benign, the bountiful,
Gentle, chaste and kind,
Bedecked with crop-green
smiles,
My Mother!

Glory to the Motherland,
Richly-watered, blessed
with bounty,
Nestling in the cool shade
of the wood,
Covered with the green
of food-grain crops,
My Motherland!

Viceroy: The Viceroyalty, as at present constituted, came into being after the Indian Mutiny (1857), when by Queen Victoria's* proclamation of 1858 the Government of India passed from the East India Company to the British Crown. The Viceroy's salary is £ 19,000 a year, about \$75,000. His term of office is five years. He is the representative in India of His Majesty the King Emperor and combines two appointments. To the Indian State; he is the Crown Representative; to the British provinces he is the Governor-General. Of the Viceroys of India the most famous was the late Lord Curzon, (1899-1905). An imperious man, he left his impress on every department of administration: To him must go the credit for the creation of an archaeological department dedicated to the task of preserving carefully the country's ancient monuments. One of the most popular of the early Viceroys was the Marquess of Ripon (1880-84). He did much to liberalize the administration and his name is respected to this day. Lord Irwin (now Lord Halifax) was another popular Viceroy (1926-31). He was admired in India for his piety and for his affectionate regard for Mr Gandhi.

The Viceroy is aided by an Executive Council, the members of which are departmental chiefs. This Council the Viceroy appoints himself. As Governor-General, the Viceroy has power of decision and veto and these he may exercise over the heads of his Council members. No period of time is statutorily fixed for the tenure of office of an Executive Councillor, but custom limits it to five years. As an emergency measure during the Viceroy's membership of the Viceroy's Executive Council was increased from fifteen in July 1942. Of the fifteen members, four, including the Commander-in-Chief who holds the war portfolio, are British. The Viceroy is himself in charge of external affairs and thus controls India's foreign relations.

Weights and Measures: Weights and measures in India vary not only from district to district but also for different commodities. The principal units are the maund, seer and tola. The standard maund is 82.28 lb. and the standard seer 2.057 lb. The tola is the same weight as the rupee, i.e. 180 grains troy. Forty tolas weigh one pound. The seer is also a liquid measure (perhaps because milk was once measured by weight). The quantity of milk in a seer varies from place to place. Only in Bombay province, where the seer is the equivalent of 1.64 pints, is it standardized.

: This is a Hindu system of philosophic meditation and ceticism designed to bring about the union of the devotee's soul with the universal spirit. (The word literally means 'union'.) o the Westerner, however, *yoga* more generally means the 'stem of physical exercises which must be regularly performed the spiritual goal is to be reached. These exercises, in which correct breathing plays a most important part, are very beneficial health if properly performed. *Yoga Explained* by F. Yeats-rown is a good introductory book. A *yogi* is one who practises *iga*.

imindar: See COMMON TERMS and p. 26.

troastrianism: This was the religion of the early Persian people d is still the religion of the Parsees of India. As to the date and birthplace of Zoroaster, its founder, the testimonies are concting. It is probable, however, that he first began preaching in st Persia between 1000 and 600 B.C. The doctrine of Zoroaster a be summarized as follows. From the beginning of things e have existed two spirits representing good and evil. Both *ts possess creative power, which manifests itself positively the one and negatively in the other. Ahura Mazda (or |azd) is light and life and creates all that is pure and good. antithesis, Angra Mainyu (or Ahriman), is darkness, filth and with, and produces all that is evil in the world. Belief in the Itimate triumph of the good spirit is the quintessence of Zoroas-er's religion. The centre of Zoroastrian worship is the sacred Ire that is always kept burning in the fire-temple. The Zoroas-rian believes in a life after death and a strict reckoning in ven of the works of men here below. In the heavenly account asked actions can be counterbalanced by a surplus of good .ks. Hence *Humata* (good thoughts), *Hukhta* (good words) *Huvarashta* (good deeds) are the material with which the astrian must build his life. See PARSEF FESTIVALS and p. 9.

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