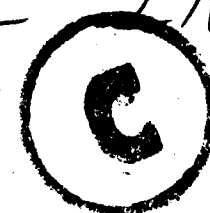


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RURAL INDIA.

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CATTLE IMPROVEMENT.

In the section devoted to Cattle, the advantages of using the best cattle only will be continually demonstrated. The possibilities of increase in milking capacity and in ploughing power will be shown, for example, by some of the best animals of every breed in the Presidency. This very fine section has been contributed to by several Ruling Chiefs, both in and out of the Bombay Presidency, whose herds promise to take a great part in future cattle improvement, by the Government Cattle Farms, and by many others, and I am glad to have been able to contribute myself towards the success of this section by sending some of the cattle from my Farm at Ganeshkhind.

STAPLE CROPS.

Another important section will show various staple crops actually growing, which have been raised by the most recent improved methods. This very interesting exhibit is due to the skill of the authorities of the Agricultural College Farm and I have no doubt that these crops will be the subject of much discussion, and will be of very considerable interest to most of the visitors to the Show during the next ten days. One line of improvement which offers great possibilities is the development of fruit cultivation, and in the Fruit garden there will be given the finest illustration that has probably ever appeared in the Deccan of what can be done not only in the methods of growing fruit but in the various methods of preparing the fruit for commercial purposes.

COTTAGE INDUSTRIES.

A matter of great importance to the rural economy of India, which has been commented upon by many writers in the past, is the fact that for considerable periods of the year the Indian agriculturist is practically without any employment, and one of the objects of this Show is to point out what can be done to develop Cottage Industries and secondary occupations. The secondary occupations dealt with in this section of the Show are numerous, but I would draw special attention to the admirable collection of poultry, raised chiefly through the energy of Mr. Bruen. One direct result of this Show has been the formation of a Bombay Presidency Poultry Association for the encouragement and spread of good poultry through the Presidency.

VALUE OF THE CHARKA.

I should also like to refer to the Cotton Spinning and Weaving Section, which has been designed to show how these arts can be taken up by cottagers and cultivators. For this section, we have had the keen support and assistance of the All-

India Spinners' Association founded by Mr. Gandhi, and I have no doubt that the illustration of what can be done by the latest forms of the charka will attract a large number of visitors. The great improvement which has recently been made in hand-weaving methods for cottagers, cultivators and village weavers will also be demonstrated, and many other possibly useful secondary occupations, which might engage the spare time of agriculturists, will also be shown.

RURAL HEALTH.

I would like also to invite attention to what may be called the Rural Health Section. It is much to be regretted that our countryside suffers very greatly from sickness of various kinds, and that the efficiency of our rural population is much reduced by preventable disease. A very fine exhibit of what can be done to improve the health of our villages has been put together under the direction of Dr. da Gama, and I hope that this section will receive the attention it deserves from all who are interested in the health of the people. There are many other interesting features of the Show with which time does not permit me to deal, and I must leave these to the visitors to find out for themselves.

AN ANNUAL EVENT.

The Show is not intended to be only one spasmodic effort. Given the success which we all hope for it, I trust that a Presidency Agricultural Show will be held annually. The Presidency Show should not, in my opinion, be held always in Poona, but in other large centres: but that is no reason why Poona should not have its Annual Show until its turn comes again for the Presidency Show to be held here.

This Show has one object, and one alone, namely, to increase, the prosperity and happiness of the rural population; and if that object is attained to only a small degree in this, our first effort we shall be encouraged to continue: and I know I am speaking on behalf of the many donors and workers when I say that the improvement of the condition of the agriculturist will be all the reward, which those who have given so much effort, time and money to its success, desire to attain.

Rural Geography.

11. Seasons and Village Activities.

BY

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Climatic control is the most insistent and far-reaching of all controls, which the factors of environment have on life in general and on human life in particular; and nowhere else does it show itself so fully, so freely, and so obviously, as in an Indian village. Surface and soil, man and animal, are all there; but they prove themselves inert and powerless, till the rhythmic swing of the sun produces in its wake the wind and the rain in proper season. The round of human activities and social life, resulting from the change of seasons, is one of the most interesting studies in the inter-play between man and his environment. Not less interesting is the other side of the picture, in which man is seen circumventing ways to get independent of the freakish bounty of Nature by means of his inventive ingenuity. The normal life and activities of the village are, however, governed by the Calendar, which practically summarises the seasonal play of the ages.

At the outset it may be pointed out that the six seasons of the Indian Calendar seem to be truer to the facts of Northern Indian Meteorology, and do not fit in exactly the conditions of a Madras village. The Seasons in South India may roughly be classified as follows: (a) *hot and dry*—during the months of Panguni, Chitrai and Vaiyasi, (from the middle of March to the middle of June); (b) *hot and rainy*—during Ani, Audi and Avani (from the middle of June to the middle of September); (c) *cold and rainy*—during Perattasi, Arpasi and Karthikai (from the middle of September to the middle of December); and (d) *cold and dry*—during Margali, Tai and Masi (from the middle of December to the middle of March). The hot and cold months occur when the sun is north or south of the equator respectively. The rainy and dry months occur during Dakshinayanam and Uttarayanam respectively. This characterisation of the seasons, as stated above, is only a rough one; and it should be noted that there are gradations in each season of its characteristic features.

With the birth of the New Year about the middle of April, the sun begins to get warmer and the water to get scarcer—being used up or dried up. The normal life and activities of the

village gradually get slackened. No doubt certain industries connected with agriculture, such as the making of jaggery or turmeric, are carried on now; and certain favoured fields, with a better supply of water—due to situation or capital expenditure—have their third crop for the year or grow garden crops. But for the average villager it is comparatively a time of leisure.

His harvest has all been gathered; and flowers and fruits are in season both in plenty and in variety. It is now *Vasantha* or spring of the Indian Calendar—the season of plenty and pleasure, of feasts and festivities, of marriages and matings. It is now that debts are paid off and mortgages redeemed, lands purchased or improved, wells sunk or deepened, embankments put up or canals dug, journeys and pilgrimages undertaken or friends and relations received and entertained. The peasant now renews his thatch or rebuilds his hut against the coming rains. Bricks are now burnt, lime-kilns are at work, trees are felled, and fences are put up. The building trade flourishes best at this season, unhampered by rains or by the normal agricultural operations of the village.

This is also the season, best known to the urban youth; for, it being now the time of summer vacation, they happen to visit their rural relatives—fathers, uncles or fathers-in-law. Social amenities of rural life are now much in evidence, such as cock-fighting or play-acting of Gangamma vesham or of epic stories or the singing of Bhajana concerts, celebrating the birth of Rama. While English rural life is controlled by temperature and the English peasant has his period of rest and enjoyment during the long winter evenings, it is interesting to note that Indian rural life is controlled by moisture and that the Indian peasant has his comparative leisure and enjoyment during the dry days of summer. Very true, indeed, are the words of the poetess Avvai that without rain there is no work to be done.

From this torpor and lethargy, the village springs up to sudden life and activity with the first rains in June. The month of Ani witnesses the drawing up of new lease-deeds of cultivation, and the sub-registrar's office now gets a sudden increase of work. There is now also a sudden demand for cattle for the plough, and droves of them are led to and from the fair, while the middle-men ply their game merrily. The western sky is anxiously watched day after day, and at last the cloud appears and gives the long-expected rain. An interesting feature at this time is the sudden demand for the services of the village carpenter for the mending of the plough. His temporary rise to importance has been immortalised in the proverb "Audi Asari Thai Thachappayyan."

On an auspicious day, the first plough, Ponneru as it is called, is drawn; and with the first rains commences usually the dry ploughing both for dry and wet crops. The village now begins to hum with a new life. The half-built house, the half-cut wood, and the half-raised wall are all left off suddenly to be taken up for completion at the next slack season. The Indian peasant knows instinctively to his cost the immense importance of taking time by the forelock. The sojourner in the town hurries back to his village on the first news of rainfall.

About the time that the courts and colleges re-open in the town, the peasant too finds himself thus harnessed to his work; and for the next three months he gets deeper and deeper into it, day in, day out, ploughing and sowing, weeding and transplanting, watering and manuring. All hands are at it, male and female, young and old. The occasional rains brought by the west winds during this season of the south-west monsoon, supplemented by the supply of spring-channels and wells, help the growth of this first crop, both dry and wet.

The Monsoon turns about the time of Michaelmas or Dasara in the month of Perattasi (September—October); and it is about this time that the early Kar crop and the dry crop are gathered in, while the Samba crop is now in the seedling stage or is being transplanted. During the next two months, this principal paddy crop flourishes best in the monsoon rains of Arpasi and Karthi. The village is now almost completely surrounded by water. But, if the Monsoon fails, all that the peasant had staked upon is lost; and his labour of three to four months as well as his little capital spent on manures, seeds, etc., are all waste; and famine stares him in the face. He runs into debt at a high rate of interest, mortgaging his land or his cattle or his petty homestead. If things go well for him and the seasonal rains do not fail, he is able to gather his main crop of the year about Christmas time which synchronises with the winter-solstice. On the first of Thai (about the middle of January) the peasant celebrates his fresh harvest and the commencement of the sun's approach towards him in the Sankranthi or Pongul (new cooking) festival. Urgent debts are paid off now, and urgent marriages are celebrated.

This is the season which the urban visitor to the village likes best. Except for a little sharpness overnight and for a little mist in the morning, the time is highly pleasant and enjoyable, without drenching rain or scorching heat, with water and verdure wherever the eye can reach, and a bracing coolness which invites and compels tramping out.

But the peasant cannot have his rest yet for another three months. The second crop of medium lands, the third crop of

the best lands, or the second dry crop have yet to grow; and all these depend not on rains, which are almost over for the year but on stored-up or baled up water, while the dry crop depends partly on dew. As these crops are being gathered, the sun gradually gets warmer, and the water gets used up or dried up; and by the end of the year summer conditions of warmth and drought have set in, and the cultivator has perforce to stop his normal activities.

This cycle of rural life and activity, closely coupled with and governed by the periodical swing of the seasons forms an interesting illustration of environmental control of Man. But the other story of human control of Environment in the rural area is no less interesting, and will be treated in the next paper.

Find Raiffeisen.

BY

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These two words concluded the impressive preface which Mr. (now Sir) Frederick Nicholson wrote to his Report regarding the possibility of introducing Land and Agricultural Banks in the Madras Presidency. Mr. Nicholson had studied the question of credit in Europe; and, after a detailed examination of credit conditions in the Madras Presidency, recommended the opening of co-operative societies in the rural parts. But the great desideratum, one had almost said the only desideratum, was the man or men that would work them up to success. Raiffeisen did it for rural Germany. And for our land—Nicholson wanted Raiffeisens—men with the qualities that distinguished that great philanthropist, men of unbounded energy, unconquerable will, of strong faith in the cause and in the dormant capacity of the peasantry of his country.

This great man, Raiffeisen, was of slight estate, a burgomaster or Village Mayor, of very poor health, with no particular property, but of unbounded energy. The Germany of his days was a miserable country. We are generally prone to run away with the idea that all countries in Europe are highly civilised, wealthy, possessing a high culture and education. We are therefore likely to think that in Europe the problem of co-operation has been easier of solution than here. At the same time, we exaggerate the low situation in our own province. The peasantry of Europe are not the cultured classes who give the tone and name

to European civilisation and progress. "They are often barely instructed, while their prejudices, conservatism and narrowness of idea are proverbial; they are not wealthy, are much in debt and ravaged by usury to a degree of which this Presidency as a whole knows comparatively little. What can be expected of them when the vast bulk owns less than seven acres per family and a large proportion much less than that? Vast areas of Europe are bleak and infertile repaying labour with but a bare livelihood, often of the meanest kind, so that the small peasants obtain a poor subsistence even in good years, while droughts and floods, hail, frost, blights and cattle disease are common fatalities." This was Nicholson's description of rural Europe in the nineties of the last century. But the Germany with which Raiffeisen had to deal was even worse off. About the middle of that century, there were neither good roads nor good markets in that country. Ignorance was general and the people were most conservative in their ideas and practices. Their methods of farming were of the poorest and they had but recently been relieved from the disabilities and customs of feudalism which had retarded progress for centuries.

Added to this fact, the region in which Raiffeisen worked was one of the poorest parts in Germany, the Westerwald. Nature had proved a step-mother to this inhospitable bit of territory upon which the half-starved population—ill-clad, ill-housed, ill-fed, ill-brought up—eked out by hard labour barely enough to keep body and soul together.

Here is a description of the village of Anhausen where the great philanthropist established his first society in the year 1862:—

"About an hour's walk from Nenwid on the Rhine is situated on a plateau bordering the Westerwald the little village of Anhausen. The district is not very fertile and the inhabitants are mostly small peasant proprietors, some only with sufficient land to graze a single ox or cow. An owner of ten acres is a rich man. Before the year 1862, the village presented a sorry aspect; rickety buildings, untidy yards, in rainy weather running with filth, never a sight of decently piled manureheap, the inhabitants themselves ragged and immoral; drunkenness and quarrelling universal. Houses and oxen belonged with few exceptions to Jewish dealers. Agricultural implements were scanty and dilapidated and badly worked fields brought in poor returns. The villagers had lost confidence and hope, they were the serfs of dealers and usurers."

This miserable district, "where every little wretched cottage and tumble down house was mortgaged and most of the peasants'

cattle belonged to the Jews", was visited by a famine in 1846-47. The misery of the people roused Raiffeisen to action and made an economic reformer of him. He was struck by the misery, isolation and want of capital among the peasantry, by the shameless and fearful usury of the money-lenders, by the absence of association and public spirit in the cultivating classes and by their need for elevation not only in the national but also on the moral side. He therefore set himself alone and unaided to develop a scheme for supplying the needs he saw. He began work in his own village. At that time bread and potatoes, the ordinary food of the peasantry, were not to be had. By personal effort, he united some of the better class in a co-operative society, which imported grain direct, ground, baked and distributed and brought down the local prices by 50 per cent. This was in 1848. In the next year, with funds contributed by the better classes, an association purchased cattle and resold them to the peasants on promise of repayment with interest in five years. Subsequently, this took the form of an ordinary loan society.

The first co-operative society on which Raiffeisen modelled all his later activities was established at Anhausen 14 years later. The condition of this village at that time has already been described. This society consisted of agriculturists, labourers, and shop-keepers united for common interests. At first, a few of the better class united these by example, and precept drew in others. The administration was gratuitous and was in the hands of the most trusted men of the locality. It could reject in the matter of membership all who would be likely to discredit the society "It thus encouraged men to industry, thrift and sobriety; as a priest once said, "The bank has done more in my parish for morality than all my sermons." It established among the members the bonds of confraternity and tended to substitute association for suspicion, healthy and active communal, yet personally free action for individual isolation and inertia; it formed a centre of local progress and reform.

The next society took six more years to organise; but then progress came in swiftly. Since 1880 the idea spread swiftly so that by 1890 the number of societies rose to 1729. In 1905 their number was 13, 181.

In all his work, Raiffeisen had not much outside help. The government of those days did little indeed for co-operation. They even went out of their way to harass Schulze Delitsch, another great philanthropist and reformer, who worked with equal fervour in the same period by starting town banks for urban poor in the same country. Nor did these two great men join forces. There were fundamental differences in their

outlook. "Schulze was materialistic and commercial, kept the financial aim ever in view, avoided all connection with religion and charity and carried the doctrine of self-help to its limit, refusing outside aid of any kind, whether State or Local. Raiffeisen was humanitarian, ethical, idealistic, intensely religious, preached educational and moral reform, accepted outside aid wherever proffered, tried to organise his societies in connection with churches, enlisted the aid of parish priests, and, though a Lutheran, was supported by the clergy of all denominations."

Describing the state of Anghansen in the beginning of this century, the author from whom we have already quoted says:—"To-day Anghansen is a clean friendly looking village, the buildings well kept, the farm yards clean even on work days; there are orderly manure heaps on every farm. The inhabitants are well, if simply clothed and their manners are respectable. They own the cattle in their stalls. They are out of debt to dealers and usurers. Modern implements are used by every farmer, the value of the farms has risen and the fields, carefully and thoroughly cultivated, yield large crops".

For our country Raiffeisen's solution of the problem of rural Germany presents an absorbing interest. There are few, if at all any, villages over here, more difficult to deal with than the scenes of Raiffeisen's first successes.

That the co-operative movement is bound to do the same or even more good to our country is certain. But the chief agency at work should change. The state has conferred a great boon on the country in having introduced the system. But it should be taken on hand by philanthropists of the type of Raiffeisen and developed by them. It cannot be said that several workers of the type of the great man have as yet enrolled themselves in the movement. At the same time there is absolutely no doubt that there are several such all over the country. Many of them possibly pursue other public activities not knowing that there is in this rural movement a nucleus of all that is needed for the development of economic, social, moral and democratic institutions.

"Given a Schulze Delitsch or a Raiffeisen, and they will bring bread out of stones, credit out of poverty, isolation and ignorance; without them or some similar influence, the problem will be insoluble."

To quote Nicholson again, there are in every considerable village, men fully the equal in intelligence and status of the men who in Europe locally administer the movement and direct the institutions; it remains only to find the men of apostolic

fervour who will champion the idea and will labour in person in the villages not merely so much in lecturing, good though these may be, but in the actual establishment and administration of humble societies. It is not in great schemes and institutions that success lies, but in the unassuming labours which, starting with simple ideas, simple aims and simple facts, overcome each difficulty as it arises and perfect the systems which shall be found suitable to the needs of the country. Success can only arise from the long continued practical efforts of zealous men, who while informed in the details of every method yet tried, can yet live among the people, vivify them with their own spirit and intelligence, energise them with some of their own enthusiasm, and, with them, work out in actual fact, even though on the humblest lines, the system or systems of the future. Success may not come in a year or in a decade, but it cannot be long delayed." Again, "it remains for those who believe in banks, and in the reform of rural credit, who are seriously interested in the economic and moral advancement of the ryots and who dwell amongst and are of the people, to sit down and develop by actual practice the system or systems of the future. The future of rural credit lies with those who, being of the people, live among the people, and yet by their intelligence, prescience, and energy, are above the people."

The degree of progress and success of the Indian Co-operative movement will depend on more and more Raiffeisens being engaged in it as actual workers in villages amidst people.

Progress Report of the Forest Panchayats.

We have read with interest the progress report of the Forest Panchayats for the quarter ending 30th September 1926. 127 panchayats were newly organised during the quarter, covering about 485 square miles in the districts of Anantapur, North Arcot, Chittoor, Madura, Salem and Cuddapah. 50 small and indifferent panchayats in some districts were clubbed with the adjoining areas in the interests of better protection, economical management, and greater grazing facilities. The number of panchayats so clubbed was the largest (33) in North Arcot. The net result of the amalgamation and the formation of new panchayats was to raise the total number of panchayats to 783 and the area to 2,152 square miles. Owing to the additional area coming under the management, the total lease amount rose from Rs. 84,227 to Rs. 95,264.

The number of panchayats, which undertook the repair of excavation of ponds, rose from 32 in the previous quarter to 63 in

the quarter under report, particularly in the districts of Salem and Trichinopoly with corresponding increase in the amount spent which rose from Rs. 1,380 in the previous quarter to Rs. 3,377 in the quarter under report. The importance of this work cannot be overestimated. Panchayats in some districts have removed noxious growth to the value of Rs. 400 to open up impenetrable portions of reserves and to increase the area available for grazing. Two panchayats in the Chittoor district have made a welcome beginning with the purchase of breeding bulls of local origin for service in the villages in which the panchayat forests are situated.

506 panchayats or 65 per cent of the total number of panchayats accumulated savings to the extent of Rs. 91,383 against 308 panchayats with a saving of Rs. 28,619 in the previous quarter. The surplus over and above the amounts required to meet the lease amounts and the running charges have been deposited in the Madras Central Urban Bank to the credit of the Banking Union of the Forest Panchayats. We congratulate the panchayats on the economical management of the forests entrusted to them. A word of caution may, however, be useful in this connection. While economical management is commendable, and it is necessary to see that every pie that is spent is really needed for the efficient management of the forest, we should like to see panchayats engaging themselves more and more in beneficial and useful undertakings which will ultimately result not only in more wooded areas coming into arid villages but also in the improvement in the conditions of the villages generally. Amongst such beneficent undertakings may be mentioned the purchase of seed bulls for service in the villages, provision of water ponds in the forests where they do not exist, removal of prickly pear. All these except the provision of water ponds within forest areas and the removal of noxious growth in them is no doubt the legitimate function of the village panchayats. But where they do not exist or are not in a position to attend to them, it seems to us that the surplus funds of the panchayats could be utilised on ameliorative measures to the extent that its resources would permit. Of course, the improvement of the forests in their charge should be the primary concern of the panchayats. With a view to enable the forest panchayats to embark in these useful directions, it will be desirable that they should be encouraged to do so, the necessary funds for the carrying out of these objects being also entrusted to them. In this way, the Registrar General of Panchayats and the Officer in charge of the Forest Panchayats could co-operate for the general good of the villages.

The Madras Agricultural Department at Work.

The "Monthly Digests" of the work done by the Madras Department of Agriculture, for September and October 1926 which have been recently received, afford interesting reading. We have referred more than once to the good work which is being done at the Aduthurai Paddy-Breeding Station and the new strains which have been evolved there for distribution to the ryots. It is satisfactory to note that the Department has been tackling the problem of fodder supply and demonstrating the making and use of silage in their Experimental stations. At the Hosur Cattle Farm, attempts are being made to prepare a better class of hay from spear grass (பன்னிமுள் குப்புல்). On this farm it appears that over two hundred tons of fresh material of various sorts have been silaged to provide nutritious feed for the cattle during the next hot weather. The practice of transplanting paddy economically instead of broadcasting is becoming popular as the result of the labours of the Agricultural Demonstrators, green dressing crops are being popularised and considerable areas are now being sown with kolinji and sunn hemp. The Director of Agriculture, Mr. R. D. Anstead, has been pointing out during his tours that artificial manures should not be used by themselves since they do not supply the resulting grain with the necessary vitamins to make it nutritious and has been advising the ryots that the best way of applying artificial manures, e. g., sulphate of ammonia, is as a supplement to cattle manure. It has been demonstrated that the best results are obtained with paddy when a manure consisting of cattle manure, sulphate of ammonia and super phosphates is applied.

The Imperial Budget.

The Budget presented in the Legislative Assembly by the Finance Member, the Hon'ble Sir Basil Blackett, has some good things which "Rural India" will feel glad about. The import duty on motor cars has been proposed to be reduced from

30 per cent to 20 per cent *ad valorem* and that on tyres to be halved. This no doubt means a larger volume of business to manufacturers of motor cars and tyres abroad but we look at the reduction from another standpoint and that is the transport needs of rural India. From this point of view, the reduction will have considerable support from the people in the districts. Writing on this subject sometime ago, we said, "Considering how rapidly things are changing even in this country and how the motor vehicular traffic is coming into vogue in the up-country districts, the possibility of motor transport in the near future for dealing with bulky agricultural produce and manure seems great". The proposed abolition of stamp duty on cheques is bound to have a far reaching effect in promoting the banking habit among the middle classes in villages and this means more money which will be available for reproductive purposes. In order to secure this end, an organised attempt should be made to link the village banks where they exist and Mahajans with District and Provisi-dency Banks.

Reviews and Notices.

South Indian Guilds,—by K. R. R. Sastri, M.A., F.R.E.S., (London). The India Publishing House, Ltd., Madras: (Price One Rupee).

In this booklet of 48 pages the author has given a detailed description of the various caste guilds of South India and their characteristics. The book is divided into two parts, the first dealing with the town guilds such as the Vaisya guilds and the Sourashtra community guild of Madura; the second part deals with rural guilds such as those of Nadars of Tinnevely district, of potters in general, of poojaris, barbers, weavers, chetties, dasaris of Tanjore, kallars of Ariyalur, etc. These guilds are organisations of the industrial and social life of the Castes having their own industries. The book deals with the organisations, aims, rules, regulations, characteristics, and the functions of these guilds. In the concluding chapter, the author suggests the lines of reconstruction of these guilds with a view to adapt them to modern needs. The information furnished in the book is based on a careful investigation of the guilds in all details and should prove of great value to those engaged in the study of Indian economic conditions.

Co-operative Reader,—by Rao Sahib M. V. Appa Rao, retired extra Assistant Registrar of Co-operative Societies, Asha Press, Berhampore: (Price Eight Annas).

As a factor in rural reconstruction, the importance of the co-operative movement cannot be over emphasised. And if the movement is to be utilised to its fullest extent for this highly desirable end, the first and essential requisite is that the basic principle on which the movement has been started should be broadcasted and become the common property of the village folk. Mr. Appa Rao, who has intimate knowledge of the needs of the rural population, has done a service by bringing out a readable book written in simple language on the benefits of the co-operative movement which should prove highly useful to teachers of elementary and middle schools in spreading the knowledge of co-operation in the villages.

Glimpses of Village life in Northern India, by the Hon. Thakur Rajendra Singh, M.L.C. Messrs. Thacker Spink and Co., Calcutta: (Price. Rs. 3).

We have perused with great delight these interesting and life-like sketches of village life by the Hon. Thakur Rajendra Singh. Though the sketches relate to village life in Northern India, there is a good deal in common with the conditions obtaining on this side, that the pictures may be taken to depict, as near as may be, the rural life of Madras villages. There is considerable truth in the oft-repeated complaint that the English educated Indian is woefully ignorant of village life and conditions, thanks to the highly literary kind of education he has received, divorced altogether from the realities of life. India lives in its villages and a writer recently characterised the Indian village as the world's epitome. If one wishes to have a glimpse of real India unalloyed by convention, artificialities and complexities of modern life one has to see it in the Indian village. Unfortunately, there have arisen tendencies to disturb the serenity of the old village and one often notices with regret the decadence of simplicity, sincerity and openness of the villager, virtues which are and which will always be his strength. Mr. Singh's illuminating pictures are full of stimulating and penetrating reflections which will be greatly appreciated just at present when the Indian problem is placed in the forefront of India's problems. We heartily commend Mr. Singh's book to all who are interested in India's welfare.

Two useful Publications. The Villagers' Calendar. (Madras Agricultural Department). The Mysore Agricultural Calendar. (The Department of Agriculture, Mysore).

These two calendars which are published by the respective Agricultural Departments at a nominal price in English and in the Vernaculars serve both as an *Almanac* and a guide book and should prove very helpful to the ryots for whom they are intended. Both the publications give concise accounts of the activities of the respective Agricultural Departments and should be in the hands of all those who are engaged in or interested in agriculture. Precise instructions are given for the forwarding of samples for analysis and pest and diseases as well as information about co-operative societies, veterinary hospitals, and dispensaries etc. There are also useful articles of a practical nature calculated to help the agriculturists. The ryot is in the habit of consulting the *Pauchangam* to ascertain which conjunction of stars will bring rain to enable him start his operations in the field. The Mysore calendar gives these particulars and we recommend their insertion in the Madras Villagers' calendar as a useful improvement.

The Law College Magazine.

We have received the February number of the Law College Magazine which is the first of a second year issue and well maintains the standard of the previous issues. Mr. Arthur Davies writes an interesting article on the significance of the Permanent Court of International Justice. There is a suggestive paper by Mr. S. Bharati on "Some aspects of the family customs of early Tamils." In a short note, Mr. K. S. Ramaswami Sastriar points out that Kalidasa's *Sakuntala* contains internal indication that it refers to a period of time when the Hindu widow's right of inheritance was as yet unsettled and suggests that it will help to fix the date of Kalidasa.

Our Exchanges.

We beg to acknowledge with many thanks the receipt of the following journals in exchange for ours :—

- The Benares Hindu University Magazine, January 1927.
- Commercial Educator, February 1927.
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பாக்கிங் சார்ஜும் தபால் கூலியும் பிரத்தியேகமானது

80 வருஷக்காலமாக சென்னையிலே சிறப்பு வாய்ந்த ஆயிரக்கணக்கான நற்சாட்சிப்பத்திரங்கள் பெற்று, தினசரி லெட்டர்களால் புகழ்பெற்று, அன்றாடம் தூற்றுக்கணக்கான பாச்சல்களைச் சொல் ஏஜண்டுகள் தினந்தோறும் மெயிலில் பெற்று, ஜில்லா, தாலுக்கா, டவுன், கிராமம் முதல் குக்கிராமங்களிலும் கொண்டாடி, அசல் சேப்ரோல் வாடை, அசல்பசுமெடு மணம், குவிர்த்த குணம், இன்புறம் காரம், பவுன் நிறம் இவ்வெந்தும் ஒருங்கே அமையப் பெற்று, நமது ஏஜண்டுகளுக்கு நன்கியாதி தந்து வியாபாரிகளுக்கு நம்பெயர னித்து உபயோகப்படுத்திய கனவான்களுக்கு மனோபீஷ்டம் தந்து இந்தியாவில் ஏராளமாக செலவாகிவருவது எது? எங்கள் அசல் ஷண்முகம் பட்டணம் போடியே. இனிமேலாவது ஏமாந்து போகாமல் எங்கள் அசல் ஷண்முகம் பொடியைவாங்கி உபயோகப்படுத்தி இன்புறுங்கள்.

டாக்டர். ஆர். கே. பரிமள முக்குத்தாள்.

இதனால் ஜலதோஷம், ஒற்றைத்தலைவலி, மண்டைக்குத்தல், உன்பட கண்டத்திற்கு மேற்பட்ட 103 சகல வியாதிகள் வெகு சீக்கிரத்தில் கண்டிக்கப் படு மென்பதில் சந்தேகமே கிடையாது. காலனை சாதா மூக்குத் தூளுடன் இந்தத் தூள் இரண்டோரு சிட்டிகை மாத்திரம் கலந்தால் தான் முயுவதும் சுகத்தாய்விடும்.

	ரூ. அ. பை.
1 புட்டி 1 க்கு அ	0 4 0
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போஸ்ட் பாக்ஸ். 140, மதராஸ்

ஞா ல் இந் தியா

(பாரேஸ்ட் பஞ்சாயத்து பத்திரிகை)

எடிடர், மாணேஜர்—எ. ஸ்வாமிநாதையர், ரிடைர்ட் டிப்டிகலெக்டர், ஆபீஸ் 9, ப்ராடிஸ்ரோட், மைலாப்பூர்.

வால்யூம் I.]

மார்ச்சு 1927.

[நெ. 9

வியவசாய விஷயக் காக்கிகளும் கிராமாந்தர முன்னேற்றமும்.

(Agricultural shows and Rural Betterment.)

பொம்பாய் இராஜதானி வியவசாயக்காக்கியைத் திறக்கும் பொழுது சிறப்பு வாய்ந்த அவ்விராஜதானியின் கவர்னர் அவர்கள் பின் வருமாறு உபந்நியசித்தார்:—

வியவசாயத்தையே முக்கிய தொழிலாயுள்ளது இந்த தேசம். ஆகையால் இந்த தேசத்தில் வியவசாய சம்பந்தமான காக்கிகள் அதிகமாகவும், இடை விடாமலும் நடைபெற வேண்டும். இவைகளின் மூலமாக வியவசாயிகள் நவீன முறைகளையும், இதர வியவசாய விஷயங்களையும் தெரிந்து கொள்வார்கள். நான் இரண்டு வருஷங்களுக்கு முன் பூனாவிற்கு வந்த பொழுது இவ்விதக்காக்கிகள் போதுமான மட்டில் நடைபெறவில்லை யென்பதை அறிந்தேன். இதுவரையிலும், இந்தியா முழுமையிலும் கூட இவ்வளவு பெரிய, அற்புதமான காக்கி நடைபெறவேயில்லை. இதைக் கோடியான கோடி ஜனங்கள் வந்து பார்ப்பார்களென்று நம்புகிறேன்.

நாம் அடைந்திருக்கிற வியவசாய ஞானத்தைக் கொண்டு இன்னென்ன சீர்களைக்கருதுகிறோமோ அச்சீர்களை நிரூபணம் செய்வதானது இக்காக்கி ஏற்பாட்டின் நோக்கம். இந்தக்காக்கியில் நவீன வியவசாயக் கருவிகளும், அவைகளின் உபயோகமார்க்கங்களும் நிரூபிக்கப்படும். டிராக்டர்களின் உபயோகமும், அவைகள் மிகுந்த பயனைக் கொடுப்பதற்கு வேண்டிய உபபலங்களும் நிரூபிக்கப்படும்; கபிலே யேற்ற வழியில் நவீன தினுசுகளின் உபயோக வழிகளும் நிரூபிக்கப்படும்.

மாடுகளைச் சிறப்படுத்தல், திறமான மாடுகளை உபயோகப்படுத்துவதால் உண்டாகும் பயன்கள், இவைகளும் நிரூபிக்கப்படும்; பொம்பாய் இராஜதானியிலுள்ள திறமான வதை பசுக்களைக்கொண்டு கறவை விருத்தி விஷயமும் திறமான வதை வருதுகளைக்கொண்டு உழவில் குறை விஷயமும் காட்டப்படும். காஷ்மீரம்பந்தமான மாடுகள், சமஸ்தானங்களிலிருந்தும், சர்க்கார் மாட்டு விருத்திஸ்தாபனங்களிலிருந்தும், இன்னும் இதர இடங்களிலிருந்தும் காஷ்மீருக்கு வரவழிக்கப்பட்டிருக்கின்றன. கணைச் சிண்டிவிருந்து நானும் சில மாடுகளை அனுப்பியிருக்கிறேன்.

பிரதான தானியப் பயிர்கள்.

நவீன, திறமான முறைகளால் உற்பத்திசெய்யப்பட்ட பிரதான தானியப்பயிர்கள் பயிராய்க் கொண்டு இருப்பது காட்டப்படும் இவ்விதமான காஷ்மீப் பொருள்கள், கவன்மெண்டு வியவசாய காலாசாலையின் பயிர் பூமி அதிகாரிகளால் கொடுக்கப்பட்டிருக்கின்றன. காஷ்மியப் பார்ப்பவர்கள் இவைகளின் மேல் கவனத்தை மிகவும் செலுத்துவார்கள். இன்னும், பழவடைப்பயிர் விஷயத்தையும், பழத்தோட்டங்கள் விஷயத்தையும் பழங்களை வியாபார வஸ்துக்களாகத் தயார் செய்கிறவழிகளையும் அவர்கள் தெரிந்துகொள்வார்கள்.

வீடுகளில் அப்பியஸெர்க்கக் கூடிய கைத்தொழில்கள்.

இந்திய வியவசாயிகள் வருஷத்தில் அநேக காலங்களை வேலையில்லாமல் கழிக்கிறார்கள். அவர்கள் அவ்வேலையில்லாத காலங்களில் இதர வருமானத்தைக் கொடுக்கக்கூடிய, வீட்டிலேயே யனுஷ்டிக்கக்கூடிய, கைத்தொழில்களை செய்தால் கிராமச்செல்வரிலே முன்னேற்றத்தையடையும். அவ்விதத்தைத் தொழில்களின் அபிவிருத்தி சம்பந்தமாக என்னென்ன முயற்சிகள் செய்யப்படவேண்டுமென்பதை அறிவிப்பதும் இக்காஷ்மீரின் கோக்கமாகும். கோழிகளை வளர்த்து விருத்திசெய்கிறது நிரம்பலாபகரமான தொழில், அதை பொம்பாய் இராஜதானியின் வியவசாயிகள் கைப்பற்றலாம். இது விஷயமாக ஓர் சபை ஸ்தாபிக்கப்படவேண்டியது.

இந்தக்காஷ்மீரின் நூல் நூற்பது, ரசல், இவை சம்பந்தமான இலாகாக்களைப் பார்வைபிட்டால், கிராம வாசிகளும், வியவசாயிகளும் இத்தொழில்களை கைப்பற்றப்பட வேண்டுமென்பது நன்கு விளங்கும். இவ்வித இலாகாவிற் கு மாஹாத்தா நார்தியவர்கள் ஸ்தாபித்தள்ள அகில் இந்தியா நூல் நூற்கிறவர்களின் சங்கமானது நிரம்ப ஒத்தாசையைச் செய்திருக்கிறது. புதிய மாதிரிக் கைராட்டினங்களின் உபயோகமும் இக்காஷ்மீரில் நன்றாய் நிரூபணம் செய்யப்படும். வியவசாயிகளும், இதர கிராம ஜனங்களும் நூல் நூற்ப

திலும், ரசவிலும் விருத்தியை யடைந்திருக்கிறார்களென்பது நிரூபிக்கப்படும். இவ்வித ஜனங்கள் தங்கள் வீடுகளில் அனுஷ்டிக்கக் கூடிய இதர கைத்தொழில்களும் நிரூபிக்கப்படும்.

இந்தக்காஷ்மீரிலுடைய கிராமச்சகாதார இலாகாவை ஒவ்வொருவரும் பார்க்கவேண்டும். கிராமாந்தரங்களில் ஜனங்கள் பற்பல் வியாதிகளால் அவஸ்தைப்படுகிறார்கள் என்பது மிக்கக் கவலை யைக் கொடுக்கிற விஷயம். அவர்களின் சரீர சக்தி இந்நோய்களால் குறைவுபடுகிறது. கிராமாந்தரங்களின் சகாதாரக் குறைவுகளையும், அவைகளை நீக்க வழிகளையும் நிரூபிக்கிற காஷ்மீஸ்தானம் டாக்டர் டா. காவா அவர்களால் நிர்மாணிக்கப்பட்டிருக்கிறது. அதையும் ஒவ்வொருவரும் பார்வையிடவேண்டும்.

பிரதி வருஷமும் ஈடைபெரும்.

இக்காஷ்மிய பிரதி வருஷமும் நடத்தயத்தனிக்கிறோம்.

ரெய் பெய்ஸனைக் கண்டுபிடிக்க.

(Find Raiffeisen.)

[இது விழுப்புறம் மியுனிஸிபல் ஹெஸ்கூல் ஹெட்மாஸ்டர் மிஸ்டர், லி. எஸ். ரங்கஸாமி, பி. ஏ., எல். டி., அவர்களால் எழுதப்பட்டது.]

இவ்விருவார்த்தைகளும் சென்னை இராஜதானியில் நிலபாங்கிகளையும், விவசாய பாங்கிகளையும் ஏற்படுத்தக் கூடுமா என்பதைப் பற்றி ப்ரேடேரிக் ரிக்கல்ஸன் எழுதியுள்ளபா தாஸ்தின் முகவுரையில் கண்டுள்ள, மனதில் உறைக்கும்படியான, வார்த்தைகளாம். அவர் இவ்வேலைக்கு 1892-இல் நியமிக்கப்பட்டு மூன்று வருஷங்களுக்குப் பிறகு இந்த யாதாஸ்தை முடிவு செய்து கொடுத்தார். அவர் தமது வேலையை வெகு திறமாகவே செய்திருந்தனர். ஐரோப்பாவில் நாணய விஷயத்தைப்பற்றி நன்றாகப் படித்தறிந்து, சென்னை இராஜதானியில் நாணய விஷயம் எந்தஸ்த்தியில் இருக்கிறதென்பதைப் பரிசீலனை செய்து, கிராமங்களில் ஐக்கிய நாணயச்சங்கங்களை ஏற்படுத்த வேண்டுமென்று சிபார்சு செய்திருந்தனர். ஆயினும் அதில் வெகு முக்கியமான, சொல்லப்போனால் பரமமுக்கியமான, விஷயமென்று நினைக்கத் தகுந்தது அச்சங்கங்களைத் திறமாக வேலை செய்யக்கூடிய மனிதர்களாம். ஜெர்மனியில் கிராமாந்தரங்களுக்கு இந்த வேலையை ரெய்பெய்ஸன் செய்தனர். நமது தேசத்துக்கும் ரெய்பெய்ஸன்கள் வேண்டுமென அபிப்பிராயப்பட்டனர். அதாவது, அந்த மகோபகாரியைப் போன்ற சிறந்தகுணங்களை உடையவர்களாய், அளவில்லாத சூதத்தை, அடக்க முடியாத மனோதேரீயம், தாமதமெடுத்துக்கொண்ட காரியத்தில் பூர்ண நம்பிக்கை, தமது தேசத்

துப் பயிரிடுவோருடைய சக்தி அடங்கி இருந்தபோதிலும் சமயம் வந்தபொழுது வெளிப்படையாக மென்றுப் அபிப்பிராயம் முதலிய குணங்கள் அமைந்த மனிதர்கள் வேண்டுமென்பது அவர் கோரிக்கை.

“இம்மேதான் அதிக ஐவேஜி இல்லாதவர். அவரை ஒரு கிராமாதிகாரி என்று சொல்லலாம். அவருடைய அந்தஸ்தும் பெரியதல்ல. அவர் வியாதியஸ்தர். ஆனால் அளவில்லாத திறமை வாய்ந்தவர்.” அவர்காலத்திய ஜெர்மனிதேசம் மிகவும் கஷ்ட தகையில் இருந்தது. ஐரோப்பாவிலுள்ள எல்லாதேசங்களும் மிகவும் நாகரிகம் அடைந்து செல்வம் நிறைந்து, விசேஷமான வித்தைகளையும் ஞானத்தையும் பெற்று இருக்கின்றனவென நம்மவர் நினைப்பது சகஜம். ஆகையால் ஐரோப்பாவில் ஐக்கிய இயக்கம் எளிதில் பரவ இடமிருந்ததென்று நாம் நினைக்கலாம். அதே சமயத்தில் நமது ராஜதானியில் அவ்வியக்கம் பரவ சாதனங்கள் அவ்வளவு இல்லை எனவும் நாம் நினைக்கலாம். ஐரோப்பிய நாகரிகத்துக்கும் முன்னேற்றத்துக்கும் சிலாக்கியத்தையையும் நல்லபெயரையும் தரும் படிப்பில் உயர்ந்த வகுப்பினர் அங்குள்ள பயிரிடுவோர் அல்ல. “அவர்களுக்குப் படிப்பு மிகச் சொற்பமே. அவர்கள் புதிய அபிப்பிராயங்களைச் சுலபத்தில் ஏற்றுக் கொள்வதில்லை. பல விஷயங்களைப்பற்றி அவர்களுக்குப் பாரபுத்தி இல்லை. அவர்களில் தனிகர் கிடையாது. மெரும்பான்மையோர் மிக்க ஏழைகள். அதிகக் கடனாளிகள். இவ்விராஜதானியிலுள்ள நம்மால் நினைக்க வொண்ணாத அளவு அங்கு வட்டி விகிதம் கடுமையாயிருந்தது. அவர்களில் பெரும்பாகத்தார் குடும்பம் ஒன்றுக்கு ஏழு ஏக்கரா நிலத்திற்குக் குறைவாகவும் அதிலும் பெரும்பாகம் இன்னும் குறைந்த பூமியையும் வைத்துக்கொண்டிருக்கும் பொழுது இதைவிடத்தான் அதிகமாக அவர்கள் எப்படி இருக்கக்கூடும்? ஐரோப்பாவில் விஸ்தாரமான பிரதேசங்கள் குளிரான செழிப்பற்ற நிலங்கள் ஆகும். இங்கு வேலை செய்வோருக்கு அற்ப ஆகாரம் அப்போதப்போது கிடைப்பதே கடினம். ஆகையால் வளமான வருஷங்களில் இங்குள்ள சுவல்பக் குடித்தனக்காரர் ஒரு சிறிது சாப்பாட்டுக்குப் போதுமான அளவுவரும்படியைச் சம்பாதித்துக் கொள்ளுகிறார்கள். வெள்ளமும் ஆலங்கட்டி மழையும், உறைபனியும், பயிரை அழிக்கும் பூச்சி முதலியனவும், வியாதியும் இங்கும் சாதாரணமாய் உண்டு.” இதுவே சென்ற நூற்றாண்டின் இறுதியில் ஐரோப்பாவில் கிராமந்தர வாழ்வைப்பற்றி ரிக்கல்வன் சொல்லியிருப்பதாகும். இது நிற்க, ரெய்பெய்ஸன் காலத்திய ஜெர்மனிதேசம் இன்னும் கேவலமான ஸ்திதியில் இருந்தது. 19-வது நூற்றாண்டின் மத்தியில் அந்த தேசத்தில் நல்ல சாலைகளாவது வியாபாரஸ்தலங்களாவது இல்லை, எங்கும் படிப்பென்பது கிடையாது. தமது அபிப்பிராயங்களிலும் பழக்க வழக்கங்

களிலும் ஜனங்கள் பழயமாதிரியேயே அனுசரிப்பவர்கள். அவர்களுக்கு விவசாயம் அதிகம் தெரியாது, சிறிது காலத்திற்கு முன்பு தான் “உம்பளிக்கை” என்னும் பண்ணை வழக்கத்திலிருந்து ஒரு வாறு விலக்கப்பட்டு இருந்தனர். அப்படி அவர்கள் பண்ணைத் தொழில் செய்து வந்ததனால் அவர்களுக்குப் பல நூற்றாண்டுகளாக அபிவிருத்தி ஏற்படாமலிருந்தது.

இதுமாதிரி மல்ல, ரெய்பெய்ஸன் வேலை செய்தவிடம் ஜர்மனி தேசத்திலேயே மிகவும் ஏழ்மைப்பட்ட இடமான வெஸ்டர் வால்டு என்பதே. இந்த பிரதேசத்திற்கு பூமி தேவி மாற்றாந்தாய் போல் ஏற்பட்டாள். அங்குள்ள ஜனங்கள் உடுக்கத்துணியும், உண்ணச் சோறும், இருக்க வீடும், நடந்து கொள்ள நல்ல பழக்கங்களும், இல்லாத பஞ்சத்தில் அடிபட்டவர்கள், அவர்கள் உழைப்பினால் உடலும் உயிரும் ஒன்று படப்போதுமான அளவு நிலத்திலிருந்து சம்பாதித்து வந்தனர்.

உதாரணமாகக் 1862-இல் இம்மேஹாபகாரி முதலில் ஐக்கிய நாணயச்சங்கத்தை ஏற்படுத்திய அன்ஹாசன் கிராமம் அச்சமயம் இருந்த வரலாறு பின்வருமாறு.

வெஸ்டர் வால்டு பிரதேசத்தை ஒட்டி உள்ள மேட்டில் ரைன் நதிக்கரையில் ந்யூலிய்ட் பட்டணத்திலிருந்து 2½ நாழிகை வழிதூரத்தில் அன்ஹாசன் என்னும் சிறிய கிராமம் இருக்கின்றது. இந்தப் பிரதேசம் செழிப்பானதல்ல. இங்குள்ள ஜனங்கள் அநேகமாய்ச் சிறிய குடித்தனக்காரர்கள். சிலருக்கு ஒருமாடு மேயப்போதிய அளவுதான் நிலமிருந்தது. 10-ஏக்கரா நிலமுடையவன் இங்கு பணக்காரன். 1862-இலுத்துக்கு முன் இந்தக் கிராமம் பார்ப்பதற்கு வெகு கேவலமாயிருந்தது. கட்டடங்கள் எல்லாம் இடிந்து விழு வனபோலிருந்தன. கொல்லைப் புறம் எல்லாம் பரம அசுத்தம். பிழைநாளில் எங்கும் அழுக்கு நீர் ஓடிக்கொண்டிருக்கும், ஓரிடித்தி லாவது எருவைத் தனியாகக் குவித்து வைத்ததில்லை. ஜனங்களும் கந்தல் துணியையே கட்டியிருந்தார்கள். அவர்களிடம் நல்லமாதிரியே கிடையாது. குடியும், சண்டையும் எல்லோருக்கும் சகஜம். வீடுகளும் மாடுகளும் அநேகமாக அங்குள்ள பூதவியாபாரிகளுக்குச் சொந்தம். அவ்வூரில் கலப்பை முதலிய வியவசாயக் கருவிகள் கொஞ்சம் தானிருந்தன. அவைகளும் எப்பொழுதும் பழுது, செய்நேர்த்தியில்லாத வயல்களில் விளைவு கொஞ்சம். இந்தக் கிராமத்தார் தமது சாமர்த்தியத்தில் நம்பிக்கையற்றவர்களாய் ‘முன்னுக்கு வருவோ’ மென்கிற எண்ணமே யில்லாதிருந்தார்கள். அங்குள்ள வியாபாரிகளுக்கும், சாவகாரிகளுக்கும் அவர்கள் அடிமைகளே.

இம்மாதிரி உதாரணங்களை விசேஷமாக நாம் எடுத்துக்காட்டலாம். பிராங்கென் ஹெய்ம் என்னும் கிராமத்தைப்பற்றி ஐக்கிய

இயக்க ஆசிரியராக H. W. வுல்ப் (Wolff) எழுதுகிறார். சிறிது காலத்திற்கு முன் அந்நேர கருவாரிருந்த ஒரு ஜில்லாவில் இருந்தது இத்தப்பாழுங் கிராமம். அங்குள்ளோர் எளியவர்கள். வீடுகளெல்லாம் கீழே விழுந் ஸ்திதியிலிருந்தன. பூர்படியும் அவை அவைகளின் பெருமானத்திற்கு நிஞ்சி அடமானம் வைக்கப்பட்டிருந்தன. வயல்களெல்லாம் சரிபாகச் சாளுபடியாகவில்லை. ஜனங்களை அலகதனம் பிடித்த காட்டு மிராண்டுகள், எவ்வித துகள் கிருத்தியத்திற்கும் தயார் என பெயர் பெற்றிருந்தனர்.

இப்படி “ஒவ்வொரு உதவியற்ற சில குடிசையும், கீழே விழுந்தோலிருக்கும் வீடும் யுகர்களுக்குச் சொந்தமாயிருந்த உழவு மாடுகளுமுடைய” இந்த பிரதேசத்தில் 1846-47-இல் பஞ்சம் வந்தது. அப்பொழுது ஜனங்கள் பட்ட கஷ்டத்தைப்பார்த்துத் தான் ரெய்பெய்ஸன் அவர்களுடைய பொருளாதார முன்னேற்றத்துக்குக்குப் பாடுபட்டனர். அவர்களுடைய கஷ்டத்தையும் தொழிலுக்கு வேண்டிய முதலின்மையையும் கண்டு பரிதாபித்தனர். வட்டிக்குப் பணம் கொடுப்பவர் மானஸில்லாமல் பயங்கரமாகக் கடுவட்டி வசூலிப்பதை யறிந்தனர். பயிரிடலோருக்குள் ஒன்று சேர்ந்து காரியங்களை நடத்தும் குணமும் பொது நிலத்தில் அக்கரையும் இல்லை எனக்கண்டனர். அவர்களுக்கு நன்றாகச் சம்பாதிக்கவும் வழிபைத்தேடினர். அச்சமயம் அவருக்கு அவ்வேலையில் உதவிசெய்வார் யாருமில்லை. ஆயினும் தாம் ஒருவராகவே பாடுபட்டு அந்த ஜனங்களுக்கு வேண்டியவற்றைத் தருவித்துத் தர ஒரு ஏற்பாடு செய்தனர். முதலில் இவ்வேலையை அவர் கருது கிராமத்திலேயே செய்தனர். அக்காலத்தில் அங்குள்ள பயிரிடும் ஜனங்களுக்கு அவர்களுடைய சிகித ஆகாமான ரொட்டியும், உருளைக்கிழங்கும், கிடைப்பது அறிதாயிருந்தது. தமது அரிய முயற்சியால் பணக்காரராயிருந்தவர்களை ஒரு ஐக்கிய நாணயச்சங்கமாகச் சேர்த்தனர். அச்சங்கத்தின் மூலமாகத் தானியத்தை நேரில் தருவித்து, மாவாக அரைத்து ரொட்டி செய்து விற்கவே அவ்வூரில் ஆகார விலைவாசி முன் விலையில் பாதிக்கு இறங்கி வந்து விட்டது. இது நடந்தது 1848-இல் தில். அடுத்த வருஷத்தில் பணக்காரர்களால் உதவப்பெற்ற துகைகளை வைத்துக்கொண்டு அவர் உழவுமாடு முதலியன வாங்கிக் குடித்தனக்காரருக்கு லாபமில்லாமல் விற்பனர். அந்தத் தொகையையும் அவர்கள் 5-வருஷத்தில் கொஞ்சம் கொஞ்சமாக வட்டியுடன் கட்டலாம் என ஏற்பாடு செய்தனர். பின்னர் இதுவே சாதாரணக் கடன் சங்கமாக ஆயிற்று.

ரெய்பெய்ஸன் பின்னர் ஏற்படுத்திய சங்கங்களெல்லாம் அவர் 1862-இல் அன்ஹாசன் என்னும் ஊரில் ஏற்படுத்திய முதல் சங்கத்தின் மாதிரியை உடைத்தாயிருந்தன. அக்காலத்தில் இவ்வூரின்

நிலைமை ஏற்கனவே சொல்லப்பட்டிருக்கிறது. இச்சங்கத்தில் தமது பொது நலத்தைக்கருதிப் பயிரிடலோரும் குடித்தனக்காரர்களும் சில்லரைக் கடைக்காரர்களும் ஒன்று சேர்ந்தனர். முதலில் பணக்காரரில் சிலர்தான் சேர்ந்தனர். அவர்களைப் பார்த்தும் அவர்கள் சொல்லியவைகளைக் கேட்டும் மற்றவரும் அதில் சேரலாயினர். சங்கத்தின் நிர்வாகத்திற்கென்று சம்பளம் கொடுப்பதில்லை. அவ்வூரில் நம்பிக்கையுள்ள மனிதர்களே சங்கத்தை நடத்தி வந்தார்கள். சங்கத்திற்குக் கெட்ட பெயரைக்கொண்டு வரக்கூடியவர்களை அதில் அங்கத்தினராகச் சேர்த்துக்கொள்வதில்லை.” இம்மாதிரி செய்வதால் அங்குள்ள மனிதர்களுக்குப் பாடுபடும் குணத்தையும் சிக்கனத்தையும், கள்ளுண்ணாமையையும் சங்கம் போதித்தது, அதைக்கண்டு அங்குள்ள ஒருபாதிரியார் “எனது கிராமத்தில் நான் போதித்த வந்த நீதிமெழிகளைவிட இந்நாணயச்சங்கமே அதிகமாக நல்ல மாதிரியை ஜனங்களுக்குப் போதித்திருக்கிறது” எனச் சொல்லியிருக்கிறார். சங்கம் அங்கத்தினர்களுக்கு சகோதர சுவபாவத்தை யுண்டு பண்ணி பரஸ்பரம் ஏற்பட்டிருந்த சந்தேகத்தை நீக்கி அதற்குப்பதிலாக அவர்கள் ஒன்று சேர்ந்து தங்கள் ஊருக்காகப் பாடுபடவும், அவர் வர தனித்தனியே யிருந்து கொண்டு வேலை செய்யாமல் இருப்பதற்குப் பதிலாக ஒருவருக்குள் அடங்கவேண்டுமென்பதேயல்லாமல் எல்லோரும் ஒருங்கு சேர்ந்து வேலை செய்யவும் இடம் தந்தது. உள் ளூரில் முன்னேற்றத்திற்கும் சீர்திருத்தத்திற்கும் மத்தியஸ்தானமாக ஏற்பட்டது.

இரண்டாவது சங்கம் ஏற்பட இன்னும் 6 வருஷம் சென்றது: சங்கங்களின் அரி விர்த்தி அதிகமாயிற்று. 1880-முதல் இந்த அபிப்ராயம் தீவிரமாய்ப்பரவ பக்கேவருஷத்தில் சங்கங்களின் சங்கியை 1729 ஆயிற்று. 1905-இல் அவை மொத்தம் 13,181 ஆயின.

தாம்செய்த வேலையில் எல்லாம் ரெய்பெய்சனுக்கு வெளியிலிருந்து உதவி அதிகம் கிடைப்பாது. அக்காலத்தில் அவ்விராஜாங்கத்தார் ஐக்கிய இயக்கத்திற்கு ஒத்தாசையையே செய்யவில்லை. அத்தேசத்தில் பட்டணங்களில் (அர்பன்) பாங்குகளை ஏற்படுத்த வெரு ஊக்கத்துடன் வேலை செய்த ஷ்-ஓல்ஸ் டெலிட்ஸ்க் என்னும் பெரியாணக்கூட அவர்கள் தொந்திரவுகூடச் செய்தனர்.

மேலும் ஐக்கிய இயக்கத்திற்கு பாடுபட்ட இவ்விருபெரியோரும் ஒத்த வேலை செய்யவுமில்லை. அவர்களுக்குள் அபிப்ராய பேதங்கள் அதிக மிருந்தன. ஷூல்ஸ் தொழில் முறையையே பெரிதாகவெண்ணி தெய்வசந்தனை இல்லாமல் நாணய வியாபாரத்திலேயே கண்ணாய் இருந்தனர். மதம், தர்மம், ஆகிய விரண்டையும் இவ்வியக்கத்தில் சேர்க்க அவருக்கு அபிப்பிராயம் இல்லை. தன் முயற்சியாலேயே எல்லாவேலையும் நடக்கவேண்டுமென நினைத்து

அரசாங்கத்தாராகட்டும் மற்றும் அங்குள்ளவராகட்டும் ஒரு வருத வியும் வேண்டாமென மறுத்தனர். ரெய்பெய்ஸனோ அப்படியல்ல. நாயனாருடனும், சன்மார்க்கம் முதலியவற்றைப் உடையவர்களாய் தமது மதத்தில் நம்பிக்கையுள்ளவராய் படிப்பும் நல்ல மாதிரியும் எல்லோருக்கும் வரவேண்டுமென நினைத்தார். யார் உதவிசெய்ய முன் வந்தபோதிலும் அவ்வுதவியை அங்கீகரித்தார் தமது சங்கங்களை தேவாலயங்களுடன் சேர்த்து நடத்தப்படும் பட்டார். சங்க கிரிவாகத்தில் பாதிரிமார்களுடைய ஒத்தாசையைத் தேடினார். தாம் லாதர் மார்க்கத்தைச் சார்ந்திருந்த போதிலும் எல்லாக் கிறிஸ்தவ மதப் பாதிரிமாராலும் தாங்கப் பட்டு வந்தார்.”

இப்பெரியோன் செய்த வேலை பின் வருமாறு திறமாக கருக்கி சொல்லப்பட்டிருக்கிறது. “நினைக்க முடியாதகுழப் பத்திலிருந்து சிறிய குடித்தனக்காரருக்குத் தகுதியான நானாய்ச் சங்கத்தை ஏற்படுத்தித் தந்தவர் ரெய்பெய்ஸனே. தெழில்கள் வேலைக்காரர்களை ஓரளவு ஒன்று சேரச்செய்கின்றன. வியவசாயமோ அப்படியல்ல. குடித்தனக்காரரை அது தனித்திருக்கச் செய்கிறது. அவர்களுக்கு உலக வியவசாயம் தெரியாது. ஆகையால் ஊர் ஊராய் திரியும் பணம் கடன் கொடுப்போரிடம் அவர்கள் எமாந்து போகிறார்கள். தற்காலத்திலோ ஜர்மனியிலுள்ள பயிரிடுவோர் பாதிக்கு மேல் கிராம பாங்குகளில் மெம்பர்களாயிருந்து தங்கள் சிலவுக்கு வேண்டிய பணத்தை யெல்லாம் அதிலிருந்து அடைகிறார்கள். இன்னும் 100-க்கு 10 பேர் அர்பன் பாங்குகளில் மெம்பர்களாயிருக்கிறார்கள். இவர்கள் பெரிய குடித்தனக்காரர்களாம். ஐக்கிய சங்க மெம்பராகாத குடியானவன் இத்தேசத்தில் அபூர்வம். அநேககிராமங்களில் ஏற்பட்டுள்ள மாறுதல்கள் ஓர் பெரிய புரட்சியின் பலன் போல் தோன்றுகின்றன. அன்ஹாசன் கிராமத்தின் ஸ்திதியை இந்நூற்றாண்டினரம்பத்தில் நாம் ஏற்கனவே எடுத்துக் கூறியிருக்கிறோம். அதையெழுதிய ஆசிரியர் பின்வருமாறு அக்கிராமத்தைப் பற்றிச் சொல்லுகிறார்:—

தற்காலம் அன்ஹாசன் பார்ப்பதற்கு சுத்தமாகவுங் நன்றாகவுமிருக்கிறது. கட்டடங்கள் ஒழுங்காக விருக்கின்றன. வேலை நாட்களில் கூட கொல்லைப் புறங்கள் சுத்தமாக விருக்கின்றன. ஒவ்வொரு கொல்லையிலும் ஒழுங்கான எருக் குப்பைகள் உண்டு. அங்குள்ள ஜனங்கள் நல்ல உடை உடுத்துக் கொண்டிருக்கிறார்கள். ஆயினும் படாடோபம் கிடையாது. அவர்கள் மாதிரியும் ஒழுங்காக விருக்கின்றது. அவர்கள் கொட்டிலில் உள்ள மானிகள் அவர்களுடையதே. விபாபாரிகளிடத்திலும் கடுமையான வட்டி வாங்குபவரிடத்திலும் அவர்களுக்குக் கடன் கிடையாது. ஒவ்வொரு குடித்தனக்காரனும் புதுமாதிரியான தொழிற் கருவிகளை வாங்கி யுபயோ

கிக்கிறான். நிலங்களின் விலையு முயர்ந்து விட்டது. ஜாக்கிரதையாகவும் திறமாகவும் சாகுபடி செய்யப்பட்ட வயல்களில் விளைச்சல் அதிகமாக விருக்கிறது.

ஜெர்மானிய கிராமங்களில் இந்த கஷ்டத்தை ரெய்பெய்ஸன் நிவர்த்தி செய்த விதம் நமது தேசத்தாருக்கும் அப்யந்தம் நல்லபாடமாக இருக்கிறது. ரெய்பெய்ஸன் முதலில் வேலை செய்து பிரயோஜனகரமான சங்கங்களை ஏற்படுத்திய கிராமங்களைவிட நமதுகிராமங்களில் ஒன்றாவது சங்க ஏற்பாட்டுக்குக் கஷ்டமாயிருக்கிறதென்று சொல்லமுடியாது. ஆகையால் முதலில் ஐக்கிய இயக்கம் இத்தேசத்தில் பரவ ஆரம்பித்த பொழுது அதனால் ஜெர்மனி கிராமங்களுக்கு மாத்திரமல்ல ஐரோப்பாவில் பல விடங்களிலு முள்ள கிராமங்களுக்குக்கிடத்த பலன்கள் நம்மவருக்கும் கிடைக்குமென நினைக்க இடமிருந்தது.

அப்படி அவ்வியக்கம் பலனைத் தந்திருக்கிறதா? இவ்வியக்கத்தின் தற்கால ஸ்திதியைப்பற்றிய அதிருப்தி அதிகமாகிக்கொண்டு வருகிறது. இவ்வியக்கம் பிரயோஜனப் படாதென்று சொல்லுபவருமுள்ளர். ஆனால் அபாயம் ஒன்று மில்லை. இன்னும் திறமான வேலை மாத்திரம் செய்யப்படவேண்டும். ரெய்பெய்ஸனைப் போல் நம்தேசத்தில் இவ்வியக்கத்தை முன்னுக்குக் கொண்டுவரப்பாடு படுகிறவர்கள் அவருடைய ஊக்கத்தையும் சாமர்த்தியத்தையும் கிரத்தையையுமுடையவர்களாயிருக்கவேண்டும். எந்ததேசத்திலும் இவ்வியக்கத்தை ஊர்ஜிதப்படுத்துவதென்பது மிகவும் கிரமசாத்தியமாக இருந்ததால், அம்மாதிரி குணங்களை உடையவர்களால்தான் அது எங்கும் விரித்தி பெற்றது, இதை நாம் முதலிலேயே அறிந்துகொள்வது உத்தமம். ஷூல்ஸ்டெலிட்ஸ்க் அல்லது ரெய்பெய்ஸன் போன்றவர்களிருந்தால் அவர்களால் என்னத்தைத்தான் செய்ய முடியாது? கருங்கல் பாறையிலிருந்து ஆகாரம் சம்பாதிப்பார்களே! தனித்திருக்கும் விஷயம் தெரியாத ஏழைகளின் பொறுப்பைக்கொண்டு பணம் கடனாக வாங்குவார்களே! அவர்களைப் போன்றவர்கள் இல்லாமற்போனால் இவ்வியக்கம் விருத்திக்கு வராது.

நமதுதேசத்தில் ரெய்பெய்ஸன் போன்றவர்கள் இன்னும் அகப்படவில்லைதான். அப்படிப்பட்டவர்கள் இருக்கிறார்களென்பதில் சந்தேகமில்லை. அவர்கள் இந்த இயக்கத்தில் இன்னும் சேரவில்லையென்றே சொல்லவேண்டும். இது விஷயமாக நிக்கல்ஸன் சொல்வதாவது “ஐரோப்பாவில் இவ்வியக்கத்தில் ஈடுபட்டுச் சங்கங்களை நடத்துபவர்களுக்குப் புத்திசர்வீத தனத்திலும் அந்தஸ்திலும் குறைவில்லாதவர்கள் ஒவ்வொரு பெரிய கிராமத்திலும் நமது தேசத்திலுமிருக்கிறார்கள். இவ்வியக்கத்தில் ஈடுபட்டுத் தாமே கிராமங்களில் சங்கங்களை ஏற்படுத்தி அவைகளை நடத்திவைக்கும்படியான

மகத்தான உற்சாகத்தை உடையவர்களைக் கண்டிபிடிக்க வேண்டியது தான் பாக்கி. பெரிய ஏற்பாடுகளையும் ஸ்தாபனங்களையும் செய்வதனால் ஜெயம் பெறலாம் என்பது இல்லை. சிறிது சிறிதாக ஆரம்பித்து அதிகப் பலனை நோக்காமல் அப்பொழுதப்பொழுது ஏற்படும் தடைகளை நிவர்த்திப்பதால் நமது ஏற்பாடுகள் திறமாக ஆகும். அப்பொழுது ஜெயம் பெறலாம்..... ஊக்க முள்ள மனிதர்களின் விடா முயற்சியால் மாத்திரம் ஜெயம் பெறலாம். அவர்களும் என்னென்ன செய்யப்படவேண்டுமென்பதை முற்றிலும் கற்றிருக்க வேண்டும். மேலும் அவர்கள் ஜனங்களின் மத்தியில் இருந்துகொண்டு தங்களுடைய ஊக்கத்தையும் சாரமத்தியத்தையும் அவர்களுக்குப் புகட்டி, தங்கள் உற்சாகத்தினால் அவர்களையும் வேலைசெய்யும்படி செய்து, அவர்களுடன் சேர்ந்தே எவ்வளவு சிறியதாயிருந்தபோதிலும் பிற்காலத்தில் உபயோகப் படக்கூடிய முறைகளை வேலை செய்து பார்க்கவேண்டும். அதன் பலன் ஒரே வருஷத்தில் தெரியாமலிருக்கலாம். ஒரு பத்து வருஷத்தில் தெரியாமலிருக்கலாம். ஆனால் வெகுகாலம் தெரியாமலிருக்குமென்று சொல்லமுடியாது.” என்றும், மறுபடியும் “நாளை பாக்கிகளில் நம்பிக்கையுடையோராய்க் கிராமத்தாருக்கு வேண்டும்கடனை வாங்கிக்கொடுக்க வேண்டிய சீர் திருத்தத்தைச் செய்யமுன் வருபவர்களை தாம்செய்யவேண்டியவைகளைச் செய்து பிற்காலத்தில் நமக்குச் சாதகமாகக்கூடிய இவ்விதங்கத்தின் போக்கை நினைவிட வேண்டும். அவர்கள் நமது கிராமத்தாரோடு கிராமத்தாராய் அவர்களின் இடையிலேயே வசிக்கவும் வேண்டும்... கிராம நாளை சங்கத்தின் முன்னேற்றம் அக்கிராமத்திலேயே இருந்து கொண்டு அக்கிராமத்தாருடன் சேர்ந்துதம்முடைய புத்திகூர்மையினாலும், ஊக்கத்தாலும் தம்மை சுற்றி இருப்பவரை விட விசேஷ குணம் பொருந்தியவர்கள் கையில் இருக்கிறது.”

இந்தியாவின் கூட்டுறவு இயக்கம் நமக்குள் ரெய்பெய்ஸன்கள் அகப்பட்ட பொழுது நிச்சயம் ஜயம் பெறும்.

கிராமத்தர பூகோளசாஸ்திரம்—II. பர்வகாலங்களும் கிராம முயர்ச்சிகளும்.

(Rural Geography—II. Seasons and Village Activities.)

[இது சைதாப்பேட்டை உபாத்தியாயர்கள் பாடசாலையில் ஆசிரியராகவிருக்கும் மிஸ்டர் என். சுப்பிரமணிய ஐயர், எம். ஏ., அவர்களால் எழுதப்பட்டது]

சாதாரணமாக ஜீவராசிகளின் வாழ்வுகளின் மேலும், குறிப்பாக மனிதனுடைய வாழ்வின் மேலும், அவைகளைச் சூழ்ந்திருப்பனவையின் அம்சங்கள் செலுத்தும் ஆட்சிகளுள் சீதோஷண ஸ்திதி சம்பந்தமான ஆட்சியானது நிரம்பக் கட்டுப் படுத்துவதும் நிரம்ப

பிரதிபலன்களை விளைக்கக்கூடியதுமாக விருக்கிறது. இந்து தேசத்திய கிராமங்களில் சீதோஷண ஸ்திதியானது அதன் முயர்ச்சிகளை எவ்வளவு பூர்ணமாகவும், - தீர்க்கமாகவும், பிரத்தியக்ஷமாகவும் நிரூபிக்கிறதோ அம்மாதிரியாக அது இதர இடங்களில் நிரூபிக்கிறதில்லை. தரையும் மண்ணும், மனிதரும் மிருகமும், எல்லாம் அங்கே யிருக்கின்றன; ஆனபோதிலும் சூர்யனுடைய சீரான சலனமானது தன் பின்னர் காலத்தில் வேண்டிய கற்றையும் மழையையும் உண்டு பண்ணுகிறவரையில் அவைகள் அசைவில்லாமலும் சத்தியில்லாமலும் யிருக்கின்றன. பர்வகாலங்களின் மாறுதல்களால் உண்டாகும் மனித முயர்ச்சிகளுடைய துறைகளும், சமூகவாழ்வும், மனிதனும் அவனைச் சூழ்ந்திருப்பனவும் ஒன்றோடொன்று சம்பந்தப்பட்டிருப்பதை நாம் கவனித்து அறியும் வழியில் ருசிகரமான முயர்ச்சிக்கு இடங்கொடுக்கும். இவைகளுக்கு எதிர் முகமாயிருக்கும், பிரபஞ்சத்தினுடைய இயற்கை அமைப்பிலுண்டாகும் விபரீத சம்பவங்களினின்றித் தன்னை விடுவித்துக் கொள்வதற்காகத் தன்னுடைய நிர்மாண புத்தியை மனிதன் உபயோகிப்பதும் நிச்சயமானதே. ஆனபோதிலும், நடவடிக்கையிலுள்ள கிராம வாழ்வும் முயர்ச்சிகளும் வெகுசூலத்திய பர்வசம்பவங்களை விளங்கும்படிச் சுருக்கச் சொல்லும் பஞ்சாங்கத்தை யனுசரித்தல்.

இந்திய பஞ்சாங்கத்தின் முறைப்படியுள்ள ஆறு பர்வகாலங்களும் வட இந்தியாவின் வாயுமண்டல நிலைகளை யொத்தவையாயிருக்கிற மாதிரி அவைகள் சென்னை இராஜதானித் தீர்மானங்களின் வாயுமண்டல நிலைகளை ஒத்தவையாயில்லை என்பதை யெடுத்துக் காட்டுவதுமுதல்முதலாக அவசியமாகவிருக்கிறது. தென் இந்தியாவின் பர்வகாலங்கள் பெருவாகப் பின்வறுமாறு வகுக்கப்படலாம்:—(1) உஷ்ணமானவும் வாயுவில் ஈர சம்பந்த மில்லாதது மானது—பங்குனி, சித்திரை, வைகாசி, (மார்ச்சுமாதம் நடுவிலிருந்து ஜூன் நடுவு வரையில்); (2) உஷ்ணமானதும் மழையுள்ளதுமானது—ஜூன், ஜூலை, ஆவணி, (ஜூன் நடுவிலிருந்து செப்டம்பர் நடுவுவரையில்), (3) குளிர்ச்சியானதும் மழையுள்ளது மானது—புறட்டாசி, ஐப்பசி, கார்த்திகை, (செப்டம்பர் நடுவிலிருந்து டிசம்பர் நடுவுவரையில்); (4) குளிர்ச்சியானதும் வாயுவில் ஈர சம்பந்த மில்லாதது—மார்கழி, தை, மாகி, (டிசம்பர் நடுவிலிருந்து மார்ச்சு நடுவுவரையில்); உஷ்ண மாதங்கள் பூமத்திய ரேகையிலிருந்து சூர்யன் வடக்கு திசையிலிருப்பதையும், குளிர்ச்சி மாதங்கள் அந்த ரேகையிலிருந்து சூர்யன் தென் திசையிலிருப்பதையும் பொறுத்திருக்கின்றன. தக்ஷிணயனத்தில் மழை காலமும், உத்திராயனத்தில் கோடைகாலமும் உண்டாகின்றன. அந்தந்தப் பர்வகாலத்தில் அதற்குள்ள குணங்களின் ஆதிக்கம் தாழ்மைகளைப் படிப்படியாயுள்ள பாகங்கள் உண்டு.

ஏப்ரல் மாதத்தின் பின்னிலே புதிய வருஷம் பிறந்ததும், வெய்யல் உஷ்ணமாகிறது. கிராமத்திலுள்ள நீர் எல்லாம் உபயோகப்படுத்தப் பட்டு சிறிதேனும்ல்லாமல் சிலவழிந்து போகிறது; இல்லாவிட்டால் வற்றிப்போகிறது. கிராமத்தினது வழக்கமாயுள்ள வாழ்வும் முயற்சி களும் படிப்படியாய் தளர்ச்சியையடைகின்றன. வெல்லம் செய்வது கறிமஞ்சளைப் பொடி செய்வது, இப்படிப்பட்ட சில கைத்தொழில் கள் தற்காலத்தில் நடைபெறுகின்றன வென்பதில் சந்தேக மில்லை. மூலதனச் சிலவினாலே அல்லது அதன் ஸ்தான விசேஷத்தினாலே ஏற்பட்ட திறமானநீர்பாசனத்தையுடைய, செளகரியங்கள் நிறைந்த, சில பூமிகள் வருஷந்தோறும் மூன்றாவது போகத்தை விளைக்கின்றன அல்லது அதற்குப்பதிலாக காய்கறி வர்க்கங்களை விளைக்கின்றன. ஆனால் அதிக கஷ்டப்படாத கிராமத்தானுக்கு இரண்டுபோக சாகுபடிக்குப் பிந்திய காலம் கூடினவரையில் வேலையில்லாக் காலமே.

அவனுக்கு அறுப்பு முடிந்துபோயிருக்கிறது. புஷ்பங்களும், கஷ்டமில்லாமலகப்படக்கூடிய நல்ல பக்குவத்திலுள்ள பழங்களும், ஏறாளமாயிருக்கின்றன. இந்தியப்பஞ்சாங்கத்தின்படி இது வஸந்த காலம்—அதாவது சாமான்கள் நிறைந்ததும், இன்பத்தைத் தருகிற துமான, விருந்துகளும் வைபவங்களும், கல்யாணங்களும் நடைபெரு கிறகாலம். இந்தக்காலத்தில்தான் கடன்கள் தீர்க்கப்படுகின்றன, பந்தகங்கள் மீட்டப்படுகின்றன, நிலங்கள் வாங்கப்படுகின்றன, அல் லது, சீர்படுத்தப்படுகின்றன, கிணறுகள் வெட்டப்படுகின்றன, அல்லது, ஆழமாக்கப்படுகின்றன. அணைகள் போடப்படுகின்றன, அல்லது, வாய்க்கால்கள் வெட்டப்படுகின்றன, பிரயாணங்களும், ஸ்தலயாத்திரைகளும் யத்தனிக்கப்படுகின்றன அல்லது சிகேதிக் களும், உறவினர்களும் அழைக்கப்பட்டு உபசாரம் செய்யப்படுகி றார்கள். இக்காலத்தில் தான் குடியானவன் மழையை பிறழ்க்கித்து வீட்டுக்கூரைக்குச் சித்துப் போடுவான் அல்லது வீட்டையே புது மைப் படுத்துவான். இந்தக்காலத்தில்தான் செங்கல்ச் சூளைகளும் சுண்ணாம்புக்காளவாய்களும் எரிக்கப்படுகின்றன, மாங்கள் வெட் டப்படுகின்றன, வேலிகள் போடப்படுகின்றன, கட்டிட வேலைகள் மழையினாலும், வழக்கமாயுள்ள வியவசாய வேலைகளினாலும் குந்தகப் படாமல் நடத்தப்படுகின்றன.

மேலும் இந்தக்காலம் பட்டணங்களிலுள்ள வாலிபர்களுக்குத் தெரிந்த பர்வகாலம்; இது அவர்களுக்கு கோடை ஐயாக்காலம். அவர் கள் இந்தக்காலத்தில் தங்களுடைய தகப்பன், சிற்றப்பன், பெரியப் பன் மாமன், இப்படிப்பட்டவர்களையும், மாமனார்களையும் காய்கிறகா லம். இந்தக்காலத்தில்தான் கோழிச்சண்டை, கங்கம்மா வேஷ ஆட்டம், ராமாயண பாரதக்கதைகளைச் சொல்லல், ராமாவதாரத்தைத்

கொண்டாடிப் பாட்டுடன் பஜனைசெய்தல்; இவ்விதமான கிராமாந்திர வாழ்வின் குதூஹலங்கள் கொண்டாடப்படும். ஆங்கில தேசத்திய கிராம வாழ்வு உஷ்ணாதிக்கியத்தைக் கோறுகிறது, ஆகையால் ஆப் கிலேய வியவசாயி அத்தேச சீதோஷ்ண ஸ்திதிபைப் பொறுத்தவை யான அதிகநேரமுள்ள குளிக்கால சாயங்காலங்களில் தனக்கு இளைப் பாறு தலையும் இன்பத்தையும் அநுபவிக்கிறான். இந்த ஏற்பாட்டோடு இந்திய கிராம வாழ்வை பொத்துப்பார்க்கும் பொழுது, இந்திய கிராம வாழ்வானது மழையைப் பிரதிஷிக்குகிறது. ஆகையால் இந்திய வியவஸாயி கோடை நாள்களில் தனக்குள்ள ரஜாவையும் இன்பக் களையும் உடைத்தாயிருக்கிறான். ஆகவே, மழையில்லாவிட்டால் செய்ய வேலையில்லை என்னும் ஓளவையார் வசனம் சரியாய்த்தானிருக் கிறது.

இந்தச் சாந்தசத்திலிருந்தும் வேலையின்மையிலிருந்தும் ஜூன் மாதத்தில் மழை ஆரம்பித்தவுடனே திடீரென்று கிராமமானது பிரக்ஞையை அடைந்த முயாச்சிகளில் அமர்கிறது. ஆனிமாதத்தில் புதிய குத்தகைப் பத்திரங்கள் எழுதப்படுகின்றன, அப்பொழுது ஸ்பிரிஜிஸ்திரார் கச்சேரியில் வேலையுதகப்படுகிறது. உழவுக்கு வேண் டிய மாடுகள் தேவையாயிருக்கின்றன, சந்தையில் தூகரிகளின் வேலை களிப்புடன் நடத்தப்பட்டு மந்தைகள் ஒட்டிக்கொண்டு வரப்படுகின்றன. ஆகாயத்தின் மேற்குப்பக்கம் கவலையுடன் கவனிக் கப்படுகிறது, ஒரு மேகம் கிளம்பி வெகு காலமாய் எதிர்பார்க்கப்பட் டிருந்த மழையைக் கொடுக்கிறது. மேற்சொல்லிய தருணத்தில் கலப்பையைப் பழுது பார்க்க திடீரென்று கிராம தச்சனுடைய ஊழியம் வேண்டப்படுகிறதென்பது கவனிக்க ஓர் ருசிகரமான விஷ யம். அவனுடைய ஊழியத்தின் தேவையின் சொற்பகால அதிகரிப் பானது “ஆடி ஆசாரி, தைத்தச்சப்பய்யன்” என்னும் பழமொழி யால் விளங்குகிறது.

(இன்னும் வரும்)

கட்டிடங்கள் எரிந்தபின் உண்டாகும் நீறுகள் எருவாக உபயோகப்படுவது.

(Manurial Value of Wood Ashes.)

இந்திய வியவசாயப் பத்திரிகையின் சென்ற செப்டம்பர் மாதத்திய சஞ்சிகையில் டாக்டர் எஸ். கே. மித்ரா, எம். எஸ். டி. எச்சு. டி., அவர்களும் மிஸ்டர், லோகியூராத் பூகன் பி. எஸ்சு., அவர்களும், உப்பு மண்களிலிருந்து புளிப்பம் சத்தை நீக்கக் கட்டை களின் நீறுகள் உபயோகப்படுகிற விஷயத்தைப் பற்றி எழுதுகிறார்கள். மண்களின் அடிபாகத்திற்கு பொடாஷைக் கொடுத்துசெடி களுக்கு செழுமையை உண்டாக்குவதோடு அவைகள் மண்களிலி ருந்து புளிப்பை நீக்குகின்றன. மண்ணின் உப்பம்சம் குறைவாயி

குந்தால் பயிர் விருத்தியாகும், அது அதிகமாகாரிஞந்தால் பயிர் கூடினத்தைப்படையும். மாட்டுச்சாணியானது செடிகளுக்கு செழு வாயைக் கொடுக்கிறது, ஆனால் அது புளிப்பை நீக்குகிறதில்லை. மரக்கட்டைகளின் நீறுகள் இருவகையினும் உபயோகப்படுகின் றன. அகேத பச்சைகளில் சாணி எழு உபயோகப்படுத்தப் பட்ட தாக்குகளில் அவ்வொரு உபயோகப்படுத்தப்படாத தாக்குக் களில் காட்டிலும் விளைச்சல் அதிகரித்ததாம்; நீறு உபயோகப் படுத் தப்பட்ட இடங்களில் சாணி உபயோகப் படுத்தப்பட்டிருந்தாலும் இல்லாவிட்டாலும் விளைச்சல் அதிகரித்ததாம். மண் புளிப்பாயிருப் பதும் அதில் செழுமையை யுண்டாக்கும் அர்ச்சங்களில்லாமையும் தான் அது தக்கபடி விளைச்சலையுண்டு பண்ணாமலிருப்பதற்குக் காரணம்.

நெல் விரைவிஷயமாகப் முயற்சிகள்.

(Work on Paddy.)

தஞ்சாவூர் ஜில்லாவில் ஆடுதுரையில் அமைக்கப் பட்டுள்ள நெல்விரை விஷயஸ்தாபனம் மிக்க உபயோகமான வேலையைச் செய்து கொண்டு வருகிறது. கொஞ்ச நாளைக்கு முன்னே நடை பெற்ற தஞ்சாவூர் பிராசுதாரர்களின் கூட்டத்தில் வியவசாய இலாகா வின் அத்தியகஷகர் மீஸ்டர் அவ்ஸ்டெட் ஆடுதுரை ஸ்தாபனத்தின் வேலையைப் பற்றிப்பின் வருமாறு பேசினார்:—

இந்த ஸ்தாபனம் 1922-ம் வருஷம் ஏற்படுத்தப்பட்டது. தஞ்சாவூர் ஜில்லாவின் காவேரிப்பாசன நெல் சாகுபடி நிலங்களின் விளைச்சல் அதிகமாக வேண்டுமென்ற கோக்கத்துடன் ஏற்படுத்தப்பட்டது. ஆடுதுரையின் மண் தஞ்சாவூர் ஜில்லாவின் காவேரிப் பாசனமுள்ள மற்ற இடங்களின் மண்ணைப் போன்றதுதான். ஆகையால், ஆடுதுரை ஸ்தாபனத்தில் உண்டாக்கப்படுகிற நெல் விரைகள் காவேரிப்பிரதேசத்து இடங்களில் சரியாய்ப் பயிராகக் கூடும். கோயம்புத்தூரில் உண்டாக்கப்பட்ட விரைகள் மற்றப்பிரதேசங்களில் விருத்தியாகவில்லை. ஆகையினால் மாகாணத்தின் முக்கிய நெல் பயிர் பிரதேசங்களில் விரை ஸ்தாபனங்கள் ஏற்பட வேண்டியதாயிற்று. ஆடுதுரைதான் முதல் ஸ்தாபனம் கிருஷ்ணவிற்குத், கோதாவரிக்குமாக மருதூரிலொரு ஸ்தாபனம் ஏற்படுத்தப்பட்டது. மலையாளத்திற்கும், தென் கன்னடத்திற்குமாகப் பட்டாம்பியில் இன்னொரு ஸ்தாபனம் ஏற்படப் போகிறது.

துளசிச்செடி

(The Tulasi plant.)

“பிரபுத்த பாரதா” என்னும் பத்திரிகையில் பாம்புக்கடிக்குத் துளசியின் சாறு மருந்தாக உபயோகப் பட்டதென்பதைப் பற்றிச் சொல்லப் பட்டிருக்கிறது. துளசிச் சாறை பாம்பால் கடிக்கப்பட்ட வனுடைய தலையிலும், நெத்தியிலும், கழுத்திலும், மார்பிலும், தொப்பிலிலும் தடவவேண்டியது. வாழை மட்டைச் சாரில் ஒரு காண்டி முட்டையளவை 5 நிமிஷத்திற்கொருவிசையாகக் உட்கொள்ளக்

கொடுக்க வேண்டியது. இதில் எதையாவது ஒன்றை யதுசரித்தாலும் பயனுண்டாகும். இரண்டும் அதுசரிக்கப் படுவது மேலானது.

சிறு வயதிலேயே கிழத்தனத்தை எப்படி அடையலாம்

வயன்னு கலாசாலையில் உபநியசிக்கும் பொழுது ஒரு பிரசித்தி பெற்ற வைத்தியர் சாராயமும், புகையிலையும் மனிதனின் சரீரத்தில்கெடுதிகளை உண்டாக்குகின்றனவென்றும், ஆனால் அதிகமான தீங்குகள் புகையிலையால் உண்டாகின்றனவென்றும் கூறினார். சாராயங்களால் சரீரம் கெட்டுப்போவது அறியப்படலாம், புகையிலைஒருவரும் அறியாதபடி கெடுதிகளைச் செய்யும், வெகு சீக்கிரத்தில் கிழத்தனத்தைக் கொண்டு வரும். சுருட்டுப் பிடிப்பவர்கள் தங்களுடைய சரீரங்களைக்கெடுத்து விடுகிறதோடுத் தங்களைச் சுற்றியிருப்பவர்களின் சரீரங்களையும் புகையால் கெடுத்து விடுகிறார்கள். சுருட்டுப் பிடிப்பவர்களின் வேலைக்காரர்கள் இவ்விதமாய்த்தான் ரத்தக் குறைவையடைந்து வெளுத்துப் போகிறார்கள்.

காசி ஹிந்து ஸர்வகலாசாலை.

(The Benares Hindu University.)

காசிமஹாராஜா காசி ஸர்வகலாசாலைக்கு வியவசாய நிரூபணத் தோட்ட ஏற்பாட்டின் நிமித்தம் கங்கைக் கரையில் கலாசாலை ஸ்தலத்தின் அறுகில் 2100 ஏக்கர் நிலங்களைக் கொடுத்திருக்கிறார். அந்நிலங்களிற்கு நீர்பாசனத்திற்காக ஸர்க்காராம் தன் சொந்தச்சிலவில் ஒரு கால்வாயை வெட்டி வைப்பதாக ஒப்புக் கொண்டிருக்கிறார். கலாசாலைக்குப் பணம் வேண்டுமென்கிற மட்டில் இல்லாததால் மேற்கூறிய ஏற்பாடுகள் நடைபெறுவது தவக்கப் படுகிறது. வியவசாய நிரூபணஸ்தானம் இவ்விதமாக ஏற்பட்டால் ஜனங்களுக்கு வியவசாய ஞானம் விருத்தியாகும்.

காய்கறி வாக்கங்களும், அவைகளின் நோய்களும்.

பிரான்சு தேசத்து ஆசிரியர் ஒருவர் காய்கறி வாக்கங்களிற்கு வரும் நோய்களின் விஷயமாய் ஆராய்ச்சிகளைச்செய்து, அந்நோய்களிற்குக் காரணம் அவ்வஸ்துக்களில் நாய்க்கொடை, பாசி போன்ற பூண்டுகள் உண்டாவது தான் என்று கண்டு பிடித்திருக்கிறார். கோஸ் முட்டைக்கீரை போன்ற கீரைகள் இவ்வித ஸ்திதியைக் கொஞ்சமேனும் அடைந்தால் அவைகளில் கரப்பானையுண்டாக்கும் புழு ஏற்படும், உருளக்கிழங்கிற்கு இவ்விதஸ்திதியுண்டானால் அது பெரியம்மையையும் கோமாரியையும் உண்டாக்கும். காய்கறிவஸ்துக்கள் பச்சையாயிருக்கும் பொழுது மேற்குறித்த நோயுண்டாகும் அம்சங்கள் ஏற்படுகின்றன. இவ்வம்சங்களேற்பட்ட காய்கறிகள் மார்கட்டுகளில் வைக்கப்பட்டு மலுவாக விற்கப்படுவதால் வெகு ஜனங்கள் அவைகளை வாங்குகிறார்கள். இவ்விதமாய் நோய்கள் உண்டாக்கப்படுமென்பதை அவர்கள் அறிகிறதில்லை.

வியவசாயத்திற்கு ஒரு உபாதி.

கெடுதலிலிருந்து நன்மையுண்டாகிற தென்ற பழமொழியொன்றை, ஹயாலித்தினால் குளங்களும், குட்டைகளும், வாய்க்கால்

சனம் துர்க்கப்படுகின்றன வென்பதை யெல்லாரும் அறியக்கூடும். இந்த பூண்டையழிப்பதின் விஷயமாய் சட்ட முயற்சிகள் நடைபெற்றன. இந்திய கவர்ன்மெண்டின் செல்வ சம்பந்தமான செடி விவசாயத்தின் நிபுணர் ஹயாவலிந்தானது வருவாக உபயோகப்படலாமென்று அபிப்பிராயம் சொன்னதன்பேரில் திருவாங்கூரில் உயிர் சம்பந்தமான ரஸாயன சாஸ்திர நிபுணர் மிஸ்டர் நாராயண ஐய்யர் அப்பூண்டை எருவாய்ச்செய்ய ஒரு முறையைக்கண்டு பிடித்திருக்கிறாராம். அப்பூண்டு சாணியாகும், சார்பிலாகும், சுரமண்ணாகும் கூட்டப்பட்டால் நைப்புள்ள தழை எருவைப் போன்ற எருவாதாரத் தையுண்டுபண்ணுகிறது.

இரண்டு சிறந்த பிரசுரங்கள்.

“நடராஜ வடிவம் தில்லைத்திருநடனம்” ஸ்ரீமத் விபுலாகந்த சுவாமிகளால் இயற்றப்பட்டது. ஸ்ரீராம கிருஷ்ணாமடம், மயிலாப்பூர் விலை அணா 0-3-6. இந்த அரிய புத்தகத்தில் ஸ்ரீநடராஜவடிவத் திருநடனத்தினுடையவும் ரகசியங்கள் தெளிவாகச் சொல்லப் பட்டிருக்கின்றன. இது சில பக்தர்கள் அவசியமாக வாசிக்க வேண்டிய அருமையான புத்தகம்.

“எனது போர்முறை” விவேகானந்த சுவாமிகள் சென்னையில் செய்த முதல் பிரசங்கம் மயிலாப்பூர் ஸ்ரீராமகிருஷ்ண மடத்தாரால் தமிழில் மொழி பெயர்க்கப்பட்டு வெளியிடப்பட்டுள்ளது 1926. மதராஸ் லா ஜர்னல் பிரேஸ், மயிலாப்பூர். இந்த உபநிபாசத்தில் ஸ்ரீமத் விவேகானந்த சுவாமிகள் நமது தேசத்தின் முன்னேற்றத்திற்கான பலவழிகளை எடுத்துரைக்கிறார். இது ஹிந்துக்கள் அவசியமாகப் படிக்க வேண்டிய புத்தகம்.

கவலை வேண்டாம்!

உம்முடைய கிராமத்தில் நம்பிக்கையான வைத்தியர் இல்லையென்ற கவலைவேண்டாம். சாஸ்திரங்களை ஆராய்ச்சி செய்து பொது ஜன நன்மைக்காக எழுதிய

வைத்திய வித்தியா

என்னும் இனாமாய்க் கொடுக்கப்படும் புத்தகத்தை தருவித்து வாசியுங்கள்.

ராஜ வைத்திய நாராயணஜி கேசவஜி,
57, சைனாபஜார் ரோட், மதராஸ்.

ரூ ர ல் ஐ ஓ டீ யு

(ஃரெஸ்டு ஃங்காய்ஸீல பத்திரிக)

ఎడిటరు, మానేజరు ఎ. స్వామినాథయ్యరు, రిటైర్డ్ డిప్టికలెక్టరు

ఆఫీసు : 9, బ్రాడ్వే రోడ్డు, హైలూపూరు.

వాల్యం I.]

మార్చి 1927.

[నెం. 9

Agricultural Shows and Rural Betterment

వ్యవసాయ ప్రదర్శనములు, గ్రామాభివృద్ధి.

బొంబాయి గవర్నరు ప్రభుత్వ గారు అగ్రికల్చరల్ షో అనువ్యవసాయ ప్రదర్శనము లైలు చేయుచు క్రిందవివరించిన మాటలు సెలవిచ్చిరి.

ఈముఖ్యమైన ప్రదర్శనము జయప్రదముగా జరుపుటకు చేయబడిన ఉపాయములను గురించి కొన్నిమాటలు చెప్పెదను. అన్ని తెగల వారు యీవిషయమై చేసిన సహాయమునకు సంతోషించినాను. రెండు సంవత్సరములకు మునుపు నేను పునాకువచ్చినపుడు గొప్పవ్యవసాయ వృత్తి గల యీదేశములో ముఖ్యమైనచోట్లయందు వ్యవసాయ ప్రదర్శనములుజరుపు వాడుక లేనట్లు నాకుతోచెను. గనుక వ్యవసాయములో నవీనపద్ధతులు నేర్చుకొను సందర్భములు పంటకాపులకు కలుగ చేసి వారి ప్రతిరోజు చర్యలకు పునయోగకరముగానుండు సంగతులు వారికి తెలుపుటకు కొంతపనిచేయవలెనని తీర్మానించితిని. ఇచ్చటగాని యీదేశములో నెచ్చటగాని జరుపబడిన ప్రదర్శనములలో యిది గొప్పవిశేషంతో యేర్పాటులు చేయబడియుండే విషయము మీరు చూచియున్నారు. పునా నగరములోను దీనిచుట్టుపట్టు స్థలములలోను పండు వేలకొలది పంటకాపులు దీని వచ్చిచూడడమేగాక యీకొన్ని దినములలో బొంబాయి రాజధాని ప్రతిజిల్లానుండి లక్షలకొలది కాపులు వచ్చిచూచుదురని నమ్మినాను.

వ్యవసాయ పద్ధతులలో తెలిసినవలకు ప్రతిమార్గములో శ్రేష్టతముగా యేది చేయగలమో అటువంటి వాటిని ప్రదర్శనముచేయవలెనని ముఖ్య అభిప్రాయము.

కొరముట్లలో చాలానూతనమైనవిన్ని శ్రేష్టతమైనవిన్ని ఇండియాలోను అన్యదేశములలోను చేయబడ్డవిన్ని, అవి ప్రత్యక్షముగా పనిచేయు తరహాలున్న పంటకాపులు చూడవచ్చును. బ్రాక్లర్లను ఈడ్చు

యెంతములు పొలముపై పనిచేయుట చూపబడును. వీటిని వుపయోగించుటనల్ల కలుగు మేలుగురించి యీవిషయమై శ్రద్ధగలవారు నేర్పరులతో సంభాషించి తెలుసుకొనవచ్చును. పంపులవల్లగాని యెద్దలవల్లగాని నీళ్లు పైకియెత్తించి పారుదలచేయుటకు కనిపెట్టబడిన నవీనపద్ధతులను చూడవచ్చును. నీళ్లు వృధాపోక పోడిమిగావాడుకొనుటకు యెంత అనుకూలమైన ఉపాయములు కనిపెట్టినాలో కనుక్కొనవచ్చును.

పశువులకుగాను యేర్పడినతరగతిలో మంచిపశువులను వుపయోగించుటచే కలుగు ప్రయోజనములు వరుసగా చూపబడును. పాలుయిచ్చు మార్గమును దుమ్ముటలో శక్తిని యీకోస్తాలోని శ్రేష్టమైన పశువులజాతిద్వారా దృష్టాంతరములతో చూపబడును. ఈపశువుల తరగతిలోని జీవములు అనేక హిందూదేశపురాజులవల్లను గవర్నమెంటు పెంపుడు స్థలములనుండిన్ని, యితరులవల్లను పంపబడ్డవి. గణనచందులో నాస్వంతఫార్ములోనుండి కొన్ని పశువులు పంపియిన్నారు.

పెరుగుతుండే అనేక ఆహారపదార్థములకు ప్రత్యేకతరగతి యిందులో నున్నది. ఈపైర్లు క్రొత్త పద్ధతులు ననుసరించి పండింపబడ్డవి. అగ్రికల్చరల్ కాలేజీ ఫార్మువారి చతురతతో యీపదార్థములు వుత్పత్తికాబడ్డవి. వీటినిగురించి చూడవచ్చే చాలామంది పరస్పరము మాట్లాడుకొనుటకు సందేహములేదు. పండ్లుపండించుటకు సాధనముగా నుండే మార్గముకూడ యిందులో కనుబడును. పండ్లతోటలో డెక్కో దేశములో యిదివరకు చూడని మంచితరహాపండ్లను అవిపెచే మార్గములున్నవి, అమ్మకమునకు తగినట్లు, పండ్లుతయారుచేయు పద్ధతులున్నవి ప్రత్యక్షముగా చూపబడును.

రైతులకు పనిలేక యుండు విడిదినములలో చేతిపనులు చేసుకొను విధములు చూపుటకై యీ ప్రదర్శనములో కొన్ని యేర్పాటులు చేయబడియున్నది. వీటిలో మిస్టరు బ్రూయర్ గారి ప్రయత్నములవల్ల హాశ్చర్యకరమైన కోళ్లజాతులను పెంచి వ్యాపారముచేయుటలో జనులకు ప్రోత్సాహము చేయుటకుగాను కోళ్లసభయొకటి యీ ప్రదర్శనమువల్ల యేర్పరచబడియున్నది.

ప్రత్తివడికి నేయతరగతికూడ యిందులో చూడగలరు. పంటకాపులు, యిండ్లలో పనిచేయువారు, యీ వృత్తులు నేర్చుకొనుటకు యీ తరగతి యేర్పరచబడ్డది. మిస్టరు గాంధీగారివల్ల స్థాపింపబడ్డ ఆల్ ఇండియా స్పిన్నర్స్ అసోసియేషన్ వారు యీ తరగతికి చాలా సహాయము చేసియున్నారు. చర్కాలో నూతనతరహాలవల్ల యేమి చేయవచ్చునో అవన్ని

దృష్టాంతరముగా చూడవచ్చును. గ్రామములలో చేతిమగ్గములవల్ల నేయుటకు చేయబడిన క్రొత్త యేర్పాటును విడికాలములో చేయతగ్గ యితరవృత్తులున్న ప్రత్యక్షముగా చూపబడును.

ఇందులో గ్రామ ఆరోగ్యతరగతి యొకటియున్నది. గ్రామజనులు పలువిధములగు జాత్యములచే పీడింపబడి నివారింపతగ్గ రోగములచే కొట్టబడినవారై నిశ్చక్తులై యున్నారు. మిస్టరు డి. గామాగారి విచారణ క్రింద గ్రామజనుల ఆరోగ్యము అభివృద్ధిచేయుపద్ధతులు తెలుపుటకు యొక మంచి ప్రదర్శనము యేర్పరచబడియున్నది. ఇందులో అక్కరగలవారు దానిచూడవచ్చును.

ఈ ప్రదర్శనములో అనేక విషయములున్నవి. వాటిని వివరించి చెప్పటకు అవకాశములేదు. చూడవచ్చువారు నిధానముగా వాటినికనుక్కొనవచ్చును. ఈ ప్రదర్శనము ప్రతిసంవత్సరము జరుపుదురని నమ్మినాను. పునాలోనే జరుగవలెననిలేదు. ఇతరముఖ్యపట్టణములందుకూడ జరుపవచ్చును. ఈ ప్రదర్శనమువల్లగల ప్రయోజనము ఒకటేముఖ్యము. అదే మనగా గ్రామజనులు సుఖము క్షేమము వృద్ధిపరచుటయేగాని మరియొకటి కాదు. ఈ ప్రదర్శనము యీలాగే యికమీద జరుపుటకు మనకు ఉత్సాహము కలుగుగాక.

Rural Geography—II Seasons and Village Activities.

చూరల్ జాగర్ప II కాలసితి-గ్రామపనులు

(పై దాపేట టీచర్స్ కాలేజీ లెక్చరరు, మ-రా-కా-శ్రీ యజ్ఞ. సుబ్రహ్మణ్యయ్యరు, ఎం. ఏ., ఎల్. టి., గారివల్ల)

కాలసితిగతులు గ్రామములందు పూర్తిగా విశదమగును. గ్రామములలో భూమిపట్టములు, పొలములు, మనుష్యులు, పశువులు సిద్ధముగా కలిగియుండును. ఇతే సూర్యగతి ననుసరించి గాలి, వాన, సకాలములోలేకుంటే పైచెప్పినవన్ని స్తబ్దముగానుండును. పంచాంగములోని ఆరు ఋతువులూ, ఉత్తర ఇండియా సీతులకు పొందియుండునేమోగాని మన రాసు గ్రామములకు అనుకూలపడవు. దక్షిణ ఇండియాలో (ఎ) ఉష్ణము, ఎండియుండుకాలము—పంగుని, చిత్రి, వైయాసి (మార్చి మధ్యనుండి జూన్ మధ్యవరకు). (బి) ఉష్ణము, వాన—ఆని, ఆడి, ఆవణి, (జూన్ మధ్యమొదలు సెప్టెంబరు మధ్యవరకు) (సి) చలి, వాన—పెరటాసి, అల్పిసి, కార్తీకి, (సెప్టెంబరు మధ్యనుండి డిశంబరు మధ్యవరకు)—(డి) చలి,

ఎండమునుట. మార్గభి, మ్రామాసి (డిశంబరు నాధ్యసాండి మార్చి నాధ్యవరకు), యావ్రకారముండును.

సూర్యుడు నాధ్యరేఖ (ఈశ్వరగు)కు ఉత్తరముగను దక్షిణము గను పుండునపుడు ఉష్ణముగను చలిగాను వ్యవస్థామముననుండును. ఆలాగే దక్షిణాయణముందు వాసయును ఉత్తరాయణమునందు ఎండ కాదును. ఈముతువుల వివరణములు రహారమిగానుండును గాని ప్రతిముతువులో అనేకతరహాలుగలవిభాగములున్నవి. ఏప్రల్ నాధ్యకాలములో కొత్తసంవత్సరము పుట్టినప్పుడు ఎండతిక్షణముగాను నీళ్లుతక్కువగానువుండును. అప్పటికి నీళ్లుడపయోగింపబడిగాని యెండిపోయిగాను వుండును. గ్రామములో సామాన్యముగానండు పనిపాట్లు క్రమేణ మెత్తిపడును. బెల్లముచేయుట పనుపుచేయుట, మొదలగు వ్యవసాయసంబంధ చేతిపనులు కొంతవరకు జరుగును, నీటివసతిగల కొన్నిభూములలో మూడవపైరుగాని తోటపైరుగాని పెట్టుదురు. ఐతే చాలామంది గ్రామజనులకు యిది పనిలేని విడికాలము. అప్పటికి పైరుకోతలన్ని పూర్తియైయుండును. పలువిధపుష్పములు ఫలములు మెండుగానుండును. మన పంచాంగ ప్రకారము దీనిని వసంతకాలమని చెప్పుదురు. ఈకాలమందే పదార్థములు సమృద్ధిగనుండి వినోదములకును, పండుగలకును, ఉత్సవములకును, పెండ్లిముతుశాంతి ముహూర్తములకును సకాలముగానుండును. అప్పులు తీర్చుకొనుటకును ఆయకములు విడిపించుకొనుటకును, భూములుకొనుటకును, భూములు వృద్ధిచేసుకొనుటకును, భావులు త్రొవ్వటకును, కట్టలువేయించుటకును, కాలవలు త్రొవ్వటకును, ప్రయాణముయాత్రలుచేయుటకును, బంధువులను స్నేహితులను పిలిపించి మర్యాదలుచేయుటకును యిదేతగుమైనకాలము. రైతులు యిప్పుడే కొట్టములకు క్రొత్తబోద కప్పదురు. లేక కొట్టములు విప్పికట్టుదురు. ఇటికకాల్పుటకును, సున్నము బట్టిలుపెట్టుటకును, చెట్లుకొట్టించుటకును, కల్లవేయుటకును, యిదేసకాలము-కట్టడము పనులు ఈముతువులో వాసల బాధగాని వ్యవసాయపనుల తొందరగాని లేనందున సౌకర్యముగా జరుగును.

పట్టణములందు చిన్నవాండ్లు యీముతువును చక్కగానెరిగియుండురు. వారికపుడు ఎండకాలశైలపు గనుక గ్రామములలోనుండు తల్లితండ్రీమొదలైన బంధువుల చూడబోదురు. గ్రామములలో కోడిపందెములు, నాటకములు, గంగమ్మవేషములు, పురాణకథలు, భజన కూటములు, రామజయంతి, యాలాటివేడుకలున్న యీకాలమందు చూడవచ్చును. ఇంగ్లాండుదేశపురైతులకు విశ్రమవినోదకాలము వర

కాలమందు ప్రాప్తమైయున్నది. అవయూరు కవిచెప్పినట్లు వానలేకుంటే పనిలేదు.

జూన్-లో తొలివాన కుటియగానే గ్రామజనులు నిద్రావస్త నుండిమెల్కొని పనులయందు ప్రవేశింతురు. ఆనినెలప్రారంభములో సాగుకొట్టవాసుకొందురు. సబ్రిజిప్టోరు ఆఫీసులో అపుడుపనియెక్కువగును. మడకయెద్దలకు బేరములు అధికముగానుండును. యెద్దులు సంలెలకు పోయిరావడము తరుచుగా చూడగలము. మధ్యవర్తులు లాభములుపొందుటకు కూతూహలులైయుండురు. రైతులు పడమటి ఆకాశము అక్కరగాచూచుకొంటుండురు. తుదకు మేఘముకప్పి వానకుటియును. ఇట్టితరుణములో మడకలుచక్కపెట్టుటకు వడ్లవాని దాక్షిణ్యమునకు అనేకులు కాచిపెట్టియుండురు.

ఒకసుదినమందు మొదటిమడక కట్టెదున్నింతురు. మొదటివాన పడినవెంటనే మెట్టమాగాణిపైర్లు కుగాను వెలిదుక్కిచేయబడును. సగము కట్టినయిల్లు సగముకొట్టబడినకొయ్య, సగముయెత్తబడినగోడ, యివన్నివదలిపెట్టబడి మరుసంవత్సరవిడికాలమువరకు పూర్తికాబడవు. సకాలము పోగొట్టుకొంటే నష్టపడుదుమని రైతుకుస్వభావముగా తెలుసును. పట్టణములకు పోయివుండువారుకూడ వానకురిసినవని తెలిసినవెంటనే గ్రామమునకు త్వరగామరలివత్తురు.

పట్టణములలో కోర్టులుకాలేజీలు తెరువబడుకాలమందే రైతులు కూడ పనులలో దిగియుండురు. తర్వాత మూడునెలలు క్రమేణ వారి పనులు పగలురాత్రియును లేక యెక్కువగుతుండును. దున్నుట, విత్తుట, కలుపుతీయుట, నాటుట, నీళ్లుపెట్టుట, ఎరువువేయుట మొదలైనపనులు సర్వదాఘంటుండును మగవాండ్లు, ఆడవాండ్లు, పిన్నపెద్దలు, సర్దులు యీపనులలోనుండురు. ఈముతువులో పడమటిగాలివల్ల రాబడకాలవరములచేతను ఊటకాలవలు, బావులుమొదలైనవాటి సహాయముతో మెట్టమాగాణిపైర్లుపండును. పెరటాశినెల (సెప్టెంబరు - అక్టోబరు) అసగాదశరాకాలమప్పుడు వర్షప్రదముమారును. అప్పటికి మొదటవేసిన కారువడ్లున్న కోతకువచ్చును. సంబాకారుమాత్రము విత్తనములకలు గానుండును. లేక పెరికినాటుతుండురు. పిదప అర్పిశికార్తీకి రెండుమాసములలో యీముఖ్యమైనవరిపైర్లు వర్షమువల్ల పెరుగును. అప్పటికి గ్రామమునకుచుట్టు నీళ్లువుండును. వానకురియకుంటే రైతులు నాలుగు నెలలుగా పడినకష్టమున్న ఎరువువిత్తనమునకు పెట్టబడిన ద్రవ్యమున్ను వృధాగాపోవును. క్షామబాధలో చిక్కుకొందురు. భూములు, పశు

శాలు, యిండ్లు అయికిముకెట్టి భారీవెట్టియిచ్చి అప్పులపాలవుదురు. అన్ని సందర్భములు కులుగాకూడిన పై క్రిమినాళముందు సంబో కోతకు తయారుగానుండును. వెంటనేకొన్ని ధాన్యమును సాకాంతిపొంగలి వెట్టి పండుగ చేసుకొని అవసరమైన అప్పులు తీర్చుకొందును. అవసర పొండ్లిండ్లుకూడ అప్పుల జరుపుదురు. ఇట్టికాలమునందే పట్టణములందుండు వారు గ్రామముల చూడబోదును. రాత్రిలో కొంతచలిన్ని ఉదయము కొంతమంచుతప్ప యీకాలము సుఖముగానుండును. వానలో తడియ పనిలేదు. ఎండతీక్షణముగా నుండదు. ఎటుచూచినను నీళ్లు, పచ్చని పైర్లు చెట్లు కనులపండుగగ నుండును. ఐతే రైతులకు మాత్రము యింక మూడు నెలలవరకు విరామముండదు మధ్యప్రదేశ భూములలో రెండవకారున్ను, శ్రేష్ఠమైన పొలములలో మూడవకారుగాని రెండవపుంజ కారుగాని పెరుగుతుండును. ఇవి వానవల్ల పండునవికాదు అప్పటికి సంవత్సరవాన నిలిచిపోయియుండును. ఈపైర్లకు భావులనీళ్లుతోలుదురు. పుంజపైర్లు కొన్నిమంచుతో పండును. క్రమేణ యీ పైర్లన్ని కోయబడును. నీళ్లుయావత్తు పువయోగింపబడి నీరాధారములు యెండిపోవును. సంవత్సరచివరకు ఎండకాలము ప్రారంభమై రైతుపనులు చాలించుకొనుటకు అవకాశముకలుగును. ఇట్లు సూర్యగతివల్ల కాలస్థితులు మారుతుండగా గ్రామజనుల పనులును, విశ్రమమును మారుతుండును.

“రైఫీసీ”ను కనుపెట్టుము

Find Raiffeisen.

(విశువురం హైస్కూలు హెడ్డుమాస్టరు మ-రా-రా-శి) పి. యస్. రంగసామి,
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మదరాసు రాజధానిలో భూమి వ్యవసాయసంబంధ బ్యాంక్ లు ఏర్పరచే విషయములో సర్ ప్రెడెంట్ నికల్ సోధారవారు ప్రాసిన రిపోర్టుయొక్క చివరయందు “రైఫీసీ”ను కనుపెట్టుము అను రెండు మాటలతో ముగించిరి. నికల్ సోధారవారు ప్రెచ్చిన బ్యాంక్ లు యేర్పాటుచేయుటకై 1892 సం॥ లో నియమింపబడిరి. వారు ఐరోపాలో క్రెడిట్ (నాణ్యము) విషయము బాగుగ గ్రహించినప్పటికి మదరాసు కోస్తాలో నాణ్యముస్థితి చక్కగాపరిశీలించి గ్రామములలో కోఆపరేటివుసొసైటీలు పెట్టుటకు సిఫార్సుచేసిరి. ఐతే యివి జయప్రదముగ నడిపించుటకు తగినమనిషి లేకపోయెను. జర్మనీదేశపు గ్రామములకు

రైఫీసీవలె అమితమైన శక్తియు, బలమైనపట్టుదలయు, కార్యసాధన మందు బలమైన శ్రద్ధయుగలవారు కావలయునని నికల్ సోధారవారు కోరిరి.

రైఫీసీ అనువారు స్వల్పస్థితిపరుడు - గ్రామాధికారిగానుండెను. ఆరోగ్యవంతుడుకాదు. అమితమైన మనశ్శక్తితప్ప యితరసంపదకలవాడు కాదు. వారికాలములో జర్మనీదేశదేశముగానుండెను. ఐరోపాలో అన్ని దేశములు మిక్కిలి నాగరికత, బాగ్యము, గొప్పవిద్యకలిగియుండినవని మనము మరభిప్రాయపడి ఆదేశములో కోఆపరేటివుపద్ధతులు జరుపుటకు మనదేశమునకంటె అతిసులభమని తలచెదము. ఇదికాక మన కోస్తాలో చాలాహింసాస్థితిలోనున్నామని భీతిచెందియున్నాము. ఐరోపాలో పంటకాపులు విద్యాయందు నేర్పరులుకారు. వారు ఐరోపా నాగరికతకును అభివృద్ధికిని తోడ్పడువారుకారు. వారికి విద్యలేమి, అసూయతలు, నిర్బంధములు, అల్పభావములు చాలవస్తవి. వారు భాగ్యవంతులుకారు. ఋణపీడితులు, అప్పిచ్చువారి పీడనల్ల వారుపడేబాధలు మనకోస్తావారికి ఎటుకయుండదు. వారిలో చాలామంది ఒకకుటుంబమువారికి ఏడుయకరములకంటె తక్కువభూమి గలవారై యుందురు. అనేకులకు యింకా తక్కువగానే యుండును. ఐరోపాలో చాలావిస్తీర్ణము ఫలవంతమైనభూమికాదు. రైతుచేయు కష్టమునకు కష్టజీవనమే యిచ్చును. సుఖిక్షణసంవత్సరములలోకూడ స్వల్పరైతులకు జీవనమునకు చాలినంతరాదు. క్రూరము, వెల్లువలు, వడగండ్లు, మంచు, తెగులు, పశువులరోగములు సామాన్యముగా సంభవించుతుండును. ఈప్రకారము 1892 సం॥ లో ఐరోపాదేశపు గ్రామములస్థితిపైన్నట్లు నికల్ సోధారవారివల్ల వివరింపబడినది. రైఫీసీగారు పనిచేసిన జర్మనీదేశము యంతకంటె ఘోరముగానుండెను. గతతాత్కాలములో అచ్చట మంచురోడ్లుగాని మంచుమార్కెట్లుగానిలేవు. జనులు సామాన్యముగా అజ్ఞానములోను నిర్బంధ ఆచారములలోను మునిగియుండిరి. సేద్యపు పద్ధతులలో వారికిగలజ్ఞానము మిక్కిలి అల్పము. అప్పుడేవారు “ప్రూడలిజం” అను అసౌకర్యములనుండి తప్పింపబడియుండిరి.

ఈపై రైఫీసీ అనువారు పనిచేసిన వెస్టరువార్డు అనుప్రదేశము చాలానిర్భాగ్యదశలోనుండినది. ఈదార్భాగ్యదేశములకు పక్కతికూడ సవతి తల్లివలె నేర్పడెను. ఇచ్చటకడుపునిండ అన్నములేక, కట్టనుబట్ట చాలక, ఉండనుఇల్లులేక అనేక జనులు శ్రమతోకష్టముచేసి దేహములో జీవముధరించుటకు మూత్రము గోకుకొని తింటువుండిరి.

1862 సం॥ లో రైఫిసీజ్ అనువారు మొదటిసారి యేర్పరచిన అర్హాసేజ్ అనుగ్రామముయొక్క వివరము ఉపహరించెను. నేజ్ విడ్ గ్రామమునుండి రైఫానదీగో నుమాగు ఒకగంట నడిచితే వచ్చు వాల్చునరిహద్దున నొకమిట్టభూమిపై అర్హాసేజ్ అనుచిన్న గ్రామ మున్నది. ఈజిల్లాసారవంతమైనదికాదు. ఇచ్చటిజనలు చాలామంది స్వల్పభూములుగలవారు. వీరిలోకొందరికిమాత్రము ఒకఎడ్డుగాని ఒక ఆవుగాని మేపుకొనతగ్గ మేతభూమివుండును. 10 యకరములరైతును భాగ్యవంతుడందురు. 1862 సం॥ కు మునుపు గ్రామము దుఃఖిరమైన స్థితిలోనుండెను. ఇంట్లఊగుతుండును. చుట్టుబెలుజాగాలు కలబరముగా నుండును. వానకాలములో ముటికినీళ్లుపారుతుండును. ఎరువుచక్కగా దిబ్బలుపోగుచేయుటలేదు. జనలు పేలికలుగరించి కామికులై యుందురు. మధ్యపానము, పోరాటలు సర్వసాధారణముగానుండును. వ్యవసాయ కొరముట్లు చాలాతక్కువ. సిద్ధిలమైయుంటిన్ని చక్కగా సేద్యము చేయబడనటువంటిన్ని పోలములుండుటచే పంటలు అల్పముగానుండును. జనులకుపరస్పరసమ్మకములేదు. వ్యాపారులకు అప్పిచ్చువారులకు బాని సలువలె వర్తించుచుండురు. ఇట్టిదృష్టాంతరములు మెండుగానున్నవి.

ప్రాంక్టోహిం జిల్లానుగురించి మిస్టరు ఉల్పుథొరగారివల్ల తెలి యడములో అది జనవర్జితమైన స్థలముగానుండెను. పడిపోయినయింట్లు మెండు. అవిన్ని ఆయకములలో నుండును. చక్కగా సేద్యముకాబడని పోలములు కనుబడుతుండును, జనులు దుర్గంధములో మునిగిన వారు. ఎట్టిదుచ్చేష్టలకు పూనుకొనువారని ప్రసిద్ధిచెందియుండిరి. వారికి క్షీణించిన పశువులు కొన్నియుండును. అవి 10లో 9 జ్యూన్ జాతివారివి. 1846—47సం॥ లో యిచ్చట ఊమమువచ్చెను. రైఫిసీజ్ గారు జనుల దుఃఖమును పూర్తిగా మనసుకు తెచ్చుకొన్నవారై యితరుల సహాయ ములేక తానే ఒక వుపాయము నెదిగించిరి. మొసట తనస్వగ్రామము లోనే పనిప్రారంభించెను. జనులకు ఆహారముగానుండే రొట్టెలు పుల్లగ డ్డలు అప్పటికి లేక కరువైయుండెను. తన స్వప్రయత్నముతో సుమారుగా నుండువారిని కొందరినిచేర్చి కో ఆపరేటివు సొసైటీ ఏర్పరచి తర్వాత ధాన్యమును దిగుమతి చేయించెను. ఆధాన్యమునువిసరి రొట్టె లుచేసి జనులకు పంచిపెట్టుటవల్ల 100కి 50మేలు కనుబడెను. ఇది 1848 సం॥ లో జరిగినది. మరుసంవత్సరము కలిగినవారివల్ల కొంతపై కము వసూల్ చేయించి మరియొక సొసైటీ యేర్పరచి తదానానానా

వులుకొని రైతులకుయిచ్చి క్రయమున 5సం॥లో చెల్లించునట్లు ఏర్పా టుచేసెను. ఈసొసైటీ క్రమేణ అప్పిచ్చు సొసైటీయైనది.

14 సం॥ తర్వాత అర్హాసేజ్ అనువారిలో రైఫిసీజ్ అను వారు మొదటి కో ఆపరేటివు సొసైటీ స్థాపించిరి. ఇందులో వ్యవసాయ దార్లు, పనిపాట్లవారు, అంగడివ్యాపారస్తులు, మెంబర్లుగానుండి వారి యొక్క సముదాయ విషయములు విచారించుకొంటు యుండిరి. మొ దట కించితు సంపదగలవారుచేరి పనిచేయుచురాగా తక్కినవారు క్రమే ణచేరుతువచ్చిరి. సొసైటీ విచారణకర్తలు సమ్మకస్తులుగాను ఉచిత ముగా పనిచేయువారుగాను వుండిరి. సొసైటీయొక్క నాణ్యము చేరచు వారిని మెంబర్లుగా చేర్చుకొనరు. ఇందువల్ల జనులకు కష్టముచేసి పోడి ఊగా బ్రతుకవలెనని కుతూహలము కలిగెను. “నాడపదేశములకన్న యీబ్యాంకు జనులయోగ్యత చాలామేలుపరచెను” అని అచ్చటి వారికి గురుసానములోనున్నవారు నెలవిచ్చెరట—సొసైటీజనులను సో దరభావము కలుగజేయుచు జనుల యోగక్షేమములు అభివృద్ధిచేయు టకు మధ్యస్థానమైనది.

తర్వాత 6సం॥కు మరియొక సొసైటీ యేర్పరచబడ్డది 1880సం॥ నుండి వీటియొక్కమేలు చాలావ్యాపించుతు 1890సం॥ లో 1729 సొసైటీలున్న 1905 సం॥లో 13,181 సొసైటీలున్న స్థాపింపబడ్డది.

ఈవిషయమై రైఫిసీజ్ గారికి గవర్న మెంటు నుండిగాని ఇతర్ల నుండిగాని ఏలాటి సహాయములేదు. వీరివలెనే పల్కు అనువారు పట్టణములవారిలో బీదలకుగాను బ్యాంకు పెట్టియుండిరి. గవర్న మెంటువారు వీరికార్యములకు భంగముచేయుచుండిరి. రైఫిసీజ్ గారును పల్కుగారును కలిసి పనిచేసినవారుకారు. రైఫిసీజ్ గారు భూతదయ పశ్చాత్తాపయు క్తుడై జనులక్షేమమునకు పాడుపడువాడు. సహాయమువచ్చినచోట నిరా కరించరు. పల్కు అనువారు వ్యాపారబుద్ధి కలిగి యితర సహాయము లేక స్వశక్తితో కామార్థమై పనిచేయువారు. రైఫిసీజ్ గారు స్వల్ప పంట కాపులు విక్కిలి దుర్గతలోనున్న కాలమందు వాని నాణ్యస్తులు చేయు టకు ఒకేమార్గమేది గలదో ఆమార్గము నేర్పరచిరి. పనిపాట్లవల్ల పని వాండ్రుగారు కొంతవరకు కూడుదురుగాని వ్యవసాయవృత్తిలోయూత్రము నుండునారు అజ్ఞానదశతో ఏకాంతపరులై అప్పలిచ్చుటకు సరిచరిస్తుండు సాహుకార్ల వాతపడుచుండురు. జర్మనిలో వ్యవసాయవృత్తివల్ల మాత్ర ము జీవించువారిలో 100కి 50మంది గ్రామబ్యాంక్ లలో మెంబర్లుగాను మరియొక 100కి 10 మంది గొప్పరైతులు టవున్ బ్యాంకిల మెంబర్లు

గాను పున్నారు. కోఆపరేషన్ లో చేరిన వ్యవసాయదారులు అరుదుగా ఉంటారు. ఆఫ్ హార్వెస్ట్ అనంతరం యూనికార్పొరేషన్ పారంభములో యేసిటింగ్ పండినదంటుంది. — శ్రాభముగాను, పెగస్పర్ స్నేహభావముతోను ఆరుగురు మెలగుతుంటారు. ఇంట్లో చక్కగా కట్టుకొన్నారు. సేద్య పుభుములు పనిరోజులలోకూడ శ్రాభముగానుంటారు. ఎరువు బాగుగ దిబ్బలువేయబడియుంటున్నాయి. ఉరివాని సామూహ్యవస్త్రములైనవి బాగుగ ధరించుదురు. వారిమర్యాదలు గౌరవింపబడగలిగాను నుంటున్నాయి. వారిజీవనములను కొట్టములలో కట్టుకొందురు. అంగడివాటికిగాని ఆఫ్ యిచ్చ వారికిగాని వారు బుణస్తులుకాదు. ప్రతిదైత్యు సవీన సేద్యపు కొరముల్లో వాడుకొనును. భూములు బాగుగ సేద్యముచేసుకొంటారు. పంటలు భాగ్య పండును.

మనదేశమునకు రైఫిన్ గాని పద్ధతి బహుభాగా అన్వయించును. వారుజర్మనీలో మొదటపోరాడుతుండిన గ్రామములవలె యూదేశములో చాలా గ్రామములులేవు. గనుక కోఆపరేషన్ ఆదేశమునకొకటి మేలు చేసినో అంతమేలుగాని లేక యింకయెక్కువ మేలుగాని చేసుననుటకు సందేహములేదు. గవర్నమెంటు కోఆపరేషన్ యూదేశములో స్థాపించుటచే మనకు గొప్పవరమిచ్చినవారైరి. ఇతేయూదేశములో రైఫిన్ వంటి భూత దయగలవారు తీసుకొని వృద్ధిపరచవలెను. అట్టిమహనీయులు యూదేశములో పూనుకొనుటకు వచ్చుచున్నారనిచెప్పటకు యిప్పుడవీలులేదు. ఇతేఅట్టి వారుమనదేశములో లేకపోలేదు. వారుయితరపక్షాలు పూనుకొని గ్రామముల అభివృద్ధికిగానుండే కోఆపరేషన్ మనదేశములో కలుగచేయుటకు ఆలవాటమైయున్నదని యెరుగరుకాబోలు. రైఫిన్, మల్లువంటి వారు రాష్ట్రకొట్టెలుగ చేయగలరు. దర్శిదమును భాగ్యముగా మార్చగలరు. అట్టివారులేకుంటే కోఆపరేషన్ కొనసాగదు.

నికల్ సోఫోరగారు చెప్పినప్రకారము ఐరోపాలోనున్నట్లు యిట్టి కార్యములుచేయుటయందు నిర్వాహకులు యూదేశమునందు చాలా గ్రామములలోవున్నారు. అట్టివారిని కనిపెట్టవలెను. వారుపుత్తె పన్యాసములతో తృప్తిచెందక అణకువైన సొసైటీలు స్థాపించి తాముస్వయముగా విచారించి పరిపాలన చేయవలెను. గొప్పకార్యములు పూనుకొనుటవల్ల ప్రయోజనములేదు స్వల్పకార్యముతీసుకొని అందులో సాధక బాధకములనెరిగి బాధకములను సాధించి, ఆయాప్రదేశపు కొదవలు తీర్చునటుల పక్షము చేయుటచే అత్యంతప్రయోజనముకలదు. శ్రద్ధగలవారు చాలాకాలము స్వయముగాచేసిన ప్రయత్నములచే అనుభవశాలులైయుందురు. వారు పూనుకొన్నపనుల నితాంతమువారికే తెలుసును. అట్టివారు జనలతో కలసియుండి తమబుద్ధిచాతుర్యములను వ్యాపింపచేసి అణకువ మార్గములలో అందరితో పనిచేయుచుంటే కోఆపరేషన్ పనులు పరిపక్వమగును. ఇది ఒక సంవత్సరములో నెరవేరును. ఇతే ప్రారంభించుటలో ఆలస్యముచేయకూడదు. బ్యాంక్ లవిషయము అనుభవముకలిగి రైతులకు మేలుచేయుటలో శ్రద్ధగలవారు యికముందు జరగవలసినకార్యములు కొనసాగుటకు ఉపాయములు కనుపెట్టవలెను. రైతుక్షేమపడవలెనంటే జనులకు కావలసినవాట్లె ఆజనలమధ్య జీవించువాట్లె తెలివితేటలలోను కార్యశక్తిలోను ఆజనలకంటే అతిక్రమించినవాట్లె రైఫిన్ వలె గ్రామములలోనుండి పనిచేయవలెను.

The Seed Industry in Denmark.

డెన్ మార్కు దేశములో విత్తనములు పెంచి వినియోగపెట్టుపని.

వ్యవసాయమునకు కోఆపరేటివ్ పద్ధతులుతోడ్పడి వుండవలయును. అట్లుతోడ్పడియుండుటకు డెన్ మార్కు వ్యవసాయపద్ధతి చాలా అనుకూలమైనది. విత్తనములు పెంచి వినియోగపెట్టుటకు అవశ్యముగా నుండుపనులున్ను, వ్యాపారములున్ను, డెన్ మార్కు వ్యవసాయదారుల చాలావృద్ధిచేసియున్నారు. పండింపబడిన విత్తనములు ఆదేశపువారు విశేషముగాకొనటవల్లను తటచుగా ఎగుమతిచేయుటవల్లను డెన్ మార్కు దేశములో వ్యవసాయాభివృద్ధిచాలాకలిగినది. యూవిషయములో కోఆపరేటివ్ సొసైటీలు యెంతసహాయపడియుండినవో బొంబాయి అగ్రికల్చరు డైరెక్టరు మిస్టరు. జెన్ కిస్సుదొరవారు ఇండియా అగ్రికల్చరల్ జర్నల్లో వివరించియున్నారు. (ప్రకృత (సయిన్సు) శాస్త్రములలో ప్రవీణులును, వ్యవసాయసంఘములును, వ్యాపారప్రవర్తకులును, ఏకీభవించి పనిచేయుటవల్ల విత్తనములు పెంచి వినియోగపెట్టుటలో సంపూర్ణమైన పద్ధతినిర్మాణముచేసి డెన్ మార్కు వ్యవసాయమునకు కీర్తి తెచ్చియున్నారు. విత్తనములు పెంచే వ్యవసాయతరగతివారు యూవిషయములో మరిచిప్రజ్ఞగలవారిని విచారణసంఘములుగా నియమించినారు. ఈసంఘమువారు ఎట్టితరహాల విత్తనములు పెంచవలెనో, తీర్మానముచేయుచు విత్తనములు పెంచు సొసైటీలకు సలహాలిచ్చుచుండురు. మేలైన పక్షరకములలో విత్తనములు పెంపుచేయవలెనని వారి

అభివృద్ధి మొదట కోఆపరేటివ్ విత్తనముల స్థాపనలు మేలైనవి. విత్తనములను అగ్రికల్చరు డిపార్టుమెంటు వారినుండికొని సమృద్ధిమైన కొన్ని తైలములకు యివ్వవలెను. ఆరయితులు చక్కగా సేవ్యముచేయబడినట్టి, ఎరువువేయబడినట్టి శ్రేష్ఠమైన పొలములలో, యితర బజారు విత్తనములతో లేదా మైనకలచక శుద్ధవిత్తనమును వేయవలెను. పైరు పెరుగునపుడు పశువుల ఎరువులోని గింజలచేపుట్టు దుర్బీజములకులను పెరికివేయవలయును. పూర్తిగా పండిన తరువాత పైరుకోసి చక్కగా ఎండ వేయించి కాపాడియుంచవలెను ఆనరకుకల్లము చేయబడని శుద్ధకల్లములలో యితరయారు చేయవలయును. ఇట్టి శుద్ధవిత్తనములను పెంపునారు విక్రయముచేయు కోఆపరేటివు సొసైటీలకు అప్పగించి ఎక్కువలాభముతో అమ్మునట్లు చేయవలెను. వచ్చినలాభములో పెనురయితులున్న, కోఆపరేటివు సొసైటీలున్న, దామాషాగా పంచుకోవచ్చును. యీ పద్ధతివల్ల చాలా మేలుకలుగునని నమ్మినాము.

Some New Varieties of Groundnut.

వేరు శేనగలో కొన్ని కొత్తరకములు

1925-26 సం॥ మైసూరు ఆడ్మినిస్ట్రేషన్ రిపోర్టు రీత్యా తెలియబడు సంగతులేవనగా:—వేరు శేనగలో ప్రక్కగా అల్లుకొని పెరిగే జాతిగొత్తులుగా పెరిగే జాతికంటే ఎక్కువ ఫలితమిచ్చునదిగా నుండినను గొత్తులుగా పెరిగే చిన్న జపాన్, స్పానిష్ రకముల వేరు శేనగ త్వరగా పంటయిచ్చుటవల్లను పొబ్బిడిచేయుటలో ఖర్చుతక్కువగుట వల్లను, విస్తారముగా పండించుచున్నారు. హెబ్బాల్ అగ్రికల్చరల్ ఫార్ములో పండింపబడ్డ గొత్తులుగా పెరిగే నొక గొప్పరకమైన వేరు శేనగ బహుబలముగా పెరిగినట్లున్న అల్లుకొని పెరిగే రకమునకంటే ముందుగా పండినట్లున్న పంట ఎక్కువగా నిచ్చినట్లున్న తెలియబడుచున్నది.

An Agricultural Exhibition.

ఒక వ్యవసాయ ప్రదర్శనము

ముఖ్యమైన పశువుల సంతలయందున్న, గుల్ల ఉత్పన్నములయందున్న, దూరదాపులనుండి అనేక రయితులు చేరుచుండురు. అట్టితరుణములందు వ్యవసాయ డిపార్టుమెంటువారు వ్యవసాయవిషయజ్ఞానమును వ్యాపకముచేయుటకు మునుపు ప్రయత్నము చేయుచుండిరి. యే కారణమువల్లనో ఇప్పుడట్లు చేయడములేదు. అయితే, మళయాళంజిల్లా పాల

మువల్లనో ఇప్పుడట్లు చేయడములేదు. అయితే, మళయాళంజిల్లా పాల గాటుతాలూకా కాలవతిలో జరిగే గొప్పరథోత్సవమునందు అగ్రికల్చరు డిపార్టుమెంటువారు వ్యవసాయకొఱముట్లున్న, సాధనములున్న, తెప్పించి చూపుటకు ఏర్పాటుచేసిరి. వీటిని రయితులు చూచి సంతోషించి నేర్చుకొనతగ్గ సంగతులను గ్రహించినారు. అగ్రికల్చరు డిప్టీ జైరత్తుగారు వ్యవసాయాభివృద్ధిని గురించిన్ని ఆతాలూకా ముఖ్యఆహార పదార్థమైన వరిపైరుగురించిన్ని ఉత్సాహముపుట్టించు నొకయువన్యాస మిచ్చిరి. పడమటితీరమందు పెంకాయలు పెరిగే స్థలములగురించియు, అవి వృద్ధిచేయు మార్గములు గురించియు కొంతవరకు చెప్పిరి. ఉపన్యాసమైన తరువాత కొందరు రయితులు సందేహవిషయములలో ప్రశ్నలడిగిరి. వాటికి తృప్తికరమైన ప్రత్యుత్తరములివ్వబడ్డది.

వ్యవసాయాభివృద్ధి ముఖ్యముగా చేయుటవల్ల వృత్తిలేమిని సోగొట్టుటకు తగిన ఉపాయములని మరికొందఱు చెప్పిరి.

ప్రదర్శనమునకు తేబడ్డవస్తువులు సమగ్రముగాను, పలువిధములుగాను యుండెను. అవన్ని ప్రత్యేకకొట్లయందుంచబడ్డవి. ధాన్యరకములు నొకకొట్టులోను, పైరుపురుగులు, తెగులు, రోగములు మొదలగువాటి రకములు మరియొక కొట్టులోను, వాటివాటికి తగిన చికిత్స మార్గములు ప్రత్యేకముగా చూపబడెను. తలపరంబా అగ్రికల్చరల్ స్టేషన్లో అయిన చెఱుకురకములు, మిరప, పండ్లదినుసులు, యేర్పరచబడ్డవిత్తనవడ్లు పచ్చియెరువు. విత్తనములు, పలువిధముల ఎరువులు, నూతన తరహాలనాగేళ్లు, గొట్టులు, మొదలైనవి చూపబడినవి.

Land Mortgage Banks in Travancore.

తిరువాన్కూరులో భూమి ఆయక బ్యాంకులు.

ఇకనామిక్ డెవలప్మెంటు బోర్డువారి శిపార్సుపై తిరువాన్కూరు గవర్నమెంటువారు భూమి ఆయక బ్యాంకులు పెట్టులాగున సత్తరవుచేసి యున్నారు. వ్యవసాయకొఱముట్లు, ఎరువు, విత్తనము, మొదలైనవి కొనుటకై అప్పులు తెచ్చుకొని అప్పిచ్చువారిపట్టులో చిక్కుకొన్న పంటకాపుల ప్రయోజనమునకు యీ బ్యాంకులు ఏర్పడియున్నది. అగ్రికల్చరల్ కోఆపరేటివు సొసైటీలలో యివ్వబడు అప్పులు స్వల్పకాలములో తీర్చవలసియున్నది. వడ్డీ ఎక్కువగానుండును. పైబ్యాంకులవల్ల వ్యవసాయదార్లకు, తక్కువవడ్డితోను, దీర్ఘకాలపు వాయిదాలతోను అవ్వలివ్వబడును.

Absorption of Fertilisera.

భూసత్తువలు శీఘ్రపీచయము

(సిలోన్ ఆగ్రికల్చరల్ డిపార్టుమెంటు బుల్టెన్. నెం. 75 గు.)

భూములలో వేయబడునత్తువలు ఇమిడించుకొను గుణము ఆయా భూములస్వభావము పనునరించి యుండును. అనగా, గట్టిమన్న లేక జల్లినన్న లేక భూమిలోని తేమ పీచినిపట్టియుండును. ఎడమభూములకంటె తేమభూములలోను, జల్లిభూములకంటె గట్టిభూములలోన, యిసుక భూములకంటె బంక భూములలోన వేయబడునత్తువలు కొంతమట్టుకు పట్టుకును. ఒకభూమిలో నష్టమయ్యు నత్తువలమొత్తము క్షాళముకొద్ది ఎక్కువగుతుండును. అయితే, మొదటి రెండుపంటలకాలములో శీఘ్ర ఎక్కువగానుండును. పీల్చుయొక్క వేగము మనమును దొంగించే ఎరువు (అనగా కల్పన ఎరువు లేక కెమికల్ ఎరువు)ను పట్టియుండును. ఈలాశి ములు మిస్టరు, ఏ. డబ్లియు. ఆర్. జోకొ అనువారు సిలోన్ దేశము భూములలో పరీక్ష చేసి నత్తున తంతపీల్చబడునో కనిపెట్టెనున్నారు.

Notes and Comments

వి శే ష వా ర్త లు

Cattle show in Guntur District.

క్రందవివరించిన సంగతి హిందూపత్రికలో వేయబడ్డది:—

మేము గోవాడాలో నుహాశివరాత్రి ఉత్సవకాలముందు పశువులను, కోళ్లను తెచ్చిచూపబోతున్నాము. ప్రతిసంవత్సరమున్న నూర్ల కొలది శ్రేష్టమైనపశువులు మహాశివునిప్రభులను యీడ్చుటకుగాని వాటి మొక్కుపడులు చెల్లించుటకుగాని తేబడును. చుట్టుపట్టు గ్రామములలో యీవిషయమై వెల్లడిగా ప్రచురింప నుద్దేశించినాము. యీప్రదర్శనము జయప్రథముగా జరుగునని కోరెదము. ఒంగోలు పశువుల ప్రదర్శనము నిలిచిపోయినతరువాత యీజిల్లాలో మరియొక ప్రదర్శనము ఏర్పాటుచేయబడలేదు. ఇట్టిప్రదర్శనములనల్ల పశువులనాణ్యముమేలు చెందుటకున్న పశువులను పెంచుటలో యిప్పటికంటె రైతులు ఎక్కువశ్రద్ధతీసుకొనునటుల ప్రోత్సహపెట్టుటకును అవకాశము కలుగ చేయును.

మ్యాజిక్ లాండర్లరీత్యా ఉపన్యాసములివ్వబడును. గవర్నమెంటు ఫారంలోని పశువులు తెప్పించి చూపబడును. శ్రేష్టమైన పశువు

లకు పుచితమైన అనేకబహుమానము లిచ్చుటకు ప్రయత్నములు జరుగుతున్నవి. ఈజిల్లా కొంసిల్లుమెంబర్లున్న, అగ్రికల్చరల్ డిపార్టుమెంటు గారున్న, తాలూకాబోర్డుల పెరిశిడెంట్లున్న, ప్రదర్శనకాలములో దయచేయుదురని కోరెదము. యీప్రదర్శనము జయప్రదముగా జరుపుటకు అగ్రికల్చరు డిపార్టుమెంటున్న, గుంటూరు జిల్లాప్రజలున్న, మాకుతోడ్పడినహామము చేయుదురనికోరెదము.

(Signed) జి. రంగనాయకులు, జి. ఎమ్., ఆక్స్

,, కె. నరహరి, బి. యన్. సి. (అగ్రి) అబ్జర్వర్.

,, కె. చంద్రమూర్తి, బి. యన్. సి. (అగ్రి) అబ్జర్వర్.

Rural Medical Relief in Baroda.

బరోడారాజ్యగ్రామములందు వైద్యసహాయము.

బరోడారాజ్యములో గ్రామములకు వైద్యసహాయము కలుగ చేయుటకు ప్రథమముగా నాలుగు ఆయుర్వేద ఔషధశాలలు పెట్టవలెనని ఫిఫ్తమెడికల్ ఆఫీసర్ గారు శిఫార్సుచేసినందుపై బరోడారాజ్య మెంటువారు ఆప్రకారము చుత్తిరగ చేసియున్నారు. ఇదివరకున్న సంచరించుఔషధశాలలు, పునయోగకరముగాలేనందున మంచియోగ్యతగల ఆయుర్వేద వైద్యులకు ద్రవ్యసహాయమిచ్చి వారలు గ్రామములకుపోయి పుండులాగున యేర్పాట్లుచేయడమైనది. వైద్యునికి నెలకు 50 రూపాయలు నగదుగాయివ్వబడును. బీదలకు పుచితముగా చికిత్సచేయుటకు వైద్యుడుబద్ధుడుకావలయును. అతను గ్రామములో వైద్యవృత్తి నిలకడగాచేసికొనుకొలది అతని నెలజీతము క్రమముగా తగ్గించుతూ రాబడును. బరోడారాజ్యముయొక్క పటన్ ఆయుర్వేద పాఠశాలలో డిప్లొమాపొందిన వార్లలో కొందరిని బరోడా జనరల్ ఆసుపత్రిలో ట్రెయినింగు చేయించి పైచెప్పినట్లు గ్రామవైద్యులుగాపంపబడును. పైతరహాగా మనరాజధానియందుకూడ వైద్యులను ద్రవ్యసహాయమిచ్చి గ్రామములోనుంచుపద్ధతి మేమిదివరకే సూచించియున్నాము.

Agriculture in Mysore.

మైసూరులో వ్యవసాయము.

మైసూరుఅగ్రికల్చరల్ డిపార్టుమెంటువారి చర్యలగురించి విమర్శ చేయుచు మైసూరు గవర్నమెంటువారు పరీక్షార్థమైయంచిన ఎక్స్పెరిమెంటల్ ఫార్ములలోచేయబడు పనితరములు ఛాలాలోపములతో

కూడియున్నవనియు, దీపాభిమంజరి డిగ్రీగముల వైచిత్ర్యము మిక్కిలి అనంతముగా నున్నవనియు, నీవిట్టి చాలా చింతించినాను. ఎక్స్పెరి మెంటల్ పాఠ్యము నీవింతయు నుద్దేశముతో చేయబడుకార్యముల తర గతిగాక చుట్టుపట్టు గ్రామములవారుచూచి నెప్పుడోకాగ్గ న్యమంతర ములు చూపనలయుననియు, ప్రజాసంపత్తిగము నట్లయిన పనులు చేయుచూడు కర్మతముపై ఉద్దేశముతోనాగవనియు గవర్నమెంటు వారు అభిప్రాయపడిరి. మైసూరు అగ్రికల్చరల్ డిపార్టుమెంటు ప్రతిపార్కు తీసుకొని యిప్పటిసీతీయు వెనుకటి అనుభవముననట్టి అందులో చేయ తగ్గవనల నితానిమికిని పెట్టి, వీక్షింపుకు ఆపార్కుభూములు తగియున్న నో, ఆపార్కులోనాబడే ఆదాయమును మించిపోకుండటమై ఖర్చులెంత తగ్గించవచ్చునో, పోతూర్థముమాత్రము చేయబడుకార్యములు యెంత విస్తీర్ణములోను, ఎంతఖర్చులోను యికమీద జరుపవలెనో చక్కగా విచారించి గవర్నమెంటువారి అలోచన నిమిత్తము డిపార్టుమెంటు అభి ప్రాయము యివ్వవలెనని పుత్తిరపు చేసియున్నారు. ఎక్స్పెరిమెంటల్ పార్కులు జనులకుపయోగకరముగానుండవలెనట అవిపనికవచ్చేతరహా లలో జరుపుతూ చుట్టుపట్టు గ్రామగృహములు ప్రత్యక్షముగా వాటివల్ల కలిగేప్రయోజనములున్న లాభములున్న కనిపెట్టి, ఆపద్ధతులచుతాము కూడ అవలంబించుటకు ప్రోత్సహపెట్టునట్లుండవలెను.

చింత అక్కరిలేదు.

మీగ్రామమున నమ్మకమైన వైద్యుడులేదని చింతపడ నక్కఱలేదు. శాస్త్రములను పరిశీలించి బహుజనహితార్థమై వ్రాయబడి క్రయము లేక

ఇ నా ము గా ఇ వ్వ బ డు

మామొక్క

వైద్య విద్య

అను పుస్తకమును తెప్పించి చదువుడు.

రాజవైద్య నారాయణజీ కేశవజీ,

57, వై నాబజారు రోడ్, మద్రాసు.