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RURAL INDIA.

VOL-II

NO 6

DEC-1927



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RURAL INDIA

(JOURNAL OF THE MADRAS FOREST PANCHAYATS)

*A monthly periodical devoted to the discussion of all
Topics of Rural interest.*

EDITED BY

A. SWAMINATHA AIYAR

Office.—No. 9 Brodie's Road, Mylapore, Madras S.

Vol. II

DECEMBER, 1927.

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Annual Subscription (inclusive of Postage) Inland Rs. 3; Foreign Rs. 4-8-0

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RURAL INDIA

VOL. II.

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AGRICULTURAL INDEBTEDNESS.

(2) LIGHTENING AND PREVENTING*

BY

N. G. RANGA, B. LITT. (OXON)

It is an undoubted fact that the burden of indebtedness upon the rural masses is a very heavy one. Wherever a rise in the standard of living of ryots which is proportioned to a corresponding rise in their annual income, has taken place, there is an inevitable increase in the rural indebtedness which cannot be cleared through the annual income, unless a drastic lowering of that particular standard of living is effected. Thus villages like Thurimella, Brahmanakoduru and Nidubrolu have come to be overburdened with indebtedness. The only way by which the unhappy ryots of such villages can be enabled to get out of their indebtedness is to let their co-operative credit Societies clear their debts with money advanced at low rates of interest by Mortgage Banks. Such ryots may be asked to clear their debts to their Societies in a number of annual instalments, while each Society will be jointly responsible to the Mortgage Bank for the money borrowed by its members. At the same time active propaganda must be carried on among such ryots, with a view to induce them to curtail all unnecessary expenditure.

Dowries:—It is the ryots of the deltaic villages who are the worst offenders in borrowing much more than they can really repay and they do so specially to get their children married. It is unfortunate that the English educated youngmen should prove very hard task masters to their fathers-in-law. Most of them want to recover the money spent in their education, by extracting heavy dowries not only at the time of marriage but also at the time of consummation ceremony. Social Reform Conferences and Social Reformers have completely failed to effect any improvement. The Agricultural Panchayats and Co-operative Credit Societies may be

*This is a part of the written statement submitted to the Royal Commission on Agriculture. The last instalment of this article will be found at p. 26 of August issue—Vol. II.

helpful in checking the spread of the evil. The cheapening of education and the creation of opportunities for decent living may also tend to improve matters. But the most important force which will doubtless effectively check this evil is the progress of education among women. English education will do more harm, under the present circumstances, to young girls than to young men. Education based upon *Sanatan* methods, as are to some extent evolved out in the curriculum of *Saradaniketan* of Guntur,* is just the thing needed to make Indian women educated and cultured in the real sense of the term, trained to run their households in a simple yet wholesome way and to make a small income go a long way and beautify Hindu homes. If we get at least a dozen women who have had such an education in every village then the evils of dowries and excessive expenditure upon ceremonies can be effectively removed.

Those ryots who have become involved in heavy debts owing to their unsuccessful speculation in land values, in carrying out improvements on their lands and in a particular amount of income from their lands, must be helped by their local co-operative credit societies, according to such methods as may be necessary to suit their different circumstances.

If some of them have to pay to the Marwaries or other money lenders and if the rate of interest charged is more than 12% or any other rate which is fixed from time to time by Government in co-operation with the Presidency Federation of Agricultural Panchayats, then the Usurious Loans Act or a similar Act must be enforced to help such ryots. But in cases where the local credit society is unable to lend sufficient sums to enable ryots to clear their debts to the money-lenders, Government must have the power to decide in how many annual instalments and at what rate of interest such debts be cleared by the ryots with the help of Co-operative Credit Society. In carrying out this provision of any future legislation, Government must work in close co-operation with District Federations of Agricultural Panchayats. Thus the money-lenders will be recognised by legislation as people who do legitimate and necessary business in financing rural masses but they will be expected to comply with certain rigorous provisions.

It is necessary to devise means not only for lightening agriculturists from the burden of debt but also to prevent the burden of debt on agriculture from becoming too heavy in the future. In order to watch the doings of every ryot in his dealings in his agricultural business, to form an idea of the profitable or unprofitable character of the enterprises he

* "Indian Rural Library Movement" by N. G. Ranga, Educational Review, September, 1927.

embarks upon and to check or advise him whenever necessary and to prevent him from involving himself in too heavy debts, his local co-operative credit society or the Agricultural Panchayat must have some authority.

(1) It must be informed by every money-lender who has lent a sum of money to one of the villagers, about all the particulars of the transaction. (2) Where there is no such Society, such a transaction must be registered at the local village Agricultural Panchayat. (3) Any debt which is not registered at either of these two institutions shall be illegal. (4) Big ryots whose economic condition is sound and who enter into big business transactions may be allowed to contract themselves out from the provisions of such legislation on the ground that secrecy is necessary for the proper running of their business. (5) The Local Panchayat or Society must try its best to persuade ryots who run headlong in speculative enterprises to be careful and when it is urged by the relatives of any careless ryot, it must have power to prevent any money-lender from lending him any more money before satisfying itself about the financial condition of such a ryot.

Through such legislation, not only do the ryots who have more than ten acres of wet land or twenty acres of dry land benefit themselves but also the money lenders will be assured of safe investments. Through all this there will arise a possibility for a lowering of the rate of interest on loans owing to the lessening of the risks of investments and a freer flow of money from the money lenders into the money-lending business.

In my "Economic Organisation of Indian Villages," Vol. I, I came to the conclusion that 6 to 8 acres of wet land on which a single paddy crop is raised per annum, is the economic holding necessary to maintain a ryot and his family on the margin of decent standard of living, such a standard costing Rs. 500 per annum. Similar figure for the dry villages was provisionally placed in my second volume at 15 to 20 acres of dry land. When the calculations were arrived at, no provision was made either for the existing or future indebtedness and so if any ryot who has 6 to 8 acres of wet land or 15 to 20 acres of dry land becomes indebted and if he has to make provision for the repayment of interest out of his annual income, then he and his family gradually descend below the margin of decent standard of living which is a grave danger to the interests of the agricultural classes. The "Five Peddans Law" of Egypt was passed to prevent the poor fallahen from involving himself in heavy debts and from mortgaging his lands. Similarly legislation must be passed to prevent ryots who have not more than 6 to 8 acres of

wet land or 15 to 20 acres of dry land, the exact figure depending upon the economic conditions of each District, from becoming indebted unnecessarily or too heavily. If at all such ryots have to borrow small sums of money to meet emergencies, they can borrow only from the co-operative Credit Society or from any money-lender with the permission of the Agricultural Panchayat.

As for the extent of the economic holding, it must be worked out for each District by the District Federation of Agricultural Panchayats with the Co-operation of Village Agricultural Panchayats and a few expert investigators. These limits of economic holdings must be varying in accordance with the fluctuations in prices of commodities and the productivity of different crops at different periods of time.

Rural Geography.*

Physical factors and their relation to rural life and activities.

BY

N. SUBRAHMANYA AIYAR, M.A., L.T.,

The effects of climatic and seasonal control of rural activities were discussed in the previous paper and, before we proceed to trace the work of Man in rural areas as an agent of his environment, let us indicate in brief the effects of the other chief physical controls, such as location and surroundings, structure and soil, flora and fauna.

It is possible that in a particular rural locality there may be facilities enough for the people there to take to any work from hunting and fishing at one end of the scale to industries and trade at the other end. Fishing in the neighbouring river or tank, hunting for small game, cutting wood, or gathering forest produce in the neighbouring woods, grazing sheep or cattle in the dry uplands of the vicinity or in the uncultivated and *poramboke* lands of the village, cultivation of dry, wet and garden crops, planting of topes and orchards, working in quarries for lime-stone or building material, working on wood and metals, spinning and weaving, traces of several of these occupations can be seen in various villages taken together of a local grouping in a single tract. But the true measure of the natural facilities afforded for this or that occupation to prevail over the rest is a quantitative one. In what proportion do the inhabitants of a village take to the various occupations obtaining therein? what do the bulk of

* The last instalment of this article appeared at page 171 of March issue, Vol. I.

them work at? On the answer to this query, quite apart from man's skill in getting over natural obstacles, depends the impress of the environment on human activities of the locality, and these in turn mirror the features of that environment.

Location is often thought to be a matter of secondary importance. But it is a mistake. The location of a place is not merely a static fact one of topography only, but it is of the highest dynamic value leading to far-reaching consequences on the life and economy of its inhabitants.

Maritime or aquatic location: All along the sea-coast and in the neighbourhood of the back-waters there have sprung up hundreds of fishing villages, *kuppams* or mere hamlets, (like Parthasarathy Kuppam in Triplicane and Kasimodu in Royapuram), whose inhabitants live by gathering the harvest of the sea in their primitive fashion. The salinity and the sandy nature of the soil here, which are unsuited for agriculture are, however, specially favourable for the growth of the cocoanut and the casuarina. Looking along the Madras coast from the sea or travelling along the Buckingham Canal, one sees for miles and miles north and south of the city nothing else but groves of these two kinds of trees only. In favoured spots, where the salinity is not very high and where a good supply of water is available, cultivation of a sort is carried on towards the interior, as in Tiruvanniyur and Minjur; but it is not the fishermen themselves that take to it. The facilities for transport control the expansion of such villages. For example, Ennore and Pulicat owe what little importance they have to their location on the backwaters and by the lagoon.

Hilly location: A hilly or upland location, whether forested on account of heavy rainfall or bare owing to prevailing dry conditions results generally in a sparse population, as the means of subsistence there is precarious. The habitations are few and far between, while villages are little more than hamlets, whose inhabitants eke out a miserable living by hunting or tending sheep and goats, cutting stones and working in quarries, and cutting wood, working in timber and collecting forest produce from the neighbouring jungle for disposal in towns are other useful occupations in such areas.

Location on natural routes:—Villages situated on highways and frequented routes, howsoever they may have originated at first, develop in course of time as a result of the facilities of communication into towns. For example, Villupuram, which is now a municipal town, was nothing more than a small village a few decades ago. Its growth, due at first to crossing of roads,

has been accelerated by the railway junction. In such nodal villages, trade forms an important occupation, and there is much traffic in the needs of wayfarers.

Location near a water Source:—The bulk of the more important villages in South India are clustered in the plains, and grow wet crops, owing to their location in areas of good water-supply either from rivers, tanks and springs, or by rainfall. Those in less rainy areas but still having dependable water-supply such as those in parts of Mysore or the Ceded Districts grow more largely the dry crops. Both these kinds of villages form the bulk of South Indian villages and are essentially agricultural in pursuits and outlook.

Slope and Drainage:—Next to location is the influence of *Slope and Drainage*. Slope control, however, ultimately resolves itself into moisture control. And as pointed out above, villages in upland regions are few and sparsely populated, having insufficient facilities for the retention of water, while low-lying valleys and river-plains are studded with rich and populous villages.

Soil: Soil is a chief factor in determining the occupation, size and character of a village. The adverse effects of a saline sandy soil on agriculture, and its usefulness for the growth of the coconut and the casuarina have been pointed out. Other kinds of poor soil, rock, laterite, etc., have similar effects on agriculture. But, where soil is being constantly renewed in large quantities as in alluvial plains, agriculture flourishes best. Large villages spring up in great numbers there, for example, in Deltas.

Natural flora and fauna: These did indeed influence the original choice of site of villages as well as their early growth and development. But in modern times it is very difficult to trace their direct effects on rural settlements. For, Man has cleared the forest and has hunted down or driven out the wild animals for his own safety. Cultivated plants and domestic animals have taken their place almost wholly.

These remarks are intended merely to point out how the physical factors bear on rural life and activities. In the next articles we shall touch upon how man has shaped his own environment for his ends, in South Indian Villages.

Village Study.*

BY

V. S. VISWANATHAN,

Special Officer, Forest Department, Jeypore.

Generally two crops are grown in the same field and some times three and a system of rotation is followed. Ragi and vegetables follow a paddy crop, sometimes vegetables and chilly garden are raised after harvesting paddy; the paddy cultivated during May-August is the three months variety *Swarnavari* while that cultivated later is the *samba*.

So far as they do, they do the cultivation very well. The extent of their holding is very small and all the available manure is dumped into their fields. They keep a fairly good number of cattle. So they get a good quantity of manure. Now and then, whenever available, sheep penning is also done. Ragi is an important crop, because it is their chief and very nutritious article of food. The lands are ploughed with the help of summer rains if any, or wetted and ploughed. The nursery is raised about the end of April or at the beginning of May—the greatest possible care being bestowed on it. When the seedlings are a month old, they are transplanted about the end of May or at the beginning of June. With irrigation once a week or 10 days according to the soil and the rains that may be received, it is easy to grow this crop. If all goes well, they get per acre 720 to 1080 Madras measures of Ragi and 40 to 50 headloads of straw. Though it is unnecessary for their purpose to find out the monetary return from their produce, yet in order to give our readers an idea of their income, I note below their probable expenditure and income:—

Seed	...	...	...	...	0—8—0
Pulling seedlings (4 men)	...	...	...	...	1—0—0
Planting (4 men and 25 women)	...	...	...	...	6—0—0
Weeding (depending upon the state of the weeds in the field)	...	...	...	...	2—12—0
Harvesting, thrashing, etc.,	...	...	...	...	4—8—0
Depreciation (on Rs. 100 the value of their cattle assuming they work for 5 years) per half year	...	...	...	...	10—0—0
Value of buckets and ropes etc.,	...	...	...	...	9—0—0
Assessment per half year	...	...	...	...	1—0—0
					Rs. 34—12—0

*The first instalment of the study appeared at p. 93 of Vol. I No. 1.

Average crop 720 Madras measures i.e.,	
10 putties at Rs. 10 a putty	... 100-0-0
*40 bundles of straw at 4 bundles a rupee	... 10-0-0
	110-0-0
Net profit	... 75-4-0

*This item need not be converted into money as it can be taken for maintenance of animals.

The life of the crop is 4 months and he gets per month Rs. 16-5-0 to be accurate.

The paddy crop which is grown after ragi gives also as much as the ragi crop and more or less the same expenditure is involved. Cattle manure is not used, but plenty of leaves especially pungam leaves (*Pongamia glabra*) are used. These trees are generally grown on field bunds or on odd corners for manure. If they are not enough, they collect other kinds of leaves also from the porambokes or from the forest on payment of fees. This crop takes about 6 months and it is either sown or transplanted. This is a very difficult crop to grow, because every drop of water that is needed from the time of puddling to the time of harvest has to be baled out from the wells and to keep the level of water in the fields to a depth of about 2 inches. In order to do this successfully water has to be baled every day both morning and evening. Just imagine the hard work which the cattle have to go through. They can possibly have rest on rainy days and a bad season means a regular curse for them. Though paddy is a difficult crop to grow it is a sure crop to harvest. Assuming that the paddy crop per acre gives as much as ragi, his total income per acre per year will be Rs. 130 roughly from both the crops. I have not taken into account the produce from the vegetable and chilly garden because most of the things are consumed by the ryot himself. But it may be calculated that what he sells comes to about Rs. 20 a year. Besides these he needs some tamarind which he also gets from his trees of which each ryot has a few. This sums up most of his wants. There are very few things he has to buy, salt, oil, betels, nuts, tobacco etc. This is met from the sale proceeds of vegetables, etc. It is not all the grain that he eats. A portion is sold and kept as a reserve for emergencies. In good years when rainfall is seasonal and ample their rainfed dry lands also may give them something.

In addition to these sources of income there is one more to be reckoned. It is the fruit garden. In this District, mango is the important fruit crop. The soil and the climate are pecu-

liarily suited for growing mango trees. For a total area of 80 acres in this village, 17 acres are under mangoes, which is 21 per cent of the total extent cultivated. Besides mangoes there are a few cocoanut and tamarind topes occupying a few acres.

(To be continued.)

Forest Panchayats.

From the report on the administration of the Board of Revenue of the Forest Panchayats in the Madras Presidency for the official year 1926-27, it appears that the jurisdiction of the special staff was extended to all the districts in the presidency where there are forest panchayats, except Ramnad, Tinnevely and South Kanara. During the year, the final reclassification of reserves as ryots' forests and departmental forests was completed. The total extent of ryot's forests was 3451.26 square miles. The number of panchayats under the control of the special staff rose from 595 panchayats managing an area of 1227 square miles and paying a lease amount of Rs. 71,144 to 985 panchayats managing an area of 2885 square miles and paying a lease amount of Rs. 128,957. There were also in the districts of Ramnad, Tinnevely and South Kanara, 22 panchayats managing an area of 24 square miles and paying a lease amount of Rs. 1485 under the control of the Revenue Divisional Officers. Including these there were 1007 panchayats with an area of 2869 square miles paying a lease amount of Rs. 1,30,442 to government. Out of 985 panchayats under the control of the special staff, 806 panchayats had actually started working and of these 85 or 11 per cent are reported to be good, 623 or 11 per cent to be fair and the remaining 98 or 12 per cent bad. Bad and fair are next door neighbours. So it may be said that only 11 per cent of the panchayats were working satisfactorily. This cannot be said to be an encouraging feature of the movement and no explanation is forthcoming for this rather poor result. It is satisfactory to note that 384 panchayats have sunk new wells or improved cattle ponds in the panchayat areas to the value of Rs. 17,473, removed rank growth at a cost of Rs. 1682 and effected other improvements such as laying of cart tracks etc. for Rs. 848-9-0 against an aggregate sum of Rs. 8,994 in the previous year.

An important change in the administrative system of the Forest Panchayats was under contemplation namely to transfer the panchayats from the control of "the special staff to the direct control of the District Collector so that the district revenue staff

which is in touch with the ryot population may be more closely associated with the panchayat movement." We reserve our comments on this proposal.

Some Manurial problems

It is well known that a crop should be manured with a view to obtain increased yields and that manuring with cattle manure is preferable to any other form of manuring especially to manuring with mineral manure alone. But it is not common knowledge that manuring a crop and the nature of the manure have any influence on the resulting seed. Messrs. Biswanath F.I.C., and M. Suryanarayana B. Sc., Officiating Agricultural Chemist and Assistant to the Agricultural Chemist respectively of the Research Institute, Coimbatore, have as the result of a series of experiments thrown considerable light on this aspect of the manurial problem. The conclusions arrived at by them are set out in the *Memoirs of the Department of Agriculture in India, Chemical Series*, Vol. IX, No. 4. It has been established (1) that the effect of manuring a crop persisted in the seed and was visible in the next crop when the seed was sown in a soil of moderate fertility, (2) that a manured crop gave a seed with a better cropping value than an unmanured crop, (3) that a crop manured with cattle manure gave a seed with a better cropping value than that from a crop manured with mineral manure or not manured at all, (4) that a crop manured with mineral manure gave a seed with a better cropping value than that from the unmanured crop, (5) that the grain from a crop manured with mineral manure possessed better nutritive value than the grain from the unmanured crop, (6) that the fermented farm yard manure was found to possess better manurial value than fresh farm yard manure, (7) that the synthetic farm yard manure prepared by fermenting grass and stubble had as good a manurial value as fermented natural farm yard manure, (8) that the water of fresh farmyard manure was superior in its manurial value extract to the residue but the manurial value of the water extract of fresh farm yard manure was distinctly inferior to the water extract from fermented farmyard manure. The experiments are valuable in that they tend to show that organic manures besides improving the physical condition of the soil and being sources of ordinary food for plants also supply some agents like vitamins which contribute greatly to the growth and reproduction of the plant and through the plant and its seed-supply providing more food to animals and plants. The authors point out that it is possible

that in a soil with a good supply of organic matter or with silt brought down by rivers flowing through a forest area, the disparity in the cropping capacity and the nutritive value of the seed from differently manured crops may not be as evident as shown above or may entirely disappear. Apart from their scientific interest, the findings of the investigations are of immediate practical value to South Indian agriculture in that they have established the following broad facts, namely, that a crop should be manured in order to obtain increased yields to obtain a seed with a good cropping capacity in its next generation and to obtain a crop with high nutritive value. The importance of organic manure is emphasised and for purposes of manuring a crop, artificials alone are inadequate and that the best results all round are obtained by a judicious combination of organic and artificial manures. It is further shown that manuring is one of the ways by which crop improvement can be effected or the quality of a strain may be prevented from rapid deterioration. In view of the importance of organic manures to South Indian soils which are very deficient in this respect, the authors recommend a basal dressing of a bulky organic manure supplemented when necessary by artificial manures or a judicious combination of both in which organic manure preponderates as the best system of manuring. As a remedy for the present inadequacy of the available farmyard manures and other organic manures to meet the needs of the arable area it is devoutly to be hoped that the export of oil seeds, cakes and bones should be prohibited or restricted and that all waste organic materials should be utilised to the fullest extent. The manurial value of sewage and night soil which has not apparently been understood to an adequate extent should also be utilised. Cities and towns which have enormous quantities of sewage and night soil at their disposal will be doing a distinct service to agriculture if they could make available to the villagers these valuable manures.

Rice Culture in Italy

What need is there for Indians to know anything about rice culture in Italy or for that matter any other country seeing that India which ranks first in the area under rice (acreage 80,683,900 for the years 1920-24) is probably one of the largest rice growing countries in the world and practises the cultivation of the crop to perfection while Italy has only an insignificant area of 300,000 acres. Yet Italy has lessons to

give to us as can be gathered from an interesting description of the cultivation of rice by Mr. D. Ananda Rao, B. Sc., Deputy Director of Agriculture, Madras, in the pages of the *Modern Review*. Taking first the yield, the acreage outturn for the area under rice in India for the years 1920-24 comes to 47,365,017 tons whereas in the case of Italy it is 491,968 tons which works out to 1300 lbs and 3670 respectively for the two countries, the acreage yield in Italy being more than double that of India. Our readers are already familiar with the broad facts having had an opportunity of reading a valuable contribution on cultural methods in Italy by Mr. Galletti, I. C. S.

The methods of culture in Italy are in many respects similar to those in India. Sowing and weeding are done by hand as here. Transplantation is also done by manual labour and the harvest is done by means of the sickle very similar to our own. There the similarity ends. The most striking difference which one would notice between the two countries is the way that fields are laid out for irrigation purposes. With the exception of large fields carrying between them irrigation or drainage water, there are practically no intervening bunds and extents of 30 acres or more have no intervening bunds as we are familiar with in the rice tracts in this country. From the main irrigation channels small distributing channels are taken off about 6 yards apart through which water is quickly let into the rice plots thus preventing waste of water in its distribution to cultivators. It is important to notice that the quantity of water required to mature the rice crop having been previously worked out, only the quantity actually necessary is measured and given to cultivators and it is noteworthy that the distribution of water is left entirely in the hands of the cultivators themselves. There are Associations of cultivators charged with the duty of distributing water to its members and these Associations exercise great economy and see to it that percolation and wastage are as far as possible prevented.

A very interesting point with regard to the irrigation of the rice fields in Italy, is that the flow is not constant. On two occasions during the growth of the crop the fields are dried. Twenty-five days after the sowing, water is drained for four or five days with the attendant beneficial effects of soil aeration and root penetration. After this, water continues to flow till after the last weeding. Withholding water at this stage may have the result of preventing too much vegetative growth apart from aereating the soil. Before water is let in again, artificial manures are applied after which irrigation is constant until a few days before harvest. Another outstanding feature of Italian rice cultiva-

tion is the rotation of crops practised which claims to have increased the output of rice. Before the harvest of rice it is the practice to sow rape, clover and other pulses which when grown are fed to cattle in spring. This is then allowed to grow again and turned into the soil as green manure. Compare the similar practices in the deltaic tracts of southern India for example, Kistna where Sunnhemp is grown after the harvest of rice but when cut is stacked along with rice straw to be fed with it. Considerable advance is noticeable in the employment of mechanical methods in the cultivation of rice and in taking it to the market as a finished product. It is usual in this country to sell rice in the market as paddy but the Italian cultivator puts it through the further process of hulling by machinery before it is sold and thus keeps the byproducts to himself for feeding his livestock and rice is straightaway sent to the market for sale or export. The importance which machinery plays both in the cultivation of rice and in taking it to the market cannot be overestimated and here we have to take a lesson from the Italian cultivator. Suitable and cheap mechanical appliances to supplement manual labour, the practice of rotation where possible and economy in the distribution of water—these are some of the lines where the Italian cultivator has made advance to his benefit. And we agree with Mr. Ananda Rao that our intelligent landowners should turn their attention to the effecting of improvements wherever possible in the cultural methods obtaining in this country following the lead given by the Italian cultivators.

The Indian Village.

Mr. K. S. Venkataramani the author of that excellent rural novel "Murugan, the Tiller", has in the pages of the "Indian Review", given us a fascinating and realistic picture of the Indian Village, as it was and as it is today. As an ancient rendering of a civic ideal, the Indian village is unique and ever worth a serious study. Now it has an added interest in view of the fact that the revival of this ancient institution is being seriously attempted. The Indian village as we know in history is somewhat rare now, but it is not extinct, as many of its characteristic features remain to this day. What is the typical Indian village? "It is a perfect whole, a complete thing not merely in the excellence of its soil and climate but also in the outlook and temper of its citizens." It raises sufficient food to nourish its population. Its own corn and oil is adequate for its

population and it has enough cattle for milk and for agricultural purposes. It has its own artisans to serve the primary needs of cultivation. In fact the real beauty and strength of the village system, lie in the simple harmony between capital and labour. Superimposed on this simple structure, is the village panchayat where the President ruled. He was often a hereditary holder, coming from a family reputed for its learning, piety and character and owning a decent share of lands in the village. The other panchayatdars acted as silent checks on any likely abuse of power by the chief. The one common ideal was the efficient cultivation of the land and a simple life of peace. Ever since the transfer of India to the Crown, the Indian village has been crumbling into ruin.

What is this decay of the Indian village due to? Previous to the advent of the British, political control was never effective. A central government never functioned in India with capacity to levy regularly a fixed tax from the villages, as we are now accustomed to. Almost every village has now reached its maximum capacity to support its growing population. A single small holding of even a fraction of an acre cannot claim any immunity from land tax. Roughly speaking, a village pays from 30 to 35 per cent on this account for the privilege of being governed. In other words, the village exports three months' food to pay for peace and protection and to keep alive the towns and high officials, and correspondingly it starves. In the wake of civilisation, new tastes and habits are being acquired. For example, in return for the cloths from Manchester, soaps from Paris, sugar from Java, match box from Sweden and Kerosine Oil from America, another 30 per cent of food stuffs of a village are exchanged and the drink shop under license from the government, which makes a good revenue of it, completes the exploitation of the unfortunate villager. The worst evil that has now befallen an Indian village is perhaps the quantitative and qualitative depletion of its best men. They have fled to towns for a living as Vakils and clerks. Now what is the remedy for this state of things?

Mr. Venkataramani insists that unless the habits, ideals, tastes and outlook of the people change from the exotic to the indigenous, from the luxurious to the simple, from the urban to the rural, there is no hope for salvation. Further, the Revenue exactions of the government should considerably lessen and small holdings be totally exempted from tax. The government should bestow more attention to irrigation and rural needs and think more of corn, which is India's need than of cotton. As well put by the author, the Indian village stands for a great

principle and is the most direct and cheapest form of Government and any one who realises the significance of these facts can easily understand what the revival of the Indian village life under modern sanctions, can mean to the future development of India. Is not then the preservation of the Indian village the first duty of Government?

The Village Headman.

The Headman has been the most influential person in Indian villages. *Sukranithi*, the well-known work on Hindu Polity observes that the head of the village like father and mother protects the people from aggression, thieves and officers. Though responsible to government he has always been a man of the people. His usefulness to the government is evidenced by the fact that both Moslem and British rulers have found him indispensable in the village administration while his usefulness to the people has been proved by the confidence that has been reposed in him by the villagers. The influence of the headman is now gradually dwindling and the decline of his influence seems to have been co-eval with the advent of the British rule.

In a learned paper contributed to the Benares Hindu University Magazine, Mr. A. S. Altekar traces the history of the office of the headman in Western India and its functions. But the observations of the author would seem to apply equally to the rest of India, at any rate to the south Indian villages. In the Vedic times, the *gramani* was necessary to lead the village. Post vedic literature and later records go to show that the most important person in the village was the headman or *gramani* and that the office of the headman has been a hereditary one. What were the duties of the hereditary office? The defence of the village community with the help of the local militia appears to have been the duty of the headman. His next most important function was the collection of village revenues and this duty continued to be attached to the office throughout the Hindu period (200 B. C. to A. D. 300) and the Moslem rulers closely conformed to the previous system only changing names and the Revenue Officers of the Bahmini kingdom used to collect the revenue from the Hindu Patel. The third important function of the village headman was the settlement of village disputes. He used to perform many other sundry duties, for example, if the village wall was in need of repairs, he had to attend to it or if any co-operative conference had to be organised, he took the leading part.

The Headman in the Madras Presidency is an exact counter part of his brother of the Bombay Presidency. Dr. Krishnaswamy Iyengar or Professor Srinivachariar could we trust find time to give us a history of the office and its functions from the rich material which is available and which they know how to utilise. It will be interesting to know what part exactly the village headman took in the task of adjudicating village disputes and why his influence has been dwindling after the advent of the British Raj. Whether it is desirable to revive this important office, and if so with what limitations and safeguards if the village headman has to take as in the past his proper place in the scheme of rural reconstruction is a question that naturally suggests itself.

Notes and Comments

Ourselves.—We have pleasure in announcing that from the January issue, some new features will be introduced which we think will add considerably to the usefulness of the Journal. Short one page notes on Horticulture and village sanitation, written by experts will be published regularly. The Horticultural notes will deal mainly with the culture of vegetables, fruits and—animal husbandry. We have no doubt that our readers will be greatly benefitted by the perusal of these notes.

What is wrong with rural areas.

Mr. Akshaya Kumar Sarcar discusses the question in the pages of the Calcutta Review in an informing article entitled "Socio-Economic Revolution in Bengal during the latter half of the 19th century." Mr. Sarcar says that the decline of rural Bengal is mainly due to an economic revolution which attracted the flower of the rural population to Calcutta and other towns thus depriving the villages of the services of those most capable and interested in their welfare. This tendency was actuated by the revolutionary land measure of 1793 which deprived the owners of land of their immemorial rights. The newly created absentee landlords left the management of the affairs entirely to hirelings which boded ill for the poor inhabitants of the villages. The economic invasion of the western manufacturers began to ruin villages which were no longer self sufficient economic units they had been in times of yore. Further, owing to the social revolution due to English education, the family tie became loose and young men adopted western modes of life with the inevitable result that the joint-family system broke down with disastrous consequences in the villages. Lastly, the sanitary conditions due to the obstruction of the natural drainage caused by the railways, raised roadways and embankments have had not a little to do with the growth and spread of infectious diseases like Malaria etc. In the opinion of the writer no spasmodic and half-hearted measures could remedy this deplorable state of things. A programme of continuous and effective work ought to be put into operation for which both the money power and man power should be mobilised. A large body of men should be organised for sanitary and educational work and sufficient funds should be made available for the work being done uninterruptedly. We agree with the

writer in the Calcutta Review that the evils depicted by him are not peculiar to Bengal and the remedies suggested are of general applicability.

Trees are hard drinkers.—Trees are confirmed drinkers. No solids for them. They have no temperate habits. They drink continuously or not at all. Thus they live and grow as extremists, and are either destroyed or die of old age, unreformed, says the New York State College of Forestry. In fact, the older they are, the harder they drink, and the greater their thirst. But no trees were ever found the worse for drinking. When they sleep in winter they go to the other extreme, and are teetotalers, but with the first sunshine and thaw of spring they resume their bibulous habits.

When a tree once takes its place at nature's great fountain, "the earth's sweet flowing breast" it demands a steady supply of food, and if it doesn't get it, it goes into a huff, throws off its handsome head dress, withers, and dies and turns its heels to the sky.

The liquid food of the tree is brewed in the ground. Water is the important ingredient. Billions of bacteria work to make soluble many substances so that they may be dissolved by water and taken into the circulatory system of the tree. The tiny roots of the tree drink this life fluid, which is lifted hundreds of feet as if by a miracle, defying, as it were, the laws of gravity without any moving machinery. This fluid is distributed to the branches, thence to the leaves, the stomach of the tree, where another miracle is performed when the liquid is digested and made ready to be formed into wood.

The tree grows year by year in height and girth. If it falls in the forest billions of bacteria will get hold of it, and with the help of air and sun and moisture, its substance will eventually be transformed into the liquid food for other trees.

"Forest and outdoors"

Forests an enemy of insects.—The forests harbour birds, lizards and toads, which keep the insects from growing too strong for us. Scientists say that if all the birds were killed, the insects would become so numerous that they would eat all crops and even tree leaves so that human life would be starved off the earth in seven years! . . . Toads are the night watchmen of the garden and are busy devouring worms and beetles which hide during the day. Birds carry on the insect war during the day and toads by night.

Stamp revenue and litigation.—The receipt from the revenue on Stamps is a safe index of the volume of litigation. In the official year 1926-27, the income from the sale of stamps amounted to nearly Rs. 2½ crores, about one seventh of the total revenue from all other sources, showing an increase of over one lakh. This increase we are told is due to increase in litigation. In some districts, however, particularly in Malabar, there was a decrease and that is attributed to the growing popularity of the *Villages and Panchayat Courts*, litigants taking advantage of the increased facilities now afforded in respect of these Courts. Let us hope that villagers will learn to use more fully these cheap Courts for the settlements of their disputes.

Health Commandments.—In a school at Ashford, the following Health Commandments are prominently displayed. At the annual Congress of the Royal Sanitary Institute held recently in London, in the Section devoted to Personal and Domestic Hygiene, the President, the Vountees Brassey quoted with effect the commandments which deserve to be displayed in all rural schools in our country:—"Thou shalt honour thy neighbourhood and keep it clean." "Thou shalt take care of the rubbish heap else thy neighbour will bear witness against thee." "Thou shalt not let the fly breed," "Thou shalt

not kill thy neighbour by ignoring fire menace or by poisoning the air with rubbish," "Thou shalt not keep the window closed day or night," "Thou shalt covet all the air and sunlight thou canst obtain." Because of the love thou bearest to thy children thou shalt provide clean houses for them", "Thou shalt not steal thy childrens' right to health and happiness."

Household hints.—An easy way to keep lemons is to place them on a flat surface, and turn a glass tumbler over them. The tumbler should not be moved till the lemons are required for use, or the air getting to them will make them rot.

Locks, that are stiff and hard to turn should be oiled with a feather dipped in good machine oil. Insert the feather through the keyhole and twist from side to side. This oils the parts and loosens dirt.

(Students own Magazine.)

A reserve match supply can be kept dry even if soaked in water, by first emptying the box and pouring melted paraffin over layer after layer of matches.

To preserve the colour of green vegetables in boiling, add a pint of soda to the water. To get rid of cockroaches, a safe and easy remedy is to set out in their haunts powdered borax mixed with fine sugar. The usual cockroach poisons are not safe as when the dead cockroaches are swept out children may eat them and get poisoned.

Reviews and Notices.

Economics of Agricultural Progress—by B. G. Sapre M. A. Professor of Economics, Willingdon College, Sangli (1926)

The enquiry now being conducted by the Royal Commission on Agriculture has naturally and rightly evoked much public interest on the subject of Indian Agriculture. It is therefore necessary that all aspects of the Indian Agricultural problem should be available to the Commission in order that they may be able to arrive at correct and satisfactory conclusions. The author who is a competent writer on Indian Economics has examined what are the back-ground and foundations of Agricultural prosperity and the factors that impede the progress of agriculture in India. The Indian ryot is notoriously poor. As pointed out by the author, "a huge population without adequate outlets for absorption in industry or for emigration—and driven upon agriculture as the only precarious means of occupation and livelihood" is the real explanation of the poverty of the Indian ryot. It is the poverty, economic, intellectual, moral, of our rural life which is the greatest stumbling block to India's progress. Professor Sapre is correct in saying that agricultural improvements and industrial development can alone be a solvent to many of our ills.

A stage has been reached in which the land available for cultivation is not sufficient to give full employment to the great majority of the people who see no occupation but agriculture to which they can turn their hands

The establishment of industries to draw off the surplus population from land becomes therefore a pressing problem. In a vast country like India with varied mineral and climatic advantages, some parts may be peculiarly suited for industrial development, others for intensive agricultural improvement, and yet others may have the possibilities of developing both lines. As regards industries, although both small industries subsidiary to agriculture and large scale industries have scope in India, we agree with the author that considering the agricultural aspect of the whole country "decentralisation of industries would be more suitable from the point of view of giving occupation to the rural population" as the labourers would then not be violently wrenched from the simple rural surroundings and thrown into the vortex of town life.

In the chapter on "Irrigation", the author has no difficulty in showing how every kind of irrigation is after all dependant upon rainfall. The intimate relationship between rainfall and afforestation is dealt with. Statistics show that the rainfall is progressively declining and if the result has been brought about by the disappearance of the forests owing to extension of cultivation and other causes, we are creating for ourselves a serious situation. Government have a great responsibility in this matter. The better kinds of forests covering the hill slopes have to be carefully conserved while at the same time developing village forests as the Government of Madras are doing through the Forest Panchayats for providing village needs such as provision of fuel, manure leaves, grazing etc.

Two interesting chapters, in the book are those relating to "Agriculture and Industry"—Chapter II and "Irrigation"—Chapter IV. The author has stressed the intimate connection between Industry and Agriculture and points out how agricultural progress owes its origin historically to the development of Industries and how positive advantages will flow to agriculture from the diffusion of the industrial spirit among the people.

In the concluding chapter the author has made specific suggestions and recommendations which are of much practical value. As a contribution to the study of Indian Agricultural and economic conditions, Professor Sapre's book is quite timely at the present juncture and we are confident that it will receive the attention which it merits from those interested in the well-being of India.

Abhyangam, massage and Bath by Dr. A. Lakshmi pathi B. A., M. B. C. M. Bishagratna, (published by the Andhra Ayurvedic Pharmacy, Ltd., Madras.)

This is a rational exposition based on ancient sanscrit texts of the method of massage and oil bath practised as a daily routine by the Hindus. The ancient Hindu Medical authors and writers of text books on Sociology prescribed special courses of these baths on account of their rejuvenating effect upon the human system. Charaka, one of the greatest exponents of the Ayurvedic system of medicine claims that oil-bath removes fatigue, improves eye-sight and gives tone to the muscles and has the effect of prolonging life. The presence of toxins in the human system producing a favourable soil for the growth of micro-organisms is now recognised by the Western Medical world. The author claims that the researches of Biochemistry and Endocrinology may be expected to prove how elimination of these toxins is effected by the daily oil-bath.

The Journal of the Madras Geographical Association—Vol-11, No. 2 This is a cattle number as practically the entire issue is devoted to a lecture delivered to the Geographical Association by Mr. A. Swaminatha Ayyar, Editor "Rural India" on South Indian Cattle, Their breeds and distribution" with the

Hon'ble Mr. A. Ranganatha Mudaliar, the Minister for Development in the chair. After discussing the effects of domestication and environment on the production of distinct species, the lecturer describes the important breeds of Indian cattle, particular to South India and in doing so explains the effects of climate and rainfall, the influence of soils and the agricultural systems on the species of cattle found in the country. The lecture which is fully illustrated will be reproduced in "Rural India."

Aitaraya Upanishad by Swami Sharanananda, published by the Rama Krishna Math, Mylapore, Madras 1927.

Swami Sharanananda who was for a long time President of the Sri Ramakrishna Math in Mylapore has laid the readers of Vedantic literature under great obligation by his excellent translations of several important Upanishads, the latest to be translated and annotated by him being the Aitareya Upanishad. This Upanishad is so named after its author Mahidasha Aitareya. The tradition is that he received the teachings embodied in the whole of Aitareya Brahmana and Aitareya Aranyaka of the Rigveda from his tutelary deity, Bhumi, (goddess of earth). The present Upanishad comprises the 1th, 5th and 6th chapters of the second book of the Aitareya Aranyaka and describes the process of creation and emphasises the truth that this whole Universe is but an emanation from the Supreme Atman, that the individual soul, is no other than the Supreme-Lord Himself appearing in the individualised form, and that the *Summum bonum* of life, is the realisation of the unity of the individual self with the the Supreme self.

Muthi Neri published by the Ramakrishna Math, Mylapore, Madras, 1927.

This is a Tamil rendering of Swami Ramakrishna's "Path to Perfection". The Ramakrishna Math is rendering a distinct service to the Tamil reading Public of Madras by translations of Swami Ramakrishnananda's works. We had the pleasure of noticing in these columns a translation of another of the Swami's works "Universe and Man."

Bhakti Margam (Tamil) published by the Ramakrishna Math, Mylapore, Madras-1927-Vol. 7 (This is a rendering in Tamil by Mr. R. Ramakrishnan B.A. of Swami Paramananda's works on the subject Swami Paramananda's work in America is well known to English readers and if the teachings of the Swami should permeate the Tamil reading public it must be by the translations which the Ramakrishna Math has undertaken and we congratulate the Math on the successful work it has been doing in this Presidency and elsewhere in making available the teachings of Swami Ramakrishna Paramahansa, Swami Vivekananda and other Swamis through vernacular translations. We wish that the translation of the work under notice has been more simple and popular so that it may be better understood by the average Tamil reader.

The Boyhood of Sri Krishna (Tamil) by Varakavi Tiru A. Subramanya Bharati (published by K. Palaniandi Pillai & Co., Triplicane, and printed at the India Printing Works, Madras. Written in simple easy style, these stories descriptive of the boyhood of Sri Krishna and his lila should prove very entertaining to young children for whom they are intended. The book is neatly printed by the India Printing Works.

ரூரல் இந்தியா

(பாரேஸ்ட் பஞ்சாயத்து பத்திரிகை)

எடிடர், மாணேஜர்—எ. ஸ்வாமிநாதையர், ரிடைர்ட் டிப்டிகலேக்டர்
ஆரீஸ் 9, ப்ராடெஸ்ட்ரோட், மைலாப்பூர்.

வால்யூம் II.]

டிசம்பர், 1927

[நெ 6.

வியவஸாயி கடன்படுதல்—II அதனால் உண்டாகக்

கூடிய கஷ்டங்களின் நிவர்த்தி.

(ஆகஸ்டு மாதச்சஞ்சிகையின் 21-ம் பக்கத்தி

லிருந்து தொடர்ச்சி.)

Agricultural Indebtedness—II. Lightening and preventing.

[இது மிஸ்டர். என். ஜி. ரங்கா பீலிட் (ஆக்ஸன்). அவர்களால் வியவஸாய விசாரணைசபைக்கு எழுதிக்கொடுக்கப்பட்ட அபிப்பிராய பத்திரத்தின் பாகம்.]

வியவஸாயிகளுக்குக் கடன்கள் ஏற்பட்டால் அவைகள் அவர்களுக்குக் சொல்லமுடியாத கஷ்டங்களைக் கொடுக்கின்றன. வியவஸாயிகளின் யோக்கேஷம் செளகரியங்கள் அதிகப்பட அதிகப்பட கடன்கள் அவர்களுக்கு மேல்மேலும் ஏற்படுகின்றன. அவர்கள் இப்படி ஏற்றுக்கொள்ளும் மேல்கொண்ட செளகரியங்களை நிறுத்திக் கொண்டால் ஒழிய கடன்கள் ஒழிகிறதில்லை. துரிமல்லா, பிராமணகொடு, நிபுரோலு இந்த கிராமங்களில் இவ்விதமாகத்தான் வியவஸாயிகள் கடன்காரர்களாக ஆகியிருக்கிறார்கள். இந்தக்கடன்களிலிருந்து இப்படிப்பட்ட கிராமங்களின் வியவஸாயிகள் மீளவேண்டுமானால் அவர்கள் தங்களுடைய கிராமங்களின் கூட்டுறவு சங்கங்களின் மூலமாகத்தான் மீளவேண்டும். கூட்டுறவு சங்கங்கள் கிராமங்களிலுள்ள கடன்கார வியவஸாயிகளின் கடன்கள் முழுமையும் அடையும்படியாக மாட்டேஜு பாங்கிலிருந்து மொத்தப்பணத்தை சுவல்பவட்டிக்கு வாங்கிக்கடன்களையெல்லாம் அடியோடே அடைக்கவேண்டும். வியவஸாயிகள் வருஷத்திற்கொரு தவணையாக பல தவணைகளில் கடன்களை சங்கங்களிற்குச் செலுத்தியதை விடலாம். ஒவ்வொரு சங்கமும் அதன் அங்கத்தினர்களின் கடன்களின் விஷயமாய் அடமான பாங்கிற்கு ஜாமீன் படலாம். தவிர, வியவஸாயிகள் இவ்விதமாய்க் கடன் படாமலிருக்கவேண்டிய நிமித்தம்

பிரச்சாரங்கள் செய்யப்பட்டு அவர்களுக்கு புத்திமதிகள் சொல்லப் பட வேண்டும்.

கிராமம் கிராமங்களின் விவசாயிகள் தம்முடைய பெண்களின் கலியாணங்களுக்காகக் கடன்களை வாங்குகிறார்கள். இங்கிலேஷ் வாசித்த மாப்பிள்ளைகள் தம்முடைய படிப்பின் சிலவை மாமனாகவிடத்திலிருந்து வரலாமாக வாங்குகிறார்கள். அழகச்சிர்த்திருத்த மஹாநாடுகளிலும், அழகச்சிர்த்திருத்தவாயியில் உழைப்பவர்களாலும் மேற்சொல்லிய சீர்தேடுகள் ஒழிக்கப்படக்கூடவில்லை. வியவசாயப் பஞ்சாயத்துகளிலும், கூட்டுறவு சங்கங்களிலும், இச்சீர்தேடுகளையொத்த முயற்சிகள் செய்யப்படலாம்.

இப்பொழுது போல் படிப்பின் நிமித்தம் அதிகப்பணச் சிலவில் லாவிட்டால் மாப்பிள்ளைகளுக்கும் கொடுக்கப்படும் பணம் குறையும். பெண்பிள்ளைகளுக்கும் கல்வி கொடுப்பது அதிகரிக்க வேண்டும். ஆனால் இங்கிலேஷ் படிப்பினால் கெடுதி விளையுமென்பதாயிற்று நன்மை ஏற்படாது. ஆகையால் அவர்களுக்கு குண்டர் சாரதாநிகேதனில் ஏற்பட்டுள்ள ஸ்தானவழிக் கல்விமுறைபோல் கல்விமுறை யேற்பட வேண்டும். பெண்பிள்ளைகளுக்கு எந்தப்படிப்பினால் விவாகமும் குடும்ப நிர்வாகமேயாகியதையும் அமைப்போர் அறிவித்தப்படிப்பதான் கற்சிக்கப்பட வேண்டும். இவ்விதப் படிப்பையடைந்தவர்கள் 12-பெயர்களிலிருந்தாலும் ஒரு கிராமம் அவர்களால் சீர்திருத்தப் படக்கூடும். கல்யாணங்களினால்லாமல் இதரக் காரணங்களினால் வியவசாயிகளுக்கு கடன்கள் ஏற்பட்டால் அவைகள் கூட்டுறவு சங்கங்களின் மூலமாக ஒழிக்கப்பட வேண்டும். மாநாட்டினிடத்தில் அதிக வட்டிக்கு அக் கடன்கள் ஏற்பட்டு இருக்குமாயின் யுஜூரியஸ் லோன்ஸ் ஆக்டு அமுலுக்குக் கொண்டுவரப்பட வேண்டும். கிராமக் கூட்டுறவு சங்கமானது கிராமத்தாரின் கடன்களையடைக்க வேண்டிய துகையைக் கொடுத்த சந்தியில்லாததால் விருந்தால் கிராமத்தார் குறைந்த வட்டியேற்பாட்டின்பேரில் பலதவணைகளில் சங்கத்தின் மூலமாகக் கடன்களைத் தீர்த்துக் கொள்ளும்படியாக விதிக்கக் கவர்மெண்டார் அதிகாரத்தை வலிந்த வேண்டும்.

கிராமத்தில் வியவசாயிக்கு கடன் கொடுத்தவன் கடன் சம்பந்தமான சதல விவரங்களையும் கூட்டுறவு சங்கத்துக்குத் தெரிவிக்க வேண்டும்; கிராமத்தில் சங்கமில்லாவிட்டால் வியவசாய பஞ்சாயத்துக்குச் சொல்லவேண்டும். சங்கத்திலாவது அல்லது பஞ்சாயத்திலாவது தாகலாகாத கடன்கள் வியவசாயிகளுக்கு தள்ளுபடியானவைகளென்று விதிக்கப்பட வேண்டும். ஆனால் தகுந்த பெரிய வியவசாயிகளை மேற்சொல்லிய ஏற்பாடுகட்டுப் படுத்தக் கூடாது. சங்கங்கள் கடன் கொடுப்பவர்கள் கடன் வாங்குவோரின்

அந்தஸ்து யோக்கியதை இவைகளைமீறிக் கடன்களைக்கொடுக்காமலிருக்கும்படி பார்த்துக்கொள்ள அதிகாரத்தை வலிந்த வேண்டும். இப்படி யேற்பட்டால் கொஞ்ச நிலங்களை யுடைத்தானவர்களுக்கு நன்மை யுண்டாவதுடன் கடன்கொடுப்பவர்களுடைய பணத்திற்கும் நஷ்டம் ஏற்படாது. வட்டி வீதங்களும் குறைவுபடும். கடன் கொடுப்பவர்களுக்கும் பயனில்லாமல் துடைக்கக் கொடுக்கக்கூடு மானையால் கடன்கொடுப்பவர்களின் சங்கமையும் கடன்கொடுப்பதற்கான பணங்களும் அதிகப்படும். ஒரு விவசாயிக்கு 6 இலிருந்து 8 ஏக்கர் நஞ்சை அல்லது 15 இலிருந்து 20 ஏக்கர் புஞ்சை நிலமிருக்குமாயின் அது வருஷந்தோறும் 500 ரூபாய் வருமானத்தைக் கொடுக்கும். அதைக்கொண்டு அவனும் அவனுடைய குடும்பமும் கஷ்டமில்லாமல் யோக சேஷமங்களை நடத்தலாம். ஆனால் இந்த வரும்படியிலிருந்து கடன்களிற்காக வட்டிகளைச்செலுத்த பணமிராது. அப்படியிருந்தும் வட்டிப்பணங்கள் செலுத்தப்பட்டால் வியவசாயியின் குடும்பயோக சேஷமத்திற்கு பணம் குறைந்துபோம். அவர்கள் செளகரியங்களைக் குறைத்துக் கொள்ளும்படியாக நேரிடும். எகிப்தில்குறைவான நிலங்களையுள்ள வியவசாயிகள் அதிகக்கடன்களை வாங்கக்கூடாதென்றும் கடன்களின் நிமித்தம் அவர்கள் நிலங்களை அடமானம் செய்யக் கூடாதென்றும் ஒரு சட்டமிருக்கிறது. அது போலவே நம்முடைய தேசத்திலும் சட்டமேற்படவேண்டும். ஏழை வியவசாயிகள் அவஸரச் சிலவிற்காக சில்லரைக் கடன்களை வாங்க வேண்டியதாக விருந்தால் அவர்கள் கூட்டுறவு சங்கங்களிலிருந்து அச்சில்லறைக் கடன்களை வாங்கிக்கொள்ளலாம்.

கிராமப் பிரதேச பூகோள சால்திரம்.

III. கிராமவிஷயங்களுக்கும் கிராம முயர்ச்சிகளுக்கும்

இயற்கையமைப்பு விஷயங்களின் சம்பந்தம்.

(முதல் வால்யூமின் எப்ரல் மாதத்திய 168-வது பக்கத்தி

லிருந்து தொடர்ச்சி)

RURAL GEOGRAPHY

Physical factors and their relation to...

Rural life and activities.

[இது ம. ர. ர. ஸ்ரீ. என். சுப்பிரமணிய ஐயர், எம். ஏ., எல். டி., அவர்களால் எழுதப்பட்டது.]

முன்னியாஸத்தில் சீதோஷ்ண ஸ்திதியும் பர்வகாலங்களும் கிராம முயர்ச்சிகளை எப்படி சம்பந்திக் கின்றனவென்று எடுத்துக் காட்டப் பட்டது. மனிதனுடைய முயர்ச்சிகள் அவனைச் சுற்றியிருப்பனவை

யால் எப்படி புண்டாகின்றனவென்பதைப் பற்றி சொல்வதற்கு முன்னே ஸ்தானம். அக்கம்பக்கங்கள், மண்ணின் வகை, இயல்பு, மாவடை மாவடைகள், மிருகவர்க்கங்கள் எப்படி அவனுடைய முயர்ச்சிகளை சம்பந்திக்கின்றன என்று பார்ப்போம்.

சில இடங்களில் மனிதன் எவ்விதத் தொழிலையும் அநுஷ்டிக்கச் சொகரியங்கள் இருக்கக்கூடும். மீன்பிடிக்க ஆறுகளும் ஞாங்களும் அங்கே யிருக்கலாம், வேட்டையாட ஜன்னக்களு மிருக்கலாம், காய், இலை முதலியவைகளைக் கொண்டு வந்து ஜீவனம் பண்ணக் காடுகளுமிருக்கலாம், ஆடுமாடுகளை மேய்ப்பதற்கு மேய்ச்சல் பூமிகளுமிருக்கலாம், அவன் தோட்டங்களை வைத்துக் கொண்டு பயிர்த் தொழிலை அநுஷ்டிக்க வஸ்திகளும் மிருக்கலாம், கட்டிட வேலையைச் செய்ய கட்டிட சாமான்களும் அங்கே தேவையான அளவில் அகப்படக்கூடும். மரவிலை, இரும்பு, பித்தளை சாமன் வேலை இப்படிப்பட்ட வேலைகளைச் செய்ய சொகரியங்களு மிருக்கலாம், நூல் நூற்கவும் நெசவுத் தொழிலை யநுஷ்டிக்கவும் வஸ்திகளும் இருக்கலாம். இச்சொகரியங்களெல்லாம் ஒரே இடத்தில் இருக்கக் கூடும். ஆனால் எந்தத் தொழில் மற்றவை களைக்காட்டிலும் அதிகமாக வெகு -ஜனங்களால் ஒரு இடத்தில் அநுஷ்டிக்கப் படுகிறதோ அவ்வேலைக்கு அந்த இடத்தில் அதிக சொகரியங்களுண்டு என்று எண்ணப்படவேண்டும்.

ஊரின் அமைப்பு.—ஊரின் அமைப்பும் ஸ்தல விச்சையும் அதன் ஜனங்களின் முயர்ச்சிகளை சம்பந்திக்கிறது. அதவாது, சில ஊர்களில் தொழில்களும் வியாபாரங்களும் அதிகமாயிருப்பது அவ் லர்கள் இருக்கும் பிரதேசத்தையும் அக்கம்பக்கங்களையும் பொருத் திருக்கிறது.

ஊர் சமுத்திரப்பக்கத்தில் அல்லது கால்வாய்கள் கழிகள் இவை களின் பக்கத்தில் இருப்பது.—சமுத்திரக் கரைகளிலும் கழிகள் கால்வாய்கள் இவைகளின் கரைகளின் அருகாமையிலும் செம்பட வர்களின் குப்பங்கள் உண்டாயிருப்பதை யாவரும் காணலாம் அந்தக் குப்பங்களின் ஜனங்கள் சமுத்திரத்திலும் கழிகளிலும் கால்வாய் களிலும் மீன்களைப் பிடித்து ஜீவனம் செய்கிறார்கள். இந்தப்பிரதேசங்களின் மண் உப்பாயிருக்கிறபடியால் அதில் பயிர் கள் விளைக்கப்படுகிறதில்லை, ஆனால் தென்னை மரங்களும் சவுக்கு மரங்களும் அங்கே நன்றாக வளரக்கூடும். ஆனதினால் தான் சென்னை யைச்சுற்றிலும் அதற்கு வடக்கிலும், தெற்கிலும், வெகுதூரங் களிற்கு வெகுதூரங்கள் வரையிலும் தென்னர் தோப்புகளும் சவுக்குத்தோப்புகளும் அடர்ந்திருப்பதை நாம் காண்கிறோம். எந்த எந்த இடங்களில் மண்ணில் உப்புக் குறைவாக விருக்கிறதோ ஜல்

வசதியுமிருக்கிறதோ அவ்விடங்களில் பயிரேறின பூமிகளையும் பார்க் கிறோம். ஆனால் செம்படவர்களை அவ்விடங்களில் பயிர்த்தொழிலை யநுஷ்டிக்கிறதில்லை. சாமான்களை வெளியூர்களுக்குக் கொண்டு போக சமுத்திரம், கால்வாய், கழி, முதலியவைகளிருப்பதால் சில ஊர்கள் பயிர்த்தொழில் வகையிலும் வியாபார வகையிலும் மேன் மையை அடைகின்றன.

ஊர் மலைப் பிரதேசத்தில் இருப்பது.—மலைப் பிரதேசத்தி லிருக்கப்பட்ட ஊர் வழக்கமாய் அதிக மழை பெய்வதே காரணம் ந்தபோதும், அல்லது வழக்கமாய் வரகை பூமியாக விருப்பதால் மரம், செடி பச்சைகளை யில்லாமலிருக்கும். இந்த இரண்டுவித ஊர்களும் ஜனங்களின் ஜீவனத்திற்கு வழிகளை யுடைத்தாயிராது. ஆகையால் அவைகளில் ஜனங்கள் குறைவாகவே யிருப்பார்கள், வீடுகள் தூர தூர இருக்கும், ஊரார் வேட்டையாடிக் கொண்டு அல்லது ஆடுகளை வளர்த்துக் கொண்டு அல்லது காடுகளில் காட்டு வஸ்துக்களைச் சேகரித்து அடுத்த பட்டணங்களில் வியாபாரம் செய்து கொண்டு இருப்பார்கள்.

வழிகள் சாலைகள் இவைகளின் பக்கங்களின் ஊர்களின் அமைப்பு.—வழிகளிற்கு அருகாமையிலும் சாலைகளின் பக்கங் களிலும் அமைந்திருக்கும் ஊர்கள் அவைகள் எக்காரணத்தி னாலுண்டாயிருந்தாலும் சரி அவைகள் அருகாமையிலுள்ள பட்ட ணங்களிற்குப் போக வசதினால்தான் மேன்மையை அடைகின்றன. விழுப்புரம் 30, 40, வருஷங்களுக்கு முன் ஒரு அல்ப கிராமமா யிருந்தது. அது பல ஊர்களுக்குச் செல்லும் சாலைகளின் சந்தியில் அமைந்திருப்பதாலும் ரெயில்வேஜங்ஷனையிருப்பதாலும் பிரபலமான பட்டணமாக ஆயிருக்கிறது. இப்படிப்பட்ட ஊர்களில் ஜனங்கள் வியாபாரத்தை யநுஷ்டிக்கிறார்கள். சாலை வழியாகவும் ரெயில்வழியா கவும் செல்லுகிற பிரயாணிகளிற்கு வேண்டிய வஸ்துக்களில் அவர் கள் வர்த்தகம் செய்கிறார்கள்.

ஜலாசயத்தின் அருகில் ஊர் அமைவது.—தென் இந்தியாவில் அநேக கிராமங்கள் ஆறுகளுக்கோ, ஏறுகளுக்கோ அருகில் சம பூமிப் பிரதேசத்தில் இருக்கிறபடியால் அவைகளின் ஜனங்கள் நஞ்சை சாகுபடியைச் செய்கிறார்கள். கடப்பை, கர்நூல், பெல்லாரி, அரந்தபூர், சித்தூர் இந்த ஜில்லாக்களில் மழை குறைவாய்ப் பெய் கிறபடியாலும் அவைகளில் தகுமான ஜலாசயங்களில்லாததினாலும் அஜ்ஜில்லாக்களின் கிராமங்களில் ஜனங்கள் புஞ்சை சாகுபடியைச் செய்கிறார்கள். இரண்டுவித தென் இந்தியாகிராமங்களிலும் பயிர்த் தொழில்தான் ஜனங்களால் பெரும்பாலும் அநுஷ்டிக்கப் படுகிறது.

ஏற்பட்ட லாபம் ரூ. 75 0 0

பயிர் நாலுமாதப் பயிராகையால் மாதம் ஒன்றுக்கு ரூ 16-5-0 லாபம் கிடைக்கிறது. நெல் சாகுபடி செய்யப்பட்ட போதிலும் இத்தேவநகரி யாகலாபம் கிடைக்கிறது. ஆனால் நெல் சாகுபடியில் சுமாரி ஒரு அதிகமாக உபயோகப் படுத்தப் படுகிறதில்லை. புற்கம் தழைகள் உபயோகப் படுத்தப் படுகின்றன. இந்த மரங்கள் வறளின் பிடித்த மர எழிகளின் களையின் மீதும் வயல்களின் மூலையிலும் வளர்க்கப் படுகின்றன. எருவிற்கு புற்கம் தழைகள் வேண்டிய மட்டில் அகப்படாமல் போனால் இதர தழைகள் உபயோகப் படுத்தப்படுகின்றன. நெல் பயிர் அருவிடைகிறதற்கு 6 மாதம் செல்லுகிறது. நெல் சாகுபடியில் நெல்லை விரைக்கவும் விரைக்கிறார்கள், நடவுப் படுகிறார்கள். நெல் சாகுபடியில் முதல் பறதற்கொண்டு அருவடைகாலம் வரையில் ஜனம் மொண்டாமலிருந்து காலைவிலும் மாலை யிலும் இறைக்கப்பட வேண்டியதா விருக்கிறது. ஆகையால் மாடு களிற் கு அதிக கஷ்டமேற்படுகிறது. மழை சரியாய் பொழியாவிட டால் மாடுகளுக்கு மேல்கொண்ட கஷ்டம் ஏற்படுகிறது. நெல் சாகு படியில் கஷ்டமிருந்த போதிலும் அதில் நல்ல விளைச்சல் ஏற்படுகிறது இரண்டு போகங்களிலும் 130 ரூபாய் பெறுமான விளைச்சல் ஒரு ஏக்க ரில் உண்டாகிறது. தவிர இடையில் இடையில் மிளகாயும் காய் கறி களும் வயல்களில் சாகுபடியாகிற படியால் அப்பயிர்களிலிருந்து 20 ரூபாய் பெறுமான வரும்படியும் ஏற்படுகிறது. வயலிலுள்ள புளிய மரத்திலிருந்து புளியும் அகப்படுகிறது. விவசாயிக்கு நெல், காய் கறி, மிளகாய், புளி இன்னிதமாக அகப்படுகின்றன. அவனுக்கு வேண்டி யதெல்லாம் இவைகள் தான். அவன் பணம்போட்டு வாங்கவேண்டி ய வஸ்துக்கள் கொஞ்சம்தான், அதாவது உப்பு, எண்ணை, வெற்றிலை, பாக்கு, புகையிலை வகைகள். காய்கறிகளை விற்பனைத்தைக் கொண்டு இவைகளை அவன் வாங்குகிறான். அறுவடையான நெல் முழுமையுமே அவன் சாப்பிட்டு விடுகிறதில்லை. கொஞ்சம் நெல்லை விற்பனை பணமாக்கி அவசரச் சிலவுகளுக்காக வைத்துக் கொள்ளுகிறான். மழை சரியாக பொழிகிற வருஷங்களில் புஞ்சை நிலங்களிலிருந்தும் அவனுக்கு நல்ல வருமானம் வருகிறது. மாமரங்களிலிருந்தும் நல்ல வரும்படி அடைப்படுகிறது. தென்னமரங்கள், புளிய மரங்களுள்ள தோப்புகளும் இந்த கிராமத்திலிருக்கின்றன.

பாரெஸ்டு பஞ்சாயத்துகள்.

Forest Panchayats.

ரெவின்யூ போர்டாரின் பாரெஸ்டுப் பஞ்சாயத்துகளின் சம்பந்தமான 1926-27 வருஷத்திய ரிபோர்டின் பிரகாரம் அப்பஞ்சாயத்து களின் நிர்வாஹத்திற்காகப் பிரத்தியேகமாயுள்ள இலாகாவின் அதி

காரத்திற்குள் இராமநாதபுரம், திருநெல்வேலி, தென்கன்னடம் இந்த ஜில்லாக்களைத்தவிர மற்ற எல்லா ஜில்லாக்களும் அவ்வருஷத்தில் அமைந்தனவென்று அறிவிக்கும். கிராமக்காட்டு ரிஸர்வுகள் இன்ன இன்ன வென்றும் ஸர்க்காரின் பாரெஸ்டு இலாகாவின் ரிஸர்வுகள் இன்ன இன்ன வென்றும் பகுக்கப்பட்டன வென்றும் அறிவிக்கும். கிராமக்காடுகளின் ரிஸர்வுகளின் மொத்த விஸ்தீரணம் 3451-26 சதுர மயில்களாக பகுக்கப்பட்டது. பஞ்சாயத்துகள் 985 ஆகவும் அவைகளின் விஸ்தீரணம் 2855 சதுர மயில்களாகவும் குத்தகைப்பணத்தின் மொத்தம் 1, 28, 957 ஆகவும் குறிப்பிட்ட வருஷத்தில் வளர்த்திருக்கின்றன. இராமநாதபுரம், திருநெல்வேலி, தென்கன்னடம் இந்த ஜில்லாக்களில் மொத்தமாய் 14 சதுரமையில் களுள்ள கிராமக்காட்டு ரிஸர்வுகளும், 23 பஞ்சாயத்துகளும் இருக்கின்றன. அவைகள் 1485 ரூபாய்கள் மொத்தக்குத்தகைப் பணத்தைச்செலுத்துகின்றன. மேலும், அவைகள் ரெவின்யூ டிவிஷனல் ஆபீசர்களின் அதிகாரத்திலிருக்கின்றன.

ஆகவே சர்க்காருக்கு மொத்தத்தில் 1,30,442 ரூபாய்களை குத்தகைப்பணமாகக் கொடுக்கிற 2869 சதுரமயில்கள் விஸ்தீரணத் தையுடைய 1007 பஞ்சாயத்துகள் இருக்கின்றனவென்று அறியப் படுகிறது. இலாகாவின் அதிகாரத்திற்குள்ளிருக்கிற 995 பஞ்சாயத்துகளில் 85 நன்றாக வேலை செய்தனவாம்; 523 சுமாராக வேலை செய்தனவாம்; 98 திருப்திகரமாக வேலை செய்யவில்லைபாம். 100 க்கு 11 பஞ்சாயத்துகள் தான் திருப்திகரமாக வேலை செய்தன வென்பதற்குக்காரணம் தெரிய வில்லை.

384 பஞ்சாயத்துகள் 17473 ரூபாய்களைச் சிலவுசெய்து புதிதாய்க்கணருகளை வெட்டினவாம். 1682 ரூபாய்களைச் சிலவுசெய்து ஏறிகள் சம்பந்தமாய் சில சீர்திருத்தங்களைச் செய்தனவாம்; ரூ 4848-9-0 சிலவு செய்து வண்டி பாட்டைகளைப் போட்டனவாம், இவ்விஷயங்கள் நமக்கு மிகவும் சந்தேஷத்தைக்கொடுக்கின்றன.

பாரெஸ்டு பஞ்சாயத்துகளின் நிர்வாஹம் பிரத்தியேக இலாகா விவிலிருந்து ஜில்லா ரெவின்யூ அதிகாரிகளுக்கு மாற்றப்படப் போகின்றதென்று ரிபோர்ட்டில் அறியப்படுகிறது. இது விஷயமாய்ப் பின்பு எழுதுவோம்.

டிசம்பர்]

ஞால் இந்தியா.

சாணி ஒரு முதலியவை அதிகமாக விருக்கவேண்டும். ஒரு வேண்டியமட்டில் நம்முடைய தேசத்தில் அகப்படுகிற தில்லை. ஆகையால் எள்ளு, மாணிலாக்கொட்டை முதலியதான்யங்களும் புண்ணுக்குகளும், எலும்புகளும் இப்பொழுதுபோல் அரிய தேசங்களுக்கு ஏற்றுமதி செய்யப்படுவது நிறுத்தப்படவேண்டும். சாக் கடை நீரும் நாகல்களும் சரியான எருக்களாக உபயோகப்படுத்தப் படக்கூடும் என்பது நம்ம தேசத்து வியவசாயிகளால் இன்னும் அறியப்படவில்லை. பட்டணங்களில் மேற்சொன்ன எருவகைகள் அதிகமாக விருப்பதால் அவைகள் வியவசாயிகளால் அடையப்படக் கூடும்.

இதல்தேசத்தில் நெல்சாகுபடி.

Rice culture in Italy.

நம்முடைய தேசம்தான் மற்ற எல்லா தேசங்களையும் காட்டிலும் அதிகமாக நெல் தானியத்தை விளைக்கிறதேசமாக இருந்து கொண்டுவருகிறது. இதலியில் பலஷங்கன் ஏக்கர்கள் தான் நெல் சாகுபடியிலிருக்கின்றன. நம்முடைய தேசத்திலே ஏறக்குறைய 80 கோடி ஏக்கரில் நெல் சாகுபடி செய்யப்படுகிறது. அப்படியிருக்கையில் நாம் இதலியிலிருந்து நெல் சாகுபடி சம்பந்தமாய் அறிய வேண்டிய விஷயங்கள் எதாவது இருக்கக்கூடுமா? சென்னை வியவஸாய இலாகாவின் டிப்டி டைரெக்டரான மிஸ்டர் ஆனந்தராவ் அவர்கள் மாடர்ன் ரிவியூபத்திரிகையில் இதலியின் நெல் சாகுபடி விஷயங்களைப்பற்றி எழுதியிருக்கிறார். இதலியில் ஏக்கர் ஒன்றுக்கு இந்தியாவில் விளைவதுபோல் இரண்டுபங்கு அளவு நெல் விளைகிறதாம். இதலிதேசத்தின் வியவஸாய வழிகளைப்பற்றி மிஸ்டர் காலெட்டி நமது பத்திரிகையில் ஏற்கெனவே எழுதியிருக்கிறார்.

இதலி தேசத்திலும் நம்முடைய தேசத்தில் போலவே நெல் சாகுபடி விஷயமாக விரைப்படும், களைபரித்தலும் கையினாலேயே செய்யப்படுகின்றன, நடவும் கையினாலேயே செய்யப்படுகிறது. அறுப்பு அருவாளைக்கொண்டே அறுத்தப்படுகிறது. பெரிய வயல்கள் பாச்சல் கால்களையும் கழிவு கால்களையும் நம்முடைய தேசத்திய வயல்கள் போல் உடைத்தா யிருக்கின்றனவாம். மற்ற சின்ன வயல்களுக்கு அவ்வித, ஏற்பாடு கிடையாது. பெரிய பாய்ச்சல் கால்வாய்களிலிருந்து ஒவ்வொருவாலுக்கு ஒவ்வொன்றாக கால்வாய்கள் வெட்டப்பட்டு நீர்கால்வாய்களின் வழியாகபாய்கிறது. தவிர, சாகுபடிக்கு வேண்டியஜலம் கணக்கு எடுக்கப்பட்டு வேண்டியபட்டும் தான்

பாய்ச்சப்படுகிறது. பாய்ச்சல் விஷயமானது வியவஸாயிகளின் கையிலேயிருக்கிறது. பாய்ச்சல் விஷயமாய் வியவஸாயிகளின் சங்கங்களுள் முண்டு. நம்முடைய தேச ஏற்பாட்டில் அதிகமான ஜலம் வீணாய்ப் போகிறது.

நெல்பயிர் 25 நாள் வளர்ந்தவுடன் நீர்பாய்ச்சல் சுற்று நிறுத்தப்பட்டு உலருகிறது. அப்படிச் செய்யப்படுவதினால் மண் குணப்படுகிறது, பயிரின் வேர்களும் பலப்படுகின்றன. இதற்குப் பிறகு கடைசியாக களைபரிக்கப்படுகிற காலம் வரையில் ஜலம் எப்போதும் போல விடப்படுகிறது. கடைசியாக களைபரிக்கப்பட்ட பின்பு ரஸாயன எருக்கள் பயிருக்கு வைக்கப்படுகின்றன. இதற்குப் பின்பு ஜலம் அறுவடை வரையில் பாய்ச்சப்படுகிறது.

நெல் சாகுபடி சம்பந்தமாக இன்னொரு முக்கியமான விஷயம் கவனிக்கப் படவேண்டும். இதலையில் மாற்றுப்பயிர்முறை அதுஷ்டிக்கப்படுகிறது. நெல்லை சாகுபடி செய்வதற்கு முன் வயல்களில் பருப்பு தினுசுகள் சாகுபடி செய்யப்படுகிறது வழக்கமாயிருக்கிறது. கொள்ளு இவ்விதமாகப் பயிர் செய்யப்படுகிறது. மாற்றுப் பயிர் வழி அதுஷ்டிக்கப் படுவதால் நல்ல விளைச்சல்கள் நெல்லிலும் இதர தானியங்களிலும் ஏற்படுகின்றன.

நம்முடைய தேசத்தில் வியவஸாயிகளால் நெல் நெல்லாகவே விற்கப்படுகிறது. இதலையில் அது அரிசியாகக் குத்தப்பட்டு விற்கப் படுவதால் மாடுகளிற்கு உணவாகக்கூடிய தனிகளை அவர்கள் வைத்துக் கொள்ளுகிறார்கள்.

கிராம நாட்டாமைக்காரன்.

Village Headman.

தென் இந்தியக் கிராமங்களில் கிராம நாட்டாமைக்காரன் கிராமங்களில் முக்கியமான மனிதன். சுக்கிரநீதி என்கிற ஸம்ஸ்கிருத கிரந்தத்தில் கிராம நாட்டாமைக்காரனை தாய் தகப்பனுக்கு சமானமானவனென்று கூறப்பட்டிருக்கிறது. அவனால் தான் கிராம ஜனங்கள் அநேக விதமாய் ரக்ஷிக்கப்படுகிறார்கள். அது காரணம் கொண்டு தான் கிராம ஜனங்கள் அவனிடத்தில் பூர்ண விசுவாஸத்தையும் மரியாதையையும் உடைத்தாயிருக்கிறார்கள். தற்காலத்தில் கிராம நாட்டாமைக்காரர்கள் முன் போல் மதிக்கப் படுகிறதில்லை.

பெனாஸிஸ் ஹிந்து ஸர்வகலாசாலைப் பத்திரிகையில் மிஸ்டர் ஏ. எஸ் அல்டேகார் கிராம நாட்டாமைக் கார உத்தியோக விஷயங்களை ஆதரிப்பிருந்து விவரிக்கு மளவில் வேதங்க ளெழுதப்பட்ட காலத்தில் கிராம நாட்டாமைக் காரன் ஒருவனிருந்திருந்திருக்கிறானென்றும் அவ்வுத்தியோகம் அக்காலத்திலும் பின்பும் பரம்பரையாய் வலுவிக்கப்பட்டதென்றும் கிராம நாட்டாமைக்காரர்கள் கல்கங்கள் ஏற்பட்டபொழுது கிராம ஆள்படைகளைக் கொண்டு அவைகளை யடக்கிக் கிராம சமூகங்களை காப்பாற்றினார்களென்றும் கி. பி. 300 வரையிலும் அதற்குப்பின்பு மகம்மதிய ஆக்கியிலும் விரிவாக வேலையையும் அவர்கள் வலுத்தார்களென்றும் கூறுகிறார். இன்னும், கிராம நாட்டாமைக்காரர்கள் கிராமக்காரர்களுள் சண்டைகள் சச்சரவுகள், வியாஜ்ஜியங்கள் ஏற்பட்டால் அவைகளை தீர்த்தார்களென்றும் கிராமத்தில் பொது நன்மை விஷயமான கூட்டங்களில் தலைமையை வலுத்தார்க ளென்றும் கூறுகிறார்.

கிராமப்பிரதேசங்களில் என்னஎன்ன சர்க்கேடுகளிருக்கின்றன.

What is wrong with Rural Areas.

கல்கத்தா ரிவியூ பத்திரிகையில் மிஸ்டர் அக்ஷய குமார் ஸர்க்கார் பங்களத்தில் 19-ஆம் நூற்றாண்டின் பின்பாகத்தில் கிராம ஜனங்களின் வாழ்வில் ஏற்பட்ட மாறுபாடுகளை விவரிக்கிறார். 1793ம் வருஷத்திய நில சப்பந்தமான சட்டத்தினால் நிலங்களின் சொந்தக்காரர்கள் சில உரிமைகளை இழந்தார்கள். நிலசம்பந்தமான காரியங்கள் காரியஸ்தர்களுக்கு ஒப்பிவிக்கப்பட்டன. மேற்சொல்லிய மாறுபாட்டால் கிராம ஜனங்களுக்கு கஷ்டங்கள் உண்டாயின. மேலும் இதற்குமுன் கிராமங்களில் கிராமத்தார்களுக்கு வேண்டிய வஸ்துக்களெல்லாம் அந்த அந்த கிராமங்களிலேயே உண்டாக்கப்பட்டு உபயோகிக்கப்பட்டிருந்தன. ஆங்கிலேய வர்த்தகர்கள் மேனாட்டில் உண்டான சரக்குகளை வியாபாரத்திற்குக் கொண்டுவர ஆரம்பித்தது முதல் கிராமங்களில் முன் சொல்லிய முயற்சிகள் விடப்பட்டன. இங்கிலிஷ் படிப்பு ஏற்பட்டவுடன் நமது வாலிபர்கள் மேனாட்டு வழிகளை அதுசரிக்க ஆரம்பித்தமையால் நம்முடைய தேசத்துப் பொதுக் குடும்ப வழி வர வர நின்று

பொய்விட்டது. இன்னும் கொழிச்சை வேண்டிய நிமித்தமாகவும் கொட்டுகள் உயர்த்தப்பட்டவேண்டிய நிமித்தமாகவும், நிழலாதவர்களுடைய கண்களின் நிமித்தமாகவும் இவ் பிரவாகங்கள் துடிக்கின்றன. உடைய படியால் மலையிடு முதுகிய கொத்து நோய்கள் ஏற்பட்டன. இவ்விதச் சித்தெனால ஜனங்கள் பலவழிகளில் கழிந்ததை அடைந்திருக்கிறார்கள். ஆகையால் அவர்களை சரியா செய்திக்கு உயர்த்த மனிதபலங்களுடைய திரவிய பலங்களுக்கும் ஏற்பட வேண்டும். இவ்வகையில் வேலைசெய்ய அதற்கென்று அனுபவமுடையவர்கள், சிரத்தையுடையவர்களுக்கும் வேண்டும்.

பாரொஸ்டி பஞ்சாயத்தார்களுக்கு பத்திராகிரியர் எழுதின கொள்வது.—

பாரொஸ்டி பஞ்சாயத்தார்கள் பஞ்சாயத்துகளின் முன்னேற்றத்தின் பொருட்டு தக்கயோசனைகளை யுடைத்தாற்றுகத் கூடுமானால் அவர்கள் பத்திரிகைக்கு அவ்விஷயங்களைக் குறித்து வியாசமாகவே எழுதவேண்டுமென்று பத்திராகிரியர் கேட்டுக்கொள்கிறார்.

கேஸரியின் “லோத்ரா”

கர்ப்பாசய ரோக நிவாரணி.

இவ்வுபயோகத்தால் குணம் கைக்கொண்ட பெண்மணிகள், இதை எந்திரிகளுக்கோர் வரப்பிரசாதினி யென்றும் அந்நிரோஷ்டமான அவ்வித மென்றும், விஷயில்லாத ஆபரண மென்றும் சொல்லுகிறார்கள். குதுகுலே, அகால பஹிஷ்டை, குது சிராவம் ஜாஸ்தி அவ்வித குறைச்சலையப் போவது, பஹிஷ்டை தடைபட்டுப் போவது, வெண்கத்தப் போக்கு கர்ப்ப ஸ்ராவம், அகாலப் பிரசவம், கருப்பை நழுவி விடுதல், கர்ப்ப விரணம், குது குலையினால் வயிற்றில் உண்டாகும் கட்டி, மூர்ச்சை, சரீரம் பருத்தோ அல்லது மெலிந்தோபோவது, கணக்குடு, சந்தான மில்லாமை, மலபந்தகம், இருமல், உப்பஸம் மேஹ ஜ்வரம் முதலிய சமஸ்த ரோகங்களும் இந்த லோத்ரா விஸுபயோகத்தால் வெகு நம்பகமாய் நிவர்த்திக்கப்படும்.

இதன் விலை பெரியபுட்டி (12 அவுன்ஸ்) ரூ. 3-0-0
சிறிய புட்டி (6 அவுன்ஸ்) ரூ. 1-10-0

கேஸரி குடாம், ஆயுர்வேத ஓளவுத சாலை

தந்தி விலாசம்

“கேஸரி” மதராஸ்

எழுத்தூர், மதராஸ்

டெலிபோன்

3486

பிராக்ஷ, பெங்களூர்சுடி

எங்கே ப்ளேகெங்கே,

ப்ளேகில்லவேயில்லை.

நாம் சொல்லும் பிரகாரம் ஹைமாதியானகத்தை அனுதினமும் உபயோகப்படுத்தினால் ப்ளேக் ஜ்வரம் ப்ளேக் கட்டிகள் கூட கிட்ட நாடமாட்டாது.

குளிர்ஜ்வரம், முறைக்காச்சல், ஜன்னியோடு, உண்டாகும் ஜ்வரம் முதலான எல்லாவித ஜ்வரங்களுக்கும் ராமபாணம்

எங்கள் ப்ளேக் மருந்துகளுக்கு முக்கியபிரசித்தி

இண்டியா, பர்மா, சிங்கை, எடன் முதலிய இடங்களில் 30 வருஷமாய் அதே ஆசிரம் பிராணிகள் ப்ளேகிலிருந்து காப்பாற்றப்படுகின்றன.

ப்ளேக் ஜ்வரத்திற்கும், ப்ளேக் கட்டிகளுக்கும்

ஹைமாதியானகமும் (ரிஜிஸ்டர்) & சத்தென தக்ருதமும்

பெரியசெட் 1 க்கு 2-2-0

சை சிறியசெட் 1-6-0

பாகிங் போஸ்டேஜ் பிரத்தியேகம்.
கோருகிறவர்களுக்கு எங்கள் கேட்லாக்கு இனாமாக அனுப்பப்படும்.

வைத்யர்தன். பண்டித டி. கோபாலாசார்லு

அவர்களால் ஸ்தாபிக்கப்பட்ட

ஆயுர்வேத ஆசிரமம்

151 கோனீர்தப்ப நாயக்கன் வீதி, மதராஸ்.

தந்தி விலாசம்

“பண்டித”

மதராஸ்

நெ. 287, மதராஸ்

எஜன்கள் தேவை.

రూ ర లు ఇ ం డీ య

(సా రెస్టు పంచాయతీల పత్రిక)

సంపాదకుడు:—ఎ. స్వామినాథయ్య, రిటైర్డ్ డిప్టి కలెక్టరు
కార్యాలయము 9, బ్రాడ్వేలోడ్డు, మైసూరు.

సంపుటము II.]

డిసెంబరు 1927.

[సంచిక. 6

రై తాంగపు ఋణభారము

AGRICULTURAL INDEBTEDNESS.

వీరితిని తగ్గించవచ్చును?

(ఎన్. జి. రంగగారు, బి. లిక్. ఆక్సుఫర్డు)

గ్రామములలో రైతులమొద్ద ఋణభారము పెంచుచుండుట మనము అన్నిచోట్లను చూడవచ్చును. ఎచ్చటెచ్చట రైతుల జీవితస్థితులు పెంచుచుండునో, అచ్చట వారి సాంకేతిక ఆదాయము పెంచుచుండుట నిజమైనను వానితో తమఋణములను, తమ ఖర్చులను కొంతవరకు తగ్గించుకొనుటలో తప్ప మరొకరీతిగ తీర్చుకొనజాలకున్నారు.

ఈ ఋణభారముండి రైతు విముక్తుడు కావలయునన్న, సహకారసంఘములు తణకానిధులద్వారా తక్కువవడ్డీకి ఆతనికి సొమ్మునిచ్చి తోడ్పడవలయును. అటుల రైతులు సంఘముల సహాయమునుబడసి బాగుపడవలయునన్న, సంవత్సరపు వాయిదాల చొప్పున సంఘములకు సొమ్మును చెల్లించుచుండవలయును. సంఘములు తణకానిధులకు, రైతులచొప్పునకు బాధ్యత విహించవలయును. అంతియే గాక, రైతు అనవసరముగ సొమ్మును వ్యయముచేయుచుండ నుండుటకు రైతాంగమున నెక్కువ ప్రబోధమును గలుగజేయుచుండ వలయును.

ఇతర ప్రాంతములలోకన్న, డెల్టాలోని రైతులు తమబిడ్డల పెండ్లిండ్ల సందర్శనమున నెక్కువ అప్పుల పాలగుచుండుదురు. ఈసందర్భమున తమమామలనుండి ధనరక్షణను పీల్చుటకు ఇంగ్లీషు చదువుకొనుచున్న యువకులు కారణభూతులగుచుండుట ఎంతయు విచార

కరము. వీరిలో చాలమంది తమచదువులకైన సామ్యు నీరీతిని నమూనాచేసికొనుటకు పూనుకొందురు. ఇందులకు రైతు పెండ్లికాలమువనేగాక, నిషేధకాలమున అల్లుండ్రకు ధరింప తగ్గముగాని కట్టుముల నీయవలసి చెప్పుచున్నది. సంఘసంస్కర్తలు, సాంఘికసభలు ఈ దురాచారమును తొలగించుట చేమియు చేయబడుచున్నది. వ్యవసాయ పంచాయతీలు, సహకార పరపతి సంఘములు ఇంగునను చాలతోడ్పడగలవని చెప్పుచున్నను. అంతియేగాదు. నులభసాగ్యమగుచున్న చదువులు, నిరాడంబరముగ జీవితమును గడపుటకుగల అవకాశములు ఈపరిస్థితులను కొంతవరకు బాగుపరచగలవని చెప్పుచున్నను. అంతకన్నను ముఖ్యమైనది స్త్రీవిద్యార్జనము. వారిలో విద్య అభివృద్ధిగాంచినచోడల అన్నియు బాగుపడును. ఇప్పటి పరిస్థితుల ననుసరించి ఇంగ్లీషునడుపు వాళల కిచ్చినయెడల, చాల హానివంతముగను. కాని గుంటూరు కారదాని కేతనములో నీయబడు విద్యాపద్ధతుల ననుసరించి, బాలికలకు విద్యను ప్రసాదించిన వారు విద్యావంతురాండ్రగుదురు. గృహకృత్యములను చక్కగా నేర్చుకొనిన గృహముల లక్ష్మీనిలయములుగ జేయగలరు. అట్టిచదువును నేర్చిన స్త్రీలు ఒక్కొక్క గ్రామమున పజనమందియున్న చాలును. కట్టుములయొక్క, పెండ్లిండ్లు మొదలగు కుగ కార్యములలో చేయబడు అమితవ్యయముల గురకాములు అప్పుడు పటాపంలములు గాగలవు.

రైతులు భూములకై చేయుబుణముల బాధలను తగ్గించి, వారిని మంచిదశలోనికి దీసికొని వచ్చుటకుగాను, స్థానిక సహకారపరపతి సంఘములు, వారివారిప్రత్యేక పరిస్థితుల ననుసరించి, తోడ్పడుట అవసరము. రైతులు మార్వాడీలు మొదలగు బుణదాతల నుండి సామ్యు చెచ్చుకొనుటకు అవసరమైన యెడల, అట్టిబుణదాతలు నూటికి రూ. 12 ల కన్న యెక్కువ వడ్డీని బుణదారులనుండి వసూలు చేయనీయకుండ కానవముల ద్వారా తగిన కట్టుబాటులుచేయవలయును. రైతుల కీవిషయమున పరపతి సంఘములు తోడ్పడుటకు సాగ్యము కాకపోయినయెడల, ప్రభుత్వమువారే ఈబాధ్యతను గైకొని, బుణదాతలకు ఎన్నెన్ని వాయిదాలలో సామ్యునీయవలయునో ఏరేటున వడ్డీరి చెల్లించవలయునో నిర్ణయించి పరపతి సంఘముల సహాయమున రైతు ఈసామ్యును దీర్చుటకు సదుపాయములు గలుగజేయవలయును. ఈవిషయమున ప్రభుత్వమువారు చేయుబోవు చట్టముల సం దర్భమున జిల్లావ్యవసాయ పంచాయతీల వారిని సంప్రదించి పనిచేయుట మంచిది. అపుడే బుణదాతలకు గ్రామప్రజలలోగల స్థానము గుర్తించుటకు వీలుండును. వారి వ్యాపార విషయమున కతిన నియమములుండి తీరవలయును.

నేడు రైతుల బుణబాధలను నివారణ చేయుటయేగాక వారు ముందు రైతము వ్యవసాయవిషయమున ఎక్కువ అవ్వలపాలు గాకుండచూడవలయును. ఈవిషయమున పర పతి సంఘముగాని లేదా వ్యవసాయ పంచాయతీగాని ముందంజవేసి రైతునకు సలహాల నిచ్చుచు, ఎక్కువ అవ్వలలోనికి దించు ప్రయత్నములలోనికి సాతని పోనీయకుండ చూచుచుండవలయును.

పరపతిసంఘయావిషయమున రైతునకు చక్కగా తోడ్పడవలయునన్న, రైతునకు సామ్యు నవ్వగనీచ్చిన బుణదాతలు అతనియొక్క బుణపరిస్థితులన్నిటిని సంస్థకు తెలుప వలయును. పరపతి సంస్థలేనిచోట ఈ అవ్వవ్యవహారములు స్థానిక వ్యవసాయ పంచాయతీ వారియొద్ద జరుపబడవలయును. ఈరెండుసంస్థలలో వేనికని దెలుపక వ్యవహారపబడిన అవ్వలు చెల్లకూడదు. ఘరానారైతులు పెద్దమొత్తములతో వ్యాపార వ్యవహారములను నడపుకొనవలసియున్న వారి వ్యవహారములు గుత్తముగా నుండుట అవసరముగావున, వారికి నియమములు అన్వయింపబడ నక్కరలేదు. ఎప్పుడో డబ్బురాబోవునని రైతు ఆనవసర ముగా అవ్వలు చేయతలంచిన వారి ప్రయత్నములను పంచాయతీగాని లేదా, పరపతి సంస్థగాని తగినరీతిని నిరుత్సాహపరచవలయును. అంతియేగాక, రైతునకు పెట్టుబడి పెట్టు బుణదాతల నికోధించుటకు పైతము తగినంత అధికారము కలిగియుండవలయును.

ఇట్టి కఠిన చట్టముల వలన, సాధారణపురైతు బాగుపడగలడు. బుణదాతల కేమియు నష్టమురాబాలక, రైతాంగమునకు తోడ్పడగలరు. అంతియేగాక, వడ్డీరేటు తగ్గగలదు. డబ్బు ఒక్కచోటనేయుండక అందరియుపయోగమునకు విరివిగా నుపయో గించుకొనుటకు వీలుండగలదు.

నేను భారతదేశ గ్రామముల ఆర్థికపరిస్థితులను గురించి నేను వ్రాసినగ్రంథముయొక్క మొదటి సంపుటమున సాలుకు రూ. 500 ల వ్యయముతో నిరాడంబరముగ జీవితముగడపు కొనవలయునన్న, 8, 8 ఎకరముల మాగాణిభూమి కలిగి దానిలో సంవత్సరమున కొక నరి పంట వేసికొనుటకు అవకాశమున్న అతడు తనకుటుంబమును చక్కగా పోషించుకొని నుభింపగలడని నిరూపించియున్నాను. ఇటులనే వాగ్రంథముయొక్క రెండవసంపుటమున పెట్టభూములను గురించి చర్చించుచు, 15, 20 ఎకరముల భూమి రైతునకు చాలునని చూపియున్నాను. ఇట్టిరైతులు అవ్వలుచేయుటకు మొదలుపెట్టిన వడ్డీయెక్కువ యగు టయే గాని, సామ్యును ఎన్నటికిని ఆపరిస్థితులలో దీర్చబాలరనియు, రైతాంగపు ఆదాయ వ్యయపట్టికలనుసరించి చూపియున్నాను.

వీడరైతులు తమభూములను తణకాబెట్టి అవ్వలను చేయనీయకుండ ఈజప్పు దేశ ములో కఠినచట్టమును చేసియున్నారు. అటులనే తమకుటుంబమును పోషించుకొనుటకు మాత్రమే వరుంబడిగల ఈకొద్దిపాటి భూములుగల రైతులను అవ్వలలో బడనీయకుండ చట్టమును చేయుట అశ్యంతవసరము. అవసరములకు కావలసిన అవ్వలను పరపతిసంఘము వారుగాని బుణదాతగాని పంచాయతీవారి యుత్తరు ననుసరించి యియ్యవచ్చును.

రైతునకు కుటుంబజీవనార్థ మెంతభూమి అవసరమున విషయము జిల్లావారి నను సరించి యాయాజిల్లా వ్యవసాయ పంచాయతీలు క్రిందిసంఘములను సంప్రదించి నిర్ణయించ వలయును. ఆయాప్రాంతముల పరిస్థితుల ననుసరించి ఈనియమములు మారుచుండగలవు.

గ్రామ భూగోళము

Rural Geography.

ఏదీని గ్రామాభివృద్ధికి తోడ్పడును?

(ఎన్. సుబ్రహ్మణ్యయ్యగారు ఎ. ఏ., ఎల్. టి.)

గ్రామ భూగోళపరిస్థితులను అచ్చట నివసించుచుండు ప్రజల జీవితమునుగూర్చి చాలవరకు తెలిసికొనవచ్చును.

గ్రామము చుట్టుప్రక్కల అడవులు, చెరువులు ఉప్పుయెడల, గ్రామవాసులు సాధారణముగా అడవులలో వేటాడుచు, అడవి-చెరువును కొట్టుకొని జీవింతురు. చెరువులలో చేపలను పట్టువృత్తిలో సాధారణముగా నుండురు. దగ్గరనుండు కొండభూములలోనికి, పొరంబోకులలోనికి, పశువులను మేతకు దీసికొని పోవుచుండురు. వ్యవసాయము చేసికొనుటలో కొంతమంది కాలము వినియోగింతురు. తోటలను పెంచుటలో కొందరు జీవితమును గడుపుదురు. ఇంక కొందరు నున్న పుట్టింటలో ఇటుకపనులలో నడంగి కమ్మర పనులలో, నేతమొదలగు గృహపరిశ్రమలలో కాలమును గడుపుకొనుచుండురు. ఇట్టిపరిస్థితులను సాధారణముగా గ్రామములన్నిటిలోను గాంచవచ్చును. కాని అందరును ప్రకృతి గ్రామస్థలకిచ్చు ఈ అవకాశములను నేడు గైకొనుచున్నారా అనువిషయమును కొంత ఆలోచించెదము.

గ్రామ భూగోళపరిస్థితులు గ్రామజీవితమునకు ముఖ్యాంశములు. ప్రజలు ఎట్టి దారిద్ర్యమును లేక, చక్కగా సంవత్సర వ్యయంతము పట్టపోసికొనుటకు కావలసిన అవకాశములన్నియు నచ్చట గాంచవచ్చును.

సముద్రతీరపు గ్రామములను చూచెదము. అచ్చటనుండు ప్రజలందరు సాధారణముగా పల్లెవారు. వారందరును వంశపారంపర్యముగాపచ్చు పల్లెవృత్తిలోనే యుండుట మనము గాంచగలము. వారి గ్రామపరిసరములన్నియు ఉప్పుభూములు గావున అచ్చట వ్యవసాయవృత్తికి అవకాశములేదు. కాని కొబ్బరిచెట్లు, చాకచెట్లు చక్కగ పెరుగుటకు ఆనేలలు అనుకూలము లయినవి. మదరాసు సముద్రతీరము నంతటను ఈరెండుగింజముల వృక్షములు ఏరితినిపెరుగుచున్నవియు మనము ఒకింగాము కాలవప్రాంతమున ప్రయాణము చేసిన చూడగలము. ఈతీరమున అచ్చటచ్చట సావంతములగు భూములు తిరువామూరు, మీంజూరు మొదలగు కొన్నిస్థలములలోగలవు. కాని వానిసాగుబడికి పనులన్నియు ఇతరులు చేయుచున్నారుగాని, పల్లెవారు చేయుటకు పూనుకొనుచుండుటలేదు. ఎన్నారూ, పూలికట్టు మొదలగుచోట్ల రహదారి ప్రయాణములకు వైతము, గ్రామములకు చేరువనే ఉప్పుకాలువలన్నియును, ఎక్కువ అవకాశములుగలవు.

ఇంక కొండప్రదేశములలోని గ్రామముల విషయము ఆలోచింతము. అచ్చట వర్షపాతముకొద్ది. భూములలో పెట్టపంటలను వేతురు. జీవనార్థము అందరికి తగినంత అవకాశములు లేనందున, అచ్చట జనసంఖ్య బహుకొద్ది. గ్రామములలో ప్రజలు వ్యవసాయములననేగాక వేటాడుటలను, పశువులను మేపుకొనుటలను, రాళ్లపనులను కలపవలసి వలన జీవితమును గడుపుకొనుచుండురు.

రాజబాటల ప్రక్కన గ్రామములు క్రమేణ వాణిజ్యవ్యాపారములలో వృద్ధికి వచ్చును, పట్టణము లగుచుండును. ఇందుకుదాహరణము విజ్ఞపురము. ఇది ఇరవై సంవత్సరముల క్రిందట నొక పల్లెటూరు. ఈగ్రామము మీదుగా అనేకబాటలు పోవుచున్నందువలనను, రైల్వే సంధిస్థానమునందునను నేడుగొప్పమునిసిపలు పట్టణమయినది. అట్టిచోట్ల వర్తకమే ముఖ్యజీవితము. దక్షిణప్రాంతములలోని గ్రామములలో ననేకములు సమప్రదేశములలోగలవు. అచ్చట జలవరతి చక్కగనున్నందున మాగాణిపంటలను గ్రామస్థులు వేసికొనుచుండురు. మధ్యజిల్లాలలో వర్షపాతము లేనందున అచ్చటివారు పెట్టపంటలను వేసికొందురు. వాతావరణ పరిస్థితులు ఎటులనున్నను, దక్షిణప్రాంతములలోని గ్రామములలో ముఖ్యజీవనము వ్యవసాయమనియే చెప్పవచ్చును.

ఎత్తుప్రదేశములలో నీరునిలచుట కష్టము. జలమంతయు సమప్రదేశములకువచ్చును అందువలన సావంతముగు భూములు సమప్రదేశమున నుండును. పంటలన్నియు నిచ్చటనే చక్కగా వృద్ధియగును. ఇచ్చటగల గ్రామములే భాగ్యవంతములు. జనసంఖ్య అమిశముగా నుండును.

అంతయేగాదు. గ్రామపరిసర పరిస్థితులు చక్కగానున్నయెడల ఓషధులనేకములు నుత్పత్తి గాగలవు. కాని నేటి గ్రామనివాసులు చక్కని పద్ధతులతో నిర్మించుట లేనందున, ఈవృద్ధియంతయు జెడిపోవుచున్నది. అవవులుకొట్టి జీయబడుచున్నవి. అడవిమృగములు చంపివేయబడుచున్నవి.

గ్రామ పరిస్థితులు

Village Study

రైతు ఏదీని కాలముగడపును?

(వి. ఎస్. విశ్వనాథముగారు)

(జయపూరు సంస్థానపు అటవీకాఖాధికారులు)

పొలమున సాధారణముగ రెండు పంటలను రైతులు వేయుచుండురు. పరిస్థితులు చక్కగనున్న మూడుపంటలు పండుటయుగలదు. పరిపంటకొసిన తరువాత, రాగి, పశి

పంటలును, కొన్ని వేళ్లలో కూరగాయలను, మిఠవతోటలను ఆపాలములోనే వేయుచుండురు. మే—ఆగష్టు నెలలో నుత్పత్తియగు వరిపైరును స్వర్ణ నరియందురు. తరువాత పండుదానిని సంబరయిండురు.

రైతుస్వాస్థ్యములోనుండు పాలము చిన్నదియైయైనను, అతడు దానినిండి చక్కని యెరుపువేసి చక్కగా పంటను నుత్పత్తిచేయును. ఇందులకుగాను రైతు తగినన్ని పశువులతో తనయొద్దయుంచుకొనును. పుష్కలముగ ఎరువును సిద్ధముచేసికొని యుండును. అప్పుడప్పుడు గొట్టెల పెంటను దొకినవలె నైతిమిందులకుపయోగించు కొనుచుండును. రాగి భోజన పదార్థములలో సతిముఖ్యమైనది. కావున రైతులీపంట కెక్కువ ప్రాముఖ్యత నిత్తురు. పాలమును ఎండాకాలమున కురియున్న సాహాయమున దున్నుదురు. వర్షము లేక పోయిన, జలముచే పడుచుచేసి దున్నుదురు. నారును ఆతిజాగరూకతతో ప్రియలు అంత మునగాని, మే నెల ప్రారంభమునగాని వేయుదురు. వారు ఒకమాసము వృద్ధికి వచ్చిన తదంతరము మే నెల అంతమునగాని, జూను నెల ప్రారంభమునగాని, పాలములో నాటుదురు. నేలయొక్క నత్తున ననుసరించి, వర్షపాతము ననుసరించి వామున కొకసారిగాని, 10 రోజులకొకసారి గాని, పాలమునకు నీరు బట్టుదురు. ఇందువలన పంటచక్కగా పెరుగుటకు అవకాశముండ గలదు. అంతయు చక్కగా నున్నయెడల 720 సేర్ల మొదలు 1080 సేర్ల వరకు ధాన్యము, 40 మొదలు 50 వరకు గడ్డివాములను నీపంట రైతున కీయగలదు. ఈపంటవలన రైతునకు ఆదాయమెంత వచ్చును న్యాయమంత యగును తెలిసికొనుట అనవసరమైనను, మాపాకుల కీవిషయమున కొంత తెలిసికొనుట అవసరముగావున రమారమిగా ఈక్రింది ఆదాయవ్యయ లెక్కలను నూచుంచుచున్నాను.

వ్యయము:—విత్తులకు రూ. 0-8-0 లు ; నారునుతీయుటకు 4 మనుష్యులకు రూ. 1-0-0 ; నారు నాటుటకు 4 మనుష్యులకు, 25 ఆడవాండ్లకు రూ. 8-0-0 ; ఊడ్చు తీయుటకు (పాలములోని గడ్డియొక్క పరిస్థితి ననుసరించి) రూ. 2-12-0 ; కొతకు, కల్లము పనులకు రూ. 4-8-0 లు ; పశువులకు ఖర్చు రూ. 10-0-0 ; తాల్లకు, చేద మొదలగువానికి రూ. 8-0-0 లు ; అర్ధసంవత్సరము కిస్త రూ. 1-0-0 మొత్తము వ్యయము రూ. 84-12-0.

ఆదాయము:— (720 పదరాసు సేర్లకు) పుట్టి రూ. 10ల పంతున 10 పుట్టి ధాన్యమునకు నగటున వరుంబడి రూ. 100-0-0 లు ; 40 గడ్డికట్టలకు రూ. 1 కు 4 కట్టల పంతున రూ. 10-0-0 మొత్తము ఆదాయము రూ. 110-0-0. ఖర్చులు పోగా రైతునకు లాభము రూ. 75-4-0 లు. గడ్డి ఖర్చులు ఈ లెక్కలో వేసికొన నక్కరలేదు. సాధారణముగా రైతు గడ్డిని తనపశువుల కుపయోగించుకొనును. ఈపంట పెరుగుకాలము నాలుగు మాసములు పైలెక్కల ప్రకారము నగటున మాసమునకు రూ. 18-5-0 వరుంబడి యిందు వచ్చునని తెలిసికొనవచ్చును.

రాగియైన తరువాత పరిపంటను వేతురు. సాధారణముగా రాగికి ఆయినఖిర్రే దీనికిని అగును. దీనికి పశువుల ఎరువు అక్కరలేదు. ఆకులనే అందుముఖ్యముగ పుంగము ఆకుల నిండులకు వాడుకొందురు. ఈచెట్లు పాలముగట్టల దగ్గరనే సాధారణముగ పెరుగుచుండును. అవి చాలకపోయిన పొరంబోకులనుండి అడవులనుండి దానికి చెల్లింపవలసిన పన్నును చెల్లించి-ఆకుల నిండులకు తెచ్చుకొందురు. పంటఅగుటకు ఆరుమాసములు పట్టును. విత్తులను పాలములోనాటుదురు. లేదా నారును తెచ్చి నాటెదరు. ఈపంట అంతయు నీటి మీద యాధారపడియుండును. మొక్క-మొలచిన నాటినుండి కోతయగువరకు 2 అడుగుల నీరు పాలములో ఎప్పుడును ఉండుటకుగాను నీటిని నూతులన్నుండి తోడిపోయుచుండవలయును. ఈపని చక్కగా జరుగుటకు ప్రతిరోజు ఉదయము, సాయంకాలము నీళ్లను తోడిపోయుట అవసరము. వర్షాకాలమునతప్ప తక్కిన సమయములలో ఇందులకు పశువులు కడవలసిన బాధను పొకుటే యూహించుకొనవచ్చును. ఈపంటవేయుటలో చాలాప్రము ననుభవింపవలసియున్నను, మంచి ఫలితమును రైతు అనుభవించవచ్చును. ఎకరమునకు రాగి అంతపంట నిచ్చినను, రైతునకు రాగిమీద, దీనిమీద ఎకరమునకు రూ. 120 లు తప్పక లాభము రాగలదు. ఇందులో రైతుపాలములోవేయు కూరగాయలను, మిరపకాయలను తాను ఇంటియుపయోగమునకు వాడుకొనును గాన, వానిలెక్కను ఇందు ఉడవారించి యుండలేదు. అథవా వాని నతడు అమ్మినయెడల సాలుకు రూ. 20 లు ఆదాయము రాగలదు. అతనియుపయోగమునకు కావలసిన చింతపండు అతనిచెట్లనుండియే రాగలదు. ఇక అతడు ఇంటి అవసరములకు కొనవలసిన వస్తువులు స్వల్పము ఉప్పు, నూనె, తమలపాకులు, పొగాకు మొదలగు ఇట్టివానిని అతడుకొనును. వీనికి సాము కూరకాయలు మొదలగువాని నమ్మిన మొత్తమునుండి సరిపోగలదు. తాను పండించిన ధాన్యమునంతయు నుపయోగించుకొనడు. కొంత అవసరముల కుంచుకొని, మిగతదానిని అమ్మును. వర్షము పుష్కలముగ కురియు సర్వవత్సరములలో మెట్టిభూములు వైతము చక్కగా పండి రైతులకు మంచి ఆదాయమును చూపును.

రైతునకు వీనివలననేగాక, పండ్లతోటలమీద రైతము తగినవరుంబడివచ్చును. ఈజిల్లాలో మామిడితోటలు, పండ్లతోటలలో ముఖ్యములయినవి. ఇచ్చటినేల, వాతావరణము ఈపంటకు అనుకూలములయినవి. కావున తగిన సదుపాయములుగలవోటనే రైతులు నీతోటల నుత్పత్తిచేయుచుండురు. ఈగ్రామములోగల 80 ఎకరములభూమిలో 17 ఎకరములభూములు మామిడితోపులతో నిండియున్నవి. ఇవేగాక, కొబ్బరితోటలను, చింతతోపులను వేయుటకు కొంతభూమిని రైతులు వినియోగింతురు.

ఇటలీలో వరిపైరు

Rice Culture in Italy.

అందలి గొప్పవిషయము

మదరాసు వ్యవసాయ శాఖలో డిప్యూటీ డైరెక్టరుగ పనిచేయుచున్న డి. ఆనంద రావుగారు ఇటలీదేశములో వృద్ధియగుచున్న వరిపైరును గురించి మాడగను రివ్యూపత్రికలో చక్కని వ్యాసమును వ్రాయుచు, అందునుగురించి భారతీయులు నేర్చుకొనవలసిన విషయములను గురించి బాగుగా పేర్కొనియున్నారు.

ఇటలీదేశములో వరిపైరును ఆవలంబించుచున్న పద్ధతులు చాలావఱకు మనదేశము లోని వంటివే. కాని పొలములకు పెట్టబడు నీటి కాలువలలో నచ్చట చాల తాగతమ్యము గలదు. పెద్దకాలువలోనుండి నీరు చిన్ని కాలువలవ్వారా వరి పొలములోనికి అంతకు ముందు, నిపుణులచే నిర్ణయించిన కొంతవ్రక్కాము జలము ఒకేసారి పంపబడును. ఈజలము ఎంతసేపు పొలములో నుండవలసినదియు ముందుగనే నిర్ణయింపబడును. దాని ననుసరించి రైతులు కాలువలలోనుండి జలమును తమపొలములలోనికి తెప్పించుకొందురు. ఒక పొలమునుండి యింకొకపొలమునకు కట్టలేమియు నుండవు. జలము అన్ని పొలములలో నొకేసారి పారుచుండును. ఈపద్ధతినలన జలము వృధాయగుటకు వీలుండదు. కాలహరణముండదు. ఈ విషయమున రైతులు నిరంతరము సంప్రదించుకొనుటకు రైతాంగసంఘములు జలము వృధాకాకుండ అందరికిచేరి అన్ని పొలములకు బాధకారిగ నుండుటకు అన్ని రీతుల కట్టునట్టములు చేయుటకు అధికారముగలదు.

వరి పంటలో మనము తెలిసికొన విషయ మింకొకటిగలదు. పంటకాలమంతయు పొలములలో నీరుండదు. ఈకాలములో రెండు పర్యాయములు భూమి చక్కగ ఎండు నటుల చేసెదరు. దీనివలన మొక్కలు లోనికి గాలిని చక్కగ పీల్చుకొనుటకు అవకాశముండును. గడ్డిపెరుగుట, కిందువలన అనకాశముండదు. పొలమంతయు చక్కగా ఎండిన తరువాత జలమును వదులుదురు. కోతకాలమువలన ఈకాలమున నీటిపారుదల నిరంతరముండును. దీనివలన పైరు చక్కగా పెరుగుటకు వీలుండును. కొంతకోసిన తదనంతరము గడ్డిని కోయక, నీటిలోనే నాననిచ్చి యెరువుగా నుపయోగించుకొందురు. మననలే రైతులు ఆచ్చట నడ్లను వెంటనే అమ్మివేయక, యంత్రములవ్వారా దానిని దంపించి, బియ్యమును విక్రయించుకొందురు. తనకు, పొట్టును తమ పశువులకు వాడుకొందురు. దీనివలన ఆచ్చటిరైతు నిరంతరము నుఖపడుటకు ఎంతయు అవకాశము గలదు. ఈపద్ధతులను మన దేశపు రైతులు చక్కగా పరిశోధించి, తమ గ్రామ పరిస్థితుల కనుకూలముగ నవలంబించిన, మన రైతులు బాగుపడగలరు. మన గ్రామములు బాగుపడగలవు. ఆనందరావుగారు పఠించుచున్నటుల, ఈవిషయమున మనవారు వెంటనే శ్రద్ధగైకొని, తమ వ్యవసాయ జీవితమును ధన్యత జేసికొందురు గాక !

గ్రామ పదము

The Indian Village.

ఇండియను రివ్యూపత్రికకు కే. ఎస్. వెంకటరమణగారు భారతదేశ గ్రామపదమును గురించి యిమిష్య చక్కనివ్యాసము వ్రాయుచు, మన గ్రామములు నేడేరితిని నున్న యెడల తమ గౌరవస్థానములను నిలుపుకొన గలనను విషయమును గురించి బహుచక్కగ చర్చించి యున్నారు.

ఏగ్రామము ఇతరులమీద నాధారపడక తనకు కావలసిన సమస్త పరికరములను తయారు చేసికొనగలది అదియే నిజమైన గ్రామము. అట్టిపరిస్థితులు పూర్వకాలమునం దుండెడివి. గ్రామ పంచాయతీదారులు ఈవిషయమున గ్రామాభ్యుదయమున కా దినములలో చేసినసేవను ఎన్నటికిని మరచుటకు వీలులేదు.

నేడు ఆ మహాదినములు నశించినవి. గ్రామరాజ్యముల అధికారములు కేంద్రప్రభుత్వమువారి వశమయినవి. స్వయముగా నేడు గ్రామములు ఏకార్యమును చేసికొనుటకు స్వాతంత్ర్యములేదు. పన్నులభారము అధికమైనది. తమ ధనధాన్యమును నంతను పట్టణములకు పంపుచు దారిద్ర్య దేవతకు నిలయము లగుచున్నవి. తమకు కావలసిన అవసరములకు పరరాజ్యములపైని ఆధారపడవలసియున్నది. ప్రజలు వీడరికము ననుభవించజాలక పట్టణములకు తండ్రిపతండ్లములుగ వలస బోవుచున్నారు.

నేడు మరల మనగ్రామములు బాగుపడవలయునన్న, ఆడంబర జీవితము మారి పోవలయును. వ్యయములను, తగ్గించుకొనవలయును. ప్రభుత్వమువారు పన్నులభారమును తగ్గించవలయును. నేడు పాడైన గ్రామభాగ్యమును పునరుద్ధరించుటకు దొరతనమువారు అన్నిరీతుల వసతులను కల్పించవలయును, అంతయేల గ్రామములనుండి తాము గైకొనిన స్వాతంత్ర్యమును పూర్తిగా వారికే మరల పడలివేయవలయును. అప్పుడే గ్రామములు స్వరాజ్యనిలయములై, స్వశక్తిమీద నాధారపడి ధన్యత గాంచగలవని వెంకటరమణిగారు తమ వ్యాసమున చక్కగ నుడివియున్నారు.

గ్రామాధికారి

The Village Headman.

గ్రామములలో గ్రామణి (గ్రామాధికారి)కున్న పలుకుబడి యెవరికినిలేదు. కుత్రాసీతిలో గ్రామాధికారి ధర్మములను నిర్ణయించు సంస్థయొక్క అతడు తలిదండ్రులవలె, ప్రజలను,

మన రైతాంగపు రాజప్రతినిధి (Our "Farmer Viceroy"): మన వైస్రాయిగారు వ్యవసాయమన శీఘ్రమున అభివృద్ధిపరచును గురించి బర్మింగాము పోస్టు పత్రిక వ్రాయుచు, రాజప్రతినిధిగారు రాజఅట్టవశములతో గూర్చుండక, సంచారము లలో ప్రతిగ్రామమును చూచుచు, అచ్చటి ప్రజలందరితో కలిసి మెలసి యుందుననియు నడుపుచున్నది. "సాధారణముగా, వారక గ్రామమునకు వచ్చినవారక, ముందు చెప్పలు వట్టువానియొద్దకు వెళ్లి, అచ్చటి స్థానిక పరిస్థితులను గురించి చాలసేపు మాటలాడుచుండురు. వ్యవసాయ పరిస్థితులను గురించి అచ్చటి రైతులతో మాటలాడుని దినమేలేదు. ఈ ఆనుభవములన్నియు, వ్యవసాయ కమిషనువారు తమ నివేదికలను తయారుచేయుటలో, ఎక్కువ సహాయభూతములై యుండగలవని తలంచుచున్నాము" అని ఆపత్రిక చెప్పచున్నది.

ఆహారము - రోగము (Food and Disease): డాక్టరు బెల్లాయుగారు లివరుఫూరు వెజిటేరియను ఆనుయాయులు ఆహారపదార్థములు, వానివలన నుత్పత్తియగు రోగములను గురించి చక్కని వ్యాసమును వ్రాయుచు, పండ్లు, గింజలు భోజనమునకు తగినవనియు, చక్కగ అరుగుననియు, నుడుపుచున్నారు. పండ్లను చక్కగ నమలి తినిన రొట్టెకన్న బాగుగనుండును. పొట్టుతోనుండు గోధుమపిండిని వాడుకొనుట చాలమంచిది. దానివలనగలుగు నర్జున అపరిమితము. ఆకుకూరలు, అప్పటికపుడె చెట్లనుండి తీసినవి చాల మంచివి. వానిని చాలకాలముంచిన, నిస్సాగమగును. అట్టివ్యాధుల నివృత్తి. డబ్బాలలో పెట్టియుంచబడు భోజనపదార్థములు చాల హానికరములు. మంచి ఆహారపదార్థములు గాలి సోకకయున్న నివృత్తియోజనములు. గింజలను నానబెట్టి తినిన చాలమంచిది. రమ్మదేశ ఘోలో ఈపద్ధతి అవలంబింపబడుచున్నది. టి, కాఫీ, బ్రాహ్మగ్రామము, పొగాకు, పంచదార, ఆహారపదార్థములగు వాడకూడదు. ఆరోగ్యవంతులముగ నుండవలయునన్న ఈపద్ధతుల నవలంబించిన చాలమందిని డాక్టరుగారు అభిప్రాయపడుచున్నారు.

గ్రామములలో తప్పేమున్నది? (What is wrong with rural areas): అక్షయకుమార సర్కారుగారు కలకత్తా రివ్యూపత్రికలో బంగాళా రాష్ట్రమునందలి ఆర్థికపరిస్థితులు గతకాలాంతమున విరేధితున్నవో నర్పించుచు, గ్రామప్రజలు కలకత్తా మొదలగు పట్టణములకు నలస పోవుచున్నందున గ్రామజీవితము నశించుచుండెనని చెలుపుచున్నారు. భూస్వాములు, తమ పొలములను ఇతరులకు గుర్తెక్కిచ్చుచు, పట్టణములకు వెళ్లుచు, గ్రామములను పొడు పెట్టుచుండిరి. అంతయేగాదు. పాశ్చాత్య పరిశ్రమలు వానిని నశింపజేసినవి. ఇంగ్లీషువిద్య గ్రామసాంఘిక జీవితమును నిర్మూలము చేసినది. ఆరోగ్య పరిస్థితులు ఖైదీపోయి అన్నిరోగములకు గ్రామము లాలవాలమైనవి. ఈపరిస్థితులను చక్క జేసినగాని మన గ్రామజీవితమును నేడు చక్కజేయజాలము అని సర్కారుగారు నుడుపు వాక్యములతో మే మేకీభవించుచున్నాము.

ఇతరవిషయములు (Miscellaneous): నేడు కాశ్మీర్జులు చీడ పురుగులనుగురించి చేయుచున్న పరిశోధనలవలన అడవులు విస్తారముగా పెరుగుచోట్ల చీడల నవి నాశము చేయగలవని కనుగొనుచున్నారు. అడవులలో పక్షులు విస్తారము. పక్షులకు చీడ పురుగులు ఆహారము. పురుగుల కాగ్యమును తుదముట్టింతుటకు పక్షు లడేసినవి. అడవులపని యింతయేగాదు. వన్య జుతువులలో వృక్షములు జలమును విస్తారముగా పీల్చుకొనుచు, ఇతర కాలములో నవి ప్రజలకు కలుగచేయు లాభములు అనంతములు. ఎండిద్వారా గాలి ద్వారా తామనుభవించుచున్న శక్తులను ఇతరచోట్ల కంపుచు, ఎంతయు మేలుచేయుచుండునని పరిశోధనలవలన నేడు కనుగొని బడినది.

కేసరి రత్న త్రియము

లో ధ

గర్భాశయరోగ నివారణి

స్త్రీలకు గలుగు ఋతుశూల, క్రమభంగము ప్రసవము: సోమరోగము, మొదలగు గర్భాశయరోగము లన్నియు నివర్తించి సంతానవృద్ధి గల్గి ప్రసవ సుఖముల చక్కగ ననుభవించునట్లు చేయును.

12 ఔ-రు 3-0-0 లు, 6 ఔ-రు. 1-10-0 లు

అ మృ త

రక్తశుద్ధి ద్రావకము

బలహీనత, అజీర్తి, మలబద్ధకము, మేహనొప్పులు, శుభావ్యాధులు, మొదలగు వాటిని కురుర్చును. 2 ఔ రు. 3-0-0లు. 1 ఔ రు. 1-10-0లు

అ ర గ్

సర్వ జ్వరనివారణి

సమస్తజ్వరములను ఆశ్చర్యముగ నివారించును.

6 ఔ-రు 2-8-0 లు. 3 ఔ-రు. 1-8-0 లు

కేసరికుటీరం, ఆయుర్వేదావధళాల, ఎమ్మారు, మద్రాసు.

30 సంవత్సరములుగ ప్రసిద్ధిగాంచిన
వైద్యరత్న పండిత డి. గోపాలాచార్యుల వారి

జీవామృతము
(రిజిస్టరు చేయబడినది)

హిందూదేశమందలి నుంచి మూలికలచే తయారుచేయబడినది. రక్తమును వృద్ధిజేయును, మేహవాతనొప్పలను బోగొట్టును, అన్నివిధములగు బలహీనములను అణచును, పాండురోగులకు మంచిది, గుండెదడను నివారణజేయును, గర్భకారకములను దురుమును, బాలులకు గర్భిణీలకు నుత్రమము, చనుబాలను వృద్ధిబరచును, మూర్ఖులకు మంచిది, మెదడుకు బలము గలుగజేయును, నరములకు శక్తిని హెచ్చించును, విద్యార్థులకు ప్రాణమిత్రము, ప్రాణశక్తిని హెచ్చించును, క్షయరోగులకు మిగుల మంచిది, కాసరోగులకు అవృతము, గుండెకాయకు మిక్కిలి బలమునిచ్చును, ఊపిరి తిత్తులకు అధిక బలముజేయును, ఉబ్బసరోగులకు మిగులహితము.

బుడ్డి 1-కి రూ. 3-4-0

కేటలాగు కోరువారికి ఉచితముగా పంపబడును.

చురుకైన విజిల్లు కావలెను.

ఆయుర్వేదాశ్రమం

151, గోవిందప్ప నాయుని వీధి, మదరాస్.

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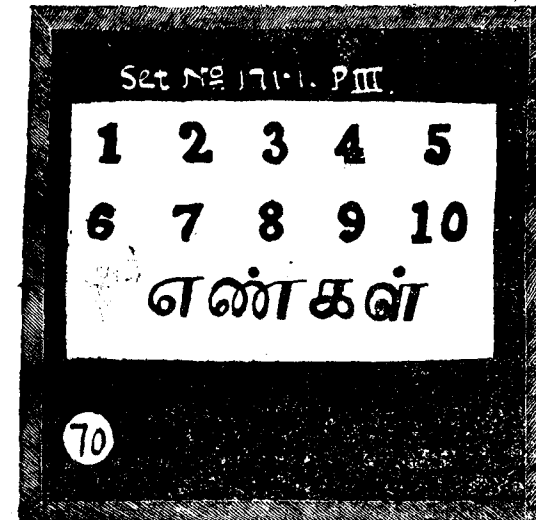
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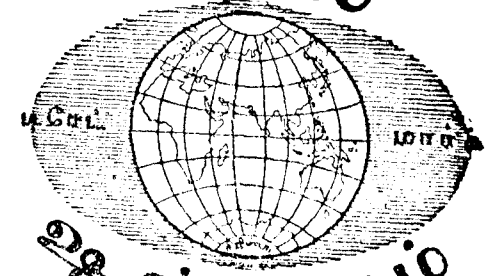
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