

The INDIAN REVIEW

59th Year

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Diary of the Month

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Why should industrial labour alone be allowed to play the part of the angry son-in-law in the process of national reconstruction? We may readily grant that the average wage in India is less than the average wage in the advanced countries. But the average outturn of work in India is about one-fourth of that in the advanced countries. A comparative estimate of the wage-work ratio will show that Indian labour is the most expensive in the world. It is also to be noted that the total number of persons classified as Industrial labourers in India is about one-tenth of the number of persons employed in agriculture. Both kinds of labour are recruited from the same class of persons. So that a villager who works in the fields gets about one rupee a day, and he works long hours, but the moment he comes to town he develops an economic status and himself demands five times the village wage, which we understand, is the Port average. There is something fundamentally inorganic in this dual society, in which the same person becomes two economic entities. It is no answer to say that the wages of agricultural labour also should be increased. Peasant farming is largely done with one's own labour and the labour of one's family, and supplemental labour can be remunerated only in terms of the owner's labour which can be measured only in terms, again, of his income.

On the other hand, this lopsidedness has

NAGY AND THE BOMB

It is legitimate to wonder whether the Summit talks will at all take place. In the tug-of-war of power politics, it is difficult to disentangle the essential from the adventitious, and very often, serious matters are allowed to lapse by reason of misunderstandings on collateral issues. So it seems today. At first, when Russia announced the cessation of tests unilaterally, the U.S.A. did not follow suit, but wanted the whole question of disarmament decided. Then they proposed a Summit Conference, and a second hurdle was erected in the shape of a preliminary conference at the level of foreign ministers. This did not become a conference, but dwindled into mutual meetings, even where, Russia made it insignificant by wanting to see the Western Ministers separately. The third hurdle is now the technical meeting to see how tests can be detected. Russia wants that before such a meeting is held and can be of any real use, there should be an assurance from the Western powers that they agree to a cessation of the tests. The U.S.A. has reacted unfavourably to the suggestion, and has again dragged in the question of disarmament.

When Russia first made her unilateral announcement, the failure of the U.S.A. to follow suit was interpreted variously, as genuinely interested in the major problem of disarmament of which

Non-Violence and the World Order

By
DR. SAMPURNANAND,
(Chief Minister, Uttar Pradesh)

A few decades earlier, it would hardly have been possible to use the term "World order" in any definitely recognizable secular sense. Theologians of all religious persuasions had their own conceptions and so had certain schools of philosophy, notably those with a mystic content or religious basis. But in both cases "the World" was not merely the world of humanity. The word had a wider and deeper connotation; it stood for regions of space of which the earth was an infinitesimally small part and embraced all conceivable classes of living things, from gods, angels and devils to the tiniest animalculae. The *Purusha Sukta* (पुरुष सूक्त) 'of the *Rig-Veda* gives some idea of what early Indian thinkers have to say about the matter.

Organized religions quite naturally gave attention to the subject at an early date. Islam, for instance, could not help thinking in terms of Muslim States spread all over the world but acting in defence of their common faith under the leadership of the Khalifa. The idea, however, could not materialize to any considerable extent. The Khalifa was himself an earthly ruler and enjoyed his position merely due to the geographical accident of counting among his dominions the birth place of Islam. His paramountcy was never acknowledged by distant rulers like the Moghuls in India and was frequently challenged by powerful rulers nearer

It is easy to see that if once this doctrine becomes the accepted philosophy of life of humanity, the factors that disturb peace will be reduced to a minimum. It needs at least two to claim and concede a right but only one to perform a duty.

But though considerably reduced, the chances of strife cannot wholly be eliminated. Even the best of men may make a mistake in deciding wherein his duty lies and an equally great mistake in performing it. In spite of the most impersonal approach of which he is capable, no one can rise above himself. And the higher a man's position *vis-a-vis* others, the more harmful is the effect of his mistakes likely to be. It is for this reason that the actions of a State which, in the last resort, are the actions of its Statesmen who are, after all, human, are capable of working the most terrible havoc, moral and material, even when dictated by the best of motives. The leaders of the Inquisition, who condemned so many men and women to *autos-da-fe*, were probably good men, hungering for the salvation of the Souls of the heretical but we cannot condone their actions for that reason.

It is here that non-violence comes in

Word-forms in Indian Languages

By Dr. S. M. KATRE

THE languages (and dialects) of India have genetically distributed over four well-known families having their roots in an area which extends beyond the sub-continent consisting of India proper (or Bharata), Pakistan and Burma. This grouping in a family is based on the existence of a large number of common features such as cognate vocables and a regularity of correspondences in their sound systems. Culturally, those four distinct groups or families of languages have acted and reacted upon each other to give rise to a distinct Indian type of culture and civilisation and played the role of equal partners. But from the point of political prestige associated with geographical extent or the total number of speakers, these families may be arranged in the following order : (1) Indo-European in its Aryan branch as developed within the sub-continent of India, technically called the Indo-Aryan branch. (2) Dravidian, with all its ramifications in peninsular India and such outposts as Brahwi in Baluchistan ; (3) Austro-Asiatic, in its Munda or Kol form, more popularly known as the Adivasi or Tribal languages, prevalent generally within Central India, and (4) Sino-Tibetan, mainly in its Tibeto-Burman branch on the North Eastern Frontier Agency or NEFA area.

During the last 3,000 years each of these distinct groups of languages has come into close contact with the remaining groups, and out of this contact has arisen a vocabulary which shows a pan

med that the number of cognates here spread over the entire range of these languages will be considerable. Thus, within the main area of India, where these three language families have developed in intimate contact with one another, we may be able to single out certain common elements which have persisted for tens of centuries and these pan-Indian forms, whatever be their ultimate origin, may provide the common elements which will simplify, to some extent, the problem of inter-communication.

It would be difficult to illustrate all the aspects of this resemblance. Certain features of resemblance have prevalence all over the region, as for instance, Sanskrit Karoti, Hindi Karna, Marathi Karne, Gujarati Karvu, etc. Certain others have a real distinction e.g. diva and batti for 'lamp.' A few forms, such as Indo-Aryan ghoda 'horse,' Kannada Kudure, Tamil Kutirei, Telugu guramu exhibit characteristic phonological features. By and large, there are quite a considerable number of common elements which are shared by all these languages. While Dravidian has a form nei 'butter-ghee' from Sanskrit sneha - against navanita, Kannada and Marathi share one word tappa, tup which may ultimately be treated to Sanskrit tpra. Regional predilections may be seen in the use of ghar 'home, house

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