A Sanskrit Librarian Comes To America

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Preface

Fueled by a devote dedication to increase understanding between East and West, Dr. Murarilal Nagar enriched America's collection of Indian literature.

Throughout his lifetime, Nagarji has witnessed a growing amount of competition for books—both as a medium of entertainment and a tool of education. Radio was the first alternative to capture widespread attention, and the one Nagarji focuses on in *A Sanskrit Librarian Comes to America*. As long as this vehicle of air is controlled by and for the people, it can be a great teacher, especially in countries such as India, which suffer a high rate of illiteracy.

Part of the reason for this unfortunate lack of ability to read or write is simply a lack of suitable learning materials. The Sanskrit books and their English translations which are now available to Americans—thanks to the benevolent efforts of librarians like Nagarji—may be hard to find in India, even though that is the place of their origin. From the perspective of a person born and raised in India, Nagarji discusses the country's dire need for books, despite its well-established modern library network.

When he first begins to discuss "Libraries and Books in India," Nagarji introduces "the trinity of the Library." No matter how many buildings labeled "Library" or, more commonly, "Bibliotheque" exist in a country, these structures are worthless without three vital constituents: the book, the reader and the librarian. Wherever these three elements function together, regardless of the presence of walls, there exists a Library. The Library as a transference of knowledge is the complete and intrinsically valuable fourth element, which is best explained by Nagarji in his introduction to *Om: One God Universal—A Garland of Offerings,* published 1999:

"The aspirant is asked to imagine four parts (or quarters) in Brahman, the Cosmic Reality. The first three—gross, subtle and casual—constitute the phenomenal world. The fourth, so called only in relation to the earlier three, is transcendental, being beyond time, space and causality. It is Turīya or unconditioned Brahman, i.e. Ātman."

In India there may be plenty of federally funded librarians, but there is a significant shortage of books, and thus readers. Nagarji illustrates the problem as a "vicious circle" of supply and demand. If the supply of reading materials suitable "for the masses" were to increase, the literacy rate would also be elevated. A more educated public would generate more demand for books, which would in turn increase supply.

At the time Nagarji wrote *A Sanskrit Librarian Comes to America*, books did not face as much competition as they do today. A worldwide lack of interest in literature, particularly among youth, is an indication that we may be losing a vital part of the trinity: the reader.

Nagarji saw radio as a potential ally to books in the fight to educate the public. A dispatcher of educational radio programs is essentially a librarian with a collection of scripts or recordings and a receptive audience. But today even radio is losing listeners, and the insufficiency of funding forces public broadcasting "librarians" to sacrifice days of potentially valuable airtime to solicit donations. These money drives can annoy the listener to the point that he or she will donate just so that the librarians-turned-salespeople will stop begging and return to their regular programming.

Television has begun to play a role in educating the public through stations like "The Discovery Channel," "The History Channel" and "The Learning Channel." But there is generally no interaction between teacher and student. Valuable programming exists, but no real-time communication with the programmer is possible. The only way to know whether a show is worthwhile is to watch it. There is no experienced "librarian" to introduce a person to the educational resource. The "Preview Channel" can hardly play this role, for the librarian is, above all else, a human being. Furthermore, without human interaction it's difficult to be certain that the audience is really "there." Who is actually learning, and who is simply staring at the images on the screen?

Could the Internet become the interactive Library of the future? Its physical domain is a "wired" computer—a technology which is becoming increasingly popular among schools and households that can afford it. Many books have been made "virtual" for a worldwide audience. Two of the three constituents are there, but where is the librarian? The reader is often expected to play the librarian's role. To keep from drowning in this massive pool of information, the reader must consolidate, organize, "bookmark" sites—basically build, maintain and update a personal library.

The Library, if it is to exist through any of these alternative media, is destined to be less personal in the sense that what's missing is the human aspect of the librarian. The Internet will bring people together in "cyberspace," but distance them physically. If a library can exist within a computer, a television set or a radio, then why couldn't it simply exist in the reader's mind? The place, although transcended by other elements and ultimately by the Library as a whole, is important. The media are *not* the message. All parts of the Library trinity Nagarji discusses must co-exist *in physical space*.

India, unlike America, is not currently in danger of losing a *place* where books, readers and librarians can merge into that trinity called "Library." The problem facing India is a shortage of adequate learning materials for the growing populace. Of course, there is not an endless supply of anything; all that is created will eventually be destroyed. But, as Nagarji well knows from tracking down some of the world's most ancient texts, a book can last for quite some time. Anyone who has lost an entire day's work due to a computer malfunction knows that technology can be less stable.

As the digital information age sets in, we can only hope that physical Libraries will stand their ground. The beauty of a book lies not only in its content, but also in its history, as Nagarji demonstrates in the following pages. A reader can learn a great deal from a book's cover—it's age, how much use it has experienced. To hold a book in the palm of your hand and to know that other scholars—perhaps from distant countries and cultures—have done the same is a feeling that cannot be duplicated.

India will eventually catch up in terms of technology, and the world will one day come to the realization that there is not an unlimited supply of power for computers. When the supply runs dry, we hope that the physical books will still exist and, just as importantly, that they will be publicly accessible and understandable.

We must stand strong as readers and never lose the desire to learn. Those of us in America who respect Indian culture and appreciate the wealth of literature brought to us by men like Nagarji should take it upon ourselves to ensure that the beautiful treasure of Indian literature is not buried, never to be uncovered again.

May the cycle of Gurusisyapramaparya (continuous learning), particularly as perpetuated by Libraries, not be interrupted, and may Om Shanti prevail through Truth.

–KAMALEE (**KA**THERINE **MA**RIE **LEE**)

"When an Indian librarian works in his own country, he is motivated by one common desire to serve his nation and society through the books, the embodiment of knowledge and culture.

But when the same librarian serves in a foreign land, his mission is unique and multifold. In addition to all the noble causes that inspire a librarian to serve his readers, he strives for and achieves much more."

A SANSKRIT LIBRARIAN COMES TO AMERICA

INTRODUCTION

The following is a collection of papers written during a long period of more than four decades in the fields of Sanskrit literature, library science and Indo-American cultural cooperation. No attempt has been made to revise them. They are being presented here as they were originally written. The reader is advised to read the paper entitled "Personal Reading History." It will establish a good background with regard to my lack of knowledge of the English language.

I was born and brought up in Banaras, now called Varanasi, in a very orthodox Hindu Brahmana family. I started studying Sanskrit at the age of eight and lived in a Hindi-speaking world. I taught Sanskrit and Hindi for decades. There was a time when I could speak Sanskrit just as easily as my mother tongue. English came much later. In fact, it was sacrilegious to study a "foreign language" such as English, according to the firm faith of my father. I studied it in spite of him, for which I used to receive physical punishment. My elder brother was quite jealous of me and used to enjoy my being beaten. I did not have any formal teaching in English, either in a school or a college.

When I entered the Banaras Hindu University for my graduate studies in library science, Dr. S.R. Ranganathan was my first teacher to teach a subject through the medium of English. He did not speak Hindi. So, by the force of circumstances, I began speaking English. But it was Indian English, conversational English, limited to our daily needs. My upbringing in ancient Indian tradition and culture, and my lack of modern Western etiquette were immediately noticed by Dr. Ranganathan. Complimenting me in a way, he told me one day that evidently I had never been to a college! It was true. I was not polluted by the arrogant, false Western traditions blindly followed by many of the English-educated Indians of that age.

Ranganathan and I worked together closely for about six years. However, there was no regular or rigorous training in English language and literature. There was no schooling in English grammar. So there was no scope for any improvement or refinement.

For example, once Dr. Ranganathan wrote a book. He said, "I want to send this to (a friend in London) to be rendered into English."

I asked him, "What do you mean, Rao Sahab? You have already written it in English."

He remarked, "It's not English."

I said, "If what you write is not English, then what about me?"

"You write horrible!" he replied.

I went to London for the first time in 1951. I spoke to an Englishman over the phone. When we met in person, he politely told me that apparently I had never had any contact with an Englishman! Yes, it was true. It was my first contact with a native English-speaking person.

Thereafter, I lived in America for five years. I assimilated all that I heard. I spoke English to the best of my knowledge and ability. Gradually and imperceptibly my knowledge of English must have improved, but not much. Even when I worked for my doctorate in library science, there was no one there to correct my errors in English. Of course, when I wrote my doctoral dissertation in English, my advisor corrected it here and there, but he was not a literary man. His was a political appointment. He was an easy-going type of man. In any case, it was not an idiomatic writing. The subtlety of a language cannot be grasped by a person who took to it at a late stage in his life, and who did not speak it as his mother tongue. This is a natural phenomenon.

Once, while I was working at the Library of Congress, an American lady asked me, "How many foreign languages do you know?"

I said, "Foreign languages? I don't know any foreign language except English."

The lady was shocked to death. She exclaimed, "English, a foreign language?"

She could not even imagine that English could be a foreign language! Yes, it was a foreign language to me not withstanding her consternation.

I will have to admit that the language of these papers is not "King's English." Neither is it the "American English." It is simply Indian-English, a mixture of many languages. Yet it expresses some valuable thoughts, which may be worth reading. When I read them after many years, I said to myself, "Did I write these? It could not be! The Goddess of Learning residing in my heart would have dictated them." So I crave the indulgence of my readers. The faults of the language are to be condoned if they convey some thoughts worth reading. The poverty of the container ought to be compensated by the richness of the contents.

India

Personal Reading History (Written October 20, 1953)

Beginnings

My personal reading history begins at a very early age and stage in my life. I would have been hardly ten years old when I started reading Hindi novels. The books I read during those early days appeared to me so enchanting, absorbing and gripping that I cared neither for food nor for sleep. I had a very small room at my disposal in my home. I used to lie down therein, face upward, hold open a large textbook on my chest and place the coveted novel right before my eyes. My parents would believe me to be studying the textbooks, while I was actually reading those "prohibited," "provocative" novels! Such is the beginning of my reading history.

The novels I read were of a special kind, called 'aiyārī' and 'tilasmī' in Hindi, detective as well as magical. It must be made quite clear that hundreds of thousands of people have stepped up the ladder of literacy and imaginative skill through such novels. Many have learned the Hindi language merely with the aid of these. One of the most prominent authors in this genre is:

Khatrī, Devakīnandana	Candrkāntā
	Candrakāntā santati
	Bhūtanātha

Librarian comes to my aid

I imagine my mind was saturated with these novels and became anxious to find some other kind of mental food. I approached the librarian of my public library, and he introduced me to another class of literature that was healthy, constructive, productive and useful. This provided me with education, information, recreation, and also with inspiration. I was able to perceive vividly the social, economic, political and religious conditions of my country.

I recall the following poets, dramatists and novelists as some of the greatest educators in my life:

1.	Tulasīdāsa	Rāmacaritamānasa
2.	Sūradāsa	Sūrasāgara
3.	Premacanda	Godāna

		Sevāsadana
		Premāśrama
4.	Prasāda, Jayaśaṅkara	Titalī
		Ākāśadīpa
		Kaṅkāla
		Kāmāyanī
		Ānsū
		Rājyaśrī
		Candragupta Vikramāditya
		Dhruvasvāminīī
5.	Hariaudha, Ayodhyāsimha Upādhyaya	Priya pravāsa

I also read many literary periodicals like Chānd, Sudhā, Mādhurī, Vīṇā. I had some friends, who used to speak Marathi and Gujarati, through whom I was introduced to the study of authors like Phaḍke and Āpṭe in Marathi, and Maghāṇī and Munshī in Gujarati.

Classical studies

I began my formal education in a Sanskrit Pāṭhashālā. The school where I studied did not offer me much opportunity to read outside my prescribed texts. I spent fourteen years of my life in the study of Sanskrit. The type of education I had in the Sanskrit Pāṭhashālās is still taught through ancient Indian lines, where a whole year is spent in the study of just one classical work. The fact that I was born and brought up in a family that was still very conservative and worshiped tradition was a disadvantage. However, it offered me another unusual opportunity to drink deep at the fountain of ancient Indian learning. India still continues an old tradition of group gatherings where an expert narrator, well versed in ancient Indian lore, narrates to a large audience the stories, legends and mythological episodes through recital, sometimes accompanied with fine music, of the Puranas. My mother used to take me to these assemblies. I learned a great deal in these meetings, not through the eyes, but through the ears.

The stream changes its course

The first turning point in my life was in 1934, when I decided to give up the tedious pursuit of the studies in grammar and to follow the pleasant path of literature. I got an

opportunity to study many fine poets and dramatists in Sanskrit who are renowned for their rare qualities throughout the world, and who will live forever through their immortal fame.

I would like to mention some of the molders of my life:

Bāṇa	Kādambarī
Bhāravi	Kirātārjunīya
Bhavabhūti	Mahāvīracarita
	Mālatīmādhava
	Uttararāmacarita
Harṣa	Nāgānanda
	Priyadarśikā
	Ratnāvalī
Kālidāsa	Kumārasaṃbhava
	Raghuvaṃśa
	Ṛtusaṃhāra
	Meghadūta
	Mālavikāgnimitra
	Śakuntalā
	Vikramorvaśīya
Māgh.	Śiśupālavadha
Śrīharṣa	Naiṣdhīyacarita
Subandhu	Vāsavadattā
Trivikrama Bhaṭṭa	Nalacampū

National movement

India's struggle for independence during the 1930s had a very deep effect on my reading interests. The literature on India's national movement was gaining much popularity. India's beloved leaders were trying their best to propagate this literature, but by reading it one had to incur the disapproval of the British government and face the risk of imprisonment, among other punishments. I was a reader, as well as a circulator, of this literature. I read the works of Mahatma Gandhi, Jawaharlal Nehru and many other Indian leaders, including D. N. Dvivedi (Deśa kī bāta). I also became interested in the histories of other countries that had shaken off the yokes of slavery and bondage. The message of countries like Turkey had a deep significance to me.

Signposts as teachers

I never attended a formal school or college for my English studies! All the knowledge I have of English was acquired through self-study. The study of English was not regarded with

favor in my family, because of the danger of being corrupted and polluted by the Western influence! It was through the signposts on the buildings and shops that I had my first lessons in the English alphabet. I owe a great deal of my knowledge of English to the newspapers and the dictionary. The international developments like the wars between China and Japan, Italy and Abyssinia, for example, fanned my desire to read more and more newspapers. This led me to read many books pertaining to the countries where these developments were taking place.

Love of adventure

I wonder whether I would have ever obtained a sufficient grasp of English, if it hadn't been for the enchanting, thrilling and sensational stories of adventure, voyages, discoveries and explorations. I studied many works like the following:

Captain Cook.	Voyages
Defoe, Daniel.	Robinson Crusoe
Dickens, Charles.	Great Expectations
Cervantes Saavedra, Miguel de.	Don Quixote de la Mancha
Verne, Jules.	Around the World in Eighty Days
Do	English at the North Pole
Stevenson, Robert Louis.	Travels with a Donkey
	Treasure Island

Self-help is the best help

I continued my self-study of the English language and literature and read many standard works. The following may be mentioned as specimens:

Byron, George.	The Prisoner of Chillon
Goldsmith, Oliver.	The Vicar of Wakefield
	She Stoops to Conquer
Keats, John.	The Eve of St. Agnes
Shakespeare, William.	Macbeth
	Tempest
	As You Like It
Swift, Jonathan.	Gulliver's Travels
Tennyson, Alfred.	Idylls of the King

Library profession

Another turning point in my life was my decision to join the Graduate School of Library Science at the Banaras Hindu University. I was fortunate to have Dr. S.R. Ranganathan as my teacher. He showed me a new vista of knowledge. I saw in him the embodiment of the library personality of India. I realized very soon the potency of the library as a means of perpetual and universal self-education. Further on, I became more and more interested in the study of library literature. I read many works in the field, the most important to me seemed to be Ranganthan's *Five Laws of Library Science,* which is really a classic and a "must" to everyone interested in the library movement anywhere in the world.

My interest in adventurous stories is still unabated. One of the most interesting books I have ever read is Annapurna by Maurice Herzog. It is a story of courage and fortitude in climbing, for the first time, a peak in the Himalayas 8000 meters (26,493 feet) high. It was such an interesting book that, once I began it, I left everything else and did not rest until I had read the last page!

Such books will remain ever dearest to my heart!!

Libraries and Books in India

The trinity of the library

What constitutes a library?

Is it the reader? No!

Is it the librarian? Certainly not!!

Is it merely the book--the reading and allied material? Of course not!!!

Then what is the Library, after all?

The trinity of (1) the book, (2) the librarian and (3) the reader collectively constitutes the library. At night the building is there, the books are there; but the library does not exist. Nor does it exist when the librarian is working at his desk, or the reader is looking at the books through the glass doors. It is only when the librarian introduces the reader to his book--when the librarian affects the union of the book and the reader--the right book, to the right reader, at the right time, and in the right manner--then alone the library comes into being.

The book is, as it were, the bride (the Hindi equivalent of book is in the feminine gender), and the reader the bridegroom. The librarian performs the function of an officiator priest and unites them in an immortal bond. To use another analogy: the book, the reader, and the librarian are collectively seed, earth and water. Take away any one from this trinity, and the growth stops immediately. All three are needed to make a tree capable of bearing flowers and fruits!

To talk of libraries without books is as absurd as arranging a marriage without the bride, or inviting the guests without first preparing proper food in sufficient quantity!

While the book industry is vital to the very existence and functioning of the library, the former does not depend much on the latter. Only a very small portion of the book industry's product is consumed by the library. The real and primary consumers of books are the individual readers. The great contrast between the number, the status, and the function of libraries on the one hand, and the bookstores on the other existing between Scandinavian countries and the United States is noteworthy.

The unfulfilled demand for books

One of the most serious handicaps in the development of an extensive network of public libraries in India is the dearth of suitable books for the masses. There have been libraries in India, and there have been readers, too. However, the number of both has been very small. In a country like India, where the literacy rate has not yet risen above the average of 15 percent, the nature of its libraries and readers could be well imagined. Invariably, the large libraries contain more books in foreign languages like English or French than they do in all the Indian languages combined. The readers mostly come from the highest intellectual strata of society. Hence, they can easily make use of libraries with collections predominantly in foreign languages.

It must be made clear that there are also libraries with books in Indian languages. For example, one of the libraries in Benares contains books only in Hindi language, the total number of which runs to about 50,000. There are also great manuscript libraries, at least 50, some of which contain individually as many as 50,000 MSS in Sanskrit and other classical languages.

But these libraries are not for the masses. Almost each and every town in India contains libraries, large or small, but they are mostly subscription libraries. Their membership is very limited, and so is the stock.

Experience with libraries in India has already convinced librarians that there is a great, unfulfilled demand for books by readers in general, some of which belong to the lowest stratum of society. There are also many scholars who are specialists in fields such as physics, chemistry, mathematics, etc. They have realized that unless they study the Hindi, the national language of India, they cannot do well in the India of the future. They want to study Hindi, but it is very difficult to supply them with proper, attractive books to read.

The standard of book-production in Indian languages is very low in comparison with books in English and other foreign languages. Here, too, the law of supply and demand takes its toll. These books are not produced in better quality and greater quantity because there is no demand for them. The demand does not make itself felt because there is no supply. It withers away without being fulfilled. This is a vicious circle.

It is sheer lack of vision and foresight, utter blindness to facts and realities, and reckless enthusiasm toward the library cause which makes some librarians think of extensive library

development in India without paying the necessary attention to its prerequisites--the books. Libraries as distribution agencies of books are inconceivable without universal education and abundant supply of reading material.

Libraries for the "chosen few" are different from libraries for "all". In order that libraries may develop and serve each and every member of the community, "Education for all" must precede "Libraries for all".

A cry in the wilderness

One of the main reasons there is no immediate development of libraries in India, is the fact that the librarians do not form a coalition with other forces fighting for the same causes, viz. dispersion of knowledge, removal of ignorance, and the advancement of learning. These forces are the educators, book-publishers and sellers of books. All the efforts of the Indian Library Association to promote a library movement are nothing more than a cry in the wilderness, unless and until it seeks the cooperation of all the other agencies working for the same cause.

The Delhi Public Library Pilot Project sponsored by the Government of India and the Delhi Municipality, with the cooperation of the Unesco, was perhaps the first case in British India where a true public library for the people was inaugurated. It demonstrated, among other things, that there is a real demand for libraries, and that the Indian people are as anxious to read and study as people of other developed countries of the west. If India does not have libraries, it is because her alien rulers were not interested in the general welfare of the masses of India. They were more interested in perpetuating their own rule till eternity, than in the education of the masses.

This Pilot Project in Delhi demonstrated that, although the people are anxious to read and write, there is a lack of proper and popular reading material. One of the greatest harms done to India by foreign domination is that the Indian languages have been completely paralyzed. They were deliberately suppressed, much less properly encouraged, and a foreign tongue was promoted to the highest status as the official language. Hence, all the worthwhile thinking and writing by the Indians during the last 110 years was primarily carried out in a non-Indian language, viz. the English. All the Indian languages suffered from under-nourishment, with the result that today there is not enough literature in Indian languages suitable for the masses, especially children and

the newly literate. It is needless to say that the production of such popular literature in Indian languages never received adequate support from the government. Today, when an Englishman writes about the dearth of such reading material in India, it seems to a nationalist Indian like adding insult to injury. It is like a mother not feeding her child well, and then complaining to the doctor that her child is starving.

There are Indian educational officers of the Government of India who used to take pride in calling themselves "the most obedient servants" of His Majesty's British Government. It is interesting to see these same officers today, complaining about the Indian system of British education and the total apathy of that government toward the educational advancement of the Indian people. One such time-server has made a "solemn" statement that is worth quoting:

> It will be obvious to anyone who reads the educational documents of the British period that the Government of Great Britain in India did not accept full responsibility for the education of the people it governed. At the beginning of the present century, it was stated that the percentage of literacy in India was only about 6 percent, and that only one boy out of every five of school age was at school. It was also stated, by a leading missionary-educator, that in the year 1900 only three girls out of every hundred of school age were enrolled in any school. When England passed the Compulsory Education Act in 1870, she was in complete possession of her Indian Empire, but it never occurred to the rulers of India that what was necessary for the children of England was also essential for the children of India. It was in the year 1911 that a great Indian statesman and educator, Mr.Gokhale, brought forward a bill before the Legislature in India urging the Government to introduce the principle of compulsory education of all children. This bill was defeated in the Legislature, composed of an official majority, on the ground that any measure of compulsion would be repugnant to Indian sentiment.

Mr. Frank M. Gardner, who came to Delhi as a Unesco consultant in order to help with the development of the Delhi Public Library Pilot Project, has made some valuable comments regarding the paucity of reading material suitable to the masses. His views are based on his own

experience at the Delhi Public Library and his observation and study of the conditions of book publishing in India during his sojourn there. He had the very fine opportunity of visiting many educational centers in many large cities in India and discussing the problem with great educators and librarians, as well as booksellers and publishers of the country. He said:

> It was very difficult to satisfy the needs of the reading public. As soon as the library was opened, the authorities had to face many problems. Not only did the library not have enough books wanted by the readers, it was soon realized that there existed an overall shortage of books in Hindi and Urdu. This library wanted books primarily in these two languages of the region, but except one or two languages all the Indian languages suffer from the same atrophy.
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> Indian book-trade is not organized. There are no trade bibliographies or proper lists of new books. There are many subjects in which no suitable books have been published. The library tapped all the available sources of supply, but could not get more than 10,000 titles in Hindi. The annual output of new titles is about 400 only.
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> In spite of the fact that the library used all the “tricks of the trade" to supply the reading material, the demand far too exceeded the supply. The more books the library supplied, the more increased the demand.
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> The problem of finding books in a specific subject is more acute. At least 60 percent of the books published are fiction; and of non-fiction, a brief survey of any list from an Indian publisher shows a very heavy preponderance of books on religion, philosophy and sociology--books intended as short-cuts for examination purposes--with a good sprinkling of books on astrology and other suspect sciences. The library was unable to find any books in Hindi on chess, radio, motor engineering, photography or flower-gardening, to name a few subjects at random, and very few of any value on technical subjects except accountancy, journalism and education.

Mr. Gardner attributes this shortage to "the unsuitability of Hindi for technical books", and thereby betrays his lack of knowledge of the power and potential of the Hindi language. Or

is he afraid of calling a spade a spade, and does not want to expose his own British Government in India? Books on technical subjects in Hindi do not exist, not because Hindi is unable to express even the most abstruse ideas, but because it has been treated like a step-child all these years! It is merely wishful thinking that "English will continue to be the chosen language for advanced books in science and techniques."

English is still the official language of India and the primary medium of communication of the uppermost intellectual stratum of the society. If one is able to read and understand English, one is not likely to seek information in a book written in Hindi. As long as the quality of the production of books written in Hindi remains lower than those written in English, all the great seekers of knowledge will turn to English books for their satisfaction and the standard for Hindi books will not improve. If the standards remain low, they are not likely to be preferred to the English texts. If there is no demand, there will never be an increase in supply. This is a vicious cycle that must somehow be broken. The most appropriate point at which to strike is the production of proper Hindi books. This can only be done through the State-aid. The experiments made at the Delhi Public Library have had national implication.

The Government of India at the Center, and all the Governments of individual states in India, must come forward to solve the problem of this shortage of Indian-language books. Modern day government is assuming more and more responsibility for the general welfare of the people. Democracy is a farce if the Government is not for the people and does not serve the people. If the Indian government is assuming the responsibility of providing material food to **each and every** individual citizen of the country, it must assume the same responsibility of providing to the people the intellectual food and its source, the book.

The Indian constitution has recognized no less than fourteen regional languages of India. Each and every language has to receive equal opportunity and state support to grow, in its own way, to the entire satisfaction and extensive welfare of the people who use it. It is the duty of the respective governments to encourage book production both at the intellectual and material level, subsidize the publication to the utmost possible extent, assure the consumption of the product, and maintain a fair balance of supply and demand. This will require total cooperation of all parties concerned. All possible means should be utilized to encourage talented writers to come forward and produce the books, to enterprising publishers to nurture the publication, to

promising booksellers to successfully distribute the books, and to the libraries for making them available to each and every reader. This is an uphill, yet noble task, and should be the number one priority. All the good forces aiming to provide books to the people should be mobilized. The problem of driving away the evil forces of ignorance and illiteracy should be declared a national emergency, and attempts should be made to attack the enemy on all fronts. None should lower their arms unless, and until, total victory is achieved and the enemy is completely crushed. This is the real and successful key to progress.

Note

After the above was typed, I received the Indiagram (issued by the Embassy of India, Washington, DC), No. 353 for December 18, 1953. It contained the following information, and shows that the Government of India is moving in the right direction. Considering the vastness of the problem, the present measure is inadequate, but it indicates good signs for the future:

> Measures for the production of suitable literature for children and adults have been taken up by the Government of India. Under the scheme, sponsored by the Ministry of Education in 1949-50, many pamphlets in Hindi on social education were published by Jamia Millia, Delhi. The Government has now informed the State governments that they will sponsor the translations of these pamphlets in regional languages. The Government will meet 50 percent of the cost of publication if the pamphlets are distributed free and 25 percent if they are priced.
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> The Ministry of Education has also recently published the proceedings of the first meeting of the National Board for Audio-Visual Education in India. The brochure gives the background to the formation of the Board and reviews the use of audio-visual aids in education by the Central as well as State governments.

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Nationalization of Library Technique in India (1946)

(*An appeal to the Indian librarians on the eve of the seventh All-India Library Conference, Baroda, 1946).*

Ranganathan's influence on a young Indian librarian.

Modern India is passing through a critical phase of her history today. She is sure to achieve complete independence in the not too distant future. Independence, in the real sense, is to be free and self-sufficient in every sphere of life. Such a freedom presupposes universal education and mass uplift, which are based on the provision of libraries. Even if India gets political independence through struggle and sacrifice, she must strive hard to re-organize and develop her resources if she is to be self-sufficient and on a par with other advanced countries of the world.

The institution of the library is undoubtedly a necessity for the preservation and perpetuation of universal education. Libraries have played a worthy role in the uplift of other nations. The wonderful all-around progress achieved by Russia through her libraries is a source of inspiration to others.

If we wish to regain our proper place in the community of free nations, we must organize and develop our libraries on such an unprecedented scale and on such an exceptionally high level that not a single soul living on the Indian soil is left either ignorant or devoid of the benefits of library service.

But a nationwide organization of libraries cannot be thought of without the initiative of the State. In a country where millions die of hunger and disease, it appears irrelevant to talk of the State and its responsibility for educating the masses. However, the times are changing. It is hoped that the Government of tomorrow will surely provide its people not only with material food, but also intellectual food, which is to be carried even to their homes if necessary. But the initiative of the Government alone cannot do everything. India requires many an Ewart, Edwards, Brown, Cutter, and Dewey.

We have forgotten what our ancient sages had declared centuries ago:

Yo dadyāj jñānam ajṅānām kuryād vā dharmadarśanam.

Sa kṛtsnām pṛthivīṃ dadyāt tena tylyaṃ na tad bhavet

"To carry knowledge to the doors of those who lack it and to educate all to perceive the Right!

Even to give away the entire earth cannot equal this form of service."

-- Manu.

India also requires a number of Carnegies inspired with the following "Gospel of Wealth:"

> This, then, is held to be the duty of the men of wealth: to set an example of modest, unostentatious living, shunning display of extravagance; to provide modestly for the legitimate wants of those dependent upon him; and, after doing so, to consider all surplus revenues which come to him simply as trust funds, which he is called upon to administer in the manner which, in his judgment, is best calculated to provide the most beneficial results to his community, the man of wealth thus becoming the mere trustee and agent for his poorer brethren.

(Note: His library creed?)

The trinity of the State, the Intelligentsia, and the Rich have made the West what it is today. In India as well, the State of Baroda and the Madras Library Association have set examples and have demonstrated what India is capable of achieving.

By providing a library service fully developed on modern lines, Baroda has killed the giant of ignorance, and has achieved a dignified position of claiming equality in library service with many advanced countries of the world.

The intellectual work of the Madras Library Association has also proved that, given opportunities, the Indians can do wonders. They can be not only self-reliant, but can also provide much original thought and guide other nations through the intellectual path of glory today, even as they have done in the days of yore. The Association has evolved library economy to such an extent that it has earned the title of "Science."

With a glorious past, full of most wonderful achievements of great noble souls in every walk of life, modern India does not want to lose her position in the world. Even in its present decadent state, she has brought forth such great men as Mahatma Gandhi, Pandit Jawaharlal

Nehru, Vishvakavi Rabindra Nath Thakur, Sir. J. C. Bose, Sir C. V. Raman, and many other leaders who have upheld the glory of Mother India.

It was fitting, then, that she should have also produced a worthy son in the library field, who may rightly be called one of the greatest librarians of the world. An impartial man, aware of this reality, would not be unaware of the fact that Rao Saheb S. R. Ranganathan, M.A., L.T., F.L.A., is the guiding spirit behind the name of the Madras Library Association. He is hailed today as one of the greatest librarians of the modern world. U.P. is fortunate enough to have him as the Librarian of the Benares Hindu University.

The publications of the Madras Library Association are full of hopeful messages of truth. They put the following important questions before the librarians of India:

> How long will you be dependent upon others? Do you wish to be spoon-fed by the foreigners forever? Your brothers are trying their best to be free in other spheres. They are about to stand head and shoulders above all. Is it not imperative on you as well to invent your own methods, develop your own schemes, evolve your own principles? Mother India expects you to be not only self-relying, but to be so worthy as to guide other nations as well.

Still, there are some that are completely satisfied with the existing conditions. They are averse to any change. They despise their own belongings. They vex their eloquence in praise of foreign schemes and methods. They argue that there is no need of adopting our own methods, when they have been managing all their affairs with foreign things,

But Mother India says to them:

> Dear child, be reasonable. Have I brought you up to be a burden on the foreigners? Is it proper and worthy of your past to boast of and take pride in foreign belongings? So long as I was not able to give you your own indigenous materials, you had no recourse but to adopt what was foreign. But, when I am giving you my own and a worthier one too, it is against the spirit and nature of a true son if you still hug the foreigners.

However, India does not lack ingenuous creatures. The implorations of Mother India go unheeded by them. Dependence or no dependence, they will stick to their old order. If pressed further, they will plead the principles of universal brotherhood.

There are still others who will argue in the following wise manner:

A tree is to be judged by its fruits. A scheme that is working in more than 14,000 libraries all over the world is surely superior to all others.

Very convincing argument indeed!

But they forget that everything in this changing world has got its life span, after which it ceases to function. The highest goal of life lies in creating a new thing, and then disappearing itself. The Decimal scheme has served its aim in life very well by creating a new scheme. No man can praise the author of that scheme (Decimal) more appropriately than the man who has utilized that scheme to its full extent.

An extremely strenuous race is going on between the growth of the world of knowledge and the library technique. The Decimal scheme is gradually being expanded in order to cope with the situations created by innumerable, unthought-of subjects. It has been made to expand and swell to its fullest. If we, like the little frogs of the fable, press it to swell even more, it will surely burst and die like the insolent mother frog.

But to India the question has a special significance. We must view this point through a particular perspective. Even if the Decimal scheme is full of life and future prospects, even if it is able to serve till eternity, nationalism demands that we should explore the possibilities of a new Indian scheme. If a specific Indian scheme is not worth being adopted, let us try to invent another new scheme truly Indian in nature and function, which we may regard as our own creation, and of which we may be proud.

The popularity of a foreign scheme should not make us unreasonable. Let us take an example. The English language is a universal language today. It contains some of the best thought of modern days. It is spoken or understood by the largest number of educated people on this earth. If it is so, is it not proper for us to use it, to enrich it, to cling to it at the expense of our own languages? If we follow the path of universal love and brotherhood advocated by those who make no distinction between indigenous and foreign, it becomes our bounded duty to stop all efforts for the enrichment of our own languages and literatures. There is, then, no need for the struggle for freedom, no necessity of Swadeshi Movement, no requirement for industrialization and no scope for Indianisation in India.

The foreigners are so loyal to their nationalism that they cling always to their primitive schemes and methods, even when they fail. They do not imitate our modes and methods, however useful they may be. The critics of the Indian scheme will be astonished to learn that it is so powerful and charming that the foreigners are improving their old schemes following the lines of the Indian scheme without any acknowledgment.

Nationalism, which is sometimes called self-interest, demands that we must follow only the Indian scheme, even if it may be faulty. But to despise our worthy real brother, and shake hands with a foreigner full of defects and shortcomings is an act hardly to be found anywhere except in modern India.

The Indian scheme is the most useful scheme, as far as the Indian requirements are concerned. It is the creation of an Indian with much experience, fully aware of the special needs of India. It is the most scientific and synthetic of methods. It satisfies all the canons of classification, and has enormous potential for future expansion. The critics who have any doubt about the correctness of the above statement should go through the publications of the Madras Library Association with an open, calm, and dispassionate mind. Then alone they will realize the truth.

The present book-world is too terribly overgrown to justify a scheme invented in 1876. The first steam engine of Stephenson might have been the best at that time, but today a museum is its proper place. God alone knows what the future has in store for the library technique.

The above is only an example to convince us that we must adapt ourselves to the ever-changing conditions of the world. We should not forget the precept: "Necessity is the mother of invention." We should not remain satisfied with only what our predecessors have offered us. Every branch of library technique requires thorough research, complete overhauling, and dynamic changes in the light of experience gained from day to day.

Even in cataloguing, the Dictionary type has outlived its days. It has created a new type called the "classified catalogue." It is full of so much potential that it will surely replace the earlier one. The librarians of India would be well advised to adopt it immediately, lest foreigners do so first, leaving the Indians only able to imitate.

To sum up: If we wish to be independent, if we desire self-sufficiency, if we want to take a dignified place in the world among other advanced nations, we must strive collectively to

organize our library service on the largest possible scale, and on the highest possible level. We must develop our own library technique, evolve our own schemes, and create our own methods. We have no right to take more from others than we can offer them. We must call an end to our practice of importing foreign thoughts and transplanting them, unchanged, in India. We must be forever conscious of the high ideals of morality and justice. This alone is the glorious path of success and honor.

The Delhi Public Library - A Unesco Pilot Project (Nov. 16, 1953)

Choice of topic

There are many reasons why I have selected the "Unesco Delhi Public Library Pilot Project" as the topic of my term paper. This library is the *first public* library to be inaugurated in *independent* India. I am purposely using the qualification "independent," because the former native State of Baroda had already achieved tremendous success in developing free public library service a few decades ago, and hence must be given the credit it is due. Many a writer on the history of the public library movement in India forgets this fact.

The first and foremost reason for my selecting this library is the fact that it is the first public library to be sponsored by the Government of India at the initiation of the Unesco. It is *public* in every sense of the term - of the people, for the people and (administered) by the people. It is open to all regardless of caste, creed, religion or any other differentiating characteristics. All men and women of every age and status have free access to this library.

The second reason is a little bit personal. Since the idea of this public library's inception, I was closely associated with this project's early development and implementation. All of the planning was done by the teachers, associates, and my coworkers in the University of Delhi's Department of Library Science. The majority of the staff who made the library what it is today came from the Delhi School of Library Science, where I was a lecturer. When I left India for this country, this library was not even ready to be opened to the public. Therefore, when I read about the extraordinary success achieved by this library during the last two years, my feelings are similar to those of a person who participated in the planting of a seed, then left the place and after some time heard that the tree was blooming in its full capacity, bearing charming flowers and sweet fruits!

Development by demonstration

The story begins in the latter half of 1949. The library owes its origin to a proposal, made by the Unesco General Conference in 1949, to establish a demonstration public library in a member state, as part of a campaign for the spread of fundamental education. The Government of India seized the opportunity and showed its eagerness to be the chosen state for this

experiment. This magnificent action on the part of Unesco was based on its conviction that merely issuing a "public library manifesto" was not sufficient. If real progress in the field of library development in underdeveloped countries was to be achieved, it must proceed from the level of mere theory to the level of practice - from "talk" to actual, concrete action and example. It was felt that the development of effective public libraries in countries not having this service could be achieved only through demonstration. The people of such countries, even the Government and the leaders molding the destiny of the general public, had no idea what a public library meant.

Unesco-- A strong backing

This library was formally opened on October 27, 1951, by India's beloved leader, Prime Minister Pandit Jawaharlal Nehru. Pandit Nehru, in his opening remarks, said that he had heard about the project some two years ago, but did not know what it was about. He added that since Unesco was sponsoring it, he thought it must be good! "Then I heard more about it from Sydney, and it fired my imagination. It is a good thing for one's imagination to be fired." I have reported this matter just to show what a great weight the name of Unesco carried with it!

Preliminaries

It took about two years to transform the idea into reality. Preliminary arrangements having been made, Mr. E. N. Peterson, Head of the Public Libraries Development Section of the Libraries Division of Unesco, went to Delhi in November 1949. From the day he arrived in Delhi until the day he left, he was closely associated with Dr. S. R. Ranganathan, the guiding spirit of the Library movement in India, in order to plan the entire structure of the projected public library.

It was agreed that the Indian Government, in cooperation with the Governments of the Delhi State and the city of Delhi, would share with Unesco the burden of the project in its initial stages, until the library became sufficiently well established and was able to function in a satisfactory way. Unesco would then withdraw, and India would assume full responsibility for the entire organization. Delhi was selected as the site of this experiment, due to various reasons. In India, there are many cities that have good libraries, while Delhi was really lacking a fine

public library. Moreover, it is the seat of the Central Government. All the leaders of India responsible for and active in shaping her destiny were more likely to see an experiment of such a kind in Delhi, than in any other city. This library was destined to be a model for the whole of Asia, where library leaders of all its countries were expected to come, study, observe and learn in order to be better equipped for the development of their own libraries.

Adequate finance

On May 22, 1951, an agreement was signed between the Government of India and Unesco covering the years 1951-54. It was agreed that the project should be known as "The Delhi Public Library in Association with the Unesco." It was understood that the library was to be designed as a pilot project in conformity with the policy laid down in the Public Libraries Manifesto issued by Unesco. Unesco agreed to provide no less than $60,000 during this experimental period, and the Government of India agreed to provide twice that amount in Indian rupees. The city of Delhi was also required to pay a sum of no less than Rs. 25,000/per year.

Indian project

This project was designed to be entirely Indian in character, and to provide service to Indians in a way best suited to them. It was not to be a western tree transplanted in Indian soil, but was to be an Indian seed, sown, nurtured and developed in India. This was to be done under the direct supervision of a western expert, exercising all his knowledge to make the tree capable of fulfilling all the needs of those for whom it was planted. Full use was to be made of all the patterns, structures, methods and policies of library situations evolved in western countries.

Library authority

In order to implement the plan, a fully representative Library Board was created to serve as the Library Authority. It represented the Governments of India, the State of Delhi, the Delhi Municipal Committee, Unesco and the Indian Library Association - all the parties concerned with the project and its development. This body was the best authority that could be devised under the circumstances.

Expert advice

Mr. Edward Sydney, Borough Librarian of Leyton, England was the first Unesco Consultant and Advisory Director, and was in Delhi from November 1950 to June 1951. The success of the whole project owes a great deal to this experienced British Librarian, because he had to do all the ground-work and conduct negotiations between the Government of India and Unesco. He was also responsible for the selection of the site, which is in the heart of the city, and the expert personnel. It was he who had to design the whole machinery, in cooperation with expert Indian librarians, and transform the abstract idea of a library into a concrete physical form. He did all this quite successfully.

Efficient personnel

Mr. D. R. Kalia was nominated to be the Indian Director-Designate, and was given an opportunity to visit Great Britain, Scandinavia and the United States of America in the first half of 1951 as an Unesco Fellow. Thus he was able, for the first time, to gain first hand experience of the public library systems in these countries.

The project was fortunate in having the graduates of the Delhi School of Library Science take charge of various departments of the library. All these graduates were educated and trained under the able guidance of Dr. S. R. Ranganathan, and were first rate potential librarians for India.

Thus it was possible to erect the edifice on solid foundations of adequate finance and expert personnel. This fact proved to be of immense value, and led to the wonderful success of the whole project.

Troubles in the path

The real difficulty was encountered in one of the primary constituents of the library - the reading material. This library was especially designed for the newly literate and the common folk. One of the greatest harms done to India by the foreign domination is that the Indian languages were not encouraged to flourish. All the thinking and, hence writing, by the Indians during the last 150 years was primarily executed in a foreign tongue. The Indian languages suffered from under-nourishment. The result is that today there is not enough literature dealing

with modern ideas in Indian languages to cater to the needs of the lower level of society. The production of such popular literature never received its due attention during the British rule, the British Government not being as interested in the general welfare of the Indian public as it was in perpetuating its imperialistic domination till eternity!

This dearth of suitable popular literature for the common folk is a serious handicap in the development of public libraries in India. This phenomenon is inherent in countries like India where English is not the mother tongue of the natives, and where there is a paucity of literature in the native languages. Early British and American libraries had many other problems to solve - but not this one, I think.

Solution

The story of how this problem of books suited to children and young adults was partly solved by the promoters of the Delhi Public Library is one of courage, fortitude, and ingenuity. I would like to give only one example: Foreign books suitable for children were purchased in great numbers and were made available to Hindi readers by means of "paste-in" Hindi translations.

Tremendous achievements

The annual report of the Library for 1951-52 states that "during the first year of its operation the library served 585,119 persons; 360,907 visited the Lending Department; (this department serves both the readers in the library as well as issue for home reading); loaned over 180,000 books; 128,800 persons used the newspaper section; the children's Department served 74,070 children; and the Social Education Department, where cultural activities are organized, served 21,386 persons. On an average, 1,655 persons a day visited the library."

Membership to the library is entirely free. The total number of members enrolled during the year rose to 14,299, comprised of 2,711 boys and 904 girls below the age of 16, and 10,398 men and 286 women above that age. A collection of nearly 27,000 volumes was built up, 62 percent of which were in Hindi, 16 percent in Urdu, and 22 percent in English. The library also provided training facilities to about 60 student librarians and social education workers.

Considering the low level of literacy and distressing economic conditions, these figures are encouraging, and show great promise for the future.

Future plans of extension

The report also states that "a mobile library, which is now under construction, will shortly be visiting parts of Delhi at present outside the scope of the Central Library. Rs. 30,000 have been provided for the establishment of a Reference Department which will provide for reference books and information for library members in connection with their day to day work. An agreement has been reached with the Delhi Municipal Committee to extend the book service to four of their social education centers. The library will devote about Rs. 42,000 to the production of easy-to-read literature, for the newly literate, and children's books. Hindi texts will be inserted into English picture books in order to meet the great dearth of picture books in Hindi. During 1953, Unesco fellows from Asian countries will be given practical training at the Library."

Skilled Gardner

Mr. Sydney left India in July 1951. In November 1951, Mr. Frank Gardner, a well-known British librarian, was sent to Delhi by Unesco as a special Library Consultant to succeed Mr. Sydney. He worked there until July 1952. The work that Mr. Sydney did was primarily of a preliminary nature. He left India before the library was even formally opened to the public. Mr. Gardner worked there to develop and improve the service. The garden planted under the supervision of Mr. Sydney flourished tremendously under the tender care of Mr. Gardner, the skilled gardener. In a radio broadcast later published in the Unesco World Review on August 2, 1952, he narrated the story of his own experience. He said, "The story of the Delhi Library is a fascinating one... When I arrived, the number of books being lent was somewhere around a hundred a day. When I left it was close to eight hundred... It had become the largest free library in India. The enthusiasm and the response of the public was tremendous."

Mr. Gardner was very much impressed by what he saw and experienced in Delhi and other parts of India. He has given a brief report of his wonderful experiences in the Unesco Courier, June 1953. Everywhere in his writings, one can easily find his amazement at the tremendous success of the public library. He was impressed by the intelligent participation of the public in all of the extension services organized by the library, and the eagerness of the people to read, learn, interpret, and act upon the best reading and kindred material the library had to offer.

The lesson

The Delhi Public Library is not the first, or the only, library in India. But its tremendous success within such a short time has demonstrated to the Indian people the dire need of library service in India. The results of the public library service cannot be measured in rupees and annas, nor are they visible in tangible and concrete objects. They cannot be measured in the space of one or two decades. The intellectual advancement, and consequent betterment, of the people (for which the public library service is responsible) is discernible in the collective, wholesome amelioration of the masses after a long time. It emerges after many decades. Those who argue that the public is not just anxious to read and write, but first wants for proper food, clothing and shelter, must open their eyes and see the Delhi Public Library to find out whether there is any need of public libraries. Then alone they will realize that, even for these primary necessities of life, India has to develop free public library service. For a permanent solution to this problem can be achieved only through an educated, cultured, and well-enlightened public. The free public library service is the key to achieving this!

The Light That Never Failed

The Metamorphosis of India Through Educational Radio Broadcasting (January 14, 1989)

Introduction

The purpose of the present study is to trace the origin and development of Educational Radio Broadcasting in India, state its present conditions and envision its future progress. We are going to examine here the following three periods:

1. The first period relates to the year 1920+, when India was just beginning her fight for freedom and could not even think of national radio broadcasting.
2. The second period presents India of 1950 - a newly born Sovereign Democratic Republic. Here we see what progress India has made in radio broadcasting during a very short period of about three decades, and how this success has been achieved. Compared with some senior countries like the United States, the Indian scenario is rather primitive. Yet it shows clear signs of very bright prospects and enormous potential for future advancement and development. This enables us to make a very bold prediction.
3. The third period takes us into the realm of the future, thirty years hence, say in 1980. This is a creation of imagination. In order to appreciate this picture, one has to take a synthetic, idealistic and optimistic view. Here India is shown advanced to the same degree as any other country in the world. This phenomenon is explained with the help of the analogy of phylogeny and ontogeny. The progress made by independent India during the first half decade of her free life, in all the spheres of human activities, is presented here as evidence to the validity of the third scenario. It will be proven that all this phenomenal progress has been made possible through the development of universal education and an extensive library network.

It will be further shown that while in some regions on this globe "the light failed," in India it continued to glow with ever-increasing brightness. The significant role played by Indian libraries in developing radio broadcasting will also be demonstrated.

It is hoped that Indian educators will make good use of radio as an instrument of education and transform this imaginative picture into a reality.

Radio's pull

I would like to begin with a real incident in our life that occurred one year ago while I was living with my wife in Washington, DC. We were tuned to the radio station WOL. Except for classical composers like Beethoven and Mozart, the commercial stations do not make us attuned to them, although we are tuned to them. The drama of the Merchant of Venice had started. Naturally, we were drawn toward it. I picked up the volume of the collected works of Shakespeare, immediately located the passages being broadcast, and listened to them quite attentively. Although my wife had studied many other works by Shakespeare, she had not read this before. After the program was over, she asked me to tell the story, which I did in detail. Then we began the appreciation and appraisal of the literary merits of the drama, as well as its presentation over the radio. We also discussed many other related topics. The whole evening was spent with pleasure and profit. This example is evidence of the great "pull" radio can exercise upon us!

Radio as a medium of mass communication

The Public Library Inquiry, conducted by the Social Science Research Council of the USA, has examined the relative value and attraction to the public inherent in the various mass media of communication. The following is its finding:

> "The extent of popular addiction to consuming mass communication, however, differs from one medium to another. Our survey of citizen use and our analysis of other surveys indicate that:
>
> 1. Practically all adults listen to the radio and read the newspaper (90 to 95 percent listen to the radio fifteen minutes or more per day; 85 to 90 percent read one or more newspapers more or less regularly.)
> 2. About two thirds of the adults read some magazine (60 to 70 percent read one or more magazines more or less regularly.)

3. About one half of the adults attend the movies periodically (45 to 50 percent see a motion picture once every two weeks or more often.)

4. About one fourth of our adult population read books as habit (25 to 30 percent read one or more books a month, 50 percent claim to have read at least one book in the last year.)

In gross numbers of words, pictures, and sounds received per minute by the average adult in the United States, then, books play a relatively minor role (underlining mine). Some of the reasons for this position of book reading are obvious. Both motion pictures and radio reach beyond the group of people able to read; radio is easily available, also, for those who cannot see."

It is evident from the above that, although the book has been in use for many, many centuries as the chief vehicle of human thought and expression, it is less attractive today in comparison with the radio, an infant of yesterday. Radio is acclaimed as the most attractive, popular, and powerful medium of mass communication.

Instrument of education

Radio has been justifiably recognized as the "Fourth R" in the field of education. In the words of George Watson (State Superintendent of Schools, Wisconsin State Department of Public Instruction), "Radio is not something to be placed on top of education. Rather, radio is education."

Radio opportunities are well described by Frederic Willis: "I like to think of education by radio as a timely, vital, dramatic thing: a system of learning or acquiring more information, a means of widening one's horizons, or enriching one's life and breaking down prejudices, through inspiration and not perspiration; an education by desire and not by discipline; a pattern of swiftly changing picture and events with keen interpretations, not statistics and formulas; a moving panorama of the world in which we live - right now, while we are living in it - not a dreary drill of text books and tests. In short, I feel that one of broadcasting's most helpful contributions to education and one of its real responsibilities to itself and its listeners is the popularization of education itself."

From entertainment to education

Radio began as a medium of entertainment, and it continues to be so today. But soon it was realized that it could be used effectively as a medium of education as well. Educators visualized its enormous potential as the most inexpensive, the most efficient, and the most popular instrument of learning. They seized the opportunity and exploited its possibilities to the best of their ingenuity and skill.

Values of education through radio

The limitation of space does not permit us to discuss in any detail the values of radio in helping the teacher in his work. The best we can do is to summarize them:

1. Broadcasting is timely.
2. Broadcasting conquers space.
3. Broadcasting can give pupils a sense of participation.
4. Broadcasting can be an emotional force in the creation of desirable attitudes.
5. Broadcasting can add authority.
6. Broadcasting can integrate the learner's experience.
7. Broadcasting can challenge dogmatic teaching.
8. Broadcasting can be used to develop discrimination.
9. Broadcasting can help in continuous curriculum revision.
10. Broadcasting can "up-grade" teaching skills.
11. Broadcasting can interpret the schools to the community.
12. Broadcasting offers a closer observation of individual children.
13. Broadcasting offers a service to handicapped children.
14. Broadcasting can teach skills.
15. Sound is helpful in teaching.

Types of radio programs

There are two types of radio programs, viz. (1) sustaining and (2) sponsored. A sustaining program is one that is paid for by a station or network, and has no commercial sponsor. By a sponsored program, we mean a business firm pays the broadcaster and performers for a radio program that introduces advertising of its product. To use another phraseology, we can call these two types non-commercial and commercial. The first is governed by a spirit of service, the other by a desire for profit. In a very general sense all broadcasts may be educational, but it is not correct.

An educational radio program is one whose primary and exclusive goal is the "education" of the audience, not purely its entertainment or recreation. We add 'purely' because no sensible educator will argue that an educational radio program excludes entertainment or recreation, or that it should be scholastic or pedantic. An educator would emphasize the fact that entertainment or recreation should be used merely as a means and should not become the end itself. A program is to be classified either as educational or recreational on the basis of its ultimate objective, or its final effect on the listeners. If a program begins with an appeal of "Love that soap," is characterized throughout by the same appeal of "Love that soap," and ends with "Love that soap," it can never be called educational, even if it presents the highest philosophical discussion or the greatest scientific discovery! The first and the last object of such a program is to "sell" a product, and it is foolish to expect anything valuable out of it. If it does offer something substantial, it will only be as a by-product. The art of advertisement itself will not allow it to assume a primary role. If it does, it defeats its own purpose. The correct definition of an educational radio program is one that leads the listener on the road to education, and is conducive to the discipline of mind or character.

Discussing this problem, Levenson and Stasheff have quoted T. V. Smith and W. W. Charters. According to Smith, a program is educational "when intelligent people talk about something important." Charters defines an educational program as "one whose purpose it is to raise standards of taste, to increase the range of valuable information, or to stimulate audiences to undertake worthwhile activities."

Kinds of educational radio broadcasting

Recognizing the fact that any program of cultural value is educational, we find two major divisions:

1. Broadcasting part of a formal curriculum in the classroom.
2. Informal general presentations not limited to classrooms.

Agencies sponsoring educational radio broadcasting

There are two major agencies that sponsor educational radio broadcasting. The first of these is the government, which may range from the federal or central to the government of the smallest administrative unit. Included in this category are the National Broadcasting Systems, State Radio Networks, State Boards of Education, City Broadcasting Systems, etc. The other sponsoring agency is the educational institution. They may be maintained either by the Government, private endowments, or by a combination of both.

Who finances?

One of the basic principles of a democratic government is that it is for the people. Such a government cannot escape the responsibility of maintaining any institution or system that contributes toward the general welfare of the public which it governs. It is too difficult, if not almost impossible, for such an institution or system to live an eternal life without governmental support. Individual men are mortals, individual academic bodies also may be mortals. However, the government is “immortal." It is *cirajivin*.

The history of educational radio broadcasting in the United States is clear evidence of this fundamental concept.

Who maintains and who controls?

It is an irony of fate that, although American radio is maintained by the American people, they have no control over its content! The people do not support it directly (through taxes or contributions), but they do support it indirectly, because the cost of advertising which actually maintains the radio is always included in the advertised products the people buy.

The Commission on the Freedom of the Press has already recognized this anomaly: "For Broadcasting in the United States at present, advertising is practically the sole support and advertisers play a role in determining what is furnished the public that is exceptional in other agencies of the press."

During the early years of radio broadcasting in the United States, there was a mushroom growth of educational radio stations. The educators were overflowing with vigor and

enthusiasm. The potential of radio as an instrument of education had fired their imagination. But these noble undertakings could not survive!

Why did they fail? Two primary causes are responsible for this failure: (1) Lack of finance and (2) Apathy of those who should have been sympathetic.

It is sheer lack of vision and foresight, utter blindness to facts and realities and reckless enthusiasm toward the cause of education that makes some educators think that educational radio broadcasting can be left to the care of individual educators. The fact is that it can never live forever without being based on Government support. Government alone can make it live as long as it (the Government) lives.

It is only common sense to expect support for educational radio broadcasting from the same agency that supports education in general. Today it is the government that provides a major portion of the finance needed for the education of the people. If radio broadcasting is accepted as an instrument of education, it should be provided by the same agency that provides other instruments of education like teachers, buildings or equipment. If this principle is acknowledged, it will be inconceivable to think of an educational radio broadcasting station going off the air while there are pupils yet to be educated!

India in the 1920's

Let us look at India in the 1920's. British Imperialism is showing its worst fury to crush the demand for India's independence. Under the inspiring leadership of Mahatma Gandhi, the Indian people are waging a relentless, non-violent struggle to establish the fact that "Freedom is their birthright," and that no nation can keep another nation in perpetual slavery.

Indian leaders are disgusted with the British system of Indian education, whose only purpose was to produce loyal "clerks" to perpetuate the British rule over India until eternity. India's national leaders have made a clarion call to the youth of their nation to leave these worthless educational institutions. New national universities are being established to give Indians a proper education.

There is no radio broadcasting in India. She does not have enough facilities even to think of the radio. Even in the advanced countries of the West, its use is not yet fully crystallized. India's main objective today is to achieve independence!

Emergence of new India

January 26, 1950 was one of the greatest days in the long and checkered history of India. On that day, India declared herself a Sovereign Democratic Republic. The shackles of centuries-old bondage and slavery were shattered to pieces. Indians were masters of themselves once again after many centuries. This freedom, won through hard struggle and sacrifice, brought many responsibilities, as well as advantages, onto the shoulders of the leaders of India. One of the primary duties that had to be successfully performed by them was to educate the people of India. This education had to be imparted within the shortest possible time, with the greatest ease and comfort, and with the utmost economy to each and every Indian. This had to be done without any distinction along the highway of perpetual, universal education according to each person's own individual ability and mental discipline.

Radio broadcasting has developed a great deal since the time represented by the earlier picture. It is growing and developing steadily. It was born in the late 20's, spent its childhood in the 30's, acquired adolescence in the 40's, and today it is mature and full of immense vigor and abundant energy.

The credit for starting radio broadcasting in India belongs to some radio amateurs, who formed a club and got a license from the Government to inaugurate radio broadcasting as a source of entertainment and recreation. It was purely a social affair and could be compared with the American social libraries, which were the forerunners of free public libraries of today.

Radio broadcasting became more and more popular in India. The Indian Broadcasting Company was organized in 1930.

Development of radio in the United States and India

It is interesting to compare the origin and development of radio broadcasting in India with that in the United States. American radio originated with the producers of radio sets. It was hoped that these would support the business. This child was later adopted by the advertisers and brought up to maturity in such a remarkable way that today it is a giant!

In his study entitled "Ragtime to Riches" White has shown the historical development of radio's business whose gross time sales grew from a few thousand dollars in 1925 to $110,000 in

1935, and to more than $400,000,000 in 1945. For the most part, it has been a natural phenomenon, a case of a hidden spring producing a brook that became a stream and then a torrent, making its own bed as it swept along.

American radio started as a *business of entertainment*. Even today it is the handmaid of business. In no sense can it be called "public."

In contrast to this, Indian radio originated with the public. The child was adopted by the Government of the country, which later became of the people, by the people and for the people. Hence, today the All Indian Radio belongs to the public. It is for the welfare of the public, and all its policies are dictated by the public.

India's advantage

It is evident from the above that the future of radio broadcasting in India is brighter and more stable than in any other country where it is not controlled by the public. All its activities in India are harnessed for the general welfare of the people, and the people have control over it as with any other public system or institution. This is India's advantage, and it predicts great prosperity for the future.

Many countries of the West have gone far ahead during the last 200 years, while India was asleep due to her cultural exhaustion of many centuries. This is sad, but it has its own advantages. India now has a clean slate to write upon. The field is totally virgin. India may draw out her own map as she likes. She has all the patterns and structures of other countries as models, and she can be eclectic in her choice. She is coming into her own at an age of Planned Economy in every walk of life. She will not allow her institutions to drift along the *laissez faire* method. Her development will proceed along controlled and regulated lines.

All India Radio in 1950

Born in 1936, All India Radio (AIR) is the largest broadcasting network in Asia today, and is carrying out the largest adult education programs in the world.

At the time of partition, the area under the radio network in India covered nearly 44,000 square miles with a population of 32,600,000. Great advances have been made since

independence. By the middle of 1950 the area was brought to 148,600 sq. miles and the number of stations was increased to 21, more than double the number existing in 1947.

AIR has drawn up a Five-Year Plan of Development. When its term is over, the coverage of radio broadcasting in India will increase to 542,000 sq. miles and a population of nearly 185,300,000. More than half of the population will have broadcasting service, embracing over a third of the country's total area.

It should be mentioned here that part of the huge expenditure on radio broadcasting in India is met by the licensing fee. It is a relic of the days of British Imperialism, when a foreign government ruled over a "foreign" country where every one was regarded as “foreign" by the ruling power.

Just as in the United States one has to get a license to "go on the air," in India every one has to get a license to "get from the air"; in other words, to own a receiver set one has to pay an annual fee.

The number of licensed radio sets has now nearly tripled, rising from 238,275 (in undivided India) to well over 600,000 at the present time. This means that there is a very low percentage of radio sets in India compared to other advanced countries. But when one takes into consideration India's general poverty, shortage of power and the necessity of importing costly radio sets from abroad, these figures seem quite normal. Radio is still a "luxury" in India for the common people, where millions have to spend their life half-clad and half-fed, thanks to the British rule of more than 150 years!

Yet there is another encouraging feature of radio broadcasting in India. There are in India over 5,000 community sets in rural and industrial areas, and each one of them has hundreds of listeners. Broadcasts arranged with the cooperation of the various State governments and local authorities carry programs describing the current Grow-More-Food Campaign, bringing information about health, sanitation, dietetics and cooperative marketing, as well as the news of the day. Among the most popular and important programs is the instruction in India's language, Hindi. These programs are carried in India's 15 major languages.

The drive for education through the radio is especially important in India, where nearly 30 percent of the population is still unable to read or write.

Community listening

The community sets draw a tremendous audience in the villages, where people are anxious for news of the outside world and for information that will help them achieve a better way of life. It is a common sight to see the villagers squatting around the village loudspeaker hung from a tree. It is said that a villager would rather miss a meal than an evening broadcast.

In Madras State alone it is estimated that there are more than 15,000,000 listeners in rural areas - nearly a third of the population of the State. Radio sets have been carried over 31,000 miles of road by bus, over 23,000 railroad miles, over 5,100 road miles by country cart, and over 1,200 miles on foot.

In addition to educational programs, AIR broadcasts opinions on books and social trends, and many hours of music. The music programs try to make the people aware of their diversified cultural heritage. Stations in the South of India broadcast classical music familiar in the North, and stations in the North broadcast Carnatic music of the South.

As stated earlier, AIR is a national public utility service and its listeners are counted among every section of the community. There is a program for every age and taste. There are special programs for women, children, students, industrial workers, farmers and the armed forces. AIR's school broadcasts are intended to supplement routine lessons at schools in an interesting manner and are not necessarily confined to the school curriculum. Special programs intended for listeners in rural areas are broadcast in all the major languages.

In order to provide the best service to the entire country and give satisfaction to each and every member of the community, the programs are directed and regulated by the Central Programme Advisory committee. This is the real democracy where the interests of *each and every listener* are properly served. This committee is truly representative and has as its members the best talents of the country. It makes sound recommendations from time to time.

Some of the recommendations of this Committee are worth noting: "Talks planned by AIR should cover a wide range of subjects, such as the classics, the historical and cultural heritage of the country, educational and research institutions, development projects and plans for the future. Talks should stress the cultural unity of the country and its achievement in different fields.

"State governments should be requested to bring home to the educational institutions the great importance that should be attached to educational broadcasts and enlist their cooperation with All India Radio to make them more useful."

How much the AIR is alive to the national cause may be gathered from the following Official Declaration of Objectives of the All India Radio:

> Radio is today one of the most pervasive and therefore, one of the most powerful agents of public information, instruction and entertainment. On account of its power of exercising a good or evil effect has arisen the necessity of directing its use to serve the cultural and moral progress of society as well as healthy entertainment. It must aim at the same time to express, satisfy and guide public taste and impart information, as well as instruction in the widest sense. Its aim should be to satisfy the cultural, social and recreational needs of the people in the most attractive manner. It should reflect the inner urge of our national life, make our people realize their responsibilities and inspire them with enthusiasm for the development and progress of the country.

India in 1980

What is the general picture of India in 1980? Throughout the length and breadth of India - from the high Himalayas to Cape Comorin and from Saurashtra to Assam - the picture is entirely happy, bright and prosperous. Ignorance, Poverty, Misery and Want, the four arch enemies of mankind, are completely wiped out. India is today as educated, cultured, enlightened, rich, healthy and above need as any other country in the world. No living Indian is uneducated, illiterate, poor, unhealthy or lacking any basic needs whatsoever. Each and every Indian is happy, and advanced at all the levels of life - physical, mental and spiritual. India is highly developed industrially, as well. There is a fair balance between imports and exports. India is no longer dependent on foreign countries for the primary necessities of life like food and cloth. All this has been made possible through universal self-education. This is based on compulsory free education as well as the development of education at all levels. Extensive industrialization, intensive economic planning and constant efforts of the leaders of India and the popular

governments are also responsible for this success. The libraries of India have played a very prominent role in this metamorphosis.

India is greatly advanced in all walks of human life - political, social and economic, as well as religious. The ancient glory of India is again revivified. She has again come into her own. She is again the center of gravity for seekers of truth and knowledge from all over the world. The centuries of progress of other countries have, in India, been telescoped into a few decades. India has been free and the master of her destiny. This phenomenon can be understood only if we take the analogy of phylogeny and ontogeny from the field of genetics. The evolution attained by man during a very long span of time, extending to several millennia, is telescoped into the nine months which a human reproductive cell needs to be transformed into a perfect "human being."

Education in India in 1985

Each and every member of society has the opportunity to proceed on the path of education to his entire satisfaction and desire. There is nothing to stop him from aspiring to climb up the highest step in the educational ladder. No problem whatsoever can deter him from this path.

Education is the sole responsibility of the State. It is compulsory through the high school level. The entire system of education, even university education, is completely free. The Library has become the heart of each and every educational institution. There is no individual class lecturing. All the lecture-work originates in the regional central station. The students spend most of their time in libraries and laboratories.

Each and every individual teacher has been spared the pains of preparing his lectures every day and presenting the same every morning to a limited number of students. Earlier, in order to teach a specific subject, say the empire of Asoka, at least 1,000 teachers were required to teach a total of 50,000 students. Moreover, all of the teachers were not well equipped. Many were lacking in many ways. Today the greatest expert of the State, just one voice, is able to reach not only all the 50,000 students, but the entire state - maybe the whole of India. These lectures are also available in libraries in the form of recorded words. They can be heard by any

one at any time at his own choice - as many times as one would like. There is no necessity of taking notes, because this voice can be easily recorded through recording machines.

As an immediate reaction to this scenario, one is likely to imagine that there are fewer teachers in 1980 than were required in 1950. In other words, if a single broadcast could replace 1,000 teachers, they would no longer be required. The truth is otherwise. Today the schools require more teachers than 30 years ago. The teacher no longer comes to the class just to deliver the lecture and run away, but today spends most of his time in guiding and organizing individual study by a group of students. In the year 1950, a teacher could lecture to as many as 100 students in one sitting. Today, he cannot handle more than 10 students at one time.

Broadcasting in India in 1985

General educational broadcasts emanate from all the State, Central and District central libraries throughout all the waking hours. These broadcasts are for the people in general, aimed at all the levels - children, young adults, adults and the senior citizens of the country. No person, or their interests, is overlooked.

Special educational broadcasts emerge from the academic libraries. Each and every conceivable subject, from the most elementary to the highest intellectual level, is communicated through the air. There are educational broadcasts aimed at the kindergarten as well as the university level, and at all the intermediate levels falling in between these two extremes. Included are talks on all the sciences (physical as well as natural, pure as well as applied), the humanities (the fine as well as useful arts), language and literature, religion and philosophy, and all the social sciences (psychology and education, history and geography, economics and political science, as well as sociology and law). The entire field of knowledge with all its ramifications is the subject of radio broadcasting. It is too difficult, if not almost impossible, to enumerate all the subjects broadcast, the levels at which they are presented and the kinds of listeners being targeted. The subject can be approached from the negative side. What is the subject that is not presented? None! Which is the level at which a broadcast is not presented? None!! Who is the living person who is not considered? None!!! This is the picture of radio network in India in 1985, which is closely integrated with the library network. These two systems aim exclusively at

the advancement of learning and the diffusion of useful knowledge, and rank among the finest systems of the world.

International broadcasting, too, has been developed and improved to a very great extent. It is possible to exchange educational broadcasts among various countries of the world. For example, the University of Delhi and Columbia University in NY have developed a system of mutual broadcasting of educational programs. The American students at Columbia are able to study with the greatest exponents of Indian learning without moving out of their classroom, while Indian students at Delhi are listening to the actual voices of American experts. To take one example: Dr. Bryan has been recognized as one of the greatest authorities in communications and the communication arts, and she is still very active. The students of the Delhi School of Library Science listen to her lectures sitting right inside the four walls of their classrooms! This is one of the finest examples of international cooperation in the common pursuit of learning.

In 1950, the United States had only one Louisville, Kentucky, where the public library service was developed along the ultra-modern, revolutionary lines. Today, each and every large city in India with a population of 100,000 or more is Louisville.

The libraries in India have become the hearts of the institutions to which they are attached. For example, the college library is the heart of the college. All the educational activities of the college are centered in the library. The library is the central power station that generates all the intellectual energy of the college. All of the departments radiate from it, yet it is an extension of every department.

The students spend most of their time in the libraries. There is very little lecture-work nowadays. Today there are more reference-librarians in the country than there are lecturers. One of the most important functions of the teacher is to give individual guidance and attention to students in their pursuit of knowledge.

There is no formal institution to which a public library could be attached. It is an independent social institution. It is the heart of the community. It is the "People's University". It occupies the same place in India as the churches and temples do. People go to the public library for intellectual enrichment, while they go to temples for spiritual advancement. Both have the same valuable place in the heart of the people. Both the institutions form the breath of life of the community.

There is complete coordination and cooperation between the public schools and public libraries. Both aim to provide the best type of education. The difference lies only in the fact that, while the schools provide the formal education, the libraries provide the informal. The libraries take up where the schools leave off. The former is a real extension of the latter.

Education is one of the primary functions of the state government. It has taken upon itself the full responsibility of providing to each and every citizen adequate facilities to pursue the path of knowledge.

A portrait of the library network of India in 1980

There are five library systems covering the whole length and breadth of the country. This system of libraries can be compared only with the best postal system developed in any advanced country like Great Britain or the United States. No region of the country, however remote or inaccessible, is "outside" the extensive and exhaustive coverage of this system. No living being in India is unreachable by this library system.

There are five chains of this entire network of libraries that are all united into one organic whole. There is a long hierarchy of libraries. At the head of this whole library system is the National Central Library, which is located in Delhi, the central capital of India. Next in order are several State Central Libraries, totaling 22 in number. Then come the four major library systems: Public, Academic, Business and Special. The public library system comprises the following constituents:

1. City Library System	154
2. City Central Libraries	154
3. City Branch Libraries	790
4. Rural Library System	321
5. Rural Branch Libraries	4,053
6. Delivery Stations	361
7. Bookmobiles	13,107

To use round figures, we find about 300,000 people working in this system and making the system function along the most efficient lines. There are about:

120,000	Professional workers
23,000	Clerical workers
13,000	Artisans
88,000	Unskilled workers

Summary

Radio's empire extends throughout the length and breadth of the country. Whatever can be conveyed through the voice is a potential subject of radio broadcasting. Each and every subject - each and every conceivable thought - is communicated through the radio. It is earnestly believed that Indian educators will make the best use of radio as an instrument of education and transform this imaginative portrait into a reality. [Written in 1953 or so].

A TRUE UTOPIA INDEED!

The mind can do anything! MLN Jan. 24, 1989.

United States of America

USA - Unrivaled Savior of Asia

(Note: Let it be reiterated that these papers are being presented as they were originally written long ago. No attempt has been made to revise them in light of knowledge gained since then.

It is very difficult to describe in any detail (it would take several hundred pages) how much the United States of America is doing to aid the amelioration of all the underdeveloped countries of Asia. This is undoubtedly the first time in the history of human civilization when a country has struggled so much to help other countries to develop and progress in all spheres of human activity - political, social, economic, religious, etc.

At the invitation of the American Council on Education, I had the honor and privilege of participating in a Conference on Education. It was held in New York City between June 21-24 under the auspices of the Council in cooperation with the Conference Board of Associated Research Councils and the Carnegie Endowment for International Peace. This was one of the largest gatherings of scholars and educators assembled together from all over the world. It was a rare opportunity to meet and converse with some of the greatest intellectuals from more than 17 countries, including the United States of America. The Fulbright Scholars who participated had a very fruitful time while they were engaged in their advanced study, research or teaching in the United States. The final luncheon was a thrilling experience and moved almost all the audience. The guest scholars, representing various foreign lands, paid glowing tributes to the kindness, generosity and hospitality of American scholars and their host institutions. Such gatherings clearly show how anxious the United States is to create better understanding and goodwill among the comity of free nations. The United States wishes to eradicate want and misery from the earth, to wipe off domination (in any form) by any country over another, to see every country prosper in all possible ways, to remove all the causes of war, and, ultimately, to establish eternal peace on the globe.

<u>A true friend</u>

Being an Indian, I am better able to speak about Indo-American relations, but whatever I say is applicable to all the countries of the free world. In the case of India, I can declare, with all

the confidence at my command, that the USA wants to become a true friend of India. This is forced on her by political and economic necessities. Even if it were not the case, Americans could not have remained unfriendly to Indians. They are friendly and lovable by their very nature. Justice William O. Douglas has said in his book, Beyond the High Himalayas, that the Afghans are the most friendly and hospitable people he has met. I do not think he has ever met nice American people! Otherwise, he would not have made such a statement. Or, did he purposely leave out the Americans, because he was shy of bragging about his own people! However, I call the Americans "friends without reason". During my sojourn in the United States as a Fulbright scholar, I have had numerous experiences of the kind nature and sympathetic attitude of the Americans. I want to give only one concrete example. One evening in July, we went to a cafeteria in Washington for our dinner. As we were coming out of the building after a fine dinner, it started raining very heavily. We were standing under the porch of the building when a young lady came outside. She approached us and we fell into a sweet conversation. She was very fond of India and Indians. She asked us why we were standing outside. When she learned that the reason for our waiting there was only the rain, she immediately offered her raincoat to my wife. But my wife would not accept it, for the very reason that prompted the woman to offer the coat, - she would become wet. She said, "Oh no, I have got a nylon dress and it won't become wet." There was a long discussion and mutual persuasion. Ultimately, the young lady prevailed upon my wife. She forcibly put the raincoat on my wife and drove us in her own car to the place where we were going. The most important thing to be remembered in this connection is that we had met that young American lady for the first time in our life. And we were not going to meet her again. We may easily ask ourselves: Why did that young lady help us? Does this not prove that America is interested in India only because America is noble, great and lofty? She is imbued with the spirit of all that makes a nation great and mighty. The real greatness does not lie in self-glorification and self-aggrandizement, but in helping others, sharing one's own happiness to make others happy and comfortable. America is really great, and all that she does is merely the reflection of her greatness and nobility.

There are many things to prove that the United States has been trying to help India, even before India became independent. Rather, she helped India in achieving independence. The United States whole-heartedly supported India's struggle for political independence when it was

entering its final phase. This sympathetic attitude was quite normal, because the United States herself had to struggle for the same objective one and a half centuries ago. India knows very well that as a gesture of this sympathy and support, a number of very distinguished citizens of America issued a manifesto, addressed to the President of the United States appealing to him to take some action in regard to India. Every informed Indian knows very well what a great interest President Roosevelt had in India's freedom and how he exercised his great influence to that end.

President Eisenhower in his epoch-making inaugural address remarked:

> "The faith we hold belongs not to us alone but to the free of all the world. This common bond binds people far separated in space. We are linked to all free peoples not merely by a noble idea but by a simple need. No free people can for long cling to any privilege or enjoy safety in economic solitude. So we are persuaded by necessity and by belief that the strength of all free peoples lies in unity, their danger in discord. To produce this unity, to meet the challenge of our time, destiny has laid upon our country the responsibility of the free world's leadership."

He laid down certain "principles of conduct, the rules of guidance." The fifth principle, which he put forth, was, "Assessing realistically the needs and capacities of proven friends of freedom, we shall strive to help them to achieve their own security and well-being."

This explains why the United States is interested in India and other countries. The purpose is not domination, but mutual help and understanding to establish lasting peace on earth, and to make every nation in the world healthy, wealthy, prosperous and happy. The United States has been striving whole-heartedly toward this end for a long time and is determined to keep the spirit of service and sacrifice always alive.

Strong and sometimes invisible links

In a speech made in the United States, Mr. Nehru said: "The United States today, not very consciously, I think, but inevitably, has become by far the most powerful nation in the world politically, militarily, and economically. Therefore, a large measure of leadership is thrust upon it, whether the American people want it or not, because of historical developments and various factors."

Addressing the Congress of the United States of America, Mr. Nehru declared that he had come to the United States "to create a greater understanding between the United States and India and those strong and sometimes invisible links, stronger even than physical links, that bind countries together." Mr. Nehru added: "There is much in common between the United States of America and India. Like you we have achieved our freedom through a revolution. Like you we shall be a republic based on the federal principle, which is an outstanding contribution of the founders of this great republic."

Mr. George Allen, United States Ambassador to India, recently spoke on the American and Indian revolutions, drawing interesting parallels between the two. "The American Revolution", Mr. Allen said, "like India's struggle for independence, was primarily political; we, like you, were chiefly interested in gaining our political independence. But our struggle like yours was also partly social and economic. There seems to me to be a similarity between Thomas Jefferson's belief in the right and duty of the people to overthrow any regime which is not responsive to the interests of the people and in Gandhiji's belief in the right and duty of the people to disobey such regime."

All this clearly proves that there is a common, unbreakable, and hidden tie between the United States and India, and all that these two countries do toward mutual understanding and goodwill is but a manifestation of that invisible common link.

Leaders - East and West

In conclusion, I may say that the United States is virtually the leader of the West, if not the entire free world. India, without seeking it, has become the leader of the East. These two leaders of the East and West are realizing more and more that in their cooperation, mutual understanding, and united efforts lies the hope of the entire free world. If peace is ever established permanently on the earth, it will only be through the leadership of these two great countries of the Eastern and Western hemispheres. This cooperation and united effort is of utmost interest, not only to these two countries alone, but to all humanity. May peace rule on the earth forever! As an Indian, I wish to end this article by the supreme Upanishadic saying:

Om, Peace! Peace!! Peace!!!

United States Exchange Program and World Understanding (early 1950's)

The Exchange Visitor Program, organized and administered by the Department of State of the United States of America, is the first attempt ever made in the history of human civilization to bring together so many top-most intellectuals from all over the world. These scholars represent almost every branch of learning and are reputed as experts in their fields. A few days ago, I was able to realize the significance and value of this program very vividly. All of the Fulbright grantees in the Washington-Baltimore area were invited for an informal meeting convened by the Committee on International Exchange of Persons of the Conference Board of Associated Research Councils. It was an important event that provided an unusual opportunity to all the Fulbright grantees to exchange ideas, discuss common problems, and understand one another closely and intimately. It was revealed at the meeting that there were at present about 400 grantees visiting the United States and conducting various educational and cultural activities - all destined to promote mutual understanding and good will among the comity of free nations, and to help in the all-around development of underdeveloped areas. The activities that these scholars are presently conducting in this country will undoubtedly contribute toward the promotion of knowledge in general. They are comprised of university-lecturing, advanced study and research, and many other intellectual activities which they will continue in their respective countries throughout their lives.

It is the concern of all the free nations of the world today to strengthen the bonds of friendship among themselves, vitalize the power of democracy and organize the forces of freedom and justice. The forces of evil are to be subdued everywhere. The world has experienced two world wars within one generation and has not yet recovered from the shock and misery of the most recent one. If we want to avert a third world war, we must create understanding and goodwill among the free nations of the world today. If a nation has the resources and facilities to aid weaker nations and help them to help themselves, it must do everything in its power to strive toward that end. The real value of knowledge, wealth and power is to utilize them for the benefit of the needy in the world. These are some of the noble aims that have inspired the United States to launch an extensive program of exchange of intellectual leaders in the world.

This program has educational as well as cultural value. In every progressive nation, there is always one group of people belonging to the highest intellectual strata who have an innate urge to dive deep into the deepest layers of thought. Their interests and their fields of study and investigation are so diverse and specific that there are not a sufficient number of people within their own nation with whom they can collaborate in pursuit of their subject. The intellectual pursuit is really a cooperative project. It transcends all the political, social and racial boundaries and divisions. Such persons find their peers lying scattered among the different nations of the world, and they have to exchange thoughts with those peers. There are many examples in history when such intellectual leaders, the seekers of truth and knowledge, risked their life and everything dear to them just to reach their "center of gravity", the fountainhead of their knowledge. The program organized by the State Department of the United States aims at this noble ideal. It affects that supreme union of such seekers by bringing them together physically, their mental union already having been affected through correspondence and indirect contact leading to the unification of minds. This is one of the worthiest results of the Exchange Visitor Program provided by the United States.

Apart from the great educational value, this program also has many social and cultural values. To mention only a few, this program enables the top-most scholars from various countries throughout the world to come to the United States. These scholars are given all the facilities needed to carry on their educational activities like advanced study and research or university lecturing, etc. They are also given opportunities to study and observe the methods and techniques of operation employed in the United States in their chosen fields. All this gives them deep insight into the branch of learning that they want to specialize in. They are also able to interpret their own culture and civilization to the American people. But they have another great opportunity of carrying on many extramural activities that enable them to understand real America. They are able to participate actively in social gatherings, religious functions and political events of the country.

The Exchange Program aims at this noble ideal. The Americans going abroad have the same opportunities. They can live the life of the country they choose as the subject of their study. All this promotes international goodwill and understanding wherein alone lies the solution of all

the problems of the world. This is the only way of relieving world tension and establishing lasting peace upon this turbulent globe.

Facilities for Indic Studies in the United States (1953)

The Library of Congress

The largest library in the United States of America, maybe in the whole world, is the Library of Congress in Washington DC. This library, in spite of the limitation suggested by the name, is not for the exclusive use of the Congress of the United States, but is in all respects the common property of the citizens of the United States. It is their National Library. This vast institution is housed in two enormous buildings. One was constructed in 1896, a massive structure characterized by very ornate architecture. The other relatively new building is known as the Annex and was built just before the Second World War. This library is reputed to have within its collection no less than 10 million documents of various kinds. By law, two copies of every book published and copyrighted in the United States are to be deposited in the Library of Congress. This fact alone has contributed immensely to the continued growth of the library's collections. However, there are many other sources for acquisition by the library of both new and old publications from all countries of the world. One of the most effective means for the procurement of books is that of Exchange, whereby the Library of Congress seeks to acquire from an institution or a government whatever publications it is prepared to present to this library in exchange for books published in the United States. For example, the Exchange and Gift Division of the Library, the Department that conducts these negotiations, may communicate with a University in India requesting copies of its various publications, in return for which it offers an equivalent number of attractive American publications. A sincere attempt is made by the Library of Congress to purchase newly published books from practically every country in the world, usually on the recommendations of various specialists employed in the library, or as a result of standing orders placed with reliable firms in foreign countries.

The Library of Congress is a very vast and complex organization, and it would be impossible in this short space to describe it in any detail. Of all the many departments and divisions of this library, however, the one of the greatest interest to the Indians is the Oriental Division. This special division is devoted exclusively to the countries of the Orient, in the largest sense of that term. Its purpose is not only to ensure that the library's collection of Oriental books shall be adequate, but also to interpret the cultures and civilizations of the various countries of

the Orient to the increasing number of persons evincing an interest in this area of the globe. The Oriental Division is subdivided into several sections, each devoted to a particular geographic area of the Orient. For example, there is a Near East section, which has under its purview all the countries from Morocco to Afghanistan. There is also a South Asia section, which covers India, Pakistan, Ceylon, Nepal and Tibet. The other sections are concerned with South East Asia, China, Japan, Korea, etc. Each of these sections may be likened to a library, for all the duties commonly performed in a large library are performed in these sections. Of course, the books related to these countries are not necessarily separated from the general collections of the library, although in the case of books in certain Oriental languages like Chinese or Japanese, which involve the use of non-alphabetic scripts, separation is essential. The specialists in each section are always ready to furnish every assistance and guidance to advanced students and scholars, no matter what particular problem or area of research they may be interested in. These specialists are intimately familiar with the library's collections in each country and are, therefore, eminently qualified to meet the manifold needs of the hundreds of graduate students studying these areas of the Orient. The Orientalia Division receives many letters from persons seeking information on a wide variety of problems related to the Orient, and the greatest care is expended in guiding these correspondents through the proper channels of approach. It is hardly necessary to emphasize the tremendous importance of this painstaking service offered by the sections of the Orientalia Division. Serious study of the Orient by the general public is relatively new, and the keynote to understanding these much misunderstood cultures of the Old World is proper guidance and direction.

Indian readers will be pleasantly surprised to learn that the Library of Congress possesses 400,000 books on India alone, a figure staggering to the imagination when it is considered how few libraries in India can boast of an equal number of books in their collections as a whole. Several thousands of these books are in the major languages of India. A sincere attempt is being made by the staff of the South Asia section to render these collections in the vernacular languages of India as representative of Indian literary production whenever possible. There are also thousands of bound volumes of newspapers published in India, Pakistan and Ceylon, both in English as well as the major languages of these countries. The collection of Tibetan sacred texts is exceedingly rich and valuable and may be said to have few rivals in the world. It is no

exaggeration to say that whatever one's specialty in the field of South Asia, one shall find ample materials for its study in the Library of Congress.

Several years ago, I first entered the Library of Congress to begin a consultantship in the South Asia section under the Fulbright Program. I was filled with inexpressible emotion at the sight of the architectural splendors before me, and the impressive array of historical documents written in the very hand of the great founders of the American Republic like Washington, Jefferson, and Lincoln. Imagine my feelings when I saw before me the very Declaration of Independence of which I had read so much in my early years, and that precious address delivered by Abraham Lincoln on the battlefield of Gettysburg. When I was led to the balcony on the second floor and I peered out over the vast circular reading room where hundreds of scholars were seated at their desks busily engaged in their academic labors, I was deeply moved and said half aloud: "This is the Nation's Pride. A great library of a great Nation." At that moment the hope flashed upon me that India might one day have such a library to serve as a fitting repository of her cultural heritage.

As I came to know the mechanism of the library, particularly that of the South Asia section where I was engaged in a number of duties connected with the organization of the section, this fond hope became more firmly rooted in my mind. I thought of the thousands of my fellow countrymen, eager and thirsty for knowledge of both their motherland and the nations of the world, and of the stark inadequacy of the many library facilities accessible to them. I felt grieved to think that the greatest single assemblage of books and documents on India existed in a foreign country. But how happy I was to see the genuine and wholesome interest elicited by the many young Americans whom I saw availing themselves daily of the facilities and resources of the Library of Congress in their avid pursuit of knowledge of my own country. I quickly realized how false is the prevalent notion in India that there is, comparatively, very little serious interest in the Orient in general, and India in particular, within the United States. I became specially convinced of this fact when one day I saw a list of dissertations and research projects done, in the United States, on India and the countries of South Asia. The titles of these projects were ample evidence of the great depth of thought and penetration into some of the most basic problems facing India and the adjacent countries.

About a year ago, the Library of Congress commenced the publication of a list, issued quarterly, of all the books and articles in learned periodicals received during the period covered by each issue. This very useful tool is arranged by country and includes all the nations of South and South East Asia. Under each country, the titles are arranged alphabetically by the name of author under the subject. It must be emphasized, however, that this list is not a list of the library's holdings relative to South Asia, but merely a record of its recent acquisitions. More recently, there has appeared a publication listing all the post-war foreign newspapers, not only in the Library of Congress, but also in the collections of numerous libraries throughout the United States. Indians will be pleased to know that fourteen pages of this publication are devoted to the listing of newspapers published in India, in English and the fourteen major Indian languages. There are, in fact, more entries for India than for any other single country listed in the publication.

Though the library's collections on India cover every facet of her culture and civilization, probably the most extensive portion of these collections is that relating to Indian history. Students of Sanskrit will be especially pleased with the variety and volume of Sanskrit texts and commentaries that number in the thousands. I have seen in the U.S. some sets of books that are seldom seen in Indian libraries. Indian Government publications are exchanged between the two countries. The last tally of English language periodicals published in India or dealing with India that are in the collection of the Library was 1,166. Many of these titles have long since been defunct, and some of the older ones contain immensely valuable articles on conditions in contemporary India. The Library also possesses all the most important travel accounts by the many European travelers to India, particularly those composed during the late middle ages. Many of these are rare first editions and are to be found in relatively few libraries in the world.

In brief, then, these are the collections and tools of reference accessible to scholars and students, from all the countries of the world, who are engaged in a serious study of India. Indians in particular will find the Library of Congress a veritable home during their sojourn in the United States, where they may freely avail themselves of these vast resources. Many Indian students and visitors to the Library have expressed in glowing terms their amazement and sense of deep pleasure at the care and concern that are lavished upon the preservation, improvement and service of these precious collections.

May the vast repository of the cultural heritage of India gleam like a beacon with undiminished light, guiding all who pursue the path of truth and knowledge!

(Note: Written in early fifties! Did I ever write this? Simply unbelievable! The Goddess of Learning residing in my heart would have written!!)

Indic Collections in American Libraries

The United States of America is respectfully referred to as the “Land of Libraries" by the thinkers in India. Even before I came to this country as a Fulbright Research Scholar at the invitation of the Library of Congress, I had read enough about the American libraries and the Library Movement in the United States to be quite convinced that this country is truly the "Homeland of Libraries." She is the first country in the world to realize the potency of the Library as an effective means of perpetual universal self-education and to plant the great fruits of the Five Laws of Library Science:

1. Books are for use.
2. Books are for all, or every reader his or her book.
3. Every book its reader.
4. Save the time of the reader.
5. Library is a growing organism.

As in the case of democratic ideas of liberty and freedom, in the library field as well, the United States has shown the world a new path of truth and knowledge and has presented a model to many of the library systems in the world. To give only one example, the world will remain ever indebted to great pioneers like Melvil Dewey and Charles Cutter for their classification and cataloging systems respectively.

But before I came to this country, I could not fully realize that the American libraries were so rich and extensive in Indic collections. I did not know that there were so many scholars and students possessing a genuine interest in a wholesome study of the culture and civilization of India, or that the American libraries offered so many facilities to their readers to promote a real understanding and goodwill between India and the United States. For an Indian like me, this was really a sensational experience, and it originated from the excellent opportunities I had in visiting numerous libraries in the United States, meeting with the American scholars interested in India and talking with them at great length about the present problems facing India, her achievements in the past, and aspirations for the future.

The United States has the honor of being the birthplace of some of the greatest Indologists of the world, of whom any country would be proud. This nation, though comparatively very young among the comity of free nations, has made tremendous advancement

in the field of Sanskrit learning - its language and literature, Indian philosophy and religion, and many other allied subjects. All this knowledge relates to India's glorious past - its invaluable, immense cultural heritage. But as far as the study of modern India is concerned - her present history and politics, her economy and social problems, etc. - the United States is making a start, though with a very bright and promising future. We need not go into the reasons why the study of the recent developments in India is comparatively recent in the United States. It is sufficient to state that the real and close contact between India and the United States started only during the Second World War. Since then, the relations have been established, developed and strengthened very closely and cordially. As if to compensate for the past dissociation, the United States is now trying to effect the closest possible association with India. The number of American scholars and students interested in Indian affairs is growing every day, and their field of interest and study widening and deepening steadily. It is gratifying to note - and thrilling, too - for an Indian to see so much love and interest among the Americans regarding himself and his Motherland.

The description of the activities and functions of the South Asia section of the Library of Congress presented in the previous paper is typical of what American libraries are doing to acquire, process and serve the reading and kindred material relative to Indian culture and civilization. All of this is done with the sole goal of creating goodwill and understanding between the two countries. The difference lies only in the size of the collections, the number of readers served, and the total number of library staff rendering these services. However, the spirit of service, the eagerness to help and the promptness of action are the same everywhere.

It is not the purpose of this paper to describe in any detail the numerous libraries possessing rich collections in Indic fields (as that would be an impossible task to be performed in such a short space). The best that we can do is to enumerate some of the most important libraries that have very substantial holdings in Indic subjects, proving the truth of the Fifth Law of Library Science - Library is a growing organism. More and more libraries are developing greater interest in the field and promise a very bright future for the study of India in the United States.

Here is a list of some important research libraries providing all of the possible facilities to any scholars and students possessing a desire for the study of <u>any</u> of the facets of India's culture and civilization. The list is arranged alphabetically by the prepotent word in the name:

1. AMES Library of South Asia, St. Paul, Minn.
2. Public Library of the City of BOSTON, Boston, Mass.

3. University of CALIFORNIA Library, Berkeley, Calif.
4. University of CHICAGO Library, Chicago, Ill.
5. CLEVELAND Public Library, Cleveland, Ohio.
6. COLUMBIA University Library, New York, NY.
7. HARVARD University Library, Cambridge, Mass.
8. JOHNS HOPKINS University Library, Baltimore, MD.
9. University of MICHIGAN Library, Ann Arbor, Mich.
10. University of MINNESOTA, Minneapolis, Minn.
11. MISSIONARY Research Library, Union Theological Seminary, New York, NY.
12. NEW YORK PUBLIC Library, New York, NY.
13. NEWBERRY Library, Chicago, Ill.
14. University of PENNSYLVANIA Library, Philadelphia, Pa.
15. YALE University Library (including the Library of the American Oriental Society), New Haven, Conn.

It is evident that, whereas the South Asia section of the Library of Congress is the largest reservoir of embodied thought (books and kindred reading material) in the United States, the Department of South Asia Regional Studies at the University of Pennsylvania should be given the credit for being the largest generating plant for the creation and development of that thought and energy - the center of study and teaching. The former takes care of the informal teaching inside the library, while the latter fulfills the responsibility of conducting the formal teaching in the classroom. Both supplement each other and constitute the largest research center for Indic studies in the United States.

Here, it is appropriate to mention some important publications that show the vast amount of literary treasures relative to India preserved in the sanctuaries of numerous American libraries. Murray B. Emeneau's Union list of printed Indic texts and translations in American libraries was published in 1935. It is still one of the basic reference tools for scholars interested in the field, but is now out of print and requires revision. Dr. Horace I. Poleman of the Library of Congress published his monumental work The Census of Indic manuscripts in the United States and Canada in 1938 as volume 12 of the American Oriental Series. It will also require revision in the near future.

One of the most important, thought-provoking books for a true understanding of India, especially her relations with the United States, published in recent times is Dr. W. Norman Brown's The United States and India and Pakistan. The author is one of the greatest authorities on Indology and is reputed to be one of the leading exponents of India and what she stands for.

He has devoted his whole life to the study and teaching of Sanskrit language and literature, as well as allied subjects, and has spent many years in India. His writings show his remarkable grasp and mastery over the subject and a deep sympathy and love for the people he writes about. He is able to see the most complex problems in Indian history with clear vision and in their proper perspective. As the author hopes, this book will undoubtedly help the "Americans to define the associations they may profitably cultivate with India. India means much to them now; she will mean more as Asia's importance in the world affairs increases." One of the most important features of the book is the "Suggestions for further reading, "a pertinent, selected, annotated bibliography on all the topics discussed in the text.

There is great need of an annotated general bibliography on India, containing about 2,000 entries for basic reference works. While working as a consultant to the South Asia section of the Library of Congress, I have realized the dire need of such a reference tool, which would be a great service to the cause of Indo-American cultural relations. Without one, much of the precious time of scholars interested in India is lost.

We have already stated that the Library of Congress possesses one of the largest Indic collections in the world and contains no less than 400,000 books. Last year, the South Asia section of the Library of Congress embarked on a very ambitious project of compiling a subject catalog of all the books in its collections. Due to the lack of funds and staff, the work could not be carried through. It is estimated that the catalog, if and when fully completed, will contain no less than two and a half million entries. This will be a unique catalog in the world, and if it could be reproduced on microfilm, its copies could be made available to the entire world. This could serve as a strong nucleus for a National bibliography of India when she is ripe to produce it.

The Library of Congress, as the National Library of the United States of America, has organized, developed and is maintaining a National Union Catalog of all the printed material available in the United States of America. It would do an invaluable service to the American Indologists if it could compile a National Union Catalog of all the Indic works available in the libraries of the United States of America.

We invite the attention of the Indian Government, international cultural bodies like UNESCO, and philanthropic foundations such as the Rockefeller, Ford and Watumull, and commend to them to finance these projects and see them through. This service (if rendered)

would be a fitting component of their general program of carrying the torch of truth and knowledge to the entire globe and establishing lasting peace in the world.

The New York Public Library (1954 or so)

The present writer attempted a story, in Hindi, on the New York Public Library about five years ago, while engaged in the promotion of library movement in India. Little did he dream at the time that he would be called upon to write another story--this time from the United States--on the same great institution, having been associated with it for more than fourteen months.

A great milestone in the history of human thought and civilization was reached when Johann Gutenberg and his associates invented the art of printing from movable metallic types. No sooner did this art become known, it spread far and wide and gradually embraced the entire civilized world.

The credit of starting the first printing press in India goes to Portuguese missionaries who set it up in Goa in 1556. One of the earliest books printed there was the Compendio Spiritual da Vida Christaa by the First Archbishop of Goa, Dom Gaspar de Leao. The book is dated July 2, 1561.

This is the first book ever printed in India, and there is only one copy of it known to be in existence! One is apt to ask immediately: Is it in India? The answer is "No"! Is it in England? Certainly not! The correct answer is: It is in the United States of America, and it is preserved in this very New York Public Library! It is a unique copy and only a real bibliophile can appreciate its value. To give just an idea of what such books mean, the earliest book ever printed in what is now the United States is the famous Bay Psalm Book. A copy of this book was put to auction a few years ago. The highest bid rose to $151,000. Translated into Indian currency this means about Rs. 155,000!

The New York Public Library was incorporated May 23,1895. The trinity from which it arose was the Astor Library, the Lenox Library and the Tilden Trust. Andrew Carnegie was the greatest library benefactor the world has ever seen. In 1901, he gave the city of New York $5,200,000 for branch library buildings. The New York Public Library occupies a strange situation where the branches developed earlier than the main body! It has two departments: Reference and Circulation.

The central building located right in the heart of the city (42nd St. at 5th Ave.) is one of the marvels of art and architecture. It was opened for public use on May 23, 1911. It is

interesting to note that during all the years this library has been serving the people, it has been closed for only two days!

Another important feature is the fact that the site where this New York Public library building now stands was formerly occupied by a reservoir, which satisfied the literal thirst of the entire community. Now this institution is able to satisfy the intellectual thirst of mankind!

The central building is in the neoclassic style of white Vermont marble and cost the city approximately $9,000,000! Although it includes circulation collections for adults and children, it is primarily devoted to eighteen reading rooms and eighty miles of book stacks belonging to the reference department. This fact must be emphasized lest the reader form the idea that, since this is a Public Library, it is concerned only with the general public. No, its reference department contains one of the best research collections in the world!

The main building is beautifully decorated both outside as well as inside. There are two great lions always sitting outside the library. Of course they are not real, but they are so life-like that they might be mistaken for the real ones! The Library Lions are perhaps the institution's most famous features. "Meet me at the Library Lions" is a direction at once familiar, dependable, and unmistakable!

The main library building displays many immortal sayings from the great masters of yore proclaiming the value of books and the message conveyed by them, and also the Gospel of Knowledge! One inscription reads: "The city of New York has erected this building to be maintained forever as a free library for the use of the people." There is another quotation from Daniel Webster: "On the diffusion of Education among the people rest the preservation and perpetuation of our free institutions." From Milton's "Areopagitica" these words are inscribed over the door to the Main Reading Room: "A good book is the precious life-blood of a master spirit, embalm'd and treasur'd up on purpose to a life beyond life." There is no doubt about the fact that the New York Public Library is living up to these morals and standards!

The public catalog of the Reference department contains more than seven million cards representing no less than 3,500,000 books. At the information desk, a staff of experts answers--by telephone, by mail and by personal query--some 10,000 questions a day (it is to be remembered that all these statistics relate to the year 1954 or so, and that the Library is a growing organism). The main reading room on the third floor can accommodate about 1,500 readers.

When Dr. S. R. Ranganathan, one of the greatest librarians the world has ever seen, visited this Library, he declared: "Here I saw the largest number of readers in a single reading room."

The entire collection of the library amounts to approximately 5,510,840 volumes, of which 3,513,387 belong to the Reference Department and 1,997,453 to the Circulation Department. One of the best features of the Reference Department is that no book can be taken out. Hence every reader is assured of his book being available at all times the library is open. The research scholars in the Reference Department consult more than 2,583,365 volumes each year, while the Circulation Department circulates more than 10,316,580 volumes per year. The annual income of the library in 1954 was $8,027,000. Annually, no less than $5,297,000 was spent on salaries and $1,303,000 on books.

These impressive statistics show the massive structure and all-pervasiveness of the New York Public Library. In the year 1949, the New York Public Library celebrated its 100th anniversary and arranged an exhibition, "One Hundred Treasures", to mark this unique occasion. In this exhibition there were displayed literary treasures like *The Tickhill Psalter, MS*., written in England on vellum (1310 AD);Gutenberg Bible (1455); the First Folio edition of Shakespeare's plays (1623); and the Declaration of Independence (1776), etc.

Of the many special collections in the Reference Department of the Library, among the most noteworthy are the Arents collection of works relating to tobacco, the Spencer collection of illustrated books in fine bindings from all countries and in all languages, the Henry W. and Albert Berg collection of the great works of English literature from its beginning to the end of the 19th century, and the Arthur E. Shomburg collection devoted to Negro life and history.

The activities of the branches are as extensive as any public library in the world could boast of. There are seventy-six branches in all, of which thirty-nine owe their origin to the generous gift of Andrew Carnegie. There are three bookmobiles. All these components of the library are ever trying to fulfill the Laws of Library Science: Books are for use; Books are for all; Every book its reader; Save the time of the reader, and the Library is a growing organism.

No member of the public is ever neglected. The book demands of all the people are always satisfied. Books on audiotape and books written especially for the blind are available in New York's five boroughs as well as in Long Island, Connecticut, Puerto Rico and the Virgin Islands!

Introducing books through story hours is an important feature of the Library's work with children. In the winter, story hours are held in branch libraries and in the summer, in parks and playgrounds. Teenagers are eager readers in all branches. Special book collections, clubs and record concerts are provided for them. For adult readers there are special books, current events discussion groups, film forums and planned reading projects. The Readers' Adviser's Office is the center for planning and directing adult activities throughout the Library's seventy-six branches.

Ever mindful of the city's music lovers, the Library presents recorded concerts throughout the year. During the winter, the concerts are held on Wednesdays indoors. In the summer, they are held in the park adjacent to the Main building.

This is then a brief story of the New York Public Library, which is one of the greatest Reference and Circulation libraries in the world, and which is ever anxious to satisfy each and every book need of its patrons.

A Report on the Acquisition of Books and Periodicals From India (March 16, 1954)

To: The Chief, Preparation Division, NYPL.
From: Murari Lal Nagar.

As you requested, I am submitting herewith a report on the acquisition of Indic materials. I would like to begin with a story that happened in Washington, DC, while I was working as a consultant to the South Asia section of the Library of Congress.

> A certain Jain monk of Gujarat (India) wanted microfilm copies of some Tibetan sacred texts. He tried all the possible sources in the world, but without any success. Ultimately, he wrote to the Library of Congress. The Library of Congress was generous enough to give him all the materials as a gift. The monk not only obtained all that he wanted, but without any cost to him.
>
> The Muni was quite overwhelmed by this gesture of goodwill. He asked the authorities of the Library of Congress whether they would like to have some Jain books as gifts. On being assured of the willingness of the Library of Congress to accept any book pertaining to the Orient, he not only began to send all his publications, but asked all his friends and acquaintances to send whatever they could to the Library of Congress.

This case is presented here, as an example, just to stress the fact that the scholars, libraries, and academic institutions in India are ever anxious to cultivate exchange relations with the American institutions. All they want to know is that the institutions in this country would care to accept the material sent by them as an exchange or gift.

I have started with the discussion of the acquisition of books as exchanges and gifts, in short – acquisition without purchase. Being born and brought up in India, where libraries have been suffering from under-nourishment, I have had to adopt and prescribe the policy of deriving maximum benefit through minimum expenditure. Why should this policy be India's alone, when even in the United States (which is respectfully referred to as the "Land of Libraries" in India) American public libraries have been following the motto of "The best reading, to the largest number of people, with the <u>least cost</u>".

I have prepared a list of about sixty academic institutions and thirty universities in India, which have been regularly issuing one or more publications sought after by the New York Public Library. While cataloging for the New York Public Library, I have seen many publications of some of these learned bodies, which could have been easily obtained through exchange, purchased for the Library instead.

Establishing direct exchange relations with these academic bodies will ensure prompt and sure receipt by this library of all their publications regularly. It is needless to say that, by depending on an intermediary in the form of an ill-equipped vendor, there is a chance of missing many valuable publications.

I have listed the names of only sixty academic bodies in India, but undoubtedly their total number is much more than what I could get from the reference books available in this library.

It should be made clear that this number represents only those bodies that publish books, etc., mainly in the English language. There are more than fourteen regional languages in India, and each one has many learned societies serving their own cause as well as that of other allied languages. Incidentally, this shows how much this library needs an organized, active program for the acquisition of Indic material and a vital policy to govern it. I may add that Dr. John Mish is well aware of the paucity of ready reference books pertaining to India and urges this library to acquire as many publications as possible.

So far, I have discussed institutions other than libraries. If India is strong in any kind of libraries, it is the University library and the Government Departmental library. While I was at the Library of Congress, a collection of about 4,000 volumes was secured for the Library from a Government Departmental library. This fact is related just to show that Indian libraries have a large amount of valuable duplicate material, which any library in this country could secure in exchange for its own duplicates.

There is a definite way in which the American libraries could help the Indian libraries and also promote the cause of international goodwill and understanding. This may be called the exchange of exchange. Indian libraries find it very difficult to buy American publications due to dollar shortage. Hence, they resort to the British booksellers for American publications. If this library could pay in dollars for those American publications, which the Indian libraries badly

need, they would certainly reciprocate and do whatever this library would ask them to do in exchange. This they will do with an abundance of gratitude and thankfulness.

Now we come to the question of purchase. I do not in any way approve of the idea of placing a blanket order with a particular bookseller in India, however well equipped he might be. India having been a dependent country until very recently lacks many things, one of which is an exhaustive national or trade bibliography. Hence, the libraries in this country find it very difficult to keep abreast of the current literary output of India. But, believe me, the same fact holds true as far as the Indian libraries or Indian booksellers are concerned. No bookseller in India can, at present, get information on all the books published in even one subject, much less more than one. It is too much to expect from a single bookseller to supply all the publications in several fields.

I do not want to discuss the nature of the service rendered by the vendor with whom this library has placed a blanket order, because this is well known to the Acquisition Branch. I can only add that most of these publications purchased through this vendor could be easily obtained merely by writing to the learned bodies who issue these publications. Instead of buying stray publications of a certain academic body through a vendor, it is far more convenient, expedient, efficient, and economical to secure the regular and sure in-flow of all the publications of that body directly by having established sound exchange relations with it.

A remedy for this anomalous situation is to ask the bookseller to regularly supply his book lists, preferably by airmail, in order to enable the New York Public Library to exercise complete control over the incoming material. This might mean a delay of a few weeks, but its value is enormous.

One of the reasons for the apparent delay in my submitting this report was my desire to get certain facts and figures regarding this matter. I have had several meetings with the members of the Acquisition Branch and also with Dr. John Mish. These meetings showed me the genuine desire on the part of the Library to acquire as many "useful" publications as possible. However, I was told that very little was being done in the way of exchange. The library had only one vendor in India. Dr. Mish expressed the dire need of acquiring more material, especially in the regional languages of India. In his opinion, this library should acquire the following:

1. All the important reference books pertaining to India.
2. Representative collections in the following Indian languages:

    I. Hindi
    II. Bengali
    III. Gujarati
    IV. Marathi
    V. Urdu
    VI. Tamil
    VII. Telugu
    VIII. Kanarese

3. At least one literary periodical in each of the above languages.
4. One daily (newspaper) in each of the above languages.
5. At least one English daily published in India.

Mr. Henderson expressed his desire to secure the services of one or two persons to help him in the matter. There is much more to be done in this field than could easily be perceived. If two people were assigned this task of filling the gaps in the Library's Indic collections and organizing the entire program on a sound foundation, they would find themselves busy for many months.

I do not know what is being done by this Library to secure Government documents--both of the Center and the States--from India. The representatives of the Government of India, either in New York or in Washington, DC, might be approached with profit in this matter. At least some Government documents could be obtained without any cost to this Library, I suppose.

Suggestions for further work

I offer the following suggestions for further steps to be taken immediately:

1. An exhaustive list of all the learned bodies, organizations and institutions (as well as some major libraries) should be prepared as a preliminary to writing to them regarding the establishment of exchange relations.
2. A selective list of Indian booksellers should be prepared. The basis should be that at least one bookseller should be selected for each regional language of India, and that there should be at least four booksellers in the four

principal cities of India, viz. Delhi, Bombay, Madras and Calcutta, for the publications in English.

3. These booksellers should be asked to send their book lists and also their terms of business, in case they are interested in supplying the books to the New York Public Library.
4. A list of important series (of monographs) published in India should be prepared and checked against the holdings of the New York Public Library in order to decide whether those books not represented in the collection of the New York Public Library should be secured.
5. A list of Indian serial publications should be prepared for the same purpose stated in section 4.

Enclosures: 1. A list of 30 Universities in India
2. A list of 60 Academic bodies in India

South Asia Studies Program At The University Of Missouri Library at Columbia (1965-1975)

A decade of development (1965-1975)

Systematic acquisition of South Asia research and reading materials at the Library of the University of Missouri - Columbia began only in 1966 when a full-time special librarian was appointed.

The prime function of the South Asia Studies librarian has always been to select, acquire and organize a representative collection of books and periodicals--all forms of embodiments of knowledge--relative to South Asia. This was done to meet the growing intellectual demands of the students and faculty of the South Asia Language and Area Center. The program was officially designated under Title VI of the National Defense Education Act.

The problem of a new library section trying to build a basic collection of books and periodicals in the field of South Asia on a retrospective basis is enormous. Apart from the paucity of funds in terms of the total need, and the extent as well as the age of the area to be covered, the publications were simply not available at any cost. Most of them were out of print, hence rare, and there were no adequate channels of communication between the Library and suppliers. It was difficult to know where and how the desired publications could be procured.

The acquisition of materials in Indic languages presented still greater problems, since there are few standard, exhaustive bibliographical sources which might be used for the selection and bibliographical verification. While there are many useful sources for book selection in western languages, and the University Library had already acquired a good many of them (e.g. the Library Catalogue of theUniversity of London School of Oriental and African Studies), the selection of books in Hindi and Bengali had to be done mainly through the individual catalogs of learned societies and publishers of great repute.

Therefore, letters were regularly air-mailed to more than fifty publishers, dealers, and distributors of books requesting them to send their catalogs, preferably by air. The result was satisfactory. These catalogs were well used, not only for the books in Indian languages, but also for books in English.

One of the most important bibliographical tools acquired during the very first year was the 16-volume Library Catalog of the Oriental Division of the Reference Department of the New York Public Library, which possesses one of the most valuable Indic collections in theworld. This catalog is of great use not only for the acquisition of books, but also for reference service, since the New York Public Library has been indexing many learned Indic periodicals over a long period. It features, in a useful form, the periodical articles so essential for any serious research. It is a very useful document.

It was gratifying to see that the University Library had on its shelves a good collection of books on South Asia in western languages. While checking standard bibliographies against the existing collections for acquisition purposes, it was found that approximately forty percent of the good books were already available in the Library. This estimate was further strengthened when the Social Science Department participated in a library-wide survey of its collections at the request of Robert B. Downs of the University of Illinois.

It is noteworthy that the more important a book was, the more likely it was to be already in the Library. A newly appointed Professor of Indian Philosophy submitted a list of the ten most desirable publications in order to know if they were available in the Library and, if not, to order them. To his pleasant surprise, it was found that all of the ten publications were already available in the Library!

But the same satisfactory situation did not exist as far as the serial publications were concerned. No systematic attempt was ever made to acquire the back files of Indic periodicals, or to fill in the gaps in the existing collections. The reason may be the lack of demand (the Program of South Asia Studies at the University began formally only in1965) or the lack of availability of the back files of serial publications. The high cost, too, might have been a deterring factor. Anyway, this area needed a good deal of attention and expenditure. It was found to be essential that the University Library acquire a basic collection of the most important serial publications, without which no research program can be supported.

In view of the above, a list of major serial publications was drawn up. The approximate total cost of the selected titles reached the figure of $75,000. Since it was not possible to acquire all of the titles immediately, the list was reduced to about 200 items, regarded as priority number one in the acquisition program. Of these, approximately thirty-three were ordered right away.

As it was not possible to acquire these rare sets of periodicals in original form, microform copies were ordered from the Inter Documentation Company (IDC), Zug, Switzerland, which has already prepared microform editions of many Indic publications. Certain titles not available with IDC were procured through the courtesy of the Photoduplication Service of the Library of Congress. Included in this category are the publications issued by the Archaeological Survey of India. It is gratifying to note that by now (1975) we have acquired more than what we had originally proposed.

A continuous attempt is being made to subscribe to new titles and to fill the gaps in the existing collections. The modern methods of photoduplication are being fully utilized to achieve the latter objective.

Since the program funds were limited in terms of the total needs, it was decided to acquire a great many serial publications on exchange. A list of outstanding learned societies and institutions in India was prepared, and a form request was sent to them inquiring if they would like to establish exchange relations with the University of Missouri. It was realized that there was an added advantage if success was achieved in this attempt, because this would give further promotion and publicity to the publications issued by this University.

The result was satisfactory. Many institutions expressed their willingness to enter into mutual exchange relations and sent us their lists of publications. These lists were used for the selection and acquisition of the most important publications.

With regard to the Indian language publications, the program began with the acquisition and servicing of books primarily in Hindi and Bengali. Malayalam and Punjabi were added later on and Sanskrit, though the oldest of all the Indian languages, is just now entering the University portals.

One of the strongest areas in our library holdings is the Punjab, thanks to our two distinguished faculty members in history and political science who specialize in its studies. In 1970 we acquired a special collection on the Punjab (valued at approximately $8,000) comprising not only books and periodical sets, but also many Government documents.

The University Library Administration has been quite generous and helpful to the program. The Library has been allocating on an average approximately $10,000 annually for the

acquisition of South Asia materials. During some years we have been fortunate in acquiring additional funds; one year, we were able to spend around $35,000.

We have been actively acquiring South Asia materials for a decade. Possibly, we have invested as much as $125,000 just to buy books and periodicals pertaining to South Asia.

The South Asia research materials at the UMC are also represented in the form of micro-texts, i.e. microfilms, microfiche, microprints, and microcards. Selected series of publications and parts of large collections were microfilmed especially for us by many great libraries such as the Library of Congress, New York Public Library, Columbia University, Yale, Harvard, the India Office Library, and the British Museum in London.

We have acquired almost all of the publications in microfiche form from the Inter Documentation Co. One of our most precious acquisitions in the field of newspapers is a complete set of the *Tribune* daily (formerly of Lahore and now Chandigarh), which was purchased through the cooperation of the Nehru Museum and Library in New Delhi.

Our weakness probably lies in the field of government documents. Our financial needs have always remained greater than our funds. As a rule, we have found ourselves short of funds to buy books and the staff to assist in the acquisition. Our acquisition policy is governed by the expressed or potential needs of the faculty and students. The government publications have been in less demand. We can only hope to acquire more money and a larger staff to make up the deficiency in order to acquire a basic collection of government documents, both of the center and of some selected states.

The UMC Library collections are organized and housed on a subject/departmental basis. Therefore, books and periodicals on South Asia are placed in the stacks of the main library, or branch libraries, integrated with other collections on the basis of their subject matter or thought content, rather than language or country. In other words, not only are the South Asia books and periodicals distributed throughout the main University Library building (Art, Architecture and Music Library, Library Science, Social Science, Language and Literature, Education and Psychology, Science and Undergraduate Library, are the areas located in the main Ellis Library building), but also in the various branch libraries scattered all over the campus. For example, books on Indian law are to be found in the Law Library in Tate Hall, and books on Indian medicine are at the Medical Center. Except for the Language and Literature or the history texts,

the library materials on South Asia cannot be seen in one place at one time. In other words, we do not have a separate book collection on South Asia. The activities of the South Asia library do not receive separate treatment. They are an integral part of the general library operations. Indeed, the South Asia department is not co-extensive even with the Social Science department, although it has been an organ of the department from the very beginning. This was an arbitrary placement.

We collect, organize and serve reading and research materials on language and literature, history and geography, philosophy and religion, art and architecture, anthropology and sociology, political and social science, natural and physical sciences, agriculture and horticulture, medicine and law, journalism and library science, etc., etc. The South Asia department covers virtually the entire field of knowledge. Social science is just one of the areas forming part of the South Asia Studies Program at the University of Missouri. This incongruous situation was corrected in 1974 and the South Asia Studies Program was placed under direct supervision of the Associate Director. This was an upgrading, as well as a justified, decision.

The Library has never tried to maintain a separate subject or dictionary catalog as far as the South Asia Studies Program is concerned. We do not have a separate shelf list either, as other departments or branches possess. Therefore, we can never count the number of volumes that pertain to South Asia or evaluate its strength at any point in time. South Asia does not have a separate reference collection either. Even the major reference books on South Asia are designated as GHP-R and are kept among the reference books forming part of the Geography, History and Philosophy Reference Collection on the third floor east. At the extreme end of this section is located the small room of the South Asia Office, which is terribly cold during the winter and equally hot during the summer. In this sense, South Asia has no separate existence. It does not form an exclusive independent entity.

Since we have no separate library record (e.g. a catalog or shelf list) exclusively representing our holdings in the South Asia field, we cannot say at any given moment what and how much we have. It is only when we receive a request from a scholar for a book or periodical, or check a dealer's catalog against the Library catalog to ascertain what we have, dowe realize the great strength of our collections. Our faculty and students are generally satisfied with what they find already existing in our Library. The strength of our collections is further credited by new

faculty members, in anthropology or philosophy, when they tell us that they have found in the Library all that they need.

Major microform materials on South Asia at the UMC Library (acquired through 1975)

Annals of the Bhandarkar Oriental Research Institute. Poona, 1918-1960.
Calcutta Review.
Census of India, 1872-1951 (1961 and 1971 in original).
Crane's India Office Library Records, 47 reels.
Economic Weekly. Bombay, 1951-1963.
Epigraphia Indica.
Human Relations Area Files.
India, Council of State, Debates, 1921-1947.
India, Legislative Assembly, Debates, 1921-1947.
India, Legislative Council, Proceedings, 1854-1920.
India Gazetteers, Provincial (19 vols), District (1076 V).
India Office Records (19 vols), 1883-1888, 1924-1929.
Indian Annual Register, Calcutta, 1920-1947.
Indian Antiquary, Complete set.
Indian Historical Quarterly, Calcutta, 1925-1961.
Linguistic Survey of India, Calcutta, 1927.
Madras Journal of Literature and Science.
National Archives of India, Political records (primarily on the Panjab) microfilmed through Prof. Barrier in the Spring of 1969. 17 reels.
Nava Gujarat (newspaper from Baroda).
Punjab, Council of Lt. Governor, Proceedings, Lahore, 1897-1918.
Punjab, Legislative Assembly, Debates, Lahore, 1927-1946.
Punjab, Legislative Council, Proceedings, Lahore, 1921-1936.
Punjab University, Historical Society, Journal, Lahore, 1911-1960.
Pustakalaya (Library) in Gujarati (Baroda).
Selections from the Records of the India Office Library.
Tracts and miscellaneous printed material, including India political pamphlets.
United Nations Documents, Index and Microprint collection.
U.S. National Archives materials on India.

Rare Books

Forbes, James. Oriental Memoirs. London, White, Cochrane, 1813.
Foucher, Alfred. L'art Greco-bouddhique du Gandhara. Paris, Leroux, 1905-1922.
Grose, John Henry. A Voyage to the East Indies. London, Hooper, 1772.
Hugel, Carl A. Travels in Kashmir and the Punjab. London, Petheram, 1845
Halhed, Nathaniel B. A Grammar of the Bengal Language. Bengal, 1978.
Ives, Edward. A Voyage from England to India in the Year MDCCLIV. London, Dilly, 1733.

Marshall, John Hubert. The Monuments of Sanchi. Calcutta, Government of India, 1947.
Rennell, James. Memoirs of a Map of Hindoostan. London, Brown, 1783.
Robertson, William. An Historical Disquisition Concerning the Knowledge Which the Ancients Had of India. Philadelphia, Young, 1792.
Tavernier, Jean. Les Six Voyage de J. B. Tavernier. Amsterdam, Someren, 1678.
Vansittart, Henry. A Narrative of the Transactions inBengal. London, J. Newberry, 1766.

UMC libraries celebrate twenty years of collection development in South Asian Studies (1985)

For a midwestern American university, such as the University of Missouri at Columbia (UMC), an area study of South Asia cannot be the main course; it can only be an appetizer or dessert. The origin, growth, and development of library collections in South Asian Studies at the UMC ought to be viewed from this point of view. This phenomenon has governed our acquisition program and is manifest in what we cherish as our total holdings today. Also, an organ has to grow in proportion to and in relation with the growth of the whole body. Anything less or more will be branded as atrophy or hypertrophy. The needs of our faculty and students--both latent and manifest--have shaped the content and form of our collections.

We are reminded of the poet Tennyson:

"For Men may come and men may go
But I will go on for ever."

Faculty members have come and gone, but they have left behind their footprints, though not always followed by their successors. Yet they have bequeathed to us their tradition and heritage. Their contributions in teaching and research have made the collection what it is today. Nonetheless, the basic elements have remained steady and firm.

The Program began in 1965. An influential faculty member teaching history was interested in Bengal. So, we developed the collections in Bengali language and literature, and to such an extent that when another faculty member (a specialist in Bengali) visited London, she found the Missouri collections far superior even to what the national library of England (British Museum) could boast of!

Once, the UMC engaged the services of a reputed Bengali scholar from Bangladesh. When he was embarking upon the plane, so he told us, he was quite apprehensive. He was really worried about the availability here of what he needed the most: books, books, and more books.

He was truly amazed to see our wonderful collection in his own language and literature. What he could not see even in his own city of Dacca, the capital of Bangladesh, he was able to find here. He could not even dream of what we had already collected here. For example, the earliest book ever printed in Bengali is a part of our literary treasures preserved in our Rare Book Room. The joy of this Bengali scholar knew no bounds.

The Bengali historian was replaced by a Punjabi historian. Bengal was placed on the back burner. UMC Libraries developed the Punjabi area. Once again, we became so rich in this area that when a visiting professor from the Punjab saw our collection, he declared it to be one of the best in the world! What he saw here, he could not see even in Chandigarh, the capital of the Punjab.

A new professor of Indian philosophy stepped on the UMC campus. He gave us a list of ten books he wanted us to order for his teaching. We did not order even one, because all ten were already here. Such is the strength of our collection.

Once the South Asia Studies Program was blessed with a faculty member interested in Kerala. His needs and demands made us develop his area and its language, Malayalam. He left us, and his collection went to sleep.

The truth is that South Asia is a very vast geographical area, and its culture and tradition is most ancient. A faculty member or two can study only an infinitesimal fraction of what is generated by countless generations of seers and seekers of knowledge of the area. We can only imagine the extent of our richness had we confined ourselves to a section or two in the vast firmament of South Asian studies. Of course, we cannot compare ourselves with older and richer schools such as Harvard, Columbia, Pennsylvania, California or Chicago, yet we are the only institution of our kind in this part of the country.

The University of Missouri realizes that "our world consists of profoundly interdependent nations and peoples, and its future and ours will be determined in large measure by the ability of those nations and people to understand, appreciate, and learn from each other." For this, and many other reasons, "the University has affirmed that it is an important part of its responsibilities to participate in carefully selected international activities." This philosophy and faith have governed the operation of international programs such as the South Asia Studies here at the University of Missouri-Columbia.

Our University has had a very long association with India, the ancient land of the Aryan sages who perceived the eternal knowledge of the Vedas, the oldest extant and systematized intellectual heritage of mankind. The modern science of comparative linguistics has demonstrated the fact that the ancestors of the present-day English-speaking people and those of people who speak Hindi today belonged to an identical family and spoke one common language. We learn from the 1966 edition of the *Savitar*, the Yearbook of UMC, that as early as 1894/95 when its originators went out in search of a suitable name, they found in the Vedas the most appropriate one to symbolize their ideas and ideals, hopes and aspirations. The Sun God of ancient India had all the quality, strength, and vigor that they could have wished for. It became their eternal guide and inspiration.

The South Asia Studies Program at the University of Missouri-Columbia has been developed as an inter-departmental, multi-disciplinary area studies program. It is administered by a committee of faculty members representing various disciplines, such as agriculture, anthropology, art, geography, history, language and literature, library science, museology, philosophy, religion, rural sociology, sociology, etc. relative to India, Pakistan, Bangladesh, Sri Lanka and Nepal. International Studies Library resources of the UMC cover all these fields of knowledge, are spread all over the campus, and are available to all the faculty and students of the University and beyond. The Program was initiated with federal assistance in 1965, and the University assumed its total responsibility by 1973. Its goals include the service to the South Asia faculty and students in their pursuit of knowledge.

When an Indian librarian works in his own country, he is motivated by one common desire to serve his nation and society through books, the embodiment of knowledge and culture. But when the same librarian serves in a foreign land, his mission is unique and multifold. In addition to all of the noble causes that inspire a librarian to serve his readers, he strives for and achieves much more. He brings the knowledge and culture of his own Motherland to his host land. I am reminded of an incident that happened several decades ago. I was just a fresh arrival from India. I was serving in the Reference Department of the New York Public Library. The Head of the Manuscripts Division had brought from India some precious illuminated manuscripts. My assignment was to identify them and to help in their cataloging. The Librarian

put to me a very trying question: "Dr. Nagar, don't you feel hurt when you see such precious literary gems brought over to foreign lands from your country?"

Calmly and quietly I responded: "Of course not. We have a saying in Hindi: 'The elephant roams from village to village, but the owner gets the name and fame.' Well, you have brought these literary treasures from India, my country. Why? To study them, isn't it? So you are going to learn about our culture and tradition. This is our glorification. After all, we do have something to offer to the world at large. We are rather thankful to you." This was an aside.

In recent times, UMC collaborated with the Government of India and her educators to establish and develop a new land-grant type university in India, named the University of Agriculture and Technology at Bhuvaneswar in Orissa. Our campus has continuously played host to international, technical and educational exchange programs such as USAID. Our South Asia faculty has always been favored by many granting agencies such as the American Institute of Indian Studies and the Council on International Exchange of Scholars (Fulbright). UMC Library hosted an Exchange Librarian from India under the U.S.-India Wheat Loan Program. For many years we received substantial annual grants from the Office of Education including several graduate fellowships. Our South Asia faculty have played major roles in shaping and guiding professional organizations such as the Association for Asian Studies and the cooperative acquisition programs of South Asia Microfilm Project (SAMP).

Books are the tools of the trade for the faculty. I relate so much of the high status and achievements of the faculty because, while they have helped in the growth and development of the collections, the latter reciprocally have helped in their intellectual advancement.

Back volumes of periodical publications are considered to be the backbone of research. The South Asia Studies Program at the University of Missouri is one of the youngest in the nation. We came into the field very late. It was difficult to build up a representative collection of scholarly periodicals, not only because they were not easily available, but also because we never had adequate funds. In the very beginning of the program, we requested various faculty members to submit a list of serials they would regard as the most essential for their teaching and research. The total estimated cost came to about $75,000. We could not even dream of buying all of them. Nonetheless, we have been acquiring as many titles as we could afford. Since we could not procure the originals, we had to remain satisfied with the micro-reproductions. Some

of the oldest and richest libraries (such as Harvard, Library of Congress, and the New York Public) extended their help and cooperation. We also purchased almost all that was produced and offered by the Inter-Documentation Company of Zug, Switzerland. Consequently, we have now one of the best microfilm collections of South Asian periodical publications in the nation.

We have been trying to fill all of the gaps in our periodicals collection. During the year 1975/76 we received substantial funds on a "one-time only" basis. While the current South Asia allocation funds are limited by the figure of $1,000, we were able to order publications worth $18,000 (of course, this was only a fraction--less than one percent--of what the Library had received), thus acquiring some of the most wanted publications and filling the gaps wherever possible. This was a great blessing.

Libraries acquire books by purchase, gift, and exchange. During the first ten years of our operation, our main source of acquisition was purchase. Money used to flow freely. Those were the “golden sixties.” The Program continued to receive a minimum of $10,000 per year (sometimes we had as much as $35,000) until the UMC Library joined the PL480 Program of the Library of Congress. However, PL480 provided only current publications and those too primarily from India. All earlier publications and those from other countries had to be purchased with the UMC Library funds. Our collection covers not only India, but Pakistan, Bangladesh, Nepal and Sri Lanka. A substantial part of the Library's purchases, almost 70 percent, come from outside South Asia, particularly from the U.K. and the U.S.A. These materials are much more expensive as compared to those published in the developing countries of South Asia.

Then came the “depressing seventies,” and we had to switch over to the PL480 Program. We began receiving a large number of reading and research materials as gifts under this Special Foreign Currency Program of the Library of Congress, including a large number of current serial publications in select languages from India. The collection had been growing and developing since 1965 under the generosity of the University Administration. This gift was a great help. The value of this vast collection was recognized by Duke University when it selected the UMC Library as one of the top fifteen libraries in the nation for its "Union Catalog of the Official Publications from South Asia."

Like so many good governmental programs, even this source has now dried up. The U.S. Government is left with no excess foreign currency in India. We were required to pay our own

dollars. It is estimated that if we purchased all that we could have received under the Program we would be required to pay nearly $50,000 per year! Where was that much money? So we were forced to sever our relations with the PL480, except the subscription for serials which is still continued and for which we are required to pay a heavy price. These gifts have enabled us to develop in a remarkable way. However, this PL480 is now a part of the past.

Our hope for the future lies in exchange--the ancient system of barter--books in exchange for books. The establishment of exchange relations with some major libraries in India may enable us to make permanent arrangements for continuous acquisition of Indian publications without spending our dollars, which have always remained in short supply and are getting scarcer day by day. This exchange includes duplicates. A "discard" of one institution may prove to be a treasure for another.

Libraries basically operate the same way all over the world. Duplicates do get generated, in spite of our best efforts. They are the creatures more of gift than of purchase. There are libraries in India that are willing even to buy what we want. We are short of only the dollars, our means of purchase. Indian libraries are short of not only the rupees, their means of purchase, but also the foreign exchange, and can acquire what they want by mutual exchange of Indian publications with those published in America.

Indian libraries share many library phenomena with their American counterparts. The windfall of year-end-funds sweeps through the Indian libraries as well, some of them buying more books in the last month of their fiscal year than the preceding eleven months combined. If they have our desiderata lists ready with them, they can buy as many books for us as we can provide for them in exchange, and, let it be reiterated, ours will be the "dups" only.

Also, we will have to review our acquisitions policy and develop a specific program for the future. We cannot have all types of appetizers or desserts. The number will have to be severely limited. This is a nation-wide problem. All American libraries participating in the PL480 Program are now required to review their past acquisitions and determine the future course of action.

Now we will restrict our acquisitions in several ways. First, we will continue to acquire basic English-language monographs to support ongoing courses, such as history, political science, Indian civilization, sociology, art history, philosophy, anthropology, and religion. Some

of those can be purchased directly from India on a select basis, while others can be acquired by changing the parameters of the Blackwell North America profile to include Indian imprints in the approval program. Currently, we include U.S. imprints, and broadening the profile would provide efficient access to other titles available in North America. Secondly, we intend to continue maintaining a collection of major government publications of all India nature and relating to one state, the Punjab. Finally, regular attention will be paid to specialized monographs and other research materials on the Punjab and Haryana, thus building upon the excellent specialized collection already in Ellis. We have probably the best Punjab materials in North America, acquired through careful purchases over the last two decades and also as a result of a special purchase allotment made approximately fifteen years ago. This special collection of books and periodicals should remain a national resource.

Since we cannot continue to maintain our collections on all the states of India, we will have to be selective and restrictive. Our decision to nurture and nourish the Punjab extensively at the UMC will result in national cooperation eliminating all competition. Once the South Asia librarians in the country are made aware of our decision to emphasize the Punjab, they may de-emphasize it at their end. They may also transfer their collections, if not very large, to us. This has already happened, in one case. The University of Michigan at Ann Arbor wanted to withdraw their collection in the Punjabi language. Now it is housed here in Columbia.

From the very beginning, the South Asia faculty has continuously helped us in building our collections. We used all of the available standard bibliographies and catalogs to acquire what we needed. One additional technique that we used was to keep track of the requests for inter-library loans. Unlike a major department in the Library (which may remain unnamed) a faculty member or student did not have to ask for an inter-library loan of the same book twice! "Once borrowed second time purchased" has been our philosophy and guiding principle.

Undoubtedly, we have built a very useful South Asia collection here at the UMC during the past twenty years. Its value, volume, and variety were recently attested to in a very satisfying manner. A senior faculty member in the Department of History received a large grant from the Ford Foundation through the AIIS to compile an annotated list of all books published in the U.S.A. on India. He and his colleagues worked long hours and for a long period. The total number of the titles reached the figure of 5000! Of course, the UMC Libraries did not have all of

them. That would not be called a collection of books based on selection. It would be only, say, a hoard of bricks. We had the choicest items. Even though we did not have all, our bibliographical resources enabled the bibliographers to make a comprehensive list. And, by the way, this entire collection was purchased through grant funds and presented to a reputed library in New Delhi as a gift from the Land of Libraries (America). We have never tried to acquire all. That would be an absurd idea even to think of. Although we don't have all the books, we have acquired most of the resources to know of all that are published and available anywhere in the "free" world. The outcome of this project has given us great satisfaction. Indeed, we have built a library of which any university could be proud.

The Project TULIP

The richness of our South Asia collection is further demonstrated by the availability of national bibliographic and cataloging resources needed to compose and publish TULIP--the Universal/Union List of Indian Periodical Publications. The available sources and resources here at the UMC have helped us in deriving and verifying most of the data in the execution and development of this great bibliographical undertaking.

One more example can be cited as a test and evaluation of the strength of our collection. The UMC Museum of Art and Archaeology organized a special exhibition on Gandharan art. The curator of South-Asian art had to use the resources of the Library for this special assignment. It was gratifying to note that most of the reference resources were already available here.

It would be very difficult, almost impossible, to enumerate even the major serial titles in our holdings in this short space. We have collected standard works in Sanskrit, Hindi, Bengali, Panjabi, and Malayalam. Of course, our major holdings are in English. While we have acquired books in almost all the subjects in which our faculty members are interested (as enumerated above), we believe our history collection is the richest. One special collection that needs dignified mention is "Borden, Baroda, and Beyond" or "America's contribution to the development of library service in India!" If someone would like to write a history of Baroda and Borden, he may have to come to Columbia, Missouri as well. Similarly, the ready availability of Punjab serials (newspapers and official series), runs of government documents, and tract

collections on Punjab religion and politics makes UMC a center for the study of one important and most newsworthy region of India.

It is not possible to specify the exact strength of the collections in terms of the total number of volumes, because, by their very nature, these are located all over the campus. For example, the Law Library has one of the best collections on Hindu law, and yet the South Asia Program did not develop it! Also, we have always strived for quality rather than quantity. Since South Asia is only a part of Asia, which in turn is only a part of the wider world, the knowledge relative to South Asia is embedded into larger publications, such as Asian review and the official debates of the British Parliament. Yet we believe we have a good representative collection in perfect tune with other UMC Library collections. We have always operated under severe limitations of funding and shelving. Has there ever been a library which is always fully funded to buy all that it would like to buy and has sufficient space to shelve in a decent manner all that could be bought? We would like to know its name and address!

Essays

The Higher Learning In America by Robert Maynard Hutchins - A Review (1953)

Setting the clock back

Hutchins, Robert Maynard. The Higher Learning in America, New Haven, Yale University Press, 1936. (The Stores Lecture, 10).
Offered as a paper to the Teachers College, Columbia University, 1953.

In this widely discussed book, President Hutchins has outlined his "Great Books Program."

President Hutchins begins with the critical examination of the external conditions under which American education operates. He then discusses the peculiar dilemmas of the universities and especially of professional schools. A remedy prescribed by President Hutchins is the right kind of general education that would, in part, resolve the dilemmas. Next, he brings forth what, given general education, the higher learning should be. At the end we find President Hutchins visualizing his ideal university.

Love of money, a misconception of democracy, a false notion of progress, a distorted idea of utility and anti-intellectualism--these are the forces which create discord, disunity, disorder, disruption, decay, degeneration and generate confusion and chaos in American education.

One purpose of education is to draw out the elements of our common human nature. These elements are the same in any time or place. Man possesses an exclusive power of reason. Education, rightly understood, is the cultivation of the intellect. It should be concerned with the attributes of race, not the accidents of individuals. The cultivation of the intellect does the same good for all men in all societies.

This kind of education will not be interested in educating a man to live in any particular time or place, or to adjust to any particular environment. The heart of any course of study designed for the whole people will be the same at any time, in any place, under any political, social or economic conditions.

The "Body-building" and the "Character-building" should be excluded from the school, as well as the "Social graces" and all the "Tricks of the trade". The primary purpose of education is to draw out the fundamental elements of our common human nature--to connect man with man

and also to connect us with the best that man has thought. Since the permanent studies consisting of the classics of the Western world fulfill all these objectives, the curriculum should be composed principally of them. It should also include grammar, or the rules of reading, rhetoric and logic, or the rules of writing, speaking and reasoning, as well as mathematics, which exemplifies reasoning in its clearest and most precise form.

No foreign language is to be studied.

Higher learning is both education and scholarship. It is the single-minded devotion to the advancement of knowledge. The aim of higher education is wisdom, which means the knowledge of principles and causes. The accumulation of data, the collection of facts and the advance of empirical studies can be conducted only in a way as not to confuse or prevent that intellectual training and development which constitute real education.

The fundamental problems of metaphysics, the social sciences and natural science should constitute the content of higher education. The common aim of all parts of a university should be the pursuit of truth for its own sake. A university is concerned with thought, and the collection of information, historical or current, has no place in it. Professional schools should be turned out of the university. They have no place in it, since the three faculties of metaphysics, social science and natural science will constitute the entire organization of the university.

The elements that are causing disorder in the higher learning are vocationalism, empiricism and anti-intellectualism. With the removal of these, all the dilemmas will be resolved. As soon as this is achieved and we start pursuing the truth for its own sake, a rational plan for a university will emerge. This will be a true center of learning and will form the home of creative thought.

It is not possible to agree with President Hutchins on many points. My reaction to the author's thought is as follows:

The diagnosis that President Hutchins has made might be right, but his prescription is quite outmoded and far removed from reality. In order to be quite dramatic, he has exaggerated the nature of “confusion” and “chaos” and has overlooked certain foundations of education.

Education for democracy means the development of the body, mind and spirit of each individual according to his own specific nature and capacity. Democracy affirms that each

individual is a unique adventure of life. Education is the preparation for complete living. Education is the preparation of man for effective, useful and helpful living in the society.

Any education not based on the above foundations is not an education for democracy. The cultivation of intellect without "body-building" and "character-building" will create only those "pure thinkers" who fail miserably in every day life.

It is erroneous to say that political, social, and economic conditions do not affect the nature of education. To assert this is to deny all of history--present as well as past.

According to President Hutchins, a man is "educated" if he has merely studied the western classics. Does he not show his narrow-mindedness by limiting his classics to the West, and stating that they cover every department of knowledge? Are there no classics of the Orient? Or does he think that a person born in the west is alone a man?

To say that the "real" meaning of a classic could be grasped through translation is a contradiction in terms.

Even while laying down the "universal" education plan, President Hutchins concluded; "All the needs of general education in America seem to be satisfied." It is not clear whether he wants his American students to imbibe the spirit and culture--the intellectual heritage--of America! If not, his plan is hopeless. Can an American be called an American without having understood and assimilated the ideas of, say Washington, Jefferson, or Lincoln? An education divorced from one's own culture is a travesty. President Hutchins has no place for foreign languages. Translated into Indian circumstances, no Indian should read, say, English! What a poor show an "educated" Indian would make in 1954 if he did not study English!

All the western classics might have been translated into English, but not into any of the Indian languages. Does President Hutchins want an Indian to study western classics or his own? If the former, it is impossible; if the latter, whether in English or original?

I do not think that it is practicable to "know the colossal triumph of the Greeks and Romans and the great thinkers of the Middle Ages" in such a short time and at such an early period in one's life.

President Hutchins' ideas on professional education are quite unpalatable to me. The first university-sponsored library school in the world was started in Columbia in 1887. His own university started the first graduate library school in 1928. Much water has rolled down the

Hudson since then. To say anything against the necessity of making professional schools an integral part of a university, and to prescribe the method of apprenticeship, is to set the clock back at least three generations. India, too, has her share of President Hutchinses. It took us more than two years to convince the antagonists of library education that there was a science called library science and that a Ph.D. could be initiated in it.

President Hutchins should know that library discipline is no longer a "training", but involves an intellectual exercise as terrific as any other subject proposed by him.

One of the marvelous achievements made by the United States is in the field of technological development. This has resulted from the particular organization of her educational edifice where theory and practice have been nurtured as a unified whole. Thought divorced from action is empty. To separate practice from theory is the end of progress. The cross-fertilization of both is the very life of each.

To prescribe an old, outmoded, and static system of education for the new, developing, dynamic society of today is to destroy the centuries of progress achieved by man through thought, action, labor, and sacrifice.

Education And Social Integration by William O. Stanley - A Review

Social reconstruction through education

Stanley, William O. Education and Social Integration. New York, Teachers College, Columbia University, 1953.

A healthy means of growth and development is constant scrutiny and vigilance. Dr. Stanley attempts to scrutinize American public education and its role in integrating and reconstructing society. To Dr. Stanley, education is a means of social integration and reconstruction.

Dr. Stanley is disturbed by the fact that American public schools are being subjected to various conflicting charges, criticisms, demands and proposals. He is aware of this troubled situation and attempts to find out its cause.

Of the many charges leveled against the American public schools, one serious, and at the same time true, is that the curriculum is nothing but a conglomeration of several incoherent subjects, without any internal unity, clarity, or intellectual or moral principle governing it. Dr. Stanley recognizes this as a serious charge and no educator who has the good of his country at heart can overlook it.

Dr. Stanley tries to answer many questions, such as the following:

What are the social purposes of public education? What are the basic intellectual and moral principles that should govern its instruction? While discussing the current difficulties in public education, the roots of which lie far deeper in the structure of American life, his task has been to answer the following two questions:

> (1) What are the forces and conditions responsible for the confusion and conflict?
>
> (2) How can the educational profession best deal with the grave educational and professional problems?

The central concern of Dr. Stanley has been with educational policy, and particularly with the foundations of a reasonable and defensible policy. Such a policy might serve to order and direct the efforts of the educational profession to cope with the persistent attempts of powerful and diverse organized interest groups, and to shape public education in accordance with their own conceptions of the public welfare.

Dr. Stanley's main thesis is as follows: The United States--and as a matter of fact the whole world--is passing through a great social crisis. Such crises show that we are undergoing transition. The changes in our society are so basic and strong that they have disrupted the social equilibrium. We are in need of a new balance commensurate with objective conditions of modern life. We have failed to cope with basic tensions and conflicts. The intellectual and moral premises of the Western world are quite disintegrated. The crisis in the society has great repercussions on the American educational system, and we find it suffering from disorder and confusion. If we want to achieve social reconstruction, we must first achieve intellectual and moral consensus.

Stanley goes on to discuss many other relevant points to show the basis of democratic set-up. It is important to note his conclusion that pedagogical authority can be securely grounded only on a disciplined method of study and inquiry, and that the quest for a methodological principle of authority must begin with the ideals and conceptions embodied in the democratic tradition. Dr. Stanley rejects the idea of automatic adjustment. The methodology of discussion presented by Dewey is stimulating and shows his depth of vision and mastery of delineation.

Dr. Stanley has successfully proved that the discovery of a disciplined methodology of inter-group deliberation is an essential condition, both of an integrated program of education and of democratic social reconstruction in a transitional era. He has also shown, very ably, that we are living in a period in which a vast range of rapid and profound social changes must be assimilated and ordered by a society that, largely as a result of these very changes, is in some measure divided and confused with respect to the basic postulates of the public welfare.

Dr. Stanley concludes his learned discussion with a hopeful note and declares, "There is a sufficient balance of power in American society at the present time to place the use of rational methods of inter-group deliberation within the realm of the possible."

Dr. Stanley gives a summary of his message in "Educational task restated". Says Dr. Stanley, "The educational profession in America is facing today a serious problem of clarifying the foundations of order and coherence in American public education." The profession is being subjected to various charges and criticisms. Powerful organized interest groups in American society are exerting persistent pressures. The profession can meek out the situation and can formulate an intelligent policy to deal with the pressing problem only through such clarification.

Again, it is only through such clarification that the profession can obtain a secure basis for pedagogical authority and a proper program to educate the young, and also to help in the development of wholesome and integrated personalities.

Dr. Stanley makes his thesis very clear when he states that the aim of education is not only to impart to the young the knowledge and skills necessary for effective participation in the activities of their society, but also to help them develop into persons who share the aspirations, the abilities, the ideals and the beliefs required for full membership in it.

Order and clarity in public education cannot be secured until the American public have attained a wider consensus with respect to fundamental purposes and principles definitive of the American way of life. Dr. Stanley is sure that such a consensus does exist in American democratic tradition. But since serious conflicts and confusions have emerged at many points, clarification has become necessary, without which coherence and unity cannot be established in American life and education. Dr. Stanley declares, "The school is, and should increasingly become, an instrument of deliberate social reconstruction. Its primary function is moderation. The cultivation of common purposes, loyalties and beliefs is a cardinal concern of the school."

Any program of instruction in the public schools must be grounded in a principle of pedagogical authority commanding general public assent. The educational profession must rely upon a methodological principle of authority. In controversial matters, the school should undertake to teach "how to think rather than what to think."

Projection of this methodological conception of pedagogical authority entails obligations and requirements which, as yet, have not been fully grasped or faced by the educational profession. If a methodological principle of authority is taken seriously, conscious study of the nature and application of the canons of inquiry and deliberation will constitute a significant aspect of the curriculum.

Dr. Stanley concludes, "Sustained investigation into the nature and requirements of disciplined methods of inquiry and deliberation, together with the pedagogical techniques which they imply, is one of the most important items on the agenda of educational philosophy and research."

The work of Dr. Stanley is very stimulating. It has a special message for countries like India, where changes in society are taking place far more rapidly than many countries in the

world. Educators in India can not live in their own "Ivory tower" and leave the politicians and social scientists to build a new India. Dr. Stanley discusses his thesis from a wider perspective and every Indian educator will benefit by reading his work. There are two basic principles of Mīmāṃsā--the ancient Hindu science of interpretation. The first is Na kadācid anīdṛśam jagat; the second, Na kvacid anīdṛśam jagat. These maxims mean, respectively, "never there was a world unlike this", and "nowhere does exist a world unlike this".

Wisdom lies in discerning the changes in the times and making proper adjustments in our culture to build a sound social order providing to <u>everyone</u> in the society joy, happiness and bliss--pramoda, sukha, and ānanda.

Testing the B B D R and the T U L I P C O D E

A Proposal

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ABSTRACT

Union lists of serials are essential instruments for research and reference. Bio-Biblio-Data-Recorder and the TULIP CODE facilitate the collection and systematization of the serials' data with economy, efficiency, and expediency. It is proposed to test the power and potential of this innovative methodology for creating and maintaining the union lists of serial

Introduction

The creation, maintenance, and dissemination of union lists of serials have engaged my attention since early 1960's. I have encountered many problems in this bibliographic enterprise and have tried to solve them. In this process, I have evolved certain means and methods that need testing. The research will include finalizing the design and development of my computer program and testing the efficacy and efficiency of my TULIP CODE with a view to secure complete bibliographical control over any serial's data and maintain the union list of serials on line. The problems that are intended to be solved by this investigation have been baffling the union list compilers everywhere.

Nature of the Union Lists

A union list is a unified, collective record of the bio-bibliographical, cataloging, and holdings data of the publications held by many libraries in a region. The union lists of serials are useful for research, reference, acquisition, and above all for inter-library loans. A huge investment of time, money, and energy is required for their creation, maintenance, and dissemination.

A union list aims at unity. Ideally, there has to be only one bibliographic record for multiple sets of a specific title in a union list if it is to be truly helpful. The unification of bibliographic records--their collocation as well as integration, and the elimination of duplicates

are some of the fundamental objectives of creating a union list. If these are not secured, all the time, money, and energy invested into the operation are wasted. The purpose is not fully served; the goal is not really reached. When an identical title appears in multiple records, the principle of "One-title One-record" is violated. Furthermore, the holdings are not unified. And the fact that two or more distinct records appear for one and the same title obscures their identity, creating an illusion that they might be different titles.

The Statement of the Problem

It is observed that there is no unification of bibliographic records in many union lists, rather a duplication, nay even multiplication. No researcher has succeeded as yet in evolving efficient means and methods to solve all these problems. The Joint Committee on the Union List of Serials made this point quite clear when it said: "Because of the differences in entries found in various libraries, the correlation of catalog entries and the Union List of Serials entries is never perfect."

Lists of serials, especially of the nature of directories and guides, contain diverse internal structures, created to satisfy varied approaches of their varying users. The serials' data must, therefore, be endowed with total maneuverability so that they are sorted and featured in any order or arrangement as desired. This is the only way a major objective of compiling the union list can be achieved. Also, this is to be achieved with maximum possible ease, economy, and efficiency. The degree of success in satisfying the varied needs of the various users will be in direct proportion to the success achieved in securing the manipulability of the data and in providing access through various points of approach. There ought to be many doors to the House of Serials, and a researcher must be able to enter it through any door he chooses.

A union list is a running river of flowing water. It is not a pond of stagnant water. It is a living organism that continues to grow as it flows. It should be possible to incorporate therein fresh entities of information and to revise or remove the existents. The system must allow for change--every conceivable change, because the UL is an attempt to secure complete control over the world of periodical publications, a world which, by its very nature, is ever changing, ever growing, and ever rejuvenating. Periodical publications are the embodiments of nascent thought. It is essential that we be able to manipulate and organize the data in any way we

wish, in order to retrieve and feature the desired information in any preferred order, grouping, or arrangement.

A Proposed Solution

An appropriate way to secure full bibliographical control over the enormous mass of nascent thought embodied in periodical publications on a continuous basis is to secure the services of the latest instruments developed in the field of computer technology and to maintain the totality of the records "on line." There ought to be full scope for additions, alterations, deletions, and substitutions—all types of changes, if we want to meet the challenges posed by the ever changing world of periodical publications.

Creation of union lists involves two major operations, viz. (1) collecting the data and (2) their organization. I have evolved unique instruments for both. One is the Bio-Biblio-Data-Recorder and the other is the TULIP CODE. I have identified and isolated approximately one hundred categories of information or data elements which can enable us to collect, sort, organize, and feature the total information in the most efficient manner. I have designed a dataset and have designated it as the Bio-Biblio-Data-Recorder (BBDR). This methodology provides an ideal solution to many problems. It combines the best features of some of the most effective methods evolved by the compilers so far. It possesses potential for performing all the functions expected of the collected data. This mechanism has already enabled me to collect the data in a satisfying manner, but I could not test the potent organizational powerof my TULIP CODE because of the lack of funds and many other delimiting factors. I have also developed a special computer format that might have helped us not only to complete the Project TULIP in the most successful manner, but also enabled it to serve as a model for other union list projects. All the data that we organized were done by means of a methodology of pre-computer age. Of course, we had secured the computer facilities, but they were used in a very limited way--just for word processing. This was a very sad state of affairs. It was an anachronism.

We have concluded that computerization of the serials' data is a real necessity and that there is a true need for developing and maintaining high standards in the creation of serials' records. Achievement of these objectives has been my goal. We may be able to achieve the goal if the desired financial assistance is secured.

The TULIP CODE

For identification, access, reference, and indexing, bibliographic organizations have designed and assigned certain code numbers to the periodical publications, such as ISSN, LC Card Number, and OCLC Control Number. However, none of these are expressive! They have no intrinsic meaning. They are not at all mnemonic. They are arbitrary and hence their benefit is quite limited indeed.

The evolution and formulation of an expressive, analytical-synthetic configuration of symbols, embodying five fundamental constituent elements of a periodical publication--a COnstellation of DEsignators--a unique, distinctive assemblage of numbers is a significant outcome of mycurrent research. TULIP CODE is significant, meaningful, and mnemonic. The five fundamental categories are: subject matter or thought content, language or medium of exposition, place of publication, date of commencement, and the frequency of occurrence. TULIP CODE may serve as an effective instrument for individualization, identification, collocation, integration, organization, indexing, reference, and finally the dissemination of all the periodical publications enriched with their exhaustive data. Apart from its unique quality of serving as an efficient connecting link between the main entry and the added entries, it possesses enormous potential for permitting the essential analysis by the categories enumerated above. It can also help us in eliminating duplicates, a major objective of Union-listing.

Goals to be Reached

In brief, I have been working toward the solution of union-listing problems by developing appropriate standards for gathering, recording, rendering, and featuring serials data for a union list. Now I wish to try to perfect my automation program for inputting the serials data in a computer system and for retrieving them in any order to satisfy the varied interests, needs, and demands of the users by providing maximum possible access points essential for successful search and research.

Methodology

I propose to select a representative sampling of about 600 TULIP titles (from amongst some 12,000 plus that have been already published in eight volumes of TULIP) and create a model. This will enable me to verify if my theory, that sounds so attractive, can withstand the test of practice. It is possible that some of the problems that are still baffling the bibliographers everywhere may get solved here at the UMC.

First, a TULIP CODE for 600 selected serial titles from the TULIP set will be fully constructed.

Second, the detailed data needed for the selected titles relative to their five fundamental constituent elements, if not already there, will be gathered.

Third, these data will be obtained, if necessary, by examining some standard bibliographic sources, such as NUC, NST, and OCLC, as well as by correspondence and phone calls.

Fourth, the titles will be fully classified according to the LC schemeof classification.

Fifth, the serials will be analyzed and synthesized by means of TULIP CODE.

Sixth, the database will then be sorted by:

1. Author/Title;
2. Title/Author;
3. Associated bodies;
4. Geographical area;
5. Language;
6. Subjects in (natural) language; and
7. Subjects in classificatory (artificial) language.

The above tasks will involve intensive search and research in the bio-bibliographic history of the periodical publications and computer programming combined with data manipulation. Two graduate research assistants will be hired for this project. One will help the principal investigator in bibliographic investigations. Another will help in the computerization. No funds will be needed for machine, equipment, travel, or consultation services. My needs are quite limited indeed. I will complete this project

most economically, yet most efficiently. It is estimated that the project will be completed in a year or so.

Modest Budgetary Needs

This work is essential if the efficacy and efficiency of the BBDR and the TULIP CODE is to be tested. No funds are needed to utilize UMC's computing services, the Project having already secured this facility. We will also use OCLC's services, but will not have to pay for them, since the Ellis Library has generously provided for this.

I need some funds only to hire two technical and bibliographical assistants on a part-time basis, as stated above. That is all.

Significance of the Study

This research undertaking has a worldwide significance. Its beneficial results will extend far beyond the boundaries of North America. They may influence the creation and maintenance of the Union Lists of Serials in many countries of the world, especially in the newly emerging nations of the Third World. We at the UMC will be able to make a significant contribution toward the bibliographic organization of knowledge embodied in periodical publications everywhere.

It is hoped that the needed financial assistance is granted so that we not only take a forward step by presenting the prototype of an ideal union list, but also design and develop a unique computer program that may prove beneficial to the compilers of other union lists.

Dissemination of the Findings

The findings of the proposed investigation will be disseminated through a published report, also containing our evaluation of the research undertaken. The financial assistance from [the ResearchCouncil] will be gratefully acknowledged in this report and in any future publications discussing the experiment and its beneficial results. The report will be made available to the world of learning at large.

T U L I P IO-BIBLIO-DATA-RECORDER

(Full Version. Has taken a total of twenty years to evolve).

100 = AUTHOR (heading, other than title)
130=Varied author
200 = TITLE WITH ADJUNCTS
210=Title, primary/main
212=Title, secondary/subsidiary Vol./No. Designation
230 = Varied title
- 2301=Parallel title
- 2302=Distinctive title
- 2303=Other or alternate title
- 2304=Cover title
- 2305=Added title
- 2306=Caption title
- 2307=Running title
- 2308=Spine title
- 2309=Undefined title

232=Varied subtitle
250=Former title
252=Former subtitle
270=Issues with special titles
290=nsv (new series)

300 = ASSOCIATE BODY
301=Compiling body
302=Issuing body
303=Preparing body
304=Producing body
305=Publishing body
306=Sponsoring body
307=Organ of
308=At head of title
350=Former Associate body
351=Compiling
352=Issuing
353=Preparing
354=Producing
355=Publishing
356=Sponsoring
357=Formerly organ of

400 = PUBLISHING DATA
401=Place of Publication
402=Name of the publisher
403=Name of the Printer
430=Varied publishing data
431=Varied Place of publication
432=Varied publisher
433=Varied printer
450=Former publishing
451=Place of Publication
452=Former publisher
453=Former printer

460 = *Genesis*
461=Year of first publishing
462=Volume-year correlation
463=Reprint year
470=Whether still current (ct) or ceased (cd)

480 = ADDRESS of the PUBLISHER [Including PIN CODE]
Regionalized Lists: Value of the PIN CODE
483=Varied address of the publisher
485=Former address of the publisher

490=Current subscription (price)

500 = PHYSICAL CHARACTERISTICS
501=collation
5011=size
5012=illus. (plates, etc.)
5013=ports.
5014=maps
5015=tables
5016=charts
5017=diagrs.
502=Issued in more than one part/section
503=Issues combined
504 = Microforms
5041=Microfilm
5042=Microcard
5043=Microfische
505=Mimeographed
506=Peculiarities in paginating/binding of volume
507=Volume no.incomplete

508=Volumes issued in revised ed.

510 = SERIES STATEMENT
511=Series treatment DNTS
512=Handling of physical volume
514=Volumes without, or incomplete, series designation
520 = FREQUENCY OF PUBLICATION
521=Current frequency
525=Former frequency

530 = LANGUAGE OF THE PUBLICATION
531=English
532=Hindi
533=Sanskrit
534=Multilingual

540=Suspension of publication
560=Publication revived

570 = NUMBERING
571=Irregularities in the numbering of volumes
572=Irregularities in the numbering of series
573=Peculiarities in the numbering of volumes
574=Peculiarities in the numbering of series
575=Special note on the numbering of volume/series

600 = NOTES
601=Connection with preceding publication
6011=Splitting
6012=Splicing
602=Connection with succeeding publication
603=Current status of the publication
6031=Absorbs = takes or sucks in
6032=Incorporates = make, become, united in one body,or group
6033=Merges with = become one
604=Status after the publication ceased to run
6041=Absorbed by
6042=Incorporated into
6043=Merged into

610 = COOPERATORS
611=Editors
612=Collaborators
613=Compilers
614=Founders

615=Preparers
616=Producers

620 = Contents
626=Special issues with special contents
628=Cumulation/summary
630 = Additional characteristics/features
631=Supplements
633=Supplement to some other publication
636=Appendices
637=Appendix to some other publication
638=Issued as part of
640 = Special numbers

650 = Index data
651=Indexes
654=Indexed in

660 = Final form of the publication
661=Bound with
663=Issued with
664=Boxed with

680 = Annotations, evaluative and explanatory (content analysis)

700 = ADDITIONAL ENTRIES
710=Analytical entries
720=Subject entries
730=Added entries (collaborators)
740="See" entries
750="See also" entries

800 = CLASS NUMBERS/ CODES/ ID'S/ CITATIONS/CN's
810 = Class numbers
811=LC call no.
812=DC class no.

820 = CODE NUMBERS
821=LC card number
822=LCSN (shadow number)
824=CODEN
825=ISSN
826=OCCN
828=TULIP CN
851=Authority (direct information)

852=Primary Source
853=Reference
854=Allusion (indirect reference)

900 = HOLDINGS OF COOPERATING LIBRARIES

910=USA
920=UK
930=India
991 = UNION CATALOGERS' SPECIAL NOTE
993 = OVERFLOW (any additional information which does not fit into any of the above categories)

LIBRARY TERMINOLOGY (1)

0 Introduction

By

S.R. Ranganathan and M.L. Nagar

[The relative spheres of regional, national, and international languages in providing elements in the revival of the Indian languages are indicated. The limitations of planned terminology are shown. The experiment of translating from English through Sanskrit rather than directly into the regional languages is described and evaluated. This is the first of a series of projected articles on the subject.]

01 Dependence on Language

The new set-up of our country, which is taking shape since15 August 1947 should quicken the life of the masses. This quickening should be helped by provision for universal education through a network of schools for formal education at the earlierstages and a network of libraries for informal self-education for life. The main switch for releasing the educative process—the process of the harmonious development of personality in all its three facets, vital, mental and spiritual--the main switch which is reachable to one and all at the present stage of human evolution is in the mental facet. The science and the art of manipulating the master-switch in the spiritual facet is known only to the Urthmen ????? and Rishis who are yet far too few. The manipulation of the main-switch in the mental facet has to be through ideas and ideas are inextricably dependent for their communication on language. The only language through which ideas can flow with the least resistance in the case of most people is the mother tongue.

02 Linguistic Needs

021 Regional Language

The mother tongue is, therefore, to be used for the expression and absorption of the ideas in the superficial layers of thought needed for daily life and for the pursuit of arts and crafts by the common people. The lower intellectual strata of a society--nearly 60 percent of the people--are not likely to enter into deeper layers of thought and may not need any language other than the mother tongue. Normally, the people in a region are linguistically homogeneous. Expression through the regional language is therefore necessary for the mental life and development of sixty percent of the people. As this group will have very few in it that migrate to other linguistic regions, the regional language is also sufficient for their purpose.

022 National Language

It is estimated, however, that about thirty percent of the people of a region are likely to be adventurous enough to cross the linguistic borders. They should therefore be competent to use the national language, whatever it is. Their mental development will also make them dwell on ideas in the deeper layers of thought. Moreover, a sufficient number of people will not be found in any single linguistic region to pursue knowledge in such deeper layers in any given subject. The intercourse necessary to develop a subject at that deep level will make one look for one's peers in linguistic regions other than one's own. This factor also points to the need for a national language being used by the better people of all the linguistic regions for inter-provincial intercourse. These people will also have the capacity to be equally at home both in the regional and the national languages.

032 International Language

The highest intellectual strata--say, ten percent of the people--will have an innate urge to dive into the deepest layers of thought. They will further distribute themselves in a variety of subjects. The result will be that a person of that nature will not find a sufficient number of persons within the nation with whom he can collaborate in the pursuit of his subject. His peers will lie scattered among the different nations and he will have to exchange thought with them.

International intercourse, and for this purpose the use of an international language, will be a necessity with him. He will further be such a highly integrated personality that he can with equal comfort not only pick up but also do creative thinking in all the three languages--regional, national and international.

04 Present Difficulties

But the Indian community of today is facing unusual difficulties in this matter. For the regional and the national languages of India have been stagnant during the last two hundred years. The upper intellectual strata, who alone can do creative thinking, have been using English as their medium. The Indian languages have therefore never been used to express current or nascent ideas. They are therefore paralysed. They have been by-passed by the surging wave of ideas in the deeper layers of thought in all the regions of the field of knowledge. They are therefore bare of the terms needed to communicate current thought below a certain depth.

05 Planned Terminology

051 Need

The renaissance in the country demands that we should overtake the forward countries of the world in the shortest possible time. This means that our languages should be revived and stepped up to a high level of potency in an equally short period. This cannot be achieved by the

slow laissez faire development of terminology. We may have to set up planned terminology at the initial stages.

Moreover, the laissez faire process, which has already set in, has been largely conditioned by the journalistic needs. Journalism cannot be expected to take a whole view of the field of knowledge or to think of the future. The result is that terms get improvidently forged for ideas of current importance and this results in a great handicap in forging expressive terminology for more enduring ideas in the deeper layers of thought. Moreover, fleeting political antipathies often set up a pathological insistence on purity and exclusiveness in each regional language. This creates a centrifugal force which will ultimately hamper inter-provincial and international intercourse and impede co-operation in the pursuit of any subject.

These two considerations indicate the need for planned terminology in the earlier years.

052 Limitations

Planned terminology has, however, severe limitations. Any language whose terms are determined ex-cathedra by linguistic specialists would cease to be a natural language.

Moreover, enduring terms are seldom coined successfully in that way. The history of the Terminology Committees of Madras, which dates from 1917 or so, is proof of this. Words can not be manufactured impersonally or en masse. Terms are really to blossom forth from the hearts of those whose objective is to put their thought across to others. No doubt terms that have so blossomed forth may be collected together, studied, improved upon, polished and recommended for stabilisation grammarians. This is the implication of the old saying that *Lakshya Grantha* (writing) always precedes *Lakshaṇa Grantha* (grammar). The part to be played by the planners of terminology cannot be ultimately more ambitious than the one prescribed by grammarians.

It is overlooking this essential limitation of the planned terminology which was behind the proposal made by some members at the 8th All India Library Conference to call in the aid of linguists prematurely to coin library terms. Our contention is not that library terminology falls exclusively within the sphere of librarians but only that a considerable amount of writing should be done by the library profession and a certain number and variety of terms should be created in the process of writing before professional linguists can be called in.

053 Experiment

Indeed the linguist cannot understand fully the idea to be expressed by a profession unless it is provisionally denoted by a term with the necessary annotation to indicate its full scope. The members within the profession must put in considerable work and thought over the new terms before passing them on for review by linguists. It is to satisfy this condition that we propose to bring up library terms in this series of articles for preliminary discussion within the profession.

These terms are not coined in isolation. We are engaged in the rendering of books in library science into Sanskrit. In this process, library terms in Sanskrit get precipitated under the pressure of the urge for expressing a whole unit of thought extending to no less than a sentence but often to a paragraph and in relation to what has been expressed already and what has to be

expressed later. The terms which thus take shape are again only of a provisional experimental nature. The planning is only to aid this provisional work.

A word may be said as to why Sanskrit is used as the medium. When sample pages of one of our books in English were rendered into different Indian languages by friends who had them as their respective mother tongues, there was evidence of a tendency for each language to coin its own radicals. This will be all right in the most superficial layer of thought as explained in section 021. But in regard to technical terms to be handled only by professional librarians and not by the masses, it was felt that this centrifugal force would hamper inter-provincial intercourse among the librarians of the country wide section 0227. Since most of our languages are of Sanskritic origin or have absorbed many Sanskrit elements, as in the case of Malayalam, Kannadaand Telugu, we felt that much will be gained if the languages agree to use, in as many cases as possible, common radicals taken from Sanskrit and clothe them morphologically in their own distinctive ways.

Library science has to deal with the entire field of knowledge in its branch called Library Classification. The rendering into Sanskrit of all the schedules of classification will involve fixing terminology for every specific subject. This will take us far astray. We therefore decided to begin with the rendering of a book which does not reach out too much beyond the strict boundaries of Library Science proper, but which will, at the same time, involve most of the concepts found in it. We found that the *Classified catalogue code* answered this description, except in the case of the examples given for class index entries in section 31 and its subdivisions. We therefore began our experimental rendering into Sanskrit with this book.

Moreover, this book has been written even in the English original in the traditional Indian style of sutra, commentaries and examples. This feature was quite welcome to the genius of the Sanskrit language. Our rendering of the book accordingly is made up of *Sütra* in Sanskrit, followed by *vṛtti* in Sanskrit, *vṛtti* in Hindi and commentary and examples in Hindi. This gives us also the opportunity to test how far the Sanskrit radical of a technical term is absorbable by a regional language.

In the process of rendering the *Classified catalogue code* into Sanskrit, we had been observing our own mind as to how it worked while Sanskrit terms were improvised. Indeed, we have used this rendering into Sanskrit incidentally as a piece of laboratory work to enunciate certain canons of terminology that can be used in further work of this nature. These canons will also enable the colleagues in the profession to examine our terminology in a systematic critical way.

We shall give these canons of terminology in the second article of this series and only then enter into the substantive part of our work viz., giving library terms with annontation to elicit the opinion of the profession to formulate something definite to be presented for consideration by linguistic experts.

LIBRARY TERMINOLOGY (2)

CANONS OF TERMINOLOGY

S.R. Ranganathan and M.L. Nagar

[This part enunciates the Canons that should be satisfied by the new terms that have to be coined in the Indian languages.]

The canons of terminology given here have not been framed in isolation. They were evolved during our attempt to render the *Classified catalogue code* into Sanskrit. But they can be applied to test the terminology of any region in the field of knowledge. In this article, they are enunciated in the form of aphorisms, explained and illustrated with examples. The examples have been taken mostly from our own subject; some books on Library Science have already appeared in Marathi and Hindi, and most of the examples have been taken from them. Some have also been taken from outside the range of Library Science--from the *Words of general use in the legislative assemblie srendered into Hindi* by G.S. Gupta, C.P. and Berar Legislative Assembly.

The examples follow each canon. In each set of examples, the first line gives the English term; the second line gives the recommended term for the Sanskrit family, and the third line gives the term occurring in already published writings but not recommended for adoption, as it does not conform to the canons.

1

Section on terms

11

One-One correspondence

111

A term should have a unique meaning; homonyms should be avoided.

Examples

Number	Food Minister
Saṅkhyā	Āhāramantrī
Aṅka	Khādyamantrī

The term aṅka has two meanings: 1. a digit; 2. a blur. Saṅkhyā is a term that means only number. Hence, Saṅkhyā is recommended in preference to aṅka.

Khādyamantrī may lead itself to the ridiculous meaning "Eatable Minister"!

112

There should be consistency in the representation of an idea in whatever combination it occurs; different terms should not be used to represent one and the same basic idea in different combinations.

Examples

Book	Library	Librarian	Library science
Grantha	Granthālaya	Granthālayī	Granthālayaśāstra
Pustaka	Pustakālaya	Granthapāla	Granthalpālanaśāstra

It is obvious that if we use grantha for book, it will be helpful if we confine ourselves to that word and derive all the combinations from the same. Using pustaka in some combinations and grantha in other may be necessary in poetry and other forms of literature, but such a variation is unhelpful, uneconomical and unnecessary in scientific writings.

Law	Legal	Legalist
Vidhi	Vaidha	Vidhijña
Dharma	Nyāyya	Vidhiviśārada

113

The terms for allied ideas should be cognate, but differentiated.

Examples

Association	Committee	Council
Saṅgha	Samiti	Saṃsad
Sammelana	Pariśad	Goṣṭhī

These terms denote allied ideas with shades of difference. It is not helpful to build the terms for them with different forms of prefixes and roots of different meanings as shown in the third line. It will be helpful if we build them with the same prefix and different roots as recommended with one and the same meaning. We should, of course, make them terms of art (rūḍha) for use in particular senses and thus endow them in usage with a unique meaning.

141

It is the idea that should be represented; it is not the word that should be verbally translated.

Examples

Dictionary catalogue	Reference service	Long-range reference
Anuvarṇasūcī	Anulayasevā	Vilambānulayasevā
Kośasūcī	Anusandhāna sevā or Sandarbhasāhya	Dīrghabhramaṇa

A particular kind of catalogue is called the Dictionary Catalogue. It is so termed because all the entries in it are arranged in one alphabetical sequence. The English language does not usually have any arrangement other than an alphabetical one in a dictionary. Hence, the word 'Dictionary' can denote the desired meaning in English.

But the Indian languages have many dictionaries, *Amarakośa* leading, which have an arrangement other than alphabetical. For example, they contain words grouped in a classified way. Hence, it is not proper to render the word 'Dictionary Catalogue' as Kośasūcī.

The word Kośasūcī may also mean 'a catalogue of dictionaries'. Anuvarṇasūcī is a term that means 'a catalogue following an alphabetical order'. This can be usefully adopted. We may note

in passing that the term will have an antonym (counter-term) in anuvargasūcī, a catalogue following the classified order.

Reference service is the name given to the help rendered by the staff of a library to an individual reader in an intimate, personal and sympathetic way. It is a sacred duty enjoined on them by humanism. The meaning of the word 'reference' used in phrases like 'with reference to the context' and 'refer to page no. so and so' is its common meaning and the meaning it has when it occurs by itself. But it is totally different from its meaning in the context it has in the profound words 'Reference service'.

LIBRARY TERMINOLOGY (3)

CANONS OF TERMINOLOGY

S.R. Ranganathan and M.L. Nagar

[This part enunciates the Canons that should be satisfied by the new terms that have to be coined in the Indian languages.]

Anulayasevā is the appropriate term, as *Anulaya* has the same meaning as 'Reference' has in 'Reference service'. For 'Reference service' means service which leads to 'laya' or integration of books. With whom? With readers, of course! The corresponding terms in the third line are to be rejected on the ground that they merely translate the word 'Reference', taking it in its common meaning.

'Long-range reference service' is a term denoting a service that is wide in its scope and therefore requires a fairly long time. It is opposed to 'Ready reference service', which is narrow in its scope and therefore requires only a few moments.

The term has been rendered by some as *'Dīrghabhramaṇa'* which simply means a 'long walk' or 'wide wandering'. The word 'long' has suggested the word 'dīrgha' without reference to the particular idea it connotes in this particular context.

Vilambānulayesevā is a more appropriate term. *Vilamba* represents the essential idea in the meaning of the term 'long-range'.

142

The intended idea should be represented, and not any aberration from it.

Examples

Added entry	Book number
Atiriktasaṃlekha	Pustakasaṅkhyā
Samyuktasaṃlekha	Prata aṅka

In this term, 'added' means additional. In a library catalogue, one book has many entries. One of these is fuller and is called its 'Main Entry'. All the other entries are derived from it, and these are briefer when the catalogue is written by hand or is printed in book form. These are called 'Added entries'.

The Sanskrit term *Samyuj* means to connect. It is true that these entries are connected - not materially, of course, but at best in idea - with the Main Entry, which is their source. But the intended idea is not 'connected', but 'additional'. Hence, *atirikta* will be more appropriate.

The term 'Book Number' has been rendered in Marathi as 'Prata Aṅka'. Even with the farthest stretch of imagination it can signify only 'Copy Digit' and nothing more. For even in Marathi, the word 'Prata' denotes only 'a copy of a book' and not the book as such. In this connection we have to remember that the term 'Book Number' has a wider meaning than the one denoted by the term 'Copy Number'. For example, according to the *Colon classification*, it may consist of one or more of five parts, *viz.*, the Language number, the Volume number and the Supplement number.

As a support for his choice of this word and rejection of *Granth*, the translator has advanced an argument. He states that we have to reserve the word *Grantha* for 'work', which is the fourth characteristic in the main class 'O' Literature. But it is obvious that the word *Kṛti*, which really means a 'work', can be easily adopted to stand for 'work' in that sense.

143

The idea should be represented directly and not obliquely.

Examples

Open access	Development minister
Āsaṅga	Abhyunnatimantrī
Muktadvāra	Vikāsamantrī

'Open access' no doubt implies keeping the doors open, but it means much more. To represent it by *Muktadvāra* is therefore to represent it obliquely and not directly.

By 'Open access' we mean 'complete freedom given to readers to browse among the books, to test them and taste them as well'. It is unimpeded facility for this that is meant. The idea is directly represented by the term *Āsaṅga*.

Vikāsa means unfoldment or evolution, as in Biology. But 'Development minister' means a minister who steps up the material resources and thereby steps up the standard of the people. A term which represents 'stepping up' is more direct and less oblique than one which represents 'evolution'.

15 True Suggestion.

153

The term is to be suggestive of the true function and not a mistaken one.

Examples

Librarian	Library Science	Call number
Granthālayī	Granthālayaśāstra	Krāmakasaṅkhyā
Granthapāla	Granthapālanaśāstra	Abhidhāna saṅkhyā or Sthānāṅka

Colon classification defines the word 'Call number' as follows: "Call number of a book is the symbol which individualizes it. It fixes its position in the shelves relative to the other books. It is also used by readers in calling for books".

Of these three functions, the fundamental one is the arrangement of books. The first function is a necessary implication of it and the third is a use to which it is put. It will be helpful if we can adopt a word that may signify the fundamental function. *Krāmakasaṅkhyā* is such a term. Let us make it a term of art to represent 'Call Number.' Its ordinary meaning, which is 'Ordinal Number', is not in conflict with this specialized use of it in Library Science, but is fully descriptive of it.

To render the word 'Librarian' as *Granthapāla* or *Granthādhyākṣa* and 'Call Number' as *Abhidhāna saṅkhyā* or *Sthānāṅka* would have been welcome in the days of yore when libraries were storehouses of books, where they used to remain at one and the same place from intake to weeding out. It is not suited today.

LIBRARY TERMINOLOGY (4)

CANONS OF TERMINOLOGY

S.R. Ranganathan and M.L. Nagar

[Indian languages are not being revived when all the anti-laws of Library Science reign supreme, as they did in the earlier centuries when the English language threw forth the chief library terms. On the other hand, they are being revived in the middle of the twentieth century when new ideas--the Laws of Library Science--are having sway all over the world.]

Abhidhāna saṅkhyā means a number by which a book may be called. This could have been appropriate in olden days when there used to be a barrier between a reader and his book. Today this term is an anachronism.

There are two kinds of arrangements of books, absolute and relative. It is the latter which is aimed at by library classification. Thus, *sthānāṅka* will not be appropriate. It can denote only the 'press mark' which goes with absolute placing.

156

The term should be suggestive of the true genesis and not of a mistaken one.

Examples

Dictionary catalogue
Anuvarṇasūcī
Kosasuci

This has been already explained under section 141.

16 Time element

161

A term should look forward and not backward.

Examples

Call number
Krāmakasaṅkhyā
Abhidhānasaṅkhyā

In future, the libraries will have more and more 'open access'. Thus, there will be no need for 'calling for books'. Hence, it is obvious that the word *Abhidhānasaṅkhyā* looks backward while the word *Krāmakasaṅkhyā* looks forward.

2 Section on Languages

[This section indicates the type of ideas for which terms should be formed from regional languages.]

21 Regional terms

211

A term derived from the regional language should be used to represent a common idea recurring in daily life.

Court	Post Office
Kacaharī	Ḍākaghara
Nyāyālaya	Patrapreṣaṇakāryālaya

The term 'Kacaharī' is already current in Hindi. The idea represented by it recurs in daily life. This is, therefore, to be preferred to 'Nyāyālaya' which is Sanskritic. A similar remark applies also in favour of the Hindi word 'Ḍākaghara' for 'Post Office.'

212

A term derived from the regional language should be used to represent an idea needed in the pursuit of occupational arts and crafts.

Pincers	Carpentry
Saṇḍasī	Baṛhaigirī
Sandaṃśa	Vārdhakitva

Although the Sanskrit terms given in the third line may be understood easily in all the regions, since these relate to the commoner arts and crafts, it is preferable to denote them by the Hindi terms given in the second line, as they are already current in the Hindi-speaking region.

213

A term derived from the regional language should be used to represent an idea belonging to the superficial layers of thought

.

Food	House	Upper cloth
Khānā	Ghara	Dupaṭṭā
Āhāra	Gṛha	Prāvaraka
Head	Foot	Hand
Sira	Paira	Hātha
Āiras	Pāda	Hasta

In all the six groups given above the idea represented belongs to the common superficial layers of thought. These will frequently recur in daily usage. It is therefore desirable that the terms that are current in a region should be adopted. It is in this view that the Hindi terms given in the second line are recommended.

214

A term derived from the regional language should be used to represent an idea current also among the lower intellectual strata of the society.

Bride	Village	Field
Bahū	Gānva	Kheta
Vadhū	Grāma	Kshetra

These terms do not require any comment.

LIBRARY TERMINOLOGY (5)

CANONS OF TERMINOLOGY

S.R. Ranganathan and M.L. Nagar

[This part indicates the ideas for which terms should be adopted from International and National languages and deals with the formation of Regional Terms.]

25 International Terms

251

An International Term is to be used to represent a learned idea not recurring in daily life and belonging to the deepest layers of thought.

252

An International Term is to be used also to represent a learned idea current normally only among the upper most intellectual strata of the world.

253

An Alternative Term in the Classical Language of the country may also be provided to facilitate their filtration to the lower intellectual strata of the society.

English (International)	Sanskrit (Classical)
Documentation	Viṣayoccayana
Mechanics	Gamikī
Thermodynamics	Tāpavaigikī
Electrochemistry	Vidyut-rasāyana

Seismogram	Bhūkampalekha
Psycho-analysis	Manoviśleṣā
Anthropometry	Mānavamiti
Jurisprudence	Vidhiśāstra

The above may be taken as a list of some English terms, likely to gain international currency, and their Sanskrit equivalents. They represent ideas not recurring in daily life and belonging to the deepest layers of thought.

English (International)	Sanskrit (Classical)
Bibliography	Vāṅnmayasūcī
Relativity	Āpekṣikī
Ecology	Pāristhikī
Symbolism	Saṅketavāda
Orientation	Udyanmukhīkaraṇa
Cosmos	Vyavasthā

The above may be taken as a list of some English terms likely to gain international currency and their Sanskrit equivalents. They represent ideas normally current only among theupper most intellectual strata of the world.

It is needless to point out that such terms as discussed above may have to be written in the National script of the country, so that they may slowly get absorbed by context and usage and have a chance to filter slowly down the intellectual strata. This is how many languages have been enriched.

Here is a list of some terms from Sanskrit language. The ideas expressed by them are un-translatable. No other language except original, i.e. Sanskrit, can express their ideas by single terms. The words in brackets denote the region of the knowledge to which the terms belong.

Rasa	(Alaṅkāra śāstra =	Literary criticism)
Sphoṭa	(Vyākaraṇa =	Grammar)
Prakṛti	(Sāṅkhya =	A School of Philosophy)

These Sanskrit terms should be given currency as International terms. International terms may thus have to be drawn from several languages.

As the alternative terms in the Classical language of the community will be more readily meaningful and expressive, they will be of help in teaching. But all through the teaching, the international equivalents should be stated and stressed. For the number of people, who will have to handle these depth-ideas and will therefore belong only to a high creative intellectual level, will be too insignificantly small in a single community for the intercourse necessary for the development of the subject. Their number will become adequate only if we count together specialists from different national groups. To make communication between them easy, they should be trained to express themselves in International Terminology.

28 Classical Terms

281

A radical in the Classical Language of the country is to be adopted to represent an idea belonging to the intermediate layers of thought and current among the intermediate intellectual strata of society.

282

The radical is to be dressed according to the morphology of the Classical Language.

283

To facilitate filtration to the lowest intellectual strata, alternative forms of it dressed according to the morphologies of the Regional Language are also to be provided.

English	Sanskrit (Classical)	Regional
Pseudonym	Gūḍhanāma	Ṭopaṇanāṃva
Electricity	Vidyut	Bijaḷī (Hindi) Vijaḷī (Gujarati) Vīja (Marathi) Biddut (Bengali)
Telescope	Dūravīkṣana	Dūrabīna (Hindi) Dūrabīna (Marathi) Dūradṛisti (Tamil)
Transport	Yātāyāta	Āvājāhī (Hindi) Āvaka-jāvaka (Gujarati)
Paper-industry	Kargada-udyoga	Kāgaja-dhandhā (Hindi) Kāgaḷa-dhandho(Gujarati) Kāgada-dhandā (Marathi)

		Kagida-tolil (Tamil)
English	Sanskrit (Classical)	Regional
Textile-industry	Karapaṭa-udyoga	Kāpaṛā-dhandhā (Hindi) Kāpaḍa-dhandho(Gujarati) Kāpaḍa-dhandā (Marathi)
Fish-industry	Matsya-udyoga	Machalī-dhandhā (Hindi) Māchaḷī-dhandho(Gujarati) Masalī-dhandā (Marathi) Macchattolil (Tamil)
Audit	Lekhāparīkṣaṇa	Lekhājāñca (Hindi)
Meeting	Niṣadyā	Baiṭhaka (Hindi)

3 Section On Agency

31 Regional Terms

31

A term in a Regional Language gets created by non-personal, collective, folk-force.

311

Its creation is not subject to a conscious application of pre-determined canons.

312

But a comparative study can isolate certain canons of statistical validity, i.e. canons to which the mode of the terms conforms, though not each term.

313

These terms are subject to change in connotation and denotation, decay and death in course of time.

314

These changes etc., are also caused by folk-force.

315

Canons can only delay but not prevent them.

A DOT COMES TO THE RESCUE OF THE DOUBLE DOT

It was the summer of 1947. Some books falling in the class "R625 Nyāya philosophy" were being classified according to the Colon Classification (hereafter referred to as C.C.).

C.C. was proud of its Classic Device. It was a tool which made filiatory arrangement of classics possible. No other scheme could do so. Book after book was classified. Everything seemed to be going along pretty well.

But one day a great obstacle came in the way. It was caused by the **Tattvacintāmaṇi**, a classic of the Nyāya school of Indian philosophy. The C.C. had pre-armed itself with regard to the hierarchy of its commentaries. Here is the schedule as amended by the addition of the work facet to the author number given in the second edition of the *Colon Classification*:-

R625x6:15 Raghunātha Śiromaṇi Bhaṭṭācārya:Dīdhitī.
R625x6:151 Mathurānātha: Māthurī.
R625x6:152 Bhavānanda Siddhāntavāgīśa:
Tattvacintāmaṇidīdhitiprakāśa.
R625x6:153 Jagadīśa: Jāgadīśī.
R625x6:154 Gadādhara Bhaṭṭācārya: Gādādharī.

The text had the following commentary:

R625x6:1541 Bhīmācārya: Pañcalakṣaṇī.

Tattvacintāmaṇi consists of four parts (khaṇḍas)--Pratyakṣa, Anumāna, Upamāna and Śabda. Of these, Anumāna is the most popular. Here are some of its important chapters (prakaraṇas):-

1. Vyāptipañcakam.
2. Siṃhavyāghralakṣaṇam.
3. Vyadhikaraṇam.
4. Siddhāntalakṣaṇam.
5. Avacchedaktvaniruktiḥ.
6. Pakṣatā.
7. Sāmānyanirukatiḥ.
8. Īśvarānumānam.

These chapters with their related commentaries are popularly known by specific names such as the following:

Vyadhikaraṇajāgdīśī.
Vyadhikaraṇamāthurī.
Vyadhikaraṇagādādharī.
and
Sāmānyaniruktijāgadīśī.
Sāmanyaniruktimāthurī.
Sāmānyaniruktigādādharī, and so on.

It is seldom that the whole of Tattvacintāmaṇi is studied. It is Anumānakhaṇḍa alone that is usually studied. Even there, the study seldom goes beyond a chapter of it. To facilitate this, each of these chapters is treated as an individual book, both by readers and publishers. Each has been brought out with its commentaries in several editions.

The C.C., famous for its 'Divide and Rule' policy to conquer unconquerable territories, had no difficulty in dealing with **Tattvacintāmaṇi** as a whole. But it seemed to nod and feel confused by the batallion of the editions of its separate chapters. Let us analyze the root-cause of its discomfiture.

Even after making use of all its devices, the C.C. was unable to arrange these books in a helpful order. The difficulty lay not so much in fixing their filiatory order as in finding a notation which can mechanise their arrangement in the preferred order.

The following two methods were tried in succession. The commentary on a chapter was viewed as a selection from the commentary of the whole book. Thus, we got the following arrangement in which all the chapters of any particular commentary were brought together and arranged among themselves in the order in which they occurred in the original text:-

R625x6:15x21 Vyāptipañcaka with Dīdhiti.
R625x6:15x22 Siṃhavyāghralakṣana with Dīdhiti.
R625x6:15x23 Vyadhikaraṇa with Dīdhiti.
R625x6:15x24 Siddhāntalakṣaṇa with Dīdhiti.
R625x6:151x21 Vyāptipañcaka with Māthurī.
R625x6:151x22 Siṃhavyāghralaksaṇa with Māthurī.
R625x6:151x23 Vyadhikaraṇa with Māthurī.
R625x6:151x24 Siddhāntalakṣaṇa with Māthurī.
R625x6:152x21 Vyāptipañcaka with Dīdhitiprakāśa.
R625x6:152x22 Siṃhavyāghralaksana with Dīdhitiprakāśa.

R625x6:152x24 Siddhāntalakṣaṇa with Dīdhitiprakāśa.
R625x6:153x21 Vyāptipañcaka with Jāgadīśī.
R625x6:153x22 Siṃhavyāghralaksana with Jāgadīśī.
R625x6:153x23 Vyadhikaraṇa with Jāgadīśī.
R625x6:153x24 Siddhāntalakṣaṇa with Jāgadīśī.
R625x6:154x21 Vyāptipañcaka with Gādādharī.
R625x6:154x22 Siṃhavyāghralaksana with Gādādharī.
R625x6:154x23 Vyadhikaraṇa with Gādādharī.
R625x6:154x24 Siddhāntalakṣaṇa with Gādādharī.
R625x6:1541x21 Vyāptiañcaka with Gādādharīpañcalakṣanī.
R625x6:1541x22 Simhavyāghralakṣaṇa with Gādādharīpañcalak-ṣanī.
R625x6:1541x23 Vyadhikaraṇa with Gādādharīpañcalakṣanī.
R625x6:1541x24 Siddhāntalakṣaṇa with Gādādharīpañcalakśaṇī.

Observation of the readers' approach to these works convinced the Reference staff that this was not a helpful order. The readers desired that all the editions of a chapter should be brought together; in other words, regarding commentary and chapters as facets. Whereas the above arrangement followed the facet formula:

[Commentary]: [Chapter]

the readers' preference called for the formula:

[Chapter]: [Commentary]

The C.C. readily threw forth a notation to secure this order. Here is the notation and the arrangement for which it was designed:-

R625x6:1x215 Vyāptipañcaka with Dīdhiti.
R625x6:1x2151 Vyāptipañcaka with Māthurī.
R625x6:1x2152 Vyāptipañcaka with Dīdhitiprakāśa.
R625x6:1x2153 Vyāptipañcaka with Jāgadīśī.
R625x6:1x2154 Vyāptipañcaka with Gādādharī.
R625x6:1x21541 Vyāptipañcaka with Gādādharīpañcalakṣaṇī.

R625x6:1x225 Siṃhavyāghralakṣaṇa with Dīdhiti.
R625x6:1x2251 Siṃhavyāghralakṣaṇa with Māthurī.
R625x6:1x2252 Siṃhavyāghralakṣaṇa with Dīdhiti-prakāśa.
R625x6:1x2253 Siṃhavyāghralakṣaṇa with Jāgadīśī.

R625x6:1x2254 Siṃhavyāghralakṣaṇa with Gādādharī.
R625x6:1x22541 Siṃhavyāghralakṣaṇa with Gādādharīpañca-lakṣaṇī.

R625x6:1x235 Vyadhikaraṇa with Dīdhiti.
R625x6:1x2351 Vyadhikaraṇa wih Mathurī.
R625x6:1x2352 Vyadhikaraṇa with Dīdhiti-prakāśa.
R625x6:1x2353 Vyadhikaraṇa with Jāgadīśi.
R625x6:1x2354 Vyadhikaraṇa with Gādādharī.
R625x6:1x23541 Vyadhikaraṇa with Gādādharīpañcalakṣaṇī.

R625x6:1x245 Siddhāntalakṣaṇa with Dīdhiti.
R625x6:1x2451 Siddhāntalakṣaṇa with Māthurī.
R625x6:1x2452 Siddhāntalakṣaṇa with Dīdhititakāśa.
R625x6:1x2453 Siddhāntalakṣaṇa with Jāgadīsī.
R625x6:1x2454 Siddhāntalakṣaṇa with Gādādharī.
R625x6:1x24541 Siddhāntalakṣaṇa with Gādādharīpanca-lakṣaṇī.

Though the notation thus produced the desired result, it was not elegant. The use of the same digit first to denote a classic and, a few digits later, to denote a selection was not happy. Again there was nothing in the notation to indicate where the chapter facet ended and the commentary facet began.

Fortunately, the classificationist was available. The problem was referred to him. He wished to have some time to think over it. In a day or two he brought forth a solution. It was the following:

"In all the class numbers of Indological classics, the first digit in the work facet is to have a different meaning according as it is an odd or even number. An odd number is to be used to represent a complete work and the next even number to represent a part of it."

This prescription reduced the capacity of the first octave of the work numbers from 8 to 4. The result was that if an author had more than 4 works to his credit, the 5th and 8th works had to be put in the second octave and so on. This meant a longer notation, even for a whole complete work.

Overlooking this handicap for the time being, we tried to examine the effect of his prescription. It gave the following arrangement:-

R625x6:1 Tattvacintāmaṇi.
R625x6:15 Dīdhiti.
R625x6:151 Māthurī.
R625x6:152 Dīdhitiprakāśa.

R625x6:153 Jāgadīśī.
R625x6:154 Gādādharī.
R625x6:1541 Gādādharīpañcalakṣaṇī.
R625x6:2 Parts of the first work *i.e.,Tattvacintāmaṇi*.
R625x6:22 Second part of the first work,
i.e., Anumānkhaṇḍa.
R625x6:2221 First chapter of *Anumānakhaṇḍa, i.e.,*
Vyāptipañcaka.
R625x6:2215 Vyāptipañcaka with Dīdhiti.
R625x6:22151 Vyāptipañcaka with Māthurī.
R625x6:22152 Vyāptipañcaka with Dīdhitprakāśa.
R625x6:22153 Vyāptipañcaka with Jāgadīsī.
R625x6:22154 Vyāptipañcaka with Gādādharī.
R625x6:221541 Vyāptipañcaka with Gādādharīpañcalakṣaṇī.
R625x6:222 Second chapter of the *Anumānakhaṇḍa, i.e.,*
Siṃhavyāghralakṣaṇa.
R625x6:2225 Siṃhavyāghralakṣaṇa with Dīdhiti.
R625x6:22251 Siṃhavyāghralakṣaṇa with Māthurī.
R625x6:22252 Siṃhavyābhralakṣaṇa with Dīdhitprakāśa.
R625x6:22253 Siṃhavyābhralakṣaṇa with Jāgadīsī.
R625x6:22254 Siṃhavyābhralakṣaṇa with Gādādharī.
R625x6:222541 Siṃhavyābhralakṣaṇa with Gādādharī-pañcalakṣaṇī.
R625x6:223 Third chapter of *Anumānakhaṇḍa,*
i.e., Vyadhikaraṇa.
R625x6:2235 Vyadhikaraṇa with Dīdhiti.
R625x6:22351 Vyadhikaraṇa with Māthurī.
R625x6:22352 Vyadhikaraṇa with Dīdhitprakāśa.
R625x6:22353 Vyadhikaraṇa with Jāgadīśī.
R625x6:22354 Vyadhikaraṇa wih Gādādharī.
R625x6:223541 Fourth chapter of *Anumankhanda, i.e.,*
Siddhāntalakṣaṇa.
R625x6:2245 Siddhāntalakṣaṇa with Dīdhiti.
R625x6:22451 Siddhāntalakṣaṇa with Māthurī.
R625x6:22452 Siddhāntalakṣaṇa with Dīdhitprakāśa.
R625x6:22453 Siddhāntalakṣaṇa with Jāgadīśī.
R625x6:22454 Siddhāntalakṣaṇa with Gādādharī.
R625x6:224541 Siddhāntalakṣaṇa with Gādādharīpañcalakṣaṇī.

In the above numbers, the second facet holds a conglomerate of facets. There was nothing to show the part-facet, the chapter-facet and the commentary-facet which it held. The number in the part-facet or chapter-facet cannot be of the same number of digits in all the texts. It was this fact which caused trouble. The only remedy was to separate these facets and the

commentary facet from one another by the insertion of colon. This meant the addition of three more digits, i.e., conflict with the Law of Parismony.

Overlooking for the time being Law of Parismony, we decided upon separating the three facets by colon. The result was the following:-

R625x6:1:2:1:51 Vyāptipañcaka with Māthurī.
If the book gave the entire work, we had, for example,
R625x6:1:2:51 Anumānakhaṇḍa with Māthurī.
But if the book gave the entire work, we had, for example,
R625x6:1:2:::51

Even the number for the whole text got crowded with three extra digits, *viz*., the three colons. As we cannot prophesy which particular texts will have their parts and chapters brought separately, although we know that only a few texts will have that experience, we are obliged to load the numbers of all the texts with the three extra colon digits. The avoidance of this awkwardness was one of the questions which had been engaging the attention of Dr. Ranganathan and myself for the last one year.

I first suggested representing a part of a work by the auto-bias device. Dr. Ranganathan turned it down saying that it was not a case of one focus in the work facet being sharpened with the aid of another co-ordinate focus in the same facet. On the other hand, it was a case of sharpening it with the aid of a new characteristic. My suggestion for auto-bias device had one result in its favour. Its application was optional and not compulsory. Dr. Ranganathan agreed that the essence of the problem was the difficulty of accomodating an optional facet. Without provision for it, there was anarchy in the work facet. The *Dharma* (orderly, appropriate, coherence) in the world of facets was melting away. *Adharma* (anarchy) was gaining ground.

In the meantime, the same anarchy was experienced whenever classification reached into deeper intention, such as we have in documentation work on articles in periodicals. At the bibliographical or documentation level, the deterioration of the *Dharma* was becoming unbearable. The pattern in the structure of the number was getting blurred and threatened to disappear. The colon felt the need to be propped up by a new incarnation--a new connecting symbol.

The Lord has promised:

Yadā yadā hi dharmasya glānir bhavati Bhārata.
Abhyutthānam adharmasya tadātmānaṃ sṛjāmyaham

Whenever the Dharma gets deteriorated and
Adharma becomes rampant,
then do I create myself.
Bhagavadgītā. Chap. 4, v. 7

With the co-operation of Sarvasri Garde and Parthasaarthy, Dr. Ranganathan has succeeded in getting that much needed new incarnation of the connecting symbol. That symbol is a dot (.). It brought in its train a new concept, that of the Optional Facet. The dot is a connecting symbol for an optional facet, just as the colon is the connecting symbol for a compulsory facet. Its ordinal value lies between those of a dash and unity. This invention has solved many tough problems that had been baffling the classificationist all these years. It is now fully worked out at the Delhi University Library. Its potentialities are being explored, in the first instance, in the documentation of articles on Highway Engineering with the enthusiastic co-operation of the Department of Highway Engineering of the Government of India.

The application of this Optional Facet Device gives a neat solution to the problem set forth in this paper in the classification of Indian classics. Here is the resulting arrangement, which is as helpful as it can be.

R625x6:1 Tattvacintāmaṇi. (Complete text)
R625x6:1:5 Do with (Comm.) Dīdhiti.
R625x6:1:51 Do with (Comm.) Māthurī.
R625x6:1:52 Do with (Comm.) Dīdhitiprakāśa.
R625x6:1:53 Do with (Comm.) Jāgadīśī.
R625x6:1:54 Do with (Comm.) Gādādharī.
R625x6:1:541 Do with (Comm.) Gādādharī-pañcalakṣaṇī.
R625x6:1.1 Pratyakṣakhaṇḍda (*i.e.*, First part. Text only)
R625x6:1.1:5 Pratyakṣadīdhiti.
R625x6:1.1:51 Pratyakṣamāthurī, and so on.
R625x6:1.2 Anumānakhaṇḍa (*i.e.*, Second part. Complete. Text only.)
R625x6:1.2:5 Anumānadīdhiti.
R625x6:1.2:51 Anumānamāthurī, and so on.
R625x6:1.1.1 Maṅgalavāda (*i.e.*, first chapter, first part. Text only.)
R625x6:1.1.1:5 Maṅgalavādadīdhiti.
R625x6:1.1.1:51 Maṅgalavādamāthurī, and so on.
R625x6:1.2.1 Vyāptipañcaka (*i.e.*, first chapter, second part. Text only.)
R625x6:1.2.1:5 Vyāptipañcakadīdhiti.

R625x6:1.2.1:51 Vyāptipañcakamāthurī, and so on.
R625x6:1.2.2 Siṃhavyāghralakṣaṇa (*i.e.*, Second Chapter, second part. Text only.)
R625x6:1.2.2:5 Siṃhavyāghralakṣaṇadīdhiti.
R625x6:1.2.2:51 Siṃhavyāghralakṣaṇamāthurī, and so on.

The Optional Facet Device makes the number for a full edition as slim as possible. The number develops obesity only in the complicated cases when a part or a chapter alone gets published independently. This is rare. Hitherto, the lengthy apparatus needed to meet these rare cases made the number for the editions of the whole text also lengthy. But now each edition gets what it deserves in the length of its notation--neither more nor less.

CHAIN PROCEDURE AND SUBJECT HEADINGS

Chain procedure is one of the most outstanding contributions of S. R. Ranganathan to the library world. It has solved a very baffling problem in library cataloguing.

Now-a-days, more than 90 percent of the questions the catalogue has to answer to the reader take the following form: "What has the Library got on a given subject?" The Classified Catalogue answers this question marvelously. It features all the specific subjects in a filiatory order. It satisfies the reader to the same degree and proportion as the classification scheme adopted satisfies the Canons of Classification.

But the Dictionary Catalogue tries to achieve the same object by means of 'subject entries'. These are of two kinds: 'Specific subject entries' and *'See also'* subject entries. This results in a great inconvenience to the readers; but the Dictionary Catalogue has no alternative.

We have instances of colossal efforts on the part of cataloguers to divine subject headings. The 'List of Subject Headings', prepared by the Library of Congress as well as the A. L. A., is proof of this. It was thought formerly--alas! still it is so thought even today--that the finding out of the subject headings was the duty and responsibility of the cataloguers. Evidently, there is a refusal to believe that a classification scheme can ever help the cataloguer at all! But classification can and must help. The help can be gotten by the *Chain Procedure*.

In order that the *Chain Procedure* may guide us to find the subject headings, there is a need for a classificatory language that satisfies all the Canons of Classification, especially the Canons of Hospitality in Array and the Chain and the Canon of Modulation. It must reach the ideal of co-extensiveness. Then alone it will help a cataloguer in an ideal way.

The difficulties and the conflicts we have been experiencing all along before we were blessed with this marvelous method have been enumerated with lucidity by Cutter in his *Rules for a Dictionary Catalogue*.

The *Theory of Library Catalogue* (1938) of Ranganathan (pp. 79 to 113) presents a beautiful picture, portraying the conflict in the mind of Cutter over the problem of subject headings and his self-contradictory rules and self-stultifying commentaries. Cutter is there apparently baffled. He takes back with one hand what he gives with another. Mann tries to

improve upon Cutter, but she fails totally. Here we see the struggle in the minds of Cutter and Co. It has been proved beyond a doubt that the problem of subject headings, if left to the flair of the individual cataloguer, will surely make the Library Catalogue a hotch-potch.

Chain Procedure is the panacea for all these troubles and conflicts. It is a definite, impersonal, mechanical and objective method to find out the specific subject headings as well as all the *See also* subject headings. The *Dictionary Catalogue Code*(1945) of Ranganathan lays down clear and definite rules to deal with all kinds of subject headings. Nothing is left to the flair of the individual cataloguer. There is no vagueness or ambiguity.

Let us now examine some examples of the Chain Procedure. Here is a book entitled *Quantitative Chemical Analysis*. Below are represented the class numbers of the book, both in Colon as well as Decimal in a form of chains:

Colon Chain	*Decimal Chain*
E = Chemistry	540 = Chemistry
E3 = Analytical Chemistry	---
E34 = Quantitative Analysis	545 = QuantitativeAnalysis

As the term contributed by the last digit of the last effective link does not by itself individualize the subject, we go up the Chain and get the word 'Chemistry' for the subject heading. Thus:

Quantitative Analysis. Chemistry--will be the specific subject heading according to both the Colon and the Decimal Chains. There is no conflict between Colon and Decimal as far as the specific subject is concerned.

But Decimal fails in supplying the Heading for the *See also* reference entries. As all the upper effective links (other than the last one) of the chain contribute to the headings for the *See also* entries, Decimal will contribute only one, while Colon will contribute "Chemistry, *See also*, Quantitative Analysis" in addition to the Analytical Chemistry, *See also* Quantitative Analysis. The Decimal fails to furnish this. The real cause of the failure is that it violates the Canon of Modulation.

If we examine critically the arrays of the Decimal, we find that they are not of the same order. While '543 Analysis' is the array of the first order in actuality, 'Quantitative and Qualitative Analysis' also are made arrays of the first order. Thus we see that Decimal is not so

helpful. It is thus seen that a scheme failing in classification will surely fail in cataloguing as well.

The *A. L. A. Subject Headings* is justified in breaking away from Decimal and trying to find some solution to the conflicting problem. But it lands itself in another trouble. It says:

'Quantitative Analysis, see Chemistry, Analysis'.

It means that for a book of greater intention (more specific), it prescribes a subject heading of less intention (of greater extension, i.e. more general). In other words, for a narrower subject it suggests a wider heading. Thus Colon proves to be the 'Winner of the field.'

Let us take another example. The book is *Pathology of Cerebral Disease*. Here are the chains for Colon as well as Decimal Class numbers:

Colon Chain		*Decimal Chain*	
L	= Medicine	(a) 61	= Medicine
L7	= Nervous System	(b) 616	= Diseases
L71	= Brain	(c) 616.8	= Diseases of Nervous System
L7121	= Cerebrum		
L7121:4	= Diseases of Cerebrum	(d) 616.80758	= Pathology of Nervous Diseases System
L7121:4:4	= Pathology of Cerebral		

First we take the Colon Chain. The last digit of the last effective link gives PATHOLOGY for heading. In order to individualize it, we take the help of Canon of Context. Thus, PATHOLOGY. CEREBRUM becomes the Heading for the specific subject. There will be five *see also* reference entries with the following headings:-

(1) DISEASES. CEREBRUM
(2) CEREBRUM
(3) BRAIN
(4) NERVOUS SYSTEM
(5) MEDICINE

The decimal number of the same book gives NERVOUS SYSTEM. PATHOLOGY as the specific subject. This is too wide. This is because Decimal is far away from the ideal of co-extensiveness. No individualization is possible in Decimal. Should we repeat that if a scheme does not individualize a specific subject and thus fails in classification, it will surely betray us in cataloguing as well?

The Colon gives PATHOLOGY. CEREBRUM. But the Decimal, if improved, would give these words in the name of the specific subject in reverse order. Why? It is because 'Pathology' has been made a 'phase' by Decimal. But it is in reality a facet, i.e. a factor quite intrinsic to medicine. It is not an outward thing common to many subjects that may be attached to it.

Thus we realize that even if we wish to be guided by a scheme like Decimal to arrive at subject headings, our problem will not be solved. The A.L.A. is therefore justified in preparing an exhaustive list for subject headings. It professes not to be guided by the Decimal. But it is in actuality following it behind the curtain to the extent it can. We wish to stress the point that a classification scheme, even if it may be faulty, may be of some help in deriving the subject headings.

The A.L.A. prescribes the following heading:

NERVOUS SYSTEM. DISEASES.
This corresponds with the link marked(c) of the Decimal Chain.

Here is one more example:

Study in Shirley's Comedies. The Colon number gives the following Chain:

0 = Literature
0: = English Literature
0:2 = English Drama
*0:2J69 = Shirley, a Dramatist, born in 1569
0:2J69:9 = Criticism of Shirley

The link marked * is the last effective link. It is followed by a common subdivision phase. Therefore SHIRLEY. CRITICISM will be the specific subject heading for the book.

If we take the Decimal number we get the following Chain:

8 = Literature
82 = English Literature
822 = English Drama
822.3 = Elizabethan Drama
822.39 = Minor Writers

As the last link is not specific, the penultimate link will have to be taken as the last effective link. Thus ELIZABETHAN DRAMA will be the specific subject. It is too extensive. Moreover, the common subdivision phase 'Criticism' is also not represented. It is doubly wrong. Here also the Decimal fails.

We turn to the pages of the *A.L.A. Subject Headings*. There is no mention of Shirley. How are we to find the Heading for the book? We are in utter despair. We turn the pages at random. By chance our eyes fall on "Shakespeare." We presume that Shirley may be treated likewise. Thus, SHIRLEY. CRITICISM will be the heading. As the Decimal fails, A. L. A. is justified in breaking away. But in cases like this, only those who are favorites of fortune may get at such headings.

We are now taking the last example. The book is *History of Trade Unions in Great Britain*. Here is the Colon Chain:

x = Economics
x:9 = Economics of Labour
x:96 = Economics of Trade Unions
x:96:3 = Economics of Trade Unions in Great Britain *
x:96:3:N = Economics of Trade Unions brought up to 19-
x:96:3:N3 = Economics of Trade Unions brought up to 193-

The last two links are false ones. The link marked * is the last effective link. It gives the following specific subject heading:

GREAT BRITAIN. TRADE UNIONS

If we take the Decimal Chain, we get the following links:

33 = Economics
331 = Economics of Labour
331.8 = Economics of Labouring Classes
*331.88 = Economics of Trade Unions
331.880942 = Economics of Trade Unions in England
331.880942083 = Economics of Trade Unions in England brought up to 19..

The link marked * is the last effective link because the primary phase ends there. Therefore, TRADE UNIONS will be the term contributed by the last effective link. In order to individualize it we go down the secondary phase of the Chain and get ENGLAND as a subheading. Thus TRADE UNIONS. ENGLAND will be the specific heading. As the Geographical facet is here treated by Decimal as a phase, England comes afterwards. There is no provision for Great Britain in Decimal. Thus we will have to be contented with England.

When we consult the *A. L. A. Subject Headings* we find LABOUR UNIONS. But the Canon of Currency will prefer TRADE UNIONS. It prescribes 14 see also entries, some of which are redundant. It takes the following headings evidently from Decimal.

ECONOMICS
LABOUR AND LABOURER
LABOURING CLASSES

It omits Great Britain, but it has provided for U.S.A. and we are expected to follow this model for all countries. Under U.S.A. it gives: LABOUR. LABOURING CLASSES. U.S.A. But it does not give TRADE UNIONS. U.S.A. Thus it violates the Canon of Consistency.

To sum up, Chain Procedure is the panacea for all the troubles and ills experienced with regard to deriving and assigning the subject headings. It puts an end to all nightmares felt by cataloguers. It has solved one of the most difficult problems in cataloguing practice.

It is a definite, objective, impersonal and mechanical method to deal with subject headings. It pre-supposes a scientific and logical scheme of classification which satisfies almost all the canons of classification, observes the ideal of co-extensiveness and is able to individualize any subject of whatever intention.

This procedure satisfies the Canons of Cataloguing as well. The Heading derived from this procedure will be ascertainable, consistent and definite. They will never differ according to the whims and caprices of individual cataloguers and according to the different times and climes.

The touch-me-not attitude of the cataloguers is responsible for stagnation and depression in cataloguing practice. We should realize as early as possible that there is a symbiosis between cataloguing and classification. They are brothers-in-arms. Each helps the other in distress. Classification looks towards cataloguing in dealing with multifocal books-- subject analytics. Cataloguing also in its turn must take the help of classification in finding out subject headings.

Gone are the days when there was no classification scheme powerful enough that may be relied upon. Today the world is in possession of a classification scheme that is able to redress all the long-felt grievances of the cataloguers.

We will conclude our article with a quotation from S. R. Ranganathan, the inventor of the Chain Procedure.

The various processes and techniques current in a library have now reached a coherence that none of them could be looked upon as independent of others. There is an organic division of function between classification, catalogue, reference service, open access, shelf arrangement, and stack-room guides. None of these need any longer delude itself that it alone is solicitous for the fulfillment of the Library. Each of these must be prepared to share its solicitude with all the others. Each should further realize that its own efficiency and the very justification of its individuality depend on flexible co-operation with the others based on a holistic view of library organization. The linking up of the subject Index Entries of the Dictionary Catalogue with the class numbers of books by Chain Procedure is but one manifestation of holism.

WHAT IS THE TITLE PAGE ?

[Starts with the definition of the Title-Page in the *New English Dictionary*, examines its usage in the *R.d.c*. and the *A.A.c*., and discusses with the aid of the P7sciples of Mīmāṃsā (= Hermeneutics) the extension of the meaning introduced by the *C.c.c.* so as to cover other preliminary pages.]

The problem is: What is the meaning of the word 'Title-page?' Does it mean only the 'Title-Page proper', *i.e.* only one single page containing the title, or can it include also other preliminary pages?

The *Pūrvapakṣin* (= opponent) presses the former view. He prefers the obvious meaning. He quotes the authority of the *New English dictionary* which defines the Title-Page as "The page at or near the beginning of the book, which bears the title and usually also the name of the author, compiler, or editor, the name of the publisher and the place and date of publication".

But the *Uttarapakṣin* (= defendant, proponent) takes the latter view and prefers the extended meaning. He quotes the authority of the *Classified catalogue code* of S. R. Ranganathan which starts with the definition given by *N.E.D.* but extends it as follows:-

> "In rare cases all the categories of information may be found distributed over two or more pages; then these pages are to be collectively taken as Title-page."

According to this definition, 'Title-Page' does not mean only the 'Title-Page proper' but it can also include all the other preliminary pages.

It is to be noted here that the first edition of the *C.c.c.* (1934) followed the *New English dictionary* literally. It is only in its second edition (1945) that the meaning of the Title-Page was thus extended.

Is the *C.c.c.* justified in extending the meaning of the word 'Title-Page' and amending the definition given in the *New English dictionary*? What is the ground for it? Is there any logic behind it? This is the issue for consideration.

A reference to the *Rules for a dictionary catalogue* by Charles A. Cutter bears no fruit. It does not define the 'Title-Page' at all. It merely defines the 'title' as "Title in the broader sense includes heading, title proper, and imprint".

The *Anglo-American cataloging code* is equally unhelpful. It defines the Title-page as "the page at the beginning of a book on which is printed the title and imprint.' If we rest on this

definition, we get no help. But there is a note at the end of this definition. It reads '(cf. Half-title)'. We follow this note and turn to 'Half-title'. The definition given against it is, 'A brief title, usually without author's name or imprint, printed on a leaf preceding the main title-page'. The qualifying word 'main' gives some indication that there might also be a title-page other than the main one.

Neither of these codes for cataloguing--the *R.d.c.* and *A.A.c.*--has faced the issue squarely.

The problem really belongs to the sphere of Linguistics. To whom else can we refer the matter except to the Linguist? Let us present the problem to him. This phenomenon is very frequent in his science. He names it the 'Principle of Generalisation.' His view is as follows:

With the passing of time and through constant use some words acquire a wider meaning. A name originally applicable to a particular entity is found later to embrace a class of entities. The great *Ālaṁkārikas* (= literary critics) Mammaṭa and Viśvanātha, have discussed words like *'Kuśala'* while describing the *Śakti* (= jurisdiction, power of meaning) of words.

The word *Kuśala* originally meant 'one who chopped *Kuśa*' (= a species of grass). But now we use phrases like *Gānakarmaṇi Kuśalaḥ* (= Expert in singing). Similarly, the word *'Pravīṇa'* originally stood for *Gandharva* (= a kind of demi-god) who were famous for playing on *vīṇā* (= a musical instrument). But now it means simply 'skillful'. Hence, the use of phrases like *Vyākaraṇe pravīṇaḥ* (= Expert in grammar). The meaning of the word *Gaveśaṇā* has also been considerably extended. It no longer means simply 'search after a lost cow', but denotes an inquiry, or scientific or literary research. Here is another example. The etymological meaning of the word *'Taila'* is the 'oil extracted from *'Tila'* (= Sesame). But now we speak of *'Sarṣapataila'* (= mustard oil), *Nārikela taila* (= coconut oil), etc.

Now the question is: Is there any principle which we should follow in extending the meaning of words in the way shown above, or are we free to extend it according to our own whims and caprices? Can we make a word stand for any idea we desire? Is there any guide? Is there any control? Yes, says the linguist. The meaning of a word may be extended--a word may be made to express or stand for some other idea--if and only if there is a *'Sambandha'* (= relation) or *Sāmānaya-dharma* (= equally shared function or characteristic) between the original meaning and the extended or generalized meaning. In words like *Kuśala* and *Pravīṇa* the 'Skillfulness' is

the common quality, or *Sāmānyadharma*. In *Taila,* 'Oiliness' or *Sneha* is the common quality or *Sāmānya dharma*.

The term 'Title-page' can be allowed to embrace 'other preliminary pages' if and only if the two concepts have a common function or characteristic.

What is the function of the Title-page, i.e. Title-page proper? Its function is to contain and supply the categories of information required by a cataloguer to prepare the entries in a catalogue. This function is the *Dharma* (= function or the characteristic). If this *Dharma* is performed also by any other preliminary page or pages, if it is equally shared by other pages, they also have got the right to receive the appellation 'Title-page'. This common quality, this equally shared function, is the sanction for extending the meaning and scope of the word 'Title-page'.

The *pūrvapakṣin* is still adamant. For, he says, 'This view will not be acceptable unless it is supported by our ancient linguists, the *Mīmāṃsakas*. Because *Mīmāṃsā* (= hermeneutics) is the final authority in disputes like the present one. The case is therefore referred to the supreme court of the *Mīmāṃsakas*.

Here is their verdict:

Maharṣi Jaimini, the founder of the Mīmāṃsā Śāstra has dealt with this problem in Sūtra 23 of Adhikaraṇa 12 of Pāda 4 of Adhyāya 1, commonly known as *Prāṇabhṛt adhikaraṇa*. It reads *Liṇgasamavāya*. //or lingasamanvaya///????????????? It shows how words acquire a purely conventional meaning and how the scope and meaning of a 'name' is extended. This phenomenon may be explained only on the Liṅga Principle of Interpretation.

In *Taittirīya saṃhitā* there are two passages, viz. *Prāṇabhṛta upadahāti* (= He lays *Prāṇabhṛtaḥ*) and *Ājyānīretā upadadhāti* (= He lays Ājyānī). Here the words *Prāṇabhṛt* and *Ājyānī* denote respectively the bricks to be placed reciting the mantras beginning with the word *Prānabhṛt* and *Ājyānī*, respectively. According to Śabara Svāmi's commentary on this *Sūtra,* we get the following result:

If the text were *Vidhi* (= injunction), when the bricks with the *Prāṇabhṛt* mantras would be placed, those mantras which do not contain the term *'prānabhṛt'* would be rendered purposeless and, hence, can not be explained except as tautalogical. What happens is that, because of *Liṅgasamavāya* (= presence of indicative word), a word denoting one thing is used to denote a group of things of which it is one, even as it is the case with the assertion

'Chatriṇogacchanti' (= persons with umbrellas are going along), being made about a group of persons of whom only some, or even not more than one, may carry an umbrella.

Kishori Lal Sarkar, in his work the *Mīmāṃsā rules of interpretation as applied to Hindu law*, (Tagore law lectures, 1905), deals with this topic in a somewhat different way. His view is as follows: What is the meaning of *'Prāṇabḥṛt'* in the one case and that of *Ājyāni* in the other? The words *Prāṇabhṛt* and *Ājyāni* are, respectively, the names of two (sets of) mantras or verses which begin with these words. These mantras are used in consecrating (laying) bricks required for a certain purpose (preparation of the altar). From this fact the bricks consecrated by the *Prānabhṛt Mantra* acquired the name of *Prāṇabhṛt*. Similarly, the bricks consecrated by the *Ājyāni Mantra* acquired the name of *Ājyāni*. But in the course of time, the whole heap of bricks of a particular kind came to be called *Prāṇabhṛt,* because one or two bricks of that heap were consecrated as *Prāṇabhṛt* bricks.

Prāṇabhṛt has now become the name of the maxim for extending the scope of a name in the above manner. And the instance of the *Prāṇabhṛt* and that of *Ājyāni* being similar, each supports the other.

Nanda Pandit, in his work on *Dattaka Mīmāṃsā* (= Law of adoption), refers to the *Prāṇabhṛt* maxim to show that, although the word 'substitute' was first applied in express terms only to five cases of adopted sons, the word by general use is used to denote all the twelve classes of adopted sons recognized in law.

An important point to be noted in this connection is this:

> The Canon of Ascertainability demands that the Title-Page must be followed very scrupulously. For a cataloguer it is the supreme guiding principle. Cutter says, in his inimitable way, "The bibliographers have established a cult of it (the Title-Page); it is followed religiously." Tradition has consecrated it and vested it with sacredness, even as the bricks consecrated with the mantras *Prāṇabhṛt* and *Ājyāni*.

The function of the bricks is to supply the building material--become the constituent elements themselves--required for the construction of the sacrificial altar. The function of the Title-Page is to supply the categories of information--the constituent elements--required for the construction of the Main Entry of the catalogue.

At first, only those bricks which were consecrated with the *Prāṇabhṛt mantras* were called the *Prāṇabhrt* (bricks). But other bricks also were made to perform the same function, i.e. be used as the constituent elements or building material, as those consecrated. When the information required by a cataloguer for preparing the Main Entry is scattered over many pages, all the pages are collectively to be treated as 'Title-Page'.

Thus, the *C.c.c.* is fully justified in extending the meaning of the term 'Title-Page'. The Title-Page is regarded as the highest authority, not only by the cataloguers, but by Courts of Law as well.

A place in the Title-Page (proper) is highly coveted. Each and every one wants to have its (or his or her) name on the Title-Page. Each wants to put its insignia thereon. The name of the book has to be there. Not only the author but the collaborator, the publisher and every other person associated with the book wishes for his name to appear there. The motto or publishers' device also claims a place there. It is the face of the book--so to speak. When there is no space left on it, its verso is availed of. The printer gets a prominent place there. Terms like 'All rights reserved' etc. also appear there. When the claimants are too many for even these two pages, or when artistic considerations require it, other preliminary pages also are availed of.

When a book is purchased by a library, the accessioner puts his number on it. The library wants to put its own name, or the ownership stamp, on it. The Call Number also wants a place there. Even the Cross Reference Number, if any, is put thereon.

Thus, beyond doubt the Title-Page (proper) is most sought after. Is it in recognition of this fact that it has put the word "title" in the beginning of its name and made "title" a part of its name itself? It may seem at first sight that the *C.c.c.* has done some injustice in extending the meaning of it and allowing other pages to share this coveted name. But a little careful thinking shows that the *C.c.c.* has established the greater worth of the Title-Page by this extension of meaning. It has proved that the Title-Page has got the power to embrace and absorb others. It is an all-powerful, title-holder, super-personality in library cataloguing.

The *uttarpakṣin* wins the case. The *C.c.c.* is justified in extending the meaning.

AMENDMENTS TO CLASSIFIED CATALOGUE CODE
TO SUIT DOCUMENTATION WORK

M.L. Nagar and K.D. Puranik

[Enumerates the amendments to be made in the *Classified catalogue code* to adapt it for entries in abstracting periodicals and gives some examples of entries.]

0 Introduction

Cataloguing micro-units of thought like articles in periodicals, so dominant in documentation work, differs in some respects from cataloguing macro-units of thought like books. To be applicable to documentation work, the *Ccc*, originally designed for macro-units, therefore, requires the following amendments. The numbers of the Rules are those given in the *Ccc* (Edn. 3, 1951).

01 GENERAL AMENDMENT

Wherever "Book" occurs, replace it by "Documented Material".

1 Main Entry

11 AMENDMENTS TO RULE 1

1 Replace category 1 by "Serial Number".

The main entries occurring in each volume of an abstracting periodical are to be given serial numbers beginning with 1.

2 Delete "5 Accession number".

This is necessary, as there can be no Accession Number for an article in a periodical. Even if the item documented is a whole book there can be no Accession Number as a Documentation List is independent of any individual library whose collection alone can have Accession Numbers.

3 Add "5 Occurrence Note; and

"6 Abstract

" in the case of micro-units which form parts of other publications; or

"5 Collation and Imprint, and

"6 Annotation whenever necessary

“in the case of independent publications.

In a Documentation List, an entry should show where the documented material occurs, if it is not an independent publication. In the case of independent publications, collation, etc., which may be omitted in a library catalogue, should necessarily be given in a Documentation List that has no reference to any particular library collection.

12 AMENDMENT TO RULE 12

1 In categories 2, 4, 5 and 7 delete "two".

It is desirable that the names of all the joint authors should be featured in a Documentation List, as readers are likely to make approach through the name of any one of the authors known to them.

13 AMENDMENT TO RULE 122

1 Delete all the words after the first "two" and insert in their place "or more Joint Personal Authors, all the names are to be used as the Heading with the necessary punctuation marks and the conjunction "and" in appropriate places.

2 Delete Rule 1222.

These are consequences of the amendment in section 12.

14 AMENDMENTS TO RULE 12533

1 Insert "or more" between "two" and "Joint".

2 Replace "both" by "all".

3 Replace "which are to be connected by the word and "by" inserting commas and "and" at appropriate places."

4 Delete rule 12523.

This is to secure consistency with the amendments in section 12.

15 NEW RULE AFTER 1313

1 Add the following Rule after 1313.

"1314 If the title is in a language other than the favoured language or the languages prescribed for the purpose, insert after the title-portion the translation of the title into the favoured language as a separate sentence and enclose it in square brackets.

It is believed that this will be helpful to readers who are not familiar with the language of the original.

16 AMENDMENT TO RULE 15

1 Replace Rule 15 by the following:-

"15 Occurrence Note.

"15 An Occurrence Note is to be enclosed in square brackets.

"151 If the occurrence is in a periodical publication the Occurrence Note is to consist successively of

1. the title of the periodical publication in standard abbreviated form;
2. a full stop;
3. the number of the volume, if any;
4. a full stop, in case category 3 is used;
5. the year of the volume;
6. a full stop; and
7. the pages of occurrence in inclusive notation.

"152 If the occurrence is in a book the Occurrence Note is to be written on the analogy of Rule 14312."

17 NEW RULES AFTER RULE 15

1 Insert the following Rules after Rule 15

"16 Abstract

"16 The abstract is to be written in a style subordinated to that of the rest of the Entry.

"161 The abstract is to be given in the favoured language or languages as prescribed.

"162 The abstract is to be taken from the abstractor."

2 Renumber Rule 16 and its subdivisions as 17 and its subdivisions.

2 Added Entries

21 AMENDMENT TO RULE 3201

1 Delete “and Intermediate Section”.

2 Replace "semicolons" by "four spaces".

22 AMENDMENT TO RULE 321

1 In category 2 replace the words ”second author or collaborator” by the words "each of the joint authors or collaborators."

This is a consequence of the amendment in section 12.

23 AMENDMENT TO RULE 322

1 In Rule 322, replace the second half of the sentence by the following:- "and the Index Number is to consist of the serial number of the Main Entry."

This is essentially an economy measure to reduce the cost of production and to make reference from the alphabetical index to the main part easy.

91 Volume Index

Add the following rules:-

Chapter 91

Volume Index

91 Each volume of a Documentation Periodical is to be provided with a Volume Index.

910 A Volume Index is to consist of the following parts in the order given:-

1 Book Index Entries arranged alphabetically;

2 Class Index Entries arranged alphabetically; and

3 Classified Index arranged by class numbers.

911. As a result of the amended rules on Book Index Entries, each entry will consist of the heading, the short title and the serial number, as shown in Section 1 of the examples at the end of this paper.

912 The Class Index Entries are to be according to the rules of the *Classified catalogue code* with the following exception:-

If a class has entries under it in the text, the headings, and the serial numbers of each of them should be entered as successive additional sections after the class index entry.

For illustration, see Section 2 of the examples at the end of this paper.

913 The entries in the Classified Index should consist of :

1 Each of the entries which should occur in the schedule of the Fully Worked-out Class Numbers, on which materials are listed in the text; *followed by*

2 The Serial Numbers of all the entries occurring under it in the different fascicules of the text printed as separate sentences in the same section; and *preceded by*

3 All its upper link entries as they should occur in the Schedule; of Fully Worked-out Class Numbers.

9131 The entries functioning as Schedule of Classification should be printed as they would be in a Schedule of Classification taking full advantage of typographical variation and display to indicate subordination of successive classes and of the Canon of Context to secure economy in words. The Classified Index will in reality be the relevant extract from the schedule of the fully worked-out class numbers according to which the main entries are arranged. It will also serve as a classified index to the entries in the text. In spite of the entries occurring in classified order in the text, this classified index is necessary in the volume-index as the entries in the text stand broken up into as many sequences as the number of fascicules which make up the volume.

914 For the main entries of the index entries illustrating the above three specifications see section 4 of the examples at the end of this paper.

92 EXAMPLES

The following examples relate to 8 entries taken from V. 51 (1948) of the *Physics abstracts*. Their main entries are featured in section 4 (Text) as if they all occur in the same issue. As a result, section 3, which illustrates the Annual (Cumulative) Classified Index, appears

to reproduce them in the same order as in section 4 (Text). But, this will not be so in the actual Classified Index as it will index entries belonging to different issues of the annual volumes-that is entries arranged in the Text in different classified sequences.

SECTION 1

Book Index Entries

Note:-The Arabic numbers in bold face give the serial numbers of the Text in section 4 where the main entries with the abstracts will be found.

ASUNDI (R.K.) and VENKATESWARLU (P.). On continuous emission bands of ICI and IBR. **2**.

HERZBERG (Gerhard). Infra-red and Raman spectra of polyatomic molecules. **5**.

KESHAVAMURTHY. *Jt. auth.* Fan-type radio meteorograph. **8**.

KRISHNAN (R.S.). Vibration spectra of the alkali halides. **6**. MOLECULAR SPECTRA and MOLECULAR STRUCTURE

RAMAN (C.V.). Dynamic X-ray reflections in crystals. **7**.-Infra-red spectrum. **4.**

RAMANATHAN (K.G.). Infra-red absorption spectrum of diamond and its variations. **3**.

THATTE (R.P.). *Jt. auth*. Fan-type radio meteorograph of the IMD. **8**.

VENKITESHWARLU (P.). *Jt. auth.* on continous emission bands of ICI and IBY. **2.**

VENKITESHWARAN (S.P.), THATTE (R.P.) and KESHAVAMURTHY (A.). Fan-type radio meteorograph of the India Meteorological Department. **8**.

VON KEUSSLER (V.). Uber Angleichung der Krummung von spektrallinien an eine Konstante Spaltkrummung. **1**.

SECTION 2

Class Index Entries

Note:-This is an Alphabetical Subject Index to the Class Numbers occurring in the Systematic or Classified Index to the Entries in the Main Part of the Abstract. It lists Subject Headings in alphabetical order. The Numbers given against the directing word *'See'* indicates the Class Number of the subject concerned. Wherever a specific subject has reading material, i.e., an

article or a book, on it in section 4 (Text) an additional section is added. It consists of the surname(s) of the author(s) and the serial number in bold face type.

Absorption. *Optics. See* 535.34
Bands. *Emission spectra. See* 535.338.4

Asundi and Venkateswarlu. 2.

CHEMISTRY. *See* 54
COMPOSITION. *Spectra. See* 535.338
CRYSTAL. *Absorption. See* 535.343.2
CRYSTALLOGRAPHY. *See* 548
-in relation to Diamond, *spectra. See* 535.343.2-15:548
-Raman effect. *See* 535.375:548
DIAMOND. Spectra. *See* 535.343.2-15

Ramanathan 3.

EMISSION Spectra. *Optics. See* 535.33

GENERAL CRYSTAL in relation to DIAMOND, *Spectra. See* 535.343.2-15:548.0

Raman 4.

GEOLOGY. *See* 55
INSTRUMENT. *Meteorology. See* 551.508
LUMINESCENCE. *Optics. See* 535.375
Meteorology. *See* 551.5
Molecular scattering. *Optics. See* 535.375
-Structure. *Crystal. See* 548.7
-. -in relation to Raman Effect. *See* 535.375:548.7

Krishnan 6.

Optics. *See* 535
Physics. *See* 53
Propagation. *Optics. See* 535.3
Pure Science. *See* 5
Quantum Theory. Molecular scattering. *Optics. See* 535.375
Raman Effect. *See* 535.375.5

Herzberg 5.

Spectrograph. *See* 535.33.072

Von Keursler 1.

Upper-Air. *Instrument*

Venkitshwaran, Thatte, and Kesavamurthy 8.

X-ray. *Molecular structure. Crystal. See* 548.7

Raman 7.

Section 3

This is an Annual Classified Index to the Text. It gives the schedule of classes covered by the abstract. The names of the classes are given against their Class Numbers. In the case of the Class Numbers under which reading materials, i.e., articles or books, occur in the text, the Serial Numbers which the entries have in the text are entered in bold face and as separate sentences.

5 PURE SCIENCE.
53 Physics.
535 OPTICS.
535.3 Propagation.
535.33 Emission spectra.
535.33.072 *Spectrograph*. **1**.
535.338 Composition.
535.338.4 *Bands*. **2**.
535.34 ABSORPTION SPECTRA.
535.343.2 Crystal.
535.343.2-15 *Diamond*. **3**.
535.343.2-15:548 in relation to crystallography.
535.343.2-15:548.0 *General*. **4**.
535.37 LUMINESCENCE.
535.375 Quantum theory of molecular scattering.
535.375 *Raman effect*. **5**.
535.375.5:548 in relation to crystallography.
535.375.5:548.7 *in relation to structure*. **6**.
54 Chemistry
548 CRYSTALLOGRAPHY
548.7 Molecular structure.
548.73 *X-Ray*. **7**.
55 Geology.
551.5 METEOROLOGY.

551.508 Instrument.
551.508.1 *Upper-Air*. **8**.

SECTION 4

Main Entries

5 PURE SCIENCE

53 Physics

535 Optics

535.3 PROPAGATION

535.33 Emission Spectra

535.33.072 *Spectrograph*

1 Von Kessler (V.). Uber Angleichung der krummung von spektrallinien an eine Konstante Spaltkrummung. (On the adjustment of the curvature of special lines to a constant slit curvature.) (Z. astrophys. 24. 1948. 252-62).

"It is shown how a line of given curvature can be obtained by a suitable choice of slit curvature and geometrical conditions in prism and grating spectrometers."

535.338 Composition

535.338.4 *Bands*

2 **Asundi (R.K.) and Venkateswarlu (P.).** On continuous emission bands of ICI and IBR. (Indian jour. phys. 21. 1947. 76-82).

"A number of new continuous bands has been recorded in the spectra of the mixed halogens ICI and IBR excited by uncondensed discharge from a transformer. These are established by taking juxtaposed spectra of the halogens and the mixed halogens. A tentative explanation of the origin of the bands is given which ascribes them to transitions from stable

electronic states to a number of repulsive states that arise from a combination of normal and 2Pone-half excited states of the individual halogen atoms."

535.34 ABSORPTION SPECTRA

535.343.2 Crystal

535.343.2-15 *Diamond*

3 Ramanathan (K.G.). Infra-red absorption spectrum of diamond and its variations. (Proc. Ind. Acad. Sc. A.26. 1947. 469-78).

"The infra-red absorption spectra of 9 cleavage plates of diamond were investigated between 750 and 4000 cm-1 and the spectral behaviors elucidated. The 1st order spectrum shows large variations whilst the 2nd order spectrum is similar for all. Therefore, 1st order activity would appear to be attributable to the tetrahedral symmetry of structure rather than to chemical impurities or mosaicity."

535.343.2-15:548 In relation to crystallography

535.343.2-15:548.0 *General*

4 Raman (C.V.). Infra-red spectrum. (Cur. sc. 16. 1947. 259-66).

"The author briefly reviews the development of this subject, with special reference to his own theories on the vibration spectra of crystals."

535.37 LUMINESCENCE

535.375 Quantum Theory of Molecular Scattering

535.375.5 *Ramen Effect*

5 Herzberg (Gerhard). Infra-red and Raman spectra of polyatomic molecules. (Molecular spectra and molecular structure, 2). (New York, D. Van Nostrand Company, Inc. 1950).

"Discusses... Raman Effect."

535.375.5:548 In relation to crystallography

535.375.548.7 *In relation to structure*

6 Krishnan (R.S.). Vibration spectra of the alkali halides. (Nature. 160. 1947. 711-12).

"Raman spectra of an NH4Cl crystal recorded at progressively lower temperatures showed the appearance of several lines even above the so called-point transition, and at liquid air temperature, sharp lines at 183 and 278 cm-1 frequency shift. The former corresponds to the "Restrahlen" of the crystal, and is evidence for the oscillation of the NH4 groups as a whole against the Cl being inactive as in the metallic hallides, where the ion has octahedral symmetry."

54 Chemistry

548 CRYSTALLOGRAPHY

548.73 *X-Ray*

7 Raman (C.V.). Dynamic X-Ray reflections in crystals. (Cur. sc. 17. 1948. 65-75).

"A short general account of the author's theories published in papers in Proc. Indian Acad. Sci (7 photographs, 3 figures)."

55 GEOLOGY

551.5 Meteorology

551.508 Instrument

551.508.1 *Upper-Air*

8 Venkateshwaran (S.P.), Thatte (R.P.) and Keshavamurthy (A). Fan-type radio meteorography of the India Meteorological Department. (Sc. Not. Ind. Mat. Dep. 9. 1947 127-59).

"The paper describes a simple inexpensive radio meteorograph in which the driving mechanism for making successive contacts of the pressure, dry bulb and wet bulb temperature pens is provided by a paper fan which rotates as the meteorograph is carried up by the balloon.

The paper also describes the signaller, receiver and recorder and a receiving aerial with which signals can be received more satisfactory at higher angles than with the usual vertical half-wave aerid. An inexpensive h.t. battery, that is assembled easily just before ascent, is described. The paper also gives the method of computation with the necessary tables."

AMENDMENTS TO DICTIONARY CATALOGUE CODE
TO SUIT DOCUMENTATION WORK

M.L. Nagar and K.D. Puranik

[Enumerates the amendments to be made in the *Dictionary catalogue code* to adopt for entries in abstracting periodicals].

0 Introduction

Cataloguing micro-units of thought like articles in periodicals, so dominant in documentation work, differs in some respects from cataloguing macro-units of thought like books. To be applicable to documentation work, the *Dcc*, originally designed for macro-units, therefore, requires the following amendments. The numbers of the Rules are those given in the *Dcc* (1945).

01 GENERAL AMENDMENT

Wherever "Book" occurs, replace it by "Documented Material".

1 Main Entry

11 AMENDMENTS TO RULE 1

1 Insert "Serial Number" as category 1 and renumber the existing categories. The main entries occurring in each volume are to be given serial numbers beginning with 1.

2 Delete "4 Call number".

This presumption is that a dictionary arrangement of a Documentation List does not use any class number at all to denote entries.

3 Delete "5 Accession Number".

This is necessary, as there can be no Accession Number for an article in periodical. Even if the item documented is a whole book there can be no Accession Number as a Documentation

List is independent of any individual library whose collection alone can have Accession Numbers.

4 Add "4 Occurrence note; and

"5 Abstract"

"in the case of micro-units which form parts of other publications; or

"4 Collation and Imprint, and

"5 Annotation whenever necessary

"in the case of independent publications.

In a Documentation List, an entry should show where the documented material occurs, if it is not an independent publication. In the case of independent publications, collation, etc., which may be omitted in a library catalogue, should necessarily be given in a Documentation List which has no reference to any particular library collection.

12 AMENDMENT TO RULE 12

1 In categories 2, 4, 5 and 7 delete "two".

It is desirable that the names of all the joint authors should be featured in a Documentation List, as readers are likely to make approach through the name of any one of the authors known to them.

13 AMENDMENT TO RULE 112

1 Delete all the words after the first "two" and insert in their place "or more Joint Personal Authors, all the names are to be used as the Heading with the necessary punctuation marks and the conjunction "and" in appropriate places.

2 Delete Rule 1122.

These are consequences of the amendment in section 12.

14 AMENDMENTS TO RULE 11522

1 Insert "or more" between "two" and "Joint".

2 Replace "both" by "all".

3 Replace "which are to be connected by the word and" by "inserting commas and "and" at appropriate places."

4 Delete rule 11523.

This is to secure consistency with the amendments in section 12.

15 NEW RULE AFTER 1213

1 Add the following Rule after 1213.

"1214 If the title is in a language other than the favoured language or the languages prescribed for the purpose, insert after the title-portion the translation of the title into the favoured language as a separate sentence and enclose it in square brackets.

It is believed that this will be helpful to readers who are not familiar with the language of the original.

16 AMENDMENT TO RULE 14

1 Replace Rule 14 by the following:-

"14 Occurrence Note.

"14 An Occurrence Note is to be enclosed in square brackets.

"141 If the occurrence is in a periodical publication the Occurrence Note is to consist successively of

1. the title of the periodical publication in standard abbreviated form;
2. a full stop;
3. the number of the volume, if any;
4. a full stop, in case category 3 is used;
5. the year of the volume;
6. a full stop; and
7. the pages of occurrence in inclusive notation.

"142 If the occurrence is in a book the Occurrence Note is to be written on the analogy of Rule 13312."

17 NEW RULES AFTER RULE 15

1 Replace Rule 15 by the following

"15 Abstract

"15 The abstract is to be written in a style subordinated to that of the rest of the Entry.

"151 The abstract is to be given in the favored language or languages as prescribed.

"152 The abstract is to be taken from the abstractor."

2 Added Entries

21 AMENDMENT TO RULE 21

1 Delete all the words beginning with "and" in category 1 and add the following categories.

"2 the directing word "*See*".

"3 the Headings of the concerned Main Entries in alphabetical order."

2 Delete Rules 212, 213, 214.

22 AMENDMENT TO RULE 3

1 Delete all the words beginning with "and" in category 1 and add the following categories.

"2 the directing word "*See*".

"3 the Headings of the concerned Main Entries in alphabetical order."

2 Delete Rule 301.

23 AMENDMENT TO RULE 31

In category 1 replace the words "second author or collaborator" by the words "each of the joint authors or collaborators".

91 Volume Index

Add the following rules:-

Chapter 91

Volume Index

91 Each volume of a Documentation Periodical is to be provided with a Volume Index.

911 A Volume Index is to give in one alphabetical sequence, the names of

1 Each author with the proviso that in the case of joint authors, the words *jt. auth.* will be added.

2 Each collaborator, if any, with proviso similar to that in 1.

3 Each Series.

4 Each Specific subject.

912. The Index Number against each item is to be the number of the issue.

ORDINARY COMPOSITE BOOK AND ITS CONTRIBUTIONS

[Presents a new problem created by an Ordinary Composite Book and gives amended Rules of the *C.c.c.* to meet it.]

Rule 61 and its sub-divisions of the *C.c.c.* (=*Classified catalogue code*), edn.2, 1945, give detailed prescriptions for cataloguing Ordinary Composite Books.

These Rules were sufficient to meet the demands as they were when the *C.c.c.* was drafted (1934).

While teaching advanced cataloguing for the second year of the course for the Master's Degree in Library Science, the cataloguing of the following book came up for study.

"Science in World War II/Office of Scientfic Research and Development/Applied physics/Electronics. A History of Division 13 and 15 and the Committee on Propagation, NDRC, edited by C.G. Suits. With a foreword by Karl T. Compton/Optics. A history of Divisions 16 and 17, NDRC, by H. Kirk Stephenson and Edgar L. Jones, edited by George R. Harrison/Metallurgy. A History of Division 18, NDRC by Louis Jordan/With illustrations. An Atlantic Monthly Press Book/Little, Brown and Company. Boston/1948".

Here are the definitions by which the nature of the book had to be determined:

> "0841 A Book is said to be a Composite Book if it is made up of portions or parts which are distinct, independent, and coordinate contributions.
>
> "08411 A Composite Book is said to be an Ordinary Composite Book if its constituent contributions have a common title.
>
> "08412 A Composite Book is said to be an Artificial Composite Book if it is not an Ordinary Composite Book."

The first of these rules is as amended in accordance with the conclusions given in the paper *A problem in composite books* by K.D. Puranik and S.P. Phadnis published in pages 47-8 of the last issue of the *Abgila*.

The first reaction of the class was to treat the book under consideration as an Artificial Composite Book. This reaction was introduced by the specification of each constituent part of

the book, on the title page. However, it was soon felt that the occurrence of the words "Applied Physics" as a common title should be given due weight.

It was decided to examine whether "Applied Physics" may not be treated as the name of Pseudo-Series. This was ruled out by the fact that the definition of Pseudo-Series given in Rule 1416 of the *C.c.c.* is applicable only to "a set of volumes," whereas it was a single volume that was being catalogued.

It was therefore decided that the book came under the category of Ordinary Composite Book. Its main entry was written as follows:-

1. **A H8**
APPLIED. *First word.*
Applied Physics.
(Science in World War II, 7)
72345

The book contains three constituent parts whose specific subjects are different. To satisfy the Third Law of Library Science they should be brought to the notice of readers. This can be done only by Cross Reference Entries. But the existing rules did not provide for them. It was therefore decided to add the following new rule:

612 All Cross References warranted by a composite book are to be given.

It may be explicitly stated that this implies that each contribution by itself is eligible for a Cross Reference Entry.

Here are the Cross Reference Entries for the book in question:

2. D66h73:N42
See also
A H8
Applied physics. Pp. 1-195.

3. Mch73:N42
See also
A H8

Applied physics. Pp. 199-303.

4. F191h73:N42
See also
A H8
Applied physics. Pp. 307-456.

It may be stated here that the Class Index Entries warranted by each of the above Class Numbers should be given. This will be found to be an implication of Rule 613 given later.

Difficulties next arose in regard to Book Index Entries pertaining to each constituent part. Rule 613 and its subdivisions had not contemplated the authors of the constituent contributions of a composite book having collaborators. But the constituent contributions of the book under consideration have collaborators. The Laws of Library Science will not be satisfied unless all possible Book Index Entries, and not merely Author Index Entry, are given for each of the contribution. In fact the following Book Index Entries are needed.

5. SUITS. (C.G.), Ed.
Electronics.
Forming part of
Applied physics. **A H8**

6. STEPHENSON (H. Kirk) and JONES (Edgar L.).
Optics ed. by George R. Harrison.
Forming part of
Applied physics. **A H8**

7. JONES (Edgar L.). Jt. auth.
Optics by Stephenson and Jones.
Forming part of
Applied physics. **A H8**

8. HARRISON (George R.) Ed.
Optics by Stephenson and Jones.
Forming part of
Applied physics. **A H8**

9. JORDAN (Louis)
Metallurgy.
Forming part of
Applied physics. **A H8**

To produce the above result in the catalogue, Rule 613 and its Parts are to be amended so as to read as follows:-

613 In the case of an Ordinary Composite Book, other than encyclopedia and memorial volumes, Index Entries are to be given also for each of the contributions contained in it.

6132 A Book Index Entry of a contribution in an Ordinary Composite Book is to consist of the following sections in the order given:-

(1) The Heading (Leading Section);
(2) Intermediate Item;
(3) Descriptive words like "Forming part of"; and
(4) The Heading of the book, a colon, the short title of the book, a full stop, and the index number.

613201 For convenience of reference a Book Index Entry of a contribution in an Ordinary Composite Book is to be called a "Contribution Index Entry".

61321 The Heading is to be that of the Contribution as determined by Rule 321 and its subdivisions.

61322 The Intermediate Item is to be determined by Rule 322 and its subdivisions.

613241 The Heading of the Book is to be that of its Main Entry modified as follows:-

(1) The Forenames in Personal Names are to be omitted.
(2) If the Heading is in two or more sentences, the full stops in it are to be replaced by commas.
(3) If the Heading is the First Word of Title, the Heading and the Colon after it are to be omitted.

613245 The Index Number is to be the Call Number of the Book.

These rules are being incorporated in the forthcoming third edition of the *Classified catalogue code*.

MĪMĀṂSĀ AND GESTALT INTERPRETATION

M. L. Nagar

[The omission of the Signature Number in Orientation Facets, representing certain administrative areas, is shown to be innocuous in the light of traditional Maxims of Interpretation.]

Ranganathan has prescribed as follows:--

"The Signature Number introduced in the geographical facet to denote administrative groupings may be omitted if the equivalent subject number has already occurred in the earlier part of the class number."

We must make sure if this omission intended to propitiate the Law of Parsimony does not lead to the fault of violating the essential prescription that a Classificatory Language should have no homonyms. In the examples cited in section 4564, "3" is taken to mean either "Electrical Southern Circle" or "Forest Southern Circle". Is this not a fault? Yes, it will be if we overlook the maxims of Mīmāṃsā (=Science of interpretation). For the "Liṅga" Principle of Mīmāṃsā removes that fault. Liṅga is defined as the capacity of the totality of words, *Sāmarthyam sarvaśabdānām liṅgam ityabhidhīyate*. The words of a sentence do not denote their meaning if interpreted severally. It is only by their collective interpretation that we get the one complete meaning of the sentence. So it is in a Class Number which is the analogue of a sentence in the artificial language of ordinal numbers called a Classificatory Language.

Dr. Ranganathan's Gestalt-interpretation of a group of digits in a class number is the analogue of this Mīmāṃsā principle. In this view, the real meaning of a digit or group of digits is determined by the Gestalt or pattern of its setting--by what precedes and what follows it. The exact boundary of the area represented by the number 441.3 (=Southern circle of Madras) is determined by what precedes it and by what follows it. In the class number JA.441.3N5, JA which precedes 441.3 determines the meaning of 441.3 as the "Southern Forest Circle of Madras" and N5 which succeeds it further restricts the meaning to the "Southern Forest Circle of Madras which existed in the period ending 1950's".

Thus the Liṅga Principle averts the fault known as *Ekam sandhitsato'param pracyavate* (=Violation of one principle in an effort to satisfy another, or Robbing Peter to pay Paul).

Thus the apprehension of the fault of ambiguity felt in the earlier part of this paper is not real and the Gestalt interpretation of Class Number removes the fault. The Liṅga Principle of our ancient Mīmāṃsakas is already there as its precedent in the field of natural language.

We are supported in our view by other disciplines as well. In Śabdapariccheda of *Tarkasaṅgraha*, a well-known work of the Nyāya Darśana, Annambhaṭṭa says: Ākāṅkṣā yogyatā sannidhiśca vākyārthajṇāne hetuḥ, i.e. the meaning of a sentence is denoted collectively by expectancy, compatibility and juxtaposition. Here the "Sannidhi" is the equivalent of the Gestalt of the Classificatory Language. Annambhaṭṭa has further defined it as follows: Padānām avilambenoccāraṇam sannidhiḥ, i.e. undelayed utterance of words is "sannidhi" (=juxtaposition). It appears that while defining the term "sannidhi," Annambhaṭṭa was overpowered by the tradition of spoken language. He forgot that the language is not only spoken but can also be written. As if to correct himself, he explained the term in his commentary Tarkadīpikā as, Avilambena padārthopasthitiḥ sannidhiḥ. This means that the meaning of the words in a sentence should be presented without anything else intervening. Here the word *vilamba* may be taken to mean intervening in relation to time as well as space. This will include the Gestalt of the Classificatory Language.

The above-mentioned principle is much in vogue in legal interpretation. Maxwell says, for example, "Words used with reference to one subject-matter or set of circumstances may convey a meaning quite different from what the same words used with reference to another set of circumstances and another subject-matter would convey."

Professor H.A. Smith writes: "Words are only one form of conduct, and the intention which they convey is necessarily conditioned by the context and circumstances in which they are written or spoken. No word has an absolute meaning, for no word can be defined *in vacuo* or without reference to some context."

Here is another authority on legal interpretation. C.K. Allen states: "Words are meaningless in isolation and their context must always be taken into account."

It is remarkable to note that one and the same fundamental idea is represented by different terms in different Śāstric disciplines, e.g. "Gestalt" by classificationists, "Liṅga" by

Mīmāṃsakas, "Sannidhi" by Naiyāyikas, "Āsatti" by Vaiyākaraṇas and Ālaṅkārikas and "Context" by jurists. This reminds us of the great Ṛgvedic saying:

0. Ekam Sat Viprā bahudhā vadanti.

1. Existent is one. The learned describe it differently.
2. Truth is one. The wise denote it differently.
3. Absolute is one. The realised call it differently.

APPENDIX

BILHAṆA'S NĀRĀYAṆAPURA--Temple, Tank and Town

A Neglected Archaelogical Remain

Having completed the narration of the life story and exploits of his hero, Tribhuvanamalla Vikramāditya VI, Bilhaṇa gives a summary of the glories of his prosperous reign. He says:

Vidhāya bhūmes talam astakaṇṭakam
vavarṣa hemnā sa saharṣam arthinām.
Akurvatāṃ sarvajanārtikhaṇḍanam
vṛthā taḍitpallavacañcalāḥ śriyaḥ. 17:1

Akālamṛtyur na cacāra kutracit
kvacin na durbhikṣyam alakṣyata kṣitau.
Kim anyad anyāyanibarhaṇo nṛpaḥ
sa rājyam Ikṣvākupater adarśayat. 17:4

Janair avajñātakapāṭamudraṇaiḥ.
kṣapāsu rakṣāvimukhair asupyata.
Karā viśanti sma gavākṣavartmasu
kṣapāpateś chidrapathair na taskarāḥ. 17:6

This sounds like a *praśasti*. So it is. It is like an āśīrvacana, a *maṅgala* at the end.

Vikramāditya VI must have performed many pious deeds, yetBilhaṇa mentions only one significant act with great emphasis. The poet says:

Kṛto nivāsaḥ Kamalāvilāsinaḥ
kṣamābhujā tena nitāntam unnataḥ.
Vibhāti dharmasya samudgato bhujaḥ
kalicchide kṣmāvalayodarād iva. 17:15

"He, the King Vikrama, got constructed a very high temple of Lord Kamalāvilāsin (Nārāyaṇa), which appears like the hand of Dharma, shot above from beneath the earth, and always aloft there to kill the Kali."

This temple is praised by Bilhaṇa in several verses. It is described in full glory. It must have been a very tall structure when originally built. Emphasizing its height, Bilhaṇa says:

Nabhoṅgaṇavyāpinam uṣṇadīdhiter
guṇadvayaṃ yaṃ parihṛtya gacchataḥ.
Na laṅghanaṃ Śārṇgabhṛtaḥ kritaṃ bhavet
turaṅgamālā ca na bhaṅgam aśnute. 17:16

"The temple of Kamalāvilāsin extended through the sky. The sun avoided it. He would not cross it for two good reasons: He did not trespass the sanctity of Lord Viṣṇu and saved his horses from being injured!"

King Vikrama was not satisfied merely by erecting the temple. He also created a large tank there. As stated by Bilhaṇa:

Akārayat kāraṇamānuṣaḥ puras
taḍāgam etasya sa ruddhadiṅmukham.
Upaiti yenānupama`riyā tulām
asau gataśrīḥ katham ambhasām nidhiḥ. 17:22

Vikrama was an incarnation of God. He had taken the form of man just for a cause--to protect the virtuous and punish the wicked. The tank he got constructed in front of this temple extended through all the directions. How could the ocean, which had lost its *Śrī* (Goddess of Wealth and Beauty), compare itself with this tank whose *Śrī* was still unique!

Bilhaṇa devotes several verses to the description of this tank. And then he says:

Nirantaraṃ Brahmapurībhir āvṛtam
cakāra tatraiva puraṃ sa pārthivaḥ.
Viriñcilokāt suralokataśca yad
vikṛṣya bhāgāviva kautukāt kṛtam. 17:29

"The king also got built a city there, which was surrounded by the abodes of the Brāhmaṇas. It seemed as if this city was created out of curiosity by taking parts from the two universes of Brahmā and the Heavens."

This temple, tank, and town have remained unknown and unnoticed. At least, I have not come across their description in any archaeological or historical literature which is available to the modern student of the history of the Cālukyas of Kalyāṇa.

I consulted Dr. P. Sreenivasachar of Osmania University, who was the Director of Archaeology for more than a decade in the State of Hyderabad, which formerly included the town

of Kalyāṇa but which is now part of Mysore. Dr. Sreenivasachar had also been closely associated with the ancient history of the place and had done a good deal of work in collecting archaeological remains in Kalyāṇa. In 1962, he was the Head of the Department of History at Osmania University and many of his research students were studying various aspects of the history and culture of the Cālukyas of Kalyāṇa. Dr. P. Sreenivasachar told me that he did not know of any site of a town founded by Vikramāditya VI.

A visit to Kalvāṇī had been an ambition of my life ever since I started the study of the history of the Cālukyas of Kalyāṇa. Kalyāṇa! Kalyāṇa had been a dream land to me ever since I read about it. That Bilhaṇa, a poet, might praise Kalyāṇa in such glorious terms is quite natural, because, after all, he was a poet.

Apāre kāvyasaṃsāre kavir ekaḥ prajāpatiḥ.
Yathāsmai rocate viśvam tathaiva parivertate.

But it is certainly remarkable that a sage and law-giver, a jurist like Vijṅāneśvara should praise Kalyāṇa in such hyperbolic language:

Nāsīd asti bhaviṣyati kṣititale
Kalyāṇakalpam puraṃ.

Kalyāṇa, therefore, must have been one of the most beautiful and prosperous cities of its contemporary world.

This desire to see Kalyāṇa got more intensified and acute when I read the *Vikramāṅkābhyudaya*, wherein the poet Someśvaradeva says:

Subhagair gṛhamattavāraṇaughair
vasubhir devakulair atītasaṅkhyaiḥ.
Nagarīm Amarāvatīm surāṇām
api nirjitya sadaiva vartate yā.

Nāmaikyayogād iva sevyate yā
sadaiva kalyāṇaparamparābhih.
Tatrāsti Kalyāṇam iti prasiddhā
sā Kuntalakṣmāpatirājadhānī

Bhūṣā bhuvaḥ Kuntaladeśa eṣa
tasyāpi śobhātilakaḥ purīyam.

Pīyūṣadhāreva ciram na keṣām
eṣā dṛśoḥ saṃmadam ātanoti.

But to entertain a desire for a thing is far away from realizing it. I had to wait several years before I could achieve a great ambition of my life. The day fell to be January 15, 1962. I had very little time at my disposal. Not many people residing in Hyderabad city knew Kalyāṇa, although it is only 120 miles away. It is not a tourists' centre. It has no attraction, all its glory having been washed away from the face of the earth. Its beauty is now only a matter of history, a thing of the past.

I asked Dr. Sreenivasachar whether the place was worth visiting and he discouraged. To make things worse, the problem of transport was acute. There was no train service. Buses were running, but it was a question of time. Even the taxis would not go, although I was prepared to pay any amount. The destination was a place in Mysore State, and the taxis of Andhra Pradesh needed a special permit. The time was too short. The more obstacles I faced, the more determined I became to visit the place. Ultimately, we got a private taxi and we hired it. Shri Radhakrishna Sarma kindly agreed to accompany me, although he was not well. We started at about 8:30 Monday morning on January 15, 1962. We had hardly crossed the limits of the town of Hyderabad when we were faced with a railway crossing. The people in charge of the gate kept us waiting for more than 40 minutes, although there was no train in sight. Our pleadings with them proved quite useless.

We took Bombay-Sholapur Road. Excepting a few points that were under repair, the road was excellent and we made a good speed. Humnabad is about 103 miles from Hyderabad and Kalyāṇa is about 16 miles from there. As we approached Kalyāṇa, I got more and more thrilled. I was, after all the efforts, in the great capital of the Cālukyas of Kalyāṇa. It is here that Bilhaṇa rode a mast elephant.

Nīlacchatronmadagajaghaṭāpātram uttrastacolac
Cālukyendrād alabhata kṛtī yośtra Vidyāpatitvam. 18:101

This was Kalyāṇa of the poets and bards. This was the capital of a great empire. It was from here that the great King Vikramāditya governed his extensive empire.

Āsetoḥ kīrtirāśe Raghukulatilakasyāca śailādhirājād
ā ca pratyakpayodheś caṭulatimikulottuṅgariṅgattaraṅgāt.
Āca prācaḥ samudrānnatanṛpatiśiroratnabhābhāsurāṅghriḥ
pāyād ācandratāraṃ jagadidam akhilaṃ Vikramādityadevaḥ.

We can just imagine the beauty and glory of this great city and its residents.

But now there is no sign of the splendour that was once Kalyāṇa. It is now only a small town of 18,000 people. The residents are primarily Muslims. There are some Marathas and Kanaras too. It has a High School. Of course a cinema is there to entertain its residents through the modern movies in place of the ancient music, musicians and their instruments.

The town is still called "Basavakalyāṇa" or Khillā Kalyāṇī. It is still a business centre. There are about 50 trucks plying to Sholapur and other centres of business. These are owned by the businessmen of Kalyāṇī.

There is not much of historical value to be seen in Kalyāṇī, except the Muslim Fort which is not an ancient structure. As we drove through the small town, we noticed that parts of the ancient buildings (stones and statues) were used in constructing modern buildings! Evidently these parts were taken away from the ruins of the ancient structures, which lay unprotected and uncared for for centuries.

We went up to the fort. There is an open courtyard, a vast open ground with a fountain in the centre, now totally dry. Along the walls, in the verandahs are kept some ancient statues and inscriptions. There are figures of Viṣṇu, Gaṇeśa, etc.

One slab deserves special mention. It is a strange combination of several objects quite unrelated to one another. I could not easily identify them, yet one of them was clearly the Monkey of the Fable—a monkey pulling out the wedge of a half-cut log.

Kīlotpāṭī vānaraḥ.

This monkey was in the centre.

My friend Shri Radhakrishna identified the figure on the right side as a child delivery. The left figure is an erotic sculpture, a perverse conjugation (*gudā-bhañjana*). It is obscene.

There was nothing extra-ordinary if these three figures were carved separately, but to have all of them in one slab was something quite unusual which cannot be easily explained. The slab is a separate entity and has no context. Maybe it was meaningful in its original location.

Some important pieces of sculpture have been kept aside in a locked room, with the hope that some day a museum would be created there. I examined all of them. They are of great value. The fort we did not see from inside since we had no time. But from outside it had nothing in particular. It reminded us of the Qubat-i-Islam Mosque in Delhi—or the mosque adjoining the Viśvanātha temple at Varanasi, where parts of the original Hindu structure have been used to build new Muslim buildings.

There are several slabs containing inscriptions of different periods. One of them, on a large slab of stone of at least 4' X 2' is Cālukyan. It is in Sanskrit language written in Devanāgarī script. The usual symbols of the Cālukyas appear on the top and the inscription begins with the well-known benediction:

> Jayatyāviṣkṛtam Viṣṇor Vārāhaṃ kṣobhitārṇavam.
> Dakṣiṇonnatadaṃṣṭrāgra-viśrāntabhuvanaṃ vapuḥ.

We had no time to read this inscription thoroughly which was written in bold letters, clear and fully preserved. There were some Kannada inscriptions too. One of them clearly belonged to a later period bearing the symbol of Vīraśaiva, the religion which flourished in Kalyāṇa under the successors to the Cālukyas—the Kalacuris.

Having seen the sights in Kalyāṇa, we wanted to go to Nārāyaṇapura. Our guide told us that a man in town had some old MSS. Our curiosity led us to his residence. He is a weaver by profession. I asked him how long did he think his forefathers lived there. His answer was--since the creation! He showed us some palm-leaf MSS. which were in Kannada, but we could not read them. We had no time either.

We were told by some inhabitants there that Dr. P. B. Desai of Karnatak University, Dharwar had been there, that he had taken impressions of the inscriptions and had collected a good deal of other information. In other words, the place and its monuments had been systematically surveyed.

Having completed our hurried look at the fort and other places in Kalyāṇī, we started for Nārāyaṇapura. The place is about 3 miles north-east [?] of Kalyāṇī. However, our car had to

take a longer route--a road; therefore, the place seemed about 3 miles, but a direct route may be even shorter. It may not be even two miles as the crow flies.

When we approached the village, we saw a small pond to our right. Suddenly, like a flash of lightning, an idea came to my mind! Could this place be the same as the one described by Bilhaṇa in his *Vikramāṅkadevacarita*? The pond was too small! And the train of thought suddenly stopped!!

We asked our guide whether there was any other tank nearby. "Oh yes," he replied in the affirmative! I got more and more excited and thrilled! Could this Nārāyaṇapura be the same—

Nirantaram Brahmapurībhir āvṛtam
cakāra tatraiva puraṃ sa pārthivaḥ. 17:29

Well, ultimately we reached the temple. It is an ancient structure, in typical Chālukyan style. Half of it is destroyed, demolished and dilapitated. The Archaeological Department of Mysore has put a board indicating that it is a Śiva temple of the Chālukyas. Certainly the *garbhagṛha* contains several deities. And in the centre is a Śivaliṅga. In front of the wall facing the entrance there is another deity Śiva sitting, but these do not seem to be organically related--the original deities! This is purely a conjecture, which can be ascertained only by a deeper and closer examination.

I asked my friend Shri Radhakrishna whether the deities seemed to be old and original and he did not think them to be contemporary statues. Furthermore, the Śivalinga seemed to be quite new and it was not placed right in the centre. Thus these may very well have been later installations. Be that as it may, the matter needs further investigation.

Upon my inquiry, Shri Radhakrishna, who has made special study of the temple architecture of the Chālukyas, told me that there was no definite sign outside to indicate that it was a Śiva temple. On the other hand, all the figures and deities right outside the *garbhagṛha* were Vaisṇava deities. This is an open question!

The temple has no tower *(Śikhara*). It has a flat-roof. Shri Radhakrishna told me that all the Cālukya temples, or at least most of them, did not have the Śikhara. On the other hand, Dr. P. Sreenivasachar told us later that many Chālukya temples do have *Śikharas*. The temple as such is very low. In spite of the freedom enjoyed by poets in their description, Bilhaṇa could not

have made this temple sky-high. Is it possible that its *Śikhara* was destroyed? We went on the roof, but there was no indication to make a firm decision. The surface needed examination and we could not do it.

When we went atop the temple, we saw a huge tank on the southeast side of the temple. It is still a mighty reservoir of water, stretching about two miles long and at least a mile wide.

In the northeast side of the temple there is a structure, a remnant of a small temple. The outer part alone is still existing. The *garbhagṛha* has totally disappeared. But it is a beautiful structure, with wonderful carvings. It is an open question whether such smaller temples existed on all the four corners. We also went up to the tank and saw its grandeur. It must have been a vast reservoir of water.

There is no inscriptional evidence to show whether this is the place built by Vikramāditya VI and described by Bilhaṇa in the 17th canto of his *Vikramāṅkadevacarita*. The only proof available is that the village is still called Nārāyaṇapura. There is a temple nearby and it is flanked by a large tank. Certainly the town was a Nārāyaṇa town:

Pitā Hariḥ Śrīr jananī tayor idam
puraṃ mamaiveti vicintanādiva.
Ajasram anyāyasahasrakāriṇaḥ
smarasya yatrāsti na kaścid aṅkuśaḥ. 17:37

We were told by some residents there that an inscription on stone is lying in a field nearby. But we had no time to examine it. We saw the remains of Nārāyaṇapura. Our guide persuaded us to visit another place named Jalsingi. He told us that it was about four miles, but it turned out to be at least seven miles. We took the road to Humnabad for some distance and then we branched off to the left. Our guide did not know the route and the driver too was ignorant. It was after a good deal of anxiety and worry that we reached Jalsingi. It is a very small village. The temple there is quite small, yet attractive.

The most important figure there is a lady writing on a strip of stone (plate). The script is Kannada and the writing is intact. This writing must have a great historical importance. We don't know whether it has been read or copied.

THE VIKRAMĀṆKĀBHYUDAYA OF CHĀLUKYA SOMEŚVARADEVA

The poem *Vikramāṅkābhyudaya* belongs to a class of literary composition in Sanskrit, which is still rare. Until the middle of the last century, when there was no historical poem available as evidence, the modern Sanskritists, especially the foreigners, thought that the Sanskrit literature totally lacked such works. They even went to the extent of declaring the Sanskrit literature as non-historical. But, thanks to the great efforts of the Indologists, the search for Sanskrit MSS. has revealed many valuable works, which have proved that India did not lack historical poetry, and that Sanskrit poets were not averse to history. Of course, India had her own distinctive style and tradition.

Historical poems derive their value from the fact that a poet might run away from the reality by his flights of imagination, yet his composition reveals many historical facts which serve as raw materials and which enable a historiographer to reconstruct the past on a logical basis. Sanskrit historical poetry is doubly valuable, since there are not many histories of India (in the modern sense of the term) and the present-day historiographer has to base his researches on other evidences such as inscriptions and coins, etc. Thus any new find in the field of Sanskrit historical poetry is most welcome.

The composer of the poem *Vikramāṅkābhyudaya* is already known to the Sanskrit world as the author of the great encyclopaedic work, entitled *Mānasollāsa* or *Abhilaṣitārthacintāmaṇi*, published in the Gaekwad Oriental Series. King Someśvara Bhūlokamalla, the author of both the *Mānasollāsa* and *Vikramāṅkābhyudaya* was the son and successor of Cālukya Vikramāditya VI of the Western Cālukya dynasty, who ruled his kingdom from Kalyāṇa from 1076 to 1127 A.D. Someśvara, who followed him, ruled from 1127 to 1136 A.D. Bilhaṇa, the Kāshmirian poet, composed his *Vikramāṅkadevacarita* in praise of his patron Vikramāṅka and immortalized both his hero as well as his own work.

Not satisfied by Bilhaṇa's work, as it were, Someśvara composed the *Vikramāṅkābhyudaya* in praise of his father, Vikramāditya VI. Someśvara belonged to a class of kings, who were blessed both by the Goddess of Learning as well as the Goddess of Wealth. On account of his extra-ordinary erudition, Someśvara was called *Sarvajñacakravartī* and his works justify this epithet.

The work *Vikramāṅkābhyudaya* is still unpublished and, therefore, its contents are unknown to the Sanskrit world. It exists only in a palm-leaf MS. belonging to the famous manuscript collection deposited in the Sanghavī Pādā Jain Bhaṇdār at Pāṭaṇ in Gujarāt. It belongs to the Laghupośālika branch of the Tapāgaccha. The work was first noticed by C.D. Dalal and is described on pages 85-86 of the *Patan Ms. Catalogue* where it appears as No. 120. (A Descriptive Catalogue of Manuscripts in the Jain Bhandaras at Pattan. Compiled from the notes of the late Mr. C.D. Dalal, with introduction, indices, and appendices by Lalchandra Bhagwandas Gandhi. In two volumes, Vol. I: Palm leaf MSS. Baroda, Oriental Institute, 1937.)

The *Catalogue* also reproduces the following colophon:

"End Iti Mahārājādhirāja - Śrīparameśvarasatyāśraya-kulatilakaśrīmad-Bhūlokamalla Someśvaradevaviracite mahākāvye Vikramāṅkābhyudayākhye Janapada-varṇanaṃ nāma prathama ullāsaḥ

"The end is in the margins".

Having no opportunity to examine the MS. I just reproduced this information in my Introduction to the *Vikramāṅkadevacarita* (Banaras, 1945; Princess of Wales Saraswati Bhavana Texts Series, No. 82) in the following words:

Paṭṭanastha Jainabhāṇḍāre Someśvara (tṛtīya)-viracitaṃ Vikramāṅkābhyudayābhidhānaṃ campūkāvyaṃ vidyate. Atrakaviḥ svapitṛ vikramāditya (ṣaṣṭha) vṛttāntaṃ nyabadhnāt. Paraṃ tatkāvyaṃ khaṇḍitam iti mahat kaṣṭam. Vikramayauvarājyaṃ pratipādya (prāyaḥ 80 patrāṇi) kāvyam etad viramati. Paraṃ samāptisūcanam pārśvato'stīti sthānāntare'pyasya pratyantara sattvaṃ nāsambhavi. Param adya yāvad etanna prakāśa patham prāpeti śam.

It is an error to say that the end is in the margins. The colophon occurs twice in the extant work -- first on folio 12b, where the first *ullāsa (janapadavarṇana)* ends, and secondly on folio 22b, where the second *ullāsa (nagarīvarṇana)* ends. Curiously enough, in both the places "Parameśvara-Satyāśrayakulatilaka-Śrimadbhūlokamalla" these epithets are written on the margins as insertions! These are so important that their absence may lead one even to doubt whether the work was composed by Cālukya King Someśvara III! But no king would write a panegyric poem in praise of another king unless the biographee was his ancestor or closely related. The question still remains, why did the scribe omit the same phrase in both the places?

One is likely to conclude that the insertion is an addition--an afterthought and not an omission by the scribe.

The work still remains [this was written in 1961] unpublished and is represented by only one single MS. deposited at Pāṭaṇ. Inquiries regarding the availability of another MS. throughout India resulted in deep disappointment. The Pātan MS. is unique. It was copied by a modern scribe in the year 1914 A.D. and the copy is kept in the Oriental Institute, Baroda. It is very defective and hence totally useless.

The existing palm-leaf MS. of Pātan extends to 80 leaves of 9"x 2" size. There are four lines to a page. The time has taken its full toll on it. The leaves, which are brittle by nature, are broken in many places. Some parts are eaten away by the insects; while in other spaces the letters are rubbed against and hence made illegible. It requires great perseverance, time, and effort to decipher the text and make sense out of apparent nonsense.

In spite of all these defects, the value of the work as a historical poem is unquestionable. As shown above, its subject-matter is the same which appealed to the great Kāshmirian poet Bilhaṇa, i.e. the life and achievements of King Tribhuvanamalla of Kalyāṇa.

The work begins with the usual benedictory verses, some of them having long lacunae due to the age of the MS., thus making the meaning obscure. All verses praise Lord Nārāyaṇa or his incarnations. The first *ullāsa* is devoted to the description of the Karṇāṭa country, with all its traditional facets & phases. Beginning with the 2nd *ullāsa*, the poet describes the City of Kalyāṇa, the capital of the Cālukya Empire, with all the usual embellishments. We find that an *ullāsa* ends with verses. The whole 2nd *ullāsa* is devoted to *nagarīvarṇana*.

In that city of Kalyāṇa, there lived the great king Trailokyamalla (Someśvara I) who beautified it and made her the best of all. He came of a dynasty, which was ennobled by great kings beginning with Budha and Pururavas and ending in Kṣemaka, who are well known in the *Purāṇas*. Thereafter, 59 kings ruled over the City of Ayodhyā, having defeated their rivals of the Solar dynasty. Then came the great king Satyāśraya, whose name is still associated with the Cālukya dynasty, since it is called *Satyāśrayakula*. All the emblems and epithets, which were later adopted by the kings of this dynasty, were acquired by this Satyāśraya. Satyāśraya was blessed by Śiva's boon with the name of Cālukya on the mountain Cālukya. This is the origin of the name Cālukya, according to poet Someśvaradeva.

The poet then gives a lengthy genealogy of the dynasty, which follows the Cālukya inscriptions. The following kings are enumerated: Jayasiṃha; Raṇarāga; Pulakeśin; Kīrtivarman; Maṅgalārṇava (Maṅgalīśa); Satyāśraya, who conquered in the battle King Śrī Harṣa, whose grandeur and valour were praised by Bāṇa; Eḍavari; Ādityavarman; Vikramāditya; Yuddhamalla; Vijayāditya, who conquered Siṃhala, Kāñcī, Veṅgi and Gaṅgapāṭikā; Kokkuli Vikramāditya; Kīrtivarman; Bhīmaparākrama; Kīrtivarman; Tailapa; Mūrtivikramāditya; Bhīmadeva; and Aiyaṇa. His son was Vikramāditya, who married Bonthādevī, the daughter of Lakṣmaṇa, the ruler of Pāriyātra country in Cedimaṇḍala.

Meanwhile, all the *lokapālas*, the Goddess Earth, all the lords of directions (*dikpatis*) and all other gods assembled and went to Lord Nārāyaṇa, who was resting in the Ocean of Milk. They informed him about their distress, upon which Lord Nārāyaṇa said: "I know the misdeeds of the wicked Rāṣṭrakūṭa demons. There is anarchy and lawlessness on the earth. The sacrifices are not being performed. Therefore, I will be born of Bonthādevī, the wife of Cālukya Vikramāditya, and will give protection to you all."

Bontādevī and Vikramāditya experience a divine dream: Lord Nārāyaṇa himself comes and sits on their lap. Tailapa is born. Someśvara enumerates all his *birudas* and mentions all his exploits, which are traditionally ascribed to him. He had three sons--Satyāśraya, Daśavarman and Pulakeśin. Of these Satyāśraya succeeded to the throne.

Daśavarman had five sons, of whom Vikramāditya received the throne from Satyāśraya, as Satyasraya might have had no issue. Then ruled Aiyaṇa for some time. Then his younger brother Jayasimha became the king. His son was Āhavamalla, who was the overlord of the Kalyāṇapura described above.

Someśvaradeva devotes long passages in describing the exploits of Āhavamalla. Āhavamalla's queen Vācalladevī receives full glorious treatment. He ruled over his kingdom in a right and just manner. The king enjoyed happiness and spent his leisure in various games and pastimes worthy of a great king. These are described in great details by the poet.

A man, even a king, cannot be all happy and not feeling a want! The king was leading such a happy and prosperous life, yet once, while he was asleep one night, his ancestors (manes) came to him in a dream and told him that although he had repaid his debts to gods and sages

(devas and ṛṣis) by the study of the Vedas, fire sacrifices and charities, his debt towards them still remained unpaid, because he had no son. From that very moment the King lost his peace of mind and felt miserable.

He had no pleasure. Nothing could appeal to him. He consulted his ministers. They suggested the award of charities and donations and the worship of Śiva as the remedy. The king felt some relief and performed his daily routine. Here we find a true picture of the daily life of a king. The description is quite detailed and life like.

Āhavamalla gives away sixteen great donations (*ṣoḍaśa mahā-dānāni*). He makes lavish offerings to Lord Śiva. Śiva is pleased. In the form of a hermit, he appears before Āhavamalla in his dreams and says: "O King, Enough of this penance. You will get a son soon. But you have worshipped the Lord Śiva with pride and pomp. Your son, therefore, will be full of rajas and tamas."

The king was awake. He was very unhappy. He was distressed at the prospect of getting a wicked son. However, he restrains himself and decides to go to Śrīparvata and to perform a severe penance. The ceremony of his departure is then described in great detail; the journey and the way to the mountain receive full treatment. The king reaches Śrīparvata; the description of the flora and fauna is attractive and lifelike. Finally the king and his retinue reach the Tuṅgabhadrā, flowing at the foot of Śrīparvata. Āhavamalla bathes and worships Lord Brahmeśvara. The army stays behind and the king ascends the mountain. We get a very close view of Śrīparvata and its environments. It is inhabited by many sages. Higher up on the mountain, the king sees the source of the Tuṅgabhadrā. The river is described in fancy and detail. He takes a bath in the Tuṅgabhadrā and has a holy view of Lord Mallikārjuna. He pays tributes to the God and takes a vow of worship and penance.

He performs severe penance. Śiva is pleased. Āhavamalla receives a glorious boon. Śiva tells him that he (Śiva) has requested Lord Nārāyaṇa to appear on earth in the home of Āhavamalla. In spite of having received such a divine boon, the king still waited for another son. He won't move. Śiva gets displeased. Angrily he says: "O King, excess of anything is harmful. By excessive churning, even the Milk (Ocean) gave birth to the poison. You got the greatest boon. Still your craving had no end. Well, you will get a third son, but he will be the most wicked, just as your nature has been betrayed in its vicious form."

The king descends the mountain, takes along with him his army and reaches his capital, where he receives royal welcome. He resumes his normal life. The queen gets pregnant. Her vicious cravings foretell a wicked child. In a very inauspicious moment a son is born to her. The king gets distressed. The child receives unkind treatment from his father since its birth! He is given a meaningless name.

The king continues to pine for the noble son promised by Lord Śiva. The queen gets pregnant again. She has pleasing, worthy, and noble cravings, which foretell a son befitting them. In a very auspicious moment a son is born. He is Vikrama. All the desires of the king are ultimately fulfilled. The child's play revealed his noble qualities. Āhavamalla performs all his sacraments with love, care, and tenderness. He grows like the moon of the bright half. He receives the sacred thread and is placed in charge of qualified teachers for study. He soon masters all the arts and sciences and gets trained to shoulder the great responsibilities of governing the Cālukya kingdom. At the age of sixteen, the prince is designated as *yuvarāja*, the heir-apparent. The father decides to send his son for a *digvijaya* (conquering of all the directions). Full preparations are made. The army is made ready to depart.

On the pre-determined day for the march, at a very auspicious moment, the prince was given holy offerings and his forehead was adorned with curd, grass, rice, etc.

Here ends the MS.

It is quite interesting to compare what the court-poet Bilhaṇa wrote about his patron with what the son and successor of the king wrote about his father. Bilhaṇa is a master-artist. His poetry is superb! He is easily one of the greatest poets of Sanskrit. Still he is blamed by some critics that he did not conform to the historical facts.

Someśvaradeva has less respect for the so-called "modern" history than even Bilhaṇa. When Bilhaṇa composed his poem, Vikramāditya was still alive. It is true that his patron had bestowed upon him great honour and riches and that the poet had great respect for his subject, yet he had to be restrained, because Vikramāditya was after all a living human being! On the other hand, when Someśvaradeva wrote, Vikramāditya was removed from this earth and was one of the divine entities. He was above the earthly plane and had reached a status which was above the mortal one. So the poet could exercise more liberty and freedom.

Bilhaṇa's work is poetry; that of Someśvara is prose. Therefore, the latter is more or less descriptive and detailed. Someśvara's work shows the tremendous influence of Bilhaṇa. In some passages, the *Abhyudaya* is only a paraphrase of the *Carita*. No wonder Bilhaṇa influenced Someśvara, if he could influence even the great Kāshmirian historian Kalhaṇa, the author of the *Rājataraṅgiṇī*. Maṅkha says in his *Śrīkaṇṭhacarita*:

Śrīmānalakadatto yam analpam kāvyaśilpiṣu.
Svapariśramasarvasva-nyāsasabhyam amanyata.
Tathopacaskire yena nijavāṅmayadarpaṇaḥ.
Bilhaṇaprauḍhsaṃkrāntau yathā yogyatvam agrahīt.
Tattadbahukathākeli-pariśramaniraṅnkuśam.
Taṃ praśrayaprayatnena Kalyāṇam samamīmant.

Nevertheless, Someṣvaradeva gives us a better glimpse of the history of the Cālukyas as well as the life of his hero. In some respects Someśvara even surpasses Bilhaṇa. Unfortunately, his available work is incomplete. No one knows how long it was!

According to Bilhaṇa, Āhavamalla, the father of Vikrāmaditya, had no son. Therefore, he performed the penance. Śaṅkara was pleased and gave him the boon:

Iyam tvadīyā dayitā bhaviṣyati
kṣitīndra putratritayasya bhājanam.
Culukyavaṃśaḥ śucitām yadarjitair
yaśobhir āyāsyati mauktikairiva. 2:51

Nidhiḥ pratāpasya padaṃ jayaśriyaḥ
kalālayas te tanayastu madhyamaḥ.
Dilīpamāndhātṛmukhādipārthiva-
prabhā (thā?) matikramya viśeṣam eṣyati. 2:52.

Bilhaṇa does not give any reason why the second son (Vikrama) would be the most virtuous and famous. Someśvaradeva, on the other hand, gives us sound reasoning. His delineation is logical and convincing. Āhavamalla had three sons--this is an historical fact. Vikrama was the worthiest and most powerful of all. That is true too. He had to take up arms against both of his brothers--the elder one as well as the younger one. Critics of Bilhaṇa have blamed him that he is partial to his hero. In their opinion, Bilhaṇa's delineation of characters is not trustworthy.

Someśvaradeva follows Bilhaṇa in deifying Vikramāditya and condemning his two brothers, *nay* he even surpasses Bilhaṇa in this respect.

Following the tradition, Bilhaṇa makes Āhavamalla worship Śiva, who favours him with the boon:

Alaṃ Culukyakṣitipālamaṇḍana
śrameṇa viśrāmyatu karkaśaṃ tapaḥ.
Kim apyapūrvaṃ tvayi Pārvatīpatiḥ
prasādam ārohati bhaktavatsalaḥ. 2:50

Iyaṃ tvadīyā...
mama prasādāt tanayastu madhyamaḥ.

Bilhaṇa does not give any reason. He merely states--asserts. On the other hand, Someśvaradeva takes his readers through the path of logic and reasoning. While Bilhaṇa makes Āhavamalla feel the absence of a son all of a sudden and makes him pine for him abruptly, Someśvaradeva brings the manes of Āhavamalla in his dream, who tell him that his debt to his ancestors still remains unpaid:

Tataḥ sañjātanidro narapatiḥ...pitṛbhir vatsa, svādhyāyādhvaradānādibhis tvayā rājan devarṣayaḥ kṛtārthīkṛtāḥ. Na punar asmadṛṇāpaharaṇanipuṇaḥ svasyānurūpaḥ kaścid ātmajo' dyāpi samutpādita iti svapne'bhihitaḥ, sahasotthāya tatkṣanād eva mahatīm apatyotpattinimittām cintām uvāha.

Āhavamalla consults his ministers and as advised by them gives away great gifts *(ṣoḍaśa-mahā-dānāni)* very lavishly. He worships Lord Śiva profusely. God Śiva is pleased. Āhavamalla is blessed with a boon:

Svapne tapasvinam āluloke...Tapasvinettham abhihitaḥ--Rājan paryāptam etena tava tapasā. Katipayair eva vāsarais tanayalābho bhaviṣyati. Kintu nitāntabhūri-draviṇa-dānamadagarvitena tvayā yathārādhanam Bhagavato Bhavasya vyadhāyi tathāvidha eva rajastamo' dhikaḥs tavātmajo bhāvītyabhidhāya tirodadhe.

A person aspiring for celestial nectar cannot be quieted by a few drops of an earthly rivulet. Āhavamalla journeys to Śrīparvata and performs an arduous, long penance. Śiva is pleased and grants him the best boon he could have ever aspired for:

Tataś ca mama (Śivasya) prasādāt sampannam eva tava samīhitam. Acireṇaiva kālena Kamalāvallabhas tvaṃ nandanabhāvenānandayiṣyati. Palayiṣyati ca sapta-pārāvāra-mekhalāparikalitāṃ viśvambharām iti liṅgodarād aśarīraṃ vacanam udagāt.

Vikrama had to fight with both of his brothers—the elder as well as the younger. These were tragic events in his life. It is difficult to say who is to be blamed for these fraternal wars. Bilhana has been criticised and derided upon by his critics. His defense of Vikrama is not agreeable to them. They think Bilhaṇa isnot reliable when he puts all the blame on Vikrama's brothers and paints Vikrama as the paragon of virtues. Still, Bilhaṇa is more considerate and restrained.

On the birth of Vikrama's elder brother, Somadeva, Bilhaṇa says:

Krameṇa tasyāṃ kamanīyam ātmajam
Śubhe muhūrte puruhūtasannibhaḥ.
Avāpya sampāditamāṃsalotsavaḥ
parām agān nirvṛtim īśvaraḥ kṣitaḥ. 2:57

Sa somavannetracakorapāraṇām
cakāra gotrasya yad ujjvalānanaḥ.
Yathocitaṃ Soma iti kṣamāpateḥ
tataḥ prasannād abhidhānam āptavān. 2:58

There is no indication whatsoever that Somadeva would turn out to be a wicked person.

On the other hand, the poet Someśvaradeva tells his readers that Somadeva would be a mean brother long before he was even conceived--*rajastamo'dhikas tavātmajo bhāvī*! When the queen becomes pregnant, she gets many vicious cravings which foretell the viciousness of Somadeva. After enumerating many unworthy cravings, the royal poet says:

Evaṃ ca tāmasaprakṛtibhūyiṣṭham devyāḥ dohadasvabhāvam avadhārya Haravitīrṇam prathamaṃ sāmānya-varam anusmṛtya mahārājo nirutsāhas tasthau.

Bilhaṇa's Vikrama is considerate, wise, and dynamic. His father wants to make him the heir-apparent, overlooking the claims of the eldest son. Both have long arguments. Bilhaṇa's Vikrama says:

Tātaś ciraṃ rajyam alaṅkarotu

jyeṣṭho mamārohatu yauvarājyam.
Salīlalam ākrāntadigantaro'ham
dvayoḥ padātivratam udvahāmi. 3:39

Ultimately, Vikrama prevails upon his father. Somadeva is made the *yuvarāja*.

Ityādibhiś citratarair vacobhiḥ
kṛtvā pituḥ kautukam utsavaṃ ca.
Akārayaj jyeṣṭham udāraśīlaḥ
sa yauvarājyapratipattipātram. 3:55

Someśvaradeva does not even care to suggest the ossibility of making he eldest son the *yuvarāja*. He simply asserts:

Tataḥ prāpte soḍaśe varṣe vibhudhasaṃrakṣaṇaparas Tāraka-saṃharaṇāya pratārakarājakam upasaṃharttum Amararāja iva rājā Kumārakam (Vikramam) yauvarājyam adhyabhisiṣeca.

This is a poetic flight of imagination at its height and not a narration of facts as they occurred. Someśvara II did rule the kingdom of the Cālukyas from 1068 to 1076 AD, in between his father and his younger brother (Vikramāditya). He must have been designated as the *yuvarāja* at the appropriate time and age. By overlooking this fact, the poet Somadeva merely shows his disregard for the so-called "modern-day history" and preference for poetic flights of imagination!

Someśvaradeva's composition is simple yet attractive. His work is adorned with various figures of speech, but they can be easily comprehended and enjoyed. On the whole, Someśvaradeva stands out as a remarkable poet and historiographer and his work deserves to be recovered from oblivion.

READING COURSE - Mahatma Gandhi

The Apostle of Peace and Non-violence

This is a reading course prepared for an American student interested in the study of Mahatma Mohandas Karamchand Gandhi, the Father of the Indian nation. The student is an intelligent learner and is charmed with what Gandhi achieved in India. Under his inspiring leadership, the people of India stood up against the mighty power of British Imperialism and carried out what is truly a bloodless revolution. The instruments of the Mahatma were not the traditional arms and munitions, but Satyāgraha--Civil disobedience and non-cooperation. But for Mahatma's guidance and leadership, India would not have been able to achieve independence. The centuries-old shackles of bondage and slavery were shattered to pieces, and India declared herself a Sovereign Democratic Republic.

The student has some idea of India's political struggle and wants to study the personality and philosophy of Mahatma Gandhi, who brought this miracle through peace and non-violence.

I. Deshpande, P.G., Comp. Gāndhī Sāhitya Sücī or Gandhiana; a bibliography on Gandhian literature. Ahmedabad, Navajivan Publishing House, 1948. 239 p.

This comprehensive author-bibliography contains works of and about Mahatma Gandhi. It includes books in Hindi, Gujarati, Marathi, Bengali, Urdu, Kannada, Sanskrit and Sindhi among the Indian languages. It also lists books in English and, hence, is useful to those who do not know any Indian language. There are 2800 books in all, of which about 1400 are in English. It also contains title indexes and hence can help those who know only the title of a work.

The entries contain full bibliographical descriptions and also give brief annotations. This last feature is noteworthy. The books are first classified on the basis of language and then grouped under 21 broad headings like biography, economics, education, etc. Thus, the subject approach of every reader can be easily met.

II. Gandhi, M.K. Gandhi's autobiography or the story of my experiments with truth. Translated from the original in Gujarati by Mahadev Desai. Washington, D.C., Public Affairs Press, 1948. 640 p.

This is the basic work for anyone interested in the study of Mahatma Gandhi. Since this is his own work and was written very early in his life, (the first edition was published in 1927) it

shows his formative period. It is a vivid description of his entire life, frank and candid and, hence, very valuable.

III. Gandhi, M.K. The Gandhi sūtras (aphorisms) the basic teachings of Mahatma Gandhi. Arranged, and with introduction and biographical sketch by D. S. Sarma. New York, The Devin-Adair Company, 1949. 174 p.

The aim of this book is not to correlate Gandhi's message with that of the other great teachers of mankind, or to show in what respects he represents an advance from them in the march of the spirit. It is a more modest one, that of giving his teaching the traditional form of the teachings of the other great sages of India who have preceded him and who have made Hinduism what it is.

Following at a great distance the ancient models in Sūtras, the editor has tried to condense the teachings of Mahatma Gandhi into 108 sutras. These are divided into 3 chapters, (1) General principles, (2) Satyagraha, and (3) Non-cooperation and Civil Disobedience. Each sutra is followed by extracts from Mahatma Gandhi's own speeches and writings bearing on the point. The sutras will prove a convenient form for those who like to view Mahatma Gandhi's philosophy as a whole.

IV. Gandhi, M.K. To the students. Ed. and published by Anand T. Hingorani. Karachi, 1945. Edn. 5. (Gandhi Series, 1).

The popularity of this book is shown by the fact that within 10 years it has seen 5 editions. As indicated by the title itself, the book is addressed to the students in the hope that it is the student of today who will build the nation of tomorrow. This is a “must” for any student--Indian or non-Indian-- who wants to understand Mahatma Gandhi, and expects guidance from him.

V. Gandhi, M.K. Basic education. Ahmedbad, Navjivan Publishing House, 1951. 114 p.

This is a collection of Gandhi's writings and speeches on education, prepared and edited by his disciple Bharatan Kumarappa. The writings are arranged under various topics for the convenience of the reader and, as far as possible, in chronological order. This work lays down the educational philosophy of Mahatma Gandhi.

VI. Tendulkar, D.G. Mahatma; life of Mohandas KaramchandGandhi.
Illustrations collected and arranged by Vithalbhai K. Jhaveri.
Published by the authors. Bombay, 1951-1953. In 8 volumes.

This is the most comprehensive biography of the Mahatma ever produced. It presents a panoramic view of his entire life, his activities, his achievements and everything connected with or influenced by his personality. It is profusely illustrated. Only six volumes have been published so far.

VITA

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U.S. Citizen

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Sahityacarya, Highest oriental title in India, requiring study of Sanskrit classics for 14 years, Sanskrit University, Varanasi. Secured first rank.
Graduate Diploma in Library Science, Banaras Hindu University, 1946 (first rank).
Master of Arts in Sanskrit, Agra University, 1947 (high rank).
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Record of Employment:
Delhi University (Work in the University Library and teaching in the Dept. of Library Science).
Library of Congress.
New York Public Library.
University of California at Los Angeles.
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University of Missouri Library, Columbia, 1966-1987 (also taught Sanskrit here).
Special Bibliographic Consultant, UMC Libraries, 1988-

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Fulbright Research Scholar, Consultant, Library of Congress.
Gold-Medal, All Banaras Sanskrit Elocution Contest.
Smithsonian Senior Research Fellow, American Institute of Indian Studies.

Some Major Publications

1. A critical edition of the Vikramāṇkadevacarita mahākāvya a historical poem, by Bilhaṇa, published in the Princess of Wales Sarasvati Bhavan Texts Series (82). Benares: Government Sanskrit College, 1945.

2. "Canons of Terminology," a series of research papers published in the Annals of the Indian Library Association, 1949-51. Also development of Indian classical terminology in LibraryScience. (In preparation).

3. Anuvargasūcīkalpa, Sanskrit rendering of the Classified Catalogue Code, a joint work with S.R. Ranganathan. Delhi: Indian LibraryAssociation, 1953. (Research work extending five years)

4. Wheat Loan messenger, Report of the Proceedings of theWheat Loan Library

Workshop, Delhi, March 5-9, 1962. NewDelhi: United States Information Service, 1963. (Report on Indo-American library cooperation).

5. Union List of Learned American Serials in India (ULLAS) an extensive report on the holdings of 2600 American serials deposited in 165 Indian libraries. New Delhi: Indian Council for Library Development, 1966. (Work spanning five years and involving an expenditure of Rs.80,000 just for compilation).

6. A critical edition of the Vikramāṇkābhyudaya, an historical work of Someśsvaradeva (12th century), published in the Gaekwar's Oriental Series (no. 150). Baroda: Oriental Institute, 1966.

7. Public Library Movement in Baroda (India) 1901-1949. Columbia, MO.: International

8. Library Center, 1969. First full-scale study of the pioneer public library movement in India, inaugurated by William Alanson Borden, first American librarian to promote Indo-American Library Cooperation more than seven decades ago.

9. "Library Classification and the Science of Interpretation (Mīmāṃsā Śāstra)." (In preparation).

Recent Publications

TEST: The Eternal Saga of TULIP (The Universal / Union List of Indian Periodicals): Composing a Union List of Serials in the Computer Age. International LibraryCenter, 1986. 250p.

It presents a model. It can serve as a guide for any compiler of any union list on any subject anywhere in the world. It extends the boundary of the field of knowledge relative to the preparation, dissemination, and perpetuation of the union lists. Maybe the first book of its kind in the world!

TULIP: The Universal / Union List of Indian Periodicals. Complete in 10 volumes. 2000 pages. Volumes 9 and 10 constitute a comprehensive and systematic subject index. Offered by Murari L. Nagar & Sarla D. Nagar. ILC, 1986-91.

TULIP--a million dollar project--is the most exhaustive, systematic, and authentic universal list of Indian periodicals ever produced. It may serve as a means for the recovery and dissemination of India's cultural heritage. It is an aid to cataloging, collection development, and international library loan across the Seven Seas.

TULASI: The Union Listing for Accessing Serials Internationally; History: Literature: Philosophy. ILC, 1986. 230p.

Critical studies in the preparation and publication of union lists of serials all over the world and an attempt to evolve a theory of union listing together with improving its means and methods with special reference to India and other newly-emerging nations of theEast.