SAHODHARAN AYYAPPAN AND THE MASS MEDIA

Sahodharan Ayyappan adopted different methods – simple and effective speeches, direct actions or interferences like the inter dining, inter caste marriage, burning of the effigies of caste monster and dissemination of ideas through mass media – for the spread of his revolutionary ideas among the people. He was aware of the decisive influence of newspapers, poems and pamphlets in the moulding of public opinion. He utilized the popular medias of the period to educate the masses. The mass medias played a tremendous role in the awakening of the common people.

The Sahodhara Sangham gave birth to the journalist in Sahodharan Ayyappan. During that period no journal in the country was pleased to publish the activities and views of the Sahodhara Sangham. Even the Mithavadi edited and published at Calicut by C.Krishnan who was a known social reformer from the Thiyya community was no exception to this. An article of Sahodharan Ayyappan on interdining was returned with a note of inability to publish it by the editor of Mithavadi. This was enough to convince him of the necessity to start a journal as the tongue of the Sangham. And in M.E.1093 (1917) itself came out the Sahodharan as a monthly journal from Palliport, Cherayi.¹

The aims and objectives of the journal were clearly stated in the first issue. It was primarily intended for diffusing the ideas of the Sahodhara Sangham among the people of Kerala. But it was to be informative and instructive on various subjects interesting to the public stated in the first issue. The Sahodharan expected to get a humble place among the journals that advocate the cause of general welfare of the public without any communal bias. Sahodharan has no caste discrimination or religion.²
The first issue of the Sahodharan contained articles and news on political, secular and religious matters besides reports on the Sangham affairs. Topics like ‘Soochyopanishad’, ‘Sermon on the Mount’, ‘Gayatri’ and ‘Summary of Islamic Religion’ appeared in it. The quotations from different religious texts testify the purpose of the journal to be a moral upliftment for which it was necessary to inculcate the sense of universal brotherhood, the faith of the Sahodhara Sangham. The second issue of the journal began to be published from Trivandrum as Sahodharan Ayyappan had been there in pursuit of his studies. ‘The Ethics of News Papers’ quoted in the first number of the second volume as an important item throws light on Sahodharan Ayyappan’s concept of journalism. The quotes were as follows:


Such statements reveal the calibre of Sahodharan Ayyappan as a journalist. It was interesting to note that after sixty years, those ideas were declared as the aims and objectives of UNESCO in connection with mass media. It was not for any material benefit that he started the journal. Nor he had the capital to carry on it. After his return from Trivandrum the journal continued to be published from Ernakulam till M.E.1097 (1922) and since 1097(1922)
to 1099 (1924) from Trichur. In that year the publication was stopped owing to financial difficulties. However, the *Sahodharan* had only a circulation of six hundred and fifty copies in September, 1922. But by 1926, the circulated number of copies increased to one thousand. At the same time, *Unni Namboori*, a journal intended for the uplift of the Namboodiri community, had only seven hundred copies in circulation. In M.E. 1100 (1925) the publication was resumed in the name of the “Sahodharan Printing and Publishing Company Ltd.” with the help of some well wishers like K. Raman Vaidyar from Mattancherry. Sahodharan Ayyappan continued himself as the editor. It could not save the journal. Its publication dragged on for two more years. Finally at the general body meeting of the shareholders the decision to liquidate the company was passed. Following this Sahodharan Ayyappan purchased the company with the financial assistance rendered by some of his friends. The publication of the journal was thus continued from Ernakulam till it was stopped in 1956 when Sahodharan Ayyappan fell seriously ill. In M.E.1123 (1948) an attempt had been made to convert the journal into a newspaper daily. It was dropped as adequate fund could not be raised.

Besides the *Sahodharan*, Sahodharan Sahodharan Ayyappan edited and published another publication called *Velakkaran* (The Labourer) in M.E.1105 (1930) with an intention to spread socialistic ideas since he was not at complete liberty to publish articles and editorials to that effect in the *Sahodharan* published by a Limited Company. In this tri-weekly paper, Sahodharan Ayyappan set forward the views of Marx and Lenin and wrote of the success of Russian revolution. In his speeches to the workers, he asked them not to accept charity relief from either the factory owners or the Government but demand higher wages as a matter of right. He attempted to organize an Alleppey Trade Union through his speeches and a year’s newspaper campaign. However, he did not advocate or encourage strikes and pickets as he had done earlier. He was of the opinion that social change could come about only through democratic means and not through violent revolutionary action. While he used Marxist ideas
of exploitation and class conflict to create a social awakening among the workers and the poor, he was not committed to a violent revolutionary path as this went against his belief in the non-violent path of Buddhism and of Sree Narayana Guru’s teaching. In this sense, he was not a full Marxist. The Velakkaran issued at the rate of three per week had a very short span of life. After eight months its publication came to an end.\(^{15}\)


Both secular and religious topics were published in the journal. Western thought and literature, Russian affairs, birth control, social reform etc. were topics of importance to the Sahodharan. The journal’s space was limited to events and news that complied with the editor’s own perspective. Ideas contrary to that were vehemently criticized in its columns. Political affairs were the chief item of the journal. An inclination for western liberalism is very much conspicuous in the editorials and the reporting on political affairs. The policies and activities of the Indian National Congress and Mahatma Gandhi were always targets of the editor’s encounter while a lenient attitude was extended to M.N.Roy, E.V.Rama Swamy Naiker, Dr. Ambedkar and Jayaprakash Narayan. During 1938-1951 Sahodharan was much liberal in providing space for M.N.Roy. A summary of M.N.Roy’s biography appeared in the issue of April 1938. The ‘Announcement’ of M.N.Roy was published in the issue of 12\(^{th}\) December, 1938.
M.N. Roy was very dear to the Sahodharan. His criticism of the politics of Gandhi and the Indian National Congress, his writing on fascism, imperialism and nationalism, his concepts of partyless democracy and universal humanism were published in the Sahodharan with much significance. Articles on rationalism and fascism written by M. Govindan (Brahmananda Swami Sivayogi) and the speeches of E.V. Ramaswamy Naicker prominently figured in the several issues of the Sahodharan. It showed much eagerness to publish Ambedkar’s assessment of the idea of Pakistan as given in his book along with Sahodharan Ayyappan’s review of the work agreeing with its conclusions, and his other writings and speeches. The socialistic leanings of Jayaprakash Narayan were subject of interest and concern for the Sahodharan. What is conspicuous about the writers and articles the Sahodharan evinced interest upon is the advocacy of democracy, rationalism and socialism and the anti-imperialistic and anti-fascist stance.

It was for distinct respects that articles on and of these eminent figures found space in the Sahodharan. Humanism of Roy, rationalism of Govindan, the cause of the depressed and untouchables that Naiker and Ambedkar stood for, and the socialistic ideas of Jayaprakash and sometimes the opposition to the stand taken by the Congress and Gandhi were ideals upheld by Sahodharan Ayyappan himself and he was fighting for as a political leader. It was his intention to disseminate such ideas among the people to create an atmosphere helpful for social and political reform. He aspired for an intellectual revolution as a precondition for a ramified process of social changes. Marx, Lenin and Stalin and Soviet Union were the subjects of interest and importance to the Sahodharan. The Sahodharan of the 4th November, 1922 had an appreciative article on Lenin and Bolshevism and cautioned arrogant high castes who oppressed the Depressed Classes to take a lesson from the fate of the Russian Czar. The special issue of M.E.1103 (1928) contained write-ups on communist ideas and in the special issue of M.E.1105 (1930) were given the photographs of Lenin and a summary of his
Gandhi, Nehru, Subash Candra Bose, Bernard Shaw and Einstein were on the columns of *Sahodharan*. The biography of Abraham Lincoln was published in series.\(^{21}\)

Before the publication of *Yuktivadi, Sahodharan* was the safehold of articles of rationalistic flavour.\(^{22}\) The advertisement of the publication of *Yuktivadi* was given in the *Sahodharan*. The “Announcement” in the first issue of *Yuktivadi* was of Sahodharan Ayyappan who edited the journal for the first two years.\(^{23}\)

Well known writers like Kesava Dev, and Vaikom Muhammed Basheer were contributors to *Sahodharan*. Important among the contemporary writers of the time who contributed articles to *Sahodharan* were M. Rama Varma Thampan, Dr.P.P. Antony (Kusumam), C.V.Kunjuraman, V.T. Bhattachirippad and Kutippuzha Krishna Pillai.\(^{24}\) In general these writers were known for radical ideas like socialism, communism and rationalism. Some of them were actively associated with social reform movement in Kerala. The early issues of *Sahodharan* could publish some of the poems of Kumaran Asan, the renowned poet and a social reformer of Kerala. His poems like ‘The Song of the Beetle’, ‘The voice of the Lion’ and ‘The change’ were published in the *Sahodharan*. For a long period the famous lines of Kumaran Asan on liberty had been consistently quoted in the space for wise saying or maxims.\(^{25}\)

An advertisement of the *Sahodharan* appeared in its issue of May 1936 claimed that it was opposed to the exploitation of the Brahmins, the White-men, the jenmis and the capitalists, it was opposed to social discrimination created by religion and caste and the exploitation by the priests in their names; it spread the good principles of great men and opposed blind belief in them and their wrong ideals; and that it opposed monopoly of power in politics and supported communal representation in the existing conditions of India.

Men of ordinary wit can easily understand from these words that the journal was committed to oppose oppression and exploitation of any kind from any corner. The editor had
an integrated view of the society and hence the fight against injustices was spearheaded not to any particular but all spheres of life. In that fight the Sahodharan was fearless of any consequences. Not even the royal family was spared. In the issue of 1 Chingam, M.E.1117 (23 August, 1941) appeared an editorial which can be condensed like this. The highest places in the services were occupied by the king and the sons and sons-in-law of the kings. Such a situation made it difficult for other officials to perform their duties boldly and fairly because of the fear and respect for them. The royal members were appointed first itself to higher offices and they were lacking the advantages of many sided experience while ordinary officials would come up with the richness of experience. All these would adversely affect the honor and efficiency of the service. Moreover intelligent and efficient officials and the job seekers from among the common people were denied promotions and the chance of employment in the service. At that time there was the possibility of a number of aged heir-apparent succeeding to the throne in the next twenty-five years. If the sons and sons-in-law of every one of them were going to be given appointments there would be little chance for the commoners to enter the service. The royal family members should not have aspired the loaves and fish of the service. As they were in possession of enormous wealth which could be used as capital for starting big industries and thereby bring prosperity to themselves and the nation and provide employment to many of the poor subjects, it was a pity that they were becoming glutinous for Government offices. They were actually snatching away the offices due to the common people instead of trying to become the leaders of the nation.26

Sahodharan Ayyappan was provoked to write such a fiery editorial because of the appointment of the two sons of the Maharaja Sri Kerala Varma, to the highest post in the judicial service and to the office of private Secretary to the Maharaja. The Maharaja sought legal advice from the Advocate General and also eminent lawyers in Madras. The expert opinion that there was no room for any criminal procedure against Sahodharan Ayyappan silenced the furious royal family.27 Whether editorials or reports in the Sahodharan, they were
sufficient to invite the attention of the rulers. Repeated references to reports coming in the journal can be seen in the legislative council proceedings of the State in the year 1944. It is interesting to note that the answer from the treasury bench to the question whether the government had seen the report in the Sahodharan was always in the affirmative. It is evident from this that Sahodharan could make its voice heard by the legislators and rulers of the State.

Till 1934 the Cochin State never undermined the freedom of the press. In that year the bill to amend the Press and Registration of Books Regulation was introduced in the legislative council by the law member of the government. Sahodharan Ayyappan vehemently opposed that bill on the ground that in the Cochin State the existing laws were sufficient to deal with what could be described as obscene journalism. His argument went like this. Freedom of opinion is a primary requirement of the people. It is a great blessing of democracy. The government should not act like Hitler or Mussolini even while none of the good results of fascism were not given to the people. The government has no right to take measures repressive to the people. And he asked all non-official members of the Council not to support the bill that would destroy the freedom of the people of Cochin.

Sahodharan Ayyappan speaking on the Cochin Newspaper Act Repeal Bill stated that even if the government did not introduce any reforms, the three rights namely freedom of assemblage, freedom of writing in newspapers and freedom of speech should be granted to the people. And reforms without these rights would be senseless, he reminded. The Press Act of the Cochin Government passed in 1944 was so notorious that it had evoked severe criticism from different quarters. For instance a noted journalist Kesari A. Balakrishna Pillai described it as the horrible and highly contemptible repressive Act.

Sahodharan Ayyappan was not a lone voice against the repressive Press Act. What is remarkable about his opposition to the Act is that he did not compromise freedom for even
reforms of any kind. He considered freedom as the life breath of man. Of all kinds of freedom that he valued most was the freedom of opinion. It was considered as fundamental for the development of man's personality. Reforms cannot compensate for the loss of it. Any restriction on it is unbecoming of a civilised government and an insult to the honour of the people he believed. It was for the same reason that he opposed the ban on public meetings.32

The journalism of Sahodharan Ayyappan was not sensationalistic but educative and value-based. He found and used it as an effective instrument to spread ideas of socialism, liberty, equality, fraternity, freethinking and rationalism and a powerful weapon to fight against caste discrimination, exploitation of any kind and the tyranny and oppression of the priesthood and political absolutism. It also supplemented his work of legislation for social and political reforms.33 He very well realised the impact of his journal. Assessing the impact of Sahodharan and other journals like Vivekodayam of Kumaran Asan, Desabhimani of T.K. Madhavan, Mithavadi of C. Krishnan and Kerala Kamudi daily, (all run by Izhavas) he wrote thus:

We were the people who mainly spread new social and religious ideals in Kerala. It was through our papers and platforms that even some of the extreme radicals of other communities could come up. Even now they have no freedom to express their reformatory opinion through their papers and platforms. The most advanced opinion of Rama Varma Thampan on social and religious matters would not have come out if our papers and associations were not in existence. It was through our papers that 'Kusumam' and M.P. Varkey who held reformatory opinions in matters of religion could come up.34

It was not a vainglorious assertion is well attested by the following remarks. The first is of Bhavadasan Bhattathiripad, a social reformer of the Namboodiri community of Kerala. In an article entitled The Tale of How My Eyes were opened' he writes: Those who wholeheartedly encouraged my reading habit were Kodungallur Kunhukuttan Thampuran,
P.V. Krishna Warrier, my beloved elder brother and my virtuous better half Sreedevi Thampuratti. But in this context I can’t but remember the fact that actually it was the journal *Sahodharan* rather K. Sahodharan Ayyappan that opened my eyes.\(^{35}\) The other one is of a journalist. K.V. Raghavan Nair, who was the editor of the journal *Gomathi* made the following comments on the *Sahodharan* in the Souvenir of the Trichur Working Journalists’ Association in 1955.

The *Sahodharan* that was started 36 years ago in the ownership and editorship of Sahodharan Ayyappan is still prevailing with unparalleled success in social realms after prolonged uncompromising struggle for a long period against all kinds of inequalities and caste distinctions. No change has occurred even today in the nature of it. It is a great success that *Sahodharan* achieved in destroying the caste consciousness and superstitious beliefs of the people of Kerala.\(^{36}\)

It clearly shows that *Sahodharan* had a decisive role in causing an intellectual revolution and its editor was intentionally and incessantly endeavouring for that. In his capacity as a journalist also Sahodharan Ayyappan was doing the spade work to shape the mind of Kerala for a total transformation of the society. To him journalism was only a means to achieve that greater goal and doubtless he was successful.

Sahodharan Ayyappan tried to use his newspaper as a media for social change. He used his pen to mobilize hundreds of people to work for the cause of the oppressed and exploited. Sahodharan Ayyappan gave them the message of bold criticism and independent thinking. He also used his writings to widen the horizons of knowledge and to raise the aspirations of the poor and desperate.\(^{37}\) Progressive minded people regularly read the articles of Sahodharan Ayyappan. Hence, they were pained to know the stopping of *Sahodharan* on 28 July, 1956.\(^{38}\) However, Sahodharan Ayyappan agreed to contribute articles in the *Kerala Kaumudi* daily under the title ‘Weekly notes of Sahodharan Ayyappan’ which continued till
his death. Sahodharan Ayyappan had several qualities of an outstanding journalist-boldness, truthfulness, impartiality and vigilance - which made him unique in the field of journalism in Kerala.

Even during the school days Sahodharan Ayyappan composed poems and earned the appreciation from the noted Malayalam poet Kumaran Asan. The period also witnessed his competence as an effective speaker. During the College days, particularly at Kozhikkode, he preferred to hear speeches. After his studies, Sahodharan Ayyappan decided to implement the teachings of Sree Narayana Guru, which were not understood properly by the people. But in the wake of inter dining, Sahodharan Ayyappan had to face ex-communication and criticism. That made him conscious of the need of a powerful media as a mouthpiece of Sahodhara movement. Further, Sahodharan Ayyappan wanted to use simple and meaningful poems to educate and awaken the common people.

In his poem “Dharmaganam”, Sahodharan Ayyappan glorifies Dharma, the essence of Buddhism, and regard love and service as the inseparable part of it. He criticized those persons who were spending a lot of money for the rituals by ignoring thousands of people living in hunger, disease and dirt. The service to those unfortunate people were equal to service to God and would get eternal bliss.

The poem entitled “Dharmam” carried the important message of Sahodharan Ayyappan, i.e., “no caste, no religion and no god for man and needs only Dharma”. According to Sahodharan Ayyappan, caste separated the people, religion and its allied institutions promoted superstitions and divisions and the concept of God led to further superstitions and exploitation. Further, caste, religion and God joined together against the fast development of science. To those who pose the question of an alternative to religion which provides hope and relief to the desperate and needy, Sahodharan Ayyappan gives Dharma as the substitute which rests on love, kindness, service and truth. The poem captioned
“Samabhavana” reflects Sahodharan Ayyappan’s concept of equality of all people (brotherhood).\(^41\)

In the poem “Rosa”, Sahodharan Ayyappan tried to portray the love and sacrifice of a woman for the welfare of the family.\(^42\) Another poem “Raga Vijayam” carried the ideas of love and intercaste marriage? The poem “Chandalan” discussed the caste divisions and concluded that it was a false one.\(^43\) Brahmin Priests were ridiculed in the poem, ‘Purohitha Vijayam’.\(^44\) In the poem entitled ‘Maranathinu Marunnu’, Sahodharan Ayyappan tried to console the people to face the miseries of life with a balanced mind. When the individual began to think seriously, then springs out the medicine from one’s own heart. Hence for the relief from sorrow, one had to treat the heart.\(^45\) The poem ‘Alivinte Siksha’ carried the age old trials and superstitions that existed among the Nambudiris in Kerala. It gave a painful account of the meeting between the son and mother where the custom prevent the son from looking at the mother who was earlier excommunicated from the community.\(^46\)

In the poem “Swathantriasthavam”, Sahodharan Ayyappan considered freedom as the supreme cosmic force-the power of creation, maintenance and destruction and hailed it.\(^47\) The poem ‘Swathantriya Gadha’ exhorted the people to achieve independence at any cost.\(^48\) The poem pleaded for the freedom to walk in the roads and reminded the upper castes that freedom will be in prison until everyman on earth is free. The poem ‘Ujjivanam’ tried to awaken the people from their age long slumber and persuaded them to sacrifice their self interests and even their lives, for the cause of independence.\(^49\)

The poem ‘Ezhavolbodhanam’ was written in the year 1918, shortly after the Russian revolution. Sahodharan Ayyappan considered it as the beginning of a new era. He expected a similar one in Kerala and exhorted the Ezhavas to work for the end of slavery. In this poem, Ayyapan addressed the Ezhavas as comrades, a popular term among communists.\(^50\)
Another popular poem of Sahodharan Ayyappan, ‘Samudaya Ganam’, inspired many people and brought them into the field of action. The poem exhorted the weaker sections to unite and become a great force and reminded them that all human beings belonged to one caste. In the poem ‘Gandhi sandesam’, Ayyappan criticized the attitude of Gandhiji in complying with the orders of authorities when he was denied permission to enter the temple at Kanyakumari, on the ground that he was a non-Brahmin.

In the poem ‘Jathi Chikilsa Samgraham’, Sahodharan Ayyappan observed that caste is a reality. Caste system exists on beliefs, customs and practices. Hence for the destruction of caste system, a change in the beliefs and practices were needed. So Sahodharan Ayyappan suggested certain treatment methods for the change of beliefs and practices of the people.


In the poem entitled ‘Rajanivedanam’, Sahodharan Ayyappan pleaded for the removal of untouchability and economic inequality and for the establishment of responsible government? The poem ‘Rani Sandesam’ contained an appeal of Sahodharan Ayyappan to the Queen for giving the training of Heir apparent not by Raja Guru (traditional palace teacher) but by the teachers proficient in modern system of administration. Then only the King would consider all his subjects as equals, irrespective of caste. The ruler should give maximum help to the toiling classes who work hard for the society. Sahodharan Ayyappan pleaded for the stopping of Bharanikkavu festival through the poem, ‘Rajavinu Prathyaksha Pathram’. It also ridiculed the drunken pilgrims, their obscene songs and cruelty to animals.
The poem also made a reference about Regent Sethu Lakshmi Bai of Travancore and her decision to prohibit animal sacrifices. Even during the period of Kingship, Sahodharan Ayyappan was bold enough to call Regent Sethu Lekshmibai as ‘the lady of the neighbouring country’ was a classic example of his attitude. The poem captioned ‘Deva Jatha’ contained the commands of a group of gods to the king of Cochin regarding the earliest ending of untouchability.

Sahodharan Ayyappan wrote poems not for making money or earning fame. He considered caste as an arch enemy of human progress. So, Sahodharan Ayyappan desired to free the human mind from the grip of caste monster through certain interferences. In this connection, he used his poetic abilities for the weakening of the caste system. In his fight against caste, organized religion and primitive worship, he sought the help of Dharma. Throughout his poems, Sahodharan Ayyappan stood for revolutionary changes, upheld the greatness of rationalism, spread the scientific spirit, stressed the purity of life, promoted the spirit of freedom and ridiculed ignorance and superstitions.

One of the characteristic features of Sahodharan Ayyappan’s poetry was its counseling nature. He contributed much for the development of Malayalam prose and poetry. He also developed a particular style. The weekly notes on Kerala Kaumudi daily were noted for its simple style. The most popular communist leader A.K.Gopalan cited the poems of Sahodharan Ayyappan which attracted the people in large numbers. Leaders and writers like Kuttippuzha Krishna Pillai, Joseph Mundasseri, P. Kesava Dev, Vaikom Mohammed Basheer and M. Prabha were inspired by the writings of Sahodharan Ayyappan. The noted Malayalam poet Mahakavi M.P.Appan, to a large extent, indebted to Sahodharan Ayyappan for his revolutionary songs. In short, Sahodharan Ayyappan used poetry as a powerful media for the spread of his ideas.
Sahodharan Ayyappan proved to be an effective speaker. His words were simple and piercing. The piercing words never wounded anybody else, but made a thorough ploughing in the intelligence, pointing the finger before the audience and fixing the eyes on them, he used to make a very powerful speech. Those electrifying words were on the topic of untouchability, caste, age old customs and superstitions. Such a boldness resulted in the declaration at the very floor of the Cochin Legislative Council that in caste there was nobody above him or below, even at the palace.63

Notes and References:

1 K.A.Subramaniam, *op.cit.*, p.84.
3 Ibid., pp.1f.
6 K.A.Subramaniam, *op.cit.*, p.86.
7 Ibid.
8 Confidential, Government of Madras, Public Department, G.O.No.185, 10 March, 1923, News papers and periodicals supplementary statement transmitted to India Office, p.10., TNA
9 *RAC*, M.E.1101 (17th August, 1925 to 16th August, 1926), p.43.
10 Ibid., p.44.
12 K.A.Subramaniam, *op.cit.*, pp.80, 90-95.
17 See various issues of *Sahodaran*.
19 File No.48 of 1922, Confidential Report of Vernacular papers Examined by the Translators to the Government of Madras, for the week ending 2nd December, 1922, p.1474, TNA.
21 C.K.Gangadharan, *op.cit.*, p.64.
27 Ibid., p.103.
29 Ibid., 23 January 1934, pp.146-147.
31 Ibid., 16 January 1945, pp.354-357.
33 Confer the Editorials in K. Ayyapan, Satdesiyam, Ernakulam, 1965, and Ayyapan’s speeches in the Legislative Council.
34 C.K.Gangadharan, op.cit., p.64.
36 C.K. Gangadharan, op.cit., p.70.
38 K.A. Subramaniam, op.cit., p.95.
39 M.K.Sanu, op.cit., p.44.
41 Ibid., pp.31-32.
42 Ibid., pp.54-63.
43 Ibid., pp.64-66.
44 Ibid., pp.67-68.
46 Ibid., pp.77-80.
48 Ibid., pp.85-86.
49 Ibid., pp.87-89.
50 Ibid., pp.92-95.
51 Ibid., pp.97-98.
52 Ibid., pp.99-103.
53 Ibid., pp.104-105.
54 Ibid., pp.109-130.
55 Ibid., pp.133-180.
56 Ibid., p.183-188.
57 Ibid., p.189-200.
58 Ibid., pp.201-203.
59 Ibid., pp.204-213.
61 Ibid., pp.114-115.
63 Ibid., pp.118-122.