APPENDICES
1. “MY MESSAGE TO MY FELLOW HUMAN BEINGS”

Always prefer personal knowledge, acquired through sensory perception and logical inference derived from personally observed phenomena, to statements of authority or any other vicarious source of knowledge.

Think always for yourself and never through other people’s brains. What you learn from others must pass through the critical crucible of your questioning mind. This is the only way to discover ‘truth’.
2. ORIGINAL IDEAS

Some original ideas contributed to various disciplines by N.S. (This is not exhaustive but a very select list).

Of the numerous original ideas N.S. has contributed not only to historical thought but to allied disciplines like sociology and literature; the last and most copious examples are to be found in his yet unpublished groups of papers: the *Miscellaneous essays* (English) and *Palsuvaikatturaigal* (Tamil).

Each paper therein contains some absolutely new idea or other. This applies specially to his paper on *Silappadikāram* in the thirteen Tamil papers entitled *Palsuvaikatturaigal* wherein he traces Pre-Christian Greek literary influence on the *Silappadikāram* in a special way and states that that epic is the only piece of genuine tragic story in almost all Indian literature through the ages.

N.S.' contribution to the *Kural* is worth special mention. He has not only prepared his *Kural Concordance* and translated into English the *Arattuppāl* of *Kural* but he has a massive unpublished work on the *Kural* entitled *Tirukkural Kāṭṭuraigal* in Tamil. This work is noteworthy for its originality of thought and the courage he could summon to point to certain inner contradictions in the text itself and style the book ‘*Proverbial literature*’. This is devastating to the conservatives. The articles he has written on the characters in the *Silappadikāram* and his anthropological insights relating to the character and doings of Kaṇṇagi are characteristic.

1. Śaṅgam royalty was an unqualified despotism free from constitutional restraints.

2. The Śaṅgam period extended from 500 BC to A.D. 300.
3. Part of the story regarding the three Śaṅgams is true; part of it – the supernatural part – is not.

4. The Śaṅgam polity was to a large extent, like the Greek and Anglo Saxon, a heroic age where ‘love’ and ‘war’ were more important than the temple and religious devotion.

5. The Numbudris of Palghat were immigrants from Chidambaram during the Kaḷabhra period: They were originally Sōliya Brahmins.

6. As in the case of the Roman Empire, the Śaṅgam culture was a victim of ‘barbarism and religion’ – the former being the Kaḷabhra invaders like the Goths and the latter the sharp resurgence of the Vedic religion as the Bhakti cult.

7. Caste, faith in the doctrine of the moral karma chain, which runs through births, and the joint family, are the three legs on which Hinduism stands – the Hindu Tripod.

8. The meaning of Indian History consists in the origin, growth, defence, decline and finally demise of the ‘Hindu’ dharma from Vedic to modern times.

9. The Kulāḷas (the potter community) who became rulers (because of their association with the ‘wheel’ of royal authority) in Pre-Śaṅgam days have been ruling Mysore till the Uḍaiyār dynasty ended.

10. In the evolution of the human species on the socio-political economic side, and anthropology, sociology and history will testify that the family deprived the individual of his individuality; the class, group, caste etc., that of the family; the state that of the class (group) and the theory of national sovereignty gave the state supreme power over the earlier institutions. The
net beneficiaries are the people who run the sovereign state and it is always at the expense of the individual.

11. In the case of C. Subramania Bharati it is more a case of what is psychoanalytically known as ‘mother fixation’ than what is politically called, ‘patriotism’. It was ‘Mother Goddism’.

12. C. Subramania Bharati it was a classic case of ‘character being one’s destiny’.

13. Being a believer in the psychoanalytical study of artists and in the fact that art is the expression of the artists’ experience, his study of Shakespeare – Lear, Macbeth, Hamlet, Julius Caesar, Rape of Lucrece and so on – shows clearly that the author (Shakespeare) must have suffered immeasurable ingratitude at the hands of unknown persons. Vide the Dramatist’s denunciation of ingratitude even in As you like it.

14. The Silappadikaram is a true and sole tragic piece of literature in Tamil and in fact all Indian literature with the solitary exception of a play by Basa in Sanskrit on Uru Bhaṅga written perhaps before the ban on tragedy was enforced. Ancient Greek tragic dramatists in many ways influenced the Silappadikāram.

15. The whole of the Tirukkūṟal, Kaṭṭuraigal, Epic Musings and Dharma Devatai – were modes of thought, which departed from their original traditional conception and execution.

16. That it is was an act of financial irresponsibility on the part of Saṅgam and other kings (including medieval kings and early modern chieftains) who emptied their treasury in giving largesse to their favourite poets, artists,
flatterers, temples etc., instead of working for the economic wellbeing of the common people.

17. That the word வேந்தன் (Vēndan) is but a corruption of வேந்தேந்தன் (Vēindōn) – as in the case of கோன்றை வேந்தன் (Konrai Vēndan).

18. N.S. was one of the earliest to propound the idea that provision of social amenities – education, eradication of poverty, provision of food, clothing, shelter and healthy environment, for the vast majority of the common people must precede the development of the industrial sectors of gadget based middle class economy: *Vide his ‘Inhibiting factors’ in the H.T. and other essays.*

19. Depriving the Avatārs (incarnations) of Vishnu of their divinity and literary – criticizing them like any human character in any secular story book e.g., *Epic Musings.*

20. A new interpretation of the despotic Nannan story by treating him as a defender of his totemic tree – the mango tree.


22. Disagreeing with the idea of the prevalence of a vast Pandyan Kingdom in Lemūria (Kumarikkāndam) on geological grounds that the submergence of the territories in the Indian ocean took place long before the evolution of Homo sapiens in South India.

23. That the absence of dramatic and musical literature in the early period and the linking of the fine arts to the rituals of religion showed the puritanical spirit of the people at large led by the priesthood.
24. That the theory which holds that Hindu kings were 'tolerant' and did not indulge in religious persecution is false; vide his paper on, 'Tolerance' in the ICPR Publication on Tolerance.

25. The Cliology – part (the last one) of his Historical Research Methodology is absolutely new illustrated in an appendix in this thesis. It is different from the quantification methods of Aydolette.

26. The southern version of the *Mahābhārata* mentions Arjuna (Vijaya) marrying a Pāṇḍya Princess. This Vijaya was historically only the Vijaya of Lanka mentioned in their chronicles and not Arjuna a mythological figure.

27. That there are Stala Vrikshās (local trees – special to particular shrines) are seen only in Siva temples and not Vishnu temples shows that Siva is a Pre-Vedic God connected with the worship of totems like trees and that is not the case with Vishnu, a Vedic Dēva.

28. N.S. has transformed Auvai into a youthful gypsy singer, dancer, poetess whom he holds is historically more credible than the shriveled old dame commonly spoken of in popular lore. N.S.’ Avvai is unknown to Pāri.

29. That everybody in power quotes Gandhi’s words spoken or written – for publicity, popularity and propagandist purposes, but quietly in reality, in action followed Hitler.

30. That many Brahmins in the Tamil country today are the descendants of local seers connecting themselves to Brahmanism, and are not descendents of the Aryanspeaking, migrating clan.
31. His reduction of the usual normal 101 verses for a Pillai Tamil to 86 is an innovation and the extraordinary beauty of the Ambulipparuvam is unique.

32. The word *kandan* (meaning Murugan) can be derived from the Tamil root *Kandu* (a stump of a tree).

33. Kandan or Murugan is a God imported by the Dravidian speakers from Sumeria: anthropological, linguistic, cultural reasons are adduced. Muruga was originally the Moon God and connected with the Goddess of the mountain (Ziggurat) the ‘Pārvati’. He was the martial as well as the matrimonial God. He was the crescent moon worshipped by the virgins. His equation with Subrahmanya was a later attempt to integrate the two pantheons. He is known only as Kumāra (son of Lord Śiva) in Sanskrit.

34. The new derivation of the meaning of the word Āḍukōtpattu Chēral Ādan – from his being interested in dancing. (Āḍu: to dance and not the goat).

35. Adihaimān’s ancestors introduced sugarcane cultivation in his part of the country from the western coast of region and not from heaven.

36. Ganapati is a conversion of a local demon God Perum Chatukkattu Bhūtām by appropriate rituals and not imported into Tamil Nadu from elsewhere.

37. In *Pūranāṇīru* verse 2 the meanings of the words the five (spaṭi) and the hundred (prTjDffliaiiT) are different from the usual ones of equating them with the Pandavas and the Kauravas. He equates them with the Aimperum Vēlir (the five great Vēḷ chieftains) and the Sātavāhanās (the Nūṟṟuvar Kannar) of Šilappadikāram.

38. Vijayanagara rule in Tamilnadu was the only truly imperial rule in Indian history.
39. 'Renaissance' in the Hindu context is an error for there was no break in its evolution.

40. The concept of 'Charisma' is a piece of invention to hide the real intentions and tactics of power holders and aspirants to power.

41. The Idea that the first Tamil short stories were written by S.M.Natesa Sastri who in 1894 produced his detective short stories 'Dānavan' and it did not begin with V.V.Subramania Aiyar, C.Subramania Bhārati or Madhavaiah.

42. All his Random Thoughts numbering nearly 500 are original in concept and expression.

43. That, the romantic notion of a ‘Special Mother’s love’ is purely biological, but made poetical by human imagination. It is a biological necessity till the young one is able to take care of itself. The rest is human sentiment partly psychoanalytical ‘Mother – fixation’.

44. That Kulōttunga I was the greatest among the later (Imperial) Chōla rulers and not Rājarāja I or his son, because welfare of the people secured by reduction in taxation and shedding of the empire are more glorious and important and popularly consequential than military conquests and building of temples.

45. That the impact of European literature and thought and political writings had more profoundly influenced the urban literary sections of Indians than Sanskrit literature and brahminical culture ever did: Though neither solved the problem of the poverty of the deprived ones.
46. The weakest point in the Hindu Muslim social arrangement is the treatment of women.

47. That the middle class consisting of urban lawyers, teachers, journalists, bureaucrats and politically conscious and rich merchant community never existed in India before the beginning of the 19th Century; it was a creation of the English administrative machinery specially created by East India Company for the Governance of the whole of India.

48. An exhaustive list of the fauna (including the avifauna) is for the first time given in Ch.I of the Ill. vol. Tamil Social History.

49. The Psychoanalytical study of the character and achievements of a South Indian popular person (C.Subramania Bhārati, the Poet) is for the first time made.

50. A detailed analysis of how the Hindu society reacts to exotic cultural impact is made in his Essays in Sociology and Politics for the first time.

51. Kākkaipādīnī is reinterpreted as a woman of the Pāṇa community for whom the crow was the totem.
3. CLIIOLOGY

TREND – 1

*Time and space are two co-ordinates of History.*

(In non-mathematical language, ‘Chronology and Geography’ are the two eyes of history)

![Diagram showing time and space coordinates with historical events]

**Corollaries:**
1. An event can happen only with reference to space and time; when both are fixed only one event can happen and only then.

2. Since time (one of the coordinates) is irreversible and cannot be made to function again, *history cannot repeat itself.*
TREND - 2

History is the summation of the continuously expanding mass of human experience.

History is an infinite series moving in unidirection through time: the added quantum being always less than the achieved total at any given point of time. Assuming a normalcy in experience, we have the algebraic series:

\[ H = h + h/2 + h/4 + h/8 + \ldots \quad \ldots \quad h/2^{n-1} \]

and the geometric series:

\[ H = h + h^{1/2} + h^{1/4} + h^{1/8} + \ldots \quad \ldots \quad h/2^{n-1} \]

TREND – 3

Progress by dialectic: The confrontation of Thesis and Antithesis creates a synthesis: this process is in perpetuity.

T: Thesis         A: Antithesis

B: Synthesis

\[ \text{T: Thesis} \quad A: \text{Antithesis} \quad B: \text{Synthesis} \]

\[ \text{T}_{n+1} \rightarrow \text{A}_{n+1} \]

\[ \text{S}_{n+1} \rightarrow \text{T}_{n+1} \]

\[ \text{T}_n \rightarrow \text{S}_n \rightarrow \text{A}_n \rightarrow \text{T}_{n+1} \]

\[ \text{T}_n \rightarrow \text{S}_{n-1} \rightarrow \text{A}_{n-1} \rightarrow \text{T}_{n+1} \]

and so on
**TREND – 4**

Power and corruption are in direct proportion to each other; i.e., \( p.a.c. \)

Maximum power leads to maximum corruption.
4. SOME RANDOM THOUGHTS

1. Asceticism is a triumphant perfection of inconvenience.
2. When 'error' wears a moral jacket it becomes 'sin'.
3. The midwife cuts the anatomical umbilical cord; the wife cuts the emotional one too.
4. The most dangerous biped in contemporary India is the pseudo-intellectual who carries native superstitions in foreign capsules.
5. The contented mind is a mediocre mind.
6. Fasting brings fame to some and death to many.
7. A mere literate is only one who can put his ignorance down in black and white.
8. The less brains you have the more disciplined you will be.
9. Birth is an accident; life is an adventure; death is a necessity.
10. When a masculine woman would be repulsive; an effeminate man would be contemptible.
11. Spare the child and dismiss the rod holder.
12. Man lives by hope and is destroyed by fact.
13. Gratitude is not love.
14. Speech could be silvery; but silence is golden. For one could be silent in any language.
15. Savages are far better than hypocrites.
5. SOME PECULIARITIES IN N.S’ WRITINGS:

There is a sense of feeling and an aesthetic touch in anything he writes including his chapter headings and dedications. The following are but a few examples.

1. *En Vālkkai Varalaru*: Chapter headings are taken from the major (canto) headings found in the *Rāmāyaṇa* and the *Mahābhārata* etc.

2. He dedicates his very first work *Kuṭṭikkaṭṭuraigal* to his father, and as his most ‘scholarly’ work the first ed. of his *Historiography* to his mother.

3. He dedicates his full Tamil version of the *History of India* (*Indiya Varalaru*) to all those who find only faults in book and avoid recognizing merit.

4. He dedicates his original (creative) prose work in English *Pandora’s Box* to his beloved teacher R. Bhaskaran.

5. He dedicates his early poems *Echoes from the Heart* intriguingly to his ‘imagined’ (or possibly real) Dora.

6. He dedicates his collected poems of Kapilar to the latter’s patron Pāri, the collected poems of Auvaiyār to her patron Adihaimān Neḍumān Aṇji and his collected poems of Paraṇar to the poet’s patron Ṣeṅguṭṭuvan.

7. He dedicates his detective short stories *Kāmuvum Gōpuvum* to Sherlock Holmes, the most famous detective in fiction.

8. He has not dedicated his noted works *Śaṅgam polity, Pre - Pallavan Index, Tamil Social History, and The Tamils* etc. to anyone.
The clouds hung low from an ev'ning sky
A lightning flashed and it thundered by;
I merrily watched the falling rain,
The darkness yielded a lightning 'gain,
Out of the lightning a form took shape;
I was wonderstruck and I did gape---
But lo! the form was descending now
From the sky I didn't know how.
I felt no fear and I stood my ground
It made no motion nor slightest sound;
In bitter cold the outline shook
It stood and fixed a piteous look.
Fearless I saw the trembling form
And felt at once it could do not harm.
I now spoke "Oh! You' re welcome!
But who are you and whence d'you come?"
The form now spoke in measured tones
Its speech was mixed with pain and groans-
"I come from the world of murdered souls
For whom no saving church bell tolls-
I come from the world of wand' ring ghosts
Driven from the world that brides ever roasts;
Listen for a while to my piteous tale,
Please don't mind this rain and gale."
The spirit then told me in bated breath
The horrid count of its life and death.

"I was but a six year old:
One fine morning I was told ----
A change was coming to my life,
I was to become an infant wife:
Gopu a neighbouring urchin boy
Who was busy with his spinning toy
Was also told the selfsame day
He would wed me the next Sunday.
Thus we became groom and bride
But on Tuesday next the poor boy died.
Through the noise and much ado
I became a child widow;
Parents wept and in-laws wailed-
I didn’t know my life had failed;
On Wednesday people dressed me gay
And told me I must die that day
‘Long with Gopu on the pyre
In the rising heat of funeral fire.
Led to the burning ghat I was
And wedded then to a corpse that was
Gopu-my groom for a single day-
I was a ‘sati’ – they did say.
The flames embraced my failing frame
A thought to flee from them then came,
But my in-laws held me firmly down
The beat of drums my groans did drown.
My husband was a body dead
The funeral pyre my bridal bed-
The reluctant breath was forced to part
An unwed child-wife's innocent heart.
I loved to live but was forced to die
But none there was to feel or sigh
Born was I like most other folks
But my wedding was the worst of jokes
My death was murder, foulest deed,
Religion-fed and born of greed-
The supernal world is full of those
Murdered brides from the world of woes.
Listen to me, now, living man,
Shed a tear, you, if you can.
Cursed be the men and land
That burn the wife with dead husband"
The words had dimmed my sight somewhat
I turned to see but the ghost was naught:
The vanished ghost had left behind
An agony in my aching mind.
7. PROF. N.S.’ EXTRA – COLLEGIATE ACADEMIC WORK

Prof. N.S.’ Professional activities were not confined to the classroom, library or research work. He did an extra quantity of (non – classroom) extra-academic work as can be seen from the following list:

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Item</th>
<th>No.</th>
</tr>
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<tbody>
<tr>
<td>1.</td>
<td>No. of journals in which his research papers were published</td>
<td>43</td>
</tr>
<tr>
<td>2.</td>
<td>Encyclopedias in which his articles appear (No.of articles: 33)</td>
<td>5</td>
</tr>
<tr>
<td>3.</td>
<td>Dictionary of Nationalist Biographies</td>
<td>40 articles in 4 vols</td>
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<tr>
<td>4.</td>
<td>Presidential addresses to all India Conferences</td>
<td>7</td>
</tr>
<tr>
<td>5.</td>
<td>Learned and lengthy forewords written to books by others</td>
<td>33</td>
</tr>
<tr>
<td>6.</td>
<td>Delivered radio talks on academic subjects</td>
<td>31</td>
</tr>
<tr>
<td>7.</td>
<td>Reviewed in journals – books in Tamil and in English</td>
<td>78</td>
</tr>
<tr>
<td>8.</td>
<td>Addressed learned audiences in Colleges, Universities; and in general public speaking to learned persons.</td>
<td>130 Institutions</td>
</tr>
</tbody>
</table>
8. செய்தியில் இரண்டு கலங்கள் மறு முற்பட்டு பல்கலைக்கழகம்

1. கலங்கள்
   1. கலங்கள் (5 ஆவது கலம்) 360 மாணவர்கள்
   2. பின் பல்கலைக்கழகம் (பாணாலை) 2700 மாணவர்கள்

2. மாணவர் நூற்றாண்டு 2.கலங்கள்

3. பதிப்புப்படுத்து

4. தொடர்கலங்கள்
   1. இடைவு தொடர்கலம் 14
   2. மாநில 14
   3. கலங்களூடு 11
   4. கலங்களூடு முழு கல கலங்கள் 11
      கலங்கள்

5. சுற்றுச்சூழல்
   1. மாநில வருவாய் உள்ள கலங்கள் கிளைகள் 18 கலங்கள்
   2. மாநில வருவாய் கலங்கள் 10 கலங்கள்
   3. மாநில இருமுறைமுறை - கலங்கள், பல்கலைக்
       கலங்கள் கிளைகள்
   4. பல்கலைக் கலங்கள் கொள்கலங்கள்
   5. மாநில சுற்று கலங்கள்
6. புதுக்கோட்டை (பிள்ளை) சார்க்காளின்
   1) சேமபரசுரா என்னிதயங்கும் புதுக்கோட்டைக் குற்றங்காட்சிக்கு வரும்போது – எசுருளா சாமுரா வளப்புல் (1965)
   2) ம. மாகாணம் நுறுவி விளையாட்டு வெளியூச்சிக் கலைநிறுவன் (1976)
   3) பாரம்பரிய விளையாட்டு வெளியூச்சிக் கலைநிறுவன் – வளப்புல் (1976)
   4) சுதந்திரராசிக் விளையாட்டு வெளியூச்சிக் கலைநிறுவன் – வளப்புல் (1992)
   5) சாமுரா விளையாட்டு வெளியூச்சிக் கலைநிறுவன் – வளப்புல் (2005)
   6) ம. மாகாணம் நுறுவி விளையாட்டு வெளியூச்சிக் கலைநிறுவன் விளையாட்டு விளையாட்டுத் துறை – வளப்புல் (1994)
   7) சாமுராவினால் நுறுவி விளையாட்டு வெளியூச்சிக் கலைநிறுவன் விளையாட்டு விளையாட்டுத் துறை – வளப்புல் (1996)

7. வித்ய புரட்சி, புதுக்கோட்டை புதுக்கோட்டை மக்களின் புதுக்கோட்டை
   1. வித்ய புரட்சி (2 பக்தக்கலை)
   2. சேத்தகாண் மக்களின்

8. சுற்றுச்சூழலின் புதுக்கோட்டை புதுக்கோட்டை மக்களின் வரலாறு
   1. நாசகா் யூபியூ யூபியூ யூபியூ யூபியூ யூபியூ யூபியூ யூபியூ யூபியூ யூபியூ யூபியூ
   2. ம. மாகாணம் நுறுவி விளையாட்டு வெளியூச்சிக் கலைநிறுவன்

9. செயலாயிரதான வரலாறு

10. வித்ய புரட்சி, புதுக்கோட்டை புதுக்கோட்டை மக்களின் வரலாறு வரலாறு
     1. ஸாங்கம் போளினி
    2. Source of Tamilnad History
    3. Pre-pallavan Tamil Index
    4. Tamilnad History – Two Vols
    5. Tamilian Historiography
    6. Tirukkural Concordance
    7. Introduction to Tamil Literature
    8. Tamil Epigraphy
    9. The Tamils
10. Tamil Social History – Three Vols
11. Self Immolation in Tamil Society (edited)
12. Psychobiography of C. Subramania Bharati
13. English Translation of Tirukkural (Arattupāl)
9. GANDHI PILLAI TAMIL (AMBULIPPARUVAM)

1. பாரசுராயன் பிரார்த்தனை விழாக்குக்கு தினமண்டலம்
   பாரசுராயன் கருத்து நுழைவாய்ப்பட்டு

2. பாரசுராயன் பிரார்த்தனை விழாக்குக்கு
   பாரசுராயன் கருத்து நுழைவாய்ப்பட்டு

3. வேறுபாலன் பாலம் குரட்டு விழாக்கு பாரசுராயன்
   வழங்குவார்கள் குறிப்பிட்டழை

4. வந்தி செய்யும் வழங்கு வழங்கு
   வந்தி செய்யும் வழங்கு

5. கருத்து பாலம் குரட்டு விழாக்கு
   கருத்து பாலம் விழாக்கு

6. கருத்து பாலம் குரட்டு விழாக்கு
   கருத்து பாலம் விழாக்கு

7. நூற்றண் செருகு ஆண்டு விழாக்கு
   நூற்றண் மாத மாதிரியில்

8. போபுலர் ஆண்டு விழாக்கு
   போபுலர் மாத மாதிரியில்
10. DESCRIPTION OF HELEN.
11. ENGLISH TRANSLATION OF CHAPTER 1 OF THE KURAI

In praise of God (the transcendental One)

1. All the letters (of the alphabet) are caused by 
   the world is caused by the primeval Almighty.

2. Of what avail is learning if the sacred feet of the pure, wise One be not worshipped?

3. Those who contemplate the blessed feet of Him who seeks the lotus (heart of the devotee) will reside for ever in the superior world.

4. Those who contemplate the feet of Him who has neither likes nor dislikes will be never subject to suffering.

5. The dark sources of both kinds of action will not reach those who always praise the meaningful fame of the Omnipotent.

6. Those who follow the path of the falsity-free conduct of the One, who had destroyed the emergence of the five senses, will live long.

7. Except for those who have taken refuge in the feet of the unique One, it would be impossible for one to be rid of the anxieties of the world.

8. Except for those who have taken refuge in the feet of the Andanan (the compassionate One) of the ocean of \textit{aram}, it would be impossible for one to swim the ocean of birth.

9. The head that does not stop to touch the feet of the One endowed with eightfold character is devoid of its (true) nature like unserviceable tools.

10. Those who contemplate the feet of the Omnicompetent will swim the big ocean of births; others will not.