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C. S. SRINIVASACHARI was born on July 9, 1890, at Chidambaram, South Arcot district, Madras State, in a South Indian Brahmin family which, since the days of the East India Company; had produced "many distinguished lawyers, teachers and public servants." He had his education from the primary to the collegiate level in institutions which were founded and patronised by some non-Brahmin leaders who at this time were seriously disturbed by Brahminical domination of most of the modern professions in the state. His high academic distinction at the graduate examination in 1909 won for him a place on the staff of his alma mater ,the Pachaiyappa's College, Madras, which he retained with distinction for more than two decades. It is not known why he preferred teaching to the more lucrative Indian Civil Service which was highly coveted by many bright young Indians of this period, but the fact that he began to write a thesis for his Master's degree soon after his graduation may indicate that his involvement in the academic world was deliberate and serious, and not accidental. However, during the first decade of his long teaching career, Chari appears to have concentrated on gaining excellence in the art of teaching at the undergraduate and graduate levels without attempting to publish even his Master's thesis on the Gingee history which he completed successfully in 1913.

It was probably around the year 1923 that he made up his mind to devote a part of his time for research and writing which, in addition to teaching, remained from this time on, his favourite occupations for the rest of his life. His publications in the years 1923 and 1924 indicate that he was hoping at this period to explore the possibilities of choosing certain unexplored themes in the field of pre-British south Indian history, particularly the Tamil political history which had fascinated his illustrious senior colleagues like Dr. S. Krishnaswamy Iyengar and Professor K. V.Ramaswamy Iyengar. Using the published works of some Indian and European scholars and the inscriptional records which were published periodically by the Archaeological Survey of India, besides some ancient Tamil literary works which he accepted uncritically for the most part, Chari made in these early years of his writing five major contributions, mostly in non-academic journals, on the institutional and dynastic history of the pre-British south India. His first article entitled "Some Phases of South Indian Polity with Special Reference to Tamils" appeared in a college magazine in 1923. Identifying himself with the Aryan school of thought which held that the impetus to the growth of Aryo Dravidian culture in the south was provided by the peaceful penetration of the Aryans, Chari cited a number of

examples in this paper to show how the Aryan influence had contributed to the growth of the south Indian polity and literature. In the same year, his second major article entitled "South India's Cultural Gifts to India" was published in the Educational Review, Madras. Based on Dr. S. Krishnaswamy Iyengar's Calcutta University Readership Lectures of 1923 on "Some Contributions of South India to Indian Culture", this article of Chari enumerates the various contributions which the south had made in the past to the evolution of Indian culture in the fields of religion, art and politics, while acknowledging the north's cultural gifts to India. Between the years 1924 and 1926, the Young Men of India, Madras, published his serialized article called "The Evolution of Political Institutions in South India", which, in a lengthy narrative form, traces how "the corporate life manifested itself prominently in the village and caste organizations, and with less intensity in schools, crafts, etc. in South India from the time of Aryan penetration to the sixteenth century A.D. At the Third All India Oriental Conference, held at Madras in 1924, Chari read a paper on "The Influence of South Indian Imperialism on Medieval Hindustan", in which he traced in the light of some inscriptional evidences the influence exerted by the imperialistic adventures of some South Indian chieftains on the political and dynastic history of north India from the eighth to the eleventh century A.D. In all these early writings, his analytical skill and fluency of style which contributed much to his success as a writer are clearly illustrated, even though only a few of them could be considered his original contributions to the field of pre-British south Indian history.

Around the year 1924-25, Chari appears to have perceived rightly that the early phase of the British rule in the Madras Presidency, for which there was an abundant collection of unexplored materials in the Madras Record Office, afforded him a much greater opportunity to make original contributions than ancient south Indian history, for which the sources (particularly the dependable ones) were not only limited, but also mostly utilized by his predecessors. His interest in the early period of British rule appears to have been roused first by the manuscript records and collections of Colin Mackenzie and Robert Orme, and also of the Abbe Dubois. At the fourth session of the Indian Historical Records Commission which met at Madras in 1924, he read a paper entitled "Robert Orme and Colin Mackenzie: Two Early Collectors", and emphasized upon the importance of the records of Orme and Mackenzie to the students of the early British rule in south India. At the next session of the same Commission which met at Lahore in the following year, he read another paper entitled "The Promotion of Dravidian Studies in the Company's Days." Based on a number of primary sources, this article traces the valuable contributions made by the Catholic and Protestant missionaries and also by the Company's government to the development of the Dravidian languages till about the middle of the nineteenth century. His third paper to the Indian Historical Records Commission was "The Abbe Dubois in the Baramahal Records" (1926), in which he

some interesting details of the correspondence of the Abbe Dubois with some British officials of the Carnatic, illustrating his "concern for the moral and material welfare of the people." "The First Burmese War and the Madras Army" was the subject of his fourth paper presented to the Indian Historical Records Commission which met at Rangoon in 1927. No part of this paper is based on primary sources, and no attempt was made by its author to compare the account of the Burmese war, as given by the British writers and rulers, with the contemporary Burmese accounts; but it is a good illustration of Chart's ability to use the secondary 'sources creatively in reconstructing the past episodes. From this time on, his devotion to the early period of the British rule in south India steadily increased, even though occasionally he strayed from this field and wrote on some unrelated subjects like "The Critical Phase of the U.S.A. Federation" in the (Rev. Fr. P. Carty Commemoration Volume, 1941) and "The German Imperial Chancellor (1870-1918)" (for the Indian Political Science Conference, 1943), apparently in response to the professional requests of his friends.

From 1924 to 1931 when he moved to Annamalai Nagar to take the Chair of History and Politics in the newly-founded Annamalai University, Chart appears to have spent considerable time in the Madras Record Office, exploring the possibilities of choosing new themes and new sources for his investigation in the eighteenth century Madras history. But there was no single theme in which he specialised even during this period, even though from this time on his major area of interest continued to be the eighteenth century Madras history. His most outstanding works on the early modern Madras history during this period are, "The Early Development of the Government of the Presidency of Fort St. George", which was published in the Indian Antiquary, Bombay, in 1927-28, and "The Economic Condition of the Madras Presidency on the Eve of the British Conquest", which was the subject of his Readership Lectures in the Madras University in 1929. The former paper traces in the light of official sources and published works the problems that the British traders and officials had to encounter at different stages in developing a settled government in and around Madras since the foundation of the fort in 1639, while the latter one agrees with the main conclusion reached by Srinivasaraghava Iyengar in his Memorandum on the Progress of the Madras Presidency during the Past Fifty Years of British Administration (1893), that the Presidency had been rapidly recovering from the chaotic situation created in the Carnatic by the Anglo-French and the Anglo-Mysore wars, but its chief merit is that it takes each district separately and examines how the restoration was effected in each of them by the British officials during the nineteenth century. Another interesting contribution of Chart at this time on the early modern Madras history was the "Right and Left Hand Caste Disputes in Madras in the Early Part of the Eighteenth Century", which he presented at the session of the Indian Historical Records Commission at Gwalior in 1929. After tracing in this paper the history of the conflict between these two ancient factions in Madras

during the eighteenth century, Chari examined the origin of the two caste divisions in another paper in the following year. Three years later, Chari made another interesting contribution to the early period of modern Madras history called "The Village Organisation in the Madras Presidency at the Time of the Introduction of the British Rule", in which after tracing how the villages in this area were governing themselves through their own locally elected Panchayats prior to the advent of the British rule, he pointed out that the dropping out of the Panchayat system and the vesting of the control over the villages in the bureaucratic machinery under the British rule had deprived the villages of local initiative and direction in their development, and recommended the implementation of the programme of decentralisation which the Montagu report suggested.

Until a few years before his departure for Annamalai, Chari's interests in the eighteenth century Madras history continued to be diffused, but around the year 1930-31, he appears to have developed a special interest in the political developments in the Carnatic, and particularly in the Nawabs of the Carnatic and their relations with the European commercial powers during the first half of the eighteenth century. It was at this time that the Madras University had decided to get the Persian chronicles on the Carnatic Nawabs translated into English and appointed its Senior Reader in Islamic Studies, Mr: Muhamad Hussain Nainar, for the purpose. Chari worked closely with Nainar and edited the translated chronicles which appeared in four volumes between the years 1934 and 1944. His articles on the Carnatic Nawabs which appeared in various journals in the 1930's are based for the most part on a Persian chronicle called Tuzuk-i-Walajahi, compiled in 1780-81 by Burahana'd-din, a courtier of Nawab Muhamad Ali, which narrates the chief events in the Carnatic in the reigns of Anwar-ud-din and Muhamad Ali Walajah till the year 1761. For example, a year before his departure for Annamalai, he had an article on the Carnatic Nawabs published in the Muslim Review. In the same year he wrote another paper exclusively on Nawab Anwar-ud-din for the Indian Historical Commission (1930). Both the articles are based primarily on the new discovery, namely, the Tuzuk-i-Walajahi, which Nainar was then translating. In the year 1931, Chari read his "Notes on the History of the Carnatic from the accession of Anwar-ud-din to the death of Nasir Jung (1750)" at the Indian History Congress in Bombay. Comparing the information supplied by the Tuzuk-i-Walajahi with the Diary of Ananda Ranga Pillai, in which also he was then getting interested, Chari narrated in this article the story of the struggle between the Muslim aspirants to the Nawabship of the Carnatic and to the Nizamship of the Deccan, and the involvement therein of the English and the French commercial powers during the mid-eighteenth century.

After his migration to Annamalai, the seat of Tamil scholarship, Chari renewed his interest in the pre-British Tamil history which had been his favourite field when he began his writings in the late twenties of the present century. Since one of the major aims of

the foundation of the Annamalai University was to foster Tamil language and literature, Chari naturally tried his best to make some contributions to this field. Moreover, having come away from Madras, his access to the records, particularly the official records, must have become difficult. His works on the ancient Tamil history which appeared during the early years of his stay in Annamalai were: firstly, "Some Political Ideas in the Tamil Work, Kural" (1933), in which he reiterated his old view that the impetus to the growth of Tamil art and literature was provided by the Aryan colonisers in the south, and cited several examples "to demonstrate the familiarity of the author of Thirukural, with the Sanskrit political literature, and to show the comprehensive culture that marked ancient Tamil learning and scholarship;" secondly, "The Iaval System in the Tamil Country" (1935), which describes, in the light of some inscriptional evidences, how the office of the village watchman had evolved and operated in the ancient Tamilnadu thirdly, "South Indian Rural Life in the Past"(1940), in which he presented a very pleasing picture of the ancient south Indian villages and wondered whether "some measure of that fulness and harmony can now be realised in our efforts to reconstruct our rural life;" fourthly, "A Brief Survey of Jaina Contributions to Ancient Tamil Literature" (1936), in which he agreed with Bishop Caldwell and M. J. Vinson, the famous French Orientalist, that the advent of Jainism gave a tremendous boost to ancient Tamil literature and gave several examples from the Tamil literature to prove his case. He followed this up by giving another interesting account of "The Studies in the Growth of Modern Tamil" in the Silver Jubilee Number of the Bhandarkar Oriental Research Institute in 1942. Acknowledging the good "pioneer work done by missionary enterprise and both directly and indirectly by government agency also" in developing the modern Tamil literature in the past, Chari traced in this article the various stages in the evolution of the modern Tamil prose and predicted rightly that it had a good future. Chari's ability to pick some forgotten episodes and to write fascinating accounts on them, using secondary sources for the most part, is evident in many of his articles, and particularly in his account of the conquest of the Muslim kingdoms of the south and the restoration of the Hindu temples and the Brahminical faith in places like Madura, Srirangani and Thiittpati by the Vijayanagara rulers in the fourteenth century A.D. which appeared under the title, "A Great Contribution of Vijayanagara to the Tamil Country", in the Karnataka Historical Review in 1937.

Chari's interest in the ancient Tamil history did not, however, last long this time also. Even though the patrons of the Annamalai University always welcomed original contributions on ancient Tamil history and literature, Chari's theory that the Dravidian culture owed a great deal to the Aryan influence would not have been relished by them. The sources for the ancient Tamil history, moreover, were always inadequate, and proved undependable for a man like Chari who was becoming increasingly conscious of his responsibilities as a historian to tell the truth as he saw it. It was certainly much safer

for him to go back to the eighteenth century Madras history, on which many new sources were coming to light, like the Diary of Ananda Ranga Pillai and the Persian chronicles on the Carnatic Nawabs, in addition to the Manuscript collections of Colin Mackenzie and Robert Orme, and the East India Company's official records, many of which he had already seen while he was in Madras. Before shifting his interests back to the eighteenth century Madras history, however, Chari appears to have suddenly developed an interest in the commercial and cultural intercourse between India and South-east Asia which had been a popular subject among the Indian historians for some time past. In a sense this was an extension of his interests in ancient south Indian history, for a considerable part of the commercial and cultural contacts with the south-east Asian countries was established by the kings, traders and missionaries of south India. Using the epigraphical and literary evidences which had been made available by some European and Indian scholars, Chari tried to reconstruct in four or five of his articles the fascinating story of the migration of the Hindu and Buddhist religious ideas, rituals, customs and beliefs to various countries in south-east Asia. For example, in his "South India and Eastern Archipelago" published in 1936, in the Commemoration Volume of Dr. S. Krishnaswamy Iyengar, Chari described, mainly in the light of published works, how the process of culture migration operated, giving several examples of the influence exerted by south Indian rulers, traders and missionaries in south-east Asia. No less interesting is his account of the "Brahminical Survivals in Siam" (1938), which, unlike the previous article, takes only one country in south-east Asia, namely, Siam, and traces how the ancient Brahminical rituals and ceremonies which had been taken over from the Brahmin colonisers from south India have survived in Siam, especially in its royal court, even though the Buddhist customs and ideas have become universal there. His third article on the subject, "Indian Culture in Indonesia", which appeared in the early years of Indian independence when India played an influential role in building Asian solidarity, provided several new evidences to illustrate the spread of the Hindu and Buddhist ideas and institutions in the Indonesian islands. However, Chari's interests in this fascinating subject also did not last long apparently because, as in the case of ancient Tamil studies, his scope for making original contributions in this field was also extremely limited.

The year 1939, when the city of Madras celebrated its tercentenary, gave a new opportunity for Chari to shift his interests back to the early modern period of south Indian history. In that year, at the request of the Madras Tercentenary Committee, he wrote a monograph on the history of the city. Much good work had already been done on various phases of the city history by European scholars before Chari, but his History of Madras which appeared on the eve of the Tercentenary of the city was the first comprehensive account on the subject written by an Indian. It was also one of Chari's major contributions written in a book form. Its chief merit lies in its lucidity of style, clarity and analysis. Based mainly on the published works, such as Davison Love's

Vestiges of Old Madras, three volumes (1913), William Foster's The Founding of Fort St. George (1902), Wheeler's Madras in Olden Time (1882), and Penny's Fort St. George, Madras (1900), besides the Fort Saint George records, Chari's work on Madras traces the history of the city from its foundation in 1399, and covers many aspects of its evolution which would interest not only historians and ordinary readers, but also the administrators and planners of the city, besides the tourists and specialists in city history. In addition to this major work, Chari wrote for the Madras Tercentenary Volume a separate article on "The History of the Mayoralty of Madras", in which he traced the origin and growth of the office of the Mayor of Madras from 1678 to 1935; Chari's preparation for the city history, however, appears to have begun as early as 1927 when he wrote his "Stages in the Growth of the City of Madras" for the Journal of the Madras Geographical Association. This was his earliest attempt "to trace the history of the city of Madras in its different stages of growth from the beginnings of the native town, through its subsequent expansion and the absorption of the neighboring suburbs." The chief merit of this paper is that it shows how each of the suburbs was actually absorbed into the city at various times. In the following year, Chari wrote his "Notes on the Maps of Old Madras Preserved in the Madras Record Office" to supplement and illustrate the information that he had supplied in his earlier article. Perhaps the most interesting of Chari's works on Madras was his account of the attacks made on Madras by various powers during the three centuries of its history which he gave under the title, "When Madras was Attacked" in the New Review in 1939.

In the late thirties of the present century, Chari made some significant contributions to the history of the Maratha invasions and rule in south India before the advent of the British power. For example, in his paper, "Shahji and His Achievements in the Carnatic", which he wrote for the Ninth Oriental Conference (1937), he traced how the great Maratha leader, Shivaji's father, Shahji, helped the Hindu cause in south India, particularly in the Mysore region and in the lower Carnatic, "even though officially and technically he was only a general of Bijapur and a representative of Mahommedan rule. Under a different title ("A Great Maratha Service to South India in the pre-Shivaji Epoch" in the Sardesai Commemoration Volume, 1938) he repeated the same theme and remarked that "Shahji should be remembered as the preserver, to an appreciable extent, of the Hindu heritage of Vijaynagar and its feudatory kingdoms, and as having injected into it a Maratha strain which was perhaps the only available effective remedy for its preservation" against Muslim onslaught. In 1939 Chari wrote his third major article on the Maratha activities in south India called "Murari Rao Gorepade", in which he traced "in some detail, on the basis of reliable and authentic materials available, Murari Rao's activities in the Carnatic in the two fateful decades that ended with the final triumph of the English over the French in South India." Perhaps, his most original contribution in this field was his article in the Potdar Commemoration Volume

of 1950, called "A Tamil Account of Shivaji's Expedition to the South and the Moghul Siege of Gingee", in which he brought out the value of a Tamil chronicle called Savistara Chandra, which was compiled by one Narayana Kone at the special request of Colonel William Macleod, Commissioner of Arcot during the Governorship of William Bentinck. This chronicle, says Chari, "contains very many details of the intrigues, perfidies and consequent wars, long before any Europeans intermeddled with the politics of the Peninsula," of which Orme was not aware. In the late thirties of the present century Chari contributed some articles on the early history of the French East India Company also. The most important of these are: "The First Indian Courtiers of the French East India Company", in which he traced the career and contributions of Thanappa Mudaliar, the first Indian Dubash and Courtier of the French at Pondicherry, who "paved the way for Ananda Ranga Pillai's achievements," and his descendants in the light of their family records which were made available to Chari by Monsieur Gnanou Diagou and "The French East India Company", published in the New Review, 1938, in which Chari made a study of "the organisation and working of the French Company in India about the middle of the eighteenth century" and found that the "cause for the rapid collapse of the French aim" to build an empire in India must be seen not in their organisation or working which compared favourably with those of the British, but in external factors, like "the relative naval strength of the two powers and the financial backing of the two companies as well as their military equipment."

1940 was probably the most fruitful year in Chari's professional career. It was in this year that his well-known work on the Private Diary of Ananda Ranga Pillai was published. In this work, Chari "presented in a condensed form the historical materials" recorded in Ranga Pillai's Diary and "enriched the extracts from the Diary with his own supplementary and explanatory notes culled from other sources of the period. The core of this book is the series of his articles entitled "The Historical Materials in the Private Diary of Ananda Ranga Pillai" (1736-61) which appeared in 19 parts, spread over several issues of the Journal of Indian History (volume VI, 1927 to volume XVII, 1938), Madras. The introductory chapter of this book which gives a detailed account of "the vicissitudes through which the Diary passed to the stage of its translation into English under the auspices of the Government of Madras," as well as his notes which appear almost on every page of the book are highly useful to the students of the eighteenth century Carnatic history. The publication of this book brought Chari into close contact with the officials of the French government in Pondicherry like A. Singaravelu Pillai, Curator of the Pondicherry Records and M. Edmond Gaudart, Governor en retraite, from whom he had received valuable help in publishing his notes on Ranga Pillai's Diary. In the same year of his publication of the Diary of Pillai, the enlarged version of his Master's thesis on the Gingee history which he wrote nearly three decades earlier was translated into French by Edmond Gaudart and published in a book form by the

French Historical Society, Pondicherry, of which Gaudart was then the President. Three years later, the revised and enlarged English translation of the History of Gingee appeared. Chari's main aim in this work was to bring to the fore the decisive role that Gingee, now only a village, had played during the eighteenth century, as one of the chief centres of "a kaleidoscopic succession of quick-changing scenes" in the Carnatic by tracing "the violent interplay of political forces that indulged in their 'witches' revel" in the decades that saw the birth of British supremacy, during which some stirring figures like Bussy, Anwar -ud-din and Hyder Ali passed over the scene. Unlike Chari's other works, the narrative in this work is very lengthy, and sometimes very tedious also, but it is probably his most original contribution to the eighteenth century history, based on a comparative study of several official and private sources. Having edited Hussain Nainar's English translation of the Persian chronicles on the Carnatic Nawabs, and published his selections from the Diary of Ranga Pillai, and also made an original contribution on the Gingee history, Chari was now widely recognised as one of the foremost specialists in the eighteenth century Carnatic history, and a leading historian of the country, and was awarded several titles and honours by the Government and the universities in the country. From the Government he received the title of Rao Saheb in 1935, of Rao Bahadur in 1942 and of Diwan Bahadur in 1946. The Indian History Congress elected him Sectional President in 1939 and General President in 1941. The Oriental Conference elected him President of the History Section in 1940. The Deccan History Congress elected him President of its Modern History Section when it met for the first time in 1945. He was elected an honorary life member of French India History Society of Pondicherry in 1946. The Indian Historical Records Commission, to which he had been communicating several important papers since 1926, nominated him as one of its Expert Members in 1942.

From the universities of Madras, Annamalai, Osmania and Utkal he received invitations in the 1940s to deliver their Endowment or Readership Lectures. He was the obvious choice of the Government of India when it desired to get the Orme Manuscripts published in accordance with its Five-Year Publication Scheme of the Manuscript Records which it sponsored in 1942. Chari's Selections from Orme Manuscripts, published posthumously in 1952, is a valuable supplement to his earlier works on the eighteenth century Carnatic history. To Chari personally, his access to the Orme manuscripts at this time gave him a fresh opportunity to compare the account provided therein with other contemporary sources and to write short articles on various episodes in the eighteenth century Carnatic history which had fascinated him since 1930. Between the years 1938 and 1950, he contributed ten articles to various journals on different aspects of the eighteenth century Carnatic history, basing his sources on the Orme Manuscripts, Ranga Pillai's Diary and the Persian chronicles on the Carnatic Nawabs, besides a number of official records and some less significant indigenous sources. For example, at

the Indian History Congress in Allahabad in 1938, he read a paper called "The Carnatic and Nasir Jung, 1749-50", in which he traced the crucial events in the Carnatic politics with Nasir Jung as the central figure in his story. The hero of his second article on the Carnatic history was the Nawab Muhammad Ali who, in his opinion, responsible for the famous 'diversion of Arcot' which contributed ultimately to the British success in the Carnatic. Some interesting sidelights in the career of another Carnatic hero, Chanda Saheb, were brought out by Chari in his third article of this period on the Carnatic called "A Little Known Phase in the Career of Chanda Saheb, 1741-48", which he presented at the nineteenth session of the Indian Historical Records Commission (1942). His fourth article, dealing exclusively with the battle of Ambur, August 3, 1749, was presented to the Indian Historical Records Commission in 1943. In the same year, the Muslim Review published his serial article called the "Arcot Interest and Parliament," in which he described the impact of the Nawab of Arcot's debts to the English Company and its officials on the English Parliament wherein the controversy over the issue was protracted. Chari narrated the same story under another title, "The Nawab of Arcot's Debts and Their Political Repercussions", in the Hindustan Review in 1943. On the controversial issue of the abolition of the titular dignity of the Nawabship of Arcot by the British, Chari had two articles, "The Sovereign Status of the Nawabs of Carnatic Discussed in the Recorder's Court and the Supreme Court at Madras in the years 1798-1811" (presented to the 22nd session of the Indian Historical Records Commission, 1945), and "The Abolition of the Titular Dignity of the Nawab of Arcot" (presented to the 23rd session of the Indian Historical Records Commission, 1946), bringing out the legal and political factors that centered round the issue. His other articles on the Carnatic history elaborate the themes which he had presented in his earlier articles on the subject.

These articles of Chari not only filled some of the major gaps in facts which the British writers like Orme and Mill had left in their accounts of the eighteenth century Carnatic history, but they also brought out the significant role played by some Indian leaders like Anwar-ud-din, Chanda Saheb and Mohammad Ali, on whom the British writers gave very little information. A much greater contribution of Chari to the eighteenth century Carnatic history in particular and to Indian history in general was his focusing the attention of his colleagues on the value of the newly discovered indigenous sources, like the Tuzuk-i-Walajahi and Ranga Pillai's Diary which were not available to the early British writers. Besides showing through his own articles on the eighteenth century Carnatic history how these sources could profitably be used in reconstructing the past history, Chari also formulated certain guidelines for their use by others, since he could not possibly use all of them, and since there is always the danger of these sources misleading even genuine scholars. His opportunity to enunciate these guidelines came in the years 1939-41 when he delivered his Presidential addresses at several historical conferences. Ornate in their style and earnest in their appeal, these Presidential addresses

of Chari reveal his attitudes towards history in general and Indian history in particular. Since he spent most of his time in his search and survey of new sources for his own researches into the eighteenth century Carnatic history, the only occasions that he had to probe into some of the fundamental questions in Indian historiography and methodology in history were those when he was called upon to deliver Presidential addresses at historical conferences.

The most fundamental question that he raised in almost all his Presidential addresses is "What is the function of the historian in the modern world and how should he perform it?" Giving his own answers to this question, Chari declared in one of his addresses: "The writer of history" should not only try to give "a correct, impartial and just interpretation of facts of Indian history, but also make a supreme effort to ascertain their real significance, so as to illustrate that search after truth is after all far more enabling than quest after facts." The highest truth in historical research, he declared on another occasion, "should be its freedom from every partiality and ideology and its entire dependence on its material for its conclusion." "The exploitation of historical sources should always be conducted with a critical mind and with judgement," he added, and the "building of conclusions should be made on the most thorough and unprejudiced bases possible." His greatest appeal to the members of his profession was "to save history from being tied to the chariot-wheel of perverted sectionalism." "History is not a propaganda, nor is it a rude and vulgar publicity," he warned, and protested against the dangerous tendency that was current in the country to present "exaggerated pictures of the achievements of the earlier generation with a view to infusing in us a sense of pride." One way of getting over the common prejudices or nationalism, he thought, would be to cultivate an international approach. "If history is to be fruitful," he held, "it is essential that it should move away from its conventional background and get, in a marked manner, into the lines of a truly international approach." "True history," he added, "should be comprehensive, and not merely nation-wide, but also extend particularly in the portrayal of cultures, their origins and dispersion, to a continental and even inter-continental background."

"Many phases of Indian history, markedly those relating to filiations of Dravidian culture and origins and spread of Indian civilization in Indonesia and Serindia," he urged, "require that the historian should extend his understanding from the conventional, narrow and possibly sub-national, and project it on a truly international background." He conceded that history gains its intellectual excellence through the intensity of the personal feelings of its author, but when this feeling is born out of prejudice, he declared, it becomes a great obstacle to the "development of the true historiography art." He also saw the shortcomings of the pure "scholastic, frigid and unemotional spirit of scholarship" which makes history dull and drab. He urged his colleagues to try to arrive at a "more or less

close approximation to the golden mean" between the two extremes in writing their accounts. These profound appeals must have exerted a great influence on the younger generation of scholars, particularly his own students who are now teaching in various parts of south India, but its extent is hard to determine. Chari's own writings should serve as a model to many young writers of history. He wrote and wanted others to write history "without love or hate". A painstaking and conscientious scholar as he was, he was most happy when he had a minute problem to work, limited both in time and space, and was always on his guard against the temptation, so common among scholars, to universalize what is really the unique and to generalize what is really the particular.