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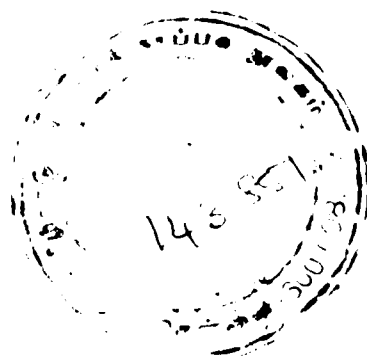
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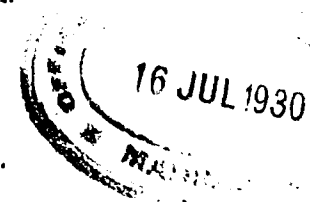
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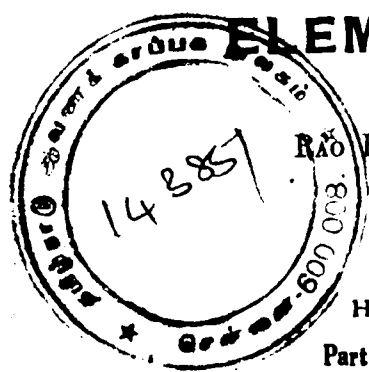
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PROBLEMS OF DRAVIDIAN LINGUISTICS.

By

Mr. L. V. RAMASWAMI AIYAR, M.A., B.L.,
Maharaja's College, Ernakulam.

I. ETYMOLOGICAL STUDIES.

IN tracing the derivations of Dravidian forms we have to adopt a careful process of comparison and elimination, guided by the following principles:—

(a) If a form appears in North, Central and South Dravidian at the same time (with characteristic secondary changes in these regions), the form may, except in the circumstances mentioned below, be presumed to have been the property of the common parent stock* from which these dialects were im-

* In this connection, we have to carefully distinguish between *Common Dravidian* and *Primitive Dravidian*. Our reconstruction of bases relates only to the former. Whether the latter (Ur-Dravidian) was more or less the same as, or different from, the former we have at present no means of tracing. In the following discussion,

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mediately evolved; the occurrence of connected forms in a number of allied dialects does not necessarily imply the existence of a common base; for (as Prof. A. Meillet has pointed out on page 344 of his work on Indo-European) the forms may have been (as in the case of Latin *poena*, Anglo-Saxon *pin*, etc.) early borrowings from one dialect by others. Nor need the fact, that connected forms occur to-day only in a small number of dialects, necessarily preclude the possibility of a common native base having existed. These facts have to be investigated in each case separate-

therefore, our remarks apply only to common Dravidian of which we can reconstruct some kind of picture (however inadequate it may be) with our present materials. Cf. in this connection J. Pederson's observations regarding *Ur-Semite* in OLZ (1928, page 1086):—Ein Bild von Ur-Semiten können wir uns eben nur durch Abstrahierung aus der späteren Geschichte und vor allem aus den Sprachen erwerben, aber dieses Abstraktum kann nie eine lebendige Grösse werden ... Beim abstrakten Charakter des Ur-Semischen ist es sehr schwierig, zwischen gemeinsamen und Un-Sem zu unterscheiden.

ly with reference to linguistic factors and historical data alike.

(b) If, further, this form is related *basically* to a number of other elementary forms which we have no reason to regard as other than Dravidian, then the presumption may be justified that the form in question is original in Dravidian; if, on the other hand, the common form stands without structural and semantic connection with any of the elementary bases of Dravidian, the presumption may arise that the common form is a borrowing.

(c) So far as the question of early borrowings is concerned, extreme care and caution have to be exercised in discussing the relationship of these to corresponding forms of other systems of languages. So far as we can say at present, the two great systems of languages which may have come in intimate contact with Dravidian in an ancient past are Indo-Aryan and Austric. Recent researches are bringing to light new facts that show that other language-groups may have also come in contact with Dravidian.

The chronology of these probable contacts is unknown; it has been surmised that the contact of Dravidian with Indo-Aryan may cover two main stages: pre-Indian and Indian. As for the contact of Austric and Dravidian, our present knowledge does not enable us to go beyond merely postulating the contact itself.

II. (a) If the form in question occurs only in the southern dialects or in some of these only, it may be a secondary development, in the dialects in which it is found, of an original base common to all dialects; or it may be a form which, though lost or submerged in the northern dialects, is retained in the more conservative South,

(b) If the form in question occurring in a few southern speeches is found to have no possible relationship to common Dravidian bases, the form may happen to be a borrowing, even though it may occur in quite a large number of these southern dialects.

(c) Borrowings from Sanskrit by the southern speeches are identifiable though difficulties exist, as (for instance) in southern *tekku* (south) and Skt. *dakṣiṇa*. *Tatsamas* and *Tadbhavas* abound in the southern speeches, and they could be identified as such when once we have made sure that the original forms are undoubtedly Sanskrit.

(d) Borrowings that could not be traced to Sanskrit sources are puzzles. Austric correspondences may be looked for, if we are justified in accepting the postulates recently made by several scholars and especially the one by Hornell that the pre-Dravidian inhabitants of South India belonged to a proto-Polynesian stock.*

The enunciation of these general principles is easy, but their application to particular instances creates often complications which could not be disentangled in the present state of our knowledge even by those who have "linguistic intuition." For instance, there may be evidence to show that a form may be native and yet the evidence may not be conclusive to rule out the theory of some kind of affinity based on the close structural and semantic correspondence with a form or forms in another language-family; and the question may become further complicated by the existence of evidence to show that the foreign form or forms may (so far as we know) be original in that family.

* Vol. VII of *Asiatic Society Memoirs*.

We shall illustrate these difficulties by taking up a few Dravidian instances.

A. Tamil *sāppīḍu* (to eat) and *sāppāḍu* (meal).

This form occurs only in Tamil and Malayalam. In Tamil it means *to eat or drink* and figuratively *to misappropriate*. Malayalam *sāppāḍu* appears to be a fairly recent borrowing from Tamil, inasmuch as it is not extensively employed and, further, in the old contexts in which it is used, it means *food given to Brahmins* (particularly of *Tamilian origin*). Malayalam does not possess the verb-form at all.

Telugu shows *sāpāḍu* but the word appears to be a borrowing from Tamil, as it is common only in districts where the influence of Tamil could be postulated, and as the Sanskrit-derived *bhōjanamu* appears to be the form more universally employed.

In Tamil itself the form does not occur anywhere in the classical works, either as a noun or as a verb.

Is this form then a borrowing or a native word?

Both the forms appear to contain a Dravidian suffix; but what is this suffix?

All the following appear as suffix-words in Tamil-Malayalam:

pāḍu (connected with *paḍ* and signifying "happening") e.g. *vāṇupāḍu* (separation), etc.

paḍu (or *peḍu* as it appears in Mal.) is used as an intensifying suffix-word in instances like Mal. *aḍipeḍuka*, etc.

iḍu (to place) is used with a very generalised meaning to denote action in general, in instances like Mal. *nāriḍuka* (to meet), etc.

Which among these words are contained in the Dravidian forms *sāppāḍu*, *sāppīḍu*? The possibilities are the following:—

(a) *sāppāḍu* probably contains *pāḍu* as in *vāṇupāḍu* (separation), *kūṇupāḍ* (attachment) and dialectal *kūppāḍ* (loud shout).

(b) The verb *sāppīḍu* appears to contain either *paḍu* (to happen) or *iḍu* with a general meaning of action. *paḍu* in compounds possesses more or less a passive signification and if the basal portion of the verb *sāppīḍu* is *sāy* or *śīrv* or *lav* (see below for these three suggestions), *paḍu* will fit in well as a suffix-word. *a* or *e* of *paḍu* or *peḍu* is probably changed to *i* in the unaccented position. But at the same time the possibility of the second component being *iḍu* could not be ruled out. A base *sāy*- or *śārv* plus *iḍu* may very well develop *sāppīḍu*, the *-v*- changing into a geminated plosive in Tamil and *-r*- being absorbed. The word *kūppīḍu* (to call) formed of *kūv*- + *iḍu* might suggest that *sāppīḍu* may also contain *iḍu*; but we have to note that while the base of *kūppīḍu* is distinctly transitive in meaning, the probable bases of *sāppīḍu* are passival in signification, and therefore *paḍu* or *peḍu* may be more appropriate in *sāppīḍu*.

The base portion *sā** has been related by Gundert to the base in Kannaḍa *sāku* (enough), Telugu *sāngu* (to foster), Tuḷu *sāku* (enough), etc.

All these last-mentioned forms are certainly original in Dravidian, and may be traced back to the base *kā* (to go or to be joined). Tamil *sāy* has the meaning *to give in abundance, to bring to a successful issue*, and may

* Has Tamil *sādam*, Tel. *sādamu* (boiled rice) anything to do with this base? These forms appear to be of comparatively late origin, the old native form being *ōḍu*, *śōḍu*, found in Tamil, Mal., etc. *sādam* in Tamil is current among the Brahmins only, and is absent in Mal. These facts probably tend to confirm the probable derivation suggested by the Tamil Lexicon that it may have been derived from Skt. *prasaḍam*.

be derived through normal semantic processes from original *kā* (to go) which has numerous representatives (with initial *ś*, the palatalised resultant of *k*) in Tamil and the other southern dialects.

In this view, then, a base like *śāyvu* or *śāyppu* (with the formative *-vu*) with the meaning *satisfaction, abundance* has to be presumed.

(b) The Tamil Lexicon suggests *śārv-* (support, help) as related. Structurally *śārv-iḍu* could give rise to *śāppīḍu* (to eat), or *śārv-pāḍu* to *śāppāḍu*, with the absorption of *r* and the change of *v* to *p*.

But the semantic connection here again does not appear to be conclusive.

(c) Prof. Schrader in his very suggestive and interesting article on *Dravidian and Uralic* (ZII, Vol. 21) suggests impliedly a connection between *śāppāḍu* and Tamil-Kann. *tave* (to be full, to be rich). These latter forms, in my view, are related to the base *ta-* (to be fit, etc.) which has numerous Dravidian derivatives like *tagu, tān*, etc., in all dialects. *Śāppāḍu* in this view will have to be traced to a combination like *tava-pāḍu*.

(d) The question of the origin is complicated by the correspondence shown by Austric *ca* (to eat) which is found in the following dialects:—

Nicobar <i>śa-lare</i>	Bahmar <i>śa</i>
Mon <i>ca</i>	Stieng <i>sa</i>
Khmer <i>ciy</i>	Khasi <i>by-sa</i>

So far as I could see, the Indian Austric forms for *to eat* are different: *gom, kap*. The Austronesian dialects also appear to be lacking in cognate forms for *eating*.

But the Austro-asiatic base appears to correspond to the basal portion of *śāppāḍu*, *śāppīḍu*.

Is there any relationship here at all? If so, which family is the borrower and which is the lender? As the Tamil word is a combination of forms, the basal portion does not separately have the meaning of *eating* in Tamil itself or in any of the other dialects,—and further as the Austro-asiatic forms are distributed in a sufficiently large number of dialects to be considered fairly ancient, it is improbable that Austro-asiatic may have been the borrower.

If so, can Tamil have borrowed the form from Austric and adapted it with a suffix of its own? The answer to this question will depend upon how far the native derivations given above are convincing and, besides, on the more general problem whether the southern dialects show any other forms which may with sufficient reason be suggested as borrowings from Austro-asiatic.

This last-mentioned question does arise seriously in connection with the origin of a few south Dr. words discussed below.

B. South Dravidian *mādaḷam* (pomegranate).

Tamil, Malayāḷam, Telugu and Kannaḍa possess this word.

It is absent, so far as we can see, in the Central and North Dravidian dialects in some of which the Sanskrit word *dāḍima* has been adopted through IA forms, with characteristic modifications.

The southern word has been sought to be derived from *mādulaṅgam* occurring in late Sanskrit. This would appear to be doubtful for the reason that the occurrence of the word in Sanskrit is very rare and it is found only in a few works like *Mālatimādhava* (6.21), and medical works like *Sahasrayōga* and *Astāṅgahṛdaya*. It is not only probable but likely therefore that *mādulaṅgam* has not given rise

to *mādaḷam*, especially when we fail to see why the more common Sanskrit word *dāḍima* should not have become so popular as *mādu-laṅgam* in southern Dravidian.

Recent researches have demonstrated that the Indo-Aryans incorporated in their vocabulary many words borrowed from Austric for describing things or ideas peculiar to, or indigenous in, the south of Asia. It has been suggested that several Indo-Aryan names of plants that are indigenous in South Asia may be Austric in origin. The pomegranate, the fruit of which is a popular favourite all over the south of Asia (and especially in regions inhabited by the Austric-speaking peoples) was a plant which the Indo-Aryans named with a word borrowed from the peoples among whom the fruit was already popular. *Dalima* is an Austric form meaning 'pomegranate' and, according to Prof. S. K. Chatterjee (*vide Pre-Aryan and Pre-Dravidian*, page 43), it was adapted by the Indo-Aryans as *dāḍima*. The question is whether we could similarly relate the Dravidian word *mādaḷam* to any Austric form or forms.

Light is shed on this question by an Austric form (or rather a combination of forms) meaning *pomegranate*:—*bah* (fruit) + *dalimā* (pomegranate), pronounced as *bahdlimā*.

The Austric compound *bahdlima* when subjected to a process of Dravidianisation can easily change into *mādaḷam*; *m* < *b*; *l* for *l*; and the neuter ending *-am*, are all characteristically Dravidian.

Mādulaṅgam appearing in late Sanskrit is probably a borrowing from the Dravidianised form, either directly or indirectly. If Dravidian *mādaḷam* was a direct borrowing from Austric (as it appears to be), the late Skt.

form may have been an adaptation of the Dravidian form.

We thus see how very complicated the question of the etymology of Dr. *mādaḷam* is, bound up as it is with questions of history and chronology that have not yet been solved.

How very futile it is to glibly suggest that Dravidian *mādaḷam* was derived from the Skt. *mādulaṅgam*!

C. South Dravidian for 'cheek.'

Tam.: *kavuḷ*
śeppi
śeviḍu
kannam
kadupu

Tel.: *ceṅke, keppe*,—cf. *kībaḷamu* (swallowing).

Kannaḍa: *kenne, kadupu, kekke*

Tulu: *kenni, panne, keppe, davuḍe, kebbu*.

Malayāḷam: *kannam, konni, cennu, ceppe, celli, kavil*.

The number of forms for *cheek* appears to be not only large in Dravidian but full of variations in their structure, which suggest that they may not have been native in origin, in view of the fact that native bases of Dravidian do not undergo such protean variations as are suggested by the above forms.

Of the above, Tam. *kannam*, Kann. *kenne*, Mal. *kannam, konni, cennu* and Tulu *kenni*, very probably go back to Sanskrit *karna*. As for the meaning of the Sanskrit word, the Dravidian forms in some of the above dialects have the meanings: *ear* and *cheek*. The latter meaning might easily have developed from the former through the semantic process of aposemy.

Tamil *kavuḷ*, *seppi*, *sevuḍu*, Kann. *kekke*, Tel. *ceṅke*, *keppe*, *kabūlamu*, etc., appear to be related among themselves and to be different from the *kannam*-group. The initial *c* or *s* of some of these forms is derived from the original *k* represented in others, -*v*-, -*pp*-, and -*b*- appearing intervocally are related, as in other Dravidian instances. The common base may therefore have been *keṽ*. *Kekke* and *ceṅke* may have been also derived from a base like *keṽ* :—*keṽ* + *ke*, formative ending, > *kekke*.

Kekke with palatalisation of initial *k* and the cropping up of nasal, > *ceṅke*.

If we grant the existence of a base like *keṽ* underlying all these forms, we can connect Tam. *kevi*, *sevi* (ear), Kann. *kivi* (ear) and Telugu *kebi* (ear) with this base, since structurally and semantically remarkable resemblance exists between the groups.

Is it possible to connect the base *keṽ* underlying some of the above forms for 'cheek' with any cognate Dravidian base?

Kāḷ in the south means 'to call,' 'to hear' and the noun-derivative *kāḷvi* has, among other significations, the meaning 'ear' also. The last-mentioned meaning was evidently derived from the verb-meaning 'to hear.' If we consider the original signification of *kāḷ* to be 'to ask with a view to eliciting an answer,' the meaning 'to hear' should have been a secondary semantic development. There appears to exist in the original signification of *kāḷ* the radical idea of *ardour*, or *heat*, just as in the forms *keñju* (to ask entreatingly), *keḍi* (fame, fear). Can we then suppose that *keṽ* underlying the Dravidian forms for 'cheek,' 'ear,' etc., was allied to *kāḷ* in any way? If it was, then we shall have to postulate that it should have been formed from an elementary

root originally meaning 'to ask *ardently* with a view to eliciting an answer,' and then subsequently signifying 'to hear' and then 'ear.' The process of change then should have been something like the following :—

Ke, the root with the meaning 'to be hot, ardent' → 'to ask *ardently*, with a view to eliciting an answer' → 'to ask' → 'to hear' → and then 'ear' with a suffix *-vi*. The explanation offered here may be adequate so far as it goes; but the moment we take up the question of correspondences, complications arise.

The only Sanskrit form which suggests resemblance to one of the above Dravidian forms is *kapōla* (head) which has been connected with *kavuḷ* in the recently published Tamil Lexicon. That this is not a satisfactory etymology will be evident from the existence of closely cognate forms (also ancient, let us remember) like *kibi* (ear), *cevi* (ear), *keppe*, *ceppi* (cheek), etc., which are all related to *kavuḷ*, and all of which together could be traced to the base *keṽ*. It is a far-fetched and improbable theory to say that *kapōla* gave rise to *kavuḷ* and then *kavuḷ* changed (with loss of final *l*) to *kibi*, *keppe*, etc. The fairly ancient character of these latter in Dravidian renders such an explanation doubtful. On the whole, then, the theory of *kapōla* having given rise to *kavuḷ*, etc., is to be rejected, especially when we have to note that Sanskrit *kapōla* itself has been recently postulated as a borrowing from the languages of Austric and Oceanic.*

Can the Dravidian words, then, be related directly to any forms of Oceanic (as P. Rivet prefers to call this group of languages)?

* See P. Rivet's *Sumerien et Oceanien*.

The following are a few of the forms in Oceanic for *face*, *cheek* :—

Mundā	— <i>kapār</i> (head)
Semang	— <i>kebang</i> (cheek)
Sakai	— <i>kapā</i> (cheek)
"	— <i>kapā</i> , <i>kapāu</i> (face)
Nicobar	— <i>tapāa</i> (face)
Khmer	— <i>thpāl</i> (face)
Mon-khmer	— <i>kepale</i> , <i>kabal</i> , <i>kabal</i> , (head)
Australian	— <i>kaburra</i> , <i>kobera</i> , <i>kopul</i> (head).

Usually, when alternating prefixes appear before certain common bases of these Austric languages and when, along with this, the forms appear widely distributed alike in Austro-Asiatic, Indonesian, Melanesian, Polynesian, the base is considered as presumably native in this family. If in the above forms we eliminate the characteristic prefixes *ka*, *ta*, what remains as a common factor is a base *pal* or *pol* which is presumably native in that family.

The forms with the prefixed *ka*- appear to be numerous in Austric, and Prof. Rivet suggests that some or one of these may have given rise to Sanskrit *kapōla*.

We have already mentioned above that we have reasons to think that Austric and Dravidian may have come in contact with each other in a pre-historic past. The researches of Prof. Przyluski irresistibly suggest this ancient contact. J. Hornell has also made a postulate to this effect in his interesting book on *Boat-Designs*. Prof. Rivet appears also to concur independently in this view.* If so, can we look out for a parallelism between the Dravidian forms given above for *ear*, *cheek* and some of the Oceanic words?

Dr.	Oceanic.
<i>Kavuḷ</i> , <i>kaviḷ</i> .	<i>kapar</i> , <i>kapar</i> , <i>kopul</i>

* *Le Group Oceanien* (B. S. L., XXIV).

The change of inter-vocal *-p-* to the bilabial *-v-* is common in Tamil (cf. Skt. *pāpa* and Tam. *pāvam*, etc.) while the cerebral *ṭ* may very well crop up as a Dravidian representative of the palatal *l* of the Austric forms.

kebi, *kivi* (ear),* *ceppi*, *keppe* may be compared to Austro-asiatic *kapā*, *kapan*, *kapā*.

Tulu *panne* (cheek) may be directly related to the Austric base.

Tulu *davuḍe* shows resemblance to the Mon-khmer forms with prefixed *t-* or *th-*: *tha-bāl*, *th-peal*; the *-ḍ-* of the final syllable being probably a native Dravidian suffix (< *iḍ* am, *place*—cf. Tam. *sevuḍu*, *cheek*). This Tulu form incidentally throws confirmatory light on the Austric origin of the other Dr. forms also.

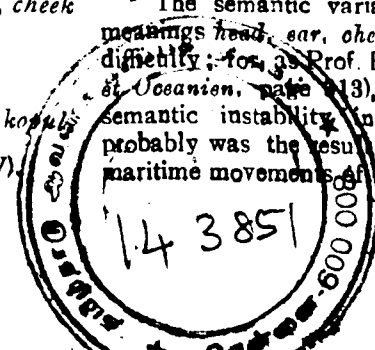
Further confirmation of the same fact is available, if we consider *kadupu* (cheek) occurring in Tamil, Kannaḍa and Malayālam as being derived from an Austric form with the double prefix *ka-* and *ta-*:—Austric *ka* + *ta* + *pal* was borrowed probably as *kadupu*.

The following points emerge from our discussion :—

(a) It is possible that the group of forms in Dravidian meaning 'ear,' 'cheek' is native and that the common base is *keṽ* allied to *kāḷ*, *keñju*, etc.

(b) But Tulu *panne*, *davuḍe* and Tamil *kadupu* appear to have been borrowed from Austric forms because the first corresponds to the Austric radical and the two latter show the play of prefixes characteristic of Austric.

* The semantic variations involved in the meanings *head*, *ear*, *cheek* do not create much difficulty; for, as Prof. Rivet suggests (*Sumerien et Oceanien*, page 113), there is a remarkable semantic instability in Oceanic forms which probably was the result of the commercial and maritime movements of the peoples.



(c) The fact that Austric may have lent *panne*, *davude*, etc., to Dravidian raises the question whether the other forms *kavut*, *keppe*, etc., may not have any relationship to the Austric forms which resemble them.

The complications raised by the discussion have to be disentangled in the light of future research.

D. Dravidian for "light," "fire," "heat," etc.

There are three different Dravidian bases for "fire" and connected ideas like "burn," "heat," "light," etc.

I. *væ* or *ve*.

South Dr.

Tam. *væ gu* (to boil); *ve-yyil* (sunlight), etc.

Kann. *beṅki* (heat); *bi* (hot)

Tel. *vaṇḍu* (to boil); *ve-nsu* (to fry) *va-da* (heat), etc.

Tulu *besi* (to be hot); *bē* (to boil)

Central Dr.

Gōṇḍi *va-tt* (to be dry); *ve* (to burn), etc.

Kui *va-h* (to fry); *va-ja* (to cook); *vay* (to boil), etc.

North Dr.

Kurukh *ba-s* (to cook); *bi* (to boil), etc.

Malto *ba-j* (to cook);

Brāhūi *ba-s* (*iṅṣ*) (to heat); *ba-r-un* (dry), etc.

II. *kāy*, *kl*.

South Dr.

Tam. *kāy* (to be hot); *ka-n-al* (fire), etc.

Kann. *kāy*, *kanal*, etc.

Tel. *ki-tt* (fire); *kā-tsu* (to heat), etc.

Tulu *kāy* (to be hot); *kiccu* (fire).

Central Dr.

Kui *kāga* (to warm oneself); *kānda*, *kaṛa* (to be hot), etc.

Gōṇḍi *karv-* (to burn); *kās* (to be hot); *kis* (fire), etc.

The suffixes of all the Dravidian forms given here are characteristic, every one of them capable of being detached and explained.

North Dr.

Kurukh *ci-cc* (fire)

Brāhūi *kḥay-kḥar* (fire).

III. *tū*, *sū*, *tl*.

South Dr.

Tam. : *tī* (fire); *tī-g-aḷ* (to shine); *su-ḍu* (heat), etc.

Kann. : *tī* (fire); *su-ḍar* (sun), etc.

Tel. : *tī-ṇḍru* (to cause to shine); *tsa* (to see), etc.

Tulu. : *tā*, *sā*, *hā* (fire, heat, light), etc.

Central Dr.

Kui *hū-ḍ* (to heat)

Gōṇḍi *su-r*, *hu-r* (to heat)

North Dr.

Kurukh *su-ṇḍyas* (distiller),

Brāhūi *tin* (iron pan for baking); *tī-n* (scorching).

It is most remarkable that all these three bases which, in view of their occurrence in almost all the Dravidian dialects, we have to consider as very ancient native possessions, have correspondences with Oceanic and Austric forms on the one hand and with Sumerian on the other.

(1) Dr. *ve*, *væ*.

A number of Dravidian forms, from the base *ve*, *væ*, have developed meanings like *silver* (*velli*), *light* (*velliccam*), etc.; and similarly Dr. forms from the base *tu*, *tī*, with the meanings *moon* (*tīṅgaḷ*), *visible* (*tōndru*), etc. Oceanic forms show similar variations.

cf. Oceanic { *vara*, etc.
(light, sun) { *vula*, etc.
 ful, *bul*, *pul*, etc.

Numerous other parallel words with connected significations such as *the moon*, *fever*,

white, *visible*, *star*, *the sun*, *flame*, *sky*, etc. cf. Sumerian *par* (shining), *pil*, *bil* (burning).

(2) *Kāy*-, *ki*-.

Kuli, *galo*, etc.

gida, *keda*, etc.

kina, *kila*, etc.

The meanings of the various forms in Oceanic are as various as in the above; but they are all semantically connected.

cf. Sumerian

kar (to shine), *gir* (lightning.)

(3) Dr. *tu*, *su*, *tī*.

cf. Oceanic.

daga, *daḡ*, etc.

siṅga, *singi*, etc.

tinka, etc.

tuna, *tūnge*, etc.

toke, *tūnga*, etc.

cf. Sumerian.

daga
(shining)

suhuz
(to burn)

Why should forms for "light," "fire," "heat," etc., in Dravidian, Oceanic and Sumerian show such a striking resemblance?

Possibly, the clue to this lies in the suggestion made recently by scholars that vast language-movements embracing very wide areas in Asia might have been active *via* the mainland of India, in a pre-historic past. Dravidian may have been drawn into the orbit of these movements either on the mainland of India itself, or in a pre-Indian stage in West Asia.

These words for 'heat,' 'light,' etc., appear, according to Trombetti (*vide* his *Comparazioni Lessicali*), to have correspondences in other language-systems than Oceanic and Sumerian. But so far as I could see, they are not so striking or numerous as those which Dravidian words show to the Oceanic and Sumerian forms. The forms for 'heat,' etc., are some of the earliest among 'culture-words' and the

significance of their extension over large portions of Asia deserves to be fully explored.

The remarkable word-parallels cannot be dismissed as merely fortuitous. They should provide a starting-point to students of comparative history, culture and linguistics, for further investigations.

II. INTER-VOCAL PLOSIVES IN DRAVIDIAN.

I have elsewhere* tried to indicate that surds do occur intervocally in a large number of Dravidian dialects, that in many of these instances, especially in formative syllables, it is probable that accentual influence may have tended to preserve the surd value conspicuously, and that though the phenomenally strong sonatising tendency of Tamil which should have evidenced itself in this dialect from a very early stage, rendered the surds of formative positions also frail and feeble, the accentual influence involved in the introduction of formatives resisted the complete sonatisation of surds in these syllables and possibly led to the representation in this dialect, of these sounds through re-duplicated symbols.

I would like to add here a few more observations on this topic, illustrative of the points referred to above.

(1) That accentual influence of whatever character it may be, arising from semantic importance or from mechanical causes (such as position of sound in a word or a sentence) has the effect of preserving the surd values of sounds, or of changing sonant plosives into surds, is illustrated by the following instances

* *Vide* my *Inter-Vocal Plosives and Accentual Influence in Indian Antiquary*, March 1929, and my further elaboration of these views in an article of mine in the columns of this Review.

of phonetic phenomena also, besides those which I have adduced in my previous articles.

(a) In Chapter XX, § 9 of Prof. Jespersen's recent work on *Language and its Growth*, the learned Danish philologist points out how in different languages certain sounds, under the influence of stress caused by semantic importance become lengthened. Psychological reasons should, according to Jespersen, underlie the change of the single to the double sound in the following instances:—

(i) *horrible* in French *c'était horrible*.

(ii) Italian *tutto* < Latin *tutus*.

(iii) Consonantal re-duplication of the intensive—radical of Semitic verbs.

(iv) Danish alternative forms *pippe*, *pibe*; *stritte*, *stride*; *bekke*, *luge*, etc.

(v) The converse process appears to have operated in English *flag* (< afr. *flaguir*), *flabby* (< *flappy*), etc.

(2) In the phonology of Sino-Tibetan languages, the following phenomena are met with:—

(a) Ancient initial sonant plosives have become surdised in modern times.

(b) The strength of the pitch (characteristic of this group of languages) is directly connected with the character of the initial sound: if the initial sound is a surd, the pitch is distinctly higher than when a sonant sound is at the initial position.

(c) In some of these languages, there are certain sets of words, of which those with initial sonants are intransitive, while those with corresponding initial surds are transitive, e.g., Yai *gen*. (to be wounded) ~ *kén* (to oppress, to wound).

A similar difference exists in some of the dialects in respect of noun-forms and their verbal derivatives:—

Siam. *got* (roll) ~ *kot* (to embrace, to join, etc.)

bu (boil) ~ *pu* (to putrefy).

A. Conrady, a distinguished student of Chinese and Indo-Chinese, has tried to account for the change of sonant to surd as being due to the action of certain ancient prefixes * the most prominent of which, according to him, was *s-*.

* Prof. Conrady's views so far as they are relevant for our discussion, may be summed up here. (Vide pages 58, 72 and 94 of his *Eine Causativ-Denominativ Bildung in Indochinesischen Sprachen und ihr Zusammenhang mit Tonakzenten*).

(1) Almost all instances of the occurrence of initial surds in this group of languages are explicable as being due to the influence of the causative-denominative prefix *s-* which still plays a conspicuous part in Central Tibetan.

(2) The occurrence of the higher tone in connection with the initial surds of forms,—a phenomenon whose actuality cannot be questioned in this group of languages—should be connected with this influence of the ancient causative prefixes.

The greatest difficulty in accepting these views of Prof. Conrady is that they do not fit in with a significant fact brought out by recent sinological research, viz., that Chinese prefixes had completely disappeared before the Sixth Century A.D. and that the surdisation or unvoicing of initial sonant plosives occurred considerably later.

This fact directly demolishes the opinion that the prefixes were responsible for the unvoicing of initial plosives and their high tone.

The peculiar phenomena noted by Conrady and brilliantly arranged and analysed by him in his work, have therefore to be explained otherwise than by the view taken by Prof. Conrady himself.

Causativity implies transitive action and the latter, as I have already observed, involves

This theory of Conrady's has not yet been fully accepted by recent researchers.*

How exactly the changes mentioned above were brought about in this group of languages, scholars are not now in a position to decide finally and definitively; but it is interesting to note the connection between the high pitch and the transitivity on the one hand and the occurrence of the surd in initial positions on the other.

There is indeed nothing impossible in a view that would ascribe the alternance of

higher semantic significance accompanied by higher accent. Can we not therefore ascribe both the unvoicing and the closely connected higher tone to this higher semantic significance involved in the transitivity entailed in these causative and denominative forms? Indeed, I would regard the higher tone as an immediate result of the higher semantic importance, and the surdisation as a secondary result arising from the employment of the higher tone.

In this view, the phenomena noted in the Indo-Chinese languages are more or less parallel in their origin, to the illustrations of unvoicing adduced by Prof. Jespersen (see above) and to the unvoicing (or, as I would put it, the preservation of the surd-value) of inter-vocal plosives in Dravidian.

In this connection, I might also mention that Conrady has on p. 53 of his work, briefly considered the case of Dravidian inter-vocal plosives. Unfortunately, he proceeds on the assumption that the process here is a mechanical one, while really it is a case of unique semasiological difference influencing the character of the sounds through increased accent. Prof. Conrady points out the probability of the assimilative influence of *-t-* in the unvoicing of inter-vocal Dr. plosives. I have, however, to observe that, though in a few instances the influence of an affix *-t-* may be postulated, such an influence cannot account for all the most ancient instances of inter-vocal Dr. plosives. (Vide my article in the "Educational Review," and my thesis on "Alveolar *d*, *t*" in the *Bulletin of the Rama Varma Research Institute*.)

* For instance, see *Les Langues du Monde*, page 364.

sonant and surd purely to psychological causes entailed in the semantic difference. If this view is correct, the need for conjuring up the influence of other sounds hardly exists.†

(3) In a paper contributed to the *Memoires de la Societe Linguistique* (Vol. XI, pp. 193—199), R. Gauthiot examines the application of Verner's Law to certain modern Indo-European dialects and comes to a conclusion which appears strikingly apposite to our thesis:—

"In the Germanic, Greek and Eranian dialects, the tone has tended to favour surdisation and to maintain the surd character of an immediately following consonant.... And, in fact, if we observe the phenomenon closely, there is no difference in the character of the muscular effort producing sonority and that causing the elevation of the voice."

Now, what is the rationale of the connection between *surd* and higher *accent* (of whatever kind) on the one hand, and *sonant media* and *lower accent* on the other? The explanation, to my mind, appears to lie in the nature of these plosives themselves.

Theories regarding plosives and their characteristics are so very conflicting that it is difficult to give a generalised opinion about the relationship between surd and higher accent, in speeches which one has not studied

† Cf. what Prof. Jespersen says in his work *Die sprache, ihre Natur*, etc., in connection with the usual explanations given for the "hardening" and reduplication of plosives in certain Danish forms like *snitte* (beside *snide*) etc.:—"Es ist herkömmlich, diese Verdopplung einer alten *n*—Ableitung zuzuschreiben, aber es erscheint nicht notwendig, ein *n* aus dem Totenreich herauf zu beschwören, um es dann auf einmal wieder verschwinden zu lassen, denn die blosse Verstärkung des Konsonanten selbst zum sinnbildlichen Ausdruck der Verstärkung der Tätigkeit hat ja nichts unnatürliches an sich."

intensively; but so far as Dravidian is concerned, I feel sure (though I admit that experimental observations have not been made) that the production of surd plosives always entails greater muscular tension (all factors considered together) than in the case of the sonant media.

When this is so, the influence of accent would necessarily tend to protect and preserve the degree of muscular tension necessary for surds on the one hand, and might even convert the sonant media in some cases to the corresponding surds on the other.

So far as Dravidian is concerned, the fact that the alphabet of the Southern dialect Tamil knows only of surd symbols would point to the original surd character of intervocal plosives in Dravidian, and to their *preservation as such* in utterance also (through accentual influence) in instances where they are conspicuously prominent in *formative* positions.

The general phonetic law whereby the intervocal surds have a tendency to share the sonority of neighbouring vowels and to change to sonant media in the absence of other influences, should have failed to operate in the formative syllables of Dravidian on account of an accentual influence which may have existed in the inceptive stages of word-formation.

How far a similar accentual influence may have been responsible in preserving the surd character of plosives in root-positions in a number of instances in other Dravidian dialects than Tamil, we are not in a position to say, as we cannot formulate with the materials at our disposal, the general laws of accentuation in Dravidian root-positions.

THE QUESTION OF LANGUAGES.

By

Mr. KRISHNA R. GURUSWAMY REDDIAR, M.A.

(CANTAB.)

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A GAIN the 'vexed' question whether one should learn in one's own language has come to the fore—this time in Bombay, in Committee Report.

The question should receive scientific emphasis and may be dissociated from Politics. That is to say, it should be understood that the most 'sun-dried bureaucrat'—no odium, no politics—may be 'pro-Vernacular' while the most independent politician may be ultra-radical pro-Englishwallah like the Mustapha Kamal Pasha school of active politicians.

For this, Science being disinterested—and Philosophy most has no politics, though there is a science of politics and therefore intellectual advocacy of 'pro-vernacularism' need not be suspected to indicate or reveal 'extreme politics.'

Scientifically the question is, defining Education and its aims—even for subject peoples—does or does not the use of one's own natural language—in vernacular, the use of the vernacular—tend to help to the utmost effect thinking and by thinking perceiving—perceiving not in the elementary psychological sense—Truth and thereby to know Reality—Bergsonian or other—and knowing truly, act truly, feeling and doing good.

The knowledge of the relation between knowledge and virtue, cognition and volition, thinking and willing, right knowing and good conduct, is at least as old as the Socratic dialogues of about the time of the Buddha.

Thinking, Reasoning being in language—the related questions need not be stated here—if the language used obstructs thought, the purpose of knowing in education is prevented partially or fully or frustrated and therefore

that of fashioning behaviour and conduct, individual, social, collective, communal.

Sounds Academic? Yet simple and true.

Negatively the question may be put—does or does not the use for Education of languages other than one's own tend to create friction in thought, dimness, confusion, misunderstanding, mal-apprehension and in general engender 'half-baked' assimilation of imperfectly, incorrectly, inchoately formed ideas thus preventing harmony between thinking and things, objects and their relations between 'Reality' and reasoning and therefore occasioning discord, internal and external, in ideation, in volition, in the relating of ideation and voluntary acts—and so affect, minimise, tend to destroy harmony in behaviour and conduct.

Reflection on words like responsibility, dominion—the Latin origin of dominion—should show what different meanings these have for minds, and therefore what scope for misunderstanding.

This calm, dispassionate, philosophic consideration of the question which might be much facilitated by recent applications of statistical methods for experimental psychology need not be 'mixed up', entangled with another question, whether an Indian language now has or has not in its connotative expressions formulae, for say, explaining Einsteinian space or words for Bose's plant life response; or whether it is or is not within the scope of visualisable fact or actualisable practice to have in the Indian languages the thousand and odd volumes of British Case Law Reports—how did the germ of the Latin Twelve Tables, in long ages in course of time, in coalescence, develop into these numerous volumes of English Reported Decisions—and what magic touches of influences awakened to quick life the dormant nascences of the German, the Southern European, the Anglo-Saxon, the Slav language growths and processes.

And then, what of the huge Himalayas of the Western sciences—ancient, medieval and modern—in dazzlingly great many kinds from say, treatises of Universes, with stellar, solar, photographs to say, bio chemical, crystallographical hieroglyphics—realms in which one 'specialist' is absolute and unqualified ignorant to another, where the all-knowing Lord So and So, 'F. R. S.'... confesses his primitive innocence verging on nudity of the work of the illustrious 'Herr' So and So of a place in the sun yclept Germany or of the work of Monsieur So and So of Pasteur's motherland, 'La France'.

When can and when will the Indian languages find in themselves these achievements? Imagination might well pause, wonder, ponder!

The results of the investigation of the one question might find their application in considering the other.

In the circumstances, are the interests of utility similar to or the same as the interests of culture? If so how? If not what are the means and scope of their reconciliation? Different languages for different purposes, mutually interacting, modifying, adapting one's own language for culture, and English its usefulness being beyond doubt for utility, for modern civilisation, technique and Western culture knowledge, and additional languages?

What do the 'modern' Japanese do and what have they done for the education of their young? Is there not a standard edition of Japanese Shakespeare, even of the sixteenth century *Anno Domini*.

How were the Greek and Latin ideas and languages transfused to feed, nourish, develop and enrich the modern—or recent?—European languages and literatures of different kinds—formations, re-formations? History? History—the German Hegel's 'Progress', the American James's 'Pragmatic Facts'!—Bergson's changes?

Or are these false analogies, these analogies false? Are the people and languages of India different, History different, circumstances, conditions different and therefore sentiments, feelings—wishes apart—effects different—and destinies?

What are the 'laws' of the lives of languages and what are the 'laws' of the relations of their lives to the lives and histories of peoples?

wavering and had no determination. He was not sure of his purpose. He did not know what he was going to draw. The difference in souls is, one is a leader, I mean D, and the other L is a follower, although a perfect and skilful follower. Both are useful in their own ways. One is Ulysses, the other Telemachus. Most blameless is he. But we want more people of the type of D. We have enough followers and slaves on the surface of the earth. We want leaders, who have initiative and determination, and who are sure of purpose. So much the better if they were skilful as the followers. But we need not fear for the lack of followers. Our religions and traditions show it.

PART III.

A CLAY-MODEL CLASS.

I will relate to you another of my observations which is very useful. All these anecdotes are useful for us to note. They have not been calculated or formed, nor are they coloured and exaggerated. But, precision they may lack, and more so of the depth of observation and precision in regard to conclusions, for you may get other explanations and data. These are not stories, nor do I mean these to be the ruts in which we must observe. They just show you an example of the difference of observations, and the types of things. You are left the initiative and the choice to make more of such observations.

I am now relating to you a story of a clay-model class. Here again I saw the un-essentials being paid more attention to than the essentials. The fear is of dragging the newer generations into our fossilized and dangerous ruts of things. Here we kill the genius and originality and help the copyist.

S.—When you give clay to your children, do you tell them to make any particular things, sir?

T.—I first make the model myself generally and keep it on the table and tell the children to make a thing like that—(It was a cow, more or less correct from the anatomical point of view).

S.—Do you allow them to make whatever things they like?

T.—Sometimes I do.

S.—Let us see, ask them to make whatever things they like.

T.—Yes, boys! Make something very nice, of course, it must be whatever you like. Make it nicely and correctly. I will give marks for the best work.

I could not prevent him from saying the latter portion. Nicely, correctly, marks or reward.

Many children tried to make a cow of the kind that was on the teacher's table. Some of them made articles of old models they had already made but always fearing the teacher for spoiling their model and departing from the models he had set before them. Some boys made a sort of a parrot, and some, cups, vases, etc. They were more or less like the articles in the glass-paned almirah—models of the teacher and their own. They seemed eager and anxious about their marks. Some of them were of course impatient and quick. Two of the boys were laughing at a small boy with a large and peculiarly shaped head. He was bold enough to depart from their ruts. The teacher looked at him and said: "What is this stuff? What do you call it?" The way he spoke vexed me. I looked at the model and kept calm to see what his remarks and marks would be. The teacher said that that particular boy who had made an ugly elephant-like mass was a ways, "a bad boy,

who never obeys, and goes his own way, and therefore never obeys and never learns." So he was the daily disappointment of the whole class.

S.—By Jove! Prodigious! [Inwardly "what a fool this teacher! Paid highly for his professional skill as a clay-model teacher. He himself is really a clay-model.]

T.—What do you think we should do to such children?

S.—What will you do? Perhaps send him to go his own way. Well, what do you think of this model? Does he not really go his own way?

T.—I cannot help giving him a zero and see that he does such things as have been done. I have not made an elephant for them yet, and he has tried an elephant, and so wretchedly.

S.—What will you give to other boys?

T.—The boy who has made a cow has made it so correctly, and he gets the highest marks.

S.—And the boy who himself looks a wild and majestic elephant just now?

T.—I really cannot give him a zero. That will be bad. So I will give him one and a half out of ten.

S.—Well sir, what is wrong with this creation! Don't you think it an elephant interesting to look at?

T.—Not at all. You see the legs are so bad! The trunk is this way. You see, all this is not at all correct! Look at that picture! By the way, have you seen this book on drawing which gives proportion and sizes of various parts? [He evidently thought I was no good as a drawing master since I did not know the correct proportions. He was a clay-model materialist. Probably it

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will be a strange thing to add these that there are clay-model spiritualists to whom there are realities of realities.]

S.—Well sir, you want copyists. Keep your proportions to yourself. I want an artist. Remember that you said that the boy was going his own way. There is no doubt about that. So here is a dream of the boy precipitated and materialised! He dreams of a free and wild majestic elephant, as though rushing freely, and as though would brush aside everything that came in its way and he has created it. It is surely not a model for anatomy. If he was going to become a surgeon or a zoologist of the usual order, probably you must make him faithful to anatomy. Surely this is a creation as it inspires me with the same feeling and is really a work of art. I would reverse your marks if I should have marks at all. The boy however is a better artist than you, and without any more training under you, he can very well become a drawing-master just now simply by gathering a few children around him and if he goes on with his work without so much as even speaking to them. Look at the posture and the movement of the elephant! Well there is also *Moment* in it. It looks alive and as though it is going to run over us and devastate the whole world. Yet it is physiologically not an elephant, sir? Men need not attempt to create them. The animals do it of their own accord. Sir, I look for an artist, not a clay-model. He is a real creator and you are all copyists.

T.—Well, you do not seem to know what you are talking!

S.—Yes, I do not *seem*, and to you, I acknowledge that. Will you kindly show me any of this boy's drawings?

The teacher briskly opened the almirah, saying "I will now show you the real thing. You judge it all for yourself. Let us compare," and he said heatedly, showing me two or three drawing books. "Compare these, sir! Look how nicely the other boys have done their work! Look at this table, they have drawn this chair, this vase, the horse here, the school-building here," and so on, and, "see, I will show this boy's drawing. Look at this mass of black and on it something, nobody knows what! He does nothing else but such things. And you say he is an artist! What does this stuff mean? This is nothing!"

S.—Calm yourself, master! See this a little more carefully and then say what do you see.

T.—I see nothing. There is a semi-circular patch of black and grey scratching. Some other irregular scratching on the top of this. Above is another dark patch and there is white space of a dot left. [The teacher was hot now.]

S.—Sir, this semi-circular bit is the earth, half a globe represented. The rest is the sky and the landscape, what you see between the patches above and this is a wild deer running whither as it will, and above are clouds, etc. The deer is running off the globe as it were. It is free and is running away from all bondage. I would give it the title of "Freedom." The boy has only expressed himself. The deer is the best animal to represent one seeking freedom. The globe only shows the force and a vast field over which it runs to roam about. A greater visionist will probably call it a soul running away from the

bondage of this earth to fly into the oblivion. The whitish patch is the moon. The dark patches are clouds. The scratches on the globe are the various things of our earth. There are trees and mountains. Surely a deer cannot be bigger than all these. Yet they are all small here. The deer is running throughout the globe and the ends of this earth.

I do not deny that we must also observe the faculties exhibited by the children in copying in imitation, in proportion, etc., but I would look more to the artist than the modeller.

[It seems to be necessary to re-educate these teachers in their tastes as well as faculties. All this I leave to the deep consideration of the educationists and educational officers. The qualifications for a drawing-master are? Test A, Test B, Test C, Examination, etc., which a real artist cannot satisfy. The latter will be looked upon as a crack, while the former will be a sane man, a good drawing teacher].

(To be continued.)

MADRAS UNIVERSITY.

Intermediate Examination, 1931.

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SRINIVASA VARADACHARI & CO.,
4, MOUNT ROAD, MADRAS.

THE AIM OF SECONDARY EDUCATION.

By Mr. KRITIVASAN, B.A.,
History Assistant, Rajah's High School,
Ettayapuram.

CHANGE without a purpose and a true vision of the goal is unintelligent, chaotic and leads one nowhere, whereas intelligent revolt is constructive and is the only safe road to progress. This is true not only of life in general but also of systems and organisations whose object is progress towards a fixed goal and not dead stagnation.

What is the aim of our secondary education? It cannot any longer be the production of quill-drivers. It is really a hopeless state of affairs, not to speak of the waste of money, energy and talents it entails that a young graduate after passing away the prime of his life in school and college should come out of it to find the much-longed-for entrance into the heaven of a Government office shut out and left to wander about in bewilderment and unable because of his class prejudices either to understand or mingle with the simple village life around him. It is well that educationists and statesmen realise the gravity of the situation and change the system in the light of experience gained; for a hungry young India is far more dangerous than even an armed India. No patch-work like bringing back the old Matriculation system or raising the minimum in English will save the situation that bristles with difficulties peculiar to an age of transition when old ideas about men and things are in the melting pot. What is wanted is rather the bold and intelligent change of a visionary than the feeble attempts of faddists who delight in victimising the students to their pet theories.

The learned professions cannot absorb the entire output of our schools. Therefore the country—that is the villages of which our land is filled—must absorb them. Now that graduates freely compete for a clerk's place, it may not be quite unfair to leave the work of supplying candidates to the learned professions to our colleges and make our secondary education more useful and serviceable by turning its course to the supply of an intelligent middle-class of artisans, farmers, and agriculturists, who are above all the backbone of a country's prosperity. Therefore a distinct industrial and agricultural turn should be given to our secondary education so much so at the completion of the school course a student must be able to secure his economic independence, the basis of a well-ordered creative life by tilling and improving his lands if he has any or by taking to some industry or other. Only a bare minimum of 5% or so can take up the purely literary course of an Arts College.

Thus if the goal of secondary education is kept in view, all minor difficulties as to the medium of instruction, subjects to be taught, etc., disappear. Then there will be no room for the conflicting interests we see at work in the S.S.L.C. scheme—one group insisting on 40% minimum in English so as to restrict the number of students seeking college education and the other advocating the vernacularisation of all studies. Decidedly, then, subjects like agriculture, spinning, weaving, shop-keeping, motor-driving should form the major subjects and be studied in the vernaculars and an elementary knowledge of history, geography, science and arithmetic with special reference to local conditions may also be given. English may be made a compulsory second language since a knowledge

of it will be of help in life. For those who want to enter colleges, advanced courses in English and other subjects may be arranged in certain specified centres. Thus our secondary schools should not act as mere feeders to colleges and thus drag on without any definite goal in view.

We therefore appeal to those in power to take stock of the situation in all seriousness, if necessary, with the help of another Commission made up of not mere teachers and professors but also of broad-minded statesmen and try to fix in the light of past experience the goal of secondary education with particular reference to conditions of life obtaining in this Presidency, and then to proceed with changes in detail in the light of that goal.

ANDHRA UNIVERSITY.

Intermediate Examination, 1931.

PART I.

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SUGGESTIONS FOR THE TRAINING OF MANUAL TRAINING INSTRUCTORS IN WOOD-WORK.

By Mr. A. RAMAKRISHNA SASTRI,
Manual Training Instructor, Govt. Secondary Training School, Bimlipatam.

LIKE every system leading to progress, the subject of Manual Training came to be recognised in this country as of educative value only lately, during the early years of the 20th century. It has been progressing in several districts of the Madras Presidency at a fair rate. Though the progress is not so great in this country as America or Japan, we can hope that it can come up on a par with the other countries one day or the other in this branch of education, if proper regard and encouragement are shown to it by the Government, the Educational Department, the educationists, and the citizens of the country, and if it is realised that the ultimate aim of this branch of education is not to turn out a nation of mechanics simply, but to foster a self-reliant nation capable of working for the moral and material prosperity of the country. When can we achieve that goal? It is possible only when the subject is treated in the proper manner in which it ought to be. Then who are they that are responsible for such treatment of the subject? They are the Manual Training Instructors of the several centres opened in the various institutions of the country.

Coming to the training of these instructors at the main centre at the Teachers' College, Saidapet, Madras, in this Presidency, we shall survey the equipment with which the instructors under special training are provided at the time they leave the institution, and the effects of such training in their duties as manual training instructors in their re-

spective institutions. Previous to 1929, only secondary-grade trained teachers were taken as candidates for the Special Manual Training Class for Teachers, at Saidapet Teachers' College, Madras. They were given training in the subject for nine months, that is, from 1st July to 31st March. During this period of training, the pupil-teachers used to receive instruction mostly in practical wood-work, and mechanical drawing. A little instruction was also given in practical work in card-board modelling and clay-modelling. At the end of the year, before the final examination, a few hints in the theory upon the value of manual training also were given and in the latter part of March, a practical examination in wood-work, mechanical drawing and clay-modelling and a written examination in the theory of manual training and net-works of card-board modelling were held and the successful candidates were given diplomas according to the rank of their success.

Many of these instructors even holding the first class diplomas in this subject, when they go to their schools are not in a fit position to organise a centre efficiently. They are provided with certain pieces of furniture and tools, etc., and they generally work in their own way. There are no systematic courses in the work they conduct at their centres. They do not know what registers they have to maintain and how to keep the necessary records of the centre in a good order. They simply give out to the students what they had learnt in their training. They do not deal with the theoretical portions of the subject and bring out the full educational importance. The reason for this has to be sought in their not being fully equipped with the theoretical portions of the subject, and themselves not knowing its educational im-

portance and the method of correlating it with the other subjects. Many do not realise hand-work as a method of imparting knowledge and sense training to the child. They are ignorant of the psychology and philosophy of manual training. They have been treating manual training as a mere practical work. Unless the full educational value is prominently brought out, and unless it is treated properly, there is no scope for its being recognised on a level with the other subjects. Not only one but many subjects can be taught through hand-work, if properly handled by an efficient and learned instructor.

Thus for proper treatment of the subject it should be handled by efficient instructors. Then the mode of instruction that is being given to the instructors under special training in this branch of education previous to 1929, i.e., in one year's training, should necessarily undergo some change. It is a good turn made in making the course run for two years for the instructors under special training. Since they are untrained candidates in the teaching of the general education subjects, they should be taught general principles of education, and methods of teaching Kindergarten subjects. It will be highly advisable to equip the future instructors in training with the full knowledge in the various subjects that are concerned in the teaching of this subject.

As the subject they teach is manual training in wood-work, the instructors that are being trained should know the practical work in wood thoroughly. They should almost become efficient workmen. In connection with the practical bench work, they should be taught to keep a record of it for each of the models they make under the following

heads:—(a) Rough sketch of the model to be done with full dimensions. (b) Amount of wood taken. (c) Tools required. (d) Number and kinds of operations made. They should know the different tools and their parts, uses, and how to sharpen and grind them, etc. The training in the last two arts should thoroughly be given, as very many instructors when they leave their training class are totally ignorant of these two processes. It is not enough to give them one or two chances to work at grinding and sharpening a tool. They should be able to mend their tools themselves. Besides the practical instruction in these operations, the sketches of the positions of the various tools in the processes of grinding and sharpening should be well taught.

Then mechanical drawing should be thoroughly taught as it is important for the manual training instructor. The drawing of the model should always precede the making of the same.

A thorough teaching in the theory of manual training, timber and tools should next be given. In the theory of manual training they should know the definition of manual training and the varieties of names used for it; the necessity for introduction into schools, of manual training as a school subject, psychology of manual training, various occupations and their educational value and effects upon the child, class management and discipline, equipment, importance of drawing, general method of teaching and conducting practical classes, schemes, syllabuses, records and registers, practical hall arrangement, etc. In the theory of timber they should be taught the growth of trees, time of felling, seasoning, defects of timber, varieties of timber and their uses, shrinkage, storing, etc.

In the theory of tools, they should know the classification of tools, their parts, processes of grinding and sharpening, petty repairing of tools, care of tools, grind-stone, oil-stone, scientific principles underlying the tool operations, kinds and preparation of glue, etc. They should also thoroughly know the practical works in clay-modelling, paper-cutting, paper-weaving and paper-modelling, card-board modelling, wood-carving, inlaid work, and metal work that helps him in his vocation. Wood-carving and inlaid work as they deal with the decorations of the specimens will serve as a stimulus to the child in the practical hall. Clay-modelling, paper-cutting, etc., come under the Kindergarten occupations, and the instructor should thoroughly know them as he has to teach these handicrafts under manual training either to the pupils of the elementary classes or to pupil teachers of lower and higher grades and even to secondary-grades, who will in their turn have to teach to young pupils when they revert to their schools. The latter must know fully the educational value of these occupations and try to interest the children in them.

They should be provided with a fixed syllabus, which they have to follow in each subject, in each of the classes, namely, from the infant class up to the school final class, and the four grades of training of teachers, since the treatment of the subject in the high school classes is quite different from that of it in the training classes, when they go to their schools. They should have practical experience of handling classes in various subjects. Just like criticism lessons in the ordinary training of the teachers, there should be criticism lessons for these pupils also in the practical occupations. This gives

them a good chance to open a good centre and handle a class successfully. They should also have general meetings wherein they can express several ways of conducting practical classes on scientific principles or methods of teaching the subjects, and the several topics in the theory of manual training. Such meetings give them scope to improve their knowledge and to arrive at the right way of treating the subject. Such thorough training to the instructors under special training should be given, as unless the teacher is fully equipped, the pupils learn nothing and the teaching of the subject will be a failure. A qualified, efficient instructor is often of more value than good equipment. If the instructor has no ideas of correct methods of teaching, the educational value of the work is lost and the teaching lapses into desultory trade instruction which gives no attention to the "why and wherefore" and the work becomes mechanical and uninteresting and tends to retard rather than develop the minds of the pupils.

MADRAS UNIVERSITY.

B. A. Degree Examination, 1931.

SHAKESPEARE—HAMLET, with Introduction and Notes, by W. J. Goodrich, M.A. (College Classics Series)	RS. A.	1	10
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SHELLEY—ADONAI, with Introduction and Notes, by W. E. Hoare, M.A.		0	10
LAMB—SELECTIONS from the ESSAYS OF ELIA, edited with Introduction and Notes by J. H. Stone, M.A.		1	4

SRINIVASA VARADACHARI & CO.,
4, MOUNT ROAD, MADRAS.

"PARADISE LOST."

(A RETROSPECT).

By Mr. R. KRISHNAMURTI,
Vellippalayam, Negapatam.

BEGUN about the year 1658, and finished in the year 1668, this book has, ever since its creation, been acclaimed as one of the greatest epic poems that the English language can boast of. The actual beginning or at least the contemplation of the project seems to have been made in the year 1642 or thereabouts. Milton had early conceived an idea to prepare for and spend his life in producing a master-piece of the poet's brain and to this he early set himself. He read classical authors and their genius was being rapidly absorbed by the youthful enthusiast. So far as to the date.

The sources of his poem are about four in number of which only two can be taken as the author's distinctive sources. *Adamus Exul* and *Adamo* are the most probable of the author's skeleton with which he built, not a man of mortal individuality, but an immortal poem 'such as posterity will not willingly let it die.' The other two are *Lucifer* by a certain Dutch poet, Vondel, and the so-called *Cæmon Paraphrase*. The evidences, if any, furnished by the contemporary poets and friends of Milton are very meagre and bare so that we had better ignore them.

The play proper was at first designed to be a drama in tragedy form. Many drafts were issued classifying the substance into Acts, etc., and the prospectuses contained the *dramatis personæ*. But later his mind changed and we have now the inimitable epic before us. But, if it were to be continued according to his original plan, we would have a tragedy and the epic grandeur of *Paradise Lost* would be tragically missed.

The story deals with the fall of Adam. Satan being ousted out from Heaven gathered his comrades in Pandemonium where Balzebub suggested that the new world might be their proper place of revenge. Satan undertook the mission and accordingly set out. Crossing Sin and Death he came to Eden. This news reached God the Father, and the Son of God offered himself as ransom for Man. The scene next shifts to Eden where we see Satan overhearing the conversation between Adam and Eve about the Tree of Knowledge. In the same night he essayed to tempt Eve in a dream and Gabriel interrupting, fled. Adam and Eve were warned many times by Raphael. Next we are brought to the scene where Adam and Eve separately go to work, and Satan, availing himself of the opportunity, appeared in the shape of a serpent and tempted Eve to eat the fruit of the Forbidden Tree. She prevailed upon Adam to provide her with the fruit of the Tree of Knowledge, which fruit, as she tasted, produced in them feelings of sin and shame. The rest of the poem treats of Adam's extenuation and the subsequent promise of pardon.

In less than a year and a half of its first publication about one thousand and three hundred copies were sold and rapidly passed through various editions. This highly speaks of the merits of the book and it is in this fact that we have got a ground to refute the opinion of some who hold that *Paradise Lost* met with scant appreciation. But we must refrain from exaggeration and say that it was appreciated only by a few, the few learned. For we should not expect the epic to appeal to the general public while it is with difficulty understood by the imaginative readers. There are other reasons too, which marred its popularity. The classical

taste carried to a passionate extreme, the author's own covert sneerings at the church and the court, and his strong republican principles and puritan views naturally offended the taste of the readers. Milton was the last of the Elizabethans, and French tastes were becoming popular and prevalent. The desire for such high and moral poetry as *Paradise Lost* was slowly decaying and new and romantic ideals were finding favour with the public. But the crown of fame was undisputably and universally awarded to him and he was thenceforth one of the greatest of national poets. With the birth of this poem his acquaintance was even more eagerly sought for by many learned men from all parts of the globe

"When the wild Arabia
Were as thoroughfares now,"

and poets and men of fame waited at the gates of the Temple where the blind muse sat enshrined, pouring forth precious words bountifully, and his benign countenance shedding his glorious brilliance on all who came within its radiance.

ANDHRA UNIVERSITY.

B. A. Degree Examination, 1931.

PART I.

SHAKESPEARE—HAMLET, with Introduction and Notes, by W. J. Goodrich, M.A.	1 10
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BROWNING—A GRAMMARIAN'S FUNERAL AND OLEON, with Introduction and Notes, by E. E. Killelt, M.A.	1 0

SRINIVASA VARADACHARI & CO.,
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BUSINESS-LIKE CONDUCT OF SCHOOLS

By

Mr. P. S. VAIDYANATHASWAMY, B.A., L.T.,
Assistant, Hindu High School, Triplicane.

"OUR grand business is, not to see what lies dimly at a distance, but to do what lies clearly at hand."—CARLYLE.

In an issue of the *Swadesamitran* in the month of August 1929, writing on the present system of education in schools, a correspondent made the following complaint:—"Nowadays very little systematic work is done at schools. Very rarely work is commenced in any school during the month when it re-opens. The first week or two are spent in the settlement of promotions and levy of school fees. It takes another two weeks for the staff to be settled and admissions to be over and classes to be formed. It is again the work of another week or two to fix up the time-table of lessons. Oftentimes the text-books are not made sure of till almost a month and a half elapse. Every day boys return from the school with the report that they did nothing in the school except in combined classes and being talked to, in some way, by some teachers. They are not able to tell what text-books are prescribed for them in the several subjects. This is a sad state of affairs and the parent is only tempted to bewail his useless waste of money two months by way of his boy's school fee. Added to this state of vagueness and unsettlement at the beginning of every year, occasions are not infrequent when boys complain that their lessons do not progress and are static because of the sudden disappearance of a teacher and the delay in the appointment of a substitute. Towards the close of the year boys are not unoften asked to attend special

classes and too many lessons are found to be done, obviously with a view to make up for the delay and loss of time in the earlier part of the year."

This kind of situation prevails, as the correspondent says, in almost every recognised school in the Presidency. It does not bespeak in any way a satisfactory state of affairs. It should be distinctly understood by every one that a profession cannot impress the public with its usefulness or greatness unless it ensures a business-like conduct of its members. The members of a profession cannot be considered to be business-like in their conduct unless they satisfy the public that they discharge all the duties expected of them in a thoroughly straightforward and zealous manner. If several charges are levelled in a general manner against an educational institution, the employees of that institution in particular and those of all other institutions in general should take to serious thinking as to what is lacking in their work. As things stand at present, a really disinterested teacher is indeed much perturbed in mind to realise that no school is too perfect to admit of improvement in some way or other. Now that the teaching profession is trying its best to assert its greatness and value, and is slowly making headway against the indifference, if not antipathy, of the public, it is but proper that teachers seriously proceed to analyse the present state of schools and remove all possible defects in the conduct and management of schools. Those who believe in the principle of self-reliance and self-assertion will easily grant that, important as it is, to revise more liberally the Grant-in-Aid Code and the scale of teachers' pay, it is much more important to examine and revise the conduct of schools in themselves. If it is done, one can be sure that

a prolific source of wanton cavilling and thoughtless captious criticism on the part of the public will be removed. Indeed we may assert that the absence of any unfavourable opinion of the public as to the utility and work of the profession will more easily take it nearer the goal of its aims and aspirations than all the well-meant concessions on the part of the Government.

It may be said that the profession composed as it is of members, employed in different schools under different kinds of management, cannot be easily brought into one uniform and steady working order. Meeting, as we do, to-day in a gathering of All-India Teachers, we can easily arrive at a common understanding as to how we, teachers, ought to proceed in the matter of running our schools. When a common understanding is reached and every teacher steadfastly adheres to it, there cannot be any variation in the internal working between one school and another. Uniformity in the conduct of educational institutions all over the country will gradually tend not only to a high degree of solidarity on the part of the teachers but also to a lofty sense of business-like conduct. The numerous occasions that now exist of critics finding discrepancies between precept and practice in several schools will stop. Above all, the one great omission that there is no uniform code of procedure in the matter of running schools will cease to exist. Like every department, imperial or provincial, the department of school teaching will become well-defined, uniform and of business-like routine.

Now the conduct of a school can be clearly classified under several heads. To begin, from the very beginning of the year, we have to settle promotions of boys. Secondly, classes are to be formed. Thirdly, text-books

are to be prescribed. Fourthly, time-tables should be drafted. The members of the staff should be settled with their various duties. Next, the relations of the staff among themselves should be clearly defined. Lastly, rules of discipline should be well understood.

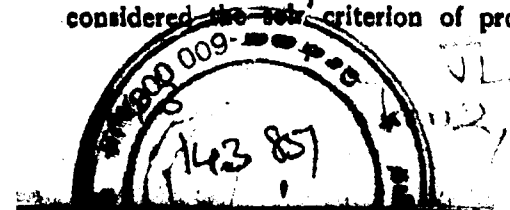
Settlement of promotions is an all-absorbing work at the beginning of school year. We rarely find that this question is considered in most of the schools at any time before the school closes at the end of the year for summer vacation. The utmost that is done in this direction before the school closes for the year is that an examination is held and answer-papers are distributed among the various teachers with instructions to return them a little before the school re-opens after the vacation. The answer-papers and marks lists are received before the school re-opens. In most of the schools the marks of the boys are scrutinised only on the re-opening date and a discussion among the teachers as to the principles of settling promotions ensues thereafter. In some schools, it is learned that the marks lists are previously scrutinised by the Headmaster, and the teachers are asked to assemble one or two days previous to the re-opening date and the promotions are settled apparently in consultation with, but really to the dictation of, the Headmaster. In certain other schools the Headmaster is all in all and he disposes of the work of promotions as easily and quickly as his own conscience dictates, irrespective of the wishes or opinions of the various class-masters. In any of these cases, it takes at least two or three days for the promotions to be definitely settled and announced. Oftentimes the strenuous efforts of disappointed students to get their results revised, move the Headmaster to spend some more time in reconsidering all the results.

Thus there is truth in the popular complaint that the re-opening week in a year in every school is wholly occupied with the question of settling promotions. This is not a gratifying indication of the business-like character of a school indeed, there should be uniformly strong and clear principles governing the question of promotions in all schools in the country. First of all, the promotions should be settled and announced on the day when the school closes for the annual vacation. This avoids so much waste of time after the re-opening date. Besides, if the results are previously announced the boys can make the best use of the vacation either preparing for the higher class or in case of failures, determining whether to continue their studies or to seek any means of livelihood. Again recommendations and other influences that play a part to get certain detained boys promoted, will have very little scope, when once the results are announced sufficiently early. Above all, the teachers are saved so much of labour and worry during the vacation, which they have if they are to be valuing the answer-papers then. But this system will necessitate a careful adjustment of work during the school year. The examination should be held sufficiently early, at least a fortnight before the school closes and the answer-papers valued and results submitted by the masters soon after. Secondly, the principles of settling promotions should be very clearly defined. I am sure that not many schools agree in this matter. Each school has its own standard and principles. Undeserved promotions should be strictly guarded against. Class marks are in many schools set at nought in settling the annual promotions. A pass or failure in the annual examination is in several schools considered the ~~sole~~ criterion of promotion.

Though terminal marks are recorded against each boy, his chances of promotion in many cases depend on his annual examination marks. This is very unfair and illogical. Class marks ought to be given due consideration and should go to form, along with the terminal examinations, the aggregate marks in each term. We have now three courses in each year. We record the marks of boys in each course. A true and sensible estimate of a boy's progress during the year and his fitness for promotion can be based only upon a steady consideration of all the marks obtained. So we should lay it down as a principle that success on an average in the several examinations of the year should be the test of promotions.

Thirdly, the question of promotions should be settled by the Headmaster in consultation with the several masters. Regard should be had also to the special recommendations of masters, if any, in the case of boys who show any special aptitude in any direction or who have distinguished themselves in any way in the school activities. The dry and formal way of adjudging promotions in these days when the so-called examinations are looked down upon with disgust, should not be rigidly followed. The various activities of boys should be properly encouraged and suitably recognised.

Next to promotions, the formation of classes is an important work that occupies much of the attention of a school staff at the beginning of a year. Oftentimes for weeks together, boys who are declared to be promoted are indiscriminately asked to keep sitting in some section of his class. Attendance is recorded in the form of a loose sheet. Many a time a boy's name is changed from one sheet to another. In most schools it is found that



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a few masters are wanting at the beginning of the year. They are not easily appointed. The management are on the look-out for suitable hands who can accept their conditions and terms. Some time is lost in this way. Till then the boys are asked to be sitting in combined classes and no lesson is definitely begun until classes are regularly formed. This is a defect from which even first-rate schools are not free. Special care should be taken by schools in this matter. If promotions, as told above, be settled before the school closes for the annual vacation, formation of classes can be but a matter of course. Before the school re-opens, the Headmaster either by himself or in consultation with his staff can easily decide upon the number of sections to be opened in each class and assign to each of the sections the required number of boys. The students as soon as they attend school after re-opening, can definitely know to which section they are posted. This arrangement ensures in the first place a smooth and regular conduct of work ever since the school re-opens. Secondly, the number of teachers required can be very well ascertained beforehand and the additional number of teachers, if necessary, can be conveniently secured during the vacation. Thirdly, this principle will put a stop to the tendency often visible among students and parents to insist upon putting certain boys in certain sections for no reasonable cause. Lastly, the number of pupils in each class should be strictly limited so as to ensure the teacher's individual attention to boys and the attachment of the teachers and the taught.

Prescription of text-books is another matter that requires a certain degree of precaution and wisdom on the part of each school. It is a well-known complaint of parents that text-books are not announced till almost one

month elapses after the school re-opens, and when they are announced they are not announced all at once but on varying dates for different lessons. This is indeed a matter that may go to reduce the estimation of the public about a school. For this, it should be laid down as a general principle that text-books in the various lessons should be settled by the teachers of each class as far as possible before the school closes for the annual vacation. They may be announced by means of a list displayed on the notice board on the re-opening date, if not on the previous closing date. The exact number and size of note-books and the description of books and other materials required for each class should be clearly made known, so that the boys and their parents may feel little doubt or difficulty in the matter of providing themselves with the same. To avoid any confusion or difficulty on the part of parents, it would be well, if every school undertakes to supply all its boys with the necessary books and note-books. This is easily done in several schools even at present by means of a school book-depôt. Where there is no school dépôt, each boy can be supplied with the required books and note-books on payment of the necessary cost. This practice avoids both delay in the purchase of text-books by boys and vexation on the part of the parents to go to shops and purchase the various things required by the school from time to time.

In prescribing text-books one serious flaw should be removed. In some schools the same books are prescribed year after year and in some, too many changes take place each year. Oftentimes, it is alleged, not without truth, that the Headmaster's fondness for particular publishers sways the selection of books. No room should be given for such a complaint.

The prescription of text-books should be left entirely in the hands of a strong representative committee for each year.

Time-tables form another subject of real importance in the conduct of a school. It is not surprising to-day to see that in 80 out of 100 schools, the same time-table does not hold good from year end to year end. Cases are there to show how time-tables are changed more than twice a month in certain schools during the first course and less often in other courses. This practice of changing the time-table may be due to several causes, but it should be carefully avoided. Oftentimes the changes in the time-table are a result of the unstable condition of the staff or the uneven nature of the school work. Any way they should be minimised to the lowest degree. Much depends upon how the time-table is thought out and framed at first. But the time-table can be best planned only where the classes are formed definitely and teachers fixed for each class beforehand. If the two conditions are satisfied either before the school closes for the annual vacation or re-opens after it, then the framing of the time-table becomes an easy matter.

Apart from the early framing of the time-table care should be taken, if real efficiency is to be ensured, not to disturb the usual order of work at any time for any reason. Even in case where a teacher is absent, the practice of combining certain classes or splitting a class is not altogether conducive to any real advantage either to the boys concerned or the teachers. For this purpose every school may be well-advised to have one or two relieving hands, specially intended to do the work of absent masters. This is quite easy and necessary especially if the school happens to be a big one. Such relieving masters can be

of immense use to the school not only to carry on the usual time-table of work but also to assist in the correction of composition note-books and examination answer-papers. Where it is difficult for reasons of finance to have special relieving hands, it should be made possible for a class to attend to library work or quiet study, if the concerned teacher is absent for a short period. In case a teacher happens to be absent for a long period, provision should be made for the discharge of his work by appointing a substitute, wherever possible.

Again in framing the time-table care should be taken to allow each teacher sufficient leisure. The principle is well recognised by all, that a teacher should have not only adequate opportunity for preparing his lessons but adequate time for teaching them. For this purpose, it would be well if a teacher's work is confined to one or two particular subjects alone; and he should be allowed not less than one period of leisure in the morning and one in the evening. This will enable him to have his programme of work clearly thought out and revise and settle his methods of teaching suitably to the nature and needs of a class. The present-day time-table of crowded work for teachers and crowded lessons for boys, as a matter of fact, is of very little good to pupils and of little comfort to the teachers. The managements and heads of schools should clearly understand that, especially in the case of teachers, the more leisure they allow; the more they gain for the school.

Care should be taken that there are few changes in the staff of a school each year. It is a very unedifying spectacle that in several schools the masters appointed one year are rarely retained the next year. This is a gloomy indication of something defective in

the constitution of a school. Neither the eccentricity of a Headmaster nor the caprice of a manager should be allowed to have any play in the matter of a teacher's tenure in a school. It should be held as a vital principle that no teacher should be asked to leave an institution within three years of his appointment, even in case he is found unsatisfactory. This provision will ensure the possibility of every teacher trying his best to improve himself wherever necessary and to have a real affection and attachment for the school where he has a chance of working for several years. Permanence and continuity of tenure are indeed very essential both for the boys and teachers in every school. A nomadic schoolmaster will have no *esprit de corps* with his colleagues or love for the institution. A school which gains a reputation for its yearly changes in staff will sink low in the estimation of the people. Even where a master, for reasons of efficiency, is asked to leave an institution, it will be but in the interests of the fair name of the school to notify him of the intention even a year earlier; so that in case his record of work shows improvement he need not be sent out but retained. As a matter of fact, where the heads and managers of schools take special care to appoint suitable hands beforehand, occasions are bound to be rare of sending out masters at any time.

Much of the good name of an institution depends upon the cordial nature of the relations that subsist among the teachers and the Headmaster. It is not uncommon that many schools, though outwardly well-established, are internally torn with dissensions and quarrels among the teachers and the Headmaster. Oftentimes an arrogant or imprudent Headmaster does more harm to a school than the

combined weakness of all the teachers. Several schools, though equipped with a very well-qualified staff, command little of the people's respect and consideration because of the spirit of estrangement obtaining between the Headmaster and his assistants. Oftentimes a Headmaster comes to be what he is by accident. Once he becomes the head of a school, he wishes to lord it over all his assistants, able and experienced as they may be. Cases are not wanting where young and inexperienced men are appointed Headmasters by certain managements over the heads of veteran teachers, with the result that the young hot-headed Headmaster does not possess the tact and wisdom to manage the school with satisfaction to the staff and public or credit to himself. To avoid these painful contingencies it would be a very healthy sign of the growing ideals of the time to lay down a definite principle to be observed in the matter of filling up the post of a Headmaster in a school. As is done in the Bolpur School, started by the poet of Bengal, it would be a very healthy system of running a school to allow the duties of the Headmaster to be done by the experienced Assistants of the higher classes in a regular rotation each year. For purposes of external dealings with the management, the formally appointed Headmaster will function. But in all matters of internal management such as supervision of classes, arrangement of time-tables and conduct of school activities, the masters of the higher classes may be allowed to bear the responsibility each year by turns. This practice will ensure the cordial relations between the head and the assistants on a footing of equality and remove all occasions of bickerings and secret complaint on the part of the staff. Oftentimes it may result in substantial improvement

and progress of the school as each new incumbent can have reasonably fresh enthusiasm and new suggestions for the conduct of the school work. As for the teachers among themselves a spirit of close comradeship and co-operation can be ensured by the establishment of a really working Teachers' Association. The meeting of the Association may be fixed once a month and all the useful suggestions of teachers as to the better working of the school in various respects may be discussed and resolved upon. Such meetings will do even for the purpose of the usual staff conferences convened from time to time by the Headmaster. Masters should be encouraged to do what all they consider in the interests of the school conduct and reputation. Even in the matter of distributing work, it would be well each year to ascertain from the teachers as to what classes and what lessons they like to handle. Of course, regard should be had to the qualifications possessed by the several teachers for the task. It is held by eminent educationists that special teachers for one subject and all classes are preferable in higher classes. If so, a teacher capable of teaching English and a subject for example can be asked to choose each year the one or the other for teaching. In most schools the tradition seems to be that only teachers of long service are asked to teach the higher classes and those of shorter service are confined to lower classes until the older persons make room for them by death or retirement. This is a curious mistake perpetrated without regard to the energy, enthusiasm and scholarship of several young and virile teachers. A better mode of running the classes will be the one similar to that of Bolpur school. All the teachers of the same qualification may be permitted to teach all the classes that they are

competent to teach by regular yearly rotation. For example, no harm will ensue if all the Licentiates in Teaching are allowed to teach by regular turns all the classes from IV to VI Forms in the several subjects that they can handle. This practice will not only ensure a sense of healthy rivalry among the teachers to distinguish themselves by meritorious work each year, but avoid what is generally supposed to be the cause of a few teachers holding themselves, without reason, of superior status to others of like qualification. This will, by the way, avoid so much of monotony in the work and methods of the teachers.

Lastly, the rules of discipline to be observed form a serious subject for consideration in the business-like conduct of schools. Mr. P.S. Burrell, a former Principal of the Queen's College, Benares, writing on 'School Discipline' puts himself the question: 'What is a good school?' and in his answer to the same, he says that an efficient school system is ensured by unity and co-ordination of its several parts. The maintenance of discipline should be steady, regular, continuous and certain. The laws of the school should be made clear to every student and parent as well as the teacher. Good discipline can be ensured in a school in the following ways:—(1) The work of the boys should be fairly appraised, the pupils should be impartially dealt with in cases of misbehaviour. Good boys including those dull boys who are really painstaking should be encouraged. Bad boys including those boys who cleverly deceive teachers with a show of industry but are really idle, should be checked. (2) The Headmaster and all the Assistants should have not only a healthy spirit of co-operation among themselves, but should be easily accessible to boys and parents and help the

boys in all their activities, (3) Frequent opportunities should be created for the promotion of a corporate life among boys and a close contact between the school and the parents. (4) Care should be taken as far as possible to see that boys once admitted into a school do not seek to leave that school in dislike before completing their full course, and that masters once appointed do not leave it out of any ill-will or quarrel. In short, discipline should become so thoroughly natural and habitual in the school that it does not merely appear to exist but goes to make up the very tone of the school. All this requires a high degree of vigilance, tact and good-will on the part of the Headmaster.

A careful review of the above suggestions will make it clear that a school gains more for its welfare and popularity, by its internal working, than by the patronage of outside agencies. A steady conduct of all the schools in the country on the same lines is indeed a great achievement that will go far to impress the public with the importance of every educational institution. It may no longer be said that there are defects in one school that others have not; nor can it be said that in any school things are done better than in others. A conference like this having the weight and authority of educational representatives from all parts of this vast country is eminently fitted to consider this great question, dear alike to the school teachers, boys and parents. As Emerson says in his Essay on 'Self-Reliance': 'Nothing can bring you peace, but yourself. Nothing can bring you peace, but the triumph of principles.' We shall try to stand firmly on our own legs every time we call in the aid of outside agencies to make us better and great.

RAMNAD DISTRICT TEACHERS' GUILD.

A meeting of the Executive Committee of the above Guild was held at Tirupathur (Ramnad) on 2-5-1930 when it was resolved to hold the Guild's Annual Conference in Madura on the 28th of June next. Owing to shortness of time, the proposed Educational Exhibition has been deferred so as to be held in connection with a later Conference. The President has been requested to formulate a definite scheme for an Inter-School Debate for the year 1930-31, and place the scheme at the Annual Conference. It has been decided to have the Guild registered on the Annual Conference day in Madura.

A. RAMANUJAM AYYANGAR, B.A., L.T.,

K. R. SRINIVASA AYYAR, B.A., L.T.,

Secretaries.

MADRAS UNIVERSITY.

B. A. Degree Examination, 1932.

PART I—ENGLISH.

MILTON—PARADISE LOST, BOOK II, with Es. A.
Introduction and Notes, by W. Bell, M.A. 0 12

POPE—RAPE OF THE LOCK, with Introduction
and Notes, by E. E. Kellett, M.A. ... 1 0

WORDSWORTH—SELECTIONS CONTAINING
TINTERN ABBEY AND OTHER POEMS, with
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ELIA, with Introduction and Notes, by
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SRINIVASA VARADACHARI & CO.,
4, MOUNT ROAD, MADRAS.

CHILDREN'S CLUBS: THEIR CONTRIBUTION TO EDUCATIONAL PROGRESS

By

Mr. S. JAGANNADHAN,
Kindergarten Assistant, Teachers' College,
Saidapet.

THE NEED FOR CHILDREN'S CLUBS.

AT the outset I would like to make the following observations so that the reader may see the reasons for the founding of children's clubs in all schools and in all villages.

1. It is a known fact that in the present system of class teaching, the teacher has to proceed at a slow pace so as to be pushing the backward ones. This is a serious disadvantage to the brighter pupils.

2. Knowledge comes from various sources. The class-room and the teacher are only some means for acquiring knowledge, whereas the society centre, the recreation ground and the nature around are other sources wherefrom the child acquires knowledge. It is these forces that try to establish the permanency of the knowledge gained.

3. The long holidays after the school year, though intended as a period of rest for the over-worked mind, are not well spent. The book knowledge is either totally or partly forgotten. The reading habit is in most cases discontinued.

4. Our country is so rich in recreations in language and number. If our curriculum, timetable and the time at our disposal in the class-room do not afford us opportunities to make use of the country's treasures, how shall we then find a way to give our best to children?

5. The strong tendency in children to learn from one another is not given its due recognition in the strict class teaching when instruction to the whole class is aimed at.

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6. Knowledge is sought for the sake of knowledge. Knowledge is sought also for pleasure, whereas the class-room lessons have examinations as their goal for the time being.

7. It has been the teacher's painful experience to record the deterioration in school-going children year after year. If we are earnest, we have also to devise ways for improving the quality by bestowing serious thought upon the question.

8. How happy will we be if we can regain the sweet years of happy childhood? It is always said that the teacher of young children is always young. The happy days of childhood cannot be regained in after-life. Should we not feel happy in seeing our children spend a happy time in their young age?

Under these circumstances I feel sure that a Children's Club is essential and that it will satisfy to some extent the several needs mentioned above. Teachers who are interested in this form of activity should start these clubs. The pupils of the higher classes in an Elementary School can be the members of the club. A teacher who can sympathise with the wishes of the child, who can direct the activities of the club in the right channel, and who can suggest new forms of recreations in language, number and games, etc., should guide the children in conducting their club. I should first of all like to place before the readers the available material for recreations in language and number so that similar ones may be unearthed and used in the education of children. These do not involve any sort of mental strain on the part of the child and these can be taken as mental recreations. Even if some serious thought is necessary, the atmosphere of the playground relaxes the seriousness, the happy faces around them stimulate their thought and the whole thing forms an education through play. At all other times when the children are

not engaged in recreation of this kind, they are engaged in play. Even in play I would like to show them the value of both in-door and out-door games prevalent in our country. It would be useful to revive these old games, teach them to children and we can have the pleasure of seeing them play the games which we once had the pleasure of playing with our own playmates in our young age.

A. LANGUAGE RECREATIONS.

The various forms of recreations in language are:

1. Riddles.
2. Literature game for boys and girls.
3. The story hour.
4. The Library.
5. The Newspaper.
6. Word analysis, puns, etc.

Riddles:—It will be interesting to collect these riddles. These riddles are favourites of every household. The children can be encouraged to collect these riddles and bring them to the club. There is a good deal to be learnt from these riddles. They enrich the language of the child. They describe an object or a thing in a brief and intelligent way. What is more is to see how the riddles are coined. In many riddles, similarities are given and these similar ones to the solution are one after another eliminated in the riddle.

Examples of Traditional Riddles.

The children can be asked to mount a picture which suggests the answer to the riddle.

A collection of these riddles may also adorn the walls of the children's club

1.

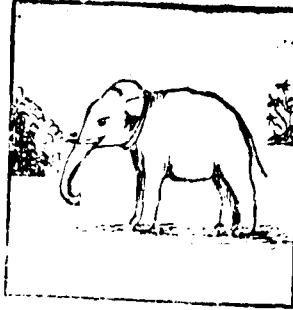
எனது மேலே கோணி
கோணி மேலே குழாய்
குழாய் மேலே குண்டு
குண்டு மேலே புல்
புல் மேலே பூச்சி.

(Man)



2

காலத்தை குத்திவா
இரண்டுமுறம்புடைத்த
வா
தடுப்பு தலாவி வா
தனா மக்கள் ஏறி வா.
(Elephant.)



3. பச்சை பச்சென்றிருக்கும் பாவக்காயுமல்ல
மேலே முன்னிருக்கும் பலாக்காயுமல்ல
உள்ளே வெளுத்திருக்கும் தேக்காயுமல்ல
உருக்கினால் செய் வடியும் வெண்ணையுமல்ல.
(Castor Fruit)

For Non-Tamil readers these may be explained in the following manner:—

1. Over a ladder a bag
Over the bag a tube
Over the tube a sphere
Over the sphere grass, and
Over the grass some insects. What is it?
2. Treading on four pestles
Winnowing with two sieves
And rowing with one oar
There he comes with the king on his back.
3. Green in colour but not a bitter gourd
Thorns on sides but not jack a fruit
White inside but not a cocoanut
When melted gives out ghee but not butter.
What is it?

Nature and Riddles.

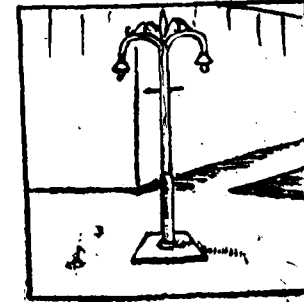
Nature affords great opportunities for the coining of riddles. Flowers, fruits, birds, trees, etc., can be described in the form of riddles. The traditional riddles also contain plenty of these Nature riddles. But it is open to the teachers and pupils to try and construct new riddles on the lines indicated in the traditional ones. For example, here is one flower riddle.

பல் தலக்கி ஒடிவருவார் பாலர்
மாம் உலுக்கி பொறுக்கிடுவார் பாலர் பன்னீரல்ல
பவழமொத்த காப்புண்டு பவழமேயல்ல
ஊடுகொண்டு கோர்த்திட்டு ஹாரமது செய்வார்
சாமந்தியல்ல

நெல்லுபோன்ற காயுண்டு பான்டி ஆடும் நெல்லுமல்ல
கண்ணனும் விமனும் விண்ணுக்கேடு கொணர்ந்த
பூக்கம்.
(Parijata flower)

Examples of original riddles.

1. குறு காசுக்கு தூறு காதம் உசாமல் செல்லும்
அடிபட்டு குத்துப்பட்டு ஒடிவந்து சேதி சொல்லும்
இரவோ பகலோ காலனோ இடியோ ஒன்றுக்கும்
அஞ்சாத
அவன் ஏழுத வாகனம் கிடையாத
ஆகாய விமானமும் அவனுக்கு சகஜமே.
(A Postcard)
2. இரண்டு கல்லைப் போட்டு உடைத்தாரோ
என் முன்னேர் எதற்காக? (Flint stones)
நெப்பு பொட்டிட்ட ருசினையக் கிழித்தாரோ
என் பாட்டனார் எதற்காக? (Sulphur matches)
ஊற்பது ருசினைய பாங்குடன் அடைத்த
பெட்டியை வாக்கினார் என் தகப்பனார் எதற்காக?
(Safety matches)



ஒரு பொத்தானை அழு
த்த உதயமாயிற்றே
சூரியனும் அதற்காகவே
தான்.
(Electric light)

Riddles explained in English.

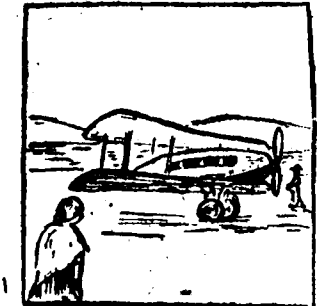
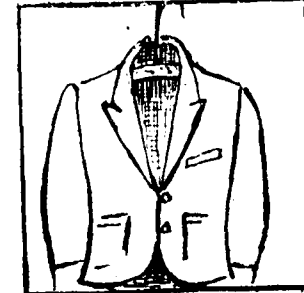
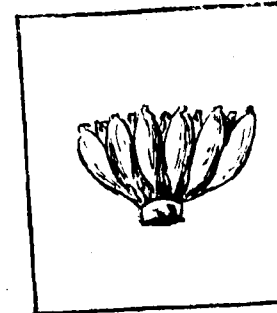
1. For six pies carries a message six hundred miles,
Receives knocks and hits here and there,
Day or night, sun or rain—it has no concern,
There is no conveyance which he is not used to
Even the aeroplane has become his ordinary conveyance. (A Postcard)
2. Why did my ancestors use the flint stones?
Why did my grandfather rub a stick with a red tip?
Why did my father buy a box containing 40 little sticks neatly arranged in it?
And now when I press a button, what happens?
I see a sun rising.

A Game of Riddles.

Cards are prepared on which are written riddles one in each. There are also cards which have clues to these riddles. These clues are illustrated by pictures. The children can read the riddle-card silently, and comprehend the solution by looking at the different clues.

Here are some examples.

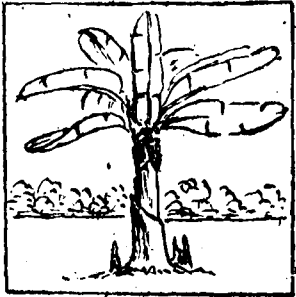
Read the riddles, look at the pictures and see which fits in with each riddle. Pick out a picture and place it against the riddle for which the picture you have is the correct solution.



Riddles.

1. ஆழக் குழி வெட்டி அதிலே ஒரு முட்டையிட்டு அண்ணாந்து பார்த்தால் தொண்ணூறு முட்டை.
or
ஒகோகோ மாத்திலே உச்சாணிக் கிளையிலே ஒரு சொம்பிலே ஜலம் வைத்திருக்கிறது.
2. பட்சியிற் கிறந்த பட்சி, கிறகை விரித்தாடும் பட்சி அமரர் கோணைக் காத்த பட்சி, ஆயிரக்கண் படைத்த பட்சி.
3. உடம்பு எல்லாம் உரோமம் உண்டு வால் அடர்ந்திருக்கும் கிரியல்ல, மாமேறி கிளைக்குக் கிளை தாவுவான், பழம் தின்பான் குறுக்குமல்ல, உடம்பிலே வரிகன் உண்டு, லேது கட்டி சகாயம் செய்த உத்தமன் இவனே.
4. கடைக்குப் போனேன், சட்டையைக் கழற்றினேன், கிணற்றிலே தன்னினேன்.
5. இறக்கையுண்டு உயரப் பறக்கும் கருடேயவல்ல, நிலத்தின்மீதும் கீரின்மீதும் விரைந்து செல்லுவான் மோட்டாருமல்ல கப்பலுமல்ல ஊர் ஊராகச் செல்லுவான் பட்சியுமல்ல பட்டாபி ராமன் பறந்து வந்ததும் இதுவே.
6. தலையிலே கழுத்துண்டு காலிலே கையுண்டு உயிரிலே உடலுண்டு ஆனை அலக்கரிக்க ஓடி வந்திடுவான் முன்னே.

Collecting riddles bearing on one subject.



"Here are different kinds of riddles relating to the plantain tree and its parts.

1.

பாரும் ஏருத பாம், தச்
கன் இழைக்காத மாம்.

2. அடி பெருத்து, ஒக்கி வளர்ந்த, தலை விரித்த ஒரு பின்னையாலே உயிர் விடுபவன்.
3. பட்டையுண்டு தண்டுண்டு கட்டையிலே இலையுண்டு கிளையிலே பூவுண்டு பழமுண்டு விதைவிலே விதையில்லாமல் குழந்தைகள் பெற்றிடும் மாம் எது?

4. அடி மலர்ந்து துணி மலராத பூ என்ன பூ?
5. பத்து பத்து பட்டை நீக்கி பதினாறு பட்டை நீக்கி முத்துப்பட்டை நீக்கி முன்னே வருவான் சோட்டி.
6. The plantain fruit is described in number 4 of the examples intended to be solved with the clues given in the form of pictures.

In the same manner children can be asked to collect riddles bearing on the coconut tree and its parts.

LITERATURE GAME FOR BOYS AND GIRLS.

During their language lessons the children have come across words which form into a group or words which have one and the same meaning. The children can collect those words in the following way:

- (a) Three words which form a group.
- (b) Four words which form a group.
- (c) Five words which form a group.

Examples for (a).

Words forming into groups (i)

1. பாக்கு வெற்றிலை சுண்ணாம்பு
2. காற்று ஜலம் ஆகாயம்
3. ஆகாயம் பூமி பாதாளம்

Words which denote the same meaning (ii)

4. குரு ஆசிரியர் உபாத்தியாயர்
5. துணி துவல் ஆடை
6. பொய்கை குளம் தடாகம்

Examples for (b).

- (i)
1. கிழக்கு மேற்கு தெற்கு வடக்கு
2. ராமன் கண்ணன் பாதன் சத்ருக்கன்
3. பிராமணர் கந்திரியர் வைபவர் குத்திரர்
- (ii)
4. கஜம் குஞ்சலம் கரி பாளை
5. பரி குதிரை அசுவம் தாகம்
6. பக்கஜம் கமலம் பத்மம் தாமரை

Examples for (c).

- (i)
1. தருமர் பீமன் அர்ச்சுனன் கருடன் சகாதேவன்
2. பொன் வெள்ளி செப்பு ஈயம் இரும்பு
3. செப்பு மஞ்சள் பச்சை கீழ் வெள்ளை

- (ii)
4. அந்தணன் பிராமணன் வேதியன்
துவிஜன் மறையோன்
5. அடலி அரணிபம் கானகம்
வனம் காடு
6. கொற்றவன் பார்த்திபன் இறைவன்
பூபதி அரசன்

The children can find out similar groups and write these in three separate sheets of paper and mount them on cardboard.

Next they can write these words in thin pieces of cardboard and sort them into three groups as they belong to the three, four, or five word groups: After being sorted they put these words into three separate covers marked 3, 4 and 5. In the cover marked 3 are found groups of three words each and so on in 4 and 5. The words written on cardboard provide the key for the game.

How the game is played.

If the game is to be with the cover of words forming into groups of three words each, three boys can take part in the game. More number of players can also take part in the game, but the total number of words in the cover should be divided equally among the players playing the game. If a child should, for example, get a word 3. ஆகாயம், he must look at the keyboard and find out the other words in that group. The serial number 3 will enable the boy to quickly find out the words in that group. He learns the other words and asks one of the other players to give him one of the other words in that group. Thus by asking each other, they form the groups. The boy who secures the largest number of groups is the winner. In the long run the keyboard may be kept away and the children may ask the other words of the group from memory.

The story hour.

Children love stories. They love to read them and also take pleasure in hearing them read or

told. There are several stories in Tamil that could be enjoyed when they are being read. I particularly refer to the ballads sung by the poet Pugalendi while he was in prison. By singing them he was able to capture the hearts of men, women and children who passed by the prison. It is told that these gathered together in front of the prison bar to hear the poet singing his songs. The songs are also available in cheap editions from all street vendors and cheap book-stalls. Even villagers have access to these. The names of a few of them are "Desingurajan," "Alli Arasani," "Nallathangal," "Kovalan," "Siruthondan," "Pavalakodi" and "Forest life of the five Pandavas." In reading them to the children the teacher must go through the text beforehand so that he may omit a few lines here and there which may be unsuitable to children. I give below some selections from some of the books mentioned above.

(i) Forest life of Sri Rama.

The story of Maricha the golden deer.

மாரீசனை அழைத்து மானாகச் செய்துவிட்டு
பேய்சிலிலு சேதையிடம் பொன்மானே பென்றாக்க
பொன்மானது கேட்டு போகமாட்டேனென்று சொல்ல
மாட்டேனென்று சொன்ன சொல்லை மாபாலி தான்
கேட்டு

அவ்வளவில் அம்மானை அடித்தானே பிரம்பாலே
அடிபட்டு ஒடுகுது அந்த வனந்தனிலே
மானனுப்பி வைத்தான் மாரீசப் பொன்மானை
சேதையிருக்குமிடம் தேடியே ஓடிவந்து
மயிலிணையன் வந்து மானும் விளையாட
கண்டானே சேதையரும் காணகத்து மானதுவை.

(ii) Desingu Rajan:

Desingu leading the famous horse Parachari.
போனவுடனே தேசுக்கு பாலன் புரவி பென்ன
செய்தான்
மென்ன சிமிட்டா கொடுத்த மெதுவாய் வாரானே
பக்கஞ் சிமிட்டா கொடுத்த பாலன் வாரானே
கலகல கலகல கலகலவென்று கினைத்து வருகுதுபார்

வினத்த சத்தத்தைக் காதுலே கேட்பார் கன்னட
தேசத்தாரும்
ஜம்பத்தாறு தேசத்து ஈசரும் ஆகாயமே பார்த்தார்கள்
சூரியனைப்போல் தலங்கி வருகுது செர்ண யோகக்
(குதிரை
சந்திரனைப்போல் தகதகவென்ன சாரிவருகுதுபார்.

(iii) Alli Arasani Malai :

God Sundareswarar working as a cooly.
வாணிச்சி பங்குக்கு வந்தாசே யிணைகட்ட
உதிர்த்த பிண்டைத் தின்று ஒருகடை மண்கமந்து
போடுவார் ஒரு தட்டு பிட்டுஞ் சரியாகும்
மறுபடியும் தான்வருவார் வாணிச்சி யண்டையிலே
பிட்டு சுடுவானாம் பொடிபொடியா யுதிர்ந்திடும்
உதிர்த்தொரு பிட்டிற்கு ஒட்டன் வந்து சிற்பானும்
பிட்டெடுத்துக் கொடுப்பான் பேரான ஒட்டனுக்கு
ஒரு தட்டு பிட்டுக்கு உதிர்த்த பிட்டு சரியாகும்
வாணிச்சி யண்டைக்கு வந்து சிற்பா கொட்டினவர்
பிட்டு கொடுப்பானாம் போவானாம் தின்றுகொண்டு.

The rhythm in each line, the repetition of words and lines, the flowing style of the whole story—all add to the beauty of the story and it is a pleasure to see a group of children listening to and enjoying the story. Any school could have a collection of these books and these are available at cheap prices.

Other story books could also be read to the children in the story hour. A whole hour can be spent in this kind of language recreation. At least half an hour any day could be usefully spent in reading stories not connected with school work.

The Library.

'Library Reading' forms part of the school routine. But the reading habit is also to be carried throughout life. In order to form this habit the club too may have a library of well-chosen books. The children read or hear a story. They form a certain impression about the story and communicate the same to their brother children. Whenever there is a demand for a particular book we can safely say that that book finds favour with children. It would be interesting

to make an experiment in the school in finding these 'favourites' of children. For example Tales of Tenalirama, Mariadarama, Rayar Appaji, Komutti stories are some of the children's favourites. The stories of some of the puranic personages such as Dhruva, Sree Krishna, Sri Rama, Prahlada written in an easy style are also children's popular books. Stories of wit and humour should be collected for this kind of light reading for the leisure hour. For example, the story of "Paramarthaguru" in the book Vinodharasa Manjari provides very interesting material for children. From what I hear from my children, I can say that some of the following books are their favourites :—

1. Mango Lady
2. Golden Bird
3. Golden Goat
4. Mysterious Lotus
5. Surya Bai
6. Golden Parrot
7. The Gold Ring
8. The Enchanting Bell
9. The Clever Hare
10. South Indian Tales.

A catalogue of the books in the library should be kept in a prominent place in the club for ready reference by children.

Stories in pictures attract children very much. The children themselves can collect all pictures relating to the Ramayana and make a "picture Ramayana." Some monthly journals for children are desirable for this club. "Balavinodhini," "The Treasure Chest," "Viveka Bodhini" are some good magazines. The back numbers may be bound and kept in the library. If these are available in the school, they may be kept in the club for children's use. A children's newspaper is also essential.

A Children's Newspaper.

There is not even one newspaper in our country suitable for children. But if we wish we can produce one by our own efforts. With this

object I am producing a handwritten Children's Illustrated Weekly every week. The newspaper consists ordinarily of 4 full size sheets of reading matter written on one page with plenty of illustrations. Now and then a full page pictorial supplement is also issued. It is of course very hard work for an individual. But so long as one has his heart on it he can bring it out every week. So far, I have issued about 35 issues of my weekly.

The plan of the Newspaper.

The first page contains a prayer song, some notes on current affairs, a puranic story or a story relating to the weekly feasts and festivities. The second and third pages are devoted to a description of some important pictures that convey some interesting news of the world to children. The fourth page is reserved for 'our short story,' riddles, puzzles, word puns, etc. In the supplement pictures relating to scouting, scenes in other lands, etc., are brought out. In such a work one has to be going on collecting pictures and one must sort them into groups. Whenever a group is complete it may be used as a supplement to the newspaper. The stray pictures with some interesting information can be used in the body of the newspaper. On the outer cover a nature record can be kept. Local feasts and festivals can be noted. The children also bring pictures for the newspaper. Most of their pictures are used for decorating the "Title Sheet." The children sit into as many groups as there are sheets in the newspaper and study the pictures and read the matter by turns. In each group there ought to be a good and fluent reader of manuscript writing. For the present it is done in a 'Free' period on Fridays in one of the sections of the fifth class. It is also a suggestion for other teachers to bring out a similar newspaper on the lines indicated above with additions and changes as they think necessary or as circumstances dictate. As for pictures, all

sources should be tapped. Old Weeklies of "The Hindu," "The Times of India" can be bought at auction times or got *gratis* for the purpose of this children's weekly. Pictures from the dailies are also valuable.

Word analysis, puns, etc.

Children very often delight in this form of word analysis and Tamil is eminently fitted for this kind of language recreation. The analysis corresponds to the following example in English:

[A five-lettered word denotes the name of a grain: Taking away the first letter we get heat and omitting the first and second we eat the grain, etc., wheat, heat, eat.....].

Some Examples in Tamil.

குதிரை.
முத்தொழுத்தின் ஒரு மிருகத்தின் பெயராம்
முதல் எழுத்தை நீக்கின் நடுவில் தொக்கவிட்டிருப்ப
தாகும்
நடுவெழுத்தை நீக்கின் நாய் கத்துவதாகும்
கடைபெழுத்தை நீக்கின் குதிரைபதாகும்.
அது என்ன?

தவணம்.
நான்கு எழுத்துச் சொல்லாம்
பச்சை பச்சென்றிருக்கும் தலையில் குட்டிக்கொண்ட
தாகும்
முதல் எழுத்தை நீக்கின் காட்டைக் குறிக்கும்
இரண்டாம் எழுத்தை நீக்கின் ஐசனாயத்தைக் காட்டும்
முதல் இரண்டை இடம் மாற்றி வைப்பின் முகம்
ஆகும்.
அது என்ன?

One answer satisfies two questions.
1. தங்கம் உருகி ஒடுவதென் } காய்ச்சக் காய்ச்ச
பால் சுண்டுவதென் }
2. பரி நரி ஆவதென் } இடம் மாற
நரி பரி ஆவதென் }
3. பல்லைக் காட்டிக் கொஞ்சுவதென் } பணம் பிடுக்க
கூத்தாடி நெளிப்பதென் }
4. கோழி உலுவதென் } பொழுது விடிய
தாக்கி விழிப்பதென் }

Two questions are answered in one.
There are two meanings for the word given in the answer.

Examples.

1. நாலு எட்டு பதினாறு ஆவதென் } கூட்டக் கூட்ட
வினக்குமாறு தேய்வதென் } பெருக்கப்
பெருக்க
2. செவ்வாய் விழுவதென் } திங்கள் போக.
சீலா மறைவதென் }

(To be continued.)

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PHYSICAL EDUCATION.

By Mr. F. WEBER, M.A., B.P.E.,*
*Director of Physical Education for Colleges,
Hyderabad (Deccan).*

"He who can, does; he who cannot, teaches."

This is the remark of a contemporary philosopher.

Whether our philosopher intended this remark to be funny or disparaging does not matter. We know that teaching is one of the noblest of services to humankind. You men and women in this Conference would do well to remember what an earlier philosopher and sage said, "You can do greater good to humanity than to teach a child truths and facts about the world in which it lives."

THE SEVEN CARDINAL PRINCIPLES OF SECONDARY EDUCATION.

According to Bulletin No. 35, United States Bureau of Education, the seven cardinal principles of secondary education are as follows:—

1. Health.
2. Worthy Home membership.
3. Character development.
4. Vocational training.
5. Citizenship training.
6. The Religious life.
7. The Constructive use of leisure.

The framers of this set of principles gave the first place to Health, because they recognised that this was the foundation of the other six principles.

HEALTH EDUCATION AND PHYSICAL EDUCATION.

I have been asked to make a distinction between health education and physical edu-

* A paper read at the Third Annual Conference of the Hyderabad Teachers' Association held recently.

cation. In point of method, there is a real difference. In point of aim, both are set on bringing the individual and the group to the highest standard of well-being and usefulness possible. In point of method, the following outline will serve to show the difference.

Health Education deals with—

1. Cleanliness of the school and environs, ventilation, light, etc., of the class-room. This sub-section is known as Health Supervision.

2. Health examinations, protection against diseases, first aid service in the school, etc. This sub-section is called Health Service.

3. Teaching of physiology, personal hygiene, sanitation, etc. This is called Health Instruction.

Physical Education deals with—

1. Improvement of the vital organs—heart, lungs, liver, kidneys, stomach, etc.

2. Development of the muscles and nerves for working together effectively and smoothly.

3. Development of social and moral qualities through such natural (instinctive) activities as play and recreation. Character training.

POSTURE.

The simplest definition of good posture is correct poise and control of the body so that every organ, nerve and vessel can do their work to the best of their ability.

The necessity of correct posture is so obvious and so accepted universally that it should be unnecessary to emphasise its importance for purposes of health and general well-being. Posture involves the position of the feet, of the trunk and of the head, the feet particularly in standing and walking, the trunk and head in sitting.

POSTURE AS APPLIED TO THE CLASS-ROOM.

Good posture should be constantly sought from the pupils, but the important point for the teacher to remember is not to call the attention of the pupil repeatedly to his bad posture. Rather would it be better to have the pupil do some constructive posture exercises, at the same time reminding him that the exercises would improve his posture. But as every growing boy or girl can well do with some posture exercises, it were better to have the whole class engage in a simple, sensible set of a few such exercises together. Such sets, affecting particularly the postural muscles of the body, have been arranged, experimented with and found to have produced the most beneficial results. In some cases these exercises have been gone through at the commencement of the class period. But in most cases they have been gone through half way through the period. The latter has proved in most places to be of more benefit. The exercises given at this time do more than improve the posture of the pupils. They rouse the child who has become torpid and they steady the child who is likely to burst out with energy to express himself in a legitimate, directed, healthful manner. Discipline, as well as posture and health, is improved.

These sets of exercises are never longer than one minute duration. The exercises are selected and arranged with the view to giving the greatest results in the shortest possible time, and aim for their effects at the trunk (shoulders, spine, abdomen, chest), head and feet. They are performed in the class-room, beside the desks with the pupil in standing position. The leader, teacher or some selected pupil, who does the exercises well, stands before the class and performs from where all pupils can see. Care must be taken on the

leader's part to execute the movements correctly. He should inject enthusiasm and some humour into his leadership.

One could hardly over-emphasise the need for development of the trunk muscles of the boy or girl in school. These are the muscles which suffer worst from lack of exercise yet require exercise most. Modern school conditions rob the child of its inherent desire for a natural development. The development which is stunted first is that which is most needed for good posture and sound health—the development of the trunk. The muscles of the abdomen, basic for good posture, and the upper back muscles, super-arch of the structure, these are the first to suffer in the school child. Rounded shoulders and flabby abdominal walls are often associated with serious nervous disorders. The stomach and other abdominal organs suffer under cramping from undue pressure, resulting in dyspepsia, constipation and a train of ills. The ill-effects of faulty posture are seen to reach the pelvic organs by the fact of the great downward pressure exerted at this place—the basement of the abdomen. The normal relations of the organs are disturbed and the proper circulation of the blood is prevented by faulty habits of walking, standing and sitting.

If the shoulders are so drooped that they drag forward and downward, the whole body suffers. The arches and direction of the feet will be adversely affected; the hips will assume a strained inclination and the hip joints will be affected; pains are apt to be present in the lower back. Many a thought-to-be serious lumbago case has been rectified by the simple process of acquiring a better postural habit among adults. The body in this position necessarily brings the

chest into a lowered and cramped condition, the lungs are much less expanded than normal, and the abdominal organs are forced downward and forward. The stomach and liver cannot work rightly and with the general congested condition prevailing nutrition must suffer.

A few simple posture rules or suggestions may not be out of place at this juncture—

1. Stand Tall.
2. Head Up, Chin In.
3. Chest High.
4. Abdomen Flat.
5. Toes Straight to the Front. Weight on Balls of Feet.

Be careful not to over-correct the chest in bringing it too far forward. If you do so you will have the shoulders carried too far back and increase the hollow in the lower back, causing the body weight to fall on the heels. The chest should therefore be lifted and not brought forward. Always consider the whole body when correcting any one part. Departure from the normal poise brings abnormal strain.

"An erect posture, whether standing or sitting, deep breathing and exercises to improve the tone of the abdominal muscles will prevent much ill-health." "Among the healthiest and happiest of men and women are those possessing erect carriages."

In teaching posture, make use of posture charts, posture maxims, posture ideals, and whatever other constructive suggestions which may help to stimulate the pupils toward desiring and working for improved posture.

SCHOOL FURNITURE.

One of the most important factors in the pupil's posture is that of the school seats.

The back of the seat should conform to the contour of the normal back of the pupil. The front of the seat itself should be raised several inches higher than the back of seat. The whole seat should be adjustable so that it should be made to fit the length of the leg of the pupil, for no pupil should have to sit on a seat from which the feet could not reach to the floor. Both feet should rest flat and comfortably on the floor. The desk itself should have an incline toward the pupil. This incline helps not only his posture but also his eyes by relieving strain.

MORALE.

The values that come to one as a result of taking part in wholesome physical exercises and activities go far beyond the limits of the physical body. Perhaps of equal importance are the assets and qualities developed in the whole life of the individual and the group. We believe the whole of the individual and society profit, and society as a whole believes so. The existence of the modern Olympic Games is witness to this fact. A list of qualities which result from the playing of games alone would be divided up under at least four different heads, viz.—

Physical Qualities—Body control, muscular strength, speed and endurance, vitality, resistance to disease.

Social Qualities — Co-operation, courage, loyalty, sportsmanship and leadership.

Moral Qualities—Initiative, originality, response to commands, and ability to form quick and accurate judgments.

Emotional Qualities—Enthusiasm, proper direction of excitement, control of temper.

We know that no individual or nation can get on without morale; and those who have most of it live most, highest, best. The

dictionary definition of morale is, "A state of mind with reference to confidence, courage, etc." But essentially morale is vitality, and vitality is health. It means wholeness or holiness, the flower of every kind of hygiene. Every man, every boy, every nation that is a winner has a high state of morale. The man or boy who faces his school examinations in a high state of morale need have little fear of failure. It means more than muscular energy. It means as well nervous vigour. When the body is at its best—in its highest state of health—the mind is at its best. Morale is present wherever life is getting its best fill. In an athletic team, morale is the preparatory training which each individual member of the team undergoes conscientiously and willingly, and in the crisis, it is struggling with abandon, throwing everything he has into the game up to the last moment for the sake of the team. It is perpetual and general preparedness to act more efficiently in every emergency as it presents itself, where often to deliberate means to lose an occasion. It not only faces opportunities as they come but sallies forth to meet and even to make them. No person with flabby muscles, sluggish blood circulation, dull eye, torpid brain can be in a state of morale. Morale's first and fundamental edict is, "Get and Keep Physically Fit."

SPORTSMANSHIP.

A natural outcome of sound morale is good sportsmanship. The essence of sportsmanship is as follows:—

1. Playing fair at all times.
2. Playing hard to the very end of the game, no matter what the score is, for or against one's team.
3. Keeping oneself in control.
4. Playing for the joy of playing.

5. Playing team work.
 6. Keeping training rules.
 7. Obeying orders of the captain.
 8. Doing one's best in all school work, (neglect of school studies is not consistent with true sportsmanship).
 9. Giving opponents a square and honest deal.
 10. Congratulating the victorious opponent and being modest and considerate toward the vanquished opponent.
 11. Showing respect to the officials at all times.
 12. Being true to one's highest ideals.
- Good sportsmanship, as outlined above, is a ready product of morale.

THE NEW DECALOGUE OF PHYSICAL EDUCATION: MODIFIED AND CURTAILED.

One—Physical education theory and practice shall not be static, but shall conform to the changed conditions of the time and place to bring the largest results.

Two—The physical education in any given country shall be appropriate to the nature of the people and planned to meet their racial, national, local and individual needs.

Three—Physical education shall be constantly tested by scientific knowledge and principles of education and medical practice, and unsuitable forms shall be discarded.

Four—Physical education shall consider the child as a unified whole of mental, social, moral and physical qualities, and shall provide for the development of all these through the activities furnished.

Five—Physical education shall provide activities which satisfy the instinctive tendencies (natural impulses necessary for the

preservation of the individual and society) of the growing child, the instincts which Nature has given the individual that normal growth of human powers may result, the instincts favourable to the progress of society and the race.

Six—Physical education shall aim to make its complete contribution to the education of the child for full participation in worthy citizenship.

Seven—Physical education must provide such a programme of satisfying activities for the child that by the fact of his responding as he does there will be valuable social results.

Eight—Physical education activities shall be so presented to the child that a superior type of thinking takes place.

Nine—Physical education shall develop habits and attitudes of good sportsmanship, good bearing and positive health.

Ten—Physical education shall make service for others so satisfying that it becomes a habit in childhood and grows into fullest expression in adult life. To this end the individual shall be encouraged to work for the good of the group and in this way come to realise that the fullest self-expression and highest satisfaction result from social service.
—*The Hyderabad (Deccan) Teacher*, October, 1929.

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TEACHING OF ALGEBRA.

By Mr. G. W. JOG, B.A., B.T.,
N. J. High School, Karachi.

"WITH every increase in the number of those taking secondary education, there is fall in the efficiency, owing chiefly to the fact that lower and lower strata are being tapped and the majority of those who pass the School Leaving Examination are altogether unfit for higher studies," remarks the Director of Public Instruction, in his latest quinquennial report.

It is the experience of most of the teachers engaged in the noble task of educating the children that the average level of the class falls almost every year in spite of our living in the age which may be called the age of scientific experiments in matters educational. The Western educationists are busy in discussing the problems of intelligence and its exact measurement, the technique of examination, methods of instruction in view of the psychological experiments and study, the physical development and the medical inspection of children, food problems for poor children, and are arriving at certain definite conclusions.

We in India ought to study these manifold problems and be benefited by the varied experience and the various experiments that have been carried out and go ahead to carry on our own experiments taking into account our own peculiar conditions, the linguistic, the geographical, the commercial, industrial and the political. When we receive our students every year, we find that the class is easily divisible into two clear sections—the major one coming from the section that had not taken very seriously to education in the past for centuries together and have an advan-

ed chronological age, and a minor one coming from the section that had taken very kindly to education and is therefore better equipped for education.

If it were possible to distribute children into different classes according to their innate tendencies and capacities by certain suitable mental tests, much could be done to improve the efficiency and the general condition of children. But this is not possible at present as there are no suitable mental tests for Indian boys and girls. However, we should not rest silent and unmoved till such artificial methods are devised.

One of the many ways to improve the present condition is to re-arrange the curriculum and the subject-matter wherever necessary and to improve the methods of instruction in such a way that both the intelligent and the backward boys may be benefited. The intelligent and more serious students have to be given a broader outlook and individual work has to be allowed whenever possible, whereas the backward boy or boys coming from lower strata are to be interested in their undertaking and the quest for enquiry is to be fostered in all the students.

In this paper it is proposed to touch one subject, *i.e.* ALGEBRA—which is studied for the first time by the students coming to the high school section from the point of view of the method of instruction and the arrangement of the subject-matter.

It is a well-known fact that children are not, as a rule, interested in things that do not attract them and if they have been attracted for some reason or the other, their interest cannot be maintained unless they find that the knowledge of those things is

useful to them. Exactly the same is the case with Algebra, the subject under consideration. Children can never be interested in the notation and the process of Algebra unless they see that the knowledge of these is useful to them. The utility of these processes is most evident when a real and a big problem is presented to them for solution. They struggle hard to find out a process, a way leading to the solution, and while doing this a little guidance from a careful teacher creates permanent interest in the minds of children. It is impossible for any teacher or parent to thrust a thing on children unless a spirit of enquiry is fostered in them by making things real, big and useful.

A knowledge of these facts suggests a way in which Algebra should be taught and helps us to think if the order in which the subject is taught should be changed. It is not possible to introduce the subject without frightening the child with a new and additional burden to be borne by him during his school career, unless we change the method of introduction and make the subject interesting and concrete to arrest the interest of all the boys and girls with varying capacities and tendencies. The students do not understand what is meant by "Generalised Arithmetic" and what use there is in finding the value of an expression such as $a^2 + 2ab + b^2$ when in their very first lesson. The first lessons, as they are given under the present method following the text-books now in use, should be done away with, as these operations and definitions do not interest the learner in the absence of any definite aim. As a matter of fact, the formation of definitions and the generalization take place after the pupils have understood by practising the operations and manipulation of results. The substitution method used in the first lessons

has no meaning for the child and hence the right way would be to lead the child to the formation of formulae and then utilizing them for getting a few results in some particular cases. This change will no doubt arrest the interests of the pupils but a still more interesting and practical way would be to begin the subject with the formation of an equation from a given problem and solving it. Under the old order of instruction, the equations and the problems are so isolated that the students are required to wait for a year, pass the examination, change the standard, have some practice in solving harder examples in multiplication and division, before they could place their fingers on pens to tackle the everyday problems. This has the effect of clouding the minds of children with mystery about the utility of the subject which remains to be dispelled for long.

This consideration at once suggests a plan of introducing the subject without damping the spirit of enquiry. The plan that is being described below has been followed by me in my class with success this year after taking the advantage of sound advice of Principal Hamley of the S. T. College, Bombay, who was kind enough in replying to my queries sometimes at length.

The subject is well introduced by the formation of an equation with the help of a balance. You have simply to place a piece of wood in one pan and the known weight in the other and ask the boys to translate this on the black-board. The same may be done with one or more blocks of wood or stone, or shots of lead with equal weights and the equations formed with the help of pupils who will introduce 'W' or 'S' or 'L' as the short forms or symbols for the unknown quantity. This same idea of balance or an equation will

help the students to understand the change in sign when a quantity is transposed from one side to the other. Along with these equations the brackets may also be introduced and the students will easily understand thereby the simple operations such as addition, subtraction and simplification with only one unknown quantity. This gradual introduction will avoid the confusion that is generally created in the backward boys when more symbols are introduced. The removal of brackets makes it easy for the students to understand the effect of the negative sign in front of a bracket on the signs of all the terms within the bracket and as soon as they grasp this idea with a numerical term in front of a bracket, a step further will make easy the understanding of the "Laws of Signs" which give a lot of trouble to the teachers and boys. It should, however, be noted that a strict mathematical proof is not at all necessary in the case of these laws of signs as the minds of all the youngsters are not prepared for taking in the abstract things. A method of rough induction is enough for them.

Along with these equations and simple problems, fractions may also be introduced by means of lengths, areas and volumes. The children may also be made acquainted with the graphical representation. The graphical representation of certain facts has become so common in these days that it is very necessary that the children should be introduced to such problems as early as possible for one would not hesitate to introduce the statistical graphs in Standard IV and solution of simple examples in "Time, Work and Speed" by practical methods.

After dealing with these problems the children may be taken to the formation of

formulae and their verification by substitution. The children will now understand the meaning of substitution as it could be used in verifying the equation, finding the results from simple and useful formulae drawn from all the branches of mathematics.

Having introduced the students to all the four operations with one unknown quantity through equations and brackets, they may now have more practice with compound expressions without the chance of being confused and losing any interest. They will now be able to deal with this more quickly and intelligently. The multiplication and division may be introduced with the problems dealing in areas and volumes shown graphically on the black-board in different colours, if necessary.

In conclusion I would like to state that the subject when thus introduced will give a broad outlook, quickness in manipulating results, secure the attention of the backward boys' equations and problems that are met at every step in life shall not be isolated and the boys, both the intelligent and the backward, will have some scope for their tendencies according to their capacities and will give greater facilities for individual work as well.—*The Progress of Education*, April, 1930.

A HISTORY OF INDIA.

PART II—MUHAMMADAN INDIA.

BY

C. S. SRINIVASACHARIAR, M.A.,
Pachaiyappa's College, Madras

AND

M. S. RAMASWAMI AIYANGAR, M.A.,
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ON WORDSWORTH.

By RAO BAHADUR R. KRISHNA RAO
BHONSLE.

THE Hon. Mr. Justice Jackson has recently delivered the valedictory address of the Madras Presidency College English Honours Association. In the course of his address, which was reported in the *Madras Mail*, he said that Wordsworth's essential ideas were that men should live in harmony with Nature, but as he developed these ideas with reference to the English flowers and the English weather—things which could not be transported to India—it was useless to try to fit in these ideas to Indian conditions. I must say that I differ from Mr. Justice Jackson to a very great extent for more reasons than one. I may say at once this much that Wordsworth's philosophy has been transported to and transplanted in India, and it has been found that Wordsworthian ideas do appeal to Indians.

In the following lines from Wordsworth's "Ode on Intimations of Immortality" from "Recollections of Early Childhood," there is the keynote of the belief of the Hindu, which is being uttered by him every day in the two expressions—"Purva Janmam" and "Punar Janmam":

"Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting
And cometh from afar :....."

The Hindu believes in "Previous Birth" (Purva Janmam) and also in "Future Birth" (Punar Janmam). He believes also that he suffers for the sins committed in his previous birth, and that he will reap in his next birth the fruits of the good deeds done in his present birth.

It has been rightly remarked that the "Intimations" of the famous Ode contain the corner-stone of the Wordsworthian philosophic system, conveying the idea of the high instincts and affections coming out in childhood, testifying to a divine home recently left, and fading away as our life proceeds. It will be interesting to quote in this connexion the Great Poet's queries: "Why should our notions of right towards each other, and to all sentient beings within our influence, differ so widely from what appears to be His notion and rule, if everything were to end here? Would it not be blasphemy to say that, upon the supposition of the thinking principle being destroyed by death, however inferior we may be to the great Cause and Ruler of things, we have more of love in our Nature than He has? The thought is monstrous; and yet how to get rid of it, except upon the supposition of another and a better world, I do not see." We all know that his immortal poem "We Are Seven" was based on actual talk with a child he met when he visited Goodrich Castle, and the dialogue in it yields fit matter involving suggestion to the Hindu mind, of the natural instinct of immortality. In the words of Professor Harper, "Wordsworth, the true Wordsworth, dwelt in the present, felt that Nature was herself divine and strove to show that the ordinary is instructive as the exceptional. It is in this sense that he was peculiarly the prophet of an age of science. What biologists and chemists have done to reveal the wonders of the physical world, he did, in a measure, for the relations between man's mind and the objects upon which the mind plays. All things are so justified in special working that distinction of high and low lost much of their meaning, just as mountains must appear of no

peculiar significance to a man accustomed to use a powerful microscope."

All this goes to show that the mind of the Hindu is a good soil for planting the Wordsworthian philosophy. Apart from philosophy, his poems are expressed simply, but worthily by a selection of the words in common use, without excluding any just metaphor or grace of fancy. "His diction, too, and syntax are of vast range and singular exactness," says a learned critic. "He keeps, as regards the grammatical elements of style, strictly to the sound English tradition. To an uncommon extent his language is free from learned affectations and ephemeral fashions. It is not encumbered with Latinisms as is the language of Milton, or with Gallicisms as the language of Pope, or with whimsical and short-lived words such as make half the difficulty in reading the Elizabethans." His is pure English and undefiled. Wordsworth's poems, Goldsmith's *Vicar of Wakefield*, Bunyan's *Pilgrim's Progress* and the Bible are all liked by the Indians, among other things, for the sake of the language. My admiration for Wordsworth made me buy at rather a high price a second-hand volume of his poems containing about twelve lines written in it in his own handwriting, dated at Rydal Mount and signed by him. I remember three of these lines: they are:

"The primal duties shine aloft, like stars;
The charities that soothe, and heal, and bless,
Are scattered at the feet of Man, like flowers"

My library was a Mecca to the Wordsworthians and the late Dewan Bahadur M. Audinarayanayya was one of those who feasted their eyes on these lines. He quoted them

at one of the commemoration days of Pachaiyappa, well-known for charities, stating then how he came across those lines. The Chairman of the gathering, who happened to be the then Governor, was struck with the beauty of the lines. The precious volume, with the autograph of the Sage of Rydal Mount, now adorns the library of Sir C. P. Ramaswamy Iyer. It may be interesting to note in this connexion that the Bombay Presidency had the benefit of the eminent services of Dr. William Wordsworth, C.I.E., a grandson of the Great Poet; he was Principal of Elphinstone College, and Vice-Chancellor of the Bombay University, and the Degree of LL.D. was conferred on him at a Special Convocation held in 1890. The best lovers of literature in the English-speaking world, especially in India, began long ago to appreciate the importance of his philosophy and the exalted quality of his verse. The Hindus are sincere Wordsworthians having a tender affection for this Sage Master, as his poetry is well suited to them. This Lake Poet and Poet Laureate is one of the chief glories of English Poetry and by nothing is England so glorious as by her Poetry. Mr. Justice Jackson will now, I am sure, appreciate the Hindu view of Wordsworth.—*The Madras Mail*, 22nd April 1930.

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Reviews and Notices.

THE JOURNAL OF THE ANDHRA HISTORICAL RESEARCH SOCIETY, VOL. IV, PARTS 1 & 2.
Annual Subscription Rs. 6.

This issue of the Journal of the Rajahmundry Andhra Historical Research Society has compensated by the richness and variety of its output for the inordinate delay in its issue which ought to have come out in July and October 1929. Mr. L. V. Ramaswami Aiyar has a paper on Dravidic Etymologies, discusses Dravidic-Sanskrit word correspondences with regard to the nature, extent and chronology of the contact between Indo-Aryan and Dravidian and also to those of Dravidian with the Austro family of languages. The Santabomvali Copper Plate Grant of Nandavarma is examined in another paper with a view to refute Mr. G. Ramdas's theory that the Gangeya Era of Kalinga took its start from Saka 271 or 349 A.D. Pandit V. Prabhakara Sastri discusses elaborately the question whether the Satavahanas were Andhras and concludes that the Mulaka country mentioned in the Cave inscriptions of Nasik, Karle, etc., is the same as Mulikangadu of Andhradesa; and Sritana is Srisaila; originally the Satavahanas might have been the vassals of the Ikshvaks of Vengi country, and hence they were referred to as Andhrabritayas (servants of the Andhras) in some of the Puranas. They were also known as Satakarnis and they might have lent their name *Karni-nadu* to the country over which they ruled in the beginning which subsequently came to be known as *Karnata* and *Kannada*. Mr. J. Ramayya Pantulu traces the prevalence of trial by ordeal as a special procedure in our ancient judicial system. An inscription found at Arang, near Sripur, the ancient capital of Mahakosala is noticed next. Prof. Pizyuleki's article on *Hippokaora* and *Satakarni* is translated from the French and shows that *Satakarni* might signify the son of the horse, while *Hippokaora* (town of the horse) is the name given in Western books to the capital of the Satavahanas who cele-

brated the horse-sacrifice, the arguments put forward being heavy and in some places far-fetched.

The Devarayapura Plates of Devaraya II, dated Saka 1352 (1450 A.D.) containing the genealogy of the dynasty are edited by Mr. C. Narayana Rao; while the Pulimbura Plates of the Eastern Chalukya King Jayasinha I are edited by Mr. R. Subba Rao. Mr. O. O. Gangooly, Editor of the "Rupam," describes an excellent illustrated manuscript of the *Bala Gopala Stutih* which he ascribes to the middle of the 15th century and deems to be a valuable document of Indian painting. Mr. C. S. Srinivasachari traces in an article the origin and progress of the division of the Hindu community into the Right and Left Hand Castes which formed a remarkable feature in the Tamil and Canarese country for a number of centuries. Mr. M. Somasekhara Sarma traces the history of the subordinate Kadamba line which ruled in Kalinga on the basis of epigraphs dealing with them. Mr. B. V. Krishna Rao, the Editor of the Journal, gives an instalment of his serial on the History of Rajahmundry in which he details the reigns of Sakrivarman, Vimladitya and Raja Raja Narendra. The *Journal* has been serving a very useful purpose and deserves to be perused by all students of South Indian history and culture.

THE LIFE OF THE HON. GOKHALE (IN TAMIL), BY
S. S. RAJAGOPALA IYER, B.A., L.T. (C.
COOMARASAWMY NAIDU AND SONS, MADRAS.
1929). Price Rs. 10.

Biographical sketches in easy prose in our vernaculars of our great nation-builders do form a valuable asset of our growing educational literature; and this small book, dealing with the life of an eminent statesman and social reformer of the previous generation should be acceptable to the teacher and student alike, since its first aim is to inculcate in the mind of the child, a reverence for our national heroes and a spirit of admiration and emulation of their deeds. The first chapter

goes into raptures over the vanished glories, largely imaginary and traditional, of our land and describes Gokhale as the embodiment of sober patriotism and selfless national service. We are then led on through his youth, life at college, connection with the Deccan Education Society, his promotion of the Fergusson College, his work as a journalist and as a social reformer, following in the footsteps of Kanade and Bhandarkar and his increasingly fruitful and growing participation in public life since the days of the Welby Commission. His work in the Congress and the Legislatures, his pilotage of the Compulsory Primary Education Scheme, etc., are all fully dealt with. The style of the book is simple, though in places, rather stiff and not easy-flowing; one is struck by the abundance of biographical and other detail which may be too heavy food for the child's mind; but it is better to err in this direction rather than in that of paucity which would have made the narrative a dry lifeless skeleton. We can cordially recommend the book as a subject for non-detailed study in the lower forms of our schools for both boys and girls.

A HISTORY OF ENGLAND FROM 1485 A.D. TO 1900
A.D., BY SIR HENRY SHARP. (MACMILLAN
AND CO., LTD., 1930). pp. 311—WITH NUMEROUS
MAPS AND ILLUSTRATIONS. Price Rs. 2-8.

This book follows the syllabus laid down in Bombay for the School Leaving Examination; and it is said in the Preface by the author that he follows, as far as is permitted by the syllabus, the treatment of the subject by Sir George Anderson in his portion of the *Short History of the British Empire* published about four years back. Of course, the details and dates of events have been omitted largely from the treatment which begins with a brief survey of the causes leading to the growth of the British Empire, though the portion devoted to the Empire and the Colonies in the body of the book has been rendered very brief in comparison with other books of similar size and standard,

The treatment proper begins with a survey of the growth of England in the middle ages till the close of the fifteenth century, with stress laid on the social and administrative conditions. The wise policy of the three great Tudors is well brought out, while a chapter at the end of the period speaks of sea-power, social changes and conditions in Wales, Scotland and Ireland in the century.

The story of the Parliamentary struggle of the 17th century is similarly supplemented by a notice of the growth of colonies and sea-power, arts and science in the century. Similarly again the condition of things in the country in the period of Whig dominance is given before the treatment of George III's reign is taken up. India, Ireland and Reform take up a chapter for themselves in the treatment of the latter half of the 18th century history; while industrial progress and reform after the Napoleonic era are likewise dealt with. The problems of the early and later Victorian epochs have been put in a very simple and intelligible manner. The last chapter is devoted to the treatment of the British Constitution, the Empire coming in for a small share of attention. Wars on the whole have been delivered of their heaviness and are shown mainly in their influence on foreign relations, the rise of sea-power and colonial expansion. The book is a very good one to be placed in the hands of the Matriculation student.

A MANUAL OF ELEMENTARY MATHEMATICS, WRITTEN AND PUBLISHED BY SHIPADA BUCHANNA PANTULU, B.A., B.ED., OF COCANADA. Price Rs. 1-2-0.

The book, it need not be said, is one of the many that are flooding the market to-day.

We are sorry to say that the book is not free from various mistakes, chiefly of spelling, probably due to the printers. We trust, however, that the author would look through the proofs himself and take care to avoid such mistakes at least in the second edition.

Coming to the subject-matter, the author should be congratulated on the way he has tabulated the chief errors common among students. He has suggested remedies also, which can be easily followed.

There are, however, a few portions which we believe cannot be followed by the average student, as for example, the tests of divisibility by 7, 13, 17, etc. The author would do well to omit such tests as cannot be easily followed and adopted.

The number of problems given in the book are too few and do not admit of repetition in the class so as to drill the boys in the various principles. He requests his brother teachers to drill the boys on the principles and the material he places before them is rather meagre.

At any rate, this book, though it may supplement, yet, cannot supplant any good text-book on the subject which may be had for almost the same cost.

THE COMMERCIAL POLICY OF THE MOGULS, BY D. PANT, B. COM., PH. D., UNIVERSITY OF LUCKNOW, WITH A FOREWORD BY THE RT. HON. LORD MESTON. (D. B. TARAPOREVALA, SONS & CO., BOMBAY.) pp. x & 287. Price Rs. 6.

This book, being the treatise that the author successfully submitted for his Degree of Doctor of Philosophy in the Trinity College, Dublin, surveys the commercial activities of the government during the reigns of Akbar, Jahangir, Shah Jahan and Aurangzib, and draws some very interesting conclusions as to the defects of the policy pursued by these Emperors. The first chapter is a preliminary economic survey of India up to the accession of Akbar, by which date the definite conquest of the Mogul conquerors by the culture of the conquered had begun, while the stream of Portuguese influence coming from the sea, came to be confined to the coastal areas. The method of treatment followed is that the reign of each of the four rulers is detailed in the matters of administrative organisation, routes and transport system,

land-revenue and policy, the availability and distribution of labour, currency and taxation, raw materials and manufacture, trade and trade-centres. The treatment is rather monotonous and overloaded in many places with unnecessary and unduly prolix quotations, while in the matter of sources utilised, preference has not always been shown for the latest and most authoritative editions and translations. In the place of Haughton's *The Institutes of Manu* (1825), Buhler's work in the *S.B.E.* might easily have been used, for an instance (p. 86). The bibliography that is given at the end of each section might well have been fuller; and it is difficult for the reader to understand the rationale of the division between primary and secondary sources which makes Manucci's *Storia do Mogor* a secondary authority and Mallet's *Akbar* a primary one, unless it be that the primary class includes all sorts of books, both records, contemporary accounts and others dealing with the particular period under reference.

The policy pursued by the Emperors with regard to trade, excise and land-revenue in particular has been criticised by Lord Meston as having been no policy at all, with a great deal of justification. Taxation was certainly levied in a very haphazard manner, having been always regarded as a royal prerogative; and our author shrewdly points out that none of the Emperors ever thought of taxation as a powerful weapon to be utilised for transferring the money from the pockets of the foreigners into their own, nor as an instrument to check and discourage imports and encourage indigenous industries. Again the state was the biggest *entrepreneur* in those days; it monopolised the services of all available skilled artisans; and besides the establishment of slaves that characterised the households of the ruler and the nobles, there was no concentrated demand for labour at one particular place and the manufacturers were all on the artisan level, while the demand for labour was mostly required for unproductive purposes. There was no capital organisation as the

term is understood at present. The king himself did a lot of banking business; while the few banking houses that rose were closely controlled by officials. The different kinds of *hoondies* that prevailed are detailed in a special appendix. Trade was not free in any sense; "religious fanaticism, zenana intervention, official obstructions, fiats of the king monopolising this or that trade and the fixation of prices at this or that level, irrespective of the economic forces working in the market, and finally the inclination of the king to earn commercial profits for himself were some of the factors which impeded the free and even flow of trade" (p. 108). One or another of these factors were always operating in every epoch, sometimes in varied combinations and sometimes separately. It is official obstruction that has necessarily to be stressed, for even under Akbar, the officials in the outer provinces of the empire played havoc with the trade of the realm and generally contrived to ignore imperial orders diminishing or removing vexatious imposts and burdens. No importance was attached to the principle of mercantile extra-territoriality.

In the sections on Jahangir and Shah Jahan the author makes very large use of the writings of European travellers and observers. But while Jahangir tried to remove the uncertainty of land tenure by a general *farman*, he issued numerous assignments and contracts which exaggerated the existing evil and greatly hampered trade, with the consequence that the latter passed slowly, but surely, into the hands of foreigners. The love of display of Shah Jahan encouraged extravagance and corruption among officials and resulted in a mass of unproductive effort. The weakening of the frontiers led to a disturbance of the overland trade. Clear stress is laid on the system of taxation under Aurangzib whose basic principle was the economic starvation of the Hindus and the grinding of them by a politico-economic pressure. Aurangzib's exactions were not in the nature of an income, but were a part of the emperor's capital.

His *farmans* for regulating trade were never observed by his governors and the increasing insecurity of the empire under him first paralysed trade and then killed it outright.

The manner of the presentation of details, though involving some repetition and overstress of the same points, is peculiar and, in places, forceful and vigorous. A lot of recondite matter buried in out of the way sources has been made use of and particularly instructive is the final appendix on *Side-lights on the Great Moguls*. The author's attempt to draw lessons from Mogul history for ourselves and for the British Government, may be regarded by some as largely jejune; but a portion of the conclusions can certainly and profitably bear repetition. The get-up of the book is good, though a few spelling mistakes and absence of uniformity in the spelling of proper names might have been avoided; and the statistical information given might have been fuller.

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BY

V. RANGACHARYA, M.A.,

Professor of Indian History, Presidency College,
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The Educational Review.

India has not been quiet regarding the recent decision of the Medical Council in England not to recognise the degrees of Indian Universities. There has been considerable agitation in the press and on the platform, but a notable step in connection with the expression of dissatisfaction was the holding of a Conference in Bombay early this month of representatives of the Medical Faculties of the various Universities of India. The resolutions arrived at are on the lines of the decisions of the Universities' Conference held last year at Delhi and it is hoped they will receive due consideration at the hands of the authorities concerned.

This Conference recommends to the Government of India, Local Governments and Indian Universities that pending the creation of an Indian Medical Council by an Act of the Central Legislature, an Inter-University Medical Board consisting of one representative of each University in India from its Medical Faculty as members and with the Director-General, Indian Medical Service, as President, be created early with powers—

(a) to regulate the courses of medical studies in the different Universities, with a view to securing a uniform minimum standard of qualification for University medical degrees;

(b) to suggest arrangements for the mutual recognition, on a basis of equi-

valence, of courses of medical studies followed in the different Indian Universities;

(c) to appoint Inspectors, who will be specialists in their own subjects and who have knowledge and experience of medical education in India and who shall not be members of the Board, for the purpose of carrying out inspection and reporting on standards of medical education and examinations: it being understood that all Indian Universities conferring medical degrees will undertake to accept the decision of the Board, arrived at after the Universities concerned have the fullest opportunity of representing their views on the reports of its Inspectors and to carry out the suggestions therein.

One of the important decisions of the All-India Women's Educational Fund Association at its last meeting in Bombay was the

A Training College for Women.

appointment of a Committee to consider the question of starting either a Central College or Colleges in various parts of India to supply an adequate number of trained women teachers. A Committee has been appointed for the purpose with Mrs. Sarojini Naidu as President, though in view of her recent imprisonment in connection with the Non-Co-operation movement, it is possible it will take some time before work can commence. There are of course a large number of special problems to be encountered in connection with the starting of such an institution. The distances in India are

so enormous that it is not easy to think of a central place easily accessible to every part of the country. The institution of a Training College implies a practising section and in these days of the imparting of education through the vernacular, it would be difficult to find a common medium for teachers coming from the various parts of India. If we are not mistaken, the trouble in the past has not been the absence of training institutions so much as certain social conditions preventing women in India from getting the benefits of higher education or devoting themselves to the work of teaching. It would be interesting to see what exactly the Committee intends doing in the matter. All those interested in the project must put themselves in communication with Mrs. Fari-
doonji, Secretary, All-India Women's Educational Fund Association, Hyderabad (Deccan).

We must congratulate the Government of Mysore on the interesting educational survey they have just published of the Bangalore and Kadur districts and the city of Bangalore. It is a valuable document and is perhaps among the first of its kind in India and is as creditable to its author, Mr. N. Kini as to the Government which has rendered the work possible. Mr. Kini finds an awakening of interest in education even among illiterate people who are quite prepared, according to him, to face the burden of increased taxation for the purposes of spreading elementary

education. One of the most serious obstacles in the path of elementary education is the poverty of the masses which prevents them from sending their children to schools as they are helpful for work in the fields. Mr. Kini therefore suggests that the classes may be held in two shifts and one set of pupils may be free for work in the fields, while the other set is kept at school, it being of course understood that the curriculum is specially adapted to the needs of rural areas. The survey bestows special attention on the question of wastage in elementary education, much of it occurring at the end of the first year, the figures varying from 66 to 75 % among boys and 75 to 86 % among girls. This is very serious apart from the fact that even a large number of those who have gone through the entire elementary course relapse into illiteracy. Among the recommendations of the report are the abolition of single-teacher schools, the establishment of central primary schools, the adoption of a Compulsory Adult Education Act for the education of 800,000 adults between the ages of 15 and 35 at an annual expenditure of five lakhs and a half, better provision for the training of teachers and better pay for schoolmasters. Whether all the recommendations of the Survey are to be acted upon or not, the Government of Mysore must be congratulated on the publication of the Survey and we hope the example will be followed elsewhere in India. A systematic survey of educational needs in various areas is an essential condition for a

satisfactory solution of the problem in India.

We must congratulate the South India Teachers' Union on the successful session they have just had of their Annual Educational Conference at Coimbatore. Mr. S.K. Deva-

sikhamani is a veteran teacher with the experience of decades of educational work to his credit and we are glad he had the honour of presiding over the Conference. Considerable attention was bestowed on problems concerning the profession, though subjects of purely pedagogic interest also bulked largely in the proceedings. While congratulating the office-bearers on the successful session, may we urge once more that sustained work should be carried on during the year, if the organisation is to be effective? Madras has the distinction of being the first to start organisations of teachers in India, but in point of magnitude and capacity for sustained work during the year, the All-Bengal Teachers' Association is now occupying almost the first place in the country. This should stimulate the South India Teachers' Union to even greater exertion in the future.

In spite of the present economic depression, the British Government is prepared to increase the large annual grants made to the Universities from the general budget. During the last five years the Government's grant

has stood at £ 1,550,000 per year, and the Chancellor of the Exchequer has just written to the Chairman of the Standing Committee of Vice-Chancellors and Principals of British Universities that he is prepared to ask Parliament to increase the grant by £ 250,000. This is the result of a deputation of representatives of Universities which waited on the Chancellor of the Exchequer in November last year. Announcing his decision, Mr. Philip Snowden assures the representatives of Universities that he fully realises "the invaluable part which the Universities play in our national life and the great and increasing extent to which they are serving the social and industrial progress of the people." The Universities have expressed a demand for the fulfilment of many of their needs and there is no doubt that this increase to the annual grant will go a long way to relieve the financial tension. The Chancellor has made it clear that the Universities should not look to the national exchequer as the only source for meeting all their financial obligations, but has at the same time laid down that "the State should contribute in substantial measure to the cost of maintaining our Universities and Colleges as active centres of education and research and few, if any, items of national expenditure can be of clearer national value." We commend these words to our educational authorities in India, who are sometimes apt to look upon Universities as a luxury in their professions of love for elementary education.

Mr. N. S. Ramasawmi Iyer has done a piece of public service, by exposing at a recent meeting of the Madras Corporation the unsatisfactory manner in which elementary education in the city was being managed by the authorities of the Corporation. He drew attention to some startling facts which must provide food for serious consideration and which should be refuted by the Corporation, if it is to command the confidence of the public. During five years the expenditure has increased from Rs. 2,90,350 to Rs. 8,24,000, but the number of pupils shows only a small increase, in spite of the fact that compulsion is supposed to have been introduced in many areas. There is apparently considerable wastage as only 55% of the pupils in Class I in 1928 seem to have reached the higher class in the next year, the rest having dropped out. Allegations were also made at the meeting that attendance registers were faked, that schools were over-staffed and that nepotism was rampant in the making of appointments. It is time the authorities of the Corporation looked into the matter seriously and prevented the colossal waste now taking place, especially as the annual expenditure is to be Rs. 10 lakhs this year and Rs. 14 lakhs in the year following. And after all this we do not seem to be anywhere near the prospect of bringing all school-going children within the fold of our schools.

The Labour Ministry deserves to be congratulated on its decision to raise the compulsory school-going age in England from fourteen to fifteen. Half a million children will get the benefits of further education by this new measure. It is also interesting to note that this will withdraw 180,000 children from factories and make room for an equal number of unemployed adults. The Ministry has come forward in a very heroic spirit to shoulder the great burden involved in this programme of expansion. The magnitude of the task can be imagined from the fact that 8,000 additional teachers would be required. The Bill provides for the granting of a maintenance allowance for children of poor families when they go to school for an extra year.

In the course of his Installation Address as Chancellor of the University of St. Andrews, Mr. Sidney Baldwin offered some very valuable remarks on University ideals. He spoke appreciatively of the common life lived by our students in our Universities. "In the Collegiate Universities, where the students live together or are at all events conscious of a common life, there is the constant clash of personality, the interchange of ideas, the questionings, the testing of opinion, the growth of knowledge of human nature, all those things that no books can give and that can only be obtained by that free intercourse which is most natural and most easy in

the elastic formative years of undergraduate life." Though he laid stress on knowledge, he wanted to make it clear that he valued wisdom much more: "Though I have laid much stress and rightly on such words as learning and knowledge, there is one which I value more highly, which if not inborn, it should be your chief endeavour to acquire and that is, wisdom. Knowledge is the acquisition of the Hows and Whys of Things and therefore is apt to be unrelated: Wisdom in herself is continuity. And as so often happens you have an eternal truth in an old saw: "Knowledge comes but Wisdom lingers." One of the most valuable parts of the address is however his concluding exhortation to industry and perseverance, virtues which in these days of mere flashy and superficial brilliance, are sometimes apt to be ignored:

"The essential virtue, if you are to make anything of your life, is diligence; it does not matter what words you choose if you understand what you mean by it.

"Concentration, industry, hard work, are all synonymous or if you like to draw on the vocabulary of the street 'plugging' or 'stick-ing it' will give you the essential meaning with less elegance but more vigour.

"Diligence seems so commonplace that when we see a great accomplishment of learning, of discovery, in statesmanship, in what

you will, we are always inclined to attribute it to genius, to good fortune, to anything and everything except that very power of concentration and continuous work which is its very foundation.

"There are no short cuts. To make a man stand on his own feet is the greatest gift which your profession can bestow. The life of the mind is a search for truth and a conflict with error.

"The difference between the trained and the untrained mind should show itself in the capacity to discover error in however specious a guise it may present itself, to look for it in the least suspected lurking places, and to find truth independently by the use of our own faculties. This is the straight and narrow way to wisdom which many seek, but not all find."

Mr. N. S. Subba Row, the energetic Director of Public Instruction in Mysore, Mysore Educational Conference. deserves to be congratulated on the successful Educational Officers' Conference organised by him this month in Bangalore. There is every thing to be gained by such periodical consultations among those engaged in the work of education. In the course of his opening address, Sir Mirza Ismail, the Dewan, made some instructive observations on education, pleading for a wide outlook and an interpretation of the term in the most liberal spirit possible.

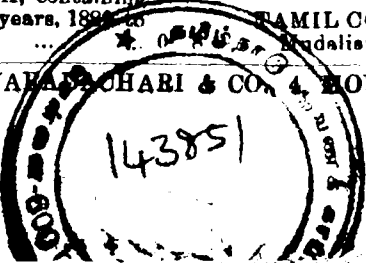
An interesting feature of the Conference was the reading of a large number of papers on educational subjects, one of the most interesting of which was by Miss Lilavati, M.A., on the subject of women's education. While not objecting to special courses for women which may fit them for the responsibilities of married life and motherhood, Miss Lilavati, we are glad to find, pleaded emphatically against any "attempt at a calculating delimitation of boundaries marking off certain spheres of knowledge and consequently of avenues of service as men's perpetual monopoly. There must be no attempt, under the guise of providing special

courses for women, to raise barriers against them across highways open to men. Reform of curricula and courses must indeed start from the position that all professions and all branches of service to the community should be equally open to women. Educational reform, in short, must be based on a frank recognition that the destiny of woman is not house-keeping, but equal citizenship with man. This is the drift of events in advanced countries, and India cannot afford to remain mediæval in outlook." This is a standpoint not often realised in this country and we are therefore particularly gratified that such insistence has been laid upon it by an Indian lady.

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