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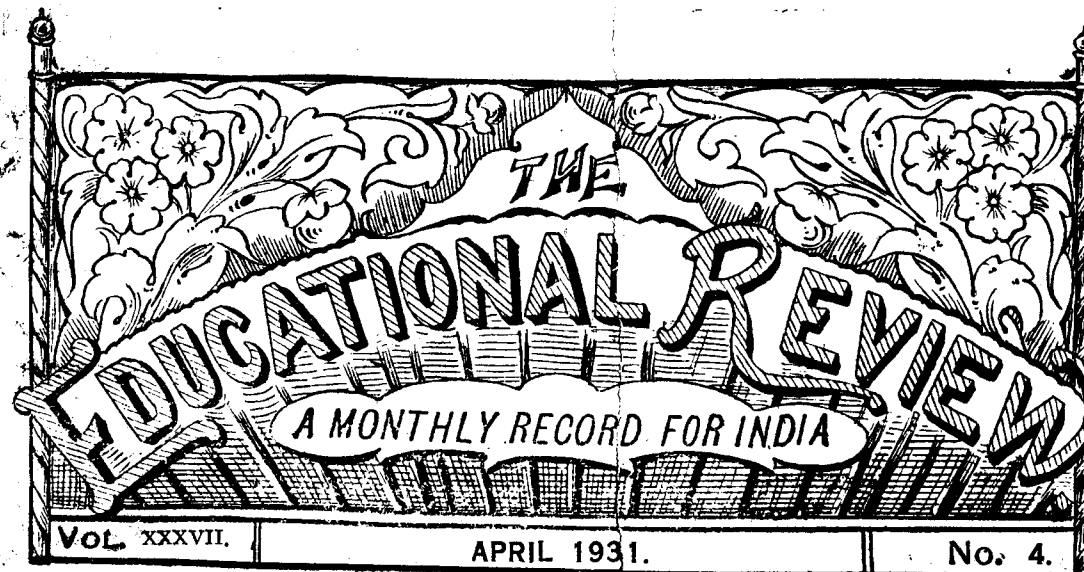
EDUCATION - REVIEW

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[No. 4.]

THE MARKING OF EXAMINATION SCRIPTS.

By MR. M. B. DAVIES.

North Wales Training College, Bangor, England.

ALMOST all teachers and lecturers must eventually come upon the need for dealing with examination papers adequately, the keeping of standards and the meting out of justice without undue leniency. Perhaps the first problem is to decide what examinations should test. In children, it seems to be facts and memory, but, in adolescents and adults increasingly judgment, thought and intelligence, taste even, in dealing with known data. It would, for example, be a definitely weak question that allowed an adolescent to reproduce learnt-up passages out of a text-book, practically as written. A good question would have that factor in it that writers of short stories call a 'twist', that makes a call on intelligence and capacity to think about old facts from a new and slightly unusual angle, and in such a question every word or phrase would have significance in pointing the way to the answer, that particular view of the facts, and no other.

An early point to be decided in most literary tests (mathematics in which as many questions as possible are answered would differ) is what proportion of marks is to be given in each question to represent failure on the one hand and distinction on the other. Thus, if there are four questions to be attempted and a

hundred marks assigned, each question will presumably be marked out of a maximum of twenty-five. Thus, if 70% upwards is the distinction mark and below 40% failure, an answer to earn distinction must be given eighteen marks and failure less than ten marks. In testing roughly the standard of marking, at the end, some examiners hold that half the scripts should range over and half under 50% or that the average mark should be about half way between 70% and 40%, that is, about 53%. An average mark of, say, 60% would certainly give cause for self-doubt.

Where, in a series of examinations, as in lower or middle school terminals, everyone takes all subjects, varying standards of marking make the less difference, because all get the advantage of both lenient and stiffer marking methods, but once specialisation has begun, and not everyone takes the same subjects, difference of marking standards becomes of considerable personal importance to the candidate and a matter of prestige to the examiner. Marks may be known to be easy to attain and higher places on conglomerate order of merit lists the more likely, by taking music with so-and-so than history with some one else, and possibly regardless of ultimate educational values, the subject is chosen as an easy option. Relative standards therefore are of sufficient importance to be worth considering.

Should an examiner mark each question, say question one, in all papers in which it has been attempted and then

question two similarly, or should he assess the whole of each script before going on to the next? The better method varies, of course, in different subjects. English, for instance, in which the style as a whole as well as the matter is being considered and mathematics in which perhaps the standard of marking is more obvious than in other subjects, will probably be dealt with on the second method. In most subjects, however, to mark question by question is the more satisfactory method for keeping the standard between candidate and candidate, but it involves much more handling and sorting of papers and is actually the less quick for the examiner. The examiner usually has no option as to whether marks or grades are to be assigned. Grades—A, B, C, D and E for failure—make for quicker work but are of the less value possibly to the candidate, should he have a chance of seeing his papers again. Grades also do not assess the value of scripts with quite the same exactitude.

Then should a question be marked point by point, a mark for a fact, or for general value? To mark point by point means that too high value for the general value of the question may well be earned but as a method of marking, it appears to be, at any rate, straightforward. Facts are right or wrong, written down or absent. Once past the testing of facts stage, however, the general value method seems to be the sounder. Not all points are of equal value. Any examiner in setting a question can predict fairly

certainly what facts everyone attempting the question may be expected to produce, what others perhaps half the scripts may have, and what other finer deductions he is hopeful some few may attain, which, if they do, is likely to lift them to a distinction mark for that particular answer.

If then we accept this second plan of assessing on general value, what criteria have we to discriminate between a paper which is a failure, another which is a pass but an undistinguished one and a distinction?

As to failure, a paper that is so thin as to contain no facts, or contains obviously incorrect statements, fails, but what of the candidate who, carelessly misreads the question and being asked for *causes* of decay in teeth, gives the *effects*, or asked to mention and contrast certain specific characters, describes one in extreme detail and neither mentions nor contrasts any others? Reluctantly it seems that such a student, if only, as a protection to the others, must fail.

Some writers again, start by answering the question set and really thinking about the problem involved, and then, some way through the answer, a section that they personally appear to have revised fully is touched on as a side issue, and, as often happens in inconsequent conversations, 'that reminds them' and they enjoy the rest of the question in reproducing material that is sound enough in itself possibly, but nothing at all to do with the original question.

Such a candidate may have kept sufficiently long to the question matter to pass, perhaps in the 40% to 50% group, but mentally they do not deserve much consideration for such work.

There is the kind of candidate similarly who, while answering the question does it, as it were, more by luck than judgment, putting in a plethora of additional information, rather as though he would include all he knows on the matter in hand, so that some of it must surely be correct. Such a method shows a lack of selectiveness and judgment in the candidate which makes his work never more than a 'pass'. It is held, in the Cambridge History Schools, that a man should be able to get all his tripos examination work into three pages of foolscap.

Then there is that elusive style that manages to evade the exact statement of a necessary fact or fact sequence. Does the candidate know the fact and fail from over-knowledge or lack of facility with words, to put it down in detail, or does the elision indicate lack of mental clarity and a half-formed hope that the examiner may be taken in? Whatever the reason, the candidate must be penalised. Distinction candidates emphatically do not leave points to chance thus.

A group well-marked out as lower range pass men are those candidates who have the child's and Old Testament's difficulty in recognising and so in putting down shades of meaning. Everything is docketed good or bad, white or black, pretty or ugly, right or wrong, thus

indicating childish thinking capacity and a difficulty in carrying in the mind and evaluating several connected and possibly opposing ideas.

Such candidates are often poverty-stricken as to vocabulary and tend to pad out their answers with worn-out clichés, slang and style weakening superlatives, thus either writing colloquially or with pompous emptiness. With such candidates, the only question for the examiner is whether they pass. There is no difficulty about their reaching distinction standard owing to this fundamental lack of mental quality, which may or may not develop later.

Introductory paragraphs too often betray a candidate's lack of mental grip. A general statement that the cleaning of the teeth or the climate of Africa is 'very important' is made, when the mere fact that questions have been set on these subjects, assumes a sufficiency of importance without reassurance. Often the opportunity of filling up space by re-writing the question in the form of a statement, is taken. An adequate introductory paragraph would make clear what the question is about by a summarising sentence of what the answer is going to cover.

Then as to distinction, it is assumed that a paper that is of distinction standard is assigned a mark inside the distinction range, whether that starts at 60%, 70% or 80%. There is no question, in adults' scripts at least, of totting up marks in a question to see where they

reach. It may be necessary of course to balance well-answered questions against less well-answered in adding up the total percentage. Similarly a candidate who it has been decided must fail as a matter of general standard, will be assigned a failing mark.

A distinction quality in a paper is partly settled by what is put in and partly by what is left out. It is concisely stated and shows ordered thought—a mental plan—not a constant chaotic being reminded. Every sentence adds something to the answer and often some deduction is made, some conclusion is recognised that argues a grasp of the data which the examiner had hoped to find in every paper.

Different subjects bring in their own special problems of marking and standard. It is however generally agreed that candidates above the average on the mathematics and science side are more likely to reach distinction standard than are candidates of similar capacity in history. A history distinction argues a maturity and balance of judgment that is always difficult for the adolescent to attain. It is a recognised fact that, even at the University 'Honours' stage, there are a less proportion of 'firsts' in history than in other subjects.

Having classified the majority of clear-case scripts, there always remain those border line cases on the failure and distinction lines that will have to be considered on their merits, with the proviso that it is always better for the examiner's personal prestige, as ultimately for the standing of the examination for the candidates, for the examiner to have a rigorous rather than a slack standard.

"THE TESTAMENT OF BEAUTY."

BY MR. P. K. SESHADRI AIYANGAR, B.A., B.L.,

Chingleput.

I HESITATED to write down my impressions of reading 'The Testament of Beauty.' But on second thoughts I have resolved upon telling my readers what I feel on reading the book. Among the various points of view the opinion of the man in the street is of value in the field of criticism. For, after all, the best way to appraise values is to measure the extent to which a work of art enriches the sum of human happiness and corrects the errors of mediocrity by leading it on the path of virtue. If Robert Bridges had withdrawn one aimless wanderer from the path of purposeless action, the book would have served its purpose. The chief claim to greatness of any work of art is in its serving humanity. If the new teaching stirs to life even an infinitesimal part of humanity, to that extent it has justified its claims to exist. Let the finished artist, the literary critic or the philosophical scholar say what he has to say; but the words of the man in the street embodying his impressions on reading the book do deserve a hearing.

Robert Bridges' Testament is a philosophical discourse on the reign of reason in the understanding of life. The introduction to the book extends to 34 pages of well-reasoned poetry. It is no doubt surprising that reason should be treated as the subject-matter of poetry. Poetry as ordinarily understood—by the man in the street—is the out-pouring of a soul laden with divinity. The weight of divinity is hard to bear and the soul with an overcharge of that essence finds its peace in its inspired utterances. It is not the cold

reason that inspires poetry, and a calculated survey of reason as affecting the flow of life is hardly subject matter for poetry. But yet I admire the poetry in the work. Lyrical poetry, by which I mean the revelation in words of the individual who is laden with exalted feelings born of personal experience, is perhaps the highest form of poetry. In its expression it does not care for the sequences or the grotesqueness of the feelings; its one purpose is to portray itself and there is an end of it. The author tells us—that

" 'Twas late in my long journey, when I had clomb
to where
The path was narrowing and the company few,
A glow of childlike wonder enthral'd me, as if
my sense
Had come to a new birth purified....."

This preface to his Testament arrests attention and one is drawn to the thoughts expressed from a new angle of vision. He confesses he is going to tell us nothing new but

"Only all was vivid
And significant that had been dormant or dead;
As if in a museum the fossils on their shelves
Should come to life suddenly, or a winter rose bed
Burst into crowded holiday of scent and bloom."

The key-note of the whole book is found in the clause "Our stability is but balance" and reason is the instrument that makes for stability which is but balance. The author has attained to the farthest limits of humility, which is born of an excess of pride in the efficiency of reason as the stabiliser and the balancer, by warning us not to look to the guidance of reason for comprehending the first cause of all or the final goal.

record comes up to the Olympian height of Greece and bursts into poetry again. He says

"There is no higher intellect to brighten the world
Than little Hellas own'd; nay scarcely here and there
Liveth a man among us to rival their seers."

One is tempted to exclaim at these words that the poet had lost the gift to see the minds of ancient India revelling in intellectual splendour and mystic intuition and hence passes by the rich treasure of an ancient land. But the poet has justified the truth of his assertion by applying his principle that 'stability is but balance' and on that critical attitude towards ancient thought picks up hellenic thought as standing his canon of criticism. In truth he finds "such lively accord of sense, instinct, Reason and Spirit," residing in the heyday of hellenic grandeur that truly the balance is maintained which makes according to the poet for stability. This comforting harmony of the hellenic man has been disturbed by the great age of science and a beautiful description of the advance of science ends with the pathetic curse on the tide of

"War fal'n from savagery to fratricide
From a trumpeting vainglory to a crying shame
Stalketh now with blasting curse branded on
its brow."

The poet finally rests upon the "Word of God" who wandering unarmed save by the spirit's flame, in few years, founded a world-empire wider than Alexander's and more enduring. Having told us the limit of reason and of its potency, the poet finishes his introduction and gives an explanation regarding the ceaseless flow of life as understood by the light of reason.

The latest conclusions of Physics and Astronomy on the origin of life have been compressed into a few lines of exquisite poetry that one wonders how such hard facts of science could lend themselves to poetic treatment.

"Life's mighty mystery
Sprang from the eternal seeds in the elemental fire

Self animant in forms that fire annihilates
All its self propagating organisms exist
Only within a few degrees of the long scale
Ranging from measured Zero to unimagined hu
A little oasis of life in Nature's desert."

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AM I GETTING AN EDUCATION?

By MR. M. SIDDALINGAIYA, M.A., B.T., PH. D. (COLUMBIA), DIP. ED.

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AM I Getting An Education? This is an all-inclusive and sweeping question. It needs necessarily to be broken up into subsidiary questions. Who is that "I"; can an education be received or must it be achieved? What is the meaning of education? By answering these secondary questions, the primary question Am I Getting An Education will be simplified. It is to the subordinate questions that we now need give attention.

As I used to go round the elementary schools when I was an Assistant Inspector of Education and attend several meetings of the Teachers' Associations, I had the opportunity of supervising several demonstration lessons given by the teachers of our primary and middle schools. To make my point more specific, I would like to refer to a particular instance. One of the teachers wanted to do a lesson in hygiene. The boys of the class (III year primary) were seated. The other fellow-teachers were all there. The teacher then began by writing on the black-board "Lesson in Hygiene. The ways the water in the wells and tanks become impure and the advantages of pure water." On the right-hand corner, he wrote Time, Period, Class, Date, etc. This, I think, took about two or three minutes. The boys and girls grew restless. This had no meaning to them. The teacher had ignored the very fundamental principle of learning, i.e., to create a "mind-set" and cause "readiness." Subsequently, during the course of the lesson, he wanted to appeal to the experiences of the children. As he did not have any salt-water as a specimen during the course of his lesson, he put a little salt into a jar containing tap-water and poured this water into the hands of the pupils and asked them to taste and see whether the water was good or bad. The

lesson was a lesson in hygiene. The hands of the pupils were dirty. The water was dirty. They were asked to drink it and declare whether that water was good or bad. Leaving alone the other details, I began to wonder what the specific and general objectives of this particular lesson were. I did not see any learning on the part of the children at the end of the period. Then I began to question myself: "Are these children getting an education?"; or in other words, supposing each of these children were to ask me: "Am I getting an education?" I was wondering what answer I should give. This kind of education, I presume, is not restricted to any particular lesson or any particular teacher or any particular school. Such is the state of affairs in all our elementary schools. Some of us who are parents and who are sending our children to our elementary schools, ought we to be satisfied with this kind of education for our children? Some of us who are teachers and supervisors, ought we to be content to impart this kind of instruction? Are all our children in the State to be satisfied with getting such an education? How about our high schools and colleges? Similar are the problems there too, I can say without much fear of contradiction. But for the present, permit me to restrict myself to the education given in elementary schools. Because that is the very foundation. If we have to think and revise and reconstruct, the reconstruction must begin at the very bottom.

The kind of education that is at present given—if I may call it an "education"—is an education for mere acquisition of knowledge for passing examinations and for getting Government jobs. It is the throwing of pellets of information at children and youth arranged in classes. The highest marks and ranks are given to those who

can catch the largest number of these pellets and at examination time throw these pellets back to the teacher as demanded without making any changes in the pellets themselves. So far we have been conducting education to secure the maximum of like-mindedness consistent with a minimum development of individual endowment, instead of doing just the reverse, *i.e.*, educating for the maximum development of individual capacities consistent with the minimum of like-mindedness. This is what our schools and colleges are doing to-day.

Of the three important agencies of education, *i.e.*, the school, the home and the church, *i.e.*, our religious institutions, we shall now see what is being done in our homes and religious institutions. The masses of parents are too ignorant to take care of the physical development of our children or the development of desirable habits of intellect, character and skill. The psychological needs of children are more seriously neglected, abused than are their physical needs, and the consequences are no less serious. Regarding our religious institutions, I am afraid that religion is confused with form and ritual and that the influence of tradition is too strong to make for satisfactory progress. So it seems to me that nowhere, whether at school, at home, or at our temples, are our children winning real education though they are able to get a so-called education.

What do we mean by education, what do we understand by the term education, is the next natural question that is to be answered. The ground has been trodden and retrodden time and again by educationists all over the world. The word education is one of those living, growing, changing words that well-nigh defy definition. But the most popular of the definitions is that "the aim of education is the development of health, knowledge, citizenship, economy, skill or efficiency, aesthetic appreciation and character." The chief concern of education

is in causing changes, causing desirable changes, to make the world a better place to live and to make all things; animals, plants, other men and oneself more serviceable for life's ends.

Let me now limit my attention to the social side where we are concerned with effecting changes in ourselves and our fellow-men to make ourselves more serviceable to life's ends and take a glance at the social and economic regeneration that is taking place in our country. We in India are respected all the world over for our philosophy and the development of personality on the side of spirituality. Our ideas of salvation are beyond the ordinary comprehension of a Westerner. To-day, Rabindranath Tagore as the exponent of our spirituality, and Mahatma Gandhiji as the strict follower of ideas and principles of the Hindu religion and as the greatest spiritual leader of the day, have won world admiration. Recently, we have also been witnessing greater social solidarity among our people. But in spite of all this, we ought not to lose sight of the way in which our philosophy and religion have unfortunately become mixed up and led to the degeneration of our society at large.

The theory of Karma, the consequent fatalistic philosophy of life in India has almost killed all incentive being unsuited to the changing environment of the present day. If a man is poor, he thinks he is destined to be poor; if miserable and unhappy, destined to be so. Though it may have been originally the function of the law of Karma to encourage and help the human being towards self-improvement and self-development, it is however most unfortunate that the theory has become confused with fatality and that man has become feeble, discouraged and disinclined to face the situation bravely and do his best. As Prof. Radhakrishnan says it is made into an excuse for inertia and timidity and is turned into a message of despair and not hope

though such a despair is not the necessary outcome of the law of Karma.

The belief in life after death has led to the neglect of worth of life right now. The average human being is too content and enduring with the misery of the present life all the while dreaming and meditating for happiness after death. As Sir M. Visvesvaraya says, far too common is the belief that life is merely a transitory stage in the passage of the soul to another world. That notion chills enthusiasm, kills joy and promotes fatalism.

Added to this morbid outlook is the part played by our castes and religions. Considerable time and energy is consumed in conforming to certain requirements, and progress above a certain standard is rendered impossible.

If we look at the economic side of our life, even there we cannot but see the evil effects of age, old tradition and custom. The masses of our people follow the same old ways of doing things, whether it be tilling the soil, weaving the cloth, cooking the food, or transacting business without the slightest thought of improving the methods and raising the family income.

If such are the actual conditions, what has education, education the most powerful force and the highest gift that a human being possesses, done and has been doing to mould things into a better, finer and more desirable shape?

As already pointed out from the top to the bottom, our education is education for a Government job, education for passing examinations. The better the performance in the examination, the greater the distinction with which the examination is passed, the better are the chances for finding a Government position. If, however unfortunately no job is procured, the boy or the girl, or sometimes the whole family, has to starve henceforward. The content of the curriculum is determined from the top to the bottom and is almost absolute-

ly unrelated to life. The methods too are usually merely mechanical and *memoriter*. Neither the parent nor the teacher nor the religious institutions make the children and our youths think of the life problems and find ways and means of solving them.

Consequently we find year after year that hundreds and hundreds of our graduates from elementary and secondary schools are anxious to become employed as clerks or teachers. In spite of the training that some receive in industries and agriculture, the general tendency of such people is to seek employment in the offices. If this tendency is not curtailed, I am afraid that the time will soon come when the greatest evil of our present day educational system will be the production and creation of social parasites. It seems therefore advisable for us to follow the philosophy of Booker T. Washington, that famous educator of the Negro race, who started the Tuskegee Institute in the Southern States of the United States of America. "We shall prosper in proportion as we learn to dignify and glorify labour and put brains and skill into the common occupations of life." In this connection, I am also reminded of the practical mindedness of the people of America which is very well illustrated by means of a story. Once an Englishman, a Frenchman and an American went to examine and study a group of elephants. After the examination, they returned and arranged for a Conference to discuss the problem. When the Englishman was asked in what aspect of the study he was interested, he said he was interested in the genealogy of the elephant. The Frenchman said that he was interested in the artistic aspect, but when the American was asked his view, he said, "My problem is how to make them grow 'bigger and bigger.'" This is the mental attitude of the American people. Such practical mindedness is very predominant in their educational

philosophy and in their methods of teaching. Their educational philosophy is education for life, as contrasted with our "Examination preparing and Government job hunting" philosophy of education.

Regarding our attitude towards our social and religious problems, I think the following story well illustrates our position. When Galileo invented the telescope, he observed the sun through the telescope and found some spots on the sun. Then, some of the Conservatives were much troubled. The sun was a heavenly body and therefore spiritual, for a heavenly and spiritual body to have blemishes would mean a most unwelcome reconstruction of thought. Some refused to look. Others looked and saw and spread the troublous word. In this situation, an older Conservative wrote to one of the troubled: "Don't be alarmed. Quiet your fears. I have read Aristotle through three times and nowhere does he mention spots on the sun. You may be assured that there are no such spots." This is a clear example of what a psychologist calls wistful thinking. The reason given is a good reason but not a real reason. Furthermore, it is a case of clear appeal to external authority. But to-day in the West things have changed a good deal. The external authorities of even the Church, the clergymen and the Bible are questioned. But I don't mean to say that we must have similar conditions here. What I do mean is that the weighing of evidence, depending on external authority in a measure out of proportion to internal authority, cannot make for any progress of society.

Our problem now is therefore to create and develop a changed attitude, a scientific attitude towards life and its problems. What we sorely need to-day is a changed mental attitude, a tendency to change them according to the results of criticism, a disposition to judge institutions by their consequences for life. To

that extent, I think we need a change in our philosophy of life and education. One ultimate aim, ultimate I may say, should be to have a religion of democracy wherein we ought to recognise the equality of all races, religions and castes and the equality of men and women. To effect such a change we must have a new philosophy of education also. "Education," we must understand, "is such a process of living as remakes life, remakes it not once nor occasionally at long intervals but if possible continuously remakes it so that each learning experience leaves the learner at once with broader outlooks, at once more disposed and better equipped to go on to further fruitful experiences." There must be a wider recognition of the three basic principles of the Dewey philosophy of education, *i.e.*, (i) greater respect for the individuality of the child, (ii) the school as a social institution, and (iii) activity as the process of learning.

It must also be recognised that learning means changing one's way of behaving. Learning of the right kind helps one to live better, and it is living that fundamentally concerns us.

If it is the living that fundamentally concerns us, we must develop tolerant understanding and critical questioning. Dr. Rugg of the Teachers' Training College, Columbia University, New York, has made a very interesting case of this point in his article on "A Preface to the Reconstruction of the Elementary School Curriculum." When he visited one of the Denver Public Schools, as he was entering the building with the Superintendent of the School, he saw two boys passing, apparently about 15 or 16 years of age. They were absorbed in intense discussion. Dressed in sweaters, with hair rumpled, they were returning from a strenuous hour of basketball in the gymnasium. They were engaged in very animated argument. As they passed about shoulder to shoulder, one of the boys suddenly stopped, shook his forefinger at the other and

said smilingly, "Fred, your point is well taken; but what is your authority?" Tolerant understanding and critical questioning. Two great ends of intellectual education.

Willingness to listen, openness of mind, confidence that the other fellow may have a point and a mind willing to listen, but also critical of arguments and evidence. A mind that denies acquiescence or rejection until it is sure, that questions from habit. What are the facts before us? Where did they come from? How reliable are they? What is the faith of the sponster? Have we all of the facts? This attitude of mind, it is, that we need most to-day in our country.

It is especially important that our youth should develop clear comprehension of life because of the cleavages which dominate it. Suspicion, misunderstanding and friction pervade the social life of peoples in many parts of the earth. The contemporary order of society here in our land reveals the division into cliques and distressing cleavages. At the basis of each cleavage is lack of understanding.

The task before us therefore is to create a generation of men and women informed about and interested in the Indian drama, who tend to settle matters of controversy on the basis of reflection rather than prejudice.

The greatest hope for improvement in our generation lies in the change of our philosophy of education, in the construction of a curriculum which shall as fully as possible overcome the handicaps of the present school situation and which shall lead the great body of our pupils to understanding and appreciation of the conditions and problems of our society. The rift between curriculum and society must be bridged. The content of the school must be constructed out of the very materials of our life. We must discover a sane method by which useless subject-matter can be

discarded from the school curriculum, and instead major problems, institutions and modes of living that are of social importance utilised and taught in the lowest grades, commensurate with the mental abilities and experiences of children.

The task is essentially that of finding and organising in thought-provoking form the data of important problems—social, religious or economic.

To stimulate thinking, an arrangement of activities and other materials of instruction must be invented by which the pupil must be confronted constantly with definite issues. Obstacles must thwart the mind, block the smooth passages of thought. "Not the learning of texts but the solving of problems is the desideratum."

Civilisation is changing as ever before. We live in a more complicated world than our forefathers did. We have to meet fresh and new problems. As new situations arise, we have to do thinking at the time and on the spot. Therefore we have to give our children a kind of education that enables them to meet new situations, do their own thinking and grapple with the problems of life they may have to face in the unknown future. That means we have to teach our young people how to find the best means for studying and solving the pressing problems of life. We have to develop strong characters: we have to develop virtues like the spirit of experimental enquiry, originality of thought in terms of life and experiences, critical mindedness and resourcefulness and "build strong-charactered, social-minded, self-governing persons who are able and disposed to think for themselves, think freely without the warp of prejudice, and decide unselfishly preferring the social good to any merely private good or gain," and at the same time, realise in the most satisfactory way the universally well-known aims of education, *i.e.*, health, command of fundamental processes, worthy home-membership, economic efficiency, worthy use of leisure, citizenship and ethical character. All this means, of course, necessary changes in the philosophy of education, matter, and methods.

THE HISTORY OF THE DAKKAN DURING THE GUPTA PERIOD.

BY PROF. V. RANGACHARYA, M. A.,
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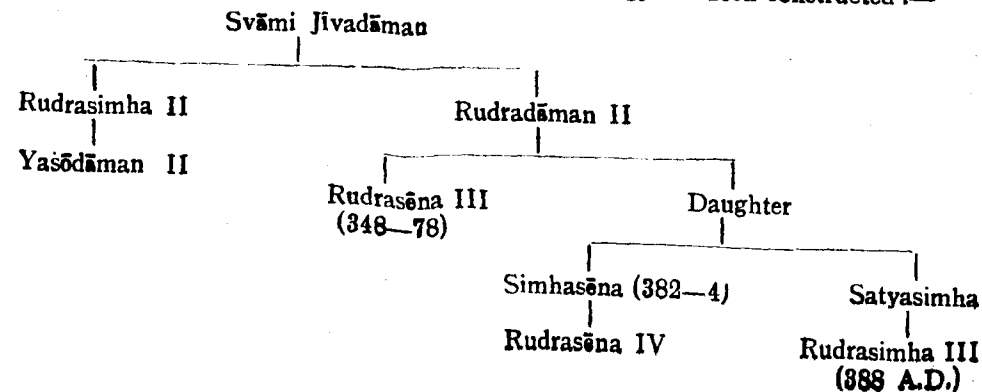
THE Gupta period is important in Indian History as the period when Hinduism was enthroned in place of the heretical creed of Buddhism not only in Aryāvarta but the Dakkan and South India. Directly or indirectly, the Gupta culture, in its multifarious aspects, pervaded the whole of India; and the history of the Dakkan and South India is, in fundamental respects, only an appendix to that of the Guptas. I propose to deal, in this article, with the political environment in which this cultural expansion and unification took place in the Dakkan.

SECTION I. WEST DAKKAN.

The history of the West Dakkan during the first century of the Gupta period is obscure. The Abhiras who, it has been suggested, might have founded the well-known era of September 5, 249, had ruled in the third century A.D. We do not know what became of this dynasty. It is probable that, throughout the rest of the third and the whole of the fourth century, the western half of the Dakkan was subject to the nominal supremacy of the Western Kshatrapas, on the one hand, and the Vākāṭakas of Central Dakkan, on the other, as the fortunes of these were, for

the time being, ascendant or in the decline. Professor Rapson has shown from numismatic evidences that the Mahākshatrapa dynasty of the famous Rudradāman came to an end about A. D. 305; that it was followed by the rule of certain less powerful chiefs who have been styled Kshatrapas in contrast to their Mahākshatrapa predecessors; and that even this Kshatrapa line disappeared about the year 348. "All the evidences afforded by coins or the absence of coins during this period, the failure of the direct line and the substitution of another family, the cessation first of the Mahākshatrapas and afterwards of both Mahākshatrapa and Kshatrapa, seems to indicate troublous times. The probability is that the dominions of the Western Kshatrapas were subjected to some foreign invasion; but the nature of this disturbing cause is at present altogether doubtful, and must remain so until more can be known about the history of the neighbouring peoples during this period."

In the middle of the 4th century A. D., the Kshatrapa power was fitfully revived by a new branch of the family whose relationship towards Viśvasēna, the last of the obscure chiefs above referred to, is uncertain. From the coins the following genealogy has been constructed:—



Of these sovereigns it need only be said that Rudradāman II was followed by Rudrasēna III (348—78); and he in turn was followed, during the next ten years, by a rapid succession of rulers—Simhasēna, Rudrasēna, Satyasimha and Rudrasimha III. The coins of the last of these monarchs are dated in 388 and as we know that the Gupta emperor Chandragupta II was in possession of the province about 400, it has been inferred by Vincent Smith that Rudrasimha must have been overthrown by him some time about A.D. 395. The Kshatrapa dominions were then annexed to the Gupta empire. For a century the land which was once Kshatrapa territory was subject to the Gupta rule. We have already seen how, from the closing years of the fifth century onward, the Gupta empire was smitten with the stings of the Hun irruptions and lost a substantial portion of its dominions to these foreigners; and how, by about the beginning of the sixth century, the Maitrakas were established in Gujarāt and, first Yaśōvarman and then the revived Guptas, were in the possession and rule of Malwa. Throughout this period the area covered by the present Konkan and North Mahratta country seems to have had historical fortunes altogether different from those of the area further north.

THE TRAIKŪṬAKAS.

The dynasty which came to rule over the Dakkan part of the old Kshatrapa dominion, was called Traikūṭaka. Its existence has been inferred from coins and inscriptions. The dates of its kings are always expressed in a special era called the Trikūṭa era: but as this is the same as the old Chēdi or Kaṭachūrī erā of September 1 5, 249 A.D. it has been suggested

¹ See Ep. Ind., Vol. IX, p. 129 for Prof. Kielhorn's description of the era in detail. Also Ind. Ant., Vol. XVII, p. 217 ff.

that Trikūṭa might refer to Tripura and that the Traikūṭakas were connected by blood with the old Kaṭachūrīs. The names of the kings of this clan generally ended in *datta*, *gaṇa* or *sēna*. The names of three kings are thus far available, namely,

Indradatta
|
Dahrasēna (or Dahragana)
|
Vyāghrasēna (or Vyāghragana)

Of these, no inscriptional record is available regarding the first. He has been known entirely from the coins.² The second in the list, Dahrasēna, issued a copper plate charter³ from his camp at Amrakā (विजयस्कन्धावारात् आम्रकवासकात्) which has been identified with Ambachh, two miles to the south-west of Kāpūr, a village (Kaniyas-Taḍākāsārikā) on the bank of the Miṇdhōlā, two miles to the south-west of Vyārā, the headquarters of a division (āhāra) in the time of Ushavadatta, as it is at present, in the Baroda State. This record shows that Dahrasēna called himself a glorious Mahārāja who meditated on the feet of his father and mother, who performed Aśvamēdhayāga and who was a servant at the feet of Bhagavat (भगवत्पादकर्मकर),—an epithet which appears in his coins in the form of Parama-Vaishṇava. Dahrasēna addressed his subjects in the Antarmāṇḍali-vishaya, by which

² Rapson's Catalogue of Andhra Coins, Sections 42, 132 and 134; J R A S, 1905, p. 801 f; J Bo B R A S, Vol. XXIII (1914), pp. 1—7.

³ The 'Pārdi' grant edited in J Bo B R A S, Vol. XVI, p. 346 ff., by Pandit Bhagavanlal Indrajī and in Ep. Ind., Vol. X, pp 51-54, by Dr. Hultsch. The record is in Sanskrit prose. The Dūtaka is Buddhagupta. According to Dr. Fleet the date of the grant was 4th April 456 A.D. if the current year was referred to and 23rd April 457 if the expired year was referred to. Taḍākāsārikā has been identified with Tarsari, fifteen miles west from Kāpura, half-way between the Miṇdhōlā and the Pūrṇā.

name the land between the rivers *Minḍhōlā* and *Pūrṇā* was known in those days, to the effect that he gave away, for the merit of his parents and of his own, a village to a Brāhmaṇa of *Kāpura*, named *Nannasvāmin*, and his descendants, till the sun, moon, the oceans and the earth endure, with exemptions from all taxes including * forced labour and with perfect freedom except in regard to the jurisdiction over thieves and the enemies of the king. The date of the grant is given as *Vaiśākha-suddha-trayōdasi* in year 207, corresponding to 456, or 457.

Dahrasēna's son and successor *Vyāghrasēna* has left a fine record¹ of the same character in *Kārttika-sukla* 15, of year 241, corresponding to 490 A.D. In this the king calls himself the lord of *Aparānta* and other rich countries, inherited and conquered. Like his father he was devoted to the feet of his parents and *Bhagavān*. Innumerable kings bowed at his lotus-feet and he achieved renown in all directions by distributing the treasures which he acquired by his conquering arms. His body was brilliant like the moon, and his conduct an example. His nature was deep like the ocean and firm like the Himalaya. He ravished men's hearts by his big nature and their admiration by a self-restraint characteristic of his family. His wealth was shared by scholars, refugees, elders, relatives and devotees. The record is to the effect that he gave a hamlet called *Purōhitapallika*, in a district (*āhāra*) called *Iksharāki*, to a Brāhmaṇa of the *Bhārad-*

vāja-gōtra named *Nāgasarma*. The donee's descendants were to have it under the rules of an *agrahāra*, that is to say, not only exempt from all taxes and forced labour but immune from the entry of the soldiers (*अचाटमट*), irregular and regular, except to arrest robbers or traitors. The inscription says that the camp from which this record was issued was *Aniruddhapura*. Dr. Hultzsch draws attention to the fact that *Kālidāsa* refers² to the mountain *Trikūṭa* in the territory of the king of *Aparānta* and that as this was, according to the *Vaijayanti*³, *Śūrpāraka*, modern *Sōpārā*, he would identify *Aniruddhapura* with *Sōpārā*.

Another record of the king *Vyāghrasēna* has been found at *Kaṇhēri*⁴. It does not name the king but only refers to him as a member of the *Traikūṭa* family. It is dated in year 245, that is, four years after the *Surat* plates described above were issued. It deals with the excavation of the *Chaitya* at *Kaṇhēri* and shows the broad-mindedness of the monarchs of the line.

These records throw light on various services rendered by the dynasty. In the first place they settled Brāhmaṇical civilisers on a large scale. Secondly, they did much service for arts.

² अवकाशं किलोदन्वान् रामायाम्यर्थितौ ददौ ।

अपरान्तमहीपाल-व्याजेन रघवे करं ॥

Sarga 4, verse 58.

मत्तेभरदन्तोत्कीर्णव्यक्तविक्रमलक्षणं ।

त्रिकूटमेव तत्रोच्चैर्जयस्तम्भं चकार सः ॥

Mallinātha's commentary shows his usual shrewdness and erudition.

³ *Mallinātha* quotes in commentary on verse 53 above : अपरान्तास्तु पाश्चात्यास्ते च सूर्यकरिकादयः ।

Mr. K. M. Joglekar's edition gives the incorrect reading *Sūryakarikādayah*. The reading *Amruddhapura* is incorrect.

⁴ The *Kaṇhēri* Plates have been edited by *Bhagavanlal Indraji* in *Inscns. from the Cave Temples of Western India*, p. 57 ff.

Thirdly, they promoted the growth of independent *agrahāras*. For instance, we have already seen how the village (*Pallikā*)¹ granted to the donees was not to be entered into by the soldiers, regular or irregular, of the state, except to arrest robbers or traitors. Again, the donees were exempt from all taxes including forced labour.

THE KATACHCHURIS.

We have reasons to believe that subsequent to the fall of the *Traikūṭakas*, possibly after an interval of a generation or two, another dynasty came to prominence in the West Dakkan. This was known as the *Kaṭachūrī*, *Kaṭachuri* or *Kaṭachchuri*. It is probable, but not evident, that these were connected with the earlier *Kaṭachuris* who founded the *Chēdi* era. Certain inscriptions of the dynasty reveal the following chiefs :—

Kṛṣṇarāja (c. 560)

Śaṅkaragaṇa (c. 595)

Buddharāja (c. 600)

These inscriptions describe the dynasty as *paurāṇic* in ideal. They describe the members in epithets borrowed often from the Gupta *prasaṣtis* and imitated later on by the *Valabhi* and other contemporary kings.² They also give a number of technical terms illustrative of the political and fiscal arrangements made in those times. They give the dates in the *Kaṭachuri* era and on the whole form excellent compositions of the *Kāvya* type. The panegyrics are usually in the *paurāṇic* pattern and lack in definite historical incidents.

We know nothing of the first king³ except that he issued coins of his own and that he is eulogis-

¹ Cf. the Dravidian *paḷli*, *palli*, etc.

² E. g., पृथिव्यां अप्रतिरथः, आभिकामिकैर्गुणैः

for the technical meaning of which as explained by *Kāmandaka*, see Fleet's 'Gupta Inscns.' p. 169, footnote 2.

³ For a coin of *Kṛṣṇarāja*, see *Arch. Surv. W. I.*, 1914-5, p. 60.

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ed as belonging to the illustrious *Kaṭachchuri* line which is compared to an ocean in several respects. The ocean is extensive and spotless. Even so is this family. The ocean is rich in gems ; this family is rich in gem-like men. The ocean cannot be crossed in the face of its large animals. Similarly this family could not be crossed on account of its heroes. The ocean keeps its bounds. Similarly the *Kaṭachchuri* line was profoundly moral. *Kṛṣṇarāja*, the glorious ruler of this line, had, ever since his birth, like the moon, the God *Paśupati* as his sole refuge. The moon is spotted ; but this king was a moon with no spots. He had all the constitutional elements of royalty. He was world-conqueror, unequalled in liberality, the protector of the distressed, the student of learned propriety of conduct, the maker of donations for final emancipation.

His son *Śaṅkaragaṇa* was a powerful sovereign ; for he had his capital at *Ujjain* and his territory included the distant *Nasik*¹, in the vicinity of which he made donations. He had for his feudatory² in the lower *Narmadā* valley a chief named *Nirihullaka* who is given the official titles of *Bhōgikapāla* and *Mahāpālupati*. Dr. Kielhorn interprets the latter as the chief of the *Bhils* on the ground that *paḷli* denotes an aboriginal settlement. This governor or rather his general (*Balādhikṛta*) *Śāntilla* distinguished himself by granting a piece of land requiring a seed-corn of one *piṭaka* for *Bhajika Anantasvāmin* of the

¹ See the *Abhona* Plates published in *Ep. Ind.*, Vol. IX, pp. 296—300, by Mr. K. B. Pāṭhak. The original date is K. E. 347 (A.D. 595) *Śravana-sukla* 15. The village granted was *Vallisika* in *Bhōgavardhana* (not identified). The donee was resident of *Kallāvana*, identified with *Kalavana* in *Nasik* district.

² See the *Sāṅkhēḍa* Plates of General *Śāntilla* edited by Dr. Kielhorn in *Ep. Ind.*, Vol. II, pp. 21—24 with plate. The details have to be revised in the light of later discoveries. The editor shows ingenuity in the identification of the villages.

* The original is : चोर-राजापथ्यकारि-वर्जं सर्वं दित्य-विष्टि परिहारेण ।

¹ See the *Surat* Plates of *Vyāghrasēna*, edited by Dr. Hultzsch in *Ep. Ind.*, Vol. XI, p. 218 ff. The name of the donee in line 10 seems to be *Nagāsarma*, though *Nāgasarma* is clearly the more correct form. The *Dūtaka* was the *Mahāsandhi-vigrahika Hālāhala*.

Kautsa-gōtra and Vājasanēya-Samhita, during an eclipse of the sun, for the performance of the five Mahāyagñas for the spiritual merit of the Paramabhāṭṭāraka Śāṅkaragana. The land was situated in a village near Dabhoi in Baroda State. Bhandarkar and Kielhorn are disposed to believe that the term Svāmin specially applied to sacrificers and that it became common in this period. The grant is not dated but must be about A.D. 580¹.

The third king Buddhārāja² who is eulogised in similar terms as a great soldier and as a servant of Śiva and who evidently patronised Brāhmins skilled in the maintenance of the *bali*, *charu*, *vaiśvadēva*, *agnihōtra*, *havalā*, *Panchamahāyagña* and other rites, evidently fell a victim to the aggressions of the Western Chalukyan king Maṅgalīśa³ about 601 A.D.; for the latter clearly claims to have victoriously marched to the north and deprived the Kaṭachchuri Buddhārāja of his wealth. Apparently Buddhārāja became confined, as the result of this disaster, to the northern portion of his ancestral territory. In 609 we find him at Vidiśa, identical with Besnagar near Bhilsa⁴. In 610 he issued orders

¹ See the Sunao Kala Plates of Mahāsāmanta Saṅgamasimha in Ep. Ind., Vol. X, p. 72 ff, dated in K. E. 292 (A.D. 541), where it is pointed out that there was a feudatory of the Kaṭachuris named Saṅgamasimha (or Saṅgamasīha) in the Narmadā region. This chief was probably an ancestor of Nirihullaka who ruled in the same region. The grant was made to several Brāhmins of different gōtras some of which are peculiar. It was issued from Bharukachchha.

² The chief source of information about him is the Sarsavī Plates the wording of which is practically identical with that of the Abhona Plates of his predecessor. It is edited by Kielhorn in Ep. Ind., Vol. VI, pp. 294—300.

³ The Nērūr Plates, Ind. Antq., Vol. VII, p. 161; Also the Bādāmi (Mahākūṭa) Pillar Inscription of A. D. 602 (?) in Ind. Antq., Vol. XIX, p. 16.

⁴ Vaḍnēr (Vaṭanagara) Plates. Ep. Ind., Vol. XII, p. 30 ff.

from Anandapura (identified with Ānand¹ in Kaira district) giving grants in the vicinity of Broach. As we know that Puṣakēśin II who came to the throne in 610, conquered Lāṭa (Gujerāt) and Mālava, we have to infer that the dynasty of the Kaṭachchuris came to an end on account of the aggressions of that monarch.

The Kaṭachchuri records are of singular interest in some respects. They show that these sovereigns and their vassals were great promoters of the Vēdic cult, and the best kings of the paūrāṇic ideal. The inscriptions refer to a number of villages and districts which exist in the present day often in slightly-altered forms. Secondly they have got the form and authority of formal documents. The governor of a province, for instance, would draw the attention of the king to the necessity of making a grant on the occasion of an eclipse or perhaps for the religious merit of the members of the royal family or of his own family. The king would then address his *Dūtaka*, his local executive officer, to do the needful and he would not only issue the necessary order but see it properly attested by a court engraver in copper plates so that it became an eternal register. The copper plate charter is thus an order of the king addressed to the rulers² and people of particular districts, at the instance probably of a local governor. It detailed a grant made to individuals or bodies for

¹ The Sarsavī plates. See note 2 above. In this Buddhārāja gave the village of Kumārivaḍao in Gōrajja-bhōga in Bhārūkachchhaviśaya to Bappasvāmin of Dēbhaka for the performance of rites. The record is dated K. E. 361 Kārttika ba. 15. It was made at the request of a Gōkulasvāmin. All the villages in the record are in Baroda State. See Ep. Ind., Vol. VI, p. 297.

² The Sunao Kala Plates, for example, say : सर्वान् राजस्थानीयोपरिक - कुमारामात्य विषयपत्यारक्षिक-द्रांगिक कुलपुत्रक-चाटभटादौश्च तदादेशकारिणश्च ।

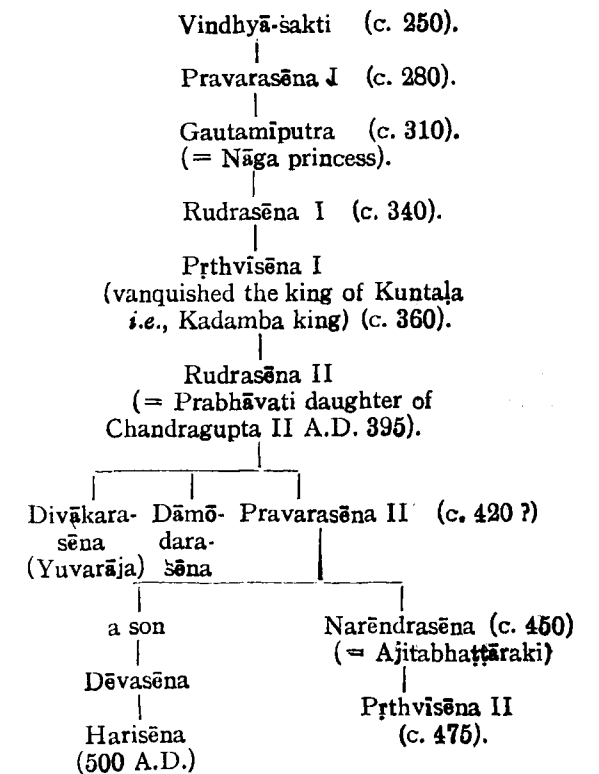
some purpose and on some occasions. The execution was entrusted to a *dūtaka* and the engraving to an authoritative court engraver, often a hereditary professional. The record always ended with quotations from Vyāsa about the merits of respecting the grant in all future time by friendly or hostile kings. It also pronounced imprecations like living in hell for 60,000 years and the acquisition of the demerits of having killed cows and Brāhmins on the banks of the Ganges, etc., on the violators of the deed. Very often the grant would have the seal of the royal donor.

Naturally the Kaṭachchuri inscriptions throw much incidental light on facts of history. They refer to the local rulers as Bhōgikas, heads of provinces, districts and village officers. They refer to nivartanas, bhūmis and other land-measures. They clearly define the dues of the state and the rights and privileges of the scholar or priest on whose behalf the land or village was granted. They refer to the dues of the state as *ditya*, forced labour, *pratibhādikā*, *klrpta*, *upaklrpta*, etc. They refer to the maxim of the *bhūmichchhidra* by which was meant the new landlord's freedom from the encroachments of regular or irregular soldiers or, as some scholars would say, rogues and lying servants (of the state). The donations were made for Brāhmanical scholars of different gōtras, Vēdas and Śākhās, for purposes like the performance of the Mahāyagñas, and the maintenance of *bali*, *charu*, *vaiśvadēva*, *agnihōtra* and other rites. The *Dūtaka* is referred to in expressions like *mahāpīlupati*, *mahāsandhivigraha-adhikaraṇa*. His colleague *Mahāpratihāra* communicated the royal orders to him.

SECTION 2. CENTRAL DAKKAN.

Passing on to the Central Dakkan, the whole of it was in the Gupta period in the hands of the

Vākāṭakas¹ who were chiefly instrumental in spreading the Gupta civilization from Hindustan to this side of the Vindhyas. From Vindhyā-sakti, the founder of the dynasty who lived about 250 A.D. and who carved his kingdom in the days of confusion which followed the fall of the Āndhras, there were ten generations of this line. The dynasty came to an end evidently in the first quarter of the 6th century A.D. The following genealogy can be constructed from all the available records:—



The approximate dates given above have been based on the established synchrony of Chandragupta II and Rudrasēna II and the practical

¹ The history of Vākāṭakas has been summed up by V. A. Smith in JRAS, 1914, p. 317 ff. A lucid, suggestive and short account is given by Prof. J. Dubreuil in his 'Ancient History of the Deccan,' p. 71 ff.

certitude of the alliance between the two rulers in order to checkmate the Western Kshatrapas.

Nothing is known about Vindhyāsakti, the founder of the dynasty. He is simply described in inscriptions¹ as the banner of the Vākātaka race without any regnal titles. His son Pravara-sēna, on the other hand, whom we can assign to the last quarter of the third century and the first few years of the fourth, that is, to the period when Śrī Gupta and Ghaṭōtkacha, the predecessors of Chandragupta I, were feeling their way to success further north in Hindusthan, seems to have had all the qualities of a kingdom-builder. He seems to have not only plunged into the pell-mell jumble of the political world of the then Dakkan with zest and successfully planted the dynasty on the rock of security, but displayed a shrewd and alluring accommodation which made him an idol of the orthodox champions of the Vedic cult; for he is said to have performed² the Agnishōma, the Shōḍaśa, the Atirātra, the Vājapāya, the Brhaspatisava, the Sādyaskra and other sacrifices. He is also credited with the performance of as many as four Āsvamēdha-yāgas, which would have been possible only if he had eclipsed the other adventurers of the age. It is quite probable that it was in his time that the Vākātaka clan was discovered by the delicate orthodox flatterers around him to belong to the ancient Vishṇuvṛddha-gōtra! To the anxious and careworn leaders of Dharma who congregated in his court, the elastic demeanour and spiritual suppleness of the shrewd adventurer was perhaps more precious than the political settlement he effected by the force of his arms; and the fertile and inventive mind of gratitude

clothed the young dynasty with the fiction and glory of a hundred generations born in the purple! And as for the Vākātakas they seem to have risen to the implications of the honours paid to them and acquired merit in the eyes of their advisers in such a thorough manner that, while their earthly existence ceased, the effects of their services in the cause of religion and everything associated with it have left a permanent impress on history.

Pravarasēna's son Gautamīputra is mentioned in the inscriptions of the dynasty without the regal title of Mahārājā; and so it has been surmised that he probably died in his father's life-time and did not wield the crown. Gautamīputra's life-partner¹ was the daughter of Bhavanāga, the king of the Bhārasivas, whose rule over the region of the Ganges is expressed in the Vākātaka inscriptions to the effect that their forehead was constantly besprinkled with the pure water of the Bhagīrathi. The Bhārasivas seem to have been so-called because they carried the linga of Śiva on their shoulders, as if they were responsible for supporting the pious burden! And they further had the glory of indulging in the avabhṛta plunges which concluded the performance of ten Āsvamēdha-yāgās! Bhavanāga was apparently a very powerful prince whose rule extended over the uplands of Central India as far as the Ganges. Prof. Dubreuil² suggests that Bhavanāga belonged to the family of the Nāgas of Padmāvatī. He was probably the father or grandfather of one of the numerous Nāga princes afterwards subdued by Samudragupta. The Vākātaka prince's marriage-alliance

¹ The inscriptions have this passage:—अंश-भारसन्निवेशित-शिवलिङ्गोद्गाहन-शिव-सुपरितुष्टसमुत्पादित-राजवंशानाम् पराक्रमाधिगत-भगीरथमलजलमूर्दीमिषिक्ता नाम् दशश्वमेधावभृतस्नानानां भारशिवानां महाराजश्री-भवनाग-दौहित्रस्य गौतमीपुत्रस्य.

² Anct. Hist. Decn., p. 72.

¹ B. g., at Ajanta. See A. S. W. I., Vol. IV, p. 124.

² The original is:—अग्निष्टोमाप्तोर्यमवेक्ष्य - षोडशतिरात्र - वाजपेय - वृहस्पतिसव - साद्यस्क - चतुरश्वमेधयाजिनः।

with him must have been significant not only in politics but also in the field of religion; for, from this time onward, the Vākātaka rulers boast of being great devotees of Mahēśvara and Mahā-Bhairava, though they never descended to indifference to other deities.

The career of Mahārāja Rudrasēna I, Gautamīputra's son and successor, is obscure. All that the records say of him is that he was a devotee of Mahā-Bhairava, the tutelary god, we may believe, of his mother's family.

His son Prthvisēna I had a more eventful career. He is given in the inscriptions all the epithets of an ideal paurāṇic king. He is compared in fact to Yudhishṭhira. He had treasures, troops, progeny and riches during a space of hundred years (वर्षशतमभिवर्द्धमान-क्रोशदण्ड-साधन-सन्तान-पुलपौलिङ्गः). Like his father he was a staunch worshipper of Mahēśvara. Two little inscriptions¹ at the village of Nachinē-kī-talāi (literally the tank of Nachinā), Modern Nāchna or Narhua, seven miles to the south-west of Jasso in Jasso State, refer to the establishment of some charity by a Vyāghradēva 'who meditated on the feet of the Mahārāja of the Vākātakas, the illustrious Prthvisēna.' Vincent Smith² attributed these to Prthvisēna I; but Prof. Dubreuil would connect them with Prthvisēna II on palaeographical³ grounds. It seems to me that the contention of the latter is supported by the probable fact that the Vyāghra of the inscriptions was identical with Vyāghrasēna of the Traikūṭakas who was his contemporary as can be seen from the genealogical tables given above. Prthvisēna I extended the confines of the Vākātaka territory further,

south and, according to an inscription at Ajanta¹, vanquished the Kuntala king. This Kuntala king has been identified by Prof. Dubreuil with the Kadamba Kaṅgavarman who ruled from about 360 to 385 according to his calculations. "It is certain that Prthvisēna I reigned for a long time: tradition says that he reigned for about a hundred years and Mr. Vincent A. Smith is of opinion that it means 'from about 40 to 60 years.' We know that his son Rudrasēna II married the daughter of Chandragupta II about 395 A.D. We may therefore be almost sure that Prthvisēna I reigned between 350 and 390 A.D. According to our chronology he must have been the contemporary of the Kadamba king Kaṅgavarman (360—385 A.D.) and it is probable that this king of Kuntala is the one whose defeat is mentioned in the Ajanta inscription; and the Tālgūṇḍa inscription seems to confirm this supposition, as it says that Kaṅgavarman accomplished *lofty exploits in terrible wars*."

Rudrasēna II acquired abundance of good fortune through the grace of God Chakrapāṇi. The impersonation of this fortune was Prabhāvatī, the daughter of the great Gupta² emperor Dēvagupta or Chandragupta II (385—413). As has been already said, this marriage took place about A.D. 395 and was no doubt inspired by the desire of the Gupta emperor to enlist the co-operation of the Vākātaka monarch against the Western Kshatrapa Svāmi Rudrasimha. More than anything else this marriage³ was the connecting link, as has been already said, between the Gupta and Vākātaka, between Āryavarta and Dakṣiṇāpatha, between the north and south;

¹ This is in cave 16. It is given in Arch. Surv. W. Ind., Vol. IV, pp. 53 and 124.

² See Ind. Ant., XII, p. 215 and Ep. Ind., Vol. XV, p. 39 ff.

³ See *ante*, the reign of Chandragupta II Vikramāditya.

¹ 'Gupta Inscrns.' Nos. 53—4, pp. 233—5.

² JRAS, 1914, p. 317.

³ Anct. Hist. Decn., p. 72.

and served to make the Gupta civilization all-Indian.

After the death of Rudrasēna II, Queen Prabhāvatī carried on the administration of the Vākātaka kingdom in the name of her minor son Divākarasēna. A very interesting inscription tells us that she made donations in the thirteenth year of his reign¹. We have already referred to her pious services and gifts to the God of Śrī-parvata on the banks of the Kṛṣṇa which marked the extreme south of the Vākātaka kingdom.

It is the belief of several scholars that Divākara was succeeded by his younger brother Pravarasēna II. It is the view of others that Pravarasēna was none other than Divākara by which name he was known after his accession. We know that Prabhāvatī issued grants in the 21st year of Pravarasēna. If Pravarasēna were different from Divākara, Prabhāvatī must have been regent during two successive reigns for the long space of 34 years. If on the contrary there was one and only prince, she must have been regent for 21 years. In both cases there is one difficulty. We have to infer that Prabhāvatī must have been regent not only during the minority of her son or sons but also after the attainment of age by Pravarasēna. This can be best explained on the ground that, even after reaching age, King Pravarasēna (his elder brother, if there had

been one, dying before reaching eighteen years) looked upon his mother as the sovereign queen even after his assumption of the reins of government. This was probably done for the sake of courtesy rather than because of fact in his later years.

In any case Pravarasēna was a very successful sovereign. His inscriptions have been found from the Central Provinces to the Kurnool district. One of these, a copper plate charter discovered at Chammak¹ (Charmānka), four miles to the south-west of Ilichpūr in East Berar, was issued from Pravara-pura, a city evidently founded by this king, on Jyēṣṭhaśukla 13 of the 18th year of his reign granting the village of Charmānka (Chammak) in the Bhōjakaṭa kingdom with its 8000 bhūmis to 1000 Brāhmaṇas. Another record² belonging to the same year, records the gift of a village in Siwani Tahsil in the Central Provinces to an Adhvaryu priest named Achārya Dēvaśarman of Maudgalya gōtra and Taittirīya Śākhā. The town of Kollapūraka, eighteen miles to the south of Ilichpūr, is referred to in the latter. A third record³ of Pravarasēna II

¹ Fleet's 'Gupta Inscrns.,' No. 55, p. 235 ff. where the bibliography of the plates is also given. It is in the box-headed style of Central Indian variety and Sanskrit prose (except in imprecatory verses). The grant is said to have been made at the request of Kōṇḍarāja, son of Śatruḡhna-rāja, and written while Chitravarman was the Sēnāpati. The record is interesting for the mention of the gōtras and names of the donees.

² *Ibid*, No. 56, p. 243 ff. It gives a perfect and beautiful example of the box-headed script. The village granted was Brahmapūṣaka in Bennākārpara bhāga. It was written by the Achārya while Bāppadēva was the Sēnāpati.

³ The Dudia plates edited in Ep. Ind., Vol. III, p. 258 ff. Dudia is in Aser Pergana, Chhindwara district, Central Provinces. One of the villages granted was in Hiraṇyapura-bhōga; and Hiraṇyapura has been identified by Dr. Hultsch with Hirapur S.S.E. of Sagar. Prof. Kielhorn who edited the plates gives eighth century as the date, which is of course incorrect. The record was written by Gōladāsa while Namidāsa was Sēnāpati.

dated in his 23rd year records the gift of 25 bhūmis of land in one village and 90 bhūmis in another, to two scholars Yakshārya and Kālīśarman. It mentions the Arammi Rājya, Chandrapura Saṅgamikā and Hiraṇyapura bhōga as political divisions in this part of the country. Evidently the king's mother Prabhāvatī had her residence at Ramtak, identified with Rāmagiri, to which the Yaksha hero of Kālīdāsa's Mēghasandēsa was exiled. We have already seen how Pravarasēna and Kālīdāsa were closely connected; how the Sētubandha of the former was, according to its commentator Rāmadās (who lived in the time of Akbar) revised by the latter. One is tempted to think that the poet was at Rāmagiri during his ambassadorial visit to the Vākātaka state.

The Vākātaka kingdom apparently reached the height of its power under Pravarasēna II. It included the whole of modern Hyderabad. From the fact that his records have been found immediately south of Jabalpur, we have to infer that the Narmadā was the boundary between the Gupta and the Vākātaka dominions. Apparently Pravarasēna II gave a sister, or more probably a daughter, of his in marriage to Mādhavavarman I of the Vishṇukūṇḍin dynasty and made him the ruler of Vēṅgi¹. The Vishṇukūṇḍin had as his tutelary deity the God of Śrī-Parvata and this might have been due to the fact that his Vākātaka queen had been brought up in an atmosphere of devotion to that deity. We have already seen how queen Prabhāvatī distinguished herself as a pious donor to that temple.

Pravarasēna II was, if we are to believe an Ajaṇṭa inscription², succeeded by his son, a lad of eight years, whose name has been lost. Apparently he was eventually dethroned by his

brother Narēndrasēna¹. This monarch had friendly relations with the Kadamba dynasty and married Ajita-Bhāṭṭāraki, the daughter of the Kadamba (Kuntala) king, who was, as Prof. Dubreuil argues, the famous Kākusthavarman, in all probability. As a result of this, Narēndra seems to have been aggressive in the north. Inscriptions describe Narēndra as having exercised command over the lords of Kōsala, Mēkala and Mālava². This seems to show that Narēndrasēna was encroaching into the Gupta imperial territory. This must have been either in the closing years of Kumāragupta I or the early years of Skandagupta. It is clear that about 450 the Vākātakas were inspired by imperial ambitions. The Narmadā, the northern boundary of the kingdom, was apparently crossed by their troops into the Gupta territory. In the east there was the vassal state of Rāyṇūr, with Śarabhapura for its capital. In the south-east was situated the kingdom of the Vishṇukūṇḍins over which Mādhavavarman I was reigning at Vēṅgi. In the south-west, the river Bhīma separated the Vākātaka dominion from that of the Kadambas, whose king Śāntivarman was the "master of the entire Karnāṭa region," with one of his capitals at Palāśika (Halsi in Belgaum). In the west, the Traikūṭakas occupied the coast province of Aparānta. Thus the Vākātakas occupied a predominant position in the Dakkan. "In the history of the Deccan, the V century is the century of the Vākātakas."

About 490 A.D.,—it might be a few years later,—Narēndrasēna was succeeded by his son Pṛthivisēna II, the issuer of the Bālāghāt plates³. He

¹ The Bālāghāt Plates of Pṛthivisēna II say that he 'appropriated the family's fortune' (अपहृतवंशश्रियः), but the interpretation is not certain.

² कोसला-मेकलमालवादिपतिरमर्चितशासनस्य.

³ Ep. Ind., IX, p. 267 ff. Bālāghāt is a district in the Nagpur division of the Central Provinces.

¹ Prof. Dubreuil in Anct. Hist. Decn. p. 72.

² Arch. Surv. W. Ind., IV, p. 124 ff, verses 10 and 11.

¹ The 'Poona Plates,' Ep. Ind., XV, p. 39 ff. where K. B. Pāṭhak and K. N. Dikshit edit it. See also Ind. Ant., Vol. XII, p. 214. It was issued from the town of Nandivardhana. महाराजाधिराज - श्री चन्द्रगुप्तस्य दुहिता धरमसगोत्रा नागकुलसंभूतायां श्रीमहादेव्यां कुबेरनागायां उत्पन्नोऽमयकुलालंकारभूतात्यन्त-भगवत्भक्ता वाकाटकानां महाराजश्री - रुद्रसेनस्याग्रमहिषी युवराजश्रीदिवाकरसेनजननी. On Kārtika-śukla 12 of the thirteenth year of her son she gave Achārya Chanālasvāmin the village of Daṅgupa in Supratishṭha āhāra. The record was engraved by Chakradāsa.

in turn—we do not know how long he ruled—was apparently succeeded by his cousin Dēvasēna. It was Dēvasēna's¹ minister Hastibhōja that has been credited with the excavation of the Ghatōtkacha cave at Gulwara (or Guwārā), eleven miles west of Ajanta. About 500 A.D., Dēvasēna was succeeded by his son Harisēna. Prof. Dubreuil assigns him to about 500-530 A.D., An Ajanta Inscription² describes Harisēna as a conqueror in all directions,—of Kuntala, Avānti, Kālīṅga, Kōsala, Trikūṭa, Lāṭa and Āndhra. By the conquest of the Kadambas and the Trikūṭas, the Vākātakas came into direct touch with the Kanarese and Mahārāshṭra peoples. It is probable that Indra of Kālīṅga fought with Indra the Vishnukūṇḍin and Harisēna interfered in the affairs of both. The reference to Avānti and Kōsala would seem to indicate conflict with the Gupta rulers; and it is quite probable that this struggle exhausted both.

About the middle of the sixth century the Vākātaka dynasty ended,—we do not know under what circumstances. As we find the Kaṭachchuris in the possession of the country between Nasik and Ujjain in the second half of the sixth century, we have to suppose that one of the enemies of the Vākātakas was the Kaṭachchuri clan. It was just at this time that the north was convulsed by the mutual wars of the Guptas, the Maukharis, the Gauḍas and others.

The Vākātaka records are highly interesting as historical documents. They always begin

The record is incomplete and grammatically incorrect in some places. It was issued from a place called Vēmbāra which has not been identified.

¹ For an inscription in the cave, see Arch. Surv. W. Ind., IX, pp. 64 and 138.

² Verse 8. See Arch. Surv. West Ind., IV, p. 124 ff.

with the auspicious word *dr̥shṭam* and end with the names of the executive officer and the composer, sometimes the date also. They throw ample light on the way in which they promoted the expansion of the Vēdic and Paurāṇic cult. They show that the kings were proud of the performance of the Vēdic karmas. They encouraged the settlement of Chaturvēdins and scholars in villages under very favourable physical conditions. These settlers were endowed with all rights of landlordship and self-government, for their villages were not to be entered by the royal Santakas, Kulaputras, Sarvādhykshas, regular soldiers, umbrella-bearers and tax-collectors. The taxes from which they were exempted included those on cows, bulls, flowers, milk, pasturage, hides, charcoal, salt marsh, forced labour, etc. The donees had full right to the hidden treasures of deposits and were completely exempt from the kl̥pta and upakl̥pta and other obligations. An endowed village included the koraṭa (perhaps the Dravidian word meaning waste-land). The village was to be maintained by the Brāhmaṇa and future lords, provided they committed no treason against the kingdom with its seven parts, that they did not slay Brāhmaṇs, that they did not become thieves, immoral people and poisoners of kings, and that they did not make war with other villages. If they did these, a king would commit no theft in taking the land away. The records are of priceless value in enumerating the different gōtras and charaṇas and throwing light on the names common in that period.

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TIT-BITS IN NUMBER.

BY MR. V. RAGHUNATHA AIYAR, B.A., L.T.,
Deputy Inspector of Schools, Ambasamudram.

A few artifices are given below, which may serve as arithmetical helps :—

1. Type product. 77 X 82

The product is given by

$$70 \times 80 + 7 \times 80 + 70 \times 2 + 7 \times 2$$

$$\text{i.e., } 70 \times 80 + 70 \times 8 + 70 \times 2 + 7 \times 2$$

$$\text{i.e., } 70 \times 90 + 7 \times 2. \text{ So, set down } 7 \times 2$$

or 14, to the left of 14, affix 7 X 9 or 63 and get 6314 as the product.

The multiplicand may be 11, 22, 33, 44, 55, 66, 88 or 99, and the multiplier 19, 91, 28, 82, 37, 73, 46, 64, or 55. Application of the rule to finding 77 X 91 may present a naughty case for committing mistakes. The type product 77 X 82 may appear as 82 X 77 with the two factors interchanged. One of the two factors should be of two places with the same digits and the other of

2. Formation of Squares.

(a) 10^2 is known to be 100.

$$11^2 = 100 + 10 + 11 \text{ or } 121.$$

(b) 25^2 is known to be 625

$$26^2 = 625 + 25 + 26 \text{ or } 676.$$

This is but an application of

$$a^2 + a + (a + 1) = (a + 1)^2.$$

(c) How much is 66^2 ?

65^2 may be given as 4225 by setting 25

and affixing 6×7 or 42 to its left.

$$66^2 \text{ is hence } 4225 + 65 + 66 \text{ or } 4356.$$

(d) Knowing 95^2 to be 9025, 94^2 may be derived as $9025 - 95 - 94$ or 8836.

Only a simple application of the identity

$$a^2 - a - (a - 1) = (a - 1)^2 \text{ is involved.}$$

THE TEACHING OF POETRY

BY MR. T. KRISHNAMURTI, B.A., B.ED.
Board High School, Chodavaram.

POETRY is an art. Through it, we wish to develop the aesthetic sense, the feeling for beauty in our pupils. Poetry is not only beautiful; it is also true to life. In it, "beauty is truth". In it, as in all art, we attain to truth through beauty. If we could develop this sense in our pupils so that when they left us they would turn, naturally, towards the beautiful in all things, in sound and sight, in thought and deed, we should have attained the greatest end of education, and our pupils would remake this world of ours, for no people with a sense for the beautiful would tolerate the hideous sights and sounds of our great cities. Social reformers may strive their best to lift the people. They admit that though much may be done by improving external conditions, the only cure is to educate the people, to develop in them a love for better things. We cannot make a people clean in body, clean in thought and deed. But if we can develop in them a desire for this, they will no longer tolerate filth. One of the practical methods of improving human life is to develop the children's powers of appreciation of the beautiful. Poetry is one of a group of subjects that aim at this ideal. The first qualification for the teacher of poetry is that he should love poetry—love the poetry he teaches. The teacher can communicate only what he feels. If the poem is dead to him, he cannot make it live to his pupils. Some of the pupils, with a natural gift for poetry, may get home to the beauty of the poem. Some have no ear for poetry. But they have some power of appreciating poetry when it is read to them by one who feels it.

The teacher's duty is to develop this power. He must give up the idea that the passing of an examination qualifies him to teach a subject. The subject must live in him if he is to teach it, and it must go on living in him if he is to continue teaching it. Some teachers make the poem an intelligence lesson, and spend their time over historical, geographical and biographical details, over classical allusions, derivations, and figures of speech. There the pupils get everything except the poetry.

That the subject may continue living, he must continue reading it. When he lets his own reading drop, thinking he knows enough for his work, he begins to go back. Life means development and change. Rest is the beginning of death and decay. He may know enough for all he has to teach. It is not knowledge we are asking for, but the fire of life, that freshness which can be found only in him in whom the subject lives.

Many of the children, in poetry, depend entirely on what they get from their teachers. It can be a beautiful thing, a joy, a power for good in their lives. It can be a dead thing, a weariness, a waste of time. The child stands waiting to enter the land of poetry, and it lies with the teacher to lead the way. Let poetry be for the children a living joy, a thing of beauty, while they are with us.

The aim of the teacher is to make the boys feel, and then deepen their gladness through understanding. The teacher should aim at lifting the level of the pupils. There may be things in the poem which they cannot appre-

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ciate fully. Though we cannot fully enjoy Milton or Shakespeare, we venture fearlessly knowing that, though we never attain to their full appreciation, their main value lies in a process, not in a result, in an ever-deepening sense of beauty and truth to be found in them, and to be found in them only by a more careful, more faithful study of the world.

The teacher should go straight to the poem. The details of the poet's life are out of place in the lesson. If the poem is read to the class, the pupils get the spirit of it, and they will divine the meanings of the words from the context. Putting on the board a list of words makes the words doubly difficult as they are out of context. With exceptionally difficult poems, the explanatory introduction sometimes consists in giving a sketch of the story, a sort of line to follow through the poem.

The pupils should be allowed to look at the poem with an unbiassed mind. They should hear it twice at least before any criticism is passed. The teacher should see that they have missed none of its beauties. He must encourage them to feel and perceive for themselves. The teacher should give the proper atmosphere or setting for the poem, and prepare the children's mind to receive it. Drawing the poem from the pupils by means of a series of questions is in most cases an attractive show lesson. The teacher should read the poem, and read it again and again, till the boys know it.

In teaching the poem, the teacher should help to strengthen the original impression, and lead to a broader and deeper view of the poem. He may devote the whole period of the day to reading and re-reading, and leave the teaching to another day. The poem is a

unity. It should not be treated as a series of details. The teacher should go straight to the heart of the poem, and his teaching should show how all the details contribute to the beauty of the unity. The boys should build up the various scenes of the poem under the proper guidance of the teacher. The teacher should help the boys to infer properly. Let the boys note how the particular words used, each contribute the beauty of the whole.

The poem should be loved for its beauty and truth. If the teacher has no belief, no living faith in the truth of what he teaches, his teaching suffers. To many, a poem appears to be a beautiful pleasant thing, lacking in the grip of truth. But poetry is true to life. The great poets have looked with souls athirst for truth into the face of life, and found there all that could satisfy the spirit except that for which the spirit yearns most—the solution of life's mystery. The pictures of life as painted by the Greek dramatists long ago, still stand as great and unsurpassable wonders of art. Shakespeare's dramas are true to life. The beauty of poetry is not a fanciful, imaginary picture too fine to be true to life. This beauty is the truth of life, and it is for us to find it in life. This is the ideal spirit for the teachers of poetry.

We reach truth through beauty. If we do not appreciate the beauty of the poem, we cannot get its truth. The child should approach the truth of poetry in the natural way. During his earlier years, he should be like a child gathering flowers with no thought but for their beauty. Let him first be a dreamer. Gradually he will realise his dreams to be realities of life. Poetry is as real as mathematics.

The boys should understand the best of the lines. By this, the children can hear the music

of the lines, and its importance can be realised when the boys read the poems for themselves. Lives of the poets should be taken only when they help the boys to understand the poem.

As to criticism, the teacher should make clear to the pupils that the true work of the critic of poetry is to find the truth and

beauty in it. Though the critic may, at times, find faults, he does this through no love of fault-finding, but for love of truth, that the truth in its beauty may shine more clearly. The true critic, striving to realise beauty and truth, lives in the company of the great, and finds himself in their greatness.

TESTS IN NON-LANGUAGE SUBJECTS.

BY MR. S. MUKUNDA RAO, M.A., L.T.,
Canara High School, Mangalore.

THE aim of a test paper in any subject must be to gauge the attainments of the examinee in that subject only. The purity of the test will be vitiated if extraneous factors unconnected with the subject enter into the valuation of answers. This danger, present in various degrees in all non-language subjects, is aggravated by the use of a foreign tongue as the medium of teaching and examination. Experience proves that a large number of failures in Elementary Mathematics can be traced to the students' inability to understand the data presented in English, the same questions being easily solved when presented in the mother-tongue. To make matters worse, some of the questions in the S.S.L.C. papers disregard the wholesome practice of using short unambiguous sentences in mathematical problems.

The difficulties are increased in subjects like Science and History which demand considerable powers of expression on the part of students. Description of experiments, tracing the causes, courses and results of a war or comparing two historic personages require much more than a thorough knowledge of processes, facts and dates. The result is that teachers in their anxiety to obtain good results

resort to the dictating of model answers and getting them committed to memory by boys. Honest observers are aware of these facts, but no attempt has been so far made to search for a reason and suggest remedies.

The present practice is unfair to the examiner as well as to the examinee. However much one might try, one cannot escape being tempted to belittle the facts presented in uncouth and incorrect sentences and to over-rate superficial knowledge showed to advantage in a beautiful garb. Again the experience of past years clearly demonstrates that artificial raising of marks has been necessary more than once to bring the percentage of passes to an accepted level. This has only to be mentioned to be condemned as unjust and unscientific; but so long as our present system continues, there is bound to be this artificial appreciation of marks and second lists.

The only way out of this difficulty is to adopt modern tests. Most teachers are familiar with them and the technique necessary to conduct them properly; so it is unnecessary to recapitulate all the varieties here. But such tests as true and false, completion tests, etc.,

do admirably suit our purpose in non-language subjects.

Objection might be raised on the ground that a person cannot be considered to have known a subject thoroughly unless he is able to express his thoughts in a way to be understood by others. There is great force in this contention. However it may be pointed out that in subjects which a student deliberately chooses as his optionals, we can insist upon his attaining thorough mastery, but in those which he is compelled to study, whether he has any aptitude for them or not, he ought to be given greater latitude. Moreover if we are so keen in encouraging expression in our students, we can divide a question paper into two distinct parts, one of which will test merely the pupil's knowledge of the subject

and the other his powers of expression. Those that answer the first part will be considered to have passed, whereas credit will be given only when the second is successfully tackled.

This arrangement will, while mitigating the rigours and anomalies of the present examination system satisfy those that still desire some form of testing the candidate's ability in expounding his thoughts and experiences. Such a reform is badly needed to-day and it is earnestly hoped that those that control our educational system will at least now introduce the changes suggested above. This *via media* can be experimented upon for a number of years and by the experience gained during that time, we can change it further in any manner found suitable.

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TEACHERS' CONFERENCE, KADAYANALLUR— PRESIDENTIAL ADDRESS

BY PRINCIPAL P. V. SESHU IYER.

Hindu College, Tinnevely.

I CONSIDER it a great honour and a high privilege to be asked to preside at this Educational Conference held under the auspices of the Tinnevely District Teachers' Guild.

Of all the honours that may be bestowed upon a person that which is bestowed by one's own brethren is, I consider, of the highest value and hence I feel extremely thankful to the Teachers' Associations for having elected me as the President on this occasion. The fact that I was elected unanimously, as I understand from the Secretary, makes me feel all the more thankful to you all for the honour conferred upon me. Also this Conference gives me an opportunity to come in contact with the teachers of this District to whom I am comparatively a stranger but to whom I feel I can make myself useful during my stay in the District.

Now before I proceed to my address proper, I must congratulate the organizers of this Conference upon having secured the Hon'ble the Minister for Education to open the Conference. He is one who has been interesting himself in the cause of education for the last quarter of a century at least. As the Hon. Secretary of the Hindu College, Tinnevely, he got it raised to the First Grade and thus supplied a long-felt want in the District, though another First Grade College has subsequently come into existence. As the President of the District Board, he has done a lot for the Board Schools and Kadayannallur School itself, where we have met to-day, is a product of his patronage and zeal. Again he has long been connected with the Madras University as a member of its Senate and is connected with the newly-started Annamalai

University as a member of its Syndicate. It is, therefore, but fitting that such a gentleman should have been asked to wield the portfolio of education. And we teachers of this District should feel very thankful that he made it convenient to come here to open this Conference.

Now coming to my address proper, I should like to refer at the very outset to some of the grievances and disabilities that we teachers are labouring under. It is not possible for me to give you an exhaustive list of those grievances, and consequently I shall refer only to the most important of them. I am sure you all feel that we as a class are very poorly paid, persons of similar and even inferior qualifications are better paid in other walks of life; some of us do not even get the pay of a Post peon or a mail runner. Again we are not shown by the general public that respect which they show to men of other departments who may be getting even a lower salary. This low pay and the low status given to us in society has its own reflexion upon the behaviour of the students towards their teachers. It is only too well-known and often complained of by this very public that the students of these days are not showing towards their teachers that respect and reverence which it is desirable they show even in their own interests and that they do not subject themselves to their control and discipline which is essential for the formation of good character in them. One word more about the status given to the teachers in aided schools managed by Local Boards and Local Committees. Every member of a School Committee, be it a Municipal Corporation, a Local Board or a Local Committee, looks upon every teacher of the school as a personal servant and expects the latter to

behave like that; and if he fails, woe to him. I must say that there are honourable exceptions: but they only prove the rule. If therefore the general public wish that the students should respect and revere their teachers, they themselves must set the example of giving the teachers a higher status in society; of course, the teachers also on their part should work and conduct themselves so as to deserve that elevation in status.

Another important grievance of yours, I know, is the insecurity of tenure. Teachers are often sent away at the end of March for economy; they are sent away if they fail to be constantly pleasing the management and the individual members of the management; they are sent away, sometimes even summarily dismissed, if they try to stand on their legitimate rights as the heads of institutions responsible for their internal administration; they are sent away when teachers of a particular denomination become available. Thus, owing to various reasons, the tenure of teachers is very insecure. Recently, a measure to remove this insecurity has been adopted; but, I am told, it is not satisfactory and it is still in the making.

Next I refer to the disability that we as a class are not consulted by the Local Government or the Director when important educational measures are on the anvil. Whatever measures and policies in respect of education are ushered in by the administration, we teachers are the people who will have to give effect to those measures; we are, as it were, the men on the spot to carry them out. It is, therefore, very necessary and desirable even, in the interests of education, that we teachers are consulted on such matters before they are given a final shape. But this is not done. On the other hand, we are asked to carry out what others settle, and our work is also tested mostly by external examiners and examining boards. The courses of studies and the syllabuses in the school subjects are often drawn up

by an external body: the text-books to be used in our classes are prescribed without a reference to the teachers concerned, and they are asked to run those courses and follow those text-books. Of course, things are improving now to some extent and Teachers' Associations and Committees consisting of teachers are being consulted occasionally. But unless and until they become a regular feature, our educational system cannot improve well. Closely allied to this last disability is another, *viz.*, we teachers are not given adequate representation in local Educational Boards and Provincial Legislatures and Universities. If such representation be given, it will go a long way to raise the teachers as a class in status and influence.

When I refer to some of these grievances and disabilities, my brother teachers, I do so not with the idea that you are not already aware of such disabilities—certainly any of you, if asked, will be able to paint an imposing picture of such grievances much better than I can do—but with the intention that you should constantly remember them, realise them well and become discontented with your lot. Discontent with one's lot is a necessary preliminary to improvement just as knowledge of one's ignorance is the first step to knowledge. You teachers and others who may find you somewhat discontented, may ask, "are not the teachers already discontented with their lot"? My answer is:—they are not sufficiently discontented, not to the extent they ought to be—my authority for saying so is the fact that their lot is still bad. If they had been discontented enough, they would have taken the necessary steps to get their lot improved. If any of you teachers complain, 'what can we poor teachers do to improve our condition'? I have only to say that you do not know your own strength, that you have not the necessary self-confidence and that you do not know the strength of unity and the power of well-organized bodies.

The truth is, we teachers are individually very poor; we are assigned a low status in society, are often treated like menials and are disrespected by our own students; and as such we individually are helpless in improving our lot. What is the remedy? The remedy is not to deplore our helplessness, throw the blame for our bad lot on others and subject ourselves murmuringly to the bad treatment meted out to us. But we must rouse ourselves, organize ourselves into a strong and well-united body, work for the improvement of education in general and incidentally work for our own improvement. Then and then alone can we hope for any improvement of our condition and any improvement of education in our country.

Gentlemen and brother teachers, may I take the liberty of plainly telling you that we have not organized ourselves well, we have not been doing our duty by education, the field in which we are engaged and the work for which we are paid. Take for instance, this Tinnevely District Teachers' Guild itself. What has it been doing? It has been meeting once a year and just electing a President for the occasion and passing resolutions at its Conference about the pay and prospects of teachers:—I speak here subject to correction. I am new to this District and am speaking only from hearsay. That is not the kind of work which a Guild ought to do. There must be sustained work carried on throughout the year, there must be enthusiasm for such work. This is not peculiar to this District. Almost every District Guild is in that condition. Take again the Provincial organization, the S. I. T. U. It too is not able to do much, because we District teachers are like this. For instance, we have been and we are complaining that we have little or no representation in the legislature. But what have we done with one representative given to the University graduates? We put up a teacher candidate at the last election and we teacher graduates did not

all vote for him; many of us voted for a lawyer. He is a deserving man no doubt and a friend of mine. But where has gone, I ask, our plea that we must be given representation? The voting was so bad that we had even to forfeit the deposit. Is that not a ridiculous state? Does it not show that we are not well organized? I appeal to the teachers assembled here to see that we are well-organized. Every one of us should feel that it is his duty to join a Teachers' Association if one exists in his institution and if one does not exist to start an Association and join it. Next we should see that the Association works systematically throughout the year discussing various problems of education, academic and administrative; I emphasise the word *academic*, for I feel we have not been discussing academic questions sufficiently well and that is also a reason for our not finding material enough for sustained work throughout the year. For this again, every one of us should feel that it is his duty to attend every meeting of the Association and to take part in the discussion and that it is his duty to occasionally read papers or lead discussions. Next, every such Association should get itself affiliated to a local bigger Association or the District Guild; and these bigger local Associations and District Guilds should get affiliated to the Provincial Association, the S. I. T. U. Here you may ask me, "Sir, have we not these Associations already? And why these superfluous exhortations? My reply is, 'you have these Associations, no doubt, but they are defunct, they are not functioning well and that again is due to our indifference owing to want of a clear perception of our own interests and want of loyalty to our Associations and want of confidence in ourselves. The only way to make these Associations function well is for us to give up our short-sighted selfishness and to be long-sightedly selfish, as I used to put it, to clearly perceive what our own interests are, how closely our lot, *viz.*, pay,

prospects, status, etc., is linked up with the efficient work of these Associations, to render loyal co-operation and support to the Associations and to have faith in ourselves and our Associations.

Just to enable us to have the confidence in ourselves and to have faith in the power and influence of our Associations, I may just remind you that in the immediate future, when we will be having Swaraj and democracy and increased franchise, the need for increased literacy and a well graduated and organized educational system is sure to be recognized by the general public and we teachers will be recognized as forming an important and responsible part of the body politic. If only we teachers realize our responsibility in the resulting reconstruction and discharge our duties efficiently and satisfactorily and then make an organized effort to get our grievances also redressed, we are sure to be appreciated for our work and we shall have our status in society raised and our pay and prospects too improved.

As I say this, I hear a distant whisper, questioning as to what has been the result of our previous agitations on various topics, and insinuating that the resolutions passed at our previous Conferences have been a cry in the wilderness and that nothing comes out of our representation to the educational authorities, the Government and the Local Boards. Yes! I admit that much has not come as a result of our representations: we have not got all that we have been asking for. But at the same time, I must say, that some things have been achieved by our representations through our Associations. For instance, the syllabuses in the various subjects of the S. S. L. C. have been allowed to be framed by teachers in touch with High School work; the Provident fund which we have long been asking for has been introduced; we are given some representation in the University

authorities and in the Local Bodies connected with education; the block teaching grant given every year to be distributed to the teachers is a result of our agitation; the question of security of tenure for teachers which we have been agitating for has also been taken up by the authorities and rules have been framed though not to our entire satisfaction. Thus I say that we have been able to achieve some things in the past as a result of our representations and if more have not been achieved by us in the past, it is because we have not organized ourselves well and we have not made our representations in an effective manner. We must also remember that 'time' is a great factor in all these matters. I have always been an optimist and I am that even now. And I fully believe that if only we show by our activities in the class-room and outside that we are performing a useful and important function in the economy of our society and country and if we organize ourselves well and make our representations in a constitutional manner, well supported by facts, figures and arguments, we as a class are bound to get ourselves appreciated, heard and granted all that we may be asking for.

Now I pass on to the 'ifs' given above, let us take first, the 'if' of showing by our activities in the class-room and outside that we are performing a useful and important function in the economy of our society. This, my brother teachers, is a very important 'if'; no man is appreciated and paid well unless he shows himself useful. There is already a complaint and a charge levelled against us, that we are in our Conferences only discussing questions and passing resolutions about our pay and prospects and that we do not consider as a corporate body, academic questions relating to education, 'that we are not keeping ourselves well-informed and up-to-date even in the subjects we are teaching, that we are not even fit to discuss and draw up courses of studies and syllabuses for the classes which we

are handling, that we do not keep ourselves informed of, and take an active part in, the activities that are going on around us, activities such as civic, co-operative, health, welfare &c., and that we are in short only a discontented set of people always murmuring and not performing well even the duties assigned to us. Let us for a moment examine this charge or rather charges, and take up first, the charge that we are not discussing in our Conferences academic questions relating to education; there is, we must admit, some truth in this charge, it could be seen from the very small number of academic resolutions as compared to administrative resolutions passed at our Conferences; and we must plead ourselves somewhat guilty of not discussing academic questions to the extent to which they ought to be. One reason why we are not discussing such questions is that a discussion of such questions requires some careful study and clear thinking, operations which are difficult, and a careful consideration of these previously in our School Associations; and when any such question is brought up for discussion, there are very few caring to attend such meetings. That again is due to the want of a clear conception on our part of our duty to the cause of education and to the want of a clear perception of the relationship of such discussion even to our own selfish object of improving our condition. Hereafter, if we wish to be true and loyal to the cause of education and true to the salt we are eating, which I am sure every teacher would wish to be, we must make it a point to be earnest about the discussion of academic questions at our Associations and this would indirectly also show that we teachers are a useful set of people alive to our duties and responsibilities and earnestly engaged in the field of education which is so very essential to the progress of our society and of our country.

Next coming to the charge that we are not keeping ourselves well informed and up-to-date in

our own subjects, *i. e.*, the subjects which we individually are handling every day in our classes; here also I must beg leave to say that there is some truth. In saying this I am afraid I may be offending some people, but interest in ourselves and loyalty to truth, compel me to say that we are not keeping ourselves well-informed to the extent we ought to be, in the several subjects we are handling. My brother teachers, when I say this, please don't misunderstand me, consider me as a well-wisher; I do not at all mean it as an indictment against teachers. I know that there are many causes which are responsible for this state and I am only trying to place before you what I consider to be a fact so that we may realize the exact condition and take the necessary steps to improve that condition. For instance, let me take the subject of Mathematics with which I have been intimately connected for a long time. Of late, much work has been done at the foundations and fundamental principles of mathematics and the whole subject has been placed on a rigorous and satisfactory basis. How many of the teachers present here, I ask, have acquainted themselves with such development at the bottom of mathematics? How many of the High School mathematics teachers present here, I ask, do know the concepts underlying what are known as whole numbers such as one, two, three, &c? How many of them, I ask again, do know the modern concept of a fraction, a negative number, irrational numbers like $\sqrt{2}$, $\sqrt{5}$, &c.? How many of them again are able to say boldly and with reasons that the usual equation $\frac{a}{0} = \text{infinity}$ is meaningless? I dare say only few can satisfactorily answer such questions. Though these fundamental ideas are not to be taught to our High School students, they should certainly be known to the mathematics teachers, at least to the mathematics graduates, who must have clear ideas on these points so that their teaching may be clear and accurate, and they do not impart wrong

notions. It was only the other day that I found in a High School student's note-book the heading "To prove that $a^0 = 1$," underlined, I was shocked to see it, because nobody on earth could *prove* it; and when I mildly managed to approach the teacher concerned through a friend, I found that the teacher could not understand what was wrong with it; and he is a mathematics graduate. This is not the only instance. I have seen printed books in which such a head line is given. I am afraid, I have dwelt a little too long on mathematics even to the extent of being considered as an infliction by non-mathematicians. I only wanted to bring home to the mathematics teachers of High Schools that their knowledge of their own subject even to the High School stage is not quite clear and up-to-date and that they have quite a lot to learn before they can be said to be well-informed in their subject; "gladly would he learn and gladly teach" must be the motto of every teacher. What I have said about mathematics may be true of other subjects like Physics, Chemistry, Geography, &c.

It is true that our teachers have not got the necessary facilities by way of library, books, journals, extension lectures, &c., for improving their knowledge. We must agitate and ask for refresher courses. In Malabar, we had two refresher courses in which I took an active part, one in September 1929 and another in September 1930, these were arranged under the auspices of the Malabar District Board which sanctioned nearly Rs. 1,000 for each course. In April last, I had the privilege of opening a refresher course for elementary teachers in the district of Salem. We, teachers of this district, which can boast of 10 or 12 Board High Schools, should try to move the District Board to arrange for such courses. If only our Minister for Education had been the District Board President, I feel we could have easily persuaded him to arrange for a refresher course. Let us hope that his successor

would be equally amenable to persuasion in respect of such important educational matters.

So much for some of the charges levelled against the teachers; now going back to the 'if' which I wanted to dwell on, *viz.*, the 'if' of showing by our activities our usefulness to society, I must once again impress upon you that this is an essential condition. We must improve our knowledge; show ourselves thereby to be well-qualified to discuss courses of studies and syllabuses, and to critically examine the text-books that may be published from time to time; form ourselves into sections like 'the Mathematics and Science Section,' 'English Section,' 'History Section,' &c., and discuss academic questions under the auspices of such sections; get ourselves acquainted with, and take part in, the activities that are useful to the society and try to show by these means that we are a useful set of people engaged in responsible work.

Now I pass on to the other 'if,' *viz.*, the 'if' of organizing ourselves well and making our representations in a constitutional manner well-supported by facts, figures and arguments. This 'if' is also very important for our success. I have already dwelt at length on the need for, and methods of, organizing ourselves well. Now coming to 'representations in a constitutional manner well-supported by facts and arguments,' I must say that if we have not fully succeeded in the past in getting our representations heard, it is partly because some of them have not been well-considered and well-put. The Headmaster of Kadayanallur has touched on one of them, *viz.*, the question of the custody of question papers. In respect of that question, I agree with the Headmaster in thinking that we made a mess of the whole thing. We unnecessarily assumed insult where nothing was meant, we unfairly threw the whole blame on one part, as though the Headmasters were entirely free from all blame and the method of agitation suggested by some teach-

ers smacked of trade unionism, all that I must say is responsible for our losing our point. Again there are very many questions on which we may not be unanimously agreed and in making representations on such questions we must proceed slowly and after careful deliberation. Take the question of the abolition of the School Record which some teachers are asking for. I should think such an abolition will be a retrograde step. You all know that the knowledge of our students in any subject cannot be completely and satisfactorily tested by a written examination alone. Also that it is very unfair to judge of the capacity and knowledge of a candidate, acquired in a period of a few years, from his performance at a written examination conducted at the tail end of his course and lasting for a few hours. It is to remedy the untrustworthiness and the unfairness of such tests that the school record was prescribed wherein you could find a history of his progress and knowledge tested by his own teachers both orally and by written examination. Now because you find the maintenance of a record difficult and complicated and you find some abuse on the part of some few teachers in forming the record, you straight away propose an abolition without going into the psychological and educational aspect of the question and without trying whether the system could not be mended. Herein I do not say 'You should accept my view point. My contention is that this is a controversial point on which much thought has to be expended before we take any final action. There may be other questions on which we may not be unanimous and there is no use of pressing such questions on the attention of the authorities. I only wish to impress upon you that if we want our representations to be heard and given effect to, we must bestow much thought on them, consider all sides of a question and bring to the attention of the authorities only such representations on which we are earnest and on which we are unanimously agreed.

Take again the question of vernacularisation, *i.e.*, the adoption of vernacular as the medium of instruction. I remember distinctly well that some six or seven years ago, some of our teachers, impelled by a national spirit, were very keen and enthusiastic in passing a resolution that the vernacular should be compulsorily made the medium of instruction in all non-language subjects for the S.S.L.C., and they were very angry with people who, recognizing the difficulties of finding suitable scientific and technical terms in the vernacular and recognizing the dearth of suitable books, recommended only an optional use of the vernacular as the medium. The Department and the University allowed such option even so long ago as 1925. And what is the condition now? Only a few schools are bringing up for the S.S.L.C. public examination some of the history subjects in the vernacular and their candidates are not faring well. The parents do not like their boys to take up vernacular as the medium, whatever they may say from platforms, from a so-called national spirit. The teachers of other subjects like mathematics and science are not making any attempt to make vernacular as the medium. Nor are the Teachers' Associations doing any constructive work towards the adoption of the vernacular as the medium. Here is an instance where we are swayed by a passing national spirit in advocating from platforms certain changes in our educational system and when it comes to practical action and doing constructive work, we are not, to put it mildly, equally keen. What weight do you think outsiders would attach to representations made by such people? We must be very careful and very practical and must try to avoid the play of momentary enthusiasm and transitory sentiments. One may ask here, what constructive work could the teachers or Teachers' Associations do towards the adoption of the vernacular as the medium? Well, the teachers of a particular subject, say

mathematics or science, in a locality could meet, together on some Saturdays, take up a good English book on the subject and try to translate it into the vernacular and after forming suitable terms and acquiring facility of expression in the vernacular, try to adopt the vernacular as the medium in their classes. No such constructive work seems to have been done on any appreciably large scale, except some productions here and there by individual teachers who have tried to write text-books for the lower classes.

If I had time I would have dwelt on many other fields of activity such as Scout Movement, Adult Education, Co-operative Movement, Health and Child Welfare, Social Service, &c. in which the teachers could do some constructive work and show themselves to be very useful to society. But having already taken up much of your time, I proceed to sum up what I have said and conclude.

I have referred to some of your grievances and thus tried to rouse you up to action, have tried to show you the need for organizing ourselves well into a united body and to do sustained work throughout the year through our Associations,

have mentioned to you some of the existing defects in us such as a lack of discussion of academic questions in our Conferences and lack of enthusiasm on our part to keep ourselves well-informed and up-to-date in our subjects, have tried to show you how careful and cautious we should be in passing resolutions and making representations to higher authorities and have tried to point out to you in what all ways and what all fields we could do some constructive work and make ourselves useful to society. In my attempt to do these, I may have given some home thrusts and thus displeased some of you; I may have given expression to views with which you may not agree. But I can assure you that I have done these as a friend and well-wisher and with the sole motive of improving the condition of teachers and thereby improving also the education of our country. If my address will rouse you up to do some sustained work throughout the year in our Associations, I shall feel I have achieved my point in delivering this address and if I can be of any use in your activities in the coming year, you can always count upon my co-operation and I shall ever be at your service.

KARNATIC MUSIC—ITS GREATNESS AND STUDY.

BY MR. V. SUNDARAM AIYAR, B.A., B.L.,

Advocate, Myslopore.

IN the midst of political turmoil, it is refreshing to note that our Karnatic music is slowly reviving and making itself felt, due to diverse activities, and may under proper guidance and right patronage regain its old glory, which it had lost for obvious reasons. In former times, kings and emperors courted the musicians instead of the musicians courting them, and the musician's main delight was in singing the praise of God and not that of man however high in life he may be, to wit,

Akbar's humility in seeking an interview with Hari Das Swami of Brindavan, who was Tansen's Guru, and the condescension with which the Tanjore Maharaja ran to Saint Thyagayyar's humble cottage to pay his respects when Thyagayyarval refused to go himself to the king's palace when sent for. Those were times when to a true musician what counted was devotion to God by singing His innumerable virtues, and trying to realise that God was no other than the highest

Music or *Nada Brahman*. To such musicians kings and emperors are only play-things of their childhood, and unto them

"The kingly glare had lost its power to dazzle,
Its authority shall silently pass by and
The gorgeous throne shall stand unnoticed in
The regal hall fast falling to decay."

The lofty independence and the religious devotion of ancient musicians, compare very ill with the present day parasites whose religion is to make money or eke out a living by singing the praise of man and glorifying vice into virtue. When a king employs a court musician, he does it that he may slowly become familiar with and be initiated into divine music, and not to hear the musician sing his own praise. When kings and musicians begin to flatter each other, instead of praising the God which is in music, it verily brings about a decay in style and in place of the noblest sentiments expressed in the most majestic melody, we have trumpery compositions, Javalis, Darbar songs, and many meaningless Thukkadas. Music shines best only when employed in the service of God and is ugliest when engaged in the service of man or mammon.

While in ancient times eminent musicians were honoured and maintained by royal courts, with the advent of British rule, music was driven to shift for itself and it thereafter drifted from the courtly hall to the common street, to win cheap and popular applause, in order that it may live, by pandering to their taste.

Thank God, the Madras University has now opened its eyes to the need for introducing music among the curricula of the optional studies, and music may under the shelter of this august body once more lift up its head

and hope to occupy the right place of dignity and loftiness from which it had fallen.

With the rise of Sangeetha Sabhas all around, music academies and the frequent performances of music festivals like Thyagaraja Uthsavams, the music-loving people also are being slowly trained to cultivate a fine ear for the right kind of music. Their music consciousness, thus kindled, will certainly hasten the revival of Karnatic music.

It now behoves us to know what is the greatness of Karnatic music, what are its main features that distinguish it from the music of other countries and how best to acquire its mastery.

Karnatic music has for its aim the attainment of the highest and sweetest melody which in its supremest excellence stirs the soul into a solemn waking bliss, while other kinds of music instead of developing the single melody in all its finest shades, rather emphasise symphony of sounds and loudness of harmony and thereby fill the senses with majestic music. The one at the same time can please only a few people by its delicate shades of sweetest melody, while the other can please many by its loud and noisome harmony. While Karnatic music creeps almost unknown into the very being of our soul and laps it in elyseum, the other by its boisterous sounds takes us by storm and drown our senses in the whirl of their loud harmonies. The one appeals to the soul, is friend to solitude, and more individualistic in effect and is the offspring of an intuitive grasp of the different shades of melodies that go to form the highest form of music. The other appeals to the senses, is friend to society and is more pragmatical in effect.

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Akbar's humility in seeking an interview with Hari Das Swami of Brindavan, who was Tansen's Guru, and the condescension with which the Tanjore Maharaja ran to Saint Thyagayyar's humble cottage to pay his respects when Thyagayyarval refused to go himself to the king's palace when sent for. Those were times when to a true musician what counted was devotion to God by singing His innumerable virtues, and trying to realise that God was no other than the highest

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It now behoves us to know what is the greatness of Karnatic music, what are its main features that distinguish it from the music of other countries and how best to acquire its mastery.

Karnatic music has for its aim the attainment of the highest and sweetest melody which in its supremest excellence stirs the soul into a solemn waking bliss, while other kinds of music instead of developing the single melody in all its finest shades, rather emphasise symphony of sounds and loudness of harmony and thereby fill the senses with majestic music. The one at the same time can please only a few people by its delicate shades of sweetest melody, while the other can please many by its loud and noisome harmony. While Karnatic music creeps almost unknown into the very being of our soul and laps it in elyseum, the other by its boisterous sounds takes us by storm and drown our senses in the whirl of their loud harmonies. The one appeals to the soul, is friend to solitude, and more individualistic in effect and is the offspring of an intuitive grasp of the different shades of melodies that go to form the highest form of music. The other appeals to the senses, is friend to society and is more pragmatical in effect.

In Karnatic music, the highest flight is reached not when the melody is sung at its loudest and highest pitch, but when it is sung in its mildest hue and softest tone, taking us to the very verge of silence. It then gives us a supreme spiritual delight, which we slowly begin to realise as the highest Ananda showing the way to the realisation of the *Nada Brahman*, the unconditional existence of that form of Brahman, which is for ever a "Harmony of Sweetness and a Joy for ever." It is this same idea that Milton so beautifully brings out in his inimitable style while describing the highest form of music and its power on human minds—

"At last a soft and solemn breathing sound
Rose like a steam of rich distilled perfumes
And stole upon the air, that even Silence
Was took ere she was aware, and wished she
might

Deny her nature and be never more
Still to be so displaced. I was all ear
And took in strains that might create a soul
Under the ribs of Death."

Again,

"How sweetly did they float upon the wings
Of Silence, etc."—

Milton does not lack suitable words to give appropriate praise to the other kind of music which, he says, by their chorus chides the barking waves into attention and in pleasing slumber, lulls the sense only and in sweet madness, robs it of itself.

But when he comes to bestow praise on the higher form of Music, he says

"But such a sacred and homefelt delight
Such solemn certainty of waking bliss,
I never heard till now."

The existence of half tunes and quarter tunes, and the employment of sixteen swarams, with their variations of inclusions and eliminations

in Arohanams and Avarohanams, afford a rich variety of Ragams, that are unthinkable in other schools of Music, and stagger one's imagination into speechless wonder. These manifold Kartharagams and numberless Jayanaragams, springing therefrom are the proud inheritance of the Karnatic music, and they are unparalleled for their rich variety, untiring beauties and the wide range it opens for individual display of musical skill and discovery of new avenues of melodies. Added to this the employment of Dasagamakas in rendering these Ragams in Kirthanas give us an infinite variety of music and melody that are quite impossible in other schools of music.

These varieties of Swarams, in their artistic arrangements conjoined with the employment of the Dasaganakas that represent ten different methods of voice production, present an admirable kaleidoscope for the musical vision. While it admits of being sung in congregation, its highest excellence and flight is only when it is sung alone, unimpeded by any accompaniments except for the soft tuning of the Thambura Sruthy—when the individual soul appears to lose itself in the larger soul, namely, the *Nada Brahman*. It is the existence of these multifarious ragams of endless beauties, that has brought into existence master-minds like Thyagayyar, whose songs were the natural outpouring of a music saturated soul, in the shape of Kirthanams that were spontaneously composed and sung in numberless varieties of ragams.

It is needless to add that in Thala too, i.e., time-keeping, Karnatic music has larger variety and more intricate timings than are found to exist in the music of other countries.

Now coming to the question of its proper study and cultivation; there is in music in ad-

dition to what may be learnt as the technique of Karnatic music, by knowing the different swarams, their proper sthanams, relationship and uses, etc., and the different ragams and thalamas in which they have to be employed, in addition to all these, nay, over and above these, there is what is known as *style* in music which is the very life-blood of the music excellence. This style, while it may be copied to the extent of certain general features, from other master-musicians, has to be the separate creation and evolution of each individual singer in accordance with his voice capacity and facilities. Just as Addison, Goldsmith, Raskin and other master-writers of English literature, nevertheless employed the same English words and followed the same grammar which other doggerel-writers employed, yet they employed in their writings a style, which though each differing from the other, leaves in our minds an indelible happiness and delight which no words can picture. Just as thought when it finds a happy expression constitutes good style, so music when gracefully sung out is said to be in good *bani* or style. Each musician has to find out his own style which God has made it possible in him, and which when discovered will give it a rare value and individuality. No man can and ought to exactly imitate another musician's style, but while developing and forming his own style, his aim ought to be to render the music, as graceful and sweet as possible.

The study and cultivation of music falls under two heads—Lakshana and Lakshya. However much a man may have mastered the technique of music, be he the utmost Lakshnavidhwan, his knowledge can compel our respect only, his music, without good style, can never give us real happiness. This

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happiness of style is the result of the cultivation of Lakshya Gnanam, which is both inborn and the outcome of frequent listening to great musicians and a continuous effort to attain and reproduce a high style in music. This Lakshana Gnanam, which is both a gift and a rare acquisition, is of the utmost value in music. A musician may be most learned in the science of music; yet a person with good Lakshya Gnanam or style intuition, may produce better music, both sweeter and more appealing, though he may not know the name of the ragam and the thalam in which he is singing it. Those who lack this Lakshya knowledge as an inborn gift, can to some extent compensate for it, by frequent Sadagam or practice when they will slowly unfold a style of their own suited to their voice and its qualities.

Just as a painter to be a success in his painting should in addition to knowing the technique of how to use the brush and make the colour, nevertheless develop and discover his own genius, for the setting of the colours in an agreeable combination and order into a pleasing shape, so with a musician, he must develop his own style. Given the same colours and the same brush and the same canvas and the same subject to paint, two master-painters can never paint alike, but each will paint according to his best genius and style, and each will have a value and individuality not to be found in the other, each supreme in its own excellence. Similarly with musicians. Given the same ragam and kirthana, they may not sing alike but both may render it in two most exquisite styles, the excellence of each of which will be complete in itself.

A combination of high Lakshana and Lakshya Gnanam will ensure the highest

excellence in music. The value of Lakshana Gnanam to Lakshya is that it helps the mind to easily grasp and unravel the most difficult sangathi or immediately reproduce it and helps him to remember it in after-times, whereas a pure Lakshya Gnanin may be unable to immediately and correctly reproduce a difficult sangathi and even if he reproduces, may forget it the next moment. So Lakshya is useful for the formation of a high style in music. And Lakshana helps to attain mastery in the science of music in all its accurate renderings, and is a powerful aid to memory and is also of great help for imparting the science to other students of music.

The development of both these two branches of knowledge, Lakshya and Lakshana, is highly emphasised in Karnatic music, and their attainment will enable the musician to successfully reproduce the song or music of any other country, however difficult, without much difficulty. The best test to find out the

comparative merits of the music of different countries is to ask the musician to reproduce or imitate the music of another country. And I feel sure the Karnatic Vidwan will carry away the palm in such a test. He can with ease reproduce, if he hears, the music of any other country, if he hears it for a while. It is said of our great violinist Thirukodikaval Krishna Iyer, that when another great Italian violinist had come to India, certain interested critics arranged to bring them together. The Italian violinist played a most wonderful and difficult air on his violin and Krishna Iyer asked him to play it once more, and the next moment, Krishna Iyer was able to claim it as his own, and he is said to have reproduced it with even greater mastery, that the Italian was lost in rapturous bewilderment at Krishna Iyer's skill and genius, while a Byagada Kirthana played by Krishna Iyer baffled all the skill and cleverness of the Italian to reproduce it.

A PRAYER FOR TEACHERS.

BY MR. GLENN FRANK,

President, Wisconsin University, America.

O, Lord of Learning and of Learners, we are at best but blunderers in this godlike business of Teaching.

Our shortcomings shame us, for we are not alone in paying the penalty for them; they have a sorry immortality in the maimed minds of those whom we, in our blunderings, mislead.

We have been content to be merchants of dead yesterdays, when we should have been guides into unborn to-morrows.

We have put conformity to old customs above curiosity about new ideas.

We have thought more about our subject than about our object.

We have been peddlers of petty accuracies, when we should have been priests and prophets of abundant living.

We have schooled our students to be clever competitors in the world as it is, when we should have been helping them to become creative co-operators in the making of the world as it is to be.

We have regarded our schools as training camps for an existing society to the exclusion of making them working-models of an evolving society.

We have counted knowledge more precious than wisdom.

We have tried to teach our students what to think instead of how to think.

We have thought it our business to furnish the minds of our students, when we should have been labouring to free their minds.

And we confess that we have fallen into these sins of the school-room because it has been the easiest way. It has been easier to tell our students about the motionless past than to join with them in trying to understand the moving present that must be studied afresh each morning.

From these sins of sloth may we be freed!

May we realize that it is important to know the past only that we may live wisely in the present!

Help us to be more interested in stimulating the builders of modern cathedrals than in retailing the students the glories of ancient temples.

Give us to see that a student's memory should be a tool as well as a treasure-chest.

Help us to say "do" oftener than we say "don't".

May we so awaken interest that discipline will be less and less necessary!

Help us to realize that, in the deepest sense, we cannot teach anybody anything, that the best we can do is to help them to learn for themselves.

Save us from the blight of specialism; give us reverence for our materials, that we may master the facts of our particular fields, but help us to see that all facts are dead until they are related to the rest of life.

May we know how to "relate the coal scuttle to the universe!"

Help us to see that education is, after all, but the adventure of trying to make ourselves at home in the modern world.

May we be shepherds of the spirit as well as masters of the mind

Give us, O Lord of Learners, a sense of the divinity of our undertaking!

VIDYODAYA SCHOOL, MADRAS.

REPORT.

On behalf of the Board of Management, we offer you all a hearty welcome to this, the Seventh Anniversary of the School. We are pleased to be able to present a report of steady and continued progress all along the line, in numbers and educational equipment, in the quality of work done and in the health and happiness of the pupils in the school. In particular, the girls residing in the institution and the teachers who live with them have had a pleasant and most enjoyable year.

The highest class in 1929-1930 was the Fourth Form, and as most of the girls studying in it were qualified for promotion, we applied to the authorities and with their permission have opened a Fifth Form this year. At the end of the year, the Fifth Form girls will be eligible to go up to the Sixth Form and when that is opened, the school will be complete.

As Elementary Science is now compulsory for the High School, we have had to re-organize our Science Department and pur-

chase the necessary apparatus; we are glad to report that the girls show a great deal of interest in their work in Science and that the teachers also are taking it up with enthusiasm.

The opening of the Science Section has cramped the accommodation available for classes. We have therefore had to erect a shed outside, to house some of the smaller classes, and so to make room for the Science Section in the main building itself.

Mr. S. Kannan, Proprietor of Messrs. Srinivasa Varadachari & Co., Madras, has shown his interest in the school by presenting nearly 160 valuable books to the School Library. We are deeply grateful to him for this timely gift, which we feel sure, will be appreciated and made good use of by the pupils.

One of our former students, who spent some time in Dr. Rabindranath Tagore's *Shantiniketan* in Bholpur, Bengal, has recently returned, and is now able to help us by teaching our children some Indian dances invented and taught by the poet himself, together with the music which he devised as accompaniment. The dances are artistic and attractive, and are greatly appreciated by the girls.

Classes for cooking, washing, ironing and mending, cleaning and polishing are held regularly every Saturday for the resident students. Girls take a keen interest in this branch of their work. A scheme of social service for the benefit of Nungambakkam village was planned, but unfortunately, owing to the prevalence of infectious diseases in that area, we could not carry it out; the pupils are trying to do something instead for the servants and their children who reside in the compound, thus putting into practice the many lessons they learn in Hygiene and Domestic Science.

The School Vegetable Garden is a great attraction. The girls take a great deal of pains, watering the plants morning and evening. They gather the vegetables every Saturday and prepare a dish or dishes with which they may proudly serve the teachers.

The staff is substantially the same as it was last year, except that Miss Manickkam, Mrs. Chandy, Mrs. Rajagopal and Krishnamma have joined to fill the vacancies. Miss Devadoss is helping us with the office work and relieves the Secretary and Headmistress of a considerable responsibility. If the institution has worked smoothly and pleasantly through the year, the credit is due to the tact and friendliness of Miss Jacob and the other members of the staff.

We are glad to announce that the school has now joined the Government Provident Fund for Teachers.

The educational authorities have always taken a great deal of interest in the school, but till recently their appreciation did not take practical form in the shape of grants; but now fortunately we are receiving, in addition to the usual teaching grant, special grants for Science, furniture, etc. We are deeply grateful to them for their recognition of our work and feel encouraged by it. It is a step, we hope, towards the stabilisation of the school, as a permanent institution.

The residential part of the school has to report a most successful and happy year. The children have become so fond of Vidyodaya that given the choice, they would much rather reside here than go home for week-ends; they enjoy, having girls of their own age, and of similar tastes and habits to play and make friends with, and discuss the subjects which loom so large in their world. The Big Sister

SYSTEM to which reference was made last year, has been extended and further developed and is proving a great success. Each new child, as she comes in, is put in charge of an older girl, who looks after her clothes, cleanliness, studies and deportment till such time as she is able to tend for herself. The Elder Sisters take great pains with their "charges" without patronising them or subjecting them to too rigorous a discipline.

The girls devise their own entertainments for Fridays; these are organized by a Dramatic and Music Committee that have come into existence. The teachers are invited and listen with interest and not a little pleasure to the various items got up by the initiative and effort of the pupils themselves. THE FANCY DRESS PARTY in which the pupils and the teachers were dressed up to represent different castes and races sat down to dinner, and afterwards had a variety entertainment which proved an appropriate introduction to the Christmas season and provided conversation for days afterwards. They also spent some very pleasant evenings in the Beach.

Her Excellency Lady Beatrix Stanley was pleased to visit the school on 27-10-1930 and the Minister for Education, Dewan Bahadur Mr. Kumaraswamy Reddiar, came to see it on 5-12-1930 and these two occasions were gala or red-letter days in the history of the school during which the pupils rendered a few interesting items by way of welcoming the distinguished visitors.

Though "Rutland Gate" is a much bigger building than the one we formerly occupied at San Thome, we find that we are again suffering from lack of proper accommodation. It will be possible to fill the school twice over with pupils who apply for residence. Moreover, it has become absolutely necessary

to open a spacious department for grown-up girls who desire to come for special training in English, Music, Conversation, etc. It is evident that the school is recognised as serving a special purpose, as nearly every week we are getting new applications from different parts of the Presidency. The parents greatly appreciate the rapid progress made by their children in English, Music and other extra curriculum subjects and with the training given to them in manners and deportment.

While we are feeling pleased with the immense advances recently made in the way of India becoming a self-governing nation, it is equally a matter for rejoicing that people are beginning to realise the important part women have to play in building up an efficient and progressive polity. They cannot however fulfil their tasks in this regard unless they are specially trained while at school and college to think of and for others besides themselves, and serve them in every possible way. The ordinary school curriculum tends to take their minds away from the larger tasks which they will have to face in life; the old ideal held up before women in this country and still largely practised by them closed various avenues of service in which they could effectively help. To make our girls think and act for themselves, and to stimulate their consideration for their fellow-human beings, to equip them to be good home-makers and social workers, to train them in manners and character, as well as in the usual elements of a literary education (to pay individual attention to each pupil) are among our aims. We greatly appreciate the sympathy and generous help that has been extended to us in the past; we are eagerly looking forward to the day when this will be a permanent institution with a home and traditions of its own. We shall be thankful to all who make known these our humble aims and assist us in achieving them. We thank all the parents and friends who have encouraged us by their presence this evening. In particular, we greatly appreciate and are deeply grateful to Miss Stanley for kindly consenting to give away the prizes this evening, and Mr. Campbell for coming in the midst of great pressure of public work to preside over this function.

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THE ANGLO-AMERICAN MUSIC CONFERENCE.

The following is sent to us for publication:—

THE success of this year's Anglo-American Music Education Conference, at Lausanne (to be presided over jointly by Sir Henry Hadow and Dr. John Erskine of New York) is now assured. Not only have a large number of musicians in Great Britain already intimated their intention of being present, but members are already enrolled from Australia, New Zealand, South Africa, the West Indies and other distant parts of the Empire.

There is an imposing Canadian Committee, under the chairmanship of Dr. Ernest Mac-Millan of Toronto University, who has just cabled his acceptance of the direction of the "Harmony, Composition and History" Section of the Conference.

Musicians engaged in various branches of educational work in continental European centres are beginning to take a great interest in the Conference and there are already bookings for it from Germany, Holland, Denmark, Poland and elsewhere. It is quite clear that the "International Morning" when representatives of other nations will describe the musical educational plans and practices of their own countries will be one of the most interesting and valuable features of the Conference, and it is obviously a unique one—why has nothing of this kind ever been done before?

Amongst artists engaged as what may be called the "House Musicians" of the Conference, to perform to them daily in their hours of evening relaxation and also in the middle of the morning for half-an-hour as a relief from sterner occupation, are the famous Prague String quartet, Eshel Bartlett and Ree Robertson (whose recent American tour has

brought great credit to British musicianship), Yves Tinayre, the fine Paris tenor with a remarkable repertory, and 60 boys of the Choir of the Firth Park Secondary School, Sheffield, whose programme in London last January won great praise and who have made successful tours in Germany and elsewhere (these boys are being generously sent at the expense of their parents to show Americans how Yorkshire sings). There will also be some American artists of high standing and possibly the *A Capella* choir of the Flint High School, Michigan, reckoned one of the finest in the United States.

The oversight of the whole of the arrangements for recitals, Cathedral music, concerts and the like has been kindly undertaken by Mr. Stanley Roper, Organist and Composer of the Chapel Royal and Principal of Trinity College, London, with, of course, an American colleague.

Professor W. Gillies Whittaker acts as British Choral Conductor throughout the Conference and will have as colleague some American conductor of high repute. The choral performances in the Cathedral were an outstanding feature of the Conference of 1929 and they are likely to be greatly superior this year, as the membership will be considerably larger, and the music to be sung is to be announced beforehand, so that any members who wish to prepare their part in it may do so.

The Committee of the Contemporary Music Festival (to be held this year in Oxford) has so arranged its dates as to allow time for members to pass at its conclusion to the Lausanne Conference, and the Dalcroze Institute at Geneva has agreed to admit any Conference members who wish for a special

week's course when they leave Lausanne. Evidently there is no need for any musician to count this a wasted summer.

Amongst the lighter attractions of the Conference now figures a new one. The Conference Committee has just awakened to the fact that the day after arrival is that of the great annual Swiss Fête Nationale, celebrating the birth of the Federation, seven hundred and forty years ago. On the evening of this day bonfires blaze on every accessible mountain height throughout Switzerland and every town has its brilliant display of fireworks. The Committee has therefore charter-

ed a special steamer for Conference members and from various points of vantage on the Lake they will enjoy one of the world's most remarkable sights under the most favourable conditions possible. The following day the whole Conference will again take to the water and explore the lake by daylight.

The British Hon. Secretary of the Conference is Mr. W. H. Kerridge, British Music Society, 117-123, Great Portland Street, London, W. 1. A full illustrated Prospectus will be ready in a few days from the present and will be sent to any of our readers on request.

CHITTOOR DISTRICT TEACHERS' GUILD.

The Half-Yearly Conference of the Guild was held at Pakala on 10-3-31, from 12 noon to 6-40 P.M. The proceedings commenced with a prayer. Mr. P. K. Rama Iyengar, B.A., L.T., welcomed the delegates. Then the Secretary of the Guild read the Half-Yearly Report and indicated the lines of future activity. Mr. D. S. Reddy, B.A. (Oxon.), District Educational Officer, opened the Conference with a lengthy speech. Among other things he referred to the fall in the esteem of the teaching profession and suggested a line of investigation: "Are the teachers less paid than in other countries?" He was of firm opinion that the mendicant attitude of teachers requesting enhanced salaries brought with it contempt. The lines of activity to be pursued by the Guild, as advocated by him are noteworthy. The Elementary Schoolmasters should be brought into touch with teachers of Secondary Schools in the Guild. Refresher courses are necessary and may be conducted under the auspices of the Guild, the average intelligence of pupils may be struck as a starting point for evaluating educational experiments. He was vehement in his denunciation of 'hypocrisy' and "humbug" on the part of

teachers when they give "non-committal" answers to pupils' queries or write notes to satisfy the authorities. Moral instruction is worth doing well or may be better abandoned. Library work has to be improved and discipline may be left in the hands of boys to be practised as a small experiment in Swaraj.

A discussion on 'Middle School Examination' was held by Mr. K. Natesa Iyer. While taking no sides he advanced the arguments for and against it. The advocates trot out among other reasons, the necessity to weed out the unfit, to secure a uniformity of teaching standard all over the Presidency, to have an examination for granting scholarships and to fix a minimum qualification for entrance to vocational and industrial lines. There was another reason why some advocates welcomed it—it freed the Headmaster from the responsibility of making promotions to and admissions into the High School classes. Against the institution a similar set of arguments was arrayed. Too many examinations were unnecessary; uniformity in standard was neither desirable nor attainable; there was the evil resulting from external examinations; after all, examinations were no real test. Mr. Natesa Iyer also added two riders, whether

the examination should be compulsory or optional and whether the examination should be held at the end of the III Form course or the IV Form course.

Before throwing the subject open to discussion, the D. E. O. offered certain remarks. It was not a departmental move; it was the result of agitation carried on by certain Headmasters. Though he was personally against it, he would request the Guild to consider if the advantages did not outweigh the disadvantages. Further the S.S.L.C. (new regulations) tested the work of three years. Was it not too much? It would be better if the examination is held at the end of IV Form course; or the S.S.L.C. syllabus should be revised.

A very lively discussion followed in which Messrs A. S. Venkataraman, J. Daniel, P. K. Rama Iyengar, K. Narasimhachariar and others took part. The general trend was that the external examination was an evil, it was a necessary evil until a better system could be devised. It was however felt that the examination should be conducted for each District to suit its own local conditions.

Mr. C. Subba Rao, B.A., B.Ed., of Madanapalle Theosophical High School, then read his paper on The Geographical Equipmen of a High School. He traced the history of the place of Geography in Schools in Madras. He narrated the value of the subject to all classes of people from the statesman to the citizen, from the merchant to the peasant. He next enumerated the requirements: a geography room, special furniture in the shape of flat tables instead of desks, eyeletted maps, globes, pictures, museums and instruments for mathematical geography. A short discussion ensued in which it was pointed out by Mr. A. S. Venkataraman that some of the requirements may be locally made. What was needed was a sympathetic outlook on the part of the management and the Headmaster.

The Teachers' Association, Pakala, was *At Home* to the visitors. A pleasant half-hour was spent here.

Immediately after, Mr. C. Ramakrishnan M.Sc., B.T., of the Theosophical College, Madanapalle, read a paper on "A Group Elementary Science in the New S.S.L.C." the D. E. O. presiding. He said that the syllabus was no doubt imposing and ambitious but quite unworkable. Its drawbacks were that it was too wide and too vague. He suggested the lightening of the course by (1) omitting Animal Life or (2) giving an option to the boys to choose three out of the five subjects under Elementary Science. The Science Assistants of the Board High School, Chittoor, agreed with him regarding the nature of the syllabus but the remedy was not quite suitable as it might not be quite possible to give the boys free scope for choice. With a few remarks from the chair, the next item of the programme was taken up. A vote of thanks was proposed to the D. E. O. who then left the place.

The Business Meeting of the Guild was next held under the presidentship of Mr. Daniel. A number of resolutions was passed. For the ensuing Educational Conference, six names were proposed and carried. At the end of the meeting Mr. J. Daniel gave an interesting talk on 'Pupil and Teacher,' when Mr. Narasimhachariar presided. The lecturer requested the teachers to pay particular attention to the character and behaviour of the boys and to set an example by their own conduct. He said that the chief aim of education was not imparting knowledge so much as giving the boys good training along right lines. The Chairman wound up the lecture with his own remarks.

It was nearly 7 P.M., when the Conference broke up. The Secretary of the Guild offered his thanks to all and specially to the Teachers' Association, Pakala, for the excellent Tea. He requested the delegates to gather in larger numbers at Tiruttani

where the Annual Conference will be held in July or August 1931. The gathering was fairly representative of almost all schools except Tirupati, Punganur and Kalabasti.

The following are among the resolutions that were passed :—

(1) This Guild requests the S.S.L.C. authorities (a) to reduce the new Elementary Science syllabus considerably under each head or to permit the pupils to bring up for the Public Examination any three out of the five subjects now included in it; (b) to conduct the S.S.L.C. Examination on the lines of the University Examinations so that no pupils will be expected to answer more than one subject a day; and (c) to allow three more chances to the students appearing for the S.S.L.C. this year to answer papers under the old regulations and to declare them eligible by the old eligibility rules.

(2) This Guild requests the University of Madras to so amend the eligibility rules as to enable Domestic Science, Book-keeping and Commercial Students of the S.S.L.C. to secure admission to the University courses of study and to qualify for the new B. Com. degree.

(3) This Guild reiterates the resolutions of the 22nd Provincial Educational Conference held at Coimbatore in May last regarding the provincialisation of the teaching services, security of tenure and Provident Fund.

(4) This Guild, while being of the opinion that the revival of the Middle School Examination is pedagogically unsound, feels at the same time, that under the present conditions of external interferences regarding promotions, etc., in all schools, it is a necessary evil for some time to come; and hence suggests as a compromise that instead of a Government Examination for the whole Presidency, there might be an Examination for each District at the end of the III Form course, conducted by a Committee or Board appointed for the purpose.

(5) This Guild requests the District Board and the Managements of High Schools to arrange for Refresher courses in Science and Geography.

(6) This Guild requests the educational authorities to sanction adequate special grants to schools for providing the necessary and complete equipment for the efficient teaching of Geography and Science.

(7) This Guild requests the President, District Board, to make the increments of Secondary-grade Teachers annual instead of biennial.

(8) This Guild feels the imperative need for teachers organising adult education centres and rural re-construction work and requests the Teachers' Association in the District to chalk out a programme of work in the neighbourhood of each Association.

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REVIEWS AND NOTICES.

NINE FRENCH POETS (1820—1880)—WITH AN INTRODUCTION ON FRENCH VERSE AND EXPLANATORY NOTES—BY H. E. BERTHON, M.A. (MACMILLAN & Co., LTD.) Price 4s. 6d.

This is an excellently edited selection of representative poems chosen from the works of nine great French poets of the nineteenth century. The minor poets have been deliberately left out so that all the available space may be devoted to "the few really great men who by the depth of their thought or emotion, the universality of their appeal or the perfection of their craftsmanship really represent what is of permanent value in the poetry of the period." The perspective underlying this concentration on the first-rate poets to the exclusion of the minor ones, should readily commend itself to all who would desire to appraise nineteenth century French poetry at its true worth. Excepting Sainte-Beuve who is accorded a place in this collection merely because of his historical significance, the poets dealt with are all masters each in his own sphere. Romanticism is represented by Lamartine, de Vigny and Musset (the last among whom was, despite his jibes at the exaggerations of degenerate Hugoism, still a Romanticist in his outlook and treatment). Gautier marks the reaction against Romanticist subjectivity and heralds the Parnassians with their cold objectivity and marble-like rigidity which found full manifestation in the verses of Leconte de Lisle; Baudelaire inaugurated a new type of poetry which, with its dislike of the natural and its intuitive realisation of inter-affinities among the various sense-perceptions, helped forward the growth of the Symbolistic school of French poets, one of the exponents of which was Verlaine. Thus all the three main movements of nineteenth century French poetry—Romanticism, Parnassianism, and Symbolism—find representation in this selection.

Hugo, who is incomparably the greatest among the French lyrists, at once the most personal and the most universal, is appropriately represented by as many as twenty pieces—the maximum in this collection. Death, Nature, the innocence of childhood and elemental themes that stirred Hugo's imagination and inspired him to picturesque creativity, form the subject-matter of a few pieces. The magnificent rhythm and the cunning verbal artistry of the short piece *Estase* illustrate Hugo's approach to the idea of God. The weird portrait of Cain haunted by the eye of conscience (in a short poem taken from the *Légende des Siècles*), together with the poem on *Mort* similarly evidences his belief in an exalted moral ideal of truth and justice. There was yet another side to Hugo's genius. He could vent his hatred as vehemently as he expressed his love and devotion. What could be more acidulent, for instance, than the wrath against Napoleon the Third, expressed in the piece entitled *L'Homme à ri* (The man laughed)?

Among the Romanticists, Lamartine was great for the spontaneity of his soul-aspirations, and Vigny distinguished himself by building up a systematic philosophy; but for sheer depth of imagination, for the superb gift of investing the personal with a universal significance, and for the picturesque presentment of elemental aspects of life, Hugo was unmatched.

To the admirer of the ideal of subjectivity exemplified by the writings of Hugo, little appeal might be conveyed by the poetry of Gautier and of Leconte de Lisle on the one hand, or by Baudelaire and Verlaine on the other; and yet each of these coteries signalled a unique view-point, which no student of nineteenth century French poetry should miss.

While Gautier and the Parnassians insisted on objective description, *une soumission absolue à*

l'objet (as Sainte-Beuve put it), Verlaine and the symbolists concentrated on fugitive sensations and fleeting moods. While Gautier sang:

"*Tout passe.—L'art robuste
Seul a l'éternité;
Le buste
Survit à la cité.*

*Les dieux eux-mêmes meurent,
Mais les vers souverains
Demeurent
Plus fort que les airains,"*

we hear Verlaine proclaiming:—

"*Nous voulons la nuance encor,
Pas la couleur, rien que la nuance!
Oh! la nuance seule fiance
Le rêve au rêve et la fuite au cor!"*

These adumbrate view-points that differ between themselves, and differ at the same time from the Romanticist concentration on Self. The adjudgment of their relative worth and appeal would necessarily depend upon temperamental factors, but each of them deserves to be studied and understood separately in the writings of the masters themselves.

The editing of the selections bespeaks scholarship and judicious appreciation. The Introduction contains a detailed exposition of the technique of French versification, which should prove very helpful to the student of French poetry for the understanding of its subtle harmonies. The Notes at the end are of unique value, as they aim (through copious critical and biographical commentaries) at acquainting the student with the atmosphere in which each of these nineteenth century French masters worked.

GEIST UND KULTUR IN DER SPRACHE—A WORK OF LINGUISTIC PSYCHOLOGY—BY KARL VOSSLER. (PUBLISHED BY CARL WINTER, HEIDELBERG).

Linguistic psychology seems to be pre-eminently the sphere of German scholars. Wundt and Hermann Paul, practically the pioneers in this

field, still remain the most prominent among the authorities on this subject. Karl Vossler, a keen student of European Romance languages and of the psychological problems presented by their development, strikes a middle path between the Individualistic theory of Paul and the insistence on Folk-psychology advocated by Wundt. Starting from a new concept of the "linguistic person," Vossler analyses the inter-affinities and the mutual influences of Language on the one side and Religion, Nature, Life, Poetry, Nationality, etc., on the other. In the course of these discussions, Vossler outlines many an original standpoint every one of which is certainly *anregend*. We may single out here, as particularly thought-provoking, the following: his criticism of the view which regards modern civilisation as being an *Entartung* or degeneration of Religion (Spengler's view), his suggestion about the possible origin of language (p. 103), his observations on the superior importance (from the view-point of Linguistic Psychology) of Folk-poetry in relation to *Kunstpoesie* (217 ff.), his shrewd analysis of the nature of etymologies, etc.

Vossler expounds his views in a very readable style, in spite of the subtlety of the subject. He has many pungent observations to offer on the views of other scholars; though one may not endorse all this criticism of his, one cannot fail to be struck with the originality of his standpoint. The pure linguist, for instance, comes in for hard knocks here and there (cf. p. 217); all of them may not be justified, but they should serve to remind the linguist that he should not lose sight of certain perspectives which he may be apt to forget. The final chapter on "Language and Poetry" is one that particularly emphasises such perspectives.

Vossler's book deserves to be read with understanding by students of Linguistics, despite differences of opinion that are bound to arise.

NEUDÄNISCHES LAUT-UND FORMENLEHRE, BY JENSEN—Price 2 Marks.

NEUDÄNISCHES SYNTAX, BY JENSEN—Price 6 Marks. (BOTH PUBLISHED BY CARL WINTER, HEIDELBERG.)

The researcher of to-day, ordinarily speaking, need not go beyond English, French and German for keeping abreast of the latest work on his subject. A portion of what is being published as research-matter in the other important languages of Europe is usually translated into one or other of these three European speeches, especially when the work is such as to deserve wide publicity. Nevertheless, the advanced research-student, seeking to keep himself acquainted with all that is being done in European countries on his particular subject may find to his chagrin that there does remain much matter untranslated into English, French or German. In Oslo, Copenhagen, Lyden, Upsala and other European centres of learning, original articles and books are being published in the respective languages of these places. The specialist may sometimes find it useful, therefore, to cultivate a general acquaintance with one or more of these speeches where advanced work in his field is being done. The publishing house of Carl Winter has tried to meet this need, by publishing in German small handbooks dealing with the grammatical essentials of some of these lesser languages of Europe.

The first book under review, dealing with the Phonology and Morphology of Danish, contains rules, illustrations and significant notes, all of which would enable the student to acquire a working knowledge of Danish and to read Danish prose, if not with ease, at least with the help of a Dictionary.

The second book dealing with Danish Syntax is aimed at a deeper study of the language. It is a systematic and exhaustive presentation of the syntactical features of modern Danish. The treatment, though not historical, is detailed and

scientific. The entire subject is divided into five portions: the use of the Parts of Speech, Sentence-division, Rules of Concord, Word-order and Sentence-construction. Illustrations are taken from all the three dialects of Danish: *Schriftsprache*, *Vulgärsprache* and *Dichtersprache*. The book would be useful not only to students of Danish but would also be instructive to students of Comparative Syntax,—a partially unexplored region which has been latterly exciting the attention of linguists.

LESSONS IN ELEMENTARY CHEMISTRY, BY P. A. NARAYANA IYER, M.A., L.T., LECTURER IN CHEMISTRY, GOVERNMENT COLLEGE, KUMBakonam. (SRINIVASA VARADACHARI & Co., MADRAS.) Price 4s. 8.

The publication of this little book is really a boon to the student-world, especially at a time when every student has to offer Elementary Science as a compulsory subject for the S.S.L.C. Examination according to the new scheme from 1932 onwards. The author has prepared this book in strict accordance with the latest revised syllabus in Elementary Science and co-ordinated theory and practice in such a way, that the student can easily understand the fundamentals without any difficulty. The experiments are well-illustrated with good sketches, and the set of questions given at the end of the book serve the very useful purpose of affording ample scope for revision. In addition, the language is simple and clear, and presents no difficulty to the average student. The get-up of the book is very good, both as regards paper and type, and the book is priced at the low price of eight annas so that it might be within the reach of every student.

A FIRST BOOK OF ECONOMICS, BY NORMAN CRUMP. (MACMILLAN & Co., LTD.) CROWN 8 VO. PP. 256. Price 3s.

This is a very convenient and well-written textbook which can be placed in the hands of

beginners. It contains 50 short chapters and covers in a practical manner all the economic problems and practices of this age. The author does not adopt the conventional form of defining doctrines and propositions in a set manner, but takes the practical facts of economic life as they are and tackles them in easy and agreeable style. The student as well as the citizen can have a fairly good idea of the way in which the finance of Government is managed, business is carried on in the city, and trade and industries enrich the world. The book thus explores the border-line between economic theory and practice. The first chapter deals with the primary rules of economic life and the second with the 5 divisions of commerce and industry—Extraction, Production, Distribution, Consumption, Lubrication and the governing factor of exchange. Exchange is taken first and the questions of markets, transactions, money, prices, banking, instruments of credit, joint stock banks, the money-market and foreign exchange, are dealt with in the next 15 chapters. Chapters 19–22 deal with interest, savings, credit and debt, and stock exchange. Public finance is treated in chapters 23–29. After dealing with some practical problems of exchange, the author proceeds in chapters 33–35 to the practical problems of profit. This takes him to business organisation and the problems of wages, trade unions, business control, etc. In chapter 44 the problem of rent is dealt with and this is followed by the treatment of unemployment, foreign trades and the problems of trade depression and tariffs. The last chapter deals with the national development schemes, the problems of unemployment and the duties of the State and Individual. Throughout, a very practical view is taken of things and the reader can at a glance understand how the budget is framed, how a balance sheet is drawn by Banks and Companies, how stock-exchange transactions take place, and so on. The book is of very manageable size, and though the standpoint of India is entirely neglected, it is a good manual and eminently suited to serve the purpose the author has in view.

TEXT-BOOK OF BOTANY, BY LOWSON AND SAHNI, (UNIVERSITY TUTORIAL PRESS, LONDON). Price 9s. 6d.

The University Tutorial Press has brought out a revised edition of the Text-Book of Botany. That the Text-Book of Botany by Lowson and Sahni is a popular book, should be obvious from the fact that the present edition is the fourth edition. The authors have taken special care to make the book suitable for Indian students who will find the section dealing with the study of Flowering Plants really useful. The book before us presents a general outline aspects of Plant-life and a reference to modern researches is made wherever necessary. It will be easy for students to understand advanced books if they should acquaint themselves with the facts presented in this book. This book may prove useful to medical students and also to students preparing for the intermediate and B.A. degree examinations. The selection of types is always a difficult matter and a few more types of Algae and Fungi may be added to suit the needs of students. The section in Physiology gives hints in experiments to be performed and the book is also profusely illustrated. There is one inaccurate statement in the book under (2) Meiosis or Reduction division on page 45. The explanation of the illustration 28 in connection with this topic is likely to mislead the student who may think that the spore-mother cell produces directly sex-cells. The chapters on the Ecology of Plants and Evolution and Genetics contain interesting information.

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Professor R. N. SANYAL, M.A., Member of the Faculty of Arts, Agra University, Gorakhpur, writes under date 28-10-1930:—"Many thanks for your book. I carefully looked over the book and I am glad to say that I find it useful. Though containing less matter than Iswari Prasad's 'A Short History of Muslim Rule in India' recently published, a copy of which was sent to me for review, it is more suited as a text-book both on account of its brevity and cheap price. I propose at the next meeting of the Board of Studies to include this book for students of the Intermediate classes in the next prospectus."

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THE EDUCATIONAL REVIEW.

It was a praiseworthy ambition which Sir C. V. Raman put before his audience at Bangalore the other day when he wanted that India should strive to get at least one Nobel Prize every year. The population of India being about a fifth of the human race and there being five prizes awarded every year, one each for Physics, Chemistry, Medicine, Literature and Peace, he came to the logical conclusion that this country should aspire to get at least one every year, if our people are to keep themselves abreast of the achievements of the rest of the world. The traditions of ancient India in the matter of intellectual advancement are so inspiring that there is no reason why the descendants of the same people should not arrest human attention in a similar manner by their substantial contributions to knowledge to-day. Sir C. V. Raman has been rightly

received with considerable enthusiasm on the occasion of his recent tour to Southern India, and we hope that one result of his tour has been the kindling of the inspiration for research in many a youthful mind.

The report on the working of the Imperial Library, Calcutta, for the period from the 1st April 1926 to 31st March 1930, has just been issued and gives an indication of its useful work in spite of its many handicaps. The controversies relating to its location may now be looked upon as having been more or less settled, and it is time the Government of India therefore thought of giving it a suitable building of its own in Calcutta. There has been a proposal for a long time now for making it a "Copyright Library" entitled to receive a copy of every work published in India, but legislation has not yet been under-

taken in the matter. Another serious handicap is the reluctance of the authorities concerned to appoint a first-class scholar to be in charge of the Library. As the *Modern Review* has pointed out repeatedly, the Library has had the distinction, in the past, of having such eminent scholars as Prof. Harinath De and Mr. J. A. Chapman as its librarians, and it would be a pity if the appointment should now be made an object of mere patronage independent of all considerations of academic efficiency. Will some members of our Assembly look into this matter?

The next Congress of the Universities of the British Empire will be held in the first week of July, and we are glad to find that India will be represented by a large number of delegates. Among those who are proceeding are the Vice-Chancellors of the Universities of the Punjab, Dacca, Madras and Annamalai—Prof. A. C. Woolner, Prof. G. H. Langley, Dewan Bahadur K. Ramunni Menon and Rai Bahadur S. E. Ranganadham. The Inter-University Board will also be represented by Principal P. Seshadri, its Secretary. The Conference will be opened formally by His Royal Highness the Prince of Wales in London on the 3rd July, after which the delegates will proceed to Edinburgh where the Congress will meet from the 7th to the 10th July. It is expected that Sir James Barrie will deliver the Inaugural Address. The inferiority of the political status of India

in the British Empire has been responsible till now for the absence of much enthusiasm in India for the cause of the Empire, but with the recent changes and the somewhat early prospect of obtaining Dominion status, it is hoped there will be some real interest taken by India in the proceedings of the ensuing Congress. After all, independently of all political considerations, everything is to be gained by close association with the Universities in the other parts of the world. We wish the Congress a successful session.

At the First Conference of Indian Universities held at Simla in 1924, it was urged that the Government of India should constitute a Board of Scientific Research for India.

to recommend grants to workers at the various Universities. The scheme fell through on financial grounds, as the Universities were not able to promise any grants for the purpose, and the Government of India was not willing to finance the whole scheme from its own resources. The resolution was reaffirmed at the Universities' Conference held in 1929 and there has also been a certain amount of further correspondence between the Government of India and the Secretary of the Inter-University Board, regarding the matter. We find that Sir Philip Hartog, speaking at a recent meeting of the East India Association, supported the idea strongly. He noted the fact that the Government of India had research departments of its own, but urged that following the

example of Australia, the Central Government should establish an organization corresponding in some respects to the Departments of Scientific and Industrial Research in England. Sir Philip Hartog also wished that at least one member of the Viceroy's Council should have "scientific qualifications." The idea received handsome support from Sir Frank Heath who however added that a satisfactory research organization could not be built up without a good educational system, the Universities being the breeding grounds for men with original minds. He however expressed the hope that the Governments would not use that consideration as an excuse for waiting to begin that organization until the Universities had produced a sufficient supply of men. He also advocated the adoption of the Australian model. We hope that the subject will now receive more serious attention at the hands of all those concerned in this country.

It is proposed that the 70th birthday of Rabindranath Tagore which falls on the 8th May of this year should be celebrated by a function at Shantiniketan and by the presentation to him of a commemoration volume. It is interesting to note that the appeal in connection with this proposal is signed by such well-known writers, savants and great men of the world as Mahatma Gandhi, Sir Jagadish Chandra Bose, Mr. Romain Rolland and Albert Einstein. The appeal runs:

"On May 8 next poet Rabindranath Tagore completes his seventieth year. This occasion

ought to bring together his friends all over the world round him—friends whose lives have been lighted up, broadened, ennobled by his own life. He has been for us the living symbol of the spirit of Light and of Harmony—the great free bird which soars in the midst of tempests.

"But his art has never remained indifferent to human misery and struggle. He is the "Great Sentinel." In tragic hours, he is the clear eye and bold watchman of his own people and of the world.

"In the name of thousands whom his melodious voice has nourished with faith, hope and beauty, we invite his poet, artist, scholar and other friends to come forward and present to him on his seventieth birthday a sheaf of their spiritual fruits and flowers. As a token of gratitude, therefore, everyone might offer him a twig from his own garden—a poem, an essay, a chapter of book, a piece of scientific research, a drawing, a thought.

"For all that we are and we have created, have had their roots and branches bathed in that Great Ganges of poetry and love."

We have no doubt the proposal will evoke considerable enthusiasm all over the civilised world.

It is surprising that in spite of the intimate relationship between Britain and India and the increasing

recognition of the claims of Indian thought and intellectual achievement in Western countries, there should not be a chair of Indian culture at any of the British Universities. It is therefore opportune that an appeal should have been issued by some prominent people in England for the establishment of at least a single chair of Indian culture at one of the Universities. Among the signatories are: Mr. Henry Balfour, Curator of the Pitt Museum, Oxford; Sir Atul Chatterjee, High Commissioner for India; Sir George MacMunn, the well-known Military writer; Mr. W. J. Ormsby-Gore, M.P., late Under-Secretary of State for the Colonies; Sir William Rothenstein, Principal of the Royal College of

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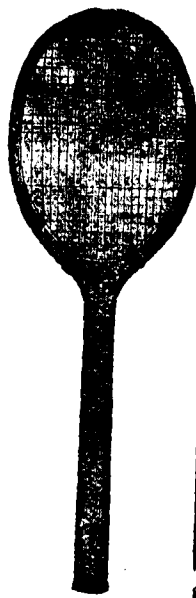
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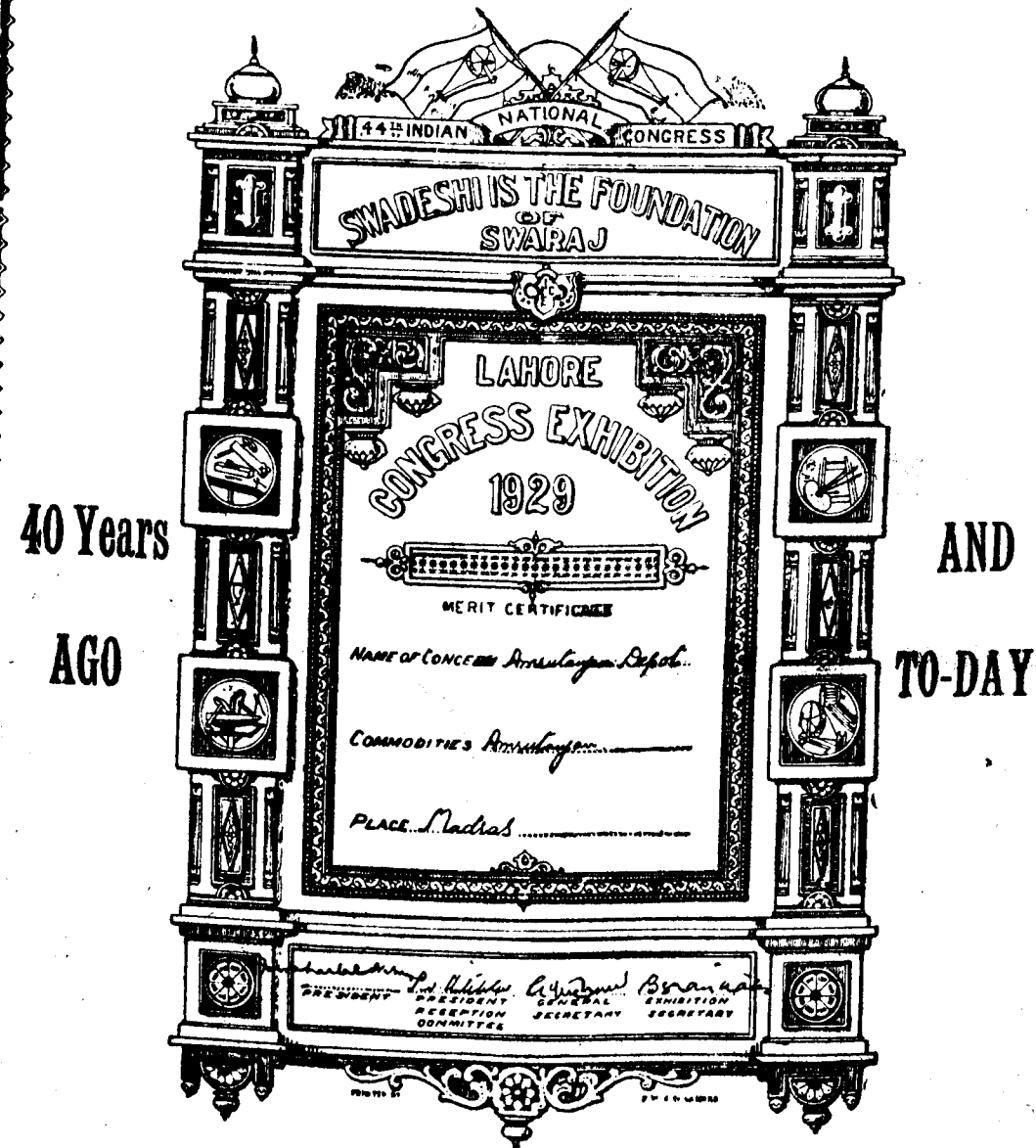
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