

25C (1913) Department.

Ms SERIES.

G.O., No. 1193 25C

DATED 13-12-13

[Despatch Abstract.]

Legislative Council

Recording notes connected with the resolution proposed to be moved at the meeting of Novr 1913 re the withdrawal of the circulars of the Secondary School leaving certificate Board as giving to schools the choice of presenting their pupils for examination in modern or Telugu or classical Telugu, and giving to the pupils the option of using different styles at the public examinations held by the Board.

BACK PAPERS.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

FURTHER PAPERS.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

1247 d 24-11-16 Gp
 196 Ed 22-2-15

[L. & M.]
 55
 5,000-20-2-13.

Educational DEPARTMENT.

NOTE FILE.

~~New No~~ XXVIII

Resoln ~~XX~~

[E. & L.]
103.
1,000-12-4-13.

C. 3234 Col
25. 10. 13

LEGISLATIVE DEPARTMENT.

VERY URGENT.

Resolutions on matters of General Public Interest.

SUBJECT.—No.

XL

for the meeting of the Legislative

Council to be held on the 11th Nov. 1913.

SUBMITTED that two copies of this Resolution may be forwarded to the
Educational Department with reference to No. (1) of the rules regulating
Secretariat procedure in dealing with these Resolutions in the Legislative Council.
That department may be asked to be so good as to report in regard to the admission
of the Resolution at an early date.

2. A copy of the Resolution may also be forwarded to each of the other
departments of the Secretariat for information.

JPI
24.10.13

li
25.10.13

Leg. u. o. 2559-2825.6.13

To the Educational department. as

The Hon'ble Rao Bahadur B. Narasimheswara Sarma :-

RESOLUTION on matters of general public interest.

XXVIII XL. This Council recommends that His Excellency the

Governor in Council be pleased to direct the withdrawal of the

circular of the secondary school leaving certificate Board

No. 3479, dated 26th October 1912, drawing a distinction between
modern Telugu and classical Telugu and giving to schools the

choice of presenting all their pupils for examination in

modern Telugu or classical Telugu and of the circular No. 20,

- 109 - dated 10th January 1913 giving the pupils from the same schools

the option of using different styles and enabling the same

pupil to answer papers in different styles at the public

examinations held by the Board.

To
The Educational Department.

Copy to the other departments of the Secretariat.
for information.

Leg. U. O. No.

d/

October 1913.

A controversy was started some time ago between two sections of the Telugu people as to which of the two styles, "classical" or "modern", is to be the style of ~~the~~ Telugu literature generally and ~~the~~ the language of the Telugu school readers in particular. The "classical" style is the traditional style adopted in the old literature of the language and the "modern", that in which colloquialism has been largely introduced so as to correspond as nearly as possible to the spoken language. As early as April 1912 memorials ^{were} ~~submitted~~ submitted to Government by both the parties, each praying that ^{only} ~~that~~ books written in the particular style advocated by it ~~should~~ should be prescribed as text-books in schools. Besides the memorials, a deputation of the supporters of the "classical" style, of ~~the~~ which the Hon'ble Mr. B. Narasimheswara Sarma was a prominent member, waited on His Excellency the Governor on 7th August 1912 to discuss among other subjects the question of the style to be adopted in Telugu works intended for the spread of vernacular education among the masses. His Excellency promised that the Government would preserve a neutral position in the matter. The question of the style to be recognized by Government has not yet been considered on its merits. On the suggestion of the

Director

*Price disposed
in file 19658
22-2-15*
cf. para 2. Page 86 of C.F. in the
file placed below.

pages 1 to 12 of C.F. placed below.

pages of — do —

page 87 — do —

17 of C.F. in the papers placed below.

p. 95 do

p. 10 of notes do

ibid

ibid

Please see the Constitution
of the Board - former & present -
on pages 2 & 3 of p. 10.
Ed. of 31.10.12 respectively (S)

Director Of Public Instruction the decision of the Committee, appointed by the Syndicate of the Madras University to report on the degree of colloquiality which can properly be encouraged in writing Telugu, is being awaited. [The Director of Public Instruction has been asked to submit a copy of the report when received.]

2. In April 1913 MR. Ry. J. Ramayya Pantulu, Presidency Magistrate, Madras, one of the supporters of the "classical" style, in his interview with the Secretary (Mr. Davidson) expressed his anxiety that the Government should in no way aid the party which sought to incorporate colloquial form in the written language and represented that one specific complaint was that the School Leaving Certificate Board had in their circulars to heads of schools given candidates the option of answering Telugu papers in the "classical" or the "modern" style. It was represented that the decision was arrived at by a body of gentlemen of whom not one was a Telugu and the change was attributed to one member Mr. P. T. Srinivasa Ayyangar, a Tamil. Copies of the circulars complained against were called for from the D.P.I. and will be found on pages 106 to 109 of the present file in the papers below, and of them to which exception is taken the current resolution are on pages 10

Pages 16 to 19 of C.F. in the papers placed below.

p. 19 of C.F. — do —

Board

109 et seq. Though in his 28th August 1912, the D.P.I. he would instruct the ^{Secondary} ~~Board~~ ⁱⁿ to consider whether prescribing texts, alternative books ^{might} ~~also~~ in so as to meet varying tastes in quality, the issue of the circular the Secondary School Leaving ~~Board~~ ^{Board} was for the first time to the notice of Government by Mr Pantulu. No specific action was, however, taken with reference to them pending of report of the Syndicate's committee.

Secy's note Dp. 20.5.12.
on page 13 of n.f. in the papers below.

(M)

(N)

3. While the first of the circulars expressed the opinion that all pupils belonging to a school should be examined alike i.e. either in "classical" or "Telugu", the second distinctly modified this first and allowed each pupil to answer papers in any style he liked. The circulars by recognizing both the styles cannot be said to have transgressed the position of neutrality taken by Government in the matter. The Board's action is seen to have been based on the representation from managers and headmasters of schools. There seems, however, to be some force in the contention that it is anomalous to allow pupils in the same school to answer papers in two different styles and to allow the same pupil to adopt different styles ^{for} and the same examination. It might have been safer to

Page 105 of C.F. in the papers placed below.

(Don't quite see why it is anomalous. And it preserves the position of neutrality which Govt. have adopted for the time being. M.S.)

As to this

Please see

below

Mr.

things pending the consideration of the general question. As for the resolution, it may perhaps be better to say that the "Government will consider the matter"; and when the resolution has been moved and the arguments in its favour, ~~xxx known~~ and perhaps those against it, are known, the Director may be asked to submit a report on the subject.

P.R. CA
31.10.13 31.10.13

Letter Box No. 59
1.11.13.

Re. Re. previous.

Until the circulars now complained of were issued, the classical form had things pretty much its own way, as the text books prescribed were in the classical style & it was understood that compositions should be in that style also.

Consequently the circulars, which (in the endeavour to preserve strict neutrality) permit either classical or modern Telugu, have been hailed as a point scored by the "modern" party.

To now with draw them

6 7
 probable he claimed as a
 victory by the classical party
 & foot: will be drawn into
 the battle of the books before
 they have decided which side to
 take, if any.

Until the Syndicate's
 Committee, referred to at top
 of p. 4 above, has reported,
 it wd. be fore seen best to
 decline to move either way &
 sit on the fence. That means
 opposing the Resolution & in
 Alfred Bonne may be placed
 in charge of it. Hf/11

I agree generally: and with
 business with Sir A. Bonne: please.



P
 1. 11. 13.

Est as. 3234-1
 3-11-13.

Final copies called for
 from the Press. 5/11/13.

Apr 3/11 Sir A. Bonne, no. Hf/11

Discussed with His Excellency
 who agrees to the attitude
 proposed. AGM 5. 11. 13

NOTES CONNECTED WITH RESOLUTION ON MATTERS OF
GENERAL PUBLIC INTEREST.

Resolution XL—Examination in Telugu in School Final scheme.

The Hon'ble Rao Bahadur B. NARASIMHESWARA SARMA :—

XL. This Council recommends that His Excellency the Governor in Council be pleased to direct the withdrawal of the circular of the Secondary School-leaving Certificate Board No. 3479, dated 29th October 1912, drawing a distinction between modern Telugu and classical Telugu and giving to schools the choice of presenting all their pupils for examination in modern Telugu or classical Telugu and of the circular No. 20, dated 10th January 1913, giving the pupils from the same schools the option of using different styles and enabling the same pupil to answer papers in different styles at the public examinations held by the Board.

A controversy was started some time ago between two sections of the Telugu people as to which of the two styles "classical" or "modern" is to be the style of the Telugu literature generally and the language of the Telugu school readers in particular. The "classical" style is the traditional style adopted in the old literature of the language and the "modern", that in which colloquialism has been largely introduced so as to correspond as nearly as possible to the spoken language. As early as April 1912 memorials were submitted to Government by both the parties, each praying that only books written in the particular style advocated by it should be prescribed as text-books in schools. Besides the memorials, a deputation of the supporters of the "classical" style, of which the Hon'ble Mr. B. Narasimheswara Sarma was a prominent member, waited on His Excellency the Governor on 7th August 1912 to discuss among other subjects the question of the style to be adopted in Telugu works intended for the spread of vernacular education among the masses. His Excellency promised that the Government would preserve a neutral position in the matter. The question of the style to be recognized by Government has not yet been considered on its merits. On the suggestion of the Director of Public Instruction the decision of the Committee appointed by the Syndicate of the Madras University to report on the degree of colloquiality which can properly be encouraged in writing Telugu, is being awaited. The Director of Public Instruction has been asked to submit a copy of the report when received.

2. In April 1913 M R. Ry. J. Ramayya Pantulu, Presidency Magistrate, Madras, one of the supporters of the "classical" style, in his interview with the Secretary (Mr. Davidson) expressed his anxiety that the Government should in no way aid the party which sought to incorporate colloquial form in the written language and represented that one specific complaint was that the School-leaving Certificate Board had in their circulars to heads of schools given candidates the option of answering Telugu papers in the "classical" or the "modern" style. It was represented that the decision was arrived at by a body of gentlemen of whom not one was a Telugu; and the change was attributed to one member, Mr. P. T. Srinivasa Ayyangar, a Tamil. Copies of the circulars complained against were called for from the Director of Public Instruction and they will be found on pages 106 to 109 of the current file in the papers below, and the two of

Cf. pages 2 and 3 of G.O. No. 957, Educational, dated 31st October 1912.

them to which exception is taken in the current resolution are on pages 107 and 109 *et seq.* Though in his report, dated 28th August 1912, the Director of Public Instruction stated that he would instruct the Secondary School-leaving Certificate Board to consider whether in prescribing Telugu texts alternative books might not be set so as to meet varying tastes in colloquiality, the issue of the circulars by the Secondary School-leaving Certificate Board was for the first time brought to the notice of Government by Mr. Ramayya Pantulu. No specific action was, however, taken with reference to them pending receipt of report of the Syndicate's Committee.

3. While the first of the circulars expressed the opinion that all pupils belonging to a school should be examined alike, *i.e.*, either in "classical" or "modern" Telugu, the second distinctly modified the first and allowed each pupil to answer papers in any style he liked. The circulars by recognizing *both* the styles cannot be said to have transgressed the position of neutrality taken by Government in the matter. The Board's action is said to have been based on the representations from managers and

I don't quite see why it is anomalous. And it preserves the position of neutrality which Government have adopted for the time being.

W. FRANCIS—1-11-13.

As to this please see below.

W. FRANCIS—1-11-13.

things pending the consideration of the general question. As for the resolution it

Please see below.

W. FRANCIS—1-11-13.

and the arguments in its favour, and perhaps those against it, are known, the Director may be asked to submit a report on the subject.

P.R.—31-10-13.

C. RAMANUJACHARI—31-10-13.

His Excellency the Governor—

Until the circulars now complained of were issued, the classical form had things pretty much its own way, as the text-books prescribed were in the classical style and it was understood that composition should be in that style also.

Consequently the circulars, which (in the endeavour to preserve official neutrality) permit either classical or modern Telugu, have been hailed as a point scored by the "modern" party.

2. To now withdraw them will probably be claimed as a victory by the "classical" party and Government will be drawn into the battle of the books before they have decided which side to take, if any.

3. Until the Syndicate's Committee referred to in paragraph 1 above, has reported, it would therefore seem best to decline to move either way and sit on the fence. That means opposing this resolution and Sir Alfred Bourne may be placed in charge of it.

W. FRANCIS—1-11-13.

I agree generally: and will discuss with Sir A. Bourne: please.

P[ENTLAND]—1-11-13.

Sir Alfred Bourne u.o.

W. FRANCIS—3-11-13.

Discussed with His Excellency who agrees to the attitude proposed.

A. G. BOURNE—5-11-13.



RESOLUTION XXVIII—EXAMINATION IN TELUGU IN THE SCHOOL FINAL SCHEME.

Extract from the Proceedings of an Adjourned Meeting of the Council of the Governor of Fort St. George assembled for the purpose of making Laws and Regulations under the provisions of the Acts of Parliament, 24 & 25 Vict., C. 67, 55 & 56 Vict., C. 14, and 9 Edw. 7, C. 4.

The Council re-assembled at the Council Chamber, Fort St. George, at 11 A.M. on Thursday, the 13th day of November 1913.

PRESENT:

His Excellency the Right Hon'ble JOHN, Baron PENTLAND of Lyth, P.C., G.C.I.E., Governor of Madras—*Presiding.*
The Hon'ble Sir JOHN ATKINSON, K.C.S.I.
The Hon'ble Mr. P. S. SIVASWAMI AYYAR, C.S.I., C.I.E.
The Hon'ble Sir HAROLD STUART, K.C.V.O., C.S.I.
The Hon'ble Mr. W. O. HORNE, C.S.I.
The Hon'ble Surgeon-General W. B. BANNERMAN, I.M.S., M.D., D.Sc., C.S.I.
The Hon'ble Mr. R. B. CLEGG.
The Hon'ble Mr. L. M. WYNCH, C.I.E.
The Hon'ble Mr. R. C. C. CARR.
The Hon'ble Mr. A. BUTTERWORTH.
The Hon'ble Mr. N. S. BRODIE.
The Hon'ble Sir ALFRED BOURNE, K.C.I.E., D.Sc., F.R.S.
The Hon'ble Mr. H. E. CLERK.
The Hon'ble Mr. C. R. M. SCHMIDT.
The Hon'ble Mr. S. D. PEARS.
The Hon'ble Mr. F. H. M. CORBET (*Advocate-General*).
The Hon'ble Mr. H. F. W. GILLMAN.
The Hon'ble Diwan Bahadur L. D. SWAMIKANNU PILLAI Avargal.
The Hon'ble Mr. W. FRANCIS.
The Hon'ble Dr. T. M. NAYAR.
The Hon'ble Mr. T. V. SESHAGIRI AYYAR.
The Hon'ble Rao Bahadur B. NARASIMHESWARA SARMA Garu.
The Hon'ble Rao Bahadur M. RAMACHANDRA RAO PANTULU Garu.
The Hon'ble Mr. A. S. KRISHNA RAO PANTULU.
The Hon'ble Mr. P. KESAVA PILLAI.
The Hon'ble Rao Bahadur A. SUBBARAYALU REDDIYAR Avargal.
The Hon'ble Mr. B. V. NARASIMHA AYYAR.
The Hon'ble Mr. K. P. RAMAN MENON.
The Hon'ble Rao Bahadur V. K. RAMANUJA ACHARYAR Avargal.
The Hon'ble Mr. C. V. S. NARASIMHA RAJU.
The Hon'ble Mr. V. KUNHIRAMAN NAYANAR.
The Hon'ble Shifa-ul-Mulk T. ZAIN-UL-ABIDIN SAHIB Bahadur.
The Hon'ble Mr. R. M. SARGE.
The Hon'ble Mr. E. F. BARBER.
The Hon'ble Sir FRANCIS SPRING, K.C.I.E.
The Hon'ble Khan Bahadur HAJI ISMAIL SAIT SAHIB Bahadur.
The Hon'ble Mr. V. S. SRINIVASA SASTRI.

* * * *

(Rao Bahadur Narasimheswara Sarma.)

EXAMINATION IN TELUGU IN THE SCHOOL FINAL SCHEME.

The Hon'ble Rao Bahadur B. NARASIMHESWARA SARMA next moved the following resolution of which he had given notice:—

XXVIII. This Council recommends that His Excellency the Governor in Council be pleased to direct the withdrawal of the circular of the Secondary School-leaving Certificate Board No. 3479, dated 29th October 1912, drawing a distinction between modern Telugu and classical Telugu and giving to schools the choice of presenting all their pupils for examination in modern Telugu or classical Telugu and of the circular No. 20, dated 10th January 1913, giving the pupils from the same schools the option of using different styles and enabling the same pupil to answer papers in different styles at the public examinations held by the Board.

In doing so, he said:—“This resolution deals with an educational problem of considerable importance to the Telugu community, the strength of which in this Presidency is nearly 16 millions and in the whole country is 22 millions. I do not wish to drag the Council into a controversy which has been raging hot outside the Council walls over what is known as the *grāmyam* controversy, as to whether it is necessary in the interests of the Telugu community that a style of one description or another should be adopted in works which are to be published hereafter, in works which are to be read by students in schools affiliated to the University and in the School Final course. What I am asking by this resolution is that the Government might be pleased to hold the *status quo*—and not to move in the matter until they are convinced by the preponderant voice of the Telugu community that reform in any particular direction is necessary and that what is suggested is really a reform. I do not want the Government to decide as between two contending parties on a literary matter as to which party is right and which party is wrong. All that I ask by this resolution is that only one standard should be adopted by all students who go up for examinations and that the Government should keep up a perfectly neutral attitude and not allow themselves to be drawn into the controversy in the way in which they have been drawn into it unwittingly.

“It is necessary very briefly to refer Honourable Members to the history of this question. I do not ask them to decide between the merits of the one party or the other to this question. I believe that no educated Telugu thinks that the style which is adopted in some of the ancient books, *Prabandhams*, in particular, should be adopted in school books, which are taught in schools or even in colleges. Everyone will agree that the modern prose works should be written in a clear simple and intelligible style. I take it that there is no controversy on that question. Books have been written during the last twenty years in that style; and the activity displayed especially in Telugu literature has been so remarkable that in two years 200 books have been written in Telugu prose. A number of these books have been published and some of them are read in the bazaars. Telugu newspapers also have been on the increase and the style that is adopted by them is the style which the educated Indian community has considered as the style which ought to be adopted. It is not the old turgid style which was adopted in certain classical books. The real controversy between the parties is this: certain gentlemen, for whom I have the highest esteem, think that no amount of simplicity would do, that there must be an attempt to write as you speak and not above that level, and that colloquialism should be employed freely even in the use of the literary language. Others protest against that measure. Whether this party is right or the other party is right is not the question with which this Council is concerned. The Government, when a deputation waited upon them two years ago, said that they would adopt a perfectly neutral attitude in the matter. I did not take any personal or active part in that controversy, because I thought that public opinion should be fully expressed on the subject and I did not wish to adopt a partisan attitude. It was remarkable to see everywhere loud outbursts of indignation in the country raised against introducing colloquialism freely into the literary style. At the meeting presided over by the Raja of Pittapuram and which consisted of

(Rao Bahadur Narasimheswara Sarma.)

about 1,600 educated men, there were only two men who advocated the free use of colloquialism. There were meetings held in various parts of the Telugu country to protest against that change. I had the honour of presiding over the Nellore conference; and I deprecated the idea of bringing the subject before the conference and did not in the least degree encourage it. But the Reddis of that place who were not Brahmans insisted upon the introduction of that subject at the conference; and the whole conference unanimously resolved that such a change is inadvisable until the people themselves desire it. I am informed that a memorial was submitted to His Excellency by hundreds of Telugu graduates and others, objecting to this innovation. Well, my Lord, I thought that when the Government promised to be perfectly neutral in the matter they would be so. Although the Government still think that they have adopted a neutral attitude in issuing circulars which form the subject-matter of this resolution, yet I was horrified—I use a strong expression advisedly—when I was informed that the Government permitted the students to adopt what style they pleased in the composition papers. The position of the parties was this. Let literary men, let public taste decide the matter; the genius of Telugu literature provides for these *grāmyams* creeping into the literature and if literary works adopt them they become literary. But what people objected to is that these so-called reforms should be forced down their throats by the Government. I might have hesitated in bringing forward a resolution of this description if I felt that the attitude which the Government adopted was neutral. But what do the Government say? They say that every student might take either style—modern Telugu or the classical Telugu. What is the authority, I wonder, for this Board to pronounce an opinion as to whether there is such a thing as modern Telugu as contrasted with classical Telugu or the dead Telugu, as some put it. Very few Indian Telugu people, educated graduates, believe that there is any such distinction in Telugu. With regard to the style we have various descriptions—*Drākshāpāka*, *Kadalipāka* and *Nāripāka*, i.e., turgid style, difficult style and intelligible style. There, provision is made for modern prose and rightly so. The books that are recommended by the Board are like the one which is now prescribed, namely, *Kasiyatra Charitram*. That is a book of which I never heard in my school days. This was the first time I ever heard it; and when I saw it in this notification I had the curiosity to go through it. I again say that there is no style in it. What the circular amounts to is that no student need be cribbed or confined within any rules or limitations of grammar and that he may write as he pleases. It comes to that. If the authorities after proper deliberation adopt a certain standard and students conform to that standard, I would be the last man to question the propriety of that standard. But on this Board there is not one man whose mother-tongue is Telugu or who graduated in Telugu. I am not aware of any enquiries having been started by the Government to take a census of the opinion of the educated Telugu graduates. Public opinion seems to be very strong against it. The Government may, if they choose, adopt this particular form of style if they after instituting an enquiry come to the conclusion that such a style should be adopted. But what I ask is that there should be one style adopted by the University and the School Final Board after proper enquiry and after ascertaining the opinion of the public. The Government have, no doubt, moved in the matter with the best of intentions, their object being to spread education. If it be said that books written in the old style would not be understood by the masses, I can quite appreciate that attitude. The newspapers which are being published and the books which have been written during the last two years, nearly 200 in number, have not been written for cultured audiences but for the average man. My submission is that there should not be two styles to be adopted by the students in the course of their studies. No student would care to study any text-book if he is asked to write as he pleases, because there is no necessity for it. He need not study anything, because he is asked to write as he pleases; and he will then introduce as many foreign words as he likes into the Telugu composition unnecessarily. That is the standard aimed at; and that would lead to a complete abandonment by the Telugu people of the study of Telugu books. This is the reason why people are anxious that the Government should not proceed in this direction. I have consulted many of my Honourable colleagues; and they are perfectly at one with me in saying that

(Rao Bahadur Narasimheswara Sarma ; Rao Bahadur Ramachandra Rao.)

there should be no two standards but there should be only one standard. The University has moved in this direction in regard to the F.A. course. In regard to the F.A. course there is a committee appointed to go into the question and ascertain what colloquialisms can conveniently be adopted so as to make them intelligible to students and then to draw up a programme. I believe that, if Telugu men are invited to undertake this task and if there be any enquiry set on foot to ascertain what are the colloquialisms throughout the whole Presidency which will commend themselves to all classes and if the standard laid down by them be adopted, certainly no educated man would object to that course. But unfortunately the colloquialisms of the Vizagapatam district are different from the colloquialisms of Cuddapah. The Telugu spoken in that district is different, I know it, from the Telugu spoken by the people of Madras in several particulars. The *Kasiyatra Charitram* is written by a Madras citizen who is out of touch with pure Telugu. If this be set as model for Telugu men, we have a right to complain. What we ask the Government to do in this matter is: let an enquiry be started by a committee, let it consist of responsible men, representing both sides, and let them draw up a set of rules. Then these rules, whether they be right or wrong, people will be glad to submit to. I respectfully venture to think that this dual course which is now proposed will lead to a complete failure of the study of Telugu and will lead to bitter disappointment because it will be tantamount to saying that no student need learn the vernacular, as he is expected to write as he likes. If an examiner is from Cuddapah, he thinks that the colloquialism of Vizagapatam is not the proper modern Telugu; and if the examiner happens to be from Vizagapatam, he thinks that the Bellary Telugu is not the modern Telugu. What after all is the modern Telugu of the educated classes? The educated class of one district speak Telugu which varies somewhat from that spoken in another. There must be a common literature; and that is the standard which our ancients have tried to adopt. A common standard has been their aim. We should also have a common standard; and right or wrong, we should adopt it. In a matter of this description I should like the Government to leave it to the people to settle the controversy themselves. So far as the books they prescribe for the course are concerned, they may be prescribed after both parties are heard in committee under the presidency of an experienced educational officer who is conversant with modern methods of teaching languages. All that I intend to ask is not that Honourable Members should decide the controversy but should ask the Government to adopt only one style. I find for the Matriculation examination certain text books prescribed, and for the F.A. certain others, and for the B.A. certain others. The grammar which we have been accustomed to read for ages is the grammar by which those examinations are governed; and that is the grammar to which the students who appear for these examinations have to conform themselves. But for the purpose of the School-Final course, they need not conform themselves to any grammar. There will be great divergence between the two courses—the University course and the School-Final course. I therefore request the Government to re-consider this question. All that I ask them to do is that they should re-consider this question and decide the matter after consulting the opinion of some of the responsible men of the Telugu country, or a committee appointed for the purpose.”

The Hon'ble Rao Bahadur M. RAMACHANDRA RAO:—“I beg to second the resolution which has been moved by the Hon'ble Mr. B. Narasimheswara Sarma. Although I do not see eye to eye with him in all that he said in support of this resolution, I think that this matter need not be turned into a literary controversy in this Council as to which is better, modern Telugu or the classical Telugu, such as that suggested in the circular now under discussion. The question of developing the form of Telugu which will be acceptable to the educated Telugu classes is a matter which, I should think, should settle itself by common consent and by natural growth of Telugu literature. But, as it is, the Hon'ble Sir Alfred Bourne had to deal with this matter as an educational question. I think these circulars were issued with the best of intentions according to the educational ideals of the gentlemen who composed the committee which issued them. The modern teacher is imbued with the latest educational ideals of the west. He is anxious that what is taught to boys must be intelligible as far as possible and must conform to the spoken language of the people. I believe that is his

(Rao Bahadur Ramachandra Rao ; Sir Alfred Bourne.)

view. The extent to which colloquialism could be permitted in the Telugu language is a question which has been raised by this controversy; and the matter is now being hotly contested on the one side by gentlemen who have been imbued by higher ideals in education and who intend, as far as possible, to make Telugu intelligible and simple and to further in every way the education of the masses. These are the ideals of the modern school. As against this it has been stated that in this attempt grammatical and literary traditions are being abandoned and the Telugu language is in danger of being polluted. That is the fear that has been expressed by the classical school. But independently of this controversy the Hon'ble Sir Alfred Bourne had, I believe, to issue those instructions in the circular more from the educational standpoint; and at the time I rather think that the words “modern” and “classical” were loosely used in the circular. What was probably meant was colloquial and literary style. The extent to which colloquialism may be permitted is a matter now under consideration. I believe, so far as I have been able to judge, that the Hon'ble Sir Alfred Bourne has absolutely no inclination to side one school or the other; and as he referred to experts yesterday he has probably to rely very largely on experts in this matter, experts who are acquainted with the tastes of the people in the Telugu country. In this matter I think it would certainly serve all purposes if a committee is asked to ascertain the opinion of the Telugu educated public in regard to the extent to which colloquialism could be permitted. As a matter of fact, I myself see from the pamphlets which each of these schools have published, that the classical school has, to some extent, conceded that the language is in need of greater simplification and that new ideals have already come into existence during the last 25 or 30 years. I believe that if a committee was appointed a *modus vivendi* may be arrived at by the exponents of both these schools. I am averse to anything being done to check the progressive elements in this controversy, advocated by those who wish to bring this educational ideal of the spoken language being approximated as far as possible to what is taught in schools without at the same time offending the grammatical and literary traditions which have been hitherto observed. Under these circumstances, I think these circulars may be re-considered and the matter may be adjusted to the satisfaction of all the parties. I understand from the Hon'ble Sir Alfred Bourne that a committee appointed by the Syndicate of the Madras University is now considering the subject of standardisation of composition for the intermediate class; and probably he will be able to suggest a remedy by which this matter may be thoroughly examined by the committee—the extent to which colloquialism already in vogue is permissible and the extent to which the standardisation of Telugu composition could be arrived at. With these few words, I beg to second the resolution of my Hon'ble friend Mr. B. Narasimheswara Sarma. At any rate it seems to me that the cultivation of two styles is altogether unnecessary; and if the boys have to learn anything, it is far better that they should learn one standard and not two—the classical and modern styles.”

The Hon'ble Sir ALFRED BOURNE:—“I may say at once that your Excellency's Government do not propose to withdraw these circulars. The whole system of awarding school-leaving certificates was introduced very largely to allow greater freedom in schools. All that the School Leaving Certificate Board endeavours to do is to ascertain and record the progress which a pupil has made during his school career. Of course, it is impossible to carry this system to the absolute extreme; but if a school were to represent to the Board that it was taking a particular line in any subject, we should consider whether it is possible to estimate the value of their pupils' work and progress on that basis. With regard to this question of Telugu, it was brought to the notice of the president of the Board that there was a number of schools teaching Telugu in such a style or of such a nature—I will use any word that is acceptable to the Telugu community—that a particular examiner would reject entirely a boy's work and say ‘this boy made no progress whatever in Telugu and I shall have nothing to say to him.’ As long as boys are attending school and as long as schools are taking that attitude, it seems rather hard for the Board to consent to reject altogether as valueless knowledge what the boys have been taught in the schools. That is the attitude of the Board for the award of school-leaving certificates. The attitude of the Government is, I maintain, one of strict

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neutrality. The Honourable Member says that he wants one style; and he wants us to take a neutral attitude. I maintain that is a contradiction in terms. If we are to say that there should be one style and one style only, that is not neutrality. That is siding with one party to the controversy. We are only endeavouring, so long as the controversy exists, at any rate exists in a very acute form, to observe a neutral attitude. No special committee is necessary to adopt any special system, because I hope that this committee which is appointed by the University to report upon the degree of colloquiality which can properly be encouraged in writing Telugu will arrive at some agreement; and if that Committee issues a report—I do not think that that committee is dealing entirely with what you may call the University standard—I think the report of that committee, if it ever appears, may be equally applicable to the foundations of the language as laid in schools and to school work. Both the Honourable mover and the Hon'ble Mr. Ramachandra Rao seem to lay stress on a second committee. At any rate, they advocate a committee to decide this question. I could appoint a committee in the next ten minutes that would decide it in this way or another committee that would decide it in that way. That would not help us. This committee that was appointed by the University and which is now sitting—I do not know for how long—is rather like a stale-mate game of chess. There are so many on one side and so many on the other; and nobody will budge. The committee has recently been enlarged and we are bound—the Syndicate is bound, and the Government are bound—to a neutral attitude. We have tried to enlarge the committee and added members who represent the two schools of thought. It is merely a question as to how far they can argue one another down. I have heard recently that there is some hope of their coming to an agreement. Some agreement must be possible. If the Honourable member says that public opinion should decide the question, I think the Government are quite willing that public opinion should decide it. But what we want to know is, what is 'public opinion'? I am interviewed by this side and by that side; I have received memorials from this side and from that side; and it is difficult to say what is public opinion. Would it not be possible to help us to see what public opinion is, if that public opinion bears upon the schools? It is quite open to the public to influence the schools. A strong public opinion can do so. Let an influential body of Telugu gentlemen approach a school and say 'this school is teaching what we do not want.' If they are really in the majority and have the right on their side, they can influence the school; at any rate they can threaten it with boycott. Then the matter would die of itself. I do not see how the Government can be asked to intervene. We are told by the Hon'ble Mr. Ramachandra Rao that we are cultivating two styles. We have got these Telugu teachers in these schools and they are teaching this or that style. We are not cultivating it; we are merely accepting the *status quo*, which is what the Honourable mover asked us to do."

The Hon'ble Mr. P. KESAVA PILLAI:—"I just wish to say a word or two on this resolution coming as I do from a Telugu district. Unfortunately being a Tamilian, I am not well acquainted with Telugu literature; but I can enter into the feelings of my Telugu constituents and assure the Council that there is a great deal of dissatisfaction prevailing by reason of this circular. Your Excellency, I would appeal to the Hon'ble Sir Alfred Bourne and to his sense of fairness and ask him why our districts have no representatives on the committee which, he states, is sitting to consider the subject of text-books or the courses to be adopted for schools. I am told, and I am sure, there is not a single member for the Ceded districts sitting on this committee which is to decide the fate of the Telugu language to be taught in schools. That fact must be brought to the notice of the syndicate by the Honourable Director so that the state of things may be rectified. We are very much concerned about the colloquial language to which the circular relates. The colloquial language of the Ceded districts is different from the colloquial language of Gōdāvari, or of the other Northern districts. The boys if asked or permitted to write in the colloquial language need not, as my Honourable friend put it, learn much Telugu. What I apprehend is that the boys might not take the trouble to learn the grammatical Telugu and understand their own literature and in course of time they might be driven from the best traditions of their own language and take to the colloquial language

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that is taught in books and dramas like *Kasiyatra Charitram* which are intended for European civilians. I hope that scholars in our districts will be chosen to be in the committee and to decide after due consultation and deliberation as to the best style to be adopted under the modern conditions. With these few remarks, I cordially support the resolution."

The Hon'ble Mr. T. V. SESHAGIRI AYYAR:—"I feel tempted to interpose at this stage, because what has happened to Telugu might happen to Tamil tomorrow. It may be the beginning of a course by which double styles would be introduced in regard to Tamil, Malayalam and other languages, as has been the case in regard to Telugu. I felt somewhat disappointed with the opening remarks of the Hon'ble Sir Alfred Bourne; but I think that, if I have followed him correctly, he regards the present circular as a temporary measure—a temporary measure before the Senate Committee is able to decide what extent of colloquiality could be introduced into vernacular literature; that the circular will stand until that committee is able to come to a conclusion upon the extent of colloquiality which ought to go into the Telugu literature. The moment that the committee has come to a certain decision, this circular will be withdrawn. If that is the position—"

The Hon'ble Sir ALFRED BOURNE (*interrupting*):—"I suppose so."

His Excellency the PRESIDENT:—"The question is bound to come up for consideration."

The Hon'ble Mr. T. V. SESHAGIRI AYYAR:—"If that is going to be the case, I do not think that any harm will be done. All that we want is an assurance that there would not be two styles in regard to the Telugu literature in the School Final course. Suppose one boy takes up one style and another boy another style and both of them go to the intermediate course, what could be their fate in the intermediate examination? I take it from the concluding words of the Hon'ble Sir Alfred Bourne that he regards this circular to be a very temporary measure, which will be withdrawn as soon as the Senate Committee has come to a conclusion. If that is so, I have no reason to complain."

The Hon'ble Mr. A. S. KRISHNA RAO:—"The circulars which form the subject-matter of this resolution refer to modern Telugu and classical Telugu without attempting to define expressly and explicitly what is meant by modern Telugu or classical Telugu. I find it stated in the circular referred to in this resolution that by modern Telugu the Board means 'language of the kind used in such books as Brown's 'Reader, the first part of Arden's Telugu Grammar and Enugula Viraswamayya's 'Kasiyatra Charitram.' If by modern Telugu is meant any work written in Telugu within recent years and by authors living in the Telugu country—it will be possible to find what is exactly meant by modern Telugu. The whole trouble regarding this question is that a distinction has been made even between literary Telugu and classical Telugu. I presume, and not without foundation, that the reasons which led to the recommendation of the School-Leaving Certificate Board are based upon two assumptions—first, that there is a great divergence between literary Telugu and spoken Telugu, and second, that it is possible to define and specify the standard of modern Telugu or literary Telugu. My Lord, I venture to submit, after a careful consideration of the subject, that there is no such great divergence between spoken and literary Telugu as is supposed to exist and there is no such wide gulf between them as is wrongly supposed to exist in the circulars. I find that it is pointed out by Mr. Brown himself 'the polished dialect of Telugu used by poets deviates no more from the spoken dialect than the language of Milton, Pope and Byron differs from the English we speak and write.' If there is not such a great divergence between spoken language and written language, there does not appear to be any necessity for the two different systems being tried to be introduced in this curriculum. It is pointed out by the Hon'ble Sir Alfred Bourne that public opinion can make itself felt upon the various schools which are to send up boys for the examination; and that if it materially affects the teaching of modern Telugu in those schools, it will naturally die out. It is the common experience of all that for some years the study of vernaculars has been neglected. This question will

(Mr. A. S. Krishna Rao ; Mr. Srinivasa Sastri.)

specifically come up before the Council in resolutions 30 and 31 on the agenda paper. Under such a state of circumstances, if boys in the school course are given the option of choosing between classical Telugu and modern Telugu, which means nothing else but colloquial Telugu, they will naturally choose that which is most convenient and easiest for them to take up. If once that option is given to them, a further blow will be given to the study of the vernaculars in this Presidency. As contended by the Hon'ble Mr. Ramachandra Rao, it is unnecessary to consider whether the view taken by the advocates of modern Telugu is to be adopted or the view taken by the advocates of classical Telugu is to be adopted. I think the Council may come to a common agreement that, whichever method may be adopted, it may be the method which is in accordance with the progressive ideas of the times, but which is also in accordance with the literary Telugu of the former times. It may be possible for that system being developed, if not today, tomorrow; it is for Telugu people to develop their style as best as they can. If necessary, the Government may be pleased to appoint a committee to consider that question—whether the style to be adopted is merely the old classical style which is not in accordance with the progressive ideas or the modern style which is in conformity with the style adopted in newspapers. If that is not done, the result will be that vernacular education will be neglected and that there will not be one uniform standard adopted. I may also point out, as stated by the Hon'ble Mr. Kesava Pillai, that there is no means of knowing exactly what the colloquialisms of the several districts are. There are differences in the colloquialisms used in the districts of Nellore, Vizagapatam and Gōdāvari. It is pointed out that it is possible for examiners of various districts to allot different marks in valuing the papers; and it will not be a correct thing to suggest that the colloquialisms of the various districts should be perpetuated in the school final course. I think that a definite standard should be fixed. I may also remind Honourable Members that for the last forty or fifty years during which the system has been in force no complaints have been received with regard to classical Telugu or literary Telugu—that it is unintelligible or that it cannot be understood. If complaints had been received year after year by the educational authorities or by the Government that the Telugu as taught in the schools is such as has not been understood, there would have been time enough for an enquiry and for necessary instructions being issued in the matter. We find also that Christian missionaries who have been translating the Bible and publishing several publications have adopted a form of Telugu which is certainly literary and to which no objection can possibly be raised. When we have all such standards before us, to suggest that we should have modern Telugu which is to be based on Brown's reader is, I venture to submit, a position which has to be re-considered. I would remind Honourable Members that the Rev. Mr. Arden says in regard to grammar that its design 'has been to present English-speaking persons with a book with which they may commence Telugu and gradually acquire a thorough knowledge of the colloquial dialect and afterwards an introductory knowledge of the grammatical dialect.' This book was intended mainly for those who come from foreign countries and who have to go up for official examinations. This is the standard that is proposed to be fixed for Telugu people, people whose mother-tongue is Telugu and who are bred up in the Telugu country! I venture to request that the Government may be pleased to cancel that order or at least to re-consider and modify it as early as possible. So far as the question of language is concerned it is for the people to settle what the language should be—in what language the people should be trained and brought up. I venture to request that the Government, in dealing with this resolution, would be pleased to keep a neutral attitude and ascertain whether, as a matter of fact, this question of language cannot be re-considered from the people's point of view."

The Hon'ble Mr. V. S. SRINIVASA SASTRI :—"I am constrained to ask the indulgence of the Council for a few minutes, so that I may say a few words, chiefly with the view of easing my own conscience, for I feel in this matter like a man whose sin has found him out. I have to make a confession. Till quite recently I sat on the Board for the award of school-leaving certificates and I am afraid I was a member of it at the time that the first circular adopting modern and classical styles as optional styles in which students might write was sent out to schools. Since then I have had

(Mr. Srinivasa Sastri.)

occasion to talk to people representing both schools of thought. It appears to me that we then laboured under an impression which has turned out to be wrong. It appeared to us at that time that what was known as the modern language movement was very strong and influential and that it was necessary to safeguard the interests of schools. From the enquiries I have since made, it appears to me that there is no reason whatever for believing there are two such distinct schools which deserve to be recognized, so far as the teaching of the language in schools is concerned. Neither party to the controversy is so bad as the other party represents it to be. I have not come across reactionaries whom we may call hopeless obscurantists, who want to write their Telugu in the manner in which people in the thirteenth or fourteenth century wrote it. Everybody who ranges himself on the side of a classical style is quite willing to allow that great simplification is necessary as regards the style of literary composition. Neither have I seen any one belonging to the modern school who wants the student to write exactly as he speaks, adopting all the vulgarisms and the inaccuracies which one finds in the language which is spoken. I find that everyone is willing that there should be conformity to recognized standards of grammar—that the language should not be ungrammatical, unliterary or ungraceful. Everybody on the one side or the other desires that between the classical and the modern styles there should be a mean style which may be able to blend all the excellences of both, which are worth being retained and preserved. That, I understand, is the style in which the great poet and author Mr. Viresalingam Pantulu, the retired Telugu pandit of the Presidency College, has cast his great works which have done a great deal to influence thought in the Telugu country. I understand also that that is the style in which the great blind poet of Rajahmundry, Lakshminarasimham Garu, has written his great works. I imagine, your Excellency, that when teachers in schools teach their pupils they will not fix their eyes upon one school exclusively or upon the other, but they will fix their eyes on the style which for the time holds the field and catches the imagination of the Telugu-speaking public and is able to captivate their minds and influence their language. That is the school, I imagine, that we should encourage—the school that takes in something of the modern school, allowing a certain amount of freedom of colloquiality and an easy expression of style without however departing from the regular standards laid down by the great authors who made the Telugu literature great in their time. I was rather amused to hear that it was necessary to recognize both the schools of thought and allow schools to teach according to the one or the other plan. I am a reformer myself and so, I venture to think, is everybody here. We want everything to move forward. If we are of that opinion, we ought not to recognize a classical style and allow certain schools and scholars to cultivate the old pedantic and highly ornamental style. Who would say, for example, to the English-speaking people—would the Board of Education ever send out a circular to the effect that it was permissible for students to write as Dr. Johnson wrote, adopting his latinisms and long words where small words would suffice, his inversions and his balance of style so studied and so artificial? I do not imagine that such a step will be taken for one moment. We should keep schools out of this controversy. I think much has been done already to drag schools into this unnecessary controversy. I imagine that the problem will settle itself. For example, I was somewhat inclined to doubt the maxim laid down by the Hon'ble Sir Alfred Bourne that for the preservation of neutrality it was necessary to recognize both schools. Suppose, for example, that it struck the exponents of what is known as the spelling reform movement of the present day to come to the educational authorities and say 'we think now we have secured a fairly decent status in the world of literature, would you recognize our method of spelling and allow teachers to teach both methods according as they pleased, let the students write this way or that way as they please, have two different sets of examiners, have two different sets of papers and give both parties an equal chance to fight each other.' I rather imagine that the educational authorities would then turn round and say 'we have got along, under the present system, so long; if you can conquer the outside world and if you can establish that yours is the right mode of spelling in the world of literature, then you had better come to us and our schools will follow your line of thought, but we will not anticipate events.' I imagine that will be the line taken by the Educational

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Department; and I contend—though I am a late, I am a sincere penitent—that that should have been the line taken. The Telugu Composition Committee to which the Hon'ble Sir Alfred Bourne referred was, I think, sitting at the very time when we issued the very first circular, and it now occurs to me that we should have done better if we had waited till that committee issued its report. I understand that the committee is about to conclude its labours and issue its report; and if that is so, the whole question will be set at rest and this controversy will pass out of our memory."

The Hon'ble Rao Bahadur B. NARASIMHESWARA SARMA:—"The Hon'ble Sir Alfred Bourne says that it is necessary, in the interests of neutrality, that both the schools should be recognized. My Lord, the several questions that have been raised by the Hon'ble Sir Alfred Bourne have been answered by previous speakers already. The question is: are we to allow the Telugu students to read their ancient literature or rather are we to compel them to read their ancient literature before they attend their examinations or are we to make it unnecessary for them to read their literature before they come up for their examination? The question has been answered by the University Commission. The University Commission, in making their recommendations about the vernaculars, said: 'The principle should be recognized that no translation is satisfactory unless it is properly and grammatically composed. . . . This system has not so far borne fruit partly through neglect and partly through the absence of proper text-books and the inherent difficulty of obtaining the services of lecturers competent to convey western learning to their pupils in the vernacular.'

"The University Commission in dealing with the question of translation and composition papers said that the grammatical style should be followed and that no paper should be recognized of having any value unless the answers are grammatically composed. As I have said already the intermediate and the B.A Honours courses also retain a knowledge of grammar as being absolutely necessary and prescribe text-books which are written according to the current grammar. Therefore, it is not preserving *status quo* to ask the students to adopt any style they please; it is *status quo* to ask the students to adopt that style which has been followed in the past fifty years, unless, as the Hon'ble Mr. Srinivasa Sastri has stated, the exponents of a particular style can come forward and say: 'We have succeeded in getting the people to adopt this particular standard.' I take it that the Hon'ble Sir Alfred Bourne means to keep these circulars in force until the committee of the Senate which has been appointed to consider this question sends up its report or until the Senate recognizes the courses of study which the students are to follow in respect of the intermediate examination. If these circulars are to remain in force only till then, I do not see any necessity for pressing this resolution. I understand that is what he meant and what he said. If that be so, I do not wish to press my resolution. I may only know if that is so."

The Hon'ble Sir ALFRED BOURNE:—"May I say that is so? We recognize that it is an extremely awkward system and we hope that it will be only temporary."

The Hon'ble Rao Bahadur B. NARASIMHESWARA SARMA:—"In these circumstances I do not wish to press this resolution."

With the permission of His Excellency the President the resolution was withdrawn.

W. FRANCIS,
Ag. Secretary to Government, Legislative Dept.

The resolution was withdrawn
There are no points on which
action is called for - The paper
may be recorded. A draft
is sent below

Ad
H-12-13

12. 12. 13

Resolutions in the Leg Council

Resolutions in the Leg Council
Recording notes on resolution no. xxviii moved by the Hon'ble Rao Bahadur B. Narasimharwarra Sarma at the Leg Council held on 11-11-13 on the subject of the ~~style of the~~ ^{examination in} ~~style of the~~ Delugu ~~camp~~ in the school final school

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ENCLOSURES TO C. No. _____

ORDER OF GOVERNMENT.

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LETTER OF GOVERNMENT.

STATEMENT WITH DITTO.

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