

Educational
Legislative (1915) Department.

MISCELLANEOUS.

G.O., No. 106 Edl mis

DATED 2. 2. 15

[Despatch Abstract.]

Oriental Studies

Recording Copies of the
Letters from the Government of Burmah,
United Provinces & the Central Province on
Subject of the Encouragement of the ancient
learning of the Country, forwarded by the
Govt of India

PAPERS PUT UP WITH CURRENT No.

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C. 390328
15/12/14

No. 1858

Government of India,
DEPARTMENT OF EDUCATION
(Education)

Delhi, the 10 December 1914.

A copy of the undermentioned papers is forwarded to the
Government of Madras
for information.

By order,

W. D. Karp

Joint Secretary to the Government of India.

1. Letters from the Govt. of Burma, nos. 1804M-6E-63, and 1013M-6E-641, dated the 23. 10. 1912 and 17. 6. 1913, respectively, and enclosures.
2. Letter from the Government of the U.P. no. 505, dated the 1st April 1913, and enclosure.
3. Letter from the Hon'ble the C.C., C.P., no. C/73, dated the 21st June 1913.
4. Letter from the Hon'ble the C.C., C.P., no. 1177/VI-1-98, dated the 2nd November 1914.

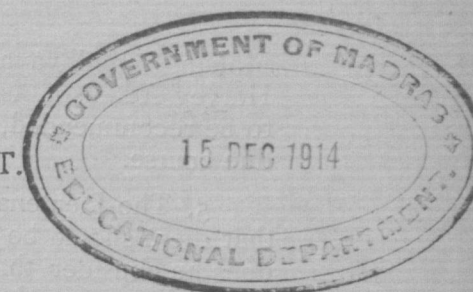
J.B.N.

HR

No. 1804M.--6E.-63.

GOVERNMENT OF BURMA.

EDUCATION DEPARTMENT.



FROM

G. B. H. FELL, Esq., C.I.E., I.C.S.,

Officiating Secretary to the Government of Burma,

TO

THE SECRETARY TO THE GOVERNMENT OF INDIA,

EDUCATION DEPARTMENT.

Maymyo, the 23rd October 1912.

SIR,

I am directed to acknowledge the receipt of your letter No. 805, dated the 3rd April, 1912, regarding the encouragement of the ancient learning of the country and the improvement of instruction in the classical languages of India. The Lieutenant-Governor has consulted the Director of Public Instruction, the Educational Syndicate and the Superintendent of Archæology, and I am to submit copies of their replies for the information of the Government of India. It is to be observed that the only classical language in this Province is Pâli.

2. His Honour is in favour of the proposal to establish a Central Research Institute at Delhi, and will be prepared, should that scheme be adopted, to assist promising Pâli scholars from Burma to attend it, if funds for that purpose can be made available. He is not disposed to agree with the recommendation of the Educational Syndicate that a local Institute should be established in Burma.

3. Sir Harvey Adamson also cordially assents to the proposition that it is necessary to retain separately the ancient and indigenous systems of instruction, and to offer them encouragement rather than reform. In Burma, encouragement is already afforded by the Patamabyan Examinations, which are conducted in accordance with the rules contained in paragraphs 306 to 317 of the Burma Education Code. The popularity of these examinations is proved by the keen competition which they arouse and by the fact that they even attract Cingalese monks from Ceylon as candidates. Various suggestions for their improvement have been put forward in this correspondence with the object of extending their scope on the literary and religious sides. His Honour will give these his careful consideration, in consultation with the Patamabyan Committee and the *Thathana-baing*, who is the recognized head of the Burmese hierarchy.

4. A proposal is put forward in paragraph 4 of Mr. Covernton's letter that the title of "Mahopadhyaya" should be conferred upon the "Patamagyaw" of the year, that is, the candidate who heads the list in the Patamagyaw Examination. Sir Harvey Adamson does not support this proposal and thinks that a title should not be conferred as a matter of course on any person merely because he has been successful in a competitive examination. His Honour however considers that Burmese Buddhist monks and other Burmese scholars who are eminent for their learning in Pâli should be eligible to receive a title similar to the title of

*Cf. India's
letter in
No 375801
1.5.12
(5)*

Mahamahopadhyaya, which is conferred on Hindus learned in Sanskrit. Sir Harvey Adamson is making further enquiries as to the precise nature of the title to be recommended, and will submit a separate communication on the subject in due course.

5. The Lieutenant-Governor is not in favour of Mr. Duroiselle's suggestion that there should be a further examination confined to "Patamagyaws" only; nor does he consider that Government should move in the matter of establishing a Pāli College, on the line of the colleges now existing in Ceylon. Many of the Buddhist monasteries are practically colleges in which Pāli is studied according to traditional methods, and their presiding monks have a wide reputation for learning in the Buddhist world. For the study of Pāli according to the critical methods of Western science it will be necessary to look to the Central Research Institute.

6. In paragraph 4 of your letter, certain methods of encouraging the indigenous systems of instruction are suggested. As the priesthood are forbidden by the rules of their order to possess money, the most practical method of giving grants in aid of those monasteries which are true seats of learning is to make a present of rice for the support of the monks and their pupils. This is already done in the case of the *Thathanabaing* and the monks living in his group of monasteries, under the sanction communicated in Home Department letter No. 1891, dated the 13th September, 1904, and His Honour would be glad to extend the system, if the Government of India are prepared to allot a moderate sum annually for this purpose. The support of the large community of monks is at present a very heavy strain upon the resources of the lay inhabitants of certain towns, such as Mandalay and Pakokku, where monasteries are numerous. In Mandalay alone there are about 7,000 *pōngyis*, many of whom are attracted there by the reputation for learning and sanctity of certain of the presiding *sadaws*: and their support falls almost entirely upon the lay population of the town, numbering at the last census about 130,000. Sir Harvey Adamson believes that it would be productive of excellent results politically, as well as tending towards the promotion of the study of Pāli literature and philosophy, if Government were to assist the more deserving monasteries in this manner. With regard to the political advantages of such a measure, I am to explain that the Buddhist monks in Burma are the class of society which has lost most and gained least by the British administration. They have lost the material and moral support which they formerly received from the Burmese King and his Government, and the monks as a class have little reason to be enthusiastically in favour of the British rule. Their influence over the people is very great, and if they could be induced to be actively loyal and to preach loyalty to the people, it is probable that risings, such as have unfortunately occurred from time to time, would seldom or never take place. And apart from actual risings, the influence of the monks, if they cared to exert it in the cause of law and order, would be of the greatest value. Any measure therefore which would tend to attract the monks to the side of the Government may be welcomed. It is doubtless undesirable that the British Government should give material support to Buddhist monks as such, but that is not the intention of the present proposal. The intention is to assist persons who render conspicuous service towards the promotion of Oriental scholarship. Grants-in-aid are given to the managers of those indigenous schools which are conducted under the rules of the Education Department; and there appears to be no reason why assistance should not also be given to those teachers of Pāli who are known to do good work, but who confine themselves to the indigenous system of instruction. Both monastic and lay teachers would be eligible to receive the assistance proposed. Since the majority of those concerned, both teachers and students, are monks who cannot receive money, doles of rice are the most suitable form in which assistance can be given. The measure will be very gratifying to the entire Buddhist community, who will regard it as a meritorious action on the part of the Government.

7. As regards the question of appointing specially qualified Inspectors, I am to say that the Lieutenant-Governor agrees with the view stated in paragraph 5 of Mr. Covernton's letter, that little can be done to improve the teaching of Pāli,

in Vernacular Schools, until funds permit of the entertainment of the special Assistant Inspector of schools for Pāli, whose appointment was sanctioned in Home Department letter No. 318 (Education), dated the 14th April, 1908. If the Government of India are prepared to assist this Government with a grant equivalent to the pay of this appointment (Rs. 4,400 a year) the Lieutenant-Governor will be glad to take steps to recruit a qualified officer at once.

8. The suggestion contained in paragraph 4(c) of your letter is not one to which practical effect can well be given in this province. With reference to the last suggestion in that paragraph, the Lieutenant-Governor thinks it unlikely that any original work, such as would merit the offer of a money reward, is likely to be produced in Burma.

9. Paragraph 5 of your letter deals with the collection and cataloguing of ancient manuscripts. I am to invite a reference to paragraph 7 of the report of the Sub-Committee appointed by the Burma Educational Syndicate, which forms one of the enclosures to this letter, and to say that His Honour would be grateful for any financial assistance which the Government of India could give towards the furtherance of the excellent work now being done by the Educational Syndicate in this important field. An annual grant of a moderate sum would be productive, it is believed, of valuable results.

10. The suggestions made by the Sub-Committee for the revision of the course of study prescribed by the Calcutta University in Pāli will no doubt receive the careful consideration of the Syndicate. In view of the fact that a scheme for a separate University for Rangoon is at present under consideration, the Lieutenant-Governor does not think it necessary to discuss at length the suggestion contained in paragraph 6 of your letter. As observed in paragraph 7 of Mr. Covernton's letter, when the detailed courses of the new University (should it ever come into being) are worked out, care will be taken to see that the combination of subjects advocated by the conference of Orientalists is provided for.

11. The Lieutenant-Governor will bear in mind the suggestion referred to in paragraph 7 of your letter, and, should the opportunity arise, will be glad to nominate Burmans of recognized scholarly merits to consultative bodies, such as the Educational Syndicate and the Patamabyan Committee.

12. As Pāli is the only Classical Language studied in Burma, the suggestions put forward in paragraph 8 of your letter with reference to the teaching of Sanskrit require no comment.

13. I am to add, with reference to the recommendation of the Sub-Committee of the Educational Syndicate that the Government Examinations in Pāli should be thrown open to members of the provincial and subordinate services, that the question of the officers who should be held eligible to appear at these examinations is now under His Honour's consideration, in connection with your letter No. 139—148, dated the 23rd July, 1912.

I have the honour to be,

SIR,

Your most obedient servant,

G. B. H. FELL,

Offg. Secretary to the Govt. of Burma.

From J. G. COVERTON, Esq., Director of Public Instruction, Burma, to the Secretary to the Government of Burma,—No. 11311—5G.116 of the 15th July 1912.

With reference to your letter No. 226M.—6E.-63, dated the 24th April 1912 and accompaniments, I have the honour to forward copies of a communication received from Mr. C. Duroiselle, Professor of Pāli, Government College, Rangoon, and of a letter from the Principal, Baptist College, covering a note by his Professor of Pāli, and an extract from a note by Mr. Wedderspoon, Inspector of European and Normal Schools. I submit the following remarks.

2. In his letter No. 805 of the 3rd April 1912, the Hon'ble Mr. Sharp states that as the result of the Conference of Orientalists held in July 1911, the Government of India has come to the following conclusions:—

(a) A well equipped institution for the study of Oriental subjects should be established at Delhi.

(b) One of the objects of the institute should be to train Indians (including Burmans) for research in Indian History and Archæology. Another would be to attract pandits who would lecture in their own special subjects.

(c) The ancient and indigenous systems of instruction and scholarship should be fostered—in Burma as well as India—and various means of encouragement are suggested.

(d) Ancient manuscripts in provincial libraries and museums should be catalogued and the catalogues published.

(e) The University courses for degrees in Arts should be revised with a view to encouraging students to take a combination of cognate subjects, such as classics, philosophy and history.

(f) Indians (or Burmans) of recognised scholarship should be nominated to consultative bodies and University Fellowships.

(g) The teaching of an Indian classical language in schools should be encouraged and improved.

3. As regards conclusions (a) and (b) above I would refer Government to paragraph 2 of Mr. Duroiselle's letter. In respect of the possibilities and value of an institute such as that contemplated, I am in accord with Mr. Duroiselle. I am less sanguine however as to the possibility of a number of "intelligent young monks with a good knowledge of English" being available for despatch to the institute. Some monks are intelligent, others are young and one or two may have a good knowledge of English—but the triple combination is, at any rate in my experience and that of the Inspectors of Schools, exceedingly rare. Moreover unless the institute and its teaching obtains the '*imprimatur*' of the leaders of the Buddhist hierarchy, it may be difficult to induce monks of the more orthodox schools of Buddhism to attend. Special provision for the boarding and feeding of monastic students would be necessary: in particular rice and other food would have to be supplied gratis, as monks may not receive pay or stipends and therefore would be unable to buy food. There would be fewer obstacles in the way of Pāli lay scholars and it will no doubt be feasible to select from among the Pāli lay teachers employed in Government or aided colleges and schools some whose attainments and capacities would justify their deputation to the institute for special courses and training. College students who had taken Pāli for their B.A. or M.A. would also be eligible for selection. Lay men would have to be provided with stipends during training. Probably a rate of not less than Rs. 50 per mensem would suffice for these stipends, with an allowance of Rs. 10 for books, as in the case of Government Medical Scholarships—*vide* Burma Education Code, paragraph 471. Definite lines of research and work would have to be laid down. For students from Burma these would naturally have relation to Buddhism, to historical and antiquarian subjects connected with Burma and the Indo-Chinese peoples and countries and to linguistic studies bearing upon the Tibeto-Mongolian languages as well as upon Chinese and Pāli.

4. As regards the encouragement of ancient methods of scholarship, Government is aware that the *Patamabyan* examinations were revived expressly with this object. The requirements for these tests are stated in detail in Chapter VIII, Burma Education Code. Printed papers are set and written answers are submitted by the candidates: otherwise the work involved is carried out on indigenous and ancient lines. In regard to the suggestions offered by Mr. Duroiselle for the improvement of the examination, I am inclined to believe that in the existing syllabus excessive stress is laid upon philosophy, grammar and prosody and too little upon the literary and religious sides of the subject. Whether however the Order would welcome a change in this respect I am not prepared to say: the matter is one which should be carefully considered by the *Patamabyan* Committee in consultation with the *Thathanabaing* and possibly other leading Buddhist ecclesiastics, such as the *Ledi Sadow*. I see no objection to the title "*Mahopadhyaya*" being conferred upon the *Patamagyaw* of each year, as suggested by Mr. Duroiselle. It might also be awarded to selected heads of 'Pāli' schools in which monks study for the *Patamabyan* examinations. Whether a further examination limited to *Patamagyaws* would be attractive is doubtful: it might conduce to a continuance of studies though probably these would be as barren of practical result in the field of scholarship as those of most *Patamagyaws* have hitherto proved. The higher title "*Mahamahopadhyaya*" might fittingly be bestowed upon the candidate who did best in this examination and also upon the Head of the proposed "Pāli College." Mr. Duroiselle also recommends the establishment of a "Pāli College" in a monastery at Mandalay or Rangoon, on the plan of colleges established in Ceylon. This College would eventually supervise the teaching of Pāli in other monasteries. The proposal is an attractive one but *ex-hypothesi* its execution would fall to the Buddhist community and it would be difficult for Government to make the first move, though it might countenance the scheme and, after the foundation of the College, assist in the way described. Such a college might supply material for the Central Institute at Delhi and to it might be drafted the more promising of the output of the "Pāli Schools."

5. Measures of encouragement suggested by the Government of India which would fall more directly within the sphere of the Education Department are the appointment of specially qualified Inspectors, the award of special grants to institutions teaching a classical language on indigenous lines and the provision of posts for highly trained indigenous scholars. In Burma the creation of a post of Assistant Inspector of Schools for Pāli has been sanctioned since 1908 but lack of funds has precluded any appointment being made to the post. The Inspectors agree in stating that little can be done to improve the teaching of Pāli in vernacular schools without such an officer. The Assistant Inspector should visit as many as possible, both of the registered vernacular schools which teach Pāli, on the lines laid down in the Vernacular curriculum and of the institutions technically known as "Pāli schools" [*vide* extract from page 41 (paragraph 10) of Quinquennial Report of 1907-08 and extract from a note by myself submitted to the Director-General of Education for use at the Allahabad Conference of February 1911]. The latter class numbers now 248 containing 2,405 scholars (1,812 monks, 462 laymen, 131 nuns). The large majority are situated in Pegu, Mandalay and Tenasserim Divisions. Most of these schools however are not registered for grant and are therefore not subject to inspection. It is possible that their managers at first might resent the Inspector's visits and still more any interference on his part with their time-honoured methods of teaching. Moreover, since the large majority of all concerned, managers and scholars, belong to the order monetary grants seem incompatible with their status and traditions. Similarly since monks give their services without pay, the question of improving the salaries of teachers in such schools cannot arise. Practically the only effective manner in which Government could afford material aid to these institutions would be to arrange for the supply of rice necessary to support the monks and nuns teaching or in attendance at each school. If the average daily supply per head be put at 1½ lbs. at annas 1-3 a lb. the total cost for roughly 2,200 "religious," in all,

would amount to Rs. 257-13-0 per mensem or Rs. 3,093-12-0 per annum. Scholars from these Pāli schools might be encouraged to proceed to the Pāli College advocated by Mr. Duroiselle: those who joined the College should be assisted by contributions of rice. Teachers of special note in the Pāli schools should also be drawn up for the staff of the Pāli College and similarly assisted.

6. As to the preparation of catalogues *raisonnées* of manuscripts in provincial libraries I would invite a reference to Mr. Duroiselle's note, paragraph 5. Information will no doubt be available also in the office of the Educational Syndicate: that body has been consulted, but I understand has referred the various questions raised in the Hon'ble Mr. Sharp's letter to a Sub-Committee, the report of which is still awaited. It is believed that many monasteries contain valuable collections of manuscripts hitherto un-catalogued—especially Talaing manuscripts. Efforts to ascertain the extent and value of these collections have been made from time to time under the auspices of the Educational Syndicate but it is understood that the entire field of research has as yet been by no means covered.

7. The re-adjustment of the University courses so as to admit of such a combination of subjects as is indicated in the letter of the Government of India is I consider highly desirable. In this opinion I am supported by the Principal and Professor of Pāli of the Baptist College, as well as by Professor Duroiselle. At present the particular question is one for the Calcutta University rather than the Education Department in Burma. In shaping proposals for a University in Burma this end has been kept in view and when the detailed courses of the new University are worked out care will be taken to see that the desired combination is provided for.

8. As regards suggestion (7) in the letter of the Government of India I see no objection, provided that the duties of bodies to which scholars are nominated are such as to afford a suitable field for their activities and that the nominees' functions are not merely honorary. In Burma the Educational Syndicate (which already contains several Burmans of scholastic distinction though none, I think, of the old indigenous type) and the University of Burma (when the latter comes into being) would be suitable bodies for this purpose. Possibly also the personnel of the *Patamabyan* Committees might be increased with the same end in view.

9. For the extension and improvement of the teaching of Pāli in schools, little can be done so far as vernacular schools are concerned until an Assistant Inspector of Pāli at least is available. In the literary course of Vernacular Normal schools it is a compulsory subject. In Anglo-Vernacular Normal Schools under Government Pāli is taught: in aided Anglo-Vernacular Normal Schools the subject is usually not taken. In registered vernacular schools of Class A—Pāli is either an optional subject (in which case from Standard III upwards it earns a special grant under paragraph 231, Burma Education Code) or an alternative in monastic schools for one of the compulsory subjects (*vide* paragraphs 171-172, Burma Education Code). In the latter case it does not earn a grant. Many registered monastic schools do not rise above Standard II. If such schools take Pāli as a compulsory, in lieu of Object lessons or Geography, the subject is taught on indigenous lines, orally for the most part and as 'repetition.' As such it also serves a semi-ritual purpose since the books learnt are traditional ones such as the *Mingalathok*. Passages are committed to memory but often with little, if any, comprehension of their detailed meaning. In these circumstances the teaching of the subject serves no linguistic purpose. Many monastic schools which rise above Standard II and take Pāli as an alternative compulsory also adopt the same practice. Schools whether lay or monastic which take Pāli as an optional subject are expected to start it in Standard III, to teach on linguistic lines and therefore to follow the course in Pāli laid down for Standards III to VII on pages 126-127 of the Burma Education Code. For Vernacular Standards VIII and IX the Code contains no prescribed course in Pāli. At one time it was thought that these standards could take the course laid down for vernacular normal schools (*vide* correction slip to page 137, Burma Education Code) but the latter was found unsuitable for this purpose. Hence the Education Department now notifies

annually a separate syllabus in Pāli for the examination of Vernacular Standards VIII and IX and the work of these standards is arranged in accordance with that syllabus. In Anglo-Vernacular schools Pāli is studied only in the High Department, i.e., Standards VIII, IX and X. The course and method of instruction are determined by the requirements of the Calcutta University. Anglo-Vernacular High Schools take Pāli if they desire to send pupils up to the University,—otherwise there is no necessity for them to teach the subject. Speaking generally and having in view the amount of work required of an Anglo-Vernacular scholar I see no good reason for forcing an extension of the study of Pāli in Anglo-Vernacular schools beyond its present limits.

10. According to the figures submitted by Deputy Inspectors some 4,600 vernacular registered schools containing about 86,000 pupils take Pāli. This generous estimate includes, it is understood, registered vernacular schools of all sorts (but not unregistered schools) in which some Pāli is taught, whether for grant or not, and whether for linguistic purposes on the lines laid down in the Code curriculum, or on indigenous lines for purposes of ritual and repetition. I regret that without calling for special reports it is not possible for me to give precise figures for separate classes of vernacular schools attempting the subject. It is obvious however that an Assistant Inspector cannot possibly attend to the 248 'Pāli schools' which prepare candidates for the *Patamabyan* and to the Anglo-Vernacular High Schools and (to exclude the mass of other vernacular schools attempting Pāli) to those vernacular registered schools which take Pāli under the Code curriculum. Nor will it be possible to select a man who combines the necessary qualifications from the stand-points of both Oriental and Occidental Scholarship. For Pāli taught on linguistic lines a man with Western Scholarship is essential: for the *Patamabyan* schools and monastic schools generally a man trained on indigenous methods may be preferred. Hence I suggest that in addition to the Assistant Inspector (who should have had a training in Pāli on western lines and for linguistic purposes) there should be appointed a Deputy Inspector of Schools for Pāli whose qualifications should be oriental rather than occidental and who should be in charge specially of *Patamabyan* and monastic schools. He should be appointed to the 3rd grade of Deputies at Rs. 150 per mensem and should be eligible for promotion to the higher grades. Both Assistant Inspector and Deputy should be members of the *Patamabyan* Committee.

11. To sum up the proposals which I would recommend for Government's consideration are as follows:—

(i) The despatch of selected scholars to the proposed Central Institution at Delhi. The necessary arrangements for food to be made on behalf of students belonging to the Order; for laymen stipends at Rs. 50 plus Rs. 10 per mensem. Probably at the outset it would suffice to send two men.

(ii) To improve in certain respects the *Patamabyan* examinations by extending their scope on the literary and religious sides.

(iii) To bestow certain titles on *Patamagyaws* and selected Heads of 'Pāli Institutions.'

(iv) To countenance the establishment of a 'Pāli College' at Rangoon or Mandalay, and to assist the institution when founded.

(v) To assist teachers and scholars in the Pāli schools preparing for the *Patamabyan* examination by regular contributions of rice.

(vi) To encourage by rewards the discovery and cataloguing of manuscripts.

(vii) In arranging the courses of the proposed Burma University to provide for the study of Pāli in combination with the philosophical, historical and antiquarian subjects connected with it.

(viii) To nominate Oriental scholars of distinction to public bodies of an appropriate character.

(ix) In addition to an Assistant Inspector to appoint a Deputy Inspector for Pāli: the former to be a man trained on western lines, the latter to be a scholar familiar with the traditional methods of indigenous scholarship. The

Assistant Inspector would supervise Pāli in Anglo-Vernacular schools and in those vernacular schools following the vernacular curriculum in Pāli: he would also visit Pāli schools preparing for the *Patamabyan* examinations. The Deputy would be in direct charge of the latter and would visit as many other vernacular schools teaching Pāli as was possible. Both would have seats on the *Patamabyan* Committee.

Extract from page 41 (paragraph 10) of Quinquennial Report of 1906-07.

10. In connection with "private institutions" (though classed for statistical purposes under 'special schools') may be noted Pāli schools. A few of these are "public institutions," since they are inspected and receive aid from Government, but the majority are private monastic schools which do not conform to the departmental curriculum but in addition to the ordinary work of a monastic school, prepare candidates for the *Patamabyan* examinations. The total number of Pāli schools is placed at 181.

Extract from pages 97-98 of Proceedings of the Allahabad Conference, February 1911.

2. The 'Pāli' schools of Burma fall into three classes:—

(a) Ordinary registered schools Vernacular or Anglo-Vernacular in which in addition to the usual subjects, Pāli is taught in accordance with the respective curricula prescribed in Burma Education Code. In Vernacular schools Pāli may be begun in Standard III, these schools may be monastic or lay.

(b) Unregistered monastic schools in which in addition to vernacular reading and perhaps arithmetic a modicum of Pāli is acquired by the pupils *memoriter* and in accordance with ancient indigenous methods of instruction. Such texts as are used are generally inscribed upon palm leaves in Burmese script or on 'parabieks' (scrolls made of rough black paper and inscribed with Burmese letters by means of steatite pencils). In none probably would the ancient Pāli script be used or understood. By no means, however, do all *pōngyi kyaungs* teach Pāli or do all *pōngyis* understand it.

(c) Special schools, registered by the Department and preparing pupils for the *Patamabyan* examinations, the regulations, books and requirements for which are given in sections 306-317, Burma Education Code (pages 56-59). These schools are held in monasteries and are attended by youths or adults (not by children) the large majority of whom are monks (or *upazins* or *koyins*): a few nuns and laymen also become candidates. The teachers are *pōngyis* and the teaching is up to a high standard according to indigenous ideas of instruction. Questions of textual or other criticism as the term is applied in Western scholarship are not discussed and modern antiquarian philological and philosophical problems are equally ignored.

Extract from a Note, dated the 11th June 1912, from Mr. WEDDERSPOON, Inspector of European and Normal Schools, Burma.

The indigenous system of instruction in Pāli in Burma is represented almost entirely by that given in the monasteries. There the study of Pāli texts in the native method is universal. In order to systematize this study the *Patamabyan* Examination was established by Government some years ago and has been remarkably successful. The examination is popular with Cingalese monks who come here especially to take it. Some of these know Pāli so well that they have asked to be allowed to answer the papers through the medium of Pāli. It should be noted that this examination is not confined to monks; nuns are eligible and occasionally appear and laymen are also admitted. The majority of candidates however are, and probably will always be, monks. Some five years ago an extra paper on translation from Burmese into Pāli was added with a view to encourage more than a memorite knowledge of Pāli texts. The standard reached in this is not yet very high, but is undoubtedly rising.

The monks in studying for these examinations are wont to migrate to centres where the reputation of the *sayadaws* is high, and thus we find them taking leave from their *kyaungs* sometimes for two or three years to study under some well-known teacher in Rangoon, Mandalay or Moulmein. These *sayadaws* are highly revered, and I should very much like to see them granted titles. At present robes are presented to monks but usually only to those who have done good work in connection with secular education, and nothing is done for those who devote themselves exclusively to the study of Pāli. I think that for these *sayadaws* the mere gift of robes is not enough; there ought to be some distinguishing mark which could be worn or at least some title which they could use. What this should be might very well be decided by a Committee of the *sayadaws* themselves.

Similarly those who pass the *Patamagyaw* examination and those who gain the high distinction of being *Patamagyaw* should receive some distinguishing mark. All these would to some extent correspond to degrees at a University and no doubt would be conferred by the University itself if there were one in Burma.

2. There is however, a fair number of older Burmans interested in Pāli who are never likely to be attracted by any examination system, who find their interests in publishing books dealing with religious subjects. The quarterly lists of books issued indicates this.

3. The instruction given in Vernacular schools represents the most elementary form of Pāli teaching. It consists solely in memorizing prayers and precepts in Pāli and has no educational advantage whatever, as these, so far as I know, are not explained to the pupils in Burmese.

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From Mr. C. DUROISSELLE, Professor of Pāli, Government College, Rangoon, to the Director of Public Instruction, Burma, dated June 1912.

In reply to your letter No. 7307—5G-116, enclosing No. 226M.—6E-63, from the Secretary to the Government of Burma and forwarding letter No. 805 from the Education Department of the Government of India, I have the honour to submit some suggestions as to the teaching and encouragement of the study in Burma of the Pāli language, literature and Buddhist Philosophy.

1. The encouragement of the study of the Pāli language and Buddhist philosophy in Burma is greatly desirable, for although such study has not fallen into desuetude, as is shown by the yearly *Patamabyan* Examinations held in Burma, these very examinations evidence a certain lack of thoroughness and energy which, I am inclined to think, must, in the long run, become detrimental to the old traditional learning in which have shone so many native scholars.

2. The foundation of a Central Research Institute as recommended by Oriental Scholars at the Conference of Orientalists, cannot be too strongly approved of; the benefits it will confer on India in the cause of learning will be immense, and Burma will have her share in them if, as *Pandits* and *Moulvis* in India, so monks who have distinguished themselves already in Pāli were permitted to proceed to the Institute for critical and scientific instruction; it might perhaps be objected that *pōngyis* do not know English; such men as do not know English could not, of course, be sent; but there is now a certain number of intelligent young monks who have a good knowledge of English, and who might perhaps be sent with profit. To such, not only a more critical knowledge of the Pāli language and Buddhist philosophy than that they acquire in their monasteries, would be imparted, but it would also be very desirable that they should not restrict themselves to the Southern School (*Hinayana*), but should to a certain extent at least, study Northern Buddhism (*Mahayana*), also, this would require a knowledge of Sanskrit; but such a knowledge, even though not deep, is indispensable to a critical knowledge of Pāli, and so would only be to their advantage; this would, moreover only revive the study of Sanskrit in Burma, where it once flourished, but is now practically extinct. Besides this, it would no doubt help them greatly to still better understand Buddhist philosophy and its origins, were they to acquire some knowledge of the *Sonkhya* and *Yoga* systems of Indian Philosophy.

3. I think the traditional method of teaching the sacred literature in Burma should be retained; I may quote here what I said at the Conference of Orientalists (page 3 of the report), "the conservative spirit of these monasteries forbids interference in their method of instruction. English education is not sufficiently advanced in Burma to permit of the admixture of English with the old Pāli teaching. The methods now pursued are good and have produced many eminent scholars. As with Sanskrit, so with Pāli, we should only spoil where we interfered." It is not meant that the more critical western methods of instruction should not be introduced; they would introduce themselves naturally in a certain number of schools, when a few monks or laymen, *Pathamagyis* or *Pathamagyaws* would come back from a course of studies at the Central Institute.

4. The following are a few suggestions for the encouragement of the old system of learning in Burma:—

(a) The *Patamabyan* examinations held yearly under the auspices and help of the Local Government are already a great encouragement; but I think they are susceptible of some improvement; but these should not be carried out without the advice and help of a committee of distinguished bishops well-known for their learning. There is, I think, far too great a number of philosophical treatises (*abhidhamma*) to be studied, to the detriment, excepting grammar and prosody, of the other branches of Pāli literature, for instance, the books that contain the essence of Buddhism, the Buddhist literature *par excellence*, since they contain the Buddhist doctrine, as set forth in the Buddha's discourses (*Sutta Pitaka*) have been completely ignored at those examinations, and the result has been that these books are scarcely read in Burma and are neglected; such monks as desire to enter upon the study of them have to proceed to Ceylon. Similarly some very beautiful books of the *Khuddaka Nikaya*. To have the necessary time for getting up these philosophical treatises, everything else is neglected, even the art of reading simple prose; so that, most of the monks in Burma who have passed a high degree in the said examinations, present the strange anomaly of understanding recondite philosophical works written in very obscure

language, and not being able to understand the simplest fable or *Jataka* without the help of a word for word translation; it is this state of affairs which leads to the study of philosophy and grammar alone and to the almost complete neglect of everything else. I would therefore suggest that first of all the curricula of the *Patamabyan* Examinations be revised and that although the *Abhidhamma* should still be predominant, some other works belonging to the other *Pitakas* may be prescribed; particular attention being paid to translation and to Pāli, which now is very poor.

(b) The highest degree in those examinations is the *Pathamagyaw*, the successful candidate being well rewarded by Government. To add the greatest stimulus to those higher studies, another examination might be held every two or three years, the candidates being *Pathamagyaws*; a suitable curriculum should be prepared; the candidate winning the highest number of marks to be granted a suitable but substantial reward and to receive from Government a title, corresponding for instance, to the "*Mahamahopadhyaya*" in India; or "*Tripitaka Vagicchariya Mahopadhyaya*," in Ceylon, or such title or titles as may be devised and confirmed by a chapter of influential bishops.

(c) The candidate who, each year, passes the *Pathamagyaw* to be conferred the title of "*Mahopadhyaya*" or an equivalent title.

(d) The foundation either in Rangoon or Mandalay (the latter would perhaps be preferable), of a "*Pāli College*," on the plan of the *Vidhyodaya* and *Vidhyalankara* Colleges in Colombo, wherein all branches of Pāli literature as well as at least the elements of Sanskrit would be taught by monks of acknowledged scholarship; such a College should be altogether under the management of a board of a few learned bishops who might be appointed by Government; it should be autonomous and free, as far as possible, from active interference from the educational department. This is practically a reversal to the order of things obtaining under the Burmese régime. The Members of the Board and the Professors would have to be supplied, by Government, with an adequate quantity of robes, rice and other necessities yearly; the Principal would be nominated by Government as well as an Adviser who would be a Government servant, to advise the Board whenever necessary and to report yearly on the progress of the Institution.

The teaching of Pāli in other monasteries should be directly under the supervision of the College Board, by means of Religious Censors (*Mahadan*) or Inspectors, whose duty would be to visit periodically such monasteries and report on them to the Board.

I think the monks will accept readily the above suggestion as it is essentially, in its great lines merely the re-establishment of an old national institution.

Moreover, the initial cost to Government would be little, as any large and convenient monastery could become at once the locus of the College.

In course of time, branches might be established in the large centres: Rangoon, Moulmein and Prome, under the authority and supervision of the Central Board in Mandalay.

5. A proposal has been, for several years, before the Educational Syndicate, for the purpose of collecting lists of manuscripts in all the monasteries of Burma, with the ultimate aim of acquiring, for the Bernard Free Library, such manuscripts, as it does not yet possess. A great number of such lists has already been collected from Upper and Lower Burma, containing thousands of names of Pāli and Burmese works, of which a good percentage are not in the Library. I would recommend the appointment of a Sub-Committee to inspect the list of works not yet in the Library, with a view to their acquisition.

Meanwhile, I have myself begun a *Catalogue raisonné* of the manuscripts, Pāli, Burmese, Talaing and Sanskrit, in the Bernard Free Library. The preliminary work is finished, only the details have now to be filled in; but this is a work requiring some time and some leisure.

6. There is no doubt that the University courses for arts degree for the teaching of a classical language and the philosophy and history of a nation, above all as regards Burma, need a great deal of revision. But this might be kept in abeyance till the project of a University for Burma takes a definite shape. But such a course ought to include: Pāli, Sanskrit, Burmese and Talaing literatures, the history of Buddhism (Southern and Northern), and the history of Indo-China as a whole. The study of Sanskrit in Burma should be only an adjunct to that of Pāli.

7. The suggestion made by Doctor Stein is highly commendable, and might with advantage be put into practice in Burma. Such persons might be nominated to the Educational Syndicate, for instance, and some other Bodies. A few of the most distinguished might, if the Committee have no objection, be made Honorary Members of the Burma Research Society with the right of adding the letters M. B. R. S. after their names if they so choose. As for Fellowships, we must wait for a University.

8. The teaching of Pāli in lay and monastic schools on a proper basis under the care of the Educational Department is greatly to be encouraged, as paving the way to higher and more serious studies. Monks will take no money; they should, instead, be given yearly some robes and a certain quantity of rice. Laymen, according to their qualifications in the language, might be given a better salary; the salaries might also be graded according to

certificates received after passing examinations prescribed by the Director of Public Instruction. Such among laymen who show a real aptitude for the subject should be afforded all facilities to prosecute further their studies with a prospect afterwards of a good appointment.

If the teaching of Pāli in schools is placed on a rational and sound basis, Inspectors would be indispensable. I think two Inspectors with some assistants would be sufficient.

The grant of money rewards for original work could apply only to laymen, as monks are forbidden to touch money; the latter, however, could be rewarded with silk robes, or a title designed for the purpose or both. Original work might be made to fall under two heads:—

- (i) Original work on a subject selected from time to time by a Committee appointed by the Director of Public Instruction; and
- (ii) Original work on a subject left to the choice of the writer.

Letter dated the 24th May 1912, from the Principal, Baptist High School, Rangoon, to the Director of Public Instruction, Burma.

In reply to your letter No. 7309—5G.—116, dated the 10th May 1912, I have the honour to enclose the comments of the Professor of Pāli in the Baptist College.

I have the honour to say that I fully agree with the views of Professor Smith on the points 5 and 6. I may also add that I think this is a favourable opportunity to make improvement in Burma in getting at the best in Burmese Literature. Under paragraph 2 the qualified Burmese *Saya* might be encouraged.

Note by Mr. J. F. SMITH, Professor of Pāli, Baptist College, Rangoon.

With the general scheme proposed in this Circular I am in hearty accord. I have never had occasion to become familiar with the methods of *Pandits* and *Maulvis* and cannot express any very definite opinion on paragraph 3.

Paragraph 5 is extremely important, and I trust that the plan proposed may be put into operation to the fullest extent.

I am in the fullest accord with the proposal of paragraph 6. Our University course is very defective in this respect. The B. A. Pass course in Pāli, and the I. A. course as well, should embrace lectures on Indian History during the Buddhist period, the History of Buddhism, the Philosophical position of Gotama; and books bearing upon these subjects should be prescribed as text books and for collateral reading. In order to make this possible the number of pages of Pāli text prescribed for the B. A. course should be reduced, and *Maharupasiddhi* should be eliminated altogether.

From H. COWLING, Esq., Registrar, Educational Syndicate, Burma, to the Secretary to the Government of Burma,—No. 2683—8A., dated the 4th September 1912.

With reference to your Education Department letter No. 227M.—6E.—63, dated the 24th April 1912, I am directed to submit for the information of the Lieutenant-Governor a copy of resolution 13 of the minutes of proceedings at the 342nd meeting of the Executive Committee of the Educational Syndicate held on the 31st August 1912 together with three copies of the Report on Oriental Learning dealt with therein.

114
10

OFFICE OF THE BURMA EDUCATIONAL SYNDICATE.

Copy of Resolution 13 of the Minutes of Proceedings at the 342nd Meeting of the Executive Committee of the Educational Syndicate held on the 31st August 1912.

13. Considered the Report of the Sub-Committee appointed in resolution 12 at the 339th meeting on the 25th May 1912 to inquire into and report on the various proposals for the encouragement of Oriental learning made in letter No. 805, dated the 3rd April 1912, from the Joint Secretary to the Government of India (Department of Education) to the Secretary to the Government of Burma.

Resolved :—That the report generally be adopted. With reference, however, to recommendation (a) under *Burmese*, paragraph 6 of the Report, it should be distinctly understood that, in the opinion of this Committee, no change should be introduced into the curriculum in Burmese for schools in this Province without further consideration by the Syndicate.

THE ENCOURAGEMENT OF ORIENTAL LEARNING.

Report of the Sub-Committee appointed by the Executive Committee of the Educational Syndicate in resolution 12 at the 339th meeting on the 25th May 1912 to inquire into and report on the various proposals for the encouragement of Oriental learning made in letter No. 805, dated the 3rd April 1912, from the Joint Secretary to the Government of India (Department of Education) to the Secretary to the Government of Burma.

1. *Constitution*.—The Sub-Committee was, in the first instance, composed of the following gentlemen appointed by the Executive Committee (with power to add to their number) :—Messrs. Taw Sein Ko, the Revd. J. A. Drysdale, Maung May Oung, C. Duroiselle, Saya Pye, the Revd. J. F. Smith, and the Revd. W. C. B. Purser. The following were added :—The Hon'ble Maung Hpay, Maung Po Byu, Maung Shwe Zan Aung, Bhikkhu Ananda Metteyya, Mr. A. D. Keith, and Mr. G. K. Nariman.

2. *Meetings*.—Four meetings were held. Messrs. Taw Sein Ko, Keith and Nariman were unable to attend any of them, but written communications were received from Messrs. Taw Sein Ko and Nariman.

3. *Papers*.—The Sub-Committee had the following papers before them :—

- (1) Education Department letter No. 227M.—6E.-63, dated the 24th April 1912, from the Secretary to the Government of Burma to the Registrar, Educational Syndicate.
- (2) Education Department letter No. 805, dated the 3rd April 1912, from the Joint Secretary to the Government of India to the Secretary to the Government of Burma.
- (3) Proceedings of the Conference of Orientalists held at Simla in July 1911.
- (4) Notes by Mr. Taw Sein Ko, Professor Duroiselle, Maung May Oung, Mr. G. K. Nariman, Saya Pye, and the Revd. J. F. Smith.
- (5) Government of Burma General Department Notifications Nos. 262, dated the 4th August 1908, and 130, dated the 3rd May 1911, containing the Rules for the Examination of members of the Commission in Pali and various Syndicate office files.

4. *Scope*.—The main purport of the Government of India's letter was (paragraph 1) that the Government attached much importance to—

- (1) the encouragement of the ancient learning of the country; and
- (2) the improvement of instruction in the classical languages of India.

5. *Research Institutes* (paragraph 2 of the Government of India letter).—It was noted that the Government of India have already decided to recommend the establishment of a Central Research Institute at Delhi. The Sub-Committee are in accord with the views that a Central Institute is both desirable and necessary, but having regard to the proceedings on the second day of the Conference of Orientalists and to the report of the Sub-Committee appointed to consider the details of the proposed Central Institute, endorse the views of that Sub-Committee as recorded in paragraph 4, page 11, and paragraph 10, page 19 of the Report, namely, that the most desirable location for the Central Institute is Calcutta. The Sub-Committee believe that students from Burma will in time proceed to the Central Institute and that Calcutta will be most suitable for them, inasmuch as it is more easily accessible than Delhi, contains such institutions as the Asiatic Society of Bengal and the Indian Museum, and is within easy distance of places of historical and archaeological interest.

At the same time it is urged that, in view of the peculiar conditions prevailing in Burma and the many differences which exist between it and India as to archaeology, epigraphy, ethnology, philology, and the like, a local institute is necessary. It is only by means of such an institute that the way can be paved for study and research on modern lines and that capable students can be selected for further training at the Central Institute. Nevertheless, it is not deemed desirable that a new institute should be founded, inasmuch as it would entail considerably less cost if the Government were merely to assist the existing Burma Research Society to provide facilities for study and research. The local institute, while keeping in touch with the University, would not have any intimate connection with the latter.

6. *Encouragement of the old systems of learning* (paragraphs 3 and 4 of the Government of India letter).—The Sub-Committee concur in the opinion that it is necessary to retain separately the ancient and indigenous systems of instruction, and consider that, as regards Burma, this object would be best accomplished by reverting, as far as possible, to the old order of things which existed under the Burmese régime. In this connection it is noted that students in Burma fall under two heads—monks and laymen—and that it is necessary to treat them differently. Also, although the Vernaculars of the several Indian presidencies and provinces are not noticed in the proceedings of the Conference of Orientalists nor in the Government of India letter, yet, in view of the extent and importance of the Burmese and Talaing literatures of this province, and the high place they occupied in the old system of scholarship, the Sub-Committee desire to urge their inclusion in any scheme that may be formulated.

The institutions to be aided are Monastic and Lay Vernacular schools and the monasteries themselves in regard to the study of the old indigenous learning and the preparation of monks for the Patamabyan Examinations. The persons to be assisted are Buddhist monks, lay Sayas, and students generally.

PALI.

The Sub-Committee note that at present encouragement is given to students of Pali as follows:—

- (1) By means of the yearly Patamabyan Examinations, on the results of which rewards are given to successful candidates.
- (2) By means of the Government Examination in Pali open, however, only to members of the Burma Commission.

As regards (1), the Sub-Committee consider that the Patamabyan Examination, as conducted by the Education Department, is capable of much improvement. The chief objection to it is that it does not constitute a sufficient language

test, and hence it is that even the Patamagyaw does not necessarily know Pali. It is therefore recommended that, after consultation with the Thathanabaing and the heads of teaching monasteries,—

(a) the curriculum of the Patamabyan Examination be revised and that, although the Abhidamma should still predominate, some other works of the other Pitakas may be prescribed, particular attention being paid to translation from Burmese into Pali, which now is very poor; and

(b) the examination should include a Colloquial test.

While maintaining the present system of granting rewards to successful candidates, the Sub-Committee recommend that a system of maintenance grants in the shape of monthly rice doles be instituted with a view to the support of recognised lecturers and their pupils in the monasteries during the preparation of the latter for the Patamabyan Examinations.

As regards (2), the Sub-Committee recommend that, in order to create a body of Oriental scholars educated on modern lines, the rules for the examination be extended to include Members of the Provincial and Subordinate Services.

It is recommended also that in time there should be in the Province an Inspector of Schools for Pali, with two Assistant Inspectors.

BURMESE.

With regard to Burmese, the Sub-Committee consider that it is necessary to resuscitate the old and extensive literature, the study of which has almost died out. This is due to various causes, the chief being the low standard of knowledge required in Anglo-Vernacular schools, the poor prospects for the *Saya* (the equivalent of the Indian *pandit* and *maulvi*), and the non-existence of inducements for writers of original works, editors, and translators. The Sub-Committee therefore recommend:—

(a) That the standard of the courses in Burmese for Anglo-Vernacular High schools be raised to that of the corresponding courses for Vernacular High schools. (The Sub-Committee understand that the revision of Burmese readers now being made by the Government involves a raising of the standards in Standards I to VII).

(b) That, to encourage the production of Burmese literature, the Punjab system of offering annual rewards be introduced, namely:—

- (i) Rs. 1,500 for the best original work published during the year; and
- (ii) Rs. 500 for the best translation of a foreign work; the scheme to be placed in the hands of the Educational Syndicate for the present, and later on, if necessary, transferred to the Burma University, and the grant safeguarded by a proviso to the effect that no award would be made unless the literary production was declared to be of sufficient merit.

(c) That, with a view to encourage the general study of higher Burmese literature, the Educational Syndicate should conduct a public examination in higher Burmese; this examination might be made to serve as a stepping-stone to a degree or title and might also be made compulsory for teachers of Burmese in High schools, Vernacular and Anglo-Vernacular.

(d) That, with a view to encourage modern students (*i.e.*, graduates of provincial colleges) to adopt literature as a profession, a post-graduate studentship of Rs. 200 a month be instituted; the studentship to be tenable for two years in the local research institute by a graduate who shows a desire and ability to undertake study and research in the History and Literatures of Burma, including Talaing.

TALAING.

In this branch, the Sub-Committee recommend that a selection from the Talaing manuscripts in the Bernard Free Library be printed for distribution among students of that language both here and in the West.

7. *Ancient Manuscripts and Catalogues* (paragraph 5 of the Government of India letter).—As recorded on page 7 of the proceedings of the Conference of Orientalists, much is being done in Burma under this head. The Sub-Committee recommend that the measures there described be maintained, and that, in particular, the Educational Syndicate be encouraged and supported in their search for further Talaing manuscripts with a view to their deposit in the Bernard Free Library.

The Sub-Committee, in this connection, feel strongly that the collection of manuscripts preserved in the Bernard Library is exposed to great danger from fire owing to its proximity to the Government High School. While recognizing that the permanent home of the manuscripts is the urgently-needed but long-deferred Provincial Museum the Sub-Committee recommend that, pending its institution, the collection of manuscripts be deposited in some safe building where, as at present, they should be accessible to students. They urge also, the necessity for a more suitable building to house the Bernard Free Library.

There is also the urgent necessity for the appointment of an all-time Curator for the Manuscript Department of the Library, who should be a scholar with a good knowledge of Burmese and Pali (and, if possible, Talaing) literature. The Sub-Committee understand that there is no difficulty in securing a qualified curator, provided that a suitable salary (say Rs. 80 to Rs. 100) be offered.

8. *Revision of University Courses* (paragraph 6 of the Government of India letter).—The Sub-Committee agree that this is a matter of great importance, and consider that one of the first steps necessary is the attachment of adequate remuneration to the Professorship of Pali in the Rangoon College; they strongly recommend that this Professorship be placed on an equal footing, as regards salary, with the other Professorships in that institution.

In order to give the prominence that it deserves to Oriental study and research, the Sub-Committee recommend that the general scheme of the Burma University (the establishment of which in the near future they take for granted) should include a course for a degree in Oriental learning with special reference to this Province and on the lines of that recommended on page 3, Appendix A to letter No. 1533—2-A., dated the 18th September 1901, from the Educational Syndicate to the Local Government, but with the addition of other vernaculars, such as Talaing.

Meanwhile, the Sub-Committee are of opinion that the course of study prescribed by the Calcutta University in Pali needs revision in the direction indicated by the letter of the Government of India. They consider that the texts prescribed are not all suitable, for instance, that the *Dipavamsa*, which is prescribed for the Matriculation, is highly unsuitable in view of its corrupt text, and which might advantageously be replaced by selections from the *Mahavamsa* or *Sutta Nipata*. They recommend, moreover, that—

- (i) the I. A. Course in Pali be extended to include an additional text and the study of the History of Buddhism in India and Burma;
- (ii) the B. A. pass course be modified by reducing the text, and adding an elementary course in the Indian philosophy of the Buddhist period; provision should also be made for training students in Burma in the use of Pali manuscripts in Burmese character.

9. *Honours for Burman Scholars* (paragraph 7 of the Government of India letter).—The Sub-Committee are in full accord with the suggestion made by Dr. Stein as to the nomination of persons of recognised scholarly merits to consultative public bodies, University fellowships and the like. They doubt, however, whether Buddhist monks could, at present or in the near future, be secured to serve on such bodies, and consider that the indigenous system of awarding seals (tazeiks) and of granting titles to renowned teachers of Pali would be a better means of securing the object in view, namely, adding to the good report of ancient learning in Burma. The Sub-Committee therefore suggest that, on the recommendation of the Thathanabaing, tazeiks and titles of different degrees be awarded to renowned scholars, being monks, and that some other equivalent honour be devised for lay scholars of distinction. As regards the latter, it is

recommended that a title such as "Thukamein" or "Mahapandita," corresponding to the Indian titles Shams-ul-Ulema and Mahamahopadhyaya, be instituted in Burma, and that a limited number of holders of such titles should be given a stipend of Rs. 60 a month. This recommendation both as regards title and stipend includes the case of distinguished lay scholars in Burmese.

9. *Modern methods and Sanskrit* (paragraph 8 of the Government of India letter).—The Sub-Committee believe that the above recommendations provide for the encouragement of the student trained in the modern and critical method as well as the indigenous scholar. In order, however, to provide, if necessary, a distinct opening for the former, they recommend that, should their proposed revision of the present Patamabyan Examinations be considered impracticable, new examinations on Western lines parallel to them be instituted, and be conducted by the local Institute; for these, text-books, a grammar, a dictionary and a hand-book of colloquial Pali should be prepared under the auspices of Government.

As regards the teaching of Sanskrit, the Sub-Committee consider that so far as Burma is concerned it is essential that Pali should take the place of Sanskrit. It is doubted whether there is any organised teaching of this language in the monasteries or elsewhere in this Province, and it is therefore the introduction of this subject rather than the improvement of its teaching on which they advise. They would not, however, introduce it into the Patamabyan Examination on the indigenous system as now conducted, but they consider that it might well form a branch subject of a new parallel scheme for the study of Pali on modern methods, as suggested above, or a subject of study in the local Institute's curriculum.

Signed.*

MAY OUNG (CHAIRMAN).

J. A. DRYSDALE.

SAYA PYE (IN BURMESE).

J. F. SMITH.

MAUNG HPAY.

PO BYU.

SHWE ZAN AUNG.

ANANDA METTEYYA.

RANGOON, the 29th August 1912.

* Note.—The signatures of the four remaining members could not be obtained as they were not in Rangoon when the report was considered.

19
13

From TAW SEIN KO, Esq., I.S.O., M.R.A.S., Superintendent, Archaeological Survey, Burma, to the Secretary to the Government of Burma,—No. 323—O.L.—5, dated Mandalay, the 10th—11th May 1912.

I have the honour to acknowledge the receipt of your Education Department letter No. 228M.—6E.—63, dated the 24th April 1912, regarding the encouragement of Oriental learning, and to submit the following observations on each paragraph of letter No. 805, dated the 3rd April 1912, from the Education Department of the Government of India.

2. *Paragraphs 1 and 9.*—The encouragement of the ancient learning of the country and the improvement of instruction in the classical languages of India are objects worth striving after, because the soul of a nation is embalmed in its ancient learning, and because, if that learning is fostered, the national soul will be invigorated. It is also essential that the methods of instruction should be improved so as to admit of a happy combination of the Eastern and Western forms of culture. The basis of the former is memory, while that of the latter is judgment or critical faculty. It is the duty of memory to collect and marshal facts, and judgment steps in to draw inferences or generalizations. Both mental processes are, therefore, necessary in arriving at Truth.

3. *Paragraph 2.*—It is an excellent proposal to establish at Delhi, a Central Research Institute on lines similar to those of the French School at Hanoi. At this Institute, researches should be made not only in Indian history and archæology but also in Indian religion and philosophy. The Indians take a just pride in the two latter subjects, and they draw, as it were, their life-blood from them. Chairs of Comparative Religion and Philosophy have, I believe, been established in Germany and France, and they engender toleration and sympathy rather than fanaticism and strife. There remains the question of utilizing the services of the students trained at the Institute. They should be appointed to the chairs of Indian history, archæology, Indian religion, and philosophy in the Universities and Colleges of the different provinces. So far as Burma is concerned, provision should be made at the institute for the teaching of the following subjects: Burmese history, Burmese archæology, Buddhism, Buddhist Philosophy, Pāli, Burmese, Talaing, Shan, and Chinese.

4. *Paragraph 3.*—The consensus of opinion at the Simla Conference was to retain separately the ancient and indigenous system of instruction, and that what was needed to promote the indigenous system was encouragement rather than reform. The Government of India would be glad to receive suggestions for the encouragement of the old system of learning in Burma. The object of the Conference would be best accomplished by reverting to the old order of things, which existed under the Burmese *regime*. In this matter, the *Thathanabaing* or the Buddhist Archbishop could render the Local Government material assistance. According to the Burmese system, lecturers who were all Buddhist monks, were appointed in grades, and they were rewarded by monthly doles of rice, and suitable ecclesiastical titles. The examinations were mainly oral, and were conducted by the *Thathanabaing* assisted by his Council of *Sadaws*. In order to supervise and control the arrangements entailed by this system, an Ecclesiastical Censor (Mahadan Wun) was appointed, whose principal duty was to disburse money for the subsistence of the monks, and to carry out the orders of the Archbishop in respect of the maintenance of order and discipline among the Buddhist monks.

5. *Paragraph 4.*—In considering the proposals for the encouragement of Oriental learning made at the Conference, the question is less complicated for Burma, because, instead of Sanskrit, Arabic, and Persian, there is only Pāli to be dealt with; because, instead of *Madrasas*, *tols*, *pathshalas*, *maktabas*, etc., there are only lay and monastic schools, and because the *pongyis* who are the national instructors of the people, are a body of monks who have taken the vows of poverty and celibacy. All the proposals marked (a), (b), (c), and (d) are feasible for Burma. Of these, the most important is (b), the "appointment of specially qualified Inspectors." These Inspectors should be not only scholars

in Pāli and Burmese, but must also sympathize with the indigenous or monastic system of education. Without qualified, sympathetic, and tactful Inspectors, the proposed scheme cannot be carried out successfully and satisfactorily. The Local Government have, under consideration, a scheme for subsidizing primary education in monastic schools. The present scheme would, no doubt, serve as the superstructure to that of the Local Government.

6. *Paragraph 5.*—The Educational Syndicate of Lower Burma are in a good position to undertake the duty of collecting and cataloguing ancient manuscripts and of issuing, periodically, *catalogues raisonnés*. They would, of course, require a substantial subsidy from the Local Government in order to enable them to undertake this work.

7. *Paragraph 6.*—The combination of cognate subjects, as a classical language with the philosophy and history of a nation, would be productive of most beneficial results. Religion may, perhaps, be added to the group. It is always satisfactory to study a subject in its own environment. In this respect, the Oriental School at Oxford has set a very good example, which may be followed, with advantage, by the Universities in India.

8. *Paragraph 7.*—Burmans of recognized scholarly merit should be elected honorary members of the Burma Research Society, members of the Educational Syndicate, and Fellows of the Burma University, whenever it may come into existence, irrespective of their having a knowledge of English.

9. *Paragraph 8.*—The Director of Public Instruction will be in a better position to formulate proposals under this paragraph, which applies to Pāli, so far as Burma is concerned. The methods of teaching Pāli in schools should be improved by combining, as far as possible, the Eastern and Western methods, and the students trained in these schools should be employed as teachers in lay and monastic schools, and as Deputy Inspectors of Schools. As years go by, they will have an extensive field of employment.

No. 1013M.—6E.-64.

GOVERNMENT OF BURMA.

EDUCATION DEPARTMENT.

FROM

G. B. H. FELL, Esq., C.I.E., I.C.S.,

Officiating Secretary to the Government of Burma,

TO

THE SECRETARY TO THE GOVERNMENT OF INDIA,
DEPARTMENT OF EDUCATION.

Dated Maymyo, the 17th June 1913.

SIR,

I am directed to acknowledge the receipt of your letter No. 2539 (Education), dated the 30th November 1912, asking for an estimate of the anticipated cost of the following three proposals, submitted in my letter No. 1804M.—6E.-63, dated the 23rd October 1912, for the encouragement of Oriental studies, namely :—

(a) assistance to Burmese scholars in Pāli to enable them to study at the proposed Central Research Institute at Delhi;

(b) grants-in-aid, in the shape of rice, to those monasteries which are true seats of learning;

(c) assistance in the collection and cataloguing of manuscripts.

You further enquire to what extent the provincial revenues will be able to finance these proposals.

2. In reply, I am to submit, for the information of the Government of India,

(i) Letter No. 4966—5G.-41, dated the 18th March 1913, from the Director of Public Instruction, Burma.

(ii) Letter No. 7772—5G.-41, dated the 6th May 1913, from the Director of Public Instruction, Burma.

copies of the marginally noted letters, with their enclosures. With reference to scheme (a) Mr. Covernton points out that, without further information on certain points, it is difficult to estimate how many scholars will be eligible yearly for training at the Central Institute at Delhi. Assuming, however, that, at least for some time to come, only limited accommodation will be allotted to each province, the Lieutenant-Governor considers that two scholars might suitably be sent from this province every two years. These scholars might be either *pongyis* (monks) or laymen. In paragraph 3 of his letter, dated the 15th July 1912, which formed an enclosure to my letter of the 23rd October 1912, the Director of Public Instruction recommended that a stipend of Rs. 50 per mensem + Rs. 10 (for books) should be paid to each lay scholar, and that free board and lodging should be provided for monastic students, who are forbidden by the rules of their Order to receive or possess money. A *pongyi* studying at Delhi would need besides the services of a *kappiyataga* or serving boy whose keep may be estimated at about Rs. 20 per mensem. Although no rigid rule need be laid down as to the relative proportion of lay and monastic scholars, it is probable that, of the two scholars to be selected every two years,

one will be a layman and the other a *pongyi*. The Lieutenant-Governor has no means of estimating the probable cost of providing board and lodging for a monastic scholar at Delhi. It is not likely to exceed the amount of the stipend suggested for lay scholars. Taking it at that figure, the average cost of maintaining two scholars would be Rs. 1,680 per annum.

Lay scholar— $(50+10) \times 12 = 720$.
Monastic scholar— $[(50+10) + 20] \times 12 = 960$

To this must be added the price of two 2nd class fares (for the scholars) and one 3rd class fare (for the serving boy) to and from Delhi, once in every two years.

3. As regards scheme (b) I am to invite a reference to paragraph 5 of the Director of Public Instruction's letter of July 15th, 1912, in which it was estimated that the cost of providing rice for the monks and nuns teaching or in attendance at the institutions technically known as "Pāli Schools" would amount to Rs. 257-13-0 *per diem* or nearly a lakh a year. [In Mr. Covernton's letter the cost is said to be calculated at Rs. 257-13-0 *per mensem*, but this was a clerical error for Rs. 257-13-0 *per diem*.] His Honour does not consider it necessary to subsidise all such schools, but only those which are pre-eminent by reason of their reputation for teaching the Pāli language and Philosophy and which may be described as "true seats of learning." The Director of Public Instruction has accordingly modified his proposals, and his revised estimate will be found in the statements enclosed from which it will be seen that the proposed dole, calculated at the rate of Rs. 28-8-0 per head per annum, will cost Rs. 43,670 or, in round figures, Rs. 45,000 per annum. Sir George Shaw accepts these estimates as sufficiently accurate for the present purpose.

4. With regard to the question of assistance in the collection and cataloguing of manuscripts, the Educational Syndicate, who are the custodians of the Bernard Free Library, appointed a sub-committee to investigate the matter, but they report that they cannot yet submit even an approximate estimate of the cost of collecting manuscripts. For the care and cataloguing of the collection at present in the Library, the Educational Syndicate recommend the appointment of an Expert Scholar and a Curator, on salaries varying, according to the qualifications of the officers selected, from Rs. 200 to 300 and from Rs. 100 to 150 per mensem respectively. Sir George Shaw supports these proposals, the cost of which may be estimated at Rs. 4,500 per annum. The Educational Syndicate have been asked to expedite the submission of their estimate of the cost of collecting manuscripts, and as soon as it is received it will be submitted to the Government of India.

5. In reply to your enquiry as to the extent to which provincial revenues will be able to finance these schemes, I am to express regret that, in the present state of provincial finances, no assistance can be promised. His Honour trusts that the Government of India may be able to allot a special grant for this purpose.

I have the honour to be,

SIR,

Your most obedient servant,

G. B. H. FELL,

Offg. Secretary to the Government of Burma.

From J. G. COVERNTON, Esq., M.A., Director of Public Instruction, Burma, to the Secretary to the Government of Burma,—No. 4966—5G-41, dated the 18th March 1913.

With reference to your No. 735—6E-63 of 20th December 1912, I have the honour to state that in the proposals contained in my letter No. 11311—5G-116, dated the 15th July 1912, the intention was that two scholars should be selected, and put through (say) a two-year course, at the close of which another pair would be selected and so on. In this way Government or the Education Department would have to find a suitable pair of scholars every two years. One might be a *pongyi* and one a layman or both *pongyis* or both laymen according to circumstances: no rigid rule on this point is desirable. Your letter under reply now suggests the consideration of an annual supply of scholars and enquires what number would be eligible yearly for training at the Central Institute at Delhi. The question is difficult to answer without information on the following points:—

- (a) the conditions of admission to a course at the Institute;
- (b) the qualifications to be required of candidates, and the medium of instruction;
- (c) the duration of the course;
- (d) the prospects of scholars after passing through the course.

2. Strictly considered the last point perhaps does not affect the actual eligibility of candidates, but practically it will have considerable influence on recruiting for this purpose, especially in the case of laymen. As regards the duration of the course, personally I am disposed to believe that the training cannot be made of much value unless it covers at least two years and that on the other hand if a longer period is exacted it will be difficult to induce lay candidates to take up the work or if they do to remain the whole term. The qualifications and conditions of admission must be elastic. Those laid down for laymen will not be suitable for monks and *vice versa*. If English is to be the medium of instruction (and it is difficult to see how, at first at any rate, any other medium can be substituted) a number of otherwise eligible monks may be debarred.

3. In order to ascertain, roughly at least, the number of those who would be more or less eligible and (if suitable conditions could be arranged) willing to go to the Institute I have consulted the Principals of the Government and Baptist Colleges, the Inspector of Schools, and members of the Patamabyan Committee. I submit two statements forwarded by the Principal of the Government College and

a letter* on the subject from him, also a statement forwarded by the Principal of the Baptist College.

The Inspector of Schools, Mandalay, reports that five *pongyis* between 20 and 40 years of age in Mandalay have expressed a desire to go to Delhi for two years; two of these have passed the Patamagyaw and three the Patamagyi, one of the former has also passed the Calcutta University Entrance. Mr. Potter points out that if any of them are selected they must be allowed to take Kappiyatagas with them. The Inspector of Schools, Pegu, reports two *pongyis* equally willing: one from Tamwe, Rangoon, is a Patamagyaw, the other from Prome has passed the Patamagyi test and has some knowledge of Sanskrit, Sinhalese and Bengali. He can also read and write a little English and has studied already in India and Ceylon. Other Inspectors in the absence of definite information as to the qualifications, conditions of admission, etc., have been unable to offer any precise statements in the matter. The Editor, Vernacular Text Books, informs me that a *Pongyi* U Ya Wain of Bahan, Rangoon, who visited India many years ago with one of the Burmese Princes and remained there for some time learning Sanskrit, has under his charge two or three *upazins* studying Pāli who would be willing to go to Delhi. He also mentions U Nyana of Mandalay, a Patamagyaw already recommended by the Inspector of Schools, Mandalay, as having passed the Calcutta University Entrance. He agrees with the Inspector of Schools, Mandalay, in stating that any *pongyi* sent would need the service of a Kappiyataga to arrange for and offer him his food even if the latter were supplied

(2)

by Government. These Kappiyatagas would usually be boys or youths and provision for their maintenance and clothing would be necessary. Mr. Yeo Wun Sin puts such provision at Rs. 20 per mensem a head; possibly this would be found excessive in India. He believes that the *pōngyi* he refers to would be willing to stay for a longer period than two years if suitable arrangements were made.

4. The net result of the above enquiries is that among laymen, reckoning those only at the two colleges who passed the B.A., taking Pāli, in 1910, 1911, 1912, we have 26 (25 plus 1) possible candidates, and, among monks, 3 Patamagyaws, 4 Patamagyis and some 2 or 3 other *pōngyis*, whose qualifications are not stated, who would be willing to go to Delhi. Of the monastic candidates two are said to know some English and one has studied Sanskrit in India. It is possible that when the Institute and the conditions of its courses are more widely known, more monastic candidates, especially among those who have the Patamagyi or Patamagyaw qualification, will be found eligible and willing. It remains difficult however to predict the actual annual supply. Judging by the three years from 1910 to 1912 (inclusive) the average supply of candidates with the B.A. qualification who have taken Pāli would be 8 or 9. The averages for the same period of candidates passing respectively the Patamagyi and Patamagyaw tests would be 19 and 1.

5. In reference to the cost of providing rice for "Pāli Schools" I much regret the error in calculation that disfigured paragraph 5 of my letter No. 11311-5G-116 of 15th July 1912. It was due to a clerical blunder which unfortunately I failed to detect. I agree that it would be preferable to select for support those schools which have a pre-eminent reputation for teaching Pāli. The Inspectors have been referred to and asked to recommend schools. The Inspector of Schools, Tenasserim, recommends 4 schools, the Inspector of Schools, Pegu, 8 schools, the Inspector of Schools, Mandalay, 4 *taiks* in Mandalay. The Inspector of Schools, Meiktila, mentions 6 schools, but gives no details regarding attendance: he has been asked to supply these. The Inspector of Schools, Arakan, has not yet been able to obtain reports from his Deputies. The Inspector of Schools, Irrawaddy, reports that he is unable to nominate any Pāli schools which require special assistance. Such schools he says are well supported by their *dayakas* and the Inspector of Schools thinks that a "donation of $1\frac{1}{4}$ annas per head from Government would not make much difference to their status." I do not consider this report satisfactory and am calling for detailed recommendations.

6. I append a statement showing details as supplied by the Inspectors, Mandalay, Tenasserim and Pegu, regarding the schools selected and also the cost of the proposed doles. Further information will be supplied on the receipt of further reports from the Inspectors, Arakan, Meiktila and Irrawaddy. Taking the schools recommended by the Inspectors, Mandalay, Tenasserim and Pegu I estimate the total cost at over Rs. 30,000 per annum. If this amount is considered excessive either selections may be made from the schools recommended for each circle, or aid may be concentrated on the *taiks* in Mandalay, where the work is perhaps more collegiate in character and standard than elsewhere.

From the Principal, Government College, Rangoon, to the Director of Public Instruction, Burma, Education Department,—No. 449—G-1, dated the 20th January 1913.

I have the honour to acknowledge receipt of your letter No. 341-5G-41, dated 8th January 1913, regarding scholarships in Pāli at the proposed Central Research Institute in Delhi. I consider that, at present and for some time to come, two scholarships will provide amply for the requirements of the province.

I am not quite clear whether it is proposed to offer one scholarship each year or to offer two to begin with and then to offer others as these fall vacant, but looking at the present state of the labour market in Burma I am doubtful whether at any time in the near future two suitable applicants for the scholarships will be found in one year. I presume that only graduates, if possible with Honours in Pāli, will be considered eligible and I think that few of these will undergo a further course of two years' training with no very definite prospects

(3)

at the end of their studies. The Burman has his living to earn in practically all cases and a post graduate course will as a rule only be taken if it is likely to lead directly to lucrative employment.

GOVERNMENT COLLEGE, RANGOON.

A

Number of students taking Pāli who passed the B.A. and I.A. Examinations.

Year.	B.A.	I.A.
1	2	3
1910	6	28
1911	7	41
1912	12	44

B

Candidates taking Pāli who passed in this subject irrespective of their success in the rest of the examination.

Year.	B.A.	I.A.
1	2	3
1910	8	55
1911	13	71
1912	14	112

BAPTIST COLLEGE, RANGOON.

University Results in Pāli.

Year.	B.A.	I.A.
1	2	3
1910	Nil	7
1911	Nil	5
1912	1	12

Mandalay Circle.

Name of Taik.	Locality.	Number of Teachers.	Number of Pupils.	Annual cost.
1	2	3	4	5
				Rs.
(1) Masoyein Taik	Mandalay Town ...	6	100	3,022
(2) Khinmagan Taik	Mandalay Town ...	8	150	4,505
(3) Shweyezaung Taik	Mandalay Town ...	2	140	4,049
(4) Dekkinayarma Taik	Mandalay Town ...	10	175	5,275
			Total ...	16,851

(4)

Pegu Circle.

Name of School.	Locality.	Number of Teachers.	Number of Pupils.	Annual cost.
1	2	3	4	5
				Rs.
(1) U Keittadama ...	Shwegauung ...	3	20	655
(2) U Pandi ...	Paungdè ...	3	17	570
(3) U Khemayon ...	Prome ...	2	38	1,140
(4) Makazeyapattawe ...	Prome ...	3	26	826
(5) Four Schools ...	Rangoon ...	120		3,421
		Total ...		6,612

Tenasserim Circle.

Name of Pongyi in charge.	Locality.	Number of novices and Rahans.	Annual cost.
1	2	3	4
			Rs.
(1) U Adeiksa-yanthi ...	Pa-an ...	28	798
(2) U Wimala ...	Thatôn ...	181*	5,161
(3) U Thusari ...	Amherst ...	20	570
(4) U Ketu ...	Moulmein ...	12	342
		Total ...	6,871

*This figure seems unduly high. It is possible that ordinary lay pupils have been included. The Inspector of Schools will be asked to verify.

Printed by order of the Government of Burma.

G. B. C. P. O.—No. 1069, Secy., 9(1) 4-1-1913—60—A. J. de S.

From W. G. WEDDERSPOON, Esq., M.A., I.L.B., Officiating Director of Public Instruction, Burma, to the Secretary to the Government of Burma,—No. 7772—5G.-41, dated the 6th May 1913.

With reference to your letter No. 447—6E.-64, dated the 18th April 1913, I have the honour to forward, appended, the detailed statement promised in paragraph 6 of this office letter No. 4966—5G.-41, dated the 18th March 1913.

2. With regard to the foot-note in the statement attached to my letter I would state that I have since consulted the Inspector of Schools, Tenasserim Circle, and find that the asterisked figure as given is correct.

Irrawaddy Circle.

Names of schools.	Locality.	Number of pupils.	Annual cost.
1	2	3	4
			Rs.
Weluwun ...	Bassein (B) District ...	59	2,736 1681
Maungdaung ...	Do. ...	23	1,054 655
Khadawhmi ...	Do. ...	18	826 513
Bogon ...	Do. ...	8	399 228
Pokpayon ...	Do. ...	4	342 114
		Total ...	5,367 3191

Meiktila Circle.

Name of Pongyi in charge.	Locality.	Number of pupils.	Annual cost.
1	2	3	4
			Rs.
U Athaba ...	Yamèthin District ...	12	342
U Oktama ...	Do. ...	8	228
U Thawbita ...	Do. ...	4	114
U Taraka ...	Do. ...	12	342
U Parama ...	Do. ...	12	342
Yesagyo Sayadaw's Taik ...	Pakòkku ...	300	8,550
		Total ...	9,918

Arakan Circle.

Name of Pongyi in charge.	Locality.	Number of pupils.	Annual cost.
1	2	3	4
			Rs.
U Agyawuntha ...	Byiwa ...	2	57
U Laba ...	Sandoway ...	3	85
U Tharaga ...	Tagundaing ...	3	85
		Total ...	227

Printed by order of the Government of Burma.

G. B. C. P. O.—No. 152, Secy., 9(1) 5-5-1913—62—A. D. C.

28
18

No. 505 OF 1913.

FROM

THE HON'BLE MR. W. J. D. BURKITT,

SECRETARY TO GOVERNMENT,

UNITED PROVINCES,

TO

THE SECRETARY TO THE GOVERNMENT OF INDIA,

DEPARTMENT OF EDUCATION (EDUCATION).

Dated Allahabad, the 1st April 1913.

SIR,

EDUCATION DEPT.

I AM directed to refer to Mr. Sharp's letter no. 803, dated the 3rd April 1912, on the subject of the encouragement of the ancient learning of the country and the improvement of instruction in the classical languages of India. Before replying to the letter it was decided to appoint an expert committee consisting of the Director of Public Instruction and the well-known scholars Dr. Venis, Dr. Horowitz and Dr. Ganga Nath Jha to examine and report on the existing position of Oriental studies in the province and the lines on which these should be promoted and improved. The report of the committee has recently been received, and I am now to state the conclusions at which the Lieutenant Governor has arrived, and the proposals he desires to submit for the consideration of the Government of India.

2. The condition of Arabic studies in this province is not satisfactory. Arabic has for a number of years lost ground steadily amongst students in general, few of whom take it for the M.A. degree; whilst Arabic institutions such as the Deoband and Nadwat-ul-Ulama are too exclusively interested in theology to the neglect of Arabic literature and philology. In 1911 only two *madrassas* sent up candidates for the Fazil and five only for the Mulla examinations, which for obvious reasons exclude, and must continue to exclude, theology. By comparison the state of Sanskrit studies is flourishing. The Benares Sanskrit college enjoys a unique position and reputation in the world of Sanskrit scholarship, and its examinations show no signs of losing in popularity. In 1911 no less than 214 *pathshalas* sent up candidates for these examinations. Here, too, however there is much room for improvement. The spirit of commercialism is steadily undermining the standing and respect which in the past attached to classical scholarship, and liberal assistance and judicious encouragement by the State are necessary if the decline of Oriental studies is to be arrested.

3. In the opinion of the committee the key to the position in regard to the advancement and encouragement of both *pathshalas* and *madrassas* is to be found in inspection by thoroughly qualified inspectors. The function of such inspectors would be to visit the schools periodically, encourage any tendencies shown towards improved methods and propose grants-in-aid for maintenance in deserving institutions where assistance might be needed. It should also be their

1831 —
328 —
312 —
325 —
411 —
1912 —

endeavour to get into touch with teachers of renown who give instruction in their own houses to a few scholars; to bring to notice students in the various institutions deserving of scholarships; to encourage scholars engaged in original work; and to offer advice and assistance to enable them to widen their horizon and produce really useful and scholarly work. The committee strongly deprecate any interference with the old system of learning as such. No attempt should be made to enforce modern ways of study upon the teachers. The inspectors should be chosen from the ranks of men whose actual learning includes an adequate knowledge of the old system on its technical side, and sympathy with its aims and methods, and who at the same time are conversant with methods of modern research and scholarship. The Lieutenant Governor is in entire agreement with these views. The salary he would propose for such inspectors is Rs. 400—20—700 per mensem.

4. The amount of the grants at present paid to *pathshalas* and *maktabs* is very small, and the committee recommend much more liberal aid. They are of opinion however that no hard and fast rules should be laid down in estimating the amount of assistance required. Regard should be had to the general efficiency of the school and its requirements as determined by attendance, standard of instruction, qualifications of teachers and local circumstances. The total grants necessary cannot be estimated on the basis of the information at present available. It will be necessary to await the recommendations of the inspectors. The Lieutenant Governor accepts on this point the view of the committee.

5. Owing to the decay of the system of feeding and maintaining students in *madrassas* and *pathshalas* the genuinely poor student is more than ever in need of scholarships. The committees recommend that a definite sum, to be fixed, as in the case of grants, on the basis of the inspector's recommendation, should be allotted annually for scholarships in *pathshalas* and *madrassas*. They further recommend that for the encouragement of training of the old type a few scholarships of higher value should be founded to enable Acharyas and students who have graduated in Arabic and Persian at *madrassas* of repute to continue their studies on the same lines.

But there is also the class of scholar who having completed the course of study in one of the old-fashioned *madrassas* or *pathshalas* desires to bring himself under modern influences. The committee suggest that scholarships on a fairly liberal scale should be granted to such men. They would be required in the case of young pandits who have graduated Acharya to enter upon some comparative study, e.g. the history of early India in its sources, and to acquire some knowledge of the older dialects akin to classical Sanskrit, e.g. Pali and Prakrit; and in the case of the young maulvis to study the history of Islam in its sources, or the historical development of some branch of Arabic literature, or one of the cognate languages, e.g. Hebrew. Provision can be made for the instruction of this class of student at Benares and the Muhammadan Anglo-Oriental College. The Lieutenant Governor accepts these recommendations of the committee.

6. The question of employment is vital in any scheme for the promotion of Oriental studies. For scholars trained exclusively under the indigenous system the only openings possible are as *adhyapakas* in *pathshalas* and teachers in *madrassas*. The grants proposed for these institutions would of course render it possible for them to pay somewhat higher salaries. But pandits and maulvis trained on Western lines could be employed with great advantage as language teachers in high schools, where the teaching of Sanskrit and Arabic is now very defective. Such men should take rank with the trained graduates of a modern university and be admitted to precisely the same initial salaries. The Lieutenant Governor proposes to make provision for this in a scheme for the revision of salaries in high schools which he proposes to submit for the sanction and assistance of the Government of India. Others, again, could be employed in collecting and cataloguing ancient manuscripts or might be admitted to the Central Research Institute with a view to qualifying for posts of professorships in arts colleges and in the Archaeological departments.

7. The proposals of the committee regarding the searching for and cataloguing of manuscripts are on a somewhat ambitious scale. I am to enclose an extract on this subject from their report. The cataloguing of manuscripts in the Benares College will be arranged for by this Government as soon as the new library is ready. But the committee's general proposals in regard to the searching for, copying and cataloguing of manuscripts in private libraries do not, in the Lieutenant Governor's opinion, directly concern these provinces. To some extent it may be possible to have the work done by private agency: a useful beginning in this direction has been made with Hindi manuscripts by the *Nagari Pracharini Sabha* of Benares. In default of private enterprise however His Honour considers that the work, so far as this province is concerned, would preferably be undertaken by the Central Oriental Institute at Delhi or under its instructions. He can see no advantage in having a separate Provincial bureau.

8. As regards the revision of university courses with a view to the combination of cognate subjects, I am to say that a step in this direction has recently been taken by the University of Allahabad. At a meeting of the Faculty of Arts held in November 1912 it was resolved that a candidate offering a classical language and history or philosophy for the degree of Bachelor of Arts should be given the option of studying historical sources or a philosophical text in original.

9. The proposals which the Lieutenant Governor desires to put forward for the approval of the Government of India are therefore (1) the appointment of an Inspector of Sanskrit *pathshalas* and an Inspector of Arabic *madrassas*, each on Rs. 400—20—700 per mensem, (2) an increase in the grants made to these institutions and (3) the institution of scholarships for Sanskrit and Arabic or Persian students. The cost of the last two proposals, as noted above, cannot be estimated till the inspectors have been at work for some time. The only immediate step proposed therefore is the appointment of two inspectors. The Lieutenant Governor would be glad to make these appointments if the Government of India can see their way to allotting funds for this

purpose; and also to meet the cost of such grants for maintenance and scholarships as the reports of the inspectors may indicate to be desirable. His Honour has every desire to promote and encourage Oriental studies, as to the value and importance of which he is in full agreement with the views expressed by the Government of India, but it is not possible for him, with the numerous demands for educational expenditure in strictly utilitarian and more immediately urgent directions, to find any money for the purpose from provincial revenues.

I have the honour to be,

SIR,

Your most obedient servant,

W. J. D. BURKITT,

Secretary.

Extract from the report of the Committee on the encouragement of the ancient learning and the improvement of instruction in the classical languages.

NOVEMBER 18, 1912.

Present:

MR. DE LA FOSSE (President).

DR. GANGA NATH JHA.

DR. VENIS.

DR. HOROVITZ.

6. As regards the search for ancient manuscripts it needs to be undertaken in these provinces in a much more systematic manner. The work demands a central bureau in two departments—one for Sanskrit and the other for Persian and Arabic,—provided with a good working library and supplied with copies of all important Oriental catalogues *raisonné*. The heads of the departments must be orientalists of the modern type with a knowledge of European modern languages. Under them there should be well-trained staffs employed in the search for manuscripts and in the preliminary digest of materials. In addition, a number of professional copyists, *lekhaks* and *nassakhs* will be indispensable for copying extracts, and even whole manuscripts, in the frequent cases in which owners are unwilling to part with the originals. The heads of the departments of the bureau will have to be men possessing special qualifications as above described, and part of their business would be, at any rate at present, the training of their staff. This training would comprise a careful study of the history of the literature with which they were dealing, the bibliography and the method of compiling a *catalogue raisonné*. The men employed in the search for manuscripts should be conversant with the dialect or dialects of the portion of the province assigned to them. To start with, at least three such men would be required for the search for Sanskrit manuscripts and for Arabic and Persian two at least. The heads of the departments should be well-paid officers, and the committee advise their being treated in the matter of salary in the same way as they have proposed that inspectors should be treated and for the same reasons. The men actually engaged in the search for manuscripts would of course have to possess a competent knowledge of the oriental language and of English. Rupees 60 rising by an annual increment of Rs. 5 to Rs. 120 per mensem is suggested as the salary to be given to those engaged in the search for manuscripts.

7. The cataloguing of existing collections of Oriental manuscripts is a matter which demands urgent attention. At the Sanskrit College, Benares, for instance, 6,000 manuscripts roughly have not yet been properly catalogued. The work ought to be put in hand as soon as possible by the creation of the bureau outlined above. Things are already in train there: the new Saraswati Bhawan raised by public subscription is now complete; the Local Government has given Rs. 15,000 to the committee for furniture; and His Highness the Maharaja of Benares has contributed Rs. 10,000 for the purchase of Sanskrit texts and works of reference and has added Rs. 1,200 for book cases. In regard to Arabic and Persian, so far as is known, nothing has yet been done towards the systematic search for and cataloguing of manuscripts in the libraries belonging to private persons and institutions in these provinces.

No. C-73, dated the 21st June 1913.

From—R. C. H. MOSS KING, Esq., I.C.S., Chief Secretary to the Chief Commissioner, Central Provinces,

To—The Secretary to the Government of India, Department of Education.

I am directed to refer to letter no. 807, dated the 3rd April 1912, from the Government of India in the Department of Education regarding the en-

couragement of the ancient learning of the country and the improvement of instruction in the classical languages of India.

2. In reply I am to say that the Chief Commissioner regrets the delay that has taken place in dealing with this reference. It was understood that the old type of pandit and maulvi had practically disappeared in these Provinces and that indigenous schools of ancient learning were practically non-existent. But enquiry on the subject was made in the districts, and it has taken some time to get in all the replies on a subject with which district officers are generally unfamiliar. The replies show that, with the exception of two or three institutions of a more modern type for instruction in Sanskrit, the indigenous schools exist mainly for providing Hindu priests capable of officiating at certain ceremonies and for the teaching of the Koran in the case of Muhammadans. In the former a parrot-like knowledge of extracts from the scriptures and familiarity with ritual is all that is required and nothing more is aimed at. The demand for the Koran schools is purely religious and is satisfied by the teaching by rote of extracts in the original Arabic and some instruction in the rubrics of worship. The *tol*, *pathshala*, *maktab* and the like, are unknown. And generally the type of pandit or maulvi, of the class the Government of India have in view and to whom reference is made in paragraphs 3 and 4 of the letter under reply, has practically disappeared. In these Provinces therefore it may be said that there is no foundation on which to build for the encouragement of the ancient learning, and in the remarks which he has to offer on the proposals of the Government of India, the Chief Commissioner gives with much diffidence, as the subject is one in which he is not versed, the views which he is inclined to favour from a general standpoint rather than with special reference to these Provinces in particular.

3. The Chief Commissioner is entirely in favour of the proposal for the establishment of a Central Research Institute of Oriental Study, as the surest method of attaining the end desired. He understands that the Government of India are prepared to recommend the establishment of such an Institute to the Secretary of State and that the question of the best method of co-operation with existing Institutions will be taken up later.

4. It is stated in paragraph 3 of the letter that there was a general consensus of opinion at the Conference of Orientalists that the ancient and indigenous systems of instruction should be retained separately and the old type of pandit and maulvi encouraged for that purpose. With much hesitation the Chief Commissioner ventures to express a doubt whether this object is worth taking active steps to attain. It seems to him less clear from a consideration of the history of classical scholarship in Europe, that the time of the predominance of purely textual and exegetical study has passed, and that the future has room only for work of a more practical kind, such as the elucidation of historical problems through the medium of history, epigraphy, comparative philology, etc. This form of study is wholly alien to the old type of pandit and maulvi, and one which it is almost impossible for him to take up. Nor does the proposal to train selected pandits and maulvis in modern methods of research commend itself to the Chief Commissioner. Such men would seldom if ever know sufficient English, not to mention other modern languages, to carry out research work. They will be thoroughly imbued with their own crude and obsolete methods of indigenous study, without the slightest experience of modern scientific methods. Their strictly conservative tendencies would hardly permit them to adopt and absorb new ideas with any great eagerness, and even granted that they have the will, by the time they have mastered their own subjects in their own way and have

gained a sufficient acquaintance with modern methods, they will probably be too old to accomplish anything that would in any degree repay the labour and expense involved. So far as these Provinces are concerned, however, the matter is mainly one of academic interest, for, as already remarked, the material does not exist for making any such experiments.

5. I am now to turn to the four proposals for the encouragement of ancient learning enumerated in paragraph 4 of the letter under reference. The first suggests the provision of grants to indigenous schools of study to secure better salaries for the teachers, and to enable students by fellowships or scholarships to carry their education to the highest point possible. But I am to observe that the proposal hardly seems to look sufficiently far ahead, for nothing is suggested as to the future of such students. Very few will prove scholars of such worth as to justify Government in acting Mæcenæ to them and supporting them for life. The remainder will find themselves adrift on the world with no qualifications but a knowledge of Arabic or Sanskrit, and will be driven to the humblest forms of labour to earn their daily bread. The latter end of scholarship thus artificially fostered would appear to be a question to be very seriously considered, before definite action is taken in the direction proposed.

6. The appointment of specially qualified Inspectors must depend on the expansion of the study of classical languages. In these Provinces there is no field for such specialised inspection at the present time.

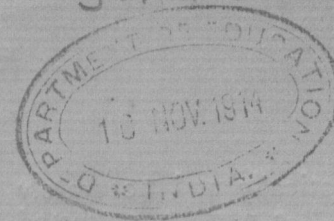
7. As regards the third proposal, there are no posts in the Central Provinces that could be provided for highly trained pandits and maulvis with the exception of three or four posts as Professors of classical languages in the existing colleges. The Chief Commissioner would deprecate such posts being held by pure pandits and maulvis. To effect any real good they must be held by scholars to whom modern research and modern methods are familiar.

8. The proposal for the grant of money for original work is a practical one which commends itself to the Chief Commissioner. At present no such grants are made in these Provinces, mainly due to the absence of scholars capable of performing work to merit such recognition. But the matter is one to which the attention of the Director of Public Instruction will be called, in case instances are found which should claim the benevolence of Government.

9. As regards the collection and cataloguing of ancient manuscripts, Sir Benjamin Robertson has already taken steps to ascertain what will be the best method of carrying out this work. An experiment is being tried on a small scale in one or two districts, and the result will be awaited before the formation of a definite scheme for the examination and cataloguing of all the manuscripts that may be found in the Central Provinces and Berar.

10. If oriental study is to be encouraged, the adjustment of the University courses as proposed would appear a necessity; but the Chief Commissioner is not prepared to say how far this could be effected in the case of the Allahabad University, as he is unaware of the views of the Government of the United Provinces and the Senate on the point. Speaking generally, the encouragement of oriental study does not appear to Sir Benjamin Robertson to rest on any rigid system of fostering individual classes. He is of opinion that, if the study of a classical language were made an essential part of the secondary school course when taken by a boy who intends to proceed to the University, and if provision were made by the University for the due and scholarly cultivation of that study in colleges, many students would be found to take a keen interest in the subject. By fellowships, both limited and for life and by grants as proposed in paragraph 8 of this letter it would be possible to enable the best of these students to prosecute their studies in later life.

11. In conclusion the Chief Commissioner ventures to submit that, in any schemes undertaken at the public expense for the furtherance of oriental study, the end in view should be the attainment of actual results in research and not mere engagement in study. What is required is the production of real workers who will accomplish something definite, and he holds that it would be well at once to eliminate any sentimental idea of supporting students merely as such.

No. 1177
VI-1-98

Central Provinces Administration

EDUCATION DEPARTMENT

FROM

THE HON'BLE SIR ARTHUR BLENNERHASSETT, BART., I. C. S.,

CHIEF SECRETARY TO THE CHIEF COMMISSIONER,

Central Provinces,

TO

THE SECRETARY TO THE GOVERNMENT OF INDIA,

DEPARTMENT OF EDUCATION.

Nagpur, the 2nd November 1914.

SIR,

I am directed to refer to Mr. King's letter No. C.-73, dated the 21st of June 1913, which is a reply to letter No. 807, dated the 3rd April 1912, from the Government of India in the Department of Education, on the subject of the encouragement of the ancient learning and the improvement of instruction in the classical languages of India. In paragraph 9 of Mr. King's letter a scheme for the collection and cataloguing of ancient manuscripts was mentioned, and it was stated that an experiment was being made on a small scale to enable this Administration to formulate definite proposals in regard to it.

2. I am to say that the experiment has now been completed in the Nagpur district with the assistance of voluntary workers. It has been of use in indicating, roughly, the character and value of the manuscripts to be dealt with. But, after consideration of the materials before him and consultation with selected officers, Sir Benjamin Robertson concludes that in a case of this kind reliance cannot, as was at first hoped, be placed to any large extent upon the co-operation of voluntary workers. The critical examination and selection of manuscripts for the purposes of a "catalogue raisonné" is a task demanding scholarly acumen and involving a great amount of patient labour. If the catalogue is to be of value to scholars, and this alone would justify its preparation, it must be carried through in a practical manner and with proper regard to the accepted standards of modern research. In the Central Provinces and Berar peculiar difficulties beset a compilation of this kind. The manuscripts are for the most part in the possession of comparatively ignorant persons who are loath to part with their treasures; and there is—if we except Dr. Kielhorn's Catalogue of Sanskrit Manuscripts in the Central Provinces, prepared in 1874, which is quite inadequate from a modern point of view—nothing already in existence to facilitate the work of reference and examination. It would therefore, in the Chief Commissioner's opinion, be simply courting failure to entrust the scheme to local Pandits who are few in number and of limited attainments.

3. A rough estimate has been made of the number of manuscripts existing in various parts of the Provinces. The figures obtained are to be accepted with reserve; but it is calculated that there are, scattered about the districts, some eight or ten thousand manuscripts to be examined and valued for the purposes of the catalogue. The preparation of this compilation will be a task of

considerable magnitude. It must be carried out systematically and accurately under the guidance and scrutiny of a competent scholar. It cannot be entrusted to amateurs without centralized supervision, for its utility will largely depend upon uniformity of treatment and the adoption of a consistent standard of selection. Sir Benjamin Robertson is, therefore, of opinion that the scheme should be controlled by a single paid expert, responsible for the examination of all manuscripts selected for the catalogue; and the Chief Commissioner would even suggest that it might be worth while, from this point of view, to consider the desirability of conducting the operations in all parts of India under the guidance and supervision of one recognised central authority.

4. In view of the number and character of the manuscripts to be dealt with, Sir Benjamin Robertson considers that it would be necessary to recommend for the Central Provinces and Berar the appointment of a staff consisting of (i) an expert scholar in charge, who should receive a remuneration of Rs. 500 a month; (ii) an Assistant—a Sanskrit scholar—who should be paid Rs. 200 a month; and (iii) for the miscellaneous duties of examination, translation and copying, etc., two or three Pandits on small pay. The cost of this establishment, including clerks, peons and contingencies, such as travelling expenses, would amount to not less than Rs. 1,000 a month. Upon a moderate estimate the time needed to examine the manuscripts and catalogue those selected in proper fashion will probably be about five or six years, and the total cost, including printing, will not be less than Rs. 70,000 in all. This may seem a liberal allowance, but it is necessary to consider the special difficulty of the task and the fact that it is an attempt to carry out by Government agency in a single scheme a task that, for scholars of Western countries, has been the work of generations.

5. Looking to the large expenditure involved and to the many pressing needs of these Provinces, the Chief Commissioner considers it impossible to provide funds for these proposals from the provincial revenues. The advancement of the Central Provinces and Berar in recent years has been rapid in every direction. The economic and material development that is taking place makes demands of increasing urgency which it is difficult to satisfy, even with the assistance of liberal grants for special objects already provided from Imperial funds. And Sir Benjamin Robertson hesitates to divert funds available for the promotion of urgent measures of practical utility to a scheme which has less pressing claim upon the resources of the Province. In paragraph 5 of Mr. Sharp's letter No. 807, dated the 3rd April 1912, the Government of India express their willingness to assist Local Governments in carrying out definite schemes for collecting and cataloguing ancient manuscripts. For the reasons given the Chief Commissioner feels constrained to have recourse to this offer of assistance from Imperial funds; and he seeks their aid with the less reluctance because the object these proposals have in view is not provincial or local in its scope but part of an Imperial scheme for the encouragement of the ancient learning of India. Its accomplishment will benefit Oriental scholarship throughout the world.

6. Sir Benjamin Robertson trusts, therefore, that, in view of the considerations he has advanced, the Government of India will be pleased to make an assignment to this Administration sufficient to meet the whole cost of the scheme outlined in this letter, should it meet with their general approval. If the work is taken up on the lines indicated, the Chief Commissioner will further be glad of any advice or suggestions which the Government of India may have to give as to the lines on which it should be conducted.

I have the honour to be,

Sir,

Your most obedient Servant,

A. BLENNERHASSETT,

Chief Secretary.

NOTES.

OFFICE NOTE.

37

23

SUBJECT. *Cultivation and improvement of
Oriental studies.*

From *The Govt of India, Deptt of Education,
No. 1858, dt the 10th Decr 1914*

Register No. *3903501*

*The views of the Local Govts and Admin.
on the suggestions of the Govt of India
regarding the cultivation and improvement
of Oriental studies are put in tabular
form and submitted below. In order as to
the circulation of the papers to H.E. the Governor
and the Hon'ble Members.*

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H.E. and Council

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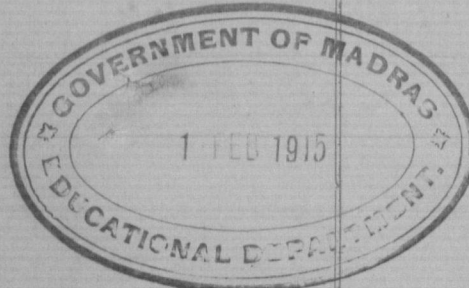
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Comparative Statement of the views of the Local Governments on the subject of Government of India regarding the encouragement of the ancient literature of the country and the improvement of instruction in the classical languages of India.

29

Suggestions of the Govt. of India

Views of the Govt. of the United Provinces.

Views of the Govt. of Burma

Views of the Chief Commr. Central Provinces.

(1) Establishment of a Central Research Institute at Delhi.

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This Government is in favour of the establishment of a Central Research Institute and not in favour of a Local Institute.

of conducting the operations in all parts of India under the guidance and supervision of one recognized central authority.

(2) Retention of the ancient and indigenous system of instruction and the encouragement of the old type of pandit and moulvi; and the training of a few in modern ways of research. The proposals for encouragement are:-

Any interference with the old system of learning as such is to be deprecated. No attempt should be made to enforce modern ways of study upon the teachers. Liberal assistance and judicious encouragement are necessary if the decline of oriental studies is to be arrested. The key to the position is to be found in inspection by qualified inspectors. The inspectors should visit the schools, encourage any tendencies shown towards improved methods and propose grants in aid for maintenance in deserving institutions.

(a) Grants to Sanskrit Colleges, Madrasas, etc. to secure better salaries for teachers and to enable students by fellowships or scholarships to carry their education to the highest point possible,
(b) appointment of specially qualified

It is necessary to retain separately the ancient and indigenous systems of instruction and to offer them encouragement rather than reform. Encouragement is already afforded by the Patana and Mandalay examinations, which are very popular. The Burmese Buddhist monks and other Burmese scholars who are eminent for their learning in Pali should be eligible to receive a title similar to that of Rahamahopadhyaya.
(a) As the priesthood

If oriental study is to be encouraged the adjustment of the University courses as proposed would appear to be one necessity. If the study of classical languages were made an essential part of the secondary school course of those taken by a boy who intends to proceed to the University and if provision were made by the University for the maintenance and scholarly cultivation of those students who would be bound to take a keen interest in the subject. By fellowships, not limited and for life, it would be possible to enable the best of these students to prosecute their studies in later life.

Suggestions of the Govt. of India	Views of the Govt. of the United Provinces	Views of the Govt. of Burma	Views of the Chief Commr., Central Provinces.
inspectors, (c) provision of posts for highly trained pandits and moulvis, and (d) the grant of money reward for original work.	encourage scholars engaged in original work and offer advice and assistance to enable them to produce really useful and scholarly works. A definite sum should be allotted for scholarships in Patasalas and Madrasas, and scholarships should be given to Acharyas and graduates in Arabic and Persian to continue their studies. Scholarships on a liberal scale would also be required in the case of young pandits who have graduated Acharya to enter upon some comparative study, e.g. the history of early India in its sources; and in the case of the young moulvis to study the history of Islam in its sources etc. Provision can be made for the instruction of this class of students at Benares and the Muhammadan Anglo-Oriental College. The question of employment is vital to any scheme	are forbidden to possess money the most practical method of giving grants in aid of those monasteries which are true seats of learning, is to make a present of rice for the support of the monks and their pupils. This is already done to some extent and might be extended. (b) Little can be done to improve the teaching of Pali in vernacular schools until funds permit of the employment of the Special Assistant Inspector of Schools for Pali whose appointment was already sanctioned. (c) The suggestion for the provision of posts for highly trained pandits and moulvis is not one one to which practical effect can be given in this Province; and. (d) it is unlikely that any original work	imbued with their own crude and obsolete methods of indigenous study without the slightest experience of modern scientific methods. The matter is only of academic interest to this Province as the material does not exist. (a) The suggestion for the provision of grants to indigenous schools to secure better salaries to teachers and to enable students to carry their education to the highest point hardly seems to look sufficiently far ahead, for nothing is suggested as to the future of such students. (b) The appointment of specially qualified inspectors must depend on the expansion of the study of classical languages. There is no field for such specialized inspection at the present time. (c) There are no posts that could be provided for highly trained pandits and moulvis

Suggestions of the
Govt. of India.

Views of the Govt. of the
United Provinces

for the promotion of oriental studies. For scholars trained exclusively under the indigenous system the only openings are as adhyapakas in Pathshalas and teachers in Madrasas. The grant for these institutions would render it possible for them to pay higher salaries. Those trained on western lines can be employed as teachers in high schools, in collecting and cataloguing ancient manuscripts, etc.

(3) Collection and
Cataloguing of ancient
manuscripts.

The cataloguing of manuscripts in the Benares College will be arranged for as soon as the new library is ready. In default of private enterprise in regard to the searching for, copying and cataloguing of manuscripts that work would preferably be

Views of the Govt. of
Burma

such as would merit the offer of a money reward is likely to be produced in Burma.

Much is being done under this head. Encouragement and support is required in the search for further Talain manuscripts. Pending the institution of a Provincial Museum the manuscripts should be deposited in some safe building. There is also

Views of the Chief Commr.,
Central Provinces.

excepting three or four professorships in the existing College. Such posts should properly be held by scholars to whom modern research and modern methods are familiar; and

(d) The proposal for the grant of money for original work is a practical one which may be adopted.

An experiment has been tried on a small scale in one or two districts and the Chief Commissioner is of opinion that the scheme for the examination and cataloguing of all manuscripts should be controlled by a single paid expert scholar and it might be worthwhile to consider the desirability

suggestions of the
learning of
local languages

20

Suggestions of the Govt. of India

Views of the Govt. of the United Provinces.

undertaken by the Central
Institute at Delhi or under
its instructions. There is no
advantage in having a separ-
ate Provincial Bureau.

(4) Revision of the Univer-
sity courses for arts
degrees with a view to
the combination of
cognate subjects, such
as the study of a
classical language
with a study of the
philosophy and history
of a nation.

A step in the direction
indicated has recently been
taken by the University of
Allahabad. It was resolved
that a candidate offering
a classical language and
history or philosophy for the
B.A. degree should be given
the option of studying histo-
rical sources or a philoso-
phical text in original.

Views of the Govt. of Burma.

The urgent necessity of
an all time curator.
An annual grant of a
moderate sum would
be productive of valu-
able results.

When the detailed
courses of the new Uni-
versity of Rangoon are
worked out, care will
be taken to see that the
combination of subjects
advocated is provided
for.

Views of the Chief Commissioner, Central Provinces.

The Chief Commissioner
is in favour of a Central
Research Institute.

The time of the predomi-
nance of purely textual and
exegetical study has passed
and the future has room
only for work of a more prac-
tical kind, such as the
incitation of historical
problems through the medium
of history, epigraphy etc.
This form of study is wholly
alien to the old type of
pundit and moulvi and
of which it is almost
impossible for him to take
part. Nor does the proposal
to employ selected pandits
and moulvis in modern
methods of research commen-
dably to the Chief Commissioner
if they will be thoroughly

P
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Suggestions of the
Govt. of India.

Views of the Govt. of the
United Provinces.

Views of the Govt. of
Burma.

Views of the Chief Commr.,
Central Provinces.

(5) Nomination of Indians
of recognised scholarly
merits, whether on tradi-
tional or modern western
lines, to consultative public
bodies, University fellow-
ships and the like.

Should opportunity arise,
Burmans of recognised scho-
larly merits will be nomi-
nated to consultative bodies,
such as the educational
syndicate and the Patim-
myan Committee.

(6) Improvement of the
teaching of Sanskrit in
schools and the encour-
agement of students
trained in the modern
and critical method, by
means analogous to
those described as appli-
cable to pandits and
moulvis.

As Pali is the only
classical language
the suggestions with
reference to the teaching
of Sanskrit require no
comment.

Conclusion

The proposals put for-
ward by this Govt. are
briefly

(1) The appointment of
an Inspector of Sanskrit
Patasalas and an Inspector

Conclusion.

In any schemes under-
taken at the public expense
for the furtherance of oriental
study, the end in view should
be the attainment of actual
results in research and not

Suggestions of the
Govt. of India

Views of the Govt. of the
United Provinces

of Arabic Madrasahs each
on Rs. 400-20-700 per annum

(2) an increase in the
grants made to these insti-
tutions, and

(3) the institution of
scholarships for Sanskrit
and Arabic or Persian
students.

This Govt. is in full
agreement with the views
of the Govt. of India.

Views of the Govt.
of Burma

Views of the Chief Commr.,
Central Provinces.

mere engagement in study.
What is wanted ~~is~~ is the
production of real workers
who will accomplish some-
thing definite, and it would
be well at once to elimi-
nate any sentimental idea
of supporting students merely
as such.

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