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MADRAS RECORD OFFICE

GOVERNMENT OF MADRAS

Education ---------- DEPARTMENT

G.O. No. / ~~B.P. No.~~	196 (Edn)	Press / Mis.
Dated 22-2- 1915	~~196~~ .	

120

Not to be folded or roughly handled

Government of Madras.

EDUCATIONAL DEPARTMENT.

Recd.	1915.	*Enclosures*
Regd.		*Spare copies*

G.O. No. 196, 22nd February 1915.

Secondary school-leaving certificate.

Requesting the Director of Public Instruction to arrange for the withdrawal of the circulars issued by the — Board in 1912–13 for the guidance of the Telugu candidates appearing for the public examination conducted by that body.

...RECORD.

GOVERNMENT OF MADRAS.

EDUCATIONAL DEPARTMENT.

Read—the following papers :—

I

Letter—from the Hon'ble Mr. A. G. Bourne, D.Sc., F.R.S., C.I.E., Director of Public Instruction.
To—the Secretary to Government, Educational Department.
Dated—Madras, the 28th August 1912.
No.—R.C. 4131.

In returning herewith the papers referred to me for remarks, I have the honour to state as follows.

There are two matters in dispute, viz., (1) the whole question of the lines on which Telugu Literature ought to develop and (2) the kind of language that should be employed in school readers. The first is a matter which the University may be expected to be interested in and may unquestionably be greatly influenced by the prescription of text books and the adoption of a standard for vernacular composition. I am not aware that in the former the University has shown itself unduly inclined to favour linguistic innovations. The introduction of vernacular composition has however forced upon the Syndicate a consideration of the degree of colloquiality which can properly be encouraged in writing Telugu and the other Dravidian languages and that body has appointed Committees to report on this. The Tamil Committee has reported on the question, but the Telugu Committee is still at work. The result of their labours may be awaited. As regards the second matter, viz., the kind of language suitable for Telugu school reading books, I beg to state that it appears to me that the moderate reformers have the best of the argument. I would invite the attention of Government to the Memorandum on Modern Telugu prepared by M.R.Ry. G. V. Ramamurthi Pantulu Garu, B.A.,—which forms one of the enclosures to the memorial addressed to the Chief Secretary to Government, herewith submitted, advocating the use, in such books, of the language of the educated classes and also, to the enclosed copy of a letter on the subject addressed by M.R.Ry. G. V. Appa Rao to the Special Officer with me. It does not, however, appear to me that any further action is called for in the matter, still less any expression of opinion as to the merits of the controversy.

The Telugu Sub-Committee of the Text-book Committee has been reconstituted by the addition thereto of two distinguished Telugu scholars, M.R.Ry. J. Ramayya Pantulu Garu, B.A., B.L., Presidency Magistrate, Madras, and M.R.Ry. V. Subba Rao Pantulu, Telugu Pandit, Presidency College, and the removal therefrom of Mr. Yates, and I hope that it will carry on its work in a spirit of reason and moderation. If this expectation is disappointed, further modifications in the constitution of the Sub-Committee will be made In accordance with G.O. Mis. No. 385, Educational, dated the 4th May 1912, the attention of the Committee has been drawn to the advisability of making the books for use in schools as suitable as possible for the use of Indian children.

2. As regards the meeting held under the presidency of the Hon'ble Dewan Bahadur M. Audinarayana Ayya Garu, it is noticeable that only three members of the teaching profession other than pandits are mentioned as being present and that a good many of the people who requisitioned the meeting did not trouble themselves to attend it. The presence of the Educational Advisor of Messrs. Macmillan & Co. is perhaps not without significance. Resolution II passed in the above meeting has the justification that the Text-book Committee has approved certain books in colloquial Telugu and some officers of the department are known to be in favour of linguistic reform. As regards resolution III (1), I beg to state that the selection of school books rests with the Text-book Committee, while the selection of University texts rests with the Syndicate which is always guided by the Board of Studies in Dravidian languages which is certainly not open to the reproach of not containing

Telugu scholars. Two of the books mentioned in the resolution, viz., adaptations in Telugu of Greek Myths and the "School for Scandal" have been prescribed as Text-books for the next public examination under the Secondary School-leaving Certificate Scheme. It is now too late to revise the list. It appears that the accusations of *obscenity* brought against Telugu erotic literature are retaliated upon by the discovery of immorality and indecency in the "School for Scandal."

3. The Vizagapatam meeting consisted chiefly of schoolmasters. In addition to those mentioned above public meetings have been held to discuss the Telugu language at Madanapalle, Nellore, Bezwada and Bobbili, in which a conservative view has prevailed and at Tekkali (Ganjam), Parlakimidi and Vizagapatam in which resolutions in favour of the spoken language were passed. The division of opinion seems to be geographical, the more Northern Telugu districts favouring a more rapid development of the language to meet modern requirements than the southern. There seems no reason why the Text-book Committee should not approve books of varying degrees of colloquiality since school managers can choose their own books, and I will instruct the Secondary School-leaving Certificate Board to consider whether in prescribing Telugu texts, alternative books may not be set so as to meet varying tastes in colloquiality.

II

Proceedings of a Deputation of Telugu Pandits which waited on His Excellency the Governor at 11 a.m. on Wednesday the 7th August 1912.

The following members of the Deputation were present:—

(1) M.R.Ry. Rao Bahadur B. Narasimheswara Sarma.
(2) ,, Pandit D. Gopala Acharyulu.
(3) ,, T. Suryanarayana Rao.
(4) ,, G. Yanadi Reddi.
(5) ,, V. Ramadas Pantulu, and
(6) ,, N. Pattabhirama Rao.

The Deputation drew His Excellency's attention to the resolutions passed by the Conference of Pandits convened under the auspices of the Telugu Academy and pointed out that, while the Sabha of the Pandits and the Academy were anxious that the morality of the future generation should not be corrupted by the literature which might hereafter be published, they requested His Excellency to consider that, in point of taste, there was wide difference between the literature of the ancient days and that of the modern times and that what was considered now to be out of taste and immoral, to use a strong expression, was not so considered in ancient days; and therefore, the Government should draw a distinction between the ancient classical Telugu works and modern Telugu works. It was not possible to change the literature of a particular period to suit the moral taste of a later generation; and both from a historical and literary point of view, it would be impossible to cut down or mutilate ancient classical works, works recognised for centuries, especially when there was no evidence to show that these works had had any demoralising effect on the people. Those books are written in a pedantic language and were considered to be of grammatical and literary interest by men well versed in Telugu literature and well known in the Telugu literary world and these men were considerably exercised in mind when it became known that the question was being considered of prohibiting these works, or expurgating them to suit modern taste. The deputation urged that if prosecutions were instituted in connection with ancient classical works, it would dissuade people from publishing ancient writings and therefore requested the Government to leave the ancient classical literature alone; but if the Government should consider at any time that any of the works were dangerous then the question should be referred to a responsible body of scholars like the Telugu Academy, before any action was taken in regard to such works.

2. The second point discussed by the Deputation was the style to be adopted in Telugu works intended for the spread of vernacular education among the masses. They urged that everybody recognized that for the improvement of Telugu literature and the spread of vernacular education among the masses a style different from that which had been cultivated in writing poetry in the past should be adopted. The deputation admitted that, except of late, there had been no prose production; there was at present literary activity in the Telugu country where a number of works were being published. Everyone recognized that the works would have to be written in chaste simple Telugu so as to be readable and understandable by the public. But what the sabha and the Academy objected to was any violent departure from the traditions of the past or any attempt to introduce what were mere colloquialisms into the written language of literature. This could only result in retarding the real progress of the language. It was well known that the spoken Telugu of one district was different from the spoken Telugu of another; spoken Telugu of Ganjam would have an admixture of Uriya, that of Hyderabad would have an admixture of Hindustani, and that of North Arcot and Nellore would have an

admixture of Tamil. It was therefore essential that cultivated Telugu should be common to all. The deputation urged that no necessity had been shown why all rules of grammar should be discarded and what was supposed to be spoken Telugu in a particular district should be forced down the throats of other people. The whole agitation, the deputation pointed out, arose out of the prescribing of certain books as Text Books in schools and though the Government had been kind enough to place on the Text Book Committee some men who were well versed in Telugu, yet some of the Committee were not of this kind, and the Committee included men of whom Telugu was not the mother tongue

After some informal discussion, His Excellency in reply said that the test as to whether a book came under the provisions of law as regards indecency had been very clearly expressed by Lord Cockburn, who said that the whole question was whether a book was likely to deprive and corrupt the morals of those people into whose hands it was *likely to come*. If an indecent book was published in a big edition and sold for a few annas at all bookstalls, then it clearly came under the law. If on the other hand it was privately published for distribution to a small number of scholars and literary men, who wished to preserve it for the sake of its literary and grammatical forms, then the publisher was in no danger of prosecution. They accordingly had the matter in their own hands.

As regards the second question His Excellency promised that Government would preserve a neutral position, and that he would see if the Text Book Committee could not be further strengthened by the inclusion of more scholars whose mother tongue was Telugu.

The Deputation, after thanking His Excellency, withdrew.

III

Memorandum No. 2472-1, Educational, dated 24th September 1912.

With reference to his letter R.C. No. 4131-12, dated the 28th August 1912, submitting his remarks on the memorials relating to the Telugu language, the Director of Public Instruction is requested to be so good as to forward to Government, when received, a copy of the report of the committee appointed by the Syndicate of the Madras University to report on the degree of colloquiality which can be encouraged in writing Telugu language.

(By Order.)

M. S. Mascarenhas,
Under Secretary to Government.

To the Director of Public Instruction.

IV

Letter—from the Hon'ble Mr. A. G. Bourne, D.Sc., F.R.S., C.I.E., Director of Public Instruction.
To—the Secretary to Government, Educational Department.
Dated—Madras, the 17th December 1912.
No.—Ref. on Cur. 4131.

With reference to the reminder from Government, dated the 5th December 1912, calling for an early reply to Memorandum No. 2472-1, Educational, dated the 24th September 1912, I have the honour to state that the Registrar, Madras University, informs me that the Committee appointed by the Syndicate to report on the degree of colloquiality which can be encouraged in writing Telugu language, has not yet submitted its report and that a reminder has been sent to the Convenor of the committee request him to submit his report as early as possible. I shall submit a copy of the above report to Government as soon as it is received from the Registrar.

V

Memorandum No. 1013-2, Educational, dated the 21st April 1913.

The Government understand that a circular has been issued to heads of colleges and schools in which is embodied the decision of the Board for the award of Secondary School-Leaving Certificates giving the candidates the option of answering Telugu question papers in the "classical" or the "modern" style. The Director of Public Instruction is requested to forward, for the perusal of Government, a copy of the circular referred to above.

(By Order.)

C. S. Anantarama Ayyar,
Under Secretary to Government.

To the Director of Public Instruction.

VI

Letter—from the Hon'ble Sir A. G. Bourne, D.Sc., F.R.S., K.C.I.E, Director of Public Instruction.
To—the Secretary to Government, Educational Department.
Dated—Madras, the 7th May 1913.
No.—Ref on Cur. 3459.

With reference to Government Memorandum, dated the 21st April 1913, No. 1013-2, Educational, I have the honour to submit copies of the circulars bearing on the subject of classical and modern Telugu. The modifications in the original plan embodied in the two later circulars were made in consequence of representations from managers and headmasters of schools.

Enclosures.

No. I (*a*).

Circular letter—from G. Maddox, Esq., B.A., Secretary to the School-Leaving Certificate Board, Madras.
To—all Heads of Institutions.
Dated—the 20th September 1912.
No.—3098.

I have the honour, by direction, to inform you—

(1) that the Practical Examination in Physics and Chemistry will be *optional* for the Public Examination of 1913;

(2) that there will be an *optional* Practical Examination in Botany for the Public Examination of 1913;

(3) that it has been decided that Physiology shall be one of the C Group subjects and that the examination in it for 1913 shall be conducted (as in 1912) in accordance with the syllabuses followed in the different schools concerned (that is, a paper *common* to all pupils will be set).

[A course of study in the subject will be drawn up by the Board and will come into force with reference to the Public Examination of 1914.]

(4) that the pupils in Telugu will be examined on the supposition that they write *modern* or *classical* Telugu according to the declaration of the school they come from. [This applies to Telugu Composition and Translation (Group A) and Telugu (Group C).]

2. It is requested that the attention of teachers of Forms IV, V and VI may be drawn to the pamphlet entitled "Notifications and Examination rules" relating to the Secondary School-Leaving Certificates, which contains also the system of marking recommended in the Proceedings of the Director of Public Instruction, Madras, Current No. 2383 of 1912, dated the 21st March 1912. Copies of the pamphlet can be had on payment from the Superintendent, Government Press, Madras, from the 1st proximo.

3. I am to request that the enclosed form may be returned to me—*within a week* after receipt of this letter—with particulars as to the probable number of pupils that will be presented in each subject and in each language entered in it.

In the case of pupils taking up Sanskrit or Arabic, information as to the number of pupils who will answer the papers (in these two languages) in the different vernaculars, *i.e.*, how many will answer in Tamil, how many in Urdu (Hindustani) and so forth, should be furnished in the statement.

In the case of Telugu (Group A and Group C), information as to the number of pupils who will answer the papers in *modern* Telugu and in *classical* Telugu should also be furnished in the statement.

A copy of the syllabus in Physiology (*vide* paragraph 1 (3) *supra*) followed in any school that takes it up should accompany the statement.

No. I (*b*).

Circular letter—from G. Maddox, Esq., B.A., Secretary to the School-Leaving Certificate Board, Madras.
To—all Heads of Institutions.
Dated—the 29th October 1912.
No.—3479.

I have the honour, by direction, to request that you will be so good as to return to me the enclosed form filled in within three days after receipt of this letter, as the particulars are urgently required.

By Modern Telugu, the Board means "language of the kind used in such books as Brown's Reader, the first part of Arden's Telugu Grammar and Enugula Veeraswamiya's *Kasiyatra Charitram*". Schools which do not favour this kind of Telugu need make no declaration.

It was reported to the Board that one and the same school proposed to send up some pupils of the school in Classical Telugu and the remaining pupils in Modern Telugu. It is the desire of the Board that *all* the pupils belonging to a school should be examined *alike*, that is, either in Classical Telugu alone, or in Modern Telugu alone, not in both; it is accordingly requested that this may be borne in mind in filling in the enclosed form; there is thus to be only one entry under Telugu—either against Classical Telugu or against Modern Telugu.

II.—Practical Examination in Physics and Chemistry.

As the number of pupils to be presented for the *Practical Examination* in Physics and Chemistry (March 1913) has not been clearly stated in the statements received already, heads of schools are requested to specify the figures in the form now sent.

III.—Text-Books.

The text-books in English, Sanskrit, Tamil, Malayalam and Canarese prescribed for the Matriculation Examination of 1914 and published by the University, will be the text-books also for the Secondary School-leaving Certificate Public Examination of 1914. The Registrar of the University requests to be furnished immediately with information as to the total number of copies of the text-books required in each of the languages, to enable him to have a sufficient number of copies printed for purposes of the Secondary School-leaving Certificate Examination of 1914. It is accordingly requested that the number of copies required may be entered in the enclosed form and the form returned to this office; the number to be entered should be the *total* number that will be required for the school whether the books are to be studied by pupils in the VI Form or in any other. The question as regards the Telugu Text-book is under consideration; the decision in the matter will be communicated in due course; in the meanwhile the number of copies that will be required may be entered in the form for the information of the Board.

Note.—It is specially requested that the enclosed form should be returned to this office, the word "*nil*" being entered in it, if a school has no information to furnish or does not intend to present pupils at all for the examination.

SECONDARY SCHOOL-LEAVING CERTIFICATES.

Public Examination.

Name of school _____

I.—Telugu (1913).

Number of pupils to be presented.	Classical.	Modern.

II.—Practical Examination in Physics and Chemistry (1913).

Subject.	Number of pupils for the Practical Examination.
Physics	
Chemistry	

III.—Text-Books (1914).

Language.	Total number of Copies required.	Remarks.
English	Classical or Modern.	
Sanskrit		
Tamil		
Telugu		
Malayalam		
Canarese		

Station

Dated 191 . *Signature of Headmaster.*

II

Circular memorandum—from G. Maddox, Esq., B.A., Secretary to the School-Leaving Certificate Board, Madras.
To—all Heads of Institutions.
Dated—the 10th January 1913.
No.— 20.

[*Classical and modern Telugu.*]

It having come to the notice of the President of the School-Leaving Certificate Board that there are good grounds for individual pupils writing in a style differing from that of the majority of pupils from a school, heads of institutions are informed in modification of circular letter No. 3479, dated the 29th October 1912, that all pupils will be required in the examination to mark their answer books "modern" or "classical" and that their answers will be valued accordingly. This will admit of the same pupil answering papers in different styles as well as of pupils from the same school using different styles.

VII

Letter—from the Hon'ble Mr. J. H. Stone, M.A., F.R.H.S., C.I.E., Acting Director of Public Instruction.
To—the Secretary to Government, Educational Department.
Dated—Madras, the 30th September 1914.
No.—Ref. on Cur. 4131/12.

With reference to the memorandum of Government No. 2472–1, Educational, dated the 24th September 1912, I have the honour to submit herewith a copy of the report of the Intermediate Telugu Composition Committee furnished to me by the Registrar of the local University.

Enclosure.

UNIVERSITY OF MADRAS.

Report of the Intermediate Telugu Composition Committee, together with a minute of dissent thereto signed by four members and remarks thereon by Mr. G. V. Appa Rau.

Circulated, by the direction of the Syndicate, with the information that the Syndicate is not at present in a position to recognize what is known as "Modern Telugu" for University purposes.

Senate House,
11*th August* 1914.

F. Dewsbury, B.A., LL.B.,
Registrar.

REPORT.

Triplicane,
9*th February* 1914.

To

The Registrar,

University of Madras.

Sir,

When reference your letter, No. 2837, dated September 18, 1911, appointing a Committee "to consider the possibility of fixing a standard for composition" in Telegu for the Intermediate Examination, I have the honour to submit the following report on the work done and the conclusions arrived at by that Committee.

2. The Committee, as originally constituted, consisted of Rao Bahadur M. Rangachariyar (*Convener*), Rao Bahadur K. Vireesalingam Pantulu, M.R.Ry. K. V. Lakshmana Rao, M.R.Ry. P. T. Srinivasa Ayyangar, M.R.Ry. P. Ramarayaningar Garu, and Rev. J. R. Stillwell. I was added to the Committee in October 1911, and M.R.Ry. G. V. Appa Rao in January 1912. Rao Bahadur M. Rangachariyar having resigned his convenership owing to ill-health, I was appointed convener in August 1912. With a view to secure expedition in its work, the Committee was reconstituted in March 1913, as follows:—M.R.Ry. G. Venkataranga Rao (*Convener*), M.R.Ry. K. V. Lakshmana Rao, M.R.Ry. J. Ramayya Pantulu, M.R.Ry. V. Venkataraya Sastri, M.R.Ry. P. T. Srinivasa Ayyangar, M.R.Ry. G. V. Appa Rao, Rao Sahib G. V. Ramamurti and M.R.Ry. B. Seshagiri Rao. Later on in May of the same year, Rao Bahadur M. Rangachariyar and Mr. R. W. Ross were added to it. Finally in December 1913, on a representation to the Syndicate that the Southern Telugu districts of Cuddapah, Kurnool,

Bellary, Anantapur and Chittore were not represented on the Committee, it was strengthened by the inclusion of M.R.Ry. K. Subba Reddi, B.A., Bar.-at-Law, M.R.Ry. K. Srinivasa Rao, M.R.Ry. N. Kuppuswamiah, B.A., and M.R.Ry. T. Sankaralingam Pillai, B.A., B.L.

3. The Committee met seven times in all (October 7, 1911, August 2, September 6, December 13, 1913, January 17, 18 and 31, 1914). These meetings were in every case attended by not less than five members, and those who were absent had the opportunity of expressing their opinions on points which were known to be under discussion. The Committee has also had the advantage of perusing the memoranda on the questions at issue submitted by some of the individual members from different points of view.

4. At the preliminary meeting held on October 7, 1911, the Committee decided that the conclusions of the Tamil Composition Committee on the subjects of reference, which had been adopted by the Syndicate and communicated to other Committees for guidance, might be accepted in so far as they related to Telugu, and the Committee has throughout kept in view the lines on which the Tamil Committee carried out its work. The Committee, after a very careful and prolonged consideration, arrived at the following conclusions :—

(1) That the borrowing of foreign words be allowed in Telugu, but that it be prohibited in all cases where native expressions capable of conveying the intended ideas fairly satisfactorily exist in the language, and that in respect of this resolution borrowing from Sanskrit be not looked upon as borrowing from a foreign source.

(This is a reproduction of the resolution of the Tamil Composition Committee. A list of foreign words in common use in the Telugu country was prepared by me and submitted to the Committee. The Committee examined it word by word to the end of section A and passed the section A with certain additions and alterations at the meetings held on January 17 and 18, 1914. Sections B, C and D were referred to a Sub-Committee and as revised by it, were adopted by the Committee at the meeting held on January 31, 1914. The list of foreign words, as approved by the Committee, is given in Annexure V.)

(2) That the approved list of foreign words be regarded as illustrative, and that any variations in the spelling of foreign words which accord with current usage be accepted.

(3) That, under paragraph 3 of the reference from the Syndicate, No. 2873, dated September 18, 1911, this Committee is bound to proceed on the basis of existing Telugu grammar, such as was followed by standard grammarians like Chinnaya Suri and Sitharama Charlu, and to consider in what respects, if any, the strict rules of that grammar may be departed from, in the interests of simplicity and clearness of expression.

(4) That slang and other irregular forms of expression, which are either the result of the violations of the accepted rules of grammar or are produced by contractions or other modifications due to hurry, indifference and ignorance, be declared to be unacceptable in dignified prose composition.

(This again is a reproduction of the resolution of the Tamil Composition Committee.)

(5) That it be declared obligatory to observe the euphonic rules of *Sandhi* in pronouncing together the phonetic elements which go to make up any single word as well as in the formation of all kinds of compound words, and to be optional to observe them at the junction points between separate words in a prose sentence, care being taken to see that in this respect the written sentence approximates as nearly as possible to spoken speech ; and that, however, *Sandhi* should be avoided when it offends the ear, gives rise to verbal combinations suggestive of vulgarity or indecency, produces unintelligibility or obscures the form of a foreign word or a proper name.

(This resolution follows and amplifies the corresponding resolution on *Sandhi* in the Tamil Committee's Report. No list of examples of obligatory and optional *Sandhi* illustrative of the above rule is annexed, as such examples are found in every treatise on grammar.)

(6) That the use of *ardhanuswara* and *sakatarepha* be treated as optional in modern prose composition.

(7) That nominal, pronominal and verbal forms be classified as far as possible into archaic and current varieties and that current forms alone be allowed to be used in modern prose composition, current forms being determined from usage in literature as well as in the polite speech prevailing among the educated Telugu people.]

(A Sub-Committee consisting of M.R.Ry. V. Venkataraya Sastri (*Convener*), M.R.Ry. G. V. Appa Rao and M.R.Ry. K. V. Lakshmana Rao was appointed to prepare a list of archaic and current forms. The report of the majority of the Sub-Committee, M.R.Ry. G. V. Appa Rao being dissentient, together with the list of archaic and current forms prepared by them, including foot No. 3 on page 22, which was not approved by M.R.Ry. V. Venkataraya Sastri, was adopted by the Committee at the meeting held on December 13, 1913. The list as approved is given in Annexure III.)

(8) That the list of archaic and current forms be taken as illustrative and as not excluding other current forms which do not violate the rules of grammar.

(9) That the compulsory paper in the Intermediate Telugu composition be on the lines of the *fourth* paper in English in the Intermediate Examination, and that the subjects for the paper be taken from Telugu and English books prescribed from time to time ' for perusal.'

(10) That it is not desirable for some years to come to select for the Intermediate Vernacular Composition subjects from the physical sciences, except as alternatives.

(11) That the list of books suited as models for composition as revised by the Sub-Committee, be approved.

(I submitted to the Committee a list of prose works in Telugu which I considered might serve as models for composition. The list was referred to a Sub-Committee and, as revised by the Sub-Committee, was approved by the Committee. The list as approved is given in Annexure VI.)

5. There was considerable difference of opinion as to the list of archaic and current forms referred to in resolution 7 above. The list was attacked on the ground that it did not conform to an important direction in the resolution in pursuance of which it was prepared, namely, that current forms should be determined from usage in literature as well as in the polite speech prevailing among the educated Telugu people. Rao Bahadur M. Rangachariyar was the mover of the resolution in question. As he was absent from the meeting at which the Sub-Committee's list of archaic and current forms was discussed and adopted, I wrote to him asking if he considered that the Sub-Committee had not loyally carried out its instructions. In reply he said : ' I have no doubt that the Sub-Committee has endeavoured to give effect to the spirit of the resolution, although personally I am inclined to think that the recognition bestowed on such forms as prevail in the polite speech of the cultivated Telugu people has been a little too chary and halting. It is a question of difference in degree, and I hold it to be a great gain that the need and justice and wholesome usefulness of the timely standardization of colloquiality in composition in living languages have all received due recognition.' The Sub-Committee which prepared the list interpreted the terms of the resolution referred to in the light of resolutions No. 3 and 4 quoted above, and classified forms as archaic and current, not on the principle, contended for by some, that all literary forms are archaic, and that all forms in the polite spoken speech are current, but on the principle that forms which are exclusively confined to the language of literature and bear but a remote correspondence to those in use in the spoken speech are archaic, and forms which occur in the language of literature and at the same time correspond either exactly or as nearly as possible to those in use in the polite spoken speech are current. For instance the pronoun ఏను, which also means I, occurs in the literary language and rarely in the spoken speech, whereas నేను, which also means I, occurs both in literature and the spoken speech. ఏను is, therefore, regarded as archaic and నేను as current. The difference between the two forms is analogous to the difference between ' thou ' and ' you.' Both forms are, however, in accordance with the accepted rules of grammar. This is exactly the principle on which the Tamil Composition Committee prepared its list of archaic and current forms. In reply to an enquiry from me on the point, Mahamahopadhyaya Pandit V. Swaminatha Ayyar of the Presidency College, who was a member of the Tamil Committee and took part in the preparation of the Tamil list, wrote to me as follows :—' The words arranged under the headings archaic and current are strictly grammatical in form and are to be found in the works of standard authors. Under the heading current and fit for modern usage, no corrupt form offending the rules of grammar is admitted ; and thus resolution No. 6 of the Committee has been kept in view in preparing the lists. The list of current words represents the current correct language as intelligible to the people in all the Tamil speaking country.' Moreover, it will be seen from resolution No. 1 [*vide* Annexure *II* (i)], passed at the preliminary meeting of the Committee held on October 7, 1911, with the Rev. J. R. Stillwell in the chair, that the Committee, as originally constituted, had in contemplation a classified list only of archaic and current *grammatical* forms.

6. In the opinion of the majority of the Committee, the results thus far achieved are calculated to bring the literary and spoken forms of Telugu as near to each other as such forms in any other language can possibly be, and to stimulate the development of a new prose style which will combine simplicity with dignity and in which the popular and literary elements will be harmoniously blended and adjusted.

G. Venkataranga Row,
Convener.

VIII

Memorandum No. 3044-1, Educational, dated the 21st October 1914.

The Director of Public Instruction is requested to report, in due course, the final decision of the Senate of the Madras University on the report of the Intermediate Telugu Composition committee.

P. Rajagopala Achariyar,
Secretary to Government.

To the Director of Public Instruction.

IX

Letter—from the Hon'ble Mr. J. H. Stone, M.A., F.R.H.S., C.I.E., Director of Public Instruction.

To—the Secretary to Government, Educational Department.

Dated—Madras, the 12th November 1914.

No.—R.C. 4131/12.

With reference to Government Memorandum No. 3044–1, Educational, dated the 21st October 1914, I have the honour to invite the attention of Government to the Report of the Intermediate Telugu Composition Committee appointed in 1911 by the Syndicate to consider the possibility of fixing a standard for composition in Telugu, which was submitted with my letter R. C. No. 4131/12, dated the 30th September 1914.

2. It was hoped that the report of this Committee would settle the vexed question of Modern and Classical Telugu. The report is in such a form that it is difficult to know exactly what it recommends, but Mr. Appa Rao's minute of dissent indicates that what I am told by those interested is correct, *i.e.*, that the report by no means favours Modern Telugu and may be taken as a "Classical" manifesto.

3. The Syndicate appear to have taken this view since in circulating the report they have stated that they "are not at present in a position to recognize what is known as 'Modern Telugu' for University purposes."

The question now arises what is to be done with reference to it in the Secondary School Leaving Certificate Public Examination. It will be remembered that the Director issued certain circulars as to the kinds of Telugu that would be examined in, in this examination and that his action was subject to much criticism both in the Legislative Council and outside.

4. These circulars were issued because certain schools represented that they taught a form of Telugu which differed from that approved by the pandit class but that in which Telugu persons of education were accustomed to write in the practical business of life. In my capacity of Special Deputy Director of Public Instruction I issued the first circular allowing schools to present pupils in either form of the language, and used therein the words "modern" and "classical" to distinguish them. Subsequently other circulars were issued with the ultimate effect of allowing pupils at their own choice to write in either form in each paper so that the same pupil might use one form in the A part of the examination and the other in the C or *vice versa*. The criticism that this would produce a linguistic chaos in the schools was not altogether unfounded, but once the choice of two forms was allowed, practical considerations, which I need not detail, seemed to make complete li erty of choice inevitable. When the matter was discussed in the Legislative Council, the Hon'ble Sir Alfred Bourne began by declining to withdraw the circulars and he put the case for liberty of choice between the two styles with his usual force and lucidity and I would ask Government to accept this as a final statement of the case. The Hon'ble Mr. Seshagiri Ayyar, however, referring to the Syndicate Committee said "The moment that the Committee has come to a certain decision this circular will be withdrawn. If that is the position . . . ." Sir Alfred Bourne interrupting said, "I suppose so." At the end of the debate when the Hon'ble Mr. Narasimheswara Sarma said "I take it that the Hon'ble Sir Alfred Bourne means to keep these circulars in force until the Committee of the Senate which has been appointed to consider this question sends up its report or until the Senate recognizes the courses of study which the students are to follow in respect of the Intermediate examination. If these circulars are to remain in force only till then, I do not see any necessity for pressing this resolution. I understand that is what he meant and what he said. If that be so, I do not wish to press my resolution. I may only know if that is so." The Hon'ble Sir Alfred Bourne replied "May I say that is so? We recognize that it is an extremely awkward system and we hope that it will be only temporary."

5. Now this amounts to a promise, which must, I presume, be taken as a promise of Government, that the circulars would be withdrawn when (*a*) the Syndicate's Committee reported or (*b*) "the Senate recognizes the courses of study which the students are to follow in respect of the Intermediate examination," and since the second alternative is merely irrelevant, Government are probably considered to have promised that the circulars should be withdrawn when the Syndicate's Committee had reported.

6. This is an unfortunate state of affairs because some of the largest and most efficient institutions are keenly desirous of continuing to teach "Modern" Telugu. I annex a statement of the number of schools and pupils that favoured respectively Modern and Classical Telugu at the last examination and of the numbers as indicated by the particulars received for the examination of next March. The figures are interesting because they suggest that the controversy is in process of being settled on the whole on the side of Classical Telugu. Modern was much more popular than Classical Telugu at the last examination but will be much less so next year, the number of "Classical" schools having increased from 21 to 33, of "Modern" schools having diminished by six and of schools taking both by five which have clearly nearly all dropped "Modern" Telugu, since the number by which "Modern" and neutral schools are fewer nearly equals that by which "Classical" schools are more numerous. The change in the proportion of pupils taking the two styles is still more noticeable, the whole number taking Telugu has largely increased, from 2,820 at the last examination to 4,207 next year, and the classical pupils from being in a minority now out number the moderns. There is little doubt that change of the proportion is due to the action of the Syndicate, schools increasingly thinking it necessary to train boys in the kind of language that will be required by the University. I think that this motive will increasingly influence schools and that the revulsion in favour of Classical Telugu will be still more marked in 1916.

7. At the same time, I think that for the reasons set forward by Sir Alfred Bourne if a school wishes to present its pupils in a Telugu different from that approved by the University, the Secondary School Leaving Certificate Board ought to examine them in it. I have consulted the Board on this point and they agree with me. I propose, therefore, if Government approve, to withdraw the circulars and to substitute the following pronouncement:—

"The Director of Public Instruction will be prepared to consider the case of any school which wishes to present pupils indicated by name at the time of application for the Public Examination in Telugu of a form differing from that approved in the "Report of the Intermediate Telugu Composition Committee" circulated by the direction of the Syndicate of the Madras University on the 11th August 1914, provided that such form of the language is reduced to a definite synopsis of grammar and vocabulary."

8. I am aware that this may seem an evasion of the promise in the Legislative Council, but I do not think it can be properly held that Sir Alfred Bourne intended that in any arrangements that might be made to put an end to a state of things admittedly temporary and inconvenient, all recognition of Modern Telugu should be refused. The whole tenor of his speech in the Council forbids that view. Moreover the kind of recognition I propose would not perpetuate the state of license that resulted from the circulars. It is true that I find myself obliged to leave the choice to individual boys, if only because boys aiming at a University course must take Classical Telugu while those not so doing may take Modern, but I am asking from the schools a precise definition of the language they profess to teach and am avoiding setting up as a standard books avowedly not written for Telugus. It is further not my intention to accept as a matter of course any synopsis. I shall consult competent advisers as to it and these by no means confined to the "Modern" party. Nor shall I encourage diversity of synopses. I do not think it will be difficult for the "Modern" schools to agree among themselves as to what should be taught. It is further to be noted that the addition to the course under A of a modicum of Telugu literature approved in G.O. No. 1076, Educational, dated the 15th September 1914 will be a further safeguard against the undue degradation of the language under "Modern" influences.

Enclosure.

SECONDARY SCHOOL-LEAVING CERTIFICATES

Classical and Modern Telugu.

Statement showing (i) the number of schools and (ii) pupils.

I.—Number of schools.

Styles.	Number of schools. 1914.	1915.
For classical only	21	33
For modern only	28	22
For both classical and modern	26	21
Total ..	75	76

II.—Number of pupils.

Styles.	Number of pupils. 1914 (examined.)	1915. *(approximate number to be sent up.)
Classical A group	588	1,224*
,, C ,, ...	461	917*
Total ..	1,049	2,141*
Modern A group	1,081	1,237*
,, C ,, ...	690	829*
Total ..	1,771	2,066*

* Number registered now (subject to alteration by and by).

X

Memorandum No. 3526-1, Educational, dated the 11th December 1914.

From the report of the Intermediate Telugu Composition Committee, submitted with the Director of Public Instruction's letter R.O.C. No. 4131/12, dated the 30th September 1914, the Government understood that the report with the Syndicate's opinion thereon had been circulated among the members of the Senate. The Director of Public Instruction is requested to report the final decision of the Senate in the matter, as required in Memorandum No. 3044-1, dated the 21st October 1914.

P. Rajagopala Achariyar,
Secretary to Government.

To the Director of Public Instruction.

XI

Letter—from the Hon'ble Mr. J. H. Stone, M.A., F.R.H.S., C.I.E., Director of Public Instruction.
To—the Secretary to Government, Educational Department.
Dated—Madras, the 18th December 1914.
No.—Ref. on Cur. 4131/12.

In reply to Government Memorandum No. 3526-1, Educational, dated the 11th instant, I have the honour to state that the Intermediate Telugu Composition Committee was appointed by the Syndicate and that it has submitted its report to the Syndicate which body has decided in the terms stated at the head of the report of the committee. It is understood that the report was furnished to the members of the Senate for information and that the Syndicate has no intention of pursuing the matter further. If any member of the Senate had desired to raise a discussion on it he could have done so by means of a resolution. Since no one did so it may be inferred that the report and the Syndicate's action on it were generally approved.

Order—No. 196, Educational, dated the 22nd February 1915.

A controversy arose sometime ago between two sections of the Telugu people as to whether the "classical" or "modern" style should prevail in Telugu literature generally and be the language of Telugu school readers in particular. In 1912-13 the Secondary School-Leaving Certificate Board, on the representation of some school managers and headmasters, issued two circulars for the guidance of candidates appearing for the public examination conducted by that body. While the first circular declared that all pupils belonging to a school would be examined alike, *i.e.*, either in "classical" or in "modern" Telugu, the second modified the first and allowed each pupil to answer his paper in any style he liked. The issue of these circulars was subsequently brought to the notice of the Government, but no steps were immediately taken in the matter, as it was considered desirable to await the result of the deliberations of the committee which the Syndicate of the Madras University had appointed to consider the possibility of fixing a standard for composition in Telugu for the Intermediate examination. This committee having lately submitted its report and the Syndicate having thereupon decided that it is not in a position to recognize what is known as "modern" Telugu for University purposes, the Director of Public Instruction will be requested to arrange for the withdrawal of the circulars referred to *supra*.

(True Extract.)

P. Rajagopala Achariyar,
Secretary to Government.

To the Director of Public Instruction.
,, Commissioner for Government Examinations.
Copy to the Syndicate of the Madras University.

EDUCATIONAL DEPARTMENT.

NOTES CONNECTED WITH G.O. No. 196, EDUCATIONAL, DATED THE 22ND FEBRUARY 1915.

[SUBJECT.—*Classical* versus *modern Telugu.*]

PUBLIC DEPARTMENT.

Demi-official—from C. B. COTTERELL, Esq., I.C.S., Private Secretary to His Excellency the Governor.
To—the Hon'ble Mr. A. G. CARDEW, C.S.I., I.C.S., Acting Chief Secretary to Government.
Dated—Ootacamund, the 20th August 1912.
No.—1320-1.

I send herewith a copy of the resolutions which a deputation of Telugu pandits presented to His Excellency together with an account of the proceedings of the deputation.

In this connection I send you also a Memorandum on Modern Telugu by Mr. G. V. Ramamurthi of Parlākimedi with its enclosures and the covering letter with which they were forwarded to me.

Attention is solicited to His Excellency the Governor's note, dated the 30th July 1912, at page 13 of G.O. No. 944, Public, dated the 2nd August 1912. A deputation of Telugu pandits waited on His Excellency on the 7th August 1912 and urged that prosecutions should not be instituted in connection with the publication of ancient writings and that if any of the publications was dangerous it should be referred to a responsible body of scholars like the Telugu Academy.

2. On this question a different position is taken up by a Telugu scholar M.R.Ry. G. V. Ramamurthi Pantulu in his Memorandum on Modern Telugu. He condemns at great length the present deteriorated state of the Telugu pandits who according to him are lost to all sense of propriety. Some of the Telugu teachers and others who have received Western education and who have presented the above memorandum state that Government should not yield to the opposition of the Telugu pandits in regard to the position taken up by Government in the matter of obscene publications.

3. In his reply to the point referred to in paragraph 1 *supra* His Excellency said that the remedy lay in the hands of the publishers themselves, viz., that obscene Telugu works, though ancient and classical, should be sold at a sufficiently high price so as to keep them beyond the reach of the ordinary public and young men. The question is mainly for Judicial to consider, but as His Excellency has given a definite answer to the prayer of the deputation no action seems called for.

4. The other point urged by the deputation is with regard to the strengthening of the Text-book Committee by the inclusion in it of some more scholars whose mother tongue is Telugu. His Excellency said that while Government would preserve a neutral attitude in this matter the request for the strengthening of the Text-book Committee would be considered. Submitted that this question and several other points raised in the Memorandum of M.R.Ry. G. V. Ramamurthi Pantulu as to improving the Telugu language and as to the necessity of adopting the modern system of teaching the language according to Western ideals are for consideration in Educational to which the papers may, it is submitted, be transferred.

C. VENKATASUBBA AYYAR—9-9-12.

M. S. MASCARENHAS—10-9-12.

To the Educational Department.

EDUCATIONAL DEPARTMENT.

The papers relate to a controversy between two sections of the Telugu people as to which is to be the style of the Telugu literature generally and of the language of school readers in particular—either that of the ancient classical Telugu works or that of the modern Telugu works which latter are written in simpler colloquial language. The supporters of the style of classical works are pandits and others versed in ancient Telugu literature while those who uphold the reformed style are teachers and other English educated men. The former section accuses the latter of introducing colloquialism (which according to them is ungrammatical and unidiomatic) in literature, while the latter returns the accusation by saying that the language of the ancient literature is unintelligible, out of taste and immoral and consequently unsuited for use in schools and colleges.

2. Two memorials have been received by Government—one from each section. The first is from the supporters of the old style and the second is from those who uphold the new one. The Director of Public Instruction's remarks on them have been received. Besides the memorials referred to above, a deputation of Telugu pandits also waited on His Excellency the Governor on the 7th August 1912 the proceedings of which are detailed by the Private Secretary to His Excellency the Governor. His Excellency has promised to preserve a neutral position in regard to the general question. With regard to the selection of school books he has promised to see whether the Text-book Committee can be further strengthened by the inclusion therein of more scholars whose mother tongue is Telugu.

3. In the remarks already offered by the Director of Public Instruction he has touched upon the question of reconstituting the Telugu sub-committee. He observes—

"The Telugu sub-committee of the Text-book Committee has been reconsti-
"tuted by the addition thereto of two distinguished Telugu scholars, M.R.Ry. J.
"Ramayya Pantulu Garu, B.A., B.L., Presidency Magistrate, Madras, and M.R.Ry.
"V. Subba Rao Pantulu, Telugu Pandit, Presidency College, and removal therefrom
"of Mr. Yates, and I hope that it will carry on its work in a spirit of reason and
"moderation. If this expectation is disappointed, further modifications in the
"constitution of the sub-committee will be made."

In these circumstances it is for consideration whether the question of adding to the members of the committee should be pressed upon the Director of Public Instruction immediately. If this is considered unnecessary no immediate action on the papers is called for.

4. All that is required at present appears to be to give the memorialists a reply on the lines of the Director's remarks. But before this is done the Government may, as stated by the Director of Public Instruction, await the report of the committee which has been appointed by the Syndicate of the Madras University to report on the degree of colloquiality admissible in writing Telugu language. The Director of Public Instruction may be requested to forward to Government a copy of it, when received.

5. A draft memorandum is submitted for approval.

P. RAMUNNI NAYAR—21-9-12.

M. S. MASCARENHAS—23-9-12.

[Memorandum No. 2472-1, Educational, dated the 24th September 1912.]

From the Director of Public Instruction, dated the 17th December 1912, R.O.C. No. 4131-12.

From D. Madhava Rao, dated the 15th March 1913.

Demi-official—from M.R.Ry. J. RAMAYYA PANTULU Garu, B.A., B.L., Presidency Magistrate, Madras.
To—the Hon'ble Mr. L. DAVIDSON, C.S.I., I.C.S., Acting Secretary to Government, Educational Department.
Dated—Ananda Bagh, Vepery, the 17th March 1913.

I wish to see you in connection with the memorial recently sent up to Government regarding the teaching of Telugu in public schools and should be much obliged if you would please appoint a time when I may call on you.

A copy of the memorial is enclosed.

Demi-official—from the Hon'ble Mr. L. DAVIDSON, C.S.I., I.C.S., Acting Secretary to Government, Educational Department.
To—M.R.Ry. J. RAMAYYA PANTULU Garu, Presidency Magistrate, Ananda Bagh, Vepery.
Dated—the 18th March 1913.

I have received your letter and the enclosed copy of the memorial regarding the Telugu language and literature. The original of the latter has not yet reached me and I think it would probably be more satisfactory to us both if our discussion were postponed until after the memorial has been referenced and examined in the Educational Secretariat. If you agree with me as to this I will make a note of the fact and let you know as soon as I have been able to give the case the necessary preliminary consideration. If on the other hand your chief object is to impress upon me those particular points which you wish me to examine specially I should be pleased to see you at the Secretariat any office day between 11 and 2 or 3 and 5 or can, if you wish, arrange some hour during the ensuing Easter holidays when you will probably have more spare time.

Demi-official—from M.R.Ry. J. RAMAYYA PANTULU Garu, Presidency Magistrate, Madras.
To—the Hon'ble Mr. L. DAVIDSON, C.S.I., I.C.S., Acting Secretary to Government, Educational Department.
Dated—Ananda Bagh, Vepery, the 20th March 1913.

Your kind demi-official of the 18th instant to hand. A bound volume containing the original memorial and signatures was delivered, on the 8th instant, to the Private Secretary to His Excellency the Governor to be placed before His Excellency. It will certainly suit me to discuss the question with you after you have seen the original memorial and considered it. But in case this is not likely to come about before the Government goes to Ootacamund, I should be obliged for an opportunity of seeing you on the subject during the Easter.

I have seen Mr. Ramayya Pantulu. The dispute is merely about grammatical inflexions and orthography; it has nothing to do with style. He and his friends are anxious that Government should in no way aid the party which seeks to incorporate colloquial forms in the written language used for purposes of narrative as distinguished from dramatic dialogue.

2. One specific complaint is that the School-leaving Certificate Board have given candidates the option of answering Telugu papers in the "classical" or the "modern" style; the change will only come into effect at the next examination. This decision, it is represented, was arrived at by a body of gentlemen of whom not one was a Telugu: the change is attributed to one member, Mr. P. T. Srinivasa Ayyangar, who though Principal of the A.V N. College, Vizagapatam, is a Tamil from Trichinopoly.

This is embodied in a circular to college and school heads, a copy of which I should like to see.

L. DAVIDSON—9-4-13.

3. There is no longer any substantial complaint about the Telugu Text-book Sub-Committee, which as now constituted includes three Telugus (and excludes P. T. Srinivasa Ayyangar).

L. DAVIDSON—9-4-13.

With reference to the Secretary's marginal note on the previous page, a draft memorandum is submitted for approval.

P. RAMUNNI NAYAR—14–4–13.

C. RAMANUJA ACHARI—18–4–13.

C. S. ANANTARAMA AYYAR—19–4–13.

[Memorandum No. 1013–2, Educational, dated the 21st April 1913.]

From the Director of Public Instruction, dated the 7th May 1913, *R.O.C. No.* 3459/13.

From M.R.Ry. Suryaprakasa Rao, Ellore, dated the 7th May 1913.

The circular letters of the School-leaving Certificate Board on the subject of answering the Telugu question papers either in *modern* or *classical* Telugu have been obtained from the Director of Public Instruction and are submitted with reference to the marginal note of the Secretary on the previous page.

2. A draft letter of acknowledgment to M.R.Ry. Suryaprakasa Rao of his communication is also submitted for approval.

Approved.
W. FRANCIS—20–5–13.

No. II of the resolutions, passed at the public meeting held at Madras on the 30th March 1912, under the presidency of Diwan Bahadur Audinarayanayya, requested that the Educational Department should not lend its support to the linguistic reforms advocated by some of the Telugu people. With reference to this resolution the Director of Public Instruction advised in August 1912 that the result of the labours of the committee appointed by the Syndicate to report on the degree of colloquiality to be encouraged in writing Telugu and other Dravidian languages, might be awaited before the question of the lines on which Telugu literature ought to develop was considered. He at the same time observed that there was no reason why the Text-book Committee should not approve of varying degrees of colloquiality and that he would instruct the Secondary School-leaving Certificate Board to consider the desirability of doing so while prescribing text-books. No orders were passed by Government on the general question raised, but as advised by the Director, the matter was kept in abeyance and he was asked to submit to Government a copy of the report of the committee when received.

In the meanwhile the Secondary School-leaving Certificate Board has gone definitely a step further and has allowed candidates appearing for the examination to answer papers either in "modern" or "classical" Telugu. This action, the Director states, has been taken in consequence of representations from managers and headmasters of schools. The course authorized by the circulars is doubtless the natural sequel to the prescription of text-books in either style originally advocated by the Director.

It is for consideration whether any action can now be taken in the matter.

C. RAMANUJA ACHARI—16–5–13.

I think not: await the report of the Syndicate's committee on the question.

W. FRANCIS—20–5–13.

From the Raja of Pithapuram and President of the Telugu Academy, Pithapuram, dated the 23rd April 1914.

The copy of the proceedings of the general meeting of the Telugu Academy held at Cocanada in April last, which has been submitted by the President of the Academy has been added to the current file which relates to Telugu prose style. The resolutions passed at the meeting relate to the same subject. No orders appear to be called for at present.

2. A draft letter acknowledging the receipt of the communication is submitted.

B. GOPALA ACHARI—7–5–14.

T. KRISHNASWAMI AYYAR—9–5–14.

C. S. ANANTARAMA AYYAR—12–5–14.

From the Director of Public Instruction, dated 27th May 1914, *No.* 4131.

Please see Memorandum No. 2472–1, dated the 24th September 1912, and the Director of Public Instruction's reply thereto. The papers may lie over till the 1st September next by which date a copy of the report of the Intermediate Telugu Composition Committee may be expected.

B. GOPALA ACHARI—2–6–14.

T. KRISHNASWAMI AYYAR—4–6–14.

C. S. ANANTARAMA AYYAR—6–6–14.

From the Director of Public Instruction, dated the 30th September 1914, *No.* 4131/12.

The Director of Public Instruction submits a copy of the report of the Intermediate Telugu Composition Committee. This committee has practically reported against what is known as "Modern Telugu", and the Syndicate is therefore not at present in a position to recognize "Modern Telugu" for University purposes. The report and the Syndicate's opinion thereon have been circulated among the members of the Senate, and it is not known what the final decision of the Senate will be.

2. If the decision of the Senate should be in accordance with the recommendation of the Syndicate the Government will have to consider—

(1) whether the Secondary School-leaving Certificate Board should allow students to answer papers in either "Modern Telugu" or "Classical Telugu" or only in "Classical Telugu", and

(2) whether that Board should prescribe text-books in either style or only those books approved by the Telugu Composition Committee.

3. Orders are solicited as to whether the Director of Public Instruction may be requested to report in due course the final decision of the Senate on the report of the committee.

Yes.
P. RAJAGOPALA ACHARI—20–10–14.

4. As regards the constitution of the Telugu Text-book Sub-committee, no orders are called for in view of the remarks of Mr. Davidson, dated the 9th April 1913, and of the Director in paragraph 1 of his letter, dated the 28th August 1912.

B. GOPALA ACHARI—9–10–14.

T. KRISHNASWAMI AYYAR—14–10–14.

A draft memorandum is submitted for approval.

B. GOPALA ACHARI—20–10–14.

T. KRISHNASWAMI AYYAR—20–10–14.

P. RAJAGOPALA ACHARIYAR—21–10–14.

[Memorandum No. 3044–1, Educational, dated the 21st October 1914.]

Three printed copies of the notes relating to the classical and modern Telugu are placed below. They may be forwarded to the Private Secretary to His Excellency the Governor.

P. RAMUNNI NAYAR—23–11–14.

T. KRISHNASWAMI AYYAR—23–11–14.

P. RAJAGOPALA ACHARIYAR—23–11–14.

To the Private Secretary to His Excellency the Governor.

OFFICE OF THE PRIVATE SECRETARY TO
HIS EXCELLENCY THE GOVERNOR.

Returned with a copy of the proceedings of the deputation.

C. B. COTTERELL—30-11-14.

On the 28th November 1914 His Excellency received a deputation at Cocanada headed by the Raja of Pithapuram on the subject of classical *versus* modern Telugu. The deputation consisted of :—

M.R.Ry. A. Raghunatha Rao Garu, Sub-Judge.
" P. Nagesarao Garu, Treasury Deputy Collector.
" N. Ramamurti Nayudu Garu, Head-quarters Deputy Collector.
" Rao Bahadur K. Suryanarayanamurti Nayudu Garu, Chairman of the Municipal Council.
" Rao Bahadur K. Virēsalingam Pantulu Garu.
" Rao Sahib Y. Venkatarao Pantulu Garu.
" W. Nagabhushanam Garu, Huzur Sharistadar.
" C. Paraya Sastriyar Avargal.
" Rao Bahadur C. Venkatachalam Pantulu Garu.
" K. Narasimham Pantulu Garu, Headmaster, Raja's High School, Pittapur.

Mr. E. B. Elwin, I.C.S., the Collector, and Mr. C. B. Cotterell, I.C.S., Private Secretary, were also present.

The following are the arguments produced by the deputation against the recognition of what is known as modern Telugu :—

"1. The term "Modern Telugu" is a misnomer. It does not stand in the same relation to the existing literary Telugu, as modern English to old English. In point of grammar and structure the language used by the earliest Telugu author in the 12th century and that employed by the present day writer are much the same. Analogies between Telugu and English are, therefore, only misleading.

2. Modern Telugu is ill-defined. Even now, no one knows definitely what it means. There is no agreement as to its conception even among the few modernists in the country. An attempt was made by the School Final Board in Circular No. 3479, dated the 29th October 1912, to fix a standard for modern Telugu. But the books or parts of books therein referred to treat only of the colloquial forms of a district or two, unsanctioned by grammar and literary tradition. Such colloquial forms are mostly the result of hasty speech contractions and careless articulation.

3. If by modern Telugu is meant none other than colloquial Telugu, it is submitted that, unlike classical Telugu, colloquial Telugu varies almost with the district, and the class of community to which the speaker belongs. It is not known what advantage is gained by substituting a number of speech dialects for *one* literary dialect of rich and progressive literature, nor why the colloquial dialect of a particular district or caste, to the exclusion of the rest, should be selected to usurp the place of a *uniform* book language intelligible to *all* sections of the community in *all* the Telugu districts. The vocabulary of colloquial dialects is, moreover, too meagre to serve literary purposes.

4. Modern Telugu has no literature, no grammar and no standard of correctness or incorrectness of expression, and as such, has no claim for a place in school curricula. No language can possibly be taught in schools *now* in expectation of a literature being produced in it some time *hence*.

5. If clearness and simplicity are the objects of the modernist, they are far better secured by the employment of classical Telugu than of modern Telugu. It all depends upon how one writes it. The few books in modern Telugu recently published compare most unfavourably in point of intelligibility with similar recent works written in classical Telugu.

6. It is not a fact that Telugu literature is not growing. This is evidenced by the large number of new classical Telugu books published year after year in the *Fort St. George Gazette*. The wide and rapid sale of some of the new novels and dramas written in classical Telugu, *but not prescribed as text-books*, is a clear proof that the public are understanding and appreciating classical Telugu. Under the fostering care of the benign British Government, Telugu literature is bound to grow even more rapidly, if it is not unnecessarily interfered with. With the spread of education, the existing differences between speech dialects and literary dialect will be minimized at no distant date, as in the English language, not by the lowering of the latter, but by the raising of the former.

7. Boys writing in modern Telugu, as a rule, expect to get more marks in the Public Examination than those that choose to answer in classical Telugu. This, rather than any superiority of modern Telugu over classical Telugu, accounts for the alleged popularity of the

former among students. If boys are encouraged to write in modern Telugu as they please, in course of time, Telugu boys will be deprived of the numerous advantages of reading and understanding the large and precious literature in classical Telugu, preserving the accumulated thought and experience of centuries and setting forth high ideals of duty, piety, morality and loyalty.

8. Under the existing rules, neither the teacher nor the parent can effectively guide or control the boy in his choice of Telugu, as the candidate is at perfect liberty to disregard the advice of his seniors in the examination hall, and in violation of his previous promises, write in modern Telugu, noting 'Modern' on his answer book if he is so disposed, tempted by the prospect of getting good marks, with no trouble. This seriously prejudices the discipline of schools and has a demoralising effect upon the boys.

9. Such forms of speech and new words as are used by writers of recognised authority *do* come into the literary dialect, as they have been coming all along. This is how Telugu has grown and is growing steadily. It is the author's province to suggest changes by actual use, and it is for the cultured public and subsequent writers to accept or reject them. This is the only way in which any language has grown. But to draw up a list of new forms uncurrent in literary language and try to force them bodily into schools is queer and contrary to all accepted notions of literary evolution.

10. Standardisation is necessary only for languages of wild tribes that are still in the spoken stage. A language like Telugu which has already been standardised, adjusts itself to changing circumstances quietly and on well-defined lines. It is a mistake to attempt to force changes by artificial means ; and it is a graver mistake still to entrust this work of restandardisation to the young irresponsible school boy, who would only replace order by chaos.

11. That the introduction of modern Telugu is unfortunately resulting in the corruption of the language by boys, is clearly seen from some of the specimens of answers written by them in modern Telugu.

12. No revolutionary change of this kind is ever made suddenly without competent men of the concerned community being previously consulted, or opportunities given to the Press to thoroughly discuss the question. For instance, the views of the "Simplified Spelling Society, now working with the best of intentions to facilitate the study of the English language, have not been forced into schools. Not a single English word is *yet* written by the teacher or the pupil in the manner suggested by the Society.

13. The distinction of 'classical' and 'modern' is made only in the case of Telugu, while similar Dravidian languages are left untouched.

14. That modern Telugu is most distasteful to almost *all* the Telugu public is conclusively proved by the numerous protest meetings recently held in *all* the Telugu districts of the Presidency.

15. The Syndicate have recently resolved that what they call modern Telugu cannot, for the present, be accepted for University purposes. If classical Telugu is not taught and studied in secondary schools in the lower forms, a student, who joins the Intermediate class, will find it very hard to write pure Telugu "under the wholesome restraints of grammar, for want of previous training and practice."

16. The deputation made the further request that the Departmental circulars allowing free choice in the matter of adopting classical or modern Telugu in school examinations should be withdrawn. What they desired was that Telugu should be put back in the position which it occupied before the use of modern Telugu was allowed and the language be allowed to develop itself on natural lines.

17. His Excellency informed the deputation that he could not add much to the discussion and that Government had always been reluctant to be drawn into the controversy, especially during the sitting of the committee of the Syndicate appointed to consider it. Now that the committee had produced its report, the department would have to consider the attitude which it was to adopt. The previous attitude had been one of freedom, dictated by the idea that Government interference in such matters was not desirable. Questions of the kind were perhaps best settled by public opinion. A body of influential and cultivated men like those forming the deputation must itself have a powerful influence. It seemed to him that the development of the language must be left to use and practice. As yet no proposals as regards the action to be taken on the committee's pronouncement had come before the Government; when they did, the matter would receive most careful consideration.

From the Director of Public Instruction, dated the 12*th November* 1914,
R.C. No. 4131/12.

In Memorandum No. 3044-1, Educational, dated the 21st October 1914, the Director of Public Instruction was requested to report the final decision of the Senate on the report of the Telugu Composition Committee. In his current letter, he

does not say whether the Senate has come to any decision in the matter either upholding the view of the Syndicate or rejecting it. Submitted that he may be asked for a report on that point before the Government examine the merits of his proposals.

2. A draft memorandum is submitted for approval.

P.R.—9-12-14.

T. KRISHNASWAMI AYYAR—9-12-14.

P. RAJAGOPALA ACHARIYAR—10-12-14.

[Memorandum No. 3526-1, Educational, dated the 11th December 1914.]

From the Director of Public Instruction, dated the 18th December 1914, R.O.C. No. 4131/12.

From the Secretary, Bhashaghilahini Society, Duggirala village, Guntur, dated the 3rd January 1915.

A précis of all the papers under consideration is given below :—

A controversy was started some time ago between two sections of the Telugu-educated people, as to which of the two styles "classical" or "modern" is to be the style of the Telugu literature generally and the language of the Telugu school-readers in particular. The "classical" style is the traditional style adopted in the old literature of the language and the "modern" is that in which colloquialism has been largely introduced so as to correspond as nearly as possible to the spoken language. As early as April 1912, memorials were submitted to the Government by both parties, each praying that only books written in the particular style advocated by it should be prescribed as text-books in schools. Besides the memorials, a deputation of the supporters of the "classical" style, of which the Hon'ble Mr. B. Narasimheswara Sarma was a prominent member, waited on His Excellency the Governor on the 7th August 1912, to discuss, among other subjects, the question of the style to be adopted in Telugu works intended for the spread of vernacular education among the masses. His Excellency then promised that the Government would preserve a neutral position in the matter. The consideration of the question of the style to be recognized by the Government was allowed to lie over pending the decision of the committee appointed by the Syndicate of the Madras University to report on the degree of colloquiality which can properly be encouraged in writing Telugu.

Pages 8 and 9 of G.O. No. 1193, Educational, dated the 13th December 1913.

2. In April 1913, M.R.Ry. J. Ramayya Pantulu, Presidency Magistrate, Madras, one of the supporters of the "classical" style, in his interview with the Secretary, Mr. Davidson, expressed his anxiety that the Government should in no way aid the party which sought to incorporate colloquial forms in the written language and represented that one specific complaint was that the School-leaving Certificate Board had, in their circulars to the heads of schools, given candidates the option of answering Telugu papers in the "classical" or the "modern" style. It was represented that the decision was arrived at by a body of gentlemen of whom not one was a Telugu. Though in his report dated the 28th August 1912, the Director of Public Instruction had stated that he would instruct the Secondary School-leaving Certificate Board to consider whether, in prescribing Telugu texts, alternative books might not be set so as to meet varying tastes in colloquiality, the issue of the circulars by the Secondary School-leaving Certificate Board was for the first time brought to the notice of the Government by Mr. Ramayya Pantulu. [No specific action was, however, taken with reference to them, pending receipt of the report of the Syndicate Committee.] While the first of the circulars expressed the opinion that all pupils belonging to a school should be examined alike, *i.e.*, either in "classical" or "modern" Telugu, the second distinctly modified the first and allowed each pupil to answer papers in any style he liked. The circulars, by recognizing *both* the styles, cannot be said to have transgressed the position of neutrality taken by the Government in the matter. The Board's action is said to have been based on the

representations from several managers and headmasters of schools The Secretary, Mr. W. Francis, however, in his note, dated the 1st November 1913, remarked as follows in regard to these circulars :—

Page 9 of G.O. No. 1193, Educational, dated the 13th December 1913.

"Until the circulars now complained of were issued, the classical form had "things pretty much its own way, as the text-books prescribed were in the classical "style and it was understood that composition should be in that style also. Conse-"quently the circulars which (in the endeavour to preserve official neutrality) permit "either 'classical' or 'modern' Telugu, have been hailed as a point scored by the "'modern' party.

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

"Until the Syndicate's Committee has reported, it would therefore seem best "to decline to move either way and sit on the fence."

3. At the meeting of the Legislative Council held in November 1913, the Hon'ble Mr. Narasimheswara Sarma moved a resolution for the withdrawal of the circulars. When the matter was discussed, the Hon'ble Sir Alfred Bourne began by declining to withdraw the circulars, and he put the case for liberty of choice between the two styles with force and lucidity. The Hon'ble Mr. Seshagiri Ayyar, however, referring to the Syndicate's Committee, said: "The moment "that the Committee has come to a certain decision this circular will be withdrawn. "If that is the position—": Sir Alfred Bourne interrupting said, "I suppose so": At the end of the debate, when the Hon'ble Mr. Narasimheswara Sarma said "I take "it that the Hon'ble Sir Alfred Bourne means to keep these circulars in force until "the Committee of the Senate, which has been appointed to consider this question, "sends up its report, or until the Senate recognizes the courses of study which the "students are to follow in respect of the Intermediate examination. If these circu-"lars are to remain in force only till then, I do not see any necessity for pressing "this resolution. I understand that is what he meant and what he said. If that be "so, I do not wish to press my resolution. I may only know if that is so," the Hon'ble Sir Alfred Bourne replied "May I say that is so? We recognize that it is "an extremely awkward system and we hope that it will be only temporary." The resolution was then withdrawn.

Paragraph 4 of the Director of Public Instruction's letter No. 4131, dated the 12th November 1914, and pages 11 to 19 of G.O. No. 1193, Educational, dated the 13th December 1913.

4. The Committee of the Senate, in its report dated the 9th February 1914, made the following (among other) recommendations :—

"That the borrowing of foreign words be allowed in Telugu, but that it be "prohibited in all cases where native expressions capable of conveying the intended "ideas fairly satisfactorily exist in the language, and that in respect of this resolution "borrowing from Sanskrit be not looked upon as borrowing from a foreign source.

"That slang and other irregular forms of expression, which are either the "result of the violations of the accepted rules of grammar, or are produced by con-"tractions or other modifications due to hurry, indifference and ignorance, be "declared to be unacceptable in dignified prose composition.

"That nominal, pronominal and verbal forms be classified as far as possible "into archaic and current varieties and that current forms alone be allowed to be "used in modern prose composition, current forms being determined from usage in "literature as well as in the polite speech prevailing among the educated Telugu "people."

In August 1914, the report of the Committee was circulated among the members of the Senate, by the direction of the Syndicate, with the information that the Syndicate was not in a position to recognize what was known as "Modern Telugu" for University purposes. The Director of Public Instruction was asked to report in due course the decision of the Senate on the Committee's report. The Director states that it is understood that the report was

Government Memorandum No. 3044-1, Educational, dated the 3rd October 1914.

furnished to the members of the Senate for information, that the Syndicate has no intention of pursuing the matter further and that it may be inferred that the report and the Syndicate's action thereon were generally approved by the Senate.

5. In his letter dated the 12th November 1914, the Director (the Hon'ble Mr. J. H. Stone) points out that the report of the Committee by no means favours Modern Telugu, and states as follows :—

"The question now arises what is to be done with reference to it in the "Secondary School-leaving Certificate Public Examination. It will be remembered "that the Director issued certain circulars as to the kinds of Telugu that would be "examined in in this examination and that his action was subject to much criticism "both in the Legislative Council and outside. These circulars were issued, because "certain schools represented that they taught a form of Telugu which differed from "that approved by the pandit class, but in which Telugu persons of education were "accustomed to write in the practical business of life. In my capacity of Special "Deputy Director of Public Instruction, I issued the first circular allowing schools "to present pupils in either form of the language, and used therein the words "'modern' and 'classical' to distinguish them. Subsequently other circulars were "issued, with the ultimate effect of allowing pupils at their own choice to write in "either form in each paper, so that the same pupil might use one form in the A part "of the examination and the other in the C or *vice versâ*. The criticism that this "would produce a linguistic chaos in the schools was not altogether unfounded, but "once the choice of the two forms was allowed, practical considerations, which I need "not detail, seemed to make complete liberty of choice inevitable." He then refers to the discussion in the Legislative Council mentioned in paragraph 9 *ante* and states that what Sir Alfred Bourne then said, amounts to a promise that the circulars would be withdrawn when (*a*) the Syndicate's Committee reported, or (*b*) "the Senate recognizes the courses of study which the students are to follow in respect of the Intermediate examination," and since the second alternative is irrelevant, the Government are probably considered to have promised that the circulars should be withdrawn when the Syndicate's Committee had reported. Mr. Stone then observes that this is an unfortunate state of affairs, because some of the largest and most efficient institutions are keenly desirous of continuing to teach "Modern Telugu," but he points out that the statistics relating to the number of schools and pupils that favoured respectively "modern" and "classical" Telugu at the last examination suggest that the controversy is in process of being settled, on the whole, on the side of Classical Telugu, that this result is due to the action of the Syndicate, schools increasingly thinking it necessary to train boys in the kind of language that will be required by the University, and that this motive will increasingly influence the schools. At the same time, Mr. Stone is of opinion that, if a school wishes to present its pupils in a Telugu different from that approved by the University, the Secondary School-leaving Certificate Board ought to examine them in it. The Board also agrees with the Director in this view. He therefore proposes to withdraw the circulars and to substitute the following pronouncement—

"The Director of Public Instruction will be prepared to consider the case of "any school which wishes to present pupils, indicated by name at the time of appli- "cation for the Public Examination, in Telugu of a form differing from that approved "in the 'Report of the Intermediate Telugu Composition Committee' circulated by "the direction of the Syndicate of the Madras University on the 11th August 1914, "provided that such form of the language is reduced to a definite synopsis of "grammar and vocabulary."

His arguments in support of the proposal are detailed in paragraph 8 of his letter.

6. The question now for consideration is whether the Director's proposal may be accepted. The chief arguments in favour of its acceptance are—

(1) that some of the largest and most efficient institutions are keenly desirous of continuing to teach "modern" Telugu, and

(2) that if a school wishes to present its pupils in a Telugu different from that approved by the University, the Secondary School-leaving Certificate Board ought to examine them in it.

As regards (1) it may be observed that the desire of the institutions to teach "modern" Telugu cannot be completely fulfilled inasmuch as only such students as stop with the secondary school course can learn that style, while those proceeding to the University course will be obliged to learn "classical" Telugu in accordance with the Syndicate's decision. The advantage of teaching a limited number of students the "modern" style are not apparent. The acceptance of the proposal will entail an additional responsibility on a student entering the secondary school course since he has to decide at the beginning of the course whether he should follow the "classical" or "modern" style according as he wishes to proceed to the University course or to stop with the secondary school course. If a student who had taken "modern" Telugu for his secondary course enters the University course, he has to study afresh the "classical" style and will thus be put to considerable hardship. It is not always possible for a student to decide whether he should stop with the secondary course or continue for the University. It seems safest to follow the lead of the University.

P. RAJAGOPALA ACHARIYAR.

Argument (2) may perhaps be justified on the ground of the Government's anxiety to occupy a position of neutrality. But such a position has been criticized severely and the Government have promised to withdraw from it when the Senate recognized the course of study which the students should follow in respect of the Intermediate examination. In view of the verdict of the Syndicate in favour of the "classical" style alone in the University examination, it is open to doubt whether the Government will be well advised in recognizing both the "classical" and "modern" Telugu for the purposes of their examinations. The result of such a course will be a class of highly educated men with "classical" Telugu and another class of half-educated men with "modern" Telugu for their vernacular. It seems sound policy to recognize only that form of the language which has been accepted by the Syndicate for University purposes and leave the other to be settled by the public opinion, to the influence of the educated men and also to usage and practice.

P. RAJAGOPALA ACHARIYAR.

7. To sum up, Mr. Stone's proposal, while it does not possess any decided advantages, is open to the following objections :—

(1) It is an evasion of the promise in the Legislative Council ;

(2) it is not in accordance with the decision of the Syndicate ;

(3) it tends to create a class of highly educated men whose vernacular is "classical" Telugu and a class of half educated men whose vernacular is "modern" Telugu ;

(4) it throws additional responsibility on the students at the early stage of their school course and entails considerable hardship if they subsequently wish to continue for the University course ;

(5) it draws the Government again into the controversy between the two schools ; and

(6) it does not appear that there is any decided advantage by the adoption of the proposal.

8. Attention is also solicited to paragraphs 16 and 17 of the proceedings of a deputation which waited on His Excellency the Governor at Cocanada on the 28th November 1914 The deputation requested that Telugu should be put back in the position which it occupied before the "modern" school sprang up. His Excellency while expressing the unwillingness of the Government to be drawn into the controversy, promised that the matter would receive the most careful consideration It may be noted that what the Syndicate has done is no more than putting Telugu back in its former position. It is therefore for consideration whether the Government may follow the decision of that body and thus divest themselves of all responsibility in the matter.

P. RAMUNNI NAYAR—5-1-15.

T. KRISHNASWAMI AYYAR—5-1-15.

I think that the safest course would be to follow the lead of the University in this matter.

P. RAJAGOPALA ACHARIYAR—6-1-15.

Please circulate.

P[ENTLAND]—8-1-15.

Hon'ble Mr. A. G. Cardew—
Hon'ble Sir H. A. Stuart—
Hon'ble Mr. P. S. Sivaswami Ayyar—

P. RAJAGOPALA ACHARIYAR—8-1-15.

I agree that Mr. Stone's proposal should not be approved and that the Government should instruct him to follow the conclusions of the Syndicate Committee.

I do not believe in mummifying a living language, but I do not see that the Committee's conclusions really tend to that result and the whole controversy seems a bit unreal. Anyway I would follow the lead of the University, as the Secretary says, and not let the Director of Public Instruction recognize any fresh departure.

A. G. C[ARDEW]—15-1-15.

I agree. There is little or no doubt as to what is classical Telugu but no such certainty regarding the so-called modern variety. A man who knows classical Telugu will have no difficulty in understanding "modern" Telugu but the converse is not true. Moreover classical Telugu is almost certainly of much more value educationally as it has an elaborate and definite grammar.

H. A. S[TUART]—17-1-15.

I entirely agree. There is no doubt that the so-called modern Telugu movement is opposed to the wishes of almost all the educated classes in the Telugu districts. During my tour in 1913, I made enquiries of people in various places and I found that the educated classes were all dead against it except in Vizianagram. It is said to be a battle not between the classical and the modern but between the grammatical and the ungrammatical, between the standard language and the colloquial or dialectical. I think we should follow the university.

P. S. S[IVASWAMI AYYAR]—18-1-15.

The notes of the Honourable Members are submitted to His Excellency for perusal. May I now issue orders?

P. RAJAGOPALA ACHARIYAR—19-1-15.

Demi-official—from C. P. COTTERELL, Esq., I.C.S., Private Secretary to His Excellency the Governor.
To—the Hon'ble Diwan Bahadur P. RAJAGOPALA ACHARIYAR Avargal, C.I.E., Secretary to Government, Educational department.
Dated—the 20th January 1915.

I return the file about classical and modern Telugu, and I am to say that His Excellency agrees generally with the notes. He thinks however that, unless the Government is careful, they will be out of the frying pan and into the fire and that there is force in Mr. Stone's interpretation of Sir Alfred Bourne's attitude. He thinks that the tone of the Government Order should endeavour to avoid rousing antagonism. Will you please consider the matter with Mr. Stone and ask him to see His Excellency about it on Mr. Stone's return with any draft which you and he agree to?

Please draft a Government Order and bring it up in person.

P. RAJAGOPALA ACHARIYAR—20-1-15.

A draft order is placed below.

B.G.—27-1-15.

T. KRISHNASWAMI AYYAR—28-1-15.

Will the Director of Public Instruction please say if the draft Government Order would suit?

P. RAJAGOPALA ACHARIYAR—2-2-15.

To the Director of Public Instruction

OFFICE OF THE DIRECTOR OF PUBLIC INSTRUCTION.

I should say that the draft requires rewriting with a view to much greater precision of language, but however much of this is secured there will be danger of misapprehension. Why not simply say that the syndicate having stated their inability to recognise at present what is known as modern Telugu for University purposes, the Director of Public Instruction will be directed to withdraw the circulars; specifying and describing them of course. The only tangible point in the agitation is these circulars.

If the modern people return to the attack further consideration can be given to my suggestion for their relief which receives scant justice in the office-notes.

J. H. STONE—6-2-15.

To the Educational Department.

EDUCATIONAL DEPARTMENT.

A revised draft order is submitted for approval.

T. KRISHNASWAMI AYYAR—13-2-15.

Will this revised draft Government Order meet the Director of Public Instruction's wishes?

P. RAJAGOPALA ACHARIYAR—13-2-15.

To the Director of Public Instruction.

OFFICE OF THE DIRECTOR OF PUBLIC INSTRUCTION.

I should prefer the passage I have marked by brackets in the draft to be left out. Any such direction should, I think, be made immediately by the Board for the Secondary School-leaving Certificate examination. I don't propose that it should issue any such because the University's pronouncement will effect all that is necessary. If any schools are in doubt as to the kind of Telugu they should teach they will enquire and can receive instructions. The order in brackets would, it seems to me, involve an unnecessary departure from Government's attitude of impartiality.

J. H. STONE—14-2-15.

To the Educational Department.

EDUCATIONAL DEPARTMENT.

For orders whether in view of the Director of Public Instruction's remarks above, the portion within brackets may be omitted.

T. KRISHNASWAMI AYYAR—16-2-15.

I agree with the Director of Public Instruction and have altered the draft. May I issue it.

P. RAJAGOPALA ACHARIYAR—18-2-15.

P[ENTLAND]—20-2-15.

Issue.

P. RAJAGOPALA ACHARIYAR—22-2-15.

[G.O. No. 196, Educational, dated the 22nd February 1915.]

EDUCATIONAL DEPARTMEN

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Number.	Date.	Original (=O.) or spare copy (=S. C.)	Remarks. (In this column such of the papers as have been removed for copying, printing, etc., should be marked with a cross.)	Initials of Referencer with date in token of return to Reference department.

Papers of other departments.

Department.	Number.	Date.	Original (=O.) or spare copy (=S. C.).	Despatcher to note the return of the papers to the departments concerned.

Edl C.No 1248
30-4-12

Genl 27.4.12

13. Kollavari Agraharam St.
Tondiarpet, Royapuram, Madras.
26: April 1912.

From

The Hon. Dewan Bahadoor M. Audinarayana Iyya Garu
President Public Meeting,
Madras.

To

The Secretary to the Government of Madras
Educational Department
Stone House Hill
Ootacamund
Nilgiris District.

Sir

I have the honour to forward for favourable consideration the proceedings of the Public Meeting of the Telugu citizens of Madras interested in the Telugu language and Literature, held on Saturday the 30th March' 12. at 4-30 P. M. at the Progressive Union School Hall, George Town Madras. The proceedings of the Meeting were reported in abstract in the "Hindu," news paper issue of the 1st April 1912.

I have the honour to be,
Sir,
Your most obedient Servant

M. Adinarayana Iyya

President.

Enclosures:—

1. Copy of President's speech and of Resolutions moved and adopted.
2. Copy of notice convening the meeting.
3. List of the prominent gentlemen present at the meeting.

PR

Enclosure no I 2/

1/6

A Public Meeting of the Telugu citizens of Madras.

A protest against the corruption of Text Books.

In accordance with the requisition signed by Dewan Bahadoor K. Krishnaswamy Row C. I. E. and several others (a copy enclosed within) a public Meeting of the Telugu citizens fo [Madras was held on Saturday the 30th March' 12 afternoon at 4. 30. P. M. at the Progressive Union School Hall, George Town, with the Hon. Dewan Bahadoor M. Audinarayanayya Garu, in the chair. The following were among those that were present; the Rajah of Pithapuram, Dewan Bahadoor P. Rajahratna Modaliar C. I. E. Mr. Nagabhushanam M.A., B.L.; Mr. V. Venkataraya Sastrulu; Mr. M. Papa Rao Naidu Deputy Superintendent of Police; Rao Sahib Janardana Sing; Mr. Jayanti Ramayya Pantulu Garu B.A., B.L., Mr. Ch. Bhanumoorti B.A.. L.T., Mr. S. Gruruswamy Chetty Garu B.A., B.L.; Mr. M. Venkatasubba Rao B.A., B.L.; Mr. V. Radhakrishna Aiyar B.A., B.L ; Mr. ~~S.M.~~ Subrhamaneam Chetty B.A, Mr N. Krishnaswamy chetty B.A., Mr. D. Suryanarayana Sastrulu; Mr. G. Sesha Charlu; Mr. V. Venkatasubbyya Garu B.A., L.T.; Bhishangmani, Pandit D. Gopalacharlu A. V. S., and sevaral others.

The following speech was delivered by the President:—

Gentlemen!

affects ~~affects~~ "We meet to day to consider a very important matter-one which our communial life very intimately. I refer to the deplorable degradation which is overtaking our vernacular languages. We in this meeting are more particularly concerned with the untoward tendencies which threaten the Telugu Language. This language has hitherto enjoyed the reputation of being the most musical of the Dravidian Languages of Southern India, holding the same position in relation to them that the Italian Language does to the other languages of Europe. So far as the educational arrangements of our Presidency are concerned, they have wittingly or otherwise resulted in relegating our Vernacular languages to a very inferior position in the authorised curricula of studies in our Schools and Colleges, This has gone so far that there is at present little or no demand on the part of our boys for any higher education in the Vernaculars in secondary schools and colleges and the latter are gradually abolishing the facilities which were previously provided by them for such studies. It is true that in elementary schools and up to the Third Form in the secondary schools, Vernaculars are the main medium of instruction, but there they stop stunted in their advance and we are confronted with the prospect of ~~the~~ generations of so called educated young men growing up amongst us without any decent knowledge of their own mother tongue, and perfect strangers to the beauties and higher reaches of thought of their own classical literature. I concieve that there can be nothing more disastrous or demoralising to a community than this divorce between its best traditions and its future educational equipment. This aspect of the question was considered at more than one meeting held in Madras and representations have been made on the subject to Government and the various educational authorities. We hope some good may ensue from these representations, rendering it possible to keep alive and stimulate the interest of our students in their Vernacular studies.

But while our concern hitherto has been for the progressive advance of Vernacular studies, we are now faced with a far more serious danger, which in my opinion is nothing less than the corruption of our vernaculars at their very sources. This insidious danger is for the moment attempting to victimise the Telugu Language, but may extend its baneful influence to the other Vernaculars of the country also at any time.

You may ask what is this danger. It will be explained to you in detail by the several gentlemen who will speak after me and who will place special resolutions on the subject before you. But this I may state, that the danger consists in adopting for primers intended for boys from the lowest standard of education, the patois with the mannerisms and vulgarities of hole and corner dialects, to the exclusion of the chaste and universally understood written language of the books, as the medium of instruction, and the needless and confusing introduction of English or other foreign words to express ideas for which accurate words are available in the language itself. The great ally of Telugu is Sanskrit. From the latter it has borrowed freely in the past, but always in conformity with well established grammatical forms. And whenever there is real need for it, no sane man can object to such borrowing either from Sanskrit or any foreign language. But in the primer books I have in view, and which will be more specifically referred to with instances in illustration by other speakers, there seems to be no care taken to utilize the ~~ready~~ readily available resources of the language itself, or to maintain its individuality purity or integrity. Some of the instances of loose writing and borrowing in the books indicate on the part of the authors either a deplorable unacquaintance with the language itself or the adoption by them of very peculiar and bizarre views as to the written form of expression to be used in books for boys' instruction The danger of these methods is to unfit the boys, whatever else they may do, to appreciate their own literature which in a measure is the crown and expression of the traditions and genius of their own people.

The vast discoveries of modern science have no parallels with us, and in these departments of modern investigation, we will certainly have need to borrow freely from foreign languages, but even ~~their~~ there much caution and restraint will be necessary to prevent disharmony. It is not as if we were dealing with a language which has not had a high development of its own. All the intricate relations of mathematics including the abstruse ratios of Trigonometry find full expression in our own copious vocabulary enriched from the Sanskrit language, and though it is desirable to introduce chasteness and simplicity of diction in place of pedantic forms, it is incumbent on us to see that the sweet language in which Nannayabhattu wrote and Peddana sang, is not vulgarised, by the introduction of local slang, or needless foreign words into its written form."

The following resolutions were moved aud adopted. Mr. V. Venkataraya Sastrulu Garu, formerly Superintendent of Vernacular studies Madras Christian College moved in an interesting speech the following resolution.

I. "That this Meeting of the Telugu citizens of Madras begs to record its emphatic disapproval of the movement set on foot in certain parts of the Telugu country to discourage Literary Telugu and substitute in its stead divers spoken varieties thereof and begs to represent to Government, the Director of Public Instruction and the Syndicate of the University of Madras that the

movement so started besides being calculated to destroy the purity and uniformity of the Telugu language has the further effect of rendering unintelligible to the Telugu people at large, the language and literature in which their ancient civilisation and religion are treasured."

Mr. P. Nagabhushanam M.A., B.L., seconded the resolution which was supported by Mr. V. Ramadoss Pantulu Garu B.A., B.L.; and Mr. V. Venkata subbayya B.A., L.T.; Head Master Pach. High Sceool and carried unanimously.

II. Mr. M. Ramakrishna Kavi M.A., then proposed:—

"That this Meeting views with alarm the support accorded by educational authorities to the movement referred to above and begs respectfully to invite the attention of Government to the danger of the Educational Department lending their support to linguistic reforms so called advocated by few but not recognised by the generality of the Telugu people."

The resolution was seconded in an interesting speech by Mr. S. Bhima Sankara Pantulu Garu B.A., and supported by Mr. S. Guruswami Chetty Garu B.A., B.L., and carried unanimously.

III. Mr. D. Suryanarayana Sastry next moved:—

"That with a view to avoid the selection of books of the type of the "School for Scandal," "Greek Myths," "Longman's Practical Atrithmeticlu" and such other books, this Meeting begs respectfully to recommend to Government and the Director of the Public Instruction and the Syndicate of the University of Madras :—

1. That the Selection of Telugu books for school and college study be in the hands of a Commitee composed mainly of approved Telugu scholars possessing educational experience or otherwise qualified to assist in the selection of such text books.

2. That the selection of text books be made out of books written in conformity with the accepted idiom and grammar of the Telugu language."

Mr. N. Kristnaswamy Chetty Garu B.A., Editor of the "Vysya" seconded the resolution which was carried unanimously,

The following resolutien was then put from the Chair

IV. "That this meeting begs to convey to Government their sense of thankfulness for the response they have so far given to the demand of the public in the matter of strengthening the Telugu Sub-Committee of the Text Book Committee."

V. The Rajah of Pithapuram then proposed that the President of this Meeting be authorised to forward the above resolutions to the proper authorities mentioned in the first Resolution with a covering letter.

The resolution was accepted and the meeting then terminated with the usual vote of thanks to the Chair.

M. Audinarayana Iyya
President.

THE AYURVEDIC PRINTING WORKS, MADRAS.

Enclosure No II

5
2920

To

.....Esqr.

The honour of your presence is earnestly solicited at a Meeting of those interested in Telugu literature to be held on Saturday the 30th March at 4-30 p. m. in the Progressive Union School Hall. Resolutions praying for the redress of some grievances in the matter of the selection of Text-books in Schools and Colleges, the organisation of Text-book committees, and other matters of importance to the Telugu world will be moved and adopted. The Hon'ble Dewan Bahadur M. Adinarayana Iyya garu has kindly consented to preside on the occasion.

We remain,
Yours truly,

1. Dewan Bahadur K. Kristnaswami Rao, C. I. E.
2. The Hon. Rao Bahadur P. Theogaraya Chetty, B. A.
3. V. Venkataraya Sastrlu.
   Secretary "The Telugu Academy."
4. V. Venkatasubbayya, B. A. L. T.
   Head Master Pach. High School, Madras.
5. V. Sitapati, B. A. L. T.
   Head Master Muthialpet, High School, Madras.
6. A. Jayaram, B. A. L. T.
   Head Master Westly Mission High School, Madras.
7. P. Subrahmaniam Aiyer B. A. L. T.
   Secretary, Teachers' Guild.

6

8. P. Lakshminarasu, B. A.
President, Andhrabhashabi Vardhani Samajam Pachaippa's College Madras.

9. Pandit D. Gopalacharlu.
Principal, Ayurvedic Medical College Madras.

10. Vemur, Thiruvengadathan Chetty Garu.
President, Arya Vysya Mahasabha, Madras.

11. G. Venkataranga Rao, M. A.
Chairman of The Telugu Examiners' Board to the University of Madras.

12. A. C. Parthasarathi Naidu.
Editor "Andhraprakasika.

13. G. Seshacharlu.
Editor "Sasilekha."

14. N. Kristnaswami Chetty, B. A.
Editor "Vysya"

15. S. Guruswami Chetty, B. A. B. L.
Municipal Commissioner Madras Corporatiou.

16. A. Lakshmipati B. A. M. B. C. M.
Manager Vignana Chandrika Grandha Mandali Madras.

17. V. Ragunadha Sastrulu, B. A. B. L.

18. M. Ramakristnakavi M. A.

19. P. Nagabhushanam, M. A. B. L.
Secretary to the Telugu Section of the South Indian Assciation Mylapore.

20. V. Rama Doss. B. A. B. L.

21. K. V. L. Narasimham.
Barristerat Law.

22. R. Venkatasubba Rao. B. A. B. L.

23. K. A. Veeraraghavachariar B. A.
Representitive & Educational adviser to Messes Macmillan & Co.

24. S. R. Y. Ankinudu Prasada Bahader B. A.
Kumara Raja Devarkota.

Jyotishmati Press, Madras.

26/4/12

Enclosure No III

List of the prominent Gentlemen present at the meeting.

1 Raja of Pithapuram. Dunmore House Tenampet

2. Dewan Bahadoor P. Rajaratna Moodaliar C.I.E. Chintadripet

3. Mr P. Nagabhushanam M.A.B.L High Court Vakil

4. Mr M. Papa Rao Naidu Garu Deputy Superintendent of Police.

5. Rao Saheb Janardana Sing. Choolay Madras.

6 Mr Jayanti Ramayya Pantulu Garu B.A.B.L Junior Presidency

7. Mr V. Venkataraya Sastrulu. Magistrate Muthialpet Madras.

8. Mr Ch. Bhanumoorti Pantulu Garu B.A.L.T. Telugu Translator's Office

9. Pandit D Gopala Charlu Principal Aurvedic Medical College

10 Mr S. Guruswami Chetty B.A.B.L. High Court Vakil

11 Mr M Venkatasubba Rao B.A.B.L Do

12 Mr V Radhakristna Iyer B.A.B.L Do

13 Mr S. Subrahmania Chetty Garu. B.A Municipal Corporation.

14 Mr N. Kristnaswami Chetty. B.A. Editor the "Vysya"

15. Mr D. Suryanarayana Sastrulu Garu. Telugu Pandit Christian College Madras.

16 Mr G. Seshachela Sastrulu Editor "Sasilekha"

17 Mr V Venkatasubbayya B.A.L.T. Head Master Pach. High School.

18 Mr R. Thulasekharam B.A.L.T. Christian college

19. Mr. M. Ramakristnakavi M.A China Bazaar Road

20 Mr V Rama Doss Pantulu Garu B.A.B.L. High Court Vakil.

21 Mr Mokkapati Subbarayadu Egmn B A Private Secretary to the Raja of Pittapuram.
22 Mr K.V Krishnaswami Mudaly Medical Practitioner Madras.
23 Mr K.A. Veeraraghavacharlu Egmn B A Educational Representative Messrs Macmillan & Co
24. Mr K. Lakshminarayana Chetty Egmn. Stretton Muthialpet
25 Mr S. Ananta Rao Egmn. Telugu Pandit Pach ~~High School~~ College
26 Mr K. Srinivasachariyar B A L T. Asst Pach High School.
27. Mr L. Narasimhacharlu Telugu Pandit Do
28 Mr K.V. Padmanabha Sastrulu Egmn. Triplicane
29. Mr M Ramaswamayya Pandiarpet Madras
30 Mr B Venkatarangaiah Egmn. 40 Bands St
31. Mr S. Seshachela Sastrulu Egmn. Telugu Pandit Pach. High School
32. Mr S. Rajagopalacharlu B A. Asst Pach. High School
33. Mr L.V Narasimha Rao Naidu Egmn Muthialpet High School
34. Mr D Sama Rao Telugu Pandit W. M. High School
35 Mr K. Desikacharlu. " W. M College Royapt
36 Mr E Govinda charlu " Union High School.
37 Mr Ch. Veerabhadra Rao Egmn " Triplicane.
38 Mr S. V. Rangacharlu. " Pach. High School
39. Mr K. Venkatramanayya Mica Contractor. Madras.
40 Mr B. Surayya Egmn Govind Naicko Middle School

26/4/12

DIRECTOR OF PUBLIC INSTRUCTION
27 APR 1912
MADRAS

[E. & L.]

250—2-7-03.

23 9

DEPARTMENT.

GOVERNMENT OF MADRAS

No. 1248-1
14-5-12.

From

THE SECRETARY TO GOVERNMENT,

Educational DEPARTMENT,

To

The Hon'ble Diwan Bahadur Adinarayanayya Garu
Madras.

DP 13/5

DATED ~~FORT ST. GEORGE~~ OOTACAMUND, 9th May 1912.

SIR,

I have the honour to acknowledge receipt of your Letter ~~No.~~, dated 26th April 1912, ~~which will receive due attention.~~

Desp'd 14/5/12

I have the honour to be,

Sir,

Your most obedient Servant,

Letd 13-5-12

PP 9.5.12 CR 11.5.12

[illegible] 5/12

Note

Similar Communications have (apparently) been addressed to ~~the~~ D.P.I and the Syndicate of the Madras University. Whatever should be done in the matter will be considered first by the D.P.I ~~and if the approval of Govt is necessary he will come up. Till then it does not~~ (But it) seems to be necessary for Govt. to ~~move~~ (call for a report from him) in the matter. A draft endorsement is submitted.

2. The receipt of the letter may also be acknowledged.

PP 9.5.12 CR 11/5/12

Intact

Edl Departt

CNo 1248.

Dp 13/5

Endd. 1248-2 dy 14-5-12

Referred to the D. P. I for remarks.

LH 13.5.12

CR 11.5.12

Despd 14/5/12

To

The D. P. I, with CNo. 1248 in original to be returned

14/5/12

To be returned to Edl

9 AUG 1912
SECRETARIAT

Gos 3.85-6 Dt 4
841/06
Ed C No 1572
Regd 4.6.12

To

His Excellency

The Governor In Council,

FORT St. GEORGE,

MADRAS.

LOCAL & MUNICIPAL
4-JUN 1912
SECRETARIAT

May it please your Excellency,

The undersigned educationists, pandits, and other gentlemen interested in reforming Telugu language and literature most humbly beg leave to memorialize:—

1. That there is at present a wide gulf between the polite spoken Telugu and the literary dialect, both in grammar and diction :

2. That as a consequence, after continuous study for ten or more years, Graduates come out of our colleges with a poor knowledge of our literary dialect and with little inclination to cultivate their literature that in G. O. No. 841, Educational, dated 27-12-06, Government remarked "The neglect of these languages by the ordinary University Graduates of the present day is notorious":

3. That this neglect is mainly due to the difficulty of the old literary dialect which is burdened with obsolete elements and its superabundant sanskrit vocabulary:

4. That, therefore, we have in South India the singular phenomenon that generally the best intellects of the country show the least inclination to undertake literary composition in the vernaculars while in other provinces eminent men have enriched vernacular literature; that literary production has therefore fallen into the hands of persons without training in the western or eastern culture and literary art and a bad prose style has come into vogue which lacks the finish and rhythm of the old classics and the strength and grace of the polite spoken speech:

5. That the circumstance that most school books have been written in Madras which is situated on the borders of Telugu and Tamil areas has tended to make the language of school books a jargon of obsolete forms and foreign constructions which little boys and girls are compelled to learn in schools in preference to their mother-tongue:

6. That the time has therefore come when the polite spoken dialect should be used for literary purposes particularly in writing books for school-children and the people:

7. That several Indian languages furnish instances of formation of new literary dialects which are producing extensive literatures of great merit:

8. That our polite spoken Telugu has the advantage of having not much dialectic difference and hence has every chance of producing good literature if encouraged:

9. That the Tamil committee constituted by the Syndicate of the Madras University to settle the lines on which composition by candidates for the Intermediate Examination is to be laid down on page 38 of the report, "That nominal, pronominal and verbal forms be classified as far as possible into archaic and current, and the current forms alone be allowed to be used in modern prose composition.":

10. That in his letter to the committee dated 21st February '11, Professor Rangachariar said "The other point relates to archaic forms of inflection. It will perhaps be good to classify the inflectional forms of the language into obselete and current forms and prohibit the use of all obselete forms in modern prose as well as poetry and permit some obsolescent forms in modern poetry and allow only the current forms in modern prose."

11. That some persons who do not take into consideration the hardships to students and even to authors, are carrying on the agitation against the employment in books of what they call gramya which according to Telugu Grammarians means language which does not conform itself to the Grammar or the traditional usage of the old literary dialect; that there is some confusion in the minds of most of the agitators as to the signification of the term gramya in the Grammar of the old literary Telugu and the other meaning which the word has in sanskrit rhetoric *e. g.* "vulgar":

12. That polite spoken speech can never be vulgar according to ancient or modern rhetoricians; that the contention of these agitators runs counter to the views expressed by the committee appointed by the Syndicate to settle the lines of composition and translation for the Intermediate Examination:

13. That in conclusion the memorialists most humbly pray that Your Excellency's Government that is taking so much interest in the improvement of the vernaculars will be so generous as to give to spoken Telugu—the only living form of the language—a chance to develop its literature by encouraging and authorizing its adoption in Government translations, University and Government examinations and the like.

We beg to remain,
Your Excellency's most humble
and obedient Servants,

Vizagapatam.
Dated - 11th May 1912.
Dispatched - 30th May 1912.

Jagannadhaswamy B.A. Superintendent, Secondary Dept., P.R. College, Cocanada

V. Ramalingaswami B.A., Headmaster, Maharajah's High School, Bobbili

K. Sivaramadas B.A. L.T. First Assistant, M.H. School, Bobbili

K. Satyanarayan, Asst. Teacher, Rajah's College, Parlakimedi

Tr. Jagannadhum B.A., L.T. 2nd Asstt. College, Parlakimedi
Dr. Kumaraswami Aiyar, B.A. L.T.,
V. Kamesam B.A. L.T. Asst. C.B.M. High School, Vizagapatam

Mattabhiramaniya - B.A. Lecturer in Natural Science Mrs A. V. N. College

O.S. Krishnaswamy. B.A. L.T. Headmaster
D. Venkatta Bd. Sec. School Jeypore
1st 2nd Bd. Sec.
M. Ramamurti School Jeypore
2nd Asstt. Bd. Sec. School Jeypore

Bh. Ananda Ankur
Headmaster
Bd. Sec. School.
Parvatipur
11-5-12

Meem Headmaster
Surangi Secondary School
Ichapuri (Ganjam Dist.)

G. Yegnanarayana Teacher & Author of Fairy Tales in Telugu.
C.B.M. H. School

M. Suryanarayana, B.A. Mathematics Lecturer, Rajah's College Parlakimedi
B.A. L.T.

Pt. Ramamurti Head Teacher Bd. Secondary School Gunanapuram

Krishnamurti,
Headmaster, Mt. Secondary School, Anakapalle
Gd. Venkaturamayya B.A. L.T. First Asst. Board High School, Amalapuram

K. Ramajogarao - Headmaster, Board Secondary School Chodavaram.

A. Lakshmana - First assistant do.
Ghanta Rameal Hdmaster B.D. School Ganapuram

T. Krishnamurti B.A., L.T. } Hdmaster, B. H. School Amalapuram

Gn. Sitapati B.A. L.T. Lecturer in History & Supt. of Telugu Composition Intermediate Classes Rajah's College. Parlakimedi

G V Ramamurti B.A. Formerly Lecturer Rajahi College Author of Jesphiensis Parlakimedi Grammar in Telugu

[illegible] B.A.L.T. asst. Maha Rajas College Parlakimedi

G V Narasimham
Head Clerk
Maharajahi College
Visvanagram

C V Parasimham B.A.L.T. } Lecturer in History, College, Vizag Author of Malini Vijayam, Text Book for the Intermediate, 1912

M. Ramachandrasasty. (Dropping the University in the last clause) } Telugu Pandit, C.B.M. High school, Vizag and author, Kanyakamtikavijayam & and editor, Kallabhilashaka Kavyamchh

L. Kamaraja B.A.; L.T. Assistant Teacher, Mrs. A.V.N. College Vizagapatam

B. Suryanarayanadu B.A.L.T. Lecturer Mrs. A.V.N. College Vizagapatam.

Intact

(C)

Educational Department

C No. 1572.

Endt No. 1572-1877.6.12

Referred to the D.P.I for remarks in Continuation of endorsement No. 1248-2 d, 14th May 1912.

PP 5.6.12 CA 6.6.12

To, The D.P.I with C No. 1572 in original to be returned with reply

7/6/12

Elk Hill House, Ootacamund,

31st July 1912.

Dear Sir,

In a separate cover I send certain papers connected with Telugu studies which Mr. G. V. Ramamurti of Parlakimedi had sent to me some days back for presentation to Dr. Bourne. Dr. Bourne being absent from the station, I asked Mr. Ramamurti what I should do with the papers. He instructed me to forward them to you.

The necessity for the submission of this memorandum arose from the circumstance that certain Telugu Residents of Madras, some with vested interests, have been using constant agitation as a weapon against the new movement in Telugu Literature. The movement is not new after all. It is as old as Mr. Brown and the beginning of Telugu studies. Mr. Brown found no competent European scholar to carry on the traditions of his school, and pretenders to Telugu learning with a veneer of English Culture undid Brown's work. They did not even spare the integrity of his monumental dictionary. The problem which confounded them was the creation of Modern Prose. There was nothing like it before English conquest. They started with the fundamental doctrine that spoken Telugu was ungrammatical because it did not conform to the rules of grammar of the Poetic Dialect which is more than a thousand years old. The oldest extant Telugu Poem belongs to the eleventh century, being a metrical translation of the first three books of the Sanskrit Epic Mahabharata. The first Telugu grammar was compiled by the poet Ketano in the 15th century and he explicitly states in many places that his grammar treated of the usage of Poets. His grammar does not take cognisance of spoken forms of this day which appear in contemporary inscriptions. To condemn spoken Telugu as ungrammatical would be like condemning Modern Italian because it does not conform to the rules of Latin Grammar, or Bengali and Marati because they do not conform to the rules of Prakrit grammar. The vocabulary of the Poetic dialect is enormous. I do not think there is a parallel to it in world's language. The entire vocabulary of the

LOCAL & MUNICIPAL SECRETARIAT. 2-SEP 1912

Sanskrit language can be used in Telugu, with unlimited power of compound formations. Telugu Poets coined derivatives in Sanskrit which never existed in the language. Telugu Poets indented largely on the Prakrit also. There is nothing like an obsolete word or archaic form for the Telugu Poet. The translation of the Mahabarata is his standard for grammar and diction. The Poetic dialect is to-day what it was in the eleventh century practically. The need of the Telugu Poet for continued use of obsolete words, archaic forms and grammar arose from the circumstance that the first Sanskrit pandits who cultivated Telugu Poetry imposed on themselves, the alliterative restrictions of indigenous poetry and the ~~rigid~~ rigid quantitative restrictions of Sanskrit poetry. The second letter of the first line of a Telugu verse in Sanskrit metre determines the form and position of from five to seven words in a quatrain. The restrictions imposed by this composite metrical system were so exacting that the Telugu Poets found the wealth of words at their disposal inadequate to their needs and freely indulged in artificial contractions and expansions of words, so that common words which mean 'a man' or 'a woman' have many variants. Even these did not save them from a free use of expletives.

What I have said above will give a general idea of the grammar and vocabulary of the Poetic Dialect.

Original Telugu poetry started under the influence of Sanskrit poetry at its decadence is altogether conventional. It is exotic. The love described is extravagant and impossible. Besides all the stories are stereotyped. They have no individuality. They see each other; fall in love; are artificially separated. The woes of separation are described through several cantos. This is the kernel of the poem. They unite and the poet follows them into the bridal chamber.

The social and literary ideas which determined the evolution of Telugu Poetry and the Poetic Dialect are diametrically opposed to the ideas which govern the policy of

civilized Governments of oriental peoples and Real art. The pedant writes for the pedant. The people were of no account. The pregnant Sanskrit proverb "Sūdram Aksharasamyuktham Thūratha parivarjayēth." indicates the policy of the religious autocrat. It means "A literate Sudra should be kept at a distance". The creators of English Prose wrote for the people. But the persons who applied themselves to the creation of modern prose in Telugu during the last ten generations approached their task with inadequate equipment.

Rai Bahadur Viresalingam Pantulu was only a matriculate. Even graduates of Indian Universities do not develop a critical appreciation of literature and know nothing of literary art. It is no wonder that Mr. Viresalingam started a prose in the Poetical dialect, and violated some of the rules of its grammar to make it easy of comprehension. This is a process to which there is no parallel in the world's history. It is like knocking off the finial from the car of Jagannath and trying to run it on the Railway. It is wholly quixotic. There is no sanity in trying to change the grammar of a language living or dead. The grammar of the dead language is found in books or other records and of a living language in the mouths of the people. As a living language changes, its grammar also changes - but no one can legislate grammar. That is exactly what Mr. Viresalingam and his school of writers propose to do. It is these reformers that now profess to stand for orthodoxy!

The new movement stands for the integrity of the Poetic Dialect. It is not at all iconoclastic as it is misrepresented to be. The enclosed proceedings of a conference held at Vizianagaram (which has a first grade English and a first first grade Sanskrit College and whose Zamindars have for generations been patrons of learning) gives some idea of the aims of the new movement. It will show that the new movement is strongly supported. The failure of Telugu studies during the last fifty years and the worthlessness of current prose condemns the school which sought to suit the Poetic Dialect

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to Modern prose. The Polite spoken speech of the Coast Districts which Mr. Viresalingam himself admits to be pure (See preface to the revised edition of Brown's dictionary) is the only proper instrument for modern Prose. It has a Grammar. The Reform school which claims to be orthodox does not believe it. The Pandit's prejudice can be respected but the ignorance of the English Educated man who cries against spoken speech cannot be excused. His ignorance is the ignorance of elementary notions of grammar and literary art.

Readers full of this new ~~jargon~~ jargon - obsolete words and archaic forms which have no living associations are placed in the hands of urchins. This is the Twentieth century In England such bad books, bad both in diction, style and taste, would be condemned to be burnt by the common hang man. I appeal to you and Dr. Bourne in the words of Whitney which the S.S.S. has adopted in its appeal. "It is the generations of children to come who appeal to you to save them from the affliction which we have endured and forgotten". Mr. Ramamurti the writer of the memorandum is the only scholar among us who has studied Telugu scientifically. Most of our so called scholars are frauds or fools.

Yours very obediently,
(Sd) G. V. Appa Rau.

(True Copy)

For Director of Public Instruction.

K.V.T.
30.8.12

Vizagapatam,

24

To

The Chief Secretary to the Government.

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Educational Department, M a d r a s.
(Through the Director of Public Instruction, Madras)

Sir,

LOCAL & MUNICIPAL
2-SEP 1912
SECRETARIAT

We beg leave to present to --- you the enclosed memorandum on Modern Telugu prepared by M.R.Ry.G.V.Ramamurty Pantulu of Parlakimedi. Two Appendixes are added.: One of them consists of the English translation of the Resolutions relating to Erotics passed at Madras last month; and a criticism of them; and the other treats of some of the important points of difference between the modern and the ancient Literary Telugu dialects.

2. We believe that the memorandum correctly represents the views of a large number of educated men including teachers and writers in the Telugu Districts who have more or less assimilated the western ideas and sentiments, which, thanks to the new Educational Policy of the Government of India promulgated in 1903, are now spreading more widely than before.

3. The immediate effects of the Educational reforms are indicated partly by the attempts of the teachers to use more extensively than before, the living Vernacular, in the written exercises as well as in the oral instruction; and partly by the demand for books written in simple modern language instead of highly sanskritised obsolete Telugu, and for purer literature instead of the ancient poetry abounding in grossly vulgar Erotic sentiments.

4. But the Pundits are opposing these reforms and with the support of some reactionaries have appealed to the Government. The history of social reform in Educational as well as in other matters shows that the Pundit has systematically opposed, as dangerous to caste and religion,

every

every attempt to promote the welfare of the nation. He was opposed to the abolition of Sati, of infanticide and of other cruel customs; to the construction of the Railways and hospitals. He excommunicated the children that joined the English school when first established; he strenuously opposed Female Education and does not look with favour on it or on the education of the Parihs. He is opposed to Science, Research, and to the Western "Huna" or "Mlechcha" culture as he calls it. Consistently with his inherited traditions, he now opposes the teaching of the real vernacular which will help to spread Education among the masses and the writing of books intelligible to all and calculated to promote morality, saying that the obsolete language and "erotics" are the merits of Telugu literature, particularly of Religious literature, and Telugu children shall be trained only in that language and in that literature according to the orthodox system.

5. To counteract the effects of the agitation made by the Pundits to mislead the authonties into believing that the Reforms introduced by the Educational.Department are injurious to the intersts of the community, meetings have been held in various centres and Resolutions supporting the reforms have been passed. The teachers who attended the last Educational Conference held at Vizagapatam passed Resolutions in favour of Reform and a memorial on the subject was also submitted to the Government. An Association has been established at Vizianagaram with the Principal of the Maharajah's College as the President, with the object of promoting linguistic, and literary reform. The controversy between the Pandit and the Reformer is simply a strife between Authority and Reason. The Pundit merely swears by his śāstra, while the Reformers attack it and appeal to Logic, Psychology, Experience and the expert knowledge of the mordern Educationists. There are, however, some pandits with liberal ideas who support the Reform. We

hope

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hope that neither the Government nor the Educational Authorities see any real harm in pursuing the policy of Reform to which they have already committed themselves and go back from it in deference to the opposition of the Pandits who have no experience or konwledge of Educational work.

6. We commend for the favourable consideration of the -- Government and the Educational Authorities the memorandum herewith submitted.

We beg to remain,

Sir,

Your most obedient servants,

K.V.L. Narasimham M.A. LL.B. (Edin.) Bar at Law. High Court Madras.

D.V.J. Ayanmakam, B.A. Hist. asstt. J.K. School, Gunthur. and Secretary Hindu Girls' school Committee.

B. Swayanarayanarao B.A.L.T., Lecturer in English and Logic Mrs. A.V.N. College Vizagapatam and Hon. Secretary Vizagapatam District Agricultural Association.

C.S. Narasimham, B.A., L.T., Lecturer in History, Mrs. A.V.N. College, Vizagapatam and Telugu Writer.

J.S. Narayana Smith B.A.B.L. Pleader, Vizagapatam

G.N. Sitapati B.A.L.T. Lecturer in History, Rajah's College Parlakimedi & Secretary Reading Room, Parlakimedi.

Bhattanatha Svamin, Lecturer in Sanskrit, Mrs. A.V.N. college, Vizagapatam

S.P.L. Narasimha Swami, Pandit and Librarian, Coronation Oriental Research Society Vizag.

Subramanyam Vepa, Barrister-at-Law. Vizagapatam

Chatrati Mallikarjunarao L.R.C.P.&S. (Edin) L.F.P.S. (Glas)

36 27

G. Ramadas, Teacher, Mrs. A.V.N. College, Vizagapatam
& Secretary, Coronation Research Society, Vizagapatam

O. Parabhivam amati B.A. First Grade Pleader & Secretary Social Service League, Vizianagram

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APPENDIX A. (EROTICS).

The Resolutions regarding Erotic Literature in Telugu passed at the Conference of Pandits held at Madras, under the auspices of the Telugu Academy, reported in the Telugu News Paper called The Krishna Patrika.

(Translated into English by the memorialist).

RESOLUTION. I.

The 'Erotic' is regarded as the best 'Sentiment' not only in Telugu but in almost all other languages. In Poetical works this is considered the most important of Rasas. There is a comprehensive Sastra written in Sanskrit, laying down the rules of art, which are followed in composing Telugu poetry.

THE MEMORIALISTS' COMMENTS ON RESOLUTION I.

The Pandits admit that the Telugu poets have borrowed without any modification the whole of Sanskrit Rhetoric. This admission strongly supports the contention of modern scholars that, the two languages being quite unrelated, the adoption of Sanskrit Rhetoric has resulted in making the Pandits' Telugu style altogether unnatural and pedantic and beyond the capacity of any ordinary Telugu man either to understand or to imitate.

The Erotic sentiment as developed in the later Sanskrit literature is the subject matter of a large part of Sanskrit Rhetoric andis of the most licentious character. All the gross feature of sexual passion and even sexual union are described in elevated language. The parts of the female body which are never exposed are minutely described with all Rhetorical - exuberance. It is this part of the Sanskrit Rhetoric that the Telugu poetshave mostly adopted and developed.

Recently a book was published called Sringara

padya ratnāvali by one Mōthi Jagannātha Mal, under the patronage of the Raja of Venkatagiri. In this book are collected the lewdest passages from a hundred Telugu Poetical works. A translation of some of the passages will convince the authorities of the immoral character of Telugu Erotic Literature.

RESOLUTION II.

The works of the older poets composed according to this Sāstra have been till now accepted without any objection by all Telugu people. Impropriety in poetic descriptions is condemned as a fault in the Poetic Sāstras. Though some poets have somewhat emphasised one rasa here and another there, they have used elevated language in expressing it, so that none but Pandits may understand the meaning, which, as every one acquainted with Telugu knows, is to be explained clearly and in detail in order to become intelligible to the ordinary reader.

THE MEMORIALISTS' COMMENTS ON RESOLUTION II.

The Pandits admit that some of the Telugu poets have emphasised the Erotic sentiment. (What is really meant by the word 'emphasised' is extravagant indulgence) They also admit that passages containing Erotic description had to be put in highly elevated language, for the sentiments are too grossly filthy to be expressed in ordinary language. The statement that the whole Telugu community has approved of these Erotic works, means, if anything, that a small section of the community consisting of the Pandit poets and their Patrons indulge in the pursuit of such studies and the bulk of the nation knows nothing about them.

An extract is given at the end of the Appendix from an essay written by Rao Bahadur K. Viresalingam Pantulu garu who has condemned this species of literature in very strong terms.

RESOLUTION III.

All the poetical works in a language are not intended to be read by the general public. They are read according to the capacity of the readers. This point is observed in the composition of Telugu Poetical works.

THE MEMORIALISTS' COMMENTS ON RESOLUTION III.

The Pandits admit that such works were not meant for ordinary Telugu men and women. This again supports the contention of modern schoolmasters that such books should not be prescribed for study in schools and colleges. This admission, however, is half-hearted; for at the suggestion of the Pandits, children in their teens are made to learn Telugu classics which teem with erotic descriptions. It may be inferred from the tenacity with which the Pandits are striving to uphold their favourite subject, that in the class room they will use to the full their opportunity of reading and explaining with gusto their favourite erotic passages. One shudders to think of the effects of such teaching on the plastic minds of responsive children. It may be added that - Pandits whose sense of modesty and propriety is not dulled cannot, even if they would, avoid explaining these passages, for they are full of linguistic difficulties; and some examiners in Telugu would seem disposed to encourage the study of Erotics, and to prevent the subject being neglected put a question or two relating to it.

RESOLUTION IV.

Nudity is considered a merit in the statuary of ancient Greece as well as in the paintings of modern Western artists. These statues and paintings are extolled according to the artistic skill which they reveal. It is evident that the seductive influence exercised by works of art on the minds of people is greater in the case of Dramatic than any other kind of Poetry and much greater in the case of visible things (like statues and paintings) than in the case of literary works.

THE MEMORIALISTS' COMMENTS ON RESOLUTION IV.

This Resolution is meant to turn the tables on those modern who have imbibed the sentiments of Western Culture. But the orthodox Pandits, steeped as they are in their own erotic rasa are insensible to the real merits of art. Those that daily admire and worship the abominable groups that disfigure the walls of their holy temples have no reason to complain of the nude statues and paintings of Europe. One would like to ask these pandits if they have ever seen such statues and paintings made the subjects of study in ordinary schools and colleges, just as their Telugu classics are. The Telugu poetical muse points at each organ of the body and explains in the most fascinating language its special 'Erotic' function, This is not revolting to the Pandit! Little wonder that he can[redacted] look upon divinity disrobed without confusion.

RESOLUTION.V.

It is not right to say that people are tempted into evil ways by reading Erotic poems. There is no 'authority' for such a statement. Those that lead evil lives are generally such as cannot read intelligent by the masterpieces of great poets. If there be any among the readers of such poems who lead evil lives, the evil cannot be attributed to the study of the poems.

THE MEMORIALISTS' COMMENTS ON RESOLUTION V.

The Pandits stand self-condemned by this Resolution which betrays their utter ignorance of the influence exerted by literature on the character of those who study it. With the object of making out that their Erotic - Literature has no demoralising tendencies, they have made this astounding declaration, which clearly implies that in their opinion literature exerts no influence on - character. The whole evidence collected in Mr.Sadler's Special Reports on Moral Instruction in Schools bears

out the conclusion of the educationist, that literature takes first rank as a medium of ethical instruction and in literature Poetry stands out pre-eminently as the most fitting channel . . . . . Poetry is pleasing to the ear, is easily memorised . . . gives scope to the imagination and the lesson comes naturally and is easily assimilated.' Hence the evidence insists over and over again on "the need for systematic guidance of children towards the choice of good books and the inculcation in them of a love of the best literature; and much stress is laid on the value of well chosen school libraries and the teachers do their best to cultivate a preference for what is wholesome in literature.'

Carlyle says: "There is such a thing as false appetite which will lead a man into vagaries with regard to diet, will tempt him to eat spicy things which he should not eat at all and would not, but that they are toothsome and for the moment he acts in baseness of mind. A man ought to enquire and find out what he - really and truly has an appetite for, what suits his constitution . . . . . And so with books.'

The Telugu Pandits who have so long fed on ~~the~~ erotic pabulum cannot be trusted to prescribe the proper diet to children. The responsibility of training the character of school children rests with the modern teacher who knows fully.the value of education. At this critical time when new knowledge and new ideas, extending wider and wider have weakened ancient traditions, customs and beliefs, the school master has a hard task to grapple with the difficulties of the situation. The opposition of the Pandits to his methods and ideas detracts from the support which he expects the enlightened classes to give him. The bulk of the community are really ignorant and indifferent. The schoolmaster has, therefore, to rely entirely on the Educational authorities and the leaders of the community who, like

him, believe in Education and looks to them to remove the obstacles which prevent education from exerting its proper influence. The question is simply this: all Educationists declare that unwholesome literature has a demoralising influence and that students should be prevented from having access to it. The Telugu Pandits who passed this Resolution deny(for want of'authority' !) that Erotic literature has such demoralising influence and suggest that it may be safely included in the curricula of studies in schools and colleges. The modern Indian teacher following the traditions of the West, protests that such literature is poison and its teaching militates against the influence of all the moral factors of modern Education.

RESOLUTION VI..

Some of the Poetical works in Telugu were composed by the Rulers of the Land, a good many were dedicated to the Rulers or their ministers. It is evident that, such literary works were not condemned as vicious by the people of the time, since they were 'honoured' by the Lords of the Land. As to what is good and what is bad, opinions change from time to time; but if it is argued that the ancient works should be revised according as opinions change, much evil will doubtless result from such procedure. In no country was such a conclusion ever accepted. If it is now to be acted upon, the best poems in all languages will require revision. Even Religious works will have to suffer the same fate.

THE MEMORIALISTS COMMENTS ON RESOLUTION VI.

The fallacy in this argument of the Pandits is too patent to need refutation. Because a Rajah composed a poem or because a poem was dedicated to a Rajah, it does not follow that the poem is a good one. We know enough of those Rajahs with their right divine to drive into their harems many queens, courtesans and concubines, those Rajahs who rewarded the poets for flattering them and pandering to their vices. The less said

bout their character the better both for them and their proteges. Some famous Telugu poets e.g., Srinātha and Dhurjaṭi are said to have led most dissolute lives. One public prostitute Muddu pattani has enriched Erotic Telugu Literature with a poem, which is "full of the foulest erotic sentiment." (Vide--The Lives of the Telugu Poets by Rao Bahadur K. Viresalingam Pantulu garu). The character of a poem of which the sentiments and tone are immoral cannot be dignified by associating it with the wealth and influence of Rajahs or the scholarship or poets. That the subjects of despotic Rajahs admired such Court poetry, if it be true, proves nothing as to the merits of these poems. The judgment of a literary work is based on the intrinsic merits of the literary work itself. The Kokkōkam, the most obscene work of all is dedicated to a Governor of Vinukonda. One of the Rajahs of Bobbili composed the Mitravindā Parinayam, as lewd as any.

The second part of the Resolution shows a misconception of the views of the modern scholars. They propose, not that all the ancient poetical works should be destroyed or rewritten; but that special expurgated Editions should be published for school purposes if any of them are prescribed for study in schools and colleges. The University has had sometimes to order the omission of certain objectionable portions in the text books prescribed. Poems like Turā Sasānka Vijayam, Vipranārāyana charitram, Odayanambi vilasam, and Rādhikā Sāntvanam which openly holds up adultery and other vices should be placed beyond the reach of children and the public. Literary as well as every other art does vary with the tastes of the enlightened public and the modern writer

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Foot Note:: The same work in Tamil cannot be printed in British Territory; it is surreptitiously imported from Pondicherry where it is printed.

claims freedom to follow the guidance of his own sense of beauty.

RESOLUTION VII.

The attempt to destroy poetical works in which the Erotic sentiment is predominant will doubtless cause great injury both to the language and the literature. If it should succeed, many works not only in Telugu but in the other languages of India must disappear.

THE MEMORIALISTS' COMMENT ON RESOLUTION VII.

The fear expressed by the Pandits that all the poetical works in Telugu, including works on Religion would be affected, if any concession were made in favour of the modern Educationist is tantamount to an admission that the Erotic element has tainted the whole Telugu Literature.

RESOLUTION VIII.

Many writers on Rhetoric have based their rules of art on the poems in which the Erotic rasa is predominant. The usage of the older poets is the principal means of ascertaining the correct grammatical forms of Telugu words. To destroy these means is to injure the language itself.

THE MEMORIALISTS' COMMENT ON RESOLUTION VIII.

There is a misstatement here. It is remarkable that the Pandits should have made it. One might think it intentionally misleading. There is not a single Rhetorical work in Telugu in which "Erotic Principles" are illustrated by quotations from Telugu poems.

The second statement is again an admission that one has to master the usage of ancient authors in order to be able to write Telugu according to the Pandit's ideal. This, the modern teacher contends, is impossible for ordinary Telugu children to do.

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An Extract from an Essay on Bad books by Rao Bahadur K. Viresalingam Pantulu Garu, p.209, Vol.VIII of his Telugu works (translated into English by the memorialist).

The poetical works, called the Prabhandhas are like public prostitues: by a display of their ornaments and superficial charms and by their fascinating words they beguile people and ~~xxx~~ lead them away from the path of virtue. Open any of these books, you will not find in it a syllable that can conduce to the formation of good character, every page filled with descriptions of breasts and hairs, of lovers and sexual pleasures. Even supposing that there occur on one or two of them some good passages, it is no exaggeration at all to say that all the good in them is lost in the manifold evil contained in one single, dirty stanza. Some erotic works like the Tara Sasanka Vijayam directly inculcate immorality, preaching that adultery is not vice. The authors of such works are verily the incarnations of the Evil Spirit. They have come to this earth in the shape of human beings on purpose to destroy virtue. Every one should shun the company of such evil beings and look upon them as public enemies. Open enemies make a direct attack; but these enemies who call themselves poets profess by their outward demeanour to be your friends and secretly administer poison in Erotic pills sweetened with tempting phrases. Even poetical works like Vasucharitra cannot be safely recommended as books good to read. They are also like poisonous flowers that smell sweet and will not fail to infatuate those that seek pleasure in them. Extremely vicious as these Prabhandhams are, they are outdone by another sort of literature which is so abominable that no one can speak ~~of~~ *of them* with the tongue or touch *them* with the hand but they are polluted. These books are honoured by the dignified title of Sastra. The ~~Kkx~~ Kala-sastra and such other works belong to this species. Those that

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study this literature are so blinded with sexual passion that they stare at all women (even mothers and sisters) without any discrimination and try to verify their - knowledge by direct observation, till at last they are ruined. Even in those books which bear the attractive name of Rhetoric there are chapters relating to the - "characteristics of the heroine" which are obscene and ought not to be read.

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(Again p.201, Vol.VIII).

Obscene literature should be looked upon as tigers and avoided. To lure and devour the young lads, countless poisonous snakes have been let loose in the shape of erotic poems, which are so charming in their ornaments and in their sweet and soft words. It is impossible to form an idea of the immense harm they have done and are still doing. The Tērēsasānkevijayam and some other poems like it speak of adultery with approval and even extol the vice. They teach that such vices are not punished as sins in the 'other world', in as much as Indra and other Gods who are ~~xxxxxxxx~~ adulterers enjoy celestial bliss; and that the memorialists who preach against adultery are wicked fellows who cannot bear to see their wives enjoying sexual pleasure with their paramours and have therefore scribbled a few lines on palm leaves to the effect that it is sinful to commit adultery. When we have such precious poems in our (Telugu) language, who will fail to be benefited by them? Boys are generally tempted to read them when they are young. In view of the great harm they do, it is necessary to make a bonfire of them. Besides, it is forbidden by law to print and publish such immoral books. It is desirable that influential persons should exert their influence and prevent those books being printed.

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Please see printed Copy on pages 113 & 186

A MEMORANDOM ON MODERN TELUGU

by

G.V.Ramamurti B.A.,Parlakimedi.

I beg leave to submit this Memorandum inviting attention to the advantages of recognising, as the standard language, the modern Telugu dialect now current among the educated classes of the Telugu Community; and of authorising its use in the Primary and the Secondary Schools in which it is necessary to impart knowledge through the medium of the pupils' mother-tongue; and also in all the orders and other communications addressed in Telugu by Government or their officers to the Telugu people; and in the books, pamphlets and other publications containing information relating to agriculture, commerce, sanitation and other subjects intended for the benefit of the masses.

I have ventured to invite attention to my views on this subject as I have studied this question carefully and in a lecturing tour, discussed it with educated men in several important towns such as Madras, Nellore, Guntur, Masulipatam, Coconada, Vizagapatam, Vizianagrum, Parlakimedy. I have been a humble worker in the field of Indian Education for more than thirty years and have taught pupils in all the grades from the Primary to the Collegiate. I have taken an active part in all the educational ~~xxxxx~~ conferences held in this circle. I have studied books relating to the Progress of Education in England, France and other civilized countries.

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As a member of the Municipal Council of Parlakimedi and Superintendent of Municipal Schools for some time, as Manager of rural schools, as a member of the Managing Committee of the Girls' schools and of the Parlakimedi College Council and as Examiner, I have had many opportunities of studying educational questions.

One of the chief defects in the educational systems of this country is, as stated in the Resolution issued by the Governor-General in Council on the 11th March 1903, "that the schools and colleges train the intelligence of the students too little and their memory too much, so that mechanical repetition takes the place of sound learning; that in the pursuit of English education the cultivation of the vernaculars is neglected, with the result that the hope expressed in the Despatch of 1854 that they would become the vehicle for diffusing Western knowledge among the masses is as far as ever from realisation".

The root of the evil is that the real vernacular of the community--the mother-tongue of the people has been very long neglected. Even at the present time there are many Brahmins who learn to repeat the whole of a Veda (though merely parrot-like), but who can neither read nor write a word of their mother-tongue. A good many who are called Pandits learn only Sanskrit and study the sastras written in that language, but cannot understand a stanza of Telugu Poetry. Most of them look upon Telugu

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studies with contempt. They say that Telugu embodies no kind of learning worth the name; that no sastra has been written in it. The few books in Telugu that are mentioned with some respect, are the translations of the Sanskrit Theological works called ~~the~~ puranas; but the Telugu of these books is mostly made up of Sanskrit Vocabulary. The only form of Panditship in Telugu that is recognized is the composition of Poetry, in which it differs in some respects from Sanskrit. In the hands of those Telugu Poets, under the patronage of the Telugu Rajahs, the language has become more and more artificial and remote from the language of the daily life of the people. The original object of translating Sanskrit religious stories into Telugu was, as Appakavi a writer on Telugu Poetics says, to provide means of salvation to women and the Sudras who cannot understand Sanskrit"."

సురభాషార్థము తెలియని
తరుణులకును శూద్రులకును తమతమసీమం
బరగిన మాటల జెప్పిన
వరకావ్యము పఠనము నకే వశ్యం బయ్యెన్ ॥

When a Brahmin reads the Ramayana for religious merit//, he reads the Sanskrit Original and not the Telugu Translation. In the beginning, the Telugu used in the Poetical works must have been the - living vernacular; but in course of time, a tradition has become established whereby the language of the earlier writers alone has been used in all poetical works until this day. The result is as Mr. Brown, the well-known Telugu scholar, says, " "the vernacular dialect varies from the poetical dialect as Saxon varies from English; and the Pandit laboriously practises the pedantic style

which is admired because conceited and far from clear; such refinements" adds Mr. Brown, "are disregarded by men of real learning who are therefore considered vulgar by some who are inferior in sound scholarship." ‡

There are no Prose works worth the name in old Telugu literature. In fact attempts to write Prose began to be made sometime after the British Government had established the new system of Public Instruction and some progress had been made in the education of the people. But unfortunately Telugu Prose like Telugu Poetry has fallen into the hands of the pedantic Pandit whose ideal it seems, to have been to write as unintelligibly as possible. Some Telugu writers, evidently under the influence of ~~the~~ Western literary ideals, have now and then made some experiments in simplifying and modernizing the ancient and artificial poetical language so as to adapt it to modern needs: but, except a few - scholars like Rao Bahadur K. Veeraselingam Pantulu Garu, they have almost all failed. The reason is this: they all began the reform at the wrong end and made only haphazard attempts. They tried to mangle literary Telugu to the disgust of the Pandits instead of refining the current idiom to please modern taste. Even Mr. Veerasalingam Pantulu began his literary work as a thoroughbred orthodox Pandit, and under the impulse of the social Reform which he advocated, gradually tried to free himself from the chains which

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Foot Note:
‡ Introduction to the Dictionary of the Telugu Language.

Mr. V. Subbarao, the Telugu Pandit of the Presidency college speaks contemptuously of Brown's scholarship and his services to Telugu. The Reformers are called 'Brownists'.
Vide The Telugu Composition Guide by V. Subbarao.

bound him; but the influence of the traditions in which he was trained proved too strong even for such a reformer. He knew that the Prose of his satires and some of his humorous writings was the best and the most energetic, idiomatic Telugu and the effect it produced was most telling; yet he could not boldly use that language in his other works. Though he has simplified the language and made it less unnatural and more intelligible, it remains in structure and grammar the old Poetic Telugu. It only offends the orthodox Pandit without satisfying the practical schoolmaster who wants freedom to teach his pupils how to express their simple thoughts in their mother-tongue, in simple, homely Telugu.

Thus in the process of simplification at the hands of untrained writers, who did their work, each in his own way, without any guiding principle, sometimes in defiance of linguistic and phonetic laws, the old literary language has now come to be in a state of confusion. A glance at the Prose books now published by various Telugu literary societies and by individual writers, will be sufficient to bring home the truth of my remark. There is one feature, however, which is common to almost all the Prose works of these writers. They are mostly unintelligible to the ordinary Telugu man. The writers profess to obey the rules of Grammar though they violate them; of course in ignorance. A translation from Sanskrit or English becomes intelligible only if read side by side with the original. The orthodox Pandit tolerates, or is indifferent to all this; but showers his imprecations on a writer who attempts to use the current idiom,

in which all, including the Pandits, express their thoughts in their daily intercourse.

Similar results are produced in other parts of India, owing to the crude experiments made by the pandits who have no thought for the people. Dr. Grierson who has critically examined the Indian languages says: "During the last century, the introduction of printing and the spread of education, in the case of some languages, introduced a fashion of using Tatsamas to which the wildest Johnsonese may almost be compared as a specimen of pure English. It has been proved by actual counting that in a modern Bengali work 88 p.c. of the words used were pure Sanskrit, every one of which was unnecessary and could have been represented by a vocable of true home growth. In such cases the result has been most lamentable. The vernacular has been split into two sections--the tongue which is understanded of the people, and the literary dialect, known only through the press and not intelligible to those who do not know Sanskrit. Literature has thus been divorced from the great masses of the population and to the literary class this is a matter of small moment, for "this people who knoweth not the law are cursed."

(Regarding ~~the~~ Hindi). "Yet in spite of Hindi possessing a vocabulary and a power of expression not inferior to that of English, it has become the fashion of late years to write books, not to be read by the millions of Upper India, but to display the author's learning to a comparatively small circle of Sanskrit-knowing scholars. Unfortunately, the most powerful English influence

has during this period been on the side of the Sanskritists. This Sanskritized Hindi has been largely used by missionaries and the translations of the Bible have been made into it. The few native writers who have stood up for the use of Hindi undefiled have had but small success in the face of so potent an example of misguided efforts. There is still time to save Hindi from the fate of Bengali if only a lead is taken by writers of acknowledged repute and much can be done in this direction by the use of a wise discretion on the part of the educational authorities of the Provinces concerned." ‡

The Telugu Language has come to its present condition on account of the false and unnatural - standard which the Pandit has set up. The ideal standard Telugu is "a bogus language vamped from various sources" and is highly artificial. Sanskrit is much easier to learn than this Telugu. The Sanskrit original, whether it is the Ramayanam or the Bharata, is much simpler in style and language than a translation into Telugu. Literary Telugu consists of (1) all the pure Sanskrit words and compounds without any change whatever, or with changes ill defined in Grammar; (2) many Prakrit words borrowed from the modern and ancient vulgar dialects of Sanskrit; (3) many words from the kindred Dravidian Languages; (4) words from - foreign languages such as Hindustani, which poets of the past generations ever used; (5) all the Telugu words (which evidently belong to different dialects) which the poets have used from the 11th century

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Foot Note:

‡ 'The Languages of India' by Dr. Grierson.

onwards; (6) the grammatical forms of all the periods in the History of the Telugu language; with the proviso (which is to be carefully borne in mind) that no word or form in current usage is to be regarded as good Telugu if it is not also according to the usage of one of the ancient authors. The grammar of the ancient language is the final Court of appeal.

Mr. V. Subbarao the Telugu Pandit of the Presidency College has condemned modern literary English, which, he says, is less refined than literary Telugu and is liable to rapid change and suggests that if it was rendered immutable like Telugu it might be refined to that degree of excellence to which Telugu has attained.[1] If English writers were to follow this suggestion and to refine their language in the way that Telugu poets have refined Telugu, they should revise their English Dictionary so as to include in it all the words of the Greek Lexicon and of the Latin and the French Dictionaries, as well as all the words in Anglo-Saxon and Middle English and lay down a rule that no word should be rejected as obsolete or antiquated which has at any time been used by any English writer. Ben Jonson's Grammar should be accepted as an authority for modern English! Sweet's modern English Grammar should be set aside, for he says "the first object of studying grammar is to learn to observe linguistic facts as they are, not as they ought to be or as they were in an earlier stage of language."[2] "How absurd"! an

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Foot Note: 1 p.p.28 & 29. The Modern Telugu Prose: A Review by V. Subba Rao Garu, Telugu Pandit, Presidency College, Madras.

Foot Note: 2. New English Grammar by H Sweet p.207, art.587.

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Englishman would say; "Splendid"! our pandits would exclaim, for such is their ideal.

There is no exaggeration in this account of the Pandits' ideal of literary Telugu. Not a single rule of grammar, though it is the grammar of an earlier stage of the language can be modified. If I use an expression which is quite obsolete, it cannot be objected to; for there is no rule forbidding the employment of such obsolete expressions. The Telugu Pandit does not use the expression, "current usage" in the same sense as an English scholar uses it. In the Preface to the Concise Oxford Dictionary of Current English, it is said, "current is an elastic term; we might, but we do not, stretch it to include all words and senses used by Shakespeare or in the Bible on the ground that the whole of ~~the~~ Shakespeare and the whole of the Bible are still commonly used."[1] On the other hand, the Telugu Pandits mean by "current words" those words and senses which <u>were used by older writers</u> on the ground that they use them in the poems which they write to day, though others do not know them. For example the Telugu Pandit of the Presidency College has recently translated the Sanskrit Ramayana into Telugu verse, in which he has used indiscriminately obsolete and current expressions. More than a score of eminent Telugu and Sanskrit scholars to whom I read some stanzas in his book, could not interpret them even with the help of dictionaries. Nevertheless no Pandit can venture to condemn such a practice as a source of obscurity, for every one is at liberty to make use of any words in the Telugu Dictionary,

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Foot Note: 1--P. iv. The Concise Oxford Dictionary

which includes all the obsolete words.

It seems that, as a rule, Pandits do not consider it necessary to make what they write intelligible to others. Even in books written professedly for young children, there frequently occur side by side in the same sentence obsolete and current expressions, which jar on the ear because they do not at all harmonise. Even Rao Bahadur K. Veerasalingam Pantalu Garu did not think it necessary to avoid ~~his~~ obsolete expressions in his "Aesop's Fables" intended for young children. In fact, I can openly declare that my diligent search among many Telugu books, failed to find a single story book which a child of 8 years could read without the help of a teacher, while there are hundreds of such books in English, French and other European languages.

In spite of all their professions, the Pandits themselves fail to conform to the rules of grammar and rhetoric. This is a significant fact, as almost all the important treatises on grammar and rhetoric were published long ago. It may be openly remarked that there is not a single Telugu author who can conform to the rules of ancient grammar - though he may profess to do so. Consciously or unconsciously he uses the modern forms which occur in his daily intercourse, when he cannot recollect the exact expressions used by the earlier poets. The Pandit of the Presidency College has committed serious mistakes according to the rules of grammar and rhetoric in the very treatise he has written on Telugu Composition, in which he has mercilessly criticised the errors committed by others. It is a notorious fact that among the Telugu Pandits of this day there is hardly a writer whose work is not

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condemned by some other writer. The way in which these Pandits criticise one another, is at times most disgraceful.

All this is due to one cause. The ideal of the pandit is quite unnatural and unreal. His ideal language exists no where or only belongs to the remote past. His ideal man and his ideal world are imaginary things and not realities. In fact, he professes contempt for the things now existing. He looks back towards the Golden Age. Nevertheless he must submit to the inexorable laws of human nature. He cannot help speaking his mother-tongue in his daily life. But he is ashamed of it and regards it as a vulgar dialect; though he belongs to the highest class of the Community. He however teaches his own spoken dialect to his children, and scrupulously corrects them if they unconsciously imitate the dialect of the lower classes with whom they daily come in contact. Though he knows that his dialect is more refined than that of the lower classes, he does not think it worthy of being used in a literary work.* Thus the Telugu Pandit has deliberately refused to use the most natural and appropriate means of expressing his thoughts freely and effectively and has made for himself fetters which impede his movement at every step.

The misconception that the form of a literary work should be invariably metrical, saved prose from the fate of Poetry. We find the inscriptions and other documents to which we have access, written not in the literary language but in what may be called the current Telugu idiom of the times. We can infer from this, that all the records relating to public and private affairs during the period of,

* The misuse of the term gramya, 'Vulgar' by the Pandits so as to apply to his own Vernacular had led to the confusion of important Educational issues. Some of his own authoritative sastras are against him. Appakavi & Muntikavi define gramya as the speech of the lower classes.

say, the Vijayanagara Kings in the 14th, 15th and 16th centuries were written in the spoken dialect of the officials of those times. Consistently with this practice, current Telugu was used in the history of the Rajahs of Anantapur (Edited in 1860 by Brown) and in the account of a piligrimage to Benares which is a collection of a large number of letters written by a learned Telugu Brahmin who was Interpreter of the Supreme Court in Madras in the first quarter of the last century: and in most of the manuscript records preserved in the Oriental Library at Madras. Formerly the judgments and other records of the Law Courts were written in the vernacular of Educated men. Even now the reports that are submitted by subordinate officials are written in the current language. In the same language too, all educated Telugu men including the Pandits, now write their letters both private and public; their documents and their memoranda.

When Public Instruction was first organised in the Telugu country, there were no books suited to the new methods of instruction and the pandits who were consulted by the higher authorities, naturally thought that the methods by which they were themselves trained were the best and recommended a course of study which has continued all these years with the sad results that educationists now deplore. Readers and other school books were thus written, not in the current dialect in which educated classes wrote their letters; but in the old poetical dialect; the only improvement that has been made in the preparation of the school readers since then, is the inclusion of lessons on things familiar to children; but the stilted and unfamiliar language in which these lessons are written, detracts from

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their usefulness.

Sir Thomas Munro recorded in his minutes of 1822 that "the books in use in the Telugu and Canarese schools were in verse and in a dialect quite distinct from that of conversation and of business. The natives read these (to them unintelligible) books, to acquire the power of reading letters in the common dialect of business; but the poetical is quite different from the prose dialect which they speak and write and though they read these books, it is to the pronunciation of syllables, not the meaning or the construction of the words that they attend. Indeed few teachers can explain and still fewer scholars understand the purport of the numerous books: they thus learn to repeat verbatim a vast number of verses, of the meaning of which they know no more than the parrot which has been taught to say certain words. Accordingly from studies in which he has spent many a day of laborious but fruitless toil, the native scholar gains no improvement except the exercise of memory. He makes no addition to his stock of useful knowledge and acquires no moral impressions."[1] From this time the attention of the Government and the educational authorities has been invited to the necessity of devising measures for the "diffusion of useful knowledge among the masses through the medium of the vernacular languages." In every despatch and in the Report of every education commission this point is urged. But the results are not commensurate with the expenditure of money

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Foot Note:1: History of Education in the Madras Presidency by S. Satyanathan, P.4.

and effort. The educational value of the teaching of the vernacular is hardly better than what it was in the time of Sir Thomas Munro.

The main object which the Government had in in view was to raise a ~~clause~~ class of good vernacular linguists, who by the attainments of a thorough and critical knowledge of their own language, - might as teachers in schools, or as the writers or translators of useful books, be ~~enable~~ able to render their acquirements available to their countrymen, and in the words of the Court of Directors "communicate to the native literature and to the minds of the native community that improved spirit which it is to be hoped they will themselves have imbibed from the influence of European ideas and sentiments".1 This object has not been realised. Very few of those who have received the improved spirit from Western ideas and sentiments have really assimilated it. Most of the school masters and the subordinate officers of the educational Department are incapable of taking the initative in anything and only know how to move along well-formed grooves. The heads of the Department who are ignorant of the vernaculars have never seriously looked into the ways in which the vernacular has been taught by the Pandits. ~~The~~ teachers of the other subjects in the curriculum have first to give evidence that they possess a good knowledge of the subjects they profess to teach and then undergo training for a year and learn how to teach those subjects, before they are appointed to the posts they hold. Then their work is often subjected to the scrutiny of the Headmaster and the Inspector. The Pundit, on the other hand, is safe from all external influence. He does his work

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Foot Note:1: History of Education, Madras Presidency p.p. 36-37.

in the traditional orthodoxy way. He is perfectly ignorant of the principles or methods of education; of the structure and history of the language he teaches; of the principles according to which the teaching of it is to be organised. The subject matter of the books he generally teaches is out of date and the knowledge embodied in them is in conflict with what is now believed to be true and good by the civilised world. The Pundit daily administers to the pupils small doses of the superstition and of the exploded knowledge of the ancient world, lest they should grow too fat on the modern fare of Western knowledge, which the Government are so solicitous of diffusing among the masses. Some Pandits like the pandit of the Presidency College who have learnt a little English, have developed the critical faculty, exercise it in exposing the immoral tendencies in Western science and demonstrate the unsuitability of such teaching to the ethical nature of the Aryan soul.[1] Aesthetic ideas derived from the study of English literature are criticised in the pandit's lecture room, where erotics are expounded in a way most shocking even to the feelings of an abandoned wretch.[2]

It is high time to take active measures for the improvement of vernacular teaching. It is all a sham from the beginning to the end. The results of the non-intervention policy adopted for more than half a century clearly prove that the pandit at any rate is incapable of teaching his

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Foot Note:1: 'The Modern Telugu Prose' by V. Subba Rao, p.p. 51-52.

2. There are some who would avoid teaching passages in which these obscene descriptions occur, if there were no linguistic difficulties.

"mother-tongue". In fact, he has never taught the actual mother-tongue; he has only been teaching a bogus language; he has learnt nothing from the repeated ~~xxxxxxxx~~ failures of his experiment to teach an artificial language, which he himself had to work laboriously for years to learn even to read and understand, but which he is utterly incapable of speaking. He cannot teach an object lesson; he is incapable of appreciating the educational value of training the child's powers of observation. He does not see the harm he is doing the child by making him repeat mere words without any reference to the ideas or the things which they represent. He hates the very idea of teaching the Pariah.[1] It is due to the vicious training in the early stages where the traditional methods of the pandit are employed, that the intellect of the student is stunted and rendered dull and incapable of much further improvement in the higher classes, even under the guidance of the best teachers. The Government of India have affirmed that "the indigenous methods of instruction were tried and found wanting" and that, "the hope expressed in the Despatch of 1854 that they (the vernaculars) would become the vehicle for diffusing Western knowledge among the masses is as far as EVER FROM REALISATION."[2] "The Government of Madras also has observed that ordinary Telugu Graduates have little or no inclination to cultivate their literature and have notoriously neglected their language.[3]

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Foot Note:1: He shares the views of most of the Orthodox Brahmins in this respect.
2: The Indian Educational Policy---a Resolution issued by the ~~xxxxxxxxx~~ Governor General in Council 1904.
3: G.O. No.841 Educational, 27-12-06 (Madras).

It is magnanimous to acknowledge the failures of one's efforts and it argues an elasticity of - character to endeavour to retrieve one's position by fresh efforts. The Romans after the battle of Cannae treated with great humour the vanquished consul who did not despair of the Republic; and made fresh preparations to retrieve the defeat.

The chief cause of the failure of these efforts and the frustration of the hopes of the Government is the Pundits' opposition to the teaching of the actual vernacular of the people. The dead language of his poetry which he has substituted for the living speech and taught the superstitious to venerate, is the huge stumbling block in the way of educational progress. He does not understand how a child learns its mother tongue. "The hild's vernacular speech results from the training of an instinctive function. It grows with his growth and strengthens with his strength. It is part and parcel of his mind and character and perhaps of his physical organisation. It is woven into the very texture of his being. It is his linguistic integament, fitting him as nicely as his skin. Moreover it must be expanded and renovated in a way similar to that in which it is formed. One cannot lay off his linguistic habit and put on another that is more to his liking as he may coat. He must grow it off his horns, slough it, as the snake sloughs his skin."1

Every one knows that we can express our - thoughts best and most readily in the language in

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Foot Note:1: Teaching the Language Arts, The International Education Series, p.40.

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which we have learned to speak by hearing others about us speak. The Pandit, however, assumes that the language which a child speaks and hears at every moment and at every place can be easily dropped and that another language which he never hears can be used when he is required to put on paper what he has to say. This assumption is utterly unreasonable and the attempt to force the child to do this has resulted in a distaste for the vernacular as a school and college subject.

The officers of the educational department are directed to take an active part in the profoundly interesting experiment of introducing an Eastern people to Western knowledge and modern methods of research; to use their personal influence and promote the best interests of genuine education and to keep themselves abreast of the advances which are now being made in other countries in the science of education.[1] No educational officer who sets this ideal before him can be justified in maintaining an attitude of indifference to the problem of improving the teaching of vernaculars in the schools; for that is the foundation on which the whole fabric of education rests. This foundation is now unsound and requires strengthening; the sooner it is done, the better.

The Education should naturally begin his reforms with the children of the lowest standard and provide them with the best possible system of education. "The Government of India looked with favour upon the introduction and extension of Kindergarten methods and object lessons as calculated to correct

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Foot Note: [1] The Indian Educational Policy.

some of the inherent defects of the Indian intellect, to discourage exclusive reliance on the memory and to develop a capacity of reasoning from observed - facts."[1] To this end the teacher has to devise a series of conversational lessons, in which, of course, the mother-tongue is used both by the pupil and the teacher. But the observations and the ideas of the pupil are to be recorded in order to stimulate him to elaborate his thought and to develope his power of thinking. He has also to learn how to convey to other people the results of his thinking as clearly and completely as possible.

During this stage of the childs' education that which matters most is real knowledge of things, not words; thinking and reasoning, not elegance of expression. The ideal of pandits like Mr.V. Subbarao is the reverse of this.[2]

The modern teacher in Europe who seeks to train the intellect of the child in teaching him his mother tongue, plans various kinds of synthetic exercises in speaking and writing, of which the chief points are the following.[3]

1. Theaverage school child of from ten to thirteen can speak his mother tongue easily, forcibly, correctly <u>when he wants to say something</u>. In order to develope his power of - speaking and writing easily, forcibly and correctly <u>you make him want to say something</u>.

2. You make him want to say something

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Foot Note:1:The Indian Educational Policy.
2:The Telugu Composition Guide by V. Subba Rao, p.60.
3:Teaching the Language Arts, The Writing of English by Philip J. Hartog, pp.61-62.

<u>of his own</u>, something that he feels to be, and that is worth saying, something on which he has a right to have an opinion. He is observing external nature and his own sensations and recording his own observations and so doing, in a modest way, "Original work."

3. In writing he is not merely writing vaguely as our school boys at present write essays on lofty themes for the world in general; he is writing for a particular audience and with a particular object in view.

4. In order to achieve his object he must order his thoughts on a definite plan and present them clearly. The object in view soon makes the school boy see that orderly thinking is the very basis of style.

5. His writing stimulates, as nothing else in the school curriculum can do, the imagination of real things; the picturing of consequences that forms the greater part of what we call "Common sense" and that serves as a guide for most of our actions in daily life.

6. In order to write consistently and with an object strictly kept in view, a continuity of attention is demanded such as is demanded in no other subject but Mathematics.

7. Besides this power of concentration there is called into play a power no less useful in daily life, which one may call mental accommodation, the power of changing one's mental focus of seeing a thing, first as a whole, in plan, and then in detail.

In the case of the reading books, as in the exercises in speaking and writing, the highest authorities recommend that the ear, the eye, the mouth, and the

hand must be made each in turn to help the others, so as to secure mental unity. Good care must be taken that the meanings of the first words or thought-symbols that are used in teaching Reading, shall be already familiar. No words or language should be employed the content of which the pupil does not already well understand. The first Reading lessons, as such, can add nothing to the child's knowledge. Not until Reading as a mechanical mental art has been measurably mastered does it become an instrument for the acquisition of new knowledge. To convey knowledge at first through Reading is, strictly speaking, impossible. The fact is, that if all the time which is spent in teaching the pupil to read as a mere art, were devoted to enlarging his real knowledge by playing his faculties of observation with objects, and through conversation, he would know more at the end of a year of school life than he now knows."[1]

In accordance with these principles, modern Indian teachers want the Reading books to be written in the language familiar to children and the children to be taught new words along with new ideas only in relation to things, by means of conversational lessons, before they are allowed to read these words in books, so that they may early be habituated to the feeling that words represent real ideas and things. This demand is quite consistent with the view of the Government of India, who have clearly laid down that "the Reading books prescribed should be written in simple language, not in unfamiliar literary style."[2] It rests with the educational

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Foot Notes:1: Teaching the Language Arts, p.p. 88ff.
2: The Indian Educational Policy, p.20.

authorities to carry out this Policy in the spirit in which it is recommended by the Government. Nothing can conduce to the progress of vernacular education so well as the observance of this recommendation.

The children of the lowest classes speak a dialect which differs from that used by the upper classes. As in England the children who speak one of the Provincial dialects are taught the standard language in schools; so here, the masses will learn not only to speak but to read and write the dialect of the upper classes. Since this is a current spoken dialect it is easily learnt by the natural process of imitation. In fact a good many of the lower classes speak the two dialects. The old literary language is, on the other hand, impossible for the masses to learn; and even, if they get a smattering of it, it is practically useless. In the education of these people, therefore, there is no better method than to use the current vernacular. Children of all castes may thus be educated by means of the same lessons and exercises. If the pariah could learn to speak with the upper classes in their own dialect, if he could learn to write a letter in that dialect, and if he could learn to read, too, their dialect, what more could the most ardent social reformer hope for? The expectations of the Government would all be realised. The masses of the Telugu community would then come to their own at last. The intercession of the upper classes, which is admittedly not always disinterested, would become uncalled for. Government bulletins on agriculture, sanitation, commerce, public administration and a host of other useful matters would then become accessible to the masses. But this is impossible to achieve even for

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a Hercules so long as the order of the Government, that "the Reading books should be written in simple language, but not in the unfamiliar literary style," is not acted upon by the educational authorities. The Pandit still objects to give the masses any education except through the medium of his own poetic dialect which the parish and the golla find it utterly impossible to master. But they can easily learn the current language of the upper classes by the natural method of imitation, which the school master follows in his attempts to extend their knowledge.1 In the present economic condition of the country, the masses are seriously handicapped. The further progress and the welfare of the community depend on the removal of the barriers between the classes and the masses, which a serious defect in the system of public education has set up and has been strengthening. I am not contending that it will then be possible fot ~~mk~~ the masses to attain to the same high - degree of refinement and culture as the higher classes; but I am only urging the removal of unnatural obstacles that impede the progress of the masses. The aim of the true social reformer in all civilised - countries is to weld all classes of the community together for common citizenship by a culture which should be common as the light and the air. This culture is, thanks to the new educational aims and ideals, distinguished by the higher value attached to the study of things than to the study of books. The environment which is common to the parish child and the Brahmin child, may also be the common subject of study to both, and the language which the

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Foot Note:1: ~~The~~ Modern Foreign Languages are now taught by what is called the 'Direct' or 'Natural' method.

one speaks may be easily taught to the other, thus there may be community of ideas, language, and literature; which will tend to bring the masses in closer union with the classes.[1]

Too much literary training in the early stages is condemned even in the case of those children whose intellectual bias or whose social position unfits them for manual labour. Sir Philip Magnus says in one of his lectures on educational aims and efforts: "In the interests of the children themselves, and in order to give them the best possible training for their future work, whatever it may be, it is surely unwise to allow them to spend so large a portion of their school time in literary studies. Even these children who display special literary ability, as some undoubtedly do, and whose intellectual bias unfits them for manual work, will be found no less competent to pursue their future studies on the linguistic side, by having been brought, during the early period of their school life, into direct contact with things, and by having learnt to be careful in observation, thoughtful in reasoning and accurate in expression. It is impossible to look into the near future without realising that the solution of many difficulties that now face us will be found in education and in the changes we are prepared to make in our school organization and curriculum. All indications point to the urgency of hastening these educational reforms, Changes of policy affecting the economies of trade and commerce, of manufacturing industry and agriculture, are seen to be fast approaching and it cannot be doubted that

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Foot Note:1:Horace Mann and the Great Revival of the American Common School by A.D. Mayo, p.728.

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they will give rise to new conditions of social life for which we are not yet fully prepared,..... Everywhere is movement. We cannot stop it even if we would; but we may be able to direct it. The educator must look abroad and take a wide view of his possibilities and duties; and the school master must work laboriously at home."[1]

It is quite in accordance with such views that the Government of India fully accept the proposition that the active extension of the Primary education is one of the most important duties of the state. They undertake the responsibility, not merely on general grounds, but because as Lord Lawrence observed in 1868, "among all the sources of difficulty in our administration and of possible danger to the stability of our Government there are few so serious as the ignorance of the people." To the people themselves, moreover, the lack of education is now a more serious disadvantage than it was in more primitive days. By the extension of Railways the economic side of agriculture in India has been greatly developed and the cultivator has been brought into contact with the commercial world, and has been involved in transactions in which an illiterate man is at a great disadvantage. The material benefits attaching to education have at the same time increased with the development of schemes for introducing improved agricultural methods, for opening agricultural banks, for strengthening the legal position of the cultivator and for generally improving the conditions of rural life. Such schemes depend largely for their success upon the influence of -

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Foot Note:1: Sir Philip Magnus: Educational Aims and Efforts, p.142.

<u>education permeating the masses and rendering them accessible to ideas other than those sanctioned by</u> tradition."[1]

Another important object which the Government have had in view relates to the vernacular - literature. It is natural for English Educators working among Indians to hope that the influence of the best English ideas and sentiments may vitalise and improve the vernacular literature. There are also a few native scholars who have assimilated the new literary ideas and are trying to communicate them to the native literature. These reformers are now attacked by the orthodox ~~pandix~~ pandit who treats them as poachers on his own preserve. The points at issue between the old pandit and the modern man of letters are not trivial; they are of vital - importance. In the first place, the language in which the old pandit insists on clothing all literary ideas is a language which even pandits cannot manipulate or comprehend perfectly. The modern writer says that a language which is not current does not lend itself to literary purposes; A literary work written in such a language does not appeal to the people and is therefore useless. The common people cannot be expected to learn Sanskrit, prakrit and obsolete Telugu words but they require books to enlighten and amuse them; so do children.[2] The language which now supplies all the needs of social intercourse is the best adapted for all literary purposes. If it is not refined enough, it will become refined by use. To have neglected it so long is a folly; to continue in this neglect any longer is a crime. The Pandit in his ignorance calls his own mother tongue vulgar and its forms ungrammatical,

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Foot Note:1: Indian Educational Policy.

" 2: Vide extract from Rao Bahadur Veeresalingam's Essays, Appendix B.

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though most of them have grown out of the older language in accordance with the natural processes of linguistic change.[1] In his blind reverence for Sanskrit literature he has indiscriminately borrowed all the rules of Sanskrit Rhetoric,* which do not apply to Telugu; and has only succeeded in producing something extremely grotesque. The votaries of this species of literature, even in its palmy days, were only found in the Durbars. This Durbar and Pandit literature is not suited to the present times.

It is objected that the colloquial language even of the upper classes is not uniform. But the objection falls to the ground, if ~~these~~ its variations be examined critically. They are few and slight; and bear a very small proportion to the number of variations which abound in literary Telugu.[2] The question is, which of the two dialects is intelligible to the majority of the people? It cannot be denied that while literary Telugu is intelligible only to those who have studied literature (and they are very few), current Telugu is understood by all, in spite of the variations. Even in standard English there are variations. As communication between ~~the~~ one part and another part of the Telugu country increases owing to the extension of Railways and roads and as

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Foot Notes: 1: Appakavi, a writer on Telugu Poetry says that a poet should follow the usage of the cultivated classes of the community.

2: There are at least 52 forms of ఒక్కొక్క and at least 16 of ఒకఁడు; hundreds of grammatical forms each of which has three or four variants; thousands of words each having four or five synonyms which are not discriminated; optional sandhi; optional contractions and expansions &c., &c. (Vide appendix B IV d)

*: Vide the Resolutions of the Pandits Conference, Madras, Appendix A.

education spreads over the whole area, variations in educated speech will tend to disappear.

During the middle ages when literature and education were in the hands of "the pandits" of Europe, the vernaculars were looked down upon and neglected, as they are now in our country. The European "pandits" wrote in a conventional Latin language current only among themselves, just as the Telugu Pandits now write in a conventional Telugu language known only to themselves. Dante set at nought the opposition of the narrow minded bigots and raised Italian, the common vernacular, to the dignity of a literary language. The vulgar dialect spoken by the Roman soldiers in Gaul has developed into the polished French. English itself was long treated with scorn by the bigoted "pandits" of the English universities: but for the continued efforts of patriotic men, possessed of little Latin and less Greek, English would not have attained to its present stage. In the second place the modern writer claims his right to modernise the content as well as the language of literature and extend its scope so as to embrace all the phenomena of social life as it now is. The roots of the old literature are in the remote past and its conventions are based on a social life which has now changed to a great extent. The pandit cannot realise that the literature of a nation, if it is really national, reflects the life of the nation.

The modern scholar emphasises the principle that the literary language should all along approximate to the spoken language, so that, one reacting on the other, the language of culture may develop with the growth of the nation. The pandit, on the other hand, asserts that it is beneath the dignity of literature to be clothed in this spoken dialect

and it is necessary that the literary language should be conventional. He has formed this ideal from the Sanskrit literature with which alone he is acquainted and has done his best to stifle literary Telugu and render it as lifeless as Sankkrit. It does not matter to him that it is unintelligible to the people. He says that literary works are not intended to be read by the masses who do not know how to read; but are meant to be expounded to them by pandits. He points to the popular admiration of literary works like the Telugu translation of the Mahabharata as justifying his view; but this bubble is easy to explode. It is the stories of the Pandavas, of Rama and Krishna that appeal to the masses; and as to the language, does not the pandit know that except he expounds it in the colloquial language, no body understands it? I do not deny (it is a notorious fact) that the ignorant masses do admire trivial things, if they are not familiar to them, and fail to see what is worthy of admiration in great things. Are not windbag orators applauded everywhere by the ignorant masses?1

It will not be out of place to call attention to the way in which the Telugu poet appropriates to himself and to his own Telugu literature the honour and the rank which the Sanskrit poet has won (and deservedly) for himself and Sanskrit literature. It has now become quite a fashion for the Telugu Pandit to tickle the vanity of his disciples and admirers by calling all the Dravidian Telugus →

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Foot Note:1: The newly appointed minister to a Scotch parish made a round of visits to his people. "He's rale fine, educated man, the new minister," said an enthusiastic wife. "Ay, he's a' that," returned the husband, "Ye dinna ken the meaning o' the hauf o' the words he uses"— St. James's Gazette (Quoted in Dr. Grierson's "The Languagesof India).

Aryans[1] and by saying that their mother tongue was either Sanskrit or derived from Sanskrit. If Telugu literature has no intrinsic merits of its own, the claims of the Telugu Pandit, which are based on such falsehoods, will be soon repudiated. He makes - mighty efforts to cover his puerile ideas with magniloquent Sanskrit masks so that his audiences are fascinated. He has another art of fascination which he has cultivated to perfection and which he is fighting tooth and nail to preserve intact. This is due to his perverted taste. He indulges in long descriptions of each limb and organ of the human body, most often of the woman and her sexual relations with man, in all their gruesome details and in the most obscene language. Several modern writers of renown, like Rao Bahadur Veerasalingam Garu have condemned in the strongest language at their command, this disgraceful license upon which the orthodox pandit gloats.* The modern writer whose tastes are formed from the studies of the best models of literary art in the West, is shocked when he considers the degradation of aesthetics to which each succeeding Telugu Poet has contributed on a progressive scale. In their zeal to promote the interests of orthodox Telugu literature, the leaders of the Telugu Academy recently collected a number of orthodox Telugu Pandits to whom they referred [2] the question of "erotics", as they termed this vulgar vice to which modern critics object most. The Pandits, as was expected, decreed [3] that this "erotic sentiment" is essential to literature

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Foot Notes: 1: The Modern Telugu Prose: K. Subbarao, p.54.
2: The terms in which this reference is made include phrase which I cannot venture to translate into English. (vide the printed circular and Appendix A.
3: Vide the Report in the Madras Mail, 19-5-12.

* Vide Extract at the end of Appendix A.

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and refused to allow any modification or expurgation, even in the editions to be prepared for young boys and girls. Is this not a disgrace to modern civilisation and morality? Is it not a disgrace to the University, the Graduates of which have thought fit to associate themselves with Pandits of such perverted tastes? The climax is, that the Academy decided to send a deputation to wait upon his Excellency the Governor of Madras and present this abominable resolution to that August personage[1] evidently with the object of requesting him to authorise the teaching of this abominable erotic literature to children in their teens. Here is evidence enough, if evidence is wanted, of the demoralising influence of this species of literature on persons who have not properly cultivated their aesthetic sense: What would possibly be more pathetic than that a body of educated, civilised, Telugu Gentlemen 1 should be so lost to all sense of propriety, that they deliberately proclaimed to the whole world that things which other civilised societies hate as abomination, are the essence of Telugu Literature? that they honestly ~~thought~~ think it conducive to the well being of young boys and girls at school to teach them 'erotics'? And they have too, the audacity to approach the Rulers of the land with the petition that the resolutions of the pandits may be acted upon. Alas! Dear innocent children! Will not some one teach these misguided parents that it is downright wickedness to lead children along the path of vice? If the matter ~~was~~ were not so serious as it is, it would be amusing to dwell a little on the incongruity of the pandit's ideal literary language

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Foot Note:1: I have personal friends among the Pandits for whose scholarship I have great admiration. What I deplore is their bigotry and pedantry.

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and his literary taste. While he condemns, as too vulgar to be used for literary purpose, the language which he himself uses in conversation with his fellow pandits, he thinks it indispensable to introduce into Literature, ideas and sentiments so grossly vulgar that even vulgar people hardly venture to refer to them even in private conversation.

There is another point of difference between the pandit and the modern writer. Under the stimulus of the new learning, a considerable body of the University Graduates and others are now attempting to translate into Telugu the scientific ideas of the West. These, as well as the teachers of the lower grades who are attempting to put these ideas into the heads of the little children, are handicapped for want of suitable words in the vernaculars.[1] The Pandit interferes and insists on his right to coin new words out of long Sanskrit words, lest the language should be corrupted. The school master who finds it hard to learn these 'jaw breakers,' innocently asks to ~~know~~ be told why a biscuit which every child eats and calls a biscuit should not be called by that familiar term: why in the case of new things which have no names in Telugu, the child should not learn to call them by their English names with which it has sooner or later to become familiar in the higher classes where it pursues a course of scientific study through the medium of English. With regard to the language in which the new ideas are to be expressed, the school master wants perfect freedom to use the spoken dialect in order that the effort of the teacher and of the pupil may be directed to the content of the language and not to the linguistic

~~phenomina~~

Foot Note:1: Resolutions in favour of the simplification of Telugu Prose werepassed by the Public of Parlakimedi, Vizianagaram & Tekkali and by the teachers of the Secondary Schools at the Conference held ~~this~~ last month at Vizagapatam.

phenomena. If Science readers were written in the pandit style, much of the time required for the comprehension of the subject matter would be wasted in unravelling and interpreting mere words.

The spirit in which the modern teacher works is the direct result of his education and training. His ideals and ideas are derived from the study of the highest authorities in modern education. The policy of Indian education promulgated by the Government of India, authorises and enjoins that they shall be followed. The Inspectors of schools now stimulate the teachers who, formerly, used to fight shy of reforms. It would be most disastrous if at this crisis anything were done which might give the teacher to understand that his enthusiasm is not likely to be regarded with favour; for it would at once extinguish the little zeal which it has taken so many years to kindle in him. Pandits like Mr. V. Subbarao have already raised hue and cry and following the tactics of the politicians have suggested that modern education has resulted in displaying disloyalty to Government and that it is necessary to nip in the bud the "Reason, Why" spirit, before it develops any further.[1]

The appointment as an additional member of the Telugu Text Book committee, of Mr. V. Subba Rao who has openly flouted in his pamphlets the very basic principles of modern educational effort in India, and holds opinions which conflict with those of modern school-masters and writers, is interpreted by the orthodox pandits to mean that the educational authorities of the province and the Government look with favour upon their own linguistic and literary ideals and that the reforms inaugurated by the -

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Foot Note:1: P.56, The Modern Telugu Prose, V. Subbarao.

modernising zeal of some English officers and Indian teachers are discredited. The pandits have begun to snap their fingers at modern teachers and modern writers. In these circumstances it is necessary to reassure the teachers that the authorities have no intention of changing the educational policy already promulgated; that the principles laid down will be acted upon.

The tyranny of the pandits is like the tyranny of Euclid. So long as Euclid exercised his despotic sway, Geometry was cribbed and cabined. The deposition of Euclid has resulted in the rapid progress of Geometrical knowledge. The tyranny of the Telugu pandit is even more injurious. It has blocked the progress of all kinds of knowledge in the Telugu country. If it is necessary to teach the old literature with its grammar and 'erotics', he may be allowed to teach it (but without the erotics) to the children of those ~~whose~~ who parents desire them to learn it: Surely no sane man would want his child taught filth! In the interests of the nation all the Telugu children ought to learn to speak, to read and to write their mother tongue. Instruction in these language arts is necessary, and this instruction the pandit cannot give. He is weighed in the balance and is found wanting. For fifty years he has had a free hand. He has done little or nothing. If the modern teacher be freed from the tyranny of the pandit, he will do the work entrusted to him according to methods and principles recommended as the best by the experience and knowledge of the whole school world.

It then comes to this: that general instruction in Telugu is to be separated from special -

instruction in Telugu literature. The former will be compulsory and the latter optional, as now obtains in all secondary schools. The pandit will teach the literature and the grammar of the literary langugge and if necessary composition in literary language, as the teachers of Latin and Greek do in the European schools. General instruction in modern Telugu will be included in 'the modern side;' and the teacher who gives instruction through the medium of Telugu in such subjects as history, civics, geography and general science will also teach vernacular composition in relation to those subjects. Novels and stories written in the modern style will be prescribed for supplementary reading. The public test in composition should be in the modern language; for those that are employed as officers ought to be able to write reports and to issue orders and instruction in the modern language. It is hoped that the modern teacher and the modern writer will justify the trust placed in them by doing all they can to develop the Prose style and refine Telugu so as to bring it into line with the languages of other civilised communities. This seems to me the best way of reconciling the claims of the modern teachers and of modern writers on the one hand, and of the pandits and the advocates of the old Telugu literature on the other hand. The pandit will be undisturbed; he will continue to exercise his sway in the province assigned to him. Provision will be made for the cultivation of the old taste where there is a demand for it. What, however, requires recognition by the authorities is the claim of the modern teachers and the children who are to be trained to become the members of a civilised Empire. Is it not the birth right of the children to be taught

their mother-tongue? to have good books given them that they can read without a pandit's notes and paraphrase killing their interest? Is it not their right to get knowledge by observing things with their own eyes and doing things with their own hands? The appeal made by Sir PhilipMagnus [1] to the authorities in England is also an appeal to the authorities in India.

"The heads of the educational department with their expert knowledge and wide experience, might be expected, largely to control educational department, directing ~~xx~~ it by far-seeing outlook on the future needs of the people. Social conditions even now are undoubtedly complicated and the future may be difficult to discern. But the problem will be easier of solution if removed from the conflict of party tactics. In the organisation of edu ation, it is necessary to take a broad view, to approach its considerations with some insight into future conditions .....There is no branch of human activity in which independence of thought and ability to act on the matured decisions of those most competent to judge, are more essential. Educational Theory and practice should always be somewhat in advance of immediate industrial and social needs and one of the highest efforts of educational thought should be to create ideals that may be realised in the coming generation. The true educator will refuse to yield to pressing claims that are ill founded but will try at least to prepare the way for a higher and better life, by removing stumbling blocks from the path of the people."

Foot Note:1:Educational Aims and Efforts, p.143.

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L. Ramamurthy

Appendix. B.

Telugu is a Dravidian language and is no more related to Sanskrit than is Finnish to Latin. The Contact between Sanskrit and Telugu for more than two thousand years has not affected the Structure of Telugu. The literary language has borrowed freely from Sanskrit but only very few words have been really assimilated to the language.

The Current Telugu language has diverged very far from the ancient language. But the Orthodox Pundit persists in using this ancient language.

A few points will be mentioned below to indicate the extent and Character of the difference between the old and the modern dialects. No book has yet been published on the history of the Telugu language. No authorities are, therefore, quoted.

I Pronunciation

(a) There are about ten sounds in modern Telugu speech for which there are no symbols; e.g. ఱ in కొఱ్ఱ ఱ, where the vowel in the Second syllable is like the vowel in man but a little longer. This Sound occurs in all the forms of the past tense of a class of verbs very frequently used. It also occurs in all the interrogative forms like ఇదా (ఇది + ఆ), where the vowel in the Second syllable is ఱ or ఱ. As this vowel sound is not recognised in the ancient grammar, the Orthodox Pundit insists on giving up thousands of these forms, though no one can do without them in daily life.

(b) The final vowels in ancient Telugu were diphthongs like the long vowels at the end

of English words in modern usage (e.g. see [sī^{i}], do [dū^{w}], go [gō^{v}], way [wē^{i}]. Accordingly in such expressions as మాయారు (= మా + ఈరు) the semivowel in the second syllable developed out of the second element of the diphthongal vowel ఇ in the first syllable. In modern Telugu, the final vowels are pure and the glide has disappeared, so that the expression in modern usage is మాఈరు, where ఈ is pronounced with ~~any~~ an initial glide somewhat like w in English. This change has also affected thousands of words. In ఇదియను, ఆదియను (= this and that) the semivowel య which the Pundit insists on is pedantic. In modern Telugu the expression is ఇదీఆదీ or ఇదిన్నిఆదిన్ని

The change in the pronunciation of the speech sounds is due to a change in the speech habits of the community. This change accounts for the difference between the old and the modern processes of assimilation and Sandhi and the weakening and the disappearance of some syllables.

(c) The most important change which has affected the pronunciation of many thousands of words in modern Telugu is due to the extensive operation of a tendency that may be traced to the ancient times. This is the law of Vowel Harmony. The singular form Kalimi becomes Kalumulu in the plural by the addition of lu, the vowel of which has assimilated to itself every vowel in the word except the first; which, however, remains unaffected, because it is stressed. This change is recognised in the Orthodox

grammar, though it is nowhere explained with reference to the Phonetic principle on which it is based. Owing to his ignorance of this linguistic law, the Pundit condemns such forms as మఱుమఱు though they are due to the operation of the same law and insists on using the ancient form మఱుమఱు. The a of the second syllable was preserved unchanged in the ancient language, because it used to be stressed and had a nasal after it, necessitating its clear enunciation. The nasal being dropped in the modern language in consequence of the shifting of the accent, the vowel a has been weakened and affected by the vowel of the suffix, so that it is assimilated to it. Thus in many thousands of words modern Telugu requires a harmonic sequence of vowels.

This is peculiar to Telugu and has, I believe, contributed to its reputation as the Italian of the East. But the Pundit ignores this source of the fascination of his spoken Telugu.

(d) The old form గుఱ్ఱము is changed to గుఱ్ఱము and the final syllable is so weakened that it is not heard in the plural form గుఱ్ఱాలు where the vowel in the penultimate syllable is lengthened as compensation.

(e) [( ] This half anuswara and the trilled R [ఱ] which formerly occured in many words have now almost disappeared.

(f) The tendency for the accent to shift back has led to the weakening or disappearance of unaccented syllables e.g. అయినను - అయినా - ఐనా

II Declension

(a) Plural forms like వాండ్రు, ముదళులు, వ్రేళ్లులు, కాళులు are used by old fashioned writers but do not occur in the current language.

(b) Suffixes like పొంటె, కోలె are likewise obsolete.

(c) The literary language used six forms in the objective case which must have belonged to different periods. e.g. 1. కంసునిన్, 2. కంసునిఁ, 3. కంసుని, 4. కంసున్, 5. కంసుఁ, 6 కంసు: but only one form is used in current Telugu.

(d) Some of the words which were added to nouns to denote case relations have now become mere suffixes. e.g. తోడ, ఉండి, అయి: Old Telugu వారలయుందోడ, దేశంబుననుండి, దానికి నయి are in modern Telugu వారితో, దేశమునుండి వారికయి.

(e) The change in the sense and the application of post-positions in Telugu is as extensive as it is in English regarding the prepositions. e.g. నాకునవెగెను; నాతోడనవెగెను; నాపైనవెగెను.

III Conjugation

(a) What is called present tense in one grammar is called future in another and both are equally authoritative.

The past tense is now formed quite differently to the ancient usage e.g. (modern Telugu) చదివినాను, చదివాను for (old Telugu) చదివితిని. The older forms are preserved only in some old phrases and proverbial expressions still current. The future tense now in use all over the Telugu Country has forms like వస్తాను (I shall come). The Pundit, however, rejects these as vulgar

and in their place, uses :

1. రాగలను which now means 'I can come' or
2. వచ్చును which now means, 'I should or would have come.'

The whole series of conditional forms like చేసేరు are rejected by the Pundits though they serve a very useful purpose which is not provided for, by the old Grammarians.

(b) All the grammars are consistently wrong in regarding some verbal forms as passive. This Telugu passive is the fabrication of the Sanskrit Pundit who thinks that every language must have it because Sanskrit has it.

(c) The oldest Telugu employed a' as an emphatic suffix and e' as an interrogative suffix; while later Telugu employs e' as an emphatic and a' as an interrogative suffix. The poet confuses the old and the modern usage.

(d) There are more than thirty verbs used more or less as auxiliaries. The meaning of most of the idiomatic expressions depends on the right use of these. There is much difference between the old and the modern usage in the case of these auxiliaries. e.g. రాఁజనును రావచ్చును, రాఁగూడును, రానగును, రాఁదగును; చేయగలను, చేయనేర్చును, చేయనోర్చును, etc.

(e) But the Pundit confuses the old and the modern usage which leads to ambiguity and obscurity.

(e) The infinitive in అఁ (an) has lost its న్ (n) and is so weakened that it cannot stand with the support of another infinitive gā. e.g. వాడు రాఁ = వాడు రాఁగా. The గా (gā) itself had an న్ (n) in the earliest stage. Sometimes the

loss of the final న్ (n) is compensated for the lengthening of the preceding vowel e.g. చూడు (Old Telugu) — చూలు (mod. Tel.); కూడన్ (Old Tel.) కూడా (mod. Tel); నిండన్ (Old. Tel.) — నిండా (mod. Tel. But the Pundit objects to the use of this compensatory length which daily usage demand

(f) The old gerundial ending was ఉ and is now often replaced by డము and this form is declined like the nouns ending in ము. This convenience has established it in modern usage. But the Pundit refuses to use it.

(g) Current forms like వచ్చేవాడు, తినే అన్నము have grown out of వచ్చెడువాడు, తినెడు నన్నము. The latter forms never occur except in pedant writing. The loss of డు is due to the loss of stress but is made good by the length of the preceding vowel ఉ. These current forms are objected to by the Pundits.

(h) Some verbs which could stand in O.T. independently now require an auxiliary verb e.g. వ్రేలు (Old. Telugu) = వ్రేలాడు (mod. Telugu)

(i) Old causative forms like కనుపించు (= show) వినుపించు (= inform); ఊడ్చు (= to loosen); & వీడ్చు (= to untie) are now used in a different sense.

(j) A class of verbs like మోచు are in modern Telugu treated like కోయు ending in యు. Their infinitive forms in Old Telugu were like మోవన్ while in modern Telugu they end in య (మోయ). Rao Bahdur Viresalingam Pantulu garu has used these modern forms in his works though not consistently; but the Pundit objects to them.

IV Forms and meanings of words

(a) There are in Old Telugu hundreds of words with the trilled R which has now gone out of use e.g. క్రాగు. The Pundit omits the R in the words of which he does not know the etymology; e.g. in the ancient poems క్రంపు is used with R but later poets have used the word without it. The R represents the Tamil ṅ or ṅh. Strictly speaking the Telugu mandu ought to be written mṛandu according to old usage as the corresponding Tamil word is marundu. It is nothing but pedantry to insist upon the insertion of R when it is gone out of use

(b) Many words have each a number of Synonyms which are used by the poets quite indiscriminately e.g. వెచ్చ, వీడి, కాక, ఉష్ణము. In the current spoken language they are distinguished.

(c) Thousands of words are either obsolete or are used in a different sense to what they bear in old Telugu e.g. చీర (O.T.— any article of dress; M.T. — a lady's dress); కంపు (= any kind of Smell (O.T.); = bad Smell (M.T.)). Many words, too, which were used in an elevated sense are now degraded: e.g. దయ్యము; నేల దయ్యము (= Earth god = Brahman O.T.; = Earth demon M.T.); సాని (= Lady O.T.; = a Courtesan M.T.) కూడు (= food) is now vulgar though it occurs in the ancient works.

(d) Variant forms in Literary Telugu :-

1. Koḍavali (= a sickle) has six variant plural forms :— 1. Koḍavanḍulu, 2. Koḍavanḍlu, 3 Koḍavaḷulu 4. Kodavaḷḷu 5. Koḍavanḍlul 6. Koḍavaḷḷulu. Of these no. 4 is used in

in the Coast districts and no. 2 in the interior but the other four are obsolete in the modern polite dialect.

2. Okaḍu 'one' masculine and neuter has sixteen variant forms in the singular number of which only one is in current use in the masculine gender and none at ~~too~~ all in the neuter gender.

3. Okarita 'one' femenine has so many as fifty two variant forms in the singular number; Only one or two of them are in current use.

4. Many verbs like nutintṣu have another form nutiyintṣu; so also kanenu has kaniyenu; sprisintṣu has sprisiyintṣu. In every one of these pairs the first form is modern.

5. Verbs like anduru, '(they) say' have five variants:- anduru, andru, anḍuru anḍru; but in Colloquial Telugu not one of these is used; but anṭāru which is current is condemned by the Pundits

6. Verbs like ఇచ్చుదును 'I shall give' have another form ఇత్తును. but neither is used in current Telugu. ఇస్తాను which occurs even in polite speech is objected to as 'Vulgar.'

7. Imperative forms like వండుడు have each three more variants: vanḍudā, vanḍuḍi, vanḍudī; but not one of these occurs in modern Telugu. Vanḍanḍi is now used.

8. There are numerous optional forms of Sandhi: e.g. వానికిచ్చితిని, వానికినిచ్చితిని; మఱి యేమి, మఱేమి.

9. Optional metrical contractions like

చిల్క (చిలుక), దునక (దున్నక) and metrical expansions like అనిమిని (అంటిని), చేరిచి were due to the exigencies of metre but the Pundit uses in Literary Prose the same forms that are used in Poetry.

10. In fact the Pundit does not distinguish between the diction of Prose and the diction of poetry.

11. The same word appears in different forms

e.g. 1. ఎరక, రెక్క, రేక

2. గురుడు, గురువు.

3. బీజము, బిత్యము.

4. ఇమ్ము, ఇంబు, ఇంపు.

Only one of them is used in the current dialect. If more than one form is used, they are of course, distinguished. In the Pundit's literary language, on the other hand, they are all used and without any distinction whatever.

In this, as in several other respects pointed out above the current language is superior to the old literary language. It is more precise and less ambiguous, more consistent, more expressive and effectual than old Telugu which is lacking what is called idiomatic energy.

An Extract from an Essay on the improvement of the Telugu language written by Rao Bahdur K. Viresalingam Pantulu garu in 1882 page 384 Vol. VIII of his works.
(translated by the memorialist)

The increase in the numbers of newspapers in the Telugu country tends to some extent to the improvement of the language, but till good books have been written in the Vernacular it cannot be said that the language has improved. The progress in civilisation depends upon the improvement of the language. Those that are interested in the welfare of the Community should first endeavour to raise the Vernacular language to a good position. People will then read books containing useful knowledge and be benefited by them and thus attain to an honourable position. This result cannot be achieved by learning long Sanskrit compounds and meaningless jingle. The works that are calculated to promote the welfare of the Community are those that treat of the Physical Sciences, Ethics and religion. The language which embodies such knowledge is really a good language. Those that edit newspapers should spread such knowledge in a language that is intelligible to all people.

Those that are merely 'learned' in language fill their pages with obscene expressions, long compounds, unintelligible words and jingling verbiage in which there is little that is really useful. Such writers labour under the misconception that it conduces to the advancement of language if one word

is used in many senses and if one and the same idea is expressed in a variety of Synonymous words: they use for instance ten different words for a 'parrot' and use the single wood 'Hari' in ten different senses. Their aim is merely to display their own "Panditry": they do not at all care to teach anything useful to the people: In the first place ordinary people cannot read the news-papers. Even if they learn to read them, there is not much that is worth knowing but obscure and difficult words. . . . . .

. . . . . .

If the Editors really wish that their Papers should be useful to the people and be read by them they should not fail to write in simple, easy style on useful subjects so that knowledge may spread among the masses. In addition to these, Educated men should write prose works on useful subjects and make them accessible to all at a low price.

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RESOLUTION ON SRINGARA VARNANAM.

Sringara Rasa or the sentiment of love is accepted as the most important sentiment not only in Telugu but generally in all languages. In poetry, this is universally treated as the most essential sentiment. In the Sanskrit language, there is a regular science of Poetics and this science is followed by the Telugu poets.

2. The Telugu World has, till now, accepted, without exception, the works of its ancient poets composed in accordance with this science. Indecent modes of expression are forbidden in treatises on Rhetoric as a grave demerit. Poets who have sometimes emphasised particular sentiments, generally couched their ideas in high literary language, so that they would only be grasped by learned men. Those acquainted with the Telugu literature know that the ideas in such places are not easily understood unless explained.

3. In no language are all books intended for all people. They are studied by different classes of readers according to their standard of knowledge. This applies also to Telugu Literature.

4. Whether in the statues executed by the master sculptors of ancient Greece or in the paintings of the modern western artists, nude pictures are prized on account of the great scope which they afford for display of artistic skill. It is a well known fact that, in impressing the mind, enacted dramas are more potent than poetry and visible objects more than either.

5. It is not correct to say that the reading of poetry in which love is depicted leads to bad conduct. Ordinarily, the people that are guilty of such conduct are found to be such as are not capable of understanding literary works. If scholars sometimes go astray, the fault cannot be attributed to poetry.

6. Some of the Telugu poems were composed by reigning princes, while many have been dedicated either to the rulers or to their Ministers and Officers. The very fact that these books were approved by ruling princes, shows that they were not considered objectionable when they were written. The standard of propriety varies with the times. If it should be maintained that old books should be revised from time to time to suit the current taste, many

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evil results would follow therefrom. A view like this has nowhere been accepted by any one. If it should be held now, many books that are esteemed invaluable in almost all languages would have to be revised and even the Scriptures would have to be subjected to such a process.

7. If books in which the predominant sentiment is love, are to be wiped out of existence, there can be no doubt that literature will be greatly imperilled. Not only much of Telugu poetry but also much of poetry in all Indian languages will have to disappear.

8. Writers on grammar, prosody, and rhetoric, have largely drawn their illustrations from works in which Sringaram is the predominant sentiment. In the Telugu language, usage by classical authors is the chief means of determining the correct forms of expression. To do away with such a help, will be detrimental to the interest of literature. The Conference is, therefore, strongly of opinion that ancient Telugu classics should neither be destroyed nor tampered with.

RESOLUTION ON THE USE OF THE SPOKEN DIALECTS FOR LITERARY PURPOSES AND KINDRED SUBJECTS.

Spoken dialects:-

The language used in literary works should be that which is sanctioned by ancient grammarians; and language which contravenes the rules of grammar should not be made use of. All are agreed that books should be composed in a simple and sweet style. To do so, it is not necessary to violate the laws of grammar. It is possible to exhibit exquisite powers of composition almost to an unlimited degree, without offending against the rules of grammar and composition. Such a course will tend to the formation of varieties in style.

The use of half anusvara and Sakata Repha (hard R).

As these letters form parts of the spelling of the words in which they occur and are, moreover, useful in tracing the etymologies of those words, they should not be discarded.

Sandhi or Euphonic union of words.

It is not wrong to refrain from making Sandhi here and there in prose, provided the omission is necessary for the purpose of making the sense of a passage clear or the reading of it easier. But the theory cannot be accepted that Sandhi may be omitted altogether. To what extent Sandhi should be adopted depends, to some extent, on the capacity of the readers. In books intended for little children, it may be desirable to avoid too much Sandhi, provided the express rules of grammar are not violated. In poetry, omission to observe Sandhi can ~~wx~~ never be permitted.

USE OF FOREIGN WORDS.

Foreign words may be sparingly used in appropriate places in accordance with the practice of classical authors. But they should not be made use of freely. In translating scientific books etc., from other languages, appropriate technical terms should be found in Telugu or Sanskrit and they alone should be used. If single words cannot be found, compound words which are not too long may be coined. Where this is not practicable, the original foreign words may be used, provided they are adapted into the Telugu language in accordance with the rules of Telugu grammar. It is desirable to have technical words in Sanskrit, since, in that case, the same words can be used in all the Indian languages. It will be advisable for the Telugu Academy to issue glossaries of such words with the help of scholars.

Vizagapatam,

Duplicate of pages 24-12

To

The Private Secretary to H.E. the Governor
of Fort St. George, M a d r a s.

Pages 38 to 73

Sir,

We beg leave to request you to be so kind as to -- place before His Excellency for favourable consideration the enclosed memorandum on Modern Telugu prepared by M.R.Ry.G.V.Ramamurty Pantulu of Parlakimedi. Two Appendixes are added.: One of them consists of the English translation of the Resolution relating to Erotics passed at Madras last month; and a criticism of them; and the other treats of some of the important points of difference between the modern and the ancient Literary Telugu dialects.

2. We believe that the memorandum correctly represents the views of a large number of Educated men including teachers and writers in the Telugu Districts who have more or less assimilated the western ideas and sentiments, which, thanks to the new Educational Policy of the Government of India promulgated in 1903, are now spreading more widely than before.

3. The immediate effect of the Educational Reforms are indicated partly by the attempts of the teachers to use more extensively than before, the living Vernacular in the written exercises as well as in the oral instruction and partly by the demand for books written in simple modern language instead of highly sanskritised obsolete Telugu and for purer literature instead of the ancient poetry abounding in grossly vulgar Erotic sentiments.

4. But the Pundits are opposing these reforms and with the support of some reactionaries have appealed to the Government. The history of social Reform in Educational as well as in other matters shows that the Pundit has systematically opposed, as dangerous to caste and religion,

every

every attempt to promote the welfare of the nation. He was opposed to the abolition of Sati, of infanticide and of other cruel customs; to the construction of the Railways and hospitals. He excommunicated the children that joined the English school when first established; he strenuously opposed Female Education and does not look with favour on it or on the education of the Parias. He is opposed to Science, Research, and to the Western "Huna" or "Mlechcha" culture as he calls it. Consistently with his inherited traditions, he now opposes the teaching of the real vernacular which will help to spread Education among the masses and the writing of books intelligible to all and calculated to promote morality, saying that the and "erotics" are the merits of Telugu literature obsolete language particularly of Religious literature and Telugu children shall be trained only in that language and in that literature according to the orthodox system.

5. To counteract the effects of the agitation made by the Pundits to mislead the authorities into believing that the Reforms introduced by the Educational Department are injurious to the interests of the community, meetings have been held in various centres and Resolutions supporting the reforms have been passed. The teachers who attended the last Educational Conference held at Vizagapatam passed Resolutions in favour of Reform and a memorial on the subject was also submitted to the Government. An Association has been established at Vizianagaram with the Principal of the Maharajah's College as the President, with the object of promoting linguistic, and literary reform. The controversy between the Pandit and the Reformer is simply a strife between Authority and Reason. The Pundit merely swears by his sastra while the Reformers attack it and appeal to Logic, Psychology, Experience and the expert knowledge of the mordern Educationists. There are, however, some pandits with liberal ideas who support the Reform. We

hope

hope that neither the Government nor the Educational Authorities see any real harm in pursuing the policy of Reform to which they have already committed themselves and go back from it in deference to the opposition of the Pandits who have no experience or konwledge of Educational work.

6. We commend for the favourable consideration of the -- Government & the Educational Authorities the memorandum herewith submitted.

We beg to remain,

Sir,

Your most obedient servants,

K.V.L. Narasimham M.A. L.L.B (Edin) Bar at Law, High Court Madras.

Dogayamecham B.A. Hist. asst. I.H. School, Guntur and Secretary Hindu Girls' School Committee

B. Suryanarayanarao B.A. L.T. Lecturer in English and Logic Mrs. A.V.N. College Vizagapatam, & Hon. Secretary to the Vizagapatam District Agricultural Association.

[illegible], B.A., L.T., Lecturer in History, Mrs. A.V.N. College, and Telugu Writer. Vizagapatam,

J.S. Narayanchusti B.A.B.L. Pleader, Vizagapatam

G.V. Sitapati B.A. L.T. Lecturer in History Rajah's College Parlakimedi and Secretary Reading Room Parlakimedi.

Bhattanatta Swamin, Lecturer in Sanskrit, Mrs. A.V.N. College, Vizagapatam

S.P.L. Narasimha Swami, Pandit and Librarian Coronation Oriental Research Society, Vizag.

Subramanyam Vepa. Barrister-at-Law. Vizagapatam.

Chatrati Mallikaryanarao L.R.C.P.&S (Edin) L.R.[illegible]

M. Ramadu, Teacher, Mrs. A.V.N. College, Vizagapatam
Secretary, Coronation Research Society, Vizag

94

O. Panablinamamurti, B.A. First Grade Pleader
and Secretary, Social Service League,
Vizianagram.

100

B. Seshagirikas M.A. Lecturer. Maharajah's college
and Secretary Andhra Sahitya Sangham
Vizianagram

G. Ramachandra Rao B.A. Pleader
Secretary Hindu Marriage Reform
League Vizianagram

M. Virabhadrakan - B.A. Pleader
Vizianagram

Ord

C. 1013 Eof

26.3.13

REGR. CHIEF SECT
22 MAR 1913
MADRAS GOVT.

10/97

To

His Excellency the Governor

in Council of Madras.

May it please Your Excellency,

I, Dasu Madhava Row, B.A., B.L., High Court Vakil, Ellore, Kistna District, humbly crave leave as President of a meeting of the townsmen of Ellore held on the 13th January and 16th February 1913, in the Town Hall, Ellore, to submit for your Excellency's kind consideration the - Resolution, herewith enclosed, passed at the said meeting, with reference to the question of the employment of Grmya and Desya (colloquial) style in Telugu text-books of the Madras University.

ELLORE,
15th March '13.

I beg to remain,
Your Excellency's most humble
and obedient servant,

D. Madhava Rao

20 MAR 1913

PR 2/3

REGR. CHIEF SI
22 MAR 1913
MADRAS GOVT

102 98

Resolution.

At a representative meeting of the public of Ellore held on 13-1-1913 and 16-2-'13 in the Ellore Town Hall, the following resolution was passed :-

Resolved that in the opinion of this meeting it is objectionable to introduce into schools and colleges Telugu text books written in Deśya and Gramya style and that they should invariably be such as are ~~in~~ written in chaste grammatical style suited to the requirements of the different standards.

Sd/- Dasu Madhavarow,

President.

(True copy)

99

LOCAL & MUNICIPAL
17 MAR 1913.
SECRETARIAT

To

His Excellency The Governor in Council,

Fort St. George.

The humble memorial submitted by the undersigned persons interested in the cause of the Telugu Language and Literature.

SHOWETH,

Of late, a movement has been set on foot with the object of discarding the use of the existing literary dialect in Telugu and substituting, in its place, the spoken dialects for purposes of literature; and attempts are, it is understood, being made to introduce into schools, books written in the colloquial dialects. There are two or three persons who may be regarded as the leaders of this movement, and the number of their followers is, as far as can be ascertained, extremely small and insignificant compared with the entire Telugu population amounting to more than twenty millions. The memorialists humbly beg to affirm that this propaganda is highly repugnant to the feelings of the Telugu world, being opposed, as it is, to the natural course of the growth and development of literary languages, as also to the best interests of the Telugu literature and of the Telugu country.

2. The position of these so-called reformers may be briefly stated as follows as far as it can be understood:—It is the nature of language to change from time to time, and it is unscientific to maintain that it should remain unchanged and fixed for all time. The distinction between the colloquial and the refined in language is not natural, but the creation of pseudo-scholarship unacquainted with the science of language. The present Telugu literary dialect is full of Sanskrit words and expressions, and of archaic and artificial forms and constructions, and is, therefore, unintelligible to all but the learned few. As intelligibility to the ordinary readers should be the chief characteristic of literature, books should, hereafter, be written, not in the abstruse literary dialect but in the dialects actually spoken by men and women of the higher classes. This is the practice in the case of English and should be adopted in regard to Telugu as well.

3. The memorialists humbly beg to submit that this position is incorrect and untenable for various reasons. The statement that the present literary dialect is unintelligible is a gross exaggeration and not borne out by facts. It may be that certain classical books written in high literary style (these are not among the oldest books in the language) are not easily understood by persons without scholarship. Such books are found in all languages; but their comparative unintelligibility is a feature of *style* and *not of grammar*. There are several books written in simple and yet correct Telugu, which are being read and appreciated by people all over the Telugu country. There are many writers in the present generation who have produced excellent popular books in the approved literary dialect. The number of persons who are able to write in faultless Telugu may be comparatively small, but the number of those that can understand books written in such Telugu is vast. It is so in all languages: good writers are few, but readers are many. Otherwise, there should be no high class literature. Dramatic works composed in literary Telugu have, of late, come into existence and they are understood and enjoyed by thousands of persons throughout the country.

4. It is perhaps true that some books are not easily understood by such of the present generation as have neglected the study of their mother tongue in favour of English. The free and unrestricted use of English words, even in ordinary conversation among this class of persons, proves that their inability to understand classical Telugu is due to their neglect of its study, and it is unreasonable to ask that the literary dialect should be pulled down to the level of their understanding. The number, moreover, of this class is becoming smaller and smaller every day. There is a growing tendency among the Telugu people who have received English education to devote more attention to their mother tongue and its literature, and the number of authors who write in the literary dialect is on the increase. Several associations have also been formed all over the country to promote the study and cultivation of Telugu language and literature.

5. It is, no doubt, the nature of spoken language to vary from place to place and to change from time to time in the mouths of the people. But when once it becomes a literary dialect, its tendency to change is restricted, its laws are systematized, and it becomes uniform and settled. This is true of all languages. Otherwise, the literature of one period and of one place would be unintelligible in another period and in other places, and the very object of literature would be frustrated. This deplorable state of things has not yet arrived in the Telugu country, but there can be no doubt that it would, if the 'Reformers' succeed in their attempts.

6. It is sometimes suggested that, as there are three periods in the growth of the English language, *viz.*, Old, Middle and Modern, we should recognize a similar division in the Telugu language. Writers on the history of the English language tell us that most of the changes in that language occurred during, and were mainly though indirectly due to the Norman Occupation of England when there was yet no common literary English dialect, that, although the English of Chaucer, the founder of the literary dialect, is not exactly the same as the present day English, the chief point of difference between the two is one of Orthography, and that there have been few changes in the structure of the language since Chaucer's time.

7. The case is quite different with Telugu. It had become a literary language before the time of the Norman conquest and the first three books of the Telugu Mahabharatam, the greatest Telugu work, were composed in the first half of the 11th century A.D. For a long time afterwards, the country continued to be governed by Telugu kings who were devoted to their mother tongue and the language developed, therefore, along the lines of its own genius. Parts of the country were, in later times, ruled over by the Muhammadans, but as the chief features of the language had already become settled, the Muhammadan rule could exert no influence on it, except that some Muhammadan terms connected with administration and commerce naturally crept into the colloquial dialects. This being the case, it is unscientific to attempt to change the course of the orderly development of the Telugu language on the analogy of English. The distinction between Modern and Old Telugu exists only in the imagination of the 'Reformers', and is unintelligible to the Telugu people. We have nothing in Telugu corresponding to Old English. What they call 'Modern' Telugu is nothing but the colloquial dialects.

8. It is equally fallacious and misleading to apply to Telugu the analogy of the standard spoken English which has become what it is by the influence of the literary dialect. Prose literature has more of form, precision and finish than spoken language, the language of the drama is more so than prose, and the language of poetry manifests these qualities in the highest degree. English literary dialect has been able to greatly influence the standard spoken dialect, because of an extensive dramatic and prose literature, of the widespread of education among the English people, of the extended use of the printing press, and of the influence of the great Universities of Oxford and Cambridge. The comparative smallness of the difference between the standard spoken English and the literary English is thus due more to the elevation of the former by contact with the latter than to the latter being pulled down to the level of the former.

9. The difference between the spoken dialects and the literary dialect in Telugu is somewhat greater than it is in English, owing to the fact that the Telugu literature has hitherto been mainly poetical. But dramatic and prose literature is now springing up, and many modern writers are writing easy literary Telugu. As this continues, there is no doubt that, in course of time, a standard spoken dialect will be formed. In fact, it is already forming. Correct and elegant forms of speech are being used by educated persons in private correspondence as well as in the press and on the platform. This, the memorialists beg to submit, is the natural method of bringing the spoken and literary dialects nearer each other.

10. As it is, there is no *standard* spoken dialect in Telugu as stated by the advocates of change. It differs with reference to locality and caste or occupation. It is further corrupted by the admixture of other languages, such as Tamil, Canarese and Oriya, in places where it has come in contact with those languages. If it should be suggested that the dialect spoken by a certain class in a certain locality should be adopted for literary purposes, how can that be easily understood in other localities and by other classes? And would not this dialect also, in due course, become a fixed literary dialect and be open to all the objections now raised against the present literary dialect? The literary dialect is the only Telugu dialect which is understood in all parts of the country.

11. It is true that even the literary dialect changes from time to time and the Telugu literary dialect has been no exception to this rule. Successive poets made use of forms and expressions not found in the works of their predecessors, and many of these have been accepted by literary critics. But changes in the literary dialect, unlike those in the spoken dialects, take place slowly and gradually and with the approval of recognized writers. In determining the standard of literary forms, the sole test to be applied is the usage of writers of recognized merit and authority. This rule is common to all literary languages, and is accepted by literary critics all over the world. The claim, therefore, of less than a handful of persons to change the course of development of the Telugu language in a manner contrary to this well-established rule and opposed to the genius of the language is ridiculous.

12. If books composed in spoken dialects as advocated by these so-called reformers should come into use throughout the country, the Telugu people would, in course of time, lose touch with the present literary dialect, and the existing Telugu literature would become a sealed book to them. The result of this would be that future generations will grow in ignorance of their own past history and traditions. In all civilized nations, the essence of their past accumulated civilization, their ancient customs, their national ideals and the contributions made by their great men from time to time to different departments of knowledge are all embodied and preserved in their literatures; and people that are ignorant of their literature cannot understand their past history. A greater calamity can hardly befall a nation than thus to be cut off from the culture and traditions of its past.

13. There are recognized ways of writing books for the use of boys and the masses. In such books the vocabulary should be simple. Sandhi should be avoided as far as is necessary. Sentences must be short. The subjects treated of should be suited to the capacity of the readers. This, and not the adoption of colloquial dialect, is the proper method of writing popular literature. Ungrammatical and uncouth language is not adopted in English, even in little books intended for little children. Why should it be adopted in Telugu?

14. There can be no objection to the use of foreign words when corresponding terms are not available in Telugu; but an indiscriminate and lavish use of such words, due to the writer's familiarity with a foreign language or languages, coupled with his ignorance of Telugu, is most objectionable and calculated to degrade Telugu which is rightly called the Italian of the East, into an unintelligible jargon. The advocates of colloquial dialects often take the pandits to task for making unnecessary use of Sanskrit words. How can *they* be allowed to indulge in a similar vice when foreign words are concerned?

102

15. For the reasons indicated above, the memorialists humbly and respectfully pray that the Government may be pleased to discountenance the propaganda of these advocates of revolutionary changes in literary Telugu and to order that none but books written in the approved literary dialect should be used in schools under its control. 1 (a)

The memorialists further pray that the Telugu Text-book Sub-Committee may be reconstituted so as to consist entirely of Telugu scholars whose mother tongue is Telugu. There are only two Telugu-knowing members on it now. It is obviously unfair that persons should be called upon to prescribe books in a language with which they are not quite familiar. 1 (b)

We beg to remain,

Your Excellency's humble memorialists,

Hoe & Co., Printers and Diary Publishers, Madras.

103

105

[E. & L.]

500—15-3-11.

GOVERNMENT OF MADRAS

DEPARTMENT.

D.o. 1013-1 Eol
8.4.13

From

THE SECRETARY TO GOVERNMENT,

DEPARTMENT,

To

Mr Ry D. Madhava Rao, B.A., B.L.
High Court Vakil, Ellore,
Kistna District.

DATED FORT ST. GEORGE / ~~OOTACAMUND~~, 191 .

SIR,

I have the honour to acknowledge receipt of your letter ——, dated 15th March 1913, which will receive due attention.

I have the honour to be,

Sir,

Your most obedient Servant,

PP
5.4.13

CA
6.4.13

Desp
8/4

Desp
11-4-13

This communication may be added to the file ~~which~~ ~~already~~ on the subject which is now with the Secretary & may be considered along with the memorials contained therein.

PP
5.4.13

I have added it to the file. 8.4.13

ans
10/4

A letter of acknowledgment may issue 8.4.13

110

C. 1596 Edg
14/5/13

106

REGR. CHIEF SEC.
12 MAY 1913
MADRAS GOVT.

From

M. Suryaprakasa Row, B.A.,
1st Grade Pleader,
E L L O R E, (Kistna).

To

The Chief Secretary,
To the Government of Madras,
Stone House Hill,
Ootacamund.

Sir,

I have the honor to submit herewith the resolutions passed by the Ellore Public at a meeting held on the 4th instant in the Local town-hall and presided over by me regarding the position of Telugu in school and collegiate Education and I request that you will kindly be pleased to place the same before His Excellency The Governor in Council for his kind and sympathetic consideration. The Resolutions deal with a subject which vitally affects the Telugu country in general and the Telugu Literature in particular and it is sincerely hoped that the matter will attract the attention which it deserves.

LOCAL & MUNICIPAL
14 MAY 1913
SECRETARIAT

R e s o l u t i o n s.

(1) That the Telugu Text Book Committee should consist entirely of members whose mother-tongue is Telugu.

(2) That the study of the Telugu Language and Literature should be made compulsory in schools and Colleges.

PA 1415 [This is for the University against who action protests are being received.]

(3) That the Telugu text-books prescribed in schools and colleges should be such as are written in grammatical (as opposed to Gramya or colloquial) Telugu.

(4) That the Chairman be authorised to communicate these resolutions to the various authorities concerned.

I have the honour to remain,

Sir,

Your most obedient servant,

Ellore,
7 - 5 - '13.

M. Swiapracasa Rao

112

108

& L.]

500—15-3-11.

GOVERNMENT OF MADRAS

Gl DEPARTMENT.

Do. 1556-1
24/5/13

From

THE SECRETARY TO GOVERNMENT,

Gl DEPARTMENT,

To

Mr. M. Suryaprakasa Rao, B.A.,
1st Grade pleader,
Ellore, Kistna Dt.

DATED ~~FORT ST. GEORGE~~ OOTACAMUND, 16th May 1913.

SIR,

I have the honour to acknowledge receipt of your letter, dated 7th May 1913 on the subject of the position of Telugu in school and Collegiate education. ~~, which will receive due attention~~

I have the honour to be,

Sir,

Your most obedient Servant,

O/C

20/5

16.5.13

16/5/13

21/5

Recd & Despd 22-5-13

C.14 Ed1
29.4.14

MUNICIPAL SECRETARIAT
28 APR 1914

109
187

Pithapuram, 23rd April, '14.

From

Sri Rajah R.V.K.M. Surya Rao Bahadur Garu,

Rajah of Pithapuram and

President of the Telugu Academy.

To

The Secretary,

To the Government of Madras,

Educational Department,

M A D R A S.

Sir,

I have the honour to submit herewith, for the information of the Government, an Extract from the Proceedings of the General Meeting of the Telugu Academy held at Cocanada on the 19th instant dealing with the question of the standardization of Telugu Prose.

I have the honour to be,

Sir,

Your most obedient servant,

R.V.K.M. Surya Rao
23.4.1914.

Rajah of Pithapuram and

President of the Telugu Academy

BG
Madras

126 Ed R
22-4-13
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15-4-14
103 Ed mis
23-7-14

C 1422/14

TLG 188

Extract from the Proceedings of the General Meeting of the Telugu Academy held at Cocanada on the 19th April 1914, with the Rajah of Pithapuram in the Chair

xx xx xx

IV Resolved that the views contained in the following resolutions passed at the Pandit's conference held in Madras on the 16th May 1912 on the subject of "the standard of Telugu Literary Prose," be adopted as the views of the Academy.

"Resolutions unanimously passed at the Pandit's conference held on the 16th May 1912 in the Pachaippa's Hall, Madras.

1. Telugu which conforms to the rules of the traditional Telugu Grammar should alone be used in Literature and Language which violates those rules should not be used. Simplicity and clearness of expression can be attained without violating Grammar.

2 The half Anusvara and the hard r cannot be dispensed -- with any more than other parts of words: they are specially -- useful as affording clues to the etymology of the words in which they occur.

3. Sandhi may be dispensed with in Prose wherever it is necessary to do so to facilitate reading and understanding. But it would be untenable to hold that Sandhi should never be made. To what extent Sandhi should be observed depends on the capacity of the readers for whom any particular book is intended. Sandhi is indispensible in verse

4. Foreign words may be used where necessary in accordance with the literary tradition in Telugu but their unrestricted use is objectionable. Where Telugu or Sanskrit words are available to express scientific ideas, they should be used. Where they do not exist, short derivatives and compound words should be -- formed where practicable. Where neither of these courses is open, foreign words should be used taking care to naturalize --

them

them in accordance with the rules of Grammar. It is desirable that the scientific terms should be in sanskrit so that they may be uniform throughout India. It is suggested that the Telugu Academy do get glossaries of scientific terms prepared in accordance with these views."

xx xx xx

V. Resolved that the Chairman be authorized to communicate Resolution No. 4 to the Government, the University of Madras, the Director of Public Instruction and the Secondary School Leaving Certificate Board.

(Sd) R. V. K. M. Suryakao
President
(True extract)
J Ramayya
Chairman of the Senate.

C.1759 Ed 14°

C.F.—29.

Educational **DEPARTMENT.**

112

Received ..... 191 . *Registered* 3857 1914.

29 MAY 1914

Subject.

Reporting that a copy of the report of the Committee appointed by the Syndicate to report on the degree of Colloquility which can be encouraged in writing Telugu Language will be submitted on its receipt.

ENCLOSURES.
No.
Spare copies

Ref. on Cur. **No.** 4131/12,

Station Madras, *Dated the* 27th May 1914

From (Name) The Hon. Mr. J.H. Stone, M.A., F.R.H.S., C.I.E.,

(Designation) Ag. Director of Public Instruction.

To The Secretary to the Government of Madras,

Educational Department.

Sir,

With reference to the reminder from Government dated 19th May 1914 calling for an early reply to the memorandum of Government No. 2472-1 Edl., dated 24th September 1912, I have the honour to state that the Registrar of the Madras University informs me that the Report of the Intermediate Telugu Composition committee has been received in his office and that a copy thereof will be supplied to me after it has been considered by the Syndicate

p 95 ante (F)

191
113

at its meeting to be held in August next.

I shall submit a copy of the report to Government as soon as it becomes available.

I have the honour to be,

S i r,

Your most obedient servant,

for Director of Public Instruction

P.V.S.

314 C.37 Col

C.F.—29.

EDUCATIONAL **DEPARTMENT.**

GOVERNMENT OF MADRAS EDUCATIONAL DEPARTMENT.

Received 6 JAN 1915 191 . *Registered* 6 1 191 5.

Subject.

Plea for classical Telugu.

ENCLOSURES.
No. 1
Spare copies

No. 710-P

Station Madras , *Dated the* 5th January 1915.

From (Name) C.B. Cotterell Esq., I.C.S.,
(Designation) Private Secretary to H.E. the Governor.

To The Secretary to the Government of Madras,
Educational Department.

Sir,

I am desired to transfer to you for disposal by the Government the enclosed memorial, dated the 3rd January 1915, from the Secretary, Bhashabhilashini Society, Duggirala village, Tenali Taluk, Guntur District.

I have the honour to be,
Sir,
Your most obedient servant,

Private Secretary.

315

PRIVATE SECRETARY TO THE GOVERNOR
5 JAN 1915
MADRAS

15

To

HIS EXCELLENCY
RIGHT HONORABLE LORD,
PENTLAND, G.C.I.E.
Governor of Fort St. George,
MADRAS.

The humble Memorial of the Secretary of the Bhashabhilashini Society Duggirala village, Tenali Taluk, Guntur District.

MOST HUMBLY AND RESPECTFULLY SHOWETH :

That your Memorialist, as desired by the public of Duggirala in the resolution unanimously passed at a meeting held on 28–12–14, begs to pray that your Excellency will be pleased to order to keep classical–telugu only in school examinations allowing the language to develop itself on natural lines.

Your Excellency's humble memorialist shall, as in duty bound, ever pray.

Duggirala,
3–1–1915.

(sd) JAMPALA VENKATANRUSIMHAM,
SECRETARY,
Bhashabhilashini Society.

32

Educational Department. 116

C.Nos.1248, 1572, 2370, 2472 and 3424 of 1912, 1013, 1556 and 1596 of 1913, 1401, 1759, 3044, 3526 and 3970 of 1914, and 37 of 1915.

30 P

A

ORDER:- n°.196 d/ 22-2.1915
P.S.,

A controversy arose sometime ago between two sections of the Telugu people as to whether the 'classical' or 'modern' style should prevail in Telugu literature generally and be the language of Telugu school readers in particular. ~~The Govt. were concerned with the controversy only so far as it affected the public examination conducted by the Secondary School Leaving Certificate Board. Both parties made representations to the Government, but the latter felt that questions of the kind were best settled by public opinion, by the influence of educated men and by usage and practice.~~ In 1912-13 the Secondary School Leaving Certificate Board, on the representation

Dp 22/2 [illegible] first. & return file [illegible] after [illegible]

reprsentation of some school managers and headmasters, issued two circulars for the guidance of candidates appearing for the public examination conducted by that body. While the first circular declared that all pupils belonging to a school would be examined alike, i.e, either in 'classical' or in 'modern' Telugu, the second modified the first and allowed each pupil to answer his paper in any style he liked. The issue of these circulars was subsequently brought to the notice of the Government, but no steps were immediately taken in the matter, as it was considered desirable to await the result of the deliberations of the Committee which the Syndicate of the Madras University had appointed to consider the possibility of fixing a standard for composition in Telugu for the Intermediate examination. This committee having lately submitted its report and the Syndicate having thereupon decided that it

it is not in a position to recognize what is known as 'modern' Telugu for University purposes, [~~the Government are pleased to direct that that form of the language which has been accepted by the Syndicate for University purposes, should be followed by the candidates appearing for the public examination conducted by the Secondary School Leaving Certificate Board.~~] [The Director of Public Instruction will be requested to arrange for the withdrawal of the circulars referred to ~~xxx~~ supra.

10
13/21

To the D. P I.
,, C.G.E.
Copy to the Syndicate of the Madras University.

SM 22/2/15

Dept. attached this
DP 22/2/15

S. colis dated
av 17/3/15

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‡ *To be initialled and dated.*

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(*a*) If a paper is marked to be printed urgently, the Superintendent of the section concerned should sign the Press slip. The Superintendent should exercise a careful discretion in the matter.

(*b*) ...h letter, memorandum, or order, or set of ..., in the file of correspondence should be he... in succession with the Roman numeral I, II, III, etc., the number being written in red ink or blue chalk above the item. The particular papers to be printed in the special issue-copies should be indicated by the Roman numeral (I, II, etc.) by which that item has been headed in the correspondence file. All matter, including marginal remarks or references, to be printed should be written in ink and matter which should not be printed should be encircled. Initials and signatures that are not quite legible should be re-written distinctly.

(*b*[1]) For rules regarding printing of notes, see rule 315 of the office Manual.

(*c*) The number of copies and the details of distribution should be filled in by the Superintendent or Referencer concerned.

(*d*) In the absence of special instructions to the Press to keep matter standing for a specified period, ordinary papers of 8 pages and under will be kept standing for *one* week, and larger papers for *two* weeks only. *The type of notes and of all confidential papers is distributed immediately after striking.*

(*e*) This slip, properly and completely filled in, should accompany every paper sent to Press; it will be returned by the Press when proofs are furnished; it should be sent to the Press when a call is made for revised proofs or when a corrected proof is sent for striking. When finally returned by Press it should be filed with the original order or letter.

INSTRUCTIONS FOR THE PRESS.

(*a*) If, in the opinion of the Superintendent of the Press, a paper has been marked urgent unnecessarily, he should send the Press slip to the Registrar with a remark to that effect.

(*b*) Unless a note to the contrary is made against the matter, pencil entries should not be printed. The Superintendent of the Press may bring to the notice of the Registrar any instance of incomplete or careless editing.

(*c*) Signature copies of letters to the Secretary of State or to the Government of India should be printed on hand-made paper.

(*d*) This slip should be returned by the Press to the Secretariat when proofs are furnished; it will be sent back to the Press when proofs are returned corrected and should be finally returned to the Secretariat when struck-off copies are supplied.

(*e*) The names of the Secretary and Members should be printed in full when they occur on the right hand side, only the first time when they appear on the left side, the initials alone being printed later.

[P.T.O.

TO PRESS,

A

Please send proof in duplicate. The papers have been carefully edited.

BE 23 2/15 Referencer. Clerk.

Supdt.

Proof returned corrected ... off and send number of copies ...

Type may be released after usual inte... at once.

Referencer. Clerk.

Supdt.

R. S.

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SPECIAL INSTRUCTIONS.

Secondary School Leaving Certificate

Requesting the D.P.I to arrange for the withdrawal of the circulars issued by the —— Board in 1912-13 for the guidance of the Telugu ~~pupils~~ candidates appearing for the public examination conducted by that body.

TO BE FILLED IN BY THE PRESS.

Diary.		Initials of Press official.
Received in Press on	24/2/15	LB
First proof furnished on	5/3/15	LB
Call for revised proof received on		
Revised proof furnished on		
Corrected proof received for striking on	9/3/15	LB
Final copies supplied on	17/3/15	LB

Account of copies.	Complete copies.	Notes.	Issue copies.	Special E.T. edition.
Supplied to Secretariat for Record	56			
" " " Issue	45			
" " " for Extra E.T. copies to supply requisitions for sale to the public.				4
For Volumes	16			
For supply to newspapers and institutions admitted to the privileges of the E.T.				
Total ...	47			

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