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ORIGINAL

[Despatch Abstract.]

Examinations:—

Declining to institute an examination to test the qualification of Pandits

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Government {1905} of Madras.

EDUCATIONAL.

Read. } 1905. *Enclosures*

Regd. *Spare copies*

ORIGINAL

G.O., No. 166, 22nd March 1905.

N. P.

MARCH.

Examinations.

Declining to institute an examination to test the qualification of pandits.

GOVERNMENT OF MADRAS.

EDUCATIONAL DEPARTMENT.

Read—the following papers :—

Memorandum No. 219, Educational, dated 6th May 1904.

With reference to G.Os., No. 240, Educational, dated 8th June 1900, and No. 206, Educational, dated 11th April 1901, and to the answer given to question No. LI at the meeting of the Legislative Council held on the 12th April 1904, the question of instituting an examination to test the qualifications of pandits is referred to the Director of Public Instruction for further consideration and report.

Enclosure.

The Hon'ble L. A. Govindaraghava Aiyar Avargal :—

LI. Will the Government be pleased to state whether there is any recognised examination or other test to determine the eligibility of pandits for grants, and if not, will the Government be pleased to institute one ?

The Hon'ble Mr. Hammick :—

LI. There is no special examination to test the qualifications of pandits. A scheme for the establishment of a pandit's examination was submitted by the Director of Public Instruction in 1900, but was not considered suitable. The matter will now be referred to the Director of Public Instruction for further consideration.

(By Order.)

A. GALLETTI,
Ag. Asst. Secretary to Govt.

To the Director of Public Instruction.

Memorandum No. 506, Educational, dated 15th September 1904.

From the Hon'ble Mr. A. G. BOURNE, D.Sc., F.R.S., Director of Public Instruction, Madras, to the Secretary to Government, Educational Department, dated 3rd October 1904, Ref. on Cur. No. 4215.

With reference to the Memorandum of the Acting Assistant Secretary No. 219, dated 6th May 1904, I have the honour to state that I am strongly opposed to the institution of any examination to test the qualifications of pandits.

It is not clear what the advocates of these examinations in oriental languages wish to secure. A few have possibly the improvement of oriental learning at heart, but as they appear to be unable to agree as to any scheme to this end, I do not think the Educational department is likely to develop any successful plan. The question asked in the Legislative Council referred to the eligibility of pandits for grants. Grants are now given on behalf of pandits and although the question may possibly

have been intended to suggest that they are now given when they are undeserved I think from such little information as I have upon the subject that the general idea is that if an examination is started those who pass will obtain a certificate which will "qualify" them for something, ostensibly for pandits' posts in schools and colleges. But so far as I am aware no complaints come from schools or colleges that any pandits are less efficient than others.

It must further be taken into consideration that even were an examination desirable there is little hope of getting a thoroughly satisfactory one. There is a widespread opinion that the examinations in oriental languages conducted by the University are far from satisfactory.

Lastly as an earnest attempt is now being made to abolish some of the existing examinations I would for this reason, if for no other, deprecate the institution of a new one. I believe that a pandit now obtains a reputation according to his learning and that his merits as a pandit are recognized in any society. If an examination were instituted the worst who could get through would be designated "qualified" and claim to enjoy the same privileges as the best. I think an examination could not but do harm to the cause of oriental learning.

Official Memorandum No. 584, Educational, dated 4th November 1904.

With reference to his letter R.C. No. 4215, dated the 3rd October 1904, the Director of Public Instruction is requested to consult the Pandits at the Presidency College through the Professor of Sanskrit and Comparative Philology and those in the Rajahmundry and Kumbakónam Colleges as to the advisability of instituting an examination to test the qualifications of pandits and report the result.

2. As teachers of oriental languages are eligible for a one-third grant under rule 37 (IX) (*a*) of the Grant-in-aid Code, the Director should consider whether there ought not to be an examination to test their qualifications so as to prevent managers of schools from appointing incompetent men from interested motives. It should also be considered whether the institution of such an examination as is suggested is not calculated to encourage and improve the study of the vernaculars which there are reasons to believe natives are generally neglecting.

(By Order.)

A. GALLETTI,
Ag. Asst. Secretary to Govt.

From the Hon'ble Mr. A. G. BOURNE, D.Sc., F.R.S., Director of Public Instruction, Madras, to the Secretary to Government, Educational Department, dated 20th February 1905, Ref. on Cur. No. 4215 of 1904.

I have the honour to state that as requested in Memorandum No. 584, dated 4th November 1904, I have consulted the persons suggested and their replies are herewith enclosed, together with the opinion of M.R.Ry. R. Krishnamachariar, M.A., Sub-Assistant Inspector of Sanskrit Schools. So far as I am concerned these replies do not go far towards altering the opinion I have already expressed. The idea that such an examination would lead to higher salaries appears to be fairly prominent. There is, however, little evidence that the best men available are not now appointed.

2. It is suggested that "as teachers of oriental languages are eligible for one-third grant under rule 37 (ix) (*a*) of the Grant-in-aid Code, there ought to be an examination to test their qualifications so as to prevent managers of schools from appointing incompetent men from interested motives". I have considered this question and am inclined to think that there is not much reason on this account for instituting a new examination. It must be borne in mind that the salary grant system is after all only a method of calculating the grant to be given to a manager and a grant to a manager even though calculated on this system is practically almost always limited by the available funds or the actual net cost of the school and all that a manager has to do is to put forward such a number of qualified teachers as is sufficient to cover the grant

available and these teachers are generally the more highly paid ones. There are almost always other teachers who might draw grant if more were being given. There are, as a matter of fact, 26 teachers of oriental languages in colleges and 54 in schools on whose behalf salary grants are drawn. Further, when grants to high schools are withdrawn it will be necessary to reconsider, the whole system of salary grants. Even in a case where grant is given on behalf of some oriental teacher the manager has to provide two-thirds of the salary and it is in a way twice as much his interest to secure a competent man as it is that of Government who provide only one-third. Again the Inspecting officers, and the pupils even, have their influence in securing a competent teacher.

3. The encouragement and improvement of the study of the vernaculars is no doubt a very important matter, but surely this is a question which should be taken up by the university and is something distinct from the testing of the qualifications of the teachers by a mere examination.

In this connection the views of the Sub-Assistant Inspector of Sanskrit Schools deserve, I think, special consideration. He evidently does not think that an examination upon the old lines will serve any useful purpose and that such an examination as he would consider rational is impracticable at present as there is hardly any one fit to enter as a candidate.

I do not pretend to speak with any authority, but I cannot help thinking that the difference betweeen one and another pandit of the old school is of little consequence from an educational point of view as compared with the importance of training and encouraging students to adopt western methods of studying oriental languages and that the introduction of such methods will only be deferred by allowing the present "orthodox" pandits to examine one another according to standards which they themselves propose. I understand that in some other parts of India much greater progress has been made in this direction than in Madras and if Government should after all consider it desirable to institute an examination now I would suggest that an attempt be made to have the standards laid down and the examination conducted largely if not entirely by men outside this Presidency. This would not present much difficulty so far as Sanskrit and other classical languages are concerned.

An improved study of the Dravidian languages may eventually result from the present efforts for university reform. Pupils must be taught while young to speak and write correctly in their mother tongue but an advanced study of the language and literature should be, I expect, guided by teachers trained in a very different school from that of the orthodox pandit to whom such guidance has been hitherto almost exclusively left.

Enclosures.

From M.R.Ry. M. RANGACHARIYAR, M.A., Rao Bahadur, Professor of Sanskrit and Comparative Philology, Presidency College, Madras, to the Director of Public Instruction, dated 30th January 1905.

In forwarding herewith the replies of the pandits in the Presidency College to your Official Memorandum C. No. 4215, dated 17th November 1904, I have the honour to submit, as desired therein, my opinion regarding the desirability or otherwise of instituting an examination to test the qualifications of pandits. There is an appreciable amount of indigenous educational endeavour in the Presidency, which stands much in need of co-ordination and direction; and it having been the declared policy of Government to encourage indigenous educations as far as possible, it is but proper to bestow on it the needed co-ordination and direction. This can be done best, under the existing circumstances, by instituting pandits' examinations. In pronouncing against the organisation of an "Oriental side" to the Indian Universities, the Indian Universities Commission, I remember, expressed their opinion that the general introduction of pandits' examinations, as they are conducted, for instance, in Bengal, was desirable and would do good to the educationable development of the country. Such examinations, if instituted, would also make it possible to obtain better pandit teachers to serve in our schools and colleges. To rely on reputation and recommendation does not, as the pandits themselves point out, prove conducive now to the best choice being generally made, when pandits have from time to time to be selected for educational work of any kind. I have therefore no doubt that the institution of the contemplated pandits' examinations will prove beneficial on the whole to the cause of indigenous education in Sanskrit and in the vernacular literatures to be found in the Presidency.

Some years ago I submitted a detailed scheme of examinations for this purpose to the Director of Public Instruction, when Dr. D. Duncan held that office. My idea regarding these examinations now is that there should be two examinations to test the proficiency of pandits in Tamil, Telugu, Kanarese and Malayalam, and that in the case of Sanskrit pandits there should be three examinations, the third one being a kind of honours examination The existing literatures in the abovementioned vernacular languages give no scope for an honours examination, as the literature in Sanskrit does. It must be made compulsory on the part of vernacular pandits to have a fair acquaintance with the Sanskrit language and literature; and similarly the Sanskrit pandit also must be called upon to acquire a decent knowledge of some one vernacular language and literature. Moreover, all pandits must be required to possess some knowledge of (1) geography (with special reference to the geography of India and the British Dominions), (2) of Indian history (with lessons on the meaning and responsibilities and privileges attaching to the citizenship of the British Indian Empire), and (3) of arithmetic; and all these three subjects may well be taught and examined through the medium of the vernacular languages.

It is desirable that these examinations, when instituted, should be conducted under the authority of the Director of Public Instruction, as the Head of the State Department of Education. He may appoint a competent Board of pandits' examinations, the members whereof shall be responsible for the proper conduct of the examinations from year to year. It is also desirable that the pandits, who succeed in passing the prescribed examinations, should have appropriate titles bestowed on them. These titles will give an extra value to these examinations, and will also help to continue the old Indian tradition of the royal patronage of learning. If it is decided upon to institute these pandits' examinations, all other details regarding them may well be worked out by a committee of experts whom you may appoint, and to whom you may give such instructions as are found to be necessary.

From M.R.Ry. T. N. NARASIMHA CHARIYAR, Sanskrit Pandit, to the Director of Public Instruction (through the Professor of Sanskrit, Presidency College), dated 5th December 1904.

The following is the humble reply of the undersigned, with reference to the Director's Official Memorandum C. No. 4215, dated 17th November 1904:—

(1) Pandits are required to serve in pure Sanskrit schools, pure Sanskrit colleges, in Local Fund schools, in native private schools, in municipal schools, in all corresponding first and second grade colleges, in all Government schools and colleges, printing presses and other similar institutions.

(2) If examinations are not instituted on their behalf, whenever we have to find out pandits to carry on the duties appertaining to these various institutions, the mere recommendation of some one or other becomes an authority to test their worthiness. Hence arise, as a matter of course, many serious defects.

(3) I believe that it is a fact known to you also that, under such circumstances, it happens that one who has a mere knowledge of the sastras is employed to teach literature, one who is versed in literature to teach sastras, one who has a knowledge of the vedas to teach rhetoric, one who has got no knowledge of literary criticism and taste to teach taste and criticism, a logician to teach grammar, one who is not a logician to teach logic, a mathematician to teach philosophy, one who is not versed in the vedas to teach the mimamsa (which is an exposition of the principles of vedic interpretation), one who is not a mathematician to teach astronomy, one who is not versed in the smritis to teach smritis, one who does not know the yoga-sastra to teach that sastra, one who is versed in Buddhist philosophy to teach the Sankhya system of Hindu philosophy, or one who has a limited knowledge to teach the higher branches of learning and so on. Even if he is possessed of qualifications, he may be deficient in the power of teaching, and it may turn out that he is ignorant of even the Deva Nagari alphabet.

(4) All these defects are surely due to the absence of any means by which the true worth of pandits can be made out in relation to the various places they are to fill. Moreover, because the knowledge that is to be acquired from men who are well versed in particular branches of learning is, under the present state of affairs, to be obtained from that pandit of limited knowledge of some kind, who is already in service, there is no proper improvement of learning among those who study in our schools and colleges. As there is no room for the students who wish to acquire any particular kind of knowledge to seek and find out such teachers as are well versed in that branch of knowledge, in accordance with the traditional custom followed in this country, this kind of drawback happens naturally to occur.

(5) If, however, there are examinations which would act as touch-stones to test the gold worth of pandits, then we shall be able to know and measure their worth and employ in proper places. Moreover, in that case there would be a great encouragement to those who are purely students of Sanskrit.

(6) Hence, it is my opinion that examinations must be necessarily instituted to test the qualifications of pandits.

(7) If the introduction of these examinations be approved of, then, there must be three examinations, known as प्रथम (Prathama), मध्यम (Madhyama), and उत्तम (Uttama). One who has not passed the lower examination should not be allowed to appear for the higher one. I hear that, in this manner, examinations are conducted every year at Benares, Calcutta and other places. But I do not know in detail how and by whom they are conducted.

(8) Those who, among these examinations, have passed the प्रथम or the first examination should be allowed to teach only in schools, those who have passed the मध्यम or the second, to teach in second-grade colleges and in pure Sanskrit schools, those who have passed the उत्तम or the third to teach in first-grade colleges, in pure Sanskrit colleges, and to teach students preparing for examinations like those which lead to the M.A. degree. The works to be studied by pandits for these (three) examinations must be prescribed with this object in view.

(9) It will be good, if, along with the first of these examinations, an examination to test the pandits' power of teaching is associated so as to form a part of the first examination, or else, their power of teaching might prove unreliable.

(10) The nature of the examinations is to be as follows :—In the case of the first examination, an adequate knowledge of literature and the dramas, and at the same time an appropriate knowledge of prosody, grammar and rhetoric are enough. For the second examination, a perfect knowledge of the literature, with a correspondingly full knowledge of prosody, of the lexicons and of rhetoric, a complete knowledge of the siddhanta kaumudi associated with an elementary knowledge of the principles of logic are necessary. For the third examination a deep knowledge of all the recognised chief works relating to the various sastras is necessary.

(11) The third of these examinations has to be divided like the M.A. degree examination, into different branches, in relation to the various departments of knowledge, such as Chandas, Nirukta, Jyotisha, Alankára, Sabda-Sastra, Nyáya, Viseshika, Mimámsa, Vedánta, Sánkhya, Yoga, Ganita, Veda-Bháshya, Upanishad-Bháshaya, Srouta, Purana, Smriti and so on. It is not my object that every one should pass this examination by acquiring a good knowledge of all of these branches of learning. It is impossible for any one to pass an examination in all these together. Even if one happens to be successful in such an examination, his knowledge will not be profound even in relation to one of these branches. Therefore, all the works relating to the various branches of learning above mentioned are to be divided into four groups, such works as are distinctly related to one another being put together in those groups. He who appears for this examination must be required to have a good knowledge of the subjects put into one group. Such must be the arrangement for this examination.

(12) I have no doubt that these examinations should be conducted by the Director himself, with the assistance of the Professor of Sanskrit of the Presidency College, and that of the pandits of the Government first-grade colleges.

(13) As regards these examinations, even though the works to be studied for each of them and such other things are not definitely mentioned here, the amount of the kind of knowledge expected of the candidates that are to appear for them has been shown. If the introduction of these examinations is decided upon, then I believe the Sanskrit Professor and pandits referred to above would prescribe the subjects and the text-books to be studied, as well as the number of marks to be obtained for securing a pass in them.

(14) Six years ago, when Dr. Duncan was the Director of Public Instruction, myself and other pandits were asked to give our opinions on this subject. Then I gave my opinion and in that statement of my opinion, the chief works to be studied were also prescribed. The opinion that I now submit is nearly the same as what I submitted then, except that this statement does not contain details regarding the subjects to be studied for the various examinations.

From M.R.Ry. V. SWAMINATHA AIYAR, Tamil Pandit, Presidency College, to the Director of Public Instruction (through the Professor of Sanskrit, Presidency College), dated 19th December 1904.

With reference to your Official Memorandum, Ref. on Cur. No. 4215, dated 17th November 1904, directing me to give my opinion about the desirability of instituting an examination to test the qualifications of pandits, I have the honour to submit that I am of opinion that it is quite desirable to do so. Though a love of Tamil for its own sake and a systematic study of Tamil literature have considerably decreased at present, yet many study it along with English. Besides this there is a general tendency among many to bring out in the vernacular for popular use whatever is newly learnt by means of English studies. I have no doubt that much work should be done in the way of carrying out this desire. Considering the present condition of those who, having learnt Tamil, are engaged in teaching it, I can boldly say that they are not capable of either teaching Tamil methodically along with English so as to create a true love for it among students or of writing works of a high standard embodying in them fresh and original ideas. Even though there may be, at present, some excellent Tamil scholars there is no generally available means to ascertain the nature and extent of their culture. Therefore it has become the

fate of the Tamil country to reap the good results or bad results accruing from appointing some one or other on the recommendation of somebody or other to fill some place or other. It is quite natural from this state of things that the systematic study of Tamil will gradually decline. It is only those who have had personal experience of the sweetness of culture that are able to create among students a taste for it. It is equally natural that, when an unlearned man is engaged in teaching, he will create a disgust in the minds of his pupils in relation to what he teaches. The harm of an ignorant man becoming an author is ten times worse than of his being a teacher. Taking all these things into account it appears to me that all these above-noted defects will be remedied only when our Government, which is so anxious to do good to its subjects, institutes an examination to encourage Tamil learning and to test accurately whatever of such learning there already is in this country.

If a man is to acquire the learning requisite to be appropriately called a pandit his attainments and intellectual power should be of a very high order. In addition to his having a general acquaintance with the nature and contents of the literature contained in Tamil language he must be fully versed in all the five kinds of Ilakkanam (grammar, rhetoric, prosody, etc.) and must possess a good knowledge of classics and scientific and philosophical treatises to be found in the language. Moreover he must be capable of literary research, of poetic composition, of writing valuable essays in prose and of delivering lectures in the language. Only such a man is, entitled to be called a pandit. To those who are desirous of acquiring such attainments in Tamil a certain amount of the knowledge of Sanskrit will be of considerable help. If only one examination be instituted to test this high standard of learning, many will not, out of the fear of the labour required, make the attempt to study and pass the examination. Therefore I suggest that another examination of a lower grade should also be instituted. It must be arranged that only those who secure a pass in this lower test should be allowed to appear for the higher one.

The text-books to be prescribed for these examinations may be determined when the question of instituting the examination is finally settled.

I think that many of those who come out successfully in these examinations will become teachers in schools. Those who pass the lower examination must be allowed to teach only up to a lower standard. Those who pass the higher examination must be appointed to teach those who study Tamil of the higher kind along with English and also to teach the Tamil classics and other high works to such as desire to become pure Tamil pandits.

There must also be another examination to test the fitness of teachers as to whether they know how to teach. There are those who know and cannot teach; and under the present circumstances there are also those who teach but do not know.

These examinations should be conducted under the control of the Director of Public Instruction. I believe that much good will result if these examinations are conducted by pandits who systematically study Tamil and also by such English-knowing Tamil scholars who are clever, wise and are adequately learned in Tamil in addition to being lovers of Tamil learning.

When Dr. Duncan, the late Director of Public Instruction, desired me some years ago through the Prnicipal of the Kumbakenam College, to give my opinion about the pandits' examination, I remember to have given my opinion about it along with a syllabus of studies suited for the same.

From M.R.Ry. M. KRISHNAN Avargal, B.A., B.L., Assistant Professor, Presidency College, to the Director of Public Instruction (through the Professor of Sanskrit, Presidency College).

With reference to your Official Memorandum, Ref. on No. 4215, dated 17th November 1904, I have the honour to submit my views on the subject referred to therein as follows.

2. *Examinations necessary.*—The institution of an examination of the kind referred to in your memorandum is, in my opinion, highly necessary, first for the purpose of encouraging the study of vernacular languages, second for securing competent men as teachers. It will not be out of place to state here that that venerable institution, the pandit, rightly termed a moving encyclopoedia will soon become a thing of the past and it is therefore necessary to provide for his place being properly filled up.

3. *Examinations to be of three kinds.*—There should be three examinations : 1st an ordinary test, 2nd a proficiency test, 3rd a high proficiency test. The first will be a qualification for any one to be a teacher in any of the classes up to the third form; the second to be a teacher in the high school; the third will qualify one to be entertained as a teacher in the college classes. A certificate may be granted to one who passes the first test, a successful candidate for the second test may be granted the title of Upadhyaya, while one who passes the high proficiency test may be granted the title of Mahaupadhiyaya.

4. *By whom conducted.*—The examination may be conducted by the Director of Public Instruction assisted by a Board of Examiners consisting of the Translators to Government, the pandits of the first-grade colleges and such experts as may from time to time be appointed by the Director.

5. *How conducted.*—The examination may be conducted partly by means of written papers and partly *viva voce*. The latter course is of imperative necessity in the case of men who are mere bookworms and who have developed the power of memory to an unusual degree of strength and capacity at the expense of the more weighty mental faculties. I would suggest for—

The Ordinary test three papers—one in text-books, one in grammar and one composition.

The Proficiency test five papers—three in text-books, one in grammar and one in composition.

The High Proficiency six papers—three in text-books, one in grammar and rhetoric one in composition and one in histroy of language and literature.

6. Minimum for a pass.—A minimum of 50 per cent. in each paper and 60 per cent. on the whole is required for a pass.—

Subjects.

A. The ordinary test.

1. Language—(*a*) Panchatantram, (*b*) Chanakyasútram, (*c*) Manipraválam (any), (*d*) Mahasushtranayakan, (*e*) Kundalata.

2. Grammar—(*a*) M. Krishnan's Balavyákaranam, (*b*) Vyakaranna-Mitram by Seshagiri and M. Krishnan.

3. Composition.

B. Proficiency test.

1. Language—(*a*) Bháratam, (*b*) Adhyátmárámayanam (*c*) any two dramas, (*d*) two Kathakalis, (*e*) two Ottamtullas, (*f*) Dharmangacharitam (*g*) Akbar.

2. Grammar—(*a*) Vyakaranamitram by Seshagiri and Krishnan, (*b*) Keralapaniniyam ?

3. Composition.

C. High Proficiency.

1. Language—(*a*) Bhágavatam, (*b*) Krishnappatt, (*c*) Kannassa Ramayanam, (*d*) any two dramas, three Kathakalis, and three Tullals (*e*) Rasalesika.

2. Grammar and Rhetoric—(*a*) Vyakaranamitram, (*b*) Keralapaniniyam, (*c*) Bhashabhushanam.

3. Composition in prose and verse.

From M.R.Ry. S. SIVASANKARA SASTRI, Canarese Pandit, Presidency College, to the Director of Public Instruction (through the Professor of Sanskrit, Presidency College), dated 6th December 1904.

The institution of an examination for pandits in the vernacular languages including Canarese should certainly be considered as conducive to the improvement of those languages. By its institution, the evils of the teaching work not being properly done, either by persons who possess a shallow knowledge of the vernaculars, being at times compelled to do the work with the little knowledge they possess, or by that class of people who, though well trained according to the old system, are not able to cope with the present system of teaching in our schools and colleges, will be greatly minimized. Besides, as those who now take up vernaculars for their University examinations, do not generally have any love for the language they study, but just read it up carelessly, they cannot be expected to have any real knowledge in the language they take up for study. The desire in the people to gain real knowledge in the vernaculars is fast waning.

There seems to be no doubt of the vernacular languages being much improved, if examinations such as these intended to stimulate a real love for such knowledge were instituted and arrangements made to adequately reward those who come out successful of these examinations, either by enabling them to get a living or in some other way.

The necessity, therefore, of the institution of the pandits' examination, and when instituted the greater necessity for the Government properly encouraging such as pass these examinations. by suitable rewards, is made evident.

It seems better to divide this examination into two divisions—

(1) *Pandits' examination* (Intermediate standard).

(2) *Vidwat examination* (Higher standard).

For the Intermediate standard the following six text-books may be prescribed, if the text-books have to be prescribed once for all; or one or two text-books in the following list may be kept up and the rest changed every year :—

List of text-books for the Intermediate standard.

(1) Sabdamanidarpana.	(4) Kabbigarakava.
(2) Chandraloka.	(5) Sabarasankaravilasa.
(3) Pamparamayana.	(6) Jaimini Bharata.

For the Higher standard, the following ten text-books may be prescribed, if there is to be no change every year.

If there is to be a change, the first three in the following list may be kept up and the rest altered every year.

The following is a list of text-books that may be prescribed for the Higher standard—

(1) Sabdanusasana.	(6) Jagannathavijaya.
(2) Kavyavalokana.	(7) Kalavatiparinaya.
(3) Chandombudhi.	(8) Anubhavamrita.
(4) Pampa Bharata.	(9) Mitravindagovindam.
(5) Rajasekharavilasa.	(10) Durgasimha Panchatantram.

A pandit of one or other of the large colleges in the Presidency, who has had a proper training, according to the old system in the vernacular he teaches, coupled with a graduate who has taken his M.A. degree in that language or one who has had much experience in that language and has a great love for it, though he is only a B.A. in that language, should together consult and be examiners in that language.

The following papers may be set for the Intermediate standard :—

	Hours.
One paper on grammar, rhetoric and literature, to be answered in ...	3
„ paper on text-book, to be answered in	3
„ paper in composition, *viva voce* examination together in	2
Total ...	8

The following papers may be set for the High standard :—

One paper on grammar, to be answered in	2
„ paper on prosody, rhetoric and literature, to be answered in... ...	2
„ paper on text-books	3
Viva voce examination	2
Composition	2
Lecturing on any subject	1
Total	12

From M.R.Ry. V. SUBBA RAO, Telugu Pandit, Presidency College, to the Director of Public Instruction (through the Professor of Sanskrit, Presidency College), dated 5th December 1904.

In obedience to your reference on current No. 4215, dated 17th November 1904, I beg to submit as follows :—

(1) There is at present no principle to guide managers of schools and colleges in appointing vernacular pandits in their institutions. The criterion which is now generally adopted to test the merits of a pandit is the number of recommendations and certificates given by persons high in social and official position with comparatively little knowledge of these languages and it is not in the majority of cases attended with good results. Hence in the interest of vernacular languages, genuine pandits and candidates who study vernaculars for examination purposes, I believe it is necessary to institute an examination to test the qualifications of pandits.

(2) There are two grades of schools—lower secondary and high schools—and two grades of colleges—first-grade and second-grade colleges—in the Presidency. Two examinations may be instituted, one to qualify a pandit to teach in both the schools, and one to qualify to teach in both the colleges. These two examinations may be either entirely new or the present B.A. and M.A. degree examinations may be so modified as to be suitable for the purpose in question. If two new independent examinations are instituted, the standard text-books of the language may, with advantage, be fixed once for all instead of prescribing some year after year. Question papers are to be in language, grammar, rhetoric and prosody. A minimum of 50 per cent. in each paper *separately* should entitle a candidate to pass. Text-books in Telugu may be those that are enumerated in (ii) and (iii) of paragraph (3) of this report. As to the question of examiners, I propose to have as such M.As. in vernacular languages and English-knowing

pandits or graduates of approved merit in or out of the colleges. As only a number of 5 or 6 is all that is required, a choice selection can be made from the above. But knowing full well how it is being done and with what result, I cannot but condemn the system of appointing an examiner in vernacular simply because he happens to be a graduate and ushered into the notice of the public by a fortunately favourable chance or by virtue of his official position or by merit in some other language or duty in which a correct literary knowledge of that vernacular is not often appreciably high. Such an anamoly if allowed to creep even into this examining body, will not only frustrate the object of the examination but it will also make the whole business a farce. Pandits without even the rudimentary knowledge of English are not practically of much use as they have no proper idea of the present University system of examination.

(3) The following method seems to me more practicable, convenient and not inferior, if at all, to the above:—

(i) Every candidate wishing to appear for the pandit tests should have a certain amount of English knowledge. He must be capable of answering the Matriculation English papers at least.

(ii) Every candidate wishing to qualify himself to a pandit's seat in school department should be able to answer the vernacular language paper set for B.A. degree examination of that year. The examination need not be confined to the B.A. text-books of the year alone but may extend to the permanent list of Telugu books given below:—Ramayanam by Bhaskara, Bharatam, Bhagavatam, Manu Charitra, Vasu Charitra, Nirvachanottara Ramayanam, Works of Srinadha, Harischandropakhyanam by Sankara Kavi, Bartrihari Satakams 1 and 3, Narasa Bhupalaiyam, Bala Vyakaranam, Proudha Vyakaranam, Andhra Sabda Chintamani, Harivamsam by Erra Preggada, Sanskrit Rules of Sandhi and Samasam treated by Bhattoji in Siddhanta Kaumudi, etc.

(iii) In case of would-be college pandits in addition to the text-books prescribed for that year for M.A. degree whose question papers he is expected to be able to answer the following books may be fixed in addition to those mentioned above: Raghava Pandaviyam, Amuktamalayada, Harischandra Nalopakhyanam; Uttara Harivamsam by N. Somanna, Kavyalankara Chudamani; Lakshana Sara Sangraham, Atharvana karikas, Andhra Bhasha Bhushanam and other published standard works. The dissertation required for M.A. candidates may also be retained but it should be written in accurate vernacular. The necessity of studying a second vernacular language may be dispensed with. It need not be restricted that only those that have passed the schools pandit test should appear for the college pandit test.

(4) As regards the procedure of examination separate question papers need not be set for this purpose. If half-a-dozen testing questions are added to the usual B.A. and M.A. degree papers with a note that such and such questions are to be answered by the would-be pandit candidates in addition to or in place of some of the questions, it will serve the purpose well. If this may not be admissible on any ground, separate papers may be printed for the purpose, inserting those extra questions and making other necessary alterations. The pandits, equipped as required, should be able, in my opinion, to get at least 60 per cent. of the marks to entitle them to get a pass. The candidates should be able to answer in accurate style. I again lay particular stress upon the point of appointing competent people as examiners.

(5) To make this scheme successful, it is quite necessary for their (pandits) encouragement to compel schools and colleges to entertain only those recognised in this examination as successful, which success may be marked with some such titular decorations as Dhuman and Vidwan; else this will become a dead letter.

(6) I am not unmindful how hard the above rules works in case of some pandits already on the staff of schools and colleges. I think an exemption is necessary in case of all the vernacular pandits (i) who are above 40 years of age, or (ii) who have already put in a service of 10 years as pandits.

(7) If this scheme is properly worked, I am sure that in course of ten years there will be a perceptible revival of the now drooping vernacular languages and a vigorous growth of vernacular scholarship. I am also hopeful that in a short period, graduates whose present knowledge of their own mother tongue is far from satisfactory, will enter the lists along with those special pandits.

(8) In conclusion I beg to submit that although I have used the expression "vernacular languages" my knowledge does not extend to other vernaculars than Telugu, and my remarks and suggestions are made only in respect of that language; and I further submit that the above is at best a general outline of the system recommended by me.

From M.R Ry. V. M. SATAKOPARAMANUJACHARIYAR, Tamil Pandit, Kumbakónam College, to the Director of Public Instruction (through the Principal, Kumbakónam College), dated 30th December 1904.

In reply to your proceedings No. 4215 of 1904, dated 17th November 1904, I have the honour to state, through the Principal, that it appears to me to be very necessary to institute an examination for pandits for the following reasons:—

(1) There is now no means of knowing for certain who are pandits, and who are not, and of distinguishing the various grades of merit attained by various pandits. So, it happens sometimes that people who have read but little, and who know nothing, are employed as teachers in colleges and high schools. Hence, learning is slowly declining in quantity and quality. If things go on in this way, there is room for thinking that the vernacular language will soon get unsettled and vulgarised. The above evil can be removed only if examinations are held for, and appropriate titles are conferred upon, pandits as in the case of University degree examinations.

(2) In the grammar and literature and sastras, both of the vernaculars and Sanskrit, there are many rare things, which could be understood only by learning them well, from people who have been trained in the traditional way. As such people are slowly decreasing in number there is reason for apprehending that scholars who can teach according to the established tradition will soon cease to exist. The dwindling of such a class of pandits, who form the real, support of the language, will lead to the decline of the language itself. So, the bestowal of proper titles and appointments with proper salaries on pandits, the gradual increase of their pay, and their promotion to honourable posts in such a way as to increase enthusiasm and hope among them will be a great service to the language and the country. In the interest of the improvement of the language, it is necessary to ensure the permanence of a class of learned pandits.

(3) It is certain that the system of having the vernaculars as only one of the subjects to be studied for the University examinations, is useful only in so far as it enables persons who are well trained in English literature and Western sciences, to know a little of the vernaculars and is totally inadequate for the acquisition of that depth of knowledge which is necessary to make a real pandit. So, the good that will result from the holding of an examination for pandits, in the way of ensuring in those who pass in it a thorough knowledge of the grammar and literature in the vernacular, cannot be obtained from the University examinations.

(4) In several institutions, whenever the post of teacher in the vernaculars falls vacant, the managers, desiring to appoint pandits for the post, hold an examination with the aid of proper pandits as examiners, and select the person who passes first among the candidates. Good pandits do not often appear for such stray examinations, as only the person who passes first profits by his success, while the others who are or may be nearly equal to him find success unprofitable: as also such an examination is useless for getting an appointment in the same school on the occurrence of another vacancy, or for a vacancy in another school: and as further success in such an examination does not confer any general distinction. So, it is difficult to get proper pandits for such places, and managers of schools often become anxious whenever vacancies occur. So, it will be advantageous to all if a general examination for pandits is held by the Government.

(5) Many are deceived into mistaking mere makers of verses for pandits. Some people also pretend to be pandits, without having read the literature in the vernaculars, and by simply gathering information by the perusal of some translations. Some, who have only a smattering of knowledge, are first appointed as assistant pandits in certain schools, through the personal good-will of some people or through mere recommendation, and become in course of time, chief pandits there, though they have only a little knowledge. Some, who have not cultivated a knowledge of the vernaculars are appointed as pandits and examiners, simply because they have passed in the University Examinations. The cause of all these defects is the absence of means for fixing the standard of merit which should be possessed by pandits. If an examination is held for pandits, such things will not happen.

For these various reasons, it is good to have an examination for pandits. In short, my firm belief is that the holding of an examination for pandits will prove a timely prop for the vernacular languages which are now about to fall into irretrievable decay.

There may be two examinations—one for conferring the title of Pulavar (pandit), and the other for conferring the title of Talaimai Pulavar (great pandit).

The schemes for the two examinations may be instituted as follows:—

Scheme for Pulavar Degree Examination.

		Hours.
Grammar இலக்கணம்.	1. எழுத்திலக்கணம், சொல்லிலக்கணம், யாப்பிலக்கணம், (Orthography, Etymology and Prosody).	3
	2. அணியிலக்கணம், பொருளிலக்கணம், காவியவிலக்கணம் (Rhetoric, etc.).	3
Text-books இலக்கியம்.	3. பழையநூல்கள், (சங்கச்செய்யுள்கள்) (Ancient works) ..	3
	4. இதிகாசங்கள், புராணங்கள் (Ithihasas and Puranas) ...	3
	5. காவியங்கள், பிரபந்தங்கள் (Kavyas and Pribanthas) ...	3
History of language and literature. சரித்திரம்.	6. பாஷை, கவிகள், நூல்கள் இவற்றின் வரலாறு	3
Language. பாஷை.	7. உற்பத்தியருத்தம், சப்ததத்வம் (Derivation and Philology) ...	2
Composition வியாசம்.	8. வாக்கியரசனை (Essay)	2
"Vivâ voce"	9. வாய்மொழிப பரீக்ஷை	1
Power of Teaching போதனசக்தி.	10. பாடஞ்சொல்லுதல்: இலக்கியம் (Teaching of Text-books) ...	1
	11. பாடஞ்சொல்லுதல்: இலக்கணம் (Teaching of Grammar) ...	1

Scheme for Talaimai Pulavar Degree Examination.

		Hours.
Grammar இலக்கணம்.	1. எழுத்திலக்கணம், சொல்லிலக்கணம், யாப்பிலக்கணம் (Orthography, Etymology and Prosody).	3
	2. அணியிலக்கணம், பொருளிலக்கணம், காவியவிலக்கணம் (Rhetoric, etc.)	3
Text-books இலக்கியம்.	3. பழையநூல்கள், (சங்கச்செய்யுள்கள்) (Ancient works) ...	3
	4. இதிகாசங்கள், புராணங்கள் (Ithihasas and Puranas) ...	3
	5. காவியங்கள், பிரபந்தங்கள் (Kavyas and Pribanthas) ...	3
Sastras சாஸ்திரங்கள்.	6. தர்க்கம், வேதாந்தம் (Tharka and Vedanta)	3
	7. சைவ, வைஷ்ணவ, ஜைன, பௌத்தமதக்கொள்கைகள் (Religious knowledge of Sivam, Vishnavam, Jinam and Budd hism).	3
	8. தர்மசாஸ்திரங்கள் (Darma Sastras)	2
History of language and literature. சரித்திரம்.	9. பாஷை, கவிகள், நூல்கள் இவற்றின் வமலாறுகள்	3
Language பாஷை.	10. உற்பத்தியருத்தம், சப்ததத்துவம் (Derivation and Philology ...	2
Composition வியாசம்.	11. வாக்கிய ரசனை (Essay)	2
Vivâvoce	12. வாய்மொழிப்பரீட்சை	1
Power of Teaching போதனாசக்தி.	13. பாடஞ்சொல்லுதல்: இலக்கியம் (Teaching of Text-books) ...	1
	14. பாடஞ்சொல்லுதல்: இலக்கணம் (Teaching of Grammar) ...	1

In the above examinations, it may be made known, that those who get 60 per cent. of the total number of marks will be placed in the first class, those who get 50 per cent. will be placed in the second class, and those who get 40 per cent. will be placed in the third class. Those who get less than 40 per cent. of the whole and less than 30 per cent. in each of the subjects will be declared to have failed in the examination.

It need not *now* be made a rule that only persons who pass the examination for the title of Pulavar, can appear for the examination for the title of Talaimai Pulavar (great pandit).

The text-books for the two examinations may be prescribed from the following books:—

Text-books for Pulavar Examination.

1. எழுத்திலக்கணம், சொல்லிலக்கணம்—நன்னூல்.
   யாப்பிலக்கணம்— யாப்பருங்கலக்காரிகை.
2. பொருளிலக்கணம்—நம்பியகப்பொருள், புறப்பொருள் வெண்பாமாலை.
   அணியிலக்கணம்—தண்டியலங்காரசாரம்.
   காவிய விலக்கணம்—வச்சணந்திமாலை.
3. சங்கச்செய்யுள்கள்—சிவகசிந்தாமணி, திருக்குறள், நாலடியார், பழமொழி முதலியன.
4. இதிகாசம்—கம்பராமாயணம், வில்லிபுத்தூரார் பாரதம்.
   புராணம்—திருவிளையாடற்புராணம், கந்தபுராணம், விஷ்ணுபுராணவசனம் முதலியன.
5. காவியம்—நைடதம் முதலியன.
   பிரபந்தம்—பிள்ளைப்பெருமாளையங்காரஷ்டப்பிரபந்தம், பதினேராந்திருமுறைப் பிரபந்தங்கள், திருநூற்றந்தாதி, திருக்கலம்பகம் முதலியன.
6. சரித்திரம்—தமிழ் நாவலர் சரிதை, தொண்டைமண்டலசதகம், சோழமண்டலசதகம், பாண்டிமண்டலசதகம் முதலியன.

7—11. பொது.

Text-books for Talaimai Pulavar Examination.

1. எழுத்திலக்கணம், சொல்லிலக்கணம், யாப்பிலக்கணம்—தொல்காப்பியம்.
2. பொருளிலக்கணம்—தொல்காப்பியம், இறையனாரகப்பொருள்.
   அணியிலக்கணம்—தண்டியலங்காரம்.
   காவியலக்கணம்—பன்னிருபாட்டியல்.
3. சங்கச்செய்யுள்கள்—சிலப்பதிகாரம், மணிமேகலை, பதிற்றுப்பத்து, கலித்தொகை, பத்துப்பாட்டு, திருக்குறள் முதலியன.
4. இதிகாசம்—கம்பராமாயணம், வில்லிபுத்தூரார் பாரதம்.
   புராணம்—பாகவதம், தணிகைப்புராணம், மேருமந்தரபுராணம் முதலியன.
5. காவியம்—சூளாமணி, ரகுவம்சம், பிரபுலிங்கலீலை.
   பிரபந்தம்—நாலாயிரப்பிரபந்தம், தேவாரம், திருவாசகம், திருக்கோவையார், கலிங்கத்துப்பரணி, அழகர்கலம்பகம், திருவருணைக்கலம்பகம் முதலியன.
6. தர்க்கம்—தர்க்கசங்கிரகம், தர்க்கௌமுதி, தர்க்காமிருதம், அனுமானவிளக்கம் முதலியன.
   வேதாந்தம்—வள்ளலார் சாஸ்திரம், ஞானவாசிஷ்டம், பிரபோதசந்திரோதயம், பஞ்சதசப்பிரகரணம், வேதாந்தசூளாமணி, வேதாந்தபோதினி, தசகாரிய மகாவாக்கியம். வேதாந்ததீபிகை, கைவல்யம், பகவத்கீதை, கட்டளைக்கொத்து முதலியன.

7. சைவம்—சிவஞான சித்தியார், சிவப்பிரகாசம், சிவஞானபோதம் முதலியன.
   வைஷ்ணவம்—அஷ்டாதசரகசியங்கள், தத்வத்திரயம், இருசமயவிளக்கம், பரப்பிரஹ்மவிவேகம் முதலியன.

   ஜைநம்—அருங்கலச்செப்பு, ஸ்ரீபுராணம் முதலியன.
   பௌத்தம்—புத்தசரித்திரம், புத்ததருமம், புத்தசங்கம் முதலியன.

8. தரும சாஸ்திரங்கள்—மநுஸ்மிருதி வசனம், பாராசரஸ்மிருதி வசனம், ஆசாரக்கோவை முதலியன.

9. சரித்திரம்—தமிழ் நாவலர் சரிதை, தொண்டைமண்டல சதகம், சோழமண்டல சதகம், பாண்டிமண்டல சதகம் முதலியன.

10—14. பொது.

It will be well to form a committee consisting of pandits in some colleges, who have been trained in the traditional modes of study, and of others similarly trained in order to prescribe text-books and to conduct the examinations in them.

Those who pass the examination for the title of Pulavar, may be employed in high schools, and those who pass the examination for the title of Talaimai Pulavar may be employed in colleges.

From M.R.Ry. T. E. SRINIVASA CHARIAR, Sanskrit Pandit, Kumbakónam College, to the Director of Public Instruction (through the Principal, Kumbakónam College).

With reference to your Proceedings, No. 4215, dated 17th November 1904, I have the honour to state my humble views as regards the pandit's examination, as follows.

It is desirable to have an examination for pandits, as otherwise it would be difficult to distinguish between those who have deep learning and those who only appear such. Now many intelligent men who have gone up to the B.A. and M.A. degrees have taken Sanskrit and other languages as their second languages and have passed in them; but it has not failed to be observed by those who truly know those languages and by those who desire to know them well that there are no better supports for these languages than the pandits and that the decline of the pandits will certainly prove to those languages a source of weakness. For, those who receive an English education are so situated as to be compelled to devote the greater portion of their time to the English language and the several branches of knowledge treated in it, and only the small remainder of their time to their optional language. As from the beginning they cultivate their tastes in different directions there is no opportunity to train the ear to suit itself responsively to the sound of any one language. Though in the case of some their natural linguistic tastes assert themselves in course of time, still these get themselves attached to the English language which they study more and for the cultivation of which there exist more opportunities of learned converse and not at all to the optional language which they cultivate less and in which they do not seek similar opportunities of association with learned men. To what extent improvement can be effected in a language by those who daily improve by devoting all their attention to its genius, by having their ears attuned to its sounds only, by mastering its literature and grammar, and by cultivating association with those learned in it—this is illustrated by the present position of the English language. So under our British Government which is putting forth its best endeavours and incurring a large expenditure in order to improve all languages it is necessary in the interest of the improvement of all that there should be a general pandit examination, so that there may be a specially learned class of pandits in each.

At present, in many schools, whenever a necessity for a Sanskrit, Tamil or other pandit arises, there are sundry special examinations held to test the comparative merits of the candidates. And from the mere fact that the desired end of such an examination is fully accomplished by the entertainment of the one who passes first, it is clear that others who have also passed in the same examination happen to derive no benefit therefrom. When again a pandit is wanted for the same or any other vacancy as before, the same sort of examination is held and the selection of the best and the rejection of the rest becomes a matter of course. As a necessary result many deserving pandits do not even like to enter such a competition. If, therefore, the pandit's examination were to became a Government examination, the mere obtaining of a certificate would be sufficient qualification for appointment to any pandit's place and consequently such an examination would not only be to the diganity of the pandits but would also facilitate the selection of good pandits for schools.

The following is an analysis of the subjects for examination in Sanskrit:—

- Sanskrit
  - Language (*D*).
    - Kavyam.
      - Mahakavyam (big poems).
      - Khandakavyam (minor poems).
      - Ghadyakavyam (prose).
      - Champu (mixed prose and poetry).
      - Natakam (dramas).
      - Charitram (history, *e.g.*, Rajatharangiri, etc.).
    - Itihasam (Stories of persons, *e.g.*, Ramayana).
    - Puranam (Cosmogony, etc.).
    - Smrithi (Hindu law, custom and usage).
    - Vedam (The vedas).
  - Shastras (sciences).
    - Bhashangam (science of language) (*C*)
      - Chandas Sastra (Prosody).
      - Alankara Sastra (Rhetoric).
      - Dhwani Sastra.
      - Natya Sastra (science of the art of dancing).
      - Kavyalakshana (characteristics of Kavya).
      - Natakalakshana (characteristics of dramas).
      - Prakrit Vyakarana (Philological science of Sanskrit and allied language).
      - Vyakaranaprakriya (Elementary Sanskrit Grammar).
    - Svthanthram (special sciences).
      - (*A*) ..
        - Tharkam (Logic)
        - Vyakaranam (higher grammar).
        - Mimamsa (Philosophy).
        - Vedantam (Metaphysics).
          - Adwaitha.
          - Dwitha.
          - Visishadwaitha.
      - (*B*) ....
        - Ganitham (Mathematics).
        - Jyothisham (Astronomy).
        - Brihatsamhitha (a book on miscellaneous sciences).

Of the above-mentioned subjects, as the various divisions under language (marked *D*) and the sciences of language (marked *C*) are common to all, these should form subjects compulsory in the case of all candidates. It is also necessary that such candidates should pass in one of the subjects in each of the two divisions of the Svathanthra Shastra (marked *A* and *B*) to be selected at the option of the candidates.

As the education of students will naturally be elevated by the deep questions that may be put by learned pandits on subjects which they have themselves learnt thoroughly and have also inculcated many a time to students, it would not be far wrong if such pandits are included in the Examiner's Board which would not only give them the honour they deserve, but would also tend to the improvement of candidates.

The intricate, deep and voluminous treatment in Sanskrit of the major portion of the subjects above stated naturally call for a correspondingly greater energy and time, and I therefore, in this connection, beg to bring to your honour's notice that it is but reasonable that pandits who pass in Sanskrit are given greater advantage.

It is necessary that there should be two examinations—(1) written, (2) *vivâvoce*. It is also necessary that the questions and answers should be in Sanskrit only. There should, again, be two papers on translation, from and into Sanskrit.

Those who have taken the B.A. and the M.A. degrees may also compete for this examination and receive the certificate thereof.

There should, again, be a Board of Examiners consisting of five pandits recognised by Government.

It is also desirable that the Director of Public Instruction is the chief superintendent in conducting this examination.

From M.R.Ry. K. VENKATARATNAM PANTULU, Telugu Pandit, Government College, Rajahmundry, to the Principal, Government College, Rajahmundry, dated 23rd December 1904.

In reply to your foot-note, dated 21st November 1904, forwarding Ref. on C. No. 4215, dated 17th November 1904, for favour of opinion and return, I beg to append my reply thereto, on a separate paper herewith enclosed.

2. The reference in original is herewith returned.

Mode of Examination for Pandits for Government Colleges.

1. The questions should have a bearing on all standard books in Telugu language which may be prescribed for the examinations for B.A. and M.A. degrees.

2. A knowledge of Sanskrit as far as is necessary for correct understanding of the Telugu language is most essential. So there should be an examination in Sanskrit poetical works, dramas and Siddhanta Kaumati (grammar).

3. Translation from Sanskrit into Telugu.

4. There should be two separate essays on different subjects, one in Telugu and one in Sanskrit.

5. During the time of examination, there should be oral examination, half-a-day in Telugu and half-a-day in Sanskrit.

6. There must be an examination as to the mode of teaching in Telugu language only.

7. The candidate who gets not less than 75 *per cent.* of the marks in the above examination in Telugu should be declared a *First-grade Pandit.*

8. The candidate who gets not less than 50 *per cent.* of the marks in the above examination in Sanskrit should be declared a *First-grade Pandit.*

9. The candidate who gets not less than 50 *per cent.* in the above examination in Telugu should be declared a *Second-grade Pandit.*

10. The candidate who gets not less than 33⅓ *per cent.* in the above examination in Sanskrit should be declared a *Second-grade Pandit.*

11. This examination of pandits should be held with the examination for M.A. degree.

12. Of the pandits who come out successful, the first-grade pandit should be considered to be equal to an M.A. and the second-grade pandit to a B.A.

13. The examiners for this examination of pandits ought to be—

(1) The Professor of Sanskrit, and other Pandits of the Presidency College.
(2) Sanskrit and Telugu pandits of other first-grade colleges.
(3) Examiners in Sanskrit and Telugu for M.A. and B.A. examinations of the University.

No. 534, dated 24th December 1904.

Submitted to the Director of Public Instruction, Madras, with reference to his official memorandum, Ref. on C. No. 4215, dated 17th November 1904.

A. C. PRANATARTIHARA AIYAR
Lecturer (in charge).

From M.R.Ry. K. VENKATARAMA SASTRI, Sanskrit Pandit, Training College, Rajahmundry, to the Director of Public Instruction, Madras.

I beg to acknowledge receipt of your Proceedings, No. 4215, dated 17th November 1904, and to submit my humble opinion on the subject for favour of your consideration:—

(1) Pandits are hitherto appointed in Government schools and colleges not on the results of any special examination but on the trustworthy testimony of competent men and owing to the proper discharge of their legitimate duties, progress in such education has been kept on. However, since there is some scope for error, when appointments are made on the mere testimony of others, it is, in my humble opinion, necessary to test the proficiency of such pandits through the medium of written examinations.

(2) (*a*) High proficiency in the following subjects is necessary for those that compete for Sanskrit panditship:—

(i) *Siddhanta Kaumudi*—So much of grammar as is necessary for efficient instruction.
(ii) *Bombay First Book and Second Book*—So much of English as enables pandits to teach these two books properly.
(iii) Vedantapanchadasi and other books on the Vedanta; and Upanishads and other parts of the Vedas.
(iv) Kadambari and Dandin and other prose Kavyas.
(v) The five Kavyas, Naishadam, Anargha-Raghavam; and Sakuntala and such other poetic Kavyas and Dramas.
(vi) Prataparudriyam, Kuvalayanandam and Sahityaratnakaram.
(vii) Karikavali, Nyayabodhini, Dipika and Muktavali.
(viii) Astronomy and the legends of the Epics.

Eight papers should be set in these eight subjects to examine the candidates.

(*b*) *As for Telugu Pandits.*—Since all the Telugu Kavyas were written by poets who were scholars in Sanskrit also and since in such works Sanskrit has been freely drawn upon under the name of the Tatsama part of Telugu grammar, Telugu pandits should indispensably have a degree of proficiency in Sanskrit. Knowledge of mere Telugu is not sufficient. I, therefore, prescribe the following subjects for such candidates: —

(i) The five Sanskrit Kavyas, Naishadam and other Kavyas.
(ii) Sanskrit Grammar (Laghukaumudi).
(iii) Kuvalayanandam, Prataparudriyam and other books on Rhetoric.
(iv) Manucharitram, Vasucharitram, Amuktamalyada and other Telugu Kavyas.
(v) Legends from the Epics, Narasabhupaliyam.
(vi) Telugu Grammar by Chinnaya Suri, Nannaya-Bhattiyam.
(vii) Appakaviyam and other books on Prosody; lives of the old poets.
(viii) Sitaramanjuneyam and other works on the Vedanta; and Telugu Dramas.

Eight papers should be set in these eight subjects.

Since Sanskrit Bharatam, Buddhajanma and Bharatamanjari and other difficult works are sometimes prescribed even for high schools and since it is desirable that pandits of high schools should have proficiency enough to meet the requirements of colleges, the above examination might properly be held for both high school and college pandits.

(*c*) Since it is not possible for a boy to get through his Matriculation examination unless he has a decent knowledge of his Second Language subject, it is necessary that, in middle schools also, there should be people competent to give a good grounding in that subject. These, too, should, therefore, undergo a similar test.

Subjects :—

Sanskrit :—

(i) The five Kavyas, Naishadam, Bhojachampu, etc.
(ii) Laghukaumudi, Bombay First Book.
(iii) Chandralokam.

Three papers should be set in these three subjects.

Telugu :—

(i) Manucharitram, Vasucharitram and other Kavyas, parts of the Mahabharata and other Puranas.
(ii) Telugu Grammar by Chinnaya Suri.
(iii) Chandralokam translated by Adithem Surakavi.

Three papers should be set in these three subjects, with a minimum of 60 per cent. for first class and 40 per cent. for second class.

(3) *Examiners.*—Sanskrit and Telugu pandits already employed in Government high schools and colleges: these alone are competent to hold such examinations; but graduates (B.A.'s or M.A.'s) whose first language is English, and second language is Sanskrit or Telugu and who are, therefore, strong only in English, are not competent to examine these pandits.

I, therefore humbly submit that Government should hold examinations on the lines indicated above and give every encouragement, by way of suitable salaries, etc., to Sanskrit and Telugu pandits.

From M.R.Ry. V. SUBBARAYUDU, Telugu Pandit, Government Training College, Rajahmundry, to the Director of Public Instruction, Madras, dated 4th December 1904.

With reference to your memorandum No. 4215, dated 17th November 1904, I beg to state as follows.

First.—The necessity of an examination of pandits. The post of a pandit ought to be held by a man who has a competent mastery over the language he has to teach. Hence it is very rare that an incompetent man ventures to hold a post, and men of position are ever driven to the necessity of pronouncing or certifying that such a man deserves it. It is for this reason that the pandits attached to colleges or high schools, even without undergoing an examination, are discharging duties in their respective departments to the satisfaction of superiors, by sending up students for public examinations and producing good results. When an incompetent man occupies a responsible position, the disgrace of not meeting the requirements of his pupils would compel him to resign it. Judging from my long experience I am of opinion that pandits need not undergo a separate test.

However, it may so chance that a man greedy of employment and unmindful of the calumny, ventures to occupy a pandit's place, and his superiors may, by mistake, employ him. For purposes of discrimination I think such an examination is necessary.

Secondly.—The standard and the way of conducting it—

Pandits generally require a thorough knowledge of grammar and the science of rhetoric, and so they should necessarily be examined in the grammar and literature of the language they propose to teach. This examination should altogether be different from those conducted by the University. The candidates for F.A. and B.A. are examined very lightly in grammar, etc. They do not attach much importance to the vernacular, and with but a meagre command get up the meaning of certain verses in their text-books, translate certain passages into English and thus manage to secure a minimum. Such an examination should not be the standard to judge scholarship.

The examination of pandits should be of two grades—

First.—That which would qualify one to teach college classes.

Second.—That which would qualify one to teach upper and lower secondary classes.

Among the text-books prescribed for examinations in Arts we often find not only poetical and prose works but dramas. As such those that have to handle college classes should be conversant with the principles of dramaturgy and rhetoric. They should, therefore, be examined in Telugu in—

(1) Telugu grammar written in Telugu and Sanskrit.
(2) Kavyas, *e.g.*, Manucharitram and Vasucharitram.
(3) Standard works on language, *e.g*, Mahabharatam.
(4) Prosody, *e.g.*, Appakaviyam.
(5) Works on Rhetoric, *e.g.*, Narsabhupaliyam.
(6) Works on Dramaturgy.

In order to ensure an all-round scholarship a separate minimum for each class of literature may be fixed. Candidates who come out successful in this examination may be asked to take the Senior B.A. class before pandits; and when successful should be entitled to a certificate to the effect that they can be employed in colleges. Candidates of this grade should be able to write good poetry and prose.

In the case of those who have to handle high school classes a knowledge of the principles of rhetoric and drama is not so much necessary. Hence candidates of the second grade should be examined in grammar and language separately. Simple questions on rhetoric may, however, be asked in the examination along with those on grammar. Those that get through may, after successfully teaching the sixth form before pandits, be granted certificates which would enable them to handle upper secondary classes. Candidates of this grade should be able to write good prose though not poetry.

Thirdly.—Who should be the examiners?

It has already been stated that these examinations should be different from University examinations. It is only pandits that should examine pandits. Either those that are successfully discharging their duties in Government or other colleges, or those that have retired from service on pension should be appointed examiners. Their scholarship added to long experience would enable them to acquit themselves well. In course of time such of the pandits as are successful in these examinations may be appointed examiners.

Fourthly.—In the lower secondary department vernaculars are not taught by pandits and so the knowledge of the pupils is not generally well grounded. I hope that this drawback would no longer continue.

In conclusion I beg to state that encouragement should be given to pandits by an increase in the scale of salary in proportion to scholarship.

Note by M.R.Ry. R. Krishnamachariar, M.A., *Sub-Assistant Inspector of Sanskrit Schools.*

All the pandits and munshis including Professor Rangachariar are in favour of instituting examinations for the encouragement of oriental learning generally on the lines followed in Bengal (regarding Sanskrit). Some pandits confound University examinations with departmental tests and suggest the awarding of honorarium to the successful candidates as a reward of merit in addition to titles. The concensus of opinion is, however, generally in favour of instituting two or more written tests in addition to a *viva voce* examination in each of the oriental languages.

2. None of the pandits except Professor Rangachariar appear to be guided by any ideal of a pandit in conformity with modern requirements. They have not discussed the scope and character of these tests, *viz.*, (*a*) whether the tests should be such as (1) to develop critical faculty and research in the study of these languages, or (2) to advance the old orthodox method by which powers of memory are cultivated to a remarkable extent, or (3) to combine both and (*b*) whether there are any institutions in this Province which could train students for the proposed linguistic tests.

3. The students of oriental languages are now studying according to the old method and it may take years for them to appreciate the advantages of the western method of studying these languages. The highest ambition in the case of these students, particularly in Sanskrit, is to appear for the annual (Dussra) Sambhavana Examinations held by the Native Chiefs in their respective

capitals. Any Government test conducted on the lines similar to the above is not likely to give a stimulus to the study of oriental languages so as to suit modern requirements and as such will be superfluous.

4. On the other hand, to institute tests so as to satisfy modern requirements will be premature—scholars competent to undergo such tests being few in number. The instruction imparted in indigenous Sanskrit schools is, more or less, according to the old method, and endeavours are being made to bring home to the pandits' minds the advantages of combining the western with the eastern method.

5. Again one simple linguistic test in each of the languages will not satisfy the requirements of the several institutions as well as the pandits, as may be observed from the recorded opinions of the pandits consulted, and the institution of two or more written tests with a *vivâ voce* examination in each of the oriental languages, will involve considerable outlay without any corresponding advantages. The success or failure of candidates in a particular test is not likely to establish the scholar's merit. Provision will also have to be made to test the teaching capacity of the successful candidates in these tests.

6. The best and surest method of improving the instruction given in oriental languages in the indigenous institutions and in high schools and colleges is by frequent systematic inspection. Now that the inspecting staff has been increased, I would suggest, that these officers may be required to furnish special reports on the qualifications of the pandits and munshis employed in the several institutions, and suggestions for improving the quality of the instruction imparted in oriental languages. The teachers reported on thus favourably may be given a higher rate of salary. Thus frequent inspection and special periodical reports regarding the instruction given in oriental languages in the several high schools and indigenous institutions will not only act as a salutary check on "*the managers of schools appointing incompetent men from interested motives*" but will also serve as an inducement to the pandits and munshis "*to improve the study of oriental sanguages*" better than any linguistic tests.

7. Professor Rangachariar holds that all the teachers of oriental languages should possess some knowledge of Geography, Indian History and Arithmetic and that the vernacular pandits should know something of Sanskrit. To shape the linguistic tests in such a way as to suit all these requirements is impracticable at this stage, and I am of opinion that the question of instituting oriental examinations may be taken up when the quality of instruction imparted in these languages is improved so as to create a real want for such examinations.

Order—No. 166, Educational, dated 22nd March 1905.

Government are not prepared to institute an examination to test the qualification of pandits.

(True Extract.)

H. D. TAYLOR,
Ag. Secretary to Government.

To the Director of Public Instruction.

Exd. A. Souriraja Aiyar.

Educational Department.

NOTES CONNECTED WITH G.O., No. 166, EDUCATIONAL, DATED 22nd MARCH 1905.

[Subject.—*Institution of an examination to test the qualifications of Pandits.*]

Legislative Department.

The attention of the Educational Department may be drawn to the answer given to question No. LI at the meeting held on the 12th instant.

C.R.V.—12-4-04.

P. T. Tharyan—13-4-04.

A. Galletti—14-4-04.

A. G. Cardew—15-4-04.

To the Educational Department.

Educational Department.

A reference to the Director of Public Instruction regarding question LI is submitted for approval.

P. T. Tharyan—4-5-04.

A. Galletti—4-5-04.

H. D. Taylor—5-5-04.

[Memorandum No. 219, dated 6th May 1904.]

From the Director of Public Instruction, No. 4215, dated 3rd October 1904.

In reply to the Memorandum above, the Director now reports that he is strongly opposed to the institution of any examination to test the qualifications of pandits. He does not think that, as the advocates of these examinations appear to be unable to agree as to any scheme for the improvement of oriental learning, the Educational department is likely to develop any successful plan. He says that there is already a widespread opinion that the examinations in oriental languages conducted by the University are far from satisfactory and thinks that examinations could not but do harm to the cause of oriental learning. Moreover as an earnest attempt is now being made to abolish some of the existing examinations he would deprecate the institution of a new one. No further action seems therefore necessary.

R.N.—13-10-04.

P. T. Tharyan—14-10-04.

A. Galletti—15-10-04.

No action seems necessary. The file may be "recorded."

H. D. TAYLOR—18-10-04.

Under what rules do "pandits" get grants.

G. S. F[ORBES]—19-10-04.

Attention is solicited to rule 37 (IX) (*a*) of the Grant-in-aid Code, page 13.

P. T. THARYAN—20-10-04.

A. GALLETTI—20-10-04.

H. D. TAYLOR—21-10-04.

A pandit gets a one-third salary grant for his school. Surely there ought to be a test of his qualifications, or managers might foist on the grant a perfectly incompetent man from interested motives.

2. I fear Dr. Bourne is not amicably inclined to oriental study; but the Government, I think, believe that natives are neglecting the study of their own languages: and there is too much reason to fear this is the case. Take the ordinary clerk in a Collector's office; he frequently fails to understand all that a common ryot says; and his own speech when he attempts the vernacular is the most horrible *mélange* of Vernacular and bastard English.

3. I think Dr. Bourne should consult the pandits at the Presidency College and the Rajahmundry and Kumbakónam Colleges and see what they would suggest.

G. S. F[ORBES]—23-10-04.

Please draft official memorandum to the Director of Public Instruction accordingly.

H. D. TAYLOR—28-10-04.

A draft is placed below for approval.

T. KANAKASUNDARAM PILLAI—1-11-04.

V. KRISHNASWAMI—1-11-04.

A. GALLETTI—2-11-04.

Issue.

H. D. TAYLOR—2-11-04.

[Memorandum No. 584, Educational, dated 4th November 1905.]

From the Director of Public Instruction, No. 4215, dated 20th February 1905.

In the above Memorandum, the Director was asked to do three things—

(1) to consult the pandits at the Presidency, Rajahmundry and Kumbakónam Colleges as to the advisability of instituting an examination to test the qualification of pandits;

(2) to consider whether there ought not to be an examination to test the qualification of pandits so as to prevent managers of schools from appointing incompetent men from interested motives; and

(3) to consider whether the institution of such an examination is not calculated to encourage and improve the study of the vernaculars by the natives.

2. As regards (1) the Director has consulted the pandits and though all of them *—ten in number—are in favour of instituting an examination, the Director's opinion is not altered thereby and he is as ever strongly opposed to the institution of any examination to test pandits' qualifications.

* Tamil	Pandit,	Presidency College.	
Sanskrit	do.	do.	
Malayalam	do.	do.	
Canarese	do.	do.	
Telugu	do.	do.	
Tamil	do.	Kumbakónam.	
Sanskrit	do.	do.	
Do.	do.	Rajahmundry.	
Telugu	do.	do.	
Do.	do.	do.	Training College.

3. With reference to (2) the Director is of opinion that the institution of an examination is not necessary to prevent managers of schools from appointing incompetent men from interested motives. He states that it is the managers' interest

to secure competent pandits and that they are influenced in the selection of pandits by the inspecting officers and the pupils of their schools. He also points out that a pandit in a school is not necessarily given a grant; nor is it necessary that he should get a grant in order that his school might get the full grant it is eligible for and that this might be secured in other ways.

4. With regard to (3) the Director is of opinion that the encouragement and improvement of the study of the vernaculars is something distinct from the testing of the qualifications of the pandits and that it should be taken up by the University.

5. About the nature and scope of the examination, the Director seems to be of the opinion that an examination on the old lines will be of no use; that what is wanted is the training of students in the western methods of studying oriental languages and that the introduction of these methods will only be deferred by the institution of the examination which the pandits have proposed.

6. The question of instituting an examination to test the qualifications of pandits was under the consideration of Government on two occasions before this. First in the year 1899, Dr. Duncan formulated a scheme and submitted it for the approval of Government with his letter No. 12922, dated 20th November 1899, in G.O., No. 240, Educational, dated 8th June 1900. The Government very carefully considered this scheme and declined to approve it. The objections to Dr. Duncan's scheme were fully set out in paragraphs 15 and 16 of the office-note, dated 26th March 1900, on pages 3 and 4 of the notes connected with the above Government order. These objections hold good against the examination proposed by the pandits whom Dr. Bourne has consulted.

7. Secondly, the question was considered in 1901 in connection with the report made by the late Mr. Stuart with reference to the orders passed in G.O., No. 240, Educational, dated 8th June 1900, and the Government decided that the matter should be dropped—*vide* G.O., No. 206, Educational, dated 11th April 1901. Attention is specially invited to Mr. Hammick's note, dated 18th February 1901, on pages 3 and 4 of the notes connected with the above Government order.

8. What is desired apparently is the improvement or advancement of oriental learning and this, it does not appear, can be secured by the institution of an examination to test the qualification of pandits. Such an examination may do more harm than good. Really learned pandits will disappear and men with no real learning but possessing certificates of qualifications will take their place.

9. An improvement in the study of the vernaculars can be secured by seeing that the vernacular is well taught in the primary and secondary schools. At present this is not done and none seems to realize its importance. The teachers in primary and secondary schools are men who have passed some examinations in English and the majority of them are not competent to teach the vernacular. The case of inspecting officers is also the same; the majority of them are not competent to examine a class in the vernacular. Such being the qualifications of the teachers and the inspectors, no attention whetever is paid to the teaching of the vernacular; all their attention is bestowed on the teaching of English and pupils who have received their education under these teachers are unable to speak or write correctly their own mother-tongue. From this it will be seen that the necessity for reform in the study of the vernaculars does not lie with the pandits, but with the teaching imparted in the primary and secondary schools.

T. KANAKASUNDARAM PILLAI—8-3-05.

Submitted that the question of instituting a pandits' examination was carefully gone into in the notes in G.Os., No. 240, Educational, dated 8th June 1900, and No. 206, dated 11th April 1901, and that the objections therein raised apply to the arguments now adduced. As observed by the Hon'ble Mr. (now Sir) A. T. Arundel, page 4 of notes in G.O., No. 206, dated 11th April 1901, the institution of an examination "may lead to the elimination of the existing class of pandits without ensuring a better class in their place".

P. T. THARYAN—8-3-05.

Would Government attach much value to a class-list of pandits drawn up by a Board of Examiners who are themselves native pandits? Would Government expect either examiners or examinees to take the examination seriously? Would not the examining pandits go by general reputation or personal likes and dislikes?

2. Submitted that general reputation is a sufficient test of panditayam; also that panditayam in its present form is hardly worth encouraging. If Government were prepared to teach pandits and set up a college of oriental languages and appoint three or four of the best Sanskrit scholars and philologists in Europe to be Professors and to teach comparative philology, *then* it would be as well to have an examination at the end of the college course.

3. However, Bengal have tried the examination and are apparently satisfied with the result.

4. Would one result of a pandits' examination be that those who had passed it would think their trouble and expense entitled them to a higher salary?, and have the pandits who have been consulted and are favourable any notion that they might be appointed examiners?

A. GALLETTI—10-3-05.

Please see the Hon'ble Mr. Forbes' note of 23rd October 1904 (page 2, *supra*).

2. It is submitted that the question of establishing an examination to test the qualifications of pandits may be dropped. The Director of Public Instruction is opposed to it; but it would be very difficult to guarantee the purity of the examination even if any good results were likely to arise.

H. D. TAYLOR—13-3-05.

The proper encouragement of oriental languages study is a matter for the University to deal with.

2. An examination of the pandits appeals to me as the examination of the Civilians in the hill tongues by Civilians who don't know the hill tongues appeals: only more so. The question should drop.

J. T[HOMSON]—16-3-05.

Draft accordingly.

H. D. TAYLOR—17-3-05.

A draft is placed below for approval.

T. KANAKASUNDARAM PILLAI—18-3-05.
P. T. THARYAN—18-3-05.

A. GALLETTI—20-3-05.
H. D. TAYLOR—21-3-05.

[G.O., No. 166, Educational, dated 22nd March 1905.]

[F]
500—10-2-05

EDUCATIONAL DEPARTMENT.

CURRENT FILE.

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Educational (1905) Department.

CURRENT No. 315

From

[*Name*] The Hon'ble Mr. A.G. Bourne, C.S.I., M.A., B.Sc., F.R.S.,

[*Designation*] Director of Public Instruction,

[*Station*] Madras

LOCAL & MUNICIPAL
20 FEB 1905
SECRETARIAT

Ref. on Cur No. 4215 of 04

*No.*_____ *Received*_____ *190* .

Dated 20th February *190* 5.

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SUBJECT.

Submitting remarks on the proposal to institute an examination to test the qualifications of pandits.

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7/2-3/5

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To

The Secretary to Government,

Educational Department.

Sir,

I have the honour to state that as requested in Memorandum No. 584 dated 4th November 1904 I have consulted the persons suggested and their replies are herewith enclosed together with the opinion of M.R.Ry R. Krishnamachariar, M.A., Sub Assistant Inspector of Sanskrit Schools. So far as I am concerned these replies do not go far towards altering the opinion I have already expressed. The idea that such an examination would lead to higher salaries appears to be fairly prominent. There is, however, little evidence that the best men available are not now appointed.

2. It is suggested that "as teachers of oriental languages are eligible for one-third grant under rule 37(IX) (a) of the Grant-in-Aid Code there ought to be an examination to test their qualifications so as to prevent managers of schools from appointing incompetent men from interested motives." I have considered this question and am inclined to think that there is not much reason on this account for instituting a new examination. It must be borne in mind that the salary grant system is after all only a method of calculating the grant to be given to a manager and a grant to a manager even though calculated on this system is practically almost always limited by the available funds or the actual net cost of the school and all that a manager has to do is to put forward such a number of qualified teachers as is sufficient to cover the grant available and these teachers are generally the more highly paid ones. There are almost always other teachers who might draw grant if more were being given. There

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are as a matter of fact 26 teachers of oriental languages in colleges and 54 in schools on whose behalf salary grants are drawn. Further when grants to High Schools are withdrawn it will be necessary to reconsider the whole system of salary grants. Even in a case where grant is given on behalf of some oriental teacher the manager has to provide two-thirds of the salary and it is in a way twice as much his interest to secure a competent man as it is that of government who provide only one-third. Again the Inspecting officers and the pupils even have their influence in securing a competent teacher.

3. The encouragement and improvement of the study of the vernaculars is no doubt a very important matter but surely this is a question which should be taken up by the University and is something distinct from the testing of the qualifications of the teachers by a mere examination.

In this connection the views of the Sub Assistant Inspector of Sanskrit Schools deserve, I think, special consideration. He evidently does not think that an examination upon the old lines will serve any useful purpose and that such an examination as he would consider rational is impracticable at present as there is hardly any one fit to enter as a candidate.

I do not pretend to speak with any authority but I cannot help thinking that the difference between one and another pandit of the old school is of little consequence from an educational point of view as compared with the importance of training and encouraging students to adopt Western methods of studying oriental languages and that the introduction of such methods will only be deferred by allowing the present "orthodox" pandits to examine one another according to standards which they themselves propose. I understand that in some other parts of India much greater progress has been made in this direction than in Madras and if Government should after all consider it desirable to institute an examination now I would

suggest that an attempt be made to have the standards laid down and the examination conducted largely if not entirely by men outside this Presidency. This would not present much difficulty so far as Sanskrit and other classical languages are concerned.

An improved study of the Dravidian languages may eventually result from the present efforts for University reform. Pupils must be taught while young to speak and write correctly in their mother tongue but an advanced study of the language and literature should be, I expect, guided by teachers trained in a very different school from that of the orthodox pandit to whom such guidance has been hitherto almost exclusively left.

I have the honour to be,

Sir,

Your most obedient servant,

A. G. Bourne

Director of Public Instruction.

18-2-06

75 Presidency College: Madras.
30th January 1905.

765.P.

From

M.R.Ry. M. Rangacharyar M.A.
Rao Bahadur,
Professor of Sanskrit & Comparative
Philology,
Presidency College,
Madras.

To The Director of Public Instruction,
Madras.

Sir,

In forwarding herewith the replies of the Pandits in the Presidency College to Your Official Memorandum, C. No. 4215 of 04, dated 17th November 1904, I have the honour to submit, as desired therein my opinion regarding the desirability or otherwise of instituting an examination to test the qualifications of Pandits. There is an appreciable amount of indigenous educational endeavour in the Presidency, which stands much in need of coordination and direction; and it having been the declared policy of Government to encourage indigenous education as far as possible, it is

but proper to bestow on it the needed coordination and direction. This can be done best, under the existing circumstances, by instituting Pandits' Examinations. In pronouncing against the organisation of an 'Oriental Side' to the Indian Universities, the Indian Universities Commission, I remember, expressed their opinion that the general introduction of Pandits' Examinations, as they are conducted, for instance, in Bengal was desirable and would do good to the educational development of the Country. Such examinations, if instituted, would also make it possible to obtain better Pandit-teachers to serve in our schools and Colleges. To rely on reputation and recommendation does not, as the Pandits themselves point out, prove conducive now to the best choice being generally made, when Pandits have from time to time to be selected for educational work of any kind. I have therefore no doubt that the institution of the contemplated Pandits' examinations will prove beneficial on the whole to the cause of indigenous education in Sanskrit and in the Vernacular Literatures to be found in the Presidency.

Some years ago I submitted a detailed scheme of examinations for this purpose to the Director of Public Instruction, when Dr. D. Duncan held that office. My idea regarding these examinations now is that there should be two examinations

E.2.

pp. 26 to 29 of the report.

also para: 15 of Govt. Letter No 217 dd 15-6-03. XI.

G.O. no 240 E.D. 20-2-03 C.

to test the proficiency of Pandits in Tamil, Telugu, Kanarese and Malayalam, and that in the case of Sanskrit Pandits there should be ~~a~~ three examinations, the third one being a kind of Honors Examination. The existing literatures in the abovementioned vernacular languages give no scope for an Honors Examination, as the literature in Sanskrit does. It must be made compulsory on the part of Vernacular Pandits to have a fair acquaintance with the Sanskrit language and literature; and similarly the Sanskrit Pandit also must be called upon to acquire a decent knowledge of some one vernacular language and literature. Moreover, all Pandits must be required to possess some knowledge of (1) Geography (with special reference to the geography of India and the British Dominions), (2) of Indian History (with lessons on the meaning and responsibilities and privileges attaching to the citizenship of the British Indian Empire), and (3) of Arithmetic; and all these three subjects may well be taught and examined through the medium of the vernacular languages.

It is desirable that these examinations, when instituted, should be conducted under the Authority of the Director of Public Instruction, as the Head of the State-Department of Education. He may appoint a competent Board of Pandits' Examinations, the members whereof shall be responsible for the proper conduct of the examinations from year to year.

It is also desirable that the Pandits, who succeed in passing the prescribed examinations, should have appropriate titles bestowed on them. These titles will give an extra value to these examinations, and will also help to continue the old Indian tradition of the royal patronage of learning. If it is decided upon ~~to to~~ institute these Pandits' examinations, all other details regarding them may well be worked out by a Committee of Experts whom you may appoint, and to whom you may give such instructions as are found to be necessary.

I have the honour to remain,

Sir,

Your most obedient servant

M Rangachariar

DIRECTOR OF PUBLIC INSTRUCTION
RECEIVED
30 JAN 1905
O. No.....
MADRAS.

19th December 1904.

11

22.305

ஐயா,

பண்டிதபரீக்ஷை விஷயமாக என் அபிப்பிராயத்தைத்தெரிவிக்கும்படி, 1904-ம் வரும் நவம்பர் மீ 17ஆ 4215-ரீ உத்தரவில் தாங்களிட்ட கட்டளைக்கு எற்றவண்ணம், என்கருத்துக்குத் தோற்றியவற்றைவிண்ணப்பஞ்செய்துகொள்ளுகிறேன்.

பண்டிதர்களுடையயோக்கியதையைக்கண்டறிந்துகொள்ளப் பரீக்ஷையேற்படுத்தவேண்டுவது உசிதமாவென்னும்விஷயத்தில், அப்படியேபரீக்ஷையையேறபடுத்துவது உசிதமென்றுதான் நான்என்னங்கொண்டடிருக்கிறேன். இக்காலத்தில் தனியாகவேதமிழ்வித்தையைப்பயிராட்டுவதும், முறையேபடித்துவருவதும் முற்காலத்தைக்காட்டிலும் குறைந்திருக்கின்றன. ஆயினும் இங்கிலிஷ்வித்தைகளோடுகூட அநேகஇடங்களில் தமிழையும் படித்துக்கொண்டுவருகிறார்கள். இதையுமன்றி இங்கிலிஷ்ப்படிப்பிலும் புதிதாகஅறிந்துகொண்டவிஷயங்களையெல்லாம் தேசபாஷையின்வழியாலும் யாவருக்குந்தெரியும்படி செய்யமுயலவேண்டுமென்னுங்கருத்தும் இத்தேசத்திற்பெரும்பாலும் அதிகரித்துவருகின்றது. இக்கருத்துக்குப்பொருத்தமாக அநேககாரியங்களைச்செய்ய

வேண்டுமென்பதில் எனக்கு ஒருவிதமான ஐயமுமி
ல்லை. இப்பொழுது யொதுவாகத் தமிழ்நாட்டிலிருந்து
யோசிப்பவர்களின் நிலைமையைப் பார்த்தோமேயா
னால் ஏறத்தாழ நாலைந்தாண்டுகளுக்குமுன் தமிழ்வாழ்
யாகக்கற்பித்து மாணாக்கர்களுக்கு இதில் உள்ள
யானவற்றைமட்டுமே போதிக்கவேண்டுமென்பதில் ஒரு
வகையான கருத்தொற்றுமை உயர்ந்த நிலையிலிருந்
தது என்பதை அவர்களுக்குத் தெரியப்படுத்த
வேண்டுமென்பதில்லை. ஆனால் இன்று அந்நிலை
முற்றிலும் தலைகீழாக மாறிவிட்டதென்றே சொல்ல
வேண்டும். அதிலிருந்து ஒரு சிலர் மட்டுமே
தமிழ்ப்பண்டிதர்களாகவும் பிறர் தமிழ்ப்பேராசிரி
யர்களாகவும் இருக்கிறார்கள். இவர்களுள் பண்டி
தர்களுக்கு இலக்கண இலக்கியங்களைத் தவிர
வேறு எதுவும் தெரியாது. பேராசிரியர்களுக்கு
இலக்கண இலக்கியங்களைத் தவிர வேறு
சில விஷயங்களும் தெரியும். ஆனால் இவர்
களுள் பெரும்பாலோர் தமிழ்நாட்டின் பழைய
சரித்திரத்தையோ, பழைய கலாசாரத்தையோ
தெரிந்துகொள்ள முயற்சி செய்வதில்லை.
இவர்களுக்கு இவற்றைப்பற்றி ஒன்றுமே தெரி
யாது. இந்த நிலைமை மாறவேண்டுமென்பது
என் கருத்து. இதற்கு முதலில் தமிழ்ப்பண்டி
தர்களும் பேராசிரியர்களும் தமிழ்நாட்டின்
பழைய சரித்திரத்தையும் பழைய கலாசாரத்
தையும் தெரிந்துகொள்ள முயற்சி செய்ய
வேண்டுமென்பது என் கருத்து. இவர்கள்
தமிழ்நாட்டின் பழைய சரித்திரத்தையும்
பழைய கலாசாரத்தையும் தெரிந்துகொள்ள
வேண்டுமென்பதற்காக நான் இவர்களுக்கு
ஒரு புதிய பாடத்திட்டத்தை ஏற்படுத்தவேண்
டுமென்று சொல்லவில்லை. இவர்கள் தாங்
களாகவே இவற்றைத் தெரிந்துகொள்ள
வேண்டுமென்பதுதான் என் கருத்து. இவர்
களுள் பெரும்பாலோர் தமிழ்நாட்டின் பழைய
சரித்திரத்தையும் பழைய கலாசாரத்தையும்
தெரிந்துகொள்ள முயற்சி செய்வதில்லை.
இவர்களுக்கு இவற்றைப்பற்றி ஒன்றுமே தெரி
யாது. இந்த நிலைமை மாறவேண்டுமென்பது
என் கருத்து. இதற்கு முதலில் தமிழ்ப்பண்டி
தர்களும் பேராசிரியர்களும் தமிழ்நாட்டின்
பழைய சரித்திரத்தையும் பழைய கலாசாரத்
தையும் தெரிந்துகொள்ள முயற்சி செய்ய
வேண்டுமென்பதற்காக நான் இவர்களுக்கு
ஒரு புதிய பாடத்திட்டத்தை ஏற்படுத்தவேண்
டுமென்று சொல்லவில்லை. இவர்கள் தாங்
களாகவே இவற்றைத் தெரிந்துகொள்ள

னகழிகுப்பதைக்காட்டிலும் நூலாசிரியரின் வழிவழியில் பற்றுமைபடுத்தி நோக்கினால். இவற்றை யெல்லாம் ஆராய்ந்து பார்த்தால் மேலொழுந்த, ஒரு ஐந்தாவதொருண்மையை நிலைநாட்டினோமென்கிறது வருளைநாடியதுராஜாராம்கந்தார் தமிழ்வாத்தையால் பயற்கிணையுண்டாக்கியும் இந்தேசத்திலுள்ளபயற் றினைத்தகரமெழுத்தாகியவும்மரிணைஒன்னாதையே நம்மத்திலைல் தூண் மேற்கூறிய முறைகளைவாம் மிகவும் நிச்சயமென்றுனைக்குத் தோன்றுகின்றது.

ஏதுவெண்பனண்டிதர் னைன்றுலையர் வெ

நிற்குமிவணடியவதினை உண்மையாகவே

ணுமாயினஃ அவனுடையபடிப்பும் புத்திவன்மை

ம்மை உயர்த்தனவாகவேயாகுக்கவேண்டும். நமது

பாஷையிலுள்ளநூல்களின் எல்லாவேற்றுமைகளும்

நூலின்பொருள்வாசகஎழுத்துகளையும் பொதுவாக

தழுவிநிற்பதோடுகூடவிந்தப்பாஷையிலுள்ள

ஒருதுவணைகளான விசேஷணங்களிலும் மோ

தூமானபயிற்சியடைந்து, பெரியகாப்பியங்களி

லும் பலவணைப்பாரபந்தங்களிலும் சாலநிபுண

நிலும் நல்லஅறிவுடையவனாகி நூலைநோக்கு

நாராய்ந்தெடுத்தலையும் தெளிவுளியற்றலும் வசன

நடையிற்செய்யமான உபந்தியாலங்களைத்

ம்பவன்றனன் பண்டிதர்னைன்றும்பெயர்வது

14

தற்கு உரியவை குறிப்பிடுங்கள். இவ்வாறான ஒரு சான்றை
தைத் தவிர்ப்பதற்கு வேறு வேண்டுமென்றே தவறுகள்
வைத்துக்கொண்டு வடமொழியாளர் சிலர் ஒரு சான்றை
ம்பதும் அதை கேலி செய்வதும். இந்தப் பகுதியை
ர்ந்த மாதிரியான எவரானாலும் தவறு செய்தால் அதை
ற்று உயர்ந்த ஒருவரை கேள்விகேட்கலாம் என்பதற்
தினால் அதற்கு வேண்டிய தகுதிகளை உடையவர்
பார்த்தால் ஒருவரை கேள்விகேட்கலாம் என்பதற்
தவறு செய்பவர் தன்னைவிட தாழ்ந்த ஒருவரை கேள்வி
தானால் அவர் தன்னைவிட உயர்ந்த ஒருவரை கேள்வி
கேட்கலாம் என்பதற்கு எந்த விதிகளும் இல்லை.
தானால் அவர் தன்னைவிட உயர்ந்த ஒருவரை கேள்வி
கேட்கலாம் என்பதற்கு எந்த விதிகளும் இல்லை.
கேட்கலாம் என்பதற்கு எந்த விதிகளும் இல்லை.

ருந்தும் சுருந்தா நமது மொழியிலே யேயானாலும்
நூலியம் பெறவேண்டுமென்று முயல்வோர்க்கு
நாம் வேண்டிய உயர்ந்த பாடங்களைச் சொல்லிக்கொ
டுத்தும் உரிமையுள்ளவர்களாக இருக்கவேண்டும்.
உயர்தியான வேலைக்கு நியமிக்கப்படுவோர்களை
ல்லாம் தருக்க மேதை களாகிய புள்ளிகளாக வெண்
டுமென்றே வேறெதுவும் கருதி விடக்கூடாது.
நாம் நினைத்தும் பாடுபட்டும் சொல்லத்தக்கதாயிருக்க வேண்டும்.
கிடைப்பதைக்கொண்டு திருப்தியடையாமல் நமக்கே தெரியாத
தைப் பாடங்களைச் சொல்லுவதற்கு முயலவேண்டும்.

இதற்கு நமக்கு ஊக்கமும் உள்ளமும் தேவை.
அதற்கு நாம் நமது உள்ளத்தில் ஒரு தீர்மானம் செய்துகொள்ள
வேண்டும். அதாவது நாம் பெற்ற பட்டத்தைக் கொண்டு
நல்ல வேலைக்கு முயற்சி செய்வதோடு நமது நேரத்தை பயனுள்ள
முறையில் செலவழிக்கவும் நமது அறிவை வளர்த்துக்கொள்ளவும்
மான முயற்சிகளில் ஈடுபடவேண்டும் என்பதாகும்.
இதைப் பற்றி மேலும் சில சொல்ல விரும்புகிறேன்.

பாடங்களைப் பற்றி
இதுவரை நான் சொன்னவைகளை நீங்கள் தவறாக
நினைத்துக்கொள்ளக்கூடாது என்பதற்காகவே இவ்வளவு
விளக்கமாகச் சொல்லவேண்டியிருந்தது. இவ்வளவு
பட்டத்தை முடித்தவர்களுக்கு இவ்வளவு
அற்பமான வேலைகளைக் கொடுப்பது
வருத்தத்தைக் கொடுக்கிறது.

இங்ஙனம்
விதேயன்
வே. சாமிநாதையன்.
Tamil Pandit,
Presidency College.

19th December 1904.

H

To

The Director of Public Instruction

Thro'

The Professor of Sanskrit,

Presidency College,

Madras.

Sir,

With reference to your official memorandum Rep on cur. No. 4215/04, dated 17th November 1904 directing me to give my opinion about the desirability of instituting an examination to test the qualifications of Pandits, I have the honour to submit that I am of opinion that it is quite desirable to do so. Though a love of Tamil for its own sake and a systematic Study of Tamil Literature have considerably decreased at present, yet many Study it along with English. Besides this there is a general tendency among many to bring out in the Vernacular for popular use whatever is newly learnt by means of English Studies. I have no doubt that much work should lie

be done in the way of carrying out this desire. Considering the present condition of those who, having learnt Tamil, are engaged in teaching it, I can boldly say that they are not capable of either teaching Tamil methodically along English so as to create a true love for it among students or of writing works of a high ~~order~~ standard embodying in them fresh and original ideas. Even though there may be, at present, some excellent Tamil Scholars there is no generally available means to ascertain the nature and extent of their culture. Therefore it has become the fate of the Tamil country to reap the good results or bad results accruing from appointing some one or other on the recommendation of somebody or other to fill some place or other. It is quite natural from this state of things that the systematic study of Tamil will gradually decline. It is only those who have had personal experience of the sweetness of culture that are able to create among students ~~and~~ a taste for it. It is equally natural that, when an unlearned

man

man is engaged in teaching, he will create a disgust in the minds of his pupils in relation to what he teaches. The harm of an ignorant man becoming an author is ten times worse than of his being a teacher. Taking all these things into account it appears to me that all these above noted defects will be remedied only when our Goverment, which is so anxious to do good to its Subjects, institutes an examination to encourage Tamil Learning and to test accurately whatever of such learning there already is in this Country.

If a man is to acquire the learning requisite to be appropriately called a Pandit his attainments and intellectual powers should be of a very high order. In addition to his having a general acquaintance with the nature and Contents of the Literature contained in Tamil Language he must be fully versed in all the five kinds of Ilakkanam (Grammar, Rhetoric, Prosody &c.) and must possess a good knowledge of classico and Scientific and philosophical treatises to be found in

in the language. Moreover he must be capable of Literary research, of poetic composition, of writing valuable essays in prose and of delivering lectures in the language. Only such a man is entitled to be called a Pandit. To those who are desirous of acquiring such attainments in Tamil a certain amount of the knowledge of Sanskrit will be of considerable help. If only one examination be instituted to test this high standard of learning, many will not, out of the fear of the labour required, make the attempt to study and pass the examination. Therefor I suggest that another examination of a lower grade should also be instituted. It must be arranged that only those who secure a pass in this lower test should be allowed to appear for the higher one.

The text-books to be prescribed for these examinations may be determined when the question of instituting the examination is finally settled.

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I think that many of those who come out sucessfully in these examinations will become teachers in Schools. Those who pass the lower examination must be allowed to teach only up to a lower Standard. Those who pass the higher examination must be appointed to teach those who study Tamil of the higher kind along with English and also to teach the Tamil classics and other high works to such as desire to become pure Tamil Pandits."

There must also be another examination to test the fitness of teachers as to whether they know how to teach. There are those who know and cannot teach; and under the present circumstances there are also those who teach but do not know.

These examinations should be conducted under the control of the Director of Public Instruction. I believe that much good will result if these examinations are conducted by Pandits who systematically study Tamil and also

also by such English knowing Tamil Scholars who are clever, wise and are adequately learned in Tamil in addition to being lovers of Tamil learning.

When Dr. Duncan, the late Director of Public Instruction desired me, some years ago through the Principal of the Kumbhakonam College, to give my opinion about the Pandits' Examination I remember to have given my opinion about it along with a Syllabus of Studies suited for the Same.

I have the honour to be

Sir,

Your most obedient Servant,

மு. சதாசிவபண்டாரத்தார்

Tamil Pandit,

Presidency College, Madras.

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DIRECTOR OF PUBLIC INSTRUCTION
RECEIVED
30 JAN 1905
O. No.....
MADRAS.

Presidency College, Madras.
5-½ December 1904.

मधुरासाख्यराष्ट्रे विद्याप्रचाराध्यक्षेभ्यः राजकीयोत्तमपाठशाला संस्कृतमुख्याध्यापकद्वारा विज्ञापितम्—

अधोदत्तहस्तलेखस्य विनयपुरस्सरं चतुरधिकनवशत्युत्तरसहस्रतम संवत्सरनवम्बर-मासस्य पञ्चदशदिन भवपञ्चदशाधिक द्विशत्युत्तरचतुस्सहस्रतम संख्याकशासनसंवाद्युत्तरम् ।

1. पण्डिताः शुद्धसंस्कृतसाहित्यशास्त्राणां शुद्धसंस्कृतशास्त्रशास्त्राणां जनधनसहकृतपाठशास्त्राणां स्वदेशीयजनशास्त्राणां नगरपरिष्कारसभासम्बन्धिशास्त्राणां पूर्वोक्ततत्तदीयोत्तरशास्त्रशास्त्राणां तत्तदुत्तमशास्त्रशास्त्राणां सर्वासामपि राजकीयपाठशास्त्राणां मुद्राशास्त्रप्रभृतीनाञ्च कृतेऽपेक्ष्यन्ते ।

2. तेषां यदि परीक्षा न स्याज्यते, पूर्वोक्तशालासु तत्तदुचितकार्यनिर्वाहार्थं ते यदान्विष्यन्ते, तदा यस्य कस्य चिदध्युक्तिरेव तेषां योग्यतापरिज्ञाने प्रमाणी भवति। ततश्च भूयसी हानिः सिद्धतया सम्भवति।

3. तथाहि—साहित्यपाठनार्थं केवलशास्त्रज्ञः, शास्त्रपाठनार्थं केवलसाहित्यज्ञः, अलङ्कारार्थं छान्दसः, रसविषयार्थमरसिकः, शब्दशास्त्रार्थं तार्किकः, न्यायार्थमपन्यायः, वेदान्तार्थं गणकः, मीमांसार्थमनैदिकः, भगणार्थमगणकः, स्मृत्यर्थमस्मर्तः, योगायोग्यः, सांख्यायं सौगतः, अमितज्ञार्थमिमितज्ञः, अथवा योग्यस्येदपि बोधनकलानभिज्ञो वा, अन्ततो देवनागरलिपिमप्यजानानो वा, नियम्यत इतीदमत्र भवन्तोऽपि जानन्येवेति प्रत्येमि।

4. इमे च दोषाः पण्डितानां तत्तत्स्थानानुगुणयोग्यतापरिज्ञानसाधनाभावात् संभवन्ति खलु। किञ्च तत्तद्विषयनिष्णातेभ्योऽध्येतव्यो विषयः नियमितान्मितज्ञाद्ग्राह्यः सम्भवतीति हेतोः पाठशालीयविद्यार्थिनां युक्ता विद्याभिवृद्धिर्न सम्पद्यते। एतद्देशीयप्राचीनसम्प्रदायानुसारेण विद्यार्थिनामभिलक्षितविद्यानुगुणाचार्यान्विषणे अवकाश-

शाभावादेतादृशी हानिस्सम्भवति।

5. परीक्षास्थापने तु सा सुवर्णगुणं निकषोपल इव तत्तद्योग्यतामुन्माय स्फुटीकरोति। यतः स्थानानुगुणतया तानन्विष्य स्थापयितुं वयं शक्नुयाम। किञ्च शुद्धगैर्वाणविद्याजिज्ञासूनामपि उत्साहवृद्धिर्वो भूयात्।

6. अतः पण्डितपरीक्षा अवश्यं स्थापनीयेत्ययं ममाशयः।

7. परीक्षाभ्युपगमपक्षे प्रथममध्यमोत्तमभेदेन तिस्रस्ता नियमितव्याः। पूर्वा~~मनुत्तीर्णेनोपरि~~ नारोढव्यम्। इत्थमेव काशीकलिकाता प्रभृतिषु स्थानेषु कृताः प्रतिसंवत्सरं प्रवर्त्यन्ते इति शृणोमि। किन्तु ताः कैः कथं प्रवर्त्यन्ते इति विविच्य जानामि नाहम्।

8. एतासु परीक्षासु प्रथमामुत्तीर्णा अवरपाठशालामाणां, मध्यमामुत्तीर्णा मध्यमशास्त्रपाठशालानां शुद्धसंस्कृतसाहित्यशालानाञ्च, उत्तमामुत्तीर्णा उत्तमशास्त्रपाठशालानां शुद्धसंस्कृतशास्त्रपाठशालानां M.A. परीक्षा-

प्रभृतीनामुपयुक्त विषयाणां च पाठने यथा शक्ता भवेयुस्तथा तत्तत्परीक्षार्हा ग्रन्थाः कल्पनीयाः।

9. एतासु प्रथमपरीक्षायां सह परं तदङ्गतया बोधनशक्ति परीक्षापि यदि मेलते तत्समीचीनं भवेत्। अन्यथा तेषामध्यापनशक्तिर्निष्वसनीया स्यात्।

10. तासां परीक्षाणां स्वरूपन्तु-प्रथम परीक्षायें यथोचितनाट्यसाहित्यज्ञानं तदुपयुक्त छन्दोव्याकरणालङ्कारज्ञानञ्च पर्याप्तम्; मध्यमपरीक्षायें ऋग्वेदक्षमसाहित्यज्ञानपुरस्कृतं छन्दोविचितिनिपुणं काव्यलक्षणज्ञानं न्यायशास्त्रसम्प्रदायज्ञानमात्रपरिष्कृतं सिद्धान्तकौमुदीपरिपूर्णज्ञानं चावश्यकम्; उत्तमपरीक्षायें तत्तच्छास्त्रीयपरिगणितग्रन्थेषु तत्स्पर्शि परिज्ञानमपेक्ष्यते।

11. इयञ्चोत्तमपरीक्षा M.A. परीक्षावत् छन्दोनिरुक्तज्योतिषालङ्कारशब्दशास्त्रन्यायवैशेषिकमीमांसावेदान्तसांख्ययोगगणितवेदभाष्योपनिबद्धाश्रौतपुराणेतिहास

स्मृत्याद्यवान्तर प्रस्थानभेदाद्भिद्यते। तथाप्येतेषु विद्याभेदेषु सर्वत्राप्येकैकेन परीक्षणाभ्यस्य परीक्षायामुत्तरणीयमिति नायं ममाशयः। किञ्च तथैकेन परीक्ष्येणोत्तरणमसाध्यम्। अथवैकतमेनोत्तरणेऽपि तज्ज्ञानस्य तलस्पर्शिलमेकलापि दुर्लभम्। अतः पूर्वोक्ततद्विद्याप्रास्थानिकग्रन्थानखिलांश्चतुर्गणशो विभज्य एकैकस्मिन्गणे स्फुटपरस्परसम्बन्धान् ग्रन्थान्संयोज्य परीक्ष्यैरेकस्मिन्गणेऽन्तर्गतग्रन्थान् परिचित्य तत्पश्चात् परीक्षोत्तरणीयेति नियमः कार्यः।

12. एताः परीक्षाः राजकीयोत्तमपाठशाला संस्कृतमुख्याध्यापक द्वारा राजकीयप्रधानशास्त्र पाठशालीय संस्कृतपण्डितद्वाराच तत्तन्मण्डलैरेव निर्वर्तनीया इति विषये नाऽस्ति संशये।

13. आसाञ्च परीक्षाणां तत्तदुचितग्रन्थनिर्देशानिर्णयेऽपि परीक्ष्याणां तत्तदुचितज्ञानपरिमाणं प्रादर्श्यैव। परीक्षा यदि निर्णेष्यन्ते तदा पूर्वोक्तैर्ग्रन्थविशेषाः[तत्तत्तुल्यसंख्यानिर्देशा] विभज्य प्रत्येकं निर्णेष्यन्त एवेति मन्ये।

14. एते च सर्वे विषयाष्षट्संव-

सर्याः पूर्वं, यदा तावत् उङ्कन् प्रभवो निधाप्रचाराध्यक्षा व्यराजन्, तदा त एव मामन्यांश्च कांश्चन पण्डितानाहूय एतद्विषयकमस्मदभिप्रायमजिज्ञासिषत। ततश्चास्माभिर्ग्रन्थविशेषनिर्णयपूर्वकमेवमभिप्रायाः प्राकाशिषत। इदानीमपि ग्रन्थविशेषनिर्णयमात्रवर्जमुद्देशेन स एवाभिप्रायोऽत्र भवतां सन्निधौ मया व्यज्ञापीति—

अत्रभवतां विधेयः

J. N. Narasimhachary

Sanskrit Pandit.

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Presidency College,
Madras.

5th December 1904.

To

The Director
of
Public Instruction
Madras

(through)

The Professor of Sanskrit
Presidency College.

The following is the humble reply of the undersigned, with reference to the Director's official memorandum, C. No. 4215 of 04, dated 17th November 1904.

1. Pundits are required to serve in pure sanskrit schools, pure sanskrit colleges, in local fund schools, in native private schools, in municipal schools, in all corresponding first and second grade colleges, in all Government schools and colleges, in printing presses and other similar institu[illegible]

~~29~~ 27 11 S.P.

2. If examinations are not instituted on their behalf, whenever we have to find out pandits to carry on the duties appertaining to these various institutions, the mere recommendation of some one or other becomes an authority to test their worthiness. Hence arise, as a matter of course, many serious defects.

3. I believe that it is a fact known to you also, that under such circumstances, it happens that one who has a mere knowledge of the Sastras is employed to teach Literature, one who is versed in Literature to teach Sastras, one who has a knowledge of the Vedas to teach Rhetoric, one who has got no knowledge of literary criticism and taste to teach taste and criticism, a logician to teach grammar, one who is not a logician to teach Logic, a mathematician to teach philosophy, one who is not versed in the Vedas to teach the Mimamsa, (which is an expo-

Sition of the principles of Vedic interpretation), one who is not a mathematician to teach astronomy, one who is not versed in the Smritis to teach Smritis, one who does not know the Yoga-Sastra to teach that Sastra, one who is versed in Buddhist philosophy to teach the Sankhya System of Hindu philosophy, or one who has a limited knowledge to teach the higher branches of learning, and so on. Even if he is possessed of qualifications, he may be deficient in the power of teaching, and it may turn out that he is ignorant of even the Deva Nagari alphabet.

4. All these defects are surely due to the absence of any means by which the true worth of Pandits can be made out in relation to the various places they are to fill. Moreover, because the knowledge that is to be acquired from men who are well-versed in particular branches of learning is, under the present state of affairs, to be obtained, from that Pundit of limited knowledge of some kind,

who is already in service, there is no proper improvement of learning among those who study in our Schools and Colleges. As there is no room for the students who wish to acquire any particular kind of knowledge, to seek and find out such teachers, as are well-versed in that branch of knowledge, in accordance with the traditional custom followed in this country, this kind of drawback happens naturally to occur.

5. If, however, there are examinations which would act as touch-stones to test the gold worth of Pandits, then, we shall be able to know and measure their worth and employ in proper places. Moreover, in that case, there would be a great encouragement to those who are purely students of Sanskrit.

6. Hence, it is my opinion that examinations must be neccessarily instituted to test the qualifications of Pandits.

7. If the introduction of these examinations be approved of, then, there must be three examinations, known as प्रथम (Prathama), मध्यम (Madhyama), and उत्तम (Uttama). One who has not passed the lower examination should not be allowed to appear for the higher one. I hear that, in this manner, examinations are conducted every year at Benares, Calcutta and other places. But, I do not know in detail how and by whom they are conducted.

8. Those who, among these examinations, have passed the प्रथम or the first examination should be allowed to teach only in schools, those who have passed the मध्यम or the second, to teach in Second grade colleges, and in pure Sanskrit schools, those who have passed the उत्तम or the third to teach in First grade colleges, in pure sanskrit colleges, and

to teach students preparing for examinations like those which lead to the M.A degree. The works to be studied by Pandits for these (three) examinations must be prescribed with this object in view.

9. It will be good, if, along with the first of these examinations, an examination, to test the Pandits' power of teaching, is associated so as to form a part of the first examination. Or else, their power of teaching might prove unreliable.

10. The nature of the examinations is to be as follows: In the case of the first examination, an adequate knowledge of literature and the dramas, and at the same time an appropriate knowledge of prosody, grammar, and rhetoric are enough. For the second examination, a perfect knowledge of the literature, with a correspondingly full

3732 16 S.P.

knowledge of prosody, of the lexicons and of rhetoric, a complete knowledge of the Siddhanta Kaumudi associated with an elementary knowledge of the principles of Logic are neccessary. For the third examination a deep knowledge of all the recognised chief works relating to the various Sastras is neccessary.

11. The third of these examinations has to be divided like the M.A degree examination, into different branches, in relation to the various departments of knowledge, such as Chandas, Nirukta, Jyotisha, Alankara, Sabda-Sastra, Nyaya, Viseshika, Mimamsa, Vedanta, Sankhya, Yoga, Ganita, Veda-Bashya, Upanishad-Bashya, Srouta, Purana, Smriti and so on. It is not my object that every one should pass this examination by acquiring a good knowledge of all of these branches of learning. It is impossible for any one to pass an exami-

nation in all these together. Even if one happens to be successful in such an examination, his knowledge will not be profound even in relation to one of these branches. Therefore, all the works, relating to the various branches of learning above mentioned, are to be divided into four groups, such works as are distinctly related to one another being put together in those groups. He who appears for this examination must be required to have a good knowledge of the subjects put into one group. Such must be the arrangement for this examination.

12. I have no doubt that these examinations should be conducted by the Director himself, with the assistance of the Professor of Sanskrit of the Presidency College, and that of the Pandits of the Government First grade Colleges.

13. As regards these examinations, even though the works to be studied for each of them, and such other things are not definitely mentioned here, the amount of the kind of knowledge expected of the candidates that are to appear for them has been shown. If thes introduction of these examinations is decided upon, then, I believe, the Sanskrit Professor and Pandits referred to above, would prescribe the Subjects and the text-books to be studied, as well as the number of marks to be obtained for securing a pass in them.

14. Six years ago, when Dr Duncan was the Director of Public Instruction, myself and other Pandits were asked to give our opinions on this Subject. Then, I gave my opinion and in that statement of my opinion, the Chief works to be studied were also prescribed.

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The opinion that I now submit is nearly the same as what I submitted then, except that this statement does not contain details regarding the subjects to be studied for the various examinations.

I remain
Yours most obediently
(Signed) T. N. Narasimha-
charriar
Sanskrit Pandit.

R.C. No 4215/04

38 126

26 S.P.

No

DIRECTOR OF PUBLIC INSTRUCTION
RECEIVED
30 JAN 1905
C. No.....
MADRAS

To,

The Director of Public Instruction,
Through Rao Bahadur M Ranga charyar M.A.
Professor of Sanskrit &c
Presidency College

Sir,

With reference to your Official Memorandum Ref. no 4215 17th Nov 04
I have the honour to submit my views on the subject referred to therein as follows:

Examination necessary

2. The institution of an Examination of the kind referred to in your Memorandum is, in my opinion, highly necessary 1st for the purpose of encouraging the study of Vernacular languages, 2nd for securing competent men as teachers. It will not be out of place to state here that that venerable institution, the Pandit rightly termed a moving encyclopedia will soon become a thing of the past and it is therefore necessary to provide for his place being properly filled up.

Examination to be of three kinds

3. There should be three examinations - 1st an ordinary test, 2nd a Proficiency test, 3rd a High Proficiency test. The first will be a qualification for any one to be a teacher in any of the classes up to the 3rd Form; the second to be a teacher in the High School; the third will qualify one to be entertained as a teacher in the College classes. A certificate may be granted to one who passes the first test a successful candidate for the second test may be granted the title of upādhyāya, while one who passes the High Proficiency Test may be granted the title of mahōpādhyāya.

By whom conducted

4. The Examination may be conducted by the Board

of Public Instruction assisted by a Board of Examiners consisting of the Translators to Government, the Pundits of the first Grade College and such experts as may from time to time be appointed by the Director.

How Conducted

5. The examinations may be conducted partly by means of written papers and partly viva voce. The latter course is of imperative necessity in the case of natives who are mere bookworms and who have developed the power of memory to an unusual degree of strength & capacity at the expense of the more weighty mental faculties

I would suggest for the

The ordinary Test, 3 papers, one in text books, one in grammar, one composition

The Proficiency Test, 5 papers. three — one — one

The High Proficiency, 6 papers, three — one — Rhetoric, one Composition and one History of Language & Literature

Minimum for a pass.

6. A minimum of 50 percent in each paper & 60 percent on the whole is required for a pass.

Subjects.

A. The Ordinary Test

1. Language. a. Panchatantram. b. Chanakyaneetram. c. Manipravalam (any) d. Mahanashtramayakam. e. Kundalata
2. Grammar. a. M. Krishnan's Balavyakaranam. b. Vyakaranaamitram by Seshagiri & M. Krishnan
3. Composition.

B. Proficiency Test

1. Language. a. Bharatam, b. Ashvamedhamayanam (part) c. any two dramas, d. two Kathakalu, e. two other Tullals. f. Dharmangadacharitam. g. Akbar
2. Grammar. a. Vyakaranamitram by Seshagiri & Krishnan. b. Kerala panineeyam by Krishnan
3. Composition

C. High Proficiency

1. Language. a. Bhagavatam. b. Krishnapatti. c. Kannassa Ramayanam. d. Any two dramas, three Kathas Kalio, three Tullals, e. Rasalahari.
2. Grammar & Rhetoric. a. Vyakaranamitram, b. Kerala panineeyam. c. Bheshabhushanam.
3. Composition in Prose & Verse.

Sheaf Utterances to be given at the Pundit Test and the Kavi Examination Vide College

గవర్నమెంటు కళాశాలలోనుండి వచ్చిన తెనుగు పండితుల పరిక్షా పద్ధతి.

1. బి. ఏ; యమ్. ఏ. పరిక్షలకర్హమైనన్ని పాఠ్యగ్రంథములలోనెంచి నిశ్చయములుండవలయును.
2. ఆంధ్రభాషను పయుక్తమునుగంతవలసినంత సంస్కృతభాష పరిశ్రమమతాపేక్షకము. కావ్యనాటకాలంకారములు బరిక్షయుండవలెను. లందున్నసిద్ధాంతకామతియందును బరిక్షయుండవలెను.
3. సంస్కృతమునకాంధ్రీకరణము.
4. ఆంధ్రగీర్వాణభాషలు రెంటను వేఱువేఱుగా విషయభేదము తోవాక్యములుండవలయును.
5. పరిక్షాకాలమందు నాకలిగినమునగాకపుంబరిలుగును, మఱియొకపూటసంస్కృతమునను, వానుపకపరిక్షయుండకవచ్చు.
6. బోధకతత్వమొంగ్రహింపరిక్షయాంధ్రభాషయందుమాత్ర మవశ్యమునగుండవలయు.
7. ఆంధ్రపరిక్షాభాగమునకన్నింటి కన్నిటింటమూడుభాగ ములనుదగ్గనుండ మార్కులనవండెడి స్టుడెంటు పండితుడు గానెన్నబడదగును.
8. సంస్కృతపరిక్షాభాగమునకన్నింటిలో, సగమునకుదగ్గని మార్కులనవండెడి స్టుడెంటు పండితుడుగానెంచబడదగును.
9. ఆంధ్రపరిక్షాభాగమునకన్నింటిలో సగమునకుదగ్గనుండ, మార్కులనవండెడి స్టుడెంటు పండితుడుగానెన్నబడదగు.
10. సంస్కృతపరిక్షాభాగమునకన్నింటిలో మూడింటనాలుభాగ ములకుదగ్గని మార్కులనవండెడి స్టుడెంటు పండితుడుగా నెంచబడదగును.

Mode of examination for Pandits for Government Colleges.

1. The questions should have a bearing on all standard books in Telugu Language which may be prescribed for the examinations for B.A. and M.A. Degrees.
2. A Knowledge of Sanscrit as far as is necessary for correct understanding of the Telugu Language is most essential. So there should be an examination in Sanscrit Poetical works, Dramas, and Siddhanta Kaumudi (Grammar).
3. Translation from Sanscrit into Telugu.
4. There should be two separate essays on different subjects, one in Telugu and one in Sanscrit.
5. During the time of examination there should be oral examination, half a day in Telugu and half a day in Sanscrit.
6. There must be an examination as to the mode of teaching in Telugu Language only.
7. The Candidate who gets not less than 75 p.c. of the marks in the above examination in Telugu, should be declared a First Grade Pandit.
8. The Candidate who gets not less than 50 p.c. of the marks in the above examination in Sanscrit, should be declared a First Grade Pandit.
9. The Candidate who gets not less than 50 p.c. in the above examination in Telugu. Should be declared a Second Grade Pandit.

11. ఈ పండితపరీక్ష యు ఎమ్. ఏ. పరీక్షతోడ గూడ జరుగవలయును.
12. ఈ పరీక్షయందు గృహస్థాశ్రమస్థులైన పట్టభద్రులైన పండితులు, ఎమ్. ఏ. లతోను, సన్యాసులైన పట్టభద్రులైన పండితులు బి. ఏ. లతోను సమానులుగా నెన్నబడదగుదురు.
13. పైన పేర్కొనిన కళాశాలలయందలి సంస్కృత ప్రొఫెసర్లును, అందలివారును వేరొక మెరటు తరగతి కళాశాలలయందలి సంస్కృతాంధ్ర పండితులును, మఱి సంస్కృతాంధ్ర భాషలయందు బి. ఏ. ఎమ్. ఏ. పరీక్షా పరీక్షకులును, ఈ పండితపరీక్షకు పరీక్షకులుగా నుండదగుదురు.

10. The Candidate who gets not less than 33⅓ P.C. in the above examination in Sanscrit should be declared a Second Grade Pandit.

11. This examination of Candidates should be held with the examination for M.A. Degree.

12. Of the Pandits who come out successful, the first Grade Pandit should be Considered to be equal to an M.A. and the Second Grade Pandit to a B.A.

13. The examiners for this examination of Pandits ought to be,
1. The Professor of Sanskrit, and other Pandits of the Presidency College
2. Sanscrit and Telugu Pandits of other First Grade Colleges.
3. Examiners in Sanscrit and Telugu for M.A. and B.A. Examinations of the University.—

K. Venkataratnam Panthulu

Rajahmundry
23rd December 1904.

To
The Principal
Government College
Rajahmundry.

Sir,

In reply to your footnote dated 21st November '04 forwarding Ref. on. C.N.o 4215/04 dated 17th November '04 for favor of opinion, and return, I beg to append my reply thereto, on a separate paper herewith enclosed.

2. The reference is original is herewith returned.

I have the honor to be
Sir.
Your most obedient.

K Venkataratnam Panthulu

Telugu Pandit
Govt College
Rajahmundry

GOVERNMENT COLLEGE
ARTS SECTION
RAJAHMUNDRY.

DIRECTOR OF PUBLIC INSTRUCTION
RECEIVED
5 JAN 1905
O. No. 42 15/4.
MADRAS.

No 534

24th December 1904.

Submitted to the Director of Public Instruction, Madras, with reference to his office final memorandum Rep. on C/M 4215 of 04, dated 17th November 1904.

M Ramachandra Iyer
Lecturer (in charge)

Letter No 4215

17-11-04 నాటి కార్యాలయ జ్ఞాపకపత్రంలో సూచించిన ప్రకారం పండితశిక్షణ విషయమై నా అభిప్రాయాలు క్రింద వ్రాయబడినవి.

(1) పరీక్షలయొక్క ఆవశ్యకత.

పండితశిక్షణ అనేది ఎల్లప్పుడూ ఉద్యోగాపేక్షతో ప్రారంభించబడుతూ వచ్చింది. ఈ ఉద్యోగాపేక్ష ఎల్లప్పుడూ ఉన్నట్లయితే పరీక్షలు అవసరమే. ఈ పరీక్షలు లేకపోతే ఉద్యోగార్థులు ఎక్కువమంది ఉండరు

R 4215/4.

R 464

(4)

ప్రథమ విద్వత్పరీక్షకి నియుక్తపరుస్తకములు.

గ శబ్దానుశాసనము.
౨ కావ్యావలోకనము.
౩ అభిజ్ఞానశాకుంతలము.
౪ పంచభాణము.
౫ రాఘవపాండవీయము.
౬ ప్రబోధచంద్రోదయము.
౭ వేణీసంహారము.
౮ ప్రతాపరుద్రయశోభూషణము.
౯ విక్రమోర్వశీయము.
౧౦ బిల్హణీయము.

ప్రథమ విద్వత్పరీక్షకి నియుక్తపరుస్తకములు ముద్రాక్షరశాలలో సిద్ధముగా నున్నవి. ఇవి కావలసినవారు మద్రాసు ప్రెసిడెన్సీ కాలేజి తమిళ పండితులగు శ్రీమాన్ ఎస్. శివశంకరశాస్త్రులవారి దగ్గిర కొనుక్కోవచ్చును.

ప్రథమ పరీక్షకు పాఠ్యపుస్తకములు.

(5)

ప్రథమ పండితపరీక్షకి:—

వాక్యకరణాలంకారసంబంధప్రశ్నపత్రము.	౧	౨ ఘంటలు.
పద్యచూడామణి "	౧	౨ ఘంటలు.
వాక్యకరణనిబంధనగద్యము.	౧	౩ ఘంటలు.
ప్రథమోత్తీర్ణులకొఱకు.		౭

ప్రథమ పరీక్ష పద్ధతి.

(6)

ప్రథమ విద్వత్పరీక్షకి:—

వాక్యకరణప్రశ్నపత్రము	౧	౩ ఘంటలు.
అలంకారలక్షణసంబంధప్రశ్నలు	౧	౩ ఘంటలు.
పద్యప్రశ్నంధకములకు	౧	౩ ఘంటలు.
ప్రబోధోత్తీర్ణులకొఱకు పద్యము	౧	౩ ఘంటలు.
వాక్యకరణనిబంధనగద్యము	౧	౩ ఘంటలు.
విక్రమోర్వశీయము	౧	౩ ఘంటలు.
		౧౮

ఇంతవఱకు ద్వారకనాథ విద్యాలయము ~~ఆ~~ ఏర్పాటుచేసుకొన్నది.

6th December 1904.
Presidency College.

S. Sivasankara Sastry.
Kavarese Pandit.

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The opinion of the Kanarese Pandit of the Presidency College, re the institution of the Pandits' Examination.

The institution of an Examination for Pandits, in the vernacular languages including Kanarese, should certainly be considered as conducive to the improvement of those languages. By its institution, the evils of the teaching work not being properly done, either by persons who possess a shallow knowledge of the Vernaculars, being at times compelled to do the work with the little knowledge they possess, or by that class of people who, though well trained in according to the old System, are not able to cope with the present System of teaching in our Schools and Colleges, will be greatly minimized. Besides, as those who now take up vernaculars for

for their University Examinations, do not generally have any love for the language they study, but just read it up — Carelessly, they cannot be expected to have any real knowledge in the language they take up for study. The desire in the people to gain real knowledge in the vernaculars is fast waning.

There seems to be no doubt of the Vernacular languages being much improved, if Examinations such as these, intended to stimulate a real love for such knowledge, were instituted and arrangements made to adequately reward those who come out successful of these examinations, either by enabling them to get a living or in some other way.

The necessity, therefore, of the institution of the Pandits' Examination, and when instituted, the greater necessity for the Government properly encouraging such, as pass these examinations, by suitable rewards, is made evident.

It seems better to divides this — Examination into two divisions: —

(1)

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(1) Pandits' Examination (Intermediate Standard)

(2) Vidwat Examination (Higher Standard)

For the Intermediate Standard the following Six Text-books may be prescribed; if the Text Books have to be prescribed once for all; or, one or two Text books in the following list may be kept up and the rest changed every year.

List of Text Books for the Intermediate Standard.—

1. Sabdamanidarpana.
2. Chandraloka.
3. Pamparamayana.
4. Kabbigarakaiva.
5. Sabarasankaravilasa.
6. Jaimini Bharata.

For the higher Standard, the following ten Text Books may be prescribed, if there is to be no change every year.

If there is to be a change, the first three in the following list may be kept up and the rest altered every year.

The following is a list of Text Books

That

SRL 160

~~that~~ may be prescribed for the ~~—~~

Higher Standard.

1. Sabdanusasana.
2. Kavyavalokana.
3. Chandombudhi
4. Pampa Bharata.
5. Rajasekharavilasa
6. Jagannathavijaya.
7. Kalavatiparinaya.
8. Anubhavamrita.
9. Mitravindagovindam.
10. Durgasimha Panchatantram.

A Pandit of one or other of the large Colleges in the Presidency, who has had a proper training, according to the old system, in the vernacular he teaches, coupled with a graduate who has taken his M. A. degree in that Language or one who has had much experience in that language and has a great love for it, though he is only B. A. in that Language, should ~~be~~ together Consuct and be examiners in that Language.

The following papers may be set for the Intermediate Standard: ——

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DIRECTOR OF PUBLIC INSTRUCTION
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1 Paper on Grammar, Rhetoric and Literature — to be answered in 3 hours.

1 Paper on Text Books " " 3 hours.

1 Paper in Composition, } together in 2 hours.
Viva Voce Examination }

Total 8 hours.

The following papers may be set for the Higher Standard.

1 Paper on Grammar to be answered in 2 hours.

1 Paper on Prosody, Rhetoric and Literature to be answered in 2 hours.

1 Paper on Text Books ——— 3 hours.

Viva voce Examination 2 hours.

Composition 2 hours.

Lecturing on any subject 1 hour.

Total 12 hours.

S. Sivasankara Sastri

Presidency College, } Kavarese Pandit,
6th December 1904. } Presidency College

DIRECTOR OF PUBLIC INSTRUCTION
RECEIVED
30 JAN 1905
O. No.....
MADRAS.

The Presidency College.
5-12-04.

To
The Director of Public Instruction,
Madras.

Through the Professor of Sanskrit and Comparative Philology
Presidency College.

Sir,

In obedience to your Reference on Circular No 4275 of 04 dated 17th November 1904, I beg to submit as follows:—

I There is at present no principle to guide Managers of schools and Colleges in appointing Vernacular Pandits in their institutions. The criterion which is now generally adopted to test the merits of a Pandit is the number of recommendations and certificates given by persons high in Social and official position with comparatively little knowledge of these Languages & it is not in the majority of cases attended with good results. Hence in the interest of Vernacular Languages genuine Pandits, and candidates who study Vernaculars for examination purposes, I believe it is necessary to institute an examination to test the qualifications of Pandits.

(2) There are two grades of schools - Lower Secondary and High schools - and two grades of Colleges - First Grade and Second grade Colleges - in the Presidency. Two examinations may be instituted, one to qualify a Pandit to teach in both the Schools, and one to qualify to teach in both the Colleges. These two examinations may be either entirely new or the present B.A & M.A, Oriental examinations may be so modified as to be suitable for the purpose in question. If two new independent examinations are instituted, the standard Text-books of the language may, with advantage, be fixed once for all, instead of prescribing some years after years. Question papers are to be in Language, Grammar, Rhetoric and Prosody. A minimum of 50 p.c. in each paper separately should entitle a candidate to pass. Text-books in Telugu may be those that are enumerated in i & iii of para (3) of this report. As to the question of examiners, I propose to have as heretofore, M.As in Vernacular languages and English-knowing Pandits or graduates of approved merit in or out of the Colleges. As only a number of 5 or 6 is all that is required, a choice selection can be made from the above. But knowing full well how it is being done and with what

result, I cannot but condemn the system of appointing an examiner in Vernacular simply because he happens to be a graduate and dishonored with the notice of the public by a fortunately favorable chance or by virtue of his official position or by merit in some other language or duty in which a correct literary knowledge of that Vernacular is not often appreciably high. Such an anomaly if allowed to creep even into this examining body, will not only frustrate the object of the examination but it will also make the whole business a farce. Pandits without even the rudimentary knowledge of English are not practically of much use as they have no proper idea of the present University system of examinations.

(3). The following method seems to me more practicable convenient and not inferior, if at all, to the above.

i Every candidate wishing to appear for the above Pandits tests should have a certain amount of English knowledge. He must be capable of answering the Matriculation English papers at least.

ii Every candidate wishing to qualify himself to a Pandits seat in School department should be able to answer the Vernacular Language paper set for B.A degree examination of that year.

The examination need not be confined to the B.A. Text-books of the ~~Matriculation~~ year alone but may extend to the permanent list of books given below.

Ramayanam by Bhaskara; Bharatam; Bhagavatam; Manu Charitra; Vasu Charitra; Nirva Chanottara Ramayanam. Works of Errasadha; Harischandropakhyanam by Lankara kavi; Bartrikari Satakams (3); Narasa Bhupaliyam; Bala Vyakaranam; Prowdha Vyakaranam; Andhra Sabda Chintamani; Harivamsam by Errapreggada. Sanskrit Rules of Sandhi & Samasam &c treated by Bhattoji di Siddhanta Kaumudi &c.

iii In case of would-be College Pandits in addition to the text-books prescribed for that year for M.A. Degree whose question papers he is expected to be able to answer the following books may be fixed in addition to those mentioned above. (2)

Raghava Pandaveeyam; Amukta malyada; Harischandra Nalopakhyanam; Uttara Harivamsam by N. Somanna; Kavyalankara Choodamani; Lakshana Sara Sangraham; Atharvana Karikas Andhra Bhasha Bhashanam and other published standard works. The dissertation required for M.A. Candidates may also be retained but it should be written in accurate Vernacular. The necessity of studying a second Vernacular language may be dispensed with. It need not be restricted that only those that have passed the schools-pandit test should appear for the College-pandit test. (3)

(4) As regards the procedure of examination, seperate question papers need not be set for this purpose. If half a dozen testing questions are added to the usual B.A & M.A degree papers with a note that such and such questions are to be answered by the would-be pandit candidates in addition to, or in place of some of the questions it will serve the purpose well. If this may not be admissible on any ground, seperate papers may be printed for the purpose, inserting those extra questions and making other necessary alterations.

The Pandits, equipped as required, should be able, in my opinion to get atleast 60 p.c. of the marks to entitle them to get a pass. The Candidates should be able to answer in accurate style. I, again lay particular stress upon the point of appointing competent people as examiners.

(5) To make this scheme successful, it is quite necessary for the (Pandits) encouragement to Compel schools and Colleges to entertain only those recognised in this examination as successful, which success may be marked with some such titular decorations as Dheeman and Vidwan; else this will become a dead letter.

(6) I am not unmindful how hard the above

ruler works in case of some pandits already on the staff of Schools & Colleges. I think an exemption is necessary in case of all the Vernacular Pandits i who are above 40 years of age or ii who have already put in a service of 10 years as pandits.

(7) If this scheme is properly worked, I am sure that in course of ten years there will be a perceptible revival of the now drooping Vernacular languages and a vigorous growth of Vernacular scholarship. I am also hopeful that in a short period, graduates whose present knowledge of their own mother-tongue is far from satisfactory, will enter the lists along with those special pandits.

(8) In conclusion I beg to submit that although I have used the expression "Vernacular languages" my knowledge does not extends to other Vernaculars than Telugu, and my remarks and suggestions are made only in respect of that language; and I further submit that the above is at best a general outline of the system recommended by me.

I beg to remain

Sir

Your most obedient servant

V. Subbarayudu

Telugu Master.

DIRECTOR OF PUBLIC INSTRUCTION
RECEIVED
30 JAN 1905
O. No.....
MADRAS.

From,

V. M. Satakopa Ramanujachariar,

Tamil Pandit, College, Kumbakonam

To,

The Hon'ble Dr. A. G. Bourne,

Director of Public Instruction.

Thro: the Principal,
Kumbakonam College

Respected sir,

In reply to your proceedings no. 4215 of 1904 dated 17th november, 04, I have the honour to state through the Principal, that it appears to me to be very necessary to institute an examination for Pandits for the following reasons:—

1. There is now no means of knowing for certain, who are Pandits, and who are not, and of distinguishing the various grades of merit attained by various Pandits. So, it happens sometimes, that people who have read but little, and who know nothing are employed as teachers in Colleges and high schools. Hence, learning is slowly declining in quantity and quality. If things go on in this way, there is room for thinking, that the vernacular language will soon get unsettled and vulgarised. The above evil can be removed, only if examinations are held for, and appropriate titles are conferred upon, Pandits as in the case of University Degree Examinations

2. In the grammar and literature and sastras, both of the vernaculars and Sanskrit, there are many rare things, which could be understood only by learning them well, from people who have been trained in the traditional way. As such people, are slowly decreasing in number, there is reason for apprehending that scholars who can teach according to the established tradition, will soon cease to exist. The dwindling of such a class of Pandits, who form the real supports of the language will lead to the decline of the language itself. So, the bestowal of proper titles and appointments with proper salaries on Pandits, the gradual increase of their pay, and their promotion to honourable posts in such a way as to increase enthusiasm and hope among them will be a great service to the language and the country. In the interest of the improvement of the lan-guage, it is necessary to ensure the permanence of a class of learned Pundits.

3. It is certain that the system of having the vernaculars as only one of the subjects to be studied for the University Examinations, is useful only in so far as it enables persons who are well trained in English literature and Western sciences, to know a little of the Vernaculars and is totally inadequate for the acquisition of that depth of knowledge which is necessary to make a real Pandit. So, the good that will result from the holding of an

examination for Pandits, in the way of ensuring in those, who pass in it, a thorough knowledge of the grammar and literature in the vernaculars, cannot be obtained from the University Examinations.

4. In several institutions, whenever the post of teacher in the vernaculars falls vacant, the managers, desiring to appoint Pandits for the Post, hold an examination with the aid of proper Pandits as examiners, and select the person who passes first among the candidates. Good Pandits do not often appear for such stray examinations, as only the person who passes first profits by his success, while the others who are or may be nearly equal to him find success unprofitable: as also such an examination is useless for getting an appointment in the same school on the occurrence of another vacancy, or for a vacancy in another school: and as further success in such an examination does not confer any general distinction. So, it is difficult to get proper pandits for such places, and managers of schools often become anxious whenever vacancies occur. So, it will be advantageous to all if a general examination for Pandits is held by the Government.

5. Many are deceived into mistaking mere makers of verses for Pandits. Some people also pretend to be Pandits, without having read the literature in

The vernaculars, and by simply gathering information by the perusal of some translations. Some, who have only a smattering of knowledge, are first appointed as assistant Pandits in certain schools, Through the personal good-wills of some people or through mere recommendation, and become in course of time, chief Pandits there, Though ~~having~~ they have only a little knowledge. Some, who have not cultivated a knowledge of the vernaculars are appointed as Pandits and Examiners, simply because they have passed in the University Examinations. The cause of all these defects is the absence of means for fixing the standard of ~~means for fixing~~ merit which should be possessed by Pandits. If an examination is held for Pundits, such things will not happen.

For these various reasons, it is good to have an examination for Pandits. In short, my firm belief is that the holding of an examination for Pandits, will prove a timely prop for the vernacular languages which are now about to fall into irretrievable decay.

There may be two examinations — one for Conferring the title of Pulavar (Pandit), and the other for Conferring the title of Talaimai Pulavar (Great Pandit)

The schemes for the two examinations may be instituted as follows :—

5 to 61

Scheme for Pulavar Degree Examination.

Grammar. இலக்கணம்.	1. எழுத்திலக்கணம், சொல்லிலக்கணம் யாப்பிலக்கணம். (Orthography, Etymology and Prosody.)	3. hours.
	2. அணியிலக்கணம், பொருளிலக்கணம், காவியலிலக்கணம் (Rhetoric etc.)	3. hours.
Text Books. இலக்கியம்.	3. பழையநூல்கள். (சங்கச்செய்யுள்கள்) (Ancient works.)	3. hours.
	4. இதிகாசங்கள், புராணங்கள். (Ithihasas and Punanas.)	3. hours.
	5. காவியங்கள், பிரபந்தங்கள். (Kavyas and Pribanthas.)	3. hours.
History of language and literature. சரித்திரம்.	6. பாஷை, கவிகள், நூல்கள், இவற்றின் வரலாறு.	3. hours.
Language. பாஷை.	7. உற்பத்தியருத்தம், சுத்தத்வம். (Derivation and Philology)	2. hours.
Composition: — வியாசம்.	8. வாக்கியரசனை. (Essay) ———	2. hours.
"Viva Voce": —	9. வாய்மொழிப்பரீக்ஷை ———	1. hour.
Power of Teaching போதனைசக்தி.	10. பாடஞ்சொல்லுதல்: இலக்கியம் (Teaching of text-books.)	1. hour.
	11. பாடஞ்சொல்லுதல்: இலக்கணம் (Teaching of Grammar)	1. hour.

Scheme for Talaimai Pulavar Degree Examination

Grammar. இலக்கணம்.	1. எழுத்திலக்கணம், சொல்லிலக்கணம் யாப்பிலக்கணம். (Orthography, Etymology and Prosody.)	3. hours.
	2. அணியிலக்கணம், பொருளிலக்கணம், காவியலிலக்கணம். (Rhetoric. etc. etc.)	3. hours.
Text Books. இலக்கியம்.	3. பழையநூல்கள். (சங்கச்செய்யுள்கள்) (Ancient works).	3. hours.
	4. இதிகாசங்கள், புராணங்கள். (Ithihasas and Puranas.)	3. hours.
	5. காவியங்கள், பிரபந்தங்கள் (Kavyas and Pribanthas)	3. hours.
Sashas. சாஸ்திரங்கள்.	6. தர்க்கம், வேதாந்தம். (Tharka and Vedanta)	3. hours.
	7. சைவ, வைஷ்ணவ, ஜைன, பௌத்தமதக்கொள்கைகள். Religious knowledge of Sivam, Vishnavam, Jinam and Buddhism -	3. hours.
	8. தர்மசாஸ்திரங்கள். (Dharma Sashas.) —	2. hours.

History & language and literature. சரித்திரம்.	9. பாஷை, கவிகள், நூல்கள், இவற்றின் வரலாறு கள்.	3. hours.
Language. பாஷை.	10. உற்பத்தியுதித்தம், சுத்தாசுத்தம். (Derivation and Philology.)	2. hours.
Composition: — வியாசம்.	11. வாக்கிய ரசனை. (Essay) ———	2. hours.
~~Viva~~ : — "Viva-voce"	12. வாய் மொழிப் பரிட்சை ———	1. hour.
Power of teaching போதனாசக்தி.	13. பாட நூல் சொல்லுதல்: இலக்கியம். (Teaching of text-books)	1. hour.
	14. பாட நூல் சொல்லுதல்: இலக்கணம். Teaching of Grammar.	1. hour.

In the above examinations, it may be made known, that those who get 60 per cent. of the total number of marks will be placed in the first class, those who get 50 per cent will be placed in the second class, and those who get 40 per cent. will be placed in the 3rd class. Those who get less than 40 per cent. of the whole and less than 30 per cent in each of the subjects will be declared to have failed in the exa-mination.

It need not now be made a rule that only persons who pass the examination for the title of Pulavar, can appear for the examination for the title of Talaimai Pulavar (Great Pandit).

The text-books for the two examinations may be prescribed from the following books: —

Text-books for pulavar Examination

1. எழுத்திலக்கணம், சொல்லிலக்கணம் ——— நன்னூல்.
   யாப்பிலக்கணம் ——— யாப்பருங்கலக்காரிகை.
2. பொருளிலக்கணம்: — நம்பியகப்பொருட்புறப் பொருள்வெண்பாமாலை.
   அணியிலக்கணம்: ——— தண்டியலங்காரம்.
   காவிய விலக்கணம்: ——— வச்சணந்தி மாலை.
3. சங்கச் செய்யுள்கள்: — சீவகசிந்தாமணி, திருக்குறள், நாலடியார், பழமொழி, முதலியன.
4. இதிகாசம்: ——— கம்பராமாயணம், வில்லிபுத்தூரார் பாரதம்.
   புராணம்: — திருவிளையாடற்புராணம், கந்தபுராணம், விஷ்ணுபுராணம் முதலியன.

5. காவியம் : _____ நைடதம் முதலியன.

பிரபந்தம் :— பிள்ளைப்பெருமாளையங்காராவ்ப்பிரபந்தம், பதிற்றைராத்திருநூற்றந்தாதி, திருநூற்றந்தாதி, திருக்கலம்பகம், முதலியன.

6. சரித்திரம் :— தமிழ்நாவலர்சரிதை, தொண்டைமண்டல சதகம், சோழமண்டலசதகம், பாண்டி மண்டலசதகம் முதலியன.

7—11. பொது.

Text-books for Talaimai Pulavar Examination.

1. எழுத்திலக்கணம், சொல்லிலக்கணம், யாப்பிலக்கணம்:— தொல்காப்பியம்.

2. பொதுவிலக்கணம் :— தொல்காப்பியம், தண்டியலங்காரம்.
அணியிலக்கணம் :— _____ தண்டியலங்காரம்.
காவ்யலக்ஷணம் :— _____ பன்னிருபாட்டியல்.

3. சுவைத்தச் செய்யுள்கள் :— சிலப்பதிகாரம், மணிமேகலை, பதிற்றுப்பத்து, கலித்தொகை, பத்துப்பாட்டு, திருக்குறள் முதலியன.

4. இதிகாசம் :— கம்பராமாயணம், வில்லிபுத்தூரார் பாரதம்.
புராணம் :— பாகவதம், கணிகைப் புராணம், மேருமந்தரபுராணம் முதலியன.

5. காவியம் :— நளாமணி, நாவலம்சம், பாபுலவ்கலீலை.
பிரபந்தம் :— நூலரையர்பிரபந்தம், தேவராஜ்திரு வாதகம், திருக்கோவையார், கலிங்கத்துப்பரணி, அதிகர்லம்பகம், திருவருணைக்கலம்பகம், முதலியன.

6. தர்க்கம் :— தர்க்கசங்கிரகம், தர்க்ககௌமுதி, தர்க்கநிருதம், அதுமானலக்கம் முதலியன.

வேதாந்தம் :— வள்ளலார் சுவாமிகள், ஞானவாசிஷ்டம், பிரபோதசந்திரோதயம், பஞ்சதசப்பிரகரணம், வேதாந்தசூளாமணி, வேதாந்தசோதினி, தத்துவராயர் மகாவாக்கியம், வேதாந்ததீபிகை, சைவலயம், பகவத்கீதை, பைடலாக்கொத்து முதலியன.

7. சைவம் :— திருஞானசம்பந்தர், திருப்பிரகாசம், திருஞானபோதம், முதலியன.

வைஷ்ணவம் :— அஷ்டாதசரகசியங்கள், தத்வத்திரயம், திருமலைக்கம், பரப்பிரம்மமஹாவேகம், முதலியன.

ஜைனம் :— அருங்கலச்செப்பு, நீதிபுராணம் முதலியன.

பௌத்தம் :— புத்தசரித்திரம், புத்தரதேவம், புத்தசங்கமுதலியன.

8. தேவை சொல்கிறார்கள் :- மதுரை மிஷனரி வகை, பாளை மிஷனரி வகை, ஆனைக்கோவை முதலியன.

9. எழுத்தாளர் :- தென்காவலர் கிரைஸ்ட், தோன்னாடை மன் டெஸ் ஆதகம், தேவ மண்டலஸ் ஆதகம், பரன் புமன் டலஸ் ஆதகம் முதலியன

10-14. போது.

It will be well to form a Committee consisting of Pandits in some colleges, who have been trained in the traditional modes of study, and of others similarly trained in order to prescribed text-books and to conduct the examinations in them.

Those who pass the examination for the title of Pulavar, may be employed in high schools, and those who pass the examination for the title of Talaimai Pulavar may be employed in colleges.

I have the honour to be,

Sir,

Your most obedient servant,

30th December 1913.
Kumbakonam.

(Sd.) V. M. Satakopa Ramanujachariar.

Tamil Pandit
Government College
Kumbakonam

(True Translation)

4

மகாகனம் பொருந்திய டைரெக்டர்
அவர்கள் சமூகத்துக்கு,

கும்பகோணம் சாலைஞ் தமிழ்ப்
பண்டிதர்வித்யம். கடிதம்பராமரு ஜாகாவின்
17-11-04 தேதியுள்ள 04 வருஷத்து
4215-நம்பர் உத்தரவை அநுசரித்து
கனம் பொருந்திய ப்ரின்ஸிபல்
அவர்கள் மூலமாக வணக்கத்தோடுமனி
யாதையாய் தெரிவித்துக் கொள்வது:—

மகாகனம் பொருந்திய ஐயா,

பண்டிதர் கலாசாலைப் பரீக்ஷை
ணைப்பது மிகவும் அவசியமென்று
தோன்றுகிறது; எனெனில்,—

(1) பண்டிதர் தின்னர், பண்டித
ரல்லாதவர் தின்னர் என்ற உண்மை
யைக் கண்டுபிடிப்பதற்கும், பண்டிதர்
களுக்குள்ளிருக்கிறதாரதம்யத்தைப்
பற்றித் தெரிவதற்கும் யாதொரு ஸாதநமும்
இப்பொழுது கிடைக்காமலிருக்கிறது.
இப்படியிருப்பது னால், கொஞ்சம்படித்
தவர்களும் படிப்பில்லாதவர்களுங்கா
லத்தினும், வாழ்க்கையினும்
உபாத்தியாயர் வேலை பெறும்படி
நேரிடுகிறது.
அதனால், படிப்பின் அளவும்பெ
ருமையும் வரவர குறைந்துகொண்டே
வருகின்றன. இப்படியேதின்னும்

படைப்பாளர்களை போல
திறமைகளையும் வெளிப்படுத்த
தான் ஒரு திரைப்படங்கள் கொடுத்
தான், மேற்காட்டிய தீர்ப்பு
நியாயமே.

(2) எல்லா திறமைகளிலும்,
எல்லா திறமைகளையும் நிர்ணயிக்
கின்ற இடத்தில் நடுவர்களாக
னில், எல்லாராலும் படத்தை
னித்தனி தனியே பார்த்து கொண்டாட
கூடிய ஒரு கலைஞனை
தேர்வு செய்வதில் இந்த
நடுவர்கள் அதிகம் உள்ளனர். எல்லா
தரப்பட்ட திறமைகளையும் இப்பொழுது
நாம் வரவேற்று வருகிறோம்
னால், இன்னும் கொஞ்சகாலம் கழித்து
பின்பு, எல்லாராலும் பாடல்
களை எழுதக்கூடிய வர்களை இல்லாமலே
போய்விடுவார்களோ என்று மிக
வும் பயப்பட வேண்டியதாயிருக்கிறது.
பாடல்களுக்கு ஆதரவளிக்கும் ரசிகர்கள்
அப்படி குறைந்து போவது, பாடல்
களை பலவீனமாக்கும். ஆகையால், அவ்
வாறு படத்தை பார்த்து ரசிக்கும்
திறனுள்ள பாடல் அல்லாதவர்களும்
தங்கள் பங்களிப்பையும், தங்களுடைய
தான உதவியையும்,

தேர்வு ... மே மாதம்.

தாள் I - பாடத்தின் அறிவியல் தொழில்நுட்பம்

நேரம்: மூன்று மணி நேரம் அதிகபட்ச மதிப்பெண்கள்: 100

குறிப்பு: (1) பகுதி அ-வில் உள்ள அனைத்து வினாக்களுக்கும் விடை எழுதுக. ஒவ்வொரு வினாவிற்கும் 2 மதிப்பெண்கள்.

(2) பகுதி ஆ-வில் உள்ள அனைத்து வினாக்களுக்கும் விடை எழுதுக. ஒவ்வொரு வினாவிற்கும் 5 மதிப்பெண்கள்.

(3) பகுதி இ-யில் உள்ள அனைத்து வினாக்களுக்கும் விடை எழுதுக. ஒவ்வொரு வினாவிற்கும் 10 மதிப்பெண்கள்.

(4) இடது ஓரத்தில் உள்ள எண்கள் வினாவின் முழு மதிப்பெண்களைக் குறிக்கும்.

பகுதி அ

1. அறிவியல் மற்றும் தொழில்நுட்பம் என்றால் என்ன?
2. அறிவியல் மற்றும் தொழில்நுட்பத்தின் முக்கியத்துவம் யாது?
3. அறிவியல் மற்றும் தொழில்நுட்பத்தின் பயன்பாடுகள் சில தருக.
4. அறிவியல் மற்றும் தொழில்நுட்பத்தின் தீமைகள் சில தருக.
5. அறிவியல் மற்றும் தொழில்நுட்பத்தின் வளர்ச்சி நாட்டின் வளர்ச்சிக்கு எவ்வாறு உதவுகிறது?
6. அறிவியல் மற்றும் தொழில்நுட்பத்தின் வளர்ச்சி மனித வாழ்க்கையை எவ்வாறு மாற்றியுள்ளது?
7. அறிவியல் மற்றும் தொழில்நுட்பத்தின் வளர்ச்சி சமூகத்தை எவ்வாறு மாற்றியுள்ளது?
8. அறிவியல் மற்றும் தொழில்நுட்பத்தின் வளர்ச்சி பொருளாதாரத்தை எவ்வாறு மாற்றியுள்ளது?
9. அறிவியல் மற்றும் தொழில்நுட்பத்தின் வளர்ச்சி கல்வியை எவ்வாறு மாற்றியுள்ளது?
10. அறிவியல் மற்றும் தொழில்நுட்பத்தின் வளர்ச்சி சுற்றுச்சூழலை எவ்வாறு மாற்றியுள்ளது?

பகுதி ஆ

11. அறிவியல் மற்றும் தொழில்நுட்பத்தின் வளர்ச்சி நாட்டின் வளர்ச்சிக்கு எவ்வாறு உதவுகிறது? விளக்குக.
12. அறிவியல் மற்றும் தொழில்நுட்பத்தின் வளர்ச்சி மனித வாழ்க்கையை எவ்வாறு மாற்றியுள்ளது? விளக்குக.
13. அறிவியல் மற்றும் தொழில்நுட்பத்தின் வளர்ச்சி சமூகத்தை எவ்வாறு மாற்றியுள்ளது? விளக்குக.
14. அறிவியல் மற்றும் தொழில்நுட்பத்தின் வளர்ச்சி பொருளாதாரத்தை எவ்வாறு மாற்றியுள்ளது? விளக்குக.
15. அறிவியல் மற்றும் தொழில்நுட்பத்தின் வளர்ச்சி கல்வியை எவ்வாறு மாற்றியுள்ளது? விளக்குக.
16. அறிவியல் மற்றும் தொழில்நுட்பத்தின் வளர்ச்சி சுற்றுச்சூழலை எவ்வாறு மாற்றியுள்ளது? விளக்குக.

பகுதி இ

17. அறிவியல் மற்றும் தொழில்நுட்பத்தின் வளர்ச்சி நாட்டின் வளர்ச்சிக்கு எவ்வாறு உதவுகிறது? விரிவாக விளக்குக.
18. அறிவியல் மற்றும் தொழில்நுட்பத்தின் வளர்ச்சி மனித வாழ்க்கையை எவ்வாறு மாற்றியுள்ளது? விரிவாக விளக்குக.
19. அறிவியல் மற்றும் தொழில்நுட்பத்தின் வளர்ச்சி சமூகத்தை எவ்வாறு மாற்றியுள்ளது? விரிவாக விளக்குக.
20. அறிவியல் மற்றும் தொழில்நுட்பத்தின் வளர்ச்சி பொருளாதாரத்தை எவ்வாறு மாற்றியுள்ளது? விரிவாக விளக்குக.
21. அறிவியல் மற்றும் தொழில்நுட்பத்தின் வளர்ச்சி கல்வியை எவ்வாறு மாற்றியுள்ளது? விரிவாக விளக்குக.
22. அறிவியல் மற்றும் தொழில்நுட்பத்தின் வளர்ச்சி சுற்றுச்சூழலை எவ்வாறு மாற்றியுள்ளது? விரிவாக விளக்குக.

நடத்துனர்ப் பரிசைகளும், மு
னையைத் தெரிவும் ஒருவர்க்கொருவ
கொடுக்கும் முறைய அவர்க்கொடுக்கும
வுள்ளமற்றை யோர்க் கெல்லாம்
பயன்படாது மெதுவாகவும், அந்தச்
சுவர்க்காலையிலே யேமற் றெரிவு
யத்தில் உத்தியோகம் பெறுவதற்கா
வது, அல்லதெல்லாக்காலையில்
உத்தியோகம் பெறுவதற்காவது —
மேற் குறித்த பரிசைக உபயோகப்
படாமையாலும், பொதுவாகவே
னைவருக்கும் இக்காரணமாகவும்
வும், நடந்த பண்டிதர்களுடைய அவ்வளவுப்
பரிசைகளின் வருவதற்கு மிகப் பிற்பாடு
கிறார்கள். இதனால், நடந்த பண்
டிதர், கொலம் முடிவதற்கு
தாகிறது. ஆதலால், கொலராலியின்
நடபோதெல்லாம் கல்விக்காலத்தில
வர்கள் கவலைப்பட வேண்டியதில்
திறது. பொதுப்பட இரண்டாண்டுக்குள்
பண்டித பரிசைகளைப் படிமுயன்
னவர்கள் இம்மிகவும் அருகலாம்.

(5) இலையங்களின் வேறுவேறு
தரப் பண்டிதர்களென்று எண்ணி
அதிகாரம் கொடுத்திருக்கிறார்கள். எல்லோரு
பாடைகளிலுள்ள புலமைகளும்
படியாமல் அவற்றுள் ஒழுங்குபெயர்
ப்புக்கொடுத்

வாவது, வாரிசுபத்திரத்தினாலாவது
தெளிவாய்க்காட்டுவதனால் உதவித்தொகுப்
பணத்தை உரித்தாயாவது பெற்றுக்கொ
ண்டதென அரப்பத்தாவிலாண்டலை
யிலிருந்து தொகுத்தறிந்து தெரியப்படுத்
தியிருக்கையினால் அவ்வுதவித்தொகுப்
பணத்தை உரித்தாய் விடுகிறேன். எனது
பாணைத்தில் சிறுச்சிறுவாகுதலும் பூதி
வாரிட்டபடியைத் தொடர்ந்து நிலைமாற்றுதலும்
தனக்கென்றே பணத்தாராகவும்,
பரிகூடதாராகவும் நியமிக்கவும் விடுகிறேன்.
இப்படிப்பட்டதனால் எனது
வாரம் தாராணமும், பணத்தாரின்
உரிமையினாலும் வரையறை
செய்யக்கூடியவாறு வரையறை செய்யப்
படாதபடியாலும், இப்படி
யென்னாலும் கூறமுடியாது.

இப்படியானாலும் பணத்தை பரிகூடத்தாரை
நியமிப்பது மிகவும் நலமாகும். இவ்விடயமாக
இப்பொழுது பணத்தை பரிகூடத்தாரை
நியமிப்பதாவது, விடுதலையாகாத
துள்ள பாணைதாரின் தந்தை உரிமையை
கொடுத்தாலும் என்பதே எனது
கோரிக்கையாகும்.

முடிவாக, தனிமனிதனுக்கு முடிவாக
இணைப்பட்டுள்ள பெயர்களை கொடுப்பதை
பரிகூடத்தாரை இணைத்து
பகுப்பாய்வு செய்து முடிக்கிறேன்.

இலக்கணம்	1. எழுத்து, சொல், பொருள், யாப்பிலக்கணம்	3 மணி
	2. அணியிலக்கணம், பொருளிலக்கணம், தாவியலிலக்கணம்	3 மணி
இலக்கியம்	3. பண்டைத் தமிழ் நூல்கள் (சங்க இலக்கியம், புறநானூறு)	3 மணி
	4. இடைக்கால நூல்கள், புராணங்கள்	3 மணி
	5. தாவியங்கள், சிற்றிலக்கியங்கள்	3 மணி
கற்பித்தல்	6. பாடத்திட்டம், பாடநூல், நூல்களின் ஆசிரியர் வரலாறு.	3 மணி
பாடத்திட்டம்	7. உரைநடை இலக்கியம், கற்றல் திறன்	2 மணி
வினாத்தாள்	8. வினாத்தாள் அமைப்பு	2 மணி
	9. வினா வகைப்பாடுகள்	1 மணி
பொதுவினாக்கள்	10. பாடத்திட்ட நூல்கள் (இலக்கியம்)	1 மணி
	11. பாடத்திட்ட நூல்கள் (இலக்கணம்)	1 மணி

தூய வளனார் பட்டப் பரீட்சைக்கு
உரிய கால அளவு :—

இலக்கணம்	1. எழுத்திலக்கணம், சொல்லிலக்கணம், யாப்பிலக்கணம்	3 மணி
	2. அணியிலக்கணம், பொருளிலக்கணம், தாவியலிலக்கணம்.	3 மணி
இலக்கியம்	3. பண்டைத்தமிழ் நூல்கள் (சங்க இலக்கியங்கள்)	3 மணி
	4. இடைக்காப்பியங்கள், புராணங்கள்	3 மணி
	5. தாவியங்கள், சிற்றிலக்கியங்கள்	3 மணி
கற்பித்தல்	6. நோக்கம், வகுத்தல் முறை, மதிப்பீடு	3 மணி
	7. கையளவுக்கான எழுத்து வடிவத்தில் மதிப்பெண் வினாக்கள்	3 மணி
	8. நோக்கவினாக்கள்	2 மணி
பாடத்திட்டம்	9. பாடநூல், வகுப்பு, நூல்களின் இலக்கிய வரலாறு	3 மணி
	10. உரைப்பகுதியிலக்கியம், கற்றல் திறன்	2 மணி
வினாத்தாள்	11. வினாத்தாள் அமைப்பு.	2 மணி
	12. வினா வகைப்பாடுகள்	1 மணி
பொதுவினாக்கள்	13. பாடத்திட்ட நூல்கள் (இலக்கியம்)	1 மணி
	14. பாடத்திட்ட நூல்கள் (இலக்கணம்)	1 மணி

40-

வகுப்

முத்தையா, பொத்தகத்தில் 40

தம் தெய் குறைந்தவர்களும், பொத்தகத்தில்

40 வைக்கினபோதிலும் தனித் தனி

பார்த்தபிறகு 30-அம்சத்தில் தெய்

குறைந்தவர்களும் பரீக்ஷைத்தவறிய

வர்கள்.

கூடப்பரீக்ஷைகளில் புலவர்

பட்டப்பரீக்ஷை தேறினபிறகு தெரிவு

னைப்புலவர் பட்டப்பரீக்ஷைக்கு

வரவேண்டுமென்பது நியமங்களில்

வொருது தேவைத்தகுதியாகும்.

புலவர் பட்டப்பரீக்ஷைக்குரிய

பாடம்வகுத்தற்குரிய புத்தகங்கள்: —

1. தமிழ்நிலவரணம், தொல்லெழுத்தாராய்ச்சி:— ஆசிரியர்

யாப்பிலக்கணம்:— யாப்பருங்கலவிருத்தி

2. பொருளிலக்கணம்:— சுப்பிரமணிய தேசிகர்,

புறப்பொருள்வெண்பாமாலை

அணியிலக்கணம்:— தண்டியலங்காரம்

காவியவிலக்கணம்:— வச்சணந்திமாலை.

3. செய்யுள்வகையுள்ளம்:— திவாகரம், பிங்கலந்தை,

திருத்தக்கதேவர், சூளாமணி நிகண்டு,

4. இலக்கியம்:— சங்கப்பாடல்களுள் ஐங்குறுநூறு,

குறுந்தொகை,

புறநானூறு:— திருவிளையாடற்புராணம்,

திருத்தணிகைப்புராணம், வில்லிபாரதத்

தருமபர்வம் முதலியன.

5. காவியம்:— வளையாபதி குண்டலகேசி.

பிரபந்தம்:— நன்னூலும் பிரபந்தமரபும்

அட்டப்பிரபந்தம், பதிற்றுப்பத்தந்தாதி,

பிரபந்தத்திரட்டு, திருவிளையாடற்புராணம்,

தலபுராணம் முதலியன.

6. கூத்து — தமிழ்நாட
வடமொழிக்கலகத்தம், இ
கூத்தம், பாணர்பெருங்கு

7—11—வது.

நூலைப் புலவர்பட்டப்
பாடம் வைக்கத்தக்க நூற்
1. எழுத்திலக்கணம், சொல்லிலக்
கணம்: — சொல்லுரு
2. பொதுவிலக்கணம்; — தொ
தொடர்புடைய பொ
3. அணியிலக்கணம்: — தண்
மரபுவிலக்கணம்: — பண்
3. தமிழ்ச்செய்யுள்கள்: — இலக்
மணிமேகலை, பதிற்றுப்பத்
தொகை, பத்துப்பாட்டு, திரு
குறளியன.
4. இதிகாசம்: — தம்பாலையன
நூற்றாண்டுப் பா
புராணம்: — பாரதத்தம், தி
புராணம், பெரியபுராண
லியன.
5. தாவியம்: — குணாமணி, நாக
லிங்கவிருத்தம்.
பிரபந்தம்: — நவவாயிரப் பிரப
தேவாரம், திருவாசகம், திரு
ணையார், திவ்வியத் தொப்பா
தாலாட்டுப்பாடல், திருவெழுகூற்
குறளியன.
6. தாள்வகை: — தாள்வகைக்கிரமம், தாள
தி, தாள்வகைத்தம், அதுலோமவி
குறளியன.
வேதாந்தம்: — வள்ளலார்காலஞ்சி
வாகேஷ்டம், பிரபோதசந்திரோ
பஞ்சதசிப்பிரகரணம், வேதாந்த
ணி, வேதாந்தசாரம், பரமார்த்த
மகாவாக்கியம், வேதாந்த
ணைவிளக்கம், பரவித்
தொகுத்து முதலியன.
7. வைத்தியம் — [illegible]

ணைச்ணவம்:— அசுட பாதகாதகியம்
கின், திர்வதிராயம், திருவையா
கம், பரம்பரவழமிலேகம் திருவிட
ணாகம்:— அருங்கலச்செய், பிர
ணம் திருவிய ன.
பௌத்தம்:— புத்தகாரத் தீர்மம், புத்த
தருமம், புத்தகாப்பம் திருவிய ன.

8. தருக்கசாஸ்திரம்:— மதுஸ்மிருதி
யாஞ்ஞ, பராசரஸ்மிருதிவசனம்,
ஆகாரக்கொண்ண திருவிய ன.

9. தர்க்கிகம்:— திமிர்நாவலர்கள்
தொண்டைமண்டலசதகம், சோழ
மண்டலசதகம், பாண்டிமண்ட
சதகம் திருவிய ன.

10—14:— பொது.

மேற்காட்டிய புத்தகங்களில்லாத்
பாடசியமாகக் கொள்ளலாம்.

தாலெஸ்ட் பண்டிதர்களில் யாரே
யாவது தேர்ந்துள்ளதிலையும்
அவ்வாறு தேர்ந்துள்ளதிலையும்
திலையும் தேர்ந்தெடுத்து தெரிவித்த
யாதகியிருத்து, அவர்களைக் கொண்
பாடபுத்தகாரியமாகக் கொள்ளை, அப்படியும்
பட்டவர்களைக் கொண் டேபரீக்ஷை
நடத்துவது இலாகாரியம்.

புலவர்பட்டம் பரீக்ஷை தேர்ந்தவர்
ஆகிலைகளுக்கு பண்டிதர் உத்தியோ
கும், திலைவிபுலவர்பட்டம்பரீக்ஷை
தேர்ந்தவர்களுக்கு இரண்டாவெந்து பண்டிதர்
உத்தியோகமும் கொடுக்கலாம்.

இங்ஙனம்
தங்கள் பொருத்திய தாஸ்கள்
பணிவுள்ள உளுத்தியன்.
வை. மு. சடகோபராமாநுஜாசா
தமிழ்ப்பண்டித
வித்வான்

1904 ஆம்

75-74

From

J. E. Srinivasachariar,
Sanskrit Pundit,
Kumbakonam College.

To

The Director of Public Instruction
thro' the Principal, Kumbakonam Coll

Honoured Sir,

With reference to your proceedings No. 4215 of 17th Nov. 1904, I have the honor to state my humble views as regards the Pundits' Examination, as follows.

It is desirable to have an Examination for Pundits, as otherwise it would be difficult to distinguish between those who have deep learning and those who only appear such. Now many intelligent men who have gone up to the B.A and M.A. degrees have taken Sanskrit and

other languages as their second languages and have passed in them; but it has not failed to be observed by those who truly knows those languages and by those who desires to knows them well that there are no better supports for these languages than the Pundits and that the declines of the Pundits will certainly prove to those languages a source of weakness. For, those who receive an English Edu-cation are so situated as to be compelled to devote the greater portion of their time to the English language and the several branches of knowledge treated in it, and only a the small remainder of their time to their optional language. As from the beginning they cultivate their tastes in different directions there is no opportunity to train the ear to suit itself responsively to the sound of any one language. The

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in the case of some their natural linguistic
tastes assert themselves in course of time
Still these get themselves attached to the
English language which they study more
and for the cultivation of which there exist
more opportunities of learned converse and
not at all to the optional language which
they cultivate less and in which they do
not seek similar opportunities of associatio
with learned men. To what extent im-
-provement can be effected in a language
by those who daily improve by devoting
all their attention to its genius, by having
their ears attuned to its sounds only, by
mastering its literature and grammar, and
by cultivating association with those learn
-ed in it — this is illustrated by the
present position of the English language.
So under our British Government which
is putting forth its best endeavours

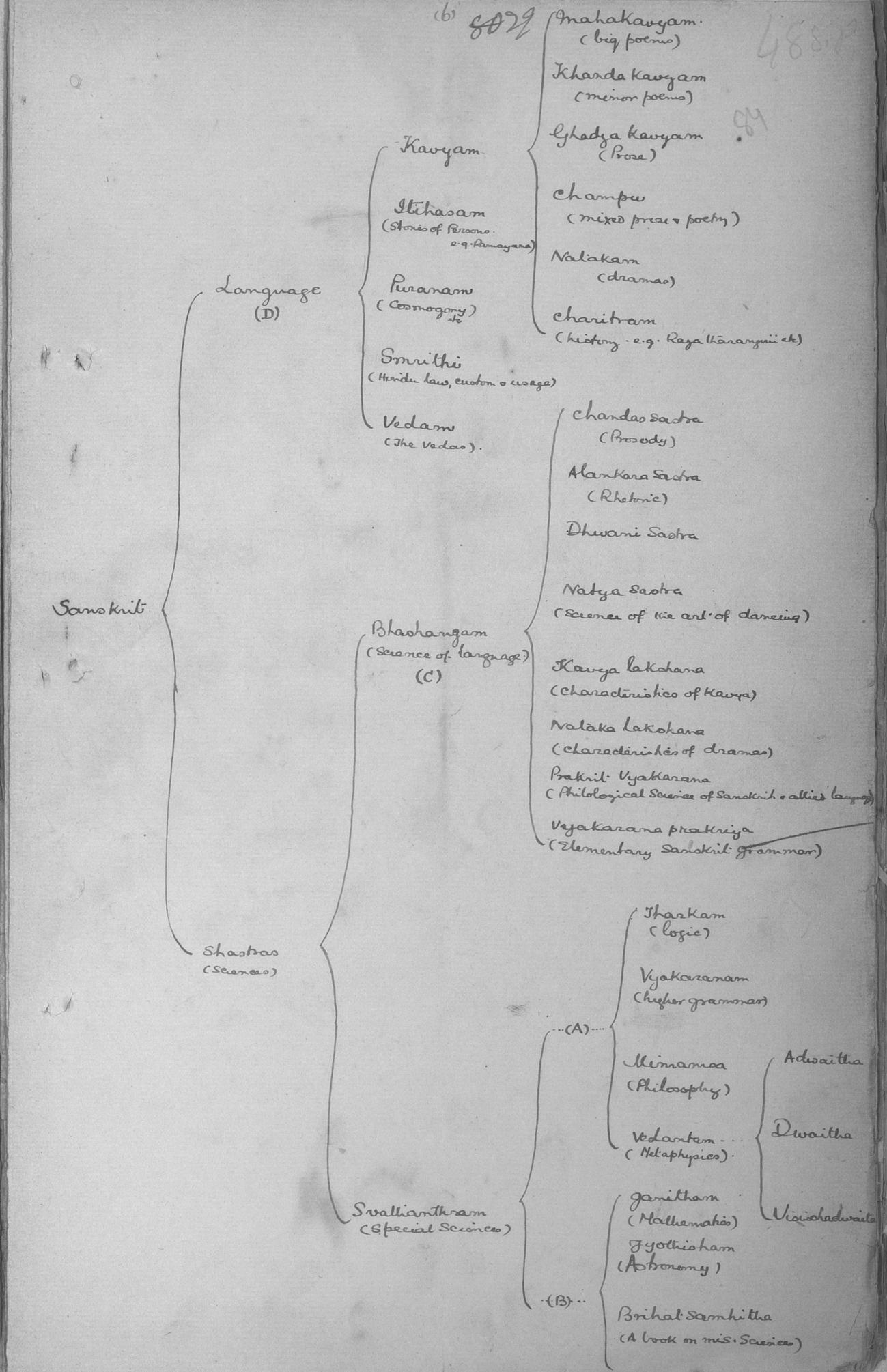
and incurring a large expenditure in order to improve all languages it is necessary in the interest of the improvement of all that there should be a general Pundit Examination so that there may be a specially learned class of Pundits in each.

At present, in many schools, whenever a necessity for a Sanskrit, Tamil or other pundit arises there are sundry Special examinations held to test the Com-parative merits of the Candidates. And from the mere fact that the desired end of such an Examination is fully accomplished by the entertainment of the one who passes first, it is clear that others who have also passed in the Same examination happen to derive no benefit therefrom. When again a pundit is wanted for the Same or any other vacanc

as before, the same sort of Examination is held and the selection of the best and the rejection of the rest becomes a matter of course. As a necessary result many deserving Pundits do not even like to enter such a competition. If therefore, the Pundits Examination were to become a Government Examination, the mere obtaining of a certificate would be Sufficient qualification for appointment to any Pundits Place and Consequently such an examination would not only be to the dignity of the Pundits but would also facilitate the Selection of good Pundits for schools.

The following is an analysis of the Subjects for examination in Sanskrit

(b) 8022


Sanskrit
Language (D)
Kavyam
Itihasam (Stories of Persons e.g. Ramayana)
Puranam (Cosmogony etc)
Smrithi (Hindu laws, custom & usage)
Vedam (The Vedas)
Mahakavyam (big poems)
Khanda kavyam (minor poems)
Gkadya kavyam (Prose)
Champu (mixed prose & poetry)
Nataka (dramas)
Charitram (history - e.g. Raja Tharangini etc)
Chandas Sastra (Prosody)
Alankara Sastra (Rhetoric)
Dhwani Sastra
Natya Sastra (Sciences of the art of dancing)
Bhashangam (Science of language) (C)
Kavya lakshana (Characteristics of Kavya)
Nataka lakshana (characteristics of dramas)
Prakrit Vyakarana (Philological Sciences of Sanskrit & allied langs)
Vyakarana prakriya (Elementary Sanskrit grammar)
Shastras (Sciences)
(A)
Tharkam (logic)
Vyakaranam (Higher grammar)
Mimamsa (Philosophy)
Vedantam (Metaphysics)
Adwaitha
Dwaitha
Visishadwaitha
Svathanthram (Special Sciences)
(B)
ganitham (Mathematics)
Jyothishom (Astronomy)
Brihat Samhitha (A book on mis. Sciences)

Of the above-mentioned subjects, as the various divisions under language (marked D) and the sciences of language (marked C) are common to all, these should form subjects compulsory in the case of all candidates. It is also necessary that such candidates should pass in one of the subjects in each of the two divisions of the Sthathatha Shastra (marked A and B) to be selected at the option of the candidates.

As the education of students will naturally be elevated by the deep questions that may be put by learned pundits on subjects which they have themselves learnt thoroughly and have also inculcated many a time to students, it would not be far wrong if such pundits are included in the Examiner's Board which would not only give them the honor they deserve, but would also tend to the improvement of candidates.

The intricate, deep and voluminous treatment in Sanskrit of the major portion of the subjects above stated naturally call for a correspondingly greater energy and time, and I, therefore, in this connection, beg to bring to your honor's notice that it is but reasonable that Pundits who pass in Sanskrit are given greater advantage.

It is necessary that there should be two examinations — written as Viva voce.

It is also necessary that the questions and answers should be in Sanskrit only. There should, again, be two papers on translation, from and into Sanskrit

Those who have taken the B.A and the M.A. degrees may also compete for this Examination and receive the Certificate thereof.

There should, again, be a board of Examiners consisting of five pundits recognised by Government

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It is also desirable that the Director of Public Instruction is the chief Superintendent in conducting this Examination.

I have the honor to be,

Honored Sir,

Your most obedient Servant

[illegible]

Sanskrit Pundit.
The College, Kumbakonam.

ملاحظہ ہو نمبر ۱۷۰۵ مؤرخہ ۱۷-۱۰-۲۰۱۵ء

ہے۔ اس کے بعد ہر ایک کو ایک ایک روپیہ دیا

To

The Director of Public Instruction,
Madras.

From Kalluri - Venkataramanasastri,
Sanskrit Pundit
Training College,
Rajahmundry.

Sir,

I beg to acknowledge receipt of your proceedings No. 4215/04 dated 17th Nov. 1904, and to submit my humble opinion on the subject for favour of your consideration.

I Pundits are hitherto appointed in Government Schools and Colleges not on the results of any special Examination but on the trustworthy testimony of Competent men and owing to the proper discharge of their legitimate duties, progress in such education has been kept on. However, since there is some scope for error, when appointments are made on the mere testimony of others, it is, in my humble opinion, necessary to test the proficiency of such Pundits through the ~~mere~~ medium of written Examinations.

II High proficiency in the following Subjects is necessary for those that Compete for Sanskrit Panditships:—

i Siddhanta Kaumudi — So much

of grammar as is necessary for efficient instruction.

ii Bombay 1st Book and 2nd Book : So much of English as enables Pundits to teach these two books properly.

iii Vedanta-panchadasi and other books on the Vedanta; and Upanishads and other parts of the Vedas.

iv Kadambari and Dandin and other prose Kavyas.

v The five Kavyas, Naishadam, Anargha-Raghavam; and Sacontala and such other poetic Kavyas and Dramas.

vi Pratapamudriyam, Kuvalayanandam, and Sahitya-ratnakaram.

vii Karikavali, Nyayabodhini, Dipika, and Muktavali.

viii Astronomy and the legends of the Epics.

Eight papers should be set in these eight subjects to examine the candidates.

(b) As for Telugu Pundits :—

Since all the Telugu Kavyas were written by poets who were scholars in Sanskrit also and since in such works Sanskrit has been freely drawn upon under the name of the Tatsama part of Telugu Grammar, Telugu Pundits should indispensably have a degree of proficiency in Sanskrit. Knowledge of mere Telugu is not sufficient. I, — therefore, prescribe the following —

Subjects for such candidates:—

i The five Sanskrit Kavyas, Naishadam and other Kavyas.

ii Sanskrit Grammar (Laghu Kaumudi)

iii Kuvalayanandam, Prataparudriyam, and other books on Rhetoric.

iv Manucharitram, Vasucharitram, — Amuktamalyada, and other Telugu Kavyas.

v Legends from the Epics, Narasabhupaliyam.

vi Telugu Grammar, by Chinnaya Suri. Nannaya-Bhattiyam.

vii Appa Kaviyam and other books on Prosody; the Lives of the old poets.

viii Sitaramanjaneyam and other works on the Vedanta; and Telugu Dramas.

ix Eight papers should be set in these Eight Subjects.

Since Sanskrit Bharatam, Buddhajanma, and Bharatamanjari and other difficult works are sometimes prescribed even for High Schools and since it is desirable — that Pundits of the High Schools should have proficiency enough to meet the requirements of Colleges, the above Examination might properly be held for both High School and College Pundits.

(C) Since it is not possible for a boy to get through his matriculation Examination unless he has a decent knowledge of his Second Language Subject, it is necessary that, in Middle Schools also, there should be —

people competent to give a good grounding in that subject. These, too, should, therefore, undergo a similar test.

Subjects: Sanskrit:—

i The Five Kavyas, Nairshadam, Bhoja champu &c.
ii Laghu Kaumudi, Bombay 1st Book.
iii Chandraloka m.

Three papers should be set in these three subjects.

Telugu:—

i Manucharitram, Vasucharitram, & other Kavyas
parts of the Mahabharata & other Puranas.
ii Telugu Grammar by Chinnaya Suri
iii Chandraloka m, translated by Adidam-
-Sura Kavi.

Three papers should be set in these three subjects, with a minimum of 60% for I class and 40% for II class.

III Examiners:—

Sanskrit and Telugu Pundits already employed in Government High Schools and Colleges: These alone are competent to hold such Examinations; but graduates, (B.A's or M.A's) whose First language is English and Second language is Sanskrit or Telugu and who are, therefore, strong only in English, are not competent to examine these Pundits.

I, therefore, humbly submit that—
Government should hold Examinations on the lines indicated above and give every encouragement, by way of Suitable salaries to Sanskrit and Telugu Pundits.

I beg to remain,
Sir,
your most obedient servant,
(Sd) Kalluri-Venkatarama Sastri
Sanskrit Pundit
Training College, Rajahmundry

(۱) ہر ایک ملازم کو اپنے فرائض منصبی کی بجا آوری میں ہمیشہ دیانت داری اور محنت سے کام کرنا ہوگا۔

(۲) کوئی ملازم بغیر پیشگی اجازت کے اپنی ڈیوٹی سے غیر حاضر نہیں ہوگا۔ اگر کوئی ملازم بغیر اطلاع کے تین دن سے زیادہ غیر حاضر رہے تو اس کا نام رجسٹر سے خارج کر دیا جائے گا۔

(۳) ہر ملازم کو اپنے افسر بالا کے احکام کی تعمیل کرنا ہوگی، بشرطیکہ وہ احکام قانون کے خلاف نہ ہوں۔

(۴) کوئی ملازم دفتر کے اندر سیاسی یا مذہبی بحث نہیں کرے گا۔ دفتر کے اوقات میں کسی قسم کا پروپیگنڈا ممنوع ہے۔

(۵) ہر ملازم کو اپنی تنخواہ کا ایک حصہ ہر ماہ جنرل پراویڈنٹ فنڈ میں جمع کرانا ہوگا۔ اس فنڈ کی شرح چندہ ۶ فیصد ہے۔

(۶) کوئی ملازم بغیر پیشگی اجازت کے کسی دوسری ملازمت یا کاروبار میں حصہ نہیں لے گا۔

(۷) ہر ملازم کو اپنی رہائش کا پتہ دفتر میں درج کرانا ہوگا اور اس میں تبدیلی کی صورت میں ۷ دن کے اندر اطلاع دینا ضروری ہے۔

(۸) کسی ملازم کے خلاف شکایت کی صورت میں اس کو صفائی کا پورا موقع دیا جائے گا۔ فیصلہ سے پہلے کسی کو سزا نہیں دی جائے گی۔

(۹) ہر ملازم کو اپنے ذمہ سرکاری اسلحہ اور گولہ بارود کی حفاظت کرنا ہوگی۔ اس میں کوتاہی کی صورت میں جرمانہ عائد کیا جائے گا۔

(۱۰) ہر ملازم کو اپنی وردی صاف ستھری رکھنا ہوگی۔ وردی کے بغیر ڈیوٹی پر آنے کی صورت میں ۱ روپیہ جرمانہ ہوگا۔

(۱۱) کوئی ملازم دفتر کے کاغذات یا ریکارڈ کی نقل بغیر اجازت نہیں لے جا سکتا۔ ایسا کرنا سنگین جرم ہوگا۔

(۱۲) ہر ملازم کو اپنے ساتھیوں کے ساتھ شائستہ برتاؤ کرنا ہوگا۔ بدتمیزی کی صورت میں تنبیہ کی جائے گی۔

(۱۳) کوئی ملازم بغیر اجازت کے کسی سے تحفہ یا رشوت نہیں لے گا۔ ایسا کرنا برطرفی کا موجب ہوگا۔

(۱۴) ہر ملازم کو اپنی ڈیوٹی کے اوقات میں دفتر میں موجود رہنا ہوگا۔ اوقات کار ۸ گھنٹے روزانہ ہیں۔

(۱۵) کوئی ملازم بغیر اجازت کے کسی اخبار یا رسالے میں مضمون نہیں لکھے گا۔

(۱۶) ہر ملازم کو اپنی ڈیوٹی کے دوران ہوشیار اور چوکنا رہنا ہوگا۔ سونا یا اونگھنا سخت جرم ہے۔

(۱۷) کوئی ملازم بغیر اجازت کے کسی دوسری ملازمت یا کاروبار میں حصہ نہیں لے گا۔

(۱۸) ہر ملازم کو اپنی رہائش کا پتہ دفتر میں درج کرانا ہوگا اور اس میں تبدیلی کی صورت میں ۷ دن کے اندر اطلاع دینا ضروری ہے۔

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(۲۰) ہر ملازم کو اپنے ذمہ سرکاری اسلحہ اور گولہ بارود کی حفاظت کرنا ہوگی۔ اس میں کوتاہی کی صورت میں جرمانہ عائد کیا جائے گا۔

(۲۱) ہر ملازم کو اپنی وردی صاف ستھری رکھنا ہوگی۔ وردی کے بغیر ڈیوٹی پر آنے کی صورت میں ۱ روپیہ جرمانہ ہوگا۔

(۲۲) کوئی ملازم دفتر کے کاغذات یا ریکارڈ کی نقل بغیر اجازت نہیں لے جا سکتا۔ ایسا کرنا سنگین جرم ہوگا۔

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(۲۵) ہر ملازم کو اپنی ڈیوٹی کے اوقات میں دفتر میں موجود رہنا ہوگا۔ اوقات کار ۸ گھنٹے روزانہ ہیں۔

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(۳۳) کوئی ملازم دفتر کے کاغذات یا ریکارڈ کی نقل بغیر اجازت نہیں لے جا سکتا۔ ایسا کرنا سنگین جرم ہوگا۔

(۳۴) ہر ملازم کو اپنے ساتھیوں کے ساتھ شائستہ برتاؤ کرنا ہوگا۔ بدتمیزی کی صورت میں تنبیہ کی جائے گی۔

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(۴۴) کوئی ملازم دفتر کے کاغذات یا ریکارڈ کی نقل بغیر اجازت نہیں لے جا سکتا۔ ایسا کرنا سنگین جرم ہوگا۔

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(۲) کوئی ملازم بغیر پیشگی اجازت کے اپنی ڈیوٹی سے غیر حاضر نہیں ہوگا۔ اگر کوئی ملازم بغیر اطلاع کے تین دن سے زیادہ غیر حاضر رہے تو اس کا نام رجسٹر سے خارج کر دیا جائے گا۔

(۳) ہر ملازم کو اپنے افسر بالا کے احکام کی تعمیل کرنا ہوگی، بشرطیکہ وہ احکام قانون کے خلاف نہ ہوں۔

(۴) کوئی ملازم دفتر کے اندر سیاسی یا مذہبی بحث نہیں کرے گا۔ دفتر کے اوقات میں کسی قسم کا پروپیگنڈا ممنوع ہے۔

(۵) ہر ملازم کو اپنی تنخواہ کا ایک حصہ ہر ماہ جنرل پراویڈنٹ فنڈ میں جمع کرانا ہوگا۔ اس فنڈ کی شرح چندہ ۶ فیصد ہے۔

(۶) کوئی ملازم بغیر پیشگی اجازت کے کسی دوسری ملازمت یا کاروبار میں حصہ نہیں لے گا۔

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(۳۱) ہر ملازم کو اپنے ذمہ سرکاری اسلحہ اور گولہ بارود کی حفاظت کرنا ہوگی۔ اس میں کوتاہی کی صورت میں جرمانہ عائد کیا جائے گا۔

(۳۲) ہر ملازم کو اپنی وردی صاف ستھری رکھنا ہوگی۔ وردی کے بغیر ڈیوٹی پر آنے کی صورت میں ۱ روپیہ جرمانہ ہوگا۔

(۳۳) کوئی ملازم دفتر کے کاغذات یا ریکارڈ کی نقل بغیر اجازت نہیں لے جا سکتا۔ ایسا کرنا سنگین جرم ہوگا۔

(۳۴) ہر ملازم کو اپنے ساتھیوں کے ساتھ شائستہ برتاؤ کرنا ہوگا۔ بدتمیزی کی صورت میں تنبیہ کی جائے گی۔

(۳۵) کوئی ملازم بغیر اجازت کے کسی سے تحفہ یا رشوت نہیں لے گا۔ ایسا کرنا برطرفی کا موجب ہوگا۔

(۳۶) ہر ملازم کو اپنی ڈیوٹی کے اوقات میں دفتر میں موجود رہنا ہوگا۔ اوقات کار ۸ گھنٹے روزانہ ہیں۔

(۳۷) کوئی ملازم بغیر اجازت کے کسی اخبار یا رسالے میں مضمون نہیں لکھے گا۔

(۳۸) ہر ملازم کو اپنی ڈیوٹی کے دوران ہوشیار اور چوکنا رہنا ہوگا۔ سونا یا اونگھنا سخت جرم ہے۔

(۳۹) کوئی ملازم بغیر اجازت کے کسی دوسری ملازمت یا کاروبار میں حصہ نہیں لے گا۔

(۴۰) ہر ملازم کو اپنی رہائش کا پتہ دفتر میں درج کرانا ہوگا اور اس میں تبدیلی کی صورت میں ۷ دن کے اندر اطلاع دینا ضروری ہے۔

(۴۱) کسی ملازم کے خلاف شکایت کی صورت میں اس کو صفائی کا پورا موقع دیا جائے گا۔ فیصلہ سے پہلے کسی کو سزا نہیں دی جائے گی۔

(۴۲) ہر ملازم کو اپنے ذمہ سرکاری اسلحہ اور گولہ بارود کی حفاظت کرنا ہوگی۔ اس میں کوتاہی کی صورت میں جرمانہ عائد کیا جائے گا۔

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97/96

To

The Director of Public Instruction,

Madras.

Most honored Sir,

With reference to your memo No. 4215 of 17th November 1904, I beg to state as follows:-

First: The necessity of an examination of pandits—

The post of a pandit ought to be held by a man who has a competent mastery over the language he has to teach. Hence it is very rare that an incompetent man ventures to hold a post, and men of position are ever driven to the necessity of pronouncing or certifying that such a man deserves it. It is for this reason that the pandits attached to Colleges & High Schools, even without undergoing an examination, are discharging duties in their respective departments to the satisfaction of superiors, by sending up students for public examinations and producing good results. When an incompetent man occupies a responsible position, the disgrace of not meeting the requirements of his pupils would compel h

to

to resign it. Judging from my long experience I am of opinion that pandits need not undergo a separate test.

However, it may so chance that a man greedy of employment and unmindful of the ~~calumny~~ calumny, ventures to occupy a pandit's place, and his superiors may, by mistake, employ him. For purposes of discrimination I think such an examination is necessary.

Secondly — The standard & the way of conducting it —

Pandits generally require a thorough knowledge of Grammar and the Science of Rhetoric, and so they should necessarily be examined in the Grammar and Literature of the language they propose to teach. This examination should altogether be different from those conducted by the University. The candidates for F. A and B. A., are examined very lightly in Grammars. They do not attach much importance to the vernacular, and with but a meagre command get up the meaning of certain verses in their text-books, translate certain passages into English and thus manage to secure a minimum. Such an

an examination should not be the standard to judge scholarship.

The Examination of pandits should be of two grades: — First — That which would qualify one to teach College Classes.

Second — That which would qualify one to teach Upper & Lower Secondary classes.

Among the text-books prescribed for Examinations in A.A we often find not only poetical and prose works but Dramas. As such those that have to handle College classes should be conversant with the principles of Dramaturgy and Rhetoric. They should, therefore, be examined in Telugu in: —

1. Telugu Grammar written in Telugu & Sanskrit.
2. Kavyas — Eg. Manucharitram & Vasucharitram
3. Standard works on language } Eg. Mahabharatam
4. Prosody & ~~Grammar~~ - Eg Appakaviyam
5. Works on Rhetoric } Eg. Narasabhupaliyam
6. Works on Dramaturgy }

In order to ensure an all-round scholarship a separate minimum for each class of literature may be fixed. Candidates who come out successful in this examination may be asked to take the Senior B. A. Class before pandits

and

and when successful should be entitled to a certificate to the effect that they can be employed in Colleges. Candidates of this grade should be able to write good poetry and prose.

In the case of those who have to handle High School Classes a knowledge of the principles of Rhetoric & Drama is not so much necessary. Hence candidates of the Second Grade should be examined in Grammar and Language separately. Simple questions on Rhetoric may, however, be asked in the Examination along with those on Grammar. Those that get through may, after successfully teaching the Sixth Form before pandits, be granted certificates which would enable them to handle Upper Secondary Classes. Candidates of this grade should be able to write good prose though not poetry.

Thirdly – Who should be the examiners? –

It has already been stated that these examinations should be different from University Examinations. It is only pandits that should examine pandits. Either those that are successfully discharging their duties in Government or other Colleges, or those that have retired from service on pension should

should be appointed examiners. Their scholarship added to long experience would enable them to acquit themselves well. In course of time such of the pandits as are successful in these examinations may be appointed examiners.

Fourthly – In the Lower Secondary Department Vernaculars are not taught by pandits & so the knowledge of the pupils is not generally well-grounded. I hope that this drawback would no longer continue.

In conclusion I beg to state that encouragement should be given to pandits by an increase in the scale of salary in proportion to scholarship.

I beg to remain,

Most honored Sir,

Your most obedient Servant,

4th December 1904. (Signed) V. Subbarayudu

Telugu Pandit,

Government Training College,

Rajahmundry.

(True Translation)

Ramaswamy

3rd April. Training Section

23. XII — 04.

ولیکن بعضی اوقات ایسا ہوتا ہے کہ ایک ہی مسئلہ کے متعلق دو مختلف رائیں پیش ہوتی ہیں۔ ایسی صورت میں ہم کو ان دونوں رایوں پر غور کرنا چاہیے۔ اور جو رائے ہم کو زیادہ صحیح معلوم ہو اس کو اختیار کرنا چاہیے۔ اور اس رائے کے مطابق فیصلہ کرنا چاہیے۔

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DIRECTOR OF PUBLIC INSTRUCTION
RECEIVED
4 - JAN 1905
O. No. R 4215/4.
MADRAS.

TRAINING COLLEGE,
No.
Recd. 29 DEC 1904
RAJAHMUNDRY.

No 21
2.1.5

Submitted to the Director of Public Instruction, Madras, with reference to Proceedings R.No. 4215 of 04 dated the 17th ultimo.

[signature]

Chief Lecturer (in charge)

Note by M.R.Ry. R. Krishnamachariar, M.A., Sub Assistant Inspector of Sanskrit Schools.

All the pandits and munshis including Professor Rangachariar are in favour of instituting examinations for the encouragement of oriental learning generally on the lines followed in Bengal (regarding Sanskrit). Some pandits confound University examinations with departmental tests and suggest the awarding of honorarium to the successful candidates as a reward of merit in addition to titles. The concensus of opinion is, however, generally in favour of intituting two or more written tests in addition to a viva voce examination in each of the oriental languages.

2. None of the pandits except Professor Rangachariar appear to be guided by any ideal of a pandit in conformity with modern requirements. They have not discussed the scope and character of these tests:------viz.,(a) whether the tests should be such as (1) to develop critical faculty and research in the study of these languages or (2) to advance the old orthodox method by which powers of memory are cultivated to a remarkable extent or (3) to combine both--and (b) whether there are any institutions in this Province which could train students for the proposed linguistic tests.

3. The students of oriental languages are now studying according to the old method and it may take years for them to appreciate the advantages of the Western method of studying these languages. The highest ambition in the case of these students, particularly in Sanskrit, is to appear for the annual (Dussra) Sambhavana Examinations held by the Native Chiefs in their respective capitals.

R 4215/4.

Any Government test conducted on the lines similar to the above is not likely to give a stimulus to the study of oriental languages so as to suit modern requirements and as such will be superfluous.

4. On the other hand, to institute tests so as to satisfy modern requirements will be premature--scholars competent to undergo such tests being few in number. The instruction imparted in indigenous Sanskrit Schools is, more or less, according to the old method and endeavours are being made to bring home to the pandits' minds the advantages of combining the Western with the Eastern method.

5. Again one simple linguistic test in each of the languages will not satisfy the requirements of the several institutions as well as the pandits, as may be observed from the recorded opinions of the pandits consulted, and the institution of two or more written tests with a viva voce examination in each of the oriental languages will involve considerable outlay without any corresponding advantages. The success or failure of candidates in a particular test is not likely to establish the scholars' merit. Provision will also have to be made to test the teaching capacity of the successful candidates in these tests.

6. The best and surest method of improving the instruction given in oriental languages in the indigenous institutions and in high schools and colleges is by frequent systematic inspection. Now that the inspecting staff has been increased, I would suggest, that these officers may be required to furnish special reports on the qualifications of the pandits and munshis employed in the several institutions, and suggestions for improving the quality of the instruction imparted in oriental languages. The teachers reported on thus favourably may be given a higher rate of salary. Thus frequent inspection and

special

special periodical reports regarding the instruction given in oriental languages in the several high schools and indigenous institutions will not only act as a salutary check on 'the managers of schools appointing incompetent men from interested motives' but will also serve as an inducement to the pandits and munshis 'to improve the study of oriental languages - better than any linguistic tests.

7. Prof. Rengachariar holds that all the teachers of oriental languages should possess some knowledge of Geography, Indian History and Arithmetic and that the Vernacular pandits should know something of Sanskrit. To shape the linguistic tests in such a way as to suit all these requirements is impracticable at this stage, and I am of opinion that the question of instituting oriental examinations may be taken up when the quality of instruction imparted in these languages is improved so as to create a real want for such examinations.

Circ: 13-3-05

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EDUCATIONAL DEPARTMENT.

NOTES CONNECTED WITH G.O., No. , EDUCATIONAL, DATED DECEMBER 1904.

[SUBJECT.—*Institution of an examination to test the qualifications of Pandits.*]

LEGISLATIVE DEPARTMENT.

The attention of the Educational Department may be drawn to the answer given to question No. LI at the meeting held on the 12th instant.

C.R.V.—12-4-04.

P. T. THARYAN—13-4-04.

A. GALLETTI—14-4-04.

A. G. CARDEW—15-4-04.

To the Educational Department.

EDUCATIONAL DEPARTMENT.

A reference to the Director of Public Instruction regarding question LI is submitted for approval.

P.T.T.—4-5-04.

A.G.—4-5-04.

H. D. TAYLOR—5-5-04.

[Memorandum No. 219, dated 6th May 1904.]

From the Director of Public Instruction, No. 4215, *dated 3rd October* 1904.

In reply to the memorandum above, the Director now reports that he is strongly opposed to the institution of any examination to test the qualifications of pandits. He does not think that, as the advocates of these examinations appear to be unable to agree as to any scheme for the improvement of oriental learning, the Educational department is likely to develop any successful plan. He says that there is already a widespread opinion that the examinations in oriental languages conducted by the University are far from satisfactory and thinks that examinations could not but do harm to the cause of oriental learning. Moreover as an earnest attempt is now being made to abolish some of the existing examinations he would deprecate the institution of a new one. No further action seems therefore necessary.

R.N.—13-10-04.

P.T.T.—14-10-04.

A.G.—15-10-04.

No action seems necessary. The file may be "recorded."

H.D.T.—18-10-04.

Under what rules do "pandits" get grants.

G. S. F[ORBES]—19-10-04.

Attention is solicited to rule 37 (IX) (*a*) of the Grant-in-aid Code, page 13.

P.T.T.—20-10-04.

A.G.—20-10-04.

H.D.T.—21-10-04.

A pandit gets a one-third salary grant for his school. Surely there ought to be a test of his qualifications or Managers might foist on the grant a perfectly incompetent man from interested motives.

2. I fear Dr. Bourne is not amicably inclined to oriental study; but the Government, I think, believe that natives are neglecting the study of their own languages: and there is too much reason to fear this is the case. Take the ordinary clerk in a Collector's office he frequently fails to understand all that a common ryot says; and his own speech when he attempts the vernacular is the most horrible *mélange* of Vernacular and bastard English.

3. I think Dr. Bourne should consult the pandits at the Presidency College and the Rajahmundry and Kumbakónam Colleges and see what they would suggest.

G. S. F[ORBES]—23-10-04.

Please draft official memorandum to Director of Public Instruction accordingly.

H. D. TAYLOR—28-10-04.

A draft is placed below for approval.

T. KANAKASUNDARAM—1-11-04.

V. KRISHNASWAMI—1-11-04.

A.G.—2-11-04.

Issue.

H.D.T.—2-11-04.

[Memorandum No. 584, Educational, dated 4th November 1904.]

From the D.P.I. no 4215 dt 20-2-05

In the above memo, the Director was asked to do three things —

(1) to consult the ~~Presidency~~ Pandits at the Presidency, Rajahmundry and Kumbakonam Colleges as to the advisibility of instituting an examination to test the qualifications of pandits;

(2) to consider whether there ought not to be an examination to test the qualification of pandits so as to prevent managers of Schools from appointing incompetent men from interested motives &

(3) to consider whether the institution of such an examination is not calculated to encourage and improve the study of the Vernaculars by the natives.

2. As regards (1) the Director has consulted the Pandits and though all of them — * ten in number — are in favour of instituting an examination, the Director's opinion is not altered thereby and he is as ever strongly opposed to the institution

* Tamil Pandit - Presidency College p. 16. cf.
Sanskrit - do - p. 18.
Malayalam - do - p. 38
Telugu - do - Rajahmundry college - p. 42.
Canarese - do - Presidency college - p. 47.
Telugu master - Presidency College p. 52.
Tamil - Kumbakonam - p. 58.
Sanskrit - do p. 75.
do - Rajahmundry - p. 90.
Telugu - do p. 97

institution of any examinations to test pandits' qualifications.

3. With reference to (2) the Director is of opinion that the institution of an examination is not necessary to prevent managers of schools from appointing incompetent men from interested motives. He states that it is the managers' interest to secure Competent Pandits and that they are influenced in the selection of pandits by the Inspecting Officers and the pupils of their Schools. He also points out that a pandit in a school is not necessarily given a grant nor is it necessary that he should get a grant in order that his School might get the full grant it is eligible for and that this might be secured in other ways.

4. With regard to (3) the Director is of opinion that the encouragement and improvement of the Study of the Vernaculars is something distinct from the testing of the qualifications of the Pandits and that it should be taken up by the University.

5. About the nature and scope of the examination the Director seems to be of the opinion that an examination on the old lines will be of no use; that what is wanted is

is the training of students in the western methods of studying oriental languages and that the introduction of these methods will only be defeated by the institution of the examination which the Pandits have proposed.

6- The question of instituting an examination to test the qualifications of pandits has been under the consideration of Govt. on two occasions before this. First in the year 1899 Dr. Duncan formulated a scheme and submitted it for the approval of Govt. with his letter no. 12922 dt 20th Nov. 1899 in G.O. No 240 Edl dt 8th June 1900. The Govt. very carefully considered this scheme and declined to approve it in G.O. no. 240 Edl dt 8th June 1900. The objections to Dr. Duncan's scheme were fully set out in paras- 15 & 16 of the Office note dated 26-3-1900. on pages 3 & 4 of the notes connected with the above G.O. - These objections hold good against the examinations proposed by the Pandits whom Dr. Bourne has consulted.

7. Secondly the question was considered in 1901 in connection with the report made by the late Mr. Stuart with reference to the orders passed in G.O. no. 240 Edl dt 8th June 1900; and the Govt. decided that the matter should be dropped - vide G.O. no. 206 Edl dt 11th April 1901. Attention is specially invited to

to Mr. Hammick's note dated 18-2-01 on pages 3 & 4 of the notes connected with the above G.O.-

8. What is desired apparently is the improvement or advancement of Oriental learning and this it does not appear can be secured by the institution of an examination to test the qualification of pandits. Such an examination may do more harm than good. Really learned pandits will disappear and men with no real learning but possessing certificates of qualifications will take their place.

9. An improvement in the study of the vernaculars can be secured by seeing that the vernacular is well taught in the primary and secondary schools. At present this is not done and none seems to realize its importance. The teachers in primary and secondary schools are men who have passed some examinations in English and the majority of them are not competent to teach the vernacular. The case of inspecting officers is also the same; the majority of them are not competent to examine a class in the vernacular. Such being the qualifications of the teachers and the Inspectors no attention whatever is paid to the teaching of the vernaculars; all their attention is bestowed on the teaching

of

of English and pupils who have receeived their education under these teachers are unable to speak or write correctly their own mother tongue. From this it will be seen that the necessity for reform in the study of the Vernaculars does not lie with the pandits but with the teaching imparted in the primary & secondary Schools.

T.H.
8-3-05

Submitted that the question of instituting a Pandits' Examination was carefully gone into in the notes in Go. no 240 dd 8th June 1900 & no 206 dd 11th April 1901 and that the objections therein raised apply to the arguments now adduced. As observed by the Hon'ble Mr. (Now Sir) A.J. Arundel the institution of an examination "may lead to the elimination of the "existing class of pandits without ensuring a better "class in their place".

PH
8/3/5

Would Govt attach much value to a class-list of pandits drawn up by a board of examiners who are themselves native pandits? Would Govt expect either examiners or examinees to take the examination seriously? Would not the examining pandits go by general reputation or personal likes and dislikes?

Submitted that general reputation is

C & D.

Page 4 quoted in Go. no 206 dd 11-4-01. D.

a sufficient test of Panditgans. Also that Panditgans in its present form is hardly worth encouraging. If Govt were prepared to teach Pandits and set up a College of oriental languages and appoint three or four of the best Sanscrit scholars and philologists in Europe to be Professors and to teach comparative philology, then it would be as well to have an examination at the end of the College course.

However Bengal have tried the examination and are apparently satisfied with the result.

Would one result of a Pandits Examination be that those who had passed it would think their trouble and expense entitled them to a higher salary? and have the pandits who have been consulted and are favorable any notion that they might be appointed examiners?

HG 10.3.05

Page 2 supra.

Please see the Hon'ble Foster's note of 23.10.04.

It is submitted that the question of establishing an examination to test the ~~examination~~ qualifications of Pandits may be dropped. The DPI is opposed to it - but it would be very difficult to guarantee the purity of the examination even if any good

Encl. 13-3-05
Ltr 17-3-05

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results were likely to arise

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AHS

The proper encouragement of Oriental language study is a matter for the University to deal with

An examination of the papers appears to me as the examination of the civilians in the Vote tongues civilians who don't know the Vote tongues already: only more so. The question should be

4

16.3.05

Draft enclosing.

AHS
17.3.05.

A draft is placed below for approval.

AHS
18/3/05

AHS
20/3/05

AHS
21.3.05.

[E. 12]
1,000—21-9-04.

EDUCATIONAL DEPARTMENT.

116

READ AGAIN G.O., No. , dated 190 .

" " " " , " 190 .

READ ALSO:—

C. No. , From the D.P.O. , No 4215 , dated 3- 10- 1904.

" " 315 , " " D.O. , " do. , " 20- 2- 1905

" " , " " , " 190 .

ORDER No. 166 , dated 22- 3- 1905.

21/3/5

Recorded. No action will be taken P. S.

or

Govt are not prepared to institute a Pandits' Examination to test the qualifications of Pandits. may be omitted?

20/3/5

2(30).

To The D.P.I. Despd 29/3/5

[of instituting an examination to test the qualification of pandits

The question will be dropped.

The encouragement of the study of Oriental languages is properly a matter for the University to deal with]

7/d.
18.3.05

18/3/5

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GOVERNMENT.

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