

Educational (1898) Department.

ORDINARY MS.

G.O., No. 32

DATED 21. 1. 98

INDEXED.

B-13

W4

21-1-98

[Despatch Abstract.]

Informing C. Varadarajulu
Nayudu, pensioned Signaller,
Telegraph Deptt that he will
be exempted from passing the
Upper Secondary Examination
if he passes a Third Class test
in a Vernacular.

T
21.1.98

BACK PAPERS.

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

FURTHER PAPERS.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.
604/98	305		16/5/98				

[Ed. 5]
1,000-5-3-57.

Educational (1897) Department.

CURRENT No. 1349

From

The Supdt. of Telegraphs
Madras.

For Orders

In view of the examination
the petitioner passed, while in the Telegraph
Dept., he may perhaps be exempted
from passing the Upper Secondary
Examination?

No. 2149

Dated 15
Received 17
Registered 18
Enclosures
Spare copies.

WB
13/6/97

But there is no proof
that this man passed
the exam^{ns} or evidence
as to the character of the
exam^{ns}? If so, he must
produce such evidence
before his case can be
considered.

SUBJECT.

Forwarding application of
to Varadarajulu Naidu for
exemption from examination rules
to enable the applicant to be
appear for special tests etc.

om. No. 2590 of 26-11-97.
with ref to his application

812th Nov. 97 for exemption from

examination rules, C. Varadarajulu Nayudu is requested to produce evidence as to the character of having passed the exams mentioned in this application.

It is presumed that the Govt. has satisfied himself that C. V. Nayudu has passed the exams up to their character.

23/11/97

BACK PAPERS.

G.O.	No.	Department.	Date.
		Public Service Notification	
		Govt. of Madras	
			15/11/97

FURTHER PAPERS.

G.O.	No.	Department.	Date.

Note. The Supdt. of Telegraphs thro' whom the application has been forwarded does not question the applicant's statement that he has passed the exams mentioned by him; on the contrary he notes that mathematics which forms a subject of the exams passed by the applicant is "elementary" and that he "cannot verify" the statement that employees of the Telegraph Dept are not debarred from competing for appointments in the Govt of S. Secretariat.

23/11/97

The Supdt. of Telegraphs

26/11/97

From.

Madras.
12th November 1897.

Chintamuniy Vardarajulu Nayudu.
Munnady Street: Black Town
Madras

To

The Secretary, to the Government of Madras.
Educational Department: Govt. St. George
Madras.

Through
The Superintendent of Telegraphs.
Madras Office Division: Government Tele-
graph Department: Madras.

Sir,

I beg most respectfully to lay the following for favour of your Consideration and orders.

In the year 1879 I was entertained as an unpaid Probationer of the Uncovenanted Civil Service in the Government Telegraph Department, after successfully passing a Competitive Examination in the following Subjects held during that year in Madras:

English: Dictation, Handwriting and Spelling.
Composition.

Mathematics: Arithmetic and Algebra.

General: History English and Indian and Geography.

The Standard was the same as that prescribed for Entrance into the warrant Grades of the Medical Department and the Overseer and Upper Subordinate Classes of the Civil Engineering College.

In the Year 1880 I was appointed as a Signaller on

vide arts 647
of Ch B of the
Telegraph Code

on the permanent Establishment of the Government. Tele-
graph Department after passing an Examination in
the following Subjects:

Science: Electricity, Magnetism and Galvanism,

Technical: Knowledge of Instruments and Connec-
-tions in Electrical Circuits.

Traffic: Traffic Code and Traffic rules, and
Office routine.

Signalling: Ability to transmit and read by
ear Morse signals at the rate of 20 words
of 5 letters each word per minute.

In the year 1884 I was promoted to ^{the} Good Grade after
passing a Competitive Examination held in the Department
for filling up vacancies in the higher Grades in the following
Subjects:

Mathematics: Algebra, Elementary Trigonometry,
Arithmetic and Logarithms.

Science: Magnetism, Galvanism and
Electricity.

Technical: Instructions in Instruments
and Connections in Electrical Circuits.

Traffic: Traffic Code and Traffic rules, and
Office routine.

General: Geography.

Signalling: Ability to transmit and read by ear
Morse signals at the minimum rate of
20 words per minute.

The difference between the Superior and Good Grades being
only in the percentage of marks which is a considerable
extent being influenced by special service qualifications
and other recommendations.

Since then I have officiated as Telegraph
Master on several occasions and have held charge
of Sections of State Railway Telegraphs as well as
the

vide art-9
of ch 13 - of
the Code.

vide art-31
of Chapter B-
of the Tele. Reg. Code
all elementary
duties

I cannot verify
this.

the Departmental Offices in India and Burma. I have
therefore had occasions to write inspection reports and
Compile traffic returns and accounts.

I was obliged to retire owing to ill-health at a very
early age in December 1894 and am now only about 37
old. The Surgeon General with the Government of
Madras has ruled that any District Surgeon will certify
as to my fitness or otherwise for the Government Service
when I re-join it. At the time of my retirement I was
drawing a monthly salary of upwards of 100/- Rupees
One hundred including Burma and Charge allowances and
I had not then drawn my maximum salary of the grade
as the salary was progressive with the growth of years in
service.

The Public Service Notification published in the Fort-
St George Gazette (Part IB of 27th April 1897 Page 233) practi-
-cally debar me from either entering the other branches of
the Public (Government) Service or qualifying for any of the
Special Tests prescribed by the Government without the
Special Sanction for exemption from examinations instituted
by the Corporate bodies as the University of Madras.

I further beg to submit for your consideration that no diff-
-culty whatever is experienced by such as those who have suc-
-cessfully passed through the examinations for entrance into
the Government Telegraph Department with regard to their
General Educational fitness in other parts of India including
Assam and Burma, and I am in a position to state
that the employees of the Department are not debarred from
Competing for the Secretariat Examinations of the Government
of India for want of University Degrees - An examination
probably of the highest order held in India for the Uncon-
-nected Civil Service.

I beg therefore that you will be pleased
to grant me an exemption from such examinations
as are considered necessary either for qualifying for
Special Tests or admission into the Government
Service, inasmuch as the Government recognises
only the efficiency of the Candidates who have
passed through the Corporate bodies as the University
of Madras for ranking with those who have
been

been declared fit for Government Service by Special Examinations held under the supervision of its officers.

For which act of kindness I shall feel ever Grateful.

I beg to remain

Sir,
Your most Obedient Servant

C. V. Naidu

No. 2149 dated 15/11/97
Forwarded to the Secretary to the Govt. Madras.
Educational Department.

This Sepulcher now pensioned, was known in this
Dept as C. E. Warden, his name has recently been
changed to C. V. Naidu (vide. Govt. H. S. S. Gazette)
He was appointed as a ^{By 15 June 1897, page 756 Part II} Trial State Sepulcher on the
16th Sept 1880 on Rs 27/- per mensem. He was promoted
to the 2nd Grade on Rs 43/- in March 1884, &
transferred to General State in 1888, he served
in Nagputana, Barana, & Caffer Burmah
up to 1894 drawing Rs 112/- per mensem,
respective of special locality & other charge.
allowances, he was invalided by a medical
board in Dec 1894, he draws now a pension
of Rs 20/2/10 per mensem. Mr C. V. Naidu
is intelligent, he appears to have recovered
his health.

Yours truly
C. V. Naidu

Educational (1897) Department.

CURRENT No. 1473

Order

From

The Supdt., Central
Telegraph Office.

No. 2310

Dated 30-11-97
Received
Registered 12-12-97
Enclosures 2
Spare copies.

SUBJECT.

Furnishing the information
called for in Memo. No. 2590
dated 20-11-97 re one
C. V. Naidu.

For
Public Telegraph
Office
No. 411/97

BACK PAPERS.

G.O.	No.	Department.	Date.
	2590		26-11-97
	Forlet George farrell Page 756 dated 15th June 1897 Public Service Notifu		

FURTHER PAPERS.

G.O.	No.	Department.	Date.

Chintamuniy Pardaajulu Naidu

From

MR. E. WARDON,

Late of Government Telegraphs,

No. 73, Savarimuthu Street Black Town,

MADRAS.

To

THE CHIEF SECRETARY,

To the Government of Madras.

OOTACAMUND.

SIR,

Of late years there had been a great deal of attention paid both by the people and the press to what they call "Indian Subjects." This tendency which is still growing, has thrown a great deal of mist and cloud around simple subjects, and their solution, in consequence, has led ill-informed and careless students on a wrong track. I thought it is my duty therefore, to bring a similar matter to your consideration with my reasons for differing from the writer in the *Indian Cyclopædia* on the subject of COMMAVADU OR NAIDU.

2. COMMAVAROO are chiefly agricultural people in the Madras Presidency, and a good number of them are to be found in the Chingleput district. They belong to the Telugu race and form an undisputed entity in the agricultural progress of the country. Every Commavadu is taught from the very commencement of his birth that in social standing he is superior to those around him: and some among them would rather become coolies to lead an independent and free life than subordinate themselves to a Sudra or other low caste people. This inborn pride or greatness which is by right their due, has reduced several of them to poverty; and consequently they have become strangers to education and traditional customs. They are now for the most part illiterate and know not whence they spring. Their material condition and outlook is gloomy and pitiable in the extreme.

3. Their present depressed condition is also due to their isolated existence, and not being in touch with the Government of the country in matters of policy and changed situation they are in danger of losing their individuality as a race among the tribes or nations of India. To expect anything like an adequate representation of their interests to the Government, from other classes whose conflict or struggle for existence, in the political sense of the word, is for the ascendancy, is a wild dream. It is therefore with justice to be assumed that the paternal Government, paternal not only in its relation but also in many respects has proved of no effect to those who have so many claims for special treatment on the Government and the country.

4. Their loyalty was never disputed. Their vocation in life was either chiefly agricultural or merchandise, and they took little or no interest in the politics of the country. They have always, to my thinking carried out right loyally the sacred trust of civilising and educating the people of the land in the art of agriculture committed to them by their illustrious ancestors. I think therefore it will be of some use to note a few facts which will throw light on the Commavaroo and their position among the tribes of India.

5. By whatever name he is known in other parts of India, there is not the slightest doubt that his position, language and occupation among the Telugu (Tri-Lingas) speaking people of Her Majesty's Indian subjects point unmistakably to his Aryan descent.

6. The word *Arya* means a ploughman. When Brahmins segregated themselves for purposes of Vedic study and acquired considerable influence and ascendancy in consequence of the sacred nature of their calling and in their new capacity as spiritual teachers and Gurus, they began to deprecate and look down upon agriculture. They held that that the earth should be furrowed by "iron-mouthed plough", is a wicked act, inasmuch as it wounds the mother earth and her living creatures.

7. He is a descendant of Janaka, the father of Seeta the heroine of the *Ramayana*. Some of the foremost Oriental scholars, both in Europe and here, hold that whatever may be the mythical aspect of the Great Epic Poem it is beyond doubt that the *Ramayana* as a record throws some light on the Progress and civilisation of early India.

8. For proof, of Commavadu's origin we have naught to look for it elsewhere but in his marriage ceremonials. Before the marriage ceremony is concluded and the ceremony of the sacred fire is brought to a close, the bridegroom is required to plough a piece of ground inside the marriage house allotted for the purpose while the bride from an earthen vessel pours into the hollowed palms of his hands a little boiled rice and water which will be spilt on the furrows already formed. Previous to this the ground also would be sown with the seeds expressly procured and blessed by the purohita. They shoot out in about three days and after the conclusion of the marriage they will be taken out and thrown into a tank or river.

Seeta, the heroine of the *Ramayana*, was called by that name because she was not born of a woman. She is said to have been born out of furrows when Janaka was ploughing. The marriage ceremony of the Commavadu certainly suggests the idea that while Janaka's wife went to her husband with his meals who was busy tilling the ground she was in labour and gave birth to his beautiful daughter Seeta.

9. There are two clans or classes or as they gradually came to be called castes, of Commavaru. The higher of the two or the one with higher social rank is *Godasativaru*, and the other *Gumpasativaru*. The former are those whose women are not allowed to appear in public; and the latter, whose women shared the labour and took a leading part in agricultural pursuits, &c. It is not to be concluded that the women who never appear in public do lead an idle life but on the other hand theirs is just as laborious as the men who work in the field and elsewhere, only it is pleasanter. They clean picked cotton, &c., besides attending

to household work and the education of their children. They spin threads out of picked and cleaned cotton for their clothes to be sent eventually to weavers and with it a number of pleasant songs and stories either to their children or neighbours.

10. There is a tradition among these people which explains the origin of these two clans of women. Two sisters once upon a time were engaged in the garden attached to their abode in household pursuits. Just at that time a prince is said to have intruded on their privacy: and not being accustomed to seeing strangers about the place and surprised at this intrusion, the elder of the two who was standing close to her sister while she was seated and busy with work fled into the house and hid herself. The other, the younger, in her confusion at the incident and surprise could think of doing nothing else but to cover her head and face with a basket she found close at hand. This incident, they say, gave rise to the appellations "*Godasativaru*" and "*Gumpasativaru*."

11. The *Ramayana* and *Anuvansa* have placed it beyond dispute or even the bare probability of contention, that King Dasaratha's sons were married to the daughters of Janaka.

12. In the island of Rameswaram there are two Chutrams known as *Ukkamadam* and *Thangatchimadam* (elder sister's mutt and younger sister's mutt). It is from these places that curd, ghee, and vegetables are brought to the markets of Pamban and Rameswaram.

13. That women were in the habit of living in seclusion in olden days, has been amply proved from the fact that when Rama visited the hermitage of Agastya in the woods after killing the Sudra named Sambukha in the Dundaka Forest for sacrilege before the final re-union of Seeta with her husband, she was invisible to him though her very touch "thrilled him with emotions." Prithivi, the earth who had taken charge of her, did not give up Seeta until he propitiated the supernatural agencies for their aid.

Rama evidently defends himself for receiving king Vatsa's minister and his suite from Ceylon in the presence of his queen and her damsels when he says to Vibhushana "*Neither houses nor vestments nor enclosing walls nor ceremony, nor regal insignia are the screen of a woman. Her own virtue alone.*" This points unmistakably to the seclusion of Hindu women in ancient days, though it has grown worse in some parts of India since the Mahomedan invasion.

14. The knot of marital union is never tied among the *Godasativaru* (the elder sister's clan) without placing a screen between the bridegroom and the bride whose toe touches that of the bridegroom. This all important ceremony is performed at nights.

15. The title Naidu is also a significant appellation, and when this is expressed passively (*nayani*) the meaning is clear. The term, I believe denotes that he is a member of the father's clan, that is, a descendant of Janaka. This is by no means to be mixed up with cognomen and which has a distinct value like the clanships of Scotland and of which mention will be made further down. Many of the high

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caste Telugus do not make use of the title Naidu because of late the use of it, gradually with the growth of English education and wealth, is usurped by a number of people who have no right for it.

16. A few weeks ago I went to the Museum at Egmore for the purpose of gathering some information on this subject. The only work available at the time which pretended to throw any light on the subject, was the *Cyclopædia of India* by Surgeon General Balfour. I found the book not only meagre in information but misleading and erroneous in directions. I returned greatly disappointed. He lays it down as a dictum that Commavadu or Naidu is a Sudra.

17. To the question whether Commavadu is a Sudra there can be little doubt as to its reply. His occupation alone is quite enough to point him *primâ facie* to that of a Vaisya. I shall, therefore, pass on without many words to the consideration whether a cultivator or an agriculturist is necessarily a Vaisya. "The Hindu term Vaisya," says Sir Monier Monier-Williams, K. C. I. E., in his "*Indian Wisdom*," "is more expressive of their original condition. It is derived from the root '*vis*' to enter into, sit down on, occupy (whence Vesa 'an abode') denoting originally a settlement or station of cultivators."

It is plain therefore that whatever may have been the social position of Aryans in days gone by there is not the slightest proof or even a clue to any idea of reducing a cultivator of the soil or a merchant to a Sudra or a slave of the twice-born. On the other hand there are not only grounds for supposing that he held a different position to what he now enjoys but perforce every impartial student will come to the conclusion that his condition has grown worse under the foreign influence and Government. No doubt the mission of the great and noble English Queen in her Eastern dependency, is to rescue the weak and helpless from oppression and slavery; but that does not certainly mean that the birthrights and privileges of the people should be impugned or condemned. The glory of the British Empire in the East, is nothing but an empty sounding phrase but for the lustre shed around it in the words of the Proclamation of Her Imperial Majesty pledging even-handed justice and equal rights and privileges to her Indian subjects without prejudice to race, colour or creed.

18. I shall refrain from entering into any further discussion to establish the caste of Commavadu according to Manu, the Hindu lawgiver's codification. It is enough for me to state that his station in life to be measured by his birth right is not that of a Sudra. It has been pointed out that he is a descendant of Janaka the father of the heroine of the *Ramayana* and it is beyond dispute that the daughters of Janaka were married to the sons of Dasaratha. That is, Janaka is stated to be a descendant of solar race of Kings though he is called in some places in the *Ramayana* a Vaisya on account of his agricultural pursuits. He is also said to be learned in Brahminical lore.

19. Some writers believe that subsequent to the knowledge gained of Ceylon, the Hindus have been allegorising the contention between Buddhism and Hinduism and that the Epic Poem *Ramayana* is only a mythical story. This view of the case goes for nothing when the existence of Commavadu, his customs and ceremonials is brought to the front. There is no doubt, that the two Mutts of the two

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sisters are mistaken for two Buddhistic orders but it is only a supposition based on nothing. There is not the least ground anywhere for any supposition of the kind.

20. On the other hand there is every reason for the inference that Commavadu enjoyed a superior social standing and more than that he exercised some sort of control or authority over the settlement. In marriages up to date there exists a custom among these people that the *Bottu* or nuptial ring should be made in the house where the marriage ceremony is supposed to take place. To achieve this end they subject themselves to a great deal of trouble and annoyance when they have not the means to command the presence of a goldsmith. The reason for this is obvious. The Vedas warn people against the probity of a goldsmith and enjoin the king to punish a goldsmith even with death for the reason of his being, as the Veda calls him, "*pernicious of all deceivers*." There is not the slightest doubt that unless Commavaru in days gone by were the heads of villages or magistrates, they could not have adopted this practice. Among the followers of Yajur-veda those who followed the occupation of agriculture and merchandise in the Telugu country are said to have enjoyed the highest social rank. Goldsmiths and others follow the rank among the mixed classes.

21. As regards the cognomen as it is called by the Telugu a *housename*, I beg to state that it has also a value in the social rank of the people. My attention was chiefly directed to a circumstance in Burma. I have but rarely met with a *Tamarind Tree* in Burma, and the few I came across were close by or in the premises of the people who possessed some authority over the rest and enjoyed or supposed to have enjoyed the powers of a magistrate. One of the kind was in Banmauk in north Wuntho in one of the recently annexed provinces of Upper Burma. There is also one near the court house of Pamban in the island of Rameswaram. The one in Burma (Banmauk) was the property of the head of that village who was a relative of Ex-Swaba. This circumstance has no doubt confused me a little, but on a close examination of the subject I discovered it to be a caravan route for China, and there is every probability for supposition that the communication between India and China was maintained through Wuntho and Kachin Hills. Professor Max Müller thinks that King Bhagadatta maintained an army of Chinese soldiers.

In India the people who belonged to the house of Chintamneidy have doubtless enjoyed social distinctions in days gone by, but after the advent of the British rule they have dwindled down to mere nothing and have become very poor and now for the most part houseless. One chief cause of their poverty is that it is against their religious practice or observance to subordinate or subject them to the authority of Sudras or Melachas.

22. I shall conclude this by drawing your attention to one more point as the letter has already grown to a length likely to become tedious. The term Commavadu comes from taste and, means undoubtedly one who enjoys the comfort and privilege of commanding all things tending to make life useful. In other words, when expressed in the language of British enlightenment and civilisation, a *gentleman*. He is supposed to grow grain for his food, pulses of all kinds, cotton, tobacco, chillies, gingelly seeds, oil seeds, vegetables and greens as well as hemp, &c.

He probably had under his command those hill tribes who now subsist in selling aromatic herbs, &c., for exchange in rice for savouring curries. But these practices are fast dying out.

23. I therefore, most respectfully beg you to show your interest on behalf of these people who took such a prominent part in days gone by at a period when people did not understand the art of cultivation in the introduction of agriculture through which source, the bulk of the Government Revenue is drawn, and to enquire into their present state and condition.

24. For which kindness I shall feel very grateful.

25. In writing this letter, I have consulted Sir Monier Monier-Williams's *Indian Wisdom*, Professor Max Müller's *India and what can it teach us?* and *History of British India* by James Mill, Esq.

I have the honour to be,

Sir,

Your most obedient servant,

MADRAS,

April 1896.

1897

2

1423

Madras.

30th November 1897.

To

The Secretary

to the Government of Madras:

Educational Department.

Thro'

The Superintendent of Telegraphs.

Madras Office Division.

Sir,

With reference to the Memorandum no 2590 from the acting Secretary to the Government of Madras, in the Educational Department, dated the 26th November 1897 forwarded with your no 2296 dated the 27th idem, I beg most respectfully to observe that the expression "the Character of the Examinations" is Comprehensive, and it is therefore difficult for me to surmise the exact meaning the expression here conveys. On reading over my application dated the 12th instant I am forced to conclude that the Secretary evidently means by the expression "the Character of the Examinations" the quality of the fitness for employment in other branches of the Government Service. I mentioned in my application that no difficulty whatever is experienced by such as those who have passed the Educational Tests of the Government Telegraph Department in entering the other branches of the Government Service and that they are not debarred from competing for the Secretarial Examinations of the Government of India. I wrote this because I was personally acquainted with more than one person who had obtained employment in other Departments while in Telegraph Service. I am quite certain that such transfers have been notified in the General Orders of the Department. When I was in Rajaputana Division I remember a Circular was issued by the Director General of Telegraphs calling for the names of those who were qualified for his office. Among the appointments allotted to the successful Candidates of the Secretarial Examinations of the Government of India include also the Establishment of the Director General of Telegraphs.

2. One of the features of the policy of the Department had been since the days of the much lamented

30. NOV. 97

TELE

was any
copy of his
original
application

kept in this
Office?

MP
30.11.97

No copy kept

WSP

Lamented Colonel Robinson, Educational. It aimed at the improvement of the Signalling Establishment not only in its technical and Departmental requirements but also in General Culture. Every Division almost in India including Burma and Assam is provided with a good library containing several volumes ranging from works of fiction to serious subjects. I entered the Department a mere inexperienced stripling without any serious aims in life and I am bound to add that I was greatly benefited by the enlightened policy of the Department. I read through several volumes ranging from fiction to Political Economy. I beg also to enclose herewith a printed copy of the letter addressed by me to the Chief Secretary to the Government of Madras in April 1896 on the subject of Commutation. The last para of this letter indicates the names of the books I consulted when writing it. I further beg to add in this connection that I have read the accounts published in the North Arcot District Manual and I cannot help saying that notwithstanding the great pains the writer in the Manual has taken in the investigation of this subject it is not free from error. The intrinsic quality of my letter lays claim to a fair hearing.

3. The duties of a Telegraphmaster in Charge of an Office are multifarious. He is a Signaller, Booking and Despatching Clerk, an Accountant, Correspondence Clerk, Storekeeper, &c. &c. He has to perform intelligently the duties of all these functionaries, while in charge of an office and it is therefore not unreasonable to infer that he has the materials in him for a useful subordinate in the other branches of the Government Service. He generally travels over a large area of the Country and is supposed therefore to possess enlarged ideas and views.

4. I beg also to add that the examinations are controlled by Chapter B of the Telegraph Code, and pay and allowances by Chapter P. These Codes are the authorized Publications of the Government of India. The present Edition of Chapter B omits "Histories" from the list of Subjects for the Entrance Examination and the rule was modified I think after the introduction of Combined Postal and Telegraph Office System.

The results of Examinations
and

cannot be taken
in full public
hmv
4/12/97

and Appointments were published in the General Orders of the Department during these years.

I beg to remain
Sir,

Your most obedient Servant

C. Naidu

[Faint, mostly illegible text, likely bleed-through from the reverse side of the page.]

L 2a. (1/2 foolscap).
GOVERNMENT TELEGRAPH DEPARTMENT.

FROM The Superintendent,
Central Telegraph Office.
TO The Secretary, to the Govt. of Madras
Educational Department, Madras.
No. 2310 Dated 30 November 1897.
(Place) Madras.
Encs. 2 Recd.

ABSTRACT.
PRECIS

SIR,
With reference to your letter No. , dated the
of 189 , I have the honour to

With reference to his memo No. 2590 dated
the 26th instant, has the honour to forward in origi-
nal the applicant's reply to the question therein asked.
2. Undersigned knows nothing about the applicant
except what can be gathered from his records. His having
qualified for the post of Signaller in this Department —
means that he has passed a good qualifying examination
in Dictation, Composition, hand-writing, ordinary arithme-
tic, algebra up to Simple Equations, Geography and Telegraph
Signalling, and that he had a fair practical knowledge
of technical telegraph work and traffic rules.

Hans P. Pinkey
Superintendent of Telegraphs,
Madras Office

1897
Govt. Dept.
Enclos. No. 1
To
No. 1423

+1502
C. Nos. 1342 & 1423, 797

Hm.

SUBJECT.

Exemption from examination rules.

FOR ORDERS.

Please see previous notes
on Cuo 1342. The Telegraph
Dept Code to which the
applicant refers is not in
the Secretariat Library.

But the character of the examination
passed by the applicant can be
gathered from the memo of the
Supt. of Telegraphs, Madras,
who says that the applicant
"passed a good qualifying exami-
nation in Dictation, Composition,
handwriting, ordinary arithmetic,
Algebra up to simple equations,
Geography and telegraph signals
and that he had a fair practical
knowledge of technical telegraph
work and traffic work."

The qualifications of the petitioner appear
to be equal to if not more than

Cl B of the Code is obtained
put up. Please see articles 6 & 31
for the character of the examinations
which the applicant has passed.

7/11
15/12/97



Memorandum No. 2726 D 11.12.97.

Read the following paper:—
Cno 1423

The Supdt of Telegraphs,
Madras, is requested to be
good enough to forward,
for perusal and return,
a copy of the Telegraph
Dept Code, giving information
regarding the examinations
to be passed by Signallers.

H.T.
10 12 97

Na
17/12/97

To

The Supdt of Telegraphs, Madras

Despd
11.12.97

L 2a. (1/2 foolscap).

GOVERNMENT TELEGRAPH DEPARTMENT.

FROM *The Superintendent of Telegraphs.
Central Telegraph Office.*

TO *The Chief Secretary, to the
Govt. of Madras, Fort Saint George.*

No. *2530* Dated *14 December 1897.*

(Place) *Madras.*

Encs. *one* Recd. *14. 12-97*

INDEX No.

OF 189 -9 .

ABSTRACT.

CHIEF SECRETARY
PRECIS
14 DEC 1897
GOVERNMENT OF MADRAS

SIR, With reference to your ^{memo} letter No. *2726*, dated the *11* th.
of *December* 1897, I have the honour to forward for your perusal

a copy of the Telegraph Code which gives the required
information. You will find it in chapter B. paras 6,
7, 9, 10.

2. Please return the code book when done with.

I have the honor to be,

Sir,

Your most obedient Servant,

Thos. P. Pinkey

Superintendent
of Telegraphs -
Central Telegraph Office.

Recd 14
Regd 15312-97

Enclor. 1 book.
(not recd book)
(not recd book)

Educational DEPARTMENT.

C. No 4.13.42, 1423 + 1502 747

SUBJECT.

Exemption from Exam. Rules.

FOR ORDERS.

Taking all the circumstances into consideration I think that if the petitioner has passed the third class test in the vernacular he may be exempted for the Upper Secondary Exam. He has hitherto not passed in any language except English. He has also not passed in Elementary Geometry but this need not have importance attached to it.

JG
18/1/98

C. Varadarajulu Nayudu, a pensioned signaller of the Telegraph Dept., requests that he may be exempted from the Exam. Rules. He "was obliged to retire owing to ill-health at a very early age in Dec-94 and is now only about 37 years old." His health having been re-established he now desires to re-enter Govt. service. He entered the Telegraph Dept. by passing the entrance exam. mentioned in art-6 of Ch. B of the Telegraph Dept. Code and has also passed the qualifying exam. for the Good & Superior grades prescribed in art-31 of Ch. B. of the Tel. Dept. Code. The Subjects of the exam. compared as follows with those of the Upper Secondary exam. :-

Telegraph Dept. Exam?

Handwriting / English
 Dictation
 Arithmetic
 Algebra up to Quadratic equations
 Elementary Trigonometry
 Geography
 Electricity
 Magnetism
 Signalling
 Knowledge of instruments
 Traffic Rules.

Upper Secondary Exam
 Handwriting / English
 Dictation
 Arithmetic
 Algebra to the end of quadratic equations.

Geography. Comp

Elementary Geography (first 3 books of Euclid)
 History
 Two optional subjects
 { Grammar & language (English) Comp
 Paraphrase & compositions Comp
 Translations Comp
 Vernacular. Second language Comp

The subjects of Electricity, Magnetism, Signalling &c. may be taken as equivalent to the

optional subjects of the Upper Secondary Exam.

The petr. states that he has passed also in "History English & Indian" but

this subject seems to have been omitted now.

The petr. states that he has

officiated as Telegraph master on

several occasions & has held charge

of sections of State Railway Telegraphs

as well as the Deptl. Offices in India

and Burma & has had therefore

occasions to write inspection reports

and compile traffic returns and

accounts. In view of these facts

the petr. may perhaps be exempted from

passing the Upper Secondary Examination

[G]
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 1,0 0 - 18-9-97.

Ed. DEPARTMENT.

Papers to be read in proceedings :-

Again G.O., No. , dated 189 .

Again G.O., No. , dated 189 .

Current No. 1342 of 1897, dated 15th Nov. , from

" " 1423 " 1897, " 30th Nov. , "

" " 1502 " 1897, " 14th Dec. , "

the Subl. of Tele.

ORDER.
 mis

No 32 & 21. 1. 98

The petr. will be

informed that if he passes the third class test in a vernacular he will be exempted from passing the Upper Secondary examination. It is noticed that he has hitherto not passed in any language except English.

(firm order)

20. 1. 98

Na
 19/1/98

To

The petr. thro' the Subl. of Telegraphs.

Na