

Leave -
Beautiful Tree

35.1

(INDIGENOUS EDUCATION IN SOUTH INDIA 1822-23)

From Principal Collector of Canara: 27.8.1822

To
The President and Members of the Board of Revenue
Fort St George

Gentlemen,

I have the honour to acknowledge the receipt of your letter dated 28th ultimo, together with its enclosure being copy of a letter from the secretary to Government, Revenue Department dated 2nd July, directing me to forward a statement filled up as per form transmitted, and to report upon the state of education in this zillah.

As the preparation of the necessary information to fill up the statement in question, would take up a considerable time and as any just criterion of the actual extent of such schools as exist in this zillah can not be formed upon it, I have considered it expedient to submit this address, explanatory of the foregoing causes, which will I think shew the preparation of the document for this province unnecessary.

2. There are no colleges in Canara for the cultivation of the abstruse sciences neither are there any fixed schools and masters to teach in them. There is no instance known of any institution of the above description having ever received support in any shape from the former governments.

3. The education of the few Bramin children of the higher classes in towns or villages, is conducted in the house of the principal man. He selects a teacher, who receives for each child a small sum, a present of cloth at particular ceremonies, and the same for a few (page 8157) others, children of the friends of the principal man, who, also meet at his own for the same purpose.

The Moolla in the same manner teaches a few mussulman children on the same principle.

It is entirely a private education, and the master is as often changed as the scholars. There is nothing belonging to it which can assimilate it with a shadow of public education, or indeed of regularity in learning.

The children are taught to read and write and accounts, and unless belonging to the higher classes the attainment of Persian and Hindwy and Canarese at the same time is seldom or ever pursued. Indeed, amongst those classes, it is so entirely a private tuition, that any estimate of the number of their children learning such languages could not be but erroneous.

4. Education is undoubtedly at its lowest ebb in Canara. To the Bramins of the country the Concanny and Shrihawee and the second class of the former the little education given is confined. Amongst the farmers, generally speaking, and probably amongst one half of its population the most common forms of education are unknown and in disuse or more correctly speaking were never in use.

India Office Records: Madras Board of Revenue Proceedings: P/294/28, Proceedings 29.8 to 16.9.1822 (pages 7843-8330)
Above in Proceedings dated 5.9.1822 pp 8156-60.

5. As applicable to the subject I beg leave to introduce extract from a letter to the Assistant Surgeon of the willah, written to him in consequence of a wish on the (p 8158) part of the Superintendent General of Vaccination to obtain information from me, on the practicability of inducing the upper classes of natives in Canara, to undertake the situations of practitioner who from their supposed superior attainments would be enabled to facilitate the progress of vaccination.

Extract of Paragraphs 6th, 7th and 8th.

6. I have stated that I consider there is no objection to the Christian practitioner, but with regard to the employment of men of the other various casts in the district, causes exist which I am led to believe would render the attempt futile.

The mass of people are cultivators, there are no manufacturers to speak of in Canara, it is a country of cottages dispersed vallies and jungles, each man living upon his estate and hence there are few towns. Even these are thinly populated.

Hence I am led to conjecture from a lesser congregation of people the arts and sciences have never at least in later times, become of that consequence in Canara to cause them to be taught and cherished. Probably there is no district in the peninsula so devoid of artists or scientific men.

7. The soil of Canara is the natives undoubted right, gained by the first of all claims, the originally clearing it for cultivation! Thus to this (p 8159) day his detestation of quitting his house and the fields by which it is surrounded.

For those wants to which he is thus naturally exposed, for cloth, for the various necessacities of life which his land does not yield him, he is indebted to the few bazar men in the very few towns in each talook; these men chiefly Concanese are again indebted to their more opulent brethren established on the coast for supplies which are bartered for the products of the soil. These again are confined to three or four principal articles so that they do not afford room for much individual foreign enterprize, and consequently the provision of them remains with the people, who, have ever retained it, and thus strangers are in a great degree excluded the country.

8.©

8. Subsequently to my arrival in Canara, I had endeavoured to persuade some of the original farmers, the Bunts, to send their nephews (for they are the heirs, not the sons) to Mangalore for education without success.

A christian school has been established in which Latin and Portugese alone are taught. (p 8160)

7. Should the Board after this explanation still consider the preparation of the form transmitted with their letter, desirable and according to the views of the Government I shall endeavour to obtain the particulars.

It will be, I beg to repeat, a very fallacious statement.

Amongst the numerous servants of this extensive collectorate there is but one, who writes Persian. The literary knowledge of all others is confined to Hindwy and Canarese. Even Sanscrit very partially known, and the Ballabund is confined to a very few of the class of Bramins who read the Shastras. Amongst this latter class I have found many, who, could not read some of the antient inscriptions which they assert are in a different character from the Hala Canarese and Ballabund they were taught.

Manglore Collector's Cutcherry

T. Harris

27 August 1822

Principal Collector.

© From these causes I certainly consider the general want of men of science originates, and also that men where their occupation is so entirely taken up with one pursuit would not be induced to quit it on any account, much less for the occupation of a travelling vaccinator.

35.2

From Principal Collector, Malabar: 5.8.1823

To
The President and Members of the Board of Revenue
Fort St George

Gentlemen

I have the honour to submit a statement (6950) shewing the number of schools and colleges in this collectorate to which I have annexed an account of the individuals who study theology, astronomy &c under private tutors.

2. With respect to the only one college entered in the statement now sent, I beg to transmit translation of a memorandum received from the Zamorin Rajah, which contains the best information I could collect respecting it.

/ or annual

3. The school masters receive monthly from each scholar from one quarter to four rupees, according to their respective means, independent of some remuneration when a scholar leaves the school. The private teacher who gives lessons in theology, law and c does not receive any monthly allowance but a present or compensation when the pupils leave him, according to the circumstances and means of each.

Principal Collector's Office
Calicut, 5 August 1823

J. Vaughan
Principal Collector

IOR: Madras Board of Revenue Proceedings: P/294/57 (pp 6589-7041, 31.7 to 18.8.1823). Above on pages 6949-50, statement 6951, Memo 6952-5. In Proceedings 14.8.1823.

35.3

From Collector, Ganjam : 27.10.1823

To
The President and Members of the Board of Revenue
Fort St George

Gentlemen

I have the honour to acknowledge the receipt of Mr Deputy Secretary Viveash's letter and enclosure of the 25th July 1822 and to forward for your Board's information a statement partially shewing the number (p 9333) of schools &c in this district made out agreeably to the form sent by your Board.

2. There are no schools or colleges in this district endowed by the circar or by any public authority but the teachers are monthly paid by the scholars from 4 annas 1 rupee for each man.

3. The schools are usually opened from 6 O'clock in the morning until 5 O'clock in the evening.

4. The Bramins of Agraharums &c are in general educated in Sastrums &c by their fathers or brothers or by any other relations, but no schools in this district are publicly opened for such occasion.

5. In making out the enclosed statement I have not been able to procure any satisfactory accounts from most of the hill zemindaries. Nothing but Vodiahs is taught in these places, a language merely confined to the mountains and borders.

Chicacole, 27th October 1823

F.R. Gazelet, Collector

IOR: Madras Board of Revenue Proceedings: P/294/63 (pp 9007-387, 20.10. to 6.11.1823). Above on pp 9332-3, statement 9334. Proceedings 6.11.1823. (pp 9335) ordered to lie on the table.

35.4

Memorandum from Zamorin Rajah: Cir 1822-3

In the beginning the Bramins of Malabar used to be instructed in religion at the chetrams (or temples) nearest to their houses, by the teachers of that time, but it was apprehended that learning after that manner would not be attended with advantage. A consultation was therefore held by the Brahmins, when it was determined that a college should be instituted for the purpose of instructing all persons in the principles of religion. A spot of ground (adjacent to the river) to the southward of Teroonanya Chetram in Terco-manisherry nad Hobly, Cootnad talook, was fixed upon for the proposed building and all of them waited on and reported the circumstance to our ancestor, the then reigning Rajah who caused a college to be built at his expense on the spot pointed out by them, and ordered that all persons residing in it should be furnished with their daily meal and oil; and further ordered a stone house to be built and the appointment of a person to be incharge of the same. The Brahmins accordingly (agreeable to the respective means of each) allotted for this purpose a certain portion of rice lands, and Achipora Erkara Namboory was, by general consent, chosen instructor in the college, for whose subsistence some further rice lands were given by the Brahmins, and from that time, the members of that family continue holding the above employment. This is what I have heard my ancestors and the Brahmins say. There is no document containing an account of the foregoing transaction.

(2) The number of persons (pp 6953) to be admitted in the college is not limited, every body desirous of availing himself of it will be admitted and provided for. Formerly the number of persons who resorted to the college for instruction amounted from 100 to 120 daily. In the year when a foreigner invaded the country, he caused several temples and buildings to be destroyed and the above college was demolished on that occasion and the rice lands allotted for the support of it, assessed by his order, in consequence of which the Brahmins found it impossible to live in the country, and therefore all of them repaired to Rama Rajah's country, (Travancore), and consequently the learning of the Vethoon was altogether discontinued in Malabar. It being a very great sin for the Brahmins to be ignorant of their religious tenets, they and the Namboory who was appointed their instructor, went and represented to Rama Rajah this circumstance, when that Rajah ordered a college to be established in his country, adjoining to the Teroonakari Chetram and allotted the necessary allowance for the subsistence of the learners, who there continued being instructed without any interruption till the year 966, when the invader was expelled from Malabar by the Hon'ble Company who extended their protection throughout the country. The emigrant Bramins thereupon returned to this country, and resumed their former habitations but the destruction of their college and the decayed state of the landed property allotted for its support, precluded them from deriving the benefit of that institution in the manner they (pp 6954) formerly did, which was a source of much grievance to them. Accordingly they represented the circumstance to the Rajah, my uncle. Altho, according to the existing state of affairs no great assistance could be given yet he resolved to do to the utmost in his power, considering that it was an institution established by his ancestors and that the existence of it, would tend to render the Rajah and his subjects prosperous. Accordingly he ordered their college to be rebuilt, and furnished it as well with every necessary, as the means of maintaining the instructor, and his pupils, which has been continued by me.

ICR:Madras Board of Revenue Proceedings: 2/294/57: Pro 12.8.1823

35.5

From Collector, Masulipatam: 3.1.1823

To
The President and Members of the Board of Revenue
Fort St George

Gentlemen

I have the honour to forward the statement of the number of native schools and colleges and of the number of scholars in each of the collectorate (p 969) under my charge in the form which accompanied your secretary's letter of the 25th July last.

2. In order to render the information more complete under the head of "schools and colleges", the several languages and sciences are distinguished, and one additional column is introduced for Chatreya scholars next to that of the Bramins. The scholars who are instructed in the Gentoo language usually enter the schools in their fifth year, and continue in them till about the twelfth, or seventeenth of their age. The school hours are from six to nine in the morning, and again from eleven to six in the evening.

3. They are first taught to read the letters, spelling, and the names both common and proper, writing on the sand with their fingers. When they are perfect in that, they are taught the reading of books (Balaramayanum, Amram &c), on cadjans (useful for the boys) in sanscrit and Gentoo as well as letters of correspondence, books of mathematics, accounts &c &c according to the pleasure of the relations of the boys.

4. As soon as the boys have learnt to write well on cadjans or on paper they are removed from the schools to some of the public or private offices of curnums, paishears, or others, to be improved in keeping accounts, or to schools of foreign languages such as Persian, English &c.

5 (p 970) If the boys are of Vydeea Bramins, they are, so soon as they can read properly, removed direct from schools to colleges of Vadums and Sastrums.

6. The former is said to be the mother to all the sciences of Hindoos, and the latter is the common term for all those sciences, which are in Sanscrit, viz law, astronomy, theology &c &c. These sciences are taught by Bramins only, and more especially Bramins holding Agrahums, Mauniums, Rozunahs, or other emoluments, whose duty it is to observe their religious obligation on all occasions.

7. In most of the towns, villages and hamlets of this country, the Bramins, are teaching their boys the Vadum and Sastrums, either in colleges or else-where in their respective houses.

8. No school or college appears to have been ever built separately for that purpose, or to have been endowed by the public. Two years ago Vencatanarsimma Appahrow the zemindar at Ellore, caused a charity school for Gentoo scholars to be opened in that town by a school master on a fixed monthly stipend of 3 M Pagodas. The scholars instructed therein are 33 in number, but they in general subsist upon charity.

9. With the exception of dancing (p 971) girls it is very seldom that women of either casts are publicly educated in this part of the country.

10. The charges to a Gentoo scholar average 6 annahs per month for papers, cadjans, books &c &c, besides food and

IOR:Madras Board of Revenue Proceedings: P/294/41:Pro 13.1.1823

raiment as well as the pay of their school master. Both of these charges of course depend upon the rank and circumstances of the relations of the scholars. The wages to the school master are commonly from $\frac{1}{2}$ to 2 rupees for each boy.

11. The colleges of Sanscrit, law, and astronomy alluded to in the statement, are opened by learned and charitable persons, some of whom have maniums &c, and part are supported by charity or by presents from their own scholars but receive no fixed wages. Some few of the scholars have in like manner maniums &c which they inherit from their forefathers, and a few are supported by some respectable teachers, or by charity subscriptions. The charges of each scholar are estimated upon an average at 60 rupees per year for their subsistence, books &c.

12. By the statement now submitted it appears that 4,847 scholars are receiving education in 465 Gentoo schools, while only 199 are studying the Sastrums in 49 colleges.

13. The number of schools for teaching the Persian language are few in this district part of the country. The Mussulman scholars (with the exception of the 41 who are learning the Gentoo language) are 236 in 19 schools, their continuance in the schools about 9 years (from 6 to 15 of their age), the monthly pay to the school master is from a quarter to one rupee; and the charges for writing things are estimated at 4 annas each per month. Some of the learned Mussulman are teaching a few of the scholars without receiving reward on account of friendship for their relations, and others for a charity; for instance Hussain Alli Shaw Fukeer son of Muhudeen Shaw at Ellore.

14. None of the institutions appear to have been regularly endowed, although probably encouragement and support was given to them by the more opulent and powerful natives of former days.

Masulipatam, 3 January 1823
P/294/41 Pro: 13.1.1823

J.F. Lane, Collector

(3). The produce of the lands appertaining to the college, after deducting the revenue payable to the circar is hardly sufficient for one month's expenses. Consequently whatever is wanted is supplied by me, about 2,000 rupees for the support of the pupils, and 200 rupees for that of the instructor are paid by me every year. This is what obtains at present. With the exception of religion no other science is taught in the college. There was in ancient times at Chennoor in Talpallynad, a college with lands assigned for its support in which several Bramins were instructed in the Shastrom, and when they left the college after acquiring a competent proficiency they were admitted in the Sakunt Tallel Chetrom at Calicut on an annual allowance of 101 fanams each. The number of individuals thus admitted consisted from 70 to 80. On the introduction of revenue the lands which (pp 69550) afforded the above allowance ceased to yield it and the means of the estate became much reduced, in consequence of which the above allowance as well as the instruction was discontinued. On which the Brahmins came and represented their grievance whereupon a teacher was entertained here who has always had some pupils under him. The Tallel allowance is also continued but on a reduced scale.

Dated 10th Kar haddagam 998: H; S;

(No signature in original) (True Translation: J. vaughan, Collec/
tor

P/294/57: Proceedings 14.8.1823

35.6

From Collector, Vizagapatam: 14.4.1823

To
The President and Members of the Board of Revenue
Fort St George

Gentlemen

I have the honour to acknowledge the receipt of your secretary's letter of the 25th July last requesting a statement of schools and colleges in this district.

2. Having now acquired the desired information I beg leave to forward the statement which is drawn out according to the prescribed form.

Waltair Collector's Outcherry
14 April 1823

J. Smith
Collector

IOR: Madras Board of Revenue Proceedings: P/294/49 (pp 3731-4169, 24.4. to 15.5.1823). Above from Proceedings 1.5.1823 pp 3847. Statement pp 3848-50.

35.7

From Collector, Seringapatam: 29.10.1822

To
The President and Members of the Board of Revenue
Fort St George

Gentlemen

I Have the honour to transmit in conformity to the instructions conveyed in your letter of the 25th July last a statement exhibiting the number of seminaries within this sillah.

2. The extent of information acquired under the present prevailing system of education is extremely limited. Nothing more is professed to be taught in these dayw schools, than reading, writing and arithmetic just competent for the discharge of the common daily transactions of society.

3. (p 9498) There are no traces on record as far as I can ascertain of endowments in land towards the support of colleges and schools having at a former period been granted either by the then existing government or any patriotic private individuals. The superintendants of the different seminaries were left for remuneration entirely to the parents of the respective students frequenting them and which system obtains to the present day.

4. It appears that for each pupil the preceptor receives 5 annas monthly which makes the total annual expenditure for the purposes of education within the island of Seringapatam amount to Rs 2351 and annas 4. This sum divided amongst 41 superintendents, gives each man average the very inadequate and trifling income of Rs 57- 5- pice 5.

Seringapatam
29 October 1822

H. Vibart
Acting Collector in charge

IOR: Madras Board of Revenue Proceedings: P/294/33 (pp 9763-10148, 4.11 to 11.11.1822). Proceedings 4.11.1822 pp 9947-8, statement pp 9949. (pp 9950) Ordered to lie on the table.

358

From Collector Rajahmundry: 19.9.1823

To
The President and Members of the Board of Revenue
Fort St George

Gentlemen

I have the honour to submit the information, (p 8521) called for in your deputy secretary's letter dated 25th July 1822, together with a statement in the prescribed form of the number of native schools in the collectorate and of the number of scholars.

2. I also take the liberty to forward another statement which being in more detail and containing some additional heads of information may probably be found of some use.

3. If these statements are to be at all depended upon (and they are founded on very minute returns of my public servants) the actual state of education in the district must be pronounced anything but satisfactory, inasmuch as it would appear that out of 1200 villages composing the zillah of Rajahmundry and a total population of 7,38,308 souls there are 207 villages only in which reading and writing are taught; the number of schools in the villages in question being 291 and the number of scholars, Hindus and Mussulmans, 2658. The time that scholars usually continue at school varies from 5 to 7 years. The fifth day of the fifth month of the fifth year of the boy's age is the 'Lucky day' for his first entrance into school. The monthly charge to the scholars is as high as one rupee each in some places, and as low as two annas in others, but the average rate may be stated at 7 annas. I have not found that any of the schools are endowed by (p 8522) the public.

4. The number of colleges or rather teachers of theology, law, astronomy &c is 279, the number of scholars 1454. The particulars are as follows:

VEDUM		SASTRUMS		JYOTISHM or ASTRONOMY		AURIHIA SASTRUM	
Teachers	Scholars	Teachers	Scholars	Teachers	Scho:	Teachers	Scho:
185	1033	75	358	16	49	2	14

The teachers of the Vedum here alluded to are not generally of much science. The scholar is barely taught so much of the Vedum as will enable him to perform the usual ceremonies of his religion. Nor is it thought at all essential that he should understand what little he does read. Hence it happens that this class of people are often very deficient in their education.

5. Of the total number of 279 teachers abovementioned 59 possess allowances in land and 13 in money, both the one and the other being granted by former semindars. 190 individuals teach their scholars without fee or reward, and one person is supplied by his scholars.

6. In those villages under my immediate management where there are no schools, I have found the inhabitants very willing to have such established among them, but some assistance from Government will be necessary to set things going: say a monthly allowance of 2 rupees to each teacher, the scholars to make up the remainder. I shall be prepared to address your Board more fully upon the subject should this proposal meet your approval.

Zillah Rajahmundry, Mogalatoor
19 September 1823.

T.H. Robertson, Collector

38.9

From Collector, Guntour: 9.7.1823

To
The President and Members of the Board of Revenue
Fort St George

Gentlemen

In reply to your deputy secretary Mr Vivian's letter of the 25th July last, I have the honour to transmit a statement shewing the number of schools in which reading and writing are taught together with the number of scholars in them, and which has been prepared according to the form accompanying the above letter.

2. With regard to the information called for by the Government in their letter of the 2nd July 1822 I have to observe that the scholars generally assemble in the morning at 6 O'clock and stay until nine, and then go to their houses to take their morning meal and return again to school in the evening within 11 O'clock, and continue until 2 or 3 O'clock in the evening, and again to their respective houses to eat their rice, and return by 4 O'clock and continue until 7 O'clock in the evening. The morning and evening generally are the times for reading and afternoon for writing.

3. The charge to the scholars chiefly depends on the circumstances of the fathers or persons who put them to school and is found to vary from 2 annas to 2 rupees per mensem for each boy and this is the only charge (p 5905) that can be shown, as the boys are only sent to the schools in their own villages and live at home.

4. It appears that there are no schools in the zillah which are endowed by the public and no colleges for teaching theology, law, astronomy &c in this district; these sciences are privately taught to some scholars or disciples generally by the bramins learned in them, without payment of any fee, or reward, and that they, the bramins who teach are generally maintained by means of maniam land which have been granted to their ancestors by the ancient zamindars of the zillah, and by the former governments on different accounts, but there appears no instance in which the native governments have granted allowances in money and land merely for the maintenance of the teachers for giving instruction in the above sciences. By the information which has been got together on the subject, it appears that there are 171 places where theology, laws and astronomy &c are taught privately, and the number of disciples in them is 939. The readers of these sciences cannot generally get teachers in their respective villages and are therefore obliged to go to others. In which case if the reader belong to a family that can afford to support him he gets what is required for his expenses from his home and which is estimated at 3 rupees per month, but which is only sufficient to supply him with his victuals; and if on the other hand, his family is in too (5906) indigent circumstances to make such allowance, the student procures his daily subsistence from the houses in the village where taught which willingly furnish such by turns.

5. Should people be desirous of studying deeper in theology &c than is taught in these parts, they travel to Benares, Navadweepum &c where they remain for years to take instruction under the learned pundits of those places.

Guntour Zillah, Banputtah

J.C. Which

9 July 1823

Collector

IOR: Madras Board of Revenue Proceedings: P/294/54:Pro 14.7.1823
pp 5904-6, statement 5907.

35.10

From Collector, Cuddapah: 11.2.1825

To
The President and Members of the Board of Revenue
Fort St George

Gentlemen

I have the honour to reply to your secretary's letter of the 31st January calling for the report on the state of education throughout this district and to return the statement filled up according to the required form.

2. There are no public institutions either schools or colleges in the zillah supported by grants of land or any allowances from the Government and I do not know of any establishment having existed of this description.

3. Instruction of every kind is carried on either privately by the pupil residing in the house of his preceptor, or in the schools which are supported in every village by the contribution of those who have children to be instructed. In the latter case the pupils are for the most part in the habit of attending this school at day-break, after remaining until 10 o'clock they return home, and attend school again from half past eleven until sunset. The expense varies according to the progress made by the scholar and becomes higher at each stage from reading to writing and arithmetic. The allowances is of course smallest at first and is (p 1273) augmented as the pupil acquires information. The average for the lowest class is about $\frac{1}{2}$ rupee per month for each scholar and increases as high as one and $\frac{1}{2}$, but rarely exceeds it. I do not find that there are any schools even of this description of the instruction of the sciences. Theology, law, astronomy are taught in a private manner for the most part in small families, and given as an inheritance from father to son. The instruction can only be attained by the party applying, either from the strongest interest or from relationship to those Brahmins who are qualified to afford it. Pupils under such circumstances appear to reside entirely under the roof of their preceptors and to form part of the family.

4. In Cuddapah there are several schools supported by voluntary contribution, though it can be hardly called a public one as it is confined entirely to the European Gentlemen of the place.

5. Instruction generally commences amongst Bramins when the child has attained the age of 5 or 6 and amongst the Sudras from 6 to 8. This difference is accounted for by a Bramin with reference to the superior intellect of his cast over the Sudra and therefore his children attain the requisite age for receiving instructions much earlier than those of the inferior casts. As instruction amongst the natives here (p 1274) is encouraged and promoted solely in preparation to the personal profit obtainable by it, the course of education is considered complete when the scholar becomes proficient in writing and arithmetic. He is then taken from school, all other accomplishments are learned at home, and he arrives at experience, and attains improvement in what he has already acquired, only by attending his father's shop and writing his accounts, or by being permitted to qualify himself for employment by volunteering his services in our public cutcherries. The period during which each scholar receives instruction at school (and after the expiration of which he is usually considered to have completed his education) is about 2 years.

6. In nearly all the villages of this district there is an enam set apart, as is doubtless well known to the Board for the support of a Panchangun Bramin, and it might be conjectured that amongst so many there could be found some who had attained

IOR: Madras Board of Revenue Proceedings: P/295/21, pp 1272-6, 77-8

considerable perfection in astronomy and theology. Of this however there is hardly an instance. The persons holding such Enam are quite content to be ignorant of the higher branches of science, their utmost ambition being confined to the distinction of foretelling a fortunate hour for reaping or a lucky day for a marriage, and of contriving a horoscope for persons of distinction in the village.

7. Although there are no schools or colleges supported by public contribution, I ought not to omit that amongst Bramins, instruction, is in many places gratuitously afforded and the poorer class obtain all their education in this way. At the age of from 10 to 16 years, if he has not the means of obtaining (p 1275) instruction otherwise, a young Bramin leaves his home, and proceeds to the residence of a man of his own caste who is willing to afford instruction without recompence to all those resorting to him for the purpose. They do not however derive subsistence from him for as he is generally poor himself, his means could not of course give support to others, and even if he has the means his giving food and clothing to his pupils would attract so many as to defeat the object itself which is professed.

8. The Board would naturally enquire how these children who are so destitute as not to be able to procure instruction in their own villages, could subsist in those to which they are strangers, and to which they travel from 10 to 100 miles, with no intention of returning for several years. They are supported entirely by charity, daily repeated, not received from the instructor for the reasons abovementioned, but from the inhabitants of the villages generally. They receive some portion of alms daily (few years) at the door of every Bramin in the village, and this is conceded to them with a cheerfulness which considering the object in view must be esteemed as a most honourable trait in the native character, and its unobtrusiveness ought to enhance the value of it. We are undoubtedly indebted to this benevolent custom for the general spread of education amongst a class of persons whose poverty would otherwise be an insurmountable obstacle to advancement in knowledge, and it (p 1276) will be easily inferred that it requires only the liberal and fostering care of Government to bring it to perfection.

9. As the only schools in the district supported by charity are those which owe their maintenance to the Gentlemen at Cuddapah I have entered them on the list under the name of 'subscription schools'.

10. I am not aware that there is any further matter relating to this subject which is necessary should be submitted to the Board, but I beg to assure them that any deficiency which may be remarked shall be supplied with all the diligence in my power.

11. I can not conclude this letter without expressing to your Board the obligation I am under to Mr Wheatly for the information now submitted, his long residence in the district having afforded to him the best opportunity of ascertaining correctly the actual state of education throughout.

Cutcherry of the collector of
Cuddapah
Roychooty, 11 February 1825

G.M. Ogilvie
sub-collector, in charge

35.11

From Collector of Nellore: 23.6.1823

To
The President and Members of the Board of Revenue
Fort St George

Gentlemen,

I would have replied to your letter of the 25th July last before now, had I not met with unavoidable difficulties in obtaining the required information about the native schools therein referred to, in the semindary talooks.

2. I herewith forward the statement 'A' prepared according to the form conveyed in your letter above mentioned, shewing the number of schools, scholars &c in the district under my charge. (p 5189)

3. The statement 'B' which accompanies this letter shows the number of persons, who teach Vedums, Arabic, Persian, &c on receiving allowances in money or lands granted for the same by the Carnatic government and continued by the Company, and it also shews the number of scholars as well as the amount of the said allowances.

4. It is to be observed that the schools mentioned in the statement 'A' are not endowed by the public with any emoluments. They are partly established occasionally by individuals for the education of their own children, and partly by the teachers themselves, for their own maintenance.

5. It is stated that the scholars in these schools continue therein from 3-6 years. The school master is paid from 2 annas to 4 rupees monthly for each scholar, and the expenses for the subsistence of a scholar is about 3 rupees monthly, and one rupee for his writing things &c and 2 rupees if it is the English language.

6. The natives, I understand, send their children to school when they are about 5 years of age and besides the allowance mentioned in the preceding paragraph, each scholar gives him about one seer rice once every fortnight, at the new and full moons. They also pay him some presents when they are first put in the school, and after they finish the reading of any of their introductory books, such as Bālaramayanum, Amarum, &c and also pay a present to him when they complete their education, and leave the school.

7. The native schools in the district are not permanently held by the teachers, some people who are anxious to have their children educated soon employ learned men to undertake their children's education separately in their own houses, settling with them their wages/2annas to 4 rupees /from monthly, and also give them victuals in their houses. Some who cannot sufficiently pay the teachers out of their own money procure some other children in addition to their own for being educated and get adequate allowance to them by way of subscription from those children, from one quarter, to one rupee each monthly. When they see their children improved they give leave to the teachers, and consequently break up the schools.

8. I beg leave to subjoin a list of the description of the native schools mentioned in the statement 'A' adverted to

IOB: Madras Board of Revenue Proceedings: P/293/528,
23-30.6.1823 (pp 4934-5225). Above is in Proceedings dated
30.6.1823, pp 5188-9, Statements pp 5190-1.

(Nellore)

Gentoo Schools	642
Vadum Schools	83
Astronomy Schools	5
Laws Schools	15
Astrology Schools	3
English Schools	1
Persian & Arabic Sch..	50
Tamil Schools	4
Hindoostany Music Sc..	1

Total Native Schools 804

Nellore
23 June 1823

T. Fraser
Collector

(p 5191: summary of statement B)

	No Teachers	No Scholars	Cash All- owance	Land Allow	Total
Arabic & Persian	10 (M)	2(S) 83(MM) 1 (MF)	Rs 756	20	776
Vadum	14 (Br)	63(Br)		271	271
Astrology	1 (Br)			60	60
Coran	1 (M)	14(M)	Rs 360		360
	26	163	Rs 1116	351	1467

(in the above 'M' is for Mussulman, 'Br' for Bramin, 'S' for Sudra, 'MM' for Mussulman Males, 'MF' for Mussulman Female.)

35.12

From Collector Tinnevely: 18.10.1822

To
The Secretary to the Board of Revenue, Fort St George

Sir,

I have the honour of forwarding the statement of schools in the district required by your deputy's letter of the 25th July last.

The preparation of the accounts has been delayed by inquiry into the casts of the female scholars, who in almost all instances are found to be dancing girls.

Tinnevely District
Aharemdary, 18 October 1822

J.D. Hudleston
Collector

IOR: Madras Board of Revenue Proceedings: P/294/32, 24-31.10.1822 (pp 9406-9762). Above in Proceedings dated 28.10.1822, pages 9624. Statement as per form on page 9625.

85.13

From Collector of Madras: 13.11.1822

To
The President and Members of the Board of Revenue
Fort St George

Gentlemen,

I have the honour to acknowledge the receipt of your letter under date the 25th July (p 10212) last with one from Government, and to forward the statement therein called for.

2. Adverting to the orders of Government abover referred to, I beg leave to submit the information I have been able to obtain on the several questions connected with the system of education adopted in the Collectorate.

3. The scholars enumerated in the statement comprise only those in which the various descriptions of the Hindoo and Mussulman children are educated.

4. These children are sent to school when they are about five years old and their continuance in it depends in a great measure on their mental faculties; but it is generally admitted that before they attain their 13th year of age, their acquirements in the various branches of learning are uncommonly great— a circumstance very justly ascribed to an emulation and perseverance peculiar only to the Hindoo casts.

5. Astronomy, astrology &c are in some instances taught to the children of the poorer class of Bramins gratis, and in certain few cases an allowance is given proportionate to the circumstances of the parents or guardians.

6. In this Collectorate there are no schools endowed by the public. Those denominated 'Charity Schools' include a few institutions of that description under the immediate control of the Missionary Society. The scholars in them are therefore of various sects and persuasions.

7. These charity schools are abolished at the pleasure of their supporters.

8. The allowances paid to each of the teachers in a school seldom exceed 12 Pagodas per annum for every scholar .

Madras Cutcherry
13 November 1822

L.O.K.Murray
Collector.

(p 10214) Ordered to lie on the table.

IOR: Madras Board of Revenue Proceedings: P/294/34, 14.11 to 28.11.1822 (pp 10149-578). Above in proceedings dated 14.11.1822 pp 10211-2. The statement as per form is on page 10213.

35.14

From Collector, North Arcot: 3.3.1823

To
The President and Members of the Board of Revenue
Fort St George

Gentlemen

Accompanying I have the honour to forward a statement of the colleges and other institutions in this district for the education of pupils.

2. In addition to the form received with your secretary's letter I have prepared an abstract shewing the different description of these institutions and the means by which they are supported.

3. Those receiving endowments from the Government are as follows. The Persian schools at Arcot mention of which was made in Mr Chamier's letter transmitted by me to your Board under date 10th December 1822.

4. Some colleges (28) are established in different parts of the district, the expenses of which are defrayed from mauniums and mairas which have been granted by former governments on this account, and which are still appropriated to these purposes, the total of their amount (p 2808) is

5. A Persian school in the talook is also supported on the grant of a yeomiah of $\frac{1}{2}$ rupee per diem where about 8 scholars are instructed in the Persian language and a trifling meera of Rs 5-8-4 is received for one of the colleges in the talook of Cauvercepauk, these form the whole of the expenses defrayed by Government on this account.

6. Certain of the institutions for different branches of learning will be seen entered as free of charge, these are conducted by persons of some acquirements and who voluntarily give up a part of their time for this purpose, but the greater portion of the seminaries are instituted by those gaining their livelihood by this means and the rates of charge are very variable being according to the nature of the studies, or the means of the parties.

7. The Tamil, Teloogee and (p 2809) Hinduee schools are the most extensive, to these the scholars are sent generally about the age of five ~~six~~ years and in the course of five or six years are generally found sufficiently forward to commence by assisting in the preparation or copying of the accounts according to their different walks in life, sometimes as volunteers in the public outcherries or in the situations with curnums, shroffs, merchants or others where they graduate to situations in the public service or their hereditary occupations.

Collector's Cutcherry
3rd March 1823

W. Cooke
Principal Collector

IOR: Madras Board of Revenue Proceedings: P/294/46
Proceedings 10.3.1823, pp 2807-9, statements pp2810-7.

35.5

From Collector Chingleput: 3.4.1823

To
The President and Members of the Board of Revenue
Fort St George

Gentlemen,

I have the honour to acknowledge the receipt of your secretary's letter of the 25th of July last and to transmit a statement in the prescribed form respecting the places of tuition and number of scholars in this district.

2. There are no colleges properly so called but there are a few places in which the higher branches of learning are taught to a small number of pupils which I have classed separately.

3. A village school master earns from 3½ to 12 rupees per month. I think the average is not more than 7 rupees. The scholars are subsisted in their own Houses and only attend the school during a part of the days. For the most part their attendance is very irregular. Few of the school masters are acquainted with the grammar of the language which they profess to teach, and neither the master nor scholars understand the meaning of the sentences which they repeat.

4. I do not find that any allowance has been made by the native governments for education in this district, but in some villages there are trifling maniums, from a quarter of a cawney to two cawnies of land, for vaidavartyars or theological teachers.

5. I have published in the district that there is no intention to interfere with the people in the mode of education, and that no change is contemplated except it be to aid existing institutions.

6. Education cannot well in a civilised state, be on a lower scale than it is, and I much fear there does not exist the same desire for improvement as is reported of the natives of Bengal.

Zillah Chingleput, Podocputturri
3 april 1823

E. Smalley
Collector

(p 3497) Ordered to lie on the table.

IOR: Madras Board of Revenue Proceedings: P/294/48, 3.4. to 21.4.1823 (p 3344- 3730). Above in Proceedings 7.4.1823, pp 3494-5. Statement as per form on page 3496.
Number of schools: 508, sanscrit schools: 51.

35.16

From Collector, Tanjore: 28.6.1823

To
The President and Members of the Board of Revenue
Fort St George

Gentlemen

With reference to your secretary's letter of the 25th of July last, and its enclosures, I have the honour now to transmit a statement in the prescribed form, prepared from the returns received from the Tahsildars, of the number of schools and colleges in this district accompanied by two other statements No 1 and 2, more in detail, which will I expect, afford every information, that your Board and Government desire to receive on the subject; being necessary for me only to add, that it does not appear, any funds granted for these institutions, have been either resumed or diverted from their original purpose.

Tanjore Negapatam
28 June 1823

J. Gotton
Principal Collector

IOR: Madras Board of Revenue Proceedings: P/294/53 (pp 5226-644, 3-7.7.1823). Above on pp 5347, statements on pp 5348-54. (pp 5355) ordered to lie on the table.

35.17

From Collector, South Arcot: 29.6.1823

To
The President and Members of the Board of Revenue
Fort St George

Gentlemen

I have the honour to acknowledge the receipt of your deputy secretary's letter under date the 25th July 1822 with its enclosures, in conformity to which I herewith submit a statement of the number of native schools and colleges in the collectorate drawn out according to the form received from your Board.

2. The number of schools which this statement exhibits have each one teacher where reading and writing in the Malabar and Centoo languages, are taught. The payment made for each scholar is from 1 fanam to 1 pagoda per month according to the condition and circumstances of their parents. The scholars generally attend the school from 6 to 10 O'clock in the morning, then from 12 to 2 and lastly from 3 to 7, and 8 O'clock in the evening.

3. There are no private or public schools for teaching theology, law, astronomy &c in this collectorate, and no allowance of any sort has ever been granted by the native governments to schools the masters of which are entirely supported by the parents of the scholars.

Cuddalore Principal Collector's Outcherry G. Hyde
29 June 1823
Principal Collector

IOR: Madras Board of Revenue Proceedings: P/294/53. Above on pages 5622-3, statement pp 5624. Pre 7.7.1823.

35.18

From Collector, Madura and Dindigul: 5.2.1823

To
The President and Members of the Board of Revenue
Fort St George

Gentlemen

I had previous to the receipt of the instructions of Government made some little enquiry into the state of the schools in this district and have endeavoured to ascertain should their number be increased, if the poorer classes would be induced to bring their children to them to be educated. Amongst the lower class, I see little hope of such improvement. They say as they are poor their children are better employed in attending bullocks &c by which they gain a livelihood, than being at school. In the fort of Madura and the different cusbah villages some schools might be established with advantage. Many people of caste, would I have no doubt, send their children to such schools, and as the benefit derivable from education begins gradually to develop itself the numbers would increase. 5 or 6 (p 2417) schools in the fort of Madura and two or three in each of the cusbahs, granting the masters a small monthly salary of 30 or 40 s c fanams (2 or 2½ pagodas per month) would be sufficient, and I have no doubt the heads of villages would be induced to send their children there, which would render such establishment most desirable, as very few nattakars throughout the district can either read or write and are consequently totally dependant on the curnums.

2. From the statement it would seem that in a population of nearly 8,00,000 there are stated to be only 844 schools and in them 13,781 ~~persons~~ children educated. That the number should be increased must be wished for.

3. From the several statements received from the different divisions, it does not appear that any maunium lands are enjoyed for the purpose of schools, but that the teachers are paid by the poorer classes of people from ½ to 1 fanam for each scholar per month, and from 2 to 3 and 5 fanams by those in better circumstances and that a teacher derives from 30 to 60 Cully fanams (equal to 2 to 3½ pagodas) per month in large villages and from 10 to 30 fanams in small villages. Scholars usually first attend school at the age of 5 and leave it from 12 to 15.

4. In agram villages inhabited by Bramins, it has been usual from time immemorial to allot for the enjoyment of those who study the Vaidams and Pooranams (religion and historical traditions) an extent of maunium land yielding from 20 to 50 fanams per annum and in (p 2418) a few but rare instances to the extent of 100 fanams and they gratuitously and generally instruct such pupils as may voluntarily be brought to them.

5. Female children devoted for the profession of dancing girls at the Hindoo temples are only instructed at schools.

Teroomangalum
5 th February 1823

R. Peter
Collector

IOR: Madras Board of Revenue Proceedings: P/294/46. In proceedings 13.2.1823, pp 2416-8, statement pp 2419.

BS. 19

From Collector, Salem: 8.7. 1823

To
The President and Members of the Board of Revenue
Fort St George

Gentlemen

I have the honour to submit the accompanying statement as called for by your Board in their instructions of the 25th July 1822.

2. From this statement it appears that only 4,650 persons receive education out of a population of above ten lacs, which is only a fraction more than four and a quarter per mille - and proves the bad and contracted state of public instruction.

3. The period which scholars usually continue at school is from three to five years according to the ability of their friends to maintain them there and their own aptitude to learn; the yearly charge to the scholars is nevertheless than 3 rupees a year in the Hindoo schools and in the Musselman schools the charge amounts to 15 and 20 rupees. ~~per annum~~ None of the Hindoo schools are endowed by the public and only one musselman school has land yielding Rs 20 per annum allowed for its support. A former master of this school possessed a yeomiah paid monthly by the collector amounting to 56 rupees a year. On his death this allowance was discontinued by my predecessors it was held only on a life tenure.

4. In the talooks of Ahtoor Namkul, (p 5909) Salem and Parmutty there are 20 teachers of theology, law and astronomy to the support of whom are attached Kham lands calculated to yield Rs 1109 per annum. These lands are almost entirely under cultivation and the possessors perform the duties for which they were originally granted.

5. Besides the above Kham lands there are other lands yielding Rs 384 per annum, in the talooks of Kaisepeer and Sankerry Droog which were sequestered by Tippee the year previous to the cession of the country and which have since been included in the ain revenue of Government.

6. Considering education as the best means of preventing crimes in the people whether servants of Government or otherwise, (and which opinion is strongly expressed in the 7th paragraph of your Board's report to Government under date the 11 December 1815) and viewing the defective state of education in this district as the fruitful source of much crime I shall with the sanction of your Board, be prepared to offer such suggestions and to propose the establishment of such funds as will tend to promote education in some degree more adequate to the demand for it.

Cuttecherry of the collector of Salem
8th July 1823

M.D. Cockburn
Collector

IOB: Madras Board of Revenue Proceedings: P/294/54 (pp5645-5949; 10-14 July 1823). Above is on ppp 5908-9, statement on p 5910. The number of Gentoo and Malabar schools was 333 (scholars 4268 male, 58 female (27 Muslim and 28 Hindoo other castes)). Schools of theology and astronomy were 53 (with 324 Bramin students).

35.20

From Collector, Coimbatore : 23.11.1822

To

The President and Members of the Board of Revenue
Fort St George

Gentlemen

I have the honour to forward the information called for in Mr Clarke's letter of the 25th July 1822 regarding the schools in this district.

2. The statement No 1 is drawn up after the form which accompanied Mr Clarke's letter.

The statement No 2 shows the particular language taught in each school, the number of pupils, the average amount of stipend paid by parents, to the teachers, the average annual charge to pupils for the purchases of cadjans.

3. The statement No 3 shows the number of institutions in which theology, law and astronomy are taught, the number of pupils educated in them, and the amount of manum land granted by the Hindoo government, for their support, and assumed either by the Mussulman, or by the British Government.

3. The earliest age at which boys attend school is 5 years. They continue there until they are 13 or 14. Those who study theology, law &c begin at about 15, and continue to frequent the colleges (p 10639) until they have attained a competent knowledge in the sciences, or until they obtain employment.

4. Besides their regular stipends school masters generally receive presents, from the parents of their pupils, at the Dussarah and other great feasts. A fee is also given when the pupil begins a new book. The annual stipend from one pupil varies from Rs 14 to Rs 3 per annum, according to the circumstances of the parents. The school hours are from 6 A.M. to 10, and from 1 or 2 P.M. until 8 at night. Besides the several festivals, they have regular holidays - 4 days in each month - on the full of the moon, the new moon, and a day after each.

5. The education of females is almost entirely confined in the district to the dancing women, who are generally of the Kykeler caste, a class of weavers. There are exceptions to this rule, but the number are too insignificant to require notice.

6. There is a school for teaching English in the town of Coimbatore, which is superintended by a English writer, belonging to this cutcheriee.

Coimbatore
23 November 1822

J. Sullivan
Principal Collector

IOR: Madras Board of Revenue Proceedings: P/294/35
Above in proceedings 2.12.1822 pp 10638-9, statements pp 10640-2.

35.21

Board of Revenue's circular to Collectors: 25.7.1822

(6850) Read again letter with its enclosures from the secretary to Government in the Revenue Department dated 2nd and entered in consultations 8th instant.

Ordered that a copy of the above mentioned with the following letter be circulated to all the collectors respectively.

Circular

Sir

I am directed by the Board of Revenue to transmit to you the accompanying copy of a letter with its enclosure from the secretary to Government in the Revenue Department, and to desire that you will submit the required information together with a statement in the prescribed form at your earliest convenience.

2. In calling for this information from the different parts of your collectorate you will cause your public servants clearly to understand, and to make known to the people that no interference with the schools is intended, the every assistance will be given to facilitate their operation and to restore any funds which (p 6851) may appear to have been diverted from their original purpose.

Fort St George, 25 July 1822 B. Clarke, secretary.

IOR: Madras Board of Revenue Proceedings: P/294/26 (pp 6847-7368, 25.7. to 8.8.1822). The above in proceedings 25.7.1822, pp 6850-1.

35.22

From Collector, Tiruchirappoly: 23.8.1823

To
The Secretary to the Board of Revenue, Fort St George

Sir

Information having at length been obtained on the subject of your letter of the 25th July 1822, I do myself the honour to submit the result. The annexed statement drawn up in correspondence with that which accompanied your letter, will shew the number of native schools and colleges in this district, and the number of scholars male as well as female hindoos of all castes, and Muscolmans, who are educated in them.

2. The scholars generally continue in the schools from the age of 7 to 15 and the average yearly expense of education is about 7 pagodas. There are no schools or colleges in the district for the support of which any public funds are appropriated and no institutions for teaching astronomy, theology, or any other science.

3. In the talook of Tyalere alone, and no other, there are 7 schools, which were formerly endowed by some native government with between 46 and 47 canies of land for the maintenance of the teachers.

Tiruchinopoly, 23 August 1823 G.W.Saunders, Collector.

IOR: Madras Board of Revenue Proceedings: P/294/58 (pp 7042-486, 21-28.8.1823). Above in proceedings 28.8. 1823 pp 7456. statement pp 7457. (p 7458) Ordered to lie on the table.

35.23

Government to Board of Revenue : 21.1.1825

To
The President and Members of the Board of Revenue

Gentlemen

The Government being anxious to receive the information relative to the state of education throughout the country, which was called for by Mr Hill's letter of the 2nd July 1822, I am directed by the Hon'ble the Governor in Council to desire, that the result of this reference made to the several collectors, under those instructions, may be reported with as (p 675) little delay as possible.

2. Should any of the collectors have omitted to furnish the required information report, you will direct their early attention to the subject, submitting, in the meantime, the information which may be already before you.

Fort St George, 21 January 1825 J. Stokes, secy to Government
(Ordered to lie on the table)

IOR: Madras Board of Revenue Proceedings: P/295/20(pp 671-1105, 27.1. to 10.2.1825). Above on pp 674. Proceedings 27.1.1825.

35.24

To
The Collector of Cuddapah

Sir

I am directed by the Board of Revenue to call your attention to my predecessors letter of the 25th July 1822 requiring a report on the state of education in your district and I am directed to request that you will submit the statement and information required on this subject with the least possible delay.

2. Adverting to the elaborate enquiries made by a former collector in your district regarding all the points necessary to be reported on, the Board conceive that there will be no difficulty in complying with their orders at an early period.

3. You will be pleased to prepare the statement required strictly according to the form transmitted with the letter above referred to.

Fort St George, 31 January 1825 J. Dent, secretary.

IOR: P/295/20 : proceedings 31.1.1825, pp 841.

35.25

To
The Principal Collector, of Canara

Sir

With reference to my predecessor's letter of the 25th July 1822 and the late Principal Collector's reply to it under date the 27th August following regarding the actual state of education in the district of Canara I am directed to state that the Board still consider it desirable that a statement should be furnished according to the form transmitted with the above letter from this office. You will be pleased to take measures accordingly to procure the requisite information and the Board trust that you will be enabled to furnish the statement without any considerable delay.

Fort St George, 3 February 1825 J. Dent, secretary.

IOR: P/295/20: Proceedings 3.2.1825, pp 923