Walker Papers, Edinburgh
on Indian education

A IX. 1

Chapter 35th.

Malabar Bibliography: their progress in Literature, Education - System borrowed from it. Account of it from Peter Della Valle. Custom in Malabar to translate works from the Sanscrit. Manner of writing, or engraving on leaves. Quotation from the Lusiad - List of Books.

Ido.

I do not propose to give a History of the Literature of Malabar; far less to enquire into the origin and progress of the sciences of India. I mean only to preface by a few observations a Bibliographical list which I obtained many years[a] ago of some of the Books and Authors whose works are studied in that Country[b].

The Literature of Malabar has the same foundation, and consists of the same materials, as that of all the ~~the~~ Hindoo Nations. The whole of their original works are composed in Sanscrite, a language of great antiquity, but which is no longer spoken, tho' its History is intimately connected with several of the

[a] In 1800. [b] Malabar. (present.)

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present languages of Europe, with those of Greece and Rome, and with the whole of the numerous Family of cognate Gothic tongues. Sanscrite holds the same place in India, that Latin and Greek does in Europe; but as it would require an amazing period of time, and many political changes in Society before a language could fall into disuse and be unemployed in speech, this circumstance without any further proof, would carry us back to the first ages. It is natural to suppose that the sciences would first prosper where men were not exposed to excessive labour in order to procure the necessaries of life: plenty and tranquility would leave them

them at liberty to cultivate knowledge, to apply their minds to Books, and learning. Unfortunately the Hindoos, like the ancients, seem to have considered that almost-exclusively as science, which is more grounded on precepts and ideal pictures, than on facts and demonstration. They taught well the duties of life, and explained the faculties of the mind; but, the favourite study of the Indian Sages, was a metaphysical and abstruse philosophy, founded on superstition and error. They regarded Logic, Rhetoric and Grammar with particular approbation; and those who aspired to a superior reputation, acquired those sciences with unceasing

labours.

labour, and intense application. They spent their lives in their cultivation. The Hindoos made no use of experiments, and it is extraordinary that without this aid, they should have become acquainted with the most difficult and hidden branches of Mathematicks, Astronomy, and Algebra. Have these acquisitions been the fruits of their own study and reflection, or have they been obtained from a more ancient extraneous and source which is now forgotten and lost? It is not possible to determine these questions, and as we cannot prove that they derived their knowledge from another People, it is but fair to consider them as the inventors of all which they possess, which they have preserved through so many perils,

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and which they must have cultivated with so much ardour.

The learning of the Malabars is probably more limited than that of the more central people of India; but they are not inattentive to the cultivation of letters. They are particularly anxious and attentive to instruct their Children to read and to write. Education with them is an early and an important business in every Family. Many of their Women are taught to read and write. The Bramans are generally the School-masters, but any of the respectable Casts, may, and often do, practice teaching. The Children are instructed without violence, and by a process peculiarly simple.

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It is the same system which has caused so much heat and controversy, as to the inventors of it, in this Country, and the merit of which was due to neither of the claimants. The system was borrowed from the Bramans and brought from India to Europe. It has been made the foundation of National Schools in every enlightened Country. Some gratitude is due to a People from whom we have learnt to diffuse among the lower ranks of society instruction by one of the most unerring and economical methods which has ever been invented. The Pupils are the Monitors of each other, and the characters are traced with a rod, or the finger on the Sand. Reading and Writing are acquired at the

Bell & Lancasters system.

(same.)

same time, and by the same process.

This mode of teaching however is only initial. If the Pupil is meant to study the higher branches of learning, he is removed from these primary Schools, where the arts of reading, writing and accounts are acquired, and placed under more scientific Masters. It is to these elementary Schools that the labouring Classes in India owe their Education: it gives them an advantage, on which the same Classes in Europe, only now partially possess, from the introduction of the system into this part of the world: it conferred on them a superior share of intelligence, and placed them in a situation to perform better all the duties of life.

About

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About 200 Years ago Peter Della Valle published an account of this mode of instruction in Malabar. He wrote from Ikkeri 22nd November 1623.

(B.M) (Pub 1892) 4Ac 6172/67 Vol II Pp 227

"In the mean time, he says, while the burthens were getting in order, I entertained myself in the Porch of the Temple, beholding little Boys learning Arithmetic after a strange manner (1), which I will here relate. They were four, and having all taken the same lesson before their Master, to get that same by heart, and repeat likewise their former lessons, and not forget them; one of them singing musically with a certain continued tone, (which hath the force of making a deep impression in the memory.

This is now done in our infant schools

(1) A similar scene may be witnessed in the villages throughout India at this present day. (See Sir Monier Williams' Modern India Pp 220)

memory) recited part of the lesson; as, for example, "one of itself makes one"; and whilst he was thus speaking, he writ down the same number, not with any kind of pen, nor in paper, but (not to spend paper in vain) with his finger on the ground, the pavement being for that purpose strewed all over with fine sand[a]; after the first had wrote what he sung, all the rest sung and writ down the same thing together. Then the first Boy sung, and writ down another part of the lesson; as, for example, two by itself ~~two~~ makes two, which all the rest repeated in the same manner, and so forward in order. When the Pavement was full of figures,

(by)

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[a] They have small boards of the size and shape of our plates covered with sand or chalk.

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they put them out with the hand, and if need were, strewed it with new Sand from a little heap which they had before them wherewith to write further. And thus they did as long as the exercise continued; in which manner likewise they told one, they learn't to read and write without spoiling paper, pens, or Ink, which certainly is a pretty way. I asked them, if they happen to forget or be mistaken in any part of the lesson, who corrected and taught them, they being all Scholars without the assistance of any Master; they answered me, and said true, that it was not possible for all four to forget or mistake in the same part, and that they thus exercised together, to the end, that if one

happened.

happened to be out, the other might correct him. Indeed a pretty, easy and secure way of learning[a]. (ends middle paragraph 228)

We are continually reproaching the Natives of India with the slow advances they have made in knowledge, and their neglect of opportunities to acquire it. Here we have an instance of the same neglect in Europeans, who have allowed two Centuries to pass after they were acquainted with this invention, before they applied it to any practical use. It was at length introduced into this Country without any acknowledgment, and it was even claimed as an invention by two individuals, who dispute upon the priority of discovery.

a. Peter Della Valle – Page 110.

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The Missionaries[x] have now honestly owned that the system upon which these Schools are taught was borrowed from India. It has been probably improved by us, but this is the fate of all original conceptions, which commonly make the most rapid advances at second hand.

No people probably appreciate more justly the importance of instruction than the Hindoos; hence instead of offering obstacles or creating opposition to the establishment of Schools, they have formed institutions themselves to meet various cases of ignorance and Misery. [xx] They are not averse to a spirit of enquiry and discussion. All they wanted was a Government that would not check

[x] Missionary Register January 1819. [xx] ib.

and.

and discourage this spirit.

In Malabar is still to be seen the earliest mode of writing. The Paper is the natural produce of the Woods. They make no use of Ink; the characters are engraved on the leaves of Trees. The leaf of a particular Palm is selected and dried until it can bear the impression of the Stylus. These leaves strung or tied together are formed into Books. They are enclosed in a wooden cover, sometimes gilded and lackered, so as to make a neat and handsome appearance. On these leaves also they write their letters, which they fold up, but the original practice of the Country did not require them to be sealed.

"The original acts of the Council of Basil 600 years since, with the Bulla or leaden affix, which bear a silken cord passing thro' every Parchment". So mentioned in the above words by Evelyn as existing in his time at Cambridge, and which would appear to be the same form as that in which the Malabar M.S.S. are preserved.*

+ Evelyn V. 1. P. 277.

In.

In Norway and Sweden they formerly wrote, or rather engraved, on flakes and Slanks. They wrote on wooden tablets. Poetry was inscribed on Staves. A verse is therefore still called a Stave.[x]

The mode of writing or engraving on leaves was probably a stave period extended all over India. His mentioned by Abdulrizack who travelled in 1442, as the common practice at Bimaghur.[*] See this mark Page 518.

There is no difficulty in multiplying Schools at present in India to any extent provided funds are furnished. The People are anxious and earnest in calling upon the Missionaries for teachers. With a little patience, we may

[x] Edinburgh Review No. 67.

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may introduce into these Schools any Books that we please. In them the Children know of no precedence, but that which is derived from merit[a]. This is an extraordinary testimony in favour of the Native character, and from a source where we can expect no kindly prejudice. They entertain no suspicion of the ultimate designs of their instructors; but with candour and openness send their Children to school, where we are elsewhere informed, no difficulty was found in introducing the Scriptures, when done with discretion[3]. They sacrifice all the feelings of wealth, Family Pride and Caste that their Children may have

[a] Missionary Register for January 1823. & ib. 30

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the Advantages of a good Education. This desire is strongly impressed on the minds of all the Hindoos. It is inculcated by their own system, which provided Schools in every Village. The learned and the ignorant, one of the Missionaries writes from Chinsurain, congratulate one another, that their Children now enjoy the great blessings of Education.

Native free Schools were once universal throughout India.

It has been long the practice in Malabar to translate the Sanscrite writings into the common tongue, and to transcribe them in the vernacular character. By this means Knowledge has been more generally diffused among the Inhabitants; it is less confined to

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any order or class, and the People are better acquainted with the mysteries and dogmas of their religion. This spirit of enquiry and of liberality has most probably been effected by the Sooders who compose the great body of population, and who were in possession of the principal authority and property in the Country.

* The Malabars have a mode of writing peculiar to themselves: it may be called with more propriety engraving. The letters are imprinted on a Palm leaf dried and prepared by a particular process. Instead of a Pen they make use of an Iron Instrument with a sharp point resembling the Stylus[a] of the ancients. When they write.

[a] See Figure

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write on Paper, they have recourse to the Pen; but this is ~~probably~~ only in imitation of our manners, or of the Mohammedans. Stones, Skins, Leaves, and the Bark of Trees, were the earliest materials made use of in writing. These leaves are not subject to decay, and resist vermin. They may be preserved a long time, much longer perhaps than paper: they write only in general on one side, and from left to right. They cut the leaves into different sizes, and manufacture them of different qualities, which may be compared to different sorts of Paper. They are made to answer either for Books, Notes, or Letters. They are formed into neat and convenient sized ~~Books~~ Volumes, not by stitching or binding,

but

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but by stringing them together. A blank space is left at the end like our margin, through this a hole is made which admits a string or cord, generally of silk, and this drawn tight, or tied round them keeps the whole secure. The leaves are opened and unfolded by the Natives with the same facility as we do those of our Books. The Malabar Books are bound or covered by two pieces of wood which serve as boards, and which are varnished and painted according to taste.

In Malabar in short, the original practice was to use neither Pens, Ink, nor Paper. The leaf of the palm, smoked and dried served

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the purpose of Paper. They engraved on this with a pointed Iron resembling that with which the Ancients inscribed the letters on Wax, and with a quickness and facility equal to our fastest writers.

* See Page 515 &c —

The following contains a List of Books which are to be found in Malabar: many were lost or destroyed during the disturbences under the Mohammedan Government; but the whole are still said to be existing in Travancore.

This probably comprises the greatest part of Malabar literature. About 30 or 40 of these works have been transferred from the Sanscrit into the common tongue. Many of the Sanscrit words are allowed to remain in the translations and the affinity of the languages permits this

liberty.

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liberty.

In the notes to the Lusiad mention is made of a Malabar work which is probably contained in No. 185 of the Bibliography; it may have been written by some Sectary and is perhaps at present suppressed or concealed.

"There is extant in India the writings of a Malabar Poet, who wrote nine hundred Epigrames, each consisting of eight verses, in ridicule of the worship of the Bramans, whom he treats with great asperity and contempt. Would any of our diligent enquirers after oriental learning favour us with an authentic account of the works of this Poet of Malabar

Camoens (PN) / (Patmyse).
Castellanos (P Ndl)
Camoes (Luiz De)

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Malabar, he would undoubtedly confer a singular favour on the republic of Letters".

The Author was probably a Deist: this is the secret profession of many Bramans, who are often at no pains to conceal their sentiments, and express openly their entire disbelief in all the Hindoo Deities. I have been acquainted intimately with several Bramans who entertained these opinions, and who avowed their belief in one God only, the Supreme Being, the Creator of all. Reformers have appeared at different times in India, and the ~~whole of the~~ Vedanti sect in particular put no faith in the popular superstition.

a 8th Book Lusiad Page 300.

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The Malabars have a number of Dramas or Natticas and are fond of Theatrical exhibitions.

I have been present at these exhibitions. The Theatre is either in the open air, or under a slight temporary covering[a]; but sometimes large enough to contain several thousand spectators. On these occasions they have regular rows of forms and benches, on which the audience seat themselves. The Men and Women are intermixed as in our Play-Houses. This is an amiable and remarkable contrast with the manners, and jealous reserve of other parts of India. I have probably seen two thousand Men and Women assembled

a Pendall.

assembled and sitting close together to witness one of these exhibitions. This however was on a great occasion of the marriage of a Raja's Daughter. There was a very large Pendall erected, with rows of seats one above another, for the accommodation of the audience. The Dramatis persona were Gods, Goddesses, Kings, Heroes and their attendants. The actors were dressed, suitably as they imagined to the Characters they represented, but there was no Machinery employed. The whole of the scenery consisted of a Sheet, or a Calampoe, which formed a Curtain.

The subject of the piece seemed to be the embarassment of a Raja who was married to two Wives.

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They tormented him with their quarrels and jealousies. He prayed to the Gods for relief. His prayers were heard, and he received a charm which enabled him to put whichever of the Ladies he chose asleep. He was delighted with the remedy and looked forward for nothing in future but happiness. On a trial however he was disappointed. The waking Wife was as suspicious as ever, and was continually upbraiding him for his partiality to her rival. He throws them by turns asleep, ~~and wakes~~, but has no relief. Each as she awoke was still jealous of the other. I have forgotten how it ended, but the account of this Marriage was published in the News Papers of the time* in India and.

*about 1793. I cannot at present lay my hands on the account of this Wedding.

and afterwards transferred to some of the periodical publications at home. The object I think was to inculcate that one Wife was preferable to two.

Malabar.

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A.IX.2

or village gave a portion of his house for holding a school. A few schools were held in the sheds belonging to barbers, oilmen or potters. It is not known whether these artisans plied their trades in the sheds simultaneously with the schoolmasters.

(2) *Their Continuity* :—It need not be surprising that the common schools of the time had no houses of their own. They were all purely private ventures, springing up and vanishing according to local demand. A school in any village was not a concern of the village community as a whole. The master got return in cash or kind only from those whose children he taught for the time being. If the payment was not enough, he was free to close the school and go elsewhere. There was no guarantee of the continuity of the school for any long time and hence none thought of having a more or less permanent place for the school.

In this connection the following remarks of the Collector of Poona are worth noting.[33]

"I have discovered no instance of their (teachers) being hired by or for the village community or paid by it, or from the proceeds of any contribution clubbed for by any but those who expected value in return at the time of its being made. The payment of village schoolmasters by government directly or indirectly has also nowhere been found to have prevailed."

(3) *Their Strength* :—The average number of pupils per school as revealed in the several reports under consideration may be approximately stated for the major divisions of the Province: Gujarat 35; Konkan 20; Khandesh and the Deccan (including Karnatak) 15. The lowest number recorded is 2 for a school in South Konkan[34] and the highest number 150 for a school in the town of Kaira.

In the towns the schools were bigger. In the city of Poona one teacher taught 25 to 40 boys.[35] In the town of Ahmedabad, the highest number of pupils in a school was 102, the average number per school being 64.[36] In the town of Surat the average number of pupils per (Hindoo) school was 53 and in Thana it was about 33.

The common schools of the time were one-teacher schools. But in Gujarat where at times the schools were big, mention is made of an assistant who was either a relative of the teacher, a *goomasta* hired for the purpose or a head pupil who was at times exempted from payment of his dues to the school for the service.[37]

(4) *Their Exclusiveness* :—The only reports which give castes of teachers and of scholars for each schoool, are those for the South Konkan district and from the city of Ahmedabad. Schools from the town of Ahmedabad do not reveal any cases of exclusiveness based on the castes of the scholars. But the South Konkan reports reveal a few instances showing that the 'communal' aspect of the school was not altogether absent. There were a few schools where the scholars and the master belonged to the same caste[38] although the schools were the only ones recorded for the villages concerned. There were also a few schools, the only ones in the villages concerned, which were conducted for the benefit

of pupils of one community or caste only, although the teachers did not belong to the same caste.[39] It must, however, be said that as a rule, the common schools were not communal in their working and they were open to all who could afford to pay for their schooling except to those who belonged to the 'low castes' or depressed castes. The schools conducted for the Muslim Community where Persian or Hindustani (Urdu) was taught were, no doubt, exclusively resorted to by Muslim children. But the Hindoo schools were open to the Muslim boys if they wanted to attend them.

5. THE TEACHERS OF THE ELEMENTARY SCHOOLS

(a) *Their Castes* :—Although the majority of the teachers of the common schools of the time were Brahmins, it must be noted that the other castes and communities shared the profession with the Brahmins without any hindrance imposed by custom or tradition. It must also be remembered that the schoolmaster of the time was generally a low-paid individual and it was probably a sort of 'respectability' which tradition gave to the profession that attracted the Brahmin to it and not its actual gains in cash or kind.

In South Konkon according to the report of T. B. Jervis made in 1820, out of the 86 teachers enumerated,[40] 64 were Brahmins and the rest belonged to the other castes-Parbhoos, Marathas, Bhundarees, Kunbis (cultivators), Wanis, Shimpis, etc. In Khandesh[41] among the 95 teachers of the Marathi, schools, 60 were Brahmins and the rest belonged to the non-Brahmin castes. In Ahmadnagar[42] out of 161 teachers 128 were Brahmins. In Dharwar[43] 138 out of 291 were Brahmins.[44]

The following extracts will give an idea of the situation as it prevailed in Gujarat. The Collector of Kaira reports:[45]

"The office of village schoolmaster does not appear to belong to any particular class or member of the village community. The schoolmaster, indeed, is often a stranger generally of the Brahmin and Bania castes".

The Collector of Ahmedabad reports:[46]

"Where the situation is hereditary the schoolmasters are Brahmins, but it does not appear where the office is temporary that other castes are excluded from officiating as such".

The report for the Ahmedabad town[47] shows that all the 21 teachers there were Brahmins. The report further tells us why a Brahmin was best suited to be a schoolmaster. It says.[48] "As far as regards the Hindoo part of the population, this (the Brahmin) seems to be the class best suited to the duty; for by their usages, a scholar is required highly to venerate his instructor and on several occasions to prostrate himself before him, and it would, therefore, be very inconsistent for the son of a Brahmin to do this to any person of an inferior caste".

As against this special 'fitness' of the Brahmin for the office of the schoolmaster as pointed out by the Ahmedabad Judge, it is worth while noting the remarks of the Thana Judge. He says:[49] "Brahmins are

on some account most eligible as being better qualified in regard to learning and influence; but they are again frequently inclined to be indolent and have many ceremonies to perform which might greatly interfere with the business of the school".

(b) *Their remuneration*:—All the reports submitted in 1824-25 have supplied information about the remuneration of the schoolmasters, because in the letter [50] from the Government which originated the enquiry, there was a query—what allowances are granted to the school-masters and from what source ?—which the officers were required to report upon. The reports, therefore, supply ample and varied information on this question. It is proposed to give below a brief summary of the information, as it refers to each of the major divisions of the Province.

KONKAN:—In South Konkan the *average* remuneration of a schoolmaster came to Rs. 4 p.m. This was by payment in cash. Besides, the master obtained from each scholar generally about a seer of rice each month and 2 pice on every great Hindu holiday. By these gifts the average remuneration increased to six rupees per month.[51] In individual cases, the remuneration was as low as six rupees a year.[52] The fixed fee per month per boy was one anna on an average, although it was ½ to ¾ of an anna in some schools.

From the North Konkan information from Thana town only is available.[53] At the three Hindu schools the nominal pay of the masters was about Rs. 40 (together ?) including everything.

GUJARAT:—The methods of remunerating the schoolmasters in some parts of Gujarat had peculiarities of their own. The most distinguishing feature was that there was no *monthly* fee or payment in cash as in Konkan. Cash payments were made on different occasions, e.g. at the commencement of education, on the completion of certain stages of instruction and at the time of leaving school. These occasional payments in cash varied from place to place in amount and according to the ability of the parents. Another feature of remuneration was that while in Konkan the payment in kind was made every fortnight or month by each scholar, in Gujarat the scholar offered the gifts in kind *every day*, thus compensating for the absence of monthly payment in cash. An ingenious method was, however, adopted by which the income of the teacher was not allowed to be indefinitely augmented by these daily gifts, when the number of scholars was fifty or more.

"A present consisting of two seers of grain and the weight of four copper pice in ghee is given every fiftieth day by each pupil in rotation to the teacher; but the amount and value of this donation never varies whether the number of pupils be more or less".[54] In the town of Jamboosar *fixed* allowances were given ranging from Rs. 6 to 2½ p.m. paid yearly, a rather unique mode nowhere else observed. In some places 'children being the offsprings of priests are exempted from payment'[55]. In the Kaira district "the boys often beg something for their masters from strangers of rank visiting the villages."[56]

In the Surat district there is mention of 'service lands produce to schoolmasters'[57], and in the district of Ahmedabad[58] there is mention

of a case of 'pusaita or land granted by Patels' and another of "presents from the villagers". But details of these items are not available.[58]

But in spite of all these varied modes of payments the schoolmasters in Gujarat did not receive more than others. In the village schools in Surat the remuneration including gifts came to about Rs. 3 p. m.[59] and in the town of Surat, to about Rs. 5 p. m. for a school of fifty scholars. In Broach district 'on an average the schoolmaster got Rs. 20 to 50 *a year* according to the size of village'.[60] Even in the town of Broach the emoluments amounted to Rs. 3 to 5 p. m.[61] and the same was the case in Kaira district[62]. Even in very large schools (100 pupils or more) the total remuneration seldom exceeded Rs. 150 *annually*[63]. But in such schools the master had to take the help of some assistant and pay him from his income.

KHANDESH:—The Khandesh report estimates the average receipts from each scholar (including everything) at 3 annas per month and for each teacher Rs. 3 p. m.[64].

THE DECCAN:—In the Ahmadnagar district the average income of a schoolmaster was Rs. 3 p. m., which the Collector characterised as too little to allow the teachers "to dedicate their whole time and thoughts to their pupils"[65]. In this district we meet the solitary case of two schools teaching *gratuitously*, rather an exception in the field of elementary instruction of the time[66]. A reporter raises a wail' the masters are much distressed to live".[67] The lowest remuneration recorded is Re. one p. m.[68] and the highest Rs. 10 p. m.[69].

The Poona Collector's report for the district says that in the villages the average contribution of each scholar per month came to from 4 to 8 annas;[70] thus with about 15 scholars to teach the master received Rs. 4 to 8 p. m.

In the city of Poona one master taught 25 to 40 children and received from 2 to 8 annas monthly fee from each.[71]

THE KARNATAK:—The information from the Karnatak is interesting in some ways. In the Dharwar *subha* 'the charge for schooling varies from seven and a half annas to one anna per month for each boy; the income of the teacher averages about 4 rupees 6 annas." In other parts of the district the fee varied from 4 annas to a rupee p. m. according to the ability of parents or the nature of education.[72]

In some parts of the Karnatak it was the practice in those days to teach Marathi along with Canarese and hence teachers knowing both the languages were in demand; and they naturally demanded more pay than others. A teacher demanded 16 to 12 rupees per month to instruct 25 children in Marathi and Canareese, and Rs. 8 p. m. in Canarese alone.[73]

We have so far considered the regular emoluments which the schoolmasters were *expected* to get as their dues. In actual practice, however, they scarcely got the full amount.[74] The schoolmaster of the time, however, could claim certain privileges from the community which com-

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pensated, not to a small extent, for the smallness of his earning. He was entirely a man of the people whose children he taught. He was always remembered in the hearts and at the hearths of the people. The well-to-do and the rich gave him more than others, both in cash and kind. He could command a meal from the parents of his pupils for mere asking. On marriage ceremonies of his pupils—and these were not rare in those days of early marriage—he received substantial presents and gave his blessings. The Ahmedabad report says,[75] "A Schoolmaster is invariably invited to all great dinners in his own caste and besides his fixed and established emoluments, he generally receives considerable presents at Dusserah, Diwali and other great days, from the wealthy inhabitants of his village. It is usual when marriage procession passes by a school, to make small present in money to the schoolmaster, and to obtain a holiday for the boys.[76] From the Karnatak a similar practice is also reported [77] where the teacher was remembered with equal love and respect on occasions of joy and festivity.

(c) *The Nature of their Office—Whether Hereditary.*—It is sometimes believed that the village schoolmaster in India was a part of the village government i.e. the school master was one of the *Balutedars* (hereditary servants) of the village community and like other servants he was supported by the village community. So far as the Bombay Province is concerned, the evidence deduced from the Reports does not support this view. The Poona Collector's Report,[78] already quoted, makes this point clear and his statement may be taken to apply to all other parts of the Province in a general way.

The Khandesh Collector, however, seems to state [79] that there were a few cases where the office of a schoolmaster was claimed as a 'wuttun' (hereditary right to the remuneration) and that it was sometimes attached to the office of a *Joshi* (astrologer) which was a 'wuttun', he being one of the *balutedars* mentioned above. In actual practice, however, no part of the remuneration of the schoolmaster was shown to be derived from lands or village expenses.[80]

The Ahmedabad Collector [81] in a statement showing emoluments of schoolmasters, mentions at one place "*pusaita* or land granted by Patels" to a schoolmaster and at another place a sum of twenty five rupees is mentioned as "presents from village" to a schoolmaster. As the office of the schoolmaster in these two villages is reported to be hereditary,[82] it must be presumed that the villagers had granted these favours to the schoolmasters concerned or their ancestors as a special case, and in no way the custom could be taken as a general feature of the village administration in Gujarat.

The meaning of the word 'hereditary' as applied to the schoolmaster's office that is often mentioned as such in the Gujarat reports is explained in the following manner:

"The situation of schoolmasters is not I believe in any instance hereditary, although like other professions, it may often be found to run in families".[83]

"The office of the schoolmaster is not hereditary, properly so called, but as commonly with the Hindoo, the son follows the profession of the father, and thus there are many instances where schools have existed in the same family and place for several generations".[84]

In all the 21 schools in the town of Ahmedabad, the schoolmasters are reported to be 'hereditary'.[85] But the Judge at Ahmedabad explains [86] the situation as follows:

"The office of schoolmaster cannot properly be said to be hereditary. During the time of the Maratha Government, it was generally taken up by those whose fathers had been so occupied, but even then others used to establish themselves in the same line....Since the city has been under the English Rule, many persons have become schoolmasters whose ancestors were never so employed; and no objection has been taken by the natives to their doing so."

A report from Karnatak [87] says: "The office of a schoolmaster is in no place hereditary."

(iv) *Their Qualifications*:—The teachers who taught in the common elementary schools of the time were required to teach the rudiments of the three R's. Knowledge of the multiplication and other tables in their long and complicated array was essential to every teacher; but beyond that a tolerably good handwriting and ability to read simple writing formed the *minimum* attainments of a common schoolmaster. It is not, therefore, surprising that a report from Gujarat says: [88] "the masters are ignorant, and in fact, as to knowledge to be gained from books, have as much to learn as the boys themselves." 'The ignorance of the present race of schoolmasters' as mentioned in the Judges' Report of 1829 [89] did not escape the notice of the highly educated English officers who reported on the state of indigenous education of the time.[90] As an extreme case a report from the Karnatak [91] speaks of some teachers who were 'old men who can hardly either read or write' and who were merely 'objects of charity'.

There was no dearth of men of learning. But these Pundits and Shastrees among the Hindus hardly took to the schoolmaster's profession. They taught higher branches of learning and not the rudiments of the three R's. Even the very best among the schoolmasters were not 'learned'.[92] In fact the common schools and the schools for higher learning of the time were in no way organically connected. The former catered for all classses of the community; while the latter instructed only the Brahmin boys. The elementary schoolmasters were invariably drawn from the ordinary run of instructed men and it was therefore possible for other communities than the Brahmins to take to the profession.

It should be clearly understood that those who wanted to prosecute their studies beyond the rudiments of the three R's, did so either by self-study or by serving as apprentices to their fathers or in houses of business or by some other suitable means. None stayed in the common schools for such advanced instruction. Every one who entered the common school left it as soon as he acquired the elementary tools of knowledge i.e. the three R's. Such being the requirements of the time, it

must be admitted that most of the schoolmasters, although not well-qualified for higher instruction, were qualified enough to impart the very modest fare of schooling for which the pupils came to their schools.

The schoolmasters in the Karnatak seem to be, at least some of them, men of somewhat higher attainments, as they were expected to teach books in prose and poetry in the spoken languages of the scholars.

(d) *Their Availability* :—One characteristic of the time which finds expression in most of the reports is the ease with which men capable of undertaking the schoolmaster's office were available everywhere. T. B. Jervis writes about the South Konkan district : [93] "In this district there are immense number of teachers who like that class of people in Europe are often men of moderate talents and indigent circumstances."[94] The Thana Judge also makes a similar observation.[95] From all other parts a similar abundance of such men is recorded.[96]

6. THE SCHOLARS OF THE ELEMENTARY SCHOOLS

(a) *Their Castes* : Those who may be interested in the study of castes and their scholars attending the common schools of the time, will find some of the reports very useful. The reports from South Konkan [97] and Khandesh [98] deal with more than 100 castes each. Although the quantitative aspects of these reports may not be reliable, they will surely be useful for a qualitative study of the question. Some other reports also refer to castes of scholars, but the details are brief as compared with those of the two reports mentioned above. Such reports are : Ahmedabad,* Ahmednagar,[99] Dharwar,[100] South Konkan.[101]

Education of some of the classes and communities as it existed in those days is dealt with elsewhere. Here we may take a very brief survey of the situation. Leaving aside the depressed castes or 'low castes', as they were called, who were altogether denied admission to schools in those days, we find that almost all other castes or communities representing the Hindu society of the time sent their children to the common elementary schools.

A rough estimate from the caste-wise figures of pupils given in some of the reports shows that among the scholars of the Hindu community as a whole, about 30 per cent belonged to the Brahmin class, the percentage varied from district to district. South Konkan had 40, Ahmedabad 15, Khandesh 33, and Dharwar 25. Considering the fact that the Brahmins form about 5 per cent of the Hindu community, there is no doubt that they took advantage of the schools to a considerable extent compared to the other sections of the Hindu community.

The other Hindu castes that figure prominently in the number of scholars attending the common schools of the time are the *Wanis* (Banias or Vaishyas), the Sonars (goldsmiths) and the Prabhoos. The figures of scholars given for the South Konkan district [102] are enough to show

* pp. 85. 98 and 99.

that these communities were not at all behind the Brahmin community in taking advantage of the common schools.

In the figures given for the Ahmedabad district [103] the Wanees (Banias) claimed about 1100 scholars as against the Brahmins who sent 400 to schools among a total of about 2700 scholars. The Surat Collector [104] was quite justified when the characterised the Brahmins and Banias as classes '*who learn at any rate*'.

The facts and figures recorded in the several reports clearly show that the majority of the scholars in the schools of the time came from the so called 'advanced' communities. In the South Konkan [105] alone these communities put together claimed about 70 per cent of the scholars from the Hindu community, although together they formed hardly 10 per cent of the Hindu community. Although, as is already stated, all other sections of the Hindu community (except the depressed classes) did send their children to the schools, the number of their children was small compared to their strength. What held them back from taking advantage of the schools is discussed elsewhere.

(b) *Their Life at School* :—Little information could be gleaned from the reports regarding the life of the children when at school. T. B. Jervis writing about South Konkan district, however, throws some light on this aspect and makes his remarks equally applicable to both the Hindu and the Mahomedan schools : [106] "Their hours of attendance at school or any places of instruction are irregular ; their holidays exceedingly numerous, and the occasions for absence and neglect of study extremely disproportionate to those in European schools . . . a too great fondness and indulgence of their children are failings common to both people."

Although the schoolmaster of old is traditionally known to be a believer in corporal punishment, the reports do not tell us much about the punishments in vogue in the schools of those times. One pertinent remark is found in the report of the Collector of Surat district : [107] "The Mehettas or schoolmasters are in the way of applying the cane at times pretty freely." Major Sykes writes about a *government* school at Ahmednagar : [108] "Punishments : the school masters use the rattan (cane) only sparingly, otherwise the boys would not come to school." We are inclined to believe that Major Sykes' information that the cane was used 'sparingly' was meant for a government officer by a government schoolmaster. 'Pretty freely' is nearer the truth than 'sparingly' when these are applied to the use of the cane in the schools of the time, whether government or purely indigenous. Readers who may be interested to know the various modes of punishments that were prevalent in the indigenous schools in Bengal may refer to pp. 480-483 of the 'Adam's Report on Education' published by the Calcutta University in 1941.

Rewards did not obviously loom large in the life of the scholars of the time. The masters could hardly afford to give rewards out of their meagre income, there being no other source of expenditure for such an item. However it is refreshing to note a solitary piece of information on

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this point from a report from the Karnatak : [109] "Parents now frequently give their children a Silver Pen or Inkstand on their attaining a certain proficiency."

The total absence of printed books and the very rare use of manuscripts left the scholars free from the worry of reading lessons which form today the staple of the school instruction. There was much to learn by rote, especially the 'endless' multiplication tables. But the drudgery was much relieved by the common practice of the time by which each scholar was required to teach a fellow-scholar slightly inferior to him in attainments. There were no 'classes', no marks, and no examinations to pass and no hurdles of standards to get over. Each went ahead according to his own pace and was free to leave the school as and when he liked. In short, life at school in those days, was not unpleasant, barring the fear of the teacher's cane and the palm of the father who invariably sided with the teacher.

(b) *Their Ages* :—The reports are not quite clear as to the ages of the scholars. But a few remarks thrown here and there may be put together to get some idea of their ages when at school. In the city of Poona the boys generally went to school at 6 or 8 years of age.[110] A report from Ahmadnagar district states : [111] "The education of clever boys is completed in 4 years between the ages of 8 and 12". T. B. Jervis in his report on the South Konkan district takes 12 as the *usual upper age limit* although children above 12 did attend schools.[112] The Political Agent at Dharwar in recommending free education to poor children from villages suggests that such children should be from those whose age is between 7 and 14. We may infer, therefore, that boys at school in those times were generally of ages from 7 to 12, although those of a lower limit of 6 or an upper limit of 14 might not be wanting among them.

It should, however, be noted that mention has been made at two places of the practice of sending very young children to school "more for the purpose of keeping them out of mischief than for the benefit of learning".[113]

(d) *Their Relation with the Teacher* : There is no doubt that the schoolmasters of old had a larger place in their heart and thoughts for their pupils than those of to-day. The practice of prostrating themselves on occasions before the masters as mentioned in the Ahmedabad report [114] as a mark of veneration was a common one and the Puntojee or the Meheta (schoolmaster), in spite of his low economic status, was a person of consequence and respectability among the people whose children he taught. Deep respect for the teacher is an ancient sentiment in India and, although it is now on the decline, it had a definite place in the schools of those times. The scholars, on their part, tried to translate their love and respect into action by various ways. Their begging something for the master from strangers of ranks visiting the village has been noted in a report from Gujerat.[115] A report from the Karnatak says ; [116] "On the days of the full and new moon which are whole Holy days the most interested of them employ the labour of the children in

their own private affairs, while the more conscientious read and expound to them some moral book". The fact that the master used to get the means of his daily meal directly through the boys and not from a public treasury could hardly fail to bring the teacher and the taught into intimate relation with one another.

7. THE COURSE OF INSTRUCTION IN THE ELEMENTARY (HINDOO) SCHOOLS

The elementary indigenous school of those times taught the rudiments of Reading, Writing and Arithmetic. This simple course of instruction was in keeping with the attainments of the average elementary teacher and the need of the average scholar. Numerous statements in the reports point out to this modest aim of the schools and they refer to all parts of the Province.[116]

The reports from the Karnatak, however, make mention of some books read in the higher stage of the elementary school. They are : Jayamini, Viduraneeti, Amarkosh, Punchtantra, and Someshwar Shatak.[117] Some of the scholars were also taught the names of the years and stars, of different points of compass and a variety of songs and verses celebrating the deeds of gods.[118]

Arithmetic on its practical side seems to be a strong point in the schools of Gujarat. Some scholars there were taught to "cast up accounts and to draw out bill of exchange".[119] It was common in Gujarat to teach questions on simple interest and in the rules of three ;[120] according to T. B. Jervis, "the Marathas however never seem to have aspired to such an extent of knowledge".[121]

Writing and reading the common forms of letters and petitions seem to be a common feature of the schools.[122]

The schools sadly lacked in aids and material for teaching and learning. The Thana Judge writes,[123] "There is an entire want of elementary books. There is little to lead these (scholars) into correct mode of reading, writing and thinking.... Their writing boards and a few meagre manuscripts not unfrequently form the whole apparatus of these places of instruction". T. B. Jervis writes about the South Konkan schools,[124] "For reading they are but ill supplied with means ; each boy bringing whatever old papers his parents may have put into his hand, and getting through them, as well as he is able. These are usually found to be copies of letters of the Peshwah, his Mamlatdars and their inferior agents, or perhaps village accounts, or Cauls ; and now and then a tale or romance finds its way to the school but is only of service to the owner". As to the forms of letters they were usually written out by the best writer in the village either for money or as an act of charity and kindness.[125]

The Collector of Ahmedabad supplies [126] a "statement of the various branches of learning taught in the schools within the Ahmedabad Collectorate". The first stage consists of 15 Anks or lessons. Against the first

thas in Maharashtra) and the Vaishya (the trading castes such as Wanis and Banias) to share in such higher learning, these two communities had gradually lost interest in the actual study of higher learning, perhaps because they were too busy with their own professions, and the Brahmins had the field of higher learning solely confined to themselves. Thus at the time of the Reports (1824) and even long before that, the schools of higher learning and that learning itself were found to be the monopoly of the Brahmins. The common elementary schools of the Hindus were theoretically open to all castes except the 'untouchables'. But the schools of higher learning were open to Brahmins only, especially those where the vedas and allied 'religious' subjects were pursued. Although the Reports do not show any trace of a 'non-Brahmin' studying any branch of higher learning for which the medium was invariably Sanskrit, there might have been, perhaps, a few cases of highly-placed 'non-Brahmins' from the two sister communities—the Kshatriya and Vaishya —who might have taken to the study of *belles-lettres* to a degree. But it must be admitted that this is only a guess, no proof for this being available in the reports.

Higher Learning, through the medium of Sanskrit, was pursued through two agencies. *First,* a regular school or a place of instruction (a Pathashala) conducted by some Brahmin well-versed in one or more branches of learning, second, what may be called 'private tuition'. Some well-to-do person engaged the services of a learned man to teach his son or sons and a few neighbouring boys or relatives. The former were usually *free* institutions where the instruction was *gratis.* In the latter agency the tutor was paid for by the employer. The former mode was the common one; the latter not so.

The custom of imparting higher learning *gratis,* was of very ancient origin among the Hindus; and even today, if we meet with a purely indigenous centre of higher learning (these are very rate now-a-days) we shall find the same spirit of gratuitous teaching prevailing there. Such is the force of tradition among a tradition-loving people.

T. B. Jervis in his report on the South Konkan district alludes to this custom[232] with a note of surprise and unfortunately fails to understand the spirit of the custom.

"Respecting native science, I beg to report to Government a curious but important circumstance communicated to me by a learned Shastree when speaking of native College at Poona, that it is altogether against the spirit of the Shastur and completely in opposition to the practice of the Brahmins, *to impart the knowledge they acquire.* They do indeed communicate knowledge to some few, but the greatest draw-back to such instruction is that they are forbidden to receive pay from their pupils by the same law".

This statement seems to suggest that a learned Brahmin would be committing a breach of the sacred law if he imparted his knowledge to some one by accepting return; if he taught many from whom he could not accept fees he would not be able to do some other job for his maintenance; therefore, he chose to teach very few at times without fees and left himself free to earn his bread by some other means. Thus the

custom of *gratuitous* instruction came to be a drawback or hindrance in the wider spread of higher learning, as Jervis appears to suggest.

The true spirit of the sacred law in enjoining upon the learned to impart instruction *gratis* could be better understood by the following extract from the Report of the Collector of Ahmadnagar. Writing on the same subject he says: "The whole of the Seminaries in which the Vedas, Shastras and Astrology are studied are supposed to be taught *gratis,* in obedience to the injunction laid down in the Sacred Law Books of the Hindoos, which inculcate as one of the first duties of a learned man, that he should communicate his knowledge to his fellow creatures".*

When the sacred Laws enjoined that the learned must impart instruction *gratis,* at the same time they did impose on society the sacred duty of supporting such learned men by gifts, so that they might be kept free from the worry of earning their livelihood and thus devote their time and energy to teach *gratis.* The instruction was to be gratuitous because no one, who had not the means to pay, might be prevented from the acquisition of knowledge. In fact the society was also enjoined to help the students under instruction as well. This arrangement, therefore, which was made by the Law Givers of the Hindus, was meant for facilitating the spread of learning and it could not in any way be the great drawback to such instruction as Jervis seems to suggest. How the injunction of the laws actually worked in practice is well illustrated in the following extract from the Report of the Collector of Khandesh:[233]

"It is not usual for teachers of the Hindoo Sciences to require anything, as a matter of right, from their scholars; they consider it a charitable act to give instruction in such branches of knowledge and in return trust to the *eleemosynary* gifts of the charitable, as well as of their scholars, who, though not bound to give, always do make such offerings as they can, and at all events, in all cases, perform such menial offices, in the family of the instructor, as Brahmins may perform. The scholars also who study the highest department of Hindoo literature, are generally children of the poorer class of Brahmins who themselves live upon charity. To such it is no disgrace to beg and sometimes therefore it is to be found that the whole of the students as well as the master live by donations which by daily circuit of the town and occasional peregrinations about the neighbouring country, they may be able to acquire".

The Collector styles this custom "which is, as it were, interwoven with the feeling of the people." Such was the mighty hold of this ancient custom made sacred by the passage and practice of centuries.

Not that the condition of these learned men who taught the higher branches of learning *gratis* was in any way opulent. It was never so in the past. For, 'Plain living and high thinking' was the motto of their life and it was this spirit of selflessness in the cause of spreading knowledge abroad that the teacher of ancient as well as of old days commanded reverence from the people—poor and rich—and drew from them voluntary gifts which enabled him to lead a life of moderate comfort or at least one

* p. 122.

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above wants. During the time of the Maratha Rule a number of Hindu Rajas, Sardars and other men of riches, used to support these learned men with presents and gifts and particularly with what was commonly called 'Daxina' (gift in cash) on various occasions of religious ceremonies and festivals. The well-known 'Daxina' Fund of the Peshwas which amounted to several lakhs was annually distributed among learned Brahmins who assembled at Poona every year. In the year of the Report (1824) this Daxina was much reduced by the new Rulers, keeping it to about 35,000 rupees for annual distribution; and a spirit of indifference to the acquisition of higher learning was just spreading among the learned and their would-be students. It was to this low state of higher learning throughout the Province and particularly in the district of South Konkan that Jervis refers when he writes[234] "It is much to be lamented, however, that in proportion as the patronage of the Peshwa and all the Hindoo princess of Malewah fell off, the number of those who understood the language (Sanskrit) well, has sadly decreased. The money which the first Maratha Rulers applied to the reward of eminent talent and industry (meaning 'Daxina') and which kept up a spirit of hope in those who were studying the language, was in later years withheld altogether, or most disgracefully perverted to the support of the minions of a profligate and superstitous Court. In the last Peshwa's Government this was particularly the case, and the Brahmins of the present generation *taken collectively as a body*, are ignorant in the extreme".

How far these remarks about the last Peshwa are justifiable, it is not possible for us to say. One thing, however, has come to our notice while looking into the unpublished documents relating to the 'Daxina' in the Bombay Secretariat. Among other merits of the recipient, the fact that he conducted a school for higher learning was kept in view and such a learned man received a bigger amount of Daxina than one who might otherwise be equally learned. The document referred to is to be found in the Bombay Secretariat Records G. D. Vol. 73 of 1824.[235] It is a letter dated 2nd November 1824 addressed to William Chaplin Esq. from H. D. Robertson (Commissioner ?) at Poona. The letter refers to an extra amount of Rs. 400 to be paid to one Shastree 'Witul Oopade' of Pandharpur and observes: "This payment can hardly be said to rank in that of Daxina but a compensation in lieu of a large grant which this person was wont to receive from the Paishwa on account of his eminent merits and *expense in instructing scholars at Punderpoore*".

This solitary document of 1824 clearly proves that in distributing Daxina among the learned Brahmins, special consideration was given to the fact that the Shastree concerned had to spend from his own pocket in instructing scholars. It was a sort of grant-in-aid for higher learning from Provincial Revenues on modern lines.

At the time when the Reports were submitted, it appears that, in some cases at least, the teachers of higher learning were not well-off. A Report from the town of Sangamner in Khandesh says:[236] "Even in the town of Sangamner the Teachers of the Vedas etc. are obliged to work at something else for their bread, and the consequence is they

neglect their scholars". How far such distress was extant in other parts of the Province, it is not possible to gauge. It may be relevent here to point out that the old ties of religious conduct were losing their hold with the change of Rulers; and it was just at this time that the Educational Survey was made. Jervis puts down this dawn of new order in the following words: "The Mahomedan power can scarcely be said to have existed after the fall of Tipoo, and the Brahminical influence has certainly declined with the late Peshwa. Whatever restraints these particular Governments might have put upon their subjects, it will be admitted that they ceased to operate with their existence; and it is universal reproach to our Government that the influence of men of wealth and character, has ceased to be efficacious in the preservation of order and *religious observances* enjoined by custom or the written law".

Let us now look into the record of the extent of schools or centres of higher learning in the Province that existed at the time (1824).

Jervis has given us a masterly account of the general system of lower and higher education, their modes of operation, their scopes and various other aspects.[237] But he does not give an account of the number of seminaries for higher learning, nor of their scholars in South Konkan. In fact were it not for his general remarks on this subject, one would be inclined to believe that they hardly existed in South Konkan. He however has some most glowing words for the Brahmins of Konkan so far as their learning and intelligence were concerned. He says[238] "*Of Hindoo Literature in the South Concan*: We come next to the consideration of the Literature amongst the Natives of this Province (Konkan). The Hindus have an immense variety of Sanskrit works from the Rigveda, the peculiar study of the Brahmins on the Western coast of India, and which is the most difficult of all the four grand divisions of sacred literature, through all the range of Sciences, Philosophy, and Grammer, to the easier and more entertaining works of poetry and fiction. This country (Konkan) has been always famed for the eminent statesmen, expounders of law, religion and science, which it has furnished to all India. It is probable that at least a tenth part of the Brahmins who attain to manhood, visit Benares, and it is there that the most learned Shastrees acquire the rudiments of Sanskrit (N. B. there are about 250 houses of Concan Brahmins at Benaras and there are various schools in that city for the instruction of Hindoo in Sanskrit which are under Teachers of this country)." A community which had such a glorious past and which even at the time of the report is reported to be able to send one-tenth of its adult male members to Benares for the study of higher learning, must have, at the time of the report, sufficient number of centres of higher learning either of the pathashala type or of domestic instruction.

The Gujarat Reports are generally silent about the schools of higher learning or of their extent. This is probably due to the fact that the Reporters did not take notice of them. But the Report for the Town of Surat[239] makes mention of "Several Pundits and Josees who give in-

struction in Sunscrit and the laws and the ceremonies of religion. The number of these Pundits is stated at 18, and they have about 66 scholars."

In Khandesh 75 out of a total of 189 schools were for teaching some of the higher departments of Hindu Science[240] whose masters 'exact nothing'.[241] The provision seems to be rather ample as compared to that of elementary institutions. From statistics,[242] it appears that the branches learnt comprised 'Ved, Shastr, Jotish, and Wyed' and they claimed 311 Brahmin scholars as against 486 Brahmin scholars under elementary instruction.

In the city of Ahmadnagar there were 16 schools 'for the study of the Vedas, Shastras and Astrology' as against 13 for Marathi. In the district there were 21 such schools as against 114 for Marathi. The Collector was keen on having a couple of more schools for Vedas and Shastras and 2 for Medicine.[243]

The City of Poona broke the record for its abundance of schools for higher learning. And this is not surprising, for only six years had elapsed since the Peshwa's rule came to an end in that city where for a century the House of the Peshwa, the Brahmin Ruler of the country, had its abode. Out of a total of 222 schools in the city, 164 were for 'Vedas, Shastras and Science' as against 53 schools for elementary instruction in Marathi. (*Evidence of 1832, p. 429*). Strange as it may appear, in the very heart of the Maratha Government the teachers of the higher learning were paid decent salaries and the Shastric injuction of 'gratis' instruction seems to have been forgotten at least in some of the schools.

"Children commence the study of the Vedas at eight years of age. If of moderate abilities they would require 12 years' study, or if of poor abilities perhaps 22 years. The best teachers receive per month 60 rupees; the second best, 50; the third, 40 rupees. One master can teach ten children at once when they are a little way advanced. Teachers of astronomy, physic or anatomy (medicine?) receiving after the rate of Rs. 100, 75 or 50 each per month, according to their abilities. The teachers of the Shasters are paid after the same rate, and the scholars require the same time to attain the proficiency, viz., for 12 to 22 years". (*Evidence of 1832, p. 429* *)

This practice of accepting decent salaries for teaching higher learning in Sanskrit which one notices in the seminaries of the City of Poona is quite in contrast to that which prevailed in the City of Ahmednagar where all such schools were taught gratis.[244] The third city in which

* The above extract is taken from "Minutes of Evidence Taken Before the Select Committee on the Affairs of the East India Company, I Public (1832), (Referred to above as Evidence of 1832). This has to be done because the original report on the state of education in the city of Poona which was made in 1824 along with other Reports which are printed herewith, is not available. The above quoted summary of that Report was however submitted to Parliament and hence it has been possible to have it here. Chaplin's Report also gives a summary (p. 153 paras 13 and 14) of the Report on the city of Poona (missing). The first para (13) refers to the schools of higher learning, but it seems to be incomplete at the end. The reader, however, should refer to this para as it gives names of the branches studied and some other points worth noting".

such schools or centres are reported to exist is the City of Surat. But there is no mention of the fact whether the teachers of the higher learning did receive salaries or not.

When the Poona (Hindu) College was open in 1821 by the Bombay Government at an annual cost of about Rs. 15,000 (appropriated from the Daxina Fund of the Peshwas), the practice followed in Poona was adopted and the Professers appointed were given salaries as follows: "The Principal Rs. 100, Five Professors of Shasturs Rs. 60 p. m. each; ten assistants at Rs. 20 p.m. each" (*Evidence of 1832, p. 431*).

The new Rulers followed the custom of paying these learned Shastrees on the scales shown above which were not in any way more liberal than what their brothers had already been accepting. This was no doubt contrary to the spirit of the injunction of the Hindu Codes of conduct. One wonders how this practice began. Perhaps the Shastrees at Poona were so exceptionally learned that scholars coming from distant parts of the country gladly paid them these 'presents' with greatest willingness without any demand as if they were voluntary gifts and not fees. Or perhaps the Shastrees at Poona were so much accustomed to comforts and the good things of the world that they had no other alternative but to demand high fees not minding the rule of 'gratis' instruction, for the time being. Or the learned Teachers might have received such decent remunerations from gifts or *Daxina* in cash from some Sardars or rich men who lived in Poona not in small numbers. Whatever may be the truth; a new era was dawning at Poona in the field of higher (Hindu) education. Any way the Brahmins in Konkan did not like the Poona system as is shown by what 'Bapoo Agashe' told to T. B. Jervis.[245]

Outside the city of Poona, in the district, the system followed was more of engaging 'Private Tutors' than of regular schools, although the latter were not wanting. The following quotation from the Report of the Collector of Poona is very interesting, as it describes what this system of instruction by private tutors was and also how the Shastrees still existed who gave instruction gratis.

"Many rich men hire private Tutors for teaching their boys Sanskrit. Many of those schoolmasters who teach Sanskrit and instruct their scholars in the learning and sciences recorded in that language, would with more propriety be termed private Tutors. It is the custom for a rich man to hire a Tutor of this description, who usually resides with him for the instruction of his sons; but if they are not numerous enough, or they are all of them not a proper age or capacity for receiving the instruction of the preceptor, both for the sake of emulation and from motives of religious charity, there are several intelligent youths of a poor neighbour's or friend's family invited to attend the daily course of lectures and instruction gratis, —several heads of families also occasionally club their means to hire a good tutor for the common instruction of their sons. In both of the above cases no stranger boy is admitted without the express sanction of those who employed the Tutor—other instructors hold schools gratis—these are either men of rare ability and eminence in particular branches of learning, and in their circumstances above the necessity of taking a reward for their labours, or they are poor men of slender capacity and ability who are glad to trust to the gratitude of the scholars, who, if they demanded a stipulated reward or salary would perhaps prefer paying a little

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Hindu Centres
7th BC Takshila as
Benares
Hin 19th Nadia (Navadvipa)
10-11th Salotgi (Bijapur)
11th Emayavaram (S. Arcot)
11th Tirumukkudal (Chingleput)
13th-14th Tiruvorriyur (")
13th C Melkaparam (Guntur)

Nalanda 300-850 AD
Vikramasila 800-1200 AD
Kanchipuram
Valabhi (300- (Kathiawar)
Dhanakapuri
Jagaddala

process of learning by heart. The system of teaching was individual, and each pupil was separately instructed by the teacher, though there may have been occasions when the teacher explained something to all the pupils at the same time. There is a passage in Manu[1] which seems to imply that the son of the teacher sometimes helped his father by teaching in his father's stead, and perhaps from this arose the custom which we find in vogue in later times of the teacher being assisted in his work by some of the older pupils who acted as monitors. When the Brāhmanic system of education first arose writing was unknown in India, but later on, when writing came into use, the task of teaching it was added to the work of the teacher.

Universities.—From the most ancient times there existed in India Brāhmanic settlements, and in connexion with them *parishads*, or assemblies of learned Brāhmans, which gave decisions on all points connected with the Brāhmanic religion and learning.[2] In the *Bṛihadāraṇyaka Upanishad* we read that Śvetaketu went to the *parishad* of the Panchālas.[3] Max Müller says[4] that according to modern writers a *parishad* ought to consist of twenty-one Brāhmans, well versed in philosophy, theology, and law. But in early periods it seems that a smaller number was sufficient. Gautama says[5] that a *parishad* shall consist of at least the ten following members, namely, four men who have completely studied the four *Vedas*, three men belonging to the three orders enumerated first, and three men who know different institutes of law. In *Vasishṭha*[6] and *Baudhāyana* it is said that it shall consist of four men who each know one of the four *Vedas*, a student of the *Mīmāṃsā*, one who knows the *Angas*, one who recites the

[1] Manu, ii, 208.
[2] R. C. Dutt, *Ancient India.*
[3] *Bṛih. Ār. Up.*
[4] Max Müller, *Sans. Lit.*, pp. 128-32.
[5] Gautama, xxviii, 48-51.
[6] *Vas.*, iii, 20; *Baudh.*, i, 1, 5-13.

works on the sacred law, and three Brāhmans belonging to three different orders. The regulations in Manu are as follows:[1]

'If it is asked how it should be with respect to points of the law which have not been specially mentioned, the answer is, that which Brāhmans who are *Śishṭas* propound, shall doubtlessly have legal force. Those Brāhmans must be considered *Śishṭas* who, in accordance with the sacred law, have studied the *Veda* together with its appendages, and are able to adduce proofs perceptible by the senses from the revealed texts. Whatever an assembly, consisting either of at least ten or of at least three persons who follow their prescribed occupations, declares to be law, the legal force of that one must not dispute. Three persons who each know one of the three principal *Vedas*, a logician, a *Mīmāṃsaka*, one who knows the *Nirukta*, one who recites the institutes of the sacred law, and three men belonging to the first three orders, shall constitute a legal assembly, consisting of at least ten members. One who knows the *Ṛigveda*, one who knows the *Yajurveda*, and one who knows the *Sāmaveda*, shall be known to form an assembly consisting of at least three members and competent to decide doubtful points of law. Even that which one Brāhman versed in the *Veda* declares to be law must be considered to have supreme legal force, but not that which is proclaimed by myriads of ignorant men.'

The ideal in ancient times thus seems to have been that the *parishad* should consist of at least ten persons, but a smaller number might be regarded as sufficient in case of necessity. Thus *Paraśāra*, another ancient authority,[2] says that 'four or even three able men from amongst the Brāhmans in a village, who know the *Veda* and keep

[1] Manu, xii, 108-13.
Quoted by Max Müller, *Sans. Lit.*, pp. 128-32.

the sacrificial fire, form a *parishad*. Or if they do not keep the sacrificial fire, five or three who have studied the *Vedas* and *Vedāngas*, and know the law, may well form a *parishad*. Of old sages who possess the highest knowledge of the divine self, who are twice-born, perform sacrifices and have purified themselves in the duties of the *Veda*, one also may be considered as a *parishad*.'

The composition of this assembly is interesting as showing how specialization in Vedic study had begun in very early times. Thus in Gautama, besides the four men who have completely studied the *Veda*—that is, men of the walking library type—there are those who know the different *Dharma Sūtras*, besides the three representatives of the orders. In *Vasishṭha* and *Baudhāyana* the three specialists are a student of the *Mīmāṃsā*, that is, one who knows the sacrificial rules, one who knows the *Angas*, and one who recites the works on the sacred law. In Manu those who know the *Vedas* are reduced to three, and the specialists are a logician, a *Mīmāṃsaka*, one who knows the *Nirukta*, and one who recites the institute of the sacred law. No doubt the exact composition of the *parishad* may have varied in different places, but the growth of the specialization in studies seems to be clearly shown. The representatives of the three orders were a student, a householder, and a hermit, or according to some authorities, a student, a householder, and an ascetic.

The *parishads* were in some respects like judicial assemblies and in others like ecclesiastical synods, but as those who composed them were most of them also teachers, they correspond to a certain extent to the associations of teachers in the middle ages of Europe which developed into universities. Thus not only were different faculties represented, but even a student was a member of

the *parishad*. The settlement of Brāhmans proficient in different branches of the ancient learning in various centres must have meant the gathering together also of a number of students who were receiving instruction from them, and thus these *parishads* would form the nucleus of something corresponding to a university. Some of the chief centres of learning are described in a separate chapter.

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Chapter VIII

CENTRES OF LEARNING

Hindu centres

Takshaśilā.[1] The most important centre of learning in ancient India was Takshaśilā or Taxilā. There is no record to show how it came into prominence in this respect. It was the capital of the province of Gandhāra and that may have been the reason why many scholars gathered together there. By the seventh century B.C. in any case it was attracting scholars from many parts of India, and in the days of Alexander the Great it was famous for its philosophers even amongst the Greeks.

The town of Takshaśilā passed through many vicissitudes, having several times been captured and destroyed by invaders. It was occupied by the Persians in the sixth century B.C., by the Indo-Baktrians in the second century B.C., by the Scythians in the first century B.C. and by the Kushānas in the first century A.D. It was more than once destroyed during these upheavals and afterwards rebuilt on another site. These changes must have had their effect upon the university. Not only would its activities be suspended during these stormy periods, but a change of ruler would mean the introduction of new influences. During the Persian occupation the national Brāhmī script was replaced for Sanskrit by Kharoshtī. The time, extending to a century and a half, when the Indo-Baktrians were the rulers brought Greek influences and probably the study of Greek and Greek

[1] S. K. Das, pp. 307-14; A. S. Altekar, pp. 248-55.

literature. At all events from the romantic history of Apollonius of Tyana by Philostratus it is clear that in the first century A.D. Indians and Greeks at Takshaśilā knew each other's philosophy.

Among the ruins of Takshaśilā no large halls or lecture halls have been discovered, and it is evident that it was a place where teachers of reputation gathered their own pupils round them. It is from the Jātakas that we learn most about Takshaśilā as an educational centre.

It is probable that Pāṇini, the famous Sanskrit grammarian, was a student of Takshaśilā. In spite of the often dangerous and difficult travelling of those days students flocked to Takshaśilā from many far off cities. They often began their studies about the age of sixteen or seventeen and continued for about eight years. In the early days at least caste had not become vigorous and the choice of subjects was not restricted by caste considerations. We read for example of a Brāhman priest of Benares who sent his son to Takshaśilā to learn archery which would seem a more suitable subject for a man of the Kshatriya caste.

The curriculum at Takshaśilā seems to have been fairly wide in its scope. It included the study of the three *Vedas* with all the subsidiary subjects which arose out of this and the study of the *Vedānta* philosophy. It included also eighteen arts or professions (called *sippas*). Amongst these were medicine and surgery, archery and allied military arts, astronomy and astrology, accountancy and commerce, agriculture, divination, snake-charming, and magic.

Takshaśilā probably continued to flourish as an educational centre till the end of the Kushāna empire in the middle of the third century A.D. When Fā-hien visited Takshaśilā in the middle of the fifth century A.D. he found

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nothing of educational importance there. Its final ruin came during the Hun invasions.

Benares[1] has been a famous centre of the Hindu religion for more than two thousand years, and on that account has also been a place of education. We do not, however, know much about its history as an educational centre. It did not attain in ancient times to the fame of Takshaśilā, but the many learned Brāhmans who lived there often gathered groups of pupils in their houses, and it had many famous teachers. But at Benares probably the religious side was always more prominent than the intellectual side.

Nadiā,[2] or Navadvīpa ('New Island') is an example of a centre of learning which though it became such in the middle ages has continued to the present day. Nadiā was a town founded in A.D. 1063 by one of the Sen kings of Bengal. In 1203 it was captured by the Mohammedans. From the earliest days the patronage of its Hindu rulers and its political importance, as well as also the sanctity of the site, attracted a large number of scholars who taught the Brāhmanic learning to thousands of students, and this continued even when Nadiā lost its political importance. Among erudite teachers who taught in Nadiā was Abdihodha Yogi, a pandit who is said to have founded there the first school of logic; a subject for which Nadiā has since been specially famous. Bāsudev Sarbabhauma, another of its famous savants, is said, while a pupil of Pakshadhar Misra, the first logician of Mithilā, to have learnt by heart the whole of the treatise on logic. Among his distinguished pupils were Raghunāth Siromani, the author of the *Didhiti*, and the commentary on the Gautama *Sūtra*; Raghunandana Smārta Bhatāchārya, the most renowned teacher

[1] S. K. Das, pp. 385-6; A. S. Altekar, pp. 255-60.
[2] See *Nadia Gazetteer* (*Bengal District Gazetteers*, No. 24), 1910, pp. 180ff.; also *Adam's Reports*, pp. 49ff.

of law in Bengal, whose school is followed even to this day throughout the whole province; Krishnānanda Agambagis, whose work on Tantra philosophy is the standard book on the subject; and Gauranga or Chaitanya, the leader of a great Vaishṇava sect in the sixteenth century.

At Nadiā the chief study is logic, but law and grammar are also taught. Dialectical discussions are frequently held, and the ambition of the student is to gain success at one of these discussions held at a festival, and by adroit and hair-splitting arguments to silence his opponent. Professor Cowell, who visited the schools at Nadia in 1867, says,[1] 'I could not help looking at these unpretending lecture halls with a deep interest, as I thought of the pandits lecturing there to generation after generation of eager inquisitive minds. Seated on the floor with his "corona" of listening pupils round him, the teacher expatiates on those refinements of infinitesimal logic which make a European's brain dizzy to think of, but whose labyrinth a trained Nadiā student will thread with unfaltering precision. I noticed during my visit middle-aged and even grey-haired men among the students.'

The classes at Nadiā are held in *tols*. Each *tol* consists of a thatched chamber in which the pandit and his class meet, and a collection of mud huts round a quadrangle in which the students live in the simplest manner. The number of students in each *tol* is about twenty-five, though there may be less or more. The number of *tols* and students at Nadiā seems to have fluctuated considerably. In 1816 there were said to be 46 schools and 380 pupils; but in 1818, Ward estimated[2] 31 schools only, but as many as 747 students; and in 1829 H. H. Wilson found about 500 to 600 pupils. The numbers for more recent years are as follows:—In 1864, 12 *tols* and 150 pupils;

[1] Quoted in *Nadia Gazetteer*, p. 182. [2] Ward, ii, pp. 483ff.

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in 1881, 20 *tols* and 274 pupils; in 1908, 30 *tols* and 250 pupils. Of the 31 schools which Ward found, 17 studied logic, 11 studied law and the other three poetry, astronomy, and grammar respectively.

Colleges attached to Hindu Temples[1]

From inscriptions and other ancient records it is known that in old times colleges were often attached to temples.

Salogti, in the Bījāpur district, was a famous centre of learning in the tenth and eleventh centuries A.D. The college was probably one for study of the *Vedas* and was attached to the temple of Trayī-Purusha. It seems to have had several spacious halls for the students.

Ennāyiram, in the South Arcot district, was flourishing at the beginning of the eleventh century A.D. Regular salaries were provided for thirteen teachers. The subjects taught included grammar, the four *Vedas*, and the Mimāṃsā and *Vedānta* philosophies.

Tirumukkudal flourished as an educational centre about the same time as Ennāyiram but was a smaller institution. Besides the college there was also connected with the temple a hostel and a hospital. It was situated in the Chingleput district.

Tiruvorriyur was also in the Chingleput district. It flourished in the thirteenth and fourteenth centuries A.D. It was specially devoted to the study of grammar and was located in a large hall adjoining the local Śaivite temple.

Malkapuram, in the Guntur district, flourished about the middle of the thirteenth century A.D. It provided for eight teachers and had accommodation for about a hundred and fifty pupils. In this case also there was not only a college connected with the temple but also a hostel and a hospital.

[1] S. K. Das, pp. 325ff.

These are only examples of many similar temple colleges which flourished in South India in the middle ages. Many old inscriptions in South India record grants for educational purposes and down to the eighteenth century every religious centre in that area seems to have maintained some kind of school for the teaching of Sanskrit.

It is probable that in North India there were similar educational institutions attached to the temples in old times though records of these have not been preserved.

In South India there were often Brāhman colonies in villages which had been assigned for their maintenance. These villages were called Agrahāra villages. The Brāhman colonies in them were usually places of education where the *Vedas* were studied as well as grammar and logic.

Even to the present day there are in Bengal and Bihār many Sanskrit schools called *tols* which have continued from old times. Some of them have subsisted from grants of land made to them, otherwise the teachers live on voluntary gifts. These *tols* may have each about twenty-five students and are often held in thatched sheds.

Buddhist Centres

In the early days of Buddhism *vihāras* or *sangharāmas* were places where the Buddha stayed with groups of disciples. At first they were retreats used during the rainy season when it was difficult for mendicants to travel about. But gradually they became established centres, and in course of time came to possess more permanent buildings than the sheds which at first were erected.

The primary purpose of these monasteries was that they should be places of meditation for Buddhist monks. But some centuries after the death of Buddha, and more particularly in the second and third centuries A.D., the

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pursuit of secular knowledge came to be regarded as one of their chief functions, though in reality this was alien to the original ideas of Buddhism. Gradually the monasteries became transformed into educational institutions and many students resorted to them who had no thought of leaving the world and becoming monks.

Nālanda.[1] The most famous of all Buddhist places of learning in India was Nālanda. Its ruins are still to be seen at Baragaon, seven miles north of Rājgīr in Bihār and forty miles south-west of Patna. It was probably a religious centre in pre-Buddhist times but little is known of its early history. Nāgārjuna, about A.D. 300, and Ārya Deva, about A.D. 320, are said to have been the earliest scholars to take interest in Nālanda as an educational institution. But when Fā-hien visited Nālanda in A.D. 410 it was only an unimportant place, though shortly afterwards it rose into importance. It was greatly helped by the patronage of the Gupta kings although they themselves were orthodox Hindus. When Hiuen Tsiang visited Nālanda it was at the height of its glory. The university was located in splendid buildings and there was a fine library. The whole place was surrounded by a wall.

According to Tibetan accounts the quarter in which the Nālanda University with its grand library was located was called Dharmaganja ('Piety Mart'). It consisted of three grand buildings. In one of these, which was nine-storied, the sacred scripts were kept[2].

Nālanda was a stronghold of Mahāyāna Buddhism and a thorough study of all the works of this form of Buddhism was compulsory for all students. The Hīnayāna form of Buddhism was also taught but chiefly in order that it

[1] S. K. Das, pp. 357-72; A. S. Altekar, pp. 260-72; *Univ. of Nālanda*, H. D. Sankalia.

[2] *Mediaeval School of Indian Logic*, Appendix A.

might be refuted. As advanced students were expected to join in debates on different systems and philosophies the *Vedas* and *Upanishads*, the *Sāṅkhya*, *Vaiśeshika* and *Nyāya* philosophies and also Jainism were studied. As a preparation for the discussions much attention was given to logic. From the records of Chinese travellers it seems that there was an observatory at Nālanda and that astronomy was studied there. The study of Tantrism came in course of time to be given great prominence at Nālanda and some of its famous scholars became great exponents of the Tantric form of Buddhism. The large number of images and ruined buildings show that much attention must have been given to sculpture and architecture.

Nālanda had many famous teachers. Some of these wrote encyclopaedic works dealing with various forms of Buddhism, philosophy, logic, and grammar. Amongst the many famous teachers may be mentioned Diṅnaga who lived about the fifth century A.D. and wrote works on logic, Sthiramati who flourished at the end of the fifth and the beginning of the sixth century and translated many Sanskrit books into Tibetan, Dharmapāla in the early years of the seventh century who wrote treatises on etymology, logic and metaphysics, and Sāntaraksita who visited Tibet and died there in A.D. 762.

Students often spent as many as twelve years studying at Nālanda. At the beginning great attention was given to grammar which was a necessary foundation of subsequent studies. Afterwards came composition in prose and verse, logic and metaphysics. The relation between pupils and their teachers in the matter of discipline and service was similar to that in Hindu institutions. Instruction was largely individual but public discussions of abstruse points were given much prominence. At first students would listen, but the attainment of proficiency was judged

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by ability in debate. A good deal of time was spent in copying manuscripts, otherwise there was not much written work. Students who had not been brought up at Nālanda and who came from elsewhere seeking admission were subjected to a severe oral examination by the 'gate-keepers'. The examination consisted of a few questions, but ability to pass required an extensive and deep knowledge of Indian philosophy and a large number of applicants were unsuccessful. Games were prohibited to the students but apparently sometimes took place, and from frequent prohibitions it seems that gambling was rather common.

From the reports of the Chinese visitors it appears that the numbers sometimes rose as high as from three to five thousand.

The aim and purpose of the education at Nālanda had little connexion with practical needs. Many who distinguished themselves there would find it opened out the way to employment in royal service, while others sought only to achieve distinction in the Buddhist order. But no doubt the training received encouraged an intellectual outlook and brought students into contact with much of Indian culture.

At one time Nālanda had an international reputation and attracted students not only from all over India but from China, Korea, Japan and Ceylon. Its influence was also felt in Java and Sumatra.

The Nālanda monastery was destroyed along with other similar places by the Mohammedan invader Bakhtiyār Khilji about the year 1200. An attempt to revive it was unsuccessful. Long before that Buddhism in India had become degenerate and had passed from its early ideals. Śankarāchārya had already centuries before this by his great ability done much to re-establish Hinduism.

The fame of Nālanda outshone that of other Buddhist

centres of learning in India but a few other places may also be mentioned.

Valabhi[1] (Walā) in Kāthiāwār rose into prominence as a place of learning about the same time as Nālanda. It also enjoyed the patronage of rulers. We do not know so much about it as we do about Nālanda but at one time it seems not to have been very much inferior to it. It was visited by the Chinese traveller I-Tsing. In opposition to Nālanda it championed the Hīnayāna form of Buddhism.

Vikramaśilā.[2] This place was situated in Magadha on the banks of the Ganges not very far away from Nālanda, though the identification of the site is uncertain. It is said to have included a hundred and seven temples and six colleges. It was founded by King Dharmapāla at the close of the eighth century and continued until it was destroyed about the same time as Nālanda. King Dharmapāla endowed his foundation with rich grants which were to be used for the maintenance of resident monks as well as non-resident monks and pilgrims. A learned and pious sage was always appointed as head of the monastery. The subjects taught were similar to those taught at Nālanda, including grammar, metaphysics and logic, and ritualistic books. It also, like Nālanda, was connected with the Mahāyāna form of Buddhism, but became more closely allied to Tantrism. Pandits who were eminent for learning and character were rewarded by having their images painted on the walls of the university, and the title of *pandit* was conferred on distinguished scholars by the king himself. Six of the most learned of the sages of this foundation were appointed to guard its gates, which means amongst other things that they examined the fitness of those who

[1] *Univ. of Nālanda*, H. D. Sankalia, pp. 179f.; A. S. Altekar, pp. 272-5.

[2] S. K. Das, pp. 372-81; A. S. Altekar, pp. 275-9; *Univ. of Nālanda*, H. D. Sankalia, pp. 180ff.

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sought admission to the university. Among its famous teachers was Dīpaṁkara, who is also known as Atiśa. He was born in A.D. 980 and died in Tibet in 1053. He was learned in many subjects and wrote several books on Tantrism.

Odantapurī[1] (or Uddandapura) and *Jagaddala* were other Buddhist centres of learning in India but little is known about them and their sites are not certainly identified. The former was founded by a certain Gopāla, who was king of Bengal and had extended his power westwards over Magadha or South Bihār. It dates from about the middle of the eighth century A.D.

Hiuen Tsiang mentions several other Buddhist monasteries where he stayed during his travels in India in which much teaching was given and in some of which he himself spent much time in study.

Mohammedan Centres

In most towns where the Mohammedan power was established a *madrasah*, or college, was founded. Some places had more than one or even many. These towns included places like Delhi, Agra, Lahore, Allahabad, Ajmere, Patna, Hyderabad, Ahmadābād, and many others. Colleges were also established in some villages, such for instance as Sahālī[1] and Balgrām[2] not far from Lucknow. Gopamāu and Khairābād in Oudh were at one time famous as places of learning.[3]

These colleges no doubt varied in their status and fame not only from place to place but from time to time. Much depended upon the ability and reputation of the *maulvīs* who were teaching there.

[1] S. K. Das, pp. 381-3; *Univ. of Nālanda*, H. D. Sankalia, p. 189.
[2] Nadvi, pp. 36 and 38. [3] Jaffar, p. 17.

The place in India which was most famous in its day as a Mohammedan place of learning was *Jaunpur*.[1] It was compared to Shirāz in Persia and called the Shirāz of India. It came into prominence during the reign of Ibrāhīm Sharki (1402-1440), and although Sikandar Lodī destroyed its colleges when he conquered Jaunpur, it regained its position as an educational centre. Scholars from far and near came to study here, and amongst the students was one at least, Sher Shāh,[2] who afterwards became the paramount Mohammedan sovereign of India. Having quarrelled with his father who was ruling in Bengal, he went to Jaunpur, and when his father wrote demanding his return, he replied that Jaunpur was a better place of education than Sasarām. The subjects which he studied were history, poetry, and philosophy, and he learnt by heart the Persian poems of Sa'dī. He also learnt Arabic. In the time of Ibrāhīm Sharki it is said that Jaunpur contained hundreds of colleges and mosques, and up to the time of the Emperor Shāh Jahān (1627-1658) it was still in a flourishing condition. Afterwards it declined in influence, though it still continued as a place of learning well into the eighteenth century.

In the Mohammedan colleges for advanced learning there were recognized grades of teachers[3] and India had during the period of the Mohammedan power, when Mohammedan education was at its zenith, many famous teachers.

Specialization[4] was frequent and certain places were famous as centres for special subjects, for example the Punjab for astronomy and mathematics, Delhi for the traditions of Islām, Rāmpur for logic and medicine, and Lucknow for theology. The higher teaching was carried

[1] Nadvi, pp. 40-2; Law, pp. 91-113. [3] Nadvi, p. 104.
[2] Law, p. 136; Nadvi, p. 40. [4] Ibid., p. 104.

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on in Arabic which was for Islām what Sanskrit was for Hinduism.

Amongst the many Mohammedan colleges which rose into prominence from time to time it is difficult to make a selection for special description. But as an example of such we may mention Bīdar[1] in the Bahmanī kingdom. The college there was founded by a private patron named Mahmūd Gāwān who lived in the latter part of the fifteenth century. He was a writer, author, and mathematician. His great wealth enabled him to give liberal benefactions for the advancement of learning. His college at Bīdar was housed in a splendid building which he erected. It took about three years to build and cost a very large sum of money. The building enclosed a spacious square and was two storeys high. At each corner of the front side was a minaret of a hundred feet in height and the front was decorated with coloured enamel tiles. Even in its present ruined state it has been described as one of the best of the ancient buildings of India. When Aurangzīb captured Bīdar the building was occupied by his troops, and one part was used as a powder magazine. An accidental explosion unfortunately ruined a great part of the magnificent edifice. Attached to the college was a mosque, around which was a row of rooms for the residence of teachers and students. The college had a large library, which, according to Ferishta, contained three thousand volumes. Mahmūd Gāwān tried to obtain teachers from Persia but was unsuccessful. He appointed a certain Shaikh Ibrāhīm Multānī as head of the institution. Many of the princes of the Bahmanī kingdom were at one time his pupils, and he was afterwards appointed as the chief Qāzī of the kingdom. The fame of the college at Bīdar did not continue for a very long period.

[1] Jaffar, pp. 121-6.

Chapter IX

POPULAR ELEMENTARY EDUCATION

We have already seen how from the earliest times we can trace the presence of an extensive educational system in India. In the case of both Hindus and Mohammedans this was connected closely with religion. Hindu education was in the hands of the Brāhmans and mainly intended for them, though the other higher castes were not excluded. Mohammedan education centred round the mosque and was supervised by the *maulvīs*. Certain classes of the community also had their own special forms of education.

Side by side, however, with these systems there grew up at some time and in most parts of India a popular system of elementary education which was open generally to all comers. It must have arisen to supply a popular demand for instruction in reading, writing and arithmetic, and was made use of chiefly by the trading and agricultural classes.

At the renewal of the charter of the East India Company in 1813 a lakh of rupees was ordered to be set apart every year for the promotion of literature and education. This led to the various local governments of India making inquiries as to indigenous education. The result of those inquiries has been that we have a valuable record of education in India as it existed before Western influences had seriously affected it, and before those modern developments took place which had such a far-reaching influence upon India. The inquiry for the Madras Presidency was carried out in 1822-1826; that for Bombay in 1823-1828. It is, however, the report of William Adam, who was appointed by Lord William Bentinck to carry out the inquiry in Bengal Presidency,

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were Mohammedans, and Adam considered that as a class they were superior to the Bengali and Hindu teachers.[1] They were, however, more dependent for their support on single families or individual patrons. A few of them were also Arabic teachers, and possessed high qualifications. Their emoluments, as a rule, amounted to Rs. 5 to Rs. 7 a month. The subjects studied included elementary grammatical works and forms of correspondence, and popular poems and tales were read. Occasionally a work on rhetoric or a treatise on medicine or theology was studied. The *Gulistān* of Sa'dī was a very favourite text-book. Sections of the Korān were learned by heart, and the schools had a more religious connexion than the Hindu vernacular schools, but Adam did not consider them morally superior to the Hindu schools.[2] The Hindu schools were vernacular and commercial; but the Mohammedan schools were also to some extent literary and philological, and employed a learned language. Printed works were not used, but manuscripts were in constant use. In contra-distinction to the Hindu vernacular schools, reading was taught before writing. Elegant penmanship was much cultivated. Adam also found some schools in which elementary Arabic was taught, but these existed merely to give the boys that knowledge of certain portions of the Korān which is necessary for Mohammedans. They taught mere names and forms and sounds, and it was considered sufficient for the boys to be able to repeat the required portions without understanding them.[3] Some of the teachers did not pretend to be able even to sign their names. There were also a few schools in which both Persian and Bengali were taught.

[1] *Adam's Reports*, p. 215.
[2] Ibid., p. 102.
[3] See also p. 137 above, where the report of Mr de la Fosse on modern Korān schools is quoted.

Besides the instruction in the schools there were also a certain number of children receiving instruction at home. William Ward says,[1] 'Hindu women are unable to teach their children their first lessons, but a father may frequently be seen teaching his child to write the alphabet when five years old.' Rich men often employed a tutor to teach their children, and when other children were admitted to share in this instruction it sometimes grew into a school. Girls, as a rule, received no education; but daughters of Rājpūt nobles or of *zemīndārs* often received a limited education from their fathers or family priests.

There was, then, before the British Government took over control of education in India, a widespread, popular, indigenous system. It was not confined to one or two provinces, but was found in various parts of India, though some districts were more advanced than others. In the inquiry made for the Madras Presidency in 1822-6, it was calculated that rather less than one-sixth of the boys of school-going age received education of some sort.[2] In the similar inquiry made for the Bombay Presidency (1823-8) the number of boys under instruction was put down as about one in eight.[3] In one of the districts in Bengal, where Adam carried out his inquiry, he found[4] 13·2 per cent. of the whole male population receiving instruction. In another district he found 9 per cent. of all children of school-going age under instruction. William Ward says[5] that it was supposed that about one-fifth of the male population of Bengal could read. In some parts of India the number under instruction would probably be less than in the three provinces mentioned. Widespread,

[1] Ward, i, p. 160.
[2] See *Madras Report for Ed. Com.*, 1882.
[3] F. W. Thomas, *Hist. and Prospects of Brit. Ed. in India*, ch. i.
[4] Adam, pp. 117, 232.
[5] Ward, ii, p. 503.

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The effect of the Mohammedan domination upon these Hindu vernacular schools must have been considerable. The growth of a large Mohammedan population, who resorted to the Mohammedan *maktabs* for obtaining an elementary education, must have lessened their numbers, and the use of Persian as the official language by the Mohammedan rulers made even Hindus resort to Mohammedan teachers in order to obtain a knowledge of this language, and with it the possibility of obtaining government employment. These Persian elementary schools must then have become numerous during the Mohammedan period, and the reference in the *Āīn-i-Akbarī* quoted above[1] shows that they were widespread at the time of Akbar. This extract does not refer to Hindu vernacular schools, although it mentions the Hindu Sanskrit education. But such schools no doubt continued and would be used by the Hindu trading and agricultural classes. The school which Pietra della Valle saw[2] in South India in 1623, being held in a temple porch, was evidently a Hindu vernacular school. Adam in his report mentions[3] that one of the text-books used in the Hindu vernacular schools was Subhankar's rhyming arithmetic rules, which he says was evidently composed during the existence of the Mohammedan power, as it was full of Persian terms and references to Mohammedan usages. This shows how even the Hindu vernacular schools had to accommodate themselves to some extent to the altered circumstances which were brought about by the Mohammedan rule. It is claimed by some that the Mohammedan schools did a great deal in the way of spreading education amongst the common people, and that under Mohammedan rule popular education was largely catered for.

[1] pp. 121 f.
[2] See p. 162.
[3] *Adam's Report*, p. 97.

When the Education Commission of 1882 was conducting its investigations the witnesses were asked whether in their respective districts there existed an indigenous system of primary schools, and if so whether they were relics of an ancient village system. The replies given by witnesses in all provinces of India show great diversity of opinion. Some witnesses confidently affirmed that the primary schools were relics of an ancient village system while others as confidently denied it. The evidence on which these opinions were based was not asked for, and very few of the witnesses attempted to support their opinions by any form of proof. The diversity of opinion can, however, be explained by the ambiguity of the question. The antiquity of this popular system, and its being a relic of an ancient village system, are really two distinct questions and even the matter of antiquity largely depends on whether the system as a whole or separate schools are considered. The evidence seems to show that these schools were started in various places under various circumstances. There seems no reason to doubt, as we have already seen, that facilities for primary education existed in some places and among some classes even before the time of King Aśoka, but new schools were often springing up where they had not existed before, and sometimes a school might become defunct. The Mohammedan *maktabs* were in most cases closely connected with the mosque, but with regard to the Hindu vernacular schools it seems possible to trace at least four ways in which they came to be started.

(1) Some were connected with temples. The Bengal Report of the Education Commission of 1882 says:[1] 'Another class of educational institutions owed its origin to a different branch of the priesthood. Each village

[1] *Bengal Report*, p. 1.

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community of the Hindus had its tutelary idol with a Brāhman specially attached to its worship. Offering worship to the idols on behalf of all the different castes of the village people, this Brāhman naturally took under him in his tutorial capacity the children of all those who, as either belonging to or connected with the twice-born, felt themselves under the obligation to acquire letters. Thus originated the village *pāthśālas* which are still so much cherished by the people. The *pāthśāla* teacher subsisted on the *deottar* land of the idol, and received from his pupils free-will offerings and occasionally fees.' So in the Punjāb report also it is mentioned that some schools were connected with temples, and the school seen by Pietra della Valle was probably a temple school. That this, however, was not the only origin of such schools, even in the case of Bengal, is clear from Adam's reports. The schools were not always held in proximity to a temple, and both teachers and pupils included even the lowest castes.

(2) Other primary schools owed their origin to the enterprise of some village *zemīndār* or local magnate, who was anxious to have his own children taught, and was not unwilling to allow other children from the village to study under the same teacher along with his own children, and in some cases to allow the school to meet on the veranda of his house or in some other building that belonged to him.

(3) In other cases the school was started as a commercial venture by some enterprising person, who might be of any caste, in some place where he could secure sufficient pupils to make it worth his while to do so. This would be specially the case in the towns where trade and commerce would compel many persons of all castes to desire a knowledge of the three R's.

(4) Sometimes, as in the case of the Mahājani schools,[1] a number of local traders would employ a teacher to teach their sons writing and accounts, so as to prepare them to follow their own calling. It is not unlikely that the earliest primary schools came into being in this way.

It does not then seem possible to speak of these indigenous primary schools, taken as a whole, as being the relic of an ancient village system. If they had been so we should expect to find that the teacher was in the same position as others in the village, like the carpenter, blacksmith, barber, village priest, and others, who receive fixed customary grants from the agricultural community of the village in return for the performance of their services, and pass on their rights from father to son. Not only did the manner of paying the teacher differ, generally at least, from the way that men of other professions and trades in the village received their remuneration, but the teachers were not confined to one caste, and there is little trace of their office being hereditary. In the case of a Brāhman teacher his position in the village community was no doubt due to his priestly office and the ancient method of rewarding his services was continued even when he undertook vernacular teaching. But in the case of teachers of other castes, if in some cases they have established a similar position in a village community, it is hardly sufficient evidence in itself of the antiquity of the system. Apart from the Brāhmans there has never been a caste of teachers in India, and the teaching work of the Brāhmans was originally in connexion with the *Vedas* and the higher Sanskrit learning given only to the three 'twice-born' castes rather than the imparting of primary education to all comers. It seems likely that the village primary

[1] For the Mahājani schools, see p. 64.

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famous centre of learning from the beginning of the Christian era. Hindu centres of learning were known as Maṭhas and Buddhist centres as Vihāras; Yuan Chwang saw about a hundred of the latter in *c.* 625 A.D. Rulers of Kashmir like king Lalitāditya, queen Jayamatī, king Yaśaskara, queen Diddā, king Ananta etc. endowed several Maṭhas or Vihāras. Being centres of learning these Maṭhas and Vihāras were regarded as unviolable. Sometimes kings in troubles used to take refuge in them and bring the institutions into trouble. Jayendravihāra, where Yuan Chwang had spent a year for study, was razed to the ground by king Kshemagupta because his enemy Ḍāmara Saṅgrāma had taken refuge in it (*Raj.* VI. 1711).

Kashmir was an important centre of international learning when Buddhism was flourishing in Central Asia. The famous Buddhist scholar Kumārajīva had travelled from Khotan to Kashmir in order to study there for two years. A Chinese scholar, O'kong, came to Kashmir and studied at Muktipādavihāra in Hushkapura (Stein, *Itinery of O'kong*, p. 5). Intellectual traffic however was not only one way ; Kashmir Buddhists also went out abroad to spread the gospel of the Śākya sage. Most famous among them was Guṇavarman, who flourished in the 5th century A. D. Though belonging to a princely family, he discarded temporal prospects and pleasures, entered the holy orders and first went to Ceylon and then to Java. There he received an invitation from the Chinese emperor and went to China and spent his life there. Guṇavarman was the pontiff who permitted Chinese women to become nuns.

Kashmir in Medieval Times : When the Punjab passed under the Muslim rule in *c.* 1010 A. D., there was a large exodus of the Punjab scholars into Kashmir, which thus became an even more famous centre of learning. The poet Bilhaṇa (c. 1100 A. D.) boasts that in his native land, even women spoke both Sanskrit

and Prakrit (*Vikramāṅkadevacharit*, XVIII. 6). Kashmir Pandits continued to preserve the tradition of imparting free education even when the country passed under the Muslim rule. At the time when Bühler visited the State in the eighties of the last century, there were a large number of Pandits, who used to give free education to 10 or 12 students each.

HINDU TEMPLE COLLEGES.

Introduction : We have seen already how educational activity became a part of the daily monastic life fairly early in the history of Buddhism. It is, however, only from the 10th century that we get evidence of Hindu temples becoming centres of higher education. It is, however, quite possible that temples began to undertake educational work much earlier, though we have yet no evidence on the point. The causes that led to this new development have been indicated already at p, 75.

SALOTGI TEMPLE COLLEGE.

A famous and free College : The village of Salotgi in Bijapur District of the Bombay Presidency was a famous centre, probably of Vedic learning, in the 10th and 11th centuries A. D. The Sanskrit college that flourished at this place must have existed for a long time, for it eventually transformed the original name of the place Pāviṭṭage, into Sāloṭgi, which is an abbreviated and Prakritised compound of Sālā and Pāviṭṭage. The college was located in a spacious hall, attached to the temple of Trayi-Purusha, which was built by Nārāyaṇa, a minister of the Rāshṭrakūṭa emperor Krishṇa III. Owing to its far-spread fame for efficiency, the college could attract students from different parts of the country. The strength of the college is not known, but it seems that 27 houses were necessary for lodging the students. An endowment of 12 Nivartanas (probably equal to 60 acres) of land was made for meeting the lighting

charges of the boarding house.[1] The students were offered free boarding, an endowment of 500 Nivartanas having been received for that purpose. It would appear that at least 200 students were offered free boarding, lodging and education at this institution. The salary of the principal was provided for by another endowment of 50 Nivartanas. The inscription is silent about the salaries of the other teachers.

Public Support : The inhabitants of the village were not slow to appreciate the benefits of the institution; they had agreed to offer to the college a donation of five rupees at every marriage, of two and half rupees at every Upanayana and of a rupee and quarter at every tonsure ceremony. Besides whenever a feast was given in the village, the host was expected to invite as many teachers and students as possible. A later inscription from the same place informs us that when the college hall built by the minister of Kṛishna III in 945 A. D. crumbled down in the next century, it was rebuilt by a local magnate.

1. The relevant verses from the inscription are given below ; –

नारायणोऽभिधानेन नारायण इवापरः ।
प्रधानः कृष्णराजस्य मन्त्री सन्सन्धिविग्रहे ॥
तेनेयं कारिता शाला धीविशाला मनोरमा ।
अत्र विद्यार्थिनः संति नानाजनपदोद्भवाः ॥
शालाविद्यार्थिसंघाय दत्तवान्भूमिमुत्तमाम् ।
मान्यां निवर्तनानां तु पंचभिश्च शतैर्मिताम् ॥
निवर्तनानि दीपार्थं मान्यानि द्वादशैव च ।
पंच पुष्पाणि देयानि विवाहे सति तज्जनैः ।
देयं तथोपनयने विवाहे यत्पुरोदितम् ॥
केनचित्कारणेनेह कर्तव्ये विप्रभोजने ।
भोजयेत्तु यथाशक्ति परिषत्परिषज्जनम् ॥ EI. IV p 60.

ENNĀYIRAM TEMPLE COLLEGE.[1]

The Strength of the College; Subjects Taught : At the beginning of the 11th century A. D. there existed a famous and well organised college at Ennāyiram in South Arcott district, which was an educational institution of the modern type, with a staff of sixteen teachers, engaged in teaching a predetermined curriculum. The local village community had endowed the college with 300 acres of landed property, thus enabling its authorities to offer free tuition, boarding and lodging to 340 students. The admission of students was governed by the principle of the reservation of a fixed number of seats for different subjects. Thus 75 seats were reserved for the Rigveda and the Black Yajurveda each, 40 seats for the Sāmaveda, 20 for the White Yajurveda, 10 for the Atharvaveda, Baudhāyana Dharmasûtra and Vedānta each, 25 for grammar, 35 for Mīmānsā and 40 for *Rūpāvatāra* (?). The institution was thus predominantly a Vedic college.

Number of Teachers : For the Ṛigveda and the black Yajurveda, there were three teachers each, for the Mīmānsā two, and for the rest of the subjects one each. There were 16 teachers for 340 students, and so the average number of students per teacher was about 22. Students therefore must have received individual attention and instructions. Big classes like those existing in modern colleges were unknown.

Maintenance Allowance to Students : The college supplied free boarding to students, and we have interesting information about the rations allowed per head. Each Vedic student received about one seer of rice per day and this quantity was sufficient for the daily meals. He also received annually an allowance of about one eighth *tola* of gold, which was

1. S. I. E. R for 1918, p. 145, Inscription No. 333 for 1917

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probably intended to cover the clothing expenses. The allowance for the students of grammar and philosophy was about 66 percent higher; the reason for this preferential treatment is not clear.

The Salaries of Teachers: The normal allowance for the teachers of the college was about 16 seers of rice every day. The cost of an ordinary meal was about half a seer of rice; an ordinary Sanskrit teacher was thus getting as his salary about three times the amount necessary for the food expenses of a family of five. He was thus receiving a salary just sufficient for his normal family responsibilities. He was neither rolling in riches nor suffering from abject poverty. Philosophy (Vedānta) was apparently regarded as a difficult subject, for the salary of the teacher of the subject was 25 per cent higher.

TIRUMUKKUDAL TEMPLE COLLEGE.[1]

General Organisation: During the 11th century, Venkatesh Perumal Temple at Tirumukkudal in Chingleput district was a very interesting institution, for it was running a college, a hostel and a hospital. The College was a smaller institution than the one at Ennāyiram, for arrangement was here made for the free boarding and lodging of 60 students only. Out of the 60 seats in the hostel, 10 were reserved for the students of the Ṛigveda, 10 for those of the Yajurveda, 20 for those of grammar 10 for those of the Pañcha-rātra system, 3 for those of Śaivāgama and 7 for Vānaprasthas and Sanyāsins. All the students in the hostel were provided with oil for bath every Saturday.

Teachers' Salaries: The teachers' salaries in this institution were lower than those in the Ennāyiram college. Vedic teachers used to receive only about three seers of rice every day; their salary was thus

1. E. I. XXI. No. 220

about one fifth the salary that was paid in the Ennāyiram college. Vedic teachers of this institution were apparently part-time teachers; for their salary is seen to be practically the same as the wages of the servant appointed in the temple hospital for fetching medicinal herbs and preparing medicines. The grammar teacher was apparently a full time employee, for he received about eight seers of rice every day. His pay was thus half the pay of the teacher at Ennāyiram. In ancient as in modern times, salaries of teachers varied with the financial condition of educational institution.

TIRUVORRIYUR TEMPLE COLLEGE.

A Grammar College in Memory of Panini: During the 13th century there was a big grammar college at Tiruvorriyur in Chingleput district. The college was located in a big hall adjoining the local Śiva temple. There was a tradition current in the locality, that God Śiva had appeared in this very temple before Pāṇini for fourteen continuous days in order to teach him the first fourteen aphorisms; the village community had therefore organised an efficient grammar college in the Śiva temple to commemorate the event. The college was a much bigger institution than the Ennāyiram college. In the latter place an endowment of 300 acres had enabled the organisers to arrange for the free food and education of 340 students. The Tiruvorriyur college had received an endowment of 400 acres; we may not be therefore far wrong in assuming that this grammar college must have had more than 450 students on its rolls. The number of teachers was probably about 20 to 25. This college went on performing its functions down to the 14th century; for a record, about a century later

1. S. I. E. R for 1921, No. 201 of 1912.

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than the previous one, mentions how certain additional taxes were assigned for the upkeep of the grammar college.[1] Details about the management of this college are not available.

MALKAPURAM TEMPLE COLLEGE.

A Temple, College, Hostel and Hospital combined : An inscription from Malkapuram, dated 1268 A. D.[2] reveals the existence of an institution which was a temple, a college, a hostel and a hospital combined. There were eight teachers in the college, four for the Vedas and Āgamas and four for secular subjects consisting of grammar, literature and logic. There was one doctor in charge of the hospital In the south Indian colleges we have seen so far, there used to be about 20 students on the average under the charge of each teacher. The Malkapuram college therefore had probably about 150 students. They were as usual offered free tuition, boarding, lodging and medicine.

Teachers' Pay : Each teacher was given as endowment of two *Puṭṭis* of land. We do not know anything about the net income of this land endowment. The inscription, however, states that the carpenters and drummers of the temple establishment were assigned one *puṭṭi* of land for their wages. The teacher's Income was thus twice the wages of the skilled artisan. The society was offering him just what was necessary for a decent family life. The salary of the principal was 100 *nishkas* ; it is difficult to assess its real value as the denotation of the term *nishka* at this period is not definitely known.

SOME OTHER TEMPLE COLLEGES.

Temple Colleges fairly common in south India : We have got somewhat detailed information about the

1. Ibid, No. 110 of 1912
2. S. I. E R., for 1917 pp. 122-24

free Sanskrit colleges that were organised in the five temple establishments mentioned above. There are, however, clear indications that there were many more similar temple colleges in the Deccan in the medieval times (*c.* 900—1400 A. D.), Thus at Hebbal in Dharwar district there existed a Maṭha in Bhujabbeśvara temple in the 10th century A. D., which had received an endowment of about two hundred acres of land for giving free tuition and boarding to students. About 200 students must have been receiving free education here.[1] At Nagai in Nizam's dominions, there existed a big temple college in the 11th century where two hundred students were instructed in Vedic lore, two hundred in Smṛitis, one hundred in epics, and fifty two in philosophy. The library of the institute employed six librarians.[2] In 1075 A. D., a temple at Bijapur received a big endowment of about 1200 acres of land for providing food and raiments to ascetics and to the pupils of Yogeśvara Paṇḍita, who was conducting a free Mīmānsā school there[3]. To judge from the endowment, the college of this Paṇḍita must have been much bigger than that at Ennāyiram. At Managoli in Bijapur district, during the latter half of the 12th century, a local temple used to maintain a grammar school where Kaumāra grammar was taught by a teacher, who was given an endowment of 20 acres of land.[4] At about the same time the Dakshiṇeśvara temple authorities at Belgamve in Karnatak used to offer free boarding to students studying in the temple school.[5] In 1158 A. D. there flourished at Talgund in Shimoga district a small

1. E. I. IV. p. 355.
2. Hyd. Arch., S., No. 8, p. 7.
3. L. A., X, pp. 129-31.
4. E. I. V p. 22.
5. E. C., I. No. 45.

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Sanskrit college in the local Prāṇeśvara temple, where free food and education was offered to 48 students, studying the Ṛigveda, the Yajurveda, the Sāmaveda, Prābhākar-Mīmānsā, philosophy (Vedānta), linguistics (Bhāshā-śāstra) and Canarese. The institution had employed two cooks to manage the kitchen of the boarding house. At Punnavayil in Tanjore District there existed another grammar college, attached to a local temple and endowed with 400 acres of land. As the endowment for the maintainance of this institution was larger than that enjoyed by the Ennāyiram college, it is quite likely that it may have afforded free education and food to about 500 students.[1] South Indian Inscriptions Nos. 604, 667, 671 and 695 of 1916 record various grants for the salaries of teachers and boarding of students studying in different temple colleges in Tamil country. The last of these records is an interesting one, for it records a donation for a *Sarasvati-bhavana* or library of a temple college in Tinevelli district. These instances of temple authorities organising Sanskrit schools and colleges are typical of the age. Many more must have existed, whose memory has not been handed down to the present times. For, down to the 18th century almost every religious centre in south India used to maintain a Sanskrit school or college. The whole country was in fact studded with them.[2]

Temple Colleges in northern India : Instances of temple colleges given above all hail from South India. It is not however correct to suppose that no such institutions existed in north India, because they are not referred to in any north Indian inscriptions. A very large number of north Indian temples have been

1. S. I. E. R. for 1913, pp. 109-110.
2. *Report of the Madras Committee, Education Commission,* 1882, p. 1, foot-note.

destroyed, along with their documents of antiquity, during the Muslim invasions and rule. If all the documents conveying extensive properties to most of the rich temples in north India are recovered, it would almost certainly be found that a considerable portion of the temple property was originally intended for educational purposes. Temple authorities used to discharge their duty to impart education; one of the reasons that impelled Aurangzeb to destroy Hindu temples was the report that Brahmanas of Sindh, Multan and Banaras were using their temples as schools. It is thus clear that in North India also, the important temples were centres of education throughout the middle ages.

AGRAHĀRA VILLAGES AS CENTRES OF LEARNING.

What is an Agrahara Village ? On auspicious occasions, kings used to invite learned Brahmanas, settle them in villages and assign their revenues to them for their maintenance. Such villages were called Agrahāra villages, and they naturally became centres of learning where higher education was imparted free in different branches of Sanskrit studies. We shall give here information about two such Agrahāra villages, which were typical of their class.

Kadiyur Agrahara : The village of Kaḍiyur, modern Kalas, in Dharwar district in Karnatak, was made an Agrahāra village in the 10th century by the Rāshṭrakūṭa administration, and assigned to 200 Brahmanas, who were well versed in Vedas, grammar, Purāṇas, logic, works on polity, the science of literary composition and the art of writing commentaries.[1] The village was famous as an efficient centre of education and its Brahmana residents naturally were proud of its

1. *E. I.* XIII. p. 317.

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reputation. It may be pointed out that the educational activity of this Brahmana centre was not confined to the Vedic studies only; poetics, grammar, logic, purāṇas and the political science were included in the curriculum. An endowment had been also received for the salaries of some teachers. A free feeding house was maintained in the village; it was most probably intended for the poor students studying in the local institution.

Sarvajñapura Agrahāra : Sarvajñapura (modern Arsikere in Hassan District, Mysore) was another Agrahāra village, which, as its name would indicate, was a famous centre of learning. An inscription discovered at this place gives us a graphic description of its literary and pedagogic activities. "In some of its streets the Brahmanas were reading the Vedas, Śāstras and six systems of philosophy; every group of Brahmanas was either reading the Vedas or engaged in listening to the exposition of some higher science, or carrying on ceaseless discussion on logic, or joyously reciting the Purāṇas or settling the meaning of the Smṛitis, drama or poetry. All the Brahmanas of Sarvajñpura were devoted to study, teaching and listening to the dictates of religion and morality."[1]

Numerous Centres of higher Education : The above two Agrahāra villages were but typical of their class. As a rule in every Agrahāra village free instructions were given in different branches of Sanskrit learning by the Brahmana donees in return for the provision made for their livelihood by the state or society.[2] Sometimes non-Agrahāra villages also

1. *E. C.*, V., p. 144.

2. fC. एतेषु किलाग्रहारेषु केचिज्जपन्ति । अपरे पाठयन्ति । केचित्पठन्ति । अन्ये तत्वविद्यामुपदिशन्ति । इतरे अध्यापयन्ति । पश्य पश्य ।—*Keralābharanam*

like Bāhur, 15 miles south of Pondichery, were important centres of higher education recieving grants of the revenues of several villages because they were famous centres of well-known scholars, hailing from all parts of the country.[1] Agrahāra villages and endowed temples and monasteries were fairly numerous in ancient India ; there used to be at least two or three of them in an area equal to the modern district. We may therefore well conclude that centres for higher education were as numerous in medieval times (*c.* 600-1300 A. D.) than they are today in modern India.

Tols : Before concluding this chapter, it will be necessary to refer to Tols or Sanskrit schools which are still fairly numerous in Bengal, Bihar and Uttar Pradesh. From very early times, Tols have enjoyed grants of land, on which their teachers and pupils subsisted. These grants were augmented in value and new ones were created when the Zemindars felt themselves secure by the Permanent Settlement of Cornwalis.[2] Where there was no specific endowment, the village Pandit used to arrange for the free boarding, lodging and clothing of his students by collecting the necessary funds by raising subscriptions at chief fairs and festivals, and from rich charitable persons. Tols thus are a variety of the *Agrahāra* type of educational institutions.

The classes are usually held in a thatched house. As a rule, each Tol enrolls about 25 students, who are accommodated in mud huts built round the school house. Study courses usually extend over six to eight years and enable the students to appear for the Praveśikā or Admission examination in Sanskrit.

1. E. I. XVIII, p. 14.

2. *Report of the Bengal Provincial Committee. Education Commission, 1882.*

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Tradition of free Education : It is indeed noteworthy that such tradition of free education should have persisted inspite of foreign rule of several centuries. Learned Brahmanas in India have always been anxious to impart education free to deserving students irrespective of their own financial condition. This tradition exists even today in ancient centres of Sanskrit education like Banaras, Nasik, Wai and Nadia. The conclusion therefore seems to be irresistible that in the ancient and medieval period of Indian history, every student, howsoever poor he may have been, could get the highest education free, provided he was willing, if necessary, to do some household or farm work for his teacher. Poor parents had not to worry about the educational expenses ; their sons could either find admission to free boarding houses or maintain themselves by begging their food daily, which was regarded as the most honorable means of livelihood for the student.

Chapter VI

HIGHER LITERARY EDUCATION.

Curriculum, method of teaching and examinations.

Subjects and methods of study in the early Vedic period-and in the later Vedic period-The method of study changes at C. 1000 B. C-New topics of study-Combination of liberal and useful education-Vedic studies in the 1st millennium A.D.—An age of specialisation-Ascendancy of Sanskrit-Courses in grammar, astrology, literature, Smritis, Purāṇas, logic and philosophy-Courses for laymen and monks in Buddhist colleges-Selection of text books.

Method of teaching and study-Books normally not available, hence the oral method of instruction-Importance of recitation and recapitulation Texts memorised but not crammed-Great importance attached to exposition and debate-Individual attention-Help of monitors-No annual or final examination-No degrees and diplomas Competitive element kept within limit.

Introductory : The history of ancient Indian education is spread over several millennia and we therefore naturally find considerable changes taking place in the curricula in the course of centuries. This is but natural; for the curriculum is intimately connected with the achievements and aspirations of a people. When the outlook on life changes or when new branches of knowledge are developed, extensive changes become inevitable in the curriculum followed in schools and colleges. The truth of this observation will be illustrated by the extensive changes that have taken place in our Primary, Secondary and Higher Education since the achievement of Freedom in 1947. In the present chapter, we shall indicate the main topics of study on the literary side, point out the changes in the curricula that took place in the different ages, discuss the methods of study and teaching and ascertain what importance was attached to examinations.

EARLY VEDIC AGE (*C.* upto 1500 B. C.)

Subjects of study : The Vedic literature naturally

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of the Sacred Thread at the time of the daily bath;[1] the Rigvedins and the Sāmavedins, however, advocated the doctrine that the Sacred Thread should never be separated from one's person. The latter view eventually prevailed and still obtains in Hindu society.

1. तैत्तिरीयाः कठाः काण्वाश्चरका वाजसेयिनः ।
कण्ठादुत्तार्य सूत्रं तु कुर्युर्वै क्षालनं द्विजाः ॥
बह्वृचाः सामगाश्चैव ये चान्ये यजुःशाखिनः ।
कण्ठादुत्तार्य सूत्रं तु पुनरर्हन्ति संस्क्रियाम् । भृगु in VMS. 427.

APPENDIX III.

CONVOCATION ADDRESSES.

Convocation address to Arts Graduates.

A specimen of what may be described as a convocation address to Arts Graduates is to be found in the *Taittirīya Upanishad,* I, 11. As the passage is very interesting from several points of view, it is given below along with its translation :—

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् । देवपितृकार्य्याभ्यां न प्रमदितव्यम् । मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव । यान्यनवद्यानि कर्म्माणि तानि सेवितव्यानि नो इतराणि । यान्यस्माकं सुचरितानि तानि त्वयोपास्यानि नो इतराणि । ये के चास्मच्छ्रेयांसो ब्राह्मणः तेषां त्वयाऽसनेन प्रश्वसितव्यम् । श्रद्धया देयम् । श्रिया देयम् । ह्रिया देयम् । भिया देयम् । संविदा देयम् । अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् ये तत्र ब्राह्मणाः संमर्शिनः युक्ता आयुक्ता अलूक्षा धर्म्मकामाः स्युः यथा ते तत्र वर्तेरन् तथा तत्र वर्तेथाः । अथाभ्याख्यातेषु ये तत्र ब्राह्मणाः संमर्शिनः युक्ता आयुक्ता अलूक्षा धर्म्मकामाः स्युः यथा ते तेषु वर्तेरन् तथा तेषु वर्तेथाः । एष आदेशः । एष उपदेशः । एषा वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् । एवम् चैतदुपास्यम् ।

TRANSLATION.

After the teaching of the Veda is over, the preceptor exhorts the student :—

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"Speak the truth. Do your duty. Neglect not the daily study (of the Veda). After having brought to your teacher his proper reward, do not cut off the line of progeny. Do not swerve from the truth. Do not swerve from duty. Do not neglect what is useful. Do not miss opportunities to become great. Do not neglect the daily duties of learning and teaching (the Veda). Do not neglect the (sacrificial) rituals due to the the Gods and Fathers.

Let your mother be to you like unto a god. Let your father be to you like unto a god. Let your teacher be to you like unto a god. Let your guest be to you like unto a god.

Whatever actions are blameless, those should be followed, not others. Whatever good works have been performed by us, those should be emulated by you, not others. And there are some Brahmanas better than we. They should be comforted by you by giving them a seat.

Whatever is given should be given with faith, not without faith,—with joy, with modesty, with fear, with kindness.

If there should be any doubt in your mind with regard to any duty or with regard to conduct,—in that case conduct yourself as Brahmanas, who possess good judgment, conduct themselves therein, whether they be appointed or not, as long as they are not too severe, but devoted to duty. And with regard to things that have been spoken against, conduct yourself as Brahmanas, who possess good judgment, conduct themselves therein, whether they be appointed or not, as long as they are not too severe, but devoted to duty.

Thus conduct your self. This is the rule. This is the teaching. This is the true purport (Upanishad) of the Veda. This is the command. Thus should you observe. Thus should this be observed."

Convocation Address to Medical Graduates.

We get a very good specimen of the convocation address to medical students in *Charakasaṁhitā* Vimānasthān, 8, 6-8. Important passages from it are given below, along with an English rendering.

अनुज्ञातेन प्रविचरता [त्वया] पूर्वं गुर्वर्थोपान्वाहरणे यथाशक्ति प्रयतितव्यम् । कर्मसिद्धिमर्थसिद्धिं यशोलाभं प्रत्य च स्वर्गमिच्छता त्वया गोब्राह्मणमादौ कृत्वा सर्वप्राणभृतां शर्माशासितव्यम् । अहरहरुत्तिष्ठता चोपविशता च सर्वात्मना चातुराणामारोग्ये प्रयतितव्यम् । जीवहेतोरपि चातुरेभ्यो नाभिद्रोग्धव्यम् । मनसापि च परस्त्रियो नाभिगमनीयास्तथा च सर्वमेव परस्वम् । निभृतवेशपरिच्छदेन भवितव्यम् । अशौण्डेनापापेनापापसहायेन च श्लक्ष्णशुक्लधर्म्यशर्म्यधन्यसत्यहितमितवचसा देशकालविचारिणा स्मृतिमता ज्ञानोत्थापनकरणसंपत्सु नित्यं यत्नवता च न कदाचित्..... अनपवादप्रतिकाराणां मुमूर्षूणां चतथैवासन्निहितेश्वरणां स्त्रीणामनर्थक्षाणां चौषधमनुविधातव्यम् । न च कदाचित्स्त्रीदत्तमाभिषमादातव्यमननुज्ञातं भर्त्रार्थवाध्यक्षेण । आतुरकुलं.....चानुप्रविश्य वाङ्मनोबुद्धीन्द्रियाणि न क्वचित्प्रणिधातव्यानि अन्यत्रातुरादातुरोपकारार्थाद्वातुरगर्तेष्वन्येषु वा भावेषु ! चातुरकुलप्रवृत्तयो बहिर्निश्चरयितव्याः । हसितं चायुःप्रमाणमातुरस्य न वर्णयितव्यम् जानतापि यत्र यत्रोच्यमानमातुस्यान्यस्य वाप्युपघाताय संपद्यते ।

विज्ञानवतापि च नात्यर्थमात्मनो ज्ञाने विकत्थितव्यम् । आप्तादपि हि विकत्थ्यमानादत्यर्थमुद्विजन्त्येके । न चैव ह्यस्ति सुतरामायुर्वेदस्य पारम् । तस्मादनमत्तः शश्वदभियोगमिच्छन् गच्छेत्.....। कृतस्नो हि लोको बुद्धिमतामाचार्यः । शत्रुश्चाबुद्धिमतामेव । अतश्चाभिसमीक्ष्य बुद्धिमताऽमित्रस्यापि यशस्यं...पौष्टिकं...लौक्यमुपदिशता वचः श्रोतव्यमनुविधातव्यं चेति ।

ENGLISH RENDERING

When, on getting permission, you begin to practise, you ought to make an effort to offer an adequate honorarium to your teacher. You should aim at the welfare of Brahmans, cows and all other beings with a view to win practice, prosperity and fame here and in heaven hereafter. Every day you should continuously and whole-heartedly try to promote the health of patients. Even if your own life is in danger, you should not desert your patients. You should not entertain an evil thought about the wealth or wives of others. Your dress should be modest, not foppish. Avoid drinking; do not commit a sin, nor help one who is committing it. Your speech should be smooth, polished, truthful and to the point. Taking all facts into consideration, you should make a deliberate endeavour to increase the stock of your knowledge and instruments. Do not give medicine to those whose disease is definitely ascertained to be incurable, or to those who are about to die, or to women, if their husbands or guardians are not present. Do not accept any fees from ladies without the assent of their husbands or guardians. When you enter a patient's room, all your attention should be centred on the patient, his expression, movements and medicines, to the exclusion of everything else. You must treat as strictly confidential all information about the patient and his family. Where there is a danger of the patient or any of his relatives receiving a shock, you should not divulge the impending death of the patient, even when you are aware of it.

Though well grounded in your line you should not praise your knowledge much; for some people get disgusted even with their friends and relatives if they are given to boasting. One can never get a mastery

of the entire medical science; unelatad, one should therefore pass one's time in making a constant effort to learn something more. A wise man will indeed gather something from every quarter; a fool only thinks otherwise, and shows jealousy. Taking all things into consideration, a wise physician should listen to and derive benefit from the discoveries or observations even of an enemy, if they are calcluated to promote one's fame and prosperity in this world.

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APPENDIX IV

Four Vedas, Six Aṅgas, Ten Granthas, Fourteen Vidyās, Eighteen Śilpas and Sixty-four Kalās.

In connection with the curriculum in ancient India. the above expressions are frequently used; we therefore propose to explain them briefly in this appendix.

Four Vedas : They are the Rigveda, the Yajurveda, the Sāmaveda and Atharvaveda. These were regarded as revealed, but there was a time when a deep prejudice was entertained against the Atharvaveda, which was therefore excluded from studies. The remaining three Vedas were therefore called *Trayī*.

Six Angas : These were the following; *Śikshā*, the science of pronunciation; *Kalpa*, the science of ritualism; *Vyākaraṇa*, grammar; *Nirukta*, Philology, *Chhandas* prosody, and *Jyotisha*, astronomy.

Dasa Granthas : These were the following; 1 One's own Veda; 2 Its Brāhmaṇa. 3 Āraṇyaka; 4 Nighaṇṭu and the six Aṅgas enumerated above. A graduate who had mastered all these, was known as a Daśagranthī Brāhmaṇa.

Fourteen Vidyas : During the Pauranic period, a person was regarded as a distinguished scholar if he had mastered fourteen *Vidyās*. These were usually taken to be 1-4 Vedas, 5-10 *Shaḍaṅgas*, 11 *Dharmaśāstra* (sacred and secular law), 12 *Purāṇas*, 13 *Mimansā* (science of exegis) and 14 *Tarka* (logic).

Eighteen Silpas : There is no authoritative enumeration of eighteen *śilpas*. In one place the *Milinda-pañha* includes the four Vedas, the Purāṇas, philosophy, history. etc. among them (Vol. I, p. 6), but there is no doubt that this is wrong. The basic conception of *śilpas* is a profession requiring special skill[1] and the Vedic age denoted by this term arts like vocal music, instrumental music and dancing.[2] Taxila university claimed to specialise in eighteen *śilpas*, and archery, military art, medicine, magic, snake charming and the art of finding treasures figure among the subjects taught there[3]. These five therefore must have been included in the *śilpas*. Conveyancing and law, mathematics, accountancy, agriculture, commerce, cattle-breeding, and *issatha* (?) are also mentiond as *śilpas* in the Buddhist literature.[4] When we remember the basic idea of *śilpas*, we can include sculpture and engineering also among the traditional eighteen *śilpas*. The following therefore most probably constituted the eighteen *śilpas*.

1 Vocal music 2 Instrumental music 3 Dancing 4 Painting 5 Mathematics 6 Accountancy 7 Engineering 8 Sculpture 9 Agriculture 10 Cattle-breeding 11 Commerce 12 Medicine 13 Conveyancing and Law 14 Administrative training 15 Archery and military art 16 Magic 17 Snake charming and poison antidotes 18 The Art of finding hidden treasures.

Sixty-four Kalas : According to Kāmaśāstra 1, 3. 16 the following are the traditional sixty-four *Kalās*,

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1. एतद्धि दिव्यं शिल्पं न मानुषम् । Kss. XXV, 176.
2. त्रिवृद्वै शिल्पं नृत्यं गीतं वादित्रम् । S. Br. XXIX, 5
3. Jatakas Nos. 80 and 537, *Mahāvagga*, VII. 1. 6, Jātaka Nos. 185, 256 & 416.
4. M. N. Vol. I, p. 85. *A. N.*, Vol. IV pp. 281-2.

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which a cultured lady was expected to master :—

१ गीतम् २ वाद्यम् ३ नृत्यम् ४ आलेख्यम् ५ विशेषकच्छेद्यम् ६ तण्डुलकुसुमवलिविकाराः ७ पुष्पास्तरणम् ८ दशनवसनांगरागः ९ मणिभूमिकाकर्म १० शयनरचनम् ११ उदकवाद्यम् १२ उदकाघातः १३ चित्राश्च योगाः १४ माल्यग्रथनविकल्पाः १५ शेखरकापीडयोजनम् १६ नेपथ्यप्रयोगाः १७ कर्णपत्रभंगाः १८ गन्धयुक्तिः १९ भूषणयोजनम् २० ऐन्द्रजालाः २१ कौचुमाराश्च योगाः २२ हस्तलाघवम् २३ विचित्रशाकयूषभक्ष्यविकारक्रिया २४ पानकरसरागासवयोजनम् २५ सूचीवानकर्माणि २६ सूत्रक्रीडा २७ वीणाडमरुकवाद्यानि २८ प्रहेलिका २९ प्रतिमाला ३० दुर्वाचकयोगाः ३१ पुस्तकवाचनम् ३२ नाटकाख्यायिकादर्शनम् ३३ काव्यसमस्यापूरणम् ३४ पट्टिकावेत्रवानविकल्पः ३५ तक्षकर्माणि ३६ तक्षणम् ३७ वास्तुविद्या ३८ रूप्यरत्नपरीक्षा ३९ धातुवादः ४० मणिरागाकरज्ञानम् ४१ वृक्षायुर्वेदयोगाः ४२ मेषकुक्कुटलावकयुद्धविधिः ४३ शुकसारिकाप्रलापनम् ४४ उत्सादने संवाहने केशमर्दने च कौशलम् ४५ अक्षरमुष्टिकाकथनम् ४६ म्लेच्छितविकल्पाः ४७ देशभाषाविज्ञानम् ४८ पुष्पशटिका ४९ निमित्तज्ञानम् ५० यन्त्रमातृका ५१ धारणामातृका ५२ सम्पाट्यम् ५३ मानसोकाव्यक्रियाः ५४ अभिधानकोशः ५५ छन्दोज्ञानम् ५६ क्रियाकल्पः ५७ छलितकयोगाः ५८ वस्त्रगोपनानि ५९ द्यूतविशेषः ६० आकर्षक्रीडा ६१ बालक्रीडनकानि ६२-४ वैनयिकीनां वैजयिकीनां व्यायामिकीनां च विद्यानां ज्ञानम् ।

Owing to want of space it is not possible to explain the meaning of each of the 64 *kalās* enumerated above. It would suffice to say that Nos. 23-4 refer to the art of cooking, Nos. 5, 8, 15 and 44 to personal toilets of women requiring skill in the use of ointments for the body, paints for the teeth, etc. Nos. 1, 2, 3, 4 and 27 enumerate fine arts like music, dancing and painting. Arts necessary for home and personal decorations are mentioned in Nos. 6, 7, 9, 10, 14-19, 48 and 58 and they include garland making, decoration of the floor, the preparation of the bed,

proper use and care of dress and ornaments etc. Women, who were usually fond of ornaments, were expected to be able of appreciate correctly the value and quality of the different varieties of gold, etc., and Nos. 38-40 refer to the capacity in this connection. Arts useful for the housewife like sewing, patching, elementary carpentry, repairs of household tools and articles are mentioned in Nos. 25, 33, 35-7, 41, and 49 Literary efficiency and skill of different variety is presupposed by Nos. 28-31, 33, 45-47 and 51-57. They require women to be skilled in reading, writing, understanding different languages, composing poems, understanding dramas, etc. Nos. 12 and 64 refer to different physical exercises and Nos. 11, 20, 22, 26, 42, 43, 57, 59, 60 mention recreations for utilising leisure hours. The latter include magic, sleights of hand, *dyuta* etc. No. 61 requires every woman to know how to prepare toys for children.

It will be thus seen that the 64 arts, which a woman was expected to master, endowed her with a healthy physique, taught her all arts necessary for an economic and an efficient housewife and made her a cultured companion of her husband, who could introduce her to any company of educated men and women. It is obvious that only ladies in higher sections of sociey could have got proficiency in 64 arts. What was their percentage we do not know.

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A IX. 5

Calcutta Mission College and other Schools in connection with the Society for promoting Christian Knowledge.

Ecclesiastical from 6 Jan. 1820. Cons. 29 Oct. 1819, 1. 2. 31 Dec. 7 to 9.

For several of these institutions the Governor-general in Council has, upon application made by the Lord Bishop of Calcutta, or by the diocesan committee, granted the land upon which the respective edifices have been erected.

FORT ST. GEORGE.

Tanjore Schools.

Public to 16 Feb. 1787. 1. 2. From 9 Oct. 1793, 44. To 10 Ju. 1795. 29.

From a very early period it appears that the Protestant mission conducted successively by Messrs. Zeigenbald, Gericke, Kiernander and Swartz, under the patronage of the Society for promoting Christian Knowledge, had schools at their several stations of Madras, Cuddalore, Tanjore and Trichinopoly, in which they instructed the natives, and in aid of which they obtained occasional grants from the local governments, and permission from the Court of Directors to receive from the society in England various supplies, free of freight.

In 1787, the Court of Directors authorized a permanent annual grant towards the support of three schools which had been established with the sanction of the respective Rajahs at Tanjore, Ramenedaporam and Shevagunga, of 250 pagodas each. These schools were under the direction of Mr. Swartz. The Court further directed, that a similar allowance should be granted to any other schools which might be opened for the same purpose.

According to the latest books of establishment, the charge on this account was "for two Protestant schools at Tanjore and Combaconum, R^{s} 4,200 per annum;" together with a pension or allowance to Mr. Kolhoop, a retired teacher, of R^{s} 420, making a total of R^{s} 4,620 per annum.

In 1824, the widow Swartz enjoyed a pension from the British Government of two pagodas per month, at Negapatnam; and an unmarried female of the same name a monthly allowance of one fanam.

Sunday School at the Mount.

Military from 17 Oct. 1812. 249. Military Cons. 1 Sept. 1812. 20 to 33. 6 Oct. – 40. 41. Military to 6 Sept. 1813. 7 & 8. 3 Ju. 1814. 10 to 25.

In January 1812, a Sunday school was established at St. Thomas's Mount, at the suggestion and under the direction of the military chaplain at that cantonment, and by the voluntary contributions of several Europeans at the presidency. The object of this school was to afford elementary instruction on the Lancasterian plan to the half-caste and native children of the military and others resident there. The object as well as the plan of tuition being highly approved by the Government, an endowment of 300 pagodas per annum was granted from the 1st January 1812.

The experimental Establishment of Mr. Ross, Collector of Cuddapah.

In 1814, the attention of the Board of Revenue was called to the numerous instances which had occurred among the native servants of Government of extensive embezzlement and fraudulent combination, and an inquiry was instituted respecting the causes of the prevalence of those crimes and the means of counteracting them. A draft Regulation for the punishment of offenders was prepared and circulated to the several collectors for their report thereon, accompanied by directions that they would offer any suggestions which might occur to them, as to the means best calculated to excite the natives to a faithful discharge of their public duties, by the hope of reward rather than by the dread of punishment.

Mr. Ross, the collector of Cuddapah, in the report submitted by him on the above occasion, suggested that great advantages would result from giving education to the natives of India, and offered to the consideration of Government a plan for providing proper education and moral instruction for young men, particularly Brahmins, from the age of twelve or thirteen to that of eighteen or twenty, and by establishing an institution for education in every district.

Agreeably to the recommendation of the Revenue Board, the subject was referred to the College Board for their consideration and report. The Government, however, entertaining great doubt whether the proposed measure would be found of sufficient efficacy to answer the end proposed, and observing that it admitted of a limited experiment, authorized such an experiment to be made in Cuddapah, under the superintendence of Mr. Ross, whose superintendence they observed afforded the best prospect of success. Mr. Ross was at the same time cautioned against incurring any considerable expense or giving any pledge in the confidence of success, which, in the event of failure, might be found to be inconvenient. He died not long afterwards, and no report of his further proceedings with respect to this object has been traced upon the records.

Free Schools at Palamcottah and Tinnevelly.

In 1819, the Rev. Mr. Hough, chaplain at Palamcottah, solicited from the Government pecuniary aid to the extent of 25 pagodas per month for the support of two schools, the one at Palamcottah, the other at Tinnevelly, which he had opened in the preceding years 1817 and 1818, under the auspices of the Madras corresponding Committee of the Church Missionary Society, for the instruction of native youth in reading, writing, arithmetic and the elements of English grammar. These schools were under the immediate superintendence of the Rev. Mr. Hough; they were attended by natives of all castes; the books used in them were the New Testament, Seltare's History of the Bible, the Psalter, with Lindley Murray's Grammar and the usual English spelling books; and it was observed that the introduction of the Christian Scriptures excited no alarm in the minds of the natives. The Madras Government conceiving, however, that they were not interested in the support of schools of such a nature, declined compliance with the application.

Upon

Upon receipt of advices from Madras communicating the above facts, the Court observed that, with the strong evidence before them of the utility of these schools, of their acceptableness to the natives, and of their able and judicious superintendence by the chaplain of Palamcottah, they could not but regret that they were not supported, and desired to be informed of the grounds on which the Madras Government came to the determination not to support them. In reply, those grounds were alleged to be, the private character of the schools, the uncertain continuance of the Rev. Mr. Hough's superintendence, and the probable inconvenience of the precedent; but the Government promised to bear in mind the Court's wishes respecting these schools, when the general subject was gone into upon receipt of the Board of Revenue's then expected report; with which explanation the Court was satisfied.

Committee of Public Instruction at the Presidency.

Rev. from 14 Jan. 1823. 40; to 18 May 1825. 20; From 30 June 1826. 2 to 6; Rev. Cons. 2 July 1824. 1 & 2; Dº 21 Jan. 1825. 12. Bᵈ Rev. 25 July 1822; 6 Nov., 1 May, 2 Oct., 13 Jan. 14 July, 30 June, 25 Aug. 1823; 17 Feb. 1825; 7 Apr., 10 Mar. 1823.

On the Revenue proceedings of the 2d July 1822, Sir Thomas Munro recorded a minute, recommending as an object of interest and importance that the best information should be obtained of the actual state of education in its various branches among the native inhabitants of the provinces under the Madras Government.

Bᵈ Revenue, 3 July, 7 Dº, 28 Aug. 14 Dº, 13 Feb. 1823; 5 Sept., 28 Oct., 4 Nov. 14 Nov., 2 Dec., 1822; 17 Feb., 14 Dº, 1825. Rev. Cons. 30 Sept. 1; 10 March, 1826. 1 to 5; 26 May, 1826. 22 to 26.

A circular letter was accordingly addressed to the several collectors, accompanied by a blank form, according to which they were required to furnish, for the information of Government, lists of schools within their several collectorates, specifying the numbers of scholars, Vedas scholars, Soodra scholars, and scholars of all other castes, both male and female, in the several schools; also of Mussulman scholars; and a return of the population of the several districts respectively. The collectors were further required to state the names of the books generally read at the schools, the time which scholars usually continue at the schools, the monthly or yearly charge to the scholars, and whether any of the schools are endowed by the public; and if so, the nature and amount of the fund. Sir Thomas Munro also observed in his minute, that "when there are colleges or other institutions for teaching theology, law, astronomy, &c. an account should be given of them. These sciences," he remarks, "are usually taught privately, without fee or reward, by individuals to a few scholars or *disciples;* but there are also some instances in which the native Governments have granted allowances in money and land for the maintenance of the teachers."

"In some districts," he adds, "reading and writing are confined almost entirely to Brahmins and the mercantile class; in some they extend to other classes, and are pretty general among the potails of villages and principal ryots. To the women of Brahmins and of Hindoos in general they are unknown, because the knowledge of them is prohibited, and regarded as unbecoming of the modesty of the sex, and fit only for public dancers. But among the women of Rujbundah and some other tribes of Hindoos, who seem to have no prejudice of this kind, they are generally taught. The prohibition against women learning to read is probably, from various causes, much less attended to in some districts than in others; and as it is possible that in every district a few females may be found in the reading schools, a column has been entered for them in the form proposed to be sent to the collector. The mixed and impure castes seldom learn to read; but as a few of them do, columns are left for them in the form."

"It is not my intention," Sir Thomas adds, "to recommend any interference whatever in the native schools. Every thing of this kind ought to be carefully avoided, and the people should be left to manage their schools in their own way. All that we ought to do is to facilitate the operations of these schools, by restoring any funds that may have been diverted from them, and perhaps granting additional ones, where it may appear advisable. But on this point we shall be better able to judge when we receive the information now proposed to be called for."

The Court of Directors gave great credit to Sir Thomas Munro, for having originated this inquiry, reserving their sentiments on the subject at large till the collectors' reports should have been received. The Court nevertheless remarked, that the most defective part of the information which would probably be elicited by this inquiry, would be that which relates to the quality of the instruction which the existing education affords. But of this the Court add, "we shall be able to form a more correct opinion, when we see what the reports contain. It was proper to caution the collectors against exciting any fears in the people that their freedom of choice in matters of education would be interfered with. But it would be equally wrong to do any thing to fortify them in the absurd opinion, that their own rude institutions of education are so perfect as not to admit of improvement."

In June 1826, the Madras Government forwarded to the Court of Directors the several returns which they had received through the Board of Revenue, from the collectors, accompanied by an abstract of those returns prepared by the Board; of which the following is the summary.

Summary of the information contained in the Reports of the Collectors.

The schools now existing in the country are for the most part supported by the payments of the people who send their children to them for instruction, the rate of payment for each scholar varying in different districts, and according to the different circumstances of the parents of the pupils, from one anna to four rupees per mensem: the ordinary rate among the poorer classes appearing to be generally about four annas, and seldom to exceed half a rupee.

There are endowments for the support of schools only in the following districts:

Rajahmundry.—There are in this district 69 teachers of the sciences, who possess endowments in land, and 13 who enjoy allowances in money granted by former zemindars.

Nellore.—In this district certain individuals, Brahmins and Mussulman, are in possession of allowances in land and money granted by the Carnatic Government for teaching the Vedas, &c. and Arabic and Persian respectively, to the amount of Rˢ 1,467 per annum.

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Arcot, Northern Division.—There are in this district 28 colleges, supported by mauniums and marahs, granted by former Governments, yielding R^s 516 per annum, and six Persian schools maintained at the public expense, at an annual charge of R^s 1,361.

Salem.—There are Enam lands in this district estimated to yield R^s per annum 1,109, which are appropriated to the support of 20 teachers of theology, &c. and one Mussulman school, which has land for its support yielding annually R^s 20.

Tanjore.—There are in this district 44 schools and 77 colleges, which are supported by his highness the Rajah. There is no school or college endowed particularly by the sircar; but the free schools maintained by the mission established in Tanjore, are stated by the collector to possess a *surramaunium*, the annual value of which is estimated at R^s 1,100.

Trichinopoly.—There are in this district seven schools, which possess endowments in land to the extent of 46 cawnies granted by former Governments.

Malabar.—There is in this district one college supported by the Zamorin Rajah, which has also some land attached to it.

The COLLECTORS of the undermentioned Districts made Returns to the following effect:

Salem and Coimbatore.—It is admitted by the collectors of these districts that public endowments for the advancement of learning have been diverted from their original purpose or

The following STATEMENTS give the result of the

POPULATION of COLLECTORATES under MADRAS.

DISTRICTS.	MALES.	FEMALES.	TOTAL.	Total of the Population as per Statements submitted to Government on the 3d February, 8th May and 4th Dec. 1823.	——
Ganjam - 1 - -	196,170	179,111	375,281	332,015	Schools - - 255 Colleges - - none
Vizagapatam - 2 -	482,852	458,152	941,004	772,570	Schools - - 914 Colleges - - none
1454 – 279 Rajahmundry - 3 -	393,512	344,796	738,308	738,308	Schools - - 291 Colleges - - 279
199 – 49 Masulipatam - 4 -	289,166	240,683	529,849	529,849	Schools - - 484 Colleges - - 49
Guntoor - 5 -	243,859	210,895	454,754	454,754	Schools - - 574 Colleges - - none 171
– 137 Nellore - - 6 -	432,540	406,927	839,467	439,467	Schools - - 804 – 137 Colleges - - none
Bellary - - 7 -	489,673	438,184	927,857	927,857	Schools - - 533 Colleges - - none
Cuddapah - 8 -	578,461	515,999	1,094,460	1,094,460	Schools - - 494 Colleges - - none
51 Chingleput - 9 -	190,243	172,886	363,129	363,129	Schools - - 508 Sanscrit - - 51
69 Arcot, N. Division 10	298,539	278,481	577,020	892,292	Schools - - 630 Colleges - - 69
Arcot, S. Division 11	217,974	202,556	420,530	455,020	Schools - - 875 Colleges - - none
324 – 53 Salem - - 12 -	542,500	533,485	1,075,985	1,075,985	Schools - - 386 – 53 Colleges - - none
769 – 109 Tanjore - - 13 -	195,522	187,145	382,667	901,353	Schools - - 884 Colleges - - 109
131 – 9 Trichinopoly - 14 -	247,569	233,723	481,292	481,292	Schools - - 790 Colleges - - 9
Madura - - 15 -	401,515	386,681	788,196	788,196	Schools - - 884 – 844? Colleges - - none
Tinnevelly - 16 -	283,719	281,238	564,957	564,957	Schools - - 607 Colleges - - none
724 – 173 Coimbatore - 17 -	316,931	321,268	638,199	638,199	Schools - - 673 – 763? Colleges - - 173
75 Canara - - 18 -	- No Statement of the Population or number of Schools.*				
Malabar - 19 -	458,368	449,207	907,575	907,575	Schools - - 759 Colleges - - 1
463 – Seringapatam 20 -	14,851	16,761	31,612	31,612	Schools - - 41 Colleges - - none
Madras - - 21 -	228,636	233,415	462,051	462,051	Schools - - 305 Charity ditto - 17 Children who receive private tuition at their own houses - -
740					TOTAL Schools 12,498
TOTAL Population	6,502,600	6,091,593	12,594,193	12,850,941	TOTAL Scholars -

* A Statement of the Population was afterwards submitted, which will

or resumed. In the former district the value of land so diverted, is estimated at R' 384; in the latter at 2,208.

Bellary.—The collector of this district, submits, that although none of the institutions for education at present existing in it derive support from the State, "there is no doubt that in former times, especially under the Hindoo Governments, very large grants, both in money and in land, were issued for the support of learning;" and he further states his opinion that many of the Yeomiahs and Shotriums which are now held by Brahmins in the district, may be traced to this source. Of the correctness of this suggestion, the Revenue Board appears to entertain considerable doubts.

Canara.—The late principal collector of this district stated generally, that there are no colleges in Canara for the cultivation of abstract science, neither are there any fixed schools and masters to teach them. There is no instance known of any institution of the above description having ever received support in any shape from the former Government. In Canara, education is conducted so much in private, that any statement of the number of private schools, and of the scholars attending them, would be of little or no use, but on the contrary, rather fallacious, in forming an estimate of the proportion of the population receiving instruction.

Information furnished by the Collectors.

EXTENT to which Means of INSTRUCTION are enjoyed in the several COLLECTORATES under MADRAS.

	Hindoo Scholars.			Mussulman Scholars.			TOTAL.		
	MALE.	FEMALE.	TOTAL.	MALE.	FEMALE.	TOTAL.	MALE.	FEMALE.	TOTAL.
1	2,938	12	2,950	27	none	27	2,965	12	2,977
	—	—	—	—	—	—	—	—	—
2	9,315	303	9,618	97	none	97	9,412	303	9,715
	—	—	—	—	—	—	—	—	—
3	2,569	37	2,606	52	none	52	2,621	37	2,658
	1,454	- -	1,454	none	- -	- -	1,454	- -	1,454
4	4,775	31	4,806	275	2	277	5,050	33	5,083
	199	- -	199	- -	- -	- -	199	none	199
5	7,365	99	7,464	257	3	260	7,622	102	7,724
	—	—	—	—	—	—	—	—	—
6	6,946	55	7,001	617	3	620	7,563	58	7,621
	—	—	—	—	—	—	—	—	—
7	6,338	60	6,398	243	none	243	6,581	60	6,641
	—	—	—	—	—	—	—	—	—
8	5,551	107	5,658	341	1	342	5,892	108	6,000
	—	—	—	—	—	—	—	—	—
9	6,941	116	7,057	186	none	186	7,127	116	7,243
	—	—	—	—	—	—	—	—	— 398
10	7,140	41	7,181	552	11	563	7,692	52	7,744 - 418
	—	—	—	—	—	—	—	—	—
11	10,167	104	10,271	252	none	252	10,419	104	10,523
	—	—	—	—	—	—	—	—	—
12	4,160	31	4,191	432	27	459	4,592	58	4,650 - 324
	—	—	—	—	—	—	—	—	—
13	16,495	154	16,649	933	none	933	17,428	154	17,582
	769	none	769	none	- -	- -	769	none	769
14	9,501	84	9,585	690	56	746	10,191	140	10,331
	131	none	131	none	none	- -	131	- -	131
15	12,592	105	12,630	1,147	none	1,147	13,676	105	13,781
	—	—	—	—	—	—	—	—	—
16	8,462	115	8,579	796	2	798	9,258	119	9,377
	—	—	—	—	—	—	—	—	—
17	7,812	82	7,894	312	one	312	8,124	83	8,207
	724	none	724	none	- -	- -	724	- -	724
Canara 18	- - - - -								
19	8,767	1,068	9,835	3,196	1,122	4,318	11,963	2,190	14,153
	75	none	75	none	- - -	none	75	none	75
20	527	14	541	86	none	86	613	14	627
	—	—	—	—	—	—	—	—	—
21	4,966	127	5,093	143	none	143	5,109	127	5,236
	404	49	453	10	- -	10	414	49	463
21	24,756	517	25,273	1,690	none	1,690	26,446	517	26,963
	171,776	3,313	175,089	12,334	1,227	13,561	184,110	4,540	188,650

be found in the Return, entitled Extent and Population of British India.

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Appendix (I.)

Education of Natives.

From the foregoing statement, the Board of Revenue observed, it appears that the total number of persons who are receiving education in these provinces, is 188,650 out of a population of 12,850,941, or 1 in 67.

These reports (with the exception of that of the collector of Bellary) furnish no answer to the inquiry respecting the books generally read at the schools, except that the Shasters and Vedas are read, and that the sciences of theology, astronomy, logic and law, are taught but chiefly privately.

Mr. Campbell, the collector of Bellary, gives the titles of several books which are read at the schools, and enters very largely into a detail of the mode of instruction pursued in them, and of the several languages taught there.

On the revenue proceedings of the 10th March 1826, Sir Thomas Munro recorded a minute containing his observations on the information communicated by the collectors in their reports to the Revenue Board. "From these reports," he remarks, "it appears that the number of schools, and of what are called colleges in the territories under the presidency, amount to 12,498, and the population to 12,850,941, so that there is one school to every 1,000 of the population; but as only a few females are taught in schools, we may reckon one school to every 500 of the population."

The observation of the Board of Revenue, that the proportion of the population receiving education did not exceed 1 in 67, Sir Thomas Munro remarks, is correct only as it regards the whole population, but not as regards the male part of it, of which the proportion is much greater.

The male population he estimates at 6,425,000. The proportion of this number, "between the ages of five and ten years, which is the period which boys in general remain at school," he takes at one-ninth or 713,000. This he takes to be the number of boys that would be at school, if all the males above ten years of age were educated; but the number actually attending the schools appearing to be not more than 184,110, it follows that not quite one in four of the male population enjoy the benefit of a school education, and that the female population is almost wholly destitute of it. But taking into this account the probable numbers taught at home, (which the collector's returns do not state, excepting that in Madras the private scholars amount to 26,963, or above five times more than those taught in the schools), Sir Thomas Munro considers it probable that the number of the male population who now receive education is nearer to one-third than one-fourth. The practice of private tuition, he observes, varies considerably. It is not unfrequent in any part of the country, but the proportion is very different in different classes. In some it is nearly the whole, in others it is hardly one-tenth.

He further observes, that low as the state of education in India is admitted to be, compared with that of our own country, it is even now, he thinks, higher than it was in most European countries at no very distant period. "It has no doubt" he adds, "been better in earlier times, but for the last century it does not appear to have undergone any other change than what arose from the number of schools diminishing in one place and increasing in another, in consequence of the shifting of the population, from war and other causes."

The ignorance of professed teachers and poverty of parents, are considered as the causes which now combine to keep education in a low state.

Owing to the comparatively great number of professed teachers, the number of scholars attached to each is small, and the monthly rate paid by each scholar does not exceed from four to six or eight annas. So that teachers do not earn more than six or seven rupees monthly, which is not considered an allowance sufficient to induce men properly qualified to follow the profession.

To remedy these defects, he suggests the endowment of schools through the country by the Government. As a preliminary measure, he proposes a school for educating teachers at Madras, on the plan suggested by the Madras School-book Society, towards which he recommends that the Government should allow 700 rupees per month; also, that two principal schools should be established in each collectorate, one for Hindoos and the other for Mahomedans, and that hereafter, as teachers can be found, the Hindoo schools should be augmented, so as to give one to each tehsildary, which would be about fifteen to each collectorate. The Mahomedan population not amounting to above one-twentieth of the Hindoo, it is considered sufficient to establish one Mahomedan school in each collectorate except Arcot and a few other collectorates, where the proportion of the Mahomedan population is greater.

The following is the estimate of the total expense attending the execution of this project:

	Rupees.
Madras School-book Society, per month - - - -	700
Collectorate schools, Mahomedan, 20, at 15 rupees - -	300
Ditto - - Hindoo, 20, at 15 rupees - - -	300
Tehsildary - - „ 300, at 9 rupees - - -	2,700
Per month, Rs	4,000

Although, it is observed, the salary of nine rupees monthly from Government to each teacher may appear small, yet when it is considered that the teachers will get as much again from their scholars, their situation will probably be better than that of parish schoolmasters in Scotland. In order to the execution of this plan, the Court's sanction is solicited for a disbursement of not less than half a lac of rupees, exclusive of any public endowments, which may be found available.

"Whatever expense" Sir Thomas Munro adds, "Government may incur in the education of the people, will be amply repaid by the improvement of the country; for the general diffusion

diffusion of knowledge is inseparably followed by more orderly habits, by increasing industry, by a taste for the comforts of life, by exertion to acquire them, and by the growing prosperity of the people."

The minute of Sir Thomas Munro concludes by recommending the appointment of a *Committee* of *Public Instruction*, and by an expression of the most entire confidence in the final success of the measure, although he concurs in the opinion that that success must be progressive and will be slow.

With a very slight modification, the Council have concurred in their President's suggestions, which are accordingly recommended for adoption by the Court of Directors, and the following gentlemen have been appointed a Committee of Public Instruction at Madras: H. S. Græme, junior, W. Oliver, John Stokes and A. D. Campbell, esquires.

These gentlemen have been informed that the object of their appointment is the general improvement of the education of the people in the territories subject to Fort St. George. They have been directed to acquaint themselves fully with its actual state, and to consider and report to Government from time to time the results of their inquiries and deliberations respecting the best means of improving it. They have also been informed, that it was intended to commit to them the duty of directing and superintending the conduct of such measures as it might be deemed proper to adopt with reference to that great object. Detailed instructions have also been given to them, founded on the suggestions contained in the minute by Sir Thomas Munro, and nearly in the terms of that minute. Mr. George Hyne was appointed their secretary, and a disbursement of R^s 45,000 per annum authorized, inclusive of R^s 6,000 per annum, and exclusive of a donation of R^s 3,000 in aid of the funds of the Madras School-book Society, whose benevolent labours are warmly eulogised, and a confident persuasion expressed that they will, by furnishing good school-books, materially contribute to the attainment of the end for which the committee has been instituted.

This committee has forwarded one report to Government, under date the 16th May 1826, (entered on the proceedings of the 26th of that month,) stating that its members have assembled and made the several preliminary arrangements necessary for the performance of public business; also that they had applied to the College Council for teachers of the following languages, which they have obtained at the following rates of addition to their present pay, should the Government approve of it:—

Sanscrit	per month,	R^s 70
Arabic and Persian		70
Teeloogoo		15
Tamul		15
Canarese		15
		185

They have also proposed that these teachers shall instruct

20 Hindoos, at 15 rupees,	300
20 Mahomedans, at 15 rupees,	300
Making a total expenditure of per month	785
Exclusive of an English teacher	300
Total	R^s 1,085

The report of the committee further states the death of Mr. Hyne, their secretary, to succeed whom the Government appointed Captain Henry Harkness, and that the committee had advertised for an English master.

The Government approved this report, and sanctioned the disbursement specified in it.

Madras School-book Society.

Towards the objects of this society (the constitution of which is similar to that at Calcutta), Sir Thomas Munro, in his minute, recorded on the Revenue Consultations of the 10th March 1826, proposed that the Government should allow 700 rupees per month, as follows:

For interest of money employed in building, and for the salaries of teachers,	R^s 500
The expenses of the press,	200
	R^s 700

It was, however, subsequently determined to allow this society a gratuity of 3,000 rupees, and an annual sum of 6,000 rupees.

BOMBAY.

At this Presidency, as at those of Bengal and Fort St. George, the maintenance of charity schools for general education appears to have been a part of the duty of the Company's chaplains, for which they occasionally received special allowances or gratuities. In March 1752, two additional chaplains were appointed for Tellicherry and Anjengo, "that the rising generation might be instructed in the Protestant religion." The Court also recommended to the Bombay Government "the setting up and establishing charity schools, wherein the children of soldiers, mariners, topasses, and others, might be educated as well at the subordinates as at Bombay," and promised the Company's assistance in the execution of any plan which might

Letter to 4 March 1752. 101 to 103. 31 March 1756. 131, 132.

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Appendix (I.)

Education of Natives.

3. The contemplated English institution at Benares has also commenced operations under the management of two young men, educated at the Anglo-Indian college. The number of pupils at the end of the first three months was 43.

4. The success of these institutions, in producing both remarkable instances of proficiency and a high general average of attainments, has been on the whole not inferior to the expectations raised by the brilliant successes of former years. The Anglo-Indian college, as on former occasions, takes the lead. The increase of its usefulness is still said to be much retarded by the want of an adequately qualified head teacher, a deficiency which, as you are aware, we have subsequently taken measures to supply. Notwithstanding this drawback, the committee state that, "to an extensive command of the English language, the pupils add a considerable conversancy with English literature, with ancient and modern history, with geography and the rudiments of astronomy, with natural philosophy, chemistry and mathematics. It is not possible," add the committee, "to carry them much beyond the limits they now reach with the present establishment; but as many of them are willing and able to continue a course of study, it is highly desirable that this disposition should be applied to some beneficial purpose. A portion of their time may be devoted to the higher mathematics; but we could wish to appropriate part of it to more practical pursuits, and to such as may be useful in after-life. Those suggested by the visitor are law, political economy, and practical chemistry; and they appear to us well calculated to afford information that may ultimately be available both for public and private benefit. For chemistry a teacher is already provided, and Mr. Ross will only have to extend and modify his lectures accordingly, fitting up a laboratory in the manner Mr. Wilson proposes. For the two other branches it will be necessary to retain a lecturer: we therefore beg to recommend that a qualified professor be engaged to lecture on the principles of political economy and law, including in the latter the elements of general jurisprudence, the principles of English law, and as much of the Mahomedan and Hindoo laws as is requisite with the local Regulations for the administration of justice in British India. For these duties we should recommend the professor receiving a salary of 300 rupees a month from the Education Fund."

5. You concurred in these views of the committee and empowered them to make arrangements accordingly. The difficulty of procuring a person properly qualified to give instruction on the subjects mentioned by the committee is the only objection which can exist to what they recommend. It appears that Mr. Wilson knows of an individual who is willing to undertake the duty, and whom that gentleman deems competent to it. Should he prove so, his appointment will form a most valuable accession to the utility of the college.

6. The greatest difficulty with which all your institutions for native education have to contend is the rarity of proper elementary books in Oriental languages. Mr. Tytler, to whose exertions the colleges at Calcutta owe so much, expresses himself with great earnestness on this subject. Of books suited for medical education there appear to be scarcely any. The medical tuition at the Madrissa is conducted on the exploded principles, and by means of the imperfect books, of the Arabian physicians; and though at others of the colleges instruction is given in the sciences connected with medicine, on European principles, the benefit derived from it is not, nor can be expected to be, great, until you shall have succeeded in obtaining by judicious encouragement, suitable translations and adaptations of European medical books in the languages of the Hindoo and Moslem population.

7. To this point therefore the committee should pay peculiar attention. Nor is it of less importance to procure an ample supply of school books of all other kinds in the native languages. European knowledge and ideas can never become widely diffused, even among the more opulent classes in India, while accessible only through the medium of a foreign language.

8. For the reasons given in the documents which you have transmitted to us, we approve of your keeping up the Saugor schools, and placing them under the committee's superintendence; of your donation of 1,000 rupees in aid of the free school founded by private subscription at Jaunpore; and of the establishment of a certain number of scholarships* at the Agra college, to be given as rewards of proficiency, some such encouragement seeming to be required at that place, and the funds of the college being stated to admit of it.

* At rupees 15 per mensem.

(14.) Minute of Sir *T. Munro*; 25 June 1822.

Fort St. George: Revenue Consultations; 2 July 1822.

(14.)—MINUTE of Sir *Thomas Munro*, Governor of *Madras*, June 25, 1822.

1. Much has been written, both in England and in this country, about the ignorance of the people of India, and the means of disseminating knowledge among them; but the opinions upon this subject are the mere conjectures of individuals, unsupported by any authentic documents, and differing so widely from each other, as to be entitled to very little attention. Our power in this country, and the nature of its own municipal institutions, have certainly rendered it practicable to collect materials from which a judgment might be formed of the state of the mental cultivation of the people. We have made geographical and agricultural surveys of our provinces; we have investigated their resources, and endeavoured to ascertain their population; but little or nothing has been done to learn the state of education. We have no record to shew the actual state of education throughout the country. Partial inquiries have been made by individuals, but those have taken place at distant periods, and on a small scale, and no inference can be drawn from them with regard to the country in general. There may be some difficulty in obtaining such a record as we want. Some districts will not, but others probably will, furnish it; and if we get it only from two or three, it will answer in some degree for all the rest. It cannot be expected to be very accurate, but it will at least enable us

us to form an estimate of the state of instruction among the people. The only record which can furnish the information required, is a list of the schools in which reading and writing are taught in each district, showing the number of scholars in each, and the caste to which they belong. The collectors should be directed to prepare this document according to the form which accompanies this paper. They should be desired to state the names of the books generally read at the schools; the time which scholars usually continue at such schools; the monthly or yearly charge to the scholars, and whether any of the schools are endowed by the public, and if so, the nature and amount of the fund. Where there are colleges or other institutions for teaching theology, law, astronomy, &c., an account should be given of them. These sciences are usually taught privately, without fee or reward, by individuals, to a few scholars or disciples; but there are also some instances in which the native governments have granted allowances in money and land for the maintenance of the teachers.

(14.) Minute of Sir *T. Munro*; June 25, 1822.

2. In some districts, reading and writing are confined almost entirely to Brahmins and the mercantile class. In some they extend to other classes, and are pretty general among the potails of villages and principal ryots. To the women of Brahmins and of Hindoos in general they are unknown, because the knowledge of them is prohibited and regarded as unbecoming the modesty of the sex, and fit only for public dancers; but among the women of the Rujbundah, and some other tribes of Hindoos, who seem to have no prejudice of this kind, they are generally taught. The prohibition against women learning to read is probably, from various causes, much less attended to in some districts than in others; and it is possible that in every district a few females may be found in the reading schools. A column has been entered for them in the form proposed to be sent to the collector. The mixed and impure castes seldom learn to read, but as a few of them do, columns are left for them in the form.

3. It is not my intention to recommend any interference whatever in the native schools. Everything of this kind ought to be carefully avoided, and the people should be left to manage their schools in their own way. All that we ought to do is to facilitate the operations of these schools by restoring any funds that may have been diverted from them, and perhaps granting additional ones where it may appear advisable. But on this point we shall be better able to judge when we receive the information now proposed to be called for.

(signed) *Thomas Munro.*

(15.)—REPORT of *A. D. Campbell*, esq. the Collector of Bellary, dated Bellary, August 17, 1823.

(15.) Report of *A. D. Campbell*, esq.; August 17, 1823.

Read the following Letter:

To the President and Members of the Board of Revenue, Fort St. George.

Proceedings of the Board of Revenue at *Fort St. George*; 25 August 1823.

Gentlemen,

1. The delay of my amildars in furnishing the requisite returns, has hitherto prevented my submitting to you the inclosed Statement, called for in your orders of the 25th July 1822 and 19th of June last.

2. The population of this district is specified in the inclosed Statement at 9,27,857, or little less than a million of souls. The number of schools is only 533, containing no more than 6,641 scholars, or about 12 to each school, and not seven individuals in a thousand of the entire population.

3. The Hindoo scholars are in number 6,398, the Mussulman scholars only 243, and the whole of these are males, with the exception of only 60 girls who are all Hindoos exclusively.

4. The English language is taught in one school only; the Tamul in four; the Persian in 21; the Mahratta in 23; the Teloogoo in 226, and the Carnataca in 235. Besides these there are 23 places of instruction attended by Brahmins exclusively, in which some of the Hindoo sciences, such as theology, astronomy, logic and law, are still imperfectly taught in the Sanscrit language.

5. In these places of Sanscrit instruction in the Hindoo sciences, attended by youths, and often by persons far advanced in life, education is conducted on a plan entirely different from that pursued in the schools, in which children are taught reading, writing and arithmetic only, in the several vernacular dialects of the country. I shall endeavour to give a brief outline of the latter, as to them the general population of the country is confined; and as that population consists chiefly of Hindoos, I shall not dwell upon the few Mussulman schools in which Persian is taught.

6. The education of the Hindoo youth generally commences when they are five years old; on reaching this age, the master and scholars of the school to which the boy is to be sent, are invited to the house of his parents; the whole are seated in a circle round an image of Guñasee, and the child to be initiated is placed exactly opposite to it: the schoolmaster sitting by his side, after having burnt incense and presented offerings, causes the child to repeat a prayer to Guñasee, entreating wisdom. He then guides the child to write with its finger in rice the mystic name of the deity, and is dismissed with a present from the parents according to their ability. The child next morning commences the great work of his education.

7. Some children continue at school only five years; the parents, through poverty or other circumstances, being often obliged to take them away; and consequently in such cases the merest smattering of an education is obtained; where parents can afford it, and take a lively interest in the culture of their children's minds, they not unfrequently continue at school as long as 14 and 15 years.

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8. The internal routine of duty for each day will be found, with very few exceptions and little variation, the same in all the schools. The hour generally for opening school is six o'clock; the first child who enters has the name of *Saras-wattee*, or the Goddess of Learning, written upon the palm of his hand as a sign of honour; and on the hand of the second a cypher is written, to show that he is worthy neither of praise nor censure; the third scholar receives a gentle stripe; the fourth two; and every succeeding scholar that comes an additional one. This custom, as well as the punishments in native schools, seems of a severe kind. The idle scholar is flogged, and often suspended by both hands and a pulley to the roof, or obliged to kneel down and rise incessantly, which is a most painful and fatiguing, but perhaps a healthy, mode of punishment.

9. When the whole are assembled, the scholars, according to their number and attainments, are divided into several classes, the lower ones of which are partly under the care of monitors, whilst the higher ones are more immediately under the superintendence of the master, who at the same time has his eye upon the whole school. The number of classes is generally four, and a scholar rises from one to the other according to his capacity and progress. The first business of a child on entering school is to obtain a knowledge of the letters, which he learns by writing them with his finger on the ground in sand, and not by pronouncing the alphabet, as among European nations. When he becomes pretty dextrous in writing with his finger in sand, he has then the privilege of writing either with an iron style on cadjan leaves, or with a reed on paper, and sometimes on the leaves of the *Aristolochia Indica*, or with a kind of pencil on the *Hulligi* or *Kadala*, which answers the purpose of slates. The two latter in these districts are the most common. One of these is a common oblong board, about a foot in width and three feet in length; this board when planed smooth has only to be smeared with a little rice and pulverized charcoal, and it is then fit for use. The other is made of cloth, first stiffened with rice-water, doubled into folds resembling a book, and it is then covered with a composition of charcoal and several gums. The writing on either of these may be effaced by a wet cloth. The pencil used is called *Bultapa*, a kind of white clay substance, somewhat resembling a crayon, with the exception of being rather harder.

10. Having attained a thorough knowledge of the letters, the scholar next learns to write the compounds, or the manner of embodying the symbols of the vowels in the consonants, and the formation of syllables, &c., then the names of men, villages, animals, &c., and lastly arithmetical signs. He then commits to memory an addition table, and counts from one to 100, he afterwards writes easy sums in addition and subtraction of money, multiplication and the reduction of money, measures, &c. Here great pains are taken with the scholar in teaching him the fractions of an integer, which descend, not by tens as in our decimal fractions, but by fours, and are carried to a great extent. In order that these fractions, together with the arithmetical tables in addition, multiplication, and the threefold measures of capacity, weight and extent, may be rendered quite familiar to the minds of the scholars, they are made to stand up twice a day in rows, and repeat the whole after one of the monitors.

11. The other parts of a native education consist in decyphering various kinds of handwriting in public, and other letters which the schoolmaster collects from different sources, writing common letters, drawing up forms of agreement, reading fables and legendary tales and committing various kinds of poetry to memory, chiefly with a view to attain distinctness and clearness in pronunciation, together with readiness and correctness in reading any kind of composition.

12. The three books which are most common in all the schools, and which are used indiscriminately by the several castes, are the *Ramayanum*, *Maha Bharata* and *Bhagrata*; but the children of the manufacturing class of people have, in addition to the above books peculiar to their own religious tenets, such as the *Nagalingayna*, *Kutha*, *Vishvakurma*, *Poorana*, *Kumalesherra*, *Ralik-amahata*; and those who wear the lingum, such as the *Buwapoorana Raghavan-kunkavya*, *Geeruja Kullana*, *Unabhavamoorta*, *Chenna*, *Busavaswara Poorana*, *Jurilagooloo*, &c., which are all considered sacred, and are studied with a view of subserving their several religious creeds.

13. The lighter kind of stories which are read for amusement are generally the *Punchatantra Bhatalapunchavunsatee*, *Punklee-soopooktahuller*, *Mahantarungenee*. The books on the principles of the vernacular languages themselves, are the several dictionaries and grammars, such as the *Nighantoo*, *Umara*, *Subdamumburee*, *Shubdeemunee Durpana*, *Vyacurna*, *Andradeepeca*, *Andranamasungraha*, &c. &c., but these last and similar books which are most essential, and without which no accurate or extensive knowledge of the vernacular languages can be attained, are, from the high price of manuscripts and the general poverty of the masters, of all books the most uncommon in the native schools, and such of them as are found there are, in consequence of the ignorance, carelessness and indolence of copyists in general, full of blunders, and in every way most incorrect and imperfect.

14. The whole of the books, however, in the Teloogoo and Carnatic schools, which are by far the most numerous in this district, whether they treat of religion, amusement or the principles of these languages, are in verse, and in a dialect quite distinct from that of conversation and business. The alphabets of the two dialects are the same, and he who reads the one can read, but not understand, the other also. The natives, therefore, read these (to them unintelligible) books to acquire the power of reading letters in the common dialect of business; but the poetical is quite different from the prose dialect which they speak and write; and though they read these books, it is to the pronunciation of the syllables, not to the meaning or construction of the words, that they attend. Indeed few teachers can explain, and still fewer scholars understand the purport of the numerous books which they thus learn to repeat from memory

memory. Every schoolboy can repeat *verbatim* a vast number of verses, of the meaning of which he knows no more than the parrot that has been taught to utter certain words. Accordingly, from studies in which he has spent many a day of laborious but fruitless toil, the native scholar gains no improvement, except the exercise of memory and the power to read and write on the common business of life; he makes no addition to his stock of useful knowledge, and acquires no moral impressions. He has spent his youth in reading syllables, not words, and on entering into life he meets with hundreds and thousands of words in the common course of reading books, of the meaning of which he cannot form even the most distant conjecture; and as to the declension of a noun, or the conjugation of a verb, he knows no more than of the most abstruse problem in Euclid. It is not to be wondered at, with such an imperfect education, that in writing a common letter to their friends, orthographical errors and other violations of grammar, may be met with in almost every line written by a native.

15. The Government could not promote the improved education of their native subjects in these districts more than by patronizing versions, in the common prose and spoken dialect, of the most moral parts of their popular poets and elementary works, now committed to memory in unintelligible verse. He who could read would then understand what he reads, which is far from the case at present. I am acquainted with many persons capable of executing such a task; and, in the Teloogoo language, would gladly superintend it as far as is in my power at this distance from the Presidency.

16. The economy with which children are taught to write in the native schools, and the system by which the more advanced scholars are caused to teach the less advanced, and at the same time to confirm their own knowledge, is certainly admirable, and well deserved the imitation it has received in England. The chief defects in the native schools are the nature of the books and learning taught, and the want of competent masters.

17. Imperfect, however, as the present education of the natives is, there are few who possess the means to command it for their children. Even were books of a proper kind plentiful, and the master every way adequate to the task imposed upon him, he would make no advance from one class to another, except as he might be paid for his labour. While learning the first rudiments, it is common for the scholar to pay to the teacher a quarter of a rupee, and when arrived as far as to write on paper, or at the higher branches of arithmetic, half a rupee per mensem. But in proceeding further, such as explaining books which are all written in verse, giving the meaning of Sanscrit words, and illustrating the principles of the vernacular languages, such demands are made as exceed the means of most parents. There is therefore no alternative but that of leaving their children only partially instructed, and consequently ignorant of the most essential and useful parts of a liberal education: but there are multitudes who cannot even avail themselves of the advantages of this system, defective as it is.

18. I am sorry to state, that this is ascribable to the gradual but general impoverishment of the country. The means of the manufacturing classes have been of late years greatly diminished by the introduction of our own European manufactures in lieu of the Indian cotton fabrics. The removal of many of our troops from our own territories to the distant frontiers of our newly subsidized allies has also, of late years, affected the demand for grain; the transfer of the capital of the country from the native governments and their officers, who liberally expended it in India, to Europeans, restricted by law from employing it even temporarily in India, and daily draining it from the land, has likewise tended to this effect, which has not been alleviated by a less rigid enforcement of the revenue due to the State. The greater part of the middling and lower classes of the people are now unable to defray the expenses incident upon the education of their offspring, while their necessities require the assistance of their children as soon as their tender limbs are capable of the smallest labour.

19. It cannot have escaped the Government that of nearly a million of souls in this district, not 7,000 are now at school, a proportion which exhibits but too strongly the result above stated. In many villages where formerly there were schools, there are now *none*; and in many others where there were large schools, now only a few children of the most opulent are taught, others being unable, from poverty, to attend, or to pay what is demanded.

20. Such is the state in this district of the various schools in which reading, writing and arithmetic are taught in the vernacular dialects of the country, as has been always usual in India, by teachers who are paid by their scholars. The higher branches of learning, on the contrary, have always in this country been taught in Sanscrit, and it has, even in India, been deemed below the dignity of science for her professors to barter it for hire. Lessons in theology, astronomy, logic and law, continue to be given gratuitously, as of old, by a few learned Brahmins to some of their disciples. But learning, though it may proudly decline to sell its stores, has never flourished in any country except under the encouragement of the ruling power, and the countenance and support once given to science in this part of India has long been withheld.

21. Of the 533 institutions for education now existing in this district, I am ashamed to say not one now derives any support from the State. I have, therefore, received with peculiar satisfaction, the inquiries instituted by the Honourable the Governor in Council on this interesting subject, and trust that this part of India may benefit from the liberality which dictated the record of his intention to grant new funds when the same may be deemed expedient, and to restore to their original purpose all funds diverted from this source.

22. There is no doubt, that in former times, especially under the Hindoo governments, very large grants, both in money and in land, were issued for the support of learning. Considerable *yeomiahs*, or grants of money, now paid to Brahmins from my treasury, and many of the numerous and valuable Shotrium villages, now in the enjoyment of Brahmins in this district, who receive one fourth, one-third, one-half, two-thirds, and sometimes the whole of their annual revenue, may, I think, be traced to this source. Though it did not consist with the

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the dignity of learning to receive from her votaries hire, it has always in India been deemed the duty of Government to evince to her the highest respect, and to grant to her those emoluments which she could not, consistently with her character, receive from other sources; the grants issued by former Governments, on such occasions, contained therefore no unbecoming stipulations or conditions. They all purport to flow from the free bounty of the ruling power, merely to aid the maintenance of some holy or learned man, or to secure his prayers for the State. But they were almost universally granted to learned or religious persons, who maintained a school for one or more of the sciences, and taught therein gratuitously; and though not expressed in the deed itself, the duty of continuing such gratuitous instruction was certainly implied in all such grants.

23. The British Government, with its distinguished liberality, has continued all grants of this kind, and even in many cases, where it was evident that they were merely of a *personal* nature. But they have not, until now, intimated any intention to enforce the implied, but now dormant, condition of these grants. The revenue of the original grantee has descended without much injury to his heirs, but his talents and acquirements have not been equally hereditary; and the descendants of the original grantees will rarely be found to possess either their learning or powers of instruction. Accordingly, considerable alienations of revenue, which formerly did honour to the State, by upholding and encouraging learning, have deteriorated under our rule into the means of supporting ignorance; whilst science, deserted by the powerful aid she formerly received from Government, has often been reduced to beg her scanty and uncertain meal from the chance benevolence of charitable individuals; and it would be difficult to point out any period in the history of India when she stood more in need of the proffered aid of Government to raise her from the degraded state into which she has fallen, and dispel the prevailing ignorance which so unhappily pervades the land.

24. At a former period, I recollect, that the Government, on the recommendation of the College Board, authorized the late Mr. Ross, then collector in the neighbouring district of Cuddapah, to establish experimental schools, with the view of improving the education of the natives; but the lamented death of that zealous and able public officer led to the abandonment of a plan to which his talents and popularity in the country were peculiarly calculated to give success. As secretary to the college and to your Board, I was at that time a warm advocate for such experiment; and if now allowed, I should gladly attempt to superintend some arrangement of that kind in my present provincial situation.

25. I would propose the appointment of an able *shastry* from amongst the law students at the college, with an addition to his existing pay of only 10 pagodas per mensem, to be placed under me at the principal station of the district, to instruct *gratuitously* all who choose to attend him, in the Hindoo sciences, in the Sanscrit language, and the native schoolmasters in the grammar of the Teloogoo and Carnataca tongues, being those vernacular here. Such a man I have no doubt that I could soon obtain from the college; for if one with all the requisite qualifications is not at present attached to the institution, there are many that I know there who can speedily qualify themselves for it in a very short time.

26. Subordinate to this man, and liable to his periodical visitations, I would recommend that 17 schoolmasters in Teloogoo and Carnataca be entertained at from 7 to 14 rupees each per mensem, to be stationed at the 17 Cusba stations under each of my amildars, and liable to their supervision to teach gratuitously these languages. Their lowest pay might be fixed at seven rupees, and might be raised by fixed gradations, with the increasing number of their scholars, as high as the maximum above stated. All of these might be selected from the best informed of the present schoolmasters here; but with reference to the low state of knowledge amongst the present persons of that class, most of them will previously require instruction from the head *shastry* in grammar, &c. Though forbidden to demand money, all such persons should be allowed to receive any presents their scholars may offer to them, particularly those usual on entering or quitting school.

27. The highest expense of such an institution would be 273 rupees, the lowest 154 rupees per mensem. The first expense must necessarily be borne by Government, who alone are able to originate and at first support such a plan. But proper steps may be taken to engage in it the aid of the more opulent classes of the community, and, if practicable, to induce them, in due time, willingly to contribute to the support of such schools. Indeed, I have little doubt that the plan would soon carry with it the united consent, and grateful approbation, of the more respectable and well-informed of the inhabitants at large.

28. It would also greatly accelerate the progress and efficiency of such schools, if Government were to appropriate a moderate annual sum to the purpose of preparing and printing at the college press, or elsewhere, suitable books for the use of these schools, in the prose or common dialects of the Teloogoo and Carnataca languages, on the principle stated by me in a former part of this letter: these should consist of selections from the most approved native school books, tables, proverbs, &c. now in use in the schools, or well known in the country, to the exclusion, in the first instance, of all new publications whatever. Books of a popular and known character, intelligible to all who read, would thus be procurable at a cheaper rate, and in a more correct state than at present; and the teachers might be employed to dispose of them at low prices.

29. If public examinations once a year were instituted before the head shastry, and small premiums or badges of distinction were distributed, for the purpose of rewarding, on such occasions, those who are most advanced, a suitable effect might be produced, and a powerful stimulus afforded to the students.

30 To cover the first expense of these schools, and to provide further for their gradual extension, if found advisable, without entailing any additional or new expense on Government, it might be provided that on the demise of any persons now holding yeomiahs, or alienated lands,

lands, a new inquiry be instituted; and that though the same may have been continued for more than one generation by the British Government, it be resumed, and carried to a new fund, to be termed the "School Fund," (to which the proposed expense should also be debited,) unless it is clearly stated in the body of the original grant to be "hereditary," or the intention of the ruling power at the time to make such grant hereditary be clearly proved to the satisfaction of Government.

(15.) Report of *A. D. Campbell*, esq.; 25 August 1823.

31. If an arrangement of this kind is sanctioned, I have little doubt, that in a few years the receipts from such a fund would more than counterbalance the disbursements; but even if they did not, the charge would be comparatively trifling. The enactments of the British Parliament contemplate such a charge; the known liberality of the authorities in England on this subject ensure to it sanction; the Supreme Government have set the example; and the provincial functionaries in the Madras territories ought perhaps to take blame to themselves that they have waited to be called upon before they stood forth as the organ of public opinion, in a matter of such importance and universal interest. I sincerely hope that it will not, as before, be allowed to sink into oblivion; but that the information submitted by the several collectors, will enable your Board and the Government, to mature, from their suggestions, some practical or at least some experimental plan for the improvement of education, and the support of learning in Southern India.

(signed) *A. D. Campbell*, Collector.

(16.)—MINUTE of Sir *T. Munro*, January 1825.

(16.) Minute of Sir *T. Munro*; January 1825.

The College Board, in their letter of the 7th ultimo, state, that there are now 15 Mahommedan and five Hindoo law students in the college, who have obtained certificates of qualification for the situation of law officers in the Judicial Court. That the services of these students are at present unimportant, and that their prospects of promotion from the abolition of some of the courts, and other causes, have become distant; and in order to remedy this inconvenience, they propose that instructions be given to the zillah and provincial courts, to apply to the Board of Superintendence to recommend fit persons for the situation of district moonsiff, whenever candidates of superior qualifications may not be found in the provinces, and that the recommendation of the Board should be limited to persons holding certificates in the form (A) of Regulation V. of 1817; as a further argument in favour of this measure, it is observed by the College Board that the students, from their sound knowledge of law and acquaintance with the Regulations, are peculiarly qualified for the administration of justice.

I confess that I do not see this scheme in the same favourable light as is done by the college, and as I think that no established rule should be abolished, or new ones adopted, unless it is more clear that some advantage would result from it, I am entirely against the proposed change. If it were adopted, it would quicken the promotion of the students and improve their situation; but I doubt if it would equally improve the administration of justice in the country. It is the nature of every public body, when not vigilantly watched, to endeavour to extend its authority and influence, and the college would gradually, under the cover of the new rule, acquire virtually the whole of the native judicial patronage.

The limiting of recommendation to persons holding certificates in the form (A) would answer very little purpose, except to facilitate the obtaining such certificates. There never would be a want of them whenever it was found that they were so useful in procuring employment; they would insensibly lead to much intrigue and to the throwing into the hands of the native teachers at the college the nomination of all the district moonsiffs.

The knowledge of law and acquaintance with the Regulations required by the college students are no doubt valuable attainments, but they are not alone sufficient to render a man fit for the situation of district moonsiff. They will not compensate for the absence of good character, of habits of business, of application, and of sound judgment, and a knowledge of local habits and customs.

The instruction received at the college is better adapted to qualify men for the duties of law officers and pleaders than for those of district moonsiffs, and the college has already sufficient control over the appointment of all law officers and pleaders; as without these certificates no person can be nominated to any of the offices. If, as supposed, the zillah and provincial judges should at any time be enabled to find persons fit for the situation of district moonsiff, they have it always in their power to look for them amongst the authorized vakeels, but especially among those who hold certificates in the form (B); and if among such persons, having either no employment or earning less than district moonsiffs, the judges do not make a selection for the vacant office of district moonsiff, it is to be inferred that they have found other men who are better qualified.

The monopoly of the college over the appointment of law officers and vakeels is already sufficiently great, and ought not to be extended over any other class of judicial servants. There should be no privileged body having the exclusive right of furnishing district moonsiffs; the whole population ought to be left open to the zillah judge. The college certificate will always on such occasions have its due weight, but it ought not to outweigh higher qualifications in the man who has no certificate.

(signed) *Thomas Munro.*

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Appendix (I.)

(17.)—EXTRACT LETTER, in the Revenue Department, from the Court of Directors to the Governor in Council of *Fort St. George*, dated 18th May 1825.

Letter from, dated 14 January 1823.

(40.) Instructions given to the collectors to transmit information relative to the state of education in their districts.

20. We think great credit is due to Sir Thomas Munro for having originated the idea of this inquiry. We shall be better able, when we have seen specimens of the reports, to judge whether the prescribed inquiry is sufficient to bring forth all the useful information capable of being obtained. The proportion in which the great body of the people obtain the knowledge of reading and writing; the degree to which the means of obtaining them are placed within their reach; the extent to which the branches of knowledge, esteemed of a higher kind, are objects of pursuit, and the means of instruction in them are afforded; are the most important points, and these appear to be fully embraced. The most defective part of the information which will thus be elicited, is likely to be that which relates to the quality of the instruction which the existing education affords; but of this we shall be able to form a more correct opinion when we see what the reports contain. It was proper to caution the collector against exciting any fears in the people that their freedom of choice in matters of education would be interfered with; but it would be equally wrong to do anything to fortify them in the absurd opinion that their own rude institutions of education are so perfect as not to admit of improvement.

(18.) Minute of Sir *T. Munro*; 10 March 1826.

Fort St. George, Revenue Consultations, 10 March 1826.

(18.)—MINUTE of Sir *Thomas Munro*, March 10, 1826.

The Board of Revenue were directed by Government, on the 2d July 1822, to ascertain the number of schools, and the state of education among the natives in the provinces, and with their letter of the 21st February last, they transmitted the reports on this subject which they had received from the several collectors. From these reports it appears that the number of schools, and of what are called colleges, in the territories under this presidency, amount to 12,498, and the population to 12,850,941; so that there is one school to every 1,000 of the population; but as only a very few females are taught in schools, we may reckon one school to every 500 of the population.

2. It is remarked by the Board of Revenue, that of a population of 12 ½ millions, there are only 188,000, or 1 in 67 receiving education. This is true of the whole population, but not as regards the male part of it, of which the proportion educated is much greater than is here estimated: for if we take the whole population as stated in the report at 12,850,000, and deduct one half for females, the remaining male population will be 6,425,000; and if we reckon the male population between the ages of five and ten years, which is the period which boys in general remain at school, at one-ninth, it will give 713,000, which is the number of boys that would be at school if all the males above ten years of age were educated; but the number actually attending the schools is only 184,110, or little more than one-fourth of that number. I have taken the interval between five and ten years of age as the term of education, because, though many boys continue at school till twelve or fourteen, many leave it under ten. I am, however, inclined to estimate the portion of the male population who receive school education to be nearer to one-third than one-fourth of the whole, because we have no returns from the provinces of the numbers taught at home. In Madras the number taught at home is 26,903, or above five times greater than that taught in the schools. There is probably some error in this number, and though the number privately taught in the provinces does certainly not approach this rate, it is no doubt considerable, because the practice of boys being taught at home by their relations or private teachers is not unfrequent in any part of the country. The proportion educated is very different in different classes: in some it is nearly the whole; in others it is hardly one-tenth.

3. The state of education here exhibited, low as it is compared with that of our own country, is higher than it was in most European countries at no very distant period. It has, no doubt, been better in earlier times; but for the last century it does not appear to have undergone any other change than what arose from the number of schools diminishing in one place and increasing in another, in consequence of the shifting of the population, from war and other causes. The great number of schools has been supposed to contribute to the keeping education in a low state, because it does not give a sufficient number of scholars to secure the service of able teachers. The monthly rate paid by each scholar is from four to six or eight annas. Teachers in general do not earn more than six or seven rupees monthly, which is not an allowance sufficient to induce men properly qualified to follow the profession. It may also be said that the general ignorance of the teachers themselves is one cause why none of them draw together a large body of scholars together; but the main causes of the low state of education are the little encouragement which it receives, from there being but little demand for it, and the poverty of the people.

4. These difficulties may be gradually surmounted: the hindrance which is given to education by the poverty of the people may in a great degree be removed by the endowment of schools throughout the country by Government, and the want of encouragement will be remedied by good education being rendered more easy and general, and by the preference which will naturally be given to well-educated men in all public offices. No progress, however, can be made without a body of better instructed teachers than we have at present; but

but such a body cannot be had without an income sufficient to afford a comfortable livelihood to each individual belonging to it; a moderate allowance should therefore be secured to them by Government, sufficient to place them above want; the rest should be derived from their own industry. If they are superior both in knowledge and diligence to the common village schoolmasters, scholars will flock to them and augment their income.

5. What is first wanted, therefore, is a school for educating teachers, as proposed by the committee of the Madras School-book Society, in the letter of the 25th October 1824, which accompanied their second report. I think that they should be authorized to draw 700 rupees monthly from the treasury for the purposes which they have stated; namely, for the payment of the interest of money employed in building, and the salaries of teachers, 500; and for the expenses of the press, 200. I would next propose that Government should establish, in each collectorate, two principal schools, one for Hindoos, and the other for Mahomedans; and that hereafter, as teachers can be found, the Hindoo schools might be augmented so as to give one to each tehsildary, or about 15 to each collectorate. We ought to extend to our Mahomedan the same advantages of education as to our Hindoo subjects, and perhaps even in a greater degree, because a greater proportion of them belong to the middle and higher classes. But as their number is not more than one-twentieth of that of the Hindoos, it will not be necessary to give more than one Mahomedan school to each collectorate, except in Arcot, and a few other collectorates, where the Mahomedan population is considerably above the usual standard.

6. We have 20 collectorates; the number of tehsildaries is liable to change: but it will be sufficient for the present purpose to estimate them at 15 on an average to each collectorate, or 300 in all. This would, according to the plan proposed, give about 40 collectorate and 300 tehsildary schools. The monthly salaries of the teachers of the collectorate schools might, on an average, be 15 rupees to each, and those of the tehsildary nine rupees each. These allowances may appear small, but the tehsildary schoolmaster who receives nine rupees monthly from Government, will get at least as much more from his scholars, and, considering all circumstances, his situation will probably be better than that of a parish schoolmaster in Scotland.

7. The total expense of the schools will be as follows:

Madras School-book Society, per month - - - - -	*Rs.* 700
Collectorate Schools, Mahomedan, 20 at 15 rupees - - -	300
- - Ditto - - Hindoo, 20 at 15 rupees - - - - -	300
Tehsildary Schools, 300 at 9 rupees - - - - - -	2,700
Per Month - - - -	4,000
Per Annum - -	*Rs.* 48,000

This expense will be incurred only by degrees, because it will be long before a sufficient number of qualified teachers can be obtained. The charges for the Madras School-book Society and the collectorate schools, are all that will probably be wanted before the sanction of the Honourable Court can be received. The sum for which we ought to request their sanction ought not to be less than half a lac of rupees. None of the endowments in the Collectors' reports are applicable to the present object; they do not exceed 20,000 rupees in all, and only a small portion of them are public grants, and this small portion belongs chiefly to the teachers of theology, law and astronomy. Whatever expense Government may incur in the education of the people, will be amply repaid by the improvement of the country; for the general diffusion of knowledge is inseparably followed by more orderly habits, by increasing industry, by a taste for the comforts of life, by exertion to acquire them, and by the growing prosperity of the people.

8. It will be advisable to appoint a Committee of Public Instruction, in order to superintend the establishing of the public schools; to fix on the places most proper for them, and the books to be used in them; to ascertain in what manner the instruction of the natives may be best promoted, and to report to Government the result of their inquiries on this important subject.

9. We must not be too sanguine in expecting any sudden benefit from the labours of the School-book Society. Their disposition to promote the instruction of the people by educating teachers, will not extend it to more individuals than now attend the schools; it can be extended only by means of an increased demand for it, and this must arise chiefly from its being found to facilitate the acquisition of wealth or rank, and from the improvement in the condition of the people rendering a larger portion of them more able to pay for it. But though they cannot educate those who do not seek or cannot pay for education, they can, by an improved system, give a better education to those who do receive it; and by creating and encouraging a taste for knowledge, they will indirectly contribute to extend it. If we resolve to educate the people, if we persevere in our design, and if we do not limit the schools to tehsildaries, but increase their number so as to allow them for smaller districts, I am confident that success will ultimately attend our endeavours. But, at the same time, I entirely concur in the opinion expressed in the 5th Report of the Calcutta School-book Society, when speaking of the progress of the system, that "its operation must therefore of necessity be slow; years must elapse before the rising generation will exhibit any visible improvement."

(signed) *Thomas Munro.*

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(19.)—EXTRACT of a LETTER in the Public Department, from the Court of Directors to the Governor in Council of *Fort St. George*, dated 16th April 1828.

2. We now reply to paragraphs 2 and 6 of your Revenue Letter, dated 30th June 1826, which have been transferred to this department.

3. These paragraphs relate to the measures which you have adopted or intend to adopt with the view of forwarding the great object of native education.

4. We were already apprized of your having directed the various collectors under your Presidency to institute an inquiry into the state of education among the natives, and to furnish returns of the number of schools and other places of education in their several collectorates, as well as of the number of pupils receiving instruction there. These returns we have now received; and they confirm the opinion which we previously entertained concerning the very imperfect state of native education. The proportion of the population to which even the elements of a scholastic education are given, is not very considerable; and although, in conformity with the apprehensions which we formerly expressed, your information is far more defective in regard to the quality of the instruction than in regard to the number of persons instructed, it is yet sufficiently complete to show, that in providing the means of a better education for the natives, little aid is to be expected from the instruments of education which already exist.

5. It appears that reading and writing in the vernacular dialects of the country, together with the first rudiments of arithmetic, are taught to a proportion of the male population which Sir Thomas Munro estimates at one-third: a point of very great importance, and on which we hoped that considerable information would be afforded by the reports of the collectors, is the character of the books in which reading is taught. From this you would have learned two things, which it would have been desirable to know; namely, first, the quantity of useful information which the children are enabled incidentally to acquire while learning to read, and next, the mode of adapting, as far as it might be expedient, the school books which you may cause to be prepared, to the previous habits and associations of the people. The character, however, of the books used in the schools was a subject which the generality of the collectors do not seem to have thought it within their province to inquire into. The appendix to the report of the committee of the School Book Society appears to have contained some information of the kind required, but this is not recorded on your consultations; and we regret that you did not from the first include this among the subjects marked out for inquiry, and afterwards, when you found that it had been overlooked by the collectors, that you did not require them to furnish special reports on this particular point. We should have been well pleased also that the collectors had afforded some information on the question, whether any desire exists among any portion of the natives for better instruction than what their own rude institutions of education afford, and how far they are disposed, or by what means they might most easily be induced to avail themselves of better schools, if any such should be established. We lament that these points were not likewise made the subject of special reference to the collectors. We advert to these omissions on your part with the less reluctance, as in all other respects your proceedings appear to us deserving of unqualified praise.

6. Mr. Campbell, the late collector of Bellary, is the only one among the collectors from whom much information has been derived concerning the quality of the instruction given at the elementary schools. According to his report, it appears that reading and writing are acquired in his district solely with a view to the transaction of business, for which purpose a familiarity with the character being sufficient, the books which are read and got by heart are in the same character, but not in the same dialect, and are entirely unintelligible to the scholars. In this collectorate, therefore, at least, in learning to read, nothing whatever is learnt except reading, and with the exception of writing and a little arithmetic, the education of the great majority goes no farther.

7. Though the mode of teaching at the schools in the other collectorates may not precisely resemble that in Bellary, we have no great expectation that it would prove to be much better. For although the school-books may not in other districts be written in a language which the pupils do not comprehend, yet the difficulties which you have experienced in providing fit books would be a sufficient proof to us, if we needed any, of the extreme unfitness of nearly all those which are at present used.

8. Besides these elementary schools, there are, in eight out of the twenty collectorates, a few places of education, termed colleges by the collectors, at which are taught, in the Sanscrit language, what are called theology, law and astronomy, to which, by some of the collectors, is added logic. Though the number of these institutions is small, proportionably to the population, the number of pupils receiving instruction at them is, compared what might be expected, still smaller; the majority of the colleges, as appears from the returns, having not more than from four or five to seven or eight pupils each. A few of these colleges have been endowed with grants, in general of small amount, from princes or individuals, for the support of the teachers. In the other collectorates, and even to a great extent in those where colleges exist, the same sort of instruction is stated to be gratuitously given by many individuals in their own houses; but what is thus spoken of by the collectors as an institution of education, is apparently no more than the connection to which the Hindoo religion attaches so much importance, between a young Brahmin and his gooroo, or spiritual teacher, the person from whom he learns to read and explain the Vedas and Shasters; a connection, the sole object of which is to qualify him for the priestly function, and for that of an expounder of the law. It would probably be found, on inquiry, that the purpose of the colleges, as they are called, is precisely the same.

9. Of

Appendix (I.)

(19.) Letter to the *Madras* Government, 16 April 1828.

9. Of the quality of the instruction received at these colleges, we learn nearly as little from the collectors' reports, as we do of that received in the elementary schools. Mr. Ogilvie, however, the sub-collector in charge of the collectorate of Cuddapah, thus describes the result of the highest sort of education which is to be met with in the territory that he superintends: "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 Punchangum Brahmin, and it might be conjectured that amongst so many there would be found some who had attained considerable perfection in astronomy and theology; of this, however, there is hardly an instance. The persons holding such enams 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."

10. There are however various passages in the local reports which shew that the Brahminical instruction in many parts of the Madras territories is not so entirely destitute of real information as it is described to be in the collectorate of Cuddapah.

11. We perceive with high satisfaction, that you have applied yourselves to the framing a plan of instruction, with a degree both of earnestness and of judgment, which encourages us to hope for the most beneficial consequences to the people subject to your rule.

12. You propose to establish as soon as fit teachers can be procured, a central school for Hindoos, and another for Mahomedans, in every collectorate, and ultimately a school for Hindoos in every tehsildarry of every collectorate. In order to place the teachers above want, and to induce respectable persons to qualify themselves for the situation, you design to give them an allowance from Government, sufficient to remove all anxiety on the score of subsistence, leaving them to derive the remainder of their remuneration from the fees of their pupils. Of the propriety of this arrangement, we cannot have any doubt, and we consider the standard fixed by you, of 15 rupees per mensem for the master of a collectorate school, and nine rupees for that of a tehsildarry school, to be unobjectionable. On this part of the subject, we have only further to remark, that it will be proper for the collectors to ascertain by diligent inquiry, what fee will be at once an adequate remuneration for the master, and not beyond the means of the pupil to give.

13. It is to be expected that, in the first instance, there will be great difficulty in obtaining properly qualified teachers. When once the system is fairly set on foot, it will raise up teachers for itself. In order to provide masters for the commencement, you propose to establish a school at the Presidency for that purpose expressly. This was clearly your wisest course; but it is obvious that the success of the whole plan depends in a great degree upon the qualifications which you may succeed in imparting to those who are educated at this institution.

14. You have not yet, it would appear, finally determined what shall be the branches of education included in your plan. The committee of the School-book Society, in a report which does great credit to their judgment and zeal, recommend that reading and writing in the English, Tamil and Teloogoo languages, together with grammar, arithmetic, geography and history, should form the course of education at the school for the instruction of teachers. This course, assuming the school-books used to be of the kind best calculated to impart to them useful knowledge, and to strengthen all good habits in their minds, appears to embrace all that is mainly required. To the three languages above enumerated, it is proposed by the Committee of Public Instruction subsequently appointed by you, that Sanscrit and Arabic should be added: Sanscrit for the Hindoo, Arabic for the Mussulman scholars. You are alone competent to judge how far their possessing a knowledge of these languages might contribute to increase the resort of pupils to them when established as schoolmasters.

15. From the class of instructed natives whom you hope to raise up in the central institution, the committee of the School-book Society hope ultimately to derive most valuable assistance in translating, adapting and composing school books, a task for which they complain that they themselves are unfitted by want of leisure, which is common to them with their native associates, and still more by their want of intercourse with the natives, and ignorance of their modes of feeling and thinking. Under these difficulties, it is extremely creditable to the committee, that they should have been able to effect so much, as it appears from the report they have accomplished. The school-books already prepared under their direction, appear to us to have been selected with great judgment. Considering the labours of the society to be of the greatest utility, we cheerfully sanction the donation of R$ 3,000 which you have made in aid of their funds, and approve of your having exempted from postage all letters on the business of the society.

16. The expense of the new system when it shall be fully in operation, being estimated at something less than R$ 50,000 per annum, we readily authorize the gradual appropriation of that sum to the purpose.

17. The most difficult part of your task for a long time will be the business of superintendence. For, although the dependence of a great part of the teacher's reward upon the fees of his pupils, is, in general, a strong incentive to the diligent performance of his duty, so few of the natives are as yet qualified, especially in the distant collectorates, to form a correct estimate of the quality of the instruction which their children will receive, that we cannot doubt the necessity of a vigilant supervision on the part of better judges than themselves. A general superintendence may be exercised at all times by the collectors; but periodical examinations, conducted either by the local officers or by persons sent from the Presidency, would be the most effectual means of compelling the masters to do their duty, and of encouraging the pupils by opportunities of distinguishing themselves, and of attracting the notice of Government. You will thus too be enabled to know more effectually than by any

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Appendix (I.)

Education of Natives.

any other means, where the fittest instruments for your future plans of education, and the individuals best qualified to fill public situations, are to be found. And not only will you know this yourselves, but what perhaps is almost of equal importance, the natives will be aware that you know it, and that you give the preference for all public purposes to the best instructed.

18. You have appointed a general Committee of Public Instruction, and it will be peculiarly their business, both to devise and to carry into effect a plan for effectual supervision. It was originally intended, however, that the school for teachers should be established and managed by the School-book Society, with the aid of a contribution from Government, and the committee of the society had then made arrangements for a most efficient superintendence of that school. Though it will now in common with the other schools be under the control of the Committee of Public Instruction, yet, as there cannot be too many securities for the efficiency of so important an institution, the committee of the society might still, if you see no objection, be solicited to afford such aid as their leisure will allow of, in the supervision of the school, or, at least in the examinations. Their good sense, activity and ardour in the pursuit of the end, is a sufficient guarantee that whatever they might undertake to do, would be well done; and they have themselves remarked that their members "will by that means become better acquainted with the precise wants of the native mind, and more readily perceive the desiderata for its improvement."

19. It is unnecessary at present to add anything further, beyond repeating the expression of our hope that you may be as successful as you have reason to expect, in the promotion of that great object which we rejoice to see that you have as deeply at heart as ourselves.

(20.)—EXTRACT of LETTER in the Public Department from the Court of Directors to the Governor in Council of *Fort St. George*, dated 3d September 1828.

Letter from, 1 May 1827, (19 to 24 & 32; also 6 & 25 of 31 Aug. 1827, and Secretary's Letters, dated 5 Jan. 1827, and 25 Jan. 1828). Proceedings relative to the College and Public Instruction.

Para. 37. We have no doubt that in incorporating the College Board with the Committee of Public Instruction, you have acted wisely.

38. We perceive that you are assiduously engaged in training teachers for the collectorate schools. The qualifications requisite in the teachers of the tehsildarry schools, being more limited, the establishment of these schools has already commenced. In the particulars which we have learned on this subject, since our last general despatch on native education, we find nothing which calls for any addition in the way of directions for your guidance, to what has been there said.

39. You have acted judiciously in printing and circulating in the different languages of the part of India subject to your government, an account of the system of education which you have adopted. We are happy to receive the testimony of the Board for the college and for public instruction, to the fact that the natives are generally and unfeignedly desirous of a better system of education than they have hitherto possessed.

(21.)—COPY LETTER to *Madras*, dated September 29th, 1830.

(21.) Letter to the *Madras* Government, 29 Sept. 1830.

Para. 1. In our letter in this department, dated the 16th April 1828, we signified to you our approbation of the plan proposed by you for the extension and improvement of education among the natives subject to your presidency.

2. Since that time we have not received from you any general report on the subject of public instruction; and the scanty information which your records supply is only sufficient to show that you are proceeding with the execution of the plan to which we have given our sanction.

3. We are now desirous of receiving from you a full report of the progress which has been made in carrying the plan into effect, and of the success which has hitherto attended it.

4. By the measures originally contemplated by your Government, no provision was made for the instruction of any portion of the natives in the higher branches of knowledge. A further extension of the elementary education which already existed, and an improvement of its quality by the multiplication and diffusion of useful books in the native languages was all that was then aimed at. It was indeed proposed to establish at the Presidency a central school for the education of teachers, but the teachers were to be instructed only in those elementary acquirements which they were afterwards to teach in the tehsildarry and collectorate schools.

5. The improvements in education, however, which most effectually contribute to elevate the moral and intellectual condition of a people, are those which concern the education of the higher classes; of the persons possessing leisure and natural influence over the minds of their countrymen. By raising the standard of instruction among these classes, you would eventually produce a much greater and more beneficial change in the ideas and feelings of the community than you can hope to produce by acting directly on the more numerous class.

6. You are moreover acquainted with our anxious desire to have at our disposal a body of natives, qualified by their habits and acquirements to take a larger share and occupy higher situations in the civil administration of their country than has hitherto been the practice under our Indian Governments. The measures for native education which have as yet been adopted or planned at your presidency, have had no tendency to produce such persons.

7. Measures have been adopted by the Supreme Government for placing within the reach of the higher classes of natives under the presidency of Bengal, instruction in the English

language

(21.) Letter to the *Madras* Government, 29 Sept. 1830.

language and in European literature and science. These measures have been attended with a degree of success, which considering the short time during which they have been in operation, is in the highest degree satisfactory, and justifies the most sanguine hopes with respect to the practicability of spreading useful knowledge among the natives of India, and diffusing among them the ideas and sentiments prevalent in civilized Europe.

8. We are desirous that similar measures should be adopted at your presidency.

9. We have directed the Supreme Government to put you in possession of such part of their proceedings, and of the information which they have collected, as is calculated to aid you in giving effect to our wishes; and in order to place you generally in possession of our views on the course which ought to be pursued, we enclose (as numbers in the packet) two despatches, which we have addressed to the Supreme Government under date the 5th September 1827, and 29th September, No. 39, of 1830.

10. We wish you to take into consideration the expediency of enlarging the plan of the central school for the education of teachers, and rendering it a seminary for the instruction of the natives generally in the higher branches of knowledge. We wish that there should be an English teacher at the institution, who should not only give instruction in the English language to such students as may be desirous of acquiring it, but who may likewise be capable of assisting them in the study of European science.

11. Hereafter when the financial embarrassments of our Indian Governments shall no longer limit, in the same degree as at present, our power of incurring even useful expense, it will be proper to consider whether, in addition to the proposed seminary at the Presidency, it would not be desirable to establish one or more institutions on a similar scale at some place or places in the interior.

12. We desire that the whole subject may engage your deliberate consideration; and we hope to receive, at an early period, your opinion as to the best mode of rendering accessible to the natives the higher education which we desire to confer on them, and of encouraging them to take advantage of it; and although we are unwilling that you should, without previous communication with us, engage in any plan which would commit your Government to a large annual expenditure, we are yet anxious that no time should be lost, and that you should proceed to take, without delay, any preliminary steps in which, under the knowledge which you will possess of our general views from the despatches herewith enclosed, you may confidently anticipate our concurrence.

13. You will consider yourselves authorized to carry into effect the extension which we have suggested, of the plan of the central school, without a further reference to us, provided its expense do not exceed the scale which we have already sanctioned at the various colleges at Calcutta.

We are, &c.

London, 29 Sept. 1830.

(signed) *W. Astell,*
R. Campbell,
&c. &c &c.

(22.)—EXTRACT MINUTE by the Hon. *Mountstuart Elphinstone*, Governor of *Bombay*, dated December 13, 1823.

(22.) Minute by Hon. *M. Elphinstone*, 13 Dec. 1823.

3. I HAVE attended, as far was in my power since I have been in Bombay, to the means of promoting education among the natives, and from all that I have observed, and learned by correspondence, I am perfectly convinced that without great assistance from Government no progress can be made in that important undertaking. A great deal appears to have been performed by the Education Society in Bengal, and it may be expected that the same effects should be produced by the same means at this presidency. But the number of Europeans here is so small, and our connection with the natives so recent, that much greater exertions are requisite on this side of India than on the other.

4. The circumstance of our having lately succeeded to a Brahmin Government likewise, by making it dangerous to encourage the labours of the missionaries, deprives the cause of education of the services of a body of men who have more zeal and more time to devote to the object than any other class of Europeans can be expected to possess.

5. If it be admitted that the assistance of Government is necessary, the next question is, how it can best be afforded, and there are two ways which present themselves for consideration. The Government may take the education of the natives entirely on itself, or it may increase the means and stimulate the exertions of the society already formed for that purpose. The best result will probably be produced by a combination of these two modes of proceeding. Many of the measures necessary for the diffusion of education must depend on the spontaneous zeal of individuals, and could not be effected by any resolutions of the Government. The promotion of those measures, therefore, should be committed to the society; but there are others which require an organized system, and a greater degree of regularity and permanence than can be expected from any plan, the success of which is to depend upon personal character. This last branch, therefore, must be undertaken by the Government.

6. It would, however, be requisite, when so much was entrusted by Government to the society, that all the material proceedings of that body should be made known to Government, and that it should be clearly understood that neither religion nor any topic likely to excite discontent among the natives should ever be touched on in its schools or publications.

7. The following are the principal measures required for the diffusion of knowledge among the natives: 1st, To *improve* the mode of teaching at the native schools, and to *increase* the number of schools; 2d, To supply them with school books; 3d, To hold out some encouragement

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Art. II.—*Remarks on the School System of the Hindús. By Captain* Henry Harkness, *Secretary to the Royal Asiatic Society, late Secretary to the College of Fort St. George, &c. &c.*

The following remarks refer more particularly to the Southern Peninsula of India; but they may perhaps be considered to apply equally, with regard to her ancient institutions of this nature, to India in general; as the Southern Peninsula has undergone, comparatively, but little change from foreign conquest and domination.

The system of education throughout the peninsula being nearly the same, whatever may be the language or shade of difference in the people of any particular part or nation, an exposition of that which is followed by one portion of its inhabitants may, with some allowances, which a few observations will explain, be considered as applicable to the whole. I shall therefore select the *Tamil*, or the School of that nation or people of the South whose vernacular language is the *Tamil*.

In almost every village, the schoolmaster is a member of the community. A *manie* and *pizhakadai*, or house and back-yard, are given to him by the village. He is allowed to exact fees from his scholars, which, with the presents that custom has established as due to him from the parents, at particular periods and on particular occasions, form the sources of his emolument.

The school is open to every *Súdra* and *Bráhmana* boy* of the village; but not to boys of inferior or stranger tribes, unless by the sufferance of the community, and generally on the payment of a small monthly stipend, or the performance of some particular service, by the parents of the boys so admitted.

The hours of attendance at school are from sun-rise to sun-set; allowing one hour at mid-day, for refreshment or repose.

A boy is first taken to school when he has attained his fifth year. The period of his quitting it is uncertain; but to enter him as a votary of Sarasvati, the Goddess of Learning, is considered a duty too sacred to be neglected, even by the poorest of the *Súdra* tribes.

The sounds of the vowels and consonants, first separately and then combined, being taught, to which considerable attention is paid in order to ensure a just pronunciation, the boy is instructed to write or draw, in a bed of sand, the letter or sign representing these sounds; and thus, by a reciprocity of action between sign and sound, to fix them both in his memory.

* The four tribes or castes are, the *Bráhmans*, *Kshatriyas*, *Vaisyas*, and *Súdras*. All without this pale are considered impure; and among these are included Europeans, and all other foreigners.

We may suppose a class of ten boys seated on the floor, each with his *palm-book* in his hand, on the leaves of which the characters or letters of the alphabet are engraved; and with a bed of fine sand spread out before them, of about half an inch in depth. The monitor, sitting in front, with a similar bed of sand before him, gives out the sound, "*A*"; describes the sign, smooths the sand by rubbing his hand over it, and describes the same again; and continues this repetition till each boy of the class is able to draw the letter as well, or nearly so, as he himself does. He then goes on to the next letter; and in the same manner throughout the alphabet, and all the various combinations of vowel and consonant.

The boys are now transferred to what may be called the Moral Class, or that in which the little treatises on Ethics, of the Poetess AUVAIYAR, are taught. Of some of these works, a free translation, by the Rev. Dr. JOHN, is to be found in the Asiatic Researches *. They consist of a series of Maxims, intended to infuse a moral and religious feeling, and to bend the mind to an observance of the duties due to God and man. They are in metre, and in the learned dialect; so that every one requires an interpretation from the master or monitor; by the repetition of which, and by the force of the rhythmus, the aphorism, or rather the phrase itself, with the moral instruction it conveys, are strongly impressed on the memory, while its analytical meaning is left to be acquired at some after-period.

The two first parts of Arithmetic are now taught; that is, Numeration, and Grain Measure; the former commencing with the fractional part of the unit. These the boy acquires much in the same way as he did the letters, with the help of the bed of sand; and at this period, generally, he commences to learn the use of the *stylus*, or to write on the palm-leaf with an iron pen. To the acquirement of this art, the reading of other moral lessons, in which the religion of the prevailing sect will be more or less inculcated, and to the prosecution of his arithmetical studies, which lead him through Multiplication, Subtraction, Land-Measure, Whole Numbers, and Fractions, his time at this period is wholly devoted.

We must now suppose him to have attained his tenth year. About this age, or between this and twelve, many leave the school;—all those whose parents are so poor as to require the aid of their children's labour; and, in cases where the master is a *Súdra*, all the *Bráhmana* boys. The former seldom have an opportunity of acquiring further instruction; and the latter are now put under the care of a *Bráhman*, to learn the Sanscrit language, and to prosecute the studies appropriate to their tribe. Many *Bráhmana* boys, however, are too poor to allow of their giving up more of their time

* Volume VII. page 345.

to the purposes of education; and with the little they have acquired, and without learning more of the Sanscrit than to repeat in that language a few phrases necessary to them in the performance of their religious ceremonies, they either assist their parents in their avocations, or seek some other employment by which to gain a livelihood. It does occur, in some cases, that *Bráhmana* boys have not this degree of education given them, but the instances are very rare; for if an orphan, and though his parents may have been the only *Bráhmans* in the village, or strangers in it, he is sure to find, unless perhaps in times of great calamity, such as war, pestilence, or famine, some among the inferior tribe, or *Súdras*, who will consider it a duty to afford him this degree of instruction. It is also worthy of remark, that all instruction from one *Bráhman* to another in the Sanscrit, or through the medium of that language, is gratuitous. Of the other *Bráhmana* boys whose necessities have not this controul over them, some pursue their studies with a view to public employment, and to general intercourse with the world; others with a view to the priesthood, or to scientific and metaphysical attainments;—the former being now distinguished by the term *Lowkíka;* the latter, by that of *Vaidíka.**

To return to our school. From Arithmetic, the boy is taught to read, and, as far as his memory will serve him, to learn by heart two vocabularies of synonyms; and then to read and analyse the *Púránas*, or other metrical versions of fabulous history, or of praises to their several deities; and, last of all, Grammar, Prosody, and metrical composition. The following are the fees exacted by the masters of the *Tamil* Schools.

1st, *Prádoshas.*—The thirteenth and fourteenth days of the new and of the waning moon are said to be unpropitious to learning; and, therefore, that they ought to be kept as days of relaxation. Custom has however, in some measure, got the better of this rule. On the thirteenth day, an examination in writing takes place, which usually lasts till four o'clock, when the boys are allowed to leave school; and, as they have the remainder of the evening to themselves, the fee the master exacts on these occasions is called a *prádosha*, a Sanscrit term for 'evening.' The value of these *prádoshas*, which are intended as a remuneration to the master for his extra labours, and of which of course there will be two in each lunar month, is estimated at about one penny.

2d, *Pazhampádam.*— On the fourteenth day, an examination takes place of the lessons the boys have been taught during the preceding part of each fortnight; for which the master exacts the *pazhampádam*, or 'old-lesson fee,' which is in amount about the same as the preceding.

3d, *Yennai*, or Oil.—On every Saturday, the boy takes, for the use of

* *Lowkíka*; lit. "a man of the world:" *Vaidíka*, "a man of learning or science."

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the master, a small measure of oil, of about the monthly value of three half-pence.

4th, *Virátis.*—These are made of the ordure of the cow, and of chaff or dried leaves, beaten into cakes, and dried in the sun. They serve as fuel; and every boy is expected to bring two of them each day, the monthly value of which will be about a penny.

5th, *Olais.*—These are the palm-leaves, on which the lessons are written with an iron pen, and which are supplied by the master. The sum allowed monthly for them is about a penny.

6th, *Vidumurai*, Relief or Play-days.—A compensation is allowed to the master on these, for the loss of the boy's time; as the quicker he passes from one stage to another in his education, the more it is to the interest of the former.

The monthly rate of these fees from each boy may therefore be estimated as follows:—

Prádoshas, or evening fees	1 penny
Pazhampádams, or old-lesson ditto	1 ..
Yennai, or oil ditto	1½ ..
Virátis, or fuel ditto	1½ ..
Olais, or palm-leaves' ditto	1 ..
Vidumurai, or play-days' ditto	2 ..
Total	8 pence.

These are either paid in kind; or a composition is made to the master, by the parents or friends of the boys.

The following are the presents which custom has established as due to the master:—

1st, On entering the school, a rupee, or about two shillings.

2d, On commencing any new book, about the same. The boy makes this present to the master in the morning; and in the afternoon he presents him with a quantity of sweetmeats, which about four o'clock the master distributes among his scholars, and allows them the rest of the day to play. The morning present is, of course, to induce the master to carry on the boy through the different books as speedily as possible; the afternoon one, to excite the boys to emulate their companion.

3d, On commencing Arithmetic, a rupee, or a rupee and a quarter.

4th, On commencing to learn to write with the *stylus*, the same.

5th, On commencing any of the *Púránas*, the same.

6th, For the *Dusserah* Festival, the same.

7th, For the several other festivals during the year, the same.

8th, On days of festivity in the boy's family, from a half to one rupee generally, on each occasion.

9th, On a marriage, or any particular occasion of rejoicing in the master's family, from a rupee to a rupee and a half.

10th, On the boy's finishing his education, and quitting the school, the same.

The estimated amount of the presents and of the fees for each year, on account of each boy, will be from fifteen to sixteen shillings; the total cost of his education, inclusive of the occasional presents, if he remain at school for eight years, will be about seven pounds; and the whole of the emoluments of the schoolmaster, supposing him to have a school of twenty-five boys for eight years, will be something less than twenty-two pounds per annum.

This, however, is, on the whole, too favourable a view of the condition of a village schoolmaster. Where the inhabitants are generally wealthy, the amount of the presents will often far exceed what has been mentioned; but, on the contrary, where they are poor, it will decrease in a much greater proportion; and sometimes even the monthly fees are not paid, so that many masters do not realise annually a third of this amount.

It will be observed, that, throughout this system, memory is, except in a few instances, the only power of the mind that is brought into action; that the whole of the superstructure is, in a scientific point of view, a sort of airy fabric; that Grammar, the basis from which it ought to rise, is left to be learned at a period when few have an opportunity of acquiring it; that the principle of analysis is pursued almost to the entire exclusion of that of synthesis; and that the whole being in metre, or song, its general tendency is to give the mind a light and imaginative turn, and to leave its better energies unexercised and dormant.

The First Parts, or as far as the Moral Lessons of AUVAIYAR, are most esteemed by the natives generally: but, of late years, the incompetency of the schoolmasters has been such, that few are able to instruct their scholars in the meaning of these phrases, and the only object almost of their acquirement is therefore defeated. Of this, the *Hindús* are fully sensible; and they would gladly have availed themselves of a system which a former Government of Madras was about to establish, for the better education of their children. But, the much-lamented Governor died; and Education, among the *Hindús* of the Southern Peninsula of India, was destined to know that it had lost a friend.

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(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 Goeorge

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 Off ice 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 zillah, 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 brethern 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 Bremins 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 axdifferent character from the Hala Canarese and Ballabund they were taught.

Mangalore 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 tr[illegible]or.

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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.

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.

/ or annual

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.

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 P.R.Cazalet, 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.

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Memorandum from Zamorin Rajah: Cir 1822-23

In the beginning the Bramins of Malabar used to be instructed in religion at the chetroms (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 Chotram in Termomanisherrynad 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 Numboory 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 Chetrom and allotted the necessary allowance for the subsistence of the learners, who there continued being instructed without anyinterruption till the year 966, when the invader was expulsed 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.

IOR:Madras Board of Revenue Proceedings:P/294/57: Pro 14.8.1823

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, paishcars 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 taughtby Bramins only, and more especially Bramins holding Agrahrums, 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 Vencatanarsimmah 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

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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 ¼ 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 mauniums &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 annahs 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 J.F. Lane, Collector
P/294/41 Pro: 13.1.1823

(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 expense. 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 Chonnoor 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 ~~district~~ 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 haddagom 998: M; S; tor
(No signature in original) (True Translation: J.vaughan, Collec/

P/294/57: Proceedings 14.8.1823

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 Cutcherry
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.

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 instuctions conveyed in your letter of the 25th July last a statement exhibiting the number of seminaries within this zillah.

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 dayx 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 remuneratiion 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 9959) Ordered to lie on the table.

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		JEOTISHEM or ASTRONOMY		AUDIHA 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 89 possess allowances in land and 13 in money, both the one and the other being granted by former zemindars. 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

IOR: Madras Board of Revenue Proceedings: P/294/61 Pro: 2.10.1823

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From Collector, Guntoor: 9.7.1823

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

Gentlemen
In reply to your deputy secretaryMr Vivesh'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 morning 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 shewn, 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 manniem land which have been granted to their ancestors by the ancient zemindars of the zillah, and by the former governments on different accounts, but their 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.

Guntoor Zillah , Bahputtah — J.C. Whish
9 July 1823 — Collector

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

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 remaing 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 arithmatic. 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 ¼ rupee per month for each scholar and increases as high as one and 1½, 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 it appears 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 entrely 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 ia an enam set apart, as is doubtless well known to the Board for the support of a Punchangun 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 1276-6,77-8.

considerable perfection in astronomy and theology. Of this however there is hardly an instance. The persons holding such Enam are 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 ownx 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 arecundoubtedly 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 in 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

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 in formation about the native schools therein referred to, in the zemindary 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 ruppes 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 paragraphs 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 Bahlaramayanum, 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

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IOR: Madras Board of Revenue Proceedings: P/204/52, 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
Tamul 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 Allowance	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.)

From Collector Tinnevelly: 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.

Tinnevelly District
Aharemadary, 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.

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 anum for every scholar .

Madras Cutcherry
13 November 1822

L.G.K.Murray
Collector.

(p 10214) Ordered to lie on the table.

IOR: Madras Board of Revenue Proceedings: P/294/34, 14.11to 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.

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 ¼ 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 Cauvereepauk, 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, Teloogoo and (p 2809) Hinduee schools are the most extensive, to these the scholars are sent generally about the age of five ~~xxxxxxxxx~~ 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 cutcherries 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/294/45
Proceedings 10.3.1823, pp 2807-9, statements pp2810-7.

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 day. 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 theoligical 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 loweer 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, Podooputnurri
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.

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. Cotton
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.

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 Gentoo 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 Cutcherry
29 June 1823

C.Hyde
Principal Collector

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

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 benfit 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 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 3¾ 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 agrahram 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 anum 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.

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 ruppes a year in the Hindoo schools and in the Musselman schools the charge amounts to 15 and 20 rupees. 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 predecessor as 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 Enam 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 Enam lands there are other lands yielding Rs 384 per annum, in the talooks of Raizepoor and Sankerry Droog which were sequestered by Tippoo 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

IOR: 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).

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 shews 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 shews the number of institutions in which theology, law and astronomy are taught, the number of pupils educated in them, and the amount of manuim 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 - 4days 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.

Coimbatoor
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.

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, tho 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 R. 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.

From Collector, Tiruchirropoly: 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 Tyalore alone, and no other, there are 7 schools, which were formerly endowed by some native government with between 46 and 47 cawnies of land for the maintenance of the teachers.

Trichinopoly, 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.

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.

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.

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

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GENERAL STATISTICS.

In four of the district groups there was an increase in both schools and scholars, and in the remaining two (the Northern Circars and West Coast districts) there was a decrease in schools with an increase in scholars. Of the districts five suffered a loss in both schools and scholars, four lost in schools only, and all the rest advanced in both respects. Cuddapah made the largest advance in schools and North Arcot in scholars.

Institutions and scholars according to standards and stages of instruction.

5. The following statement furnishes by districts the number of institutions, public and private, of the different grades on the 31st March last, and the distribution of scholars, male and female, according to standards and stages of instruction :—

Districts.	Institutions—public and private.												
	Arts colleges.	Professional colleges.	Upper secondary schools for boys.	Lower secondary schools for boys.	Primary schools for boys.	Upper secondary schools for girls.	Lower secondary schools for girls.	Primary schools for girls.	Training schools for masters.	Training schools for mistresses.	Medical schools.	Technical, industrial and art schools.	Total.
Ganjám	2	...	4	19	1,660	...	1	53	3	...	...	...	1,742
Vizagapatam	2	...	7	34	1,150	1	7	88	3	1	...	4	1,297
Gódávari	2	1	8	67	1,469	...	18	89	3	...	...	...	1,657
Kistna	2	...	6	28	1,677	...	9	83	5	2	...	3	1,815
Kurnool	...	...	2	9	689	...	2	13	2	...	...	...	717
Bellary	1	...	7	13	1,120	1	3	16	2	...	...	2	1,165
Anantapur	...	...	2	6	564	...	...	13	1	...	...	...	586
Cuddapah	...	...	2	12	887	...	3	21	1	...	...	...	926
Nellore	1	...	4	9	1,128	...	8	23	4	2	...	1	1,180
Madras	9	3	18	33	391	12	36	35	3	3	1	15	559
Chingleput	...	2	9	15	1,150	...	5	33	4	...	...	1	1,219
North Arcot	1	...	9	21	1,612	...	11	67	4	2	...	2	1,729
South Arcot	2	...	3	33	1,439	...	8	23	4	1	...	1	1,514
Tanjore	3	...	16	88	1,674	...	13	77	3	...	1	2	1,877
Trichinopoly	2	...	6	18	907	...	8	50	2	2	...	6	1,001
Madura	2	...	7	29	1,662	1	5	38	2	1	...	6	1,753
Tinnevelly	3	...	12	46	1,692	2	21	117	3	2	...	5	1,903
Coimbatore	2	...	9	15	1,186	1	8	26	1	1	...	2	1,251
Salem	1	...	4	19	1,009	...	5	36	2	...	...	1	1,077
Nilgiris	...	...	4	10	68	1	5	7	1	...	...	...	96
Malabar	3	...	11	60	1,599	1	14	44	4	1	...	1	1,738
South Canara	2	...	6	22	601	1	7	6	1	2	...	...	648
Total, 1899-00 ...	40	6	156	606	25,334	21	197	958	58	20	2	52	27,450
Total, 1898-99 ...	*40*	*6*	*151*	*608*	*25,213*	*24*	*200*	*893*	*61*	*19*	*2*	*46*	*27,263*

Districts.	Scholars—male and female.												
	Arts colleges.	Professional colleges.	Upper secondary schools for boys.	Lower secondary schools for boys.	Primary schools for boys.	Upper secondary schools for girls.	Lower secondary schools for girls.	Primary schools for girls.	Training schools for masters.	Training schools for mistresses.	Medical schools.	Technical, industrial and art schools.	Total.
Ganjám	41	...	340	1,008	36,607	...	4	1,473	66	...	...	...	39,539
Vizagapatam ...	86	...	776	1,791	28,288	6	76	3,064	61	5	...	184	34,337
Gódávari	103	15	998	2,839	45,793	...	134	4,893	105	...	...	...	54,880
Kistna	58	...	701	1,761	41,607	...	98	3,880	96	21	...	117	48,339
Kurnool	...	...	91	455	15,584	...	10	545	33	...	...	...	16,718
Bellary	8	...	258	655	24,396	13	63	1,039	33	...	...	58	26,523
Anantapur ...	...	...	91	329	11,525	...	...	767	25	...	...	...	12,737
Cuddapah ...	...	...	140	389	17,952	...	37	643	25	...	...	...	19,186
Nellore	12	...	340	730	25,191	...	123	1,504	103	23	...	6	28,032
Madras	1,200	457	2,533	4,382	22,661	249	923	7,668	64	102	332	1,763	42,334
Chingleput ...	...	103	458	1,345	29,221	...	36	2,108	106	...	...	59	33,436
North Arcot ...	16	...	674	1,760	43,095	...	98	4,039	82	19	...	99	49,882
South Arcot ...	60	...	536	1,547	38,640	...	63	1,880	73	12	...	10	42,821
Tanjore	287	...	1,968	5,044	50,381	...	222	4,344	91	...	36	81	62,454
Trichinopoly ...	361	...	1,144	2,061	26,319	...	115	2,537	54	28	...	220	32,839
Madura	78	...	869	2,130	56,721	12	146	2,442	70	43	...	309	62,820
Tinnevelly ...	105	...	1,088	2,886	57,698	75	666	5,724	120	53	...	285	68,700
Coimbatore ...	86	...	860	1,820	33,727	22	167	1,890	46	11	...	93	38,722
Salem	29	...	321	1,487	27,313	...	58	2,341	42	...	...	11	31,602
Nilgiris	...	...	59	633	3,287	3	103	659	8	...	...	...	4,752
Malabar	156	...	1,351	4,172	78,875	12	276	3,380	97	12	...	89	88,420
South Canara ...	131	...	512	1,201	20,880	34	174	929	40	17	...	...	23,918
Total, 1899-00.	2,817	575	16,108	40,425	735,761	426	3,592	57,749	1,440	346	368	3,384	862,991
Total, 1898-99 ...	*3,526*	*709*	*14,519*	*38,872*	*718,529*	*408*	*3,410*	*54,613*	*1,418*	*326*	*410*	*3,307*	*840,047*

A comparison of the above figures with those of the previous year shows that lower secondary schools for boys, upper secondary and lower secondary schools for girls and training schools for masters declined in number, the other classes of institutions having remained the same or advanced. As regards scholars, arts and professional colleges and medical schools alone declined in strength. These variations will be explained later on.

In 16 out of the 17 districts provided with arts colleges the number of collegiate students decreased, the remaining district, viz., North Arcot, having gained two students. Nearly 43 per cent. of the students were attending colleges in the city of Madras, Trichinopoly following with 13 per cent. The total strength of the professional colleges was again reduced this year by a heavy fall in the strength of the Law college. Upper secondary schools for boys were better attended in every district except Kurnool, South Canara and the Nilgiris; so also were lower secondary schools in 16 districts. The number of primary schools for boys showed more or less increase in all but nine districts; their strength declined in five districts.

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GENERAL STATISTICS.

In the margin will be found the distribution of scholars in public institutions for general education according to the different stages of instruction at the close of the past two years. There was more or less improvement in every stage except the collegiate. The number of pupils not reading printed books slightly increased, but the ratio of these pupils to the total number in the lower primary stage decreased. Of the scholars on the 31st March last ·4 per cent. were in the collegiate, 2·2 per cent. in the upper secondary, 5·2 per cent. in the lower secondary, 6·7 per cent. in the upper primary and the remaining 85·5 per cent. in the lower primary stage of instruction. In other words only 14·5 of the entire number at school had passed beyond the lower primary stage. The percentages of scholars in the different stages at the close of 1898–99 to the total number of scholars in public institutions in Bengal and Madras are shown in the margin.

	1898–99.	1899–00.
Collegiate stage	3,526	2,817
Upper secondary stage	14,711	16,381
Lower secondary stage	37,281	38,611
Upper primary stage	48,752	49,875
Lower primary stage—		
Reading printed books	543,559	557,261
Not reading printed books ...	73,672	74,723
Total ...	721,501	739,668

	Bengal.	Madras.
Collegiate	·4	·5
Upper secondary	1·8	2·0
Lower secondary	3·0	5·1
Upper primary	5·8	6·8
Lower primary	89·0	85·6

Institutions according to managing agencies.

6. Institutions are classified below according to the agencies by which they were managed :—

Institutions.	1898–99. Number.	1898–99. Strength.	1899–00. Number.	1899–00. Strength.
Under public management.				
Government	415	24,170	423	25,904
Board (municipal and local)	3,005	147,470	2,795	141,673
Native State (Sandur)	1	85	1	90
Under private management.				
Aided from public funds	12,047	418,538	12,390	434,728
Unaided	6,299	137,408	6,304	143,386
Indigenous and private	5,496	112,376	5,537	117,210
Total ...	27,263	840,047	27,450	862,991

There was a net increase of eight Government schools in consequence of the following changes. The training and practising sections of the Technical Institute, Madura, were transferred to departmental management. Seven new schools were opened in the Ganjám Agency, and a Government training school for Muhammadan mistresses was established at Gunnairbeed in the Vizagapatam district. The practising section of the Government Training school for Mappillas at Malappuram, Malabar, was abolished, the local board primary school being used for the purpose, and the Government Muhammadan Girls' school, Chicacole, was closed. Seven municipal schools and 203 local board schools were closed with a view to set free more funds for communications and for precautionary measures against plague. It is, however, gratifying to note that every class of institution under private management advanced both in number and in strength and that the reduction in the number of board schools was more than made good by the increase in the number of schools aided from public funds.

Education in relation to population.

7. In the subjoined table the number of male and female scholars in public and private schools is shown for each district for the past two years; and the ratios borne by the total number of scholars in public institutions alone and in all institutions, public and private, to the total population of school age are separately exhibited as percentages in the last four columns, the population of school age being taken as 15 per cent. of the whole population recorded at the census of 1891.

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Districts.	Population of school age.		1898–99.						1899–00.						Percentage of total scholars to total population of school age.			
			Male scholars.			Female scholars.			Male scholars.			Female scholars.			1898–99.		1899–00.	
	Males.	Females.	Public.	Private.	Total.	Public.	Private.	Total.	Public.	Private.	Total.	Public.	Private.	Total.	Public institutions.	All institutions, public and private.	Public institutions.	All institutions, public and private.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Ganjám	138,488	146,032	33,896	1,972	35,868	2,335	9	2,344	34,891	1,745	36,636	2,899	4	2,903	12·7	13·4	13·3	13·9
Vizagapatam	210,087	210,362	28,178	1,776	29,954	4,625	24	4,649	28,283	1,313	29,596	4,735	6	4,741	7·8	8·2	7·9	8·2
Gódávari	154,071	157,747	39,010	3,180	42,190	11,551	214	11,765	39,248	3,461	42,709	11,852	319	12,171	16·2	17·3	16·4	17·6
Kistna	140,753	137,585	34,897	2,709	37,606	9,245	86	9,331	36,213	2,370	38,583	9,621	135	9,756	15·9	16·9	16·5	17·4
Kurnool	62,120	60,551	11,651	1,138	12,789	2,011	38	2,049	12,825	1,464	14,289	2,344	85	2,429	11·1	12·1	12·3	13·6
Bellary	68,850	66,169	23,073	2,036	25,109	1,981	49	2,030	23,376	1,204	24,580	1,933	10	1,943	18·5	20·1	18·7	19·6
Anantapur	54,345	51,937	9,900	561	10,461	1,103	5	1,108	10,735	708	11,443	1,276	18	1,294	10·4	10·9	11·3	11·9
Cuddapah	96,951	93,860	14,521	1,065	15,586	2,075	141	2,216	15,471	1,298	16,769	2,257	160	2,417	8·7	9·3	9·3	10·1
Nellore	110,491	109,069	19,411	2,645	22,056	4,744	215	4,959	19,848	3,095	22,943	4,866	223	5,089	11·0	12·3	20·7	23·4
Madras	33,873	34,005	24,628	4,612	29,240	9,969	297	10,266	25,958	5,925	31,883	10,041	410	10,451	51·0	58·2	53·0	62·4
Chingleput	85,917	84,623	21,906	6,003	27,909	3,922	182	4,104	23,176	5,992	29,168	4,144	124	4,268	15·1	18·8	16·0	19·6
North Arcot	164,181	162,892	31,501	9,217	40,718	4,977	1,259	6,236	33,521	9,568	43,089	5,490	1,303	6,793	11·2	14·4	11·9	15·3
South Arcot	161,870	162,558	31,551	4,316	35,867	4,139	72	4,211	33,116	5,141	38,257	4,460	104	4,564	11·0	12·4	11·6	13·2
Tanjore	159,907	174,310	46,952	9,539	56,491	7,055	840	7,895	44,530	9,892	54,422	6,979	1,053	8,032	16·2	19·3	15·4	18·7
Trichinopoly	99,535	106,372	24,188	3,755	27,943	3,794	152	3,946	24,807	4,205	29,012	3,690	137	3,827	13·6	15·5	13·8	15·9
Madura	187,735	203,525	46,166	10,752	56,918	4,014	474	4,488	47,135	10,976	58,111	4,180	529	4,709	12·8	15·7	13·1	16·1
Tinnevelly	140,020	147,394	46,798	11,415	58,213	9,895	412	10,307	46,292	12,187	58,479	9,883	338	10,221	19·7	23·8	19·5	23·9
Coimbatore	147,255	153,471	29,644	3,103	32,747	3,778	192	3,970	31,188	3,246	34,434	4,032	256	4,288	11·1	12·2	11·7	12·9
Salem	144,243	150,146	23,815	3,379	27,194	3,786	145	3,931	24,333	3,086	27,419	3,973	210	4,183	9·4	10·6	9·6	10·7
Nilgiris	8,423	6,546	3,768	154	3,922	933	49	982	3,595	172	3,767	910	75	985	31·4	32·8	30·1	31·7
Malabar	197,154	200,731	51,875	15,208	67,083	14,272	4,526	18,798	53,506	15,682	69,188	14,492	4,740	19,232	16·6	21·6	17·1	22·2
South Canara	76,640	81,772	16,711	3,188	19,899	3,427	1,272	4,699	16,206	2,940	19,146	3,471	1,301	4,772	12·7	15·5	12·4	15·1
Total ...	2,642,909	2,701,657	614,040	101,723	715,763	113,631	10,653	124,284	628,253	105,670	733,923	117,528	11,540	129,068	13·6	15·7	14·0	16·1

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GENERAL STATISTICS.

In public institutions alone the percentage of male scholars to male population of school age rose from 23·2 to 23·7 and that of female scholars from 4·2 to 4·3. In all institutions, public and private, 27·8 per cent. of the male and 4·8 per cent. of the female population of school age were at school against 27·1 and 4·6 per cent., respectively, in the previous year. From the figures for 1898–99 noted in the margin, compared with those for 1897–98, given in last year's report, it will be seen that, as regards the education of boys, Madras had passed Bombay and stood second. As regards the education of girls, Madras was still the foremost.

Percentage to population of school age.

	1898–99.		
	Bengal.	Madras.	Bombay.
Male scholars	28·6	27·1	26·3
Female scholars	1·9	4·6	4·0
All scholars	15·2	15·7	15·5

The number of scholars in all institutions on the 31st March last, and the percentage of scholars to population of school age, are shown below for each district group :—

District groups.	Population of school age.	Scholars on 31st March 1900.	Percentage of scholars to population of school age.
Northern Circars	1,295,125	177,095	13·7
Ceded districts	554,783	75,164	13·5
Central do.	1,109,479	196,505	17·7
Southern do.	1,218,798	226,813	18·6
Inland do.	610,084	75,076	12·3
West coast do.	556,297	112,338	20·2
	5,344,566	862,991	16·1

In the map hereto attached the districts are distinguished according as they had at school—

(i) less than 12½ per cent. of the population of school age.
(ii) 12½ per cent. and more, but less than 15 per cent.
(iii) 15 per cent. and more, but less than 17½ per cent.
(iv) 17½ per cent. and more, but less than 20 per cent.
(v) 20 per cent. and more.

As in the previous year, the Northern Circars and the Ceded districts come in the second class, the Southern districts in the fourth class, and the Inland districts in the first class. The Central districts have passed from the third to the fourth and the West Coast districts from the fourth to the fifth class. No district group appears in the third class ; hence only four classes are shown in the map. In every district group the percentage was higher than in the previous year.

Scholars according to the classes of the community.

8. Male and female scholars in public and private institutions are distinguished below according to the classes of the community to which they belonged :—

Classes of the community.	Population of school age.		Scholars.				Percentage.			
			1898–99.		1899–00.		1898–99.		1899–00.	
	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.
Europeans	3,225	2,786	4,100	3,827	4,133	3.910	127·1	137·4	128·2	140·3
Native Christians ...	60,861	62,957	40,587	21,194	40,198	21,878	66·7	33·7	66·0	34·7
Muhammadans	166,667	170,891	85,189	16,705	87,997	17,854	51·1	9·8	52·8	10·4
Hindus — Brahmans ...	83,766	86,490	90,170	19,142	90,193	19,383	107·6	22·1	107·7	22·4
Hindus — Non-Brahman caste Hindus.	1,856,563	1,896,276	450,946	56,798	462,587	58,525	24·3	3·0	24·9	3·1
Hindus — Panchamas ...	431,653	444,988	41,632	6,366	44,714	7,383	9·6	1·4	10·4	1·7
Aborigines	36,790	34,130	3,024	92	3,944	79	8·2	·3	10·7	·2
Others	3,384	3,139	115	160	157	56	3·4	5·1	4·6	1·8
Total ...	2,642,909	2,701,657	715,763	124,284	733,923	129,068	27·1	4·6	27·8	4·8

Native Christians alone contributed fewer male scholars, and aborigines and others fewer female scholars than in the previous year. All the other classes of the community made more or less progress.

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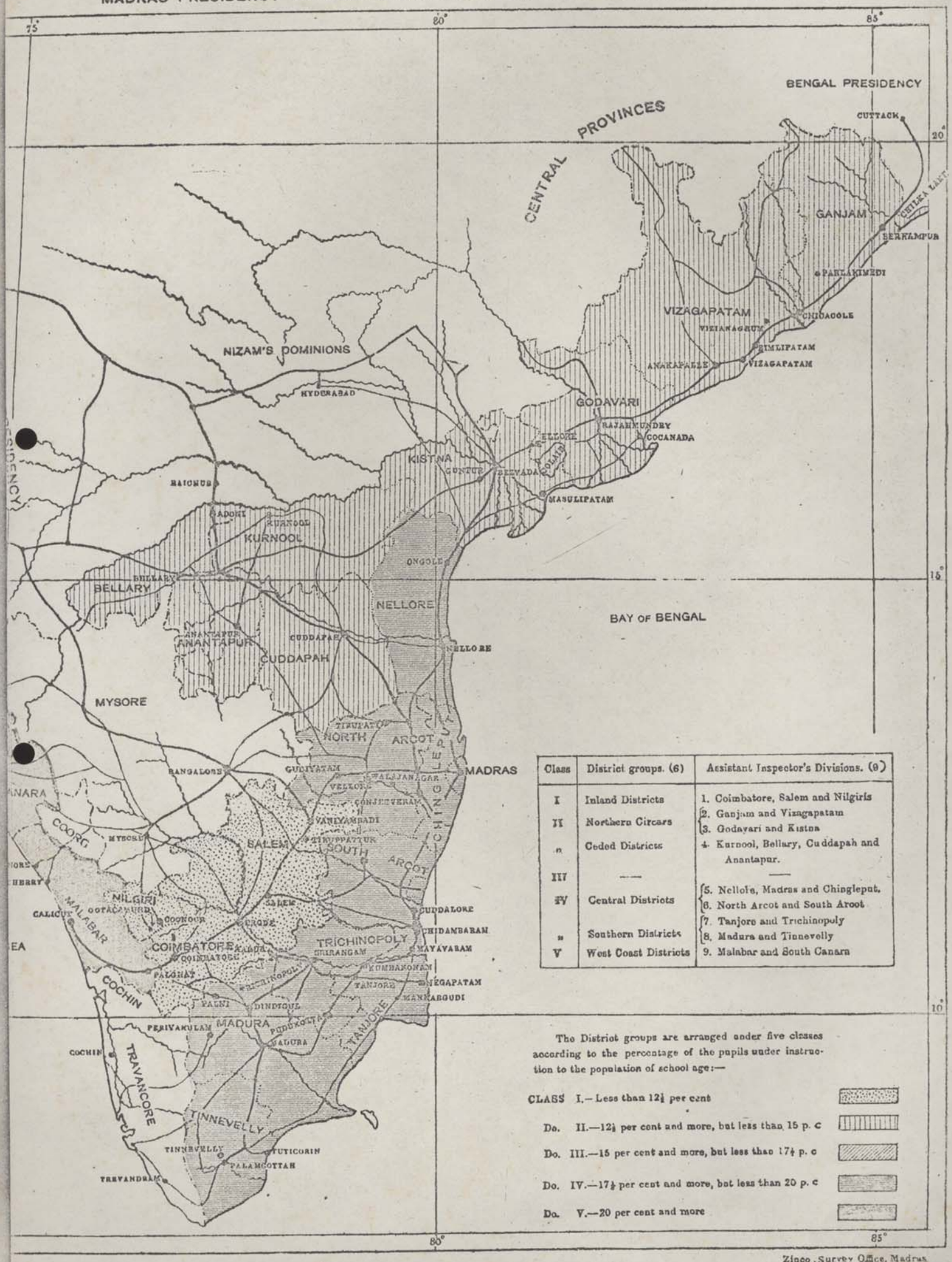
ISM56 1899-1900

MADRAS PRESIDENCY SHEWING THE PERCENTAGE OF SCHOLARS TO THE POPULATION OF SCHOOL AGE 1900



Class	District groups. (6)	Assistant Inspector's Divisions. (9)
I	Inland Districts	1. Coimbatore, Salem and Nilgiris
II	Northern Circars	2. Ganjam and Vizagapatam 3. Godavari and Kistna
"	Ceded Districts	4. Kurnool, Bellary, Cuddapah and Anantapur.
III	——	——
IV	Central Districts	5. Nellore, Madras and Chingleput. 6. North Arcot and South Arcot
"	Southern Districts	7. Tanjore and Trichinopoly 8. Madura and Tinnevelly
V	West Coast Districts	9. Malabar and South Canara

The District groups are arranged under five classes according to the percentage of the pupils under instruction to the population of school age:—

CLASS I.—Less than 12½ per cent

Do. II.—12½ per cent and more, but less than 15 p. c

Do. III.—15 per cent and more, but less than 17½ p. c

Do. IV.—17½ per cent and more, but less than 20 p. c

Do. V.—20 per cent and more

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1900

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(2)—*Institutions and scholars by districts.*

Districts.	Area, square miles (census of 1911).	Population (census of 1911).	1919-20.		1920-21.		Increase.		Decrease.	
			Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.
Ganjām	8,380	2,221,292	1,979	73,084	2,046	79,140	67	6,056	...	...
Vizagapatam ...	17,221	3,189,821	2,138	82,065	2,146	84,102	8	2,037	...	...
Gōdāvari	6,221	1,652,859	1,492	76,642	1,595	79,355	103	2,713	...	...
Kistna	5,907	1,997,535	3,107	120,574	3,331	125,253	224	4,679	...	...
Guntūr	5,735	1,697,551	2,509	96,505	2,650	98,721	141	2,216	...	...
Kurnool	7,580	935,199	1,430	42,619	1,597	48,782	167	6,163	...	...
Bellary	5,714	969,436	849	30,835	930	34,194	81	3,359	...	...
Anantapur ...	6,718	963,223	936	30,615	1,048	35,296	112	4,681	...	...
Cuddapah	5,892	893,998	1,234	33,297	1,356	38,044	122	4,747	...	...
Nellore	7,973	1,328,152	1,625	50,749	1,691	51,668	66	919	...	...
Madras	27	518,660	530	66,702	469	64,750	...	...	61	1,952
Chingleput ...	3,072	1,406,008	1,492	62,313	1,559	64,717	67	2,404	...	...
North Arcot ...	4,920	1,960,960	1,416	74,098	1,421	76,390	5	2,292	...	...
Chittoor	5,676	1,238,742	1,078	39,398	1,140	41,592	62	2,194	...	...
South Arcot ...	4,208	2,362,566	1,821	78,039	1,900	80,819	79	2,780	...	...
Tanjore	3,727	2,362,689	2,184	109,813	2,190	109,428	6	...	...	385
Trichinopoly ...	4,935	2,107,029	1,527	65,633	1,578	66,046	51	413	...	...
Madura	4,916	1,932,832	1,268	68,381	1,304	69,671	36	1,290	...	...
Rāmnād	4,834	1,658,453	1,466	65,575	1,483	66,749	17	1,174	...	...
Tinnevelly ...	4,353	1,790,619	2,065	99,372	2,092	100,767	27	1,395	...	...
Coimbatore ...	7,196	2,116,564	1,441	61,413	1,562	64,758	121	3,345	...	...
Salem	6,300	1,766,680	1,193	50,563	1,211	50,225	18	...	...	338
The Nilgiris ...	1,009	118,618	119	7,257	117	7,743	...	486	2	...
Malabar	5,795	3,020,691	2,411	192,032	2,558	204,492	147	12,460	...	...
South Kanara ...	4,021	1,195,227	745	52,466	757	57,148	12	4,682	...	...
Total ...	142,330	41,405,404	38,055	1,730,040	39,731	1,799,850	1,739	72,485	63	2,675

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	Decrease.	
...ars.	Institutions.	Scholars.
056	...	...
037	...	...
713	...	...
379	...	...
216	...	...
163	...	...
59	...	...
81	...	...
4	...	...
19	...	...
	61	1,952
04	...	...
92	...	...
4	...	...
0	...	...
	...	385
3	...	...
0	...	...
4	...	...
5	...	...
5	...	...
	...	338
	2	...
0	...	...
2	...	...
5	63	2,675

(3)—*Education in relation to population.*

Districts.	Population (census of 1911).			Scholars (public and private).						Percentage of scholars to population.					
				1919-20.			1920-21.			1919-20.			1920-21.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
Ganjām	1,044,711	1,176,581	2,221,292	63,666	9,418	73,084	69,291	9,849	79,140	6·1	0·8	3·2	6·6	0·8	3·6
Vizagapatam ...	1,561,830	1,627,991	3,189,821	67,924	14,141	82,065	69,229	14,873	84,102	4·3	0·9	2·6	4·4	0·9	2·6
Gōdāvari	812,198	840,661	1,652,859	56,304	20,338	76,642	58,595	20,760	79,355	6·9	2·4	4·6	7·2	2·5	4·8
Kistna	994,961	1,002,574	1,997,535	84,660	35,914	120,574	87,561	37,692	125,253	8·5	3·6	6·5	8·8	3·8	6·3
Guntūr	856,665	840,886	1,697,551	69,895	26,610	96,505	72,228	26,493	98,721	8·2	3·2	5·7	8·4	3·2	5·8
Kurnool	471,426	463,773	935,199	33,972	8,647	42,619	39,300	9,482	48,782	7·2	1·9	4·6	8·3	2·0	5·2
Bellary	490,843	478,593	969,436	25,732	5,103	30,835	28,898	5,296	34,194	5·2	1·1	3·2	5·9	1·1	3·5
Anantapur... ...	494,232	468,991	963,223	24,749	5,866	30,615	29,311	5,985	35,296	4·0	1·3	3·2	6·0	1·3	3·7
Cuddapah	454,061	439,937	893,998	27,604	5,693	33,297	31,933	6,111	38,044	6·1	1·3	3·7	7·0	1·4	4·3
Nellore	665,305	662,847	1,328,152	38,204	12,545	50,749	38,599	13,069	51,668	5·7	1·9	3·8	5·8	2·0	3·9
Madras	266,465	252,195	518,660	49,163	17,539	66,702	47,031	17,719	64,750	18·5	7·0	12·9	17·6	7·0	12·5
Chingleput... ...	705,641	700,367	1,406,008	51,334	10,979	62,313	53,326	11,391	64,717	7·3	1·6	4·4	7·6	1·6	4·6
North Arcot ...	970,073	990,887	1,960,960	60,718	13,380	74,098	62,637	13,753	76,390	6·2	1·4	3·8	6·5	1·4	3·9
Chittoor	629,379	609,363	1,238,742	32,518	6,880	39,398	34,386	7,206	41,592	5·2	1·1	3·2	5·5	1·2	3·4
South Arcot ...	1,172,807	1,189,759	2,362,566	65,591	12,448	78,039	68,610	12,209	80,819	5·6	1·0	3·3	5·9	1·0	3·4
Tanjore	1,123,084	1,239,605	2,362,689	89,360	20,453	109,813	89,836	19,592	109,428	8·0	1·7	4·6	8·0	1·6	4·6
Trichinopoly ...	1,022,866	1,084,163	2,107,029	55,483	10,150	65,633	56,075	9,971	66,046	5·4	0·9	3·1	5·5	0·9	3·1
Madura	946,306	986,526	1,932,832	58,509	9,872	68,381	59,844	9,827	69,671	6·2	1·0	3·5	6·3	1·0	3·6
Rāmnād	786,187	872,266	1,658,453	55,791	9,784	65,575	57,115	9,634	66,749	7·1	1·1	4·0	7·3	1·1	4·0
Tinnevelly ...	865,633	924,986	1,790,619	77,843	21,529	99,372	78,917	21,850	100,767	9·0	2·3	5·5	9·1	2·4	5·6
Coimbatore ...	1,044,429	1,072,135	2,116,564	50,302	11,111	61,413	52,772	11,986	64,758	4·8	1·0	2·9	5·0	1·1	3·1
Salem	876,950	889,730	1,766,680	41,638	8,925	50,563	41,346	8,879	50,225	4·7	1·0	2·9	4·7	1·0	2·8
The Nilgiris ...	63,509	55,109	118,618	5,335	1,922	7,257	5,656	2,087	7,743	8·4	3·5	6·1	8·9	3·8	6·5
Malabar	1,485,306	1,535,385	3,020,691	137,290	54,742	192,032	147,017	57,475	204,492	9·2	3·6	6·3	9·9	3·7	6·8
South Kanara ...	578,088	617,139	1,195,227	41,012	11,454	52,466	44,576	12,572	57,148	7·1	1·9	4·4	7·7	2·0	4·8
Total ...	20,382,955	21,022,449	41,405,404	1,364,597	365,443	1,730,040	1,424,089	375,761	1,799,850	6·7	1·7	4·2	7·0	1·8	4·4

(4)—*Scholars according to classes of the community.*

Classes of the community.	Population (census of 1911).		Scholars.				Percentage.			
			1919-20.		1920-21.		1919-20.		1920-21.	
	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.
Europeans and Anglo-Indians	21,780	19,107	4,658	4,687	4,795	4,744	21·4	24·5	22·0	24·8
Indian Christians	565,056	585,323	81,301	47,672	87,718	50,695	14·4	8·1	15·5	8·7
Muhammadans	1,351,119	1,389,289	154,037	44,125	158,810	45,050	11·4	3·2	11·8	3·2
Hindus	18,108,939	18,697,665	1,112,241	267,385	1,159,980	273,633	6·1	1·4	6·4	1·5
Buddhists	429	264	38	36	110	67	8·9	13·6	25·6	25·4
Parsis	249	239	89	65	80	56	35·7	27·2	32·1	23·4
Aborigines	320,934	317,529	8,186	910	10,722	918	2·6	·3	3·3	0·3
Others	14,449	13,033	4,047	563	1,884	598	28·0	4·3	12·0	4·6
Total ...	20,382,955	21,022,449	1,364,597	365,443	1,424,089	375,761	6·7	1·7	7·0	1·8

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Appendix 20.
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I.—*Table shewing the centesimal proportion of males under instruction to those of a school-going age and the average proportion of area to each school in the districts of the N. W. P.*

Name of district.	No. of Schools.	No. of Towns and Villages.		Population.			Number of male children fit for instruction.	No. of male children under instruction.			Percentage of scholars to No. of male children fit for instruction.	Area in square Statute miles.	Average area to each school.	No. of crimes committed in average of 5 years.	Proportion of crime to every 1000 of the population.
		Having Schools.	Without Schools.	Mahomedans.	Hindoos.	Total.		Mahomedans.	Hindoos.	Total.					
Paneeput, ...	105	50	416	97,226	186,194	283,420	23,618	500	748	1,248	5.3	12,799	12.2	704	2.5
Hureeanah,.....	33	20	587	49,066	176,020	225,086	18,757	253	195	448	2.4	33,008	100.0	845	3.7
Delhie,.....	321	24	386	92,036	214,514	306,550	25,545	1,207	1,583	2,790	10.9	6,025	1.9	1,150	3.7
Rohtuck,.....	46	24	275	62,006	232,113	294,119	24,509	72	626	698	2.8	13,409	29.1	380	1.3
Goorgaon, ...	100	50	1,230	178,818	281,508	460,326	38,360	327	982	1,309	3.4	19,423	19.4	961	2.1
Total, ...	605	168	2,894	479,152	1,090,349	1,569,501	130,789	2,359	4,134	6,493	4.9	84,664	14.0	4,040	2.6
Scharunpore, ...	223	86	1,719	210,839	336,514	547,353	45,612	867	1,866	2,733	5.9	21,654	9.7	1,087	2.0
Moozuffernuggur, ..	289	135	993	146,949	390,645	537,594	44,799	1,028	2,367	3,395	6.9	16,170	5.6	1,145	2.1
Meerut, ...	410	247	1,526	203,899	656,837	860,736	71,728	873	2,925	3,798	5.3	23,329	5.7	1,643	1.9
Boolundshuhur, ...	187	86	1,232	128,542	570,851	699,393	58,282	587	1,226	1,813	3.1	18,551	9.9	1,434	2.0
Allyghur,.....	296	135	1,780	87,564	651,792	739,356	61,613	682	2,223	2,905	4.7	21,492	7.2	2,191	2.9
Total, ...	1,405	689	7,250	777,793	2,606,639	3,384,432	282,014	4,037	10,607	14,644	5.1	101,196	7.2	7,491	2.2
Bijnore, ...	278	111	2,919	204,982	415,564	620,546	51,712	729	1,572	2,301	4.4	19,040	6.8	1,244	2.0
Moradabad,.....	329	110	3,025	336,891	660,471	997,362	83,113	1,065	1,772	2,837	3.4	29,673	9.0	1,833	1.8
Budaon, ...	228	3,070		113,645	712,067	825,712	68,809	742	1,461	2,203	3.2	23,684	10.4	2,452	3.0
Bareilly, ...	452	175	3,698	259,862	883,795	1,143,657	95,304	857	1,878	2,735	2.9	29,377	6.5	3,674	3.2
Shahjehanpore, ...	286	129	2,714	252,002	560,586	812,588	67,715	671	1,315	1,986	2.9	24,833	9.0	5,051	2.5
Total, ...	1,573			1,167,382	3,232,483	4,399,865	366,653	4,064	7,998	12,062	3.3	126,607	8.1	11,254	2.6
Muttra, ...	181	69	960	52,996	648,692	701,688	58,474	182	1,748	1,930	3.3	16,071	8.8	2,293	3.2
Agra, ...	207	71	1,225	85,557	742,663	828,220	69,018	414	1,814	2,228	3.2	18,608	9.0	2,537	3.0
Furruckabad, ...	335	142	1,845	101,375	753,424	854,799	71,233	486	2,268	2,754	3.9	19,098	5.7	1,920	2.2
Mynpoorie,.....	152	79	1,380	39,820	599,989	639,809	53,317	193	956	1,149	2.1	20,090	13.2	1,179	1.9
Etawah, ...	105	58	1,460	25,862	455,362	481,224	40,102	202	631	833	2.6	16,746	15.9	1,188	2.5
Total, ...	980	419	6,870	305,610	3,200,130	3,505,740	292,144	1,477	7,417	8,894	3.1	90,613	9.2	9,117	2.6
Cawnpore, ...	533	294	1,974	74,744	918,287	993,031	82,752	545	3,729	4,274	5.1	23,370	4.4	1,678	1.7
Futtehpore,.....	356	217	1,097	50,641	460,461	511,132	42,594	560	2,264	2,824	6.6	15,833	4.4	516	1.0
Humeerpore, ...	118	79	674	32,408	419,683	452,091	37,674	118	1,061	1,177	5.6	22,405	10.9	747	1.6
Calpee,.....	86	39	1,179					116	814	930					
Banda,.....	135	74	1,179	34,440	518,085	552,526	46,043	196	904	1,100	2.4	28,788	21.3	1,164	2.1
Allahabad, ...	446	281	3,203	95,740	614,523	710,263	59,188	1,374	2,114	3,488	5.9	28,011	6.3	2,391	3.4
Total, ...	1,674	984	8,447	288,003	2,931,039	3,219,042	268,251	2,909	10,886	13,793	5.1	118,407	7.4	6,396	2.0
Goruckpore, ...	428	15	714	265,608	2,110,925	2,376,533	198,044	363	3,445	3,808	1.9	73,465	17.1	2,500	0.4
Azimghur, ...	249	186	5,091	156,917	1,157,033	1,313,950	109,495	368	1,275	1,643	1.5	25,203	10.1	1,861	1.4
Jounpore, ...	120	57	3,323	78,672	719,831	798,503	66,541	327	565	892	1.3	15,522	12.9	1,174	1.5
Mirzapore, ...	97	57	5,227	48,641	782,747	831,388	69,282	89	1,188	1,277	1.8	52,448	54.1	2,181	2.6
Benares, ...	445	99	1,963	65,376	696,050	741,426	61,785	228	3,953	4,181	8.9	9,945	2.2	1,530	2.2
Ghazeepore, ...	390	227	2,319	113,868	945,419	1,059,287	88,274	447	2,692	3,139	3.6	21,874	5.6	1,019	1.0
Total, ...	1,729	641	13,637	729,082	6,392,005	7,121,087	593,421	1,822	13,118	14,940	2.7	198,457	11.5	10,365	1.6
Grand Total, ...	7,966	*	*	3,747,022	19,452,646	23,199,668	1,933,138	16,668	54,160	70,826	3.7	719,850	9.0	48,663	2.1

The Table does not include any Missionary or English Schools.

II.—*Table shewing the state of the Arabic and Persian Schools in each District, North Western Provinces.*

Name of District.	Total No. of Schools.	Total No. of Teachers.	No. of Teachers.		Average monthly Income.			No. of schools which are held in.				No. of schools which have existed.					Total No. of scholars.	Scholars distributed into Castes.						Average period of pupilage.		Remarks.
			Who teach gratuitously.	Who have fixed incomes.	Rupees.	Annas.	Pies.	Private dwellings.	The Teachers' House.	Temples.	Other places.	10 Years and upwards.	2 Years to 10 years.	1 Year to 2 years.	6 Months to 1 year.	6 Months and less.		Mahomedans.	Brahmins.	Rajpoots.	Kayeths.	Bunyahs.	Other Castes.	Years.	Months.	
Paneeput,	46	48	5	43	5	5	5	17	3	24	2	4	23	7	3	9	625	498	28	..	40	43	16	12	5*a*	*a* For Persian. For Arabic, 4 Years, 4 Months.
Hurreeanah,	28	28	21	7	5	13	10	5	2	21	..	12	10	5	..	1	302	253	1	1	15	26	6	not	given	
Dehlie,	268	269	63	206	3	10	4	156	32	80	..	..	See	abst	ract	..	1,872	1198	59	11	242	188	174	6	..	
Rohtuck,	14	14	1	13	5	11	9	11	2	1	..	1	4	4	1	4	156	72	6	..	41	24	13	5	..	
Goorgaon,	50	51	8	43	5	12	..	33	7	6	4	11	26	9	2	2	520	320	22	12	32	43	91	7	5	
Seharunpore,	133	133	21	112	4	2	5	78	10	31	14	32	66	8	7	20	1,367	855	92	15	137	140	128	8	4	
Mozuffurnuggur,	158	158	19	139	4	15	9	112	13	24	9	18	25	..	115	..	1,516	981	96	10	66	331	32	8	6	
Meerut,	177	177	18	159	3	13	3	127	15	13	22	25	69	27	18	38	1,473	825	96	54	114	203	181	7	9	
Boolundshuhur,	131	131	11	120	5	..	10	91	10	7	23	18	52	32	18	11	1,035	571	54	40	190	124	56	not	given	
Allygurh,	159	159	2	157	4	10	2	140	4	7	8	45	57	24	14	19	1,432	670	54	32	447	137	92	not	given	
Bijnour,	188	189	7	182	3	2	10	179	8	1	..	19	98	24	21	26	1,189	705	34	57	162	94	137	9	6	
Mooradabad,	248	248	4	244	5	7	9	233	10	4	1	52	104	31	21	40	1,710	1058	55	52	359	100	86	not	given	
Budaon,	166	166	6	160	3	6	10	121	7	5	33	44	62	23	20	17	1,384	740	29	70	442	35	68	10	4*d*	*d* For Persian. Period for Arabic not given.
Bareilly & Pillibheet,	333	333	38	295	3	9	4	286	30	14	3	100	88	35	43	67	1,941	852	50	15	907	22	95	9	8	
Shahjehanpore,	177	177	14	163	5	2	3	156	10	5	6	39	43	28	18	49	1,158	661	26	45	348	39	39	8	4	
Muttra,	54	54	0	54	6	13	6	49	2	1	2	4	23	8	11	8	443	171	52	30	128	47	15	6	6*e*	*e* For Persian there being no Arabic Teachers or Scholars.
Agra,	85	85	3	82	..	..	..	..	..	..	..	..	..	..	..	..	847	410	79	15	181	62	100	..	..	
Furruckabad,	193	193	12	181	4	15	2	171	10	5	7	16	77	26	19	55	1,211	451	38	16	628	5	73	8	8	
Mynpoory,	86	86	3	83	3	14	7*g*	80	2	4	..	15	25	13	14	19	625	190	35	33	332	15	20	8	10	*g* For Persian there being no Arabic Teacher or Scholars.
Etawah,	52	52	1	51	5	14	8	48	3	1	..	..	See	abst	ract	..	398	198	28	7	134	23	8	8	6*h*	*h* For Persian. For Arabic, 11 Years, 7 Months.
Cawnpore,	195	195	15	180	6	4	6	169	13	8	5	16	49	30	34	66	1,056	463	85	38	379	39	52	6	.. *i*	*i* For Persian, For Arabic, 14 Years, 4 Months.
Futtehpore,	129	129	16	113	5	7	..	110	16	2	1	12	40	15	37	25	817	486	16	16	277	7	15	9	9	
Humeerpore & Calpee	38	38	4	34	5	1	8	28	7	2	1	4	19	5	4	6	255	178	10	9	43	8	7	5	9	
Banda,	42	42	1	41	3	10	..*k*	39	3	..	..	3	16	9	8	6	228	138	14	3	62	2	9	8	4	*k* For Persian there being no Arabic Teachers or Scholars.
Allahabad,	286	286	56	230	3	2	8	258	22	4	2	17	108	47	54	60	1,826	1281	28	32	392	56	37	..	..	The duration of 44 Schools not ascertained.
Goruckpore,	243	243	27	216	4	11	8*l*	..	..	..	..	..	..	..	..	..	not given		..	..	..	..	..	..	..	*l* For Persian there being no Arabic Teachers.
Azimgurh,	161	161	5	156	5	5	7*m*	153	3	3	2	14	66	28	35	18	875	364	13	29	403	32	34	not	given	*m* Average on 159 Teachers including value of presents.
Jounpore,	94	94	4	90	5	4	0	88	3	3	..	7	36	24	18	9	567	325	5	13	195	8	21	not	given	
Mirzapore,	34	35	2	33	4	11	9*n*	30	2	.	2	1	18	4	6	5	241	72	11	12	119	16	11	not	given	*n* For Persian there being no Arabic Teachers.
Benares,	127	127	49	78	3	8	7	75	22	9	21	..	..	..	..	..	562	215	80	34	184	36	13	not	given	
Ghazeepore,	160	160	1	159	3	5	6*p*	160	..	..	..	4	58	26	26	46	969	356	7	38	519	16	33	10	1	

The Table does not include any Missionary or English Schools.

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III.—*Table shewing the state of the Sanskrit and Hindee Schools in each District N. W. Provinces.*

Name of District.	Total No. of Schools.	Total No. of Teachers.	No. of Teachers.		Average monthly Income.			No. of schools which are held in				No. of schools which have existed					Total No. of scholars.	Scholars distributed into Castes.						Average period of pupilage.		Remarks.
			Who teach gratuitously.	Who have fixed incomes.	Rupees.	Annas.	Pies.	Private dwellings.	The Teachers' House.	Temples.	Other places.	10 Years and upwards.	2 Years to 10 years.	1 Year to 2 years.	6 Months to 1 year.	6 Months and less.		Mahomedans.	Brahmins.	Rajpoots.	Kayeths.	Bunyahs.	Other Castes.	Years.	Months.	
Paneeput,	59	65	28	37	2	11	3	11	34	4	10	14	26	1	3	15	623	2	331	..	2	218	70	1	7*a*	*a* For Hindee Schools. For Sanscrit, 11 Years 1 Months.
Hurreanah,	5	6	3	3	..	..	..	2	2	..	1	2	2	..	..	1	146	..	46	..	..	88	12	not	given	
Dehlie,	53	53	7	46	3	14	2*b*	24	28	1	..	See	abst	ract	..	..	918	9	297	37	7	423	145	6	6	*b* Deduct 3 Teachers who receive 60 Rs. per mensem and the Average
Rohtuck,	32	32	16	16	3	4	7	4	17	..	11	15	10	4	..	3	542	..	244	..	..	284	14	4	4	becomes. 3, 2; 5.
Goorgaon,	50	53	11	42	3	6	2	11	27	4	8	20	10	5	7	8	789	7	268	15	1	360	138	6	2	
Seharunpore,	90	90	31	59	3	6	2	34	31	4	21	35	36	5	3	11	1,366	12	569	42	..	593	150	5	6	
Mozuffurnuggur,	131	131	19	112	3	4	6	52	40	7	32	23	28	9	69	2	1,879	47	544	40	1	936	311	4	4	
Meerut,	233	234	40	194	2	..	8	67	107	6	53	43	46	25	24	95	2,325	48	815	58	3	928	473	5	2	
Boolundshuhur,	56	56	13	43	3	7	7	11	30	4	11	25	17	5	6	3	778	16	343	5	14	351	49	not	given	
Allygurh,	137	139	37	102	2	15	1	64	48	10	15	33	45	20	8	31	1,473	12	652	65	37	468	239	not	given	
Bijnour,	90	90	1	89	1	12	1	57	30	..	3	23	24	13	15	15	1,112	24	352	27	9	345	355	5	10	
Moradabad,	81	81	7	74	3	11	2	40	36	1	4	35	24	6	4	12	1,127	7	363	89	8	454	206	not	given	
Budaon,	62	62	23	39	1	7	3	24	20	5	13	15	24	9	5	9	819	2	434	31	27	208	117	5	6*d*	*d* Period given for 21 Schools.
Bareilly & Pillibheet,	119	119	48	71	1	11	10	75	31	12	1	38	31	15	15	20	794	5	420	33	28	116	192	7	4	
Shahjehanpore,	109	109	31	78	4	5	..	68	37	..	4	24	23	17	26	19	828	10	323	59	29	149	258	10	..	
Muttra,	127	132	14	118	2	13	2*e*	18	46	21	42	52	32	7	18	18	1,487	11	695	84	49	498	150	4	..	*e* For Hindee.
Agra,	122	122	8	114	..	..	..	..	..	..	..	..	..	..	..	..	1,381	5	484	87	91	495	219	..	..	
Furruckabad,	142	142	35	107	3	4	10	88	40	1	12*g*	34	44	20	11	32	1,543	35	578	142	57	306	425	7	8	*g* Two of these are school houses.
Mynpoory,	66	66	10	56	2	0	1*h*	50	12	..	4	9	12	5	16	24	524	3	193	56	23	170	79	6	2	*h* For Hindee. No Sanscrit Teachers or Scholars.
Etawah,	53	53	7	46	3	11	5	41	10	1	1	See	abst	ract	..	..	435	4	196	26	28	99	82	5	5*i*	*i* For Hindee. For Sanscrit, 7 Years 3 Months.
Cawnpore,	338	338	57	281	3	12	9*k*	255	67	3	13	43	69	61	79	86	3,218	82	1,477	368	130	587	574	4	0	*k* For Hindee schools. For Sanscrit 4 Rs. 12 as. 7 P. & 6 Yrs. 10 Ms.
Futtehpore,	227	230	46	184	3	..	3*l*	..	..	..	..	..*m*	..	..	..	..	2,007	74	826	242	123	348	394	5	0	*l* For Hindee. For Sanscrit 6 Rs. 1 a. 6 P. and 11 Years, 10 Ms.
Humeerpore&Calpee,	166	166	37	129	3	4	6	112	53	1	..	37	55	26	22	26	1,852	56	664	251	121	314	446	4	4	*m* For Hindee. Situation of Sanscrit schools not given.
Banda,	93	93	27	66	2	7	3	60	32	..	1	20	26	12	17	18	872	38	411	82	107	130	104	6	6	
Allahabad,	160	162	79	83	2	12	6	92	65	..	3	28	54	20	20	38	1,662	93	668	69	61	431	340	..	..	
Goruckpore,	185	185	178	7	3	2	7*n*	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	*o* Not given in Return. *n* For Hindee, there being no Sanscrit schools.
Azimgurh,	88	88	69	19	3	9	8*p*	20	61	1	6	29	28	4	2	25	768	4	608	26	4	82	44	not	given	*p* Average on 19 Teachers including value of food.
Jounpore,	26	26	19	7	3	7	6	7	16	..	3	16	5	3	..	2	325	2	236	2	1	32	52	not	given	
Mirzapore,	63	70	34	36	4	..	2	41	20	..	2	24	19	5	4	11	1,036	17	393	38	27	431	130	not	given	
Benares,	318	318	240	78	0	11	9	110	163	8	37	..	..	..	..	..	3,619	13	1,949	136	336	651	534	not	given	
Ghazeepore,	230	231	87	144	2	1	5	228	2	..	..	43	44	11	7	125	2,170	91	1,044	194	42	491	308	7	3	

The Table does not include any Missionary or English Schools.

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I.—*Table shewing the state of the Persian and Arabic Schools in each of the following Non-Regulation Districts.*

Districts.	Total No. of Schools.	Total No. of Teachers.	No. of Teachers		Average monthly Income.			No. of Schools which are held in				No. of Schools which have existed					Total No. of Scholars.	Scholars distributed into Castes.						Average period of pupilage.		Remarks.
			Who teach gratuitously.	Who have fixed incomes.	Rs.	Annas.	Pie.	Private dwellings.	The Teachers' House.	Temples.	Other places.	For 10 years and upwards.	From 2 to 10 years.	From 1 to 2 years.	From 6 months to 1 year.	For 6 months and less.		Mahomedans.	Brahmins.	Rajpoots.	Kayeths.	Bunyahs.	Other Castes.	Years.	Months.	
Saugor,	9	9	2	7	10	5	4	8	1	0	0	1	1	4	3	0	70	46	17	3	3	0	1	not	given	
Dumoh,	2	2	0	2	7	7	0	2	0	0	0	0	1	0	0	1	9	1	0	2	2	1	3	0	0	
Jubbulpore,	14	14	2	12	5	12	6	12	2	0	0	2	3	2	3*	3	134	68	13	1	39	1	12	8	9	* Period for 1 not given. Average struck from 5 Schools. The rest not given.
Seonee,	17	17	5	12	10	8	0	12	2	3	0	0	7	3	4	3	156	97	7	0	38	4	10	not	given	
Nursingpore,	6	6	0	6	7	1	9	5	0	0	1	0	3	0	2	1	53	18	8	5	13	8	1	0	0	
Ajmere,	14	14	4	10	7	4	0	6	0	4	4	7	2	2	1	2	266	190	2	0	61	5	8	not	given	
Bhutteeana,	19	19	8	11	0	0	0	1	3	15	0	0	9†	0	1	0	236	215	4	0	4	5	8	0	0	† 9 not inserted in the return.
Dehra Dhoon,	1	1	0	1	12	0	0	1	0	0	0	0	1	0	0	0	14	3	1	2	1	7	0	5	0	
Kumaon,	1	1	0	1	10	0	0	0	1	0	0	0	1	0	0	0	10	9	1	0	0	0	0	0	0	

II.—*Table shewing the state of the Sanscrit and Hindee Schools in each of the following Non-Regulation Districts.*

Saugor,	60	60	21	39	4	13	2	40	18	0	0	8	11	9	17	15	786	54	250	35	56	186	205	not	given	Situation of two Schools not given.
Dumoh,	10	10	1	9	3	12	1	4	6	0	0	0	7	0	1	2	169	4	66	10	17	37	35	not	given	
Jubbulpore,	88	88	64	24	1	1	3	31	56	0	1	6	30	18	29	5	613	11	253	45	53	104	142	5	8‡	‡ Average struck from 7 Schools. The rest not given in the return.
Seonee,	60	60	41	19	1	8	2	17	39	1	3	8	28	11	8	5	299	10	115	10	15	31	118	not	given	
Nursingpore,	13	13	0	13	7	0	9	10	3	0	0	1	4	5	1	0	177	5	43	3	23	51	52	7	0§	§ Period for one School only.
Ajmere,	42	43	21	22	3	3	5	2	32	4	4	24	11	3	1	3	807	13	229	19	21	464	61	not	given	
Bhutteeana,	4	4	3	1	0	0	0	0	3	0	1	2	0	0	0	0	51	0	0	0	0	47	4	not	given	Period of the existence of two Schools not given.
Dehra Dhoon,	1	1	0	1	10	0	0	0	1	0	0	1	0	0	0	0	23	0	7	4	0	8	4	5	0	
Kumaon,	118	121	54	67	9	8	0	10	117	0	1	15	60	13	0	2	522	0	465	18	0	27	12	not	given	Period of the existence of 28 Schools not given.

III.—*Table shewing the centesimal proportion of Males under instruction to those of a School-going Age, and the average proportion of area to each School in the following Non-Regulation Districts of the North Western Provinces.*

Name of district.	Number of Towns and Villages.	Number of Schools.	Population.			Number of Males fit for instruction.	Number of male Children under instruction.			Percentage of Scholars to No. of male Children fit for instruction.	Area in square statute miles.	Average Area to each School.
			Mahomedans.	Hindoos.	Total.		Mahomedans.	Hindoos.	Total.			
Saugor,	1,337	69	15,420	290,174	305,594	25,466	100	756	856	3.4	1,857.9	26.9
Dumoh,	1,883	12	12,089	351,495	363,584	30,299	5	173	178	0.6	2,428.2	202.3
Jubbulpore,	4,991	102	116,272	326,499	442,771	36,898	79	668	747	2.0	6,237.8	61.1
Seonee,	2,694	77	70,108	156,962	227,070	18,922	107	348	455	2.4	1,459.2	19.9
Nursingpore,	897	19	.....	.....	254,486	21,207	23	207	230	1.1	501.9	26.3
Ajmere,	495	56	27,288	197,603	224,891	18,741	203	870	1073	5.7	2,029.5	36.3
Bhutteana,	483	23	47,611	65,363	112,974	9,414	215	72	287	3.0	3,017.7	131.1
Dehra Dhoon,	214	2	8,693	23,390	32,083	2,674	3	34	37	1.4	673.8	336.9
Kumaon,	3,484	119	.....	.....	116,755	9,730	9	523	532	5.4	6,962.9	58.5
Grand Total,	16,478	479	.....	.....	2,079,808	173,334	744	3,651	4,395	2.5	25,168.9	53.0

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The Educational Policy of the E.I. Co in Bengal to 1854.
D P Sinha MA PhD (Lon) Asst Prof History Univ of Ceylon.
Cal 1964 (Pp 307 + Bib + Index)
C H Philips (Supervisor) also H H Dodwell.

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different from their own. There were different languages in different parts of India, and consequently there was no one language which could be used for the whole country. Besides, they were in a crude state and so could not be used as media of education. Persian was the Official language of business, but it was not the language of every day life and consequently few people knew it. Moreover it was a foreign language to the majority of Indians. The classical languages, which were the media of instruction could not be used for the dissemination of European science and arts, because they were interwoven with the religions of the people, and it was not practicable to translate all European works into them.

The question of religion was also another obstacle to the Company. In India it is difficult to separate religion from other aspects of life. "There is no country in the world," observes Bishop Whitehead, "where religion plays a more important part in the daily life of the people than it does in India."[3] But in the late eighteenth century religion in India had sunk into the grossest form of superstition. Every stone and every tree had acquired the importance of a diety and every phenomenon of nature was taken as a manifestation of the divine will. People had begun the practice of throwing children into the sea for propitiating the gods[4] and of swinging the devotees in iron hooks during certain religious festivals. Over-zealous devotees also practised various kinds of self-tortures such as "Dharma" in order to atone for their sins.[5] One of the main causes of the debasement of religion was the degeneration of the Brahmins, who had acquired a dominating control over society. Most of them bereft of any kind of education—a characteristic of their predecessors—had begun to impose their perverted interpretation of the Scriptures upon the credulous simplicity of ignorant people, who looked upon their words as law which no one could contradict. These priests had degenerated not only intellectually but also

3. Whitehead—Indian Problems, I
4. Cambridge History of India, VI. 128.
5. Dubois, Hindu Manners and Customs, 597-600.

morally. All that they cared for was personal gain and pleasure and they often converted sacred temples into places of shame.[6] The lower classes of people often banded themselves together as "Thugs" and committed robbery in the name of religion.[7]

Debasement of religion had gone hand in hand with the degradation of social life. Many abuses, some of the most gruesome kind, had crept into society. Infanticide was widely practised in Central India, especially among the Rajputs.[8] The custom of Sati—or self-immolation of widows was widely prevalent and was looked upon as a sacred act.[9] Caste, once based upon the functions of individuals, had become a rigid system, which kept its various branches in water-tight compartments, although the members had ceased to adhere to the functions originally assigned to them. Only the Brahmins had maintained their monopoly of priestly position. This had naturally led to grave abuses because it had given birth precedence over merit and had consigned to the most degraded state of existence some of the low caste people like the pariahs and untouchables, mere contact with whom was sufficient to make one lose his caste.[10] The aristocracy which had been hit most by the political unquietude, had degraded themselves to the lowest moral level and had steeped themselves in debauchery and dissipation. "Kulinism" originally intended to maintain the pure bloodnesses of the higher classes had degenerated into child marriage and polygamy.[11] Where the highest castes had sunk to such low levels, the women could not have been expected to have a better fate. Married at an early age they got little, if any opportunity of acquiring education and were

6. *Ibid* 585-7.
7. Sleeman's Thug. (For detailed account).
8. XV. 166. 129-31 and Tod—Rajasthan I 547 also Imp. Gaz.
9. Thompson—Suttee (gives a very detailed account).
10. Dubois—14 et seqq. Also See Rice—Hindu Customs 35-103. Ghurye—"Caste and Race in India" and Senart—Caste in India (for a comprehensive survey of the theory and practice of the Caste system).
11. D. C. Sen—Vrihat Vanga I (Beng.) 596 et seqq.

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kept in seclusion. Moreover the 'system of Sati' was by no means a pleasant thing to many young girls, married to old people.[12]

The family shared in the misfortunes of the day. The joint family system which had for long served a useful purpose in society was fast becoming an anachronism,[13] and the system often became a constant source of unhappiness to its members, who found little chance of self expression in such a complex system. It also bred idleness and consequently dissipation among the hangers on who considered their livelihood secured.

The old economic system of India was also fighting a losing battle. Untouched by modern mechanical contrivances, the cottage industries[14] could not possibly compete with the larger and better industrial outputs of the West. The peasants fared no better. Their lands had frequently been ravaged and although the advent of British rule had secured them from such troubles in future, yet they were being economically ruined by the zemindars and planters.

In India education has always been held in high esteem. "Education," says Thomas, "is no exotic in India. There is no country where the love of learning had so early an origin or has exercised so lasting and powerful an influence."[15] But in a country where the political and social system had fallen into such a chaotic condition, education could not be expected to flourish. Indian Education had always been of a classical and spiritual rather than of a practical nature. It was communicated through the sacred classical languages of the Hindus and the Muslims, namely, Sanskrit, Arabic and Persian. The subjects taught were the Scriptures, Grammar, Logic and the classics which included Codes of Law and such scientific works as had come down to them from early times. While the Indian writers had been prolific in their production of philosophical and literary works, they had paid little regard to the development of Science, which though it had made

12. ubois—336-67.
13. Lady Hartog—Living India, 78-9.
14. See—Sen's Vrihat Vanga II 931-46 for Cottage Industry.

some remarkable progress in the early days had fallen into disquitude.

Learning among the Hindus in India had been the monopoly of the higher, especially of the priestly caste. The learned Brahmins gathered students from various parts of the country and in the homely atmosphere of their 'tols' imparted knowledge. Life in these places was pure and simple. "The teachers not only received no fees but provided board and lodging for their students without payment. The course of studies extended from fifteen to twenty years and the hours of study were severe."[16] There were also larger educational establishments in the various religious centres of the most famous of which in the Ganges Valley were Nuddea, Tirhoot and Benares. These were conducted by learned Pandits, who were liberally patronised by the rulers and the aristocracy, and were men of high character and immense learning, and lived a simple life.[17]

The Mohammedan seats of learning, called 'Madrassas' were less spiritual and were smaller in number, than the Hindu seats of learning,[18] and were meant chiefly for the training of Law Officers. These Seminaries were attended by both the Hindus and the Muslims. Besides law, instruction was also given in these institutions in Scriptures, Literature, Grammar, Penmanship, Logic, Rhetoric, Natural Philosophy and Arithmetic, and the average duration of study was ten to twelve years.[19]

But these institutions were not meant for education of an elementary kind ; they were the highest seminaries of learning whence students usually passed on to the outside world. For

15. F. W. Thomas—Hist. and Prospect of Brit. Educ. in India, 1,
16. Whitehead 124.
17. Long—Adam's Report 119.
18. Whitehead says that in 1818, there were 190 Hindu Schools in 24 Pergunnas and only one Madrassa. He surely includes the elementary schools in number of Hindu Schools ; and even then the number seems fantastic ; but it shows that there were more schools for Hindus than for Muslims.
19. C. H. I, VI. 100-1.

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primary education, there were village "Patsalas" and "Maktabs" were the "Gurus" and "Maulvis" imparted a knowledge of the three 'R's' to the boys of the locality. These schools were not paying concerns and had to depend on the liberality of the people. Instruction in these schools was given in the vernaculars. The aristocracy did not send their children to these schools but preferred to educate them at home.[20]

There were no schools for the education of the girls ; but the Zemindars often had their daughters educated at home. The majority of the Indians were unwilling to educate their girls on account of social prejudice and superstition, while the lower classes could not afford it.[21]

Education had fallen to a very low level by the time the Company's Government had sufficiently stabilised itself to consider the question seriously. They, however, had to proceed with utmost caution ; because they knew that their dominion depended not only on their own military power but also to a great extent on the tolerance and acquiescence of the people. The Indians themselves were highly suspicious of the motives of the Government and the loud protestations and active propagation of the missionaries naturally made them think that the dissemination of European science and literature and western ideas would ultimately lead to their conversion to Christianity. Hence until about the year 1816[22] the Indians in Bengal were opposed to English education and even after that a large section of them always remained on their guard against any attempt at anglicisation or evangelisation. Besides, there were other reasons which hampered the adoption of a definite educational policy by the Government. The Company, although supreme in Bengal, had still to contend against a multiple number of warlike states and this also handicapped it financially. It was therefore left to the enterprising individuals and the missionaries to undertake the task of educating Indians. The most enterprising among

20. C. H. I. VI. 100.
21. Long—Adams Reports 132.

these individuals was Warren Hastings himself. Well-versed in classical literature, he had on his arrival in Bengal acquired a proficient knowledge of Bengali and Persian.[23] He took a keen interest in the literature of the country and caused a manual of Hindu law to be prepared. In 1781 on a request from the Muhammedans of Calcutta, he purchased a site for and laid the foundation of a Madrassa on his own account[24] and asked the Court to assign "the rents of one or more villages" near Calcutta as an endowment for the College. The Directors sanctioned this and reimbursed Hastings.[25] Another enterprising officer of the Company, Jonathan Duncan, Resident at Benares, with the permission of Cornwallis, established a Sanskrit College at Benares, for preserving and cultivating the laws, literature and scriptures of the Hindus (1792).[26] In these Colleges, the students were not only taught gratis, but were also given stipends.

Apart from Government officers, there were people in other walks of life, who gave a great deal of their time and attention to the cause of Oriental literature. The most prominent among them was Sir William Jones, a noted Jurist and the first Oriental scholar of repute. He had been imbued with a great admiration for Sanskrit literature and during his short stay in Bengal—he died in 1794—translated various Sanskrit works such as the laws of Manu, Kalidasa's Sakuntala and others into English.[27] Supported and encouraged by Hastings he established the Bengal Asiatic Society which soon became a famous centre of Oriental culture and claimed as its members the most famous Orientalists in India, both Indian and European.

These measures, however, did not in any way mark the beginning of a decided educational policy. They owed their

22. The Vidyalaya was established in that year.
23. C. H. I. VI. 95.
24. Sel. Educ. Rec. I. 79.
25. C. H. I. VI. 96.
26. Sel, Educ. Rec. I. 10-13 and Hist. Ben. Coll. pp. et seqq.
27. For the life and work of Jones, see Shores Memoirs of the Life, Writing and Correspondence of Sir William Jones

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Active measures adopted by Sir T. Munro.

Sir Thomas Munro was convinced of the unsatisfactory nature of education at the time, and he suggested certain active measures to improve the state of things. He proposed in his Minute, dated March 10th, 1826, the establishment of a school at the Presidency for the purpose of training and educating teachers to be employed in Government schools, and suggested that two principal schools should be founded in each Collectorate, one for Hindus, and the other for Muhammadans, and an inferior school eventually in each Tashsildaree. Each Collectorate was estimated to have about fifteen Tahsildarees. Sir T. Munro applied to the Court of Directors for an annual grant of Rs. 50,000 for these schools and pointed out that the expenses incurred by Government "would be amply repaid by the improvement of the country; for the general diffusion of knowledge is inseparably followed by more orderly habits, by increasing industry, by a taste for the comforts of life, by exertion to acquire them and by a growing prosperity of the

dexterous in writing with his finger in sand, he has the privilege of writing either with an iron style on cadjan leaves, or with a reed on paper. Having acquired a thorough knowledge of the letters, the scholar next learns to write the compounds, or the manner of embodying the symbols of the vowels in the consonants and the formation of syllabus, &c., then the names of men, villages, animals, &c., and lastly arithmetical signs. He then commits to memory an addition table and counts from one to one hundred; he afterwards writes easy sums in addition and subtraction of money, multiplication and the reduction of money, measure, &c. Here great pains are taken with the scholar in teaching him the fractions of an integer which descend, not by tens as in our decimal fractions, but by fours, and are carried to a great extent. In order that these fractions together with the arithmetical tables in addition, multiplication, and the three fold measures of capacity, weight, may be rendered quite familiar to the minds of the scholars, they are made to stand up twice a day in rows, and repeat the whole after one of the monitors. The other parts of native education consist in deciphering various kinds of handwriting in public, and other letters which the schoolmaster collects from different source, writing common letters, drawing up forms of agreement, reading fables and legendary tables, and committing various kinds of poetry to memory, chiefly with a view to attain distinctness and clearness of pronunciation, together with readiness and correctness in reading any kind of composition."

people." He attributed the backward state of education to the absence of any sufficient encouragement given to educated men, and to the poverty of the people. It is note-worthy that the general impoverishment of the country came frequently to the notice of the authorities in those days. One of the Collectors, in his report, ascribes the poverty to the following causes:—"The masses of the manufacturing classes have been of late years greatly diminished by the introduction of our own European manufactures in lieu of the Indian cotton fabrics. The removal of many of our troops from our own territories to the distant frontiers of our newly subsidized allies has also, of late years, affected the demand for grain; the transfer of the capital of the country from the native Government and their officers, who liberally expend it in India to Europeans, restricted by law from employing it even temporarily in India, and daily draining it from the land, has likewise tended to this effect. The general part of the middling and lower classes are now unable to defray the expenses incident upon the education of their offspring, while their necessities require the assistance of their children as soon as their tender limbs are capable of the smallest labour."

Board of Public Instruction.

A Committee of Public Instruction (which was afterwards amalgamated with the College Board,* and was termed the Board of Public Instruction) was organized to carry out Sir T. Munro's scheme. The functions of the Board were to inform themselves fully of the state of education, to concert measures to improve education, and to direct and superintend public education. The first step taken by the Committee was to organize a school at Madras for the training of teachers. This institution supplied afterwards the

* The College Board had for its chief object the instruction and examination of Junior Civil Servants in the Oriental and Vernacular languages.

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education throughout the country, and called upon the several Collectors to furnish lists of the schools in their respective Districts, the nature of education given in them, the number of scholars in each, and other matters of interest. It is noteworthy that in all the efforts made by Government, from the earliest period, to promote education, the most scrupulous regard was paid to the opinions and prejudices of the people on the subject. The principle of non-interference was strictly observed, and every possible attempt was made to secure the confidence and co-operation of the people in the practical measures adopted by Government. Sir Thomas Munro concluded his Minute thus :—" It is not my intention to recommend any interference whatever in the native schools. Everything of this kind ought to be carefully avoided, and the people should be left to manage their schools in their own way. All that we ought to do is to facilitate the operations of these schools by restoring any funds that may have been diverted from them, and perhaps granting additional ones where it may appear advisable." The Court of Directors highly approved of the inquiry set on foot by Sir Thomas Munro, and referring to the non-interference policy observed that " it was proper to caution the Collectors against exerting any fear in the people that their freedom of choice in matters of education would be interfered with," but that " it would be equally wrong to fortify them in the absurd opinion that their own rude institutions of education were so perfect as not to admit of improvement."

Returns of the Collectors.

The reports and returns of the Collectors, which it took two years to collect, shewed an aggregate of 12,498 schools containing 188,650 scholars, of whom 184,110 were males and 4,540 females. Out of the 12,498 institutions, 740 were returned as Colleges.

These were mainly vedic *patasalas*, which formerly formed a part of every *mantapam* or religious centre. Tanjore returned the largest number of institutions,—993, of which 109 were entered as Colleges. The entire population having been estimated at 12,850,941, there was approximately one school to every 1,000 of the population. Very few schools appear to have been endowed by the public, the majority of them being supported by the parents of the pupils. Brahmins were chiefly in charge of the vedic *patasalas*, and they generally held *Manniums*, &c., granted by the ancient Zemindars and by the former Governments for various reasons. The rate of payment for each scholar varied in different Districts and according to the different circumstances of the parents of the pupils, from one anna to four rupees per mensem, the ordinary rate among the poorer classes being generally about four annas, and seldom exceeding half a rupee. Teachers in general did not earn more than six or seven rupees monthly. The particulars relating to caste to which the pupils belonged are interesting. Of the 188,650 pupils, 13,561 were returned as Muhammadans, 42,502 as Brahmins, 19,669 as Vyasees, 85,400 as Sudras, and 27,518 as belonging to other castes. Comparing the above with the latest figures available, it is clear that the Brahmin community enjoyed the privileges of education to even a greater extent than they do at the present moment. Roughly speaking, to every seven caste and non-caste Hindu pupils under instruction at present in schools and colleges one is a Brahmin, although the Brahmin population is only one-twentieth of the native Hindu population ; but at the time we are referring to one in every four Hindu pupils under instruction was a Brahmin.

Nature of Instruction.

We have unfortunately very little information as regards the quality of instruction imparted in indigen-

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ous schools. Only one or two Collectors referred to the subject in their reports. The Collector of Bellary, Mr. A. D. Campbell, who furnished most valuable information on the subject, wrote that the books in use in the Telugu and Canarese schools in the District were in verse and in a dialect quite distinct from that of conversation and of business. "The alphabets of the two dialects are the same, and he who reads one, can read, but not understand the other also. The natives therefore read these (to them unintelligible) books, to acquire the power of reading letters in the common dialects of business, but the poetical is quite different from the prose dialect which they speak and write, and though they read these books, it is to the pronunciation of syllables, not the meaning or construction of the words, that they attend. Indeed few teachers can explain, and still fewer scholars understand the purport of the numerous books they thus learn to repeat from memory. Every schoolboy can repeat verbatim a vast number of verses of the meaning of which he knows no more than the parrot which has been taught to utter certain words. Accordingly from studies in which he has spent many a day of laborious, but fruitless toil, the native scholar gains no improvement, except the exercise of memory and the power to read and write on the common business of life. He makes no addition to his stock of useful knowledge and acquires no moral impressions. He has spent his youth in reading syllables not words, and on entering into life he meets with hundreds and thousands of words, of the meaning of which he cannot form even the most distant conjecture; and as to the declension of a noun or the conjugation of a verb he knows no more than of the most abstruse problem in Euclid." The above description may be taken as typical of the instruction

imparted in all indigenous schools. The teaching was hardly of any practical value, except that the pupils acquired the first rudiments of arithmetic, and were able to keep accounts in the most mechanical way possible. The instruction in other subjects, it is needless to add, was of the most rudimentary nature, and, when it dealt with higher subjects, aimed at little more than the cultivation of the memory. Of the instruction in the so-called Colleges it is said:—"For twenty years the students commit to memory *mantra* after *mantra*, *sloka* upon *sloka*, comment after comment, until they are able to superintend every ceremony and perform every rite of the Yajur or Black Veda." The teachers were generally indigent Brahmins, who were selected on account of their influence in the town or village in which the school was situated, without reference to qualifications.*

* Mr. A. D. Campbell, the Collector of Bellary, in his report, also gave some interesting facts relating to the internal working of the indigenous schools in his district. "The education of the Hindu youths generally commences when they are five years old; on reaching this age, the masters and scholars of the school to which the boy is sent, are invited to the house of his parents; the whole are seated in a circle round an image of Gunasee, and the child to be initiated is placed exactly opposite to it. The schoolmaster sitting by his side, after having burnt incense and presented offerings, causes the child to repeat a prayer to Gunasee, entreating wisdom. He then guides the child to write with its finger in rice the mystic names of the deity and is dismissed with a present from the parents according to their ability. The child next morning commences the great work of his education . . . . The internal routine of duty for each day will be found, with very few exceptions and little variation, the same in all the schools. The hour generally for opening school is six o'clock, the first child that enters has the name of Saraswatee, or the goddess of learning, written upon the palm of his hand as a sign of honour; and on the hand of the second a cypher is written, to show that he is worthy neither of praise nor censure; the third scholar receives a gentle stripe; the fourth two; and every succeeding scholar that comes an additional one. This custom, as well as the punishment in native schools, seems of a severe kind. The idle scholar is flogged, and often suspended by both hands and a pulley to the roof, or obliged to kneel down and rise incessantly, which is a most painful and fatiguing, but perhaps a healthy mode of punishment." "The first business of a child on entering school is to obtain a knowledge of the letters, which he learns by writing them with his fingers on the ground in sand, and not by pronouncing the alphabet, as among European nations. When he becomes pretty

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'It is remarked by the Board of Revenue that of a population of twelve and a half millions there are only 188,000 or 1 in 67 receiving education. This is true of the whole population, but not as regards the male part of it, of which the proportion educated is much greater than is here estimated: for, if we take the whole population as stated in the report at 12,850,000, and deduct one half for females, the remaining male population will be 6,425,000; and if we reckon the male population between the ages of 5 and 10 years, which is the period which boys in general remain at school, at one-ninth, it will give 713,000, which is the number of boys that would be at school if all the males above five years of age were educated: but the number actually attending the schools is only 184,110, or little more than one-fourth of that number...I am however inclined to estimate the portion of the whole population who receive school education to be nearer *one-third* than *one-fourth* of the whole because we have no returns of the numbers taught at home. In Madras the number taught at home is 26,903, or about five times greater than that taught in the schools...The state of education exhibited, low as it is compared with that of our own country, is higher than it was in most European countries at no very distant times... Teachers in general do not earn more than 6 or 7 rupees monthly....'

Sir Thomas gives a description of the indigenous schools, which we shall not quote, as it coincides in all essentials with that we shall compress from Mr Adam's report of the schools he visited. The scheme for improvement which Sir Thomas appends will be described in a later chapter.

Hon. M. Elphinstone in Bombay.

Elphinstone's researches in Bombay were set on foot in the year 1823 from the same motives as were those of Munro in Madras. They are communicated by Mr Francis Warden, member of Council, in a minute of 1832.

'It further appears,' he writes, 'that in the British territories dependent on Bombay, containing a population of 4,681,735 souls, there are 1705 schools at which 35,143 scholars were receiving education; 25 schools having 1315 scholars being maintained by the Government; and 1680 are village schools having 33,838 scholars.'

According to Munro's calculation there would be in a population of 4,681,735 souls, some 260,010 males of the school age, i.e. between five and ten years old. It follows that in the Bombay territories only one in eight boys of the proper age was receiving any instruction whatever. As throughout the rest of India, there was in this presidency little trace of female education.

Lord Bentinck and Mr W. Adam in Bengal.

From the completion of the Bombay inquiries in 1828 seven years elapsed before anything similar was attempted in Bengal. In January, 1835, Mr W. Adam was appointed by Lord Bentinck to investigate the state of education in Bengal and Bahar. His three reports, published by order of Government, appeared in July 1835, in 1836, and in 1838 respectively. The first of these was a compilation from various sources of all that had been previously ascertained on the subject; the second deals with the district of Rajshahi in Bengal, and the third with certain other districts in Bengal and Bahar: both the latter contain the results of Mr Adam's own researches, and to the last the writer appends a discussion of various current schemes for improving the native education. From the accuracy of their information, the candour, sense, and statesmanship of their author these three reports are among the most valuable and interesting publications extant on Education in India.

The facts brought to light by Munro and Elphinstone had been ascertained in the course of years through the company's district officers. Mr Adam's method was to make minute inquiries over a small area and from the result to draw wider deductions. The particular districts were selected at random, and no reason existed for supposing them in any way peculiar.

The general results arrived at were these: in a population of 7,789,152 there were 3355 schools with 41,247 scholars: in a population of 692,270 there were 2414 children being taught at home, a number which would represent in case of a population of 7,789,152, about 28,000: of the adult male population on the average about 5·55 per cent. could read and write. On the whole about 7·8 per cent. of children of the school age were being taught at school and over 5·2 per cent. at home, giving a total percentage of 13.

Character of native schools.

The schools were of four kinds, (1) Hindu elementary or páthsálas, (2) Hindu Schools of Learning or Tols, (3) Muhammadan elementary, (4) Muhammadan Schools of Learning, or muktabs.

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1. *Páthsálás.*

Hindu elementary schools, or as they would more properly be styled, classes, existed in most of the villages[1] of India, a country of agriculture and villages. At about seven o'clock in the morning from six to twelve nearly naked Hindu boys would assemble in a shed belonging either to the village or to some individual: where no hovel was available the schoolroom would be nothing more than the shade of some wide-branching tree. The teachers, from the earliest times village officers, were supported not by regular fees, but by presents on leaving and other occasions, by weekly or monthly gifts in money, grain, food cooked and uncooked, or clothes, the whole varying in monthly value from one-quarter of a rupee (sixpence) to five rupees. Though belonging chiefly to the Kayasth, or writer caste, they were little respected and poorly rewarded, nor was there any inducement to persons of talent or character to take up the profession. All the teaching was oral, not only printed books, but even manuscripts being entirely unknown. The boys commenced schooling at the age of five or six, and the five years during which they attended were divided into four well-defined stages. For the first eight or ten days they were occupied in tracing the vowels and consonants, first with their fingers on a sandboard, and afterwards with a pencil of steatite or white crayon on the floor. During the following year they were taught 'to write on the palm leaf with a reed pen held in the fist, not with the fingers, and with ink made of charcoal which rubs out, joining vowels to the consonants, forming compound letters, syllables and words, and learning tables of numeration, money, weight, and measure, and the correct mode of writing the distinctive names of persons, castes, and places. Six months were next spent in studying the four rules of arithmetic, the elements of mensuration of land and of commercial and agricultural accounts, in writing with ink made of lamp-black on the palm leaf, and in learning the modes of address proper in writing to persons of different rank.' The last period was

[1] The *bazar* or town schools, comparatively few in number, though slightly superior, differed in no essential respect from those in villages.

devoted to advanced arithmetic, mensuration and accounts, and the composition of letters written on paper. As even at the present day educated Hindus are seldom able to write their *vernacular* correctly, it is no surprise to hear that in very few cases was the orthography of the native languages acquired in the páthsálas. Literary, moral, or religious instruction there was none. For the latter the people were dependent on regular and occasional readings and recitations concerning the gods, which formed part of the duty, not always fulfilled, of the Srotriya Brahmans. In the neighbourhood of Calcutta some of the schools had been improved by the introduction of the School-book Society's publications. But these were for the most part regarded rather as 'valuable curiosities than as instruments of knowledge.'

It must not be imagined that these schools were intended for the lowest or even the lower classes. Though theoretically open to all but low castes or outcasts, they were resorted to chiefly by the sons of the shopkeeping, trading, merchant, and banking castes; the agricultural and inferior classes were completely uninstructed. The amount of learning imparted was entirely dependent on the masters, and no doubt varied widely according to their diligence and capacity. In the worst cases the precocious Hindu boys acquired, as was natural considering that they were destined to follow their fathers' occupations, a wonderful facility and precision in arithmetic, and especially in mental arithmetic. On the whole we may say that the teachers seem to have been fairly conscientious, regarding their occupation as one with a long and honourable tradition which, like all Indian traditions, had acquired something of the binding force of the sacred Law.

2. *Tols.*

The tols, or Hindu schools of learning, were entirely unconnected with the páthsálas, or village schools. So complete, indeed, was the severance that even the slight vernacular instruction that necessarily preceded the entrance to the tols was generally obtained not in the páthsálas but at home. Inferior in numbers to the páthsálas—being in the proportion of about one to three in number of schools and one to ten in number of scholars—the tols bore a much higher reputation

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and possessed very different traditions. Although theoretically the study of grammar, lexicology, poetical and dramatic literature, rhetoric, and astronomy were open to be studied by inferior castes, and only law, philosophy, mythology were the exclusive inheritance of the Brahmans, yet, except in the case of medicine, which was confined to the Vaidyas or medical caste, all higher education was imparted only by Brahman teachers and received only by Brahman boys. The Brahman children are much superior to other Hindus, and are described as bright-looking, intelligent, modest and polite. Of the pandits themselves I cannot forbear quoting from Mr Adam's work a somewhat lengthy description.

'I saw men not only unpretending, but plain and simple in their manners, and though seldom, if ever, offensively coarse, yet reminding me of the very humblest classes of English and Scottish peasantry; living constantly half-naked and realizing in this respect the descriptions of savage life; inhabiting huts which, if we connect moral consequences with physical causes, might be supposed to have the effect of stunting the growth of their minds, or in which only the most contracted minds might be supposed to have room to dwell—and yet several of these men are adepts in the subtleties of the profoundest grammar of what is probably the most philosophical language in existence; not only practically skilled in the niceties of its usage, but also in the principles of its structure; familiar with all the varieties and applications of their national laws and literature and indulging in the abstrusest and most interesting disquisitions in logical and ethical philosophy. They are in general shrewd, discriminating, and mild in their demeanour. The modesty of their character does not consist in abjectness to a supposed or official superior, but is equally shewn to each other. I have observed some of the worthiest speak with unaffected humility of their own pretensions to learning, with admiration of the learning of a stranger and countryman who was present, with high respect of the learning of a townsman who happened to be absent, and with just praise of the learning of another townsman after he had retired, although in his presence they were silent respecting his attainments.'

Such were the men who in that wonderful land were the visible representatives of culture, religion, and all the higher forces in men. For we must remember that to them the pursuit of knowledge was the keystone of their religion, and partook of the nature of a sanctification. This fact explains at once their devotion, their scorn of shallowness, and their

unprogressiveness. If their virtues were those of a tropical race of low vitality, they were without the vices which are most prominent in peoples of a more energetic type. If their writings are not seldom guilty of prolixity or childishness, if they have passed heedlessly by the strangest enormities in their social life, they have at any rate avoided vulgarity and superficiality, and perhaps in India alone has the full connotation of the word 'sacred' been practically realized.

The *tols* were not supported by fees, which indeed are forbidden by the 'Institutes of Manu.' Only at the end of his course the scholar was permitted to make a present to his teacher. The cost of maintenance was supplied chiefly by the, often considerable, presents to Brahmans, which Hindus regularly make at all feasts and gala-days. Not seldom 'the school' was possessed of a small endowment consisting of a piece of ground, or a house, either supplied by the village itself or the gift of some dead king or vizir. Besides imparting instruction gratis, the teacher often, and in the case of *bidesi* or students from other villages regularly, provided his pupils with food and clothing. The intercourse between teacher and scholar was thus something more like what a Fichte might conceive than what we are accustomed to. Bound together as they were not only by the common study of sacred books, but also by close ties of caste and race, there was room for the interchange of reverence for the teacher and affection for the scholar.

The course of study often lasted for as much as 20 years, from the 10th to the 30th: but this period was much diminished by frequent and lengthy vacations. It must not be imagined that it sufficed for the acquisition of the whole circle of the sciences. At an early date special schools for Literature, Law, Logic, Vedānta, Mythology, Ritual, and Medicine had supplanted the primitive schools of wider range. For long lists of special works on all these subjects which were in use, I must refer to Mr Adam, and to a more easily accessible book, Ward's 'Hindoos.' The curriculum of the schools of Literature may be briefly outlined as grammar, lexicology, rhetoric, poetry and the drama: of the Law

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schools, the sacred text-books on Law, with long and disputatious commentaries: of the schools of Logic, formal and material logic, metaphysics, and religion: of the Vedāntic, the texts and commentaries of the Vedānta Philosophy: of the Pauranic, the long mythological poems: of the Tantric, the works on ritual: while the medical schools possessed a considerable literature on their subject.

The general characteristics of the instruction given were impracticality and thoroughness. The pandit is ignorant of the proportion among things and careless of the flight of time. To him nothing is so distasteful as incomplete enumeration of heads, or imperfect treatment of the matter thus scientifically divided. Commentaries on commentaries are committed to memory. The minutest questions evoke discussions lasting for days. All the resources of an eminently philosophic language are one day exhausted in building up arguments on one side of a question: the next day, when the pupils have been thoroughly convinced, the master will say 'tad asat,' 'all that is fallacious,' and proceed to give a complete refutation of all he has before advanced.

This kind of training produced its characteristic results, an unworldliness and a devotion to knowledge, a want of practical sagacity, an intellectual isolation and class-feeling, more intensified than has been witnessed by any other country. Yet if we are to ascribe to these facts many of the incongruities which we found existing in India, it is but fair to reckon among their remarkable results the general poverty of a class which for so many centuries had possessed an unquestioned authority, limited only by Cape Comorin and the Himalaya.

3. Muhammadan Elementary Schools.

The Muhammadan elementary and higher schools were closely connected. In the population of nearly eight millions which Mr Adam's researches covered they numbered 741 and contained nearly 4000 scholars. The higher schools were often nothing but the upper parts of elementary schools.

To the Muhammadan the essence of all literature and science is summed up in the Koran, and even the most

ignorant of the faithful knows by heart a few verses, whether he understands the language in which they are written or not. Their vernacular in India is the Urdū or Hindustāni; their two sacred languages, both enriched by versions of the Koran, are the Persian and the Arabic. The Persian schools were chiefly, though not entirely, elementary, the Arabic more advanced. The general system has been described as a loose kind of private tuition. The teacher was often closely connected with one particular family, but was permitted to augment his small income by teaching other children in addition. Gratuitous instruction was common, and the scholars were not seldom fed and lodged as well as taught for no reward. In the elementary schools the ordinary course was somewhat as follows:—The children were first taught the alphabet: next the 30th section of the Koran with diacritical points was committed to memory by rote and without any knowledge of the sense, simply as a basis for grammatical teaching: the 'Pandnamah of Sadi,' a collection of moral sayings, was similarly treated: after this came instruction in writing, and the 'Andnamah,' a work on Persian verbs: when fully primed with grammar, the boys at length essayed a grammatical, literary, and general philological study of the 'Gulistan of Sadi': lessons in letter writing were sometimes given and occasionally a work on rhetoric, theology, or medicine was studied. The scholars assembled at 6 o'clock in the morning, and worked with an interval of about three hours, until 9 in the evening. The years of study began from 4½ to 13, and ended at 12 or 17. The above description applies mainly to the Persian elementary schools: the few Arabic schools of this class pursued a similar course with similar regulations.

Compared with the Hindu schools, which as we have seen were vernacular and commercial, the Muhammadan schools were literary and philological and employed a learned language. The latter had however a monetary value, inasmuch as throughout the Musalman rule, and under the English, until 1835, the Persian was the language of the courts of law in

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India. To this was due the surprising circumstance that quite half the students in Persian schools were Hindus, chiefly Brahmans or belonging to the Kayasth, or writer caste. Owing, perhaps, to the same fact the language was very thoroughly known and the scholars obtained a command over it similar to that which the English have of their own tongue.

4. Muhammadan schools of learning.

It is unnecessary to enlarge on the Muhammadan schools of Learning, inasmuch as they were very similar to the corresponding Hindu schools. The language employed was almost always Arabic, and the students were to a man Musalmans. Perhaps on the whole the Arabic schools were less specialized than those of the Hindus. Arabic learning is not unknown to Europe. There were complete courses of reading in rhetoric, logic, law, ritual, and theology: the Koran was everywhere studied: Euclid and Ptolemy's astronomy were familiar in translations, and other branches of natural philosophy followed: the whole edifice was crowned by the study of reputed works on metaphysics. There is a trite but, as the writer is informed, accurate comparison between the state of Muhammadan learning in India at this period and that of European learning before the invention of printing.

Burmah.

We have now sketched the state of Hindu and Muhammadan Education. Concerning the Buddhists a few words will suffice. Burmah, one of their head-quarters of the exiled religion, is not according to our ideas a part of India. It is however under the Indian Government, and has always been closely connected with the peninsula. On Buddhist education a writer in the *Asiatic Journal* for 1841 (No. 34, N,S.), has the following observations:—

'Except in remote villages the people are upon a perfect equality in regard to education, which is accounted for by the fact that they are all instructed in the common routine of college instruction, which is everywhere the same and embraces reading and writing in the vernacular and a smattering of Pāli. The colleges have no direct revenues; the priests are dependent upon the free-will offerings of the people for their subsistence and clothing; but usage has imposed upon parents the duty of feeding the clergy of the college in which their offspring are educated: a large number of scholars forms therefore the best endowment of the brotherhood, which may account for the vehemence with which they exhort their hearers to send their children to school, denouncing the negligent in this respect as the enemies of religion.'

These schools, which are attended by girls on the same terms as by boys, continue to this day to prosper, and in 1875 the Government officer observed that the best educated districts of Burmah were those which had been for the shortest time connected with the English.

Female Education.

Female education has received up to the present only incidental mention. In India proper with a slight exception none existed. The belief in the natural depravity of women, the practice of murdering female children, early marriage, the ignominy or burning of widows, and perhaps to some extent the gross and indecent character of nearly all *vernacular* literature, put an effectual bar on the only means of raising their condition. The exception was in the case of the daughters of Rajput nobles and of zemindars, who often received a limited commercial education from their fathers or their family priests.

Summary.

The general statistics arrived at by the inquiries instituted by Lord Bentinck, Lord Elphinstone, and Sir Thomas Munro were these. On the average about one boy out of ten of the proper age was in the years 1820—1840 receiving some kind of indigenous education. Mr Thomason in the North-West Provinces and Sir John Lawrence in the Panjab made similar investigations in 1845 and 1849 respectively. In the Panjab the numbers were found to vary from one school to every 1783 inhabitants to one school to every 1441, while out of 23,000,000 people under the Governor of the North-West Provinces 68,000 were attending native schools. According to Munro's rough calculation this will give, for the Panjab—reckoning ten boys to each school—one boy attending school to every nine of the proper age, for the North-West Provinces one boy in every eighteen. On the whole[1]

[1] Taking into consideration the fact that Munro's estimate of the proportion of children of school age to population is too small, the proportion at present accepted being 15 per cent.

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178. Pratibandha-siddhi, called in Tibetan Hbrel-pa-grub-pa, signifying "establishment of the causal connection." The Sanskrit original of this work appears to be lost, but there exists a Tibetan translation [1] in the Tangyur, Mdo, Ze, Folios 334—335. The translation was prepared by Paṇḍita Bhāgyarāja and the interpreter Blo-ldan-śes-rab.

[1] I have consulted the India Office copy.

APPENDIX A.

THE UNIVERSITY OF NĀLANDĀ.

(*About* 300—850 *A.D.*).

Nālandā was a village which is identified with modern Baragaon,[1] 7 miles north of Rajgir, in Behar. Though occasionally mentioned in the Pāli literature, Nālandā was not of great importance before the rise of the Mahāyāna at the beginning of the Christian era. Nāgārjuna, about 300 A.D., and Ārya Deva, about 320 A.D., were the earliest scholars to take interest in the educational institution at that village. A Brāhmaṇa named Suviṣṇu, a contemporary of Nāgārjuna, is said to have established 108 temples there in order that the Abhidharma of the Mahāyāna might not decline.[2] About 400 A.D., the Chinese pilgrim, Fahian,[3] visited this place, which he calls "the village of Nalo." He saw there a tower which had been erected on the spot where Sāriputra, the right-hand disciple of Buddha, had entered Nirvāṇa. Early in the 7th century A.D., another Chinese pilgrim, the famous Hwen-thsang, visited Nālandā and halted [4] there 15 months to study the Sanskrit language under Śīlabhadra. According to him [5] the site of Nālandā was originally a mango garden which was bought by 500 merchants at a cost of ten crores of gold pieces and given to Buddha.[6] After the Nirvāṇa of Buddha, five kings, named Śakrāditya Buddha Gupta, Tathāgata Gupta, Bālāditya, and Vajra, built five Saṅghārāma or monasteries at Nālandā. A king of Central India established another magnificent monastery, and began to build round these edifices a high wall with one gate. A long succession of kings continued the work of building, using all the skill of the sculptor, till at the time of Hwen-thsang in 637 A.D. the whole was "truly marvellous to behold." In the estab-

[1] *Vide* Cunningham's Ancient Geography of India, p. 468.
[2] *Vide* Tārānātha's Geschichte des Buddhismus von Schiefner, pp. 70—86.
[3] *Vide* Beal's Fa-hian, p. 111.
[4] *Vide* Cunningham's Ancient Geography of India, p. x.
[5] *Vide* Beal's Buddhist Records of the Western World, vol. ii, pp. 168—170.
[6] It must have been given to a Buddhist saint of a later age and not to Buddha himself.

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lishment were some thousands of monks, all men of great ability and learning. They were very strict in observing the rules of Vinaya, and were looked up to as models by all India. Learning and discussing they found the day too short, day and night they admonished each other, juniors and seniors mutually helping to perfection. Learned men from different cities came to Nālandā to acquire renown, and some persons even usurped the name of Nālandā students in order that they might be received everywhere with honour. "Of those from abroad who wished to enter the schools of discussion, the majority, beaten by the difficulties of the problems, withdrew; and those who were deeply versed in old and modern learning were admitted, only two or three out of ten succeeding."[1] Hwen-thsang mentions some celebrated men of Nālandā, such as Dharmapāla and Candrapāla, Guṇamati and Sthiramati,[2] Prabhāmitra and Jinamitra, and Jñānacandra and Śīlabhadra.

Another Chinese pilgrim named I-tsing, who resided in Nālandā for ten years (probably 675—685 A.D.), says that there were eight halls and 300 apartments in the monastery of Nālandā with more than 3,000 resident monks. The lands in its possession contained more than 200 villages which had been bestowed upon the monastery by kings of different generations.[3]

Nālandā assumed the character of a university from about 450 A.D. Bālāditya, king of Magadha, who built a monastery at Nālandā, was a contemporary of the Hun king Mihirakula, who reigned first in Śākala and afterwards in Kāśmīra. Now Mihirakula[4] began his reign in 515 A.D., and his contemporary, Bālāditya, must also have lived about that time. There were three predecessors of Bālāditya who built monasteries at Nālandā. Of them, the earliest, named Śakrāditya, must have reigned about 450 A.D. if we suppose 25 years as the average duration of the reign of each of them. The year 450 A.D. is then the earliest limit which we can roughly assign to the royal recognition of Nālandā. The latest limit which we know with certainty is 750 A.D., when Kamalaśīla (*q. v.*) was the professor of Tantras at Nālandā. But as we read in the accounts of Vikramaśilā that there was for some time an intercourse between that university

[1] *Vide* Watters' "On Yuan Chwang," vol. ii, pp. 164—165.

[2] This Sthiramati seemed to be the one mentioned by I-tsing (*vide* Takakusu, p. 181). He flourished after Asaṅga and Vasubandhu.

[3] *Vide* Takakusu's I-tsing, pp xxxiii. 65 and 154.

[4] *Vide* Watters' "On Yuan Chwang," vol. i, p. 289.

Takakusu, in his "Paramārtha's Life of Vasubandhu," published in the "Journal" of the Royal Asiatic Society of Great Britain and Ireland, January 1905, maintains that Bālāditya came to the throne in 481 A.D., but this statement is by no means final. The date (452—480 A.D.) of Vikramāditya, Bālāditya's father, is also open to dispute.

and Nālandā, we may suppose that the latter continued to exist approximately until 850 A.D.

According to Tibetan accounts[1] the quarter in which the Nālandā University, with its grand library, was located, was called Dharmagañja (Piety Mart). It consisted of three grand buildings called Ratnasāgara, Ratnodadhi, and Ratnaraṅjaka, respectively. In Ratnodadhi, which was nine-storeyed, there were the sacred scripts called Prajñāpāramitā-sūtra, and Tāntrik works such as Samāja-guhya, etc. After the Turuṣka raiders had made incursions in Nālandā, the temples and *Caityas* there were repaired by a sage named Mudita Bhadra. Soon after this, Kukutasiddha, minister of the king of Magadha, erected a temple at Nālandā, and while a religious sermon was being delivered there, two very indigent Tīrthika mendicants appeared. Some naughty young novice-monks in disdain threw washing-water on them. This made them very angry. After propitiating the sun for 12 years, they performed a *yajña*, fire-sacrifice, and threw living embers and ashes from the sacrificial pit into the Buddhist temples, etc. This produced a great conflagration which consumed Ratnodadhi. It is, however, said that many of the Buddhist scriptures were saved by water which leaked through the sacred volumes of Prajñapāramitā-sūtra and Tantra.

[1] *Vide* Pag-sam jon-zang, edited in the original Tibetan by Rai Sarat Chandra Das, Bahadur, C.I.E., at Calcutta, p. 92.

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APPENDIX B.

A LIST OF KINGS OF THE PĀLA DYNASTY OF BENGAL AND BEHAR.

(From Tibetan sources).

In the Tibetan books,[1] such as Pag-sam-jon-zang, Lama Taranatha's Choṣ-byuṅ, etc., we find a short account of the kings of the Pāla dynasty of Bengal. Go Pāla, the founder of the dynasty, lived principally in Puṇḍra-vardhana. His successor, Deva Pāla, annexed Vārendra to his kingdom. Deva Pāla's grandson, Dharma Pāla, conquered Magadha and annexed it to Bengal. Dharma Pāla's power is said to have extended in the east to the ocean, in the west to Delhi, in the north to Jālandhara, and in the south to the Vindhya ranges. It is stated that during his reign S'ānta Rakṣita died. Now S'ānta Rakṣita visited Tibet during the reign of Thi-srong-deu-tsan in 749 A.D., and worked there for 13 years, that is, till 762 A.D. His death must therefore have taken place after 762 A.D. Dīpaṅkara S'rījñāna, *alias* Atiśa, High-priest of Vikramaśilā, who was a contemporary of king Naya Pāla of Magadha, visited Tibet in company with Nag-tsho-lotsava in 1040 A.D. during the reign of Lha-tsun-byaṅ-chub, son of Lha-lama-ye-śeṣ-ḥod, who held his court at Tholing in Nāri. These facts throw a good deal of light on the dates of the Pāla kings.[2] It is further stated that the death of Mahī Pāla is exactly synchronous with that of the Tibetan king Khri-ral. Now Khri-ral (or Ral-pa-can) died in 899 A.D.[3] This fixes the date of the death of Mahī Pāla. As the period of reign of each of the kings that preceded and succeeded Mahī Pāla is definitely stated by Lama Tārānātha, and also by the author of the Pag-sam-jon-zang, there is no difficulty in ascertaining the dates of the Pāla kings. Proceeding in this way, we can fix the dates as follows :—

1.	Go Pāla	660—705 A.D.
2.	Deva Pāla	705—753 A.D.

[1] *Vide* Tārānātha's Geschichte des Buddhismus von Schiefner, pp. 202—252; and Pag-sam-jon-zang, edited by Rai Sarat Chandra Das, Bahadur, C.I.E., pp. 112—121.

[2] *Vide* the 16th volume of Kloṅ-ṛdol-gsuṅ-ḥbum, and Sarat Chandra Das's "Indian Pandits in the Land of Snow," pp. 50—76.

[3] *Vide* the Chronological Table extracted from the Vaiduryakarpo in Csoma de Koros's Tibetan Grammar, p. 183.

3.	Rasa Pāla	753—765 A.D.
4.	Dharma Pāla	765—829 A.D.
5.	Masu Rakṣita	829—837 A.D.
6	Vana Pāla	837—847 A.D.
7.	Mahī Pāla	847—899 A.D.
8.	Mahā Pāla	899—940 A.D.
9.	S'āmu Pāla[1]	940—952 A.D.
10.	S'reṣṭha Pāla or Praiṣṭha Pāla ..	952—955 A.D.
11.	Caṇaka	955—983 A.D.
12.	Bhaya Pāla . ..	983—1015 A.D.
13.	Naya Pāla	1015—1050 A.D.
14.	Āmra Pāla	1050—1063 A.D.
15.	Hasti Pāla	1063—1078 A.D.
16.	Kṣānti Pāla	1078—1092 A.D.
17.	Rāma Pāla	1092—1138 A.D.
18.	Yakṣa Pāla	1138—1139 A.D.

The researches on the Pāla kings, by the late Dr. Rājendra Lāl Mitra, arrived at a conclusion which is somewhat different from mine. Dr. Mitra's list of Pāla kings[2] is given below :—

1.	Go Pāla	855—875 A.D.
2.	Dharma Pāla	875—895 A.D.
3.	Deva Pāla	895—915 A.D.
4.	Vigraha Pāla I	915—935 A.D.
5.	Nārāyaṇa Pāla	935—955 A.D.
6.	Rāja Pāla	955—975 A.D.
7.	.... Pāla	975—995 A.D.
8.	Vigraha Pāla II	995—1015 A.D.
9.	Mahī Pāla	1015—1040 A.D.
10.	Naya Pāla	1040—1060 A.D.
11.	Vigraha Pāla III	1060—1080 A.D.

[1] Probably the same as Nārayaṇa Pāla who, in the Bhagalpur plate, is styled "the lord of Aṅga."

[2] *Vide* Dr. Rājendra Lāl Mitra's "Indo-Aryans," vol. ii, p. 232.

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APPENDIX C.

THE ROYAL UNIVERSITY OF VIKRAMAS'ILĀ.

(*About* 800—1200 *A.D.*).

Vikramaśilā,[1] mentioned in Sanskrit Sragdharāstotra-ṭīkā,[2] Vṛhat-svayambhū-purāṇa,[3] Tibetan Tangyur,[4] etc., was a great collegiate monastery, or rather University, founded by king Dharma Pāla at the close of the 8th century A.D. It was situated on a precipitous hill[5] in Behar at the right bank of the Ganges, possibly at S'ila-saṁgama, now called Pātharghāṭā, near Colgong in the Bhagalpur district. Dharmapāla endowed

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[1] *Vide* Tārānātha's Geschichte des Buddhismus von Schiefner, pp. 234-242, 259-261; Pag-sam-jon-zang, pp. 113, 117, 118; and Sarat Chandra Das's article in the "Journal" of the Buddhist Text Society of Calcutta, vol. i, part i, pp. 10—12; and his "Indian Pandits in the Land of Snow," pp. 50—76.

[2] The colophon of the Sragdharā-stotra-ṭīkā runs as follows:—

श्रीमद्विक्रमशीलदेवसविहारीय राजगुरुपण्डितभिक्षु श्रीजिनरक्षितकृता बालार्क-स्तुतिटीका परिसमाप्ता (Sragdharā-stotra, edited in the Bibliotheca Indica series by Satis Chandra Vidyabhusana, p. 50).

[3] वाराणस्यां नगर्यां च विहारे यत्र ख्यातिके ।
तदा विक्रमशीलेऽपि विहारे वसदुत्तमः ॥
धर्मश्रीमित्रो नामोऽयं भिक्षुः पण्डितकञ्चुकः ।
धर्मं दिदेशयामास नामसङ्कीर्ति च कथाम् ॥ (Vṛhat-svayambhū-purāṇa, edited by M. M. Hara Prasad Sastri, chap. vi, pp. 320—321).

[4] Numerous Sanskrit works such as तारैकविंशतिकाङ्कसूत्रे संचेप, तारा चिरत्न-स्तोत्रम् etc., were translated into Tibetan in the monastery of Vikramaśilā, as is evident from the Tangyur, Rgyud, La, Folios 11—26, 54, etc.

[5] At the distance of a day's sail below Sultanganj there is a steep hill called Pātharghāṭā overhanging the Ganges, which here is *uttaravāhinī* (or flows towards the north). This corresponds exactly with the account of Vikramaśilā given in Tibetan books. There are also ruins of Buddhistic images at Pātharghāṭā. For its old name S'ilasaṁgama *vide* Francklin's "Site of Ancient Palibothra," pp. 54—55, Appendix p. xiii. General Cunningham identifies Vikramaśilā with modern Silao, which is a small village three miles to the south of Bargaon (ancient Nālandā) and six miles to the north of Rajgir in the subdivision of Behar (*vide* Report of the Archæological Survey, vol. viii, p. 83). But this identification does not tally with the description found in Tibetan books, for the Ganges never passed by Silao, nor is there any hill near to it.

the university with rich grants sufficing for the maintenance of 108 resident monks besides numerous non-resident monks and pilgrims. At the head of the university was always a most learned and pious sage. Thus at the time of Dharma Pāla, Ācārya Buddha-jñāna-pāda directed the affairs of the university, and during 1034—1038 A.D. Dīpaṅkara or S'rījñāna Atiśa was at its head, and Sthavira Ratnākara was the superior of the monastery. The famous Tibetan scholar Nag-tshul-khrims-rgyal-wa, better known as Nag-tsho Lotsava, who came to take Dīpaṅkara Srījñāna *alias* Atiśa to Tibet, resided in the monastery of Vikramaśilā for three years, 1035—1038 A.D.[1] Kamalakuliśa, Narendra-śrī-jñāna, Dāna Rakṣita, Abhayakara Gupta, S'ubhakara Gupta, Sunāyakaśrī, Dharmākara S'ānti and S'ākya-śrī Paṇḍita also belonged to the university of Vikramaśilā. Provision was made specially for the study of grammar, metaphysics (including logic) and ritualistic books. On the walls of the university were painted images of paṇḍitas eminent for their learning and character. The distinguished scholars of the university received a diploma of "Paṇḍita" from the kings themselves. For instance, the distinguished logicians, Ācārya Jetāri of Vārendra and Ratnavajra of Kāśmīra, were granted such a diploma. The most erudite sages were appointed to guard the gates of the university. These were six in number, each of which had to be guarded by scholars designated "Gate-keepers" (called in Tibetan Go-sruṅ, corresponding, perhaps, to our Dvāra-paṇḍita). During the reign of Canaka (955—983 A.D.) the undermentioned eminent logicians acted as gate-keepers:—

(i)—At the eastern gate	..	Ācārya Ratnākara S'ānti.
(ii)—At the western gate	..	Vāgīśvarakīrti, of Benares.
(iii)—At the northern gate	..	The famous Naropa.
(iv)—At the southern gate	..	Prajñākaramati.
(v)—At the first central gate	..	Ratnavajra of Kāśmīra.
(vi)—At the second central gate		Jñāna-śrī-mitra of Gauḍa.

The university of Vikramaśilā is said to have been destroyed by the Mahomedan invader Bakhtiar Khiliji[2] about 1203 A.D. when S'ākya-śrī-paṇḍita, of Kāśmīra, was at its head.

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[1] *Vide* Kloṅ-rdol-gsuṅ-ḥbum, vol. xvi.

[2] *Vide* the Tibetan-English Dictionary compiled by Rai Sarat Chandra Das, p. 869; Waddell's "Lamaism," p. 16.

The Turuṣkas or Mahomedans attacked Magadha several times. Thus Tārānātha, speaking of Ācārya Kamala Rakṣita who was at the head of the Vikramaśilā university at the end of the 10th century A.D., observes:—"A minister of the Turuṣka king, out of the Karṇa land in the west, together with 500 Turuṣkas, drew to Magadha to plunder. They plundered

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the sacrificial materials, but when they began to walk all in a body to the Ācārya (Kamala Rakṣita) the Ācārya got into a rage and walked up along, throwing a jug, filled with water, over which he had spoken the mantras. On the spot a great and indomitable storm collected, out of the wind came forth many black men armed with swords who fell upon the Turuṣkas; the minister himself perished spitting blood, and various contagious illnesses repulsed the others in such a way that none of them could reach their native country, and a great terror came over the Tīrthas and Turuṣkas.—Tārānātha's Geschichte des Buddhismus von Schiefner, pp. 266, 261.

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openings near them, to draw off any considerable proportion of the accumulating tide. In the Hoogly river, the Bore commences at Hoogly point, (the place where the river first contracts itself) and is perceptible above Hoogly town; and so quick in its motion, that it hardly employs four hours, in travelling from one to the other, although the distance is seven ty miles. At Calcutta, it sometimes occasions an instantaneous rise of five feet; and both here, and in every other part of its track, the boats, on its approach, immediately quit the shore, and make for safety into deep water.

In the channels, between the islands in the mouth of the Megna. &c. the height of the *Bore* exceeds twelve feet, and is so terrific in its appearance, and dangerous in its consequences, that no boat will venture to pass at spring tide. After the tide is fairly past the islands, no vestige of a *Bore* is seen, which may be owing to the great width of the Megna, in comparison with the passages between the islands; but the effects of it are visible enough, by the sudden rising of the tides.

Particular account of the NUDDEAH UNIVERSITY.

THE Joguy or Fakier Abdehoad, has the glory of being its founder, it is said upwards of four hundred years ago. The tradition is, that, the place being a perfect jungle, or uncultivated forest, Abdehoad retired into it, to lead a life of devotion and abstinence. His residing there, induced two or three other persons to build huts there. The place soon began to wear a flourishing aspect; when it appeared, that this holy man, was, in a most distinguished manner, an object of the divine favour.—He was inspired with a perfect knowledge of the sciences, without any application or study, and his benevolence induced him to impart to his neighbours, the supreme happiness, which he derived from the gift. As he described the nature of it to them, they expressed so great a desire to partake of it, that he offered to instruct them in it. The success attending this generous undertaking, was so remarkable, that it is believed to have been preternatural.

By the time he had read one leaf to them, they comprehended what would have filled ten. They soon read, and transcribed all that he had committed to writing, and with the utmost facility, composed new works of their own: about this time, the place began to engage attention.

Fortunately

Fortunately the Rajah or principal person of the district, was a man of liberal mind, and a friend to religion and learning. His name was Roghow Ray, a bramin of the sect Gour. This illustrious person, visited the Fakiers school, and became one of his disciples. He afterwards patronized the seminary, and made it a regular and permanent institution. He in a princely manner endowed it with lands, for entertaining masters and students, building houses at the same time for their accommodation. He also bestowed prizes upon certain degrees of proficiency in literature,—for example, he that could explain the Nea Shaster, received from the Rajah, a cup filled with gold mohurs, and he that explained any other of the Shasters, received a cup filled with rupees.—In short, the Rajah's liberality, and the Fakier's supernatural knowledge, soon rendered Nuddeah, the most frequented as well as the most learned university in the east. It has been, and is this day, peculiarly celebrated, as a school of philosophy.

The learned Serowmun, one of the first professors of philosophy at Nuddeah, wrote a system of philosophy, which has continued to be the text book of that school ever since. Fifty-two pundits of considerable note, in the republic of letters, have written each a commentary, on Serowmun's treatise of philosophy.

The pundit Shunkur, one of the present professors, is a descendant from Serowmun, and supports the literary reputation of his own family and of Nuddeah, in a very distinguished manner.

Other sciences have also been cultivated at Nuddeah, with peculiar success, particularly astronomy and astrology; although there is no man there at present, very eminent in this department.

The names of the Nuddeah Rajah's since the foundation of the university, are as follow: RAGOU RAY, ROODDRE, RAM JEEMUR, RUGGURAM, KISSUN CHUND, and SIEUCHUND.

The present Rajah's son is about twenty-five years of age, and named ISURCHUND.—All these have been remarkably long lived, owing no doubt, in some degree, to the nature of their pursuits, by which they were never exposed to violence or danger. ROODDRE, in particular, lived to be upwards of one hundred years of age: and as he inherited his fathers taste and liberality, his long reign was the means of establishing, and perpetuating, the fame of Nuddeah. This family's place of residence or palace, is at Sieunibass, and the courts of judicature, are held at Kistnagur.

The

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The grandeur of the foundation of the Nuddeah University is generally acknowledged. It consists of three colleges,—Nuddeah, Santipore and Gopulparrah. Each is endowed with lands for maintaining masters in every science. Whenever the revenues of these lands, prove too scanty for the support of the Pundits and their scholars, the Rajah's treasury supplies the deficiency: for the respective masters have not only stated salaries from the Rajah, for their own support; but also an additional allowance for every pupil they entertain. And these resources are so ample, and so well administered, that in the college of Nuddeah alone, there are at present about ELEVEN HUNDRED students, and ONE HUNDRED AND FIFTY masters. Their numbers, it is true, fall very short of those in former days. In Rajah Rooddre's time, there were at Nuddeah, no less than FOUR THOUSAND students, and masters in proportion. Still however, it must be acknowledged, that the seminary is respectable, and must be supported by no inconsiderable talents and learning.

Shunker pundit, is head of the college of Nuddeah, and allowed to be the first philosopher and scholar in the whole university. His name inspires the youth with the love of virtue—the pundits with the love of learning—and the greatest Rajahs, with its own veneration.

The students that come from distant parts, are generally of a maturity in years, and proficiency in learning, to qualify them for beginning the study of philosophy, immediately on their admission; but yet they say, that to become a real pundit, a man ought to spend twenty years at Nuddeah, in close application. Thus in the east, as well as the west, the fruit of the tree of knowledge, costs the high price of *viginti annorum lucubrationes*.

Any man that chuses to devote himself to literature, will find a maintainance at Nuddeah, from the fixed revenues of the University, and the donations of the Rajah. Men in affluent circumstances, however, live there at their own expence, without burthening the foundation.

By the pundits system of education, all valuable works, are committed to memory; and to facilitate this, most of their compositions,—even their dictionaries, are in metre. But they by no means, trust their learning entirely, to this repository: on the contrary, those who write

write treatises, or commentaries on learned topics, have at Nuddeah, always met with distinguished encouragements and rewards.

The time of attending the public schools and lectures, is from 10 o'clock in the morning until noon. Their method of teaching is this:—two of the masters commence a dialogue, or disputation on the particular topic they mean to explain. When a student hears any thing advanced, or expressed that he does not perfectly understand, he has the privilege of interrogating the master about it. They give the young men every encouragement, to communicate their doubts, by their temper and patience in solving them. It is a professed and established maxim of Nuddeah, that a pundit who lost his temper, in explaining any point to a student, let him be ever so dull and void of memory, absolutely forfeits his reputation, and is disgraced.

The Nuddeah Rajah's have made it their frequent practice, to attend the disputations. On all public occasions especially, the Rajah assists, and rewards those, who distinguish themselves. But, instead of cup fulls of gold and silver, as formerly; all that this prince can now afford to bestow is *loatta, dhoatty*, i. e. a brass cup and a pair of drawers. These however, from the Rajah's own hand, are, by no means, considered trivial rewards.—No Emperors Chelat communicates a higher pleasure, nor inspires a nobler pride.—Nothing can be more characteristic of philosophic simplicity and moderation, than the value which they set up it: "Is it not" say they, "the DRESS and FURNITURE which NATURE requires?"

A remarkable and recent instance, of the high sense of honor, entertained by a Rajah of the superior cast.

IN September last, within a few cos of Bunnore, where Major Montgomery's detachment was then encamped, lived Rangapah Naick, Rajah of Dewardrug, who had governed a country, handed to him from his fore-fathers, with justice and with moderation; and who, like them, had regularly paid the accustomed tribute: but, when at the Subah's court, in the month preceding, he as usual paid his attention to Teyd Jung, bukshee, and commander in chief of the troops; which was observed with a jealous eye, by Meesheer ul-Mullock, the Minister.

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the termination of the sacrifice, the woman is presented with cloths, flowers, &c., by her friends and relatives, to whom a feast is given. Her children are also placed on an adorned seat (Haśè), and after receiving presents of flowers, fruits, &c., their ears are pierced in the usual manner. It is said that to do so before would be sacrilege.

Class II. consists of a section of the Marasa Vakkaligaru who, after performing the foregoing preliminaries, substitute for the fingers a piece of gold wiré, of the same value as the carpenter's fee above stated, twisted round the fingers in the shape of rings. Instead of cutting the fingers off, the carpenter removes and appropriates the rings.

Class III.—Some families of the Marasa Vakkaligaru have altogether repudiated the worship of the Bhaṇḍi Dêvaru, and owe their allegiance to Vishṇu in his several manifestations of Tirupati Veṅkaṭaramaṇasvâmi, Chennarâyasvâmi, Kadari Narsinhasvâmi, &c. They do not therefore undergo the revolting sacrifice.

Enveloped as this tradition and practice are in the haze of antiquity, it is difficult, if not almost impossible, to account for them. The Bhâgavata is silent regarding the part which the Marasa Vakkaliga is said to have played in the foregoing legend in the destruction of Vrikâsura. Under these circumstances, a suggestion may be made that the origin of the practice may not improbably have been in some attempted feminine rebellion against the authority of the "lords of the creation," and in the consequent measures to suppress it.

PYAL SCHOOLS IN MADRAS.

By the Late CHARLES E. GOVER, M.R.A.S., MADRAS.

BUILT against the front wall of every Hindu house in Southern India, and I believe it is so in other parts of India also, is a bench about three feet high and as many broad. It extends along the whole frontage, except where the house door stands. It is usually sheltered from sun and rain by a veranda, or by a pandal or temporary erection of bamboo and leaves. The posts of the veranda or pandal are fixed in the ground a few feet in front of the bench, enclosing a sort of platform: for the basement of the house is generally two or three feet above the street level. The raised bench is called the Pyal, and is the lounging-place by day. It also serves in the hot months as a couch for the night. The raised pavement is termed the *Koradu*. Koradu and Pyal are very important portions of every house. There the visitor is received; there the bargaining is done; there the beggar plies his trade, and the yogi sounds his conch; there also the members of the household clean their teeth, amusing themselves the while with belches and other frightful noises. It is, however, of a nobler use of the Koradu and Pyal that this paper shall speak, as may be gathered from its title.

Every village has its school; a large village will have several. It need hardly be said that there are no special school-buildings, no infant galleries, no great black-board, no dominie's desk. No: the most convenient and airy Pyal is chosen. It must have a good Koradu. Usually it is the headman who lends his for the purpose, for the headman's house ought to be the best in the village. In the northern Telugu districts each village has a "*Kôtham*" or meeting-place in a central spot, like the "*mandu*" of a Kurgi village. In that case the school meets there, under the pagoda *mantapam*, or even in a thatched shed. But in the Tamil country the school is in the Pyal. When the lads come of a morning, they sit in line upon the Pyal, leaving the Koradu for the teacher and for their own passage.

In the great towns a great conflict rages between the new-fangled English Anglo-Vernacular schools and the Pyal schools. There is no denying that the latter are going to the wall. Even in the larger villages the Anglo-Vernacular school is pushing forward and elbows the more humble institution out of the place. In time a Pyal school will be as rare as the megatherium. Before it loses its pristine vigour or remodels itself after the English fashion, let us see what it is like, what it teaches, what it leaves undone. I have a weakness for these out-of-the-way aspects of native life, and have found such pleasure in studying this particular feature, that I feel as if I too had sat at the feet of the irritable Pandit, had studied his strange arithmetic, and been soundly rapped on the knuckles for having dropped a syllable in trying to repeat the Kural by rote.

They instruct in the three "R's," the first two very fairly, but of arithmetic only the very elements are taught. On the other hand, much time is often given to construing beautiful but obscure poems written in the high dialect, and, except as moral teachers, of little use in the concerns of daily life. The average number of children in each school is less than twenty-one, and it is, therefore, quite impossible for adequate teaching power to be employed. There is no apparatus beyond the sandy ground, certain small black-boards, and some kajáns. A sort of discipline is maintained by a constant and often severe use of the cane. Unruly or truant boys are coerced by punishments that partake of the nature of torture. They are compelled to sit or

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stand in cruel postures. Their legs are fettered. Hand and foot and neck are bent together and held fast by iron ties. A log fastened to a chain hangs from the waist, or is slowly dragged behind.

The Pyal school is, however, so important an item not only in education, but in the social and religious life of the people, that a somewhat detailed description of its actual work must be of great interest, and may prevent rash interference with a time-honoured institution. It will be well to consider first the payments made by the scholars. To show this clearly, I propose to exhibit them under two aspects : those paid in a school for the well-to-do, and those in a school for the poor. We will suppose the son of a respectable good-caste writer to be sent for the first time to the nearest Pyal school, the teacher of which will almost certainly be a Brâhman. A lucky day must first be chosen, and then the teacher comes to the new pupil's house together with all his scholars. Before the boy is handed over to the master, pûja to Ganapatî or Ganes'a is performed by the family purohit, and then to Sarasvati, the goddess of learning, in the presence of the lad's father and male relations. Then presents are distributed to Brâhmans, and fruits, sugar, &c., to everybody present. The school-master is placed sitting in a conspicuous part of the room, and then is presented with flowers, sandal (*chandan*), fruits, and a pair of cloths ; one of which is twelve cubits long, and the other six cubits, the cost of both being about 1¼ rupees. The teacher then puts the cloths on, seats himself by the side of the proposed scholar, causes him to repeat a prayer to Ganes'a, asking for wisdom, and that his course of study may be fortunate and successful, and makes him repeat the whole of the alphabet three times. Next a flat vessel containing dry rice is brought in, and the teacher guides the finger of the pupil, so that he may write in the loose rice the names of the deity they serve, whether Vishnu or S'iva. Then the ceremony concludes. All the school-boys are presented with beaten rice, Bengal gram and sugar mixed together, a handful each ; the monitor or senior boy, who acts as the teacher's assistant, receiving also a few pice. Now the boy proceeds in procession to the school, where he is again made to repeat the alphabet three times. The procession then returns to his home, and they disperse for the day. With the next day commences the ordinary school career of the boy. It has also been agreed between the teacher and the father how much is to be paid monthly as the school fee. This sum varies with the means of the parent, but never exceeds eight annas a month.

Sometimes, however, it happens that the ceremony described above is postponed till the pupil has learned the alphabet. In that case no monthly fee is paid, but when the alphabet is fully known and the ceremony takes place, a more handsome present is given, which is supposed to include all school fees up to that date. It may be supposed that the latter method is most conducive to progress on the part of the pupil, but it is directly contrary to the precepts of the so-called S'astras. In both cases a fee is regularly paid after the date of the initiating ceremony. This, however, does not include all the gains of the master. He receives presents at certain festivals throughout the year, especially at Pongal and Dasera ; and on every 15th day he receives from the father of each pupil a gift of betel and pân ; every Saturday he receives half a pollam of lamp oil ; and every morning on his return from breakfast each pupil must bring a bratti or cow-dung cake. Beyond all these, at every major feast throughout the year, the teacher receives from each house half a measure of rice, curry-stuff, &c., while at Dasera and Pongal he has in addition a money present. The Dasera is specially distinguished, seeing he receives the Pongal present doubled, and, in addition, some days before the feast, he raises a subscription among his pupils to pay the expense of Sarasvati and Ayda Pûja, which festivals occur during the Dasera.

Besides all these periodical presents, there are others which are supposed to stimulate the teacher to make every effort for the early advancement of his pupils. Thus, when any new book or chapter is begun, he receives an anna or a fanam from the boy who makes this one more step in his instruction. This fee is sometimes rebelled against, but not successfully, for it is also the custom of the teacher to give a sort of holiday to the whole school on the occasion, and, if the present be not given, the holiday is withheld, and thus the lads bring pressure on each other to ensure the necessary gift.

The ceremonial at the Dasera feast deserves particular attention. A month or two before the feast begins, a number of songs are committed to memory by the pupils, under the guidance of the teacher. By the arrival of the feast the series is learnt by all the boys, who have also been taught how to sing each song to a particular tune. In some schools the lads are also taught to dance what is called the Kolattam. This derives its name from the fact that the dancers move to the beating of sticks, of which each lad has two. They are about eighteen inches long, and are fancifully painted. The lads draw up in a double line, facing each other, and, with a stick in each hand, commence singing, keeping time by striking the sticks held by them. As they sing and strike they move about in a sort of dance. All this is taught them by the teacher in the ordinary school hours, and should be properly practised in time for the Dasera. On each day of the feast the lads dress themselves in their best, holding in their hands paper spears, daggers, painted staves, &c., and go in procession to those of the pupils' houses where the school teacher expects a suitable present, and also to the houses of the well-to-do friends and relations of the pupils. Arriving at a house, the pupils seat themselves in the hall or on the pyal and koradu, and sing the songs they have learnt, dancing also the Kolattam if they have been taught it. The head of the house is then expected to give the teacher a handsome

present, and bestow sweetmeats upon the boys. This sort of thing goes on till the list of expected donors is gone through. Thus ends the long list of presents which, in a respectable school, enable the master to hold a suitable position in the community.

Things are different in a Pyal school for the children of the poor. Here no entrance fee is offered, nor any monthly payment until the alphabet is fully mastered. Nor is the customary present made on commencement of a new book or chapter. A small payment is made each month of, say, one or two annas, and a tiny present every fourteenth day. The same ritual is performed at Dasera as in the more respectable school, but the gains of the master are smaller in proportion, and similarly for each festival throughout the year. The daily bratti is given and the weekly oil.

Combining all sources of income, the teacher of a respectable Pyal school with about twenty-five pupils will receive from 15 to 25 rupees per mensem, while his fellow labourer in a poor locality will not receive more than from 5 to 10 rupees.

In Musalman schools no monthly fee is charged, and the teacher is entirely dependent on presents. Thus, whenever a new chapter of the Koran is commenced, the pupils should give from four annas to as many rupees, according to the wealth of the family. At the commencement of every festival, as the Muharram, Shab-i-barat, Ramazan, Bakri 'Id, &c., the teacher also receives presents—not more than four annas or less than one fanam. Once a week, on the day before the sabbath, every pupil must also reward his teacher with two pies, just previous to the weekly half-holiday on that day. When the Koran is finished, the teacher receives a handsome gift, according to the means of the parent, including generally a pair of new cloths, shawls, or a silk *khaba* or cloak, as worn by the priests. The gift of a shawl or khaba is supposed to express deeper honour or greater thanks than a mere money present, as it especially denotes that the donee is a person of high respectability or learning. Beyond all this, the father of each child must send with him as large an entrance donation as his circumstances permit, together with a present of sweetmeats to be distributed among the school-boys.

It is not easy to estimate the Musalman teacher's receipts from the school alone, seeing that it is the teacher's duty also to perform all religious ceremonies in the houses of those who entrust their children to his care, and for each of these he receives a certain present of money, cloths, or food. It is evident, therefore, that the teacher must be a highly respectable person, and I am informed that none but really learned men of good descent are permitted to set up as teachers. Their gains correspond with their position, and are considerable for so poor a community, varying usually between rupees 15 and 30 per mensem.

Only four subjects are taught in a Pyal school, whatever its character. These are reading, writing, arithmetic, and memoriter work in the high dialect and Sanskrit. Taking the first-named subject, it must be noted that all the text-books are in the high dialect, and that ordinary modern Tamil, &c., is not taught at all. The books used in almost every Tamil school are :—The Kural of Tiruvalluva; Attisudi of Auveiyar; Krishman-thudu; Panchatantra; Rámáyana of Kamban; and Kada Chintamani. The grammatical portion of study is drawn from the Nannul, and the Nighantu.

In Telugu schools the list is different, and includes—Sabhaparva; Saptamaskanda; Sumati Shataka; Nulu Pakyanano.

There is no grammatical instruction in Telugu schools corresponding to that from the Nannul in Tamil schools, but the Telugu Amaram takes the place of the Tamil Nighantu. Some of the books in both lists have been printed, and, if the price is small, printed editions are used, otherwise the teacher alone has the book itself, and from that he daily copies on kaján the portion required for the next day's work. When the pupil becomes pretty dexterous in writing with his finger on sand, he has then the privilege of writing either with an iron style on kaján leaves, or with a reed on paper, and sometimes on the leaves of the Aristolochia Indica, or with a kind of pencil on the balaka, hulligi, or kadala, which answer the purpose of slates. The latter is most common in Telugu districts. The palaka, or hulligi, as it is called in Canarese, is an oblong board, about a foot in width and three feet in length. This board, when planed smooth, has only to be smeared with a little rice and pulverized charcoal, and it is then fit for use. The kadala is made of cloth, first stiffened with rice water, doubled into folds resembling a book, and it is then covered with a composition of charcoal and several gums. The writing on either of these may be effaced by a wet cloth.

Each school day, after 2 o'clock, the pupil copies the morrow's lesson from the teacher's kaján on to the *palaka* or portable black-board, which the parent must provide for his son, and which has to be blacked by the pupil as often as is required, usually three or four times a day. The pencil used is made of soft gypsum or *balapam*, as it is called in the vernacular. Having copied his lesson, the pupil carries it first to his master, who hears him read it two or three times, making the necessary corrections both in writing and verbal delivery. The palaka is then carried home, its contents learnt by heart, and next morning the lesson must be repeated from memory to the teacher. This exercise is a very profitable one, as it teaches how to write, how to read, improves the memory, and stores it with the best literature of past ages. To deliver the lesson, the boys go one at a time to the teacher, hold the palaka before them with its front to the teacher and its back to themselves, thus by one act refreshing the teacher's memory, proving their own, and preventing fraud.

In this way every pupil obtains a thorough

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knowledge of four or five of the great classics of the language, and becomes perfectly able to read his vernacular. It is not very certain that any other system will produce much better results, except in the points about to be considered. In one respect the system is better than that adopted in European schools for the poor. The classic books thus mastered are also the moral law of the nation, and exhibit a system of ethics of the highest character. Always excepting the Bible, I know no western book in common use which can compare with the Kural, Auveiyar, and most of the other books so employed. In fact, all observers are agreed that the Kural forms the real moral code of the country. It does not fall within the scope of this paper to show whether or how far the adult population follow the rules thus learnt in youth, but there can be no doubt as to the benefit that must follow such moral training.

The main evils of the system described above are two: the books read are all in the high dialect, and hence, both in the collocation and the form of the words themselves, are altogether different from the language the lads must speak and hear in their after-life. Hence their study corresponds pretty fairly with that of Latin in an English school. It needs no argument to prove that, if the books studied were written in modern Tamil, the time spent in learning would be much more profitably employed, seeing that now the lad leaves school untrained in the language which he must meet with in ordinary life, in the vernacular journals, and in all the living forms of modern thought. All western books that are translated at all are rendered into the modern dialect, and there ought to be no barrier to prevent any person at once appretiating them. Really effective education must march with modern language and modern ideas.

A great deal of time is also lost, seeing that it is impossible for a child to make such progress in a dead language as he could in a living one. In studying the Kural, for example, more time is given to the commentary than to the text, because, without the former, the latter is obscure. The result is much the same as if, in English schools, the reading lessons were always in Ormulum or the Saxon Chronicle.

A third evil lies in the fact that the system almost precludes simultaneous or class teaching, and this is a necessary element of rapid progress. It should not be forgotten, however, that the individual teaching now given effectually prevents that residuum of confirmed idlers, and therefore ignorant lads, which is the one drawback of the system of class teaching in ordinary hands. The Pyal mode turns out every pupil a fair scholar, though at a great waste of labour. The class system ensures a much higher average, but permits confirmed dullards.

I have referred at this length to reading, because this subject is the key of the whole system, and the other lessons will not require much attention. Writing is taught in the very best possible mode—in conjunction with the reading lesson. The pupil begins his writing lessons when he commences to learn his alphabet. He is spared the drudgery of the wretched system that custom makes necessary in every English school,—the weeks of dreary labour on unmeaning strokes, pot-hooks, and hangers. His first lesson is a complete letter, and thus he can feel that every day he makes real and useful progress.

The alphabet is almost everywhere written with the finger on the sanded ground. All future writing is done either in the mode described above—writing the morrow's lesson on the palaka—or subsequently with the style on kaján, and in the more respectable schools with an English pen on paper.

In connexion with this subject, another point of great excellence in the system of education practised in a Pyal school must be mentioned. It cannot be better introduced than in the words of Mr. Seton-Karr, the well-known civilian judge in Bengal. Referring to the Bengal Pyal schools, he says:—"These (indigenous) schools do supply a sort of information which ryots and villagers, who think at all about learning to read and write, cannot and will not do without. They learn there the system of baniya's accounts, or that of agriculturists. They learn forms of notes-of-hand, quittances, leases, agreements, and all such forms as are in constant use with a population not naturally dull and somewhat prone to litigation, and whose social relations are decidedly complex. All these forms are taught by the guru *from memory*, as well as complimentary forms of address; and I have heard a little boy, not ten years old, run off from memory a form of this kind with the utmost glibness. This boy, like many others, had never *read from a book in his life*. On these acquirements the agricultural population set a very considerable value. It is the absence of such instructions as this which, I think, has led to the assertion, with regard to some districts, that the inhabitants consider their own indigenous schools to be better than those of Government. I would have all *forms of address and of business, all modes of account, agricultural and commercial*, collected, and the best of their kind printed in a cheap and popular form, to serve as models. I would even have the common summons of our criminal or revenue courts printed off."

Much the same mode is followed in Madras. In addition to the regular teaching thus referred to, it is common here for the teacher to borrow from his friends all the up-country letters he can hear of. These are carried to the school, read, copied, studied, and explained. Reading them is no easy matter. The vernacular current hand is as different from the printed character as German hand-writing from the Roman type of books. English influence has been steadily exercised against this current hand, and in many districts it is passing away superseded by the printing character. It is doubtful whether this is an advantage, as we may consider

for ourselves by imagining how we should get on if compelled to do all our writing in Roman characters, keeping the letters separate from each other. However this may be, the learning of the current hand is a most important item of a lad's education. In English schools this subject is altogether neglected, and it is most assuredly a grievous evil. For example, the work of the Census office is mainly expended on schedules written in the vernacular of the various districts. Being compiled by the village karnams, who are practised writers, the entries are usually in a clear current hand, far superior to ordinary English writing. Yet when applications were made for employment, and candidates were examined as to their power of reading the schedules, it was discovered that not one out of four of Madras candidates could at all decipher the writing. All had been well educated and all could speak and write English, yet not one out of four could read their own language in that form which should be most familiar to them. Mufassal candidates could generally read, though even among them those who had been taught in good English schools were most deficient. The total number of candidates was probably not less than 1,000, and yet there was immense difficulty in obtaining 200 persons even tolerably at ease in vernacular writing. It is submitted that in the national system of education which India is now slowly providing for itself, every means should be taken to ensure thorough instruction in vernacular reading and writing, substituting the modern for the ancient dialect.

REVIEW.

A GRAMMAR OF THE URDU OR HINDUSTANI LANGUAGE, by JOHN DOWSON, M.R.A.S., Professor of Hindustani, Staff College. Trübner & Co., London. 1872.

THIS little book appears, from advertisements that have appeared since it was issued, to be the first of a series which Professor Dowson proposes to publish for the benefit of students of the Urdu language—the principal medium of communication between men of all races and classes in India. In looking through the neatly-printed pages, it is difficult to avoid envying the present generation of learners. We in our time had no such books as these. Lucidity of expression, descending at times almost to the colloquial style, an admirable clearness of arrangement, and careful study of all the recorded forms of the written language, are apparent on every page; while the beauty of Stephen Austin's well-known type enhances the pleasure of reading. Seeing how much the author has made of his materials, one cannot but wish he had had better materials to work on. How long is rubbish like the *Bágh-o-Bahár* and the *Totá Kahání* to be allowed to hold the chief place, in the estimation of scholars in Europe, amongst Indian classics? —books written to order for English students by pedantic mûnshîs, who wrote up to a given set of rules which they invented for themselves, and which have never had, and probably never will have, any influence on the native mind, or currency among any but our own countrymen. If some one would only send home twenty books taken at random out of the masses issued by Mûnshî Nawal Kishore of Lucknow, there would be more true vernacular Urdu of the purest kind found in a fiftieth part of them than in all the stilted pages of the *Araish-i-Mahfil* and the rest put together. Still we must take things as they are. From this book of Professor Dowson's the student in England would certainly learn a very accurate and not inelegant style of Urdu, and a few years in India would teach him how to break it down into the ordinary style of the natives. It is a pity that the book is so destitute of philology. Although intended for learners, there is no reason why even they should not have a clue given them now and then. You may either teach a boy on the dogmatic principle "This is so, learn it, and never mind why," or you may tell him—"The reason of this apparent irregularity is so-and-so." Of the two methods the latter will certainly make his task easier, and probably also pleasanter. In the book under notice, for instance, the subject of genders might have been treated in a much fuller and more intelligent manner. Although in speaking, gender is to a great extent neglected, yet it is necessary to know the main rules; but Professor Dowson has hardly made any attempt to explain them.

The subject of declension, however, is fully and ably treated; and the author has not fallen into the temptation, so common to grammar-writers, of making one declension into half-a-dozen on account of some trifling peculiarity, which is in most cases inherent in the base of the noun and is not a declensional feature at all. Objection may be taken to the way in which the form of the plural pronoun of the 1st person, *hamon*, is spoken of; this form being very rarely used by good speakers, and condemned as barbarous by men of taste, as it is certainly indefensible from a philological point of view. The Prakrit *amhe*, from which *ham* is derived, makes no oblique form *amhánám* from which *hamon* could be derived. The same holds good of *tumhon*, though in a less degree.

No less able and admirably lucid is the treatment of the verb, in which all the numerous combinations which this supremely flexible language possesses are drawn out in a logical and transparently clear sequence. Well and neatly put is the awkward modern construction of the past tense of transitive

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H. Sharp, Selections from Educational Records vol I 1781-1839, Calcutta 1920 Rep. 1965

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To

His Excellency the Right Hon'ble WILLIAM PITT, LORD AMHERST.

MY LORD,

HUMBLY reluctant as the natives of India are to obtrude upon the notice of Government the sentiments they entertain on any public measure, there are circumstances when silence would be carrying this respectful feeling to culpable excess. The present Rulers of India, coming from a distance of many thousand miles to govern a people whose language, literature, manners, customs, and ideas are almost entirely new and strange to them, cannot easily become so intimately acquainted with their real circumstances, as the natives of the country are themselves. We should therefore be guilty of a gross dereliction of duty to ourselves, and afford our Rulers just ground of complaint at our apathy, did we omit on occasions of importance like the present to supply them with such accurate information as might enable them to devise and adopt measures calculated to be beneficial to the country, and thus second by our local knowledge and experience their declared benevolent intentions for its improvement. *Address by Rammohan Roy —contd.*

The establishment of a new Sangscrit School in Calcutta evinces the laudable desire of Government to improve the Natives of India by Education,—a blessing for which they must ever be grateful; and every well wisher of the human race must be desirous that the efforts made to promote it should be guided by the most enlightened principles, so that the stream of intelligence may flow into the most useful channels.

When this Seminary of learning was proposed, we understood that the Government in England had ordered a considerable sum of money to be annually devoted to the instruction of its Indian Subjects. We were filled with sanguine hopes that this sum would be laid out in employing European Gentlemen of talents and education to instruct the natives of India in Mathematics, Natural Philosophy, Chemistry, Anatomy and other useful Sciences, which the Nations of Europe have carried to a degree of perfection that has raised them above the inhabitants of other parts of the world.

While we looked forward with pleasing hope to the dawn of knowledge thus promised to the rising generation, our hearts were filled with mingled feelings of delight and gratitude; we already offered up thanks to Providence for inspiring the most generous and enlightened of the Nations of the West with the glorious ambitions of planting in Asia the Arts and Sciences of modern Europe.

We now find that the Government are establishing a Sangscrit school under Hindoo Pundits to impart such knowledge as is already current in India. This Seminary (similar in character to those which existed in Europe before the time of Lord Bacon) can only be expected to load the minds of youth with grammatical

Address by Rammohan Roy —contd.

niceties and metaphysical distinctions of little or no practicable use to the possessor or to society. The pupils will there acquire what was known two thousand years ago, with the addition of vain and empty subtilties since produced by speculative men, such as is already commonly taught in all parts of India.

The Sangscrit language, so difficult that almost a life time is necessary for its perfect acquisition, is well known to have been for ages a lamentable check on the diffusion of knowledge; and the learning concealed under this almost impervious veil is far from sufficient to reward the labour of acquiring it. But if it were thought necessary to perpetuate this language for the sake of the portion of the valuable information it contains, this might be much more easily accomplished by other means than the establishment of a new Sangscrit College; for there have been always and are now numerous professors of Sangscrit in the different parts of the country, engaged in teaching this language as well as the other branches of literature which are to be the object of the new Seminary. Therefore their more diligent cultivation, if desirable, would be effectually promoted by holding out premi ma and granting certain allowances to those most eminent Professors, who have already undertaken on their own account to teach them, and would by such rewards be stimulated to still greater exertions.

From these considerations, as the sum set apart for the instruction of the Natives of India was intended by the Government in Eng' nd, for the improvement of its Indian subjects, I beg leave to state, with due deference to your Lordship's exalted situation, that if the plan now adopted be followed, it will completely defeat the object proposed; since no improvement can be expected from inducing young men to consume a dozen of years of the most valuable period of their lives in acquiring the niceties of the Byakurun or Sangscrit Grammar. For instance, in learning to discuss such points as the following: *Khad* signifying to eat, *khaduti*, he or she or it eats. Query, whether does the word *khaduti*, taken as a whole, convey the meaning *he*, *she*, or *it eats*, or are separate parts of this meaning conveyed by distinct portions of the word? As if in the English language it were asked, how much meaning is there in the *eat*, how much in the *s*? and is the whole meaning of the word conveyed by those two portions of it distinctly, or by them taken jointly?

Neither can much improvement arise from such speculations as the following, which are the themes suggested by the Vedant:—In what manner is the soul absorbed into the deity? What relation does it bear to the divine essence? Nor will youths be fitted to be better members of society by the Vedantic doctrines, which teach them to believe that all visible things have no real existence; that as father, brother, etc., have no actual entirety, they consequently deserve no real affection, and therefore the sooner we escape from them and leave the world the better. Again, no essential benefit can be derived by the student of the Meemangsa from knowing what it is that makes the killer of a goat sinless on pronouncing

certain passages of the Veda, and what is the real nature and operative influence of passages of the Ved, etc.

Address by Rammohan Roy —concld.

Again the student of the Nyaya Shastra cannot be said to have improved his mind after he has learned from it into how many ideal classes the objects in the Universe are divided, and what speculative relation the soul bears to the body, the body to the soul, the eye to the ear, etc.

In order to enable your Lordship to appreciate the utility of encouraging such imaginary learning as above characterised, I beg your Lordship will be pleased to compare the state of science and literature in Europe before the time of Lord Bacon, with the progress of knowledge made since he wrote.

If it had been intended to keep the British nation in ignorance of real knowledge the Baconian philosophy would not have been allowed to displace the system of the schoolmen, which was the best calculated to perpetuate ignorance. In the same manner the Sangscrit system of education would be the best calculated to keep this country in darkness, if such had been the policy of the British Legislature. But as the improvement of the native population is the object of the Government, it will consequently promote a more liberal and enlightened system of instruction, embracing mathematics, natural philosophy, chemistry and anatomy, with other useful sciences which may be accomplished with the sum proposed by employing a few gentlemen of talents and learning educated in Europe, and providing a college furnished with the necessary books, instruments and other apparatus.

In representing this subject to your Lordship I conceive myself discharging a solemn duty which I owe to my countrymen and also to that enlightened Sovereign and Legislature which have extended their benevolent cares to this distant land actuated by a desire to improve its inhabitants and I therefore humbly trust you will excuse the liberty I have taken in thus expressing my sentiments to your Lordship.

I have, etc.,

RAMMOHUN ROY.

CALCUTTA;

The 11th December 1823.

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this scheme, we must consider how many wives will thus be willing to learn, and how many husbands or fathers capable and willing to teach. If the vague and obscure rumours which ooze from the recesses of native harams be true, Indian wives are not always the most obedient: shut up, as they hitherto have been, in the darkest recesses of ignorance, it is impossible they can appreciate the value of knowledge, or desire it's acquisition, and nothing can be more improbable than that they should willingly submit to the irksome drudgery of learning a strange language for the sake of distant benefits, with which they are unacquainted; supposing, however, this difficulty got over, and the wives all so convinced of the value of education, and so very reasonable as to take their lessons in due form, the question is, how many husbands will be able and willing to teach? Very few fathers of families in Europe could undertake to educate their children unassisted; to teach them, for example, Latin or French to any extent, even though they may themselves have a sufficient acquaintance with those languages. Many persons in business have not time, many have not such talents as will enable them to instruct, many are unable to bring their families to such regular discipline as a school-master requires his scholars to submit to, and lastly, a great many will not be at the trouble. All these causes will operate among the Natives just as among us, with the great disadvantage that a father in England can procure every kind of French or Latin grammar, dictionary, or exercise book, that the wit of man can invent; whereas the Native here must sit down to teach his family without any assistance whatever of this kind, for the few and imperfect attempts that have been made to compile English Grammars and Dictionaries for the use of the Natives, are too unimportant to merit consideration.

Farther, I am here taking it for granted that the Native understands English as well as the Englishman understands French: but this can never be the case; there are thousands of communities of ideas between the French and us, which have no existence between the inhabitants of Hindoostan and Europe, and of course we can with ease enter into the sentiments of a French author, while we find it requires the severest study to gain even a limited acquaintance with an Oriental. It is hardly possible to imagine a drudgery more irksome to both parties, less likely to be persevered in, or to produce any beneficial result, than that of a master who understands

imperfectly the language he undertakes to teach, giving lessons to an unwilling scholar.

For all these reasons we may safely affirm that little or nothing is to be expected from the Natives teaching their own families, and this, as I said before, without the slightest depreciation of the Native character, as I am quite satisfied that, *mutatis mutandis*, the result among Europeans would be equally unsatisfactory.

We are to make up our minds then that the female population is to remain without education, but this is by no means the whole: all the labouring and lower orders of both sexes must of course be cut off from every chance of improvement; besides these, the class immediately above them, who might be well prepared to benefit by European science, if presented to them in an easy form, will want time and means to gain any acquaintance with it, if the heavy and tedious labour of acquiring a foreign language be previously necessary. Of those also who live at a distance from the seats of instruction, many will be unwilling, and a great many unable, to send their children there; and lastly, (which is a consideration of importance) there must be, at least for many succeeding generations, a multitude of grown up persons glad to acquire knowledge, who yet from their mature age, will not submit to the school-boy employment of attending regular lectures and taking regular lessons in language. When all these deductions are made, the number of individuals who really will profit by the purely English education, will be found shrunk to a very inconsiderable remainder indeed.

And this number will labour under the great disadvantage, that they will form a sort of new caste, separated from the general population by manners and language, and almost as immiscible with it as we are ourselves, and consequently possessed of little power, even if they had the will, to diffuse instruction among their countrymen.

Another disadvantage of the purely English education is, that it entirely puts a stop to all attempts at indigenous literature, and necessarily confines the whole efforts of Hindoo genius to the most servile imitation of English models. Without entering into an invidious comparison of the productions of the Eastern and Western world, it will, I suppose, be allowed that "no man and no people was ever great by imitation," and as long as Bengal literature is merely an attempt to write

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English, nothing can be expected from it of any real value; to obtain productions of a higher character, we must encourage the Natives to cultivate their own tongue, and to write in it for themselves. However much they may *study* foreign languages, they must *think* and *compose* in their own.

There is another point which, though foreign to the subject of literature, deserves consideration before we absolutely decide upon holding no communication with the Natives except by English: as the case is at present, we understand our own language and theirs also; we can thus use our own for a thousand purposes of confidence and secrecy, from which we should be quite precluded, were they to understand us to any degree of accuracy: we are at present like persons who see, walking among those that are blind, and can talk before them of our most interesting and confidential concerns with no risk of bad consequences. Let us imagine the reverse—let us suppose the Natives to understand our language perfectly, and we altogether ignorant of theirs: we should then be the blind and they the seers, and our situation would be helpless. The Natives have necessarily many advantages in their own country and climate; this of our foreign language is almost the only one we have over them; yet we propose giving it up, and rendering ourselves infinitely more dependent than we are at present.

As matters now stand, we can sit down to dinner surrounded by native servants of every class, and say before them whatever we may be inclined, without difficulty or distrust. How embarrassing it would be to think that they understood all our conversation, and were consequently acting as spies and reporters.

In our language we at present possess a cypher inscrutable to the Natives, and can converse, correspond, and communicate on the most confidential subjects without their discovering more than we choose to reveal. By refusing intercourse with them otherwise than in English, we reverse the matter; we then put the cypher into their hands, and shall find them corresponding and communicating on matters of the highest interest to us, without our being able to penetrate the mystery except by means of the very individuals who may be interested in its concealment. We shall be perpetually at the mercy of treacherous or incapable interpreters, haunted by suspicion and mistrust, and really exposed to danger, from the impossibility

of ascertaining the sentiments of the Natives from their own mouths.

It is, however, sometimes said that by using a common language we should become more intimate with, and live on more friendly terms with the Natives than now. How far this is likely to be the case, may admit of doubt: there are plenty of causes of dispute among mankind besides diversity of language, and experience is by no means favorable to the supposition that community of language produces amity of feeling. The Germanic States all use the same language, yet from the earliest time that country has been the theatre of what (considering them as one people,) may be called civil warfare; their eagle has always been employed in tearing its own vitals. Again the language of Spain and Portugal is so similar, that, I believe, poems have been written which are both Spanish and Portuguese, yet no nations hate each other more intensely than they. The same may be said of the Danes and Swedes; and as a last, and I am sorry to say more domestic instance, I may quote the bad feelings that subsist between America and our own Country, notwithstanding our community of language, manners, and religion.

To expect then that a mere change of language will bring us into much more intimate contact with Hindoos and Mohammadans, is a very uncertain speculation. Whilst such diversity, or rather contrariety of interests exists, and so many other causes of immiscibility are to be found in every thing connected with us, it may be doubted whether, even supposing the language of Hindostan from one end to the other to be changed, at once, by a miracle into English, we should be one iota more intimate with the Natives than before.

Having thus taken a review of the disadvantages attending an education purely English, I shall proceed in my next to contrast these with the facilities of instructing the Natives in their own language.

July 8, 1833. T.

No. V.

In my last I proposed to consider the facilities attending the plan of instructing the Natives in their own language.

To carry this into effect two conditions are equally and essentially requisite; first, to have teachers sufficiently ac-

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Bell, and others before him. Although individuality is entirely neglected in this system of sheer memory, discipline, owing to the unassertiveness of the pupils, is mild, except in very serious cases, when a pupil may be beaten upon the back with a rope or a split bamboo.[1]

Discipline.

Effect upon Hindu Character. — Thus education in India is based upon a gloomy religious belief and the rigid caste system accompanying it. The Hindu boy is impressed with the unreality and wretchedness of this life, and is enjoined to escape from it as soon as possible through reflection and inactivity. He also learns to regard members of the other castes not merely without sympathy, but with positive hatred.

Most of the people are uneducated, and even the Brahmans have only traditional learning; hence there has been little progress or ambition.

In consequence, education has been forbidden to ninety-eight per cent of the population,[2] and, as far as it does exist, it is a mere stuffing of memory. It is as little concerned with real mental culture as it is with training for manhood or citizenship. Also, as has been seen, while the Brahmans have handed down much traditional learning, it is blended with superstition, and new knowledge of any sort is barred. All science and inventions are naturally beside the mark when emphasis is laid chiefly on the life to come, and it is known that

[1] *Manu*, VIII, 299–300.

[2] There is, however, a remarkable stir in education to-day. The *Gaikwar of Baroda* first introduced free and compulsory education throughout his state, and other *rajahs* are following his lead.

no amount of advance in methods, implements, and mental development can make the slightest change in one's position during the present life. The Hindus still plow with sticks of wood, as their remotest ancestors did, and their wonderful soil fails to produce a tithe of what it might. Their crops are harvested and threshed by devices equally antique. They bake their bricks, work their metals, and weave their cloth with appliances that might have seemed crude to the early Egyptians. In fact, they still live in the first, rather than the twentieth, century.

Similarly, the Hindus have, until recently, been greatly lacking in ambition, self-reliance, and personal responsibility, and have never come to any feeling of solidarity or national unity. They have cultivated the passive virtues, — patience, resignation, gentleness, peaceableness, and docility, and they are polite, respectful toward their parents and elders, and obedient to authority; but they have accomplished little for themselves or civilization, and have been conquered by one nation after another. The Macedonian Greeks, the Mohammedans, the Turkomans and Mongols, the Portuguese, the Dutch, and the British have successively been masters of their land. To them progress, prosperity, and patriotism are foreign ideas. Despite all the Hindu's fineness of intellect and his idealistic religion, India seems typically 'barbarian.'

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