

# THE ARDRA.



Tejasvinavadhitamastu

கதங்காத்துக் கந்தடங்கலாற்றுவான்  
செவ்வி

Mavidvishvabai.

யறம் பார்க்கு மாற்றினுழைந்து.

Taittiriyanishad, I. ii. 1.

— திருக்குறள், 130.

Enlightened be our learning,

The God of right steps up to see  
the charm

let us not hate.

Of him whom culture helps to  
conquer rage.

— Taittiriyanishad, I ii. 1.

— Tirukkural, 130.

VOL. I.

JAFFNA, JANUARY, 1933.

PART. I

## OURSELVES.

The ARDRA is a symbol of unity. The name itself is composed of the initial syllables of the words 'Arya' and 'Dravida'. You may read it left to right or right to left: the name remains the same. Similarly, you may give the front rank either to the 'Aryan' or to the 'Dravidian': the race, in our opinion, is the same.

Again, ARDRA is the name given to the asterism of Siva. The Tamils—the Dravidians—claim Siva as their own God; and they say that, since their first appearance on earth, He has been the God of their religion. But Tamil saints and poets have always called Him an Aryan and a Brahmin—and the God of the Brahmins—who are declared by some to be non-Dravidian. Of course, the Aryans of the Vedas—fancied by some to be different from the Dravidians—have sung of Him as the God of gods. Siva, therefore, is the common God, alike of peoples who are called Aryan and of peoples who are called Dravidian; and the ARDRA—being the name of His asterism—represents once again the unity which, we are convinced, lies behind the origin, history, and culture of the Aryans and the Dravidians.

The deliberate choice of the name ARDRA, then, will indicate to our readers the limitations on our scope and aim. All that we intend to do through these columns is to draw the attention of scholars and laymen to the existence of a number of facts and circumstances which unmistakably bring out the racial and cultural unity of the ancient Aryans and Dravidians of India and Ceylon. For this purpose, we shall carry on a critical examination of works written in the ancient classical and vernacular languages of India and Ceylon, and of other works relevant to the subject. Whatever the measure of our success in achieving the end we have in view, we shall always be guided by the light of truth. Scholarship—no less than religion—has its faddists and fanatics, its sophistries and superstitions: and on these we shall turn the searchlight of truth and reason so that they may stand exposed in all their shallowness and absurdity. Human as we are, we may ourselves fail at times under the application of our own test to us. But we promise that, whatever shortcomings we may happen to betray in the course of our work, there shall never be on our part any conscious or deliberate lapse from truth.

We shall now conclude this brief account of ourselves with an expression of deep and genuine gratitude to the following ladies and gentlemen who have been kind enough to communicate their sympathy and willingness to help us in this our labour of love :—

Mr. S. Satyamurti, B.A., B.L., Advocate, Madras.

Mr. H. Nelliah, B.A., Journalist, Colombo.

Dr. P. S. Subrahmanya Sastri, M.A., L.T., Phd., Principal, Rajah's College of Tamil and Sanskrit Studies, Tiruvadi.

Mr. G. K. Pillai, B.A., Author, Tuticorin.

Dr. Prof. Sir S. Radhakrishnan, Vice-Chancellor, Andhra University, Waltair.

Mr. K. S. Ramaswami Sastriyar, B.A., B.L., District and Sessions Judge, Cuddapah.

Mr. K. Natarajan, B.A., 'Indian Social Reformer,' Bombay.

Mr. V. R. Venkataraman, M.A., Principal, Jaffna Hindu College.

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Mr. P. S. Sivaswami Ayyar, Pleader, Tuticorin.

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Mr. K. P. S. Menon, M.A., I.C.S., Agent of the Government of India, Kandy.

Dr. Annie Besant, P. T. S., Adyar, Madras.

Mr. M. Sabaratna Singhe, B.A., Vice-Principal, Jaffna Hindu College.

Mr. V. Saranathan, M.A., Principal, National College, Trichinopoly.

Mr. John M. Senaveratna, Journalist and Historian, Colombo.

Rao Bahadur Dr. S. Krishnaswami Ayyangar, M.A., Retired Professor of History and Archæology, Madras.

Editor, ARDRA.

# RADHA'S LOVE TO KRISHNA.

By Mr. G. K. Pillai, B.A.

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Thou, naughty rustic boy, hast stole my heart !  
 O come ! and kiss me thou, my heart restore !  
 O kiss, and kiss, and kiss me more and more ;  
 I'm mad for thee ; O come and take my part :  
 The moon-beam strikes me like an angry dart :  
 The evening breeze doth make my body sore :  
 O cruel, cruel sea ! Why dost thou roar ?  
 To see the jasmine blooms, my eyes do smart :  
 O fickle, false, unfeeling rustic swain !  
 Wherever I turn, I See thy smiling face,  
 Thy form divine, thy gait of wondrous grace.  
 Thy silver voice is music in the main.  
 Too long thou stayest away ! O come to me !  
 My soul ! my life ! am I not one with thee !





# A CRITICAL STUDY OF PURANANURU.

By Dr. P. S. Subrahmanya Sastry, M.A., L.T., PHD.,  
Principal, Rajah's College of Tamil and Sanskrit Studies  
Tiruvadi.

Perundevanar, the author of the Tamil Bharata is the compiler of the anthology which goes by the name of *Purananuru*. At the commencement of the work he invokes, in the first stanza, God Siva in his aspect of *ardha-narisvara* with wreaths made of Konrai flowers both on his crest and on his chest, with the crescent moon on his forehead and seated on a white bull.

2nd Verse.

மண்டிணிந்த நிலனும்  
நிலனேந்திய விசும்பும்  
விசம்புதைவரு வளியும்  
வளித்தலைஇய தீயுந்  
தீமுரணிய நீருமென்றாங்  
கைம்பெரும் பூதத்தியற்கை போலப்  
போற்றாப் போறுத்தலுஞ் சூழ்ச்சிய தகலமும்  
வலியுந் தெறலு மளியு முடையோய்  
நின்கடற் பிறந்த ஞாயிறு பெயர்த்துநின்  
வேண்டலைப் புணரிக் குடகடற் குளிக்கும்  
யாணர் வைப்பி னன்னாட்டுப் பொருந்  
வான வரம்பனை நீயோ பெரும  
வலங்குளைப் புரவி யைவரோடு சினைஇ  
நிலந்தலைக் கொண்ட பொலம்பூந் தும்பை  
யீரைம் பதினமரும் பொருதுகளத் தொழியப்  
பெருஞ்சோற்று மிதபதம் வரையாது கொடுத்தோய்  
பாஅல் புளிப்பினும் பகலிருளினு  
நாஅல்வேத நெறி திரியினுந்  
திரியாச் சுற்றமோடு முழுதுசேண் விளங்கி  
நடுக்கின்றி நிலியரோ வத்தை யடுக்கத்துச்

சிறுதலை நவ்விப் பெருங்கண் மாப்பிணை

யந்தி யந்தண ரருங்கட னிறுக்கு

முத்தீ விளக்கிற் றஞ்சும்

பொற்கோட் டிமயமும் பொதியமும் போன்றே.

Muranjiyur Mudinagarayar is the author of this verse. He addresses here the Chera King Perunjorru Udiyan Cheral adan thus:—

Oh King! You are endowed with the qualities of forgiving the enemies, broad vision, mental and physical strength, majestic splendour and sweetness of disposition like the five great elements—earth, ether—air, fire and water, earth dense with dust, ether pervading through earth, air moving through ether, fire emanated from air and water, the enemy of fire; you lord over the land so rich with the yearly produce and so extensive from east to west that the sun both rises and sets in it; your land extends to the sky; you are great; you freely supplied plenty of food in the war in which the hundred wearing the garlands made of golden *tumbai* flowers took away the land from, and consequently angered by, the five seated on their horses with moving plume of hair on their heads. Milk may turn sour by nature; the day may become dark; the path demarcated by the four Vedas may be disturbed; still may you remain undaunted with faithful attendants and relatives and attain permanence like the Himalayas with its golden peaks and the Mt. Potiyam where beautiful deer with long eyes warm themselves with their young ones having tiny heads in the triad-fire on which the brahmans pay their debts (to Gods) both morning and evening.

### DATE OF COMPOSITION.

The statements நால்வேதநெறிதிரியினும் and அந்தியந்தணரருங்கடனிறுக்கும் clearly show that this verse should have been composed after the Tamilians adopted the Vedic religion; அருங்கடன் here refers to the brahmin's debt to be discharged to Gods.

A brahmin is said to be born with three debts—to gods, to sages, to pitrus or manes—the first being discharged by offering oblations to gods, the second by the study of the Vedas and the third by giving birth to children. <sup>(1)</sup>

The expression நீ.....நிலியர் shows that this verse is later than Tolkappiyam; for Tolkappiyanar explicitly states that *viyankol vinai* or verb in the optative mood is not used either in the second person or in the first person <sup>(2)</sup> But here it finds itself used in the second person. Hence it should have taken some time after him for such a usage to have become current. It is evident that later on it began to be used in all the three persons from the sutra in Nannul

கயவொடு ரவ்வொற் றீற்ற வியங்கோள்

இயலு மிடம்பா லென்கு மென்ப. (நன். 338.)

If then this verse is taken to be later than Tolkappiyam, one has to suspect the veracity of the statement in the commentary on *Iraiyanar Akapporul* that *Muranjiyur Mudinagarayar* was a poet of the first Sangam and Tolkappiyanar belonged to the middle sangam.

The last point which deserves our careful consideration is the mention of the king having supplied provisions to the contending parties—ஐவர், the five and ஈரைம்பதின்மர், the hundred. The commentator takes ஐவர் and ஈரைம்பதின்மர் to refer to Pandavas and Kauravas respectively. If that be so, both the hero of the verse and the composer should have lived at the time of Mahabharata war. In that case Tolkappiyanar has to be taken to have lived before that time. But a study of my Tolkappiyaccholladikarakkurippu may enable every reader to believe that he should have existed after yaska,

(1) Jayamano vai brahmanah tribhih rinava jayate brahmacharyena rishibhyah yajnena devebhyah prajaya pitribhyah. (Taithnya samhita)

(2) அவற்றுள்

முன்னிலை தன்னை யாய் றிடத்தொடு

மன்னு தாகும் வியங்கோட் கினவி. (தொல். தொல். 226)

the author of Nirukta. To avoid this difficulty some scholars are of opinion that Perunjorudiyan Cheral did not himself supply the provisions in the Mahabharata war, but one of his ancestors did it and the same deed of charity is transferred to him. But in other verses in Purananuru itself whenever mention is made of the deeds of the ancestors of the hero, the hero is addressed as one born in their families.<sup>(1)</sup> Hence the right solution seems to me to ascertain whether ஐவர் and கைரம்பதினமர் refer to Pandavas and Kauravas or to some kings of the Tamil land who had fought with one another.

#### *Literary and Grammatical Notes.*

The mention of மண் (earth) at the commencement of this verse instead of ஆகாயம் (ether) as is done in Upanishads seems to be due to the desire on the part of the poet not to mention *akasa* at the beginning since it is taken to suggest nothingness.

The four vedas referred to here are Rigveda, Yajurveda, Samaveda and Atharvanaveda and not Taithriya, Pantika, (Bahoreya,) Talavakara and Samaveda mentioned by Nachinarkkiniyar in his commentary on the *payiram* of Tolkappiyam; for Taithriya is one of 10 recensions of Yajurveda and Talavakara is one of 1000 recensions of Samaveda.

The commentator says that the king supplied provision to both the contending parties; but it seems to me that he sided the Pandavas and supplied them with provisions till Duryodhana and his brothers were utterly destroyed.

The words கடன் and முத்தி are the literal translation of rina and treta and ஐம்பெரும்பூசம் is the partial translation of panchamahabhuta. அந்தி (anti) is the Tamilised form of Sandhya.

வானவரம்பனை should be taken as an appellative verb in the second person singular, but not a noun in the vocative case, since 'அ' is the verbal termination of the second person singular and the second personal pronoun has no vocative case.<sup>(2)</sup>

(1) தவிரா வீகைக் கவுரியர் மருத (புறநா: 3)

ஓடாப் பூட்கை யுரவோன் மருத (புறநா: 126)

(2) தும்மின் திரிபெயர் வினாவின் பெயரென்று

அம்முறை யிரண்டு மவற்றியல் பியலும். (சொல். சொல். 143.)

# RADICAL ELEMENTS OF THE DRAVIDIAN LANGUAGES

## AN UNEXPLORED FIELD OF STUDY

(By Rev. S. Gnana Prakasar, O.M.I.)

It is a commonplace in philology that the words of every language have been derived from a very small number of primitive forms belonging to them severally. These primitive forms are known as roots. Comparative philology endeavours to trace the roots common to the several languages and dialects of a family, with which it is concerned. This aspect of philology is of morden growth. Max Muller, Bopp, Grimm and others were the pioneers of this new branch of study in Europe. Students in the field of Indo-European philology have identified a number of common original forms or roots for that family of languages, and, where these were not forthcoming they have constructed hypothetical "roots" by means of a comparative study of derivatives in the sister languages and their dialects. These roots, they rightly conclude, are the remnants of an early language spoken by the common ancestors of the Indo-European race before they separated into clans which, by slow degrees, corrupted or developed the original dialect, each in its own way, until the several dialects became separate languages in the course of ages.

Indo-European philologists do not include Tamil in their family of languages, but call it a Dravidian language. The word Dravidian, of course, stands for Tamilian and is meant to designate that group of languages of which Tamil is the earliest cultivated member. Some Indian philologists prefer to substitute "South Indian Group" for "Dravidian Group." As both the phrases come to the same thing, we need not stop to discuss the respective merits of the two designations. Now, a scientific study of the sister languages of the Dravidian group leads us to a startling discovery. In these languages we

find a class of most primitive forms of words, expressing the most elementary ideas—forms indeed which are capable of no further analysis. These are manifestly the roots of all the Dravidian languages, as, from them, the entire vocabulary of them all is seen to be derived when one scrutinizes word after word, in the light of the phonetic and semantic laws governing their development and transformation. The original forms of the Dravidian vocabulary are chiefly to be found in ancient literary Tamil, and not a few of them are gleaned from the sister languages, *especially from prehistoric forms preserved by them*. Every language has its clusters of inter-related words. This is all the more remarkable in Tamil, Kanarese, Telugu, Tulu and Malayalam. Tamil especially is so, and scholars like Bishop Caldwell have noted the wonderful symmetry of this speech. Thanks to this symmetry which is due, I believe, to its conservative spirit,—we are able, almost at a glance, to classify the Dravidian vocabulary into a number of clusters or groups, and, when this is done, one is astonished to find that these groups are all traceable to the Dravidian primitive forms or roots mentioned above. In other words, making allowance for a few onomatopoetic terms in the sister languages, all the words of the Dravidian vocabulary can be proved to be derived from the roots we possess. Here we stand in no need of fabricating hypothetical “roots.” The most primitive Dravidian forms with the most elementary ideas are there and we are face to face with an early stage of language possessing words sufficient for the ordinary intercourse of archaic humanity. We see that it is these few forms—not certainly more than a hundred in all—which were the nuclei round which the thousands of words comprising the modern Dravidian speech were built.

Dravidian primary roots, of which alone I have so far spoken, were developed into secondary roots in due course. Broadly speaking, all monosyllabic or dissyllabic words beginning with short vowels belong to the primary—root class. Monosyllabic and dissyllabic words with initial long vowels and

consonants belong to the secondary class. It may be laid down as a law that no primary root has an initial consonant. This shows that the appearance of initial consonants, as also initial long vowels, represents a stage in the development of our language when the greater emphasis, involved in pronouncing these sounds, was introduced for the purpose of differentiating the original sense of words. Now let one examine a Tamil or any other Dravidian dictionary in the light of this important fact. One will find, easily enough, that a good number of words with long initial vowels *repeat*, in a more intensified manner, the sense of similar words with short initial vowels. What is still more remarkable :—one will discover, with a little patience, that a good number of words with initial consonants are but a repetition of the same words with initial vowels—more or less—only in the present case, a consonant has been prefixed to the original word and the sense has acquired a shade of difference. I spoke of a “good number of words.” But this is the case for all the words in the dictionary, excepting of course a few imitative words, as already remarked. The whole dictionary beginning with the Ka.....varga to the end, is a repetition of the first part dealing with the vowels, and even here the real original part of the Dravidian vocabulary is to be found where short vowels begin the words. This may be a puzzle to some of my readers. Their puzzle will be turned into a most pleasant surprise, should they discover these things for themselves, with the aid of the Principles of Tamil Etymology of which I hope to be able to give some idea later on. I do not wish to cite examples here, as it will occupy more space than is available now. Meanwhile, let the curious reader test the fact with a good dictionary.

Thus far for the Dravidian roots as fountain—heads of all the lexical wealth of Tamil and its sisters. There is a more surprising fact brought to light by the study of the radical elements of our group of languages. When we compare our primary

roots with the *dhatus* of Sanskrit, both classical and vedic, we are struck with astonishment to find that the former are so closely related to the latter in sound and meaning. And when the phonetic laws of the one and the other are minutely scrutinized we see that most of the Sanskrit *dhatus* are indentical with our secondary roots, and that our primary roots alone can explain those *dhatus* in a satisfactory manner. It becomes plain that Sanskrit etymologists too have been elaborating a number of hypothetical roots for their words, while Tamil possesses all the real roots they were in search of!

Here we touch the fringe of a large question—that of the relation between the Indo—European and Dravidian languages. It was always affirmed by those scholars who had studied the Northern languages of India alone, that Dravidian had nothing in common with Indo-European,—the two were poles apart. But Dravidian scholars like Gundert, Kittel and Caldwell were able to show some borrowing by Sanskrit from the Dravidian. This was only a first step. These scholars could go no further, as they had not investigated the principles of Dravidian etymology. Such an investigation would certainly have led them to discover its radical elements and paved the way for a greater discovery—that of the lexical identity of Sanskrit and Dravidian at the source. That is a large question I said. And *sapiens nihil affirmat quod non probat*. The present article is but the first of a series on this subject, and the proof for all that was affirmed above will be set out in due course.





## CEYLON AND SIAM

*[We have great pleasure in reproducing below the letter which Dr. Andreas Nell has communicated to the press of Ceylon.—Ed. A.]*

Sir,—The gentleman named in the enclosed extract from the journal of the India Society has made a special study of the ancient Art of Siam, and has also described a picture on Sinhalese style found to have been done in Siam.

Admirable historical paper read before the Ceylon Royal Asiatic Society by Mr. Paranavitana has shown a connection between Siam and Ceylon, and an art-connection was dwelt upon by Dr. Victor Goloubew during his last visit to Ceylon. It is certainly desirable that some effort be made to secure a visit from Dr. Q. Wales when he leaves Siam on his return journey at the end of March, 1933. If part of the expenses of Dr. Wales and Mrs. Wales could be met I know that this could be arranged, so that they could see such remaining ancient frescoes as have not been destroyed by religious restorers and the neglect of the Ministry of Education to take active steps to heed warnings of the sad consequences of the absence of an Archaeologist for Ceylon. It is strange that frills to University College and another Irrigation Engineer are voted for and funds provided, and money for dubious work in the Archaeology Department made available, regardless of the cry for retrenchment, but the half-salary of an Archaeologist is saved by not getting one from England or India. I expect that public opinion will in the end prevail, but meanwhile much harm is being done.—Yours., etc.,

A. NELL

Kandy, Dec. 21

*Extract Referred to***"DR. QUARITCH WALES'S MISSION."**

"The Council has appointed one of its members, Dr. Quaritch Wales, to be the official representative of the India Society on a cultural mission to the Governments and learned institutions of Siam and French Indochina. The general object is to explore new avenues of collaboration between the Society and kindred organisations in those countries. Thus it is intended to make the work of the *Ecole Francaise d' Extreme Orient*, the Royal Institute, Bangkok, and the Siam Society, still better known in England and in India, by drawing attention to their publications and by encouraging the visits of their officers to London for the purpose of lecturing to the India Society. It is hoped that the people of this country may thus learn at first hand of exploration, conservation, and museum management in Indochina and Siam.

"Dr. Quaritch Wales will also make a study of the methods that are being employed by the Governments of Siam and Indochina to preserve the indigenous arts, and will communicate the results of this enquiry to the Society. *In the course of his tour he expects to visit the chief ancient sites in Siam and Indochina where exploration work is in progress and make a report on recent developments.* Of special interest to the Society will be any light that he may be able to throw on the artistic interactions between India and the countries which he is visiting.

"The Council of the Society has also commissioned him to write a book on certain aspects of the art of Siam and Cambodia, to be published by the Society in 1933."—Reprinted from "Indian Art and Letters," London, Vol. VI., No. 2.

# NOTES AND COMMENTS.

By the Editor.

[The present writer contributed the following pages to the "Daily News" of Colombo so long ago as November, 1929. They are reproduced here after a lapse of more than three years, for the opinions expressed therein still hold good to a large extent and need the careful attention of the educational authorities here and the examining bodies in England—Ed.]

## SANSKRIT STUDIES IN CEYLON.

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### NEED FOR ORGANISATION IN SCHOOLS.

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(BY N. NARAYANAN, B.A., B.L., L.T.)

The national upheaval in Ceylon has made itself felt no less in the department of learning than in the other departments of life. The recent report of the Education Commission has made this clear by its emphasis on the importance of the vernaculars in the curricula of studies. It is also made evident by the interest taken by all sections of the population in the revival of Sanskrit learning.

### THE PRESENT STATE.

There is no doubt that there is a real demand in the country for instruction in Sanskrit at any rate in all state-aided schools. This is not at all surprising in a land which has produced royal poets like Kumaradasa, royal physicians like Buddhadasa, and grammarians like Dharmakirti. The only wonder is that, in such a country Sanskrit education should be found at such a low ebb. There is, however, no room for thinking that it cannot be made to flow. For, as has been remarked, there is not only a great demand for Sanskrit learn-

ing, it is also embraced with avidity whenever an attempt has been made to impart it along proper lines. There is demand for it, there is enthusiasm for it, there is also—if I may add without impertinence the capacity for it. But I may be permitted to observe that a policy of *laissez faire* will never cope with the requirements of the situation.

### A GREAT HANDICAP.

The circumstances of the country have been largely responsible for relegating Sanskrit to the background. Education with us more than with any others, has come to be merely a means of winning bread. The courses of studies in our schools have been mainly planned with a view to this end. Education and culture for their own sake are hardly, if ever, valued. In such a state of affairs, the claims of an ancient language like Sanskrit have little or no chance of recognition. It is accordingly, only a Cinderella among our subjects of study.

That it is no more may be gathered from various facts. Although general education in Ceylon is fairly wellspread, very few schools teach Sanskrit. The curricula of studies published by the various authorities do not contain detailed syllabuses for Sanskrit. Above all, the Cambridge Examinations exhibit only a step-motherly concern for it. (a)

### CLASHING INTERESTS.

It does not seem to have occurred to anybody to inquire why Sanskrit does not find any place at all in the course of studies for the Junior Cambridge Examination, while the sister languages of Latin and Greek are there. (b) Nor does anyone seem to have realized how seriously this discourages boys from studying Sanskrit even in schools where adequate provision for

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(a) This statement requires considerable modification now—Ed. A.

(b) (This defect has now been remedied—Ed. A.

its instruction has been made. How can any student be expected to offer Sanskrit for the Senior, Matriculation or Inter-Arts, when he is compelled to ignore it for the Junior, through which he has got to pass before he can reach the former classes? And if Sanskrit is made to come to an abrupt end at the end of the fourth form, what inducement will there be for any one to read it even in the earlier stages? Mere patriotism or enthusiasm for culture as such will not be a sufficient match for more material and solid interests opposed to it. Every boy, therefore, must be induced to do his best by a reconciliation of these clashing interests.

### CONCLUSION.

I have touched here but the fringe of the subject, for it is too vast to be dealt with in the space of a single newspaper article. I am convinced that, for immediate improvement in the state of Sanskrit education, the provision of definite syllabuses, the prescription of suitable text-books and the inclusion of the subject in the Junior Cambridge curriculum, must be taken as necessary steps; and that this should be followed as early as possible by a comprehensive inquiry into the ways and means of raising Sanskrit to the high pedestal which it occupied in the days when Lanka was ruled by kings of her own.

### PRINCIPLES OF ORGANISATION.

In my contribution to the "Ceylon Daily News" of November 11, I have stated that the urgent needs of the situation should be met by drawing up suitable syllabuses, prescribing suitable text-books and introducing Sanskrit into the Junior Cambridge curriculum. I propose to deal briefly with these points now.

### METHODS OF TEACHING.

It goes without saying that these points are largely governed by the methods of instruction we propose to pursue.

Modern educational systems attach very great importance to the processes of teaching and learning, and syllabuses and text-books are merely aids to these processes. What shall these processes be in the case of Sanskrit?

Jespersen, Karl Breul, Rippmann and other authorities on the teaching of foreign languages—and Sanskrit must be deemed a foreign language because it is not a spoken language—lay stress on two things—pronunciation and the avoidance of a medium other than the language taught. It cannot be denied that, so far as modern foreign languages go, both these points are of equal and paramount importance. In regard to ancient languages, however, their relative importance depends on the extent to which the language taught is phonetically self-sufficient and conveys ideas familiar to the pupils learning it. Considered thus, though Latin, Greek and Sanskrit are of one family—the Aryan—they do not occupy the same place in the life of pupils in different parts of the world. To us, for instance, whether Tamil or Sinhalese, Sanskrit is one of the languages of our Scriptures, and our daily conversation is full of words and ideas which are Sanskritic in origin or character. The Sanskrit language, therefore, is closely interwoven with our mental and spiritual structure. The same cannot be said of Latin and Greek. In the matter of phonetic development, too, Sanskrit is in a different position from Latin and Greek: for Sanskrit is self-sufficient, while Latin is not, and Greek seems not quite so. Therefore, these two points of difference between Sanskrit on the one hand and Latin and Greek on the other point to the desirability of a divergence in the methods of teaching them.

### THE "DIRECT METHOD" IN SANSKRIT.

As I have already said, some elements of the Sanskrit language are in the very tissue of our pupils: to this extent, therefore, we shall do well to adopt the "direct method" of teaching it. But we can hope to achieve only a limited

measure of success in it—for the simple reason that the surroundings of a child in a modern house and school-room are full of objects for several of which there are no Sanskrit names. But the attempt—however difficult—must be made, for the success—however small—is worth having. There is the additional difficulty of the want of a sufficient number of textbooks, compiled on the lines of the “direct method,” but a clever and painstaking teacher—equipped with his own notes of lessons and making a judicious use of the vernacular and English—will have his pains amply rewarded.

## TEACHING OF GRAMMAR.

Sanskrit not being a spoken language, the formal teaching of grammar has generally assumed undue importance. So, teachers, straightway plunge into it in the very first-class where Sanskrit is taught, i.e., the second form.(a) and they begin with Bhandarkar's First Book. Now, Bhandarkar's First Book is an excellent volume, and more will be said of it anon. But it is hardly the book for beginners—especially child beginners—because it is very terse in style and tough in substance, and cannot be mastered even by boys of a maturer age without considerable help from a skilful teacher. Moreover, it is based upon the inductive method, whereas the teaching of grammar in the earliest stages must be largely deductive, i.e., a rule of grammar being deduced from a number of instances of a given kind. Finally, the book treats of Sandhi rules even at the very outset, and it is mere waste of time to confound children with them. Under these circumstances, the better course would be to correlate grammar with the reading lesson, and help the pupils to build up, on their own account, a body of rules step by step. More particulars on this head will be found in the tentative syllabuses to be furnished later.

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(a) Now called the first form—Ed. A.

## READING, WRITING AND GRAMMAR.

In the reading lesson, phonetic training is of the utmost importance. The very fact that the Devanagari script is phonetically self-sufficient implies that its letters symbolise minute shades of difference in sound. The difficulties for a beginner—and particularly a Tamil beginner (with whom only my experience has lain)—are mainly these:—(i) The difference between hard and soft consonants; (ii) the difference between aspirated and unaspirated consonants; (iii) the difference between the semi-vowels and the corresponding vowels; and (iv) the variation in the pronunciation of the sibilants. The only way of enabling pupils to get over these difficulties is to give them regular, systematic, phonetic drill with pointed reference to the position and condition of the organs of speech functioning in each case. Every endeavour must be made to root out mispronunciation from the very beginning: for mispronunciation in Sanskrit invariably leads to misspelling, which, in turn, leads to total misconstruction, the parent of confusion. For example, *katha* (a story) and *kada* (when?), *bala* (child) and *bhala* (forehead) are worlds apart; and yet, even students of the Cambridge classes, whose early training has been faulty, are frequently seen confusing them in speech as well as writing. (a)

### WRITING.

Side by side with reading, writing also should be practised. In the Tamil provinces of Ceylon, the grantha script is the one generally in use, and, I daresay (I speak subject to correction) the Sinhalese script is used in Sinhalese areas. It should not be so. The proper script for Sanskrit is the Devanagari script, which is common to all India and the countries of the West. So, it is necessary that boys should be trained in the use of this

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(a) After more than four years of painful experience, I realize that this statement needs to be reiterated now with greater emphasis.—Ed. A.



script from the earliest stage; for, in that stage, impression and expression must be made to act and re-act on each other in as many ways as possible through the co-ordinated exercise of eye, ear, mouth, hand, and mind.

## THE STUDY OF FORMAL GRAMMAR.

When the pupils have gone through a two years' course as outlined above, they may be made to study—along with a reader—Bhandarkar's First Book of Sanskrit. As I have already said, it is an excellent book, has held the field with undisputed sovereignty for over sixty years, and cannot be easily dislodged from that position. But the teacher who uses it must try to understand the psychological basis on which it has been compiled. It is a monument of ingenious industry, and can be tackled only by the output of similar industry. It leads the pupil step by step from one thing on to another, and believes whole-heartedly in the practice of the precept—"one thing at a time, and that done well"—so that every lesson in it aims at stating, explaining, illustrating and applying one principle of grammar at a time. It looks as though the author wrote it keeping the five steps of Herbert so constantly and steadily in view that no teacher would have the chance of skipping over any of them in any lesson. It follows, therefore, that every bit of the book must be done thoroughly, no matter how tedious the process is. An absolute mastery of the contents of this book is a sure foundation for advanced studies in Sanskrit, while, without such mastery, nobody can be said to know Sanskrit at all. A pupil who has done his second and third form courses on the lines suggested in the foregoing paragraphs, will be able to obtain this mastery without much trouble by the time that he completes his Junior Cambridge course. Then, during the two years that intervene between the Junior and the Senior Cambridge examinations, he may toil at Bhandarkar's Second Book; and, on finishing it, enjoy the satisfaction of having acquired a good working knowledge of the various branches of Sanskrit grammar.

## TRANSLATION.

For the reasons stated at the commencement of this article, Sanskrit teaching in all stages must rely, to a greater or less extent, upon the translation—method. It is essential that at least in the Senior course, a period a week must be devoted to translation—particularly of unseen passages. The work of pupils will be greatly facilitated if they are told to translate mentally into the vernacular first, and then to express it in Sanskrit or English as the case may be. This is because the vernacular and Sanskrit syntaxes are almost identical, while the English syntax is different; and because translation from the vernacular into English and vice-versa has been practised by the pupils for a number of years prior to their commencement of Sanskrit, and, therefore comes to them very much more easily and naturally than translation direct from Sanskrit into English and vice-versa.

Here I close this instalment. In the next, which will be the last, I will try to apply these principles to the framing of suitable syllabuses and time-tables and the selection of appropriate text-books for the different stages of the Sanskrit course.



## BOOK REVIEWS.

India and England and other poems, by G. K. Pillai. Arthur H. Stockwell, Ltd., 29, Ludgate Hill, E.C. 4, London. Brochure cover, 1s. 6d. net.

This little volume of verse is a highly successful maiden attempt. It contains much that is pretty and genuine. It is inspired by a noble purpose and marked by a deep faith in the essential benevolence of God and Nature. Within its short compass, it has a fine variety of motion and emotion. Contrast, for instance, the lines—

The past is dead and gone,  
To-morrow is a myth,  
To-day is on the run—  
This is eternal truth,

with the lines—

Attain the poise of peace and calm serene,  
Like, dislike, avoid; and choose the mean,  
Then may thou lord it all, and see the unseen.

Contrast, again, the sprightly, sensuous, gusto of the lines—

Sweet fruits and cakes on tray,  
And steaming, gleaming milk,  
And lovely dolls for play,  
And socks and frocks of silk;  
And polished marble floor,  
And nicely painted wall,  
And frame of gold for door;  
There was a stately hall,

with the sombre gravity of the lines—

True it is murky, clouds oft hide the shining sun,  
The plant at the door, once tender and green,  
Bitter by frost, dies ere its race is run;

Dream of youth, golden-hued, goes and is no  
more sun.

In short, this tiny volume is altogether a posy of pure delights.

பாண்டியம்—தமிழ் நாட்டின் உண்மையான சரித்திரக் காவியம்.  
தர்மரத்தின வீர குமார் சிங்கன் அவர்கள் இயற்றியது. கோலாலம்பூர்  
விலை 30 காசு. Copies can be had of the Author.

In this little poem the author gives us what he considers to be the true history of the Tamil Land from pre-historical times. The writer does not believe in the cleavage between Aryan and Dravidian, between Indian and Ceylonese, but traces them all back to a common stock. This view, though at present not wide-spread, seems to have a better basis than the prevalent view which ascribes the Aryans and Dravidians to two different stocks, and will, we hope, find general acceptance in the long run. The poem is written in a simple and melodious style interspersed with tuning rhymes—final as well as interval. The following lines are typical of the authors style.

சதரைப் பெருக்கி கைக்தொழில் நெருக்கி  
கணிசமோடாசரின் மனமதை யுருக்கி,  
எங்குமே தனைக்க ஏதுக்கள் வருத்தி  
இடைவிடா முயற்சியால் செல்வத்தைப் பெருக்கி,  
தங்கிய வறுமையை யடியோடு நீக்கி  
தாரத்திற் கலந்துமே வேற்றுமை போக்கி,  
தேகங்கள் வலியுடன் திறமையு மிகுக்க  
போகங்கள் தவிர்த்து தியாகங்கள் நெருக்கி,  
அறிவினைத்தேடி அறிவனைக்கூடி  
அந்நியக் கலைகளுட் சிறந்தவை நாடி,  
எங்குமே சமூகம் வேற்றுமை யின்றி  
இறைவனி னருளொடு மலருவோ மின்றே!

We understand that the author is making further efforts in this direction. We hope they will all be equally successful with the present one.

