CHAPTER XVII.

THE EDUCATION OF BACKWARD CLASSES.

I.—General.

628. It is a commonplace to say that India presents a greater diversity of races than does Europe. Successive waves of conquest have broken over the continent. Throughout the peninsula is found the Dravidian stock, on which have been superimposed, more or less strongly, the characteristics of surrounding or invading nations. The Aryans have driven a wedge from the north, through Kashmir, the Punjab and Rajputana; their physical type is mixed with the Dravidian in the United Provinces; their language forms a component of the vernaculars as far south as Goa on the west coast and Puri on the east. Invaders (perhaps alpine) have tinged the race-type along the west coast from Sind through the Mahratta country nearly to Travancore; the Mongoloid type has permeated through Bengal. Beyond the peninsula are other races—Turko-Iranian in Baluchistan and the North-West Frontier Province, Mongoloid in Nepal, Assam and Burma. Combined with differing racial and linguistic characteristics there is the system of caste. It is natural that in such an agglomeration there should be found communities that require exceptional measures—aboriginals, 'fragments of forgotten peoples,' classes whose social status or language isolates them from a common system, or wild border tribes hardly touched by civilising influences. These races or castes require special treatment; and it has been the policy of government to accord it.

629. The classes dealt with in the present chapter are necessarily ill-defined and merge more or less in the surrounding population. Generally speaking, they may be summarised as falling under three categories—(i) aboriginals and hill and forest tribes, (ii) depressed classes, (iii) communities who, though not necessarily either backward or depressed, present problems of education different from the ordinary.

II.—Aboriginals.

630. In the last two quinquennial reviews the number of animists was taken as a rough (but admittedly imperfect) indication of the number of aboriginals. The figures for these at the time of the 1901 census was about 8½ millions. The answering figure in 1911 was about 10½ millions, of which 7½ millions were in British provinces as against nearly 6 millions in 1901. (From a consideration of the race figures given in the census, 18 millions appear to be about the number of aboriginals to-day.) But it may be admitted at once that these figures are not a safe guide to the number of aboriginals as treated in this chapter. There is a tendency to become hinduised among many of those who are in contact with Hindu communities; and the efforts of Christian missionaries have not been without fruit in some of the hill-tracts. Special measures are necessary for only a fraction of the full number. The aboriginals are in two main groups. (a) From west to east there stretches across India a band of rugged and forest-clad country. Two branches run eastwards from Rajputana and Bombay, the Aravallis and the Vindhya range to the north, the Satpura and Mahadeo hills of the Central Provinces to the south. In the wild and broken country about the sources of the Nerbudda and the Sone, these highlands mingle in the Maikal range and run on to the bluff of Parasnath and where the Rajmahal hills overlook the Ganges just north of the apex of its delta. Here dwell some of the most primitive tribes of the Dravidian race—the oldest race in India as Sir Herbert Risley has called it. To the west—in Bombay and Rajputana are found the various classes of Kolis and the hunting Bhils whose original home is between Mount Abu and the hill-fortress of Assirgarh. The Korkus, speak-
ing a Munda tongue, inhabit the Mahadeo hills. Then comes the still numerous race of Gonds, who live in the highlands of the Central Provinces. Along the Indravati, in the Bastar State, they still exist in their primitive condition, using stone implements and shunning the face of man. In the plateau districts of British territory many have come into contact with civilising influences, but still retain much of their wild way of life. They cultivate the smaller millets and eke out their crops with forest-produce and the chase. A smaller tribe is that of the Baigas, regarded by the Gonds as more ancient than themselves and as possessed of magic power and priestly craft. In Chota Nagpur and Bengal are the tribes previously distinguished as Kolarian, but now as Munda-speaking Dravidians—Mundas, Hos and the numerous race of Santals. Southward an outlaying spur stretches into Ganjam and still further into Madras, peopled by Khonds and Savaras, the former once famous for their human sacrifices. Further to the south are the Kanikars, Kurumba, Yanadi and other tribes. (b) The second great aboriginal group lies in Assam and the hill-tracts behind Chittagong. The history of Assam is shrouded in obscurity. But the earliest inhabitants of whom we have knowledge appear to be tribes of Mongoloid origin, who still form the population of the hills and forests. On the range that cuts Assam from east to west are the Khasis, a people of small stature and almost Japanese appearance. On the western end of that range dwell the Garos, with other tribes, such as the Mechés and Rabhas, on the plains below. On the east of it are the Kacharis. Eastward of them again, and northward to the Patkoi range, are the head-hunting Nagas. To the south of the Burmese Valley, among hills that merge into the Arakan mountains, are the Lushais, the Kukis and the Tiparas. Along the foothills of the Himalaya are the Mishmis, the Abors, the Miris and the Daffas. All these, save the Khasis, speak languages of the Tibeto-Burman type. These tribes probably represent very early invasions. But it is certain that Hindu colonisers from the west had also forced their way up the Brahmaputra valley more than a thousand years ago, and exercised an influence upon the later invaders from the east, who overcame them, especially upon the Ahoms—a Shan tribe who have given their name to the country and whose rule continued, though latterly enfeebled, from the thirteenth century until British times.

631. There are other aboriginal groups. Especially there is Burma with 700,000 animists. But here the problem of classification is confused. It is a small item that the animists include nearly 90,000 Chinese. Racial instability and the uncertainty of early history are more important difficulties. If original occupation of the land (so far as the most ancient records go back) and a certain degree of savagery are taken as the definition, the aboriginal is not an important ingredient in the population. The greater portion of the province was peopled or invaded by races whose languages, formerly distinguished as Munda and Mon-Khmer, are now regarded as forming a single family. The remnants of those invaders—the Talaings and Wa-Palaung—are perhaps the only tribes who can be classed as aboriginals—and that by reason of the remote date of their advent, their isolated position, hemmed in as they are and so to speak driven to bay by later immigrants, and the diminishing numbers of the Talaings. Then came the Tibeto-Burmese invasion—Chins, Kachins, Burmese and the Lolo group. One might be tempted to include in the present category the inhabitants of the Shan States. The Karens (in the southern of those States and in Burma proper) are a somewhat mysterious race who probably came to their present habitation from the highlands of western China. "Peacefully, quietly and unobtrusively they moved, avoiding all contact with the tribes they passed. Following the lines of least resistance, they preferred the hardships and the obstacles of the hills, the jungles and the wild uninhabited regions on their route, to the more formidable dangers of conflict with their fellow beings." After these, probably about the beginning of the Christian era, came the Shans—an established nation in south-western China, attempting to extend its power by means of conquest. But these were Siamese-Chinese invasions, later in date than that which brought to Burma the bulk of its inhabitants. This and the comparative civilisation of the Karens suggest the inclusion of these tribes in class (iii).
If it is difficult to calculate the numbers comprised in aboriginal and hill-tribes, an accurate total of those under instruction is even more impossible. The last census shows that, among animists, 5 per mille were literate. Some of the reports speak of the almost total illiteracy among the peoples thus classed. In Madras there are only two literates per mille. In Bombay we are told that there are practically no literates at all. In Burma (where 58 males and 2 females per mille are classed as literate) the figure of literacy is enhanced by the inclusion of the Chinese population and would almost vanish if these were excluded. The Burma census report observes that as members of animist tribes become educated they are absorbed either into the Buddhist or the Christian communities, their only avenues to literacy being through the monastic or the mission schools. Doubtless a similar process occurs in other provinces, too, by which the animist when he becomes educated also passes into another class of religion.

From the educational reports it is found that the members of aboriginal and hill-tribes now under education number 159,244 as against 112,643* in 1907. The meagreness of the figures of those under instruction need be no matter of wonder to those who know the conditions of life among these races. Those that live in the plains are often wandering tribes. Those of the hills are confined of necessity or of choice to places which lie far from the beaten track, forest-clad, savage and malarious. It is difficult to educate the aboriginal to become a teacher. A teacher of a more civilised community sent from the plains to undertake work among the hill-tribes is likely to meet with a cool reception; nor is a monotonous and nasty life passed in a feverish climate in places infested by carnivora, reptiles and the imagined terrors with which such spots are clothed likely to keep him contented at his post. Another difficulty is that of language. The aboriginal languages have no script of their own and it is not always easy to acquire a knowledge of them. Among the Dravidian tribes some of the languages have died out. Among the Mongoloid tribes the languages are living and are often very difficult, with numerous and widely varying dialects.

The Dravidian group, stretching in a line from the west coast to the east coast and the Ganges, shows 92,707 pupils at school. Of these, however, no less than 53,036 are in Bengal among the Oraons and the Munda-speaking tribes who in their susceptibility to education and other influences differ from the tribes in Bombay, the Central Provinces, Chota Nagpur and the northern portion of Madras. The Dravidian races on the whole form the remnants of early inhabitants driven back to sterile hills. Some of them are rapidly losing their languages and those who have not already lost them are sometimes bilingual. In Bombay and the Central Provinces it is very possible that progress is masked by reason of the passage of aboriginals into the ranks of Hinduism.

Among the Mongoloid tribes of Eastern Bengal and Assam and of Burma conditions are somewhat different. Generally speaking these tribes mark the result of invasions which, if not comparatively modern, have at least taken place within historic times; and in Burma they are not fully distinguished from some quite recent immigrants. They are not generally backward-going as are the bulk of the Dravidian tribes. They retain their languages—an added difficulty in the task of their instruction. Many of them are intelligent and clever with their hands. The Naga hills present a model of irrigated cultivation. The Khasis have made great strides in moral and material well-being since the Welsh Calvinistic Mission entered these hills and among other benefits introduced the cultivation of the potato. The number under education appears to be 66,537, though in Burma not all of those thus classed can truly be regarded as aboriginals.

The tribes of the former group may be considered in their geographical order from west to east, Bombay, the Central Provinces, the southern off-shoot in Madras, and Bengal.

The aboriginals in Bombay are Bhils, Kolis, Talavias, Dharalas, Katkaris and the Kaliparaj tribe. The total number at school is 18,740. Mr. Godbole reports of the

*The figure is taken from the present reports. Mr. Oranges calculated 121,901 aboriginal pupils in 1907. When classification is so uncertain, some discrepancy is to be expected.
Bhils of a certain area in the Central division, that they "are happily placed in life and are owners of land and they look with disfavour upon the idea of their sons becoming members of the teaching profession, which, besides being ill-paid, means the boys from their homes and landed estates." Nevertheless, the system of hostels and of special facilities for training as teachers appear to have been successful. These will presently be described. The only aboriginal tribe mentioned in the United Provinces report is that of the Tharus in the Himalayan Terai. A middle school has been started for them and special arrangements were made for the training at a normal school of two youths to become teachers. The special measures adopted in the Central Provinces are not reported. But Gonds and other aboriginals at school have increased from 6,382 to 16,171. Among the aboriginals of Madras are the Khonds (including the less civilised Jatapus and Kondoras), the Savaras, Panos and Koyas. These are mostly found in the northern districts of Ganjam, Vizagapatam and Godavari. In the Ganjam agency tracts both schools and pupils have fallen owing to the closure of aided schools, and of the 151 existing institutions 87 are maintained by government. Most of these are specially for aboriginals. In other parts of the presidency there are a few schools for Cheunchus, Lambadis, Pulayars, Todas, etc. The total number of aboriginals under instruction is reported as 3,250. The inspector of the northern districts remarks on the difficulty of obtaining teachers for Koya schools, and suggests that, for instruction in arithmetic and reading, the Koya language (reduced to writing by the Rev. J. Cain) should be used and should be learned by the teachers, Telugu being used only for practical purposes. The principal work for the education of the aboriginals in Bengal lies in the Santal Pargannahs, at Ranchi, in Singhbhum and among the Khonds of Orissa. There are many others—the Mundas and Hos of Chota Nagpur; the Dravidian Orangs, Paharias, Kandhs and Gonds, and the Tibeto-Burman Lepchas and Bhutias of the Himalaya. The animistic population is returned at thirty-one lakhs. Of these 47 per mille of the males and 0-31 of the females are returned as literate. This seems little enough. But there are 53,036 pupils under instruction, examination results are creditable and it is possible to appoint members of these races as inspecting officers. The number of Khonds at school has quadrupled during the period, though attendance is very poor.

637. The Mongoloid group is found along the foot-hills of the Himalaya, in Burma (though for reasons explained, it is difficult to class the hill-people of Burma as aboriginals), and in Assam. It is in the last-named area and a portion of Chittagong that a particularly interesting collection of races is found. Here the tumbled mass of hills that run south from the Patkoi along the Burma border contain the Khamtis, the Nagas, the Manipuris, the Lushais, the Kukis, the Tiparas, the Chakmas and the Magis. From this a branch range runs west between the Surma Valley on the south and the Brahmaputra on the north till it abuts on that river's southward bend; here live the Kacharis, the Jaintis, the Khasis and the Garos.

Among the mass of hill-tribes in Assam (with their ramifications into Eastern Bengal) missionaries have generally been the pioneers of education. In the Lushai, Khasi and Jaintia hills almost all schools are managed by missions. In the Chittagong hill tracts they are managed by government. In the Garo and Naga hills they are maintained by both agencies. The system has generally been adopted of lump grants to the missions, who are permitted to do their best with them, though gradually a certain amount of control has been introduced through insistence on capitation—allowances for pupils in various classes, with a view to raising the standard of instruction. The grant to missions is over Rs. 18,000 a year. Such control as exists is exercised through inspecting officers of the hill-races, supervised by Europeans; but, where schools are few and far between, the missionaries themselves are made honorary inspectors under the general supervision of the civil officers. The progress of education has been slow but steady. That the expansion has not been more rapid, says the report, is due not to any lack of efforts, but to the fact that diversity of race, custom and religion makes any educational question more complicated in this region than in the rest of the province and renders the adoption of a uniform educational policy well-nigh impossible. A survey of these schools was made in 1909-10 and the inspector laid special stress on the mode of training, the improvement and multiplication of text-books in the hill languages, greater regularity of inspection, greater attention to the education of girls and the desirability of restraining literary tendencies and checking the divorce of instruction from the ordinary life of the people.

The Welsh Calvinistic Mission is the main educating agency in the Khasi and Jaintia hills. There are five middle schools, 428 primary schools with 9,304 pupils, a training school, an industrial school and a high school (in the last however the Bengali element prevails). In the Garo hills the American Baptist Mission maintains a middle English school and 110 primary schools, and government maintains a training school and 40 elementary schools. The grants made by government to these mission amounted, in 1912, to Rs. 9,176 and Rs. 2,760. The organisation in the Naga hills is different. Here the schools are mainly government schools, though a few are maintained by the
American Baptist Mission. There has been a set-back to education during the quinquennium. The curriculum was overloaded with English and Assamese as well as Angami. The demand for English-speaking Nagas is very small. And the Naga, being of a practical turn of mind, did not appreciate education which was of no apparent use to him. An industrial school, on the other hand, opened at Kohima, has flourished. In the Lushai hills also the major part of the education is conducted by the missions (the Welsh Presbyterian and the English Baptist) working in co-operation with the superintendent of the hills. Here, however, the system pursued is different from that already described. The work is concentrated at the headquarters of the two missions—Aijal and Fort Lungleh. Here the pupils are under constant supervision of the missionaries, and hostels are provided. The sons of the chiefs in special are educated. The scheme is successful. Some of the pupils have been sent on with scholarships to the high school at Shillong. The elementary schools in the villages have not fared so well. Though their number has risen from 16 to 29, and though in the Aijal subdivision opposition is giving way, there seems to be no demand for education—rather the opposite. In these hills the missions now spend Rs. 2,078 annually, while government aids them with an annual grant of Rs. 3,370. There are four schools in the North Cachar hills. Two of these were previously managed by the board but have now been handed over to the Welsh Calvinistic Mission. It is understood that some industrial training is given in the central school at Haflong. The schools for Kacharis maintained by missionaries in Darrang are said not to be progressing. In the Mikir hills (a detached range just to the south of the Brahmaputra) missionaries maintain twelve schools with the help of grants, and the local board of Nowgong maintains sixteen schools.

In Eastern Bengal the chief centre of hill-races is in the Chittagong hill tracts where the Arakan Yoma trends southward from Lushai. Here live Maghs, Chakmas and Tiparas. The educational institutions are mainly maintained by government. A high school has been established for them at Rangamati, the headquarters of the district. Here 69 hill boys are educated, generally free of charge, and housed in a hostel where many of them receive free board and lodging. The cost to government is nearly Rs. 7,000 a year. Two English middle schools have disappeared, but a vernacular middle school is maintained; and this also possesses a hostel where some of the boys are fed and lodged free, while no charges are made for education, the whole cost being defrayed by government. There are also 96 free primary schools on which government spends over Rs. 11,000 a year. The Garo hills abut on the plain of Mymensingh. Some very backward tribes live at the foot of the hills. The Birisiri Garo Australian Mission maintains an English middle school with 46 aboriginal pupils; and there is a middle madrasa with 33. The district board maintains eleven primary schools (seven started during the quinquennium), and the mission has some 28 primary schools. The figures of attendance are poor.

The Talangs of Burma, though they have increased in numbers, show a marked falling-off in special schools. This is probably due to their having resorted to ordinary schools. Over 50,000 pupils of hill-tribes are shown at school, but they can hardly be described as aboriginals.

638. Among hill-races might be classed the border tribes of the North-West Frontier Province. As, however, the system applied to them is fairly uniform with that prevailing in the province as a whole, they are treated of in the chapter on general education.

III.—Depressed classes.

639. Depressed classes are to be found all over India. There are untouchable castes, whose children, if permitted to attend the common schools, may sit only in the verandah and gather a few crumbs of knowledge. There are classes who are socially or vocationally distinguished and despised. There are criminal tribes. Often these classes are really aboriginal in the sense that they are people found on the land by subsequent invaders and reduced to the condition of hewers of wood and drawers of water. They have remained on the plains and become a part of the social organism. The aboriginals previously described have retained their characteristics and their independence, sometimes at the risk of a precarious livelihood, by beating a retreat into the mountain fastnesses. The number at school appears to have increased from 179,367 to 217,629, far the largest number being in Madras, and the next largest in Bengal. The figure, however, is doubtless much under-estimated, since many children, reading in ordinary schools, are not thus classed, and as returns are supplied only by a few provinces. These reasons and the census figures of literacy prove the calculation to be valueless.

640. In Madras the large community of Panchamas fall under this category. They include the Tamil Paraiyans, the Telugu Malas, the Canarese Holeyas and others. In different provinces.
are educated both in the ordinary and in special institutions, the latter including two training schools, 439 board schools and a number of mission schools. The amount expended on their special education has risen from Rs. 4,31,317 to Rs. 6,07,775. To the latter sum public funds contribute Rs. 2,63,072 and private sources Rs. 3,47,311, the balance being paid as fees. "It is still the case," says Sir A. Bourne, "that Hindus in general take little interest in these people and practically all that has been or has been done to elevate them is the work of missionary bodies among whom, in this connection, the Theosophical Society may not improperly be included, and directly through local boards, and indirectly by means of grants-in-aid by government." As was anticipated, the number of special classes devoted to backward classes has risen, while there has been an increase of elementary schools, especially among those which are maintained by missions with the help of grants. The number of pupils in special schools has risen from 8,396 to close on 100,000. The increase of Panchamas in all classes of institutions, special and otherwise, has risen by nearly 30 per cent. But the increase is obscured by the return of pupils under other denominations. The measures taken in Bombay for the education of the depressed classes are similar to those for the aborigines. A main difficulty is the provision of teachers. The failure of some of the schools is commonly attributed to the want of sympathy of the teachers towards backward races. The inspector of the Central division says:—"The advance in education made by the depressed classes during the last five years in the face of difficulties like poverty, caste prejudices, etc., clearly shows that they are gradually beginning to appreciate the efforts of the department and the various Christian missions in the direction of educating them and thus lifting them up morally and socially. The facilities afforded by the department in the shape of scholarships, prizes, etc., have been chiefly instrumental in creating a taste for education among the depressed classes. The scholars of the depressed classes have succeeded in passing the vernacular final examination and subsequently gaining admission into the Training College. Some of the low caste schools have now thus secured trained low-caste teachers." In the same division four members of depressed communities have received university education (against none in the preceding period); and in the northern division fifteen are in secondary schools. The Depressed Class Mission is doing good work under the presidency of Sir Narayan Rao Chandavarkar. It is realised that industrial education is in some cases of greater importance to these castes than literary. Attention is also paid to the criminal tribes, some of whom, like the Dharalas, are classed as aboriginals. In Bijapur district the children of criminal tribes are admitted to the ordinary schools and are given stipends. In Dharwar there is a special school for them, and no pains are spared to induce the children to attend, fees being remitted, scholarships given and books, slates and articles of clothing supplied free. Bengal returns 73,751 of the depressed castes as under the Pans in Angul and the Orissa tributary states. Special schools have been erected and a slow increase is observable. In the Delhi division of the Punjab there are 27 low-caste schools, mainly for Chamaras. Twenty-three of these are conducted by mission­ries, Government giving special grants for the criminal tribe of Minas. There are a few schools in other divisions; but the whole number is far too small. The Orissa State and other missions are doing excellent work among the Namasudras of Backergunj, Faridpur and other districts of Eastern Bengal. But these operations are not described in the report. In the Central Provinces the number of low-caste children at school has risen from about 15,331 to 16,231, and the number of them in secondary schools has doubled.

IV.—Isolated communities.

641. The third class (isolated or peculiar communities not necessarily backward or depressed) contains groups of people who differ in origin and habit from the bulk of the surrounding population. It is in Burma that communities of this class are mainly found. Here special measures have been taken in the Shan States. In the northern States the American Baptist Mission maintains an anglo-vernacular school at Hsipaw. Apart from this, and two government schools already existing, all lay schools were taken over by the State in 1911-12. "Teachers," says the inspector, "receive fixed salaries plus a bonus for specially good work, and the cost of school equipment and buildings is now met from state funds. Result grants are paid into the Sawbwa's treasury, and he is regarded as the superintendent of all schools in his State. Government continues to give half salary grants to budget provision. This system is at present somewhat expensive, as all teachers are imported from Burma and require higher salaries than they would be willing to work for in their own country. The cost to government per pupil during the past year has been a little over Rs. 5 and the cost to the State about the same, if non-recurring charges which have been paid from state funds be excluded. When Shans replace the Burmese teachers, which
should be before many years, the cost should be far less. The only difference between these schools and government vernacular schools is that teachers are not pensionable. The opening of a normal department at the government vernacular school, Lashio, or at the state school, Kyaukme, is essential if we are to replace Burmans by certificated Shans. In the southern States there is a government anglo-vernacular school at Taungyi, where English, Burmese and Shan are taught. The Karens have shown a marked increase in vernacular schools. Among later immigrants there are Chinese, and Telugu and Tamil settlers from Madras. Anglo-Chinese schools, intended originally for the production of interpreters, have been started at Bhamo and Mandalay. The former failed; the latter is doing good work. The deputy inspector for Tamil schools makes the following remarks:

"On a study of the locality of the schools, it will be found that Tamil schools have not continued to increase at the same place for a number of years. Instead of taking root and growing stronger in numbers and efficiency, after two or three years very many of them cease to exist, and another school is opened in another place and has a similar short-lived existence. And two or three years after, a new school is started under a new teacher in the first mentioned place. This phenomenon is explained by the fact that the Tamils do not live in large numbers in any one place, that as the pupils attain a certain stage of progress—the lower primary stage—they are considered as being sufficiently advanced and sufficiently grown up to help the parents in their work. In the second and third year the teacher realises that the parents of pupils have not been so liberal in carrying out as in making promises to induce him to live in their midst. It should be remembered also that the teachers themselves, if they have laid by a few rupees, must go home to South India to see their friends owing to death, marriage, etc., and that the parents themselves, if they have been prospering a little, must go to South India, or if coolies or labourers in the fields, are deceived by their employers and thus have to move in search of pastures new. Thus there is uncertainty with regard to managers, parents and pupils, and as a consequence Tamil schools do not make rapid progress. Thus we see ups and downs in the numbers of schools and pupils in attendance in the past years without any apparent reason. With a new set of very young pupils grown into school-going age, a new teacher starts a new school perhaps on the very spot where was a school three or four years ago."

His further remarks throw an interesting light on the habits of mind of the less advanced tribes and clans of the Tanjore, Madura and Tinnevelly districts, whence these immigrants are drawn. Object-lessons, geography, etc., are distasteful to them, since the parents’ ambition is that their sons should be able to read aloud or chant some of their favourite ballads and religious works, and extremely difficult verses from Tamil classics, which none but the reader can understand. They are averse to the education of girls, believing that it unwomanises women and will teach the learners to write love-letters. But the more well-to-do among them are strongly attracted by anglo-vernacular education. In the rest of India there is little to record. In Madras schools have been founded for the Badagas who live in the Nilgiris, but are not aboriginals. In Assam there are small numbers of these races such as the Ahoms, for whom special scholarships exist. Other foreign communities cannot be treated in this chapter at all. The Parsis for instance are the most educated people in India. But mention may be made of the Buddhists who, as following a religion which has now largely disappeared from India proper, may be classed apart, though many of them are in reality anything but backward. Special inspecting agency and other facilities are accorded them in Chittagong; and there is a Buddhist hostel at the Chittagong College. In the Central Provinces, the Buddhists at school have increased from 766 to 2,614.

V.—Special measures adopted.

642. The special measures taken for bringing education within the reach of the backward or isolated classes generally may be briefly described as (a) measures of exemption from fees, and the distribution of scholarships and rewards, (b) the special hostel system, (c) attempts at industrial education, (d) special training facilities, (e) the production of books in hill-languages, and (f) special inspection.

643. Not only are aboriginals and children of depressed classes exempted (a) Exemption from fees, but they are frequently provided with scholarships (by reason not of attainment but of social status) and have books, etc., supplied free. A signi-
significant incident regarding scholarships is reported from Madras. Twenty-five special scholarships (as well as the free supply of books and slates) were sanctioned for Koyas in a certain taluk. But the government Agent pointed out that all Koyas are alike poor, and, being unable to understand the principles of selection for scholarships, would view any such distinction with jealousy and dissatisfaction and would probably withdraw the children to whom scholarships were not awarded. Accordingly scholarships were sanctioned for all Koya pupils in the agency; and, while the number was thus raised to 227, the amounts were halved. Presents are also given, and in special schools children are sometimes boarded and fed free. This is especially the case in Bombay. An example is afforded at the special schools for Katkaris in the Southern division, where each pupil receives a measure of rice on every day of attendance. Elsewhere small monthly rewards are given for attendance, and articles of clothing, etc., are distributed.

In Bengal aboriginal children read free or, if in high schools, pay half fees. In Eastern Bengal and Assam the majority of schools are free, and in the hostels free lodging and boarding are given to many pupils.

(b) Hostels.

644. A system of special hostels for aboriginals and depressed classes obtains in Bombay. A particularly successful school is that at Godsamba in the northern division, which has proved useful in producing teachers of the Kaliparaj community; another for Bhils is situated at Dohad. These are combined with training classes and will be described below. A number of other hostels or boarding schools are mentioned, where the boys obtain free board and lodging. The Scandinavian Mission maintains a boarding school for girls in the Santal Pergunnahs, and proposes to establish a set of cottage homes where the girls will live under the care of a Santali matron in a style approximating to the conditions of their village life, with a central school house. The hostel system, as already stated, plays an important part in the Lushai and Chittagong hills. There are no doubt advantages in attracting children away from their surroundings, where it is difficult to maintain a school in anything like efficiency, to central places where supervision is possible. But the method, while it appears to be successful, must necessarily be of limited application.

(c) Industrial schools.

645. Industrial schools have been established at Shillong and Kohima for the Khasis and Nagas of Assam, and are doing good work. Something has also been done at Haflong. The report remarks that the establishment of industrial schools at other centres is desirable and quotes the following from a "well-known authority" in the Lushai hills: "I would hope that our education (of the Lushais) may not unfit them for their after-life, which after all, is village life and agriculture. If technical education can be made to go hand in hand with schooling, so much the better. I have been for many years here, and know the Lushais as they were in their hills, when we annexed them, and should be sorry to think that one result of our educating these people might be, what it has been elsewhere, to give them a distaste for their ordinary occupations." In other provinces, too, we hear of attempts to teach improved methods of weaving to hill-tribes. Such was the first intention of the weaving station at Sambalpur in Bengal. A Gond who was trained at Sambalpur and afterwards at the weaving school at Serampur, is now employed in a hand loom factory at Hooghly; and the news of the lucrative pay he is receiving is said to have inspired many other Gonds to follow his example. In the Saran district of Bengal there are three industrial schools for members of the low caste of Doms, where they are taught basket weaving and bamboo and cane work. Ranchi has a school for Mundas and Oraons.

(d) Training.

646. The advantages are obvious of providing teachers from among the hill peoples themselves. In Madras mention has been made of four training schools for Panchamas. The Dharwar Training College in Bombay has attracted a handful of such pupils—Mahars, Konchi-Karwars and Haran-Shikaris. The hostels for aboriginals in Bombay send their pupils to training schools. A special training class was opened at Mokhada for backward communities in the northern division of that presidency, and stipends were given to pupils; but the teachers produced do not seem to have been a success. On the other hand the Godsamba boarding school for the Kaliparaj tribe sent six pupils through the training college and also itself produced 31
teachers, who are said to be doing good work. Another successful institution
is that for aboriginals at Dohad in the same division. Here twenty-three
Bhils are lodged, boarded and taught in a building erected by the board at a
cost of Rs. 15,000. They are trained by a teacher on Rs. 50 to Rs. 60. The
teachers turned out command respect "by reason of their neat and orderly
appearance and their regular and temperate life." The school for Kolis,
Bhils, etc., at Diwa in the Broach district also has a continuation class, which
has turned out 21 boys, of whom 14 are now teachers, while four have gone
on to the Ahmedabad Training College. In Bengal two guru-training
schools are reserved for Mundas and Oraons. The missions too have their
training schools. There are special schools for training teachers of hill-
tribes at Jaiaw (Shillong) and Tura in Assam. It is difficult to induce tea-
ches to attend and the schools attain only a qualified success.

647. When the language of a tribe is falling fast into desuetude (as among the Gonds), the difficulty of reducing it to script and compiling books hill-languages, for school use does not arise. Elsewhere this work has been accomplished to a certain extent—mainly by mission effort. A Savara dictionary, a grammar and reading books have been printed by the Madras government press. In Bengal a Mundari version of one of the Hindi readers has already been made, and it has now been arranged to translate the lower primary reading and arithmetic books into Ho and Mundari. Santali and Tibetan are also recognised as media of instruction. Money has been allotted for the translation of text-books into Khond. But all instruction above the lower primary is given in Hindi. Excellent work has been done in Assam by missionaries who have reduced the tribal dialects to the Roman script and written texts— for which government sometimes gives rewards. But it is not generally sufficient merely to teach the hill-language. In the higher classes the common language of the locality must also be imparted for purposes of communication and commerce with the neighbouring population.

648. In some provinces a special inspecting agency exists—drawn when impossible from the tribes themselves. In the Chhota Nagpur division of Ben-
gal there is a Ho sub-inspector, and there are Ho, Munda, Oraon and Santal
ingesting pandits or assistant sub-inspectors. These work among schools
specially intended for the race to which they belong. The Santal Per-
gunnahs have a special inspecting agency of Santals—three sub-inspectors
and three subordinates. The sub-inspector of the Darjeeling hills is a
Lepcha—the first of his race to matriculate. In Assam, Khasis are utilised
as inspecting officers in the Khasi hills. Sometimes the missionaries are
made honorary inspectors.

649. On a very rough computation it may be hazarded that there exist, of General
the three classes named above (aboriginals in the limited sense, depressed clas-
ses and isolated communities) respectively, six millions, 42^{1/2} millions and 42
millions. Of the first class about 159,000 (or 2.6 per cent.) appear to be at
school; the figures supplied for the second class are insufficient to permit any
conclusion to be formed. Of the third no calculation can be made. The
literates in these classes may be put down as about 26,700, 1,177,700 and
274,000, or 0.4, 2.8 and 6.4 per cent. In these circumstances it is no wonder
that we find the resolution on the Punjab report describing the education of
the lower castes as a field of almost virgin soil, and quoting figures for certain
illiterate classes, among which are criminal tribes numbering over 67,000
persons with 200 literates. The problem is one in which the educational
officer is peculiarly powerless. The inspector, ranging over a large circle,
can give little time to inaccessible or unschooled areas; nor is occasional
attention of much avail. The personal influence which residence among
those classes alone can secure is a necessary condition to their progress. The
missions and the administrative officers to whom backward tracts are entrust-
ed, who learn the languages and customs of these people, are in a position to
win their confidence and by slow and patient methods to improve their lot.
The best results are attained where we find these two classes of pioneers work-
ing together. Numerically the result may seem absurdly small. When due
weight is given to the conditions of jungle life, social prejudice, and the
savage existence from which some of these tribes are but now emerging, that
which has been done appears in a truer perspective. At Khonoma, where
the political officer was murdered in 1879, there stands a village-school on the
very site of a blood-thirsty struggle between Nagas and British troops. An
English school flourishes at Imphal where, in 1891, the Chief Commissioner
of Assam and his following were treacherously done to death. Some of the
depressed castes, too, are now making rapid progress. The Paraiyars of
Madras have now nearly three times the proportion of literates that they had
ten years ago.
CHAPTER XVIII.

EDUCATION OF DEFECTIVES.

650. In the last review Mr. Orange reported that there were fifteen special schools for defectives in India situated in five provinces and that the number of pupils did not exceed 400, a figure which was disproportionate to the numbers of the defective children scattered throughout the continent. The present reports show that the schools are still confined to five provinces. The total number of schools, however, has increased to eighteen. The number of pupils in schools in the Madras presidency and in the Punjab is not mentioned, but those of the schools in other provinces total 430. The general type of school, whether for the blind or for deaf-mutes, is a vernacular school, sometimes with the addition of English, and general industrial instruction of a suitable nature. It is also noticeable that in two institutions the pupils receive, or are encouraged to receive, training to enable them to assist those similarly afflicted. As regards the paucity of schools, the social and educational conditions of India are not yet such as to have made the instruction of those who are by nature unfit for employment appear obvious as a necessary duty of the community. The blind, the halt and the maimed are objects of natural charity in India; and the majority (though not all) of the institutions which have been established are the work of mission bodies from Europe or America.

651. The schools in Madras presidency are all at Palamcottah save one. They have been reduced from five to four by the amalgamation of the mixed school for the blind at Pannaivilai with the Palamcottah schools for (i) boys and (ii) girls. These two schools continue to be managed by the principal of the Sarah Tucker College and have made steady progress in strength and efficiency. They give a general education with text-books made on Dr. Moon's system, and also contain industrial classes for boys in mat-weaving, chair-caning, basket and rope-making. Ex-pupils are sometimes trained and employed as teachers. There is also (iii) a school in Madras managed by the Christian Association for the education of the South Indian blind, which uses the Braille system. (iv) The only deaf-mute school is at Palamcottah and draws pupils, not only locally, but also from Calcutta, Orissa and Colombo. It is aided by Government and by the boards that send pupils to it, provides general and industrial education and is now under a fully trained teacher from England.

The Bombay report shows eight such schools in the presidency with 168 pupils, against five schools in 1907. They are (i) Miss Millard's School for the blind in Bombay, which is doing particularly good work and has an industrial department; (ii) the Victoria Memorial School for the blind, also at Bombay, where tailoring, tape weaving, cane and bamboo work are taught and special attention is paid to vocal and instrumental music; (iii) the American Mission anglo-vernacular school for the blind at Sirur; (iv) the Zanana Mission aided school for the blind at Poona; and (v) a very small aided school maintained by the Irish Presbyterian Mission at Prantij. The Braille system of instruction is used. There are also (vi) the school for deaf-mutes at Bombay, mentioned in Mr. Orange's review, (vii) an aided school for the same at Ahmedabad, and (viii) a new school at Bombay called Professor Date's School for the deaf and dumb.

Inclusive of the leper asylum at Purulia, Bengal has four schools, with a total of 249 pupils. (i) The Kareya Blind School at Calcutta, founded by a Bengali Christian, teaches pupils to read by means of Braille type and to write by means of holes bored in thick paper; cane work and chair making are taught. It is aided by government and municipal funds. (ii) A second school for the blind is at Ranchi and is managed by the Society for the Propagation of the Gospel; wicker work, niwar weaving and mat making are
taught. A few blind girls are also being instructed at other mission schools. (iii) The Calcutta Deaf and Dumb School teaches deaf-mutes to understand words by lip observation and to communicate ideas by articulate sounds. There is a boarding house; there is also a normal class with stipends attached for training teachers of deaf-mutes. Government and the municipality appear wholly to support the school, which cost Rs. 9,611 in 1911-12. (iv) The leper asylum at Purulia is managed by the German Evangelical Lutheran Mission, costs Rs. 4,840 a year and receives small government and municipal grants. The number of pupils has fallen but still remains 145.

In the Punjab the Railway Technical School at Lahore has a school for the blind attached to it, where industrial work and reading on the Braille system are taught.

The aided school for the blind in Burma has thirteen pupils and teaches reading by the Braille system as well as cane and basket work. The school, which passed through some vicissitudes during the period, has been placed in a new building and under a reorganised committee.
CHAPTER XIX.

REFORMATORY SCHOOLS.

652. Reformatory schools are established and maintained in accordance with law (Act No. VIII of 1897, by which the previous Act of 1876 was repealed). The law permits Local Governments to establish such institutions or use as reformatories schools kept by persons willing to maintain them in conformity with the rules framed in pursuance of the Act. Youthful offenders, sentenced to transportation or imprisonment, may subject to rules and to the discretion of the court be sent to a reformatory for not less than three or more than seven years.

653. During the past twelve years the organisation of these institutions has been materially changed. In 1899, their management was transferred from the Jail Department to the Education Department. (In Madras this change had taken place eleven years earlier). Thus it was recognised that they were "schools for the education and reform of boys, and not jails for their punishment by long periods of incarceration." Steps have been taken to emphasise the educational aspect. Moral and religious instruction is imparted, games are organised. Badges and rewards are given for good conduct and work. A monitorial system has been introduced. Great emphasis is laid on the industrial side of instruction with a view to enabling the boys to pursue some trade when their sentences have expired. And, while still under sentence, well-conducted boys are licensed out as workmen, gardeners, etc. Finally, in 1905 and 1906, a system of surveillance was devised through agencies other than the police over discharged boys.

654. There are eight reformatory schools containing 1,510 boys—seven maintained by government and one private school. (In general table III only seven will be found, with 1,294 pupils. The eighth is classed among private institutions.) The annual cost of the government schools is Rs. 2,49,167, all of which, save a small sum, is borne by provincial funds. Instruction in the vernacular and also industrial instruction are imparted. The subjects of industrial education will be noticed in detail in the next paragraph. Provinces that have no school send convicted boys to a school in a neighbouring province.

655. The school at Chingleput, Madras, with 245 boys is an elementary school combined with an industrial institution. A system of shifts has been introduced, whereby one set of boys is in class while another is in the workshops. The trades taught are carpentry, blacksmith's and metal work, weaving, tailoring, band playing, mason's work and rattan work. Little difficulty is experienced in finding employment for boys when they leave. The Bombay presidency has two schools. The government school at Yaravda has 155 boys. Behaviour is reported to be good. Of the 38 discharged in the last year, 13 had been taught gardening, 11 carpentry, five smith's work, five book-binding and compositor's work, three painting and varnishing and one tailoring. The other, the only private institution of this kind under the Act, is the David Sassoon Industrial and Reformatory School at Bombay. It contains 216 boys and is said to be doing useful work. During the quinquennium it was removed from an unwholesome to a satisfactory site and provided with good buildings to the improvement of the health of the inmates. Bengal also had previously two reformatories, one at Alipore and one at Hazaribagh. In 1908, they were amalgamated at Hazaribagh. The boys number 461. Building additions are said to be required. Carpentry, blacksmith's work, mason's work, farming and dairy keeping, compositor's work, printing, book-binding, painting and polishing, cane and bamboo work, shoe-making, weaving, cooking, washing and band playing are taught. External examiners tested 308 boys in the trade, handicraft and agricultural sections; and 239 passed. The United Provinces school is in the fort of Chunar. The number of boys at the end of the period was 151. Various difficulties have been
encountered and overcome. The malaria which devastated the province affected the health of the reformatory; special measures were taken and reports have since been satisfactory. There have been attempts at escape, instigated by a few incorrigibles and facilitated by the nature of the fort; the teachers and trade masters are now more continuously with the boys, and the introduction of games and other interests is calculated to minimise the desire to escape. The system of licensing out boys still under sentence had not proved successful and remedies have been suggested by a committee. On the other hand, the last report on the institution is satisfactory. Special pains are bestowed on imparting a good vernacular education which (it is interesting to learn) has enabled some to enter training classes and qualify as elementary teachers. On the industrial side, carpentry, blacksmith's work, tailoring, weaving, stone-cutting, leather work, cane work, pottery, mason's work and gardening are taught; and the school won certificates of merit and medals at the Allahabad industrial exhibition of 1911. The Punjab school is at Delhi. The number of boys has increased from 62 to 138, apparently by reason of the relaxation of the rules regarding the admission and detention of youthful offenders. The industries taught are carpentry, tailoring, weaving, shoe-making, gardening, cane and bamboo work and blacksmith's work. The amount of time devoted to trades increases as boys near the end of their detention. Moral and religious instruction is given, and the boys have drill, gymnastics and games. In the reformatory at Jubbulpore in the Central Provinces the numbers have fallen from 74 to 62.

Instruction is given in carpentry, blacksmith's work, tailoring, weaving, gardening and printing.

656. The result of increased care in the management of these schools is to be seen in various ways. The reports generally speak of improved discipline and tone. Of the Chingleput school especially, we read that "great attention is given to moral and physical training and the school is more successful in leaving a definite impress on the boys who pass through it than many of much higher pretensions. The excellence of its tone is indicated by the fact that the whole school was taken in 1911 into camp for a Christmas trip to the Seven Pagodas. His Excellency the Governor visited the camp and recorded his appreciation of what he saw. The experiment, one not altogether unattended with risk, was completely successful." The most convincing test, however, of the efficacy of these institutions is contained in the records of the after-careers of pupils. So important is this subject that a statement is given below.

Careers of pupils discharged from reformatory schools in India in the five years 1907-08 to 1911-12.

<table>
<thead>
<tr>
<th>Names of Schools</th>
<th>Number who left school in last five years</th>
<th>Unemployed</th>
<th>Unemployed &amp; Re-admitted</th>
<th>Re-admitted</th>
<th>Last character &amp; place</th>
<th>Total</th>
<th>Died</th>
<th>Total traced</th>
<th>Untraced</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chingleput</td>
<td>201</td>
<td>137</td>
<td>8</td>
<td>1</td>
<td>166</td>
<td>165</td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yeravda</td>
<td>138</td>
<td>110</td>
<td>8</td>
<td>0</td>
<td>228</td>
<td>23</td>
<td></td>
<td>100</td>
<td>128</td>
</tr>
<tr>
<td>David Sassoon</td>
<td>277</td>
<td>191</td>
<td>33</td>
<td>4</td>
<td>288</td>
<td>284</td>
<td>24</td>
<td>250</td>
<td>26</td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>447</td>
<td>209</td>
<td>54</td>
<td>26</td>
<td>417</td>
<td>411</td>
<td>6</td>
<td>390</td>
<td>27</td>
</tr>
<tr>
<td>Chunar</td>
<td>149</td>
<td>79</td>
<td>5</td>
<td>13</td>
<td>112</td>
<td>99</td>
<td></td>
<td>100</td>
<td>57</td>
</tr>
<tr>
<td>Delhi</td>
<td>500(6)</td>
<td>22</td>
<td>7</td>
<td>13</td>
<td>28</td>
<td>37</td>
<td></td>
<td>9</td>
<td>7</td>
</tr>
<tr>
<td>Insein</td>
<td>126</td>
<td>55</td>
<td>16</td>
<td>7</td>
<td>12</td>
<td>11</td>
<td></td>
<td>100</td>
<td>54</td>
</tr>
<tr>
<td>Jubbulpore</td>
<td>72(6)</td>
<td>40</td>
<td>7</td>
<td>18</td>
<td>58</td>
<td>40</td>
<td></td>
<td>138</td>
<td>34</td>
</tr>
</tbody>
</table>

Total for the previous quinquennium: 1,673 traced, 1,066 untraced.

(a) Out of 69 shown as untraced 67 had gone to their native places.
(b) Includes 5 migrated and 4 of whom no report was called for.
(c) Excludes 9 released on appeal and revision of sentence, 1 transferred to Chunar, 1 transferred to Central Jail, Lahore, and 1 ineligible for detention.
(d) Excludes 9 released on appeal and 6 transferred to other Schools.
The most satisfactory feature is the increased success of the measures of surveillance. In the previous quinquennium nearly 25 per cent. of the ex-pupils were untraced. In the period under review the proportion has been reduced to 16.7 per cent. The numbers of employed and unemployed, however, indicate no marked variation and (unless the effect is to be ascribed to increased vigilance) the large increase in the number re-convicted would appear to be unsatisfactory. The great majority of those re-convicted are from the Hazaribagh reformatory, and beyond the fact that its numbers are large no special reason is adduced to account for this.
CHAPTER XX.

PRIVATE INSTITUTIONS.

657. Private institutions are those which have not accepted departmental General
or university standards and do not submit to any public test. Their number
has declined during the quinquennium from 41,192 to 38,883, while their
pupils have slightly increased from 644,152 to 651,996. The figures cannot
be regarded as fully reliable, because the managers are under no obligation
to send in returns. The classification is uncertain. Many of the institutions
cannot be looked upon as of a permanent character. They form a stock, con-
stantly replenished but even more rapidly diminished by absorption into
other classes of schools. Not only are new ones frequently opening and
others closing, but there is a continual movement in the pale of recognition
the private school adopts the departmental curriculum or something approaching
to it, the inspecting agency visit it and it gradually passes into the ranks
of primary or special schools. Moreover, especially when, as is sometimes the
case with evils, private institutions receive government aid, the boundary
becomes indistinct between those that do and those that do not conform to the
definition. Several of the reports indicate this process. And a most signifi-
cant fact is the enormous increase which has taken place in the number of
special institutions classed as 'other schools.' This has grown in five years
from 1,716 to 5,208, and the pupils have increased from 44,226 to 145,746.

658. Of the classes into which these schools are divided the first is that called Advanced
institutions—those, namely, that teach Arabic and Persian, Sanskrit or some other classical language. Here the numbers, both of schools
and scholars, have decreased, though the falling off in pupils (from 60,792 to
55,200) is less marked than in institutions (from 3,657 to 2,634), and that in
Arabic and Persian scholars more marked than in the case of those learning
Sanskrit. The reasons are that the former type of school more readily lends
itself to absorption into other classes of institutions, that the tendency among
Muhammadans (as remarked by Mr. Prothero) is no longer to stand apart,
but to use, to a greater extent than formerly, the schools established for the
general community, and that the use of Persian is less common than it was.
The organisation and curricula of these institutions are roughly those
described in the chapter upon oriental studies, where other information, too,
bearing on the present subject will be found.

659. In point of numbers of Arabic and Persian schools the United Pro-
rinces take the lead (Bengal has an almost equal number of institutions, but
not much more than half the pupils) and, as regards the repute and erudition
of teachers, stand far ahead. It is there that the famous school of Deoband
is situated (whose pupils have risen in the five years from 267 to 600); also the
Imam-ul-Madaris, the Syed-ul-Madaris, the Nur-ul-Madaris and the Islamia
school at Amroha. In the Benares, Agra and Meerut divisions the number
of schools has increased. But schools of Persian are steadily disappearing—
a fact which Mr. de la Fosse deplores. "From this class of school came, and
still come, but in decreasing numbers, the 'language teachers' of boards'
vernacular schools; and though the methods of instruction they employ are
often 'a stumbling block' to young and up-to-date inspecting officers, such
men know their subject well as a rule and can teach it in their own fashion
with success. In these maktabs Urdu is taught as well as Persian, but very
rarely any arithmetic. In such as I have visited I have always found the
penmanship to be wonderfully neat and good, and the knowledge of Persian
possessed by the scholars, poor though it might in some aspects be, has given
them a mastery over Urdu which is not frequently met with in a board school.
But the taste or the demand for a knowledge of Persian has declined in the
countryside, and schools which once flourished have closed their doors or
degenerated into aided vernacular schools of a much inferior type."
numbers in Bengal are on the decline, partly because madrassas and maktabs are adopting departmental standards and are passing into the category of special schools, partly (as remarked above) because of the greater readiness of Muhammadans to enter the ordinary schools. In Eastern Bengal and Assam, the fall, from the same causes, is still more remarkable, but has been far greater in the case of schools than of pupils. In this case the division in the tables of other schools into madrassas and miscellaneous schools throws an interesting light on the subject. In addition to 125 Arabic or Persian-teaching private institutions, with 4,943 pupils (a fall of 4,162 pupils), there are 161 recognised madrassas, of which 113 receive aid, the expenditure on which has grown by 57 per cent., and in which the pupils have increased from 10,431 to 12,923 during the period. Sir A. Bourne reports that there is no detailed information available regarding such schools in Madras; they are comparatively few here and in Bombay and the Punjab. It is natural to find that the North-West Frontier Province has, relatively to its population, a considerable number of these institutions; but they appear to be ill-attended and the report gives no special information about them. Burma and the Central Provinces, where the Muhammadan population is sparse, have no such schools.

As regards Sanskrit-teaching schools again, Bengal and the United Provinces are still conspicuous as ancient seats of learning. The former has 392 schools with 3,911 pupils, the latter 386 schools with 7,849 pupils. Bengal, with the famous institutions of Nawadwip and elsewhere, has its figures obscured by the fact that, under the organising influence of the Sanskrit title examinations (see paragraph 503), the number of tols which conform to departmental standards has increased, and that many of these institutions are now classed as special schools. The decline of private schools in the past five years has been remarkable—doubtless on this account. Regarding the United Provinces Mr. de la Fosse says, "Sanskrit pathshalas of the indigenous type—not those of which the Sanskrit College, Benares, takes cognisance—are generally speaking rather poorly attended. They are to be found where the number of the Brahman population is sufficient to create a demand for the learning of a little Sanskrit and Hindu astrology. The pupils seem to spend most of their time in casting horoscopes or divining auspicious days and times for commencing occupations. The schools may be classed as professional, for the scholars are destined to earn their livelihood by presiding at or helping in the performance of these religious ceremonies which make up so large a part of the life of the orthodox Hindu villager. In some a little Hindi is taught and also writing, but not much attention is paid to this side of the work; and it cannot be said of them, as of the Persian maktabs, that the knowledge acquired of the classical language makes the scholars proficient in the allied vernacular." Madras affords a new instance of the attempt to organise and improve such schools. The presidency appeared to be behindhand in the matter of Sanskrit education. A committee was formed during the quinquennium. Of the 270 Sanskrit schools found to be in existence it was proposed that 75 should be recognised and placed under inspection, eight being classed as colleges, 36 as advanced schools and 31 as elementary schools. Courses of study were laid down in which history, geography, arithmetic, and vernacular language were added to the study of Sanskrit. It is proposed to give aid to all save three of the colleges, and scholarships to those who read in the colleges and advanced schools. Eastern Bengal and Assam has only 35 schools, with 231 pupils. In Bombay and the Punjab the numbers are small. The Central and the North-West Frontier Provinces each boast three schools. Burma has none.

All the ten schools teaching other classical languages are in the Bombay presidency and are for instruction in Zend and Magadhi.

In the next class fall elementary schools sub-divided as those teaching a vernacular and those teaching the Koran. The former have increased in number from 25,108 to 26,757 and their pupils from 351,043 to 367,034. The latter have decreased from 10,504 to 8,288 and their pupils from 189,406 to 168,406. Again the tendency is noticed of Muhammadans to leave special
schools and frequent the primary institutions, and of the schools themselves
to transform themselves into those of (more or less) the ordinary type.

663. Burma is the province where vernacular-teaching schools are of (a) vernacular-
pre-eminent importance. They number 16,409, and their pupils 168,154.
Even these figures must, as is cogently pointed out by Mr. Coverton, be in-
adequate—a fact which he attributes to an insufficient inspectorate. These
are the monastic schools or pongyi kyaungs, which still spread a net-work of
indigenous education over the country. Next comes Madras with 3,083
schools and 67,080 pupils. The United Provinces, Bombay and Bengal have
a fair number of such schools. The average number of pupils is remarkably
high in Bombay—probably another sign of the strong tendency towards edu-
cation in that province. Of those in the United Provinces the director says,
"Some confine themselves to teaching reading, others add also a little mental
arithmetic, and a few teach writing as well. They are of an ephemeral and
migratory nature, dependent on the capacity of the teacher to collect sufficient
scholars to enable him to make a living by fees. In Oudh kaithi is sometimes
taught in place of the devanagri character. The more stable schools of this
class are aided by the boards. They are almost invariably 'venture schools,'
and if there is a manager he exists as a nominis umbra to satisfy the require-
ments of the grant-in-aid rules. He neither contributes towards the mainten-
ance of the teacher nor does he concern himself with the affairs of the school.
If he is sufficiently good-natured or if he has any children reading in the
school, he may perhaps lend his chaupal as the place of meeting." In the
Punjab there are 783 such schools; the figures collected by patwaris are
admittedly unreliable. The number in Eastern Bengal and Assam is negli-
gible, but has largely increased in the quinquennium, pupils having more than
doubled. The North-West Frontier Province has only 41, and the Central
Provinces none.

664. Koran schools are numerous in all provinces save Bengal, Burma and (b) Koran
the Central Provinces. The description given by Mr. de la Fosse may be
taken as typical of these institutions. They "are usually attached to mos-
qués and are to be found where Muhammadans congregate or form a not in-
considerable proportion of the surrounding population. The pesh vaqam, the
prayer leader, is almost always the school teacher as well. The scholars
commence by studying the Arabic alphabet and as soon as they can read they
are made to recite suras, or chapters of the Koran. Neither writing nor
arithmetic is taught. So far as my experience goes instruction is usually
confined to reading and memorising, but sometimes an attempt is also made
to explain the meaning of what is read. This, however, is rare. The schools
are purely theological and they could not be made to serve the purpose of
secular education." Eastern Bengal and Assam has 1,505 schools with
29,114 pupils, which represents a fall of nearly 50 per cent, and 41 per cent.
respectively—due, the report says, to the efforts made by the department to
bring the schools under inspection and add some elements of practical utility
to the course; this leads to change in classification.

665. Before leaving the elementary institutions, which form far the
largest class of private schools, it is necessary to quote some opinions as to
their value. The tendency, as has been repeated throughout this chapter, is
for the indigenous school to accept departmental standards. Inducements,
says Sir A. Bourne, have been held out to them to seek recognition, and local
boards and missionary societies have taken them under their management.
The mulla schools of Sind and the maktab of the Bengals have been aided
and organised. In Burma, "persistent efforts have been made to conciliate
the pongyi and to utilise the kyaung as a common instrument of vernacular
education." There is, however, a school of opinion which would maintain
these places as the pièce de resistance of elementary learning, as an economi-
cal agency for breaking down illiteracy, as admitting of religious instruction
and as appealing strongly to the oriental mind. Much as one may mourn the
passing of a mediaeval and picturesque institution, expert opinion warns
against a doctrine which, if pressed, would prove obscurantist. "As has
been repeatedly pointed out," writes the director of Burma, "the usual teach-
ing in private monastic schools comprises a set of '3 R's' peculiar to Burma,
'Reading, Writing and Religion.' It does not ordinarily include arithmetic—or any other subject than those stated. The system does not contemplate the education of girls, for whom separate provision will be necessary. Nor does it provide for the instruction or training of the monks as teachers. Lastly, the traditions, if not the rules, of the more orthodox militate against the Erastianism implied in any acceptance of state supervision and interference. The director of the United Provinces also says it is indisputable that the course of instruction, however excellent in some instances and in some directions, yet regarded as a whole is too narrow for a system of popular education, and the indigenous school does not conform to the definition of what an elementary school should be. Sir A. Bourne repeats his opinion that "although one may regret for some reasons the disappearance of the pial schools (these are private schools in Madras) as such, there is little reason to doubt that they are for the most part improved by conforming to departmental standards now that so much freedom is accorded to them in regard to the work they undertake." Quite apart from any question of efficiency, the existing number of such schools is too small, the possibility of their substitution for recognised institutions too problematical to permit of any such scheme. Only 9:6 per cent. of the total of pupils under instruction are reading in private schools (see supplemental table no. 231). In some provinces the indigenous system has never obtained to any large degree. Where it does so, the departments utilise it, and, so far as possible without spoiling its essential features, adapt it to modern needs. An attempt to resuscitate it would not merely be retrograde, it would probably be highly unpopular and might end in the closing down of institutions which are now appreciated.

The third class is that of 'other schools not conforming to departmental standards'—not to be confused with the 'other schools' which form a subdivision under special school education. These are a heterogeneous lot. In Bengal they are distinguished from elementary schools by teaching a somewhat more ambitious curriculum and in some cases including the study of English or of an oriental classic; in the same province primary schools which conform to departmental standards but have less than ten pupils also fall under this class; so do the Mahakali pathshalas and the schools under the Bengal National Council of Education. An attempt may be made to subdivide these institutions as (i) those which desire to adopt a curriculum or a mode of school life different from those pursued in the ordinary schools and generally with a tendency towards the old ideals of Indian education; (ii) indigenous trade schools; (iii) schools (generally English-teaching) which desire to stand apart from inspection and control.

To the first class belong the Mahakali pathshalas in Bengal. Here girls are instructed in a special curriculum largely composed of Sanskrit. Another instance is the gurukul at Hardwar. It is described as the notable educational stronghold of the Arya Samaj. Here also Sanskrit is a staple subject of study. The underlying principle of this institution is the seclusion of the pupils for a number of years from the world, though utilitarian instruction is prescribed. A new branch of this school has recently opened near Multan in the Punjab.

Many private schools are more or less of a vocational character, since the advanced institutions produce teachers, purohits (family priests), preachers and baids (doctors). Among 'other schools' an interesting specimen is the mahajani school. These are widely scattered throughout the United Provinces and are reported to show a large increase in the Rawalpindi division of the Punjab. "Their first purpose is to teach paharas and gurs, i.e., multiplication and fractional tables and rules for rapid mental calculations. Some go no further; but the better ones add reading and writing in the mahajani character for the purpose of keeping bahikhatas, account books in the native system of book-keeping, and for simple business letter-writing. The scholars find employment subsequently as gunashtas or munibs, that is, as accountants in shops. Such schools are indispensable in Indian rural economy and would continue to exist whether aided by the state or not. But they are not schools for general education, being merely trade-schools for the benefit of a particular class." No excuse is needed for quoting at length a further description from Mr. de la Fosse's report of two
schooies of this not very important or widely prevalent kind of institution, not only because of its vividness, but because it sheds a flood of light upon social custom and growing public opinion on recognised schools. Within earshot—for the indigenous school is a very noisy institution—of a board’s primary school, huddled in a small chaupal, I found an aged teacher and about twenty very young scholars working at a system of mental arithmetic which made the brain reel to contemplate. By means of a very ingenious but wholly mechanical set of rules they were doing in their heads petty calculations of great intricacy. There were no books nor takhtis, nor any school appliances whatever. Here was an institution of such hoary antiquity that it belonged to an age when writing was not in use and when necessity compelled men in default of it to invent devices for making complicated calculations in their heads. Like the marsupials or the duck-billed platypus it had managed to survive into a later period. It still had its uses though it had degenerated into a mere trade accomplishment; for the youthful bannia was set to learn therein and his parent was prepared to pay no less than four annas a month for him to do so. When the teacher had taught his present little band of scholars how to use his mental arithmetic with sufficient proficiency he would move on, he said, to another village. His life had been spent in such migrations and the usual period of his halts was from two to three years. He complained that the work was hard and tedious and very badly paid and he looked as if ‘sharp misery had worn him to the bones.’ The other school is of a more stable nature, and I have known it off and on for nearly fifteen years. It probably has flourished for many generations. It is situated in a country town largely inhabited by small traders, and is sure of a perpetual succession of young bannias. Here in a building, which serves also as the teacher’s private house, in the verandahs and the courtyard sit the scholars. The noise is almost deafening, for there are usually between sixty and seventy in attendance. When I first saw it there were over a hundred. In addition to much the same system of mental arithmetic, which forms the bulk of the instruction, the boys are taught to write words and figures in a character which has a rather ragged appearance and a disreputable likeness to Hindi. Here again no printed books are used and nothing else is taught but to write and keep accounts and be a ‘ready-reckoner.’” The district board, by a rather generous interpretation of the rules, has lately given the teacher a grant-in-aid; but he told me with some feeling that times were bad, for the attractions of the neighbouring board school had begun to tell upon his clientele. The local bannias were, in short, beginning at last to appreciate the system of instruction given in the public elementary school.”

669. The third subdivision (those schools that from inefficiency or some (c) anglo-vernacular other cause do not seek inspection and recognition) differs from other kinds of private institutions in being essentially modern and designed to meet modern requirements. In the United Provinces they are called ‘city schools.’ “In large cities,” writes Mr. de la Fosse, “where European influence is beginning to be widely felt and in cantonments where the European community is numerous enough, there is springing into existence a class of school that is intended to serve the needs of those who come into contact in their daily lives, whether in service or in business, with the western world and its ways. These city schools teach a smattering of English along with some Urdu or Hindi and a little arithmetic in English figures. They are very far from being efficient means of elementary instruction, but the amount of education acquired is apparently just enough for the scholars’ purposes, and the inclusion of English in the curriculum of studies, badly though it is always taught, is much appreciated.” In the Punjab they are spoken of as unrecognised middle schools, and two or three are to be found in each commissioner’s division. In the Hoshiarpur district of Jullundur, however, no less than seventeen of these schools have been opened by various religious societies, chiefly the Arya Samaj. The buildings are reported to be make-shift or non-existent, the equipment meagre; the headmaster has seldom passed a higher standard than the entrance; the pay of the staff is small. “They have sprung up,” says the inspector, “often in couples—an Arya and a Khalsa school at Mahalpur, an Islamia and an Arya school at Dasuya, a Sanatan Dharm and an
Arya school at Patti, and so on in defiance of actual local needs. As they are almost always badly housed and badly staffed, and beguile boys from local board schools through prospects of rapid promotion, the private generosity that supports them might have been better directed to improving the existing board school than to injuring its pupils. Such schools establish their numerical position by disregarding inter-school rules, which they then observe in order to claim recognition, and they are said to affect the discipline of board school pupils, who resort to them when they tire of their present teachers. There are some unrecognised anglo-vernacular schools in Rangoon—three maintained by Muhammadans, two by Chinese; there is also the Theosophical Society's school. Mr. Covernton repeats his previous note of warning about the dangers and difficulties involved in the existence and multiplication of unregistered or even unknown anglo-vernacular institutions, but states that, with the present inadequate staff of the department, no great expansion of work among private schools is possible.

670. Schools of the unrecognised type have sometimes been used for the spread of unwholesome political doctrines among the pupils. The Samartha Vidyalaya at Talegaon near Poona was declared in 1910 to be an unlawful association under the Indian Criminal Law Amendment Act of 1908. In Bengal and Eastern Bengal and Assam a number of institutions called national schools sprang up in 1905-08. Some of them were established for the reception of pupils expelled from recognised schools for outbreaks and demonstrations connected with the anti-partition agitation, or in consequence of other action taken against disorderly institutions, or by teachers dismissed for misconduct. A certain number obtained recognition and aid from the Bengal National Council of Education, a body which included the names of well-known public men in Calcutta and elsewhere. There seem to have been about eleven such schools in Bengal and forty in Eastern Bengal and Assam. The curriculum of the larger schools was outwardly not unlike that pursued in ordinary high schools. Some kind of technical instruction was often added. The history of several of these schools was marked by grave disorders. In two of them (both of which appear to have been aided by the Council) some of the teachers and boys were sentenced to imprisonment or fine for assault or obstructing government servants in the discharge of their duties. The National College and a certain number of these schools still appear to survive; but their political activities are not now prominent.
CHAPTER XXI.
EDUCATION IN SPECIAL AREAS.

671. It has been said that the figures dealt with in the present report exclude native states and agency tracts, save (generally speaking) those which are in relation with local Governments. The agency tracts (that is, small isolated portions of British territory administered by political officers) add little to the figures (with one exception). But it is necessary to add a few words about educational arrangements in Ajmer-Merwara, British Baluchistan, Hyderabad, and the Andamans.

672. Ajmer-Merwara, as well as the Mayo College described in the chapter on the education of chiefs, has a small arts college affiliated to the University of Allahabad up to the B.A. The total number of institutions is 222; pupils have increased during the quinquennium from 9,230 to 11,134, and expenditure from just over one lakh to Rs. 1,71,227. In Baluchistan there are a high school (the Sandeman High School) and a European school. The total number of schools is 157 with 4,120 pupils and a direct expenditure of Rs. 74,854. A small training class has been opened with some success. Education is controlled by the director of public instruction in the North-West Frontier Province. The civil and military station of Bangalore has already been mentioned as an important centre for the education of the domiciled community. Schools for Indians are also numerous, and some 9,000 out of a population of 100,000 are at school. With the aid of imperial grants, there is at present a good deal of activity in building municipal schools; and a class for the training of teachers is being organised. The residency bazaars and cantonments of Hyderabad contain thirteen secondary schools for Indians, of which the most important is the Mahbub College at Secunderabad. This is exclusive of schools for Europeans. There are also 17 public and 62 private primary schools. Out of a population of over 130,000 nearly 6,000 children appear to be attending school, of whom nearly half are not in recognised schools. Inspection is performed by His Highness the Nizam's director of public instruction and his staff. The Andaman and Nicobar Islands have five schools, including an anglo-vernacular school. They are attended by 152 boys of free parents and 36 of convict parents.

In 1912, the Government of India gave grants amounting to Rs. 2,07,500 capital and Rs. 1,000 recurring for the improvement of education in agency tracts, with a promise in future years of Rs. 47,000 recurring.

673. Education in native states which are in direct relation with the Government of India does not fall within the scope of this report. These native states manage their own educational affairs and maintain their own staff. The figures for most of the states which are in relation with Local Governments are included in the reports. Such are the states of Kathiawar and the feudatory and tributary states of Orissa, Chota Nagpur and the Central Provinces. (Figures for all the Orissa states are not available.) In Kathiawar states of the first and second class exercise independent control over their educational departments while the schools of minor states are managed by the agency educational officer who reports to the Agent to the Governor of Bombay. In Orissa there are advisory educational officers under the Government of Bengal and inspecting officers under and paid by the states concerned.
CHAPTER XXII.

TEXT-BOOKS, LIBRARIES AND PUBLICATIONS.

674. There are a few miscellaneous matters to which allusion has been made in the course of this review, but whose fuller treatment it was convenient to keep for a special chapter. They comprise the subject of text-books, of libraries and other necessary adjuncts to an educational system. The subject which might naturally figure here—that of conferences—has been omitted in this place, since it has received sufficient treatment early in the report.

I.—Text-books.

675. Save in colleges and classes of high schools working for the matriculation, the text-books or a choice of books are prescribed by government or of text-books. the department. Ordinarily a list of recognised text-books is maintained in each province and is brought up to date from year to year. Either special books are annually selected for different standards out of this list, or schools are left to make their own selections. The practice varies. For purposes of scholarship examinations some uniformity is required. But it is not essential that the same book should be prescribed in every division of a province. In Bengal and Eastern Bengal and Assam prescription by divisions has been usual in the case of vernacular schools. In Bengal each inspector is now permitted as an experimental measure to prescribe books for middle and primary scholarship examinations.

In choosing text-books for the prescribed list, and also in compiling suitable lists of prize and library books, the local Governments seek the aid of text-books committees. In the Punjab the committee also produces books. Elsewhere, when the necessity of producing books arises, government ordinarily constitutes special committees.

676. Each of the larger provinces possesses one or more of these text-book committees. They consist of representatives of different interests. Thus, in Bengal has three committees—one at Calcutta which considers books written in English and Bengali, one at Patna for books in Hindi, and one at Cuttack for books in Urdu. In the Central Provinces the number has been reduced to one, the separate committee for Berar and the sub-committees in three of the other divisions having been abolished. The work of examination of books which some of those committees have to discharge is sometimes very onerous. The modus operandi is generally through circulation of books for opinion. In the Bombay report a complaint of the vice-principal of the Poona Training College is quoted to the effect that the work proceeds very slowly, owing partly to the leisurely manner in which the members of the book committee do the opinion work, and partly to the fact that only one copy of a book is available for circulation among the members.” In Madras the committee is divided into sub-committees; and in 1909 the number of members was raised to facilitate this division. The Punjab committee (a particularly active body) has eight sub-committees and also holds forty to fifty meetings annually. In Eastern Bengal and Assam a Central Text-Book Committee was constituted in 1907. Sub-committees were retained for the Assam Valley, the Khasi and Jaintia Hills and the Garo Hills. To facilitate the despatch of business, the central committee has itself been divided into sub-committees for the examination of different classes of works.

677. Of text-books for use in colleges and English secondary schools it is unnecessary to speak. Here works of universal acceptance are adopted, and books. suitable editions are produced by private firms in sufficient numbers. The universities, the text-book committees and local Governments discriminate and prescribe. But, save in rare cases, it is unnecessary for these authorities to produce books for this purpose. As one of the exceptions, it may be
mentioned that the Calcutta University has produced and prescribed its own Sanskrit grammar.

678. With vernacular books and English or anglo-vernacular texts for lower classes, the case is different. Not only must the current languages be used, but the treatment must be such as will appeal to Indian children. Sir George Roos-Keppel, Chief Commissioner of the North-West Frontier Province, complains of the unsuitability of English texts and says that he has in many cases had to listen patiently to recitations which appeared to him to be absolutely unintelligible nonsense, although they were correct according to the book. "Moreover, owing to their antiquity, the text-books contain a good deal of incorrect information; for example, a lesson on gold read in the fourth primary class dwells at a great length on Californian gold, mentions Australian gold as of recent discovery and omits all mention of South Africa. Most English readers in use are not suitable for Indian schools, and this is especially the case with regard to the poetry they contain. Neither lullabies to infants nor poems on English flowers are attractive subjects for recitation by Pathan boys of 16 years of age, yet, owing to their presence in the official text-books and to their easiness, they are frequently selected by the teachers for this purpose." For obtaining suitable simple books in English and vernacular two methods are generally pursued. In the more advanced provinces the production is sometimes left to private firms. In the less advanced (and in certain subjects in almost all provinces) books are specially written to order, and the production is given to special firms. A mixture of the two is the prescription of certain definite lines or model books along which authors and publishers work in competition. In any of these cases, the books are examined by a committee and prescribed by government. The system of production by government, or rather the granting of a monopoly to one or more firms for different kinds of publications, is apt to be unpopular with other firms. But the monopoly system has undoubted advantages from the point of view of the pupil and the pupils’ parents—who after all are the people chiefly concerned. Under this system, where the sale of a very large issue is assured to the firm, the work can be thrown on the market far more cheaply than if the production were divided among competitors each of whom might secure a certain custom among the schools but none to the extent which permits efficiency to be combined with low rates. When the work is given to European firms, complaints are more justifiable. But Indian firms are largely used, and, when this is not so, it is generally because tenders have been openly invited and those submitted by European firms are more favourable. In these cases, consideration of the customer’s interests must weigh; and such firms ordinarily produce their editions in India, by Indian labour and (sometimes as a condition of the bargain) on Indian paper. Indian printing and publishing firms, however, are fast improving and efforts are made to utilise them wherever possible. The production of illustrations still sometimes presents a difficulty.

679. The difficulties of the problem are increased by various causes. The production of cheap school literature is becoming a favourite occupation. It is encouraged by the chance of a lucrative return should a single work out of many be adopted for general use. The number of books produced and examined by the text-book committees is rapidly growing and throws an increasing strain upon those bodies. In 1902, the United Provinces committee had only 191 books to examine; in 1911 it was called on to criticise 741 works. In Eastern Bengal and Assam the central committee alone examined 1,742 works during the quinquennium; the Punjab committee examined 2,258. It is difficult to discourage, and, as Mr. de la Fosse says, the impatience of authors, who have sometimes very remarkable ideas of the literature required for school boys, and the competition of publishers to get their wares approved, have combined to render membership of the committee no sinecure. The work of critically reviewing and selecting the best is difficult, responsible and delicate. But the trouble is intensified in the case of vernacular books by other considerations. These books will be largely used by very small children; and few authors are acquainted with the conditions which this fact imposes. Again, however carefully the author is
selected, his language can hardly escape severe criticism. This is due to the absence of a universally accepted literary standard. An instance in point is the fate of the Hindi and Urdu text-books produced in the United Provinces, of which something will be said presently. But instances also abound elsewhere; and it may safely be said that, whether a committee rejects or whether it adopts, the result will be a chorus of dissatisfaction. Government frequently attempts the writing of vernacular books by selected authors and committees. Some description is necessary of the production of these works and of manuals and other books not ordinarily obtainable in a satisfactory form by other means.

680. The provinces in which text-books have been mainly left to private enterprise are Madras, Bengal, the United Provinces and Eastern Bengal and Assam. But even here there are exceptions. In Bengal it was found necessary to modify the existing system. Private authors and firms had hitherto prepared books in accordance with the vernacular scheme of 1901 (see paragraph 255). These were found so unsatisfactory that it was considered better for the department to undertake the direct preparation of the text-books intended to be read under the revised syllabuses. Accordingly in 1908-09, the same committee which had framed the new curriculum selected authors to prepare readers and arithmetic books for the lower vernacular classes. Schools, however, were not limited to the books so produced; for these were intended to serve as models for private authors. Two teachers' manuals—the junior and the senior—were also compiled by selected authors and edited by an inspector of schools. Government also chose authors for the preparation of a science reader on natural phenomena and volumes on animal and plant life for the higher vernacular standards. These, too, were to serve both as texts and as models. These productions were completed and all save one had been brought out in Bengali, Hindi, Urduya and Urdu before the end of the quinquennium. The lower standard texts are now to be translated or adopted in Nepali, Tibetan, and the aboriginal languages of Santali, Mundari, Oraon and Keri. A special teachers' manual for maktabs was also published. Readers for Muhammadan girls are also under revision by a special Muhammadan committee. The production of readers for higher standards is still left entirely to private enterprise. The lack of suitable texts on geography for these standards is however still regarded as a defect. In the United Provinces, a committee was appointed which after five years' labour produced in 1907 parallel readers for use in Hindi and Urdu-teaching schools. The series was at once assailed with a storm of criticism, which fell especially on the simplicity both of language and of subject matter. A joint committee, formed to consider these matters, found that, while many of the criticisms were baseless, the books were not altogether suitable as a preparation for further literary study. The question of revision, however, was dropped in view of the general reconsideration which the primary curriculum has recently undergone; and the preparation of a new series has been entrusted to the Rural Education Committee. The director is not optimistic as to the possibility of devising a common language which will not seem to favour one or other of the rival vernaculars, but he hopes improvement from the fact that the lessons are not to be translations of English originals, but composed in the first place in the language in which they are to be produced. The report also speaks with dissatisfaction of the readers for vernacular middle classes and attributes to their lack of literary merit the poor knowledge of language among those who have continued their vernacular studies. In Eastern Bengal and Assam considerable encouragement was given to local authors through the adoption by the department of works locally produced. The book trade in Dacca increased enormously. At the same time, a series of vernacular readers produced under the supervision of government was partially introduced; the department itself published an elementary book on Bengali grammar; and various school manuals and a geography were compiled under its orders. A matter of real difficulty in this province is the preparation of text-books for hill-tribes (see paragraph 647). Quite recently Mikir readers and an arithmetic have been prepared by the missionaries; the Garo text-books have been revised; and a geography and a teachers' manual have been written in that language.
681. As regards other provinces, the elaborate operations of the committees for the production of texts in the various languages of Bombay have been described by Mr. Covernton and in the last review. In 1907-08 readers in the three vernaculars of the presidency were issued; in 1908-09 appeared other volumes in Marathi, Gujarati, Sindhi and Canarese. Further new readers and revised editions were published in 1909-10. The price of the books has been reduced. The Text-Book Committee of the Punjab has always engaged in the production of books and maps in cases where private enterprise is not likely to come forward. Its work during the quinquennium has been characterised by two features—a more liberal attitude to authors and publishers at the risk of the displacement of the committee’s own works, and a widening of activity—as the result of a more favourable contract with the committee’s publishers. On the one hand, while it is considered probable that some years must elapse before India will be in a position to compete on equal terms with the west in the production of school books in English, it is believed that the policy of the committee will do much to encourage local effort in this direction. On the other hand, the report states that private enterprise in the preparation of vernacular texts is yet to develop. “The number of text-books published privately in the vernaculars, and designed to meet the requirements of the Punjab curricula, is still comparatively small, and only a certain proportion of these are of sufficient merit to justify the committee in recommending their adoption. Want of accuracy, inferiority of printing and binding, excessive price, and even piracy of the rights of other publishers and authors are among the reasons for the rejection of some of the publications submitted. In these circumstances the committee has not been able to lessen its own direct responsibilities in the preparation and publication of vernacular books. The Text-Book Revision Committee, which was appointed by government in September 1905 for the purpose of improving the vernacular text-books used in the province, was dissolved in January 1908, having sat for two years and four months. The most valuable work accomplished was the preparation of a new series of readers in Urdu and Punjabi for primary schools for boys and girls, and courses of reading in Arabic and Sanskrit for the five secondary classes. Nineteen of the volumes prepared have already been published, and have been very favourably received. In all 40 new books have been published during the quinquennium. These include fourteen vernacular readers, four courses of reading in Hindi and Punjabi for students under training, five Arabic readers, two geographies, two science primers, Persian and Arabic grammars, a Sanskrit reader, a text-book on Urdu composition for primary classes, and manuals of kindergarten and school management in Hindi and Punjabi, translations of works already published by the committee in Urdu.” Other works too numerous to mention were published by the same committee. It is interesting to find among these some vernacular translations of books on hygiene. Special importance is attached to good illustrations; and an arrangement has been made for the production of an Urdu edition of the “Child’s World in Pictures.” A recent departure is the subsidising of the Punjab Religious Book Society for the translation of English standard works; “John Halifax, Gentleman” has just been published in Urdu. The committee have a regular contract with a Lahore publishing firm (Messrs. Gulab Singh & Sons) and have recently renewed it on terms favourable to themselves, receiving an enhanced royalty, while the price of most works is fixed at a uniform rate of 1,000 pages per rupee. The resolution of the Local Government remarks the admirable work which this committee is doing. From 1910 to 1912, a special committee in Burma sat for the purpose of completely revising the series of vernacular readers. The books prescribed in the Central Provinces have been found unsatisfactory and arrangements are being made for the provision of improved works.

Supply of books.

682. A few years ago, the supply of a sufficient number of books was a difficulty both in towns and still more in outlying villages. The difficulty has now largely disappeared. The Calcutta School Book Society, formed for the distribution of school books and appliances, had received a subvention from government since 1821. It was considered that the society was no longer
required and that it interfered with private trade. The society was dissolved by a resolution of its own members in the last year of the quinquennium. More and more, the matter is being left to local and private arrangement; and book-depots, which used to be a common feature for the supply of vernacular literature, are becoming a thing of the past. In the United Provinces they have been completely abolished; and, though difficulties still sometimes arise, the market appears to be more accessible and satisfactory.

683. In recent years considerable attention has been bestowed on the production of improved drawing books. The arrangement in Bengal whereby such books were examined by the Central Text-Book Committee was found unsuccessful; and a special committee was constituted to advise on their selection and on kindred questions of art. A set of drawing books on a novel plan was also prepared at Dacca for Eastern Bengal and Assam.

II.—Libraries, publications, etc.

684. The subject of libraries has already been treated in various chapters. Libraries. Of colleges it may be said that the majority of them are too young to have acquired a steady and matured collection of books. Some of the long established colleges of Bengal, such as that at Serampore and Bishop's College (with its rare collection of curious manuscripts), are exceptions to the rule. The larger government colleges, too, have respectable libraries; and considerable pains have recently been bestowed on their improvement. Colleges of these kinds not infrequently possess libraries of anything from 5,000 to 20,000 volumes. As to schools, their libraries differ greatly in value. The Eastern Bengal and Assam report says:

"Those attached to Government schools are generally well supplied with books. Most of the aided and unaided schools, however, have nothing worth the name of a library, and some of them have not even the necessary books of reference. Apart from the question of funds the value of a school library as an instrument of education has not as yet been properly realised in these schools. 'Probably,' observes one inspector, the teachers are responsible to a great extent for this state of things. They can do a good deal in stimulating the desire for private reading among their pupils. But it is a matter of regret that most of our teachers are not themselves well read, and, until there is enthusiasm for good literature among the teachers, it is not likely that much taste for reading anything else than text-books, or those books suggested for reading by the university, will be evident among the pupils of our high schools.' In middle schools the libraries consist of nothing but text-books, and though last year an endeavour was made to improve this state of affairs by the circulation of a list of books and appliances which every such school should possess, the attempt proved a failure owing to financial difficulties."

685. The subject of public libraries and museums is not treated in the Public reports. (Something has been said about collections of manuscripts in chapter XII.) Large cities occasionally possess good libraries—such as the Imperial Library at Calcutta. And there are 39 museums—largely but not wholly archæological. In smaller towns and villages libraries are conspicuous by their absence (though in parts of Bengal the larger villages have reading rooms; and the Bombay presidency has 95 registered libraries). This lack of books is one of the reasons for the transitory influence exercised by vernacular education. An interesting experiment is reported from the Central Provinces. "The provision of small libraries of interesting information and tales written in simple language seems the first and easiest step to take, and should not prove unduly expensive. In the Balaghat district village libraries are maintained from local resources. In every village school there should be a few books interesting and simple, for the use of the villagers, and every effort should be made to ensure their use. The combination of a library with the school should prove the first step towards the prevention of a lapse into illiteracy." Museums are occasionally used for excursions. Since the close of the quinquennium a scheme has been formulated for putting the Indian Museum in Calcutta to organised educational use. Small museums in schools are still rare; but a training institution will not infrequently possess one. The Madras report says that, while they are becoming increasingly common, "there is little indication of the development on the part of pupils of the habit of making systematic collections for them of natural objects, they generally
stop short at presenting to the museum any object they think curious that they happen to come across. The pursuit of hobbies, so common among English school boys, is still rare even in schools for Europeans."

686. Among educational publications there are college magazines (already mentioned), and sometimes vernacular papers are produced for the special consumption of primary and middle schools. There are also educational magazines of a superior type for general reading. Such (among several) are the "Educational Review" (Madras), "Indian Education" (Bombay), the "Bengal Educational Journal," the "Punjab Educational Journal" and the "Collegian."

The Bureau of Education in the Government of India has published a small series of reports, partly on Indian topics, partly on developments studied in other countries under the system described in paragraph 459. The series now comprises six volumes. The subjects treated are rural schools in the Central Provinces, vernacular reading books in the Bombay presidency, the educational system of Japan, miscellaneous matters published as the result of furlough studies, the training of secondary teachers and educational buildings in India.

Encouragement of authorship.

687. Government offers rewards or assistance by way of purchase of copies to meritorious authors of vernacular books or works on oriental classics. Such concessions are necessarily made only in rare and special cases and after careful enquiry. In the Punjab both Government and the text-book committee contribute for this purpose, and the award is made by the latter. Competition is keen. Forty-six awards have been made in the last three years.

III.—Visual instruction.

School pictures and lanterns.

688. Increased attention is now paid to the production of good pictures for schools. The problem is not an easy one, since the locally-made article is apt to be crude, and the imported article is expensive and not always suitable for Indian consumption. The delivery of an object lesson, say on the Indian cow, is not facilitated if the teacher has to illustrate by a daub which might equally well be a buffalo or a bison, or by an elaborate representation of an Alderney cow in a rich English pasture. There is considerable scope for striking out a new line here; and the Government of India brought the matter to notice in 1911. Lanterns are now used by teachers and to some extent by touring officers. In 1907, the Government of India provided sets of slides to each major province. Some Local Governments have purchased a considerable number of lanterns and slides. In the Punjab a large stock of slides is kept in the Lahore Museum. They are in constant circulation—largely to schools, one of which received fourteen sets in a single year. This is much appreciated by schools in the province. Recently an itinerant lecturer has also toured round the principal secondary schools. And, in Lahore itself, a course of lantern lectures, many of which are delivered by specialists, is annually arranged for school and college students. In Eastern Bengal and Assam a lantern was supplied to each inspector in 1908. In succeeding years the number both of lanterns and of slides was gradually increased, the latter comprising such subjects as astronomy, geography and nature study. Lanterns and slides are lent to large schools that do not possess their own. In two divisions inspecting officers carried lanterns on tour and delivered lectures at schools of all kinds or in central villages.