

THE  
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OR  
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H. H. THE MAHARAJA'S COLLEGE OF SCIENCE  
TRIVANDRUM.

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EDITORIAL NOTES.

Last year, the College Day was not celebrated for two reasons. It was a year of mourning for the State in memory of the late Maharaja and the College had not recovered from the *bifurcation*. We mention these two reasons advisedly, for it should have been possible, but for the second circumstance, to hold a meeting of the Old Boys and the present staff and students on the appointed College Day if only to record thanks for the benefits the College had received at the hands of Sri Moolam Tirunal and to offer prayers for the peace of his soul.

Another academic year is fast approaching its end. The custom has been to hold the College Day celebrations towards the end of February or in the beginning of March, and if a celebration is to be held this year, particular care should be taken to start the preparations for it earlier than the usual one month formerly allowed. In fact the people concerned should get busy straight away.

Who are these people to be? The initiative formerly lay with the College Staff and the Old Boys. The College Staff, as it then was, which regulated the last College Day, has been split up into two sections which have drifted somewhat apart in their different zones of activity. The Old Boys



remain. Further, the position introduced by the *bifurcation* being anomalous in some respects, it is all the more necessary that those who are merely the spectators, so to say, of this bifurcation should take the initiative. Here again we have to fall back on the Old Boys. There are other reasons why they should be most interested. The College Day is a tradition for which they worked during the student days and afterwards. It is associated with the honoured names of some of the most distinguished from their ranks. No one can feel more than they the value of the legacy they have handed over to the present generation, and no one would feel its loss more. Owing to the unfortunate break last year, a good many of the students in the College, nearly 700 out of 900, do not know what the Day meant to their predecessors, and not knowing this how can they feel its disappearance?

The difficulties are likely to be great. Even the Old Boys may feel that there is cause for their allegiance to be divided. Now that some sections of study have found a new home, those that professed these subjects may feel that their spiritual home is elsewhere, but on second thought if efforts are made early enough it is probable that a mid course neither hurtful to the dignity of the tradition nor to the conscience of the Old Boys will be found. In this connection we invite the attention of the readers to the reasoned statements made by an Old Boy in his speech on the Onam Day and to the suggestion thrown by him.

We advisedly do not make more constructive suggestions. It is our wish that the will of the Old Boys should overcome, with tact and hard work, the situation in which the Old College finds itself. It is far from our wish to prejudice the chances of a successful celebration by advancing any pet schemes which we may have developed. But we emphatically call forth the interested and enthusiastic O. Bs. to make an early start and we assure them that the College students, in the Old College and the New, would do all the spade work provided a clear policy is delineated early enough and the necessary guidance supplied.

Whilst on this subject we may be allowed a digression into something which interests us more directly. A good many of the O. Bs. who have achieved prominence have been canvassed by us, but many who are in distant parts carrying

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out their destiny in unobtrusive ways or who left the College but recently are as much to us as the others. In the absence of a calendar which could give us a list of all our Old Boys and their addresses, we find it difficult to approach all, and, therefore, make an appeal to all such to let us know if they would like copies of the Magazine to be sent to them. These remarks are particularly directed to the younger men who pass out each year and are neither heard nor seen till they come to the front rank. The leaders amongst the students to-day will leave the College portals to enter, for a period, a life of dull obscurity, and during these years we miss greatly the help which they could render the Old College. They have no cause to feel slighted if, apparently, we forget them. They leave us nothing,—not even their address—to keep us in mind about them. They drift along, each year taking them farther away from the College and the friends of their youth. We invite them to use the Magazine to keep in touch with their *Alma Mater* and their contemporaries.

## THE ONAM DAY.

It is with feelings of great pleasure that one recollects the happy occasion of the 27th College Onam Day which was celebrated on Saturday, the 12th September, 1925. It was the first function after the *bifurcation* and the College was not a little anxious that everything should pass off well. But thanks to the untiring efforts of Dr. K. L. Moudgill, the President of the Onam Day Committee, everything went off in the most enviable manner. The function was a unique success. The public were quick in their response to the invitation of the College. Their Old College was ever dear to them. Mr. M. E. Watts, the Dewan of Travancore, willingly accepted the invitation to preside on the occasion.

A striking feature that one cannot forget is the decoration. The main flag-staff rising to the skies, and standing beside the time-honoured *mango-tree* seemed to rival it. Numerous flags of variegated colours arranged in lines were greatly admired by one and all. The main entrance gates were artistically decorated and they conspicuously proclaimed the college emblem, a globe, a pair of compasses, a balance, a retort, a flask, etc., which were designed on a piece of cloth and placed above the arch. [These details are noticeable even in the photograph.]

The sports item which commenced at 3-30 p. m. was happily brought to a finish at 5 p. m. It was an interesting scene—during the obstacle race—to see Edward caught under the canvas and Eapen struggling inside the barrel. Tilting the bucket was another item that excited great laughter and merriment. Everyone—without exception—that took part in it got himself “coloured”. But prominent among the winners were Mr. Eapen, Mr. Kumara Pillai and Mr. Cheriyan.

Refreshments were arranged in two sections, Brahmin and Cosmopolitan. The Cosmopolitan section, which had provided for over six hundred, arranged an open-air party in the college quadrangle. It was the first occasion in the history of the College that an open air cosmopolitan refreshment was conducted on the Onam Day and Mr. C. P. Sankara Pillay, who was in charge of the cosmopolitan refreshments, deserves prominent mention.

Though last, yet the most important item of the Onam Day function, *viz.* the meeting, commenced at 6 p. m. sharp.

It was conducted as usual, in the Victoria Jubilee Town Hall. Over seven hundred invitations had been issued and as almost all had responded, the hall was full to overflowing. It was literally packed. One noteworthy feature was that, presumably, every speaker confined himself to the time allotted for him and consequently the meeting was brought to a finish in time. In fact, punctuality was the order of the day, the sports, the refreshments and the musical entertainment being run to time, as if by clock-work.

Miss P. Thankamma Varkey proposed the toast to H. H. the Maharaja and H. H. the Maharani Regent. Her speech—short but telling—was the most effective of all, full of simple, graceful, chosen words. This is Miss Varkey's last year in the College and the discovery of her powers in public speaking comes rather late ; but those who heard her on the Onam Day need no further proof that she is an accomplished speaker.

Professor C. V. Chandrasekharan, Acting Principal, in proposing the toast to the guests of the evening congratulated Mr. Watts on behalf of the College on his new appointment as the Dewan of Travancore, and claimed him as an Old Boy of the College.

Mr. U. Padmanabha Kukiliya in his speech suggested a capital idea—how it would be a happy thing for both the colleges, to commemorate the combined life they once led by instituting a *Re-Union Day* when the members of both the colleges could jointly and freely participate in the function.

Mr. K. P. Chandrasekharan Nair in the course of his toast to Onam pointed out the historical tradition behind it and said that Onam was not a mere Nair function, as it was sometimes believed to be, and humorously said that the letters O N A M stood for Our National Association in Malabar; and that all should take part in it, without exception of caste, colour or creed. He wanted to drive home this idea into everybody's mind. His speech was marked with dignity and wit.

After the remarks by the President, (the full text of which is appearing elsewhere) which included a well-deserved compliment to Mr. Chandrasekharan Nair, the prizes were distributed.

Some select scenes from Mr. C. V. Raman Pillay's play "*Papi Pokunnidam Pathalam*" were enacted. Among the actors Mr. K. Sankara Pillay (Karanavar), Mr. V. Atchuthan Nair (comic character) and K. Sankara Pillay (bogus servant) deserve special mention. The function came to a close at 9 P. M.

The Onam-Day Committee, consisting of the following, deserves due thanks and praise for making the celebration a grand success.

Dr. K. L. Moudgill	...	President.
Mr. K. N. Krishnan Nair	...	Secretary.
Mis. P. Thankamma Varkey	...	Lady-Representative.
Mr. C. P. Sankara Pillay	...	Representative IV
		Class.
Mr. Thomas Mathew	...	" "
Mr. S. Sivaramakrishna Aiyar..	...	III "
Mr. M. R. Gopalan Nair	...	" "
Mr. N. Raman Pillay	...	II "
Mr. R. Subramoney Aiyar	...	" "
Mr. K. Raghavan Pillay	...	I "
Mr. S. Madhavan Nair	...	" "

[Sarma.]

## THE DEWAN'S SPEECH ON THE COLLEGE ONAM DAY.

I hope none of you expect me to maintain the high standard of the speeches that have gone before this, and in particular that of Mr. K. P. Chandrasekhara Pillai who amused us with his very humorous toast to *Onam*.

Your Principal, Mr. Chandrasekharan, claims me—or is not quite sure whether he should claim me—as belonging to the old boys of the Science College. I am not quite sure whether I am or I am not an old boy of that institution. To begin with, I never belonged to the college classes. I often wished to, but did not in Trivandrum get beyond the threshold of the High School. The Arts College has now gone away; Science is something that has sprung into being in these days, and the classes through which I passed, are now right away down at Vanchiyoor. So, between them all, I do not quite know where I stand. Disembodied spirits, they say, cling to buildings. Well, I am not yet a disembodied spirit, but I hope there is something spiritual in me still, at present, and possibly, therefore, my spirit clings to the old buildings in which I have spent many a year, many a pleasant year.

The occasion for this celebration is *Onam*. There is very little, for me to tell you, that Mr. Chandrasekhara Pillai has not told you. In the celebration of *Onam*, we, in Travancore, are not very different from the people all the world over where agriculture is the predominant occupation of the people. Harvest festivals are nothing else than the outward expression of gratitude that the people feel, I am sure, to Mother Earth. You will, as a rule, find that where Nature has been most lavish, the expression of gratitude is the more profound. In Travancore, Nature has always been most bountiful; perhaps, not as bountiful as in the days of Mahabali, but still bountiful. She has smilingly yielded up her harvest to you, and the people of Travancore respond smilingly. A few days ago, if you had been to the country, you would have noticed it more clearly than the town-dwellers. There was music and dance, song and games, and everywhere, laughter and happiness. That is the spirit of *Onam*, gratitude, happiness and good-will. Friends remember each other, relatives are drawn closer to one another, the servant does not forget his duties to the master and the master does not ignore his obligations to the servant. That

again is the spirit of *Onam*. I remember an old Malayalam saying which, I think, has a great deal of truth in it.

“*Maveli Nadu Vaneedum kalam* മംവേലി നാടു വന്നിട്ടുകാലം  
*Manusharellam Onnupolay.*” മനുഷ്യരെല്ലാം ഒന്നുവേരേല.

It is true that Mahabali now visits us only one day in the year. But, when he comes that one day, he brings with him the spirit of the olden days, that is, that all men are equal, that all people in Travancore are one and the same, that they are not divided by religious feelings on Onam day, and that they are not divided by communal feelings. They feel no animosities arising out of rivalry of any sort. They are all drawn close together. All people feel the National, and appreciate the National festival. Therefore, the spirit that Mahabali brings to you on *Onam* day should continue, unabated, right through the three hundred and sixty-four days that have to pass till next *Onam* comes. Let that be the guiding spirit with all of you, students, and with all of us, teachers, here assembled.

## MILESTONES.

## [IV]

*Onam Day Speech of an Old Boy.*

MR. U. PADMANABHA KUKILLAYA, M. A., B. L.

It is with a feeling of sincere pleasure that I responded to the invitation of the President of your committee, when he invited me to take part in this evening's function. But I must confess, all the same, that the first feeling in my mind when I opened his letter, was a feeling of surprise and wonder, whether there might not be something—a bit of the incongruous—about my taking part in a function in the college to-day, because I belong to, what I may call, a branch of the old *tarwad* which has now migrated away and found a new home on the top of the hill at Taikad. This led me to wonder, for a while, as to what exactly my position would be here to-day. But, perhaps, that feeling was rather unreasonable, because the old college is still here, the old home where we received our education, most of us. Whatever changes might have come over the college, whatever new developments there might have been, whatever be the changes in the outward appearance and garb, still there is the undeniable fact that the old college is still the old home from which many generations of students have gone out to various parts of the country. I, therefore, should think, and continue to think, that, until the contrary is proved, even though my branch of the family has found a shelter elsewhere, I must continue to think that there is no real separation, no real partition whatsoever. The very fact that you have been kind enough to extend an invitation to me, I take it, is proof positive of the fact that you may establish your dominion beyond your four walls. The old home is still the old home to which all of us are equally welcome.

I may, however, be permitted to make a suggestion on this occasion. For years past we have been celebrating the College Onam Day and also the College Day. Perhaps, of late, the College Day celebration has ceased to attract that amount of interest that it was once attracting in the past. The suggestion, that I wish to make, is that instead of the old College Day, we may have something that we may call a Re-union day when it may be possible for the students of both the colleges and the staffs of both the colleges, to meet together in the Old College and to continue to remember that after all they still belong to the Old College.

Well, gentlemen, I am not quite familiar with proposing a toast. But, having, on various occasions, been present at College Day and Onam Day celebration, I might have heard something of what others might have said on such occasions. I suppose that it is a bit of indulging in oldtime recollections and wishing everything good to everybody concerned. I shall also just try to follow up the *mamool* of it. It is about 27 years since I first entered the portals of the college, and I cannot quite forget the mysterious feelings that swayed me as I mounted up the old staircase—old staircase, because I do not find it anywhere now. The college has now undergone considerable structural alteration. The wings westward and the portico eastward were non-existent then. The fine building of the Physical Laboratory was still in contemplation. The Chemical Laboratory was certainly not anything like what it is to-day. The building where, I understand, the mathematics people have got their shelter was, in those days, the place where little children were taught their alphabet and in front of that building a book depôt was being run on not very remunerative lines. Just where we have the Natural Science section, we had the old firm of Gomez & Co., but, in my days, it was a company that did very little business. Such was the state of affairs in those days. Now when an old student goes to the college, he is sometimes inclined to be puzzled a bit, because many changes have taken place in course of time, so much so one will have to wonder when exactly all these changes took place.

It is not structurally alone that changes have taken place. In my days, the Principal of the College was a Secretary to Government. If you wanted to meet him during working hours probably you might have had to go to the Huzur office or perhaps to his office in the college. Here, the office was a narrow room, I believe, somewhere about 15' x 12', where he had his office, private room and mathematics class. If you did not meet him in the college either, probably a short run up to the Observatory might perhaps enable you to find him out observing the stars. A tall, silent man he was, very strong and very kind too; and to him we might send forth our good wishes, now that he is in his native land. Our Professors of English, in those days were not merely Professors of English, but they taught us Greek and Roman history as well. One of them, the revered uncle of our distinguished President to-day, was teaching us not

merely prose and poetry and Greek and Roman history, but he taught us also how to play tennis, and, occasionally, he gave us a few lectures in good manners as well. Let us hope that the presence of his distinguished nephew in our midst now, in this country, may be an inducement to him in the near future to come back once more to us, so that we may all meet him face to face and receive his blessings. I am sure, in this wish of mine, all the old students, all those that have had the privilege of learning under Professor LaBouchardiere will heartily agree with me. I have told you about Mathematics and Literature Professors, but that is not all. Our first Professor of History taught us Literature as well, and our Tutor, in Philosophy and Logic, was an adept in lecturing in Physiology and in dissecting a rabbit most successfully, and to-day he is lecturing in Law to the students of the Law College.

Well, these are the strange changes that you see, and, probably, many of you, who were not in the college about my time or even before me or slightly after me may, perhaps, feel a sense of wonder at the way in which the same individual was able to discharge various functions. Yet another change I may tell you. When I was there I do not know whether the total strength ever went above 250 or 300 at the most. Probably, in the Junior F. A. class—we had no Intermediate class then—the strength might have been about 30 or 40 and the biggest class did not consist of more than 60 ; so much so, when your esteemed Principal, Professor Chandrasekharan, said that the present strength of the college is over 850, I must confess, I was taken by surprise. In those days everybody could get admission to the college. There was no question then of running from college to college, no question of Selection Boards, to decide as to who may and who may not be admitted. Well, things have changed. This huge number may perhaps also make us all ask ourselves what is to become of all these young men. But this is not the occasion when I may dilate upon that subject. Probably, others might be engaged in discussing what should become of the huge army of graduates that our colleges and universities are sending out year after year, probably six months after six months.

Gentlemen, I take this opportunity of expressing my heartiest good wishes to all the students of the college, past and present, to the staff of the college, past and present, and, in the name of all of you, I propose the toast to the OLD COLLEGE.

## TO THE CRESCENT MOON.

Tiny crescent shining bright  
 Close on Venus' softer light  
 Shaped like Cupid's silver bow  
 Bent the dart of love to throw.

Or art thou a silver boat  
 By hands of fairies set afloat  
 And carriest thou the Fairy Queen  
 In dreams by children often seen ;

Sailing through the boundless skies  
 While the stars with sleepless eyes  
 Dazzled by your silver light  
 Wink and twinkle all the night.

And the heaving restless sea  
 Charmed and lulled to rest by thee  
 Forgets his murmur harsh and hoarse  
 And sweetly laps the western shores.

I have heard a poet say  
 How in a far-off land away  
 Where go children when they die  
 There you shine perpetually.

There the children always play,  
 There is neither night nor day,  
 There shine you brighter, brighter far  
 Than ever planet, sun or star.

Little moon soon will you grow  
 Then I will not love you so  
 Though your beams show far more bright  
 And you shine through all the night.

Little moon would I were you,  
 Your youth you ever can renew  
 Once my youth is past and gone  
 It will never more return.

[B.] CLASS III.

## A SHORT STORY—(VERY SHORT.)

*(Diesvi)*

“Not long ago nor far away there lived two beings of our species, one of either sex.”

The reader reading this sentence jumps to the conclusion that they loved, had difficulties in their way, but eventually overcame them with the triumphant end of a wedding. But I, the author, know better and I snap my finger in the face of the reader and say that once in his life, if once only, the prophet's mantle he has assumed, has turned motley of a fool. For, to get ourselves away from this digression which were unnecessary were it not for my perpetual fear of the forestalling readers who have also foregone conclusions,—once again, I say to conclude a digression and get at the point,—the fact is that these two people of our story did not really love each other though they were about to be married. They hated each other with the consummate hatred of a tired wife and a tired husband even before marrying. Yet they were about to marry. If you will permit another digression, kind reader, fate who in other romances plays the scurvy trick of separating true lovers now plays in this heterodox story the equally scurvy trick of joining two mutual haters :—

Between fate and man then began combat, according to the story I am now telling. Fate was working through the parents of these people who wished to commemorate their love for one another by the monument of an intermarriage. But what do you think, our hero did at this juncture? I, the narrator have thought about it, and I must know. ‘Such a fright! Such a black beauty! What are thousands of rupees worth *with* her? What if her father is a Dewan Bahadur? All's worth a banana! I am determined not to have her’, said the hero in a dark corner. ‘What an ill-favoured fellow? Steep nose, apish forehead and beautiful bow legs. They say, he's a brute. And he is in the same class with me too’, said our heroine, perfectly and properly conscious of her intellectual and personal superiority to the brute in question. The hero and the heroine thus came to be in perfect sympathy—yet undivulged to each other—as regards this one point in this world. They secretly moaned their lot and made no secret of their opinions on matrimony in general or in particular, but they were obliged—which in the gentle parlance of our civilized society means ‘compelled’ to marry.

The day of the wedding dawned. A pavilion was erected. Guests were pouring in. Congratulations in anticipation were flooding. Gentle jokes from well-meaning elders greeted the couple who were about to be tied by the most sacred of silken knots. Our hero—you may give him a suitable name—was in despair. He hated her to distraction while the only feeling that swayed her breast was that of contempt for him. What could he do? There were—his father in his new suit of clothes and his mother likewise—instructing him as to details of decorum which he ought to observe on the inexorable occasion, without as much as taking cognizance of his heart and its feelings. He was clad quite after the orthodox fashion with the stiff, new clothes and looked like a folded umbrella covered with a white cloth and inverted. The piper was playing with all possible enthusiasm; the brahmins were chanting the mantras which came with terrible force from their holy throats. His father and her father were engaged in an ear-to-ear conversation about the order of respects to be done to the various guests. They seemed to be interested in each others behalf heart and soul, and on them were fixed the observant eyes of the *purohīts*. He and she stood facing the east at the centre two hours prior to the tying of Tali. His hand touched hers and quivered, and also felt another quivering. Now the piper observed a note pass from him to her, but he kept silence. It is not for such as he to arrest any one's attention by remarking on the couple's behaviour. The note went unobserved, but I who am the teller of the tale know it. It read thus: "Have mercy on me and spare. I am running away just now to T and will become Christian. I hate you and hate to marry you." She got the message which was quite balmy to her heart. "What so like *my* feelings, does he know? I shall go, tell him, hate him as I do—He is intelligent. He knows our marriage is impossible, at least absurd".

An hour before Tali-tying the Napoleon of the hour was missing; and so too was his intended spouse. They had gone, vanished-etc. etc. Warrant was given to several people to arrest their persons wherever they be found, outside the village, in the village or inside a well (!)—alone or apart. For all these struck as fair possibilities to the reasonable parents of the couple. After a long search they were at last sighted. A mile off, he was speaking to her. They

had meanwhile understood each other. Mutual understanding means the clearing away of mutual misunderstandings. Afterwards he said that eye to eye had shot a lightning of love. 'Love at last', breathes the reader in relief. Love indeed! 'For He knows not life who knows not Love.' 'It was just a joke that he ran away—only to meet the girl apart. Oh modern youth!', said everybody; and he said when the Tali was just tied, 'it is after all human to love a girl, but to be loved by her is divine'.

*P. S.* Criticism is not invited. Probability should not be insisted upon. For that is not the main point in a story—at least of the sort we hear. "Has a story legs, or has it hands" says the Tamil proverb. I am a Tamilian and I believe it.

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### SHOULD ENGLISH BE TAUGHT BY ENGLISHMEN IN A COLLEGE.

That the professorship of English in an Indian College should suitably be held by an Englishman is a view that has been advocated by a certain section of the Press, that has been strongly urged by a certain set of politicians, that has been asserted by Englishmen engaged in educational work and that has been readily accepted by the public, as a self-evident proposition. The easy acceptance of this ready-made opinion is due to its apparent axiomatic nature when the problem is viewed superficially. It is proposed to examine this question academically in all its details and to show that Indians generally are far more suitable for these posts and that there are very many disadvantages in the appointment of Europeans.

In learning a language, one may aim at acquiring skill (1) in writing it well, (2) in speaking it well and (3) at gaining an introduction to its literature. Besides these, a fourth aim may be mentioned, namely of acquiring ability to understand it well, "understanding" implying skill neither in speaking nor in writing it.

Let us examine how the necessity for the teaching of English arises and how far these different aims are kept in view. The Government in power conducts all clerico-administrative work in English and their employees require a knowledge of this language. The prime consideration here is skill in writing or penmanship including, of course, understanding power. Fluency of speech or correct accent is of no importance. We come across men who have reached the highest possible positions under Government, whose accent could in no manner be claimed to be correct 'native' English. Their accent, however, did not stop their progress. The Government which they serve do not point it out as a disqualification in them. This clerical necessity in public service exists even at present.

Without discussing at length the accomplishment of speaking English correctly and fluently, we shall, at this stage, mention only in passing that to speak a foreign language correctly is a kind of art, and that it is both unnecessary and impossible to make every English-educated Indian acquire this art. Fluency of speech in any language is also

an art, though not so difficult to acquire as the art of correct speaking and, of the two, may be said to be necessary for a large class of English-educated Indians—namely, those aiming to be lawyers, politicians and perhaps teachers.

“Understanding” of the English language is something that is of great necessity to us—a necessity which is not the outcome directly of any pressure from governmental or other outside superior authorities. This necessity will remain even long after the Indian languages are made the media of communication of ideas by Governments and individuals within the Indian Empire. The necessity arises because of the position which the English language occupies as, perhaps, the more or less recognised international language in commerce and diplomacy, because of the volume of current scientific literature embodied in it and also because of the start we have already had in our acquaintance with it for the last one hundred and fifty years—an acquaintance which will enable us, without foreign help and with greater facility, to cultivate it certainly to the “understanding” point. The correct status of a living foreign language in an educational curriculum and a due sense of proportion in recognising it only as a means towards an end rest upon the adoption of this idea of “understanding power”. “Understanding” merely implies ability to grasp ideas presented in that medium and does not as mentioned, connote skill in speaking or writing.

A third object in learning a language was defined previously as an introduction to its literature. Acquaintance with refined literature is admitted to be an absolute cultural necessity, but English literature cannot, in particular, be said to have any superior claims in this respect. When, however, it becomes necessary to acquire skill in writing and speaking the English language, an introduction to English literature is something that cannot be avoided. The desired equipment involves close acquaintance with it. English literature, like all other literature, does certainly exercise the humanising influence. It gives us an idea of the evolution of culture in England, the progress of the fight between good and evil and its present state in that country; the interpretation of the mystery of nature by its poets, philosophers, and men of science. This casual acquaintance with English literature is, therefore, certainly welcome. It comes in as

an unexpected gift. The gift, however, has, like a diamond with spots, carried calamities with it.

From its being a mere secondary acquisition, necessitated by the inevitable place of the English language in the Indian educational system, English literature has had its importance exaggerated and has come to be taught for its own sake. Other great literatures have had to be excluded in order not to overburden the syllabus. This exclusive study has created indifference, if not contempt, for the great literatures of the land and has undermined the natural foundations of true oriental culture. It has created the mentality, in the English-educated Indian, of blind admiration for every western institution. He feels ashamed of his skin, of his ideas of beauty, of his mode of dressing, of his manner of eating. He wishes to spend his life, if he could afford it, amidst the unrivalled fascinations of the lands and peoples of Europe. Left in this country, he would at least adopt the European mode of dress which for him represents the pink of decency and the perfection of convenience. In short, it has exercised a denationalising influence, has suppressed self-confidence and originality and created a longing for borrowing ideas from Europe.

For the generality of students, therefore, a deep study of English literature is unnecessary; nay, it is disadvantageous when unaccompanied by the study of other literatures as it gives a wrong perspective. The study, however, becomes necessary for the class of people who intend to be teachers of the language to others in their country. The study also becomes a craving with such men of genius with a passion for the literature of the world without reference to clime or country, who are destined to be the prophets and poets of their own country or who aspire to become literary critics.

Having thus reviewed the different aspects from which the study of English may be considered, let us proceed to examine whether for the purpose in hand, English teachers are a necessity or if at all they are in any manner more suitable than Indian teachers.

It is necessary at the outset to emphasise one point, not often recognised,—that is, that with regard to the teaching of a foreign language no body of people in the world are more efficient by native genius and extended experience as

the body of Indian teachers. No doubt, all published theories with regard to this subject are of foreign origin—most of them mere copies of the methods of teaching the mother tongue applied without variation to the foreign tongue itself. It is, however, a fact that, though officially trained in these methods and enjoined to practise them by pressure and persuasion, Indian teachers have often recourse (and rightly too) to their own methods.

To proceed to the main discussion of the nationality of the teacher, it is obviously impossible (and the question is not in contemplation with the politician or expert) to provide Englishmen for the teaching of English right from the very beginning of its study. The opinion as to the necessity for such a teacher is expressed as arising after seven or eight years' study of the language. With regard to written English, is it seriously contended that this solitary European teacher at the college will be able to rectify the presumably bad English acquired by eight years' acquaintance with the foreign Indian teacher? He may be able to criticise the Indian English and, at best, show where its idiom and style differ from correct native idiom—but, for altering it to the proper form, he may as well try to alter their skins. The Indian idiom and style have grown up with them, have formed a kind of leopard's spots. We are considerably mistaken, if it is merely a paid critic of Indian English that the politician and the expert seek. Critics there will always be. It is unnecessary to pay for them.

The main so-called defect of Indian English—written—lies in its being much too grammatical, unidiomatic to the English ear, and modelled after the style of a past century; in fact, modelled after the style of the particular English authors who have best appealed to the Indian mind and differing from it to the extent to which the idioms of one language are likely to get mixed up with those of the other languages with which the learner is equally, if not more, conversant. The mixing up is natural and the attempt to prevent it is the attempt to bleach the leopard's spots. The defect is really not a defect, but something that strikes the English critic as singular. The special beauty of the leopard lies in its spots.

With regard to speaking, the so-called defects come under two heads—style of speech and pronunciation,

Indians speak book-English and their accent and pronunciation are peculiar. Their style of interrogation, exclamation, assertion, emphasis, etc., all take after their natural ways in their own vernaculars. If they devote sufficient attention to correct native pronunciation and mode of speech and if they are always self-conscious and upon their guard, so to speak, it is possible, and many Indians do succeed in imitating the English mode of speech. It is, however, a fact very well-known that when once they are free from all restraint, even such people speak English in quite a different manner. The guarded speech is therefore affected and unnatural and its character as such is more or less obvious. It requires a great degree of skill, therefore, to reproduce the language correctly without any show of affectation. Such power is possessed only by the rare class of men whom we may term the class of "linguistic artists". For the general run of people—and even for the artists—such power could be acquired only by close association with persons speaking the language as their mother tongue. Association with a solitary English professor after eight years' study of the language will hardly meet the necessity. On the other hand association with Englishmen of whatever calling would meet it. If such acquisition be considered a necessity, the appointment of an English professor of English to meet it is like attempting to sweeten the ocean with a pound of sugar. The real solution would lie in multiplying opportunities of association between the two races in the ordinary social walks of life.

It might possibly be objected that the art of imitation is of little importance and that the science of phonetics has so far developed that it is possible to attain the correct style of speech by following the scientific directions given for the adjustment of the vocal organs for reproducing the sounds of a language. If this be a fact, there is absolutely no necessity for the human reproduction of the speech by a native at the college. The science might be taught to Indian teachers in elementary and secondary schools and the necessary result secured. Even here, it must be remembered that the histrionics or facial expressions of the English tongue for various sentiments have not been reduced and are not reducible to any logical method.

We feel certain that, if the place of English in our curriculum be properly assessed and it be given such place only as a language worth acquiring to the understanding

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point, much better results would be accomplished in the way of written as well as of spoken style by providing each school with one or two teachers of English drawn from the class of Indian linguistic artists, specially trained for the purpose.

So far, therefore, as the modelling of the Indian style of writing and speaking of the English language is concerned the appointment of an "English" professor in a college is absolutely without usefulness.

The main point, however, on which insistence may be made for the necessity to appoint an "English" professor of English is that an Englishman alone will be able to interpret to us correctly the ideas of the masters of English literature. This argument might, at first sight, appear irrefutable, but it is exactly upon this point that we should beg leave completely to differ. We have to clear a preliminary point before taking up the refutation of this argument and exposing the fallacy.

The teaching of this particular foreign language in India stands on quite a different footing from the teaching of any other foreign language here and of any foreign language in any country for the particular reason that we have had close acquaintance with it for nearly a century and a half, so that it is often said by many (perhaps erroneously) that it has become or is fast becoming the *lingua franca* of India. This latter opinion is probably an exaggeration, but it is an undoubted fact that we have a very good percentage of our literate population well versed in the English language and that we have hundreds of men and women in India who are deeply immersed in English literature, whose literary pursuits are almost completely confined to that language and whose acknowledged culture has been drawn from that literature only.

To pretend that these Indian scholars of English literature have not caught the true spirit of English literature and would not therefore be able rightly to interpret it to others in their country would rapidly take us down the perilous incline of logical absurdity. Their culture is unquestioned. Their knowledge of the English language and literature is unquestioned. These men have been initiated into this literature exclusively or in the main by "English" teachers. Have they rightly grasped the spirit of English literature? If they have not, why do you persist in the

folly of still providing costly English teachers to others in the vain hope that in future they will do so? If they have why do you not tap this source to meet the purpose in hand?

It may readily be granted however that the interpretation of English literature by an Indian Professor may not correspond with that of the English Professor. It would be coloured by an Indian outlook. It does not however follow that the colouring is detrimental to Indian or English interests. Nay, it is highly advantageous and it is this great advantage that is lost to the English nation by excluding or discouraging its development.

In all literature worth the name, there are two sides, one of which, the inferior side, is purely of local interest. The superior side which imparts to it its greatness and permanence is of universal interest and is for all time. This universal side is the one for which value and importance is attached by all foreign literary men. This part is not fully revealed to the native unless his own genius is of universal character. In fact, in most cases the native because of the very insularity of his disposition is unable to bring to bear upon the study of the master the all-sided vision that it requires for full comprehension. He imports his narrowness into the poet's works and, indeed, contributes by his very one sided appreciation to belittle the greatness of the poet. This narrowness is the bane of common literary criticism.

The universal poet reveals himself to different peoples in different ways in accordance with their different angles of vision. Goethe and Tolstoy have each contributed to the revelation of Shakespeare's greatness. Each has emphasised a particular aspect, the aspect that has most forcefully appealed to him when viewed through his own coloured national outlook. Such a shedding of new light, such a vision, such a contribution becomes possible only when the critic has imbibed the traditional genius of his own national literature. If he is brought up exclusively in an atmosphere of one-sided criticism as is really the case when European Professors interpret their literature to Indian students, the foreign Indian mind is unable to follow it logically and naturally. The vast majority of our university students therefore merely cram their brains with the diverse views of European literary critics of accepted authority and are able, by hereditary genius, to reproduce them with astounding facility at the proper time when they are

expected to do so. The system has thus earned for them the reputation of being the most accomplished crams in the whole of the world. The system represses all originality of thinking. The European examiner and his Indian imitator expect this reproduction and underestimate all criticism that may strike them as peculiar, that may strike them as heretic and unorthodox. Indeed, the student by training and tradition, by an exclusion from the study of the literatures of his own country, does not gain that mastery and self-confidence required for the formulation and assertion of original views. He is brought up to think lowly of himself and his powers. He is brought up to regard the literatures of his country (of which he is ignorant and of which his teacher, though more ignorant, pretends to know enough to condemn as old and crude) as something which may lead to retrograde punditdom, but never to progressive scholarship. Thus the European Professor of English literature set in his place in the fabric of our University system produces in his students the mentality we have referred to before, the Westward Ho!

We have hitherto assumed that the European Professor is able to interpret to us his own literature in his own way and have seen where he would unconsciously lead us to. We have been thinking of an English literary critic of established reputation. But we need have no fear of denationalisation at the hands of English men of letters. They should be in a poor way indeed or they should have received some strange call if they should think of leaving the unrivalled fascinations of their immediate environments to undertake the ungrateful task of the perversion of Indian youths for wages which, however enhanced, appear as small to their distant vision as the moon from the Earth. They can however always speak to us from the distance—distance both of time and space. Their views do not perish for want of preservation. They elbow us out in our own libraries. We are merely asking for men to interpret to us the books on books and the books on them—men, who can give us nothing original themselves but who would unconsciously suppress all originality in us, who would help to make us unthinking and parrot-like. The only solution of the problem lies in finding Indian teachers of English literature, teachers whose cultural foundations have been deeply laid in their own national literature, and who out of an insatiable

thirst for many-sided knowledge have gone forth with yearning and sympathy to drink deep at the fountains of the west—occidental scholars of India who are able to appraise at its true worth the study of the West for the perfection of the East, who are not likely, out of ignorance or foreign outlook, to propagate the theory of the supersession of the East by the West, to westernise the whole world and make it unidirectional.

To the English educational expert in India, who believes in the perpetuation of his class for the redemption of India through English literature by English interpreters, it has to be pointed out that if he wishes the English language to become the language of the world (as it has been claimed to be rapidly becoming) he shall have to give up all ideas of his exclusive ownership of that language. It should be with him as it should be with the Christian missionary. The short-sighted missionary believes, when he has made converts of pagans, that he has gathered a flock which will look up to him or look up to Christian Europe for guidance in the religion of Christ. If the convert has understood the religion of Christ and then adopted it as his own, Christianity ceases to be the missionary's religion. It is his own religion and it would certainly be beneficial if he be permitted to develop it on lines not exactly parallel to its development in Europe. So with the English language or any other language. Its recognition as the peculiar language of England will diminish in proportion to its extension to other parts of the world. No language is stagnant unless it is dead. It undergoes incessant change in accordance with its environments. The English of to-day is remarkably different from the English of a previous century. The English of America is characteristically different from that of England. So it is or will be with the English of Africa, Australia, India. Nay, the English of England is not uniform even in that country. The attempt to keep Indian English under leading-strings from Europe is obviously futile. To expect that it will develop in India on identical lines as in England both with regard to style of speech and composition is intrinsically absurd. The day may come when India might speak of Anglicisms just as it now speaks of Americanisms, no style being conceded to be superior to another.

Give us the right of free speech. Allow the English language in India to develop without restraint and bring

forth natural fruit. Allow it to become more expressive and appealing instead of constraining it to remain perpetually imitative. A friend writes to say that certain types of answers from university students would enliven a quiet fireside. Though the meaning is clear, he could have chosen or coined a phrase more expressive and natural than the fireside of which he and his correspondent have had no experience whatever. They both have been trained on the imitative style. Cultivate in us the boldness to be ourselves. With the modern development of rapid means of communication and the wealth of periodic and other English literature flooding unstemmed even the distant corners of the shortened globe, with the constant stream of Indian travelers to English-speaking countries, there should be no warrant for the fear that the English language would develop in the hands of Indians to a dialect quite indistinguishable from the language of England. Certain it is, however, that it shall have its own characteristic features and in this particular it shall only be enriching the English language.

Let us therefore view unbiassed this question of the Professorship of English in an Indian College. Let us examine whether the nationality of the Professor is after all relevant, whether a masterful original critic of English literature and of English birth is a possible acquisition for a College, whether after all such a critic may not give a wrong perspective to the Indian under-graduate whose native cultural foundations have already been neglected, whether a second-rate teacher would not combine all the disadvantages with a nullity of advantages and whether it is possible and proper that we should be trained to think exactly like Englishmen and to speak exactly with the same style and accent. There is but one answer,—that we should look for occidental scholarship on oriental foundations.

K. R. K.

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### THE VITAMINS.

It is now but a little over a decade since the vitamins were discovered. They have grown so much in importance that the favourite calories of the dietiticians of the last decade have well-nigh been forgotten. Much of the enthusiasm aroused over the vitamins is due perhaps to their mysterious nature and also to exaggerated notions of their effect on the body. There are some however who stick to the old slogan:—"Take care of the calories and the vitamins will take care of themselves".

The vitamins are compounds of unknown composition found mostly in natural and 'unpurified' foods. They have been demonstrated to be essential factors in animal metabolism. But such is the ignorance prevailing about their real nature that they have been called by the equivocal names of A, B, C, and D.

Of these A, B, and C were discovered about the same time. It has since been found that what was till now known as vitamin A really consists of two constituents, one having growth-promoting and anti-xerophthalmic\* properties and the other anti-rachitic properties. The former is now known as vitamin A and the latter as vitamin D.

Though the discovery of these bodies is rather recent the corrective properties of some substances (now known to be rich in vitamins) were known long ago. The doctors of the pre-vitamin days used to be puzzled to observe that cod liver oil promoted growth in animals out of all proportion to the quantity administered. The juice of fresh fruits, particularly oranges was known to cure rickets. The beneficial effects of bran extract in cases of beri-beri were also known.

It however remained for McCollum and his associates to recognise the presence of these mysterious bodies. In 1912 he was trying to find the effect of various fats on mice and guinea pigs. He noticed that whereas butter fat and cod-liver oil promoted growth, lard and some other fats did not. This pointed to a constituent in butter and cod-liver oil which the other fats did not possess.

He also found that butter fat and cod-liver oil extracted with alcohol lost their growth-promoting properties. There was obviously something in these two fats which could be extracted with alcohol. And this, he concluded, made all the

difference between cod-liver oil and butter on the one hand and the other fats on the other. He also obtained concentrated extracts of the substance. He was inclined to believe that it was an amine. And being vital to existence he called it *vitamine*. It is now known that it is not an amine. But the name sticks without the final 'e'.

Having discovered this factor he was, of course, anxious to make further discoveries. He investigated the nature of the disease beri-beri in men and poly-neuritis in animals and found that they were caused by feeding solely on polished rice and that they could be cured by the administration of bran extract. He also obtained an ounce of extract from several hundred pounds of bran. The extract had remarkable corrective properties. Here then was another vital constituent of food, different from the one he had previously discovered. But not knowing how they differed, in their chemical composition or, whether they differed at all he called the first one, *vitamine A*, and the second, *vitamine B*.

The enthusiasm of many other pediatricians was now aroused and a search for other food factors was made. The discovery of vitamin C or the third vitamin was inevitable. So many investigators seem to have stumbled upon it all together that it is impossible to say who discovered it first. Adopting the nomenclature of McCollum it has been called *vitamin C*.

By this time the doctors became painfully conscious that no more vitamins were to be discovered. So they started researching the already discovered ones. Dr. Mellanby of Cambridge proved that there is an antirachitic factor but did not succeed in distinguishing it from vitamin A. He carried out an elaborate experiment with 500 puppies (1918) and came to the conclusion that the anti-rachitic foods are in general those which contain vitamin A, cod-liver oil being the most potent of them all. He was inclined to believe that anti-rachitic factor and vitamin A were identical, but he did not state this.

Evidence against the supposed identity was found in the fact that butter fat promotes growth and cures xerophthalmia but does not cure rickets; and that coconut oil cures rickets but does not cure or prevent xerophthalmia. After deep study and research E. A. Park and his associates at John Hopkins found that on oxidising cod-liver oil at 200

degrees it lost its growth-promoting and anti-xerophthalmic properties but retained its anti-rachitic value. This pointed to the conclusion that there were two vitamins in cod-liver oil; one was destroyed on oxidation at 200 degrees and the other was not. The former is now called vitamin A and the latter vitamin D.

The arbitrary names by which they were so long known were now found to be not quite significant enough, in fact not quite formidable enough. They were, therefore, known and are still known by the alternative names :

anti-xerophthalmic factor	Vitamine A.
anti-beriberic or anti-neuritic factor	„ B.
anti-scorbutic factor	„ C.
anti-rachitic factor.	„ D.

On account of their corrective properties in diseases which are caused by their absence, these diseases are consequently known as deficiency diseases.

It is also now known that if an animal is given no vitamin D but if its body be irradiated with ultraviolet light, the result is, the concentration of calcium and phosphorus in the blood is regulated and rickets is thereby prevented and even cured. The irradiation thus produces the same effect as vitamin D.

What are these ultra-violet radiations? Every one knows or affects to know that ordinary sunlight is composed of seven colours. If sunlight is analysed by means of a prism one is able to notice various colours from violet to red. This is only the visible part of the spectrum. Beyond the violet at one end and red at the other there are portions which are not visible to the eye. The region beyond violet is known as ultra violet region and the rays are ultra violet rays. They affect photographic plates, produce chemical changes and are known to regulate animal metabolism.

They are found in sunlight and more plentifully in arclight and light from electric quartz lamps. They are absorbed by dust particles in the atmosphere. Hence a sunbath in the town is not nearly so good as a sunbath in the country.

A story of the healing power of sunlight in a case of rickets is given by Dr. Jacobi. He relates in an article published on rachitis that he used to attend on a boy suffering from rachitis with convulsions. No treatment produced any

effect, until, one day, the father contrary to the doctor's advice took the boy out for a walk in the morning sun. The first sunbath cured him of convulsions and subsequent 'baths' cured him of the rickets—a story with a moral that sunlight is good. Doctor's advice is not, however, always to be discarded.

Though one hears so much being done and spoken about the vitamins, they have not been isolated nor is it known how they are formed and where they are synthesised. It seems probable that A and D are synthesised by green plants, for their own use, with the aid of the ultra violet rays of sunlight. When the green leaves are eaten by an animal the vitamins are passed from the leaves consumed to the blood of the consumer. If the herbivorous animal is eaten by a carnivorous one the vitamins pass on to the latter. The sunlight which falls upon vast areas of the ocean, (which being free from dust,) is rich in ultra violet radiations and is used by myriads of marine algae to synthesise their vitamins. Some of these algae yield an oil which has the unmistakable odour of cod-liver oil. This oil is probably the source from which marine animals, especially the cods, derive either at first hand or second hand—their store of vitamin A and D.

The properties of the vitamins are, however, much better known. The effect of various foods, pure and impure, artificial and otherwise, had been studied in considerable detail by experimenting on guinea pigs and rats, which are susceptible to the deficiency diseases. Man, so far, has been considered to be too sacred to be experimented with. But wherever diseases have occurred, doctors have not spared him.

It has already been mentioned that the vitamins possess corrective properties in certain diseases. A is fat-soluble. It promotes growth and prevents or cures xerophthalmia, a disease which brings about the inflammation of the eye and final atrophy of the conjunctiva.

B is water-soluble. It prevents and cures the diseases beri-beri and neuritis, diseases caused by the inflammation of the nerves resulting in the painful rigidity of the limbs.

C is also water-soluble. It is anti-scorbutic in property. That is, it prevents and cures the disease scurvy.

And D regulates the supply of calcium and phosphorus to the bones. It is anti-rachitic. It usually occurs with A in cod-liver oil and is fat-soluble. It occurs alone in cocoanut oil.

It need not be imagined that because the vitamins possess such wonderful properties, they are rare as the phoenix. They can be had in plenty provided one does not take particular care to avoid them. The sunlight for which one does not have to pay anything is anti-rachitic. The rice one eats, the vegetables, the fruits contain all the vitamins one needs, if they are not purified or dressed before being consumed. There is an impression among many people that the vitamins are extremely unstable and that unless one eats all foods raw one cannot have an adequate supply of the vitamins. While it is true, to a degree, of vitamin C, it is not true of the other three.

Vitamin A is fairly stable and decomposes completely only when oxidised at 200°C. D is not decomposed even under these conditions. The addition of alkali, however, as in the purification of oils, hastens decomposition.

Vitamin B is less stable but sufficiently so at cooking temperatures, but the addition of sodium carbonate in cooking completely decomposes it at 120°. It occurs largest in the germ of the rice grain. The polishing of rice removes this part of the grain and therefore the vitamin.

C is the least stable, but curiously enough when occurring in acid fruits like the lemon and orange it is fairly stable and is not decomposed at 100° C. An attempt to neutralise the acidity invariably leads to the decomposition of the vitamin. It will be seen that Nature has provided us with sunlight rich in ultra violet rays, and vegetables, cereals and fruits rich in all the vitamins we want. But we teach our children not to walk out in the sun because it will hurt, we discard the bran and the germ in the rice (rich in vitamin B) and give it to our cattle, because they offend our sense of 'refinement', and our taste takes us after tinned foods, because we think they must be pure. It is indeed an irony that our ancestors who knew nothing of chemistry or vitamins should have lived and lived better too, and that we, who revel in our discoveries, should sacrifice health at the altar of a craving for refinement and purity.

*R. Ganapathy. O. B. (1924)*

## FROM A COLLEGE WINDOW.

*(The Editors will be glad to receive information of topical interest for inclusion in these columns.)*

Since our last appearance, the College has been very fortunate in distinguished visitors. His Excellency, Viscount Goschen, the Governor of Madras, was the first, and we print elsewhere a picture taken by our photographer. There was much speculation as to the kind of odour which predominated in the Chemistry Laboratory. We have it from a fairly reliable source that several perfumes were tried to drown the noxious smell merely to be lost in a ghastly blend. Anyhow, green paint and raw turpentine impart a freshness to the air, but we would recommend to the authorities that the next distinguished visitor should be taken all round the College. His Lordship went away much impressed and was pleased to record in the visitors' book that he thoroughly enjoyed his visit to the College and was much impressed by the spread of education here.

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Mr. Stephenson, the D. P. I., accompanied the party. He almost seemed a stranger till he smiled. We wonder if he has heard of the new tennis court or having heard has felt that he would like to try it. (This is however a digression) We missed the Principal much who was unavoidably absent. The Professor in charge appeared in the pink of Oxonian perfection (did you note the colour of his hood?) and did the honours in the absence of Mr. Krishnaswami Iyer.

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Professor Karve, the founder of the Indian Women's University, brought to us a fleeting glimpse of the Chandarvarkar, Gokhale and Tilak band. He addressed the College students on the work and ideals of his University, and we have no doubt that our sisters at Thycaud would have sympathised with him in right earnest when he told them that compulsory mathematics is merely a modern form of torture for young girls. Some men have the same experience but that is another story. The Professor is "only sixty-seven" and we could wish our students and our staff nothing better than a similar life of strenuous work, service and sacrifice in the cause of the Nation.

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Swami Shraddanandaji followed. The Physics Department was hitherto the show department of the College thanks to the genius of Dr. Mitchell who designed it, but one would have little thought that its steps would form a convenient platform for the open air meetings in the College. Swamiji gave us good advice and it was very apt that this giant should warn us about the care that should be devoted to the upkeep of the body. He had just visited the Central Jail when he came to us and he was evidently much impressed by the spirit of freedom and the seclusion which surround the prisoners. We were very thankful that he met us on the lawns, blissfully ignorant of our crowded existence and the hurrying to and fro of our daily routine. He has been called a fighting Sanyasi and we marvel at the indiscretion of the man who fights with nim. The absence of Professor Chandrasekharan from the College was regretted by all for the Swamiji is a tall man and a comparative study would have left a more lasting impression.

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Outside the College also the students have had exciting times. Miss Dorothea Spinney recited Hamlet to an admiring, though rather empty, house. Among other goodly morals that we drew, we learnt that though Shakespeare may spread his charms aglore, the College youth appears to find more congenial recreation in a circus or in bed. The second performance was well attended though the play was less familiar. It is a bit of a leap from a dying queen—Alkestis—to the old father of Admetus with a few divinities from the Greek Pantheon thrown in by way of variety, but Miss Spinney took it marvellous well without overbalancing and well deserves her reputation as a *tragedienne*. We have no doubt that the College would give her a fit reception when she visits Trivandrum again.

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The selection examinations have been and are over. We arise from our diverse beds of illness and of woe and look around. The extent and variety of ailments which attack examinees increase in alarming proportions. There are cases of accidents which may happen at any time and of long illness which runs its course through the examination days, but many temporary troubles are a consequence of nervous strain induced by fear of particular pet aversions in the form of subjects. The College Council has given the maximum

benefit of the doubt to the absentees and sent them up 'with a warning'. There are indications that the Professors mean business and that the warning is to be effective. One examination has already been announced and others will probably follow soon. It would not be fair to those detained, if opportune illness is to be the excuse for preferment over those who sat through the examinations, though unsuccessfully.

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Examinations are an unavoidable evil. Instances are not lacking where they have gone directly against the purpose which they were meant to serve. The teacher hates them, for he has to keep his weather eye upon the types of probable questions, and they are a bugbear to the enthusiastic student who is driven, in spite of himself, to the altar of God Cram. At best they are an uncertain test, their efficacy depending both on the temper of the examiner and perhaps the kind of dinner he has had as also the various psychophysiological influences which have worked havoc on the examinee.

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These remarks are by no means original but a common curse like examinations exempts one from originality. Would that science had discovered other faultless means of testing the quantity, quality and disposition of the grey matter in human brain. Is intelligence a form of radiation not yet within measurable ken, or a complex chemical reaction sometimes retarded for want of an unknown catalyst? Edison is credited with some discoveries in this line but all that we know of his methods of examinations is that he also asks questions, less hackneyed, perhaps, than those of the Madras University. Anyhow there is a problem well worthy of the ambition of our budding scientists, but in the meantime we commend to their kind consideration the coming examination.

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Whilst talking of examinations we must not forget the results of the last September Examination. They come unnoticed, the straggler's friend, to help a fellow who has already one leg across. They create but a faint ripple except when people like Kochukrishna Pillai secure a first class on top of a distinguished second in English. One may well wonder why it did not happen earlier.

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Prophecy is a common human vanity, and this reflection makes us bold to claim our due. The south-eastern drive has been diverted as we foretold and the football ground takes shape at last. The mango tree will still be there, but there is a feeling that trees, like men, do not last for ever and that youth will be served. It remains however to be seen if all the trouble has been worth while, for the players look upon the ground only as a means of personal recreation and exercise. They visit it at all sorts of hours towards dusk and enjoy themselves in their own way. The Kottayam team will soon visit us and unless our men are on the alert the joy of the hard won victory in tennis will be much alloyed by a defeat in football at home. A small subscription is to be levied from the members of the club from the next term onwards. Fears have been expressed that the numbers would fall, but if this happens the two teams can be amalgamated and the Jubilee Hall ground can accommodate more tennis courts.

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The college tennis tournaments have not attracted as much attention this year as formerly. The blame for this will have to rest with the weather, but untimely *Tulavarsham* has shoulders broad enough to bear this and other censure. We have but little talent this year and that not comparable with the Law College and some of our Old Boys. But you never can tell.

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The editorial deals with the coming College Day and invites the Old Boys to take early steps to organise it. This does not relieve the students of their great responsibility and the Third Class may as well be told that it is up to them to continue the traditions this year.

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**THE ACCENT OF INTENSITY IN SOUTH INDIAN  
VERNACULARS [I.]**

BY MR. L. V. RAMASWAMY AIYAR, M. A., B. L.

A close investigation of the historical development of any language from its earliest times will reveal the fact that the nature, strength and peculiarities of accentuation in that language have been varying from time to time. Slow and gradual as these changes are, they are none the less definite and sometimes radical. What exactly are the factors that bring about these changes cannot be easily outlined, but influences like the climate prevailing in the language-area, contact with languages of other races and other lands, migration from place to place of the peoples speaking the language, and the increasing development of culture and civilisation, play not an unimportant part in modifying or altering the genius of a language so far as to lead to changes in accentuation also.

The authority of many Indo-Germanic scholars sanctions the view that the original Indo-Germanic language in the earliest times possessed stress-accent, *i. e.*, the accent of intensity, and that subsequently just before the Vedic times the stress-variations gave place to pitch-differences, *i. e.*, variations in the intonation of words. \* This Indo-Aryan pitch, however, soon changed into stress again about the period of the earliest Latin records; later the initial stress-accentuation of ancient Latin made room for a kind of pitch-accent more or less conditioned by the length of the final and pre-final syllables. This pitch-accent subsequently developed into a kind of stress in the various Romance languages of Europe at an early period of their existence. Again, this stress according to the opinion of the best scholars, became insensible or rather unstable, in French, one of the daughters of Latin; and once again we have it on the authority of M. Jules Bloch of the Paris School of Languages that a new kind of accentuation, as yet incapable of being definitely analysed, is once again gradually developing in the French language at the present day.†

Such a change in the nature and strength of accentuation from time to time could be exemplified from the history of the development of the Prakritic languages of India which are all derived from the original Indo-Aryan Sanskrit. The Vedic dialect possessed only pitch-differences; opinions vary

\* See 'Brugmann'—'Wright'.

† "En français contemporain on assiste a la naissance d'une nouvelle accentuation encore mal definissable" M. Jules Bloch.

as to whether in classical Sanskrit pitch or stress was more prominent, but that there was a change in the character of accentuation is admitted on all hands; the Prakritic dialects must subsequently have, by a gradual process, developed stress-differences, as we see that almost all the modern North Indian languages possess stress-differences more prominently than pitch-variations.

Now, this impermanence in the nature and strength of accentuation in a language makes it difficult for us to dogmatise on the character or on the peculiarities of accentuation in the ancient Proto-Dravidian language or in old Tamil which may be recognised as the common ancestor of modern Tamil and modern Malayalam. Lack of extant records of the ancient forms of the language and want of sufficient data for the study of the phonetic features of ancient dialects still further complicate the question. Nevertheless, it is possible that the articulation of the Dravidian language including its accentuation might have gone through a series of changes in ancient times similar to the cycle of alterations suffered by the the accentuation of the Indo-Germanic language in the West and the Indo-Aryan language in the East. If we suppose that constant migrations of the people speaking the Indo-Germanic and the Indo-Aryan languages should have mainly accounted for the modification in the accentuation and in other features of those languages, and further if we have also historical or scientific warrant to think that this factor could not have operated in the case of the Dravidians inasmuch as comparatively fewer migrations or movements took place amongst them, then we could roughly propound the view that the accentuation of the ancient Dravidian or Old Tamil might have had much the same peculiarities as those possessed by the accentuation of modern South Indian Vernaculars. But in the present state of our knowledge no such premises as those mentioned above relating to the Old Dravidian or Tamil language could be laid down, and hence no inferences or probablisations too are possible.

Be this as it may, there is one striking difference in the matter of accentuation between Prakritic daughters of Sanskrit which are spoken in North India at the present day, on the one hand, and the modern South Indian Vernaculars on the other. Any close observer of the speech—peculiarities of the North Indian languages, say for instance Hindi or Bengali, and the South Indian languages, say for instance,

Tamil or Malayalam, cannot escape noting the fact that pitch-differences predominate in South India while stress-variations reign supreme in the North. M. Jules Bloch \* strongly holds the view that stress-differences have played little or no part at all in the North Indian languages. This extreme view does not find favour with other scholars like Grierson and Sten Know who have been able to detect subtle differences of stress rather than of pitch in the Sanskritic languages. M. Bloch in his illuminating article in the Bhandarkar Memorial volume seems to hold the opinion that Indian Scholars themselves have no *definite* views on this question ; but I am sure that all those who have bestowed careful thought upon this problem and scientifically compared the North Indian languages with our own Vernaculars will definitely arrive at the conclusion that stress-differences are more prominent in the North while pitch-variations predominate in the South. It is true that the stress accent obtaining in the North may be different in nature and in strength from that strong initial stress which we usually associate with the Teutonic languages ; but this should on no account lead us to generalise on the total absence of stress in the Northern Sanskritic languages. As M. Bloch himself says, the highest authorities in matters of pronunciation are the natives themselves who are born and bred to the language.† I am sure that if South Indian students of language scientifically observe the pronunciation of a Bengalee or a Hindustanee and compare it with the speech-habits of a Tamilian or a Malayalee, the above mentioned distinction will easily make itself evident.

However, if pitch-differences are more prominent in a South Indian language like Malayalam, stress-variations are not completely absent too. It is a moot point if in Malayalam stress-variations exist separate and free from pitch which always influences stress ; but whatever this may be, there is no gainsaying the fact that stress in some form does exist in Malayalam and it is dependent on such uncertain factors as the psychology of the speaker, emphasis, etc., and on the following *certain* factor

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\* " Formation de la language Marathe ".

† " Dans toute etude de linguistique descriptive, il arrive assez vite un moment ou l'oreille d'un etranger hesite, quand de l'accent en particulier, les habitudes linguistiques d'observateur risquent de fausser gravement les resultats de son enquete." M. Jules Bloch.

In Malayalam, stress accent of varying degrees of intensity falls on

(1) Root syllables of words *e. g.*,

ചാടിക്കളിക്കുന്ന കുട്ടികൾ—വഞ്ചിക്കാരന്റെ വരവ്.

‡ ‡ ‡ ‡ ‡

(2) Syllable immediately preceding and the one succeeding the doubled consonants, *i. e.*, wherever there is ദ്വിത്വം or doubling.

പുത്തമ്പുഴ—ചപ്പടം—കാട്ടത്തുളക്ക്.

‡ ‡ □ □ □ □

(4) Syllable immediately following a conjunct consonant.

കുപ്യശ്ശരീ—യാത്രക്കാരൻ—

□ □

(4) Open vowels and especially final open vowels.

കഥ—മാങ്ങ—പം—ഉം— [Katha] ; [Ma:ga.]

(5) Syllables containing intervocalic plosives in the standard language where they do not become voiced.

നടക്കുക—സകലം—കപാലം [natakukka.] [Sakala] [Kapa:  
lam.]

(6) Syllables immediately following aspirates

വഹിക്കുക—വിഹംഗം

[Vahikkuka] ; [Vihangom]

In the next paper I shall discuss how far stress in Malayalam differed in nature and strength from that in Tamil, and what these differences, occurring as they do in sister languages closely allied to each other, are due to.

## HIGH TEMPERATURE.

Among the many things which have early distinguished man from the rest of creation has been the production and employment of high temperatures. The use of a fire for purposes of cooking, and in the manufacture and working of metals and alloys can be traced back to very remote antiquity.

How man first came into possession of this 'element' is a problem for which more than one solution has been offered. Ancient mythology asserts that it was a gift from on high to the first inhabitants of 'this terrestrial frame', and there are records to show that the 'Sacred fires of Baku' were sold to pilgrims who carried the same from place to place and rendered them accessible to every home. A second solution assigns its origin to natural phenomena. Spontaneous fires like the dreaded "forest fire" are not an uncommon occurrence even to-day, and should have been a very ordinary experience with the primitive man who, like the lower animals, had his home in the wilds and the mountains. A third one, perhaps more romantic, attributes to fire a frictional origin. The dweller of the forest, perhaps no better than our 'hairy ancestor', with brute-strength more than intelligence to aid him, may have flung a stone at some passing animal in some moment of idleness or with intent to bring down his prey. The stone, missing its aim, might have struck against a rock and produced a spark of fire. In such a case the curiosity of the idler would be naturally aroused, and repetitions of the process must have resulted in the discovery of fire. The primitive method of making fire, not yet obsolete, lends great probability to this view. Perhaps none of these solutions is exclusively correct, and each in its own way may be true of particular portions of the world.

Though the employment of high temperatures was not unknown to the ancients, the very high temperatures which have been reached, and are in use in many modern industrial processes, are an achievement of very recent times. The *hell fire* of burning brimstone which used to strike terror into the heart of erring man scarcely deserves the notice of the modern college-student to whom the much hotter Bunsen flame is a matter of daily experience; and pales into insignificance before the temperatures obtainable

at present with the oxyhydrogen blow-pipe flame or the electric arc.

It may be of interest for the average man who has had no special scientific education to know how these high temperatures are produced. At present two chief agencies are known which may be utilised for the production of heat. One is chemical action, and here, the particular kind of chemical action in common use is what is known as combustion or in common parlance, burning. The other is electricity.

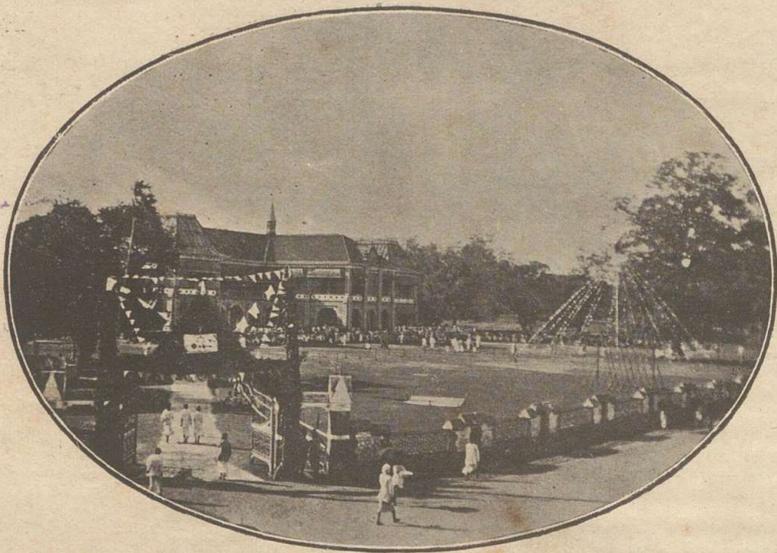
Articles employed for the production of heat by burning are technically known as fuels. Fuels may be solid, liquid or gaseous. The first two have been in use for a long time; the third is a special feature of modern development. The higher temperatures obtained at present by the employment of fuels are mainly the result of various improvements made upon the old processes.

The highest temperature obtainable by the use of a certain weight of fuel depends upon a number of factors. Firstly there is the nature of the fuel. A certain quantity of coal, when completely burnt, does not give the same amount of heat as an equal weight of wood or oil or gas.

Secondly it depends upon the speed of combustion. The quicker the burning, the higher is the temperature produced. To obtain the maximum effect with a certain weight of fuel the combustion must be quite complete, and every precaution must be taken to prevent loss of heat during burning, either through conduction or radiation, or through admixture with inert gases which do not take part in the burning. The quickness with which the heat is taken up by the heated body is another important factor in determining the temperature finally reached.

The improvements which have been effected in recent times take all these into consideration. The modern furnaces are so constructed as to ensure the maximum production and the minimum loss of heat. A proper fuel is chosen, and complete burning is accomplished by providing the burning substance with an ample supply of air in the form of a blast. The rural blacksmith makes use of the same principle, only in a less efficient manner. To avoid the cooling resulting from the introduction of cold air, and to utilise the heat of the waste gases escaping through the chimney,





ONAM DAY 1925.



HIS EXCELLENCY VISCOUNT GOSCHEN  
GOVERNOR OF MADRAS.

*Photograph by*  
S. Sivaramakrishna Iyer [Sarma.]

arrangements are made by which the waste gases are made to give up much of their heat to the blast before they escape into the atmosphere.

In many furnaces, liquid and gaseous fuels are employed. With these it is possible to obtain much higher temperatures than with solid fuels, because their combustion is quicker and more complete. When liquid fuel is used it is 'atomised' *i. e.* broken up into very fine spray by a jet of air blown through it, before it enters the sphere of combustion. Gaseous fuel yields the best results, and is neater to work with, though the cost is comparatively greater.

One of the constituents of most gaseous fuels is hydrogen, which burns in air with a very hot flame. If the air be replaced by oxygen the flame is hotter still. This property is utilised in the production of the "oxyhydrogen blow pipe flame" where a mixture of hydrogen and oxygen in the right proportions is burnt at a specially constructed jet. Such a flame easily melts metals like iron and platinum and is very largely used in industry for welding and cutting steel. It can be used even under water, and small cracks or such other flaws in the submerged parts of warships have been often repaired by fusing the parts together with the help of the oxyhydrogen blow pipe flame.

It has been well known for a long time that when an electric current is passed through any substance which resists the passage of the current, the substance is raised to a high temperature. This property has been turned to account in the construction of some electrical furnaces. The current is passed through a suitable substance kept within the mass of the material to be heated and the heat produced is transmitted to the entire mass. In some cases where the heated material can itself act as a resistance the use of another substance becomes unnecessary.

Another way in which electricity has been utilised for the production of high temperatures is by the employment of the electric arc. A large current of electricity under high electrical pressure is passed through a conductor whose ends are separated by an air space. A continuous series of sparks then pass between these ends and constitute the electric arc. By employing special devices the arc is spread out into a big flame. When the substance to be heated is kept in this air space it is raised to a very high temperature. The

temperature of this electrical flame is about the highest that has hitherto been practically obtained.

A rough idea of these high temperatures may be gathered from the following data.

	<i>Temp.</i>
Human body	36.7° centigrade.
Boiling water	100°C.
Red hot iron	700°C.
Melting iron	1200°-1500°C.
Melting platinum	1764°C
Oxyhydrogen blow-pipe flame	about 2800°C.
Electric arc	about 3600°C.

To many whose conceptions of high temperature seldom extend beyond that of red hot iron, and who are accustomed to distinguish between heat and cold only by the sense of touch, it might appear a marvel how such high temperatures as those given above have been accurately measured. Even the average student of Science is seldom conversant with these methods. It may not, therefore, be out of place to make a brief mention of some of them here.

It is known that all bodies expand when heated, and the more the heating the greater is the expansion. In many cases, particularly metals, the amount of the expansion is directly proportional to the temperature. To know the temperature therefore, it is enough to know the amount of the expansion. On this basis a large number of measuring instruments have been constructed. A suitable solid, liquid or gas provided with arrangements for measuring the expansion is kept in contact with the body whose temperature has to be measured till it acquires the same temperature, and then the amount of the expansion is noted. Of this type the mercury in glass thermometer is the one most commonly used. It can measure temperatures only up to 360°C, beyond which the mercury begins to boil. Other thermometers which employ the expansion of solid metals like copper or iron are in use up to 600°C. But for higher temperatures, electrical thermometers are practically the only ones which give a direct reading of the temperature.

The electrical instruments are of two types. In one type a current of electricity is passed through a platinum wire which is exposed to the temperature to be measured. The wire resists the passage of the current, and the amount

of the resistance is measured with the help of a suitable resistance measuring instrument. It has been found by experiment that the amount of the resistance varies with the temperature according to a definite rule, so that if the resistance is known the temperature can be easily calculated. In practice the resistance measurer is constructed in such a manner as to give direct readings of the *temperature* instead of the *resistance*.

The other type of electrical thermometer works on a different principle. Bars of two suitable metals are joined together at one end, and the junction is allowed to rise to the temperature to be measured. The other ends which are kept cold are connected by a copper wire. Under these circumstances a current of electricity is produced, and this is measured by means of a galvanometer (current measurer.) The strength of the current is known to vary with the temperature, in a definite manner, and therefore, the correct temperature is easily obtained. Any temperature below the melting point of the junction is thus capable of measurement.

Thermometers other than electrical have also been devised for measuring these high temperatures, but they are not so commonly used, or quite so accurate.

For rough measurements of many high temperatures such as those reached in modern furnaces, blocks of materials which are known to melt at definite high temperatures are employed. Cones made of fusible clay, cylinders of sodium chloride, potassium sulphate and similar substances are used in this connection. These are placed in various parts of the furnaces, and by noting which of them melt and which do not, the temperature is roughly estimated.

The science of high temperature production and measurement is still far from perfection. It is not impossible that in an age of scientific research like the present greater and greater advances in this direction will become an accomplished fact. If such an achievement is likely to contribute to the increase of general happiness, be it ever so little, by facilitating industry and making the common comforts of life accessible to even the man of the streets, we shall have good reason to wish these researches in science many days (and nights too, if need be) of fruitful and unremitting toil.

ഒരുനിരൂപണം.

വിശ്വവിജയം.

[മുടവൂർ വി. നാരായണപിള്ള ബി. എ.]

മഹാകവി ഉള്ളൂർ എസ്. പരമേശ്വരയ്യർ അവർകളുടെ നവീനകൃതിസഞ്ചയത്തിൽ പ്രാധാന്യം അർഹിച്ചു കുന്ന ഒന്നാണ്, പ്രസ്തുതകവിത. മിസ്റ്റർ പരമേശ്വരയ്യരുടെ മികച്ച വണ്ണനാവൈദഗ്ദ്ധ്യവും, പദപ്രയോഗചാതുര്യവും ഇതിൽ സർവ്വതെളിഞ്ഞു കാണുന്നുണ്ട്. ഭക്ഷിണാപഥത്തിലെ പണ്ടത്തെ ഹിന്ദുരാജ്യങ്ങളിൽവെച്ച് പേരും പെരും പുലൻ വിദ്യാനഗരസാമ്രാജ്യത്തിന്റെ ചരിത്രസംഭവങ്ങളുടെ കൂട്ടത്തിൽ സുപ്രസിദ്ധമായ ഒരു രണഘട്ടത്തേയാണ് ഇതിൽ വർണ്ണിച്ചിട്ടുള്ളത്.

ആദ്യമായി തന്റെ ആസ്ഥാനമണ്ഡപത്തിൽ “താരണ്യദപ്പോലതൻ താരകാരിപുപോചെ” കാണാനാകുന്ന സദാശിവചക്രവർത്തിയേയാണ് കവി വായനക്കാരുടെ മുമ്പിൽ അവതരിപ്പിച്ചിരിക്കുന്നത്.

10 അദ്ദേഹമാകട്ടേ:—

“ശാന്തരസം

ശൈവമായ് തീർന്നുമട്ടിൽ ഭീപിതക്രോധാനല”-  
നായം,

“ശാരദത്തുവിൽ ശക്രചാപംപോലതർക്കിത-  
ഘോരമായ് ലലാടത്തിൽ മദ്യത്തോളവുംപൊങ്ങി,  
പേർത്തും ചണ്ഡോച്ചണ്ഡമാം താഡ്യംവം നടത്തുന്നോ-  
രൂർവരേഖദ്രുകുടീപാളിയാൽ ഭയങ്കര”നായം,  
“ശോഭിതചിബുകമായ് ഭീഷ്മായ് നീരന്ധമായ്  
നാഭിയോളവും തുണ്ടും ശൂശ്രൂചാമരത്തിങ്കൽ  
പാരിഭദ്രപ്രസൂനമുച്ഛരശ്രീകലത്തിടും  
കൂരശോണാക്ഷികോണത്താൽ ദുരാലോക”-

നായം,

“കോപമാം രക്ഷസ്സിന്റെ കോമരംപോലെ മേന്മേൽ  
വേപമാനമായുള്ള വീരവിഗ്രഹത്തോടു”

കൂടിയും,

“പാതിയും കോശംവിട്ടു പാഞ്ഞയന്നിടും പാളി-  
ന്നാതിഗ്രമേകീടുന്ന ഭക്ഷിണഹസ്തത്തോടു”

കൂടിയും ആണ് മന്ത്രരംഗത്തിൽ ഉദയം ചെയ്യുന്നത്. നാം ഗ്രാമസിംഹനായ സദാശിവരായരുടെ സമഗ്രമായ ഒരു ചിത്രം ഇവിടെ കവി സാധിച്ചിരിയ്ക്കുന്നു. കാവ്യലോകത്തിൽ ഗണനീയമായ ഒരു സ്ഥാനത്തെ അർഹിയ്ക്കുന്ന ഈ ചിത്രം പരമേശ്വരൻ്റെ അവർകളുടെ വണ്ണനാപാടവത്തിന് ഒരുത്തമോദാഹരണമാണ്. സംസ്കൃതകവികളുടെ ഇത്തരത്തിലുള്ള സംരംഭങ്ങൾ പ്രാദേശിക നിർജീവങ്ങളും വണ്ണനയുടെ അതിരില്ലായ്മ കൊണ്ട് വൃഥാ സ്ഥൂലങ്ങളും ആകാൻ ഇടവന്നുപോയിട്ടുണ്ട് എന്ന് ഒരുഭിപ്രായം ഉള്ള ഇക്കാലത്തു തന്മയത്വം തികഞ്ഞുള്ള ഇമ്മാതിരി തൂലികാചിത്രങ്ങൾ അതീവ അഭിനന്ദനാർഹങ്ങളാണെന്നുള്ളതിനു സംശയമില്ല.

തന്റെ പ്രധാനമന്ത്രിയായ നാഗമന്റെ വഞ്ചനാകലുഷവും കടിലവും ആയ സ്വാമിദ്രോഹത്തേക്കുറിച്ചു കേൾക്കുന്ന സദാശിവരായർ അത്യധികം രോഷാകലനായിത്തീരുന്നു. ആ ലഭസേനാനിയുടെ ഭർമ്മതവിഭ്രംഭങ്ങളെ അമച്ചുചെയ്ത് തന്റെ സഖാവായ പാണ്ഡ്യരാജാവിന് അഭയം നല്കാൻ ഉദ്യുക്തനായ അദ്ദേഹം അതിഗംഭീരവും ശ്രോതാക്കളിൽ പുളകോട്ഗമകാരിയും ആയ ഒരു പ്രസംഗം ചെയ്യുന്നു. ആ പ്രഭാഷണത്തിന്റെ 'ഉണർത്തംശക്തി' സദസ്സരിൽ ഒരു വൈദ്യുതീപ്രവാഹത്തെ ഉളവാക്കുന്നു. ഈ ഘട്ടത്തെ, കവി വളരെ രൂക്ഷവും, എന്നാൽ ചമൽക്കാരപരിപൂർണ്ണവും, വികാരോത്തേജകവും ആയ രീതിയിൽ ഹൃദ്യമായി വണ്ണിച്ചിരിയ്ക്കുന്നു. എന്നാൽ ഈ പ്രസംഗത്തിന്റെ ആദ്യഭാഗത്തെ ഉൾജപസ്വലമായ ഗൌരവം അതിന്റെ അന്ത്യഘട്ടത്തിൽ "എന്നെച്ചിലിന്നേവരെത്തിന്ന നായയെക്കൊല്ലാൻ" എന്നുള്ള പ്രയോഗത്താലും, ഉദ്ധതവും അഹംകാരപൂർണ്ണവും ആയ

ഇപ്രഭൃതനാമ്രാജ്യസാവ്ഭൗമനെങ്ങു ഞാൻ  
മൽപ്രജാപരമാണു കോടിയിലൊന്നെങ്ങവൻ

എന്നുള്ള സ്വപരാക്രമകഥനത്താലും അല്പം ഭംഗപ്പെട്ടിട്ടില്ലേ എന്നു സംശയിക്കേണ്ടിയിരിക്കുന്നു.

നാഗമനേ എതിർത്തു പോർചെയ്തു നാട്ടിൽ നന്തിയും സമധാനവും പുനഃസ്ഥാപിക്കുന്നതിനു ദ്രവ്യപ്രതിജ്ഞനായി ആ ന്ദ്രയിൽ ചക്രവാളത്തിൽ സാക്ഷാൽ ചണ്ഡദീധിതിപോലെ' ഉത്ഥാ

നംചെയ്ത നാഗമൈകസന്താനമായ വിശ്വനാഥനല്ലാതെ മറ്റൊരു മായിരുന്നില്ല. “ആ വൻമണ്ഡപത്തിന്നു നവ്യരത്നസ്തംഭമൊന്നാവിർഭൂതമാംപോലെ” നിന്ന ആ യുവാവിനെക്കണ്ട ഉടൻതന്നെ സദസ്യരിൽ ചിലർ അയാൾ

“നില്പതെന്തിന്നസ്മാകസ്വാമിയെബ്ഭർത്സിച്ഛാനോ കല്പനനേടിക്കൊണ്ടു കാർണ്യനാശം ചെയ്യാനോ”

എന്നൊക്കെസ്സംശയിച്ചു എങ്കിലും സാക്ഷാൽ സദാശിവരായർ തന്നെ വിശ്വനാഥനാമാവായ ആ യുവാവിന്റെ സാഹസികൃതത്തെ അപലപിച്ചു എങ്കിലും സ്വാമിഭക്തനായ ആ ചീരോദാത്തൻ തന്റെ പൗരഷപുണ്ണങ്ങളായ വാക്കുകളാൽ തനിക്ക് ആദ്യമായി രാജ്യത്തോടും രാജാവിനോടും പരദൈവമായ വിശ്വപാക്ഷസ്വാമിയോടും ആണു കടപ്പാടുള്ളതെന്നും തന്റെ ജനയിതാവായ നാഗമനോടുള്ള ചുമതല ഇതിനെല്ലാം പിന്നിലേ നില്ക്കുന്നുള്ളു എന്നും വിനയത്തോടുകൂടി അറിയിച്ചു. വിശ്വനാഥൻ ഇതിനുപയോഗിച്ച വാദങ്ങളും ന്യായങ്ങളും വളരെ ഹൃദയംഗമമായ വിധത്തിൽ കവി വെളിപ്പെടുത്തിയിട്ടുണ്ട്. ആ യുവയോഗാവിന്റെ ഒടുവിലത്തെ പ്രാർത്ഥന

“ആനമാകയാചെന്നെയിന്നിതിൽ കല്പിച്ചാലും ബാണമായ്-ഉകാരമായ്-ശ്വാസമായ്-സങ്കല്പമായ്”

എന്നായിരുന്നു. ആ യുവാവിന്റെ പൗരഷത്താൽ ഉദ്ഗ്രീവവും, പ്രശ്രയത്താൽ ആനതവും, ഘോരസംഗ്രാമോത്സാഹവാദനീമദോദഗ്രവും, ജാനപദ്യന്തലംബിബാഹുവും ആയുള്ള നിലകണ്ടും അയാളുടെ വീരപൗരഷസ്യന്ദികളായ വാക്കുകൾ ശ്രവിച്ചും കൃതാർത്ഥനായിത്തീർന്ന സദാശിവരായർ വിശ്വനാഥനെത്തന്നെ ഭക്തനായ നാഗമവിജയത്തിന് ‘ആശിസ്സാം അജയാസ്രുതൈ’ പ്രദാനം ചെയ്തു നിയോഗിക്കുന്നു. കാവ്യത്തിന്റെ ഒന്നാംഖണ്ഡം ഇതോടുകൂടി അവസാനിക്കുകയും ചെയ്യുന്നു.

II

ഈ കൃതിയുടെ ദ്വിതീയഖണ്ഡത്തിൽ വിശ്വനാഥനും നാഗമനും ആയുള്ള കൂടിക്കാഴ്ച, അവരുടെ സംഭാഷണം, നാഗമന്റെ മനോവിചാരം, യുദ്ധരംഭം, എന്നിവയെയാണു വിവരിച്ചിരിക്കുന്നത്. നാഗമൻ തന്റെ പുത്രനോടു്

“ഓമനേ! ഞാൻ പടവെട്ടിപ്പിടിച്ചോരീ  
ശ്രീമയമാകിന പാണ്ഡ്യരാജ്യം

തൊണ്ണൂറുചെന്നോരൻ ഭക്തിയല്ലെ’ന്നും പിന്നെയൊ  
അതു വിശ്വനാഥനെ ‘മൂവരശന്മാരിലേകനാക്കിപ്പൊൻമുടിമുടി  
പ്പാ’നാണെന്നും ആകയാൽ യുദ്ധസന്നാഹം നിർത്തിവെച്ച് ആ യു  
വാവ് “തങ്കുളിരുമ്പുവാൾ താഴ്ത്തുവെച്ചിട്ടു തങ്കച്ചെങ്കോൽ” ഗ്ര  
ഹിച്ചുകൊള്ളണമെന്നും അഭ്യർത്ഥിക്കുന്നു. ഈ പ്രലോഭനങ്ങൾ  
ക്കൊന്നും തീരെ വശംവദനാകാത്ത വിശ്വനാഥൻ പിതാവിന്റെ  
നിഷ്കണ്ഠകൃപയെ ആദരവുവെക്കിലും ഉജ്ജ്വലമായ വിധ  
ത്തിൽ ഭർത്സിക്കുന്നു. അതിനുശേഷം ആ പിതൃപുത്രന്മാർ യു  
ദ്ധോല്പത്തരായി അന്യോന്യം വേർപെടുന്നു.

തന്റെ ശയ്യാഗാരത്തിലെ ഏകാന്തതയിൽ നാഗമനായ  
ആ ധർമ്മലോപിയുടെ തപ്തമായ അന്തർദൃഷ്ടിനു ചില മനഃശ്യാരൂപ  
ങ്ങൾ ഗോചരങ്ങളാകുന്നു. കവിതയിലെ ഈ ഘട്ടം ഷേക്സ്പീ  
യർ മഹാകവിയുടെ സുപ്രസിദ്ധമായ ‘മാക്ബത്ത’ എന്ന നാട  
കത്തിലെ ചില ഭാഗങ്ങളെ നമ്മെ അനുസ്മരിപ്പിക്കുന്നു. മഹാ  
കവി ഉള്ളൂർ എസ്. പരമേശ്വരയ്യർ അവർകളുടെ ഭാവനാശ  
ക്തി പ്രസ്തുതകൃതിയേ സംബന്ധിച്ചിടത്തോളം ഈ ഘട്ടത്തിലാ  
ണ് അതിന്റെ അത്യുച്ചപരിധിയെ പ്രാപിച്ചിട്ടുള്ളതെന്നു നി  
വിവാദമാണ്.

“ആരതു്? കുട്ടനോ? പോകട്ടെ, നീയൊരു  
മാരണദേവതയായ് തോന്നുന്നതു!  
അല്ലല്ല പാണ്ഡ്യനൃപൻ ഹൃദയേവരൻ  
സൊല്ലയായങ്ങെന്നിനിപ്പോൾവന്നു?  
വേഗമെൻ നാടുതിരിച്ചുതരു! ധനം  
മാ ഗൃധഃ കന്യസപിൽ എന്നോ ചൊല്വു!  
പുത്രനുവേണ്ടെങ്കിലച്ഛരണവേണം ഞാ-  
നത്രസ്തുനൈപനിഷദവാക്കിൽ.  
മൂണ്ടാണികാട്ടിത്തുറിച്ചെന്നെ വോക്കുന്നോ  
വേണ്ട! തരാമേ! തരാമേ! രാജ്യം  
പാണ്ഡ്യശനല്ലല്ലോ നില്പു! വിദ്വാപുര-  
മാണ്ട സദാശിവദേവനല്ലേ?  
കോപതാപങ്ങൾ തലമുകൾകൊണ്ടെന്നോ

ഭൂപനരൂപെയാർവു കേൾക്കുന്നീല!  
 മത്സ്യാമിൻ! രാജാവേ! ഞാനൊരു നീചനാ  
 വിശ്വാസഘാതിയായ് തീൻപോയി.  
 നാഗമകീടപരമാണു ചെയ്തതാ--  
 മാഗസ്തശേഷം പൊരുകണമേ!

എന്നു തുടങ്ങിയുള്ള ഈ ഭാഗം ദുഷ്ടമകലുഷമായ ഒരു നീചമനസ്സാക്ഷിയ്ക്ക് ചില സന്ദർഭങ്ങളിൽ ഉണ്ടാകാറുള്ള തീവ്രമായ മനോവേദനയേ സൂചിപ്പിക്കുന്നു. ഇതുപോലുള്ള അവസരമാണ് മനുഷ്യനേ നന്നെകിൽ അനിവാര്യമായ നാശഗർത്തത്തിലേയ്ക്കോ അല്ലെങ്കിൽ പശ്ചാത്താപബോധാനത്തിലൂടെ ശോഭനമായ സദാചാരജീവിതത്തിലേയ്ക്കോ നയിക്കുവാൻ പലപ്പോഴും പശ്ചാത്താപമായിത്തീരുന്നത്. എന്നാൽ പാപകർമ്മങ്ങളുടെ നിരന്തരമായ അനുഷ്ഠാനമൂലം അദ്ദേഹമായ 'അശ്മതയെ' വഹിച്ചിരുന്ന നാഗമന്റെ ഹൃദയമാകട്ടെ ഈ അവസരത്തിൽ

എന്തെന്തസംബന്ധമെല്ലാം പുലമ്പിനേൻ!  
 ഹന്ത ജീവച്ഛവമായല്ലോ ഞാൻ;  
 ഭ്രാന്തലുവായതു കണ്ടൊരിക്കലുണ്ടെല്ലാ-  
 മാനരമകൂടശോഷിമാത്രം"

എന്ന് സ്വയം സമാധാനപ്പെടുക മാത്രമാണ് ചെയ്യുന്നത്.

III

'വിശ്വവിജയ'ത്തിന്റെ മൂന്നാം ഖണ്ഡം നാഗമനം വിശ്വനാഥനായുള്ള യുദ്ധത്തിന്റെ വിവരണമൊഴുകുന്നതുടങ്ങുന്നു. യുദ്ധത്തെ വർണ്ണിച്ചിരിക്കുന്നരീതി ഒന്നു പ്രത്യേകമാണെന്നോ, അതിന് ആശയനവത്പമോ ഉല്പേക്ഷചാതുരിയോ നിമിത്തം, ഒരു മേന്മ ഉണ്ടായിട്ടുണ്ടെന്നോ പറയാൻ തരമില്ല. കവിയുടെ സ്വതസ്സിദ്ധമായ അതിശയോക്തിപ്രയോഗം ഇവിടെ ലോഭമന്ത്രേ എങ്ങും പ്രതിഫലിച്ചുകാണുന്നു. വിശ്വനാഥന്റെ-

വീക്ഷണാഗ്നിസ്സുലിംഗത്തിൽ വൈരികൾ  
 കാൽക്ഷണത്തിൽ പതംഗങ്ങളായ് വീണു

എന്നു തുടങ്ങിയ ഭാഗങ്ങൾ ഇതിന് ദൃഷ്ടാന്തങ്ങളാണ്. അതിഭയങ്കരമായ ഒരു സമരത്തിനുശേഷം സർവശസ്ത്രാഗ്രാഭിജ്ഞാനം ആശ്ചര്യവികൃമനും ആയ നാഗമനേ "അനാപ്രോതയുദ്ധഗന്ധനായ വിശ്വനാഥൻ നിഷ്പ്രയാസം ബന്ധിയാക്കി

ത്തിക്കുന്നു. തദനന്തരം ബന്ധനസ്ഥനായ സ്വതന്ത്രനുമൊന്നി  
ച്ച് ആ വീരകുമാരൻ വിദ്യാനഗരത്തിൽ 'വിശ്വജിഹ്വഗ്രന്ഥി  
തകീർത്തിയാദി പ്രവേശിയ്ക്കുന്നു. തന്റെ പഴയ സേനാനായക  
നും, എന്നാൽ തൽക്കാലം അസ്വതന്ത്രനും നിരുദ്ധപൗരജനവും  
ആക്കി തന്റെ മുമ്പിൽ കൊണ്ടുവരപ്പെട്ടവനും ആയ നാഗമനെ  
കാണുന്ന അവസരത്തിൽ മഹാമനസ്കനായ സദാശിവചക്രവ  
ർത്തി അരുളിച്ചെയ്യുന്നതു താഴെക്കാണാം പ്രകാരമാണ്:

“നന്ദികെട്ടൊരീ നാനായെത്തച്ചു-  
കൊന്നീടട്ടെയെൻമുന്നിലിട്ടാശാനും.”

പരാജിതനായ ഒരു ശത്രുവിനോടു കാണിയ്ക്കേണ്ടിയിരുന്ന രാജോ  
ചിതമായ മഹാമനസ്കത സദാശിവരായരുടെ വാക്കുകളിൽ  
നിശ്ശേഷം സ്തുരിക്കുന്നില്ല.

ബന്ധിയായ സ്വപിതാവിനെ ആരെങ്കിലും തൽക്ഷണം വ  
ധിക്കണമെന്നു വിദ്യാനഗരസഭാട്ട് കല്പിയ്ക്കുന്ന അവസരത്തിൽ-

“അരയിലുറങ്ങുന്ന ശില്പമാംവാൾ ചെറുതു മടിയ്ക്കാതെ  
വലിച്ചുണർത്തിടുന്ന” വിശ്വനാഥന്റെ വീരയോധാനുചിത

മായ ഈ സാഹസപ്രവൃത്തി, തന്റെ അളവറ രാജഭക്തിയു  
ടെ ശിലാഭേദകശക്തിയാൽ പ്രേരിതമെന്നിരുന്നാൽ പോലും  
സാധ്യകരിയ്ക്കത്തക്കതല്ല. സ്വശത്രുവിനോടുള്ള കടുപ്പാടിന്നിടയി  
ലും ഭൂപദനെ ചവിട്ടാൻ ഉയർത്തിയ ഭ്രോണപാദത്തെ അർജുനൻ  
പ്രതിരോധിക്കയാണുണ്ടായത്. നായകന്റെ ധീരോദാത്തത  
യ്ക്കു്, വിശ്വനാഥന്റെ ഈ കൊടുംക്രിയ ഒരു വലിയ വിശ്വാസമാ  
യിത്തന്നെ പരിണമിച്ചിരിയ്ക്കുന്നു. അതിപരാക്രമിയായ നാഗമൻ  
സ്വപുത്രൻ സ്വമേധയാ കീഴടങ്ങിയതായിവരാം.

“വൃദ്ധനൊന്നു പകച്ചുനിന്നീടിനാൻ  
പാതിയോങ്ങിന കൈവാൾ പുറകോട്ടു  
ജാതശങ്കം വലിച്ചെടുത്തീടിനാൻ”

എന്നും,

“ഉന്നമില്ലാത്തൊരമ്പായി ഞാൻ, പാഞ്ഞു  
നിന്നിടട്ടേ ചെന്നെങ്ങാനുമെന്നവൻ  
ചിന്തനചെയ്തു”

എന്നും, വിവരിച്ചിരിക്കുന്നതിൽനിന്നും നാഗമൻ സ്വപുത്രനെ  
സ്വന്തംകൈകൊണ്ടു നിഗ്രഹിക്കുന്നതിൽഭേദം അവന്നു കീഴട

ങ്ങകയാണ് നല്ലതെന്നു വിചാരിച്ചിരിക്കാൻ ഇടയുള്ളതായി ഉറ  
 ഫിക്കാൻ. ആകയാൽ ഇത്രമാത്രം പുത്രവാത്സല്യമുള്ള ഒരു പിതാ  
 വിനെ, പ്രത്യേകിച്ചും അദ്ദേഹം അസ്വതന്ത്രനായിരിക്കുന്ന അ  
 വസരത്തിൽ, കൊല്ലാൻ മുതിന്നു പുത്രൻ ഒരിക്കലും നമ്മുടെ ബ  
 ഹുമാനത്തിന് പാത്രമായി ഭവിയ്ക്കുന്നില്ല.

വിശ്വനാഥൻ സ്വപിതൃകന്ദം ലാക്കാക്കി വാളോങ്ങുന്ന  
 അവസരത്തിൽ സദാശിവചക്രവർത്തി,

“ആനന്ദവിട്ടു ചാടിക്കുതിച്ചുപാഞ്ഞാസമയമേ”

ഇടയ്ക്കുത്തി ആ ക്രിയയെ നിരോധിക്കുന്നു. ഈ കൃപാതിരേകം  
 ക്കറെ മുന്വിലായിരുന്നെങ്കിൽ ആ രാജാവിന്റെ മഹാമനസ്സുതയ്ക്കു  
 ഉത്തമലക്ഷ്യമാകുമായിരുന്നു. എന്നാൽ നാഗമന്റെ തേജോവധം  
 അതിനിന്ദ്രവും, ജുതുപ്ലാവഹവുമായ വിധത്തിൽ നിവ്ഹിച്ചശേഷം  
 പിതൃഹത്യയ്ക്കു പുത്രനേ പ്രേരിപ്പിച്ചശേഷം, ദത്തംചെയ്യുന്ന ഈ  
 അഭയം, ആ വിദ്യാപുരാധിരാജന്റെ, ഔദാര്യബദ്ധലക്ഷോ,  
 വിശാലാശയത്തിനോ, കാരുണ്യവായ്ക്കിനോ ഒരുദാഹരണമായിത്തീ  
 രുന്നില്ലതന്നെ.

\* \* \* \* \*

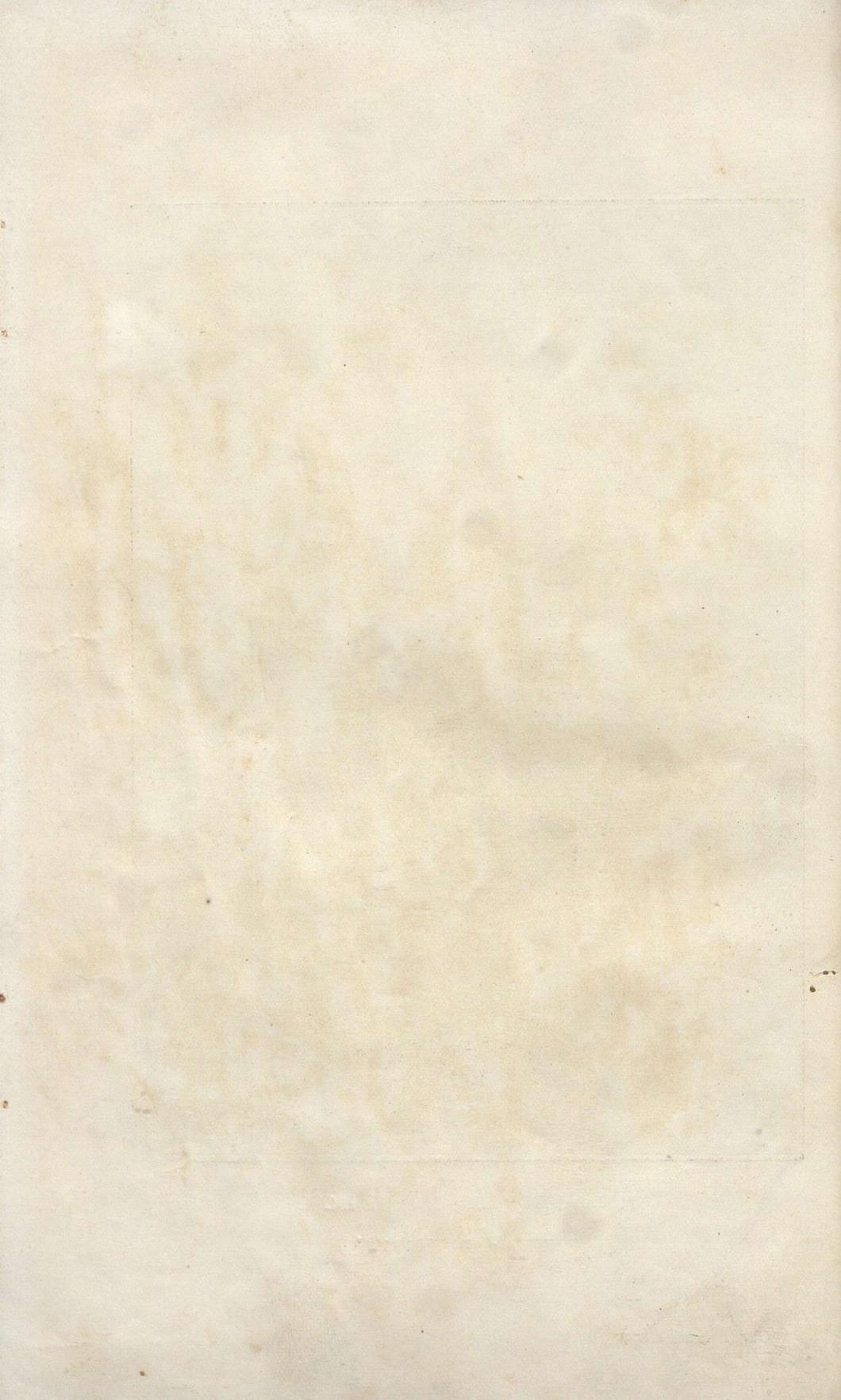
ആകപ്പാടെ 'വിശ്വവിജയം' എന്ന ഈ കൃതി പരമേശ്വ  
 രയ്യർ അവർകളുടെ ലാലുകാവ്യങ്ങളിൽ പ്രധാനസ്ഥാനത്തെ അർ  
 ഫിക്കുന്ന ഒന്നാണെന്നുള്ളതിൻ സംശയം ഇല്ല. ഇതിലെ  
 ദ്വപരീയചണ്ഡം ആശയപുഷ്പിയിലും, അത്ഥഗാംഭീര്യത്തിലും, വി  
 വിധവികാരങ്ങളുടെ സംഘടനത്തെ സ്വാഭാവികതയോടെ വർണ്ണി  
 ച്ചിരിക്കുന്നതിലും, മറ്റുരണ്ടുഭാഗങ്ങളേയും അതിശയിക്കുന്നുണ്ട്.  
 ആദ്യചണ്ഡത്തിലെ, സദാശിവചക്രവർത്തിയുടെ ചിത്രം കവിയു  
 ടെ പ്രതിഭാവിലാസത്തിന്റേയും മനോയമ്ഹാതുരിയുടേയും നിര  
 ക്കശമായ വിളയാട്ടത്തിന് മൂലാഭിഷിക്തോദാഹരണമായി പരില  
 സിക്കുന്നു. മൂന്നാംചണ്ഡമാത്രം കഥാവസ്തുക്കല്പനയിലും വർണ്ണ  
 നാരീതിയിലും അല്പം മോശപ്പെട്ടു പോയിട്ടില്ലേ എന്നു ശങ്കിക്കേ  
 ണ്ടിയിരിക്കുന്നു. ഗുണദോഷങ്ങൾ എപ്രകാരമിരുന്നാലും, പ്രസ്തുത  
 കൃതി ഭാഷാസാഹിത്യത്തിൽ ഒരു നവ 'താര'മായിത്തന്നെ സ്ഥാനം  
 പിടിച്ചിരിക്കുന്നു എന്ന് അഭിപ്രായപ്പെടുന്നതിൽ അസാധാര്യം  
 ഉണ്ടെന്നു തോന്നുന്നില്ല.



M. E. WATTS ESQ., B. A., Bar-at-Law.  
*Dewan of Travancore.*

*Through  
Our Little Friend.*









THE PUBLIC MEETING.  
Principal Chandrasekaran Addressing the Gathering.