THE

# Zamorin's College Magazine

Vol. V | MARCH, 1[illegible]3.

## *On India.*

"If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow—in some parts a very paradise on earth—I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life—again I should point to India."

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MADRAS

# THE Zamorin's College Magazine

Vol. V | MARCH, 1933. | Nos. 2 & 3

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# *The Zamorin's College*

## PRIZE DAY,

### *Friday, 17th February 1933.*

**President: The Rt. Hon. V. S. Srinivasa Sastri, P. C., C. H., LL. D.**

THE Zamorin's College Prize Day celebrations were conducted with great enthusiasm on Friday, 17th February, under the distinguished presidency of the Rt. Hon. V. S. Srinivasa Sastri. H. H. Raja Manavedan Raja Avl., B. A., the Zamorin of Calicut and all the most distinguished people of Calicut were present. The College has seldom seen an audience so notable and large.

The proceedings began with prayers chanted by two young pupils of the college. This was followed by the Principal's address of welcome, which ran as follows :—

Mr. President, Your Highness, Ladies and Gentlemen,

I know very well that you will consider me a very awful and undesirable intruder when all of you are eagerly longing to listen to the President's introductory speech, but the occasion is so unique that I am sure you will forgive me if I speak a few words before the President delivers his introductory speech. It is a very great honour to this institution that this most important function connected with it is being celebrated this evening in the immediate, august and inspiring presence of H. H. The Zamorin Raja and under the very distinguished presidency of the Rt. Hon. V. S. Srinivasa Sastri who is admittedly and deservedly one of the most outstanding personalities of the world today. I take it as a very good omen that H. H. The Zamorin Raja who very rarely attends public functions on account of his delicate health, has so kindly graced this occasion with his presence. It was only a few months ago that I had the good fortune of becoming acquainted with the Rt. Hon. V. S. Srinivasa Sastri, but I never thought then that I would so soon have the inestimable privilege of receiving him here as the president of this function. As you are all aware, our honoured guest is a past-master in the art of polished, pleasant and effective expression, and the elegant style, the lucid exposition, the graceful ease and last but not least, the sweet melody which characterise all his utterances, whether on the public platform or in private conversation, have rightly earned for him the reputation of a professed master of elocution. With his high intellectual attainments, his spotless character and his skill in oratory, he is certainly a worthy disciple of his worthy master, the late Mr. Gokhale of revered memory, and a true and noble son of Mother India. He stands forth, if I may say so, as a brilliant star,—a star of the first magnitude—in India's political firmament today. And I have no doubt that, when the history of the present day world comes to be written, our distinguished guest's name will find a very prominent place in it as one who has selflessly, enthusiastically and unceasingly worked for the uplift of our country. I am glad that his acceptance of my invitation has benefited the whole of Calicut as is evident from the large and distinguished assembly which I see before me, and also from the fact that he is presid-

Group photo taken on the Prize Day of the College. The Rt. Hon. V. S. Srinivasa Sastri is seen seated at the centre, with H. H. Raja Manavedan Raja Avl., Zamorin of Calicut, on his right and the Principal, Mr. A. V. K. Krishna Menon, on his left.

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ing over two other important functions during his three days' stay here. It is a source of ineffable joy to me that the presence of H. H. The Zamorin Raja, of the Rt. Hon. Sastri and of you all, the leading and enlightened citizens of this town, has considerably enhanced the splendour of this function. In the name of this institution, I have therefore very great pleasure in tendering to one and all who have responded to my humble invitation, a very very hearty and cordial welcome. (Applause)

The president, in opening the proceedings, spoke as follows ;—

Your Highness, Ladies and Gentlemen,

I am supposed to be the president this afternoon. It was therefore quite appropriate on the part of the Principal to take my leave before he spoke. But I think it was not particularly grateful of him to take advantage of that circumstance, and aggravate my difficulties. He has presented me to this audience in language which I could not but blush to hear.

It is a long way to come from Madras, merely to preside over a Prize-giving. There are two or three circumstances which, it seems to me, will fully explain the strangeness of that phenomenon. Perhaps, the fact that for many years I was engaged in the field of education will go a long way in making it clear to you why I accepted this invitation. Then there is the fact that this institution has behind it a great history and a distinguished record of work. Another little circumstance is the fact that I might have upon this occasion the rare pleasure of making the acquaintance of H. H. The Zamorin Raja of whom I have heard so much and near whom, geographically speaking, I often live, but whom, for some reason or other, I never had the pleasure of knowing personally. I little knew before I read some of those papers which the Principal was good enough to send me to educate me for this function, that the Zamorin Raja had himself been a teacher for some time. This relationship, Sir, is one of which you might not like to be reminded, (Laughter) but which we cannot afford to forget, for, this profession of teaching, believe me, is honourable, as honourable as any other profession that serves the community, and if it had the honour of holding you among its members for a time, I believe you will allow me to say on its behalf that you too have been honoured to have been a teacher for some time.

Then it would appear that he and I have the same *alma mater*. He was educated for a time at the Kumbhakonam College, and I was there all my college career. Now Kumbhakonam College has not, I am afraid, maintained its reputation of a few generations ago. I do not exactly see whose the fault is and this certainly is not the place or the time when I may with propriety examine that fact in all its bearings. But this much I know, that there is no institution in Southern India outside the city of Madras, not even, Sir, Mr. Principal, this institution over which you preside with such eminent distinction, that has produced so many men of the front rank who have contributed in various ways and in various grades to the betterment of this province.

There is another little circumstance which, if my coming here still requires an explanation, may perhaps complete it ; and that is the fact that the invitation to come here was given to me by two people whose request, I do not know, however much I wish, how to refuse. They are the two brothers, Mr. Govinda Menon and Mr. Krishna Menon. Mr. Krishna Menon stands before you, and you have opportunities of judging him, and I will not outrage his modesty, though he has given me very good provocation, by examining his credentials on the spot. (Laughter). But his brother is a great friend, one whom it is a privilege to call friend. He is unfortunately unable to be

present here today as he originally intended, but he has sent me a characteristic telegram which I propose to take the liberty of reading out to you. I have first taken very good care to show it to His Highness on the one hand, and to the Principal on the other, so that they may not accuse me of having put them to any embarassment in reading it to you without their previous knowledge. I do not know how exactly they will receive it; but I know how you will receive it. I will just read it to you, reserving after the fashion of Government and of some Judges, I think, my remarks to a later occasion.

TELEGRAM: *Zamorin's College, Calicut. Old Boy sends affectionate greeting and prays for function's success and raising college first grade. May Divine Flutist bless. A. V. Govinda Menon.*

Perhaps you will allow me to gather my thoughts a little before I speak upon this proposal, for it has many sides to it, and it will not do for me to take myself unawares as the telegram does. With these remarks I will now proceed to the next item on the Agenda Paper and ask the Principal to read his report. (Applause).

In presenting the report on the working of the college for the Academic year 1931-32, the Principal said :—

"I am sure you will consider it nothing short of an infliction if I am now to read out to you, in obedience to the usual procedure on the Prize Distribution Day, my report on the working of the college during the past academical year, namely, 1931—32. But as it is not possible—and it is not desirable too—to omit this item on the programme, I hope you will have the goodness to listen to me for a little while, however irksome it may be. The report has been purposely made very short and I promise not to tax your patience very much.

*Strength.*—The total strength of the college during the year under report was 846; 135 being in the college department and 711 in the school department. I find that while the strength in the college department has been going down to some extent, that in the school department has been increasing. I am told that the strength in the college classes is on the decrease in other educational institutions also. The reason for this may not be far to seek. The number of unemployed graduates is multiplying day by day and there is now a feeling that higher University education will not enable one to earn one's bread. The financial depression all around and the consequent dearth of money may be another pertinent cause.

*Scholarships.*—Ten Scholarships were awarded under the rules. The usual scholarship for the first student in the S. S. L. C. Examination from the Chowghat High School was also awarded. Besides these, twenty-six poor and deserving students were granted full and half fee concessions. Four boys of Ex-military men were free scholars and there were four Government scholarship holders. Twenty four students belonging to the Zamorin Raja's family were free scholars during the year.

*Examination Results.*—67 students were sent up for the Intermediate Examination of March last. Of these, 20 passed in full with 8 in the First Class and 42 passed in one or two of the three parts. In the S. S. L. C. Examination, out of 62 students, 32 were declared eligible for admission to the University course.

*Library and Reading Room.*—The total number of books at present is 4515. The Reading Room has quite a good supply of foreign and Indian periodicals. Many magazines are received here in exchange for the college magazine and these are made good use of.

*Societies.*—The Literary Association of the College department, known as the "Zamorin's College Parliament", worked very well during the year. Meetings were held nearly every week and many

students, the honourable members of this parliament as they styled themselves, took part in the debates which were conducted in conformity with the usual parliamentary procedure. In the High School department, the students conducted an association under the name of 'Mutual Improvement Society' in addition to their Debating Society and these did good work.

*Sports and Games.*—The sporting activities were very satisfactory. Now that physical training is made compulsory in the college classes, every college student has to take part in one or other of the several games played here, namely, Hockey, Football, Volleyball, Basketball, Badminton and Tennis. I am glad to say that my students have been taking an active part in many tournaments outside the college and have been acquitting themselves well. The number of prizes and medals to be given away today in connection with sports will bear ample testimony to their activities in this direction. It is a good sign that they are now beginning to realise for themselves the supreme necessity of improving their physique. But a word of caution is here necessary, and that is, that, in their burning enthusiasm for games, they should not overstep the reasonable limits and neglect their studies altogether. As I said in my report last year, they should not make a fetish of games.

*Buildings.*—Want of accomodation is felt, now that the old palace is gone. H. H. The Zamorin Raja has been pleased to allow the erection of new buildings. The Board of Management has taken up the matter; plans and estimates are being prepared and if all goes well, the work will be finished by June 1934.

*Hostel.*—There is accommodation for 34 boarders but on account of the decrease in the strength of the college classes, there were only 25 boarders during the year.

It may not be out of place to mention here that H. H. The Zamorin Raja has been so kind as to sanction the construction of a hostel for the use of the members of his family who are students here. The building is nearly complete and will be ready for use in the course of a month.

*The College Magazine.*—There were three issues during the year under report. The Magazine has now entered on its fifth year and though it has a fairly wide circulation, I regret to say that sufficient encouragement has not been forthcoming. Mr. J. B. Bilderbeck, M. A., a distinguished educationist, now retired, and sometime Principal and Professor of English at the Presidency College, Madras, to whom, as an old student of his, I had sent a copy, writes to me thus about this activity of ours: "Your College Magazine with the exception of the Vernacular portions was read to me by Mrs. Bilderbeck and I must congratulate you on the successful efforts you have made to stimulate intellectual activities among your pupils and the members of your staff in reference to matters and subjects outside the regular curricula. This experiment of yours without doubt throws much anxiety and responsibility on your own shoulders and I hope, will evoke an adequate responsive support from those for whose benefit you have undertaken it". I do hope that the Magazine will live long and exert a wholesome influence on those for whom it is mainly intended. I also hope that the 'old boys' of the college will come forward in large numbers to render all the necessary help for its upkeep and popularity.

*The Old Boys' Association.*—Though the association was started a couple of years ago and though I am trying my best to make it a useful adjunct to the college, I am sorry to say that it is not pushed up by the 'old boys' as it ought to be. The present Secretary is working hard to make an exhaustive list—not an easy matter—of the 'old boys' of this college, many of whom are occupying very good positions in various parts of

the world. On behalf of the association, I take this opportunity of repeating a request I made on a similar occasion two years ago, namely, that the 'old boys,' wherever they may be, will be so good as to enlist themselves as members and enable the association to fulfil its objects ere long.

Before I conclude this report, I wish to pay my humble tribute to the late Zamorin Raja, His Highness Manavikrama *alias* Anujan Kunhunni Raja Avl., who passed away on the 26th December 1931, in his eighty second year. His Highness was well versed in Sanskrit, Astrology and Indian Medicine. Regular and systematic in his habits, unassuming and courteous in his manners, he led a pious life, absolutely free from ostentation. May his soul rest in peace!

I should also like to say a word about the late Mr. P. K. Manavikraman Raja who was for a long time connected with the college as a member of the Board of Management. Loved by all who knew him, hated by none, he was liberal and enlightened in his views and bold and independent in his judgment. In him, the Board of Management has lost a very useful member and the college a sincere well-wisher. May his soul rest in peace!

And now to conclude. The working of the college during the year under report was fairly satisfactory and I tender my sincere and heartfelt thanks to H. H. The Zamorin Raja and the Board of Management for their kind support and to the members of the staff for their cooperation in all matters pertaining to the welfare of the College.

MAY GOD BLESS THE COLLEGE AND BLESS US ALL!"

Then came an interesting display of Physical Drill by some of the young boys of the college under their Instructor Mr. S. A. Gaffur, whose unique abilities in teaching smart disciplined evolutions have won universal appreciation. It was followed by the recital of a piece from "Marlowe's Faustus." by P. R. Venkatakrishnan B. A., an old boy of the college. It was realistic and impressive. The next item of the programme was the distribution of the prizes. Then came the staging of scenes from Julius Caesar. It was a very successful attempt, made with reasonable attention to costumes and manners and scenic effects; an artistic, pleasing, and effective performance which was loudly acclaimed by the audience some of whom pronounced it far above the usual level of college theatricals. The actors showed fine discernment and taste in the interpretation of the passages, and were altogether so spirited yet restrained that every one was enthusiastically applauded. Mr. P. Raman Menon (Brutus), Mr. M. Bharathan (Cassius), Mr. P. R. Sitharaman (Antony), and Mr. K. P. Vasudeva Menon (Casca) and Mr. Bhaskaran Nedungadi (Portia) were particularly good. A day or two after the performance, Mr. Langley wrote to the principal :—

"*It is no disparagement to the actors most of whom were extremely good (in fact, the whole level of the performance was far above what I had hitherto seen in this country) to say that Brutus stood out both in point of his elocution and by the restraint of his acting. Unless, therefore, you disagree with me entirely, I hope you will permit me to present him with the book I am sending herewith, together with my compliments on his performance.*"

Mr. Langley is well known in Calicut as an authority on aesthetic and literary matters; commendation from him is especially valuable.

Lady Barber, a lover of Literature and a well-known social worker has also expressed the same sentiments and presented a book to the student who acted the part of Brutus in appreciation of his performance.

The scenic effects were also very good; the section was under the charge of Mr. C. P. Raman Nair and Mr. Gopalan of the

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School staff. They are to be warmly congratulated.

The president in winding up the proceedings said : —

Ladies and Gentlemen,—We have sat here long and I think I shall earn your thanks best by shortening the further proceedings as far as may be. We cannot, however, part without thanking those who contributed to our entertainment this afternoon in various ways. Perhaps, I should mention the young people on this side who sang to us so well, giving such promise that I think I echo the wishes of you all when I say that we hope that this promise will be allowed to go forward to its full fruition. A special word of thanks is due to the actors who produced Julius Caesar before us. I think I may say, speaking for myself, and possibly for a great part of the audience that *we have seldom witnessed this familiar play so well interpreted.* (*hear, hear*). We must, I think convey our appreciation of the great labour which has been bestowed on the production of the piece. Those that have taught the young men, brought them together, overcome their reluctance, possibly made inroads upon their study-times, they deserve a word of appreciation. But, I cannot but admire the great anxiety, the wise planning and laboriousness that must lie behind all these efforts. It is easy for us to see once, to admire and to shout. But those only know how much lies behind who have been through the whole process day after day.

Now, I had meant, Ladies and Gentlemen, to make an observation or two upon the report that we listened to today. But I am sorry I have not the time. I have the will but not the strength either. But I must say a word to those to whom I had the pleasure of giving the prizes. Their work throughout the year has apparently borne good fruit, and to them my congratulations and yours are hereby given. But to those others who did not win prizes, not merely a word of comfort, but a word of real, sober truth may well be given today. Let them remember that the days before them are many and that there are many prizes elsewhere to be won than in schools and colleges. Life and its trials bring out some parts of our nature, discover some talents that lie dormant while still we are in the stage of pupils, and I take it that most of you who are coming into the world's front will approve of what I say. Those qualities and those talents that life brings out are more valuable both to the individuals and to the world than even those qualities of which we have seen the manifestations this evening.

There is one word, however, which I have promised to utter and I will make it as brief as possible. I read out to you a telegram wishing that the status of this institution should be raised. Rao Bahadur Govinda Menon has asked for the blessings of the Divine Flutist on this object. There one may well let the matter rest. But I am an old educationist and have bestowed some thought upon problems that vex the minds of those that teach and those that manage those that teach. I have had some share in the work of actual teaching. I have taken part in the management of schools. I have been a senator. I have conducted, with what success it is for others to say, an educational paper and held forth all the ideals of the profession. I have likewise sat in the legislature where questions of education were discussed. I have therefore some experience of the subject upon which I ask your leave to say just one word. Rao Bahadur Govinda Menon is an enthusiastic pupil of this institution. He is a man of experience and of sound judgment in worldly affairs. If he wishes this institution to be raised in status, there must be a good deal to commend the idea to those in whose hands it lies to bring it to consummation. I know not local conditions. I have no notion how near to prosperity and success this institution lies today and you must

take my remarks, therefore, in a general sense and not by any means applicable to the Zamorin's College. Usually big schemes are born of hope and of past success. When they are first broached, you have two sets of people criticising them from opposite angles. One set of people will say "Ah! here we are, we have not by any means done the thing that lies on our hands to perfection. Why, think of something higher?" There are others, not less wise by any means, who will give this rejoinder, "No, there is no such thing as perfection. We shall never reach it at this stage or any other. In the mean time, let us go ahead doing what work is possible. The needs of education are spreading more and more, young men and now-a-days, one is glad to add, more and more young women are asking for facilities on all hands and it is not proper for us to go in pursuit of ideal perfection, while there is so much want which requires to be satisfied round us.

There is much, Ladies and Gentlemen, to be said upon both sides. I have seen the standards of education going down, the efficiency of institutions fall, and school-masters lose their enthusiasm and their heart, because schools are started in places which cannot sustain them and multiply beyond the capacity of the community to keep them in efficiency. I have also known times in the history of Madras Education when Government and other bodies, Municipal and Local Bodies, did not, with resources plentiful in their hands, think it fit to meet the need of advancing education. I do not know, I have no right to say, in what condition this Calicut is, with reference to Collegiate education. His Highness has just left. I wish he were here to listen to me. The fact is, Ladies and Gentlemen, it is quite possible to plead that this College, as it is teaching up to the Intermediate, should be made far more efficient and far more fit to fulfil its purpose in this town than it is. It is quite possible to maintain that. On the other hand, it is also possible to say that those who conduct it—I hope some members of the Board of Management are here—should have before their mind's eye the possible development of this college into a B. A. College. Whether they wish to round off this institution for which they are responsible at this stage and make it an ideal Second Grade College or whether they wish to prepare it so that it will naturally grow into a B. A. College, whichever way they look at it, there seems to be no doubt that a good deal still remains to be done for this institution. We heard in the report that a building is wanting and as soon as the building is ready, I am sure, it will be discovered that it is not sufficient. And when the building is sufficient, other wants will arise, for, time never pauses while our efforts pause, and our means are restricted. Now, Ladies and Gentlemen, this, then, is my word to the Board of Management, that they will, if possible, keep before their eyes the growth of this college into a full-fledged B. A. College. But whether that or the lower ideal, there is no doubt that a good deal of advance should be made with regard to this institution.

Now there is only one other observation which I will ask your permission to make. The report contained the text of a letter that came from Mr. Bilderbeck. Now, Mr. Bilderbeck has had the good fortune to have many pupils going through his hands. Your Principal is one of them. May I say that I am another and that I am not less proud of the distinction of having been Mr. Bilderbeck's pupil than Mr. Kuttikrishna Menon? I knew Mr. Bilderbeck while he was still Principal of the Kumbhakonam College, a good many years before he was translated to the Presidency College, where your Principal knew him and I will say this, it is not an exaggeration to describe him as one of the old giants of Madras Education. We have not his type in abundance today. He loved his work and

The members of the Zamorin's College Hostel with the Warden and the Deputy Warden.

take my remarks, therefore, in a general sense and not by any means applicable to the Zamorin's College. Usually big schemes are born of hope and of past success. When they are first broached, you have two sets of people criticising them from opposite angles. One set of people will say "Ah! here we are, we have not by any means done the thing that lies on our hands to perfection. Why, think of something higher?" There are others, not less wise by any means, who will give this rejoinder, "No, there is no such thing as perfection. We shall never reach it at this stage or any other. In the mean time, let us go ahead doing what work is possible. The needs of education are spreading more and more, young men and now-a-days, one is glad to add, more and more young women are asking for facilities on all hands and it is not proper for us to go in pursuit of ideal perfection, while there is so much want which requires to be satisfied round us.

There is much, Ladies and Gentlemen, to be said upon both sides. I have seen the standards of education going down, the efficiency of institutions fall, and school-masters lose their enthusiasm and their heart, because schools are started in places which cannot sustain them and multiply beyond the capacity of the community to keep them in efficiency. I have also known times in the history of Madras Education when Government and other bodies, Municipal and Local Bodies, did not, with resources plentiful in their hands, think it fit to meet the need of advancing education. I do not know, I have no right to say, in what condition this Calicut is, with reference to Collegiate education. His Highness has just left. I wish he were here to listen to me. The fact is, Ladies and Gentlemen, it is quite possible to plead that this College, as it is teaching up to the Intermediate, should be made far more efficient and far more fit to fulfil its purpose in this town than it is. It is quite possible to maintain that. On the other hand, it is also possible to say that those who conduct it—I hope some members of the Board of Management are here—should have before their mind's eye the possible development of this college into a B. A. College. Whether they wish to round off this institution for which they are responsible at this stage and make it an ideal Second Grade College or whether they wish to prepare it so that it will naturally grow into a B. A. College, whichever way they look at it, there seems to be no doubt that a good deal still remains to be done for this institution. We heard in the report that a building is wanting and as soon as the building is ready, I am sure, it will be discovered that it is not sufficient. And when the building is sufficient, other wants will arise, for, time never pauses while our efforts pause, and our means are restricted. Now, Ladies and Gentlemen, this, then, is my word to the Board of Management, that they will, if possible, keep before their eyes the growth of this college into a full-fledged B. A. College. But whether that or the lower ideal, there is no doubt that a good deal of advance should be made with regard to this institution.

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his pupils. Night and day he worked for them. He came to the Lecture Classes fully prepared and I never knew him either tired of explaining things or slow to meet the students' difficulties. It has been my special good fortune to meet him in his retirement in England. I have latterly seen him several times in his own place. His address is Bolebrooke Road, Bexhill-on-sea, London. Ah! it was a pleasure, Ladies and Gentlemen, to be with the old man not bowed down by his age, for he still walks erect, although he is 81, but unfortunately stricken with blindness, unable to read those books which he loved so much and read those letters from his loving pupils which still reach him there. My conversations with him generally run along English Literature and English Language. I sometimes propound problems still, as though I were his pupil and it is marvellous to see how even during his retirement he has kept pace with the march of things in the realm of the English language. One thing that strikes me is somewhat peculiar. I was making to him the same complaint that the Principal has made in one number of the college magazine which he was good enough to send me. Mr. Bilderbeck delights to hear how English is being taught today and I complained to him that there is great neglect of formal English Grammar now-a-days. He felt very sad when he heard that. I see that your Principal laments the change that has come over the teaching of English. It is however quite true that in earlier days we used to teach too much English Grammar and too little of English Literature. I am afraid, if the truth be told, I was myself a sinner in that respect. But there is no doubt, however, that the reaction has gone too far and that it is time that in our schools, though not in our colleges, a little Grammar, just as much as necessary, were resumed as a part of the regular curriculum. Now, Ladies and Gentlemen, I have said, I think, quite enough by way of concluding remarks which an exacting principal has laid down on the programme.

It has been a great pleasure to me to revisit Calicut for the purpose of renewing the acquaintance with old friends, whether in the educational or in other spheres. There is much that one would like to say to you, but there is far more that one would like to hear from you. Time is short, and my life is fast ebbing. So I must take leave of you the day after tomorrow, but not before speaking to you of Mr. Gokhale. On the 19th of this month, that is, the day after tomorrow, there comes round the day when he passed away in 1915. It will be my peculiar good fortune upon that day at 8-30 in the morning, to speak to a Calicut audience upon some features of the work of that great man. I hope I shall see some at least amongst you on that occasion and renew the terms of our friendship and respect upon which we have hitherto stood to each other.

This meeting is dissolved. (Applause).

# The Late Mr. J. B. Bilderbeck, M. A.

*His life was gentle ; and the elements*
*So mix'd in him, that Nature might stand up*
*And say to all the world, "This was a man !"*
*—Shakespeare.*

I was very much shocked to learn the sad news of the sudden and unexpected death of my beloved and revered professor, Mr. J. B. Bilderbeck, on the 11th of February. It is, however, a great consolation to know from the kind letter which Mrs. Bilderbeck has written to me that the end was very peaceful, painless and without suffering. No one suspected that the Rt. Hon. Sastri who concluded his speech on the Prize Day with a well-deserved tribute of praise to the learned old professor, was really delivering a funeral oration, for Mr. Bilderbeck had breathed his last just a few days back. I need hardly add anything more to what our distinguished president has so well said in his own inimitable style but I shall say this, that it is only rarely that we come across erudite and noble-hearted professors of his type who cherish such a genuine affection for their students *all their life.* It is no exaggeration to say that 'to see him was to love him and to hear him was to revere him'. As the publisher of this magazine, I shall always remember with gratitude the very kind and encouraging words he has said about it. With a creditable record of creditable work creditably done in the cause of Indian education, he has died full of years and full of honour, leaving behind him not only his dear and loving wife and other near and dear relations but also a large number of loving and faithful students including H. H Raja Manavedan Raja Avl., Zamorin of Calicut, to bemoan his loss.

*Requiescat in pace !*

*Zamorin's College,*
*Calicut, 12—3—'33.*

*A. V. K. Krishna Menon.*

# ഉഷാ.

(ഗാഥാരീതി.)

(വൈദികരീതിയെ അനുകരിച്ചുണ്ടാക്കിയ ഒരു കവിത)

യാമിനിതന്നുടെ സോദരിയായോരു
കാമിനിയാമുഷതേജസ്വിനി
കാന്തിചെറേറവുന്ന കന്യകതന്നുടെ
കുന്തളംപിന്നിലങ്ങാക്കിക്കൊണ്ടു്
ആകാശവാപിതൻ തീരത്തിൽനില്ക്കുന്നു
രാകാശശിപ്രഭ കാണിച്ചെങ്ങും.
മുങ്ങിക്കുളിച്ചപോൽ ശുദ്ധിയുമാർദ്രത
യെങ്ങുമുണ്ടിപ്പെണ്ണിൻ ദേഹം തന്നിൽ
സ്വർഗ്ഗകുലവധു, സർവ്വാംഗസുന്ദരി
നിർഗ്ഗമിച്ചങ്ങുവസിക്കയാണൊ?
വല്ലഭൻപിന്നാലെ മെല്ലെവരുന്നുണ്ടു
സോല്ലാസംതാനും നടന്നുമുമ്പിൽ
ശുഭ്രവസ്ത്രാവൃത, ചാരുവിലാസിനി
വിഭ്രമകൗതുകം കാട്ടി കാട്ടി;
ജീവജാലങ്ങളിലുന്മേഷമുണ്ടാക്കി
ഭാവവികാരത്തെ കേററിക്കേററി;
ദാരുണമാകുന്ന താമസമോഹത്തെ
ദൂരത്തേക്കായിട്ടും മാററി മാററി;
ശുദ്ധയായ്നില്ക്കുമീപ്പെണ്ണിനെകാണുമ്പോൾ
ബുദ്ധയായീടുന്നു നിദ്രക്കൂടി.
ശാന്തിയോടന്തികെ കാന്തിചൊരിഞ്ഞങ്ങു
ബന്ധുരഗാത്രിയായ് മേവീടുമ്പോൾ
ദുർവൃത്തയായോരു യാമിനിതന്നുടെ
ഗർവ്വംശമിപ്പിച്ചു കീഴടക്കി,
യൗവനലാവണ്യം കൊണ്ടുമയക്കീയീ

ജീവജാലത്തെ ഭരിച്ചീടുന്നു.
നീചോച്ചഭേദമിവൾക്കില്ലതെല്ലുമെ
നിർമ്മലചിത്തയായ് മേവിടുന്നു.
ആനന്ദമേകുന്നോരാകൃതികാണുമ്പോൾ
വാനവരൊക്കെയും ലജ്ജിക്കുന്നു.
രക്ഷഃപിശാചങ്ങൾ, ഭൂതവും, പ്രേതവു,
മിക്ഷിതിവിട്ടുപറന്നീടുന്നു.
വൃക്ഷലതാദികളാനന്ദമഗ്നരായ്,
പക്ഷികൾ പാടിസ്തുതിച്ചീടുന്നു
പുഷ്പം വിരിഞ്ഞങ്ങു തൂമണം തൂകുമ്പോൾ
ആനന്ദബാഷ്പം പോൽ തേൻചൂരന്നു.
ധന്യോപചാരങ്ങൾ പിന്നേയും മേല്ക്കുമേൽ
കന്യകതന്നുടെ മുമ്പിലായി
പെട്ടെന്നു മോഹനി സ്വർഗ്ഗത്തിൻ ദ്വാരത്തെ
തട്ടിത്തുറന്നങ്ങു നില്ക്കുന്നേരം
ഗോക്കളെമെല്ലെപ്പുറത്താക്കുവാനായി
നീക്കിനാൾ ക്രൂരിതൾ വേലിയേയും
മംഗളരംഗമായക്കാലമംബരം
ശൃംഗാരവേഷയുഷയുമായി
തന്നുടെ മാർഗ്ഗത്തെ വിട്ടുഗമിക്കാതെ
തന്നുടെ ധർമ്മത്തെത്തെററിക്കാതെ
എന്നെന്നും യൗവനമൊട്ടും നശിക്കാതെ
സത്യസ്വരൂപമായ് വർത്തിക്കട്ടെ.
കന്യേ! ഉഷെ! ദേവി! ധന്യേ നമസ്കാരം
ധന്യേ! നമസ്കാരം ചെയ്യുന്നെൻ ഞാൻ.

കൊങ്ങോട്ട് കൃഷ്ണൻ നായര്.

# അന്യഭാഷാപദങ്ങളുപയോഗിച്ചുകൂടേ?

സാമൂതിരികോളേജ്മാസികയുടെ സപ്റ്റമ്പർ ലക്കത്തിലുള്ള ത്രിവിക്രമൻെറ കുറിപ്പുകളിലേക്ക് ഭാഷാഭിമാനികളുടെ ശ്രദ്ധ പതിയേണ്ടതാണ്. അന്യഭാഷാപദങ്ങളുടെ കൈരളീകരണം അബദ്ധവും, അനുചിതവും, അഭംഗിയും അനാവശ്യവുമാണെന്നാണ് ത്രിവിക്രമൻെറ കുറിപ്പുകളിൽ പ്രസ്താവിച്ചുകാണുന്നത്. ഈ അഭിപ്രായത്തോടു ഒരണുപോലും ഞാൻ യോജിക്കുന്നില്ല. ഭിന്നാഭിപ്രായം ഏതു കാൎയ്യത്തിലും ഉണ്ടാവുന്നത് ഒട്ടും അസാധാരണമല്ല. "അമ്മയെ തല്ലിയാലും അഭിപ്രായം രണ്ടുണ്ട്." ഇതൊരു കൎശനമായവിമൎശനമല്ലെന്നും, സ്വാഭിപ്രായം പ്രകടിപ്പിക്കൽ മാത്രമാണെന്നും ആദ്യമായിവായനക്കാരെ അറിയിച്ചുകൊള്ളുന്നു.

ഒരു ഭാഷയെ പുഷ്ടിപ്പെടുത്തുവാനും പരിഷ്കരിക്കുവാനും പദസമൃദ്ധി അനുപേക്ഷണീയമാണ്. ഒരു ഭാഷയിൽ വാക്കുകൾ വൎദ്ധിപ്പിക്കാറുള്ളത് രണ്ടുവിധത്തിലാണ്. ഭാഷാഭിമാനികൾ പദദൌൎല്ലഭ്യം നീക്കുവാൻ കൈക്കൊള്ളുന്നതും പ്രയോഗിക്കുന്നതുമായ രണ്ടു നയങ്ങളിലൊന്ന് നൂതനമായ വാക്കുകൾ സൃഷ്ടിക്കുന്നതും മറെറാന്ന് അന്യഭാഷാപദങ്ങൾ വേഷംപകൎത്തി സ്വീകരിക്കുന്നതുമാണ്. പ്രഥമമായി പ്രസ്താവിച്ച പ്രവൃത്തി പ്രയാസമേറിയതാണ്. രണ്ടാമത്തേത് സുകരവും സുഗവുമായ നയമാണ്; അധികം അംഗീകരിക്കാറുള്ളതാണ്; സുഖകരവുമാണ്.

പരിഷ്കൃതഭാഷകളെല്ലാം ഈ നയങ്ങൾ കൈക്കൊണ്ടിട്ടുണ്ട്. ഒരു ഭാഷ പുഷ്ടിപ്പെടുവാൻ ഈ നയങ്ങൾ അവശ്യം ആവശ്യവും, ഒഴിച്ചുകൂടാത്തതുമാകുന്നു. ലോകമൊട്ടുക്ക് പ്രചുരപ്രചാരവും പ്രാധാന്യവുമുള്ള ഒരു ഭാഷയാണ് ഇംഗ്ലീഷുഭാഷ. ഈ ഭാഷ പരിഷ്കരിക്കുവാൻ കാരണമെന്താണ്? തനി ഇംഗ്ലീഷ് അല്ലെങ്കിൽ ആംഗ്ലോസാക്സൻ (Anglo Saxon) ധാതുവിൽനിന്നുത്ഭവിച്ച പദങ്ങൾ ഈ ഭാഷയിലെത്ര കുറച്ചു മാത്രമേയുള്ളു! ലാററിൻ, ഗ്രീക്ക് മുതലായ പുരാതനവും, ഇപ്പോൾ മൃതവുമായ ഭാഷകളിലുള്ള പദങ്ങളല്ലേ ഇന്നീ ഭാഷയിലധികമുള്ളത്? അറബി, ഹിന്ദുസ്ഥാനി എന്നീ ഭാഷകളിൽനിന്നും, വേറെ ചില ഭാഷകളിൽനിന്നും കൂടി ഇംഗ്ലീഷുഭാഷ പദങ്ങളംഗീകരിക്കുന്നതായും അംഗീകരിച്ചിട്ടുള്ളതായും ചരിത്രാന്വേഷികൾ സമ്മതിച്ചിട്ടില്ലേ?

മലയാളഭാഷയുടെ സ്ഥിതിയെപ്പററിത്തന്നെ നമുക്ക് പൎയ്യാലോചിക്കാം. ഇന്ന് നമ്മുടെ ഭാഷയിൽ പ്രചാരമുള്ള മിക്ക വാക്കുകളുടേയും ധാതു സംസ്കൃതമോ തമിഴോ ആണെന്നുള്ളത് തൎക്കമററ സംഗതിയാണല്ലൊ. അസ്വാതന്ത്ര്യയും, അബലയും, അപരിഷ്കൃതയുമായിരുന്ന മലയാള

ഭാഷയെ സ്വതന്ത്ര്യയും പരിപുഷ്ടയുമാക്കി പരിഷ്കരിച്ച ഒരു ഭാഷയാക്കുവാൻ കേരളഭാഷാസാഹിത്യനഭോമണ്ഡലത്തിലെ ഒരു ധ്രുവനക്ഷത്രവും, "പൈതലാം മലയാളഭാഷതൻ ശരിയായ ജാതകം കുറിച്ചിട്ടു" ള്ള ജ്യോതിഷികനും, "പുതുമലയാണ്മ" യെ കേരളത്തിൽ ശാശ്വതമായി പ്രതിഷ്ഠിച്ചിട്ടുള്ള പുണ്യപുരുഷനും ആയ ആതുഞ്ചത്തെഴുത്തച്ഛൻ കൈക്കൊണ്ട നയമെന്തായിരുന്നു? തമിഴിൻേറയും സംസ്കൃതത്തിൻേറയും ഉററ ബന്ധുവായപ്പോഴല്ലേ മലയാളത്തിന്ന് നവീനമായൊരു ചൈതന്യമുണ്ടായത്? ഈ രണ്ടു ഭാഷകളിൽ നിന്നുമുള്ള പദങ്ങളെ "കൈരളീകരണത്തിന്നു" ശേഷം മലയാളവാക്കുകളായി കരുതുന്നുമില്ലേ? സ്ഥിതിഗതികളിപ്രകാരമിരിക്കുമ്പോൾ "കൈരളീകരണം" പാടില്ലെന്നു ശഠിക്കുന്നത് അക്ഷന്തവ്യമായ ഒരപരാധമാണ്; അടിസ്ഥാനരഹിതവുമാണ്.

ഈ രണ്ടു ഭാഷാഭണ്ഡാരങ്ങളിൽനിന്നല്ലാതേയും മലയാളത്തിലേക്കു പദങ്ങളെ പകർത്തി ഉപയോഗിക്കുന്നുണ്ട്. മററു ദ്രാവിഡഭാഷകളോടും കൈരളീദേവി കടപ്പെട്ടിട്ടുണ്ട്.

അനാമത്ത്, അമാലന്മാർ, ബാക്കി, കത്ത്, ഒസ്യത്ത്, മാമൂൽ മുതലായി മലയാളഭാഷയിലുള്ള ചില പദങ്ങളുടെ ആവിർഭാവംഅറബിഭാഷയിൽനിന്നാണല്ലോ. ഇതെല്ലാം "ബിലാത്തിച്ചരക്ക്"ല്ലെങ്കിലും അന്യരാജ്യത്തിലെ "ചരക്കു"കളല്ലെന്നുണ്ടോ? ഈ വാക്കുകളെല്ലാം നാം നിത്യം ധാരാളമായി ഉപയോഗിക്കാറുണ്ടുതാനും. ചിരപരിചയത്താൽ മാത്രമാണ് ഈ വാക്കുകളിൽ ആർക്കും (ത്രിവിക്രമനും അദ്ദേഹത്തിൻെറ അഭിപ്രായമുള്ളവർക്കും) അഭംഗി തോന്നാത്തതു്. ഈ വാക്കുകളെല്ലാം അറബിവാക്കുകളുടെ വിവർത്തനമാണെന്ന സംഗതി മിക്കവരും അറിഞ്ഞിട്ടില്ലായിരിക്കാം. ഇതിൽനിന്നെല്ലാം "കൈരളീകരണം" ഒട്ടും അസാധാരണമല്ലെന്നു വന്നുവല്ലൊ. അന്യഭാഷകളിൽനിന്നു പകർത്തി കൈരളിയിലുപയോഗിക്കുന്ന പദങ്ങളുടെ സംഖ്യക്കു് കൈയ്യും കണക്കും ഇല്ല. ഈ പദങ്ങളുടെ ഒരു കണക്കു് ചരിത്രാന്വേഷികളോടു് ചോദിക്കുന്നതായിരിക്കും അത്യുത്തമം. ഇങ്ങിനെയെല്ലാമിരിക്കുന്നസ്ഥിതിക്കു് "കൈരളീകരണം" ഭാഷക്കൊരലങ്കാരമല്ലെന്ന് ത്രിവിക്രമൻ പ്രസ്താവിച്ചു കാണുമ്പോൾ എനിക്കു് വലിയ അത്ഭുതം തോന്നുന്നു.

ഇംഗ്ലീഷിൽ നിന്നംഗീകരിച്ചതിനാലായിരിക്കാം ഒരുസമയം ത്രിവിക്രമന്ന് "സിംഹഭാഗം", "സുവർണ്ണാവസരം" എന്നീ പദങ്ങളോടു് വെറുപ്പു തോന്നുന്നത്. എന്നാൽ ഇതും ഇതിന്നു മുമ്പുണ്ടാവാത്തതല്ല. ബെഞ്ചു്, സ്റ്റൂൾ, ആപ്പീസ്, സർവ്വീസ്, പിട്ട്, ബാങ്ക്, അറസ്റ്റ് എന്നിങ്ങിനെ ധാരാളം പദങ്ങളും ഇംഗ്ലീഷിൽ നിന്നെടുത്തവയാണ്. ഇതെല്ലാം അറിഞ്ഞോ അറിയാഞ്ഞോ "കൈരളീകരണം" നന്നല്ലെന്ന് അദ്ദേഹം പറയുന്നത് ശരിയാണെന്നു തോന്നുന്നില്ല.

ബിലാത്തിക്കാരുടെ ചരക്കുകളെ ബഹിഷ്കരിക്കുന്നതിനാൽ, ഇംഗ്ലീഷിൽനിന്നെടു

ത്ത മലയാളപദങ്ങളേയും ബഹിഷ്കരിക്കേണ്ടതാണെന്നാണ് സ്വരാജ്യസ്നേഹിയും ഭാഷാഭിമാനിയും ആയ ത്രിവിക്രമൻെറ അഭിപ്രായമെന്നുണ്ടെങ്കിൽ അതബദ്ധമാണ്; അവഹേളിതവുമാണ്. Lion's share, Golden opportunity എന്നീ വാക്കുകൾ "ബിലാത്തിച്ചരക്കു"കളാണ്. എന്നാൽ സിംഹഭാഗവും സുവർണ്ണാവസരവും അങ്ങിനെയല്ല; അവ മലയാളവാക്കുകളാണ്. ഒരു വാക്ക് ഇംഗ്ലീഷിലാണെന്നുണ്ടെങ്കിൽ അത് ഇംഗ്ലീഷുചരക്കാണ്. വേഷപ്പകർച്ച് അല്ലെങ്കിൽ തർജ്ജിമ കഴിഞ്ഞാൽ— അതെ, "കൈരളീകരണം" കഴിഞ്ഞാൽ ആ വാക്കുകൾ മലയാളഭാഷയുടെ ചരക്കുകൾ അഥവാ വാക്കുകൾ ആയി. ഇതിന്നു സംശയമില്ല. ഒരാൾ പറയനെന്നും പറഞ്ഞ് ഹിന്ദുമതത്തിൻെറ താണപടിയിൽ നില്ക്കുന്നേടത്തോളം കാലം ആയാൾ ഹിന്ദുതന്നെയാണ്. എന്നാൽ മതം മാറിയെങ്കിൽ പിന്നീടയാൾ ഹിന്ദുവല്ല. ഏതു മതത്തിലാണ് പ്രവേശിച്ചതെങ്കിൽ ആ മതത്തിലെ ഒരംഗമായിട്ടാണ് പിന്നീടയാളെ കണക്കാക്കാറുള്ളത്. ഇപ്രകാരം ഒരു വാക്കും ഇംഗ്ലീഷിലാവുന്നേടത്തോളം കാലം ഇംഗ്ലീഷുഭാഷയുടേയും, "കൈരളീകരണം" കഴിഞ്ഞാൽ കേരളഭാഷയുടേതുമായി.

സംസ്കൃതത്തിൻേറയും തമിഴിൻേറയും സന്തതിയോ, സഹോദരിയോ ആയിട്ടാണ് കൈരളിയെ ചിലർ ഗണിക്കാറുള്ളത്. മലയാളഭാഷയെന്നും കുട്ടിയല്ല. ഭാര്യാപദം സ്വീകരിക്കേണ്ട ഘട്ടമായാൽനല്ലൊരു ഭർത്താവിനെ തിരഞ്ഞെടുക്കണം. സഹോദരിയും സന്തതിയുമായി കഴിഞ്ഞ ഒരു സ്ത്രീ എന്നും അപ്രകാരത്തിലല്ല. അനുരൂപനായ ഒരു ഭർത്താവിനെ തിരഞ്ഞെടുക്കേണ്ടതാണ്. ഇംഗ്ലീഷുഭാഷയെ മലയാളഭാഷയുടെ ഭർത്താവായി കണക്കാക്കുന്നതിൽ വൈഷമ്യമൊന്നുമില്ല. ഇതിന്നുള്ള കെൽപും കോപ്പും ഇംഗ്ലീഷുഭാഷക്കുണ്ട്.

വേഷഭൂഷണങ്ങളിലും ചട്ടവട്ടങ്ങളിലും മററനേകം സംഗതികളിലും മലയാളികൾ ഇംഗ്ലീഷുകാരെ അനുകരിക്കുവാൻ തുടങ്ങിട്ടുള്ള അവസ്ഥക്കു് നമ്മുടെ ഭാഷായോഷക്കെന്തുകൊണ്ടു് അവരുടെ ഭാഷയെ അനുകരിച്ചുക്കൂടായെന്നാണ് ഞാൻ ചോദിക്കുന്നത്? ഭൂരിപക്ഷം ജനങ്ങൾ അലങ്കാരമാണെന്നു കരുതിയാൽ കുരുത്തോലയും ഈയവും അലങ്കാരവസ്തുക്കളാവുന്നതാണ്. ഏതായാലും "കൈരളീകരണം" ഭാഷയെ അലങ്കരിക്കുകയല്ലാതെ അലങ്കോലപ്പെടുത്തുകയില്ലെന്നാണ് എൻെറ വിശ്വാസം.

സി. കൃഷ്ണമേനോൻ,
സീനിയർ വിദ്യാർത്ഥി.

# അന്യഭാഷാപദപ്രയോഗം.

ത്രിവിക്രമൻ.

ഈ മാസികയുടെ 1932 സപ്തമ്പർമാസത്തിലെ ലക്കത്തിലുള്ള ത്രിവിക്രമൻെറ കുറിപ്പുകളിലേക്കു ശ്രീമാൻ സി. കൃഷ്ണമേനോൻ ഭാഷാഭിമാനികളുടെ ശ്രദ്ധയെ ക്ഷണിച്ചിട്ടുണ്ടല്ലൊ. "അന്യഭാഷാപദങ്ങളുടെ കൈരളീകരണം അബദ്ധവും അനുചിതവും അഭംഗിയും അനാവശ്യവുമാണെന്നാണ് ത്രിവിക്രമൻെറ കുറിപ്പുകളിൽ പ്രസ്താവിച്ചുകാണുന്നത്" എന്നു സിദ്ധാന്തിച്ചുംകൊണ്ടാണ് ശ്രീമാൻ മേനോൻെറ പുറപ്പാട്. "ഈ അഭിപ്രായത്തോടു ഒരണുപോലും ഞാൻ യോജിക്കുന്നില്ല" എന്നു അദ്ദേഹം ശപഥവും ചെയ്യുന്നു! വേണ്ട. യോജിക്കേണ്ട. ത്രിവിക്രമനു അങ്ങിനെയൊരഭിപ്രായമുണ്ടെങ്കിലല്ലേ അതിനോടു മററുള്ളവൎക്കു യോജിക്കുവാനൊ യോജിക്കാതിരിക്കുവാനൊ നിവൃത്തിയുള്ളു? അന്യഭാഷാപദങ്ങളെ "വേഷംമാററി" സ്വീകരിക്കുന്നതിൽ ആരും വിരോധം പറയുകയില്ല. ആവശ്യമുള്ള പക്ഷം അങ്ങിനേയും ചെയ്യേണ്ടിവരും. വേണ്ടാതെ വിഡ്ഢിവേഷംകെട്ടിക്കുവാൻ ത്രിവിക്രമൻ മാത്രമല്ല ഭാഷാഭിമാനികളാരുംതന്നെ സമ്മതിക്കുമെന്നു തോന്നുന്നില്ല. ഭാഷയിൽ പദസമൃദ്ധിക്കുവേണ്ടി അങ്ങിനേയും ചെയ്യാമെന്നായിരിക്കും ശ്രീമാൻ മേനോൻെറ അഭിപ്രായം. ഏതെങ്കിലും ഒരൎത്ഥത്തെ ബോധിപ്പിക്കുന്നതിന്നു ഒരു ഭാഷയിൽ തക്കതായ പദങ്ങൾ ഇല്ലെങ്കിലൊ, അന്യഭാഷാപദങ്ങളെ "വേഷംമാററി" സ്വീകരിച്ചാൽ അധികം ചമൽക്കാരത്തോടുകൂടി അൎത്ഥബോധമുണ്ടാകുമെന്നു വരികിലൊ ഈ വേഷംമാററലിൽ ആൎക്കും അസ്വാരസ്യമുണ്ടാകുന്നതല്ല. ഭാഷാഭിവൃദ്ധിക്കാണെന്നുവെച്ചു തോന്നിയപോലെ വേഷംമാററിത്തുടങ്ങിയാൽ അപകടത്തിലാകുമെന്നു ഓൎക്കേണ്ടതാണ്. ഭാഷകളിൽ പദസമൃദ്ധിക്കു, ലേഖകൻ പറയുംപോലെ നൂതനപദങ്ങൾ സൃഷ്ടിക്കുക, അന്യഭാഷാപദങ്ങൾ വേഷംപകൎത്തി ഉപയോഗിക്കുക എന്ന രണ്ടു മാൎഗ്ഗങ്ങളുള്ളതിൽ "രണ്ടാമത്തേതു സുകരവും സുഗമവുമായ നയവും", "അധികം അംഗീകരിക്കാറുള്ളതും സുഖകരവു"മാണെങ്കിലും ആ ധാരണയോടുകൂടി സന്ദൎഭോചിതമായ വേഷംകെട്ടിക്കാൻ കെല്പില്ലാത്ത പലരും വേഷംകെട്ടിച്ചുതുടങ്ങുമ്പോൾ വേഷപ്പകൎച്ച മതിയായില്ലേന്നൊ കെട്ടിയകോലമൊന്ന്, ആടിയ കോലം മറെറാന്ന് എന്നായില്ലേയെന്നൊ വരുന്നതു ഒട്ടും അപൂൎവ്വമല്ല. എന്നുതന്നെയല്ല—പദസമൃദ്ധിക്കു, സൃഷ്ടിച്ചിട്ടൊ വേഷംകെട്ടിച്ചിട്ടൊ പദങ്ങൾ ഉണ്ടാക്കേണ്ടുന്ന ആവശ്യമുണ്ടൊ എന്നു നല്ലപോലെ

അറിഞ്ഞു മാത്രം ആവകക്ക പുറപ്പെടേണ്ടതുമാകുന്നു. അല്ലാത്തപക്ഷം അതാതു ഭാഷക്കു നാളതുവരെ സിദ്ധിച്ചിട്ടുള്ള വളച്ചക്കും കൗതുകത്തിന്നും ആസ്വാദ്യതക്കും ഹാനി ഭവിക്കുകയും, കാലക്രമത്തിൽ പൊട്ടിപ്പൊടിഞ്ഞും കെട്ടിച്ചമഞ്ഞും ഉണ്ടായിട്ടുള്ള ആ കൃത്രിമഭാഷയുടെ ആക്രമണത്താൽ പ്രകൃതഭാഷ നശിക്കുകയും ചെയ്യേക്കാം. സംസ്കൃതത്തിലുള്ള പ്രൗഢങ്ങളായ പുരാണതത്വങ്ങൾ മലയാളികൾക്കും ആസ്വദിക്കാറാവത്തക്കവണ്ണം മണിപ്രവാളപ്രസ്ഥാനം കൈക്കൊണ്ട പൂജ്യപാദരായ തുഞ്ചത്താചാര്യനും അദ്ദേഹത്തെ തുടൎന്ന വശ്യവചസ്സായ കുഞ്ചൻനമ്പ്യാരും കാണിച്ചുതന്ന മണിപ്രവാളമാതൃകയെ കൈതുടൎന്ന മലയാളികളുടെ ഇന്നത്തെ മലയാളഭാഷ ആ മാതൃകയിൽനിന്നുപോലും എത്രമാത്രം വ്യതിചലിച്ചിട്ടുണ്ടെന്നു പരിശോധിക്കുന്നതായാൽ ഈ തത്വം വെളിപ്പെടും. സംസ്കൃതത്തിനോടും മറേറതൊരു സംസ്കൃതഭാഷയോടും കിടപിടിക്കത്തക്ക കെൽപ്പും വെടിപ്പുമുള്ള എത്രയെത്ര തനിമലയാളപദങ്ങൾ നഷ്ടപ്പെട്ടും കണ്ടാലറിയാതേയുമായിട്ടുണ്ടെന്നുകൂടി ആലോചിക്കുമ്പോൾ, പുറമെ സമ്പാദ്യത്തിലുള്ള ഭ്രമംനിമിത്തം പുരാതനമായുള്ള തറവാട്ടുസ്വത്തു നശിച്ചുപോവുന്നതു നോക്കാത്തതുപോലെയാണു് കലാശമെന്നുംകാണാം. ആവശ്യത്തിന്നു ധാരാളം പററിയവയും എന്നാൽ വളരെക്കാലമായി എടുത്തു പെരുമാറുവാനിടവരാത്തതുകൊണ്ടു മാത്രം അജ്ഞാതങ്ങളുമായ ശബ്ദരത്നങ്ങൾ, പഴയ സാഹിത്യക്കലവറയിലുണ്ടോ എന്നു നോക്കാതെ, ആവശ്യംവരുംപോഴെല്ലാം കടംവാങ്ങി സമൃദ്ധിയായി കഴിഞ്ഞുകൂടാൻ ശ്രമിക്കുന്നവർ വാസ്തവത്തിൽ ഭാഷക്കു പുഷ്ടിയല്ല ക്ഷയമാണു് വരുത്തുന്നതെന്നു സകലരും സമ്മതിക്കും. എന്നാൽ സ്വന്തവും പരസ്വവുമായവയെല്ലാം കൂട്ടിക്കലൎത്തി നിത്യവൃത്തിയങ്ങിനെ കഴിഞ്ഞുകൂടുന്നതുകൊണ്ടു് ആ കോട്ടം അത്ര പ്രത്യക്ഷപ്പെടാതെയിരിക്കുന്നതിനാൽ അഭിവൃദ്ധിയായിക്കൊണ്ടുവരുന്നു എന്നുതന്നെ സാമാന്യ ജനങ്ങൾ കരുതിക്കൊള്ളുകയും ചെയ്യും.

ലേഖകനുള്ള ഉൽകടമായ ഒരാക്ഷേപം—അന്യഭാഷാപദത്തെ "കൈരളീകരിച്ചു" പ്രയോഗിക്കുന്നതിന്നു വിരോധംപറഞ്ഞു എന്നുള്ളതാണല്ലൊ. അതിനെപ്പററി മുകളിൽ സൂചിപ്പിച്ചിട്ടുണ്ടു്; എങ്കിലും വിശേഷവിധിയായി രണ്ടു വാക്കുകൂടി പറയാനുണ്ടു്. ഏതൊരു ഭാഷയിലും ചില ശബ്ദങ്ങൾക്കു അൎത്ഥത്തിന്നു പുറമെ അൎത്ഥശക്തിസിദ്ധങ്ങളായ ചില വ്യംഗ്യങ്ങളും മററും ഉണ്ടായിരിക്കും. ആ വ്യംഗ്യങ്ങളും മററും ശബ്ദാൎത്ഥം മാത്രം കുറിക്കുന്ന അന്യഭാഷാപദങ്ങളുപയോഗിച്ചു വരുത്താവതല്ല. അതുപോലെതന്നെ എല്ലാഭാഷകൾക്കും ചില പ്രത്യേകശൈലികളുണ്ടായിരിക്കും. അവയെ അന്യഭാഷയിൽ വിവൎത്തനംചെയ്യുന്നതുകൊണ്ടു മാത്രം അൎത്ഥകല്പനയെ വരുത്താൻ കഴിയുന്നതല്ല. ഉദാഹരണമായി ഇംഗ്ലീഷിൽനിന്നു "on the one hand", "to kick the bucket", "In the long run," "By leaps and bounds," "toth and nail", "born with a silver spoon in the mouth," എന്നിങ്ങിനെയുള്ള വല്ല ശൈലികളേയു മലയാളത്തിലേക്കു പദാനുപദവി

വർത്തനംചെയ്തുനോക്കട്ടെ; എന്നാൽ ഇത്രയുംപ്രസ്താവിച്ചതിൻെറ തത്വം വെളിപ്പെടുന്നതാണ്. മലയാളത്തിലെ "ചെണ്ട കൊട്ടിക്കുക" "കുഴുതക്കാല്പ പിടിക്കുക" "വയസ്സറിയിക്കുക," "ദൂ ര ത്താ വു ക," മുതലായ ശൈലികളേ ഇംഗ്ലീഷുഭാഷയിലേക്കോ മറെറതെങ്കിലുമൊരു ഭാഷയിലേക്കൊ അനുപദതർജ്ജിമചെയ്താൽ സഹൃദയന്മാർക്കു രുചിക്കുന്നതല്ലല്ലൊ. അതുപോലെ ആംഗലഭാഷയിലുള്ള "Lion's share", "Golden opportunity" എന്നും മററുമുള്ള ശൈലീവിശേഷങ്ങളെ "സിംഹഭാഗ"മെന്നും "സുവർണ്ണാവസര"മെന്നും മററും വിവർത്തനംചെയ്തു "കൈരളീകരിച്ചി"രിക്കുന്നുവെന്നു വൃഥാ സങ്കല്പിച്ചു കൃതാർത്ഥന്മാരായിരിക്കുന്നതും സഹൃദയസമ്മതമായിരിക്കയില്ല എന്നേ പറഞ്ഞിട്ടുള്ളൂ. കുഷ്ഠിച്ചു തൂവലെടുക്കാറായിട്ടുള്ളവരെല്ലാം ലേഖകന്മാരും സാഹിത്യപ്രണയികളും സാഹിത്യകാരന്മാരും--പോരാ--സാഹിത്യനായകന്മാരും പ്രാമാണികന്മാരും ആയിത്തീരാൻ ശ്രമിച്ചും ഒട്ടൊക്കെ സാധിച്ചുംപോരുന്ന ഇല്ലാലത്ത്—ഈ സാഹിത്യവ്യതികരത്തിൽ—നിരംകുശമായ ഈ പാഞ്ഞുകയററത്തിൽ, തക്കതായ ഒരു നിയമനം അത്യാവശ്യമായിത്തീർന്നിരിക്കുന്നുവെന്നും, അല്ലാത്തപക്ഷം ഭാഷാദേവി കാടുകയറിപ്പോകും എന്നും മാത്രമെ ത്രിവിക്രമൻ പറഞ്ഞതിന്നർത്ഥമുള്ളൂ.

ജീവൽഭാഷകളിലെല്ലാം അന്യഭാഷകളിൽനിന്നു പദങ്ങൾ ചേർക്കുന്നതാവശ്യമായിവരും. അതു ഏതുകാലത്തും ഏതൊരു നാട്ടിലും ഏതു ഭാഷയിലും വേണ്ടിവന്നിട്ടുള്ളതും വരുന്നതുമാകുന്നു. അങ്ങിനെ മലയാളരാജ്യത്തു മുമ്പില്ലാത്തസാധനങ്ങളൊ സമ്പ്രദായങ്ങളൊ മററൊ ദേശാന്തരസമ്പർക്കംകൊണ്ടറിവായി വരുമ്പോൾ അവയെപ്പററി ആഭാഷണങ്ങളിലുപയോഗിക്കത്തക്കവണ്ണം അവയുടെ പേരുകൾ കൈരളീകരിച്ചൊ അല്ലാതെ തന്നെയൊ കൈക്കൊള്ളുന്നതു ഒട്ടും അനാശാസ്യമല്ല. ആണെന്നു ത്രിവിക്രമൻെറ കുറിപ്പിൽ സൂചിപ്പിച്ചിട്ടുമില്ല. ആസ്ഥിതിക്കു അറബി മുതലായ അന്യഭാഷകളിൽനിന്നു ധാരാളം പദങ്ങൾ മലയാളത്തിൽ ചേർത്തുപയോഗിച്ചുവരുന്നുണ്ടെന്നും മററും ലേഖകൻ പ്രതിപാദിച്ചിട്ടുള്ളതിന്നു വല്ല മറുപടിയും വേണമെന്നു വിചാരിക്കുന്നില്ല.

ഏതായാലും ത്രിവിക്രമന്നു ഒരു ചാരിതാർത്ഥ്യം നല്ലവണ്ണമുണ്ട്. എന്തെന്നാൽ--സാ ഹി ത്യ സം ബ ന്ധ മാ യി ഇത്തരം കുറിപ്പുകൾ ആരെങ്കിലും എവിടെയെങ്കിലും കുറിച്ചുവെങ്കിൽത്തന്നെഅവ ആരുടെയും കണ്ണിൽ പെടാതെയും കണ്ടാൽത്തന്നെ കണ്ടില്ലെന്നു ഭാവിച്ചും കഴിയുകയാണു് മിക്കപ്പോഴും പതിവു്. ത്രിവിക്രമൻെറ കുറിപ്പു ആവിധത്തിലല്ലാതെ ചിലരുടെ—യുവലോകത്തിൻെറ--സാഹിത്യപരിശ്രമം ചെയ്യുന്ന വിദ്യാർത്ഥിലോകത്തിൻെറ ശ്രദ്ധക്കു വിഷയമായിത്തീർന്നിരിക്കുന്നു എന്നുള്ളതു സന്തോഷാവഹം തന്നെ. അതുതന്നെയായിരുന്നു ആ കുറിപ്പിൻെറ ഉദ്ദേശ്യ വും. ഈ സം ഗ തിയെപ്പററി യോ ഇ തു പോ ലെ സാഹിത്യത്തേ സംബന്ധിച്ച ഇതരസംഗതികളെപ്പററിയോ വേണ്ടിവരുമ്പോളെല്ലാം വേണ്ടുവോളം പര്യാലോചിക്കുവാൻ ത്രിവക്രമൻ സന്നദ്ധനാണെന്നുകൂടി സസന്തോഷം പ്രസ്താവിച്ചുകൊള്ളുന്നു.

# Mathematics and Religion.

By

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[Rao Bahadur P. V. Seshu Aiyer, Retired Principal of the Kumbhakonam College, is a good mathematician and an experienced educationist. The theme he has dealt with in this article is as interesting and instructive as it is original. We thank him for his contribution which, we have no doubt, will be read with interest and benefit.]

THERE are many points of affinity between mathematics and religion. By mathematics is meant here the philosophy of mathematics and mathematical methods and not the developed science of pure or applied mathematics. And by religion is meant the philosophical aspect of religion and not its ethical aspect or the daily practices or rituals of religion. Both in their contents and in their methods, mathematics and religion have much in common between them so much so that religion, if it should be properly evolved, must follow the methods of mathematics.

Both mathematics and religion start from the *Universe.* By the universe is here meant all that one can imagine or conceive to be this world consisting of the solar system and the starry regions and all the aspects of the world, namely, the physical, mental, intellectual and spiritual, mathematics paying more attention to the physical or natural side of it and religion to the spiritual and mental side of it. In so saying I may be treading on dangerous or contentious grounds. For, I know that some may like to start from God and consider the universe as His creation and it may be considered a blasphemy to make religion start from the universe. Whatever that may be, one trained in mathematics and mathematical methods will be inclined to start only from the known and proved to the ultimate. That procedure alone will appeal to reason and people who do not like to bring in reason for their aid in understanding religious principles may do just as they please and mathematics has nothing in common with them. Only such people will have to face many difficulties. One set of them may start with some one idea of God and a particular revelation and another set may start with some other idea and some other revelation and so on. There will then be conflicts between these, as we have already found in this world to our bitter experience. You will have what may be called the clash of religions. But if religion is to be approached mathematically, that is, with mathematical precision and definiteness and studied by mathematical methods, a common philosophy of religion will evolve out of such search and by common consent that philosophy may be made to give us also the ethical aspect of religion. And I proceed to show how such a study can be made and how mathematical philosophy and mathematical methods could be used in that study.

I go back to the starting point and say once again that both mathematics and religion start from the *Universe.* Now some mathematicians may demur to that statement of mine. They may say that in mathematics we start from number, points, lines, etc., and proceed to build

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*An abstract of a popular lecture delivered at the Indian Mathematical Conference recently held in Bombay.

up the science of mathematics on those notions. What they say is quite true. True it is that in the logical development of mathematics we no doubt start with numbers, points and lines; but if you look into the history of mathematical philosophy you will find that you have started from the material objects of the universe and gradually abstracted these notions, namely, those of 'number' 'point' 'line' etc.

The truth is you had the human being with his sense-organs and mind with the reasoning faculty and you had the universe around; and man by observing and studying and applying his reason to the physical phenomena and material concrete objects in their various aspects of quantity, size, form etc., has gradually evolved the science of mathematics. Similarly by observing, studying and applying his reason to the mental, ethical and spiritual phenomena of the universe, the science of religion, as depicted in our Vedantic philosophy, for instance, has gradually been evolved.

Now coming to the contents of the two sciences, we have in both what is called finite and infinite, finite etymologically meaning that which has an end, അന്തവത് in Sanskrit, and infinite meaning that which has no end, (അനന്തം) or endless. In mathematics we say that space is infinite and time is infinite. Similarly in religious philosophy also, we have ആകാശം അനന്തം (space is infinite) കാലം ആദ്യന്തരഹിതം (time is without beginning or end) etc. By so saying we only mean that human mind cannot think of an end to space or to time. The question here arises whether the notion of 'finite' is fundamental and 'infinite' derived from it is its negative or whether the notion of 'infinite' is fundamental and 'finite' is its negative. This is very difficult to answer. The fact is they are correlative like light and darkness. All knowledge is differentiation. We can be said to know anything completely only if we are able to differentiate it from the rest. Similarly we cannot be said to have a clear conception of finite without having some idea of what is not finite or infinite. Infinite is, etymologically, not finite. That is a negative conception. In Sanskrit we have a term for infinite which may convey a positive conception, viz., പൂർണ്ണം. I do not say that പൂർണ്ണം means infinite. When quantitatively viewed, it may be taken to denote infinity. This notion is amplified in the Upanishadic saying:

പൂർണ്ണമദഃ പൂർണ്ണമിദം
പൂർണ്ണാത് പൂർണ്ണമുദച്യതേ.
പൂർണ്ണസ്യ പൂർണ്ണമാദായ
പൂർണ്ണമേവാവശിഷ്യതേ.

This is the introductory verse to Keno Upanishad and is descriptive of the nature of God. പൂർണ്ണം may be rendered into 'perfect' and viewed quantitatively into 'infinite'. This verse means:—

> "The infinite is that, the infinite this;
> and on and on, unchanged is infinite.
> Goes out the infinite from the infinite and there remains unchanged
> the infinite'.

To have a clear conception of 'infinity' and to understand how infinity taken from infinity still leaves infinity as remainder we may resort to mathematics for help.

Take the integral numbers 1,2,3,4, etc. They are infinite in number i.e. not finite. For, after any number $n$ there comes the number $n+1$. Out of these consider the odd numbers 1, 3, 5, 7, etc. They are also infinite in number. Now consider the even numbers 2, 4, 6, 8, etc. They are also infinite in number. Thus from the infinity of integers, if we take away the infinity of odd integers, we have the infinity of even integers still left. Here it may be thought that the infinity of integers is bigger than the infinity either of the odd integers or of the even integers. It is not so. They denote the same kind of infinity. That is to say, there are as many even integers as there are integral numbers, no less, no more. To make this clear we resort to the notion of *one-to-one correspondence* between the elements of two groups or collections.

I proceed to explain what is meant by *one-to-one correspondence.* If there are two groups of elements, say two groups of mangoes, to be compared as to their quantity or number, a rustic who cannot even count, sets up a correspondence between their elements, setting up an element of one group to correspond to an element of the other, and thus sees whether the two groups exactly tally. If he finds an excess in one group after setting up such a correspondence he considers that group to be bigger or to contain more. If there is no such excess in any group, i.e. if the groups exactly tally, in other words, if there is an exact one-to-one correspondence between the groups, he considers the two groups to be equal or quite similar. This setting up of one-to-one correspondence between the elements of two groups does not involve the notion of number or of counting. In a monogamous community like the Christian community, where there is only one wife for every husband and only one husband for every wife, there is that one to-one correspondence between the group of husbands and the group of wives and we can say that there are as many husbands as there are wives without any counting or without knowing their exact number. This cannot be said of the group of husbands and the group of wives in a community where polygamy prevails. Again there is such a one-to-one correspondence between the group of seats and the group of persons present at a meeting, provided every person is given a seat and a seat accomodates only one person and no seat remains unoccupied. Without counting or knowing their number, we can say in such a case that there are as many seats as there are persons present. Two groups which have that one-to-one correspondence between their elements are said to be similar or equivalent. They are also said to have the same *potency* or *power.* We may also say that they have the *same cardinal number.*

Now with this explanation of *one to-to-one correspondence* and the definition of *power* or *potency*, we can see for ourselves that the group of integers 1, 2, 3, 4,....and the group of even integers 2, 4, 6, 8,....have this one-to-one correspondence between them. Hence they have the same *power* or *cardinal number.* This one-to-one correspondence is shown thus. Make any number $n$ in the group of integers correspond to $2n$ in the group of even integers and make any number $p$ in the group of even integers correspond to $p/2$ ($p$, being even, is divisible by 2) in the group of integers. You will then see that corresponding to every integer in the first group there is one even integer and only one in the second group and corresponding to every even integer in the second group there is one and only one integer in the first group. Thus there is set up an one-to-one correspondence between the elements of the group of integers and the elements of the group of even integers and we can say that there are as many even integers as there are integers, in other words the infinity of integers is of the same kind or nature as the infinity of even integers, neither more nor less. Here one may ask, "Well, Sir, the integers include all the even integers as well as all the odd integers and is not that infinity greater than the infinity of even integers?" No! it is not so. The two infinities are the same. In fact that is one main characteristic of an infinite group viz., that it can be put into one-to-one correspondence with a part of itself. Infinity itself is defined by some thus: "A group is said to have an infinite number of elements, if it can be put into an one-to-one correspondence with a part of itself." One that cannot be so put is said to have a finite number of elements. Now we can clearly understand how infinity is such that when infinity is subtracted from it, it can still remain infinite. Thus പൂൎണ്ണസ്യ പൂൎണ്ണമാദായ
പൂൎണ്ണമേവാവശിഷ്യതേ
or when infinity is taken from infinity, the remainder is infinity.—OM!

(*To be continued*)

# Economics & Political Science for the Intermediate Students.

(*By Mr. A. V. K. Krishna Menon.*)

AT the meeting of the Academic Council on the 31st of January last, I moved the following resolution :—

"This Council resolves that the number of optional subjects in Part III of the Intermediate Examination be reduced to two and that Economics and Political Science be added as a fourth part to be studied by all the students appearing for the Intermediate Examination."

After some discussion, this resolution was referred to the Syndicate for consideration and report.

My object in moving this resolution was to give our young university students a good grounding in at least the elements of two subjects of paramount importance in the life of to-day. Both are subjects of living interest and a knowledge of them is sure to equip the students for future citizenship better than any other subject prescribed for the Intermediate Examination.

The Intermediate course at present consists of three parts. Part I is English and Part II is a second language which may be one of the Classical Languages or one of the Modern European Languages or one of the Indian Languages at the option of the student. Part III consists of three subjects selected out of a number of multifarious subjects mentioned in the regulations. Perhaps the change I have proposed above, like all other changes, may appear to be a bit revolutionary for the time being but I have no doubt that, if the change is to come, we shall easily get accustomed to it and the students who enter on a university course of studies will be all the better for it.

The question of introducing Economics as a subject for the Intermediate course has recently been discussed at full length in the 'Educational Supplement' to 'The Hindu'. After the letter which I wrote to it on the question, a number of other letters appeared and the opinion seems to be unanimous that it is desirable to introduce Economics as a compulsory subject for the Intermediate students. One writer says, "The reform (that is, the introduction of Economics into the Intermediate curriculum) has been long overdue, considering the vast and growing importance of the study of Economics today. The colossal ignorance betrayed by the so-called educated young man on contemporary social and economic questions is at once tragic and astounding. True, an elementary study of Economics in the two years' Intermediate course might not dispel his darkness totally. But that would certainly give a working knowledge and enable the student to understand what is going on around him. No other branch of human knowledge can be more fundamental or more useful to human welfare than Economics. The problem of man's existence, his eternal struggle against hunger and want, how and why he lives and thinks as he does and the stupendous dangers that torment him and threaten to wreck his civilisation today—all these vital topics come into the province of this supreme science which is concerned with the very principles of his social well-being." Another writer who has been engaged for several years on the teaching of Economics heartily endorses the view that the study of the elements of Economics is possible and desirable for the Intermediate standard. A third writer thinks it is high time that the Madras University should wake up and introduce this very important and useful subject for the Intermediate course. There are several others taking the same

view. If it is borne in mind that one of the principal objects aimed at in all true education is to give such training to our youths as will enable them to play their part efficiently and well as citizens of the future, it needs no long argument to lay down that Economics is a subject which the young students should become acquainted with as early as possible in their scholastic career. I need not, therefore, sing its praises here to justify its introduction. Suffice it to say that its importance has been realised by other Universities and that it is a subject for the Intermediate course in the Universities of Bombay, Allahabad. Calcutta, and Lucknow.

As for Political Science, I am of opinion that this subject is no less important than Economics. We are living in a world of politics today and it is necessary and desirable that the youths who are having a university training are taught the fundamentals of a Science which has too much to do with our present day life. In this connection it may not be out of place to quote a portion of an instructive editiorial in the "Literary supplement" to "The Hindu", dated 28th February 1933, regarding the teaching of Politics in Universities. "Politics will become in the years to come, a part of our being, in a much more real sense than it is now. The subject cannot be avoided by anybody and should not be avoided because, on the proper understanding of it, in its historic bearing and in the application of theories to the practical problems of the day, depends the ordered progress of the country. The part which our schools and colleges take in the teaching of politics is, therefore, of the greatest possible importance and the international inquiry into the study of politics in universities conducted by the International Students' Service of Geneva, results of which are embodied in a brochure which has now been issued, has a significance which ought to be widely recognised. Contributors to the discussion have been selected from almost every country and they are professors or heads of Colleges and Universities of rich experience whose views are entitled to respect. The answers to the questions—can the Universities teach political science, can they impress on their students a feeling of political rights and duties, should this study be confined to special faculties or should it be a part of the essential course of all undergraduates,—naturally differ *but the general trend of opinion is distinctly in favour of imparting to all University students a knowledge of politics, ancient and modern, so as to equip them for later life*". The italics are mine. I have made this long extract in order to show that the question of introducing Political Science into the curcurricula of universities has now assumed an importance which it did not have a few years ago and that the necessity of teaching this subject to our university students is being slowly realised.

Having thus dealt with the desirability of introducing Economics and Political Science into our university course, I shall now briefly consider the necessity of introducing them as compulsory subjects. It has been suggested by some that they may be included among the optional subjects under Part III. But here we have to remember that the students going in for History and allied subjects under Part III are very small in number compared with those who take up Science and Mathematics. To introduce these subjects under Part III will, therefore, be of no use, if the object is to popularise them among the Unversity students. Their supreme importance requires their being studied by all the students alike instead of by a microscopic minority. It may be argued that, if they are introduced as compulsory subjects, the curriculum will become unduly heavy. This is why I have suggested the reduction of the number of optional subjects to two—I have no objection to their being reduced even to one, if necessary—and the

inclusion of Economics and Political Science under a separate part. Now that there is only one optional subject for the S. S. L. C. Public Examination—even this stands a chance of being done away with in the near future—it is not desirable to have more than two optional subjects for the Intermediate. I know of bright students of Physics in the Sixth Form not being confident enough to take up Mathematics, Physics and Chemistry in the Intermediate on account of their fear of Mathematics. If, however, the number of optional subjects be reduced to two, they can easily take up Physics and Chemistry. Thus the reduction of optionals to two will be a distinct advantage to students under the revised S. S. L. C. Scheme. There is also the additional fact that the B. A. students too do not have to study three different optional subjects. All things considered, one of the optional subjects under Part III can with advantage, be removed. If still the curriculum is found too heavy, another optional subject may be taken away. There is, therefore, no practical difficulty of bringing about this desirable reform and I am sure that even those who are opposed to changes are not likely to raise any hue and cry over the suggestion which I have made in the interests of our 'young hopefuls'.

The Syndicate has to consider the matter in all its bearings and go ahead. I think it is up to the Madras University to strike out a new path and show to all the world that it can also, when occasions arise, keep abreast of the times.

# SAYINGS OF SRI RAMAKRISHNA.

The Hindu almanac contains predictions of the annual rain fall. But squeeze the book and not a drop of water will be got out of it. So also good sayings are to be found in books but merely reading them will not make one religious. One has to practise the virtue taught therein.

* * * * *

As long as the bee is outside the petals of the lily, it buzzes and emits sounds. But when it is inside the flower, the sweetness has silenced the bee. It drinks the nectar and forgets sounds and forgets itself. So with the man of devotion.

# A Forgotten Chapter in the History of Kerala:

## The Early Migrations.

By K. V. Krishna Ayyar, M. A., L. T.

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THE present Malayalam speaking tract of the Madras Presidency, a great part of which was under the Zamorins formed part of the Chera or Cherala subdivision of the ancient Tamilakam. The Canarese equivalent of Cherala is Kerala. The Aryans obtained their first knowledge of Cherala through the Canarese—the ancient high-way to Hindustan lay through Canara, Mahishmati and Ujjain—and the land came to be called Kerala in Sanskrit also. Though Kerala is mentioned in the *Ramayana* and the *Mahabharata*, the earliest historical record to refer to Kerala is the Rock Edict II of the Mauryan Emperor Asoka. In it the rulers of the country are called *Keralaputras*.

According to traditions embodied in the *Keralolpatti* and the *Mamakam Kilippat* the boundaries of Kerala were Gokarnam in the north, Mysore and Palni in the east, Cape Comorin in the south, and the Arabian sea in the west. In course of time the name was restricted in its application to the country between the Agalapuzha in the north and the Kannetti in the south, between the mountains in the east and the sea in the west. This is called *Suddha Keralam* or Keralam proper in the *Keralolpatti*. Over the lands comprised within these limits the Zamorin was holding his sway when Vasco da Gama made his historic landing in Malabar.

The people of Kerala believe that the country was reclaimed from the sea by the Brahmin sage, Parasurama. According to geologists Kerala west of the Ghats was the latest of the land formations in India, and it was formed by the withdrawal of the sea, occurring more or less simultaneously with its encroachment south of Cape Comorin. Just as the ancient books of Kerala refer to the coming out of the country from the sea, the ancient books[1] of the Tamils refer to the sinking of the land which once existed between the rivers, Kumari and Pahruli, divided into 49 *nads*.

The history of the various migrations by which Kerala was peopled and built up is a matter of conjecture. The subject has yet to be studied by competent scholars. Comparative history points to the ancestors of the present Cherumas and Pulayas as the earliest inhabitants and original owners of the soil. They are ethnically related to the negritos of Africa and Australia. Geology tells [illegible] continents of the world [illegible] another, and Afric[illegible] were not

1. Mr. Kanakasa[illegible]s *Eighteen Hundred Years Ago*. p. 21 and note.

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separated (as they are now) by the ocean, but were parts of the land mass which now forms the bed of the Indian ocean. The evidence of rocks is corroborated by the evidence of race. And these people must therefore be regarded as the survivors in India of the race which had once inhabited the submerged continent.

Nothing definite is known about their political organisation. Arguing from survivals we may form a vague outline of their institutions. A large assembly used to meet at Kannati to decide disputes among the Cherumas living between Valayar and Karimpuzha. It was called the Kannati *swarupam*; no Cheruma dared violate an oath sworn by the Kannati *swarupam*[1]. This assembly was more than a caste meeting. It punished not only offences against caste but also what we now call crimes. Perhaps it was the folkmoot of the people living within these boundaries. Again, Kutallur, a village in the south-western corner of the present Palghat Taluk, was a religious centre, which might possibly have been a political centre also, for the Cherumas living in the 18 *desams* round about.

The Cherumas were ousted from their lands and sovereignty by the ancestors of the Nayars. The ethnology of the Nayars is one of the puzzles of Kerala history. Fergusson regards them as closely allied to the Newars of Nepal. "In fact", says he[2], "there are no tribes in India except the Nayars and the Newars, who are known to have the same strange notions as to female chastity, and that, coupled with the architecture and other peculiarities, seems to point to a similarity of race which is both curious and interesting; but how and when the connexion took place I must leave it to others to determine. I do not think there is anything in the likeness of the name, but I do place faith in the similarity of their architecture combined with that of their manners and customs." But freedom of women is no sure criterion of race, for it was found among the Aryans tracing inheritance through males. For we are told in the *Mahabharata* that among the Uttara Madras women were once free to divorce their husbands, however old their sons might be, and it was the humiliation and disgrace which grown-up sons began to feel at their mother leaving their home for living with another husband that led to the abolition of the custom. Further, Fergusson himself admits in another place in his classic work that similar climatic conditions may give rise to similar architectural styles. And modern writers on architecture are inclined to regard climate as a decisive factor in its evolution.

1. Thurstan, *South Indian Castes and Tribes*.

2. Fergusson, *History of Indian and Eastern Architecture*.

According to Mr. Kanakasabhai[1] the Nayars belonged to the Tamil race and are therefore of Mangolian descent. But the matrilineal system of inheritance is fatal to his hypothesis.

Mr. Kunhikuttan Thampuran identifies the Nayars with the Nagas[2] who are believed to have once been in occupation of a large part of India. But our knowledge of the Nagas both of Hindustan and South India is very meagre, and those of whom we get a glimpse are found tracing their descent through males.

Some regard the *Samanta* chiefs—who are Nayars in everything but name—as descendants of the Rajputs. But here, again, the Nayar mode of inheritance presents an insurmountable difficulty.

In the face of all these, till better evidence is forthcoming, it is better to look upon the Nayars as an indigenous people of South India unconnected with any foreigners. The only other people in India with whom they might have had

1. Kanakasabhai, the *Tamils Eighteen Hundred Years Ago*. p. 50.

2. The *Keralam*, p. 6.

affinities in the past are the ancestors of the modern Bants of Kanara ; for, like the Nayars, they trace their descent through females.

Certain circumstances indicate the Ghat region as their home. In the recesses of the hills are even now to be found people following the *Marumakkattayam* law and resembling the Nayars in every respect. They claim to be the original lords of the hills. Again, Tirunelli is specially sacred to the Nayars. They go there not only to offer worship to the deity, which is but a secondary motive, but to offer *Pindams* to the spirits of the departed at the *Pindappara.* The *Chavers* of the Vellatri proceeded to Tirunelli to make their offerings to the *manes* of their ancestors before they started on their avenging mission to Tirunavay. Tirunelli in fact holds the same place among the Nayars as Gaya among the Brahmins of South India. The sanctity of Gaya is mainly due to the fact that it was from there or its vicinity that most of the Aryan immigrants have come to South India. (Even now, if possible, we perform our *Sraddhas* in our ancestral homes). Further, at the *Ariyittuvazcha* of the Rajahs of Kerala, they do not sit on a throne but on a dark woollen cloth called *Karumpadam* spread over a white one called *Vella.* While it is easy to offer such explanations as that the white stands for prosperity and the black for adversity, the one for good, the other for evil in life, the main reason sems to be that these were indispensable in their mountain homes. The sacredness of many of our customs, such as, the making of fire by friction, wearing tree-flay or the skin of the tiger or the deer, is due to their having once been the practices of our forefathers. The hypothesis of a mountain home, shut off from the plains, also explains the survival of matriarchy, which according to McLennan, was the earliest form of social organisation.

The Nayars seem to have been divided into a number of exogamous tribes. The rule of exogamy was so strict that women moving out of the tribal area were at once excommunicated. Each of the tribes had its own chief. He was not a despot; his powers were strictly limited by the customs of the community.

This community consisted of warriors alone. They did not call themselves *Nayars.* The word *Nayar* comes from the Sanskrit *Nayaka*, and it was originally used as the designation of certain military commanders and officers. Later on it was extended to all the warriors, and now it is used as a convenient label to denote all those who follow the *Marumakkattayam* law irrespective of their original occupation. Thus, even barbers, washermen, oilmongers and potters, all style themselves *Nayars.*

The community of warriors was known as the *Lokar*—a word which denotes their position in society. They formed the state, the citizens *par excellence.* The non-warlike sections of the community had absolutely no voice in the determination of tribal affairs. The *Lokar* consisted of all those who had gone through the customary military training and who had been subsequently formally invested with sword and buckler in the presence of the elders and the chiefs.

It is not known how the matriarchal system and the military discipline came into existence. Traditions attribute this to Parasurama, who was to Kerala what Lycurgus was to ancient Sparta. The Portuguese writers of the sixteenth century were however informed that these systems were imposed by their kings.

"Their kings", says Duarte Barbosa[1], "instituted it in order that the Nayars should not be held back from their service by the burden and labour of rearing children". Barros, writing later, says[2]:— "They (the people) say that this is a very ancient law among them, and that it springs from the wish of a certain prince

1. The *Book of Duarte Barbosa*, Vol.II, p. 45.
2. *Ibid*, p. 241.

to relieve the men of the burden of maintaining sons and leave them free and ready for warlike service to which they are bound whensoever the king calls upon them. No one may call himself a Naire until he has been knighted".

There is no doubt that the matriarchal system, which freed the men from all responsibility in regard to the maintenance of the family and upkeep of children, favoured the growth of a warlike people who could devote all their attention to the development of martial virtues. But we cannot believe that the matriarchal system was introduced for emancipating men from the task of looking after their families. To believe that this was done by the *fiat* of a single ruler, however powerful, is to stretch our credulity to breaking point. No people in the world hug to their ancient customs with greater tenacity than the Nayars. Anyone who attempted such a revolution as the substitution of matriarchy for patriarchy would certainly have been lynched by the *Lokar*. Even after the power of the *Lokar* had shown signs of decline before the rising despotism of the Rajahs, we find them mortally afraid of doing anything that might transgress the ancient customs. The Cochin Rajah, it is said[1] begged Pacheco on his knees not to repeat the experiment of arming the Tiyyas and sending them against the Calicut Nayars—that they might fly from them for fear they should be polluted by their proximity—lest his own Nayars should turn against him and expel him for his alliance with one who set at nought the cherished customs of the land. Even the Zamorin, who was more autocratic than any other chief in Kerala, had to bend before the declared wishes of the *Lokar*. Canter Visscher[2] relates how troubles broke out in Calicut because of the Zamorin's partiality to the Englishman, Mr. Adams; while the palace records tell us how in 1734 they forced the Zamorin to declare war on Vettet.

1. The *Keralapazhama*, p. 58.
2. *Letters from Malabar*, p. 23.

Moreover the history of ancient Sparta shows that the patriarchal system was not incompatible with lifelong military training. The Spartans were as warlike as the Nayars ; but their military system was more rigorous. Sparta was in fact like an army in permanent encampment. Though it tended to a certain laxity in the marriage ties—the state even suspending them on special occasions—and to the predominance of the woman in the household, it did not lead to matriarchy. The conservatism of the *Lokar* and the example of Sparta rob Barbosa's statement of all value.

Conditions in Sparta also help us to realize the bitter warfare that must have raged between the Nayars and the Cherumas. The Cherumas are found in historic times holding the same position in Kerala as the Helots in ancient Sparta. The Helots lived away from the Spartans in segregated settlements ; they were attached to the land ; they could not wear a Spartan's dress. The only difference was the Helots could come near their masters, for they were their attendants. We know that the Helots were the original owners of the soil and the Spartan leader, Lycurgus, who was by the way only a mythical personage, instituted this discipline in order to guard the country against a rising of the Helots. The Spartan institutions were so devised as to forestall such a danger. The Ephors could put to death without trial any Helot whom they considered dangerous. The Nayars were more severe in the treatment of the conquered ; for every Nayar, irrespective of his official position, could cut down anyCheruma who happened to come near him. This severity must have been in large part due to the obstinate resistance of the Cherumas.

The training of the Nayars in the early days of which we are speaking must have been substantially the same as that which Barbosa recorded at the beginning of the XVI century. For with all their Norman-like genius for adopting and assimilating

new ideas and cultures the Nayars remained obstinately conservative in their tactics and equipment. They learned nothing either from the Tamils or from the Europeans.

"The more part of these Nayars," says Barbosa,[1] "when they are seven years of age are sent to schools where they are taught many tricks of nimbleness and dexterity ; there they teach them to dance and turn about and to twist on the ground, to take royal leaps and other leaps ...........and they become so loose-jointed and supple that they make them turn their bodies contrary to nature ; and when they are fully accomplished in this, they teach them to play with the weapon to which they are most inclined, some with bows and arrows, some with poles to become spearmen, but most with swords and bucklers which are used among them and in this fencing they are ever practising..... And the Nayres are bound, however old they may be, to go always in the winter (*i. e.* the rainy season) to take their fencing lessons until they die."

They disclaimed all peaceful pursuits like agriculture. They never stirred out without their arms. No other people surpassed them in their fidelity to their chiefs. "They are bound", says Barbosa[2], "to the service of the King or of their Lords, and guard them well, bearing their arms before them by day and by night. They give little heed to what they eat and drink, but only to serve and to do their duty, thus oft-times they will sleep on a bench without any covering to protect them who gives them their food. They spend little money, and most of them get no more than 200 *reis* a month each for himself and boy."

Some Nayars were bound by the most sacred of all ties to their lords. "If in any way their lord is killed," says Barbosa[1] "and they are present, they do all they can even unto death ; and if they are not at that place, even if they come from their homes they go in search of the slayer or of the King who sent him forth to slay, and howmanysoever may be their enemies yet everyone of them does his utmost until they kill him." These were called the *Chavers*, answering to the *Comitatus* of the German princes of Tacitus. But these *Chavers* were not peculiar to the Nayars. They were found in connexion with the Tamil Pandyans also.[2]

The conquest of the country was effected by the Nayars acting not in concert but independently of one another. The land settled by each tribe became its *nad*. Each *nad*, according to Mr. Logan, was divided and sub-divided for military purposes, and these divisions were designated "Six Hundred", "Five Hundred" *etc.* according to its allotted quota of Nayars.

The *Tara* or the village formed the smallest territorial unit for administrative purposes. The affairs of the *Tara* were managed by its elders, who were called *Tarawazhis* or *Tarawadis*. In the centre of the village was the *Manram* or *Mannam*. It was a platform constructed of earth or stone at the foot generally of a banyan tree. At the *Mannam* were the village deities represented by pieces of roughly hewn stones. Roofed temples and carved images were unknown before the advent of the Tamils. The village *Kuttam* or *Parisha* met at the *Mannam* under the shadow of the banyan tree. The meeting of the *Lokar* was sometimes called *Nizhal Kuttam* or meeting under the shadow. Even now social life in a Nayar *Tara*

1. The *Book of Duark Barbosa*, Vol. II. pp. 39-40.
2. *Ibid*.

1. *Ibid*, p. 48. This custom is referred to by Sheik Zeinuddin also in his *Tohfut-ul-Mujahideen*, p. 61.
2. Prof. Nilakanta Sastri's The *Studies in the History of the Colas*.

centres round the *Mannam*.[1] The annual meeting of the *Parisha* and the annual tribal dance, which formed a very important part of the social and religious life of the people in ancient days and in which we have the beginnings of *Kuttu*, *Attakkali*, *Tullal* and *Kathakali*, are held at the *Mannam* only.

Very warlike as the Nayars were they were subjugated by the Tamils from east of the Ghates. The Tamil conquest of Kerala was like the Norman conquest of England—the conquest of a less-civilised by a more civilised people. They entered Kerala from the east and established themselves at Vanchi, the later Cranganore.

Scholars differ as to the origin of the Tamils. Mr. Kanakasabhai is of opinion that they came originally from Mongolia to Bengal, and, taking ship at Tamralipti, came to South India by way of the sea. "Most of these Mangolian tribes", says he,[2] "emigrated to Southern India from Tamalitti (the Pali form of the Sanskrit Tamralipti), the great emporium of trade at the mouth of the Ganges, and this accounts for the name "Tamils" by which they were collectively known among the more ancient inhabitants of the Dekkan. The name Tamil appears to be therefore only an abbreviation of the word Tamilittis" As opposed to this view Prof. P. T. Srinivasa Ayyangar [3] asserts that they were an indigenous folk tracing an unbroken descent from our paleolithic and neolithic ancestors. The tendency of

1. The *Mannam* was also the centre of social life among the Tamils in ancient days. (Prof. K. N. Sastri's *Studies in the History of the Colas*). This does not necessarily lead to the conclusion that the Nayars were Tamils in origin. It indicates only that the Nayars adopted the language of their conquerors.
2. Kanakasabhai's *The Tamils Eighteen Hundred Years Ago*, p. 46.
3. The *Stone Age in Ancient India* and The *Pre-Aryan Tamil Culture*.

modern research is in favour of the latter rather than of the former view. Whether foreigners or natives, their coming to Kerala marks an epoch in its history. They imposed not only their authority but their language on the people. Under them Kerala was united under a single ruler, and for a time it held the hegemony of the south.

The success of the Tamils was due in part to the disunion among the Nayars, in part to the superiority of their political and military organisation. They possessed all the strength which comes out of unity of command and singleness of purpose. The military castes among the Tamils were not second to the Nayars in valour. Their martial spirit was kept at white heat by the high ideals that animated their women. Thus sings the poet[1]:—

Her veins protruded, her flesh hung loose,
This ancient dame, she heard her son had turned
And fled from the battle field ; she was angered ;
If this be so, she vowed that she would cut off the breasts that suckled him ;
With a sword in hand, she searched the bloody field ;
Among the slain she found her son severed in two;
Then her joy was greater indeed than when she bore him.

Further the invaders had a well-equipped army. It consisted not only of infantry, but of cavalry, chariots and elephants. They were thoroughly acquainted with castles and castle-building, and knew everything connected with siege warfare. They had catapults mounted on the battlements, huge fishing rods dragged up those who approached the walls, and with iron spears and lances they pushed down those who got upon them.[2]

1. The *Purananuru* (Pope's translation in the *Tamilian Antiquary*.)
2. *Ibid*.

When the Tamils conquered Vanchi cannot be stated with precision. Plotemy[1], writing about 150 A. D., refers to the ruling dynasty of Karoura which was one of the Chera capitals under the name of *Kerobothras*;the *Periplus Maris Erythrae* written about 80 A. D., refers to them as *Keprobotras*[2], Pliny, writing in 70 A. D., calls them, *Coelobothras*[3]. There is no doubt that these are but variants of the *Keralaputras* of Asoka's edict. Therefore we have to conclude that by the time of Asoka, who came to the throne in 269 B. C., they had not only established their power at Vanchi but had become sufficiently important to be mentioned along with the Pandyas and the Cholas.

While the Tamils were extending their authority from the south, the Nambutiris who called themselves Arya-Brahmins entered the country from the north. The word *Nambutiri* is a compound of two words, *Nam* meaning Veda and *Otiyar* utters. What made the natives call them by this name was that the chanting of the Veda, unlike anything they had been familiar with, seemed to them the most peculiar and characteristic feature of the new-comers.

According to the *Keralolpatti* these Brahmins were brought from Ahiccatra by Parasurama, who settled them in sixty-four villages. What truth there is in the *Keralolpatti* story no one can say. It is quite possible that among those who settled at Gokarnam, the first Brahmin settlement in Kerala according to the legend, were Brahmins from Ahiccatra; and it is also possible that these constituted a numerical majority as to give the land of their adoption the name of Ahiccatra or Haiga which is the Canarese equivalent of the sanskrit term and which is also the name of the country round Gokarnam. We may also admit that Parasurama[1], who seemed to have been a historical personage, had something to do with the bringing of Brahmins to Kerala; for his family was associated with Aryan colonisation in the west coast of India. Bhrigu was the founder of Broach; and it is not improbable that Parasurama, his descendant, emulated his example by leading Brahmin colonists to Kerala. Or if, as the Puranas tell us, Bhargava Rama was checked in his victorious career by Dasaratha Rama, it is also not improbable that he thought of quitting the scene of his early triumphs and retiring to Kerala.

Even if we admit that Parasurama brought the Brahmins to Kerala we are not at the end of our difficulties. Tradition makes him not only the leader of the Brahmins to this land but the founder of 64 Brahmin villages from Gokarnam southwards. But in historic times we find these 64 villages sharply divided into 32 villages of Tulunad and 32 villages of Malanad. The inhabitants of the former were called Embrantiris and of the latter alone Nambutiris. Further, quite a large number of the Nambutiris were warriors, while no military traditions have ever been associated with the Embrantiris. The *Keralolpatti*, intended to exalt the Vedic Brahmin and make every one in Malabar serve him, betrays the importance which the warrior Brahmins had enjoyed in the community. Thirty-six thousand people, chosen from ten-and-a-half villages and fourteen *Gotras*, it is said[2], received the gift of arms from Parasurama to protect the land. After this the Arya Brahmins remained firm in the land.[3] These 36000 can say that the country is their *janma*[4].

1. Ptolemy's *Geography* (trans. by Mc Crindle) p. 180, Sec. 86.
2. The *Periplus*(trans. by Mc Crindle) p.123.
3. Quoted by Logan in the *Malabar Manual* Vol. I, p. 251.

1. The historicity of Parasurama and the connexion of the Nambutiris with the Aryans of Ahiccatra have been discussed by me in "*The Coming of the Nambutiris*" in a previous number of this Magazine. (Z. C. M. Vol. IV, No. 1).
2. The *Keralolpatti*, p. 6.
3. *Ibid*., p. 8.
4. *Ibid*., p. 9.

By receiving land, incurring thereby the sin of slaughtering the Kshatriya heroes, they lost half their Brahminhood.[1] The Vedic Brahmins obtained their lands from these half-Brahmins[2].

The evidence of these statements is strengthened by stray references to their constitution. They were divided into 18 *Sanghas*, each of which had its own seal or *Sangha Lakshana*, *Kalikuttam*, or professional actors, *Rakshapurush* or head, *kalari* or gymnasium and annual vigil called *Kanam*. Their constitution must have resembled one of those *Ayudha jivin* republics, mentioned in the *Artha sastra*, like that of the *Brachmanoi* defeated by Alexander the Great.

These show that the original Nambutiris, though they chanted the Veda as every Kshatriya was entitled to do even after the distinction between the Brahmin and the Kshatriya was well defined, were more warriors than priests like Parasurama, the famous *Brahma Kshatri*, whom they claim as the leader who brought them to Kerala. The importance of the sacerdotal caste in Kerala began only from the time of Mezhattur Agnihotri, who performed a great sacrifice on the day denoted by the chronogram, *Yegna-stha-nam-su-ra-kshya*.[3]

The newcomers do not seem to have met with any hostility from the Nayars among whom they settled. This was due in part to the Nayar's recognition of the Nambutiri's skill in fighting, in part to the tact displayed by them who respected the customs and opinions of the Nayars, in part to the awe inspired by the Nambutiri who claimed to produce even rain by *Mantram*, in part to the facility with which the Nambutiri males entered into marital relations with the Nayar females, who must have welcomed, if they had not actually solicited, the approach of the tall fair-skinned foreigner from across the Ghats.

Like the Aryan colonists on the banks of the Godavari and Kistna, the Nambutiris also did not bring all their women folk with them. Like them, too, they would have married the women of the people amongst whom they settled and raised them to their status, but for the peculiar marriage custom of the Nayars, which allowed the Nambutiris to enjoy all the privileges of a husband without shouldering any of the responsibilities of a father. As the Nambutiris gradually strengthened their hold on the country and on the minds of the people, they naturally cast their influence against any change in the custom that was so advantageous to them. Thus it became another reason for the perpetuation of the *Sambhandam* with absolute freedom for either party to divorce the other and of the system of inheritance through females.

On the other hand, the Nambutiri community was also equally affected. From the first their women were too few to give every one an opportunity to marry within the caste. While the marriage custom of the Nayars operated against the adoption of their women in the higher caste, this higher caste had to devise some means to provide for the supreme and imperative necessity of continuing the family by marriage within the caste to discharge the debt due to the *pitris*. So marriage within the caste came to be restricted to a few males in the family. It was found more convenient and reasonable to assign this sacred duty to the eldest son. The conservation of family property and polygamy or life-long spinsterhood for women as the alternative are some of its unforeseen results.

1. *Ibid.*, p. 14.
2. *Ibid.*, p. 13.
3. Corresponding to the Kali day 1270701 (379 A. D.).

# ഗോപീസമാഗമം.

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വാഴകുന്നത്തു വാസുദേവൻ നമ്പൂതിരി.

1. ജനകദനദദുഷ്ട കാലപാശം
ജനകസുതാധരസീധുപാരണാശം.
ഘനസമരുചിമാനതാർത്തിനാശം
മനസിഹരിംസ്മരമൎത്ത്യ! മാരുതേശം.

2. ഉരുസൽഗതി ഭക്തപാരിജാതം
ഗുരുവായൂരിലെഴുന്ന നന്ദപുണ്യം.
ഗുരുമാമകഹൃത്തടത്തിൽ നിത്യം
ഗുരുകാരുണ്യമൊടൊത്തു വാണിടേണം.

3. വൃന്ദാവനത്തിലൊരുനാൾ നിശിമാമണാളൻ
നന്ദാത്മജൻ മുരളിയൂതിരസിച്ചിടുമ്പോൾ.
കുന്ദാസ്രമാലൊടവിടുന്നരുളുന്നിടത്താ
നന്ദാലണഞ്ഞു പശുപാംഗനമാരമന്ദം.

4. രാകാശശാങ്കനുദയാദ്രി വെടിഞ്ഞുമെല്ലെ
ന്നാകാശസീമനി തദാകുതുകേനകേറി
ശ്രീകാന്തപാൎശ്വമണയുന്നൊരു ഗോപിമാർത്-
ന്നാകാരകാന്തി നിജചന്ദ്രികയാൽവളൎത്തി.

5. ഫുല്ലാംബുജാക്ഷപദമൊന്നൊഴികെശ്ശരണ്യ
മില്ലാൎക്കുമെന്നു കളകൂജിതകൈതവത്താൽ
ചൊല്ലാൻകോകിലമുണൎത്തി മുകുന്ദപാൎശ്വേ
സോല്ലാസമാവ്രജവധൂടികളെത്തിടുമ്പോൾ.

6. മേളിച്ചുതൻപുളിനമാംജഘനംസരോജ-
പാളിസ്തനങ്ങളിവ ചന്ദ്രികകൊണ്ടുമൂടി
കാളിന്ദിയും ജലദവൎണ്ണനൊടൊത്തുമാര
കേളിയ്ക്കുറച്ചകലെനിന്നു തദാസലജ്ജം.

7. പേരാൎന്നമല്ലിക തുടങ്ങിയവല്ലിയൊത്തു
പാരാതെതത്രവിലസും സുരദാരുജാലം

നേരായ്പ്പൊഴിച്ചു കുസുമാവലിവായുമൂലം
നാരായണീയ തരുണീമണിമാരിലപ്പോൾ.

8. ആലോകനാമൃതുകൊതിച്ചഥ തൻെറചുററു
മാലോലലോചനകൾവന്നു നിരന്നതായി
നീലോല്പലാമലനിറംകലരുന്ന കണ്ണൻ
ചേലോട്ടുകണ്ടു മധുരാക്ഷര മോതിയേവം.

9. മാരാംഗനയ്ക്കുമഴകാലഴലേററിമിന്നു-
ന്നോരായ നിങ്ങൾ നിശിനിർജ്ജനവന്യസീമ്നി
പാരാതെവന്നതിനുദിച്ചൊരു മൂലമെന്നോ-
ടാരാൽത്തുറന്നരുളുവിൻ തരളാക്ഷിമാരേ!

10. പാരംതണുപ്പുടയ വൃശ്ചികമാസകാലേ
നേരററൊരാബ്ഭഗവതീ ഭജനംനടക്കെ,
സൈ്വരംകഥിച്ചതുശരിയ്ക്കു ഫലിയ്ക്കുമെന്നോ,
സാരജ്ഞരാമിടയനാരികൾ നിങ്ങളോർത്തു?

11. പണ്ടുവിദേഹജയെയെന്നവിധം വിമൂഢ-
ർക്കുണ്ടാക്കിടേണ്ടുവഴി, ഞങ്ങളേയും പഴിയ്ക്കാൻ
കൊണ്ടാടിടേണ്ട നിജബുദ്ധിയിലേവമോർത്തും-
കൊണ്ടാടിടാതെ ഗൃഹമാന്നു സുഖിച്ചിരിപ്പിൻ.

12. അന്യാശ്രയത്വ മണയാതെയിവൻെറപാദം
മാന്യാദരത്തൊടു ഭജിച്ചവർബാധയെന്യേ
അന്യായമററ ഗതിനേടിടുമെന്നുഗർഗ്ഗ
സന്യാസിപണ്ടരുളിയാമൊഴിയാചരിപ്പിൻ.

13. വാമത്വമാണ്ടുവഴി വിട്ടഴലേതുമേശാ-
തോമൽക്കൃശോദരികളെ! ഗൃഹജോലിചെയ്യാൻ
ശ്രീമത്വമുള്ളനിജവീടുകൾ നോക്കിമന്ദം
ഗ്രാമത്തിലേക്കു വിരവോട്ടുതിരിച്ചുകൊൾവിൻ.

14. ദൂരത്തുപെട്ടവനിലെന്നവിധം സദാതൻ
ചാരത്തിരിപ്പവനിലില്ലനുരാഗമുള്ളിൽ
നേരററൊരീപ്പഴയവാക്കുനിനച്ചു ദുഃഖ-
ഭാരത്തോടുംബത നമുക്കുപിരിഞ്ഞിരിക്കാം.

15. ഏവംമുരാരിഭഗവാൻ നിജഗോപിമാർതൻ
ഭാവംപകത്തിവിരമിച്ചു രസിച്ചിരിക്കെ

കൈവല്ലികൊണ്ടു മുഖമൊട്ടുമറച്ചുതേങ്ങി-
പ്പാവം സുധാധരികൾ തത്രകരഞ്ഞുനിന്നാർ.

16. ചിന്താസഹസ്രശതമാം പടുവായുവൊത്തു
സന്താപദാവദഹനൻ കരളിട്ടെരിക്കെ
എന്താണുവേണ്ടതിനിയെന്നറിയാതെ ഗോപീ-
സന്താനവല്ലികളുമായതിലാണ്ടെരിഞ്ഞാർ.

17. നാരായണാംഘ്രികമലാമല ദാസ്യമാശി-
പ്പോരാവ്രജാംഗനകൾ നന്ദജനോടുപിന്നെ
പാരാതിവണ്ണമരുൾചെയ്തു കുനിച്ചുവക്ത്ര
താരാധിനാഥനൊടുകൂടി വളന്നതാപാൽ.

18. പാരാകെവാച്ചകൃപയാ പരിചോടുകാക്കം-
നാരായണൻെറ തുലപൂണ്ടരുളുന്നകണ്ണ!
ധീരാഗ്ര്യ! നീ കഠിനമായിതുപോലെ ദാസി-
മാരായ ഞങ്ങളോടു മേലിലുരച്ചിടൊല്ലേ.

19. ആനന്ദമററവവെടിഞ്ഞു ഭവാൻെറ പാദ-
സൂനങ്ങളെ പ്രിയ! ഭജിപ്പൊരുഞങ്ങളേയും
ഹെ നന്ദനന്ദന! ഭജിക്കണമന്യഥാഭി-
മാനത്തിനില്ലവഴി ഹന്തഭക്തലചോര!

20. നിത്യംകുലാംഗനകൾ തങ്ങടെബന്ധുപത്യ-
പത്യങ്ങളോടു പിരിയാത്തതുതന്നെധർമ്മം.
വ്യത്യസ്തമായ്മുനികളേവ മുരച്ചതാന്നാ
ലത്യന്തസൗഖ്യമവരെങ്ങിനെ കണ്ണ! നേടും.

21. മത്തദ്വിപപ്രഥിതയാന വിദേഹപുത്രി-
യിത്തതാമോത്ഥഖിലവുംബത! വിട്ടുമന്നം.
സത്തക്കുതുഷ്ടികരമാം രഘുവീരദാസ്യ-
മത്തൽപ്പെടാതെ തരസാസരസംവരിച്ചാൾ.

# മലയാളഭാഷ*.

ചുമരില്ലാതെ ചിത്രമെഴുതുന്നത് സാദ്ധ്യമല്ലല്ലോ. അതുപോലെതന്നെ ഒരു വിഷയത്തെപ്പററി പ്രബന്ധിക്കുമ്പോഴും പ്രസംഗിക്കുമ്പോഴും അതിൻെറ അർത്ഥം വിവരിക്കുന്നത് ആവശ്യമെന്നു തോന്നുന്നു. ഓരോ ശബ്ദങ്ങൾ പുറപ്പെട്ടുവിച്ച് ഒരുവൻെറ മനോവികാരങ്ങളേയും ഉദ്ദേശങ്ങളേയും മറെറാരുവന്ന് മനസ്സിലാക്കികൊടുക്കുന്നതിന്നു ഭാഷയെന്നു പറയുന്നു. ഒരുവന്ന് ഭാഷയെ ആശ്രയിക്കാതെ ജീവിതം കഴിച്ചുകൂട്ടുവാൻ സാധിക്കുന്നതല്ല. ധനവാനായാലും ശരി, ദരിദ്രനായാലും ശരി, രോഗിയായാലും ശരി, അരോഗിയായാലും ശരി, അജ്ഞനായാലും ശരി, വിജ്ഞനായാലും ശരി, ഭാഷയെ ആശ്രയിക്കാതെ ജീവിക്കുവാൻ സധിക്കയില്ല. ഇങ്ങിനെ ആജീവനാന്തം മനുഷ്യന്നുപയോഗപ്പെടുന്ന ആ ഭാഷയല്ലയോ സാക്ഷാൽ മാതാവ്! ആ ഭാഷയെ പോഷിപ്പിക്കുവാനല്ലയോ ഏവരും ശ്രമിക്കേണ്ടത്! അതല്ലയോ മനുഷ്യരുടെ മുഖ്യ കർത്തവ്യം!;

മലയാളഭാഷയുടെ ആധുനികസ്ഥിതി എത്രയും പരിതാപകരമായ ഒന്നാണെന്നേ പറയുവാൻ തരമുള്ളു. ഒരു രാജ്യത്തിൽ ഭാഷ പോഷിച്ചുവരേണമെങ്കിൽ അത് ആ രാജ്യത്തിലെ ഔദ്യോഗികഭാഷയാവണം. പുരാതനകാലത്ത് കോടതികളിലും കൂടി സംസാരിച്ചുപയോഗിച്ചുവന്നിരുന്നത് മലയാളഭാഷയാണ്. ഒരുകാലത്ത് എത്രയും പോഷിച്ചു പ്രചാരം വന്നിരുന്ന ആ മലാളഭാഷയുടെ സ്ഥിതി ഇന്ന് എന്താണ്? കോടതികളിലും മററും മലയാളഭാഷ ഉപയോഗിച്ചുതുടങ്ങണം; എന്നാൽ മാത്രമേ മലയാളഭാഷക്ക് കുറച്ചെങ്കിലും പോഷണം കിട്ടുകയുള്ളൂ.

ഇനിയൊന്നു നോക്കേണ്ടത് നമ്മുടെ ഇടയിലുള്ള വർത്തമാനപത്രങ്ങളേയാണ്. വാസ്തവം പറകയാണെങ്കിൽ മിക്ക പത്രങ്ങളും നമുക്ക് വലിയ ഉപയോഗമുള്ളവയല്ല. പല പത്രങ്ങളും ക്ഷണനേരം കൊണ്ടു ഉത്ഭവിക്കുകയും വേഗത്തിൽ തിരോധാനം ചെയ്യുകയും ചെയ്യുന്നു. ഈ വക 'പാററപ്പത്രങ്ങൾ' ചുരുങ്ങിയ ചില രാജ്യവർത്തമാനങ്ങൾ തരുന്നുവെന്നല്ലാതെ ഭാഷക്ക് വലിയ ഉപകാരമൊന്നും ചെയ്യുന്നില്ല. ഒരു 'പത്രപ്രവർത്തനപരിശീലനശാല' ഏതു കാലത്തോളം നമുക്കു ലഭിക്കുവാൻ സാധിക്കയില്ലയോ ആ കാലം വരേ മലയാളഭാഷക്ക് ഗണ്യമായ ഉന്നതി കിട്ടുവാൻ പ്രയാസമാണ്. 'രസികരഞ്ജിനി' 'കവനകൗമുദി' മുതലായവ ക്ഷണഭംഗുരങ്ങളായിപ്പോകുവാനുള്ള കാര

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* 1932 ഡിസമ്പർ മാസത്തിൽ കോളേജിൽവെച്ചു നടത്തിയ ഒരു പ്രബന്ധപരീക്ഷയിൽ സമ്മാനാർഹമായിക്കണ്ടതു്.

ണമെന്താണെന്നു ഈ സന്ദർഭത്തിൽ ആലോചിച്ചുനോക്കേണ്ടതാണ്.

മലയാളഭാഷയുടെ ആധുനികവിവൎത്തനരീതിയെപ്പററി അല്പമൊന്നു പറയേണ്ടിയിരിക്കുന്നു. അന്യഭാഷകളിൽനിന്നു മലയാളത്തിലേക്ക് തൎജ്ജിമ ചെയ്ത പുസ്തകങ്ങൾ ധാരാളം ഉണ്ടെങ്കിലും മലയാളത്തിൽനിന്നു് അന്യഭാഷകളിലേക്ക് എത്ര പുസ്തകങ്ങൾ തൎജ്ജിമചെയ്തിട്ടുണ്ട്? അതിന്നുള്ള കാരണമെന്താണ്? നമ്മുടെ 'വള്ളത്തോളിൻേറയും' ഉള്ളൂരിൻേറ'യും കവിതാവൈഭവവും ആശയഗാംഭീൎയ്യവും അന്യഭാഷക്കാൎക്ക് പരിഭാഷ ഇല്ലാഞ്ഞാൽ എങ്ങിനെ മനസ്സിലാകും? അന്യഭാഷകളിൽനിന്നു മലയാളത്തിലേക്ക് ശരിയായ രീതിയിൽ തൎജ്ജിമ ചെയ്തതും മലയാളത്തിൽനിന്നു അന്യഭാഷകളിലേക്ക് അങ്ങോട്ടും ശരിയായ രീതിയിൽ തൎജ്ജിമ ചെയ്തതുമായ പുസ്തകങ്ങൾ മലയാളത്തിലെന്നുണ്ടാകുന്നുവോ അന്നു മാത്രമേ മലയാളഭാഷയുടെ സ്ഥിതി നല്ല നിലയിൽ കാണുവാൻ സാധിക്കയുള്ളൂ.

മലയാളഭാഷയുടെ ആധുനികസ്ഥിതിയെപ്പററി നോക്കുമ്പോൾ പിന്നേ ഓൎമ്മയിൽ വരുന്നത് 'ചരിത്ര'ത്തെപ്പററിയാണ്. പൌരാണികഭാഷാപ്രണയികളുടെ ഒരു ചരിത്രം കണ്ടുകിട്ടുവാൻ പ്രയാസമെന്നു പറഞ്ഞാൽ കഴിഞ്ഞല്ലോ. കണ്ണശ്ശപ്പണിക്കർ, തുഞ്ചത്തെഴുത്തച്ഛൻ, ഉണ്ണായിവാരിയർ, കുഞ്ചൻനമ്പ്യാർ മുതലായവരുടെ യഥാൎത്ഥജീവചരിത്രം—മലയാളഭാഷാപോഷണത്തിന്നു് ജീവിതം മുഴവൻ നയിച്ച ആ വന്ദ്യപാദന്മാരുടെ സംക്ഷിപ്തചരിത്രം—എന്നു് മലയാളത്തിലില്ലയോ അന്നു് മലയാളത്തിന്നു് ഉന്നമനമില്ല. കൊടുങ്ങല്ലൂർ, നടുവം, ഒടുവു്, വെണ്മണി, കോയിത്തമ്പുരാൻ മുതലായവരുടെ പേരുകൾ മാത്രമല്ലാതെ അവരുടെ ചരിത്രം ആധുനികലോകത്തില്ലല്ലോ എന്നു് ഓൎക്കുമ്പോൾ 'അതിയായ വ്യസനം' എന്നൊന്നു മാത്രമേ പറവാൻ കാണുന്നുള്ളൂ.

"നൂറുപേർ പുത്രരുണ്ടെങ്കില
മാരുമില്ലപകാരത്തി''നെന്നു പറഞ്ഞതുപോലെ മലയാളഭാഷയിൽ ഉപയോഗമുള്ള പുസ്തകങ്ങൾ കുറയുമെന്നു ആദ്യം പറഞ്ഞുവല്ലോ. ഈ പരിതാപകരമായ 'ദശ'യിൽനിന്നു് വേറെ ഒരു നല്ല 'ദശ' വരേണമെങ്കിൽ നമ്മുടെ ഇടയിൽ അനവധി പുസ്തകങ്ങൾ—പുരാതനവും നവീനവുമായ പുസ്തകങ്ങളടങ്ങിയ ഒരു ലൈബ്രറി' ഉണ്ടായിരിക്കണം; അതു ഇപ്പോൾ ഇല്ല. അങ്ങിനെ ഒരു 'ലൈബ്രറി' സ്ഥാപിക്കുവാനാണ് സകല ഭാഷാപ്രണയികളും ഉദ്യമിക്കേണ്ടത്. അതുപോലെതന്നെ നിഘണ്ഡുനിൎമ്മാണവും ഒട്ടു അപ്രധാനമല്ലാത്ത ഒരു സംഗതിയാണ്.

ആധുനികഭാഷാരീതി തന്നെ ഒന്നു മാറിയിരിക്കുന്നു. അല്പം വല്ലതും വിദ്യാഭ്യാസം ലഭിച്ചാൽ അവർ കവികളായി; പ്രാസംഗികന്മാരായി; ലേഖനമെഴുതി പേരു പരസ്യപ്പെടുത്തുകയായി. 'മാവിൻചുവട്ടിലെ മഹാത്മജി'യെന്നും "കേര

ത്തണലിലെ കേളപ്പനെ''ന്നും പറഞ്ഞു ചില ലേഖനങ്ങളെഴുതുകയായി. ഇങ്ങിനെ ചെയ്യുന്നവൻെറ പേർ പത്രത്തിലായി—മാസികകളിലായി; കുറച്ചുദിവസം കഴിയുമ്പോഴക്കു ഒരു കവികുഞ്ജരമോ കവികോകിലമോ ആയി. നല്ല പാണ്ഡിത്യമുള്ളവരേ കവിതയെഴുതുവാനും ലേഖനങ്ങളെഴുതുവാനും തുടങ്ങാവൂ. പേരിന്നു മോഹിച്ചു പാമരരേ ഭ്രമിപ്പിച്ചിട്ടു കാൎയ്യമൊന്നും ഇല്ല.

മലയാളഭാഷയെ പരിപൂൎണ്ണദശയിലെത്തിക്കുവാനാണ് ഇപ്പോൾ പരിഷത്തു തുടങ്ങിയിരിക്കുന്നത്. അതിൻെറ ഗതി തന്നേ ശരിയായ പന്ഥാവിൽക്കൂടിയാണോ എന്നു സംശയിക്കേണ്ടിയിരിക്കുന്നു. ഭാഷാസാഹിത്യഭണ്ഡാരത്തെ നിറക്കുന്നതിന്നു് കാലം വൈകിയിരിക്കുന്നു. നമുക്ക് മലയാളഭാഷയിലുള്ള ന്യൂനതകളെ പരിഹരിക്കുവാനും ഭാഷാപോഷണത്തിന്നു വേണ്ടുന്ന മാൎഗ്ഗങ്ങൾ കണ്ടുപിടിക്കുവാനും ഒരു പ്രത്യേകസമിതി അത്യാവശ്യമാണ്. പാഠശാലകളിലൊക്കെ മലയാളഭാഷ പ്രധാനവിഷയമായിരിക്കണം.

ഭാഷാപ്രണയികൾ അലസന്മാരായി കഴിച്ചുകൂട്ടുകയാണെങ്കിൽ മലയാളഭാഷയ്ക്കു് ഉന്നമനം ഉണ്ടാകയില്ലെന്നു തീൎച്ചതന്നെ. ഭാഷാപ്രണയികൾ ഭാഷാഭിവൃദ്ധിക്കു് ഉപയുക്തങ്ങളായ മാൎഗ്ഗങ്ങളേ അചിരേണ അംഗീകരിച്ചുകാണ്മാൻ ആഗ്രഹിക്കുന്നു.

എം. ശേഖരവാരിയർ,
ജൂനിയർ വിദ്യാൎത്ഥി.

# ഒരു ഭിക്ഷു.

(കേക.)

രാത്രിയിലൊന്നാം യാമം കഴിഞ്ഞു നിദ്രാദേവി
ധാത്രിയെത്തലോട്ടുന്നു പുത്രിയെജ്ജനനിപോൽ.
മിത്രരശ്മികളേററു തപിച്ചജന്തുക്കൾക്കു
മിത്രമായ്സ്മിതം ചിന്നിശ്ശീതാംശു വിളങ്ങുന്നു.
അണ്ണവജലംപോലെ നീലമാംവാനിൽ ശുഭ്ര
വണ്ണമാം മേഘാവലി പൊങ്ങുന്നു കല്ലോലാഭം.
ആശകൾനിശ്ശബ്ദമായ്, രാത്രിയിൽ മിഴിച്ചീടും
കൗശികൻ തൻെറ മൂളൽ മാത്രമേകേൾക്കുന്നുള്ളു.
ശാന്തമായ്നിശ്ശബ്ദമായ് നിമ്മലമാമീരാവി-
ലെന്തഹോ മൃദുഗാനം കേൾക്കുന്നു, ഗന്ധവ്വന്മാർ
താരാട്ടു പാടിവാനിൻ കുഞ്ഞാകും ധരിത്രിയെ
സൈ്വരമായുറക്കീടാനുദ്യമിക്കുകയാമോ?
വിശ്വമോഹനദിവ്യഗാന്ധവ്വമിതു പാത്താ
ലശ്വത്ഥവൃക്ഷത്തിൻെറ ചോട്ടിൽനിന്നല്ലോ കേൾപ്പൂ.
ആരിവൻ പാട്ടുകാരൻ—ജീവനുള്ളൊരുവനോ?
വാരിയെല്ലുകളെണ്ണാമോരോന്നായ്ത്വക്കിൻ ചോടേ.
കൂപത്തിലെരിയുന്ന ദീപത്തെപ്പോലെകണ്ടു.
കണ്ണിലത്യുത്തമമായ തേജസ്സു ജ്വലിക്കുന്നു.
ഒട്ടിയകവിളുകൾ, നേരിയകണ്ഠം, തെല്ലും
കട്ടിത്തമില്ലാത്തുള്ളൊരംഗങ്ങൾ, ജീണ്ണവസ്ത്രം
ഭൂതിയില്ലെന്നാകിലും ഭൂതിയാലലംകൃതം
ഭൂരിഭാഗവും ദേഹ മീവണ്ണം കാണാകുന്നോൻ
ആരിവൻ? ഇവനെന്തു പാട്ടുതാൻ പാടീടുന്നു
പാരിലെജ്ജനതയെ സന്തുഷ്ടരാക്കീടുവാൻ.
ശുദ്ധമേപിച്ചക്കാരനീനരനെന്നാൽ ഭക്തി-

ശുദ്ധമാം ഹൃദയത്താൽ ശ്ലാഘ്യനാകുന്നൂനൂനം.
മാരിയും മഞ്ഞുംപിന്നെ മരുത്തും മിഹിരൻെറ
ഘോരമാം ചൂടുമിവൻ സഹിപ്പൂ ഭേദമന്യെ.
രാത്രിയും പകൽ സായംകാലങ്ങളൊരുപോലെ
ധാത്രിയിലെല്ലാദിക്കു മൊന്നുതാനിവന്നോർത്താൽ.
കാമബാധകളില്ല കോപമില്ലസൂയയി-
ല്ലീമനുഷ്യന്നുസുഖദുഃഖങ്ങൾ രണ്ടും തുല്യം.
കാഞ്ചനം, ഗൃഹം, തോട്ടം, രത്നമെന്നിവയിങ്കൽ
വാഞ്ഛയില്ലിവന്നേതു ദേശവും സ്വന്തംതന്നെ.
ഇവൻെറ ഹൃദയത്തിൽ ഭുവനേശ്വരഭക്തി
കവിഞ്ഞുവഴിയുമ്പോൾ പ്രപഞ്ചവസ്തുക്കളിൽ
നാശമേററീടും തുച്ഛപ്രപഞ്ചവസ്തുക്കളി
ലാശയെങ്ങിനെയുണ്ടാം? ഉണ്ടവാൻ വഴിയില്ല.
പൊന്മലക്കധിപതിയായുള്ള പുമാനോർത്താൽ
തന്മനം ചെമ്പുകാശിൽ വെക്കുമോ ക്ഷണനേരം?
മാർത്താണ്ഡമയൂഖങ്ങൾ മദ്ധ്യാഹ്നേ വിളങ്ങുമ്പോൾ
മർത്ത്യരിലാരെന്നാലും ദീപത്തെക്കൊള്ളുമോ?
വീർയ്യവാരിധിയാകും പഞ്ചാസ്യൻ സൃഗാലത്തിൽ
ശൗർയ്യമുണ്ടാവാനാശിച്ചീടുമോ മനം തന്നിൽ
കൂപമായീടാൻ കാംക്ഷിച്ചീടുമോ പയോനിധി?
കേവലം കൊതുവാവാൻ പക്ഷീന്ദ്രൻ കൊതിക്കുമോ?
നിശ്ചലഭക്തിയാകും നെയ്യിനാൽ ജ്ഞാനദീപം
സ്വച്ഛമായെരിയുന്നു ഭിക്ഷുവിൻ ഹൃദയത്തിൽ.
ആപ്രകാശത്തിൻപ്രതിബിംബമീഗാനം നൂന-
മപ്രതിദ്വന്ദ്വമിതുകേട്ടാലാരലിഞ്ഞീടാ?
ആററിലെജ്ജലം, കെട്ടിനിർത്തുന്നോരണച്ചീപ്പു
ചെററുനാം തുറക്കുമ്പോൾ പുറത്തുചാടുംപോലെ.
ഭിക്ഷുവിൻ ഹൃദയത്തിൽ തിങ്ങിനില്ക്കുന്നഭക്തി
യിക്ഷണം പുറത്തേക്കു ചാടുന്നു ഗാനമായി.
പ്രപഞ്ചം സൃഷ്ടിച്ചോരു പാവനൻ പരാൽപരൻ
അപത്ര്യജീവങ്ങളെ രക്ഷിക്കാതിരിക്കുമോ?

ഭക്ഷണം സമ്പാദിച്ചു കുക്ഷിയെ വളൎത്തുവാൻ
ഭിക്ഷുവാമിവനൊന്നും ചെയ്യുന്നില്ലൊരുനാളും.
ഇവന്റെ മഹാഭക്തിസ്യന്ദിയാം ഗാനം കേട്ടു
മിവനിൽപ്രകാശിക്കും ജ്ഞാനദീപത്തെക്കണ്ടും
അല്പമൊന്നുള്ളം കനിഞ്ഞീടുന്ന ഗൃഹസ്ഥന്മാ-
രപ്പമോ ചോറോ മററൊ നല്കിയാലതുകൊണ്ടു
കുക്ഷിപൂരണം ചെയ്തു സൎവ്വദാ സന്തുഷ്ടനായ്
ഭിക്ഷുകൻ ചരിക്കുന്നു, ഭാഗ്യവാനിവൻ നൂനം.
എപ്പോഴും ധനചിന്താവീഥിയിലുരുളുന്നോർ
കെല്ലെഴും മരണം മുൻകാണുവാൻ കഴിയാത്തോർ
ഇപ്പുമാന്മാൎക്കു നല്ല മാതൃകയിവൻ, ഈശ
തൃപ്പാദയുഗളത്തിൽ ജീവിതമൎപ്പിച്ചവൻ.
ഇത്തരം ഭക്തോത്തമരിദ്ധരാതലത്തിങ്ക-
ലിക്കാലം കാണ്മാറാവതത്യന്താത്ഭുതമല്ലീ?

പി. പി. അനന്തനാരായണൻ,
ജൂനിയർ വിദ്യാൎത്ഥി.

# The Fatted Calf.

## A Drama in Three Acts.

**By Mr. C. P. Kesava Jargan, B. A. (Hons.)**

(Old Boy)

PERSONS OF THE PLAY

1. Kittu, an unemployed Graduate.
2. Chimmukutty Amma, his mother.
3. Balan, his younger brother.
4. Ithaman Nair, maternal uncle.
5. Madhavi, uncle's daughter.
6. A Servant boy.
7. A Coolie.

*Scenes*—Act I The Portico of an old Tarwad House.
Act II A clearing in the kitchen garden.
Act III A Room in the house.
*Time*— One Day (from early morning to midnight) in the Present Time.

ACT I.

MORNING OF A BRIGHT DAY.

[The portico of a middle-class Malayalee house of great antiquity. It has a door directly in the back ground, opening into the inner apartments of the house, and two side-exits. For the rest it is screened off from the courtyard on either side by painted bamboo-mats very like curtains. Two massive wooden pillars with gaily decorated architrave—faded a good deal—stand in the foreground, on a higher level than the courtyard from which three or four stone steps lead up to the polished jet-black, uncarpeted floor. The courtyard is bare, and as the curtain rises, Kittu is seen crossing it in the direction of the stone steps. He carries a suit case and is accompanied by a Coolie carrying two heavy trunks on his head.

In the Portico though there are a couple of broken chairs and a bench, four people are standing, Chimmukutty Amma and Ithaman Nair leaning against the pillars in the foreground, and the younger people Balan and Madhavi, against the white wall on either side of the door.

Chimmukutty Amma has a fair complexion but a loose mouth and nervous eyes give her the appearance of an exceedingly weak soul who would endure rather than inflict, and escape rather than endure a hardship. She is dressed in the typical old Malayalee style of home-dress, i. e., not dressed at all above the waist, which is a costume perhaps beyond the power of the ordinary stage-manager to provide. Ithaman Nair too is scantily and conventionally clad, and in other respects just a good-humoured old Malayalee gentleman of the old school, fast vanishing, not afraid of toddy, bare-breasted females, and down-right expressions.

Balan and Madhavi are of the new generation who have definitely broken with the old, in matters of dress and manners. Madhavi should wear only a tight-fitting bodice, being at home, and Balan may at the most have a shirt on, but even that may be most properly dispensed with, under convenient circumstances. Both of them are, for the rest, as bright and good-looking as you can imagine; but they must rigidly abstain from looking at each other too often.]

The Coolie:—(after being helped to unload). Guf! Goof! Gof!

Kittu:—Here, take this (giving money)

The Coolie:—(after receiving it, puts on an ingratiating summer smile) Gof! I fear I have sprained my neck.

Kittu:—A brisk walk is the best thing for a sprained neck. To be effective it must be taken at once.

The Coolie:—(Smiling broadly) These are hard times, Sir.

Kittu:—So I've paid what I promised, haven't I? A bargain is a bargain.

Ithaman Nair:—Give the poor devil a quarter anna and send him away.

Chimmukutty Amma:—But that'll only encourage him to ask for more always.

Kittu (smiling):—Uncle, you are really demoralising the lower orders. (Balan glances at Madhavi and she nods significantly. "Did I not tell you?", his glance seems to ask; and she replies in effect, "The stinking miser!")

Kittu:—(happening to notice the dumb-show) Here, take this and be off (Exit Coolie, by the side of the court yard, looking none too pleased with the tip.)

Ith:—Come up and rest your limbs a while; you must be tired.

Chim:—Carrying that bag yourself after paying a man for it! When will you leave off such bad habits and begin to take care of yourself?

(Kittu gets up and takes a chair opposite to Ithaman Nair, and he smiles at Balan and motions him to a seat, but the latter smiles away and doesn't budge)

Chim:—(moving) I must go in for a minute and make some tea.

Madhavi:—(speaking for the first time) I'll make it, mother. (She darts in, so to say, through the central door, without waiting for consent).

Chim:—(with a glad look) The darling! (Its application is not quite clear for her eyes are dwelling on Kittu towards whom she is moving. She finally seats herself on the bench facing the audience, with her back to the door) Now, Kittu, how's your health? How's it you have grown so thin? Were you ill, without writing to me?

Kittu:—I'm alright, mother. I wish you were half as well as I am.

Chim:—That is what you always say. How old you look! In these two years you seem to have grown older than your father at his death! What is wrong with your hair? Why, you're almost bald?

(Kittu shuffles uncomfortably in his seat like all wealthy people when their appearance is made too much of to their faces).

Ith:—(laughing) Don't be alarmed. It is only the family trait after all. A question of sooner or later! Well, well, how about your mission? How did you fare in your attempt?

Chim:—(eagerly and nervously) Aren't you too tired? Had we not better wait till you've taken your bath and food and a short nap before falling on business?

Kittu:—(ignoring her) Uncle, I have done every thing humanly possible these two years to secure the kind of work I am fit for, and earn the barest pittance. But it has been no use. I have lost all hopes for the future too.

Chim:—(rising from her seat, in a flutter of evident distress ill-concealed) I must be off to the kitchen. We have got up a small feast for you. My boy (tearfully) how very glad we are to see you home at last! (Exit).

Kittu:—(moves restlessly in his chair and turns to Balan a trifle sharply). How do you do? Why do you stand there like a mummy?

Balan:—I was listening to your story.

Kittu:—Story! Do you question the truth of my words?

Balan:—You haven't finished.

Ith:—Quarelling already! How's it, Balan, that you are quite mild and reasonable with all people except your own brother? Shame!

Kittu:—Never mind, uncle, he is only jealous of me.

Balan:—Of you! Pray what for?

Kittu:—For getting a college education and all sorts of advantages which you were denied.

Balan :—Bah! I should be a fool to envy *you* anything. Considering—(He scowls and goes out by one of the side-exits with his hands crossed behind, in a Napoleonic reverie.)

Ith :—Well, well, let it pass. These are days when respect for elders survives only in copy-books and the memory of old men. Now tell me all about it. Did you interview all the heads of Departments as the headmaster advised you? What exactly are these 'heads' like?

Kittu :—(smiling) They are just big officials drawing huge salaries of a thousand rupees and more a month, and at present in a very bad humour owing to the ten per cent cut,—all human beings at bottom.

Ith :—A thousand rupees a *month*! Why, man alive, it'll keep the likes of us comfortably for two years! And what did these Nabobs tell you?

Kittu:—That they were powerless to help me. There is the Commission.

Ith :—And what is that?

Kittu :—They too are high government officials whose function is to distribute posts among qualified candidates.

Ith :—Well that sounds grand! It is quite a new thing. Are there so many posts nowadays that a special commission has to be set up to distribute them.

Kittu :—On the other hand there are so few that it is necessary to avoid a scramble. The commission referred me to their notifications which was a polite way of showing the door.

Ith :—Why?

Kittu :—Because these always referred to somebody else, never to me.

Ith :—Ah, in my days it was all so different. Then the trouble was about passing examinations. Once you pass, the jobs used to hunt for you instead of your hunting for them. Now what with these commissions and omissions even the biggest examinations are not worth a rap.

Balan:—(quietly coming in unobserved, listens to the latter part of his speech and observes from behind him). On the other hand, uncle, they have now made it possible for a man's real worth to show itself. In those days when every graduate got a job few graduates must have been worth their salt. Now indeed we have degree-holders who control the traffic, sweep the crossing, and pull trucks in our cities, because they are fit for nothing else.

Kittu :—Uncle, he thinks merit determines a man's worldly position.

Balan :—What else does according to you?

Kittu :—His wealth and connections,—birth in fact you would say the same if you knew a little more of the world than what you get in books.

Ith :—Of course, it all depends on birth, and *that* depends on karma.

Balan :—I refuse to believe it. A man sinks or soars according to his own innate qualities. You at any rate, can't complain of birth after receiving an expensive education.

Kittu :—A man must do what he can, not what he would.

Balan :—I have no patience with a fool who is content to remain what he is and complains of destiny.

Ith :—Balan, shut up there. You don't know how to talk without being abusive. Now, Kittu what kept you so long in Madras if things were so bad as all that?

Kittu :—The hope of something better turning up. I knew we were almost ruined already, though mother has always carefully kept me in the dark about the real state of affairs here. I dared not return empty-handed.

Ith :—That was silly of you.

Balan :—"The thief gone with so much and so much to find the thief!"

Ith :—(Sharply) who is the thief?

Kittu :—(Pacifying him with a smile and a gesture) He's only quoting from a book and means no harm. I was like a gambler who doesn't stop playing when he is on the verge of bankruptcy but

stakes his last coin on the chance of winning or losing all.

Ith :—So it has all to come to this that education is a gamble?

Balan :—(With unction) never. It is still the one and only thing worth having in life,

Kittu :—(Sarcastically) That may be; but investing money in it with the hope of a return is just like taking tickets in a lottery where the prizes are a hundred of varying value and the blanks are a hundred thousaud.

Ith :—(meditatively). Why didn't you try some private service? In these days everybody can't be made comfortable by the government.

Kittu :—I tried, without success. The private employer has always his own people to provide for.

Ith :—So, the long and short of it, is—

Kittu :—(with a smile looking at Madhavi who enters with the tea-things) there's tea!

[They help themselves silently. Towards the end *Chimmukutty Amma* enters once again hurriedly].

Chim :—Kittu, now go and have your bath. Balan, what are you idling here for? Can't you come and help me a bit with my work? (Kittu and Balan go out by the side-exits each severally, the latter scowling and in the habitual Napoleonic attitude of reverie) Well. Madhu, you may take a little rest after all that smoke (Chim gathers the tea-things and makes her exit through the central door).

Ith:—(left alone with his daughter. He appears to meditate, with his legs outstretched and his shining bald head glistening, finally pulls himself up, takes a pinch of snuff and faces about) Balan is unreasonable. It is true they are practically ruined. But everybody thought the money spent on Kittu's education was well invested at the time.

Madhavi :—What about these two years? Should he not realise how the money was raised which kept him in Madras? It doesn't take such a long time to find out what he has found out.

Ith :—He must have been feeding on false hopes. And his mother, you may depend on it, never informed him of the true state of affairs here.

Madhavi :—On the top of it comes this feast in honour of his home-coming. I should have refused point-blank to come today, but for you.

Ith :—Ah, it would have given her pain, and I shouldn't care to, at my time of life, for she's a good soul. Yet, my sister is a fool in some matters, for example, she thinks you were dying to see Kittu and would simply jump at an invitation.

Madhavi:—(reddening). She is unreasonable.

Ith: —(Smiling mischievously). Of course.

Madhavi:—(In greater confusion) Father, don't,—His luck has nothing to do with it.

Ith:—I am glad to hear that.

Madhavi:—But you don't believe me. I wonder what you find in him. He is a thoroughly useless sort of person. This house is heavily mortgaged; all the family property and jewels have been sold long ago; they are almost about to starve but for this post that Balettan has been promised; and yet to hold a feast to receive him who is responsible for everything! Do you know where the money comes from today?

Ith :—Something or other has been put up the spout, I suppose.

Madhavi :—The old bronze lamp which has been in the family for a century.

Ith:—I remember, when their father was alive. once some tourist gentlemen from the west came for a sight of it on hearing about its age. They offered a hundred rupees for it and were refused.

Madhavi:—*She* got no more than twenty, and *that* won't last very long.

Ith:—Luckily Balan escaped college. His post in the Elementary School will fall vacant in a week's time.

(A servant-boy enters and says something in a murmur to Madhavi.)

Madhavi:—Alright. (Exit boy) I hate the sight of the kitchen today. (She rises and makes for the door).

Ith:—(Calls out after her) Madhavi, mind, not a word that'll wound her feelings, not even a look, or a gesture, (she turns back and smiles brightly).

*Curtain.*

## ACT II.

(*The same day evening about 5o'clock.*)

[A roughly semi-circular clearing in a kitchen-garden full of plantain trees and grass. There is a clump of stones covered with moss, a convenient seat for two or three. *Kittu* is pacing up and down in front of the stone-heap in a gloomy way. He looks melencholy as a gib-cat and moody as a caged lion. There is a winding path clearing an opening in the thick crowd of plantains which reveals vistas of bamboo fences and a stile set in a mud-wall.]

Madhavi (enters suddenly and breathlessly and seeing him comes to a dead stop): Ah ! ! !

Kittu :—Well ? So you are here. I knew you would come.

Madhavi :—(with a blank face and chill and dry tone) I didn't know you were here.

Kittu :—Now that is a lie. In the whole place this is the most convenient spot for a secret meeting. I suppose you didn't come to enjoy the beauties of nature. I wonder why we become less truthful as we grow older and come to know the value of truth better !

Madhavi;—(hotly) Why should I tell a lie ?

Kittu ;—Precisely why should you ? There is no harm in telling the truth. It is only natural you should want to see your cousin alone and give him a chance to talk to you.

Madhavi :--But—

Kittu ;—(interrupting her). But since you could not bring yourself to utter the truth there is something wrong in it.

Madhavi :—How could I know you would be here ?

Kittu ;—By instinct. Besides as I told you this is the most suitable place for a meeting.

Madhavi :—You are flattering yourself too much.

Kittu :—I wish I were. But I am not sure I am. Don't tempt a man who you know is not good enough for you. A girl must always look up in the matter of choosing a husband. To encourage a man who is equal or inferior to her in status is the biggest mistake a woman can make.

Madhavi:—What else ?

Kittu:—The Fairy-Prince you read of in books who will love you for your own sake and whom you will love for his own sake is a creature of moonshine useful enough to keep boys and girls from mischief during their adolescence. When they grow up they had better find out solid men and solid women for mates and it's the money-bag that makes weight. A poor man you'll find is always essentially a rotter and no good as a husband.

Madhavi:—I did't ask for your advice. Your lecture has been quite a *treat* (reddening alarmingly as she emphasises the last word). I am going (on the verge of tears.)

Kittu:—Wait a minute. I'll go first, for I don't want to drive you away. Stay here and compose yourself, and enjoy the beautiful open air and landscape. (smiling ironically, he goes away. Madhavi, left alone, sits on the stone-seat, covers her face in her hands and sobs violently.)

Balan:—(entering abruptly and excitedly) Madhu, Madhu, what is the matter? What did he say or do to you, the brute! (He goes and places both his hands on her shoulders and shakes her gently. She looks up).

Madhavi:—Oh, it's nothing (she tries to smile.)

Balan:—Mind, no secrets between us.

Madhavi:—Where were you this morning? They were all much annoyed by your absence at dinner.

Balan:—I have been to see your mother. *You* know I couldn't relish today's feast!

Madhavi:—Why not, when I was there?

Balan:—Still I couldn't digest what they were eating. Well, now tell me why you were crying just a moment back.

Madhavi:—If you will sit down quietly and patiently I'll tell you. Don't get into a passion.

Balan:—(Sitting down by her side)—come, tell me.

Madhavi:—I came here half expecting to see you, for it was getting late and I have to go home before dark.

Balan:—Well?

Madhavi:—But I saw your brother instead, and he began to tease me.

Balan:—The brute! What did he say?

Madhavi:—He advised me not to run after a poor man!

Balan:—The beggar! Curse him! If I am good enough for you, am I not good enough for him?

Madhavi:—He said a poor man is essentially a rotter.

Balan.—And whose fault is it that I am so poor today, his or mine? Coward! it was always his way to attack me behind my back. I wish he would say these things to my face.

Madhavi:—But to me the most surprising thing is how he came to suspect there was anything between us.

Balan:—He is mad, stark, staring mad; and in his wild way he guesses truths, I suppose. As proof of his madness look here. (He produces a letter.)

Madhavi:—What is it?

Balan:—I met our boy carrying this to the post and the demon of curiosity prompted me to take it from him. You see it is addressed to the local Sub-Inspector of Police; that in itself was sufficiently curious.

Madhavi:—(looking virtuously reproachful.) That was unbecoming.

Balan:—I know; I have never done it before. What made me do it today? Perhaps I was thoroughly upset by fasting the whole day as I have been, when I stooped to do it.

Madhavi:—Fasting! Oh naughty boy! Did not mother ask you to dinner?

Balan:—She did and I fibbed as a matter of course. How could I tell her I had come all the way for a meal without giving her pain? We shan't mention it any longer. I have been already punished for all my sins ever after I opened this letter. Do you know what it contains? Listen (reads)

The Police will find by the time this reaches you, a dead body on the railway line at the entrance to the third cutting from the station. It belongs to myself, one K. Krishnan Nair, a graduate, who came home from Madras this morning. I commit suicide willingly being unable to prolong an existence which is a burden to others as well as myself.

Madhavi:—(Turning pale and clutching his hands, asks hoarsely) what does this mean?

Balan:—It means that he has come home to commit suicide. But Madhu, don't you see how delicate my position now is? I curse my folly in meddling with what does not concern me. I am not sure even that is not a sinful wish.

Madhavi:—Why, you must stop him.

Balan:—I hate him! But somehow this letter burns my hands. I would do anything to save him; but what *can* I do? Shall I report the matter to the Police and get him arrested?

Madhavi:—Oh! What a scandal! will your mother survive it?

Balan:—Shall I keep quiet and let things take their course?

Madhavi:—Can you?

Balan:—I can't. I should feel like his murderer ever afterwards. (A cough is heard from the direction of the path, some one approaches).

Madhavi :—It is he !

Balan :—Not a word of the letter. We must think more about it. (Kittu enters).

Kittu :—(turning from the one to the other, ironically) Am I intruding? (waits for an answer, but they are silent) I hope not. Well, brother, we missed you very much at dinner this morning. You have a strange way of showing your affection to the darling elder on his return home.

Balan :—(passionately) do you know what you were eating today ?

Kittu:—(Smiling) Well, however much it may shock you, I do ; and yet I enjoyed the feast then and enjoy it now in the retrospect.

Balan :—Then it is more than I could do.

Kittu ;—Balan, I wish you were a little more restrained and worldlywise in your ways. I'm afraid you are no better than a rough diamond. A few years at the university might have polished you splendidly, the more's the pity! you might have stayed at home and attended the feast since I was there. For one thing, it was keeping up appearances.

Balan ;—Damn appearances ! I hate to keep up appearances.

Kittu :—Another mistake ! For that is the only way to see through them. Now, for example, you have read the parable of the Prodigal son, haven't you ?

Balan :—And I know its application too.

Kittu :—Of course I am the Prodigal, You have guessed that alright. But you haven't understood the episode of the fatted calf !

Balan :—I have seen it being killed and dressed for dinner today.

Kittu :—(turning to Madhavi) and you have helped to dress it. And both of you have admired the spirit of the sacrifice ?

Madhavi :—Why, it was admirable.

Balan :—Though offered to the most unworthy Prodigal that ever was.

Kittu :—And both of you have hated and despised the Prodigal ?

Balan :—I did.

(Kittu turns to Madhavi and waits.)

Madhavi :—(fiercely) *I did.*

Kittu :—(smiling sardonically) you were both wrong. The Prodigal deserved pity. The fatted calf is poison to him ! (They, B, and M. look at each other with perplexed meaningfulness) Self-sacrifice is the virtue of the majority ; that is why it is so popular. There is no merit in it. It makes the sacrificer comfortable and self-satisfied at the expense of the idol ; that is why it is so common in the world. In fact most people are ever on the look-out for a fit idol to sacrifice themselves to.

Balan :—I don't know of many mothers who have ruined themselves again and again for a scape-grace son.

Madhavi :—Who is ungrateful enough not even to do her justice in his thoughts.

Kittu :—I'm glad you begin to understand me. The fact is I have nothing to be grateful for. At this moment life would have been a hundred times easier to me if she had not sacrificed herself "again and again," as you put it, for my sake. No one has a right to do it. It is horrible moral cannibalism. Balan, the best of your luck, and you are a very lucky chap, is that you escaped being sacrificed to by our mother. Much as you do me injustice in other matters this is the most unkindest cut of all, that you envy me for being her sole idol. I would gladly change places with you.

Madhavi :—(happening to look towards the path) There, she is coming !

Balan :—Tell her some of the things you have been saying behind her back in your usual nasty way.

Kittu :—I respect appearances. Besides why should I add to her sorrows by speaking unpleasant truths. Her cup is not yet full, but is waiting for you. When she comes to depend solely upon you for her upkeep, poor soul, your bread will be her poison. (Balan flushes angrily and is about to retort but is restrained by Chimmukutty Amma entering. She is panting

slightly, and on seeing her eldest son her face gladdens; When she turns to Balan she looks stern and cold; and on seeing Madhavi between them she is surprised).

Chim:—(to Kittu) My dear, I have been looking for you all over the place for a chat. (to Balan) Where were you? wretched boy! Have you taken any food to day?

Balan:—O yes, that is, I'm not hungry.

Chim:—(to Madhavi) Child, isn't it time for you to be going? But before you leave, give him some food, will you? I'm sure he is starving. Look at his face!

Madhavi:—Yes, mother. (she walks off)

Balan:—Mother, I see that you want to be alone with him. (Exit, after Madhavi.)

Chim:—The saucy fellow!

Kittu:—He is too young. Mother, I wish you would be a little more gentle to him. He mistakes your roughness for want of love.

Chim:—I know that, my dear. Why can't he behave properly to you? That's what makes me lose all patience with him.

Kittu:—He's naturally jealous of me because you have given up so much for my sake, mother.

Chim:—Have I not a perfect right? Kittu, let them say what they like, it is always pleasant to give all to whom we love. The so-called sacrifice is a real luxury.

Kittu:—I believe you: though for all I have received it is not in my power to make the smallest return. That is a thought that doesn't make *me* very comfortable.

Chim:—Don't worry, my dear. The will is not wanting, only the power, isn't it? Wait and see, your chance will come when times improve and there's enough work to go round.

Kittu:—In the meanwhile how are we to live?

Chim:—I have thought of that too. Why, we will sell this house which is a good deal too big for us and live in a smaller place. There's Balan's pay which is small enough in all conscience but sufficient if we think so. We will be happy being all together and contented.

Kittu:—(looks aside and gulps down a lump in his throat.) You deserve to be happy after all these years of suffering.

Chim:—Tut-Tut. I was not so unhappy as you think. Don't you make yourself miserable by thinking too much. That is bad for health and you got the habit from your father. Look at Balan, he never thinks and is happy always.

Kittu:—Mother what was father like?

Chim:—Just like you every bit. Only, he didn't have your modesty in certain things because of course he was without your training and education.

Kittu:—How old was he at his death?

Chim:—A little over your age, thirty.

Kittu:—Five years. (Aside) And because of my training and education I must die 5 years earlier!

Chim:—It is getting dark. Let's not talk of the dead at this hour. We'll go home, come, the dew's falling, and the garden is full of creeping things that stir in the dark.

(Exit together. Curtain).

## ACT III.

(TIME 10 O'CLOCK NIGHT).

[Scene—A bed-room with two beds on wooden cots on either side of a small round table in the middle on which a bright table-lamp is burning. There are two plain sitting chairs near the table.

Kittu is lolling on the right-hand bed with a lighted cigarette in his mouth. He is in his shirt sleeves, with hair well brushed, and everything about him spick and span. Though his posture suggests luxurious rest and *abandon*, his mouth occasionally twitches with suppressed pain, his forehead is puckered with thought, and his heart seems to be grappling with his mind.]

(Balan enters calmly and occupies a chair near the table, his shining carefree

face being visible in full to the audience and in profile to the occupant of the bed.)

Balan:—This evening you advised a girl not to marry me being a poor man. What was your motive, may I know? Perhaps since you are so rich you wanted to have her yourself?

Kittu:—(taking off the cigarette, laughs) Advised Madhavi not to marry you? Did she say so?

Balan:—What is that to you? Did you or did you not?

Kittu:—Had I known my dear brother that you were the lucky chap, I should have offered her nothing but congratulations. But I was under a delusion. I thought she might waste her thoughts on another fellow thoroughly unfit for her.

Balan:—Damn your impudence! I wish you would for once give up your habit of flattering a fellow to his face and hurting him behind his back.

Kittu:—(Swallows the insult calmly, takes a puff of smoke and says leisurely) As usual you are hurting yourself. The fact is, I was labouring under the mistake that it was somebody else she was in love with and she, poor girl, applied my words to the right person who was the wrong person! It was the most amusing contretemps imaginable.

Balan :—(scornfully) you imagined she was in love with you?

Kittu :—Why not? I was not always a Prodigal.

Balan :—Stuff and nonsense. If you fancied you were her lover the next thing to do is to speak rudely and make her cry!

Kittu :—What else could I do? If what I feared was true, the sooner she was cured of her weakness the better. I am fed up with the self-sacrifice of women! some of them would, if a man were to die today, make an idol of his memory and sacrifice themselves to it ever after. See what mother has done when our father's death left her a handsome, well-to-do widow at twentytwo. She sacrificed herself to the memory of the dead husband first and then to the career of the living son, and both sacrifices have cost other people dear.

Balan :—I still wonder how mother can be infatuated with such a thoroughly ungrateful wretch!

Kittu :—Ask her next time you see her. She will tell you, gratitude she never expects, Docility is the supreme virtue in an idol!

Balan :—I now feel convinced you are fitter to die than live. You haven't left a single faith or feeling which makes life beautiful.

Kittu :—Brother, you are getting closer to me through hate than you ever did through love. I confess freely that in many other respects also I am unfit to live. On three occasions formerly I drew up long lists of reasons why life was useless, unnecessary, and impossible to me.

Balan :—Why don't you put an end to it then instead of whining and whimpering like an old woman?

Kittu:—I tried to. Once I exposed my leg to the hammer stroke of a cobra's poison fangs and would have been comfortably off the hooks in a few minutes, when my next impulse was to snatch a flaming brand from the hearth of a cottager and burn off the flesh on my calf three inches deep. Here, look at the scar! Now, why did I do it? To die would have been a hundred thousand times less painfull; and life to me, I had persuaded myself by unanswerable arguments, was as useless as a rusty, cast-off-razor blade.

Balan:—People do not always die of snake-bites; they get cured, by themselves or others. That is all that it means.

Kittu:—On another occasion I dived and swam a hundred yards in the sea with a big stone securely tied to my neck. I expected that stone to pin me to the bottom but after Herculean efforts I managed to carry it back to the shore suspended from my neck; and yet I knew, all the while I laboured that my

life was as unnecessary to me and others as a crumpled rag in a gutter. Then, why did I do it?

Balan:—(smiling contemptuously) A man who is such an expert swimmer and diver should have gone into the water for something else than suicide.

Kittu:—I made one more attempt and failed. This time with my razor. I said to myself that life was finally and hopelessly impossible as I took up a strong sharp, non-safety razor. But, on placing it in position and feeling its edge against the outer surface of the carotid arteries, I happened to see my face in mirror. That was fatal. I burst out laughing, and put away the razor in its case. If it was impossible to live, to die was equally so.

Balan:—To do either requires a certain amount of courage.

Kittu:—I have not given up all hopes yet. Next time I have got a perfect plan for it. I'll write a letter beforehand to the police authorities saying I have committed self-murder; then I will be forced to do it, by the time it reaches. You know the Law doesn't allow a man to die by his own hand lest he should defraud its gaols and asylums of a likely inmate. Thus the fear of Law will counteract the fear of death and I will have my wish at last! (Balan starts and turns pale) Besides, I have no inducements at all to live now. Mother intends to make a fresh sacrifice, of this ancient house, and live in a wretched clay-built hovel well pleased with herself for having given up every thing for her darling boy. I have been living in a poisoned atmosphere ever since this morning. The sight of every familiar face and well-known object here, the food, clothes, lights, furniture, pictures, doors and walls even in this house and the fine compound surrounding it, fills me with unspeakable disgust. I seem to be like a monster who must live by consuming them all, slowly but surely! you think I'm raving! Perhaps I am! I'll take a walk in the cool night-air and refresh myself (He rises and walks towards the door.

Balan gets up hurriedly and bars his passage.)

Kittu:—(In great astonishment) Why! you have something more to tell me? Well, wait a minute. I'll return soon with a cooler head and continue our pleasant chat, that is, if you haven't gone to bed by that time, in which case we'll meet in the morning.

Balan:—(thunderingly) Thou shalt not kill!

Kittu:—(astounded, comes back and sits down on a chair with his back to the cot and studies his brother carefully. He finally breaks into a laugh). That's pretty! And yet you have been doing nothing but commit murder in your heart without intermission for a whole hour.

Balan:—That is a true word and I must confess the truth; yet when it actually came to facing the thing in its nakedness, I couldn't. Isn't it strange now? (looking dazed)

Kittu:—Not at all. It only means you have sound and healthy impulses but rotten feelings. Any how, I'll think of your advice, and let me go my way just now and don't stop me again. (He rises. Balan too follows. Then they again resume their seats).

Balan:—I feel self-murder is in your mind to night, and I can't let you go out if I can help it. You will have to kill me first!

Kittu:—This is beautiful! But I warn you no sham-heroics can stop me now. My decision is irrevocably taken. That letter has been written and despatched so as to reach the Inspector at 7-30 in the morning. I must and will go under the 12.30 train to night. Nothing in the world can stop me!

Balan:—That letter is here! (pulls it out of his shirt pocket and throws it on the table. Kittu recognises it at once, reels for a moment with his hands before his eyes and falls heavily on the bed, moaning.)

Kittu;—You have unnerved me! (He hides his face against the bed and is seen shaking with emotion. Balan stands up comfortab'y, sits down, stands up again looks at the prostrate figure on the bed, and looks away, and finally approaches and lays a hand on his brother's shoulder.)

Balan:—Brother, darling, can't we be friends ever? Let's bury the past and live better in the future.

Kittu:—(s tting up and facing him disconsolately.) Impossible. This is only an impulse of the moment. It won't outlast the night.

Balan:—Yet don't you feel no warmth, no thrill, to be reconciled, to feel my touch, to be so close to me, to smile frankly at me without mockery and without bitterness?

Kittu :—No doubt. My only regret is that I have lost my nerve to die at this supreme moment of felicity (dropping the ironical smile) Ah, why didn't you despatch that letter after reading or at least suppress it altogether?

Balan ;—(in a hoarse whisper) Brother for a moment I was tempted to do both. Then I reflected I should have felt like your murderer ever afterwards if I did.

Kittu :—You see, that was another selfish and ignoble scruple. You wanted, not to save me but to save yourself some fancied unpleasantness. I don't reproach you, it is your nature, but you have made my problem very very difficult.

Balan :—On the other hand if you hadn't so many fine scruples there is now no problem at all. I have begun to know you and love you.

Kittu :—Too late. Don't argue any more. I have made up my mind. Since I am not man enough to die at my post I have decided to run away like a coward.

Balan :—Run away! The same day you come home! What will mother say?

Kittu :—What would she have said if a certain letter had not fallen in your hands, Balan? No, no, that won't do. I am proof against that kind of appeal. Now therefore I will say like a Shakesperian hero, since I could not travel *under* the 12.30 train, I must even travel *in* it, and reach a far country. (He rises)

Balan :—(once again phlegmmatic) What must be, must be, I suppose. Do you require anything?

Kittu :—No. I have coin enough in my coat pocket in the passage and I'il dip into it as I go along. There is just one thing I should like to have with me though.

Balan :—Will you have a suit-case with a few clothes and things?

Kittu :—They will be only an encumbrance. What use is a suit-case to a common labourer, a mere vagabond, a naked fakir, or a combination of all the three possibly?

Balan : —What will you have then?

Kittu :—(pointing to a cabinet-sized photograph above the door) That.

Balan ;—Mother's photo! It is an only copy.

Kittu :—But you have the original with you.

Balan :—But supposing——

Kittu :—She should die tomorrow? It'll be dreadful indeed to you!

Balan :—If you will postpone your journey by a few days——

Kittu :—Don't talk of postponement. I have found a way out of the difficulty. Get a copy of it ready as soon as possible and send it to me wherever I might happen to write you for it.

Balan ;—Alright.

Kittu :—Adieu (rises and steadily walks to the door)

(Balan rises in great haste and follows. Kittu turns back and they stand facing each other.)

Balan;—(tremulously) Brother, will you believe me, I am genuinely, really, truly glad I intercepted that letter!

Kittu;—Of course, you are. And *I* am geniunely, really, truly sorry that you did. (He suddenly darts out of the room jamming the door from without and bolting it. Balan throws himself against the door.

He moves away and goes to the window and stands gazing into the darkness outside made visible by the mischievous twinkling eyes of the stars. Presently some object striking his sight he waves his hands to it frantically for sometime, and then his hands drop limply to his sides. He staggers towards the nearest bed and throws himself on it face downwards and sobs bitterly. Curtain.)

(THE END.)

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*I have seen cyclones in which Thrones toppled over like ninepins and sublime heads in the dust like apples in an orchard; I have seen eclipses that seemed eternal and rivers, as in Egypt, turn to blood; I have seen life and death and glory chasing each other like shadows on a summer sea, and all has seemed to be vanity. But I remain in the conviction that, though individuals may suffer, when we take stock of a century, at its end we shall find that the world is better and happier than it was at the beginning. Sursum Corda, lift up your hearts, for the world is moviny onwards. Its chariot wheels may crush for the moment but it does not move to evil; it is guided from above, and guided, we may be sure, with wisdom and goodness which cannot fail.*

***—Lord Rosebery.***

# സുപ്രഭാതം.

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നിശയൊഴിച്ചുപോയ്—ദിനമണിപൂർവ്വ-
ദിശിതെളിഞ്ഞുദിച്ചുയർന്നുമില്ല
തനുതമ്മിൽത്തമ്മിൽ തിരിച്ചുകഷ്ടിച്ചു
മനുജർക്കുകാണ്മാൻകഴിയുമെന്നായി.
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വളർത്തിജീവികൾക്കതിയായുന്മേഷം.
ദിനേശ്വരന്നെഴുന്നെള്ളത്തിൻ കാഹള-
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പിറവിയെ വാഴ്ത്തി സ്തുതിക്കും പോലവേ
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പദികൾ ബാലികാജനങ്ങൾ പാടുന്നു.
പെരുമക്കൂട്ടുന്ന പഴമക്കാർ പല-
വുരുവും കീർത്തനനിരകൾ ചൊല്ലുന്നു.
പ്രഭാതദീപങ്ങളുദയഭാസ്കര-
പ്രഭാകദംബത്തെയെതിരേല്ക്കുന്നിതു.
അരികിലമ്പലമതിൽ നിന്നുമതാ
പരിചിൽ പൊങ്ങുന്നു മണിശംഖനാദം
സ്വകർമ്മത്തിൽ ശ്രദ്ധമുഴുത്തൊരാരണ-
നികരത്തിൻ വേദാദ്ധ്യയനം കേൾക്കുന്നു.
ഉലകിതാദ്യന്തമനാദികാലം തൊ-
ട്ടലസതാലേശമണയാതേ നോക്കി
നിയതിതൻ നിത്യനിയമനങ്ങൾക്കു

നിയതമാതൃകാ നിലയിൽ മേവിയും
ജഗത്തിൻ സാക്ഷിയായിരുന്നുമിന്നലെ
പ്രഗത്ഭമെങ്ങോപോയ് മറഞ്ഞതിൽപിന്നേ
ഇവിടത്തെ സ്ഥിതിഗതികളെന്തെന്നാ-
യവികലം ശ്രദ്ധമറിവാനെന്നപോൽ
വിദൂരപൂർവ്വാദ്രി ശിഖരമേറിനി-
ന്നതാദിനേശ്വരൻ മറഞ്ഞുനോക്കുന്നു.
പുലരിതൻ പുണ്യപ്രഭയിലാറാട്ടു-
മലകിടം കണ്ടുതെളിഞ്ഞതുപോലെ
നിസർഗ്ഗനിർമ്മലവദനത്തിലെങ്ങും
പ്രസന്നം ചെങ്കതിരൊളിചിതറുന്നു.
പുലർച്ചെയുത്സാഹം കലർന്നുണർന്നേററി-
ട്ടലസതകൂടാതതാതു വേലക്കാർ
ഗമിച്ചിടുന്നിതാ വിശല്യവിശ്രമ-
സമിദ്ധശക്തരായ്പതിവുപോലെങ്ങും.
പുതിയ ശുഷ്കാന്തി കലർന്നു ബാലന്മാർ
പുതിയ പാഠങ്ങളുരുവിടുന്നിതാ.
ഇനിയും മെത്തമേൽ മടിയരായ്ക്കൂട്ടം
മനുജരെപ്പററി വിചാരിപ്പോർക്കൂടി
ജളന്മാരായിട്ടും; നമുക്കുമിപ്പൊഴേ
കുളിച്ചുവൃത്തിക്കായ് ഗമിച്ചിടാംക്ഷണം.

ടി. എം. ബി. എൻ;
സീനിയർ വിദ്യാർത്ഥി.

# വിമല.

(പി. പത്മനാഭൻനായർ; സീനിയർ വിദ്യാത്ഥി)

“അവസാനസന്ദശ്നമോ? ഇത്തരം അമംഗളവാക്കുകൾ പറയരുതേ! ഞാൻ എന്നും അവിടുത്തെ അടിമയാണെ; ഇനിയെങ്കിലും സമാധാനിച്ചുകൂടേ” എന്നുംപറഞ്ഞു് വിമല രാമചന്ദ്രൻെറ പാദങ്ങളിൽ പതിച്ചു. “മാപ്പു്; ഭവതിയെ ഇത്തരത്തിൽ വ്രണപ്പെടുത്തിയതിന്നു മാപ്പു്. മൂന്നുവഷങ്ങളായി അടക്കി നിത്തിയിരുന്ന പ്രേമപ്രവാഹം എൻെറ ദേഹത്തെ ഈ വിധത്തിലാക്കിത്തീത്തു. സ്ത്രീഹൃദയം വല്ലാത്തതുതന്നെ. എൻെറ ഈ കഷ്ടതകളെല്ലാം കണ്ടിട്ടും ഇതുവരെയും ഭവതിയുടെ ഹൃദയകവാടം തുറന്നില്ലല്ലോ എന്നു വിചാരിച്ചാണ് ഞാൻ അപ്രകാ പറയുന്നത്. ഇനി ഒരിക്കലും ഇത്തരം പറയുന്നതല്ല.”

“ശരി. ഇനി നാളത്തെ യാത്ര വേണ്ടെന്നു വെച്ചുകൂടെ?” “ഭവതി അതുമാത്രം പറയരുത്. സത്യലംഘനത്തിൽപരം വലിയ ദോഷമെന്താണ്. ഞാൻ പോകേണ്ടിവന്നതിൽ വ്യസനിക്കുന്നു. പക്ഷെ ഭവതി എന്നെ സ്നേഹിക്കുന്നുണ്ടെന്നറിഞ്ഞുപോകുന്നതുകൊണ്ടു് എൻെറ ഉദ്ദേശം വിജയത്തിൽ കലാശിക്കുമെന്നാണ് തോന്നുന്നതു്. മടങ്ങിവന്നതിന്നുശേഷം “അമ്മ എന്നെ വിളിക്കുന്നുണ്ട്. ഞാൻ പോകട്ടെ. ഇനി പിന്നെ” എന്നുംപറഞ്ഞ് വിമല അകത്തേക്ക് ഓടി. ആ മനോഹരബാലികയെ സ്വല്പനേരം നോക്കിനിന്നശേഷം രാമചന്ദ്രൻ ചിന്താമഗ്നനായി വീട്ടിലേക്ക് തിരിച്ചു.

വിമല, അമലയുടെ ഏകപുത്രിയാണ്. ഇവരുടെ കുടുംബം എവിടെയാണെന്ന് രവിപുരത്തുള്ളവരിൽ ആക്കുംതന്നെ വിവരമില്ല. വിമലക്ക് ഏകദേശം അഞ്ചുവഷം പ്രായമായപ്പോൾ അവൾ മാതാവൊന്നിച്ചു അവിടെതാമസമാക്കിയതാണ്. ചിലവിന്നുള്ളതെല്ലാം പട്ടണത്തിൽനിന്നു ഇവക്ക് മാസന്തോറും ശരിക്ക് വന്നുകൊണ്ടിരുന്നതിനാൽ ധനാഢ്യരായ ഏതോ പട്ടണവാസികളാണെന്നല്ലാതെ ഇവരെപ്പററി കൂടുതൽ വിവരം ആക്കുമുണ്ടായിരുന്നില്ല. രാമചന്ദ്രൻ രവിപുരം പ്രഭുവിൻെറ മകനും സംസ്കൃതവിദ്യാഭ്യാസം സിദ്ധിച്ച ഒരു പരിഷ്കൃതാശയനുമാണ്. രാമചന്ദ്രൻ വിമലയുമായി പരിചയമായിത്തുടങ്ങിയതുമുതൽ വിവാഹാലോചന സമപ്പിക്കുന്നുണ്ടെങ്കിലും ആ സതീരത്നം അന്നൊന്നും മറുപടിപറഞ്ഞിരുന്നില്ല. എന്നാൽ ഈ സംഭവം നടന്ന അന്നത്തെ രാമചന്ദ്രൻെറ മുഖഭാവവും വാക്കും ആ കരിങ്കൽഹൃദയത്തെ ഇടിച്ചു പൊളിക്കുവാനും അവളുടെ ശരിയായ സ്ത്രീഹൃദയത്തെ

പ്രത്യക്ഷമാക്കുവാനും പര്യാപ്തമായി. രാമചന്ദ്രൻ ചിന്താക്രാന്തനായി വീട്ടിൽവന്നു ഭക്ഷണം കഴിച്ചുവെന്നു പേരുവരുത്തി പിറേറദിവസംതന്നെ പട്ടണപ്രാന്തത്തിലേക്ക് മാതുലസമ്മതത്തോടുകൂടി യാത്ര തിരിച്ചു.

പ്രേമമോഹിതനായ രമചന്ദ്രനെ തന്റെ അഭിലാഷം അറിയിക്കാതെ ധൈര്യസമേതം വർത്തിച്ചിരുന്ന വിമല തനിച്ചായപ്പോൾ പൊട്ടിക്കരഞ്ഞുപോയി; നാഴികകളെ യുഗങ്ങളെന്നപോലെ കഴിച്ചുകൂട്ടി.

ഇടവപ്പാതി ആരംഭിച്ചിട്ടെ ഉണ്ടായിരുന്നുള്ളുവെങ്കിലും ഘോരമായ മാരിനിമിത്തം അരുവികളും മററും നിറഞ്ഞിരുന്നു. സന്ധ്യ സമീപിക്കുന്നതിന്നു എത്രയോ മുമ്പിൽത്തന്നെ സൂര്യദേവൻ കാർമ്മേഘപടലങ്ങൾക്കുള്ളിൽ അന്തർദ്ധാനംചെയ്തിരുന്നതിനാൽ അന്ന് പതിവിന്ന് എത്രയോ മുമ്പായി ഇരുട്ടായിത്തോന്നി. വാതിലുകളും ജനലുകളും ബന്ധിച്ച്, വിമലയും അമലയും ഇരുന്ന് കാലവൈപരീത്യത്തെപ്പററി സംസാരിച്ചുകൊണ്ടിരിക്കയായിരുന്നു. പെട്ടന്നെ് ആരോ വാതില്ക്കൽ മുട്ടുന്ന ശബ്ദംകേട്ട് അമല ഓടിച്ചെന്ന് വാതിൽതുറന്നു. അത് അവരുടെ അയൽവക്കക്കാരിയായ പാൽക്കാരിയുടെ മകൾ ശാന്തയായിരുന്നു.

“നീ എന്താണ് ഈ അസമയത്ത് കടന്നുപിടിച്ചുവന്നത്. പെൺകുട്ടികൾക്ക് ഇത്ര താന്തോന്നിത്വം നന്നല്ല” എന്ന് അമല ശാസിച്ചപ്പോൾ ശാന്ത സ്വതസ്സിദ്ധമായ മന്ദഹാസത്തോടെ അതിനെ അഭിവാദനംചെയ്തു ഇപ്രകാരം പറഞ്ഞു:—“കേട്ടുവോ വർത്തമാനം. നമ്മുടെ ചെറിയെജമാനൻ (രാമചന്ദ്രൻ) ഏതോ ഒരു കേസ്സിൽ പെട്ടിരിക്കുന്നുപോലും. ഇന്ന് പട്ടണത്തിൽനിന്ന് പ്രഭുവിന്ന് രാജാവിന്റെ കത്തുണ്ടുപോലും. എന്നോട് ഈ വിവരംഅമ്മയാണ് പറഞ്ഞത്.” “പോകവിട്ടന്ന്. വിഡ്ഢിത്തംപറയരുതെ” എന്ന് അമല വീണ്ടും ശാസിച്ചപ്പോൾ “പിന്നെ അവിട്ടന്ന്, ഇവിട്ടന്ന് എന്ന് ഒന്നും വിളിക്കണ്ട. ഞാൻ പോണു” എന്നും പറഞ്ഞ് അവൾ കുതിച്ചോടി.

രാമചന്ദ്രൻ എന്നും കേസ്സ് എന്നുംഉള്ള തീക്ഷ്ണശരങ്ങൾ വിമലയുടെ ലോലഹൃദയഭിത്തികളെ ചുഴിഞ്ഞ് വേദനപ്പിക്കുവാൻ തുടങ്ങിയതിനാൽ അവൾ സംഭാഷണംനിർത്തി ശയ്യാതലത്തേ ശരണം പ്രാപിച്ചു. എന്നാൽ ലോകസമ്പ്രദായം അനുസരിച്ച് ആ സന്താപചിന്താക്രാന്തയായ ബാലികയെ സമാശ്വസിപ്പിക്കുവാൻ നിദ്രാദേവിയും മുതിർന്നില്ല.

## II

“പിതാവേ എനിക്കു വേണ്ടിയെങ്കിലും അദ്ദേഹത്തിന്റെ ജീവത്രാണനം ചെയ്യേണമേ! അങ്ങേക്ക് കഴിയുമെങ്കിൽ......

..........................................................................

“വിമലെ നീ അതു് പറയരുത്. രാജ്യക്ഷേമത്തിന്നുവേണ്ടിയുണ്ടാക്കിയ മനുസ്മൃതികളെ വിസ്മരിച്ച് സ്വാർത്ഥം നേടുവാൻ ശ്രമിക്കുന്നത് രാജധർമ്മമല്ല. യാതൊരു

ധർമ്മത്തെ സ്മരിച്ച് ഞാൻ നിന്നെയും മാതാവിനെയും വിട്ടുപിരിഞ്ഞു താമസിച്ചുവോ—അതെ കളത്രത്തെയും പുത്രിയേയും പിരിഞ്ഞു താമസിക്കുവാൻ യാതൊരു രാജധർമ്മം എന്നെ പ്രേരിപ്പിച്ചുവോ, ആ ധർമ്മാസാക്ഷിയായി, എനിക്ക് രാമചന്ദ്രനെ ശിക്ഷയിൽനിന്നു ഒഴിവാക്കാൻ സാധിക്കയില്ലെന്നു പറയുന്നു.'' ''പിതാവെ! ജയപുരം രാജാക്കന്മാർ സത്യസന്ധതക്കും നീതിന്യായപരിപാലനത്തിന്നും കേൾവികേട്ടവർതന്നെയാണ്. ആ ധർമ്മം എന്നിലും വിളങ്ങുന്നില്ലയോ? പക്ഷെ അദ്ദേഹത്തെ കൂടാതുള്ള എൻെറ ജീവിതം ഭയങ്കരമായിരിക്കുമെന്നുള്ള ആലോചനയാണ് എന്നെ വീണ്ടും വീണ്ടും ഇതിന്ന് പ്രാർത്ഥിക്കുവാൻ പ്രേരിപ്പിക്കുന്നത്. പ്രേമം അനശ്വരമാണ്.''

''വിമലേ ധൈര്യസമേതം വിധിക്ക് കീഴടങ്ങു. രാജദ്രോഹത്തിന്ന് ശിരച്ഛേദമാണ് വിധി. വരു, നമുക്ക്പോകാം.''

വിമല വാടിക്കരിഞ്ഞ ലതപോലെ നിലം പതിച്ചു. ജയപുരം രാജാവും വിമലയുടെ പിതാവുമായിരുന്ന പ്രതാപസിംഹൻെറ ഹൃദയശിലയെ ഭേദിപ്പിക്കുവാൻ ഇത് പര്യാപ്തമായി; അദ്ദേഹം സചിവസത്തമന്ന് ആളെ അയച്ചു.

''ജയപാലൻ, എൻെറ മനസ്സ് ഇതാ ദഹിക്കുന്നു; രാമചന്ദ്രന്ന് മപ്പുകൊടുക്കു. രാജാക്കന്മാരുടെജീവിതം സുഖമയമാണെന്നു ജനങ്ങൾ വിചാരിക്കും. എന്നാൽ എൻെറ ജീവിതത്തിൽ സുഖത്തിൻെറ കണികപോലും കാണ്മാനില്ല. പ്രജകളുടെ ഹിതത്തിന്നുവേണ്ടി ഭാര്യാമക്കളെപ്പോലും ഞാൻ ഉപേക്ഷിച്ചു. ഹാ! എന്നാൽ വിമലയുടെ ദുഃഖം കാണുമ്പോൾ ഏതൊരു കഠിനഹൃദയൻെറ ഹൃദയമാണ് തകരാത്തത്. മാപ്പു കൊടുക്കു.'' എന്നിങ്ങിനെ അദ്ദേഹം പറഞ്ഞു. ''പ്രഭോ! വധസ്ഥലത്തേക്ക് പുള്ളികളെ കൊണ്ടുപോയികഴിഞ്ഞുവല്ലോ. നാളെ സൂര്യോദയത്തിന്നു മുമ്പിൽ ശിരച്ഛേദം ചെയ്യുന്നതാണ്. ഇത്ര ക്ഷണംകൊണ്ട് അവിടേ ആർക്കാണ് എത്തിച്ചേരുവാൻ സാധിക്കുക? ഏതായാലും ശ്രമിക്കാം.''

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''ഹരിദാസ്, ശിവദാസ്, രാമദാസ്, രാമചന്ദ്രൻ, ഇവരെ, മഹാമഹിമയോടുകൂടി രാജ്യഭാരം ചെയ്യുരുള്ളം ജയപുരം ചക്രവർത്തിയായ പ്രതാപസിംഹമഹാരാജാവവർകളെ വധിച്ച് പ്രജായത്തഭരണം സ്ഥാപിക്കുവാനുള്ള ഗൂഢാലോചനസംഘത്തിൽ പെട്ടതുകൊണ്ടു രാജ്യദ്രോഹകരമായ ആ മഹാപാപപ്രതിശാന്തിക്കുവേണ്ടി, നീതിയും ന്യായവും പരിപാലിക്കുന്നതിന്നു വേണ്ടി, ദയാപുരസ്സരം ശിരച്ഛേദം ചെയ്യുന്നതിന്ന് മഹാരാജാവവർകൾ കല്പിച്ചിരിക്കുന്നു.'' എന്നിങ്ങിനെയുള്ള കല്പനപത്രം വായിച്ചുകേൾപ്പിച്ചതിന്നു ശേഷം കുററക്കാരുടെ ശിരസ്സ് മരക്കഷ്ണത്തിന്മേൽ വെക്കുവാൻ ''ആരാച്ചാർ'' കല്പന പുറപ്പെടുവിച്ചു. ''വിമലയെ കാണണമെന്ന എൻേറ അപേക്ഷയെ മഹാരാജാവിനെ അറിയിച്ചുവോ? ''ഉവ്വ്'' ഇതുവരെ മറുപടി കിട്ടിയിട്ടില്ല.

ആരാച്ചാരുടെ തേച്ചുവെളിപ്പിച്ചുള്ള വാൾ രണ്ടു പ്രാവശ്യം ആകാശദേശത്തെ ചുംബിച്ചതിൻെറ ഫലമായി ഹരിദാസിൻെറയും ശിവദാസിൻെറയും ഉത്തമാംഗങ്ങൾ ഭൂദേവിയെ ചുംബിച്ചു. മൂന്നാമത്തെതിന്നു വാൾ ഉയത്തിയപ്പോഴെക്കും ദ്രുതഗതിയിൽ ഒരു അശ്വാരൂഢൻ സവാരി ചെയ്തുവരുന്നതു കണ്ടു. രാമചന്ദ്രന്ന് മാപ്പു കൊടുക്കുവാനുള്ള അധികാരപത്രം ആയാൾ ആരാച്ചാർക്കു നീട്ടിക്കാണിച്ചു. നിങ്ങളെ കൂട്ടിക്കൊണ്ടു ചെല്ലുവാൻ മഹാരാജാവു് കല്പന അയച്ചിരിക്കുന്നു.'' "ഛീ, സ്നേഹിതന്മാരും ഞാനും ഒരുപോലെ പങ്കെടുത്ത കമ്മത്തിൽ എനിക്ക് മാത്രം മാപ്പോ? ഞാൻ എൻെറ സ്നേഹിതന്മാരെ അനുഗമിക്കട്ടെ. വിമലയോടു എൻെറ അന്വേഷണം പറയുമല്ലോ'' എന്നും പറഞ്ഞ് രാമദാസൻെറ ശിരച്ഛേദം ചെയ്യുന്നതിന്നു മുമ്പു തന്നെ താൻ ആത്മഹത്യ ചെയ്തു.

നിശാദേവിയുടെ അന്ധകാരരംഗത്തിലേക്ക് തിരനോട്ടം ആരംഭിച്ച അമൃതകിരണൻെറ പ്രകാശമേററ് വിളങ്ങുന്ന വെളുത്ത സ്മാരകത്തിൻെറ മുമ്പിൽ കാണുന്ന ദേവത ആരായിരിക്കാം? ആ സ്മാരകത്തിലെ അധിഷ്ഠാനദേവതയോ? അത് ക്ഷേത്രമല്ലല്ലോ? ഓ! ഹോ! അത് രാമചന്ദ്രൻെറ സ്മാരകസ്ഥലമാണ്. എന്നാൽ ആ ദിവ്യരൂപിണി വിമലയുമായിരിക്കാം. അവർ എന്തോ പിറുപിറുക്കുന്നുണ്ട്. "പ്രേമമേ! ലോകത്തിലെ അനശ്വരവും അഭേദ്യവുമായ ഒരു സാധനത്തിൻെറ പര്യായമാണ് നീ! രാമചന്ദ്ര! ഞാൻ പരലോകത്തിൽ വെച്ചെങ്കിലും അങ്ങയോടൊന്നിച്ചു ചേരും. എന്നെ ഇതുവരെ താമസിച്ചതിന്നധിക്ഷേപിക്കരുതേ!'' അതാ അവളുടെ കൈകാലുകൾ കുഴഞ്ഞു. ആ സാദ്ധ്വീരത്നം പ്രതിമയുടെ മുമ്പിൽ വീണു.

ഓം! ശാന്തി! ശാന്തി!

# ഒരു ചാടുവാക്ക്.

(താമരക്കണ്ണനൻ—മട്ട്)

ഒരു ജൂനിയർ വിദ്യാൎത്ഥി.

1. അമ്പാടിതന്നിലന്നൊരു നാളി
ലമ്പോടെശോദകണ്ണനെ

2. അന്തിയായിട്ടും വന്നുകാണാഞ്ഞോ-
രന്തരെ കേണു കേണവൾ

3. 'ഗോപന്മാരെല്ലാംവന്നിതെന്നുണ്ണി-
ക്കാപത്തുവന്നുപെട്ടുവോ?

4. കാലിക്കൂട്ടവുമെത്തി, യെൻകണ്ണൻ
ചാലെവാരാഞ്ഞതെന്തുവാൻ?

5. കാളിന്ദീതന്നിൽകേളിയാടുമ്പോ-
ള്ളോളത്തിൽ പെട്ടുപോയിതോ?

6. ദുഷ്ടരിൽ ദുഷ്ടനാകും കംസൻെറ
ക്രൂരർതൻ കയ്യിൽപെട്ടുവോ?

7. കാട്ടുജന്തുക്കൾ കാട്ടിലിട്ടാട്ടി
കൂട്ടന്നു വാട്ടം തട്ടിയോ?

8. വ്യാകുലചിത്തയായേവംനണ്ണി
ഗോകുലപാലബാലനെ

9. ചേടീവീടുകളോരോന്നിലും ചെ-
ന്നോടിയോടിത്തിരഞ്ഞമ്മ.

10. അമ്മതൻ പുത്രവാത്സല്യത്തേപ്പോ-
ലിമ്മഹീതന്നിലെന്തുള്ളു?

11. ഗോപാലകനെപ്പററിയോരോരോ
ഗോപന്മാരോടും ചോദിച്ചു.

12. "കണ്ടുവോനിങ്ങളാരാനുമെൻെറ
കൊണ്ടൽനേർവൎണ്ണനുണ്ണിയെ?"

13. രാമനാംഗോപനോതിനാനപ്പോ-
"ളമ്മെ! ഞാൻ കണ്ടുകണ്ണനെ

14. പേടിയിൽ ദുഷ്ടരാധയൊത്തുഞ്ഞാ-
ലാടിടുന്നതും കണ്ടു ഞാൻ.

15. കാളിന്ദീതീരത്തിങ്കലുള്ളൊരു
വള്ളിക്കുടിലിലാണവർ."

16. വള്ളിക്കുടിലിലെത്തിയശോദ-
യുള്ളിലേക്കെത്തിനോക്കിനാൾ.

17. പുള്ളിമൃഗാക്ഷിരാധയും കള്ള-
പ്പുള്ളിയാമുണ്ണിക്കണ്ണനും

18. തള്ളിവന്നിടും പ്രേമമുദ്രക-
ളുള്ളഴിഞ്ഞു പതിക്കുന്നു.

19. ആടുന്നു, കുഴലൂതുന്നു, താളം
പോടുന്നു, രാധസസ്മിതം.

20. കണ്ണനമ്മയെ കണ്ടൊരുനേരം
"പെണ്ണേ മാറെടി പോട്ടെഞാൻ

21. വെണ്ണയുംതിന്നിട്ടില്ലഞാ,നമ്മ-
യുണ്ണുവാൻകാത്തിരിപ്പുണ്ടാം."

22. പെട്ടെന്നോടിച്ചെന്നമ്മതന്നര-
ക്കെട്ടുകെട്ടിപ്പിടിച്ചവൻ

23. 'അമ്മേ! ദുഷ്ടയാണിപ്പെണ്ണിവളൊ-
രുമ്മവേണമെന്നൊതിനാൾ

24. കിട്ടുകില്ലെന്നുരച്ചൊരുനേരം
കെട്ടിപ്പിടിച്ചു; ദുഷ്ടയും.

25. ഇത്രനേരവും വിട്ടയച്ചതി-
ല്ലെത്രഞാൻ ചൊല്ലിനോക്കീട്ടും

26. കുട്ടിയല്ലെഞാനെങ്ങിനെരക്ഷ-
പ്പെട്ടു് പോരുന്നുരാത്രിയിൽ?”

27. ആടലാററിത്തന്നമ്മയെയിത്ഥം
ചാടുവാക്കാൽ കുളുർപ്പിച്ചു.

28. വാരിയെടുത്തിതുണ്ണിയെ മാറിൽ
പാരം ദചത്തവം ചുംബിച്ചു.

29. ഉണ്ണിയോടൊത്തിട്ടമ്പാടിതന്നിൽ
തിണ്ണം ചെന്നുയശോദയും

30. ഇണ്ടലെല്ലാമൊഴിഞ്ഞുസന്തോഷം
പൂണ്ടുകൊണ്ടുവസിച്ചുതേ.

31. കണ്ണനെ! മണിവണ്ണനെ! വെണ്ണ
യുണ്ണുവാനുണ്ണിയായോനെ!

32. താണുകൂപ്പുന്നേനുണ്ണിനിൻകട
കണ്ണിണക്കോണയക്കണേ.

# ‘‘ഓമനെ! നിന്നരികത്തു വരില്ലവൻ’’.

(ഗാഥ—ഒരനുകരണം.)

കുട്ടി:—‘‘ജ്യേഷ്ഠനെയൊന്നുവിളിയ്ക്കു; കെനിയ്ക്കൊട്ടു
മിഷ്ടമില്ലേകനായ് ലീലചെയ്വാൻ.
പൂക്കളുംമക്ഷികാവൃന്ദവുമാദ്യേനൽ
(1) വന്നണഞ്ഞീടുന്നി;തെങ്ങവൻപോയ്?
ചിത്രശലഭങ്ങൾ പാറിക്കളിയ്ക്കുന്നു
ചിത്ര!മിപ്പൊന്നൊളിപൂണ്ടവെലിൽ.
ശ്രദ്ധയില്ലിന്നവയെപ്പിടിച്ചീടുവാൻ
(2) ഹന്തവിളിയ്ക്കുകെൻ സോദരനെ.
ഞങ്ങൾവളർത്തോരപ്പൂവാടിയിങ്കലെ
പ്പൂവുകൾ വാടിക്കൊഴിഞ്ഞിടുന്നു;
തിങ്ങുംഫലങ്ങളാൽ താഴ്ന്നു മുന്തിരി-
(3) വള്ളി; വിളിയ്ക്കുകെൻ സോദരനെ’’.
അമ്മ:—‘‘ഓമനെ! നിന്നരികത്തു വരില്ലവ;-
നെൻവിളികേൾക്കുകയില്ല താനും;
പുഞ്ചിരിതൂകിയിമ്മന്നിൽ ലസിച്ചവൻ
(4) ഇന്നിനിൻകണ്ണിനു ലക്ഷ്യമാകാ.
കൊച്ചുപനീർപ്പൂവോടൊത്ത ചെറുജന്മം
വിശ്വകർത്താവിവന്നേകി നൂനം.
പോക;—നീ താനേ കളിയ്ക്കേണമെൻകുഞ്ഞേ!
(5) താവകസോദരൻ വിണ്ണിലത്രേ.’’
കുട്ടി:—‘‘എന്തവൻചന്തമേറുന്നൊരു പുഷ്പവും
വിട്ടുഗമിച്ചുവോ പക്ഷിയേയും?
ഗ്രീഷ്മകാലത്തിൽ കളിയ്ക്കുവാനെത്തില്ലേ
(6) സോദര?നെൻവിളി പാഴിലാമോ?
വിസ്തീർണ്ണമൈതാനഭൂവിലും വാഹിനി
തന്നിലും ലീലകൾ ചെയ്തതെല്ലാം
ഹന്ത! കഴിഞ്ഞുവോ? മുമ്പവനെത്തുലോം
7. ഹാർദ്ദമായ് ഹന്ത! ഞാൻ സ്നേഹിച്ചാവു.

സി. ജനാർദ്ദനമേനോൻ.

R. Mahadevan, a student of the Sixth Form here, who was recently selected for training in Navigation in the Mercantile Marine Training Ship "Dufferin."

# The "Dufferin" Life.

By

**Mr. M. R. Ayyar, Zamorin's College, Calicut.**

AT the request of many friends, I am writing these lines regarding the training and life in the Indian Mercantile Marine Training Ship "Dufferin" which lies off Bombay harbour and which provides every year [illegible] cadets for service in the Mercantile Marine. The training imparted on the steamer is only the basic [illegible] of young men who [illegible] the sea and [illegible] career. Only boys between the ages of thirteen years and [illegible] years are eligible [illegible]. They have to pass an All-India [illegible] examination which is [illegible] end of [illegible] November. There are [illegible] examination [illegible] the following subjects:
1. English Grammar, 2. English [illegible], 3. Arithmetic, 4. [illegible] 5. History and Geography and General Knowledge. The [illegible] fee is Rs. 10/- and the [illegible] from one Presidency [illegible]. The papers are [illegible] Fourth or Fifth Form [illegible] Geography, [illegible] know the [illegible] Indian History and the Geography of the World. The General Knowledge paper is a test of the [illegible] observation and [illegible] and events of [illegible]. For [illegible] of this paper [illegible] should be a regular reader of the newspapers. After [illegible] the candidate [illegible] and undergo a medical examination.

If he passes this test successfully, he has to appear before the Governing Body for [illegible] which generally [illegible] the [illegible]. After selection the candidate [illegible]. The [illegible] in the "Dufferin" is [illegible] years and during this period [illegible] Rs. [illegible] a year [illegible] and Rs. [illegible] every month. [illegible] Rs. 300 [illegible] September [illegible] December [illegible].

[illegible] Mr. [illegible] Mahadevan, [illegible] He [illegible] for training and [illegible]. I give below extracts from [illegible] which may be of interest to young friends.

[illegible] the routine of the day's work [illegible] "At 6 a.m. a bugle [illegible] the cadets have to run up [illegible] deck and fall in. Then all [illegible] two or three times. [illegible] we change our dress and fall in again. Then our daily morning activities are arranged. For the last four

K. Mahadevan, a student of the Sixth Form here, who was recently selected for training in Navigation in the Mercantile Marine Training Ship "Dufferin."

# The "Dufferin" Life.

By

**Mr. M. R. Ayyar, Zamorin's College, Calicut.**

AT the request of young friends, I am writing these lines regarding the training and life in the Indian Mercantile Marine Training Ship "Dufferin" which lies off Bombay harbour and which provides every year thirty to thirtyfive cadets for service in the Mercantile Marine. The training imparted in the steamer is only the initial preparation of young men who are keen on entering the sea and are desirous of choosing a sea career. Only boys between the ages of thirteen years and six months and sixteen years are eligible for entry. They have to pass an All-India competitive examination which is usually held about the end of October or the beginning of November. There are six papers for the examination on the following subjects:—1. English Grammar, 2. English Essay, 3. Arithmetic, 4. Geometry and Algebra, 5. History and Geography and 6. General Knowledge. The examination fee is Rs. 10/- and the centre for the candidates from our Presidency is Madras. The papers are usually of the standard of our Fourth or Fifth Form but in History and Geography, a candidate is expected to know the general outline of British and Indian Histories and the Geography of the World. The General Knowledge paper is a test of the boy's power of observation and the amount of information he possesses on the current topics and events of interest. For the successful answering of this paper, a candidate should be a regular reader of the newspapers. After passing the examination, the candidate is expected to go to Bombay and undergo a medical examination. If he passes this test successfully, he has to appear before the Governing Body for a *viva voce* examination where generally questions on some of the interesting topics of the day are asked. After selection, the candidate joins the steamer as a cadet in January about the 15th. The course of training in the "Dufferin" is three years and during this period the cadet's expenses are Rs. 400/ a year (inclusive of boarding and lodging) and Rs. 10/ pocket money every month. During the first year, in addition to these expenses, uniforms costing about Rs. 200 will have to be purchased. Four months' holiday is granted every year, three months from June 1st to September 1st and one month from December 15th to January 15th.

When I asked my son, R. Mahadevan, sometimes in September last if he would be willing to choose this line in preference to the ordinary beaten walks of life, he answered 'yes', notwithstanding the fact that I placed before him all the implications of the hard and strenuous life which one has to face on the sea. He has since been selected for training and he is adjusting himself to the new life cheerfully. I give below extracts from some of his letters which may be of interest to my young friends.

He describes the routine of the day's work as follows. "At 6 a. m. a bugle sounds and all the cadets have to run up to the upper deck and fall in. Then all run round the ship two or three times. After that, we change our dress and fall in again. Then our daily morning activities are arranged. For the last four

days our morning work consisted in cleaning all the brass things on the two decks. Next comes our Physical Training exercise. After that is over, we prepare for our baths. We first jump into a salt water tank and then run and bathe in clear water. Then we sit for our breakfast at 8-45 a. m. The breakfast consists of some bread, butter, some boiled vegetable, plantains or oranges and tea. Then we have our regular school till 1 p. m. Next we sit for lunch and after lunch, our evening activities are arranged. From 1-30 to 4-30 p. m. we once again attend classes. At 4-30 p. m. we row towards the shore to play hockey or other games. After our games are over, we return to the ship and bathe again. We next sit for supper. From 7-45 to 8-45 p. m. we are free. At 8.45 p. m. a bugle sounds and we fall in for prayers. Then we go to bed."

In another letter he writes, "though we are in the middle of the sea, there is no lack of amusement. Day before yesterday we had a concert by the Junior cadets and I took a part in it. One day an ex-Chairman of the Governing body came to the ship and gave us a lecture. A few days back we had a cinema film exhibited to us. Yesterday was the Visitors' Day. About a hundred visitors came and there was dancing in which a few cadets and some lady visitors took part. In our regular school classes, we are taught English, Arithmetic, Algebra, Geometry, History, Geography and Science. We are also taught signalling."

The above extracts are enough to show that the cadets have their hands full and that they have to put in a lot of manual work every day. Boys in our schools are quite unaccustomed to such rough work and it may also be said that many of them would consider such work as *infra dig.* Sea life is not an easy and comfortable life as life on land. Many of the amenities that we enjoy on land are denied to us on the sea. It is a hard life and one has to prepare himself well to face it boldly and squarely.

# Physical Education.

By

*T. Sankunni Kurup, B. A., Physical Director, Zamorin's College.*

IN these days of universal recognition of Physical Training as a necessary adjunct of general education, one need not argue at length about the necessity for it. Educationists and the people at large have begun to realise that the physical deterioration of our manhood is largely due to the faulty system of education in vogue. But even at the present day, there are many who have only vague ideas about Physical Education; there are some who think that it is purely a muscle building process, and a few who cry halt to the progress of Physical Education, on the plea that we have already had too much of it. So it would not be a profitless task if we try to crystallise our ideas about the subject.

The real purpose of Physical Education is to so perfect the body as to enable it to serve as a worthy abode of the soul. It gives students a chance to acquire and cultivate proper modes of behaviour in society and instils into them ideas of fair play and sportsmanship. Well was it said, "To fight by the roadside is a healthier sport for a boy than to glue his unaccustomed eyes to printed matter, which if it be not of an imbecile humour, merely conveys superficial information." But unfortunately in schools much attention is paid to teach students how to read, whilst very little attention is paid to teach them how to live. They develop in book knowledge but they go down in physique. No one would deny that both body and mind demand equal importance in any well ordered scheme of education. But if I were placed on the horns of a dilemma and asked to choose between a well trained body with an ill-trained mind, and an ill-trained body with a well trained mind I would unhesitatingly vote for the former. If the aim of our education is to make our boys stronger, healthier and better citizens it is time that a prominent place is given to Physical Education by providing better facilities for games and sports. Physical Education is not to be considered as an extra-curricular activity but as an indispensable item in the general scheme of education. Physical training, to be effective, must be conducted during regular college hours. Unless the college is a residential one, it is very difficult to give efficient physical training to all the students before or after the regular college hours. To meet this fundamental necessity we should be prepared to revise the time-table.

Just as wise guidance is necessary for the intellectual training of boys, it is equally necessary to have discriminating leadership to direct their sporting activities. The necessity for trained leadership cannot be over-emphasised. Every teacher in a college or school should be technically qualified to take charge of physical training activities. To carry out an effective programme, the Physical Director must have the active co-operation of the other members of the staff. To leave the Physical Director to plough the lonely furrow, and to expect revolutionary results in the sporting activities of boys, is nothing short of expecting a miracle. Our boys are no whit inferior to the boys of other countries in their innate love of games. But it is to be regretted that they do not have the same opportunities as the boys of other countries have. Extensive playgrounds and

other facilities are sad desiderata in our schools. If the physical activities of our boys are properly directed, they are sure to acquit themselves creditably in any international sports meet like the world Olympics. Activities which produce Neuro-Muscular co-ordinations, which correct faulty posture, and which develop muscles and all vital organs must be included in any scheme of Physical Training. These can only be achieved through a judicious combination of Calisthenics, Gymnastics, Games and Athletics.

Games and other physical activities are essential for students, as school age is the period of growth and development. Nothing is so enervating as the continuous sitting for long hours in crowded class rooms. No wonder, very often mental fatigue sets in and many students bury themselves under desks, and forget themselves for a moment in the sweet oblivion of sleep. On such occasions the irate teacher probably curses the students for their negligence and has not the imagination to discover that he himself supplied the soporific by his monotonous drawl. Nothing is so effective in relieving the monotony of hard mental work like out-door games. These not only act as healthy and energising recreations for the body, but also give sufficient relaxation to the brain. The old adage "All work and no play, makes Jack a dull boy" needs to to remembered.

A more important objective of games is character development. Games help boys to develop the habits of self-discipline, obedience, co-operation, ability to smile under defeat, and acceptance of victory without pride. For this reason, a large part of the Physical Education programme should be devoted to well-organized, well-conducted and well-supervised major games and those games should be so arranged that all the students, rather than a select few, may derive benefit.

Health instruction also, is an indispensable part of Physical Education. Boys should know something about the structure and functions of the body, and since ill-health can to a large extent be traced to want of cleanliness, malnutrition or incorrect posture of the body in our various activities, a knowledge of Human Physiology and Hygiene is essential. The value of cleanliness of the mouth, throat, eyes, ears and skin cannot be overstressed. Hardihood or resistance to disease can to some extent be developed through physical activity, but health instruction is essential for a better understanding of the effects of exercise upon the body, the causes of illness, of the methods of its prevention and the kind of food required for proper growth and development.

In this connection it is pleasing to note that compulsory medical inspection of students has been taken up in right earnest by all the schools. It will be better if medical inspection is made more thorough and more frequent. But unfortunately we find that the Government, for want of funds, proposes to allot grants only for biennial inspections. What is needed more than anything else is an enthusiastic desire on the part of Medical Officers to find out ways and means to combat the physical deterioration of students. And it is only through the combined efforts of the guardian, the medical officer and the teacher, that the boy can be helped to overcome evil habits and to improve his body. The medical inspection will then be of real benefit to the boy and will contribute to the general progress of his health.

It may not be out of place if I direct the attention of the readers to the change that are impending. Up to the present, our educated class has been mainly engaged in indoor sedentary occupations. The future promises to be a more glorious and varied one. Various departments like the Merchant Marine, Navy, the Military, and the Air Force are being opened to the sons of the soil. If our students are to fill such places worthily they should

have a well developed physique, a steady erect gait and quick discerning eye. These essential attributes a student can acquire only by active participation in games.

Let me conclude this article with the account of an interview which a correspondent of a Review had with the famous author George Meredith. The great man is reported to have said :—

"I have always loved the face of Nature, the dreariest, when a sky was over it—and consented to her spirit. She loves us no better than her other productions, but she signifies clearly that intelligence can make her subservient to our needs ; and one proof of that is the joy in a healthy body, causing an increased lucidity of the mind. Therefore, exercise of the body is good and sport of all kinds to be encouraged. Sports will lead of necessity to observation of nature. Let us be in the open air as much as possible."

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# RIGHT LEARNING.

Dharmaputra, while a boy, was taught along with other boys in school a primary reader which was full of moral precepts. The first two of these precepts were "Wish to do good" and "The one thing to be subdued is anger". The language was very simple and all the other boys learned the whole book by rote and recited all its contents to their teacher. But Dharmaputra could not proceed beyond the above two precepts. The teacher got angry with him and said, "Dull boy, the book is so very easy that I am surprised to find you have not been able to go through it, while all the other boys know it by heart". Dharmaputra replied, "I have not yet fully understood even the first two precepts and they have not yet come into my practice, and so I am not able to proceed to learn the rest.

—*From* ***Rambles in Vedanta.***

# പോയാലോ?

(എൻ. പി. ദാമോദരൻ, പൂർവ്വവിദ്യാർത്ഥി)

(മഞ്ജരി)

I

എൻെറയും നിൻെറയുമെന്നുള്ള യുദ്ധത്തിൽ
തൻേറടംകെട്ടുഞാൻ വീണിടുമ്പോൾ
പട്ടിൻകരങ്ങളാൽ തൊട്ടുതലോടിനൽ-
സാന്ത്വനം ചെയ്യുന്നുണ്ടാരോയെന്നെ.
പെട്ടെന്നുപിന്നെയുമന്ധതമിസ്രത്തിൽ
പെട്ടുഞാൻ നട്ടംതിരിഞ്ഞിടുന്നു!
ഇത്തരം ജാലമിരട്ടിലോഭ്രലോകം
നിത്യവും ചുററിത്തിരിഞ്ഞിടുന്നു?
പ്രേമമേ നീയെന്നെ വിട്ടുപിരിയുമ്പോൾ
കീഴ്മേൽ മറിയുന്നു കൃത്യബോധം!

II

ആകാശത്തന്നൊരു കാർനിരവന്നപ്പോൾ
ലോകത്തിന്നുണ്ടായ മൂടലെന്നും
മാറാതെനിന്നുപോമെന്നുഞാൻ പേടിച്ചു-
താറാതെനീറുന്നുണ്ടിന്നുമുള്ളിൽ.
അന്നുതൊട്ടാദിത്യപ്പൊൻമുഖം കാണുമ്പോ-
ളൊന്നുഞാൻ താണുതൊഴുകയായി!
എന്നിട്ടും പുഷ്പങ്ങൾ പല്ലവപ്പട്ടുടു-
ത്തൊന്നെന്നെ നോക്കിച്ചിരിച്ചിടുമ്പോൾ,
കാമ്യമാം രൂപവും മോഹനവേഷവും
കാമിക്കുന്നുണ്ടുഞാനത്ഭുതംതാൻ!!

III

ചാണകമായാലും മൺകട്ടയായാലും
മാണിക്യമായാലുമൊന്നുപോലെ

വാരിയെടുക്കുന്നു വായിലിട്ടപ്പോൾതാൻ
വേഗംചവയ്ക്കുന്നു തുപ്പീടുന്നു.
അക്കാലമെങ്ങെങ്ങാണെന്നോ?ക്കെത്തെനിയ്ക്കുന്നു
തക്കികളമീക്കാലമെങ്ങു? കഷ്ടം!
അമ്മിഞ്ഞയെന്നോടി വന്നരക്കെട്ടില-
ന്നമഃഞ്ജുകോമളക്കയ്യിനാലെ
കെട്ടിപ്പിടിച്ചെൻെറ താമരത്തണ്ടൊത്ത
കുട്ടിക്കഴുത്തൊട്ടു പിന്നിൽ ചായ്ച്ചു,
അമ്മേയെന്നൊന്നുഞാൻ നോക്കുമ്പോൾ മാറിൽചേ
ത്തുമ്മവെച്ചുള്ളതും മാഞ്ഞുപോയി!

IV

വൈരാഗ്യമുണ്ടതാ, ദൂരത്തുനിന്നെന്നെ-
ക്കൈരണ്ടുംകൊട്ടി വിളിച്ചിടുന്നു.
പോയാലൊ? സംസാരം കൈവിട്ടുസന്ന്യാസി-
യായാലൊ?-ഞാനിതു സംശയിക്കെ,
രാവും പകലുമായ്ലോകം തിരിച്ചുകൊ-
ണ്ടാവീരൻ കാലം കളിച്ചിടുന്നു!

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# സജ്ജനസംസൎഗ്ഗം.*

മനുഷ്യൻ നന്നാവുന്നതും ചീത്തയാവുന്നതും പരിതസ്ഥിതികളേയും സംസൎഗ്ഗത്തേയും ആശ്രയിച്ചിരിക്കുമെന്നതു ലോകപ്രസിദ്ധമായ ഒരുതത്വമാണല്ലോ. സംസൎഗ്ഗദോഷംകൊണ്ടു അനേകം ജനങ്ങൾ—ജന്മനാ സദ്വിഷയങ്ങളിൽ വാസനയുണ്ടായിരുന്ന അനേകം മനുഷ്യർ—ദുൎമ്മാൎഗ്ഗങ്ങളിൽ ചരിക്കുവാനിടവന്നു നശിച്ചുപോയിട്ടുണ്ട്. ഒരു കൊലപാതകിയോടു സംസൎഗ്ഗംചെയ്താൽ ആദ്യം നമുക്കു കൊലപാതകം അത്ര വലിയൊരു കുററമല്ലെന്നു തോന്നുന്നു. ക്രമേണ ചില കാൎയ്യങ്ങളിൽ അതു തീരെ കുററമല്ല ഗുണമാണെന്നുകൂടി തോന്നാൻ തുടങ്ങുന്നു. ഇങ്ങിനെ കാലക്രമത്തിൽനാമും ആ കൊലപാതകിയുടെ മനസ്ഥിതിയെ അനുകരിക്കുന്നു. ഇതു നിമിത്തം ആദ്യത്തിൽ ശുഭ്രവും പ്രസന്നവുമായിരുന്നനമ്മുടെ ഹൃദയം അശുദ്ധവും ദുൎവ്വിചാരങ്ങളാൽ മ്ലാനമാക്കപ്പെട്ടതും ആയിത്തീരുന്നു. ജീവിതം തന്നെ അസഹ്യമായിത്തീരുന്നു. അതിനാൽ നമുക്കു ജീവിതം സുഖകരമായും ശാന്തമായും നയിക്കേണമെങ്കിൽ ദുൎജ്ജനസംസൎഗ്ഗം കൂടാതെയിരിക്കേണ്ടതുംസജ്ജനസംസൎഗ്ഗം ഉണ്ടായിരിക്കേണ്ടതും അവശ്യം ആവശ്യമാകുന്നു.

പൂവ്വോടുചേൎന്ന നാരും വാസനയുള്ളതായിത്തീരുന്നു. പൂവ്വിൻെറ സൗരഭ്യം നാരിനേയും ബാധിക്കുന്നു. പൂവ് നാരിനോടു ചേൎന്നു നില്ക്കുമ്പോൾ മാത്രമല്ല, പൂവിൻെറ അഭാവത്തിൽകൂടിയും അതിൻെറ ഗുണങ്ങൾ നാരിൽ നിലനില്ക്കുന്നു. നാം സജ്ജനങ്ങളുമായി സംസൎഗ്ഗംചെയ്യുന്നതായാൽ സംസൎഗ്ഗംചെയ്യുന്ന കാലത്തു മാത്രമല്ല, അതിൻെറ ശേഷവും അതിനാൽ ഉൽഭൂതമായിട്ടുള്ള ഗുണങ്ങൾ നമ്മിൽ നിലനില്ക്കുന്നു. അസാദ്ധ്യമെന്നു കരുതിയിരുന്ന സംഭവങ്ങൾപോലും സജ്ജനസംസൎഗ്ഗത്താൽ സുസാധമായിട്ടുണ്ട്. ബുദ്ധദേവൻ—പൗരസ്ത്യരാജ്യങ്ങളിൽ ആത്മീകചൈതന്യമാകുന്ന ദിവ്യരശ്മി വിതറിയ ആ ദിവ്യദീപം—അംഗുലീമാലനെ, തൊള്ളായിരത്തിത്തൊണ്ണൂററൊമ്പതു മനുഷ്യരെ വധിച്ചു അവരുടെ കൈവിരലിൻെറ എല്ലുകൾകൊണ്ടു മാലയുണ്ടാക്കി ധരിച്ചിരുന്ന ആ ക്രൂരഹൃദയനെ—തൻെറ സംസൎഗ്ഗംകൊണ്ടു പരമകാരുണികനാക്കിയിരിക്കുന്നു! അതുപോലെ സംസൎഗ്ഗദോഷംകൊണ്ടു അനേകം രാജാക്കന്മാരും രാജവംശങ്ങളും നശിച്ചുപോയിട്ടുണ്ടെന്നുള്ളതിന്നു ചരിത്രം സാക്ഷ്യംവഹിക്കുന്നു.

മനുഷ്യനു, ഗുണവാനാവാനും ഉന്നതി പ്രാപിക്കുവാനും സ്വതേതന്നെ ഒരു

* 1932 ഡിസംബർ മാസത്തിൽ കോളേജിൽ വെച്ചു നടത്തിയ പ്രബന്ധപരീക്ഷയിൽ സമ്മാനാൎഹമായി കണ്ട ഒരു പ്രബന്ധം.

വാസനയുണ്ട്. എന്നാൽ അതിന്നുള്ള അവസരങ്ങൾ കിട്ടാത്തതുകൊണ്ടാണ് നാം ഇന്നു കാണുന്നത്ര അഗതികളും വികൃതികളും ഉണ്ടായിട്ടുള്ളതെന്നു ചിലർ പറയുന്നു. എന്നാൽ ഇതിൽ എത്ര വാസ്തവമുണ്ടെന്നു നോക്കാം. സന്മാർഗ്ഗത്തിൽനിന്നു തെററിനടക്കാതെ വളരെ സാത്വികമായി ജീവിതം നയിക്കുന്ന ഒരുവന്റെ നേരെ ദുർമ്മാർഗ്ഗികളുടെ എല്ലാവരുടേയും നാക്കുകൾ ചലിക്കുന്നു. അവന്നു ഇല്ലാത്ത കുററങ്ങൾ വരുത്തിക്കൂട്ടുന്നു. അവനിൽ ഇല്ലാത്ത അപരാധങ്ങൾ ആരോപിക്കുന്നു. എന്നാൽ ഇതുകൊണ്ടൊന്നും അവൻ സന്മാർഗ്ഗത്തിൽനിന്നു വ്യതിചലിക്കാതെ പോകുന്നു. ഇതു കാണുമ്പോൾ മററുള്ളവർക്കു അസൂയ മുഴുക്കുകയല്ലാതെ അവനോടു സംസർഗ്ഗംചെയ്തു തങ്ങളും നന്നാവണമെന്നു വിചാരമില്ല.

സജ്ജനസംസർഗ്ഗംകൊണ്ടു മനുഷ്യന്നുണ്ടാകാവുന്ന ഗുണങ്ങളെപ്പററി ആലോചിക്കാം. ഒന്നാമതായി അവന്നു ദുർജ്ജനങ്ങളോടു വെറുപ്പും ദുർജ്ജനസംസർഗ്ഗത്തിൽ അനിഷ്ടവും ഉണ്ടാകുന്നു. ഇതുതന്നെ വലിയ ഒരു ഗുണമാകുന്നു. കാരണം ഒരുവൻ നന്നാവുന്നില്ലെങ്കിൽ അവൻ ചീത്തയാവാത്തതുതന്നെ ഒരു വലിയ കാര്യമാണല്ലോ. സജ്ജനസംസർഗ്ഗംകൊണ്ടു അവന്നു ആത്മാഭിമാനവും ജീവിതത്തിൽസുഖവും തോന്നുന്നു. ഈ ലോകത്തിൽ സകല ആഗ്രഹവും നശിച്ചിട്ടുള്ള ഒരുവനായാലും വേണ്ടതില്ല സജ്ജനസംസർഗ്ഗംകൊണ്ടു അവന്നു അവൻ അനുഭവിച്ചിട്ടുള്ള കഷ്ടങ്ങളെല്ലാം ന്യായമായിട്ടുണ്ടായതാണെന്നും ഈശ്വരൻ പരമകാരുണികനാണെന്നും ബോധംവരുന്നു. അവന്നു ധൈര്യവും, മനസ്ഥൈര്യവും, മനോവികാസവും വരുന്നു. എന്തു വന്നാലും വേണ്ടതില്ല, സന്മാർഗ്ഗത്തിൽനിന്നു വ്യതിചലിക്കയില്ലെന്നു അവൻ ദൃഢമായി മനസ്സിൽ ഉറപ്പിക്കുന്നു. ഇതുമൂലം അവന്നു ഈ ജീവിതസമരത്തിൽ എതിരിടേണ്ടിവരുന്ന സകല പ്രതിബന്ധങ്ങളേയും ജയിക്കുവാൻ സാധിക്കുന്ന പുതിയതായ ഒരു ഉന്മേഷവും അഭിരുചിയും ജനിക്കുന്നു.

ഈ ലോകത്തിൽ കാണുന്ന അനവധി ദുഃഖശരീരികളായ സാധുക്കളിൽ അനുതാപവും അവരെ സഹായിക്കേണമെന്ന ഒരു ആഗ്രഹവും തോന്നുന്നു. ഇതുനിമിത്തം ജനസ്നേഹവും ജനസമ്മതിയും സമ്പാദിക്കാം. സജ്ജനസംസർഗ്ഗംകൊണ്ട്, നമുക്കുണ്ടാവുന്ന ആത്മപ്രശംസയും ദുരഭിമാനവും നശിക്കുന്നു. ഒരു മഹാനുമായി സംസാരിക്കുമ്പോൾ അദ്ദേഹത്തിന്റെ മുമ്പിൽ നാം വളരെ ചെറിയവരാണെന്നു നമുക്കുതന്നെ തോന്നുന്നു. ഇതാണ് ജ്ഞാനത്തിന്റെ ഉദയം. ഞാൻ വലിയവനാണ്, എന്നെപ്പോലെ മററാരുമില്ല എന്നു മനുഷ്യൻ എത്രകാലം വിചാരിക്കുന്നുവോ അത്രയുംകാലം അവന്നു ഉന്നതിക്കു ഒരു മാർഗ്ഗവുമില്ല. എന്നാൽ സജ്ജനസംസർഗ്ഗംചെയ്യുമ്പോൾ നമ്മുടെ ശരിയായ വലിപ്പം നമുക്കു മനസ്സിലാവുന്നു. അതുകൊണ്ടു നമ്മിൽ വിനയവും താഴ്മയും ഉണ്ടാവുന്നു.

സജ്ജനസംസൎഗ്ഗംകൊണ്ടു ഒരാൾ ആയാൾക്കു മാത്രമല്ല ഗുണത്തെ ചെയ്യുന്നത്; ആയാളുടെ അടുത്തു പെരുമാറുന്നവൎക്കുകൂടി ഗുണത്തെ ചെയ്യുന്നു. സജ്ജനസംസൎഗ്ഗംകൊണ്ടു നന്നായിട്ടുള്ള ഒരുവൻ അനുകരണയോഗ്യനാണെന്നു ജനങ്ങൾ ഘോഷിക്കുന്നു. സാക്ഷാൽ ദുൎജ്ജനങ്ങളായിരിക്കുന്നവൎക്കുകൂടി സജ്ജനങ്ങളായിത്തീരുവാൻ അവൻ ആഗ്രഹം ജനിപ്പിക്കുന്നു. ചുരുക്കിപ്പറയുന്നതായാൽ മനുഷ്യന്നു സജ്ജനസംസൎഗ്ഗംകൊണ്ടു ജീവിതത്തിൽ പ്രത്യാശയും അന്യരോടു സ്നേഹവും പതിതരിൽ അനുതാപവും മനസ്സൈഥൎയ്യവും ധൈൎയ്യവും സത്യപ്രതിപത്തിയും പ്രതിഭാവിലാസവും, മറവുള്ള എല്ലാ സദ്ഗുണങ്ങളും ഉണ്ടാവുന്നു. അതുകൊണ്ടു ജീവിതം ഉപകാരപ്രദവും ശാന്തവും ശോഭനവുമായി നയിക്കേണമെങ്കിൽ സജ്ജനസംസൎഗ്ഗം നമുക്കു അവശ്യം ആവശ്യകമാകുന്നു.

പുതുക്കുടി ബാലകൃഷ്ണൻ,

(സീനിയർ വിദ്യാൎത്ഥി.)

# പ്രണയപ്രഭാവം.

(വഞ്ചിപ്പാട്ട്)

അസ്തമയസൂൎയ്യൻതന്റെ അന്ത്യകിരണങ്ങൾചെന്ന-
ങ്ങസ്തമിക്കും ലോകത്തിനിങ്ങാനന്ദമേകി.
ലോകമെല്ലാംനല്ലപോലെ നല്ലപട്ടിൽപൊതിഞ്ഞപോ-
ലാകമാനം നോക്കുന്നവൎക്കിങ്ങു തോന്നുന്നു.
ചെന്നിറമാം ഗഗനത്തിൽവ്യക്തമായ കാന്തിയാലെ
വന്നിതിങ്ങുരൂപഭേദം ചുവട്ടിലെല്ലാം.
പക്ഷികൾക്കിങ്ങക്ഷികാണ്മാൻ സാദ്ധ്യമല്ലാതായനേരം
കുക്ഷിപൂരണം നിൎത്തീട്ടങ്ങക്ഷിമൂടുവാൻ
വൃക്ഷശാഖാനീഡംനോക്കി ശിക്ഷയിൽപറന്നീടുന്നു
പക്ഷംകൂട്ടീട്ടിപ്പൂപോലെ ശയിച്ചീടുന്നു.
പശ്ചിമദിവാകരന്റെ സഹസ്രകിരണങ്ങളും
പശ്ചിമാബ്ധിതന്നിൽപോയി മറഞ്ഞനേരം
കാണാമേകഭവനമങ്ങത്യുന്നതമതിമൃദു-
വീണാമണിനിനാദമുണ്ടതിലെഴുന്നു.
അല്പംകൂടിയടുക്കെച്ചെന്നതുകേട്ടാലുറപ്പിക്കാം
ഉല്പലാക്ഷിയൊരുത്തിതൻ ഗാനമാണെന്നും.
വിസ്തൃതമാം സൗധമതിൻ മനോഹരമുറിയൊന്നിൽ
ഹസ്തതാരിൽ വീണയേന്തിമോഹനാംഗിയാൾ
ചിത്തത്തിലുള്ളത്തൽപോക്കാൻ വിഷ്ണുഗാനം പാടീടുമ്പോൾ
ഹൃത്തലിക്കും രൂപമതിൽ ചിന്തയേകുന്നു.
സത്സ്വരത്തിൽ പാണ്ഡിത്യമോടൊത്തു പാടുംഗാനമേതു
മൎത്ത്യരിൽ മനസ്സലിവുനൽകുകയില്ല.
ഹൃദ്യയാകുംവിദ്യയുമുണ്ടൎത്ഥംവേണ്ടുവോളമുണ്ടു
നിത്യവൃത്തിക്കേതുമൊരു ഭംഗവുമില്ല.
ചാരുശീലമതുമുണ്ടു സ്നിഗ്ദ്ധജനങ്ങളുമുണ്ടു
പാരിലാരുംകൊതിപ്പാന്നാമഴകുമുണ്ട്.
ഈവിധമായെല്ലാമൊത്തു വാണീടുമത്തരുണിയി-
ലാധിനിഴലാടീടുവതെന്തുമൂലമാം.
മൃശേപാന്ദുമുഖിയാളതാ വീണാഗാനം നിറുത്തുന്നു

മുഗ്ദ്ധസ്മിതത്തോടും കൂടിയെഴുന്നേല്ക്കുന്നു.
ജാലകത്തിന്നുള്ളിലൂടെ ദൂരെ ദൂരെ നോക്കീടവെ
മാലകററും പ്രിയൻതൻെറ വരവോക്കുന്നു.
ശബ്ദമെന്യെ മറിവിട്ടു പുറത്തിറങ്ങുന്നുബാലാ
ശീഘ്രമോടെ തൊടിയതിൻ മൂലയിലായി
ബാലാദിത്യനുദിച്ചുയരുന്നപോലെ പെട്ടെന്നതാ
സന്തോഷസന്താപാദി സംമിശ്രമാണെന്നാലും മുഖം
ചിന്താശങ്കാവിശുദ്ധതയും തെളിച്ചുകാട്ടി
അഷ്ടദിക്കുംനോക്കിയല്പം സങ്കോചവുംകലർന്നുകൊ-
ണ്ടിഷ്ടരംഗമതിങ്കലങ്ങാവിർഭവിച്ചു.
ലജ്ജാപരിമുഗ്ദ്ധാനനമത്രതൻെറ മുന്നിൽനില്ക്കു
മജ്ജനത്തോടോതി മാന്യൻ പ്രേമപൂർവ്വകം
"പ്രാണപ്രിയെ! ദേവി! നിനക്കെന്നിലുള്ള നിഷ്കളങ്ക-
പ്രണയത്താൽ പിതൃഹിതം തെററിവന്നുനീ
അന്യോന്യമുള്ളൈക്യംപോരാ വിത്തംതാനെ വേണമെന്നാ-
ണന്യരവർക്കുള്ളിലുള്ളോരുറപ്പു കഷ്ടം.
എന്നാൽ നിന്നിൽ നിക്ഷിപ്തമാം പ്രേമമൊന്നുകൊണ്ടുമാത്ര-
മെന്നായ് ഗുരുജനമതം നീ തെററിക്കുന്നു.
ഒരുത്തൻെറ മനസ്സുഖം വരുത്തുവാനായിക്കൊണ്ടു
ഗുരുതക്കേടേല്ക്കുന്നതു കരുതിവേണ്ടേ?
എന്നുടെനൽപ്രേമമെല്ലാം നിന്നിലൊഴിഞ്ഞന്യയിങ്ക-
ലൂന്നുവാനിജ്ജന്മം കഴിയില്ലയെന്നാലും
മന്നിൽമർത്ത്യൻ സ്വാർത്ഥപൂർത്തിയൊന്നുമാത്രം നിനച്ചെന്നാൽ
വന്നീടുമോ ചിതമല്ല സുകൃതമാണൊ?
പിന്നെവിശേഷിച്ചോതുന്നേൻ നല്ലപോലെ ഗ്രഹിക്കേണ-
മെന്നെവരിക്കുന്നതാകിൽ ദുഃഖമേററീടാം.
ദാരിദ്ര്യത്തിൽ കൂത്താടുന്നോരീയുള്ളോനെയാശ്രയിച്ചാൽ
ദാരിദ്ര്യം ഹാ! ഭവതിക്കും ഫലമാണല്ലോ.
ഇന്നേവരെസ്സുഖമായി ജീവിതം നയിച്ചുപോന്നി-
ട്ടെന്നേകഷ്ടമെങ്ങിനെനീ സഹിപ്പൂദുഃഖം.
സമ്പത്തിൽഞാൻ കുചേലനായ് പ്രേമത്തിലൊ കുബേരനും
അമ്പമ്പമ്പൊ! ദൈവമായാവിലാസംതന്നെ.
അയ്യോ! കഷ്ടം ജഗന്നാഥ! എന്തുമൂലം ഭവാനിപ്പോൾ
കയ്യോടിവനാത്മാവിനെ"ന്നിത്രയുമോതി

അപ്പുറംപറഞ്ഞീടുവാൻ ശക്തനല്ലാതായിപ്പുമാൻ
നിർല്ലബാഷ്പം തൂകിത്തൂകി നെഞ്ചിടിപ്പോടും.
ഉരുകിയ മനസ്സോടൊത്തുരുകിയ ധൈര്യത്തോടും
പെരുകിയോരാധിയാലേ പരവശയായ്
പത്നിക്കെത്തൻഭുജങ്ങളാൽ പ്രിയബാഷ്പംതുടച്ചോമ-
ൻമൃദുമൊഴിയുരചെയ്തു തരളചിത്താ.
"ജീവനാഥ! ഭവാനേവം ഹൃദയത്തെപ്പിളക്കുന്നോ-
രീവാക്കുകളുരക്കൊല്ലേ, കരഞ്ഞീടൊല്ലേ.
കഷ്ടംകഷ്ടംധനത്തിൻെറ വൈരള്യത്താൽ മാത്രമേവം
ക്ലിഷ്ടതതേടുവതിനെന്തവകാശമോ?
പണമെന്നുള്ളൊരുവസ്തുവൊരുവനുമൊരിക്കലും-
മിണങ്ങിയെന്നെന്നേക്കുമായ് സ്ഥിതിചെയ്യില്ല.
ഇന്നു ദരിദ്രനായുള്ളോൻ നാളെക്കുബേരനാകുന്നു
ഇന്നത്തെക്കുബേരനോ ഹാ! നാളെ ദരിദ്രൻ
ധനാധിക്യമൊരിക്കലും ഗുണാധിക്യം വരുത്തില്ല
മനസ്സിനുള്ളാധിക്യത്തൊരാധിക്യമേകാം.
വിദ്യയിന്നെസത്സ്വഭാവം സദ്വൃത്തികളിതുകൊണ്ടാ-
ണദ്യഭവാനെന്മാനസം ഹരിച്ചതോർത്താൽ.
ശാശ്വതമായ് വിലസുന്ന ഭവദീയഗുണങ്ങളാം
വിശ്വാതീതധനങ്ങളാൽ ക്രീതമെൻചിത്തം.
ധീരനാകും പാക്കനോർത്ത'നാളെക്കൊല്ലി'ധനത്താലി-
പ്പാരിലാർക്കാൻ പാട്ടിലാക്കാൻ കഴിവതുണ്ടോ?
നമ്മുടെയഹൃദയങ്ങളന്യോന്യമിണങ്ങിച്ചേർന്നു
ചെമ്മെകലന്നീടുന്നതും വിദിതമല്ലോ.
നിർമ്മലമാം പ്രണയത്തിൻ പ്രഭാവങ്ങളറ്റുന്നുമെ-
ന്നമ്മയും ഹാ! ധരിക്കുന്നില്ലതുകഷ്ടപ്പം.
അയ്യോ! നിന്നെപ്പിരിഞ്ഞിട്ടിപ്പാരിലിരിക്കേണമെങ്കിൽ
പൊയ്യല്ലെന്നാത്മാവിപ്പോഴേ ശാന്തിയേല്ക്കട്ടേ".
ഇത്ഥമോതി വികാരങ്ങൾ തള്ളിക്കേറും ഹൃദയത്തിൽ
ശുദ്ധപ്രേമംപൊഴിഞ്ഞവളണഞ്ഞുപുൽകി
മാത്രാധികപ്രേമമോലും പ്രേയസിതൻ വാക്യമേവം

ശ്രോത്രങ്ങളിൽപതിച്ചപ്പോളതുവരെയും
പ്രേയാനവൻപണിപ്പെട്ടു കഷ്ടിച്ചടക്കിയ ചിത്ത
മായാസപ്പെട്ടുത്തരളമായിച്ചമഞ്ഞു.
പെട്ടെന്നുതൻപ്രിയയുടെ പൊട്ടും ഹൃദയത്തോടുള്ളോ-
രിഷ്ടാശ്ലേഷമേററനേരം പൊട്ടിഹൃദ്പത്മം
അവ്യക്തമാമേതോശബ്ദമതിൽനിന്നുമുളവായി-
ട്ടവ്യക്തമാം പ്രിയാനാദത്തോടൊത്തിണങ്ങി.
ദേഹംരണ്ടുമാശ്ലേഷത്താലെന്നപോലപ്പുണ്യവാന്മാർ
ദേഹിരണ്ടുമൊന്നായിട്ടു ലയിച്ചുവാനിൽ.
ഭൂമിവാനും മറിച്ചാക്കാം വാരിധിയെക്കടന്നീടാം
കാമികൾതൻമനസ്സാക്കും മറിക്കാൻമേലാ.

കെ. ബി. ഉണ്ണികൃഷ്ണമേനോൻ,
പൂർവ്വവിദ്യാർത്ഥി.

# പുസ്തകപ്രസ്താവം.

## 1. മോഹനതേജസ്സ്, അഥവാ, ശ്രീഗുരുവായൂരപ്പൻ, ഒന്നാം ഭാഗം.

[ഗ്രന്ഥകർത്താ: ഭക്തൻ ടി. ശങ്കരൻനമ്പിടി; ഗുരുവായൂർ—വില അണ അഞ്ച്.]

ഈ പുസ്തകത്തിൽ ആകെ 12 വിഷയങ്ങൾ അടങ്ങിയിരിക്കുന്നു. ഗാഥ, പ്രാർത്ഥനാപഞ്ചകം, ബാലകൃഷ്ണവിംശതി, ശ്രീമാരുതേശദശകം, കലികാലവർണ്ണന, ഗോവിന്ദകീർത്തനം, തൃപ്പാദസ്മരണം, ഇങ്ങിനേ എട്ടെണ്ണം ഗ്രന്ഥകർത്താവിന്റെ സ്വന്തംകൃതികളും ബാക്കി നാലെണ്ണം അന്യകൃതികളുമാണ്. രാധികാദശകം, ശ്രീനാരദപ്രോക്തങ്ങളായ32കൂട്ടം ഭഗവദപരാധങ്ങൾ, ദുർഗ്ഗാസ്തവം, കലികാലവർണ്ണന, എന്നിവ പ്രത്യേകംഗുരുവായൂരപ്പനേ സംബന്ധിക്കുന്നവയല്ലെങ്കിലും, ഭക്തന്മാർക്ക് ആദരണീയങ്ങളാകയാൽ പ്രസ്തുത പുസ്തകത്തിൽ അനുബന്ധരൂപേണ ചേർത്തതായിരിക്കണം. എല്ലാററിന്നുംകൂടി "ശ്രീഗുരുവായൂരപ്പൻ" എന്ന പേർ ഛത്രിന്യായേന യോജിക്കുന്നതുമാണ്. ശ്രീമാൻ നമ്പിടിയുടേ കൃതികളിൽ, ശ്രീഗുരുവായൂരപ്പനിൽ അദ്ദേഹത്തിനുള്ള അകൈതവമായ ഭക്തിതെളിഞ്ഞുകാണുന്നുണ്ടെന്നുള്ളതു്, ഈ പുസ്തകം വായിക്കുന്നവർക്കൊക്കേ മനസ്സിലാക്കാൻ സാധിക്കുന്നതാണ്. ശ്രീമാൻ നമ്പിടിയുടെ കവിതകൾക്ക് വലിയ മെച്ചമൊന്നുമില്ലെങ്കിലും അതുകൾ ഭക്തജനങ്ങൾക്ക് അത്യന്തം ആസ്വാദ്യവും ആദരണീയവും ആയിരിക്കുമെന്നാണ് ഞങ്ങളുടെ അഭിപ്രായം. "മേപ്പത്തൂരിന്റെ വിഭക്തിയേക്കാൾ പൂന്താനത്തിന്റെ ഭക്തിയാണെനിക്കിഷ്ടം" എന്നരുളിച്ചെയ്ത ഭക്തവത്സലനായ ശ്രീഗുരുവായൂരപ്പൻ ഈ ഗ്രന്ഥകർത്താവിനേയും കടാക്ഷിക്കാതിരിക്കയില്ല.

ആർ. വി.

## 2. കൈരളീകൌതുകം.

(പ്രസാധകന്മാർ: വിദ്വാൻ സി. എസ്സ്. നായർ; ഇ. ബാലകൃഷ്ണമേനോൻ;

കെ. പി. അച്യുതമേനോൻ.)

മദിരാശിയിൽ ഇപ്പോൾ മുപ്പതിനായിരത്തിലധികം മലയാളികൾ നിവസിച്ചുവരുന്നുണ്ട്. അവരുടേ വകയായി ഒരു "മലയാളിക്ലബ്ബ്" ഉണ്ട്. അതിന്റെ ആഭിമുഖ്യത്തിൽ ഒരു മലയാളമാസിക പ്രസിദ്ധീകരിക്കുവാൻപലരുംപലപ്പോഴും പരിശ്രമിച്ചിരുന്നുവെങ്കിലും, ആ വക പരിശ്രമങ്ങൾ വിഫലങ്ങളായിപരിണമിക്കുകയാണ് ഉണ്ടായിട്ടുള്ളതു്. "കൈരളീകൌതുകം", "ലോയലാകോളേജ് കേരളസമാജം"വകയായി പ്രസിദ്ധീകരിച്ചിട്ടുള്ള "ഒരു വാർഷിക പത്രഗ്രന്ഥം"ആകുന്നു. ഇതിൽ വിദ്യാർത്ഥികളുടെ വകയായിട്ടുള്ള ലേഖനങ്ങൾക്കു പുറമേ, "ഗൌരവത്തിന്നും വൈചിത്ര്യത്തിന്നുംവേണ്ടി കേരളത്തിലെ കേളികേട്ട ചില സാഹിത്യകാര

ന്മാരുടേ ഗദ്യപദ്യലേഖനങ്ങൾ കൂടി സ്സമ്പാദിച്ചു" ചേൎത്തിട്ടുണ്ടു്. "കൌതുക"ത്തിലുള്ള ഉപന്യാസങ്ങൾ പ്രായേണ വിജ്ഞാനപ്രദങ്ങൾ തന്നേയാണു്. ശ്രീമതി ബി. ഭാഗീരഥിഅമ്മ അവർകളുടെ "സ്വതന്ത്രയായ കേരളസ്ത്രീ" എന്ന ഉപന്യാസത്തിലെ ആശയങ്ങൾക്കു് സവിശേഷമായ ഒരു ചമല്ക്കാരം ഉണ്ടെന്നു സമ്മതിക്കേണ്ടിയിരിക്കുന്നു. ശ്രീമാൻ ഡി. പത്മനാഭനുണ്ണി അവർകളുടെ "സാഹിത്യവും അനുകരണവും" എന്ന ഉപന്യാസത്തിന്റെ അന്ത്യഖണ്ഡികയിലും ശ്രീമാൻ എൻ. കുഞ്ഞുരാമൻ പിള്ള അവർകളുടെ "ഉപനിഷത്തിലെ കവിത"യുടെ പ്രഥമഖണ്ഡികയിലും അടങ്ങീട്ടുള്ള അഭിപ്രായങ്ങൾ സാഹിത്യരസികന്മാരുടേ ശ്രദ്ധയ്ക്കു വിഷയീഭവിക്കേണ്ടവ തന്നേയാണു്.

ആധുനികകവികളിൽ പലരും "പാഴ്" പ്രയോഗത്തിൽ ഒരു പ്രത്യേക പ്രതിപത്തി ഉള്ളതുപോലെ തോന്നുന്നുണ്ടു്. പാഴ്പ്രയോഗനിപുണനായ ശ്രീമാൻ നാലപ്പാട്ടു നാരായണമേനോനവർകൾ നാല്പത്തിനാലു വരികൊണ്ടവസാനിപ്പിച്ചിട്ടുള്ള തന്റെ "പുല്ലുപരി"യിൽ മൂന്നു പാഴ്പ്രയോഗങ്ങൾക്കു് സന്ദർഭം കാണാതിരുന്നിട്ടില്ല.

മഹാകവി രവീന്ദ്രനാഥടാഗോർ, മഹാകവി കുമാരനാശാൻ, മഹാകവി വള്ളത്തോൾ, ബഹുമാനപ്പെട്ട സർ. എം. കൃഷ്ണൻനായർ, ഡർ. കെ. രാമുണ്ണി മേനോൻ, റവറൻഡ് ഫാദർ ബെർട്രാം എന്നിവരുടെ ഛായാപടങ്ങൾ ഈ വാൎഷികപത്രഗ്രന്ഥത്തെ അലങ്കരിക്കുന്നുണ്ടു്.

ഈ വാൎഷികസംഭാവനയിൽ അത്യധികം അച്ചടിപ്പിഴകൾ വന്നുപോയിട്ടുള്ളതു പരിതാപകരം തന്നേയാണ്. ലോയലാ കോളേജ് കേരളസമാജത്തിന്റെ പരിശ്രമത്തെ ഞങ്ങൾ ഹാൎദ്ദമായി അഭിനന്ദിക്കുകയും അതിന്നു ഉത്തരോത്തരമായ അഭിവൃദ്ധിയെ ആശംസിക്കുകയും ചെയ്യുന്നു.

ആർ. കെ.

UNIVERSITY LIBRARY MADRAS