CHAPTER V

STYLE AND Technique
Excepting for the fact that an autobiography is the story of a man's life written by himself, there is not much difference in matters of style and technique between history and autobiography, and biography and autobiography. In fact, most of the rhetoricians group history, biography and autobiography under the same heading. All of them employ a predominantly narrative prose style.

Rhetoricians have classified prose style as follows: (A) Narration (B) Description (C) Reflection (D) Exposition and (E) Argumentation. These five categories are considered to be the style of prose discourse. Of course, no discourse can be completely narrative or completely descriptive. Very often a given text makes use of a combination of all these styles. The autobiographies chosen for the present study are not an exception to this rule. Almost every one of these autobiographies displays a combination of these styles, the most predominant of them being narration. When the autobiographer feels like that, he indulges in pure description of a place he had visited or a person he had met: For example, in 1934 K.P.S. Menon paid an official visit to Zanzibar and while writing about it, he provides a fair description of Zanzibar. The first place that I visited was Zanzibar. I was told that it was essentially an Arab town.
It seemed to grow upwards and inwards rather than outwards. Not that there were any skyscrapers, as in New York, piercing the clouds, but here too the houses showed a vertical rather than a horizontal tendency. The streets were so narrow that one of them was called Suicide Alley. It is a good example of pure description of a place. The same technique is employed by Badr-ud-Din Tyabji while describing President Sukarno, of Indonesia after meeting him. "President Sukarno was a handsome, well proportioned, vigorous man, immaculately turned out and without an inch of surplus fat. He was about half an inch taller than the average Indonesian. That in itself seemed to him a psychological ascendancy over the other Indonesian leaders. This sounds absurd, I know, but I am convinced that it had much to do with it, apart from his oratorical powers."

Further when he wants to explain a particular policy decision in the framing of which he has lent his help, as an officer, he makes use of exposition and tries to explain the policy to the reader.

The Congress party which came to power in central provinces and Barar wanted in 1937 to introduce prohibition in the province "following the example of Madras, guided by C. Rajagopalachari. C. D. Deshmukh as Revenue Secretary, he advised the concerned minister, P. B. Gole, to go about cautiously. He explains the policy thus:
...but P.B. Gole was realistic enough to accept my advice to go about cautiously as the mahua tree, from which liquor was produced abounded in the province and there was a large population of aboriginal tribes to whom liquor was almost a part of daily diet at least for part of the year. Prohibition was accordingly introduced only in two selected districts, ... and in due course we claimed ... limited success.

As per Deshmukh's advice only partial prohibition was introduced and he gives his reasons for such a policy to the reader.

The style changes when the subject matter on hand is a debatable one. An argumentative style is used to analyse the pros and cons of an issue. A fine instance of this type of style is provided by Y.D. Gundevia while he argues the question of Kashmir accession to India with Italian Ambassador to the U.S.S.R. in Moscow in 1951.

Pakistan has committed aggression and the Security Council has got to get them to pull out of Kashmir. Kashmir is as much Indian territory... as Bombay or Madras or Delhi. The Maharaja had a right to accede to India and once the accession was accepted by us, Kashmir
became part and parcel of Indian territory, and the Pakistan guerillas and the Pakistan army had no business to be there. The Security Council has accepted this position and it is now for the Council and United Nations to get them out of Kashmir.

There are also plenty of opportunities for the autobiographer to narrate an experience or an anecdote and then immediately make a thoughtful and philosophical comment on the meaning of that experience for him. Such reflective generalisations are to be found in abundance in these autobiographies. When A.S.P. Ayyar was sub-collector of Berhampur he went to Ichapur on camp once and took a clerk of Berhampur as his camp clerk. The clerk was having a domestic trouble. His mother was ill-treating his wife but favouring his elder brother's wife. When he was away from his house, with Ayyar, he received a letter from his wife that his absence from Berhampur had increased the ill-treatment and she felt like committing suicide. Unable to bear this, he bought a tola of opium and mixed it with gingely oil and took it to commit suicide. Before dying he strongly denied to Ayyar that he had taken opium. But post-mortem examination proved that the opium was the cause of his death. From this episode Ayyar says he had lost his belief in the truth of dying declarations. "This Clerk's stout denial of having taken opium showed that he was uttering a lie even in the face of death and it sapped my belief in the truth of dying declarations."
During the years from 1952 to 1957, S.Y. Krishnaswamy underwent a period of pain, ignominy and disgrace in his service. He says "...I fell from grace, and fell and fell, like Satan 'from morn to noon and noon to dewy eve'. The painful details are of no interest to any one except my poor discredited self". Further he says that he was not aware that his name was misused by others for their advantage and at last he came to know of it, as "'when a man's wife goes astray, the husband is the last person to know'".

E.N. Mangat Rai witnessed the burning of two churches in Srinagar "on 7 June 1967 by unruly mobs on the provocation of some rather distant news connected with Arab-Israeli relations". The citizens of Srinagar regretted this arson. But this incident caused a realisation in Mangat Rai. He says "This incident defined within me a realisation that my attitude to Christianity had significantly changed since my University and pre-Independence days. It was not that I believed differently but that I was now emancipated and proud to belong to this minority. It had through its many institutions and its fine tradition of service a distinct contribution to make to the many cultures and strengths that are Indian".

The single incident of the burning of two churches was the reason for his comment about the contribution made to India by Christianity.
While writing about one of his life-long friends, K.R. Gopala Pillai, K.P.S. Menon says that he did nothing at all in life. Only one thing he did. That was he married but soon left the girl to herself. Yet he was a delightful man. He went from house to house and from town to town, gossiping with old women, making new friends and young girls sing and in short by spreading an atmosphere of geniality and good fellowship. "But K.R. Gopala Pillai has shown that a man can be entirely idle and yet completely happy and make others happy. From observing the way of life of one man, Menon makes a general philosophical statement thus: "society will be the poorer for not having men like him, but society would cease to function if all men were like him."

But in spite of the fact that there is a combination of different prose styles, the fact that they are by and large pure narratives is beyond any doubt. Most of them follow the universal technique of narration employed generally in any autobiography. The autobiographer tries to narrate his experiences as he understands them in a chronological order, starting from his early childhood and reaching a time as near as possible to that of his writing the autobiography.

While narrating his past the autobiographer makes use of both retrievable and verifiable recorded evidences such as diaries, letters, felicitations, press comments, radio talks, official communication and irretrievable and non-verifiable recollections from his own memory.
They use diaries generously in constructing their autobiographies and they contain their ideas and opinions regarding many matters, like their impressions about their colleagues and bosses, the Second World War and Women's Lib movement. I N Mangat Rai's autobiography contains many extracts from his diary and very judiciously and appropriately he makes use of them to drive his point home. For example, the following jotting from his diary contains his opinion about the Second World War.

"...England was at war with Germany from 11:15 A.M. on the 3rd September...a world war had started. It seems unreal...I had more faith in the great sense of the European.

'There was of course the old theory - England's difficulty, India's opportunity.' A year ago I would have thought that it would do India an enormous amount of good. Now I am full of doubts."

Regarding women's emancipation, his diary jotting says, "At the club, I very willingly, imagine play singles with ladies. This I say to myself is the price one pays for the emancipation of women. These two illustrations make it clear how diaries are effectively used by the writer in the construction of his autobiography."
Letters are extensively used to convey one's feelings and attachments. C.D. Deshmukh has given a letter in his autobiography received from his daughter Kiki. "My own darling Daddy, I miss you and cry for you. Do come back!" The letters are used by the autobiographer to highlight the esteem and respect he got from the others for his fine qualities and efficient work. Thus C.D. Deshmukh gives the contents of a letter written to him by Dr. Malcolm Adiseshiah, Deputy Director - General of UNESCO, dated December 21, 1965.

"I wish, nevertheless, to thank you again for your decisive contribution in the preparation of the Draft Asian Model and for the thoughtful and effective way in which you led the discussions in commission. Your sense of realism, recognising both limitations and potentialities - which are reflected in the Commissioner's report and resolution - is something for which we are all grateful." In the same manner letters form an integral part of K.L. Mehta's, E.N. Mangat Rai's and B.P. Noronha's autobiographies.

Felicitations from individuals and the press also find a place in their autobiographies. These felicitations form an important element of their autobiographical writings. They are from individuals as well as from institutions.

C.D. Deshmukh received many felicitations from various quarters on his completion of sixty years of age. One such
feliciation is from Sri Vijayalal M.Vora, Lawyers' Chambers, Bombay. Vora writes, "I have come to look upon yourself with your absolute competency and ascetic selflessness, to be part of this nation’s ancient heritage of Punya - for this I shall always be grateful." The Calcutta University conferred on him honorary degree of D.Sc. The citation refers to him "as a seeker after knowledge in Humanities and Natural Sciences, a linguist of no mean calibre, a guide to the nation in banking and finance, and as the sheet anchor for future intellectual enterprise in the country."

Press comments also are used in their autobiographies as verifiable recorded evidences. When R.P. Noronha retired from service as the Chief Secretary of Madhya Pradesh, The Times of India commented: "But then the former Chief Secretary of M.P. is known to be capable of doing unusual things. For example, unlike many of his peers in the I.C.S. who will do almost anything to seek extension of service beyond retirement, he is said to have firmly refused repeated offers of extension or re-employment by the state Government." C.D. Deshmukh’s autobiography contains many comments by the press. When he was Finance Minister of India, The Indian News Chronicle in its feature 'From The Gallery' commented: "The Finance Minister has a winsome personality and debonair address. He has a slow, deliberate delivery and his intonation is clear. He speaks from notes and wastes no words.... To him
the situation is 'difficult' but not desperate'. He wants the world to know that the Ministers are workers and not wonder workers.

Radio talks form another important feature of recorded evidence in the composition of their autobiographies. They gave talks on various subjects and answered questions in radio interviews. Thus B.P. Noronha gave a radio interview and the extract is summed up in his autobiography. Questions like when exactly he attained the maximum happiness and job satisfaction were posed to him and all questions were answered by him. In that interview his opinions on important subjects like finance, public administration, pickup weirs and irrigation, dams, and command areas, the disappearance of teak forests, law and order and policy, decisions by the government and its implementation are recorded.

They also make use of official communication and reports. E. N. Mangat Rai appeared before the Central Cabinet Subcommittee on Economic Affairs presided over by Rajaji, the then Home Minister, in June 1951 and argued on behalf of the Government of Punjab. He opposed the Centre's proposal that "gram should move free of control and restriction from Punjab". He lost the case but Rajaji as the Home Minister appreciated his arguments and wrote to Trivedi, the Governor of Punjab, saying "Mangat Rai struck me as a very clear-headed superior class officer". It is an official communication from the Home Minister to the Governor of Punjab.
Official reports are also here in their memoirs. The foodgrains procurements committee was appointed in February 1950 and E.N. Mangat Rai was one of its three members. The Committee submitted its report in June 1950 and the extract is given in Mangat Rai's autobiography regarding "the substance of principle and procedures recommended...." 23

But very often these autobiographers are writing mainly from their irretrievable and non-verifiable recollections. Memory is the main source from which they recollect, recall and record many things in their writings. It is verily a non-verifiable source. Many episodes, anecdotes and personal experiences are recalled from their memory and presented as reminiscences. They form an interesting and amusing part of their writing. They add charm and beauty to their works.

K.L. Mehta writes about an episode from his memory. 24

took place when he was a boy and was spending one of his summer vacations with his uncle Udailalji in Chittor. He was asked to eat from the same thali from which his uncle and aunt took their food. They also took drinks before meals and Mehta was also offered a few sips of drinks. When he was sharing their bed at night, his uncle would be making amorous advances to his aunt. He says, "my presence provided an excuse to my aunt to stop Udailalji's amorous advances to her."
This episode is recorded only from the memory of K.L. Mehta and there is no evidence or record to prove or deny it.

Anecdotes are also recalled in abundance in their writings. T.N. Kaul provides an interesting anecdote in his autobiography. It is an anecdote told by Nethersole, the Commissioner of Bareilly in the United Provinces. One Stubbs was the Commissioner of Bareilly and he sent his travelling allowance bill to the Accountant-General, claiming 150 miles from Bareilly to Lucknow. It was returned by the Accountant-General Office on the ground that the distance from Bareilly to Lucknow was only 148 miles as given in the Gazetteer. Stubbs wanted to prove his claim and sent the milestone itself to the Accountant-General Office. "Stubbs had the huge milestone weighing over two hundred pounds removed from the highway, packed and sent at Government expense to the Accountant-General at Allahabad, to substantiate his claim."

Experiences were many which form an important feature of their autobiographies. They are based only on their memory and no evidence is given to support them or prove their genuineness. Once A.S.P. Ayyar wanted to swim across the River Tunga without knowing the risks involved in it. While swimming in the middle of the river, he felt exhausted and got afraid at seeing big fishes in the waters. Fortunately there was a little shallow spot where he took rest and at last completed his swimming across the river to the shore. The big
fishes seen by him were really crocodiles and luckily they never touched him. His wife witnessed this terrible scene and was extremely upset. He says "my wife and the mutt servants crossed the bridge and came and joined me, and I was led ignominiously back to the other shore, thoroughly exhausted and bereft of all my pride in swimming. Then I realised that no man is a hero to his wife, any more than to his valet."

This account of Ayyar's personal experience is a part of his autobiography but there is no possibility of vouching for its authenticity.

It is precisely this dependence on non-verifiable memory that invalidates an autobiography as a document based on facts pure and simple. Y.D. Gundevia makes the following statement about his writing his autobiography:

"But since these little bits and pieces that I am scribbling from outside the archives without official documentary aids, are neither a book nor song and not history either..."

This reliance on an unreliable memory gives the autobiographer a legal cover for the observations he has made in it and also makes his autobiography lean more towards fiction than towards fact.
In a strict sense, an autobiography is a unique document. It is the story of an individual written by the individual himself. That is, though there are many autobiographies, they cannot easily be grouped together and classified, as we do in poetry, grouping Donne, Marvell and others as Metaphysical poets or Wordsworth, Coleridge, Keats and others as Romantic poets. But curiously enough the twelve autobiographies taken up for the present study follow a definite pattern in their contents and techniques and therefore form a well-defined class.

In all these autobiographies not much space is devoted to an elucidation of the personal side of the autobiographer. Early life, education, family background, parentage, married life etc. are only perfunctorily treated. In three of them, namely, those of A.S.P. Ayyar, S.Y. Krishnaswamy and Y.D. Gundevia there is no treatment of personal life at all. Therefore these autobiographies are not personal autobiographies only.

On the other hand, all the twelve autobiographies spend ample space and time in describing and explaining the careers of their authors as civil servants, their official training, official routine, official visits, travels, camps, and speeches and the contributions they have made to the Indian community and Indian society and to the Indian nation in their official capacity. These are typical official autobiographies, part-public and part-private. It is only
because their public life as civil servants is given more emphasis that they are easily brought together in a single group. A reader who goes through them even cursorily gets the strong feeling that all of them belong to one group and all of them write with a common motive—that of validating and glorifying an institution and its services for the cause of the people and the nation, though the institution is non-existent now.

This lends an air of nostalgia and longing for the past which in the pages of these autobiographers unravels itself as a great saga of selfless service and nation building.

In order to build up such a nostalgic impression in the minds of the readers for an age and an institution that is dead and gone, these writers employ the technique of judicious selection and arrangement of anecdotes, episodes, stories, myths, recollections, conversations, verses, sensational cases and other primary materials out of which they construct their autobiographies.

Anecdotes are one of the means by which these autobiographies are constructed. Govind Narain Singh, the Chief Minister of Madhya Pradesh was a man of first-class brain. To prove it, R.P. Noronha gives an anecdote in his autobiography. There arose an argument between him and the Chief Secretary R.P. Noronha "as to whether a tiger, struck or surprised sharply behind, would rush away or turn and
attack. Noronha held the latter course while the Chief Minister held the former. One day they took a drive to see animals. Soon they saw a tiger lying on the bank of a nala immersed in thoughts. Within a few seconds, Govind Narain Singh was missing. The tiger gave a great shriek and streaked away. During all this time Noronha switched off the headlights and kept the spot on the tiger. When the tiger left, Govind Narain Singh stood up in the circle of the spotlight beam. What he did was turn behind the tiger and slapped its bottom to prove his opinion. This anecdote is very nicely and aptly employed by the autobiographer to prove how correct his Chief Minister was and also how sharp his brain was in its assessment of animal behaviour.

Like anecdotes, interesting episodes are also used by them. They are all lively and appropriate ones and used in proper contexts. While writing about some of the interesting personalities in the I.C.S., S.K. Chettur gives the following episode of Doig, a sub-collector at Coondapur. One day he asked the local Tahsildar to come at 2 o'clock one afternoon for going out for an inspection. When the Tahsildar turned up at the appointed time, Doig took him out for a walk. When they reached the bank of a river, they saw a boat tied up by some one. Doig soon got into the boat with his duffadar and asked the Tahsildar to follow suit. Doig immediately took off his dress and jumped into the water. He went on swimming around the boat and asking the Tahsildar also to do
the same. At last the Tahsildar out of sheer desperation plunged into the water and started sinking down soon because he did not know how to swim a stroke. Seeing the dangerous situation of the game, Doig saved him with the help of his duffadar and put him back into the boat. The Tahsildar took his leave of the sub-collector, went home and promptly applied for two months' leave. This episode is employed by S.K. Chettur to highlight one of the interesting personalities in the I.C.S. and also to indicate how obedient Tahsildars were in those days to their bosses even at the risk of their lives.

Stories, myths and legends are profusely used. They lend an extra-ordinary literary flavour to these books.

The British personally suffered much in India to maintain the prestige of the Empire. S.Y. Krishnaswamy illustrates it from a story as he heard it. At a marriage feast an English officer was served with butter-milk soup "which is mixed with rice and eaten. It had a generous dose of chillies ground into it, but he ate it without batting an eyelid, drinking a great deal of water all the same." His face became red and beads of perspiration appeared on his forehead. When he was leaving, again he was offered semi-liquid sandal paste to rub on his palm. Thinking it was also the same yellow soup meant for consuming, he said, "Ah, again this...and promptly swallowed it." This brings out clearly how the English unaccustomed to Indian food and
its variety suffered much in taking them stoically, undergoing all kinds of sufferings. Stories like this are liberally used.

K.L. Mehta gives legendary reasons why Assam was called Kamarupa in the past. Kama, the God of Love, once roused the heart of the supreme ascetic, Shiva. “Shiva opened his third eye located between his eyes from which leaped a flame of fire destroying Kama.” When he became calm he felt sorry and “brought back kama to life. The land where Kama got back his Rupa or form came to be called Kamarupa.” Thus K.L. Mehta provides legendary reasons for the ancient name of Kamarupa for Assam.

Likewise A.S.P. Ayyar gives legendary reasons for the ownership of most of the lands in Kerala. Parasurama committed the sin of slaughtering the Kshatriyas very often. In order to get rid of his sin, he reclaimed a land from the sea and gifted it to the Brahmins. The land thus reclaimed and gifted to the Brahmins by Parasurama is Kerala. Thus myths and legends form an important part of their autobiographies and also of their construction.

Recalling an incident or important happening in their life and placing it in proper place in their writing is another salient feature. Badr-ud-Din Tyabji recalls his pre-marital affair with his girl friend Amrita Sher Gil. He was living at that time in Falletti's Hotel in Lahore. One
evening after an early dinner in the hotel, Tyabji was playing Bach records in his room. At about 10 o'clock Amrita walked into his room. After listening to the music for some time, she got up from the sofa and lay down on the carpet before the fire. "She began taking off all her clothes and lay down naked again near the fire...." It was an open invitation to Tyabji for an affair but he resisted. She got up, dressed and left. But when they met next time his defences against her collapsed completely. They spent delightful hours with each other whenever possible but it did not last for more than a few months. He says "My total involvement with her did not last for more than a few months, perhaps six months or so and its really intense period just for six weeks or thereabouts".

His recollection of his affair with that lady is an important part of his writing and it also adds more interest and charm to the writing.

Conversations are also used to make the construction of their works still more attractive and enlivening. K.P.S. Menon is a charming autobiographer and he has provided excellent conversations that took place between Churchill and Madame Chiang, the wife of Chiang Kai-Shek, the President of China. It was her first meeting with Churchill at the Cairo Conference in 1943. During the course of their conversation, Churchill observed that he was a nationalist and Madame Chiang
was an internationalist. Further he added that India was a continent but she thought that it was a nation.

C: . . . I tell you. India is not and can never be a nation.

MME: If she is left to herself, India will become as great and powerful a nation as the United States.

Finally when Churchill said good-bye to her, the following conversation took place.

C: Now tell me, what do you think of me?
MME: Shall I tell you truly?
C: Yes
MME: You are sure you won't be annoyed?
C: No, go ahead.
MME: I have come to the conclusion that your bark is worse than your bite.

Verses and poems are also used to convey their feelings and emotions correctly and exactly. When E.N. Mangat Rai went to Jammu and Kashmir to join as its Chief Secretary he quotes a poem from Blake to point out his goal in his new assignment.

I will not cease from mental strife
Nor will my sword rest in my hand
Till I have built Jerusalem,
In England's green and pleasant land.
In a similar manner, S.K. Chettur uses a poem written by Browning. He enjoyed his bathing in the clear irrigation wells found in Cuddapah district. To bathe in the cool irrigation wells during the heat of a summer afternoon was the most enjoyable experience. The joy of bathing is well conveyed by S.K. Chettur quoting a poem from Browning.

Oh the wild joys of living, the leaping
From rock up to rock ....
The cool Silver shock of the plunge in a pool's living water'.... 39.

Many sensational cases were tried and disposed of by these autobiographers in their judicial capacity. Such cases are also placed in their writings to bring out how they meted out justice to the people without fear or favour. It is another important element in their writings. A.S.P. Ayyar cites a string of such sensational cases and one among them is the murder of a Village Munsif in Ananthapur District in Andhra. A.S.P. Ayyar was the District Judge at that time. A powerful Village Munsif was murdered by the village people because he terrorised the whole country, side and extorted money, grain and other things from the ryots. He was popular with the revenue staff. The corpse was thrown away into a cave 30 feet deep in the hills. With great difficulty the police were able to trace out the body and the clothes at the mouth of the cave. As the body was too much decomposed it became very difficult to identify it. But his
young and pretty wife embraced the corpse and wept over it as her husband's body. The clothes were identified and there was a protuberance on the right ear of the deceased. So what?

The medical certificate showed the age also to be approximately that of the deceased. I held on these pieces of evidence that the identity of the corpse was established.40. Further, a Brahmin woman was the principal witness who deposed that she had seen the deceased tied up to a bullock cart and beaten at several places by the villagers...41. When the trial was going on, one principal accused died out of shock crying that the ghost of the murdered was pursuing him. The case ended in conviction and I sentenced the three principal accused to death and another six to transportation for life....The conviction and sentences were confirmed in appeal.42 to the High Court.

No autobiographer lets down another civil servant. They defended one another. They faithfully followed the principle of esprit de corps. Their defence of each other is based on valid and legal grounds to safeguard the rights of civil servants in general. A fine example of their esprit de corps is given by Y.D. Gundevia in his autobiography. V.K.K. Menon was the Defence Minister for India and he called Rajeshwar Dayal India's High Commissioner to Pakistan and asked why he did not report Pakistan troop movements in the vicinity of Muree. He did this in his room where there was a conference
of the three Chiefs of the Army, Defence Secretary and the Director of the Intelligence Bureau, B. N. Mullik. Y.D. Gundevia as Special Secretary in the foreign office was also present in the conference.

Rajeshwar Dayal got completely surprised at the Defence Minister's questioning about the movement of Pakistan's troops in the vicinity of Muree. He replied, "That he had himself been in Muree for four days before coming to Delhi and had seen no troop movements whatsoever in this area." But Menon went on repeating his question in a very sarcastic and provocative manner. While defending the High Commissioner, Gundevia says, "I was not going to allow my High Commissioner to be bullied, as it were in the presence of so many officers." So he told the Minister that his information was based on some reports from the intelligence Bureau Department. When the Minister answered in the positive, Gundevia questioned Mullick the Director of I.B. about it. He further said that "if there were any such reports of Pakistan troop movements on the border, how was it that I had not seen them? Was not it our business to inform the Prime Minister?" Mullick remained silent. He told the Minister also that there was nothing more to be discussed about the movements of Pakistan troop on the Pakistan border and the conference came to an end. Thus Y.D. Gundevia saved the High Commissioner from being bullied by the Minister unnecessarily and on no valid grounds.
In the same manner R.P. Noronha, the then Chief Secretary of Madhya Pradesh, resisted all attempts made by the Government to suspend R.S. Khanna, the Sales Tax Commissioner, quite against all norms laid down for taking such an action.

R.S. Khanna made a correct interpretation of Section 2 of the Madhya Pradesh Sales Tax Act to bring in an additional revenue of two or three crores of rupees. Of course, it would cause a fair amount of hardship to the trading community. He referred the matter to the Finance Department and discussed it threadbare with the concerned Minister and the Secretary of the Finance Department. When a beginning was made to implement the interpretation, the traders made a severe attack on the Sales Tax Commissioner. When this took place, everybody escaped, but the Commissioner was made to hold the baby. The matter was discussed in the Council of Ministers' meetings and there was a demand for his immediate suspension for deliberately disobeying the Government's orders. R.P. Noronha suggested that a specific order should be issued by the Government, "over-ruled his interpretation and directing him to follow the previous one...." It was accepted. Soon orders were secured from the Chief Minister to suspend Khanna. Noronha says "The order of suspension was utterly unjust; Khanna had done nothing without the explicit consent of the Finance Department."

He pointed out to the Chief Minister that according to the rules, an I.A.S. Officer could not be suspended unless
charges were framed against him and yet no charges had been framed so far against Khanna. The All-India Press also took up the case "as an example of the victimisation of an honest government servant by unscrupulous politicians." At last the case was closed when Khanna wrote a semi-official letter that he did not disobey any government's orders.

The above two instances prove amply how these civil servants tried to defend one another whenever an attempt was made to victimise them by the Ministers and governments.

The darker side of the service is never referred to in these autobiographies. Only the brighter aspects of it are focussed upon and highlighted. In their autobiographies, the grand image of the service is being projected consistently and continuously. A reader cannot but get impressed with this image.

At the back of their minds, perhaps, these civil servants had a nagging feeling that in Independent India, the younger generations that would come decades after, might misunderstand and misinterpret their services just because of their association with the British imperial masters.

A general observation by way of assessing the competence of these writers in their manipulation of English will not be out of place in concluding this Chapter on Style and Techniques. Because of their good education in early years in
well-reputed schools and some of them under native English masters and also because of their exposure to the English Universities during the time of their probation and training and also because of their constant contact with their equals and superiors of native English men they have acquired a more than average facility and fluency in expressing their thoughts in a foreign medium, namely, English. The English of some of them are so fresh and scintillating that it appears as if they are not writing in a foreign language but in their own mother tongue. Such an enviable writer is Badr-ud-Din Tyabji. When he was the Deputy Commissioner of Jhelum district in Punjab, he wrote a letter in English to Brigadier Quayle, an Englishman, and the latter remarked "that its English was very good" and further he said to Tyabji "You speak English very well too".

Similarly the literary flair of K.P.S. Menon in English has been admitted by many Englishmen themselves like Sir Norman Bolton. While recommending K.P.S. Menon to the Government of India for conducting the census of the North-West Frontier Province in 1931, Sir Norman Bolton observed that Menon had the necessary qualifications including "a literary flair".

On account of their training in administrative service, they have acquired the power to wield an English which is
simple, clear, picturesque, brief and precise. Simplicity, perspicuity, picturesqueness, brevity and precision are the hallmarks of their prose style and all these writers excel in these qualities. For example A.S.P. Ayyar's English is simple, precise, clear and brilliant as a diamond. In addition to these qualities, one also finds an allusiveness about their prose which reveals the range of extra-reading that these writers possess. Quotations from literature, both oriental and occidental, references to old myths and modern scientific thoughts and philosophic schools abound in their pages.

In 1951, M.P. Deshmukh as a Central Finance Minister submitted his first budget. During the debate on the budget in the Parliament, he quoted Sanskrit verses: "Occasional Sanskrit verse also helped me to keep the house in good temper....I replied with an answering Sanskrit verse...." He quoted from Tamil literature, of which Thiru Kural is an important one. Rajaji wrote a letter to him: "the Parliamentary reports of your speeches give the Tamil verse you quoted in a form eliminating Sandhis...."

Quotations from Urdu literature are also given. M.A. Quraishi, for example, quotes from Iqbal: "'If faith is born, the chains are cut. Heat up the blood of slaves with the fire of faith, Arise, Awake the poor of my World'".
S.Y. Krishnaswamy quotes from Shakespeare.

My mistress's eyes are nothing like the Sun
Coral is far more red than her lips' red
If snow be white, why then her breasts
are dun;

I have seen roses damasked, red and white
but no such roses see I in her cheeks

E.N. Mangat Rai also quotes from English literature, from
the verse of Wilfred Scawen Blunt

He who has once been happy is for aye
Out of destruction's reach, his fortune
then
Holds nothing secret; and eternity,
Which is a mystery to other men,
Has like a woman given him its joy

In the same manner, K.P.S. Menon and S.K. Chettur quote
profusely from English literature.

References to myths and legends abound in their pages.
A.S.P. Ayyar refers to the legend regarding Aritto Nemi, the
great Jain Sculptor... who carved images out of rocks.
References to myths are also made by him. He refers to the
Jain myths regarding "the origin of the Digambara (naked) Sect." Like A.S.P. Ayyar, K.L. Mehta also refers to ancient myth and legend, regarding Assam's unique shrine, "the Kamakhya Devi Temple."

They also refer to modern scientific thoughts like, "the fundamental entities of science viz. time, space and matter ...." and "... In this nuclear age" and "that Marx was a pre-atomic man."

Philosophic schools also find their place in their pages and many references are also made to them. A.S.P. Ayyar refers to the teachings of "the Vedas" and S.V. Ramamurthy refers to "the Hindu Summation of the World...." K.P.S. Menon speaks about the Chinese Philosophy and its concept of religion. "The Chinese, unlike Hindus, Buddhists and Christians did not concern themselves overmuch with the other world."

One startling fact about these writers is that though they belong to various regions of India and though their mother tongues happen to be the various regional vernaculars, they all stand for a United India—a nation United through the use of English as the common medium of expression. They seem to feel sad over the fall in the standard of English all over India after the Independence. In English they see a unifying factor at least among the intellectuals of this vast sub-continent.
Their admiration of English does not make them blind to the inherent beauties of the vernacular expressions, some of them are so much carried off by the beauty of the vernacular that they even try to translate and transcribe these expressions into acceptable English. S.Y. Krishnaswamy has translated the vernacular words like "Sampradaya" into English as tradition, "Parampara" as inherited patterns of understanding and exposition, "Bhakti" as devotion, "Dhyana" as meditation. Some Tamil expressions are also rendered into acceptable English. Many are there in the memoirs of S.Y. Krishnaswamy.

'The mango pickle is like a jasmine bud'
'The Sambar is true to the sruti'
'The tree on which this fruit grew must have been fertilized with honey and not water'
'A bunch of grapes was like butter'
'Curds and rice should be like the full moon and should wear away from one side as if in eclipse!'"
How Indian students used English in England indicates the brand of English they follow. S.Y. Krishnaswamy says that Bengalees said "reeber for river" \(^{71}\) and 'Snacks' for 'snakes' \(^{72}\) ... and the Madrasee said "'Yeg' for 'egg'" \(^{73}\). The English used by the boys from Uttar Pradesh and Punjab was horrible. For example:

"The boys from Uttar Pradesh and the Punjab had good accents but their English was atrocious" \(^{74}\). The Sikh boys used to speak English like "Then why you say you can not see me yesterday morning" \(^{75}\).

To sum up, the twelve autobiographies taken up for the present study are written in a predominantly narrative style. They are not private autobiographies but official ones. They reveal on the part of the autobiographer a craving to justify his own career in that institution. All these Indians who have served in the Indian Civil Service exhibit a mastery of language and expressive techniques.
NOTES

1. K.P.S. Menon, p.117.
3. C.D. Deshmukh, p.95.
4. Ibid., pp.96-97.
8. Loc. cit.
10. Loc. cit.
12. Loc. cit.
15. C.D. Deshmukh, p.305.
16. Ibid., p.320.
17. Ibid., p.307.
22. Loc. cit.
23. Ibid., p.140.
30. S.Y. Krishnaswamy, p.50.
33. Loc. cit.
34. Badr-ud-Din Tyabji, p.113.
35. Ibid., p.110.
41. Ibid., p.311.
42. Loc. cit.
44. Loc. cit.
46. R.P. Noronha, p.177.
47. Loc. cit.
48. Ibid., p.178.
49. Badr-ud-Din Tyabji, p.129.
50. Loc. cit.
52. C.D. Deshmukh, p.179.
53. Ibid., p.191.
54. M.A. Quraishi, p.100.
55. S.Y. Krishnaswamy, p.158.
56. E.N. Mangat Rai, p.201.
58. Ibid., p.128.
60. S.V. Ramamurthy, p.17.
64. S.V. Ramamurthy, p.17.
67. Loc.cit.
68. Ibid., p.208.
69. Loc. cit.
70. Ibid., p.186.
71. Loc. cit.
72. Ibid., p.46.
73. Loc. cit.
74. Loc. cit.
75. Loc. cit.