



THE NEW LANKA

A QUARTERLY REVIEW

Vol. VI. OCTOBER, 1954 No. 1



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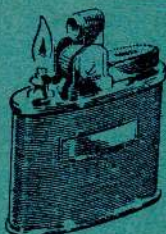
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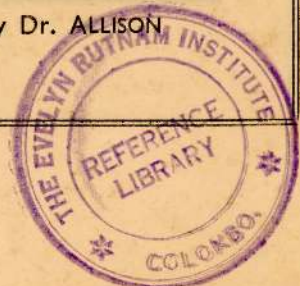
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THE NEW LANKA

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“The New Lanka Review can hold its own with any in the world”
said Viscount Soulbury yesterday at a cocktail party given by Mr.
G. L. Cooray to its contributors (*Times of Ceylon*, 16-7-1954)

Dr. H. W. Howes, C.M.G.: Director of Education, Ceylon, 1949—53 and now
Unesco Consultant on Education, Caribbean Commission:

“I write to congratulate all concerned with *New Lanka* on the high
standard reached and maintained. *New Lanka* has succeeded in the
expression of news upon Ceylonese culture through the English medium
as well as being a forum of ideas on South Asia generally. As a very
genuine lover of Ceylon, I feel that *New Lanka* is performing an inestim-
able service to her people” (31-7-1954).

Dr. Paul A. Schilpp, Editor, The Library of Living Philosophers, Inc.,
Northwestern University, Evanston, Illinois.

“You certainly are to be congratulated upon editing such an excellent
periodical. I am happy to offer you my sincerest congratulations
upon a task admirably done.”

Sir Richard Livingstone: (Former Vice-Chancellor, University of Oxford.)

“It was very kind of you to send me the *New Lanka* and I have
been enjoying it. It is an admirably balanced periodical, if I may
say so, in its choice of subjects, and I should like to join with the
others whose views are recorded in this issue in hoping that you will
be able to maintain your high standard and so serve the intellectual
interests of Ceylon.”

The Rev. A. G. Fraser: Principal, Trinity College, Kandy, 1904—1924.

“May I add how much I appreciate your child, the *New Lanka*.
It is one of the finest Quarterlies I have seen. May you and your
great Quarterly prosper” Lanka. Droitwich.

The Hon. John Grigg, Associate Editor, *The National and English Review*

“I very much enjoy reading the *New Lanka* and should like, if
I may, to congratulate you on a fine piece of journalism.”

Winifred Coombe Tennant, J.P., 18, Cottesmore Gardens, London, W. 8:

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The Rev. S. K. Bunker, President, Jaffna College, Ceylon:

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The Editor, *Ceylon Daily News:*

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the interchange of ideas in a more leisurely and perhaps less im-
passioned atmosphere than that of the daily press or even of the
weeklies. The *New Lanka* fills a long-felt want in this respect and fills
it admirably.... Its contents are rich and varied.”

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G. L. Cooray

Editor.

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ROUND THE WORLD

A QUARTERLY COMMENTARY

Basil Davidson

The Geneva Conference and After : Towards Alliance with Germany? : Inside Germany : Edging away from war.

THE GENEVA CONFERENCE AND AFTER

LONG in the balance, desperately wavering, the scales at Geneva fell after all for peace, not war.

It is difficult to exaggerate the historical importance of this choice. One can measure it in terms of what peace can mean to the peoples of Viet-Nam, Cambodia, Laos, where an end to nine years of savage campaigning, often in the most brutal and bitter of conditions, offers at last the hope of reconstruction of shattered lives and property. One can measure it in terms of the failure of the Americans to make good their threat to drop atom shells, and perhaps atom bombs, on Indo-China—or even on the Chinese People's Republic. One can measure it in terms of a world desperately needing peace, and once more reprieved of the sentence of war.

Yet all this, much though it is, does not complete the sum of advantages which flow from this difficult Geneva settlement. Behind the Geneva settlement there lies the tremendous evidence of *peace being possible*. We were told from across the Atlantic, time and again, that "negotiations were useless," that "only overwhelming strength could ensure peace," that "the Communists don't want peace:" and yet we see that these American propaganda slogans are after all nothing more than we suspected them of being.

There were those in Britain, as in the United States, who tried to show the Geneva settlement as "another Munich"—that is, as another useless and cowardly appeasement of armed aggression. The celebrated weekly magazine, *Punch*, now under the vigorous "new Conservative" editorship of Mr. Malcolm Muggeridge, lately Editor of the *Daily Telegraph*, depicted Mr. Eden as a sorry figure in the late Neville Chamberlain's guise, and carrying a bag labelled "Munich."

Yet it is clear that the Munich settlement with Hitler bears no relationship to what the Powers have now achieved in Indo-China. In the one case, Britain and France (in the persons of Chamberlain and Daladier), made a peace with Hitler which recognised his armed annexation of the Sudetenlands of border Czechoslovakia: they gave—as events would quickly show—*carte blanche* for further aggression, for further imperialist lunges into other peoples' countries. In the other case—at Geneva—the Powers have done little more than recognise the military gains of the people of Viet-Nam over their foreign conquerors, the French (aided by a numerous but militarily ridiculous band of mercenaries under the ex-Emperor Bao Dai). The Geneva conference was “appeasement” *only* if one is prepared to say that the Viet-Minh was acting aggressively in attempting to liberate its people and its country from foreign colonialism.

And the outcome provides the proof of difference, if proof be really needed. In 1938, after Munich, there was absolutely no relaxation of tension: one terrible event followed hard on the heels of another until the fateful day when Hitler provoked world war by attacking Poland. Yet no one today can deny that the Geneva settlement has indeed opened the gate to a relaxation of international tension.

Will this relaxation prove durable? That remains to be seen. The United States, followed more or less reluctantly by its principal Allies and enthusiastically only by its handful of Asian satellites, is at time of writing engaged at Manila in trying to build a new “anti-Communist front” in South-East Asia. Its aim here is clearly to give the United States freedom to act more or less as it will—provided a case for “Communist aggression” can be somehow put together. Yet we may note that India is not present at Manila; and Asian policy without India is Asian policy in a vacuum.

Another pressure centre is Formosa, which the Chinese call Taiwan. By every right and precedent, Formosa is part of the dominions of whatever Chinese Government is established on the mainland of China. This was frankly recognised by President Truman, and by Dean Acheson, his Secretary of State, until as late as January, 1950—when both these leading Americans announced that the United States would not intervene if the Chinese were to chase Chiang Kai-shek out of his last foothold on Chinese soil.

Yet on the very day after the Korean War began—and who any longer can be certain that the North Koreans started

it, when evidence piles up continually that it was, in fact, planned and started by the South Koreans, possibly with American connivance—President Truman reversed this decision over Formosa. He gave way to the openly avowed pressure of the American Chiefs of Staff, and ordered the U.S. 7th Fleet to protect Chiang Kai-shek from invasion by the forces of the Chinese People's Republic. By that decision Formosa became in effect an American base—a hostile military base not one hundred miles from the mainland, and one from which Chiang's forces were at that time launching pin-prick raids, by air and sea, on the coastal provinces of Chekiang and Fukien.

The situation continued thus until the Korean War was over. But *then*, instead of reverting to the position *vis-à-vis* Formosa which had obtained until July, 1950, President Eisenhower gave active encouragement to a resumption of Chiang's commando raids on the nearby mainland—carried on under the protection of the United States Navy. It was and it is a way of continuing American intervention in China—fruitless, wasteful, warlike, and typical perhaps of a militarily-minded regime which does not actually dare to make open all-out war on China.

On the other side, and making powerfully for the construction of a durable settlement of major Asian questions, there has been the important meeting between Mr. Nehru and Mr. Chou En-lai. It is worth repeating the broad terms of their agreement, as announced from New Delhi. "China and India," ran the announcement, "have come to an agreement in which they have laid down certain principles which should guide the relations between the two countries. These principles are:

- (1) Mutual respect for each other's territorial integrity and sovereignty;
- (2) Non-aggression;
- (3) Non-interference in each other's internal affairs;
- (4) Equality and mutual benefit;
- (5) Peaceful co-existence."

If China and India can find means of putting "teeth" into these principles of agreement, the world will see something new indeed—something not seen since the decline of the old Chinese Empire and the British conquest of India.

TOWARDS ALLIANCE WITH GERMANY?

While the Far Eastern scene continues to see-saw back and forth between peace and war, people in Europe are more and more involved in the appalling difficulties of "the German problem."

The German problem consists, at the moment, of a simple proposition: to rearm or not to rearm the 45 million Germans who occupy the three Western zones—the territory which is called "the Federal German Republic;" thus distinguishing it from the Soviet-occupied zone, which is called "the Democratic German Republic," and which has a population of rather less than 20 millions.

But the simple proposition is only simple in appearance. In fact, it is extremely complex. For the Western Powers, led by the United States, want not only to rearm Western Germany but also to make a military alliance with Western Germany. This military alliance, fair words apart, would be directed against Eastern Germany, the countries of Eastern Europe, and the Soviet Union—much as America's alliance with Chiang Kai-shek is directed against China.

Unfortunately for Washington and London, the French do not relish this plan. For they remember that Hitler's aggressions turned West as well as East; and they see little real difference between the Government of Hitler and the Government of Adenauer. The old militarist Germany, they believe, is still alive and awake under the surface of West German life—and all the evidence that matters suggests that they are overwhelmingly right in thinking this.

The French National Assembly, accordingly, has refused to ratify the so-called "European Defence Community"—a treaty by which Western Germany would become the re-militarised ally of France, Belgium, Luxemburg, Holland, and Italy. This "EDC" would in fact be a satellite instrument of the North Atlantic Treaty Organisation, and its forces would be under the command of the senior United States soldier in Europe. So that "EDC" would have been, in effect, an indirect alliance with Western Germany.

For various reasons, including those of national prestige, France has now rejected this treaty. The "EDC" is dead. Does that mean that the project to rearm Western Germany is also dead? Not in the least. Secret talks now in progress between London and Washington, and other interested capitals, aim at drawing Western Germany into *direct* alliance

—by making Germany a member of the North Atlantic Treaty Organisation.

If it was difficult to make France—let alone others—swallow the pill of *indirect* alliance with Western Germany, it is obviously going to be still more difficult to make her swallow the pill of *direct* alliance with Western Germany. We are therefore in for a period of extremely “active” diplomacy by the United States. More and more obviously, the Americans are being driven to a choice between France and Western Germany; and the signs at present are they will choose the Germans.

INSIDE GERMANY

But which Germans?

Thereby hangs a long story. The Government of Western Germany is led by a veteran German nationalist of the old school, Dr. Konrad Adenauer, and others of his extremely conservative kind. They are people who never became Nazis, but also never seriously opposed the Nazis. They are the original inventors of the German “master-race” mentality. Behind them, in growing numbers and with growing influence, are the generals of Hitler’s wars, the big industrialists who paid Hitler and saw in the Nazis an “insurance against social revolution,” and the cohorts of the SS and survivors of the Nazi Party itself.

It would be very easy to prove all these assertions, but space is lacking. Suffice it to say that they are not challenged by any serious observer outside Germany, or inside Germany either. It is common knowledge in Europe today that Western Germany is a country favourable to Nazism and right-wing conservatism, and unfavourable to democrats and democratic ideas.

In choosing Western Germany in preference to democratic France, the United States would therefore choose those who want war in preference to those who want peace. It would be a choice in line with the United States military alliance, lately concluded *outside* the framework of NATO, with Franco’s Spain.

British opinion on this issue has yet to crystallise. Much will turn on the decisions which are taken at this year’s annual conference of the Labour Party. Until now, the official policy of the Labour Party has favoured German rearmament inside “EDC,” although a big minority of the Party has also opposed this line. Now that “EDC” is dead, it remains to be seen

what attitude the official leadership of the Labour Party will take towards the rearmament of a fully sovereign Western Germany—towards, that is, a *direct* alliance with Western Germany.

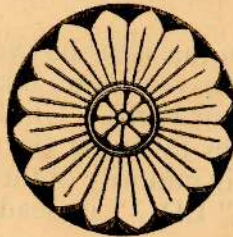
In Western Germany itself, the powerful Social-Democratic Party (intensely anti-Communist) has always opposed the "EDC," and is now veering sharply towards the kind of proposals for a peaceful reunification of the two parts of Germany that were put forward not long ago by the Russians.

Everything suggests that "the German problem" will continue to dominate European politics for a long time to come.

EDGING AWAY FROM WAR

When every reservation is made, the fact remains that the two big events of this quarter—the Geneva settlement and the French rejection of "EDC"—combine to shift the world a little further away from war and a little further towards a peaceful world settlement. It would be wrong to exaggerate the gains, but equally wrong to ignore their reality.

Beyond the headlines, too, there is plenty of evidence of what this "Cold Peace"—the term is that of Mr. James Reston, well-known writer in *THE NEW YORK TIMES*—can mean to ordinary people. More delegations than ever are passing back and forth across the famous "Iron Curtain." The Labour leaders go to China, and China responds with an important trade delegation. Important British scientists and administrators like Sir James Scott-Watson visit the Soviet Union. There is mutual competition at great sporting events. This year the Russians were represented even at the exclusive Henley Regatta, on the Thames, and none of the pleasure of the occasion was removed by the fact that the Russian oarsmen proved to be of first-class quality. None of this means much in terms of exchanging political convictions. But it means a great deal in terms of living peacefully together. And that, in this world of ours, is practically everything.



WORLD FEDERAL GOVERNMENT

Arthur Henderson

IN a recent letter replying to an invitation to the Fourth World Parliamentary Conference on World Government, held in London in September, the Prime Minister of Ceylon, wrote "I am most interested in the objects of the Conference which, I must say, are worthy of the support of right thinking people in all parts of the world."

The hydrogen bomb tests in the Pacific a few months ago and their unfortunate sequel have aroused world public opinion to the dreadful dangers that now threaten humanity. It is plain that solutions as radical as the challenge itself will have to be found if civilisation as we know it is to continue. It is my belief that that solution is ultimately nothing less than World Federal Government. That view is already shared by more than seventy members of the British Parliament and by similar world government groups of Parliamentarians in Scandinavia, Japan, Pakistan, Canada, France and Italy.

What do we mean by 'World Government'? We mean a federal government which will have a monopoly of armed force, a world legislature and courts of justice. Our movement also believes that the world government will have to include as one of its organs a world development authority. The present disequilibrium between rich and underdeveloped countries, if allowed to get worse, as is happening at the present time, will provide fertile soil for violent upheavals. All powers not delegated to the central authority will remain in the hands of nation States.

Two questions at once arise in people's minds: (a) What about Russia? In the Manifesto published in 1952 by the British Parliamentary Group our reply was that we must try to win the adherence of the Russians by winning their confidence. Russia at present regards World Government as an instrument of American economic imperialism. We must endeavour to satisfy the Russians that this fear is groundless and unreasonable. But in the meantime a World Federation which falls short of universality is better than no World Federation, provided that it is open to adherence by those

States or groups of States which decide initially to remain outside. It is worth remembering that the federation of the U. S. A. was founded despite the initial refusal of two of the 13 American States to enter it. Secondly, (b) What are the first steps towards achieving our great ideal? It is our firm belief that the first steps should be to take advantage of the opportunity which is offered us in 1955 to call a review conference of the United Nations Charter. If public opinion throughout the world can be sufficiently aroused to that opportunity, a reconstructed United Nations could go some way towards becoming the institution which we seek. At present the U. N. is not a true Government but is a league of sovereign States. The assembly of the U. N. and its various agencies are places where diplomatic negotiation between independent nations is conducted on a more or less permanent basis, but any pacts, treaties and agreements which may be concluded by the U. N. cannot guarantee peace because national sovereignty is still retained.

At our Conference last year in Copenhagen, where 350 people came together from twenty-five countries, with Parliamentarians from 16 of them including Ceylon, we agreed that the Charter should provide for complete simultaneous, universal and enforceable disarmament, that there should be international courts of justice with compulsory jurisdiction to decide legal disputes, a world equity tribunal and a world legislature of two chambers—a Council of States and a lower House or Council of Peoples, consisting of elected deputies (bearing relation to the population of member States).

It was also agreed that while these proposals represented the minimum workable scheme necessary to ensure peace and stability throughout the world, they might be considered too far reaching in 1955. A number of interim recommendations were therefore formulated as possible first steps to extend the operations of the U. N. so that it may evolve gradually into a World Federal Government.

The following are four of the principal interim recommendations:

1. To make the U. N. universal by amending the Charter "so as to provide that membership in the United Nations be open to all States which agree to accept the obligations contained in the Charter, and that, having become a member, no State may secede." At present some twenty or

more States are outside the United Nations as their admission has become a matter of political bargaining.

2. "To amend Article 43 so as to provide for the immediate creation of a nucleus of a United Nations Police for the purpose of helping to solve the problems of recruitment, training, supply and language that will arise in ultimately creating the U. N. Police, and meanwhile to make it a duty of U. N. members to place military units at the disposal of the Security Council."
3. "To create a World Development Authority, with administrative powers and guarantees of substantial long-term financial assistance that measure up to the increasing challenge presented by world poverty, illiteracy, hunger and disease. Such a World Development Authority should be administered by the Economic and Social Council under the authority of the General Assembly."
4. "To make the prohibition against racial discrimination in Article 55 of the United Nations Charter more effective than at present."

In answer to a Parliamentary Question on October 27th the Government agreed to examine our proposals. Meanwhile the United Nations Legal Committee at the United Nations in New York has been debating the preliminary steps to be taken in preparation for the review Conference in 1955/6. It seems clear from that debate that the interest in this question is extremely widespread.

1955 does indeed offer a real opportunity to the world to start a new chapter in international relations, but it will only do so if there is widespread discussion throughout the world.

It is highly encouraging that responsible journals both in East and West are now seeking articles on this great task which awaits fulfilment by mankind. I have no doubt that if war can be staved off for a few more decades, allegiance to the world community will steadily develop and that growth of public opinion will be sufficient to make the creation of a political structure for the World Community a feasible proposition.

Small countries have a particular role to play in the world government movement, for are they not, even more than the big nations, victims of a new imperialism, the imperialism

of the "satellite-state"? All over the world regional groupings are taking shape. Within these groupings the smaller nations, theoretically sovereign, are, in fact, carried along whether they like it or not with the larger nations of the groupings. Only on a world level can the smaller nations come together and make their influence felt. Already we have begun to see how that process is developing in the United Nations. There can be no doubt that the generally peaceful policies of small nations, by acting as a sheet-anchor to the proposed world government, will have a vitally important part to play. I am confident that Ceylon will be in the forefront of this endeavour.



A UNIVERSITY FOR EUROPE

David Hardman

NO area in Europe, not even the Ruhr, suffered the physical devastation to be seen in the Saar in 1946. Over 65 per cent of the houses, 60 per cent of the factories and more than half the schools were rubble. Today, though there are still many signs of war, the German will to work (more than 90 per cent of the population of the area of 740 square miles are German-speaking), the cordiality between the independent Government of the Saar and the French Commission, and the upsurge of a popular feeling of autonomy and home rule have all brought about amazing reconstruction of the physical landscape. As is the case everywhere else where the German lives and works, the people of the Saar believe they are once again on the march to industrial and commercial ascendancy.

One of the signs of this will to independence and ascendancy is the interest in education. Between six and seven hundred entirely new schools and additional annexes to schools have been built since 1947. A magnificent arts and crafts school, with a syllabus ranging from ballet and weaving to sculpture and photography, is nearing completion. The vast college for domestic science, attended by some three thousand women students per week, has no equal in this country, either in buildings or in up-to-date equipment. The new extensions to the French Lycee Marshal Ney, a school for 1,600 boys and girls, and the new Ludwings Commercial school are other notable educational landmarks.

But more spectacular than any of these, because of its unique conception, is the University of the Saar, founded in 1948 in what were once the barracks of Hitler's Wehrmacht. There on the wooded slopes outside Saarbrücken, today stands a university of 1,500 students from 30 different countries, whose charter is good-will and international understanding.

The barracks themselves have been adapted with great ingenuity, to become laboratories, lecture theatres and places of residence. New buildings are nearing completion now and the foundations of others have been laid in the past six

months. As is true of the whole of the Saar, immense schemes of reconstruction on the most modern lines are going on.

Saarbrücken is ideally situated for the first European university. Paris, Berne, Strasbourg, Frankfurt, Cologne, Brussels and Luxembourg are within one to five hours away by direct train routes. Geographically and historically the area has age-long links with France and Germany. Set up to attempt to bridge the gulf between the two nations, the university teaches and publishes in French and German, its teaching staff comes from a dozen different countries, including our own. At present teachers from French and German universities are equal in number—62 each.

The Rector, M. Joseph Francis Angeloz, is a Frenchman, with a brilliant academic career to his credit and one closely allied with international problems. He sees his task, as the first head of the University of the Saar, as one based on Franco-German understanding and the ultimate attainment of European unity. He said recently:—

In the Saar, all who have been able to suppress frontiers within their own minds and hearts can have the exultant feeling of living in a privileged region where two peoples have ceased being enemies or even rivals and can, instead, feel at home in a new country which must react in new ways and be prepared to become the hub around which Europe revolves. We are making of Saarbrücken a European cross-roads and our bilingual university will become a centre where international groups work together.

There can be no university in the world which offers so much to its students at so little personal cost. Tuition fees, social amenities, health and insurance stamps and laboratory fees are less than £6 per year. Residence in hostels costs £8 per month for room and board. Most of the local students (French and Saar-lander) are completely subsidised for board and tuition by the Governments of the Saar and of France, with a grant system similar to our own. Valuable scholarships are available to students from other countries to maintain the student body as internationally representative as possible.

In the well-equipped dining room and cafeteria one could not but notice the friendly mixing of students from a diversity of nations and of different colours. Attending my own lectures on English education were students from more than ten nations, all of whom attended seminars and lectures,

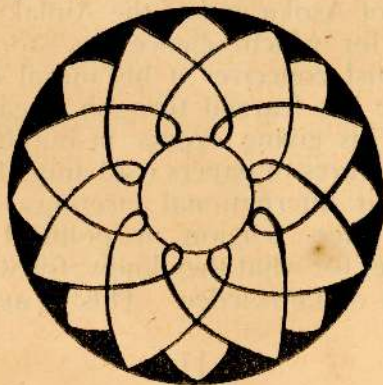
where French, German, and English were the language vehicles of their everyday teaching.

The Faculties at present are medicine (taught at Homburg, 18 miles to the East on the German frontier), arts and letters, the natural sciences, metallurgical research (vital to the industry of the Saar), teacher training, law and economics. Unique is the Institute of European Studies created within the university to provide studies in the history of Europe as a whole. Here graduates learn to be European, train to become responsible employees of the Council of Europe, and fit themselves to become international civil servants for the United Nations and its eleven specialised agencies.

I am sure the European Institute ought to be the first of many such in other universities, including our own. Already M. Angeloz and his staff have created a remarkable library and documentation centre for European affairs. Here research of the highest order can be undertaken, learned papers from other countries be made available and contact with international agencies strengthened and maintained. Important to its work is the university interpreters' institute where interpreters for commercial work, industrial research and for employment with international organisations can gain an interpreter's diploma of the highest United Nations standards.

From the dilapidated barracks of 1946—barracks which were the symbols of tyranny of body and mind—has grown something entirely original among university foundations. Among the thousands of fir trees on the slopes surrounding a great and rich industrial city, a university has come into being which is neither French nor German—but European.

(By courtesy of the Birmingham Post—exclusive publication rights for Ceylon).



THE SPIRIT OF SCIENCE IS THE SPIRIT OF ASOKA

Waldemar Kaempffert

IT reflects no credit on the educational methods of the West that millions of Europeans and Americans never heard of Asoka. Yet H. G. Wells pointed out in his "Outline of History" that the name of Asoka is as familiar to millions in the East as the name of Charlemagne in the West. Few monarchs have been as powerful, none more influential morally. In his time, that is 2,200 years ago, there was no science—at least not in our sense of the term, no systematic exploration of the mysteries of matter and energy. Yet the spirit of science is the spirit of Asoka. For these reasons, I take it, the Kalinga Trust Foundation was easily persuaded by Mr. B. Patnaik to bring India and the West together on the common cultural meeting ground of science.

According to a legend that every educated Indian knows, Asoka was so appalled by the bloodshed and the misery that his conquest of the ancient empire of Kalinga entailed that he vowed never again to wage war. Not only did he dedicate himself to the cultivation of peace, mercy and piety but he tried to ransom the world by giving to the utmost. It is said that while he was trudging on a highway as a penniless monk a beggar beseeched him for alms. Asoka had nothing but an Amlaki fruit. This he broke in two and gave the beggar half. When one of India's most distinguished scientists, the late Sir Jagadis Chunder Bose, built the Bose Institute in Calcutta with the remnants of his fortune and his wife's voluntary sacrifice of her jewels, he saw to it that the Amlaki fruit was the principal ornament of its cornice.

This legend of Asoka and of the Amlaki fruit symbolizes ethical precepts for which science has stood for centuries. Every true scientist conceives it his moral duty to give the world all that he has learned through research—to give the Amlaki fruit. This giving occurs in hundreds of scientific publications and scores of papers read annually before learned societies. In their international meetings scientists ask no questions about race, religion or political opinion. They accept one another for what they know, for what they can add to the sum total of knowledge. This is again the spirit of

Asoka. He spread Buddhism throughout the East. Yet there was tolerance everywhere in his vast empire. Any man could practice his religion without hindrance.

Toward the end of the last century and the beginning of this one much was preached about Progress, which we spelled with a capital. By Progress scientific and technologic advance was meant. Give us more machines to do the back-breaking, grimy work of the world, ran the formula of H. G. Wells, apostle of Progress, and there will be an end of misery and poverty; give us more international means of mass communication, like radio and the film, and alien people will understand one another, with the result that there will be no more wars; give us more science and more international scientific congresses, and nations will learn to sink their differences in the common cause of enlightening one another.

None of these predictions has been fulfilled. It was assumed that as it progressed scientifically and technologically the world would automatically raise itself to a higher spiritual plane. Ethics received little consideration. The scientific dreams of yesterday are the realities of today, yet the world has never been so fearful of its future as it is in this scientific century. It is sad to reflect that every advance in science and technology has both improved man's material lot and heightened his military power and that as wars became more terrible they also became more numerous. According to Professor Pitirim Sorokin of Harvard University, 957 important wars were fought between 500 B.C., and 1952 A.D., and the first half of this century was what he called "the bloodiest crisis of the bloodiest century."

There is no question that science has benefited man. But a chasm yawns between the kind of science that constructs, the kind that cures diseases that were once baffling, the kind that makes two blades of grass grow where one grew before and the kind of science that can destroy with a few atom bombs the cultural values of centuries. That chasm must be bridged. It can be bridged only through ethics. It so happens that because science stands apart and even above race, religion, politics and country it can be an aid to the Kalinga Trust Foundation as it plays its part in reducing the precepts of Asoka to practice. It is pleasant to remember that while France and Great Britain were at war Sir Humphry Davy accepted an invitation of the French Academy of

Sciences to deliver a lecture in Paris. It is on such morality that the Kalinga Trust Foundation would build.

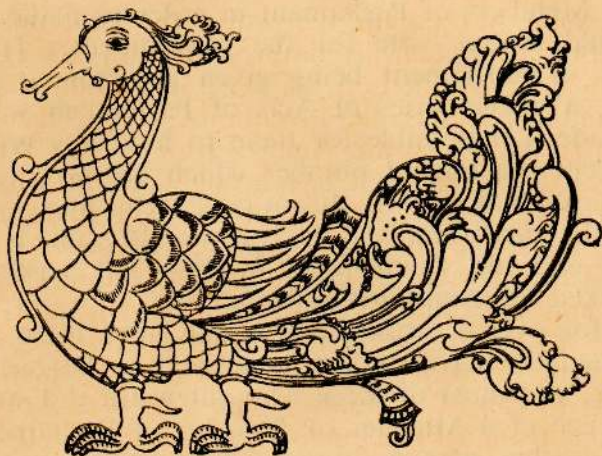
It is the function of science and technics to improve man's material lot—to enrich him materially. The essence of ethics is renunciation and self-denial. So it would seem that the spirit of science and the spirit of ethics can never be united. I maintained at the outset that the spirit of science is the spirit of Asoka, the spirit of giving. It can also be the spirit of renunciation, of self-control. That was driven home to us when the first atomic bomb was developed and used with dreadful results. Horrified by the consequences and implications of their success the physicists formulated a plan for the control of atomic energy and the renunciation of atomic bombs as weapons. Science and ethics can meet. Moreover UNESCO proves it by spreading abroad a knowledge of science and by improving the condition of backward countries with the aid of science. No doubt this is the reason why the Kalinga Trust Foundation has left to UNESCO the pleasant yet difficult task of bringing East and West together through annual Kalinga Awards.

The West has taught the world the experimental and mathematical approach to nature, and this is even more important than its method of generating and distributing energy and its numerous inventions. It is the scientific method that has been the Amlaki fruit of the West. The acceptance of the method has brought about what Alfred North Whitehead has called “the most intimate change in outlook that the human race has yet encountered.” This outlook is transferable from country to country, from West to East, and the number of Indian, Chinese and Japanese who have made their mark in science proves it. Science is international. Without a knowledge of its history it is impossible to say of a discovery, as it is of a work of art: “This came from a Frenchman or a Japanese.” It is in such an atmosphere of internationality that the purpose of the Kalinga Awards can best be achieved. In science and the scientific method the West has given the East something that is only a few centuries old. In giving the world ethics India gives the world something older than Asoka, something that is changeless. It is well for us to remember that technics come out of the West, ethics out of the East.

(The Kalinga Prize named after Kalinga the great Empire conquered more than two millenia ago by Asoka with such bloodshed that he vowed never again to wage war is of the value

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of 1,000 pounds sterling and is awarded annually by UNESCO on the basis of a grant by Mr. B. Patnaik of Orissa, who established the award for the dual purpose of recognising the importance of competent interpretation of science to the public and of establishing cultural contact between India and other scientific nations. The winner of the Prize is invited to attend the annual meeting of the Indian Science Congress in January and to spend a month or longer visiting India and delivering lectures.)



THE CIVIL SERVICE TRADITION

Edward Bridges

THERE is nothing in which we civil servants in Britain take more pride than the fact that we can and do serve all governments with equal loyalty: and that whatever government is in power, there is the same confidence between Ministers and their permanent advisers. We believe intensely that a non-political Civil Service such as ours makes for a more efficient system of government than one in which changes have to be made in the top posts whenever a government of different political complexion takes over.

Like so many things in Britain, the fact that our Civil Service is non-political is due to a chain of events rather than to a single cause. One thing which helped to bring it about was that, some 250 years ago, it was the practice of governments to try to keep control over Parliament by giving "places" as they were called—today we say Civil Service jobs—to Members of Parliament in order to make sure that they would always vote for the government. To prevent Members of Parliament being given government places in this way, a whole series of Acts of Parliament was passed which made it impossible for them to hold any government posts except the limited number which are now recognised as ministerial offices. In this way a clear line was drawn between the small number of posts which could be held by Ministers and the senior posts in the Civil Service, which were marked off from party politics.

But for over a century and a half after these Acts had been passed the Civil Service continued to be recruited by patronage, and most of those who entered it did so through the influence of a Minister or Member of Parliament. The system was that persons appointed by one government to Civil Service posts continued to hold these posts when the other side came into power. Nevertheless, they owed their appointment in some degree to political influence.

A Truly Public Service

The Northcote-Trevelyan Report of just over 100 years ago changed all that. It recommended that patronage

should be swept away and that all appointments should be made by open competition. And though it was not till 20 years after their report that this change was initiated, it was their recommendation which laid the foundation of a truly public service: a service open to competition by all: a service in which none owes his place to favour: a service in which places are gained simply by merit.

But a non-political Civil Service will not gain the confidence of Ministers of both parties simply by being recruited by open competition. Nor is it enough that those in responsible posts should scrupulously observe a rule which debars them from taking any active part in party politics. The Service must show in its work positive qualities which commend it to the public and to Ministers. It must be objective and impartial; it must be able to provide the sound advice coming from knowledge and experience which Ministers will find a good basis to work on.

Imagine yourself a civil servant administering some Act of Parliament. It is your first duty to apply the provisions of the Act in the same way to all affected by it. Your actions must not be open to the criticism that you have allowed any element of personal bias or prejudice to enter into them. All must be treated alike. But you can only maintain this high standard of administration by hard work which will enable you to think out lines on which a mass of individual cases can be handled with some approach to all-round fairness and consistency.

Forged A Link

Or again, suppose that you are preparing material for your Minister who is working on a new Bill to introduce into Parliament. You are summarising for him past history or experience, interpreting statistics, culling the crucial judgements from past reports. In doing so you may form views of your own. But though the Minister may be interested in your views, what he requires first and foremost is that he can rely on his staff for a clear and accurate view of the whole position, free from any personal slant.

This type of work calls for very much the same kind of qualities as are developed in the universities. One indeed, the Northcote-Trevelyan Report, forged a link between the universities and the Civil Service. One of its recommendations was that people required for what they called "superior situations" should be recruited from the universities. And

the universities have been the chief recruiting ground for the Administrative Class since 1870 and for many other classes of the Civil Service—notably the scientific grades—from a later date. Today there are many strong bonds between the universities and the Civil Service: the bonds of personal friendship: the sympathy which comes from a similar outlook and upbringing: and contacts in many matters of common interest.

And yet, though many of the same qualities are necessary in the Civil Service and in academic life, the work is very different. For what an administrator acquires by doing his job is not exact learning so much as a kind of intuitive wisdom of how particular problems are best handled: of the reactions which are certain to be aroused by one line of approach: of the sympathy and response you will find if you adopt a rather different way. From this continuity of experience there springs a familiarity of the background, the folklore of a particular subject, which is of infinite value in deciding what advice a civil servant should give to his Minister.

Anonymity

There is one other characteristic of the Civil Service which I want to mention. Let me call it anonymity. Under British practice some Minister of the Crown is responsible for everything his Department does. Obviously he cannot have personal knowledge of more than a tithe of what is done in his name: and civil servants do most of their work by virtue of delegation from the Minister. But civil servants have always to remember that they are acting under these delegated powers and it is the Minister who will take the blame in Parliament if anything goes wrong, and who is entitled to the credit when things go well.

It follows that civil servants must not allow themselves to become closely associated with any particular line of policy. Towards the public there must usually be some measure of reserve about what matters have been referred to the Minister and at what stages. And within the Department, just because Ministers have the ultimate responsibility for everything that is done, the organisation is rather complicated: and more people have to be brought into consultation in a Government Department than in the business world. This means that in the Civil Service we depend enormously on team work, and team work cannot be successful if particular individuals want to claim that they took the leading part

in carrying through some scheme. One result of this is that the part played by the individual civil servant is more subordinated to the organisation as a whole than is usual elsewhere. A good civil servant has to be more anonymous and more unselfish in his work than those in other walks of life.

Unity

My last point is about the Civil Service as a whole in contrast to the work of individual departments. One of the strongest criticisms passed by Northcote and Trevelyan on the Civil Service of their day was their condemnation of what they called its "fragmentary character." In their own words "the public establishments of this country are regulated on the principle of merely departmental promotion. Each man's experience, interests, hopes and fears are limited to the special branch of the service in which he is himself engaged."

Today we have over half a million people in the Civil Service, organised in 30 or 40 Departments, many of them very large organisations spread over the whole country. Of course, each Department has a pride and an *esprit de corps* of its own, yet I am sure that I am right in claiming that the traditional outlook of the modern Civil Service is one which recognises that the interests and welfare of the whole country come first, and that the closer and more intimate loyalty to the Department, although it is nearer at hand and more vivid, must take second place.

Many things have contributed to bring this about. But if you ask what were the first steps which made the Civil Service into a real service, and not just a collection of separate Departments, my answer would be to point to two reforms. The first put appointment to all Departments of the Civil Service on a uniform footing; the second opened the way to officers being promoted to appointments in Departments other than their own. Both these reforms were due to Northcote and Trevelyan. And looking back over a hundred years I think that their biggest achievement is the unity and cohesion of the Civil Service of today.

THE SCOPE OF SMALL INDUSTRY IN CEYLON

E. B. Tisseverasinghe

ALL countries started only with "cottage industries," by which is meant both the true home crafts and occupations, as well as organised whole-time activity on a small scale. As a country developed and advanced in knowledge, true factory industry itself arose, and this in turn was divided into two branches, medium and large factories. In such countries, therefore, there are four types of industry:—

- Large factory type
- Medium factory type
- Small organised industry
- Home industry.

This pattern is to be found all over the world, the extent of its development depending on the state of advancement of the country. It is fully established, for instance, in America, Europe and Japan; partially established in China, India, South Africa, etc., and hardly at all in Burma, Ceylon, Thailand, etc., among others. In particular, Ceylon has hardly any industry which can really be equated to the large-scale industries of advanced countries. Those we consider large as, for instance, the Railway Workshops, the Wellawatta Spinning and Weaving Mills, the Kankesanturai Cement Factory, and the four new projects of the Industries Department which are coming up will not be regarded as anything more than medium scale elsewhere.

2. Of the small-scale enterprises we have none which are truly characteristic. The stigmata of small industries are many, and some of them are:—

- (a) worker-ownership;
- (b) little capital;
- (c) mechanised working;
- (d) commercial products;
- (e) competitive production;
- (f) mass production technique;
- (g) high standard of quality;
- (h) mass appeal finish;
- (i) dependence on large industry or imports for materials;
- (j) organised marketing;

- (k) highly skilled workers;
 - (l) factory-type management;
 - (m) commercialised accounting;
 - (n) whole-time occupation;
- etc., etc.

Not all these characteristics have equal importance, and some may exist only to a limited extent. The main points of importance are mechanised production by skilled trained workers as a whole-time occupation, and some kind of proprietorial management. In most such small industries, what is done by the industry is one or more steps in the conversion of agricultural, mineral, or animal raw materials to the final finished product. Very often the small industry procures its "raw material" from a large factory or from a "common facility" institution or from a joint pool or from imports, and channels its "finished products" back in the same directions. In highly developed countries it is somewhat of a rarity to do all the operations in one small factory, and it generally functions as a mere link or a series of links in the chain from raw material to the shop selling the finished product. In less developed countries, however, the small industry will have to rely upon itself to a greater extent. This is one of the major difficulties in setting up small industries in under-developed countries. When small industries made their appearance in countries which are now advanced, they had only to compete against similar small enterprises, both in their country as well as in foreign countries, as all these countries developed more or less contemporaneously. Today, however, there are large factories already well-established throughout the world, even in the most unlikely places, so that any non-industrialised country seeking to set up a pattern of small industry will have to contend with these large factories, in addition to labouring under many other handicaps. Those countries with intelligent thought at the helm of affairs have faced the difficulties and dangers squarely, and taken suitable measures. For instance, El Salvador, the Ceylon of Central America, had completely banned the import of large sugar machinery in order to give a period of protection for the small-scale manufacture of sugar. Many other measures can be found in various countries towards this end. There can be no doubt that if small-scale industrialisation is to be made a systematic policy in Ceylon the same protective measures would be required, at least in the formative period.

3. It is of the utmost importance to realise that small-scale industry is neither a mechanised home craft, nor a small and inefficient type of factory industry. Judged by each individual canon it is undoubtedly true that small-scale industry is related to but stands apart from both home industry and factory industry, and its locus is somewhere in between. But in the overall aggregate, small-scale industry is guided and controlled by the categoric imperatives of a philosophy quite distinct from the metaphysics of either extreme. It is fatally easy to allow the difference in degree to overshadow completely the much more vital difference in kind. To compare industry with politics is neither exact nor happy: nevertheless, since most people like to imagine themselves to be knowledgeable in the elements of politics, we may compare home industry with extreme Socialism, factory industry with pure Capitalism, and small-scale industry with the Corporate State typified by Portugal. The likenesses and dissimilarities of their politics are roughly paralleled in industry, though the analogy must not be drawn too close.

4. The truth of the matter is that small-scale enterprise is a modified (it may almost be called a different) way of converting raw materials into finished products. The difference may sometimes be imperceptible as in the manufacture of textile fabrics, while sometimes it may be really fundamental as in the manufacture of iron by gaseous reduction of iron ore in static kilns. The differences can make their appearance in many sectors of the whole activity, but the starting point and finish of the activity need be no different in small-scale industry from large factory industry. In the same way, there need be no difference in quality and price, which are commonly taken as the shibboleths of factory industry.

5. Why small-scale industry at all? The answer is less definite in an advanced country with a population (or a market) large enough to maintain a competitive factory industry. Even in such circumstances there is a void which can only be filled by small-scale industry. In a small country like Ceylon, with limited raw materials and limited markets, the question answers itself. A competitive factory industry on the scale which it has reached in advanced countries just cannot exist in Ceylon. The alternatives left are then either small-scale industry or no industry at all, since the field is not one for which pure home industry is equipped.

Quite apart from this compelling necessity, there are many advantages in favour of small-scale industry which in themselves have compelling force, even if there were a free choice between large and small-scale industry. Some of these factors are social, some economic, and some political: in the aggregate they build up a formidable case for the small enterprise system. In a sense it is indeed lucky for Ceylon that the choice does not exist here, for otherwise there would always be the unthinking dissidents to overcome. Some of the more notable benefits of small-scale industry are:—

- (a) it makes limited quantities of raw materials economically exploitable;
- (b) it is a character-forming type of activity, and produces a sturdily independent type of worker;
- (c) its rewards are proportionately very much more, especially to the worker;
- (d) it gives far more scope for research, development, invention, discovery and adaptation;
- (e) it can be started and stopped with changing circumstances without seriously affecting the economy either of the public or the workers;
- (f) it makes far less exacting demands on public utilities, power, transport, etc., and distributes the load far more evenly;
- (g) it gives the worker much more opportunity and much more leisure to work up the opportunity;
- (h) it is a socially unifying factor;
- (i) it effectively disperses industry and makes it far less vulnerable to natural and man-made cataclysms;
- (j) it allows the brainy but poor citizen to develop his talents to the fullest degree;
- (k) it gives the maximum scope for the strongest human motives such as that of private profit.

There are many other such arguments, but it would be tiresome to make an exhaustive list, even if it were possible to do so, and in any event the need does not exist, for as has already been said, it is not a decision between small or large-scale industry, but between small-scale industry or no industry at all.

6. At this stage it is proper to consider whether the basic essentials for industry occur in Ceylon at all, for without these elements it is pointless to discuss the relative merits of small and large-scale industries. What any industry requires is first, last, and all the time the workers. Capital can always

be borrowed, raw materials and machines imported, and markets created, but the workers of industry must be fit for it. The Ceylonese are popularly supposed to be an idle, troublesome, slovenly, unreliable set of professional agitators, and if this is really their true character then good-bye to all hopes of any industry at all. Indubitably there are many of this ilk, but they behave so not because of any inherent defects of character but because the system has been such as to pay best dividends to this class. There are quite as many instances to prove that, if the circumstances are favourable, no better workman than the Ceylonese can be wished for. The Ceylonese is bright, alert, quick, intelligent, adaptable, easily trained, dexterous, responsive, educated, grateful, and understanding—a rather rare combination of very desirable traits. If this is regarded as insufficient, then nothing can satisfy the industry except human buffaloes. The Ceylonese is never a human buffalo, and if an industry requires this type of animal for its success then Ceylon does not want such industry.

7. As for raw materials, there are millions of tons of as yet untapped resources in Ceylon, and what is lacking can always be imported. Every country in the world requires to import raw materials—the huge textile industries of England and Japan work entirely on imported cotton—and there is no great loss of economic strength by dependence on imported raw materials, so long as the industry is sound. As for machines, they have to be all imported at first, just as in many other countries of the world. This, again, is no great loss of strength, as the capital value of a machine is much less than that of a man. There is every hope that with a steady demand the local manufacture of machines itself will make its appearance as in the case of rubber-making and tea-making machinery.

8. On the question of markets, there is firstly the very substantial (comparatively speaking) local demand, and secondly, the established demand overseas for certain semi-finished goods (*e. g.*, plastic moulding powders) which can readily be produced in Ceylon and not so readily elsewhere. There is also the open market of the entire world for competitive lines in which the lower wage rates of Ceylonese vis-a-vis Europeans will play a deciding part. Finally, of course, there are the artificial but very real markets created by sufficiently intensive advertisement, such as the U. S. A.

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market for Japanese cultured pearls. So there is no insuperable problems in this regard either.

9. To recapitulate then:—

(a) Future industry in Ceylon must necessarily be of the small-scale type.

(b) Raw materials, machinery, labour and markets for products are assured.

Two questions remain—what to produce and how to produce them. What to produce is quite readily discovered from the Customs Returns. Ceylon imports about Rs. 1,700 millions worth of goods, and it is estimated that at least Rs. 700 millions of this is within the eventual capacity of small-scale industry. Of this amount, Rs. 400 millions can be made a short-range objective. It would take far too much space even to list the possible products, but some instances of local products are quoted:

Article	Total imports	Possible production
(Rs. millions)		
Textiles	200	100
Food processing	100	60
Timber products	20	15
Cement	25	20
China, glass, etc.	8	5
Tiles	4	4
Preserved milk	80	80
Tea Chests	9	9

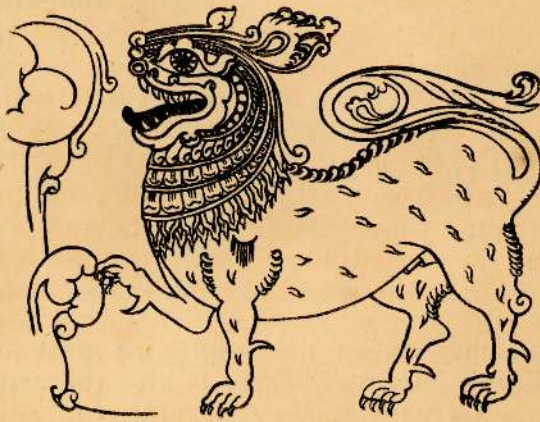
These few instances out of a very long list must suffice in the field of replacing imports. There is also the export market waiting eagerly for many goods we can turn out, *e. g.*,

- Electrothermal products
- Plastic powders from coir dust
- Chlorinated rubber lacquers
- Cold process cycle tyres and tubes
- Cold process motor car tyres and tubes
- Caffeine from tea refuse
- Plastics from rubber protein refuse
- Glycerine from soap wastes
- Micanite products.

This group is also likely to add up to several hundred millions and even at that will not be even 1 per cent of the total world trade. Then also it must be remembered that for every rupee of money saved from going abroad consumer goods or services to the value of Rs. $2\frac{1}{2}$ must be found internally as this is the circulation factor in Ceylon. To produce this Rs. $2\frac{1}{2}$ per rupee saved will itself be a gigantic task, but one which it would be a real pleasure to undertake as it would prove the success of the entire policy.

10. Further details are being held over for a later article.

(To be continued)



TOWARDS STABILITY IN THE RICE BOWL

G. E. Tewson

IN the West, the staple cereal is wheat, in the East it is rice. Whatever happens to the supply and price of these two commodities immediately affects the welfare, temper and morale of millions of individuals.

Yet the rice trade has rarely been in a less satisfactory state than at present. There are two main problems: first, there has been a rapid shift in trading advantage from the rice-exporting to the rice-importing countries because the supply of rice, after years of chronic shortage, has suddenly become plentiful (except in China) owing to a year of exceptionally good harvests. Rapid reversals of circumstances like this create conditions which can be of only short-lived advantage to anyone, and they bring serious economic consequences first in the buying and then in the selling countries. Second, in spite of the temporary glut, it remains true that the standard of rice cultivation in most areas is exceedingly unsatisfactory.

In order to see what has gone wrong, or rather what keeps going wrong, it is necessary to look more closely at the pattern of the world's rice trade. Before the war the main exporting countries were Thailand (Siam), Burma and Indo-China. The largest importers were India, Malaya and Japan. Less important buyers, but with some influence on the market, were China, Hongkong, Ceylon and France. The countries mentioned above, then, are the main ones in the Orient so far as the world rice market is concerned. The rest of the world is much less deeply concerned with rice as a food, though the West Indies and parts of Africa consume sizeable tonnages. On the supply side, the United States and Egypt are quite important. The acute phases of the rice problem can be seen, however, in the mutual trading relations of the countries of South-East Asia.

A Sudden Change

Since the war, and up to the present crop year, the output of rice has not kept pace with the growth of population. In addition, the internal troubles of Burma and Indo-China

reduced the export trade to about half its pre-war level. In consequence, there has been for several years a most acute shortage of rice in the export market. Prices have been high, and those countries which export rice have been able to benefit fiscally from buoyant export duties while the incomes of their nationals have also benefited from the high prices. To some extent this has been a mixed blessing, for it has presented the Governments concerned with a chronic problem of inflation.

In the importing countries the high prices of rice have been rather less of a problem than the shortage of supplies, for until comparatively recently high world commodity prices kept the purchasing power of the importing countries high. Malaya, for example, is vitally concerned with the rice market, and in turn exports tin and rubber. In an effort to establish some sort of price stability, there has been in operation of recent years a series of inter-Government bulk contract arrangements and the world trade in rice has benefited to quite a significant extent from the periodical discussions which have been held in Singapore to work out rice marketing plans.

Suddenly the picture has changed. The world rice crop in the current year has improved, while the importing countries have suffered a setback in their purchasing power because the commodities which they sell have encountered a series of price declines. For the first time in years a buyers' market has developed in rice. Prices have recently fallen off by 15 per cent, and the 1954 crop is coming in while stocks of last year's crop are still lying with exporters and importers. Burma has been able to make an agreement with India to take 900,000 tons and has also made Government-to-Government contracts with Japan, Ceylon and one or two other smaller consumers. Commonwealth countries have covered their requirements for this year with Siam, but efforts to make arrangements with Burma have broken down over rice.

Sudden change of bargaining power between seller and buyer brings little good to anyone. Neither sellers, buyers, nor indeed the Governments with responsibilities in the area, have anything to gain from the wide swings in fortune which occur when Nature smiles upon a harvest or blights it. Such fluctuations end, all too often, in lower economic activity all round. But, unfortunately, Nature's irregularities cannot be put right quickly. The solution lies in tackling the long-term problems of rice production, storage and marketing.

Meanwhile, the aim of all should be not to take advantage of the temporary embarrassment of exporting countries, but to work together to promote the stability of the market at a fair price to both.

Improvements Are Necessary

In the long-term the need is to increase the supply of rice. The acreage under rice in Asia did indeed increase from 202,000,000 acres for an average year in the 1930s to 220,000,000 acres in 1952—53. But from pre-war years until 1951—52 the output of rice in Asia fell from about 320,000,000 pounds to 309,000,000 pounds. Only since then has it gone ahead, and was actually 323,000,000 pounds in 1952—53. This year it will be still higher, but these figures show that there has been a falling output per acre. Political unrest has been a main cause of this, but the fact has to be faced that rice cultivation is very inefficient in most areas. In 1951, the latest year for which figures are available, the yield of rice per acre was 2,755 pounds in Italy, 2,397 pounds in Japan, 829 pounds in Burma, and 739 pounds in Thailand. India is even worse with a yield of 627 pounds. The scope for improved technology resulting in higher yields is clearly enormous.

It will take time to improve methods of cultivation, for rice is a peasant crop, and the owners of the paddy fields are slow to change their customs. To help tackle this basic problem of a chronic rice shortage and to help raise yields the United Kingdom Government has allotted £3,000,000 for research into methods of rice development. This should go some way to find out how to get more rice and where to grow it. Meanwhile, it will require not only negotiating skill, but goodwill as well, among all interested parties—Governments and private concerns alike—to ensure that those supplies of rice which are available are used to the best advantage.



THE CINEMA: A MARRIAGE OF TECHNIQUE AND ART

Jacqués Guerif

THE cinema would never have become the Seventh Art were it not for an "imperfection" in the human body. When a picture strikes the eyes the image takes a little time—about a tenth of a second—to die out after the picture has been removed. We continue to see what is no longer there. This lingering is called "persistence of vision." It is the real reason why motion pictures "move." When pictures with people (or moving objects) in slightly different positions are shown faster than 16 a second, persistence of vision keeps each picture in the eyes while the next few are being shown. Thus the eyes hold images of several pictures, with a slight shift of position running through the set. If the shifts are gradual, the mind and eyes will convert them into smooth-flowing motion.

The phenomenon of retinian persistence has been observed since antiquity. The magic lantern and various devices for making a series of drawings giving the illusion of movement were produced during the 17th Century. Even after Niépce and Daguerre had successfully experimented with photography, there seemed little reason to believe that photographic devices would ever be more than toys. The laboratory researches, to which the film owes its origin, were intended to decompose movement rather than to fuse it.

In France, in 1882, however, a scientist named Etienne Marey, who was studying the flight of birds, built an apparatus which could take several photographs per second. During the same year, the American photographer Eadward Muybridge set up a series of cameras side by side along a race track and was able to take a series of 24 snapshots which recorded the successive movements of a galloping horse.

Thus, photography revealed movements which escaped the human eye and enabled them to be broken down into their component elements more precisely and rationally than was possible in a drawing. At the same time, experiments showed that the passage of six to forty images a second

would create the illusion of continuity. The greatest difficulty was to record so many images in such a short space of time. As long as the recording was made on glass, the problem was insoluble.

The invention of film on a flexible nitrocellulose base enabled Edison and Lumière almost simultaneously to find a solution. They discovered the cinematographic apparatus, both for recording and for projecting images, thanks to the winding of a strip of film on a cog-wheel turned with a jerking motion. Each image remained still for a sixteenth of a second, either in the camera or the projector, and then made way for the following image.

Edison's films, though very short (they lasted less than one minute) offered scope for a certain amount of imaginative presentation. Looking through an eye-piece, a spectator recaptured the "high spot" of a successful stage play or a favourite music hall turn; he glimpsed the mysteries of an opium den, or watched the execution of Mary, Queen of Scots. Presentation of current events and historical reconstructions had the attraction of front page news photographs—with, in addition, light and movement.

December 28, 1895, is an important date: an audience of 120 persons at the Grand Café, in the Boulevard des Capucines, Paris, saw the projection on a screen of what the critics called "nature taken from life," (*la nature prise sur le vif*). With disarming informality, the Lumière cinematograph took the viewers back to the Lumière home, showed them the inventor's family—papa, mama, the baby, the gold fish—and also the factory where the photographic products were manufactured.

Among those who watched was a man named Georges Méliès who, for eight years, had been giving sleight-of-hand performances. The lifelike scenes he saw on the screen immediately suggested to him the advantages which illusion might gain from the new technique; the film might change from a technical novelty into a new kind of spectacle; a scientific machine might give birth to works of art. Méliès could visualise these filmed works of art evolving from the pure and simple photography of reality to the most unbelievable fantasy.

In October, 1896, he built the first film studio at Montreuil-sous-Bois in the suburbs of Paris. It had some of the aspects of a modern studio: stages, metal frames, projectors, a movable

camera in a cabin on wheels. Méliès had an inventive genius which led him to many of the ideas which film-makers were still using fifty years later: dissolves super-impression on a black background, the doubling of actors. He also tried to find a way of synchronising the photograph and the film.

Under the influence of Méliès, who made about 450 films between 1896 and 1914, the industry developed rapidly. From a single film, hundreds of copies were made and distributed throughout the world. A film theatre was opened in Los Angeles, California, in 1902 and other theatres were established both in America and Europe.

Public interest in the new form of entertainment never flagged. On the contrary, people became more and more interested and enthusiastic, calling for improvements and showing a willingness to pay for them. So encouraged, inventors tried to add sound, colour and depth to the moving images on the screen. This constant effort to develop and improve the new technique led to many adventures, some of them tragic or grotesque. Hundreds of men were ruined, but thousands of others found wealth and glory.

The judges of the struggle were the men and women in the film theatres, the public; and almost always their verdict favoured the revolutionists rather than the traditionalists. Under this impulsion, the cinema was obliged constantly to examine all its possibilities of expression, and consistently to undertake new experiments. This desire for unending novelty and improvement makes the history of the film an adventure story in which the most unexpected triumphs follow one another, only each time to be re-examined and cast aside, and in which the certainty of yesterday is regularly contradicted by the dawning discoveries of tomorrow.

It was around 1914 that techniques and art began to be closely related in the evolution of the cinematographic creation; art depended upon technical improvement, but techniques were always put at the service of greater artistry. At this time Charlie Chaplin began his famous productions, so full of surprises and satisfactions for the public. Sentimental, warm, generous, always skilful in his use of biting satire, he founded his dramatic style on social—even more than on individual—feelings. Then, in 1915, David Griffith made in Hollywood "The Birth of a Nation," a three-hour long film about the American Civil War with a vigour and realism that assured its success. Gradually breaking away

from the theatre and the novel, the film began to affirm its independence.

After the first World War, the constant production of grandiose films, melodramatic and over-simplified, full of elaborate and sumptuous parades of mannequins; the "mass production" of dramatic comedies, of "westerns," of crime and police films, caused a reaction to set in. This was first noticeable in France and Germany. During this period some new famous pioneer artistic films were made as, for example, René Clair's "Entracte" and "Un Chien Andalou" by the Spaniard, Louis Bunuel. With Jacques Feyder, the Swedish film and German expressionism—which systematically deformed real objects—the settings of films began to play a preponderant role, conditioning and to some extent making comments on human conduct. The slogan was: "First an atmosphere; a setting."

The first great German expressionist film, "The Cabinet of Doctor Caligari," was made in 1920 by Carl Mayer, who believed that no natural setting was as effective as a specially built setting in producing a dramatic effect and above all in bringing home a social lesson. Then came some Soviet films, whose scenarios aiming for intensity merged the poetry and the harshness of life itself: Eisenstein's "The Battleship Potemkin" (1925), and Pudovkine's "The Mother."

It now became clear that the film could and should use images to express, not only the most violent passions, but also the most delicate shades of sentiment. Directors began to use extremely stylized settings, and to emphasize the realism of the attitudes and expressions of faces shown close-up on the screen. In 1928, the Dane, Carl Dreyer, made "The Passion of Joan of Arc," perhaps the masterpiece of this style. This film also was one of the last authentic products of the silent film; and its very perfection demonstrated the limitations of that medium. For, having to go to great lengths to suggest something which could be easily expressed by a single word was a heavy burden. The "Seventh Art" would indeed have been stifled if it had continued to develop within such a confining medium of expression.

There was a bitter struggle between the advocates on the one hand of the silent film and on the other hand of the talking film. But it was an unequal battle. Even Charlie Chaplin whose "City Lights" (1931) was the passionate challenge by a mime of the power of the word, began to

yield with "Modern Times" (1936), tried to create a special intermediary language—half spoken, half mimed in "The Dictator," and then spoke his lines in "Monsieur Verdoux" and "Limelight." In addition, he even added a spoken commentary to his old silent films. Nevertheless, it was not until 1941, that the spoken film reached a landmark comparable to Griffith's work in the silent medium: this was Orson Welles's "Citizen Kane."

As it developed, the spoken film tended to become the voice of many and varied causes. It was given a role which had hitherto been effectively played by the theatre. For better or worse the film began to take the place of the pamphlet, the sermon, the text-book of philosophy, and political propaganda. It showed its capacity to be middle-class or proletarian, socialist or pro-anarchist, inspired or satiric. Pacificism ("Maedchen in Uniform"); criticism of the mechanized standardization of modern life ("A Nous la Liberte"); the sufferings of the disinherited ("The Beggar's Opera," "The Grapes of Wrath," "Bicycle Thieves" and also a large number of recent Italian films), the dramatic plight of the maladjusted and social rebels ("Le Chemin de la Vie," "Pepe le Moko"), national or revolutionary epics ("Peter the Great," "The Peasants"): such were the themes which inspired directors and brought many stars to fame.

The film perhaps more than the other arts is a universal medium. Through diversities of style, unique in each country, which distinguish a Russian film from a French film, or an Italian film from an American one, the various regions of the earth are able to exert great influence upon one another. This influence shows itself in the choice of subjects, in settings, often even in the acting—though French directors now make films in the United States, and Italian directors use American actresses born in Sweden. What is sure is that the film has won a unique place as a work of art produced, not by a single creator, but by a collectivity of from perhaps 50 to 500 persons; and that it reaches the widest public ever attained by an art form.

CULTURAL CHANGE AND THE NATURE OF WOMEN

Margery Davidson

CULTURAL changes in a country come about partly from an inherent capacity to develop and partly from contacts with the outside world. These changes can be either progressive or regressive, and, as is the case in Ceylon, they can be either occidental or oriental. In this country the major contacts for the last four hundred years have been occidental and will continue to be so, at least, during the foreseeable future, in spite of the growing awareness of the need for political and economic rapprochement among Asian countries. Those who consciously seek to bring about changes in the structure of society, the educationists for example, will interpret the value of these impacts in different ways and the differences will in the end be bound up with ideas regarding personality. Personality will be considered not only in terms of what it is but also in relation to how it becomes what it is, in relation both to its nature and causal background.

Society in Ceylon is changing because the people are changing, particularly the women, but behind this changing outer layer of her personality, which contributes to the structure of society at any given moment, there is the deep and unchanging part of her nature—the eternal feminine. Although modern students of social anthropology and recently of social psychology have made use of the idea of culturally determined personality they have given little attention to the genetic basis. Because of this there is the danger that a type of education that sets out radically to alter human nature may find itself on a fruitless quest. Carl Jung, the Swiss Psychologist, more than anyone else to-day has shown up this danger and warned us against the unwisdom of letting new-fangled fashions, masquerading as the emancipation of women, come into conflict with the very bases of womanhood. Thus the proper start lies not in modern ideas about education but in old truths about women.

One of the principles often stressed today is that the education given to girls should be suited to the nature and function of women. In the ideal of womanhood derived

from the past nature and function were for the most part complementary. Each mirrored and complemented the other. Moreover the social situation was one in which little else was possible. Women's function of home-making, child bearing, child rearing on the one hand, and being the object of desire on the other were rigidly accepted and were so narrowly defined that to mould her nature to these functions was an accepted and unquestioned procedure. In her capacity as mother the highest homage was paid to her. "Honour your mother as a goddess," was a precept taught to Hindu students by their Gurus in the past. Nearly all religions have their female divinities which embody all the most desired qualities of womanhood—gentleness, meekness, pity and compassion. In India only as mother did the woman have any status at all; even as childless wife or widow her position was helpless and degraded. But the home and motherhood was not the only role expected of her. Certain women were trained in all the arts that please the senses and gratify the emotions and became thereby the repositories of all the culture of their age, and themselves the very embodiment of femininity. Men vied for their company and young men of noble families would be sent to consort with them to learn the arts and graces of living. Such were the hetirae of Greece, the geishas of Japan and the courtesans of ancient India. In medieval Europe under the influence of Christianity this role developed into the *femme inspiratrice*, the guardian of man's soul, as Beatrice was to Dante, and the code of chivalry required that a knight dedicate his services to some lady for whose sake and on whose behalf he would perform all his deeds of valour.

But both East and West concurred in regarding woman as a creature devoid of rational thought; so for guidance, social convention and religion laid down a code of conduct which governed every stage of her life. Little confidence was placed in her moral value, especially in the East, and no significance attached to her legal personality. She was a creature swayed by her feelings and passions and so inconsistent and unreliable, that we find in *Manu* the saying "Even Brahma does not know the plans of a woman," and another proverb even more contemptuous "Woman—that means the sandal of my left foot." A couplet common in many European countries classed her with an ass and a walnut tree as being three objects which are the better for a beating. Even when there was no contempt towards

her the general attitude was that she was a creature devoid of the power of thought; so Schiller in his play *Iphigenia* makes the heroine exclaim when confronted with her dreadful fate, "I do not inquire, I only feel." Hazlitt the English essayist shrewdly remarks "Women never reason wrong, because they never reason at all." But he did not intend it to be understood that they were a completely negligible quantity. He granted them a greater fund of common sense than men, but thought they derived their wisdom from a different source. Indeed it is a measure of the low esteem in which women's reasoning powers were held that a woman such as Gargi is remembered for nothing more remarkable than being learned in the Scriptures and being able to hold her own in the debates and councils of men. When one thinks of the thousands of learned and wise men in every generation of whom we have no record at all, and how only the giants, or those whom some freak of fate made prominent, are preserved in the annals of history we realise that such women were the eccentrics of their age, "misfits" in the culture pattern to which they belonged.

But though little was thought of the reasoning powers of women, man all through the ages has had a great respect, even awe, for her non-rational faculties, that female instinct which accords with wisdom, for wisdom is but the truth of the instincts revealing the image which is buried behind the instincts. Ancient Chinese philosophers discovered two opposing forces that governed the universe which they used as premises for the concept of energy, the "Yang" and the "Yin," the male and the female principle, the latter dark, elemental, cthonic, frightening because it was non-rational, unpredictable and so not to be apprehended and controlled by the laws of logic and reason. As seers and diviners, those who can interpret a situation by a process other than that of reasoning, woman have been accorded an honourable position in many civilisations. Tacitus records that certain women of the Germanic tribes were prophetesses and held in high esteem by the rest of the community. The ancient world had its sybils and pythonesses, and we read in the Bible of the Witch of Endor while the wise woman is a familiar figure in all medieval communities in Europe. Maurice Collis in his book "The Great Image" refers to an ancient custom observed by a sovereign when, due to alarms and confusion in the land, he was perplexed as to what course

of action he should follow. He would send out men to listen to the talk of the women and children in the market place and villages to discover what they were saying about the matter, on the principle that where logic and reason failed the instincts and the more unconscious part of the personality took over, and as women and children live more in the unconscious their understanding of the situation is at such times clearer, as they see things as they are, unhampered by reflecting on what they ought to be.

Modern research into human personality is far from refuting this traditional view of the difference between male and female. To quote Jung "The discussion of the sexual problem is, of course, only the somewhat crude beginning of a far deeper question, namely, that of the psychic or human relationship between the two sexes. Before the latter question the sexual problem pales into significance and with it we enter the real domain of women. . . . Her psychology is founded on the principle of Eros, the great binder and deliverer, while age old wisdom has ascribed Logos to man as his ruling principle. In modern speech we could express the concept of Eros as psychic relationship and of Logos as objective or factual interest." But when he says that in taking up a masculine calling woman is doing something contrary to her nature it must not be interpreted to mean that he is against the emancipation of women. On the contrary since growth is one of the principles of living organisms so there must be a development in our consciousness. This process of psychic growth Jung calls "individuation," which he explains as being the same process which goes on when the cells in a seed begin to divide and develop into a certain plant or animal, in other words the fulfilment of one's possibilities. For the West as he sees the problem it necessitates "a displacement of the psychological centre of gravity from the will and the intellect to the realm of the emotions and feelings. The desired end is the synthesis of the two paths or the use of the intellect constructively in the service of the emotions in order to gain for the best interest of the individual some sort of co-operative re-action between the two." The East, however, has never accepted the intellect as the only guiding principle of action in the manner that the West has done for the last three hundred years, so the problem of "individuation" will for it follow a different course.

To live the life of a responsible adult in most civilised communities today makes far greater demands on every one of us than was ever expected of its members before. Women, for instance, as much as men are required to think and to think at times with the other man's mind, to subject the first thoughts of impulse, passion, anger, temper, to the second thought of more rational judgment, to reject utterly the Nazi adjuration "to think with the blood," that is, to act only on the promptings of one's instincts. This conquest of the emotions so incumbent on all is naturally more difficult for woman and there is always the danger that she may be led to believe that in the process she should deny her real nature. When the women in Europe fought against the restrictions of the traditional role and demanded a more extended field of activities society went through a period of confusion and bewilderment for women thought that in order to justify their struggle they had to prove that they were the same as men in every way. We see evidence of this in the fashions which prevailed in the twenties, "an aberration," as they have been termed, an attempt to put off nature. But today women in most Western societies have found that accepting new responsibilities and developing herself need not mean any loss of what she really is. Joyce Cary, the English novelist, records an interesting conversation with a young woman of his acquaintance. She couldn't understand why the last generation had made such a fuss about the vote. She asked what difference it had made; women, she said, had been breaking into jobs anyhow, and French women without the vote had also opened for themselves men's careers. She considered that the suffragette leaders were a lot of Victorian hysterics due to a silly season in history. He goes on to say that what he found interesting in her attitude was "the sense of security, the moral poise which enabled the judgment to be made." It may well be that the woman of the East will have to go through a similar age of confusion, but being more bound by tradition, will learn to adapt herself to her new role effectively, while losing none of the positive values which were hers in the past. For the first time in her history the future is in her hands and it will be interesting to watch what she will make of it.

FROM THE FAR OFF CARIBBEAN

H. W. Howes

SINCE I left Ceylon at the end of 1953, I have been travelling among the islands and over the mainland of the vast Caribbean, as UNESCO Consultant on Education. In most places, by lecture or radio, I have been telling the various peoples about Lanka's people, progress and problems, although, needless to say, I have left unsaid some things of a critical nature which ought to be added in order to offer a complete picture! My purpose now is to refer to some interesting relations between the Caribbean and the East, and let it be said at the very start, that the name of Ceylon, while it means little in most of the region, is definitely high in Trinidad. Just outside Port-of-Spain is the famous Imperial College of Tropical Agriculture, and it was with real joy that I learned that Ceylonese students were esteemed greatly, and had added lustre to the College. They had the reputation of not only being good students but good "mixers." At the present time, there is one Ceylonese student there, while one member of the staff, an Englishman, spent a good deal of his young life in Ceylon. His first remark to me was concerning his old school, St. Thomas', and he desired to have all news about the school and Warden de Saram. Further I found that quite a lot was learned about Ceylon's research work in tea, rubber and coconut, and of the work of the Department of Agriculture at Peradeniya.

For the most part, the West Indian area of the Caribbean spells sugar and its products. It is believed that sugar cultivation originated in the South Pacific, was in India in 300 B.C., spread to China, and was taken by Arabs to Persia and the Mediterranean. From the available evidence, it would appear that Columbus, on his second westward voyage across the Atlantic, introduced sugar to Santo Domingo (to-day the Dominican Republic), from whence it was carried to Cuba and to the other West Indian islands. The chief drink in the West Indies is rum, a distilled spirit made from the fermented products of the sugar-cane. All sorts of theories exist concerning the origin of the word 'rum,' but there is one which seems to have a goodly number of supporters. This theory

links it with a drink called arrack, a name not unknown in Ceylon! The suggestion is that the word 'rum' is derived from the Malay word for arrack, 'brum;' the 'b' has been removed to make 'rum.' Another theory is that it is derived from an old Devonshire word 'rumbullion' or 'rumbowline' meaning uproar or turmoil. It would seem that one can select the origin of the word rum from its cause or its effect!

One of the oldest rum based concoctions is 'punch,' and in one form or another it is still very popular in the West Indies, and it is interesting to find that it was probably introduced into England by officers of the East India Company over three hundred years ago. Fryer, who travelled in Western India during the period 1678-81, held that 'punch' was derived from the Marāthi and Hindi word 'pānch' (Sanskrit panchan) *i.e.*, five, from the five ingredients used in the concoction. In 1685, Philips in 'Punch' speaks of it as an Indian drink based on brandy and lime juice. The English Diarist, John Evelyn in an entry of January, 1662, speaks of 'punch' on an East Indiaman.

In earlier days, one can imagine that rum was very strong, crude and rough, although we find that it was being distilled in Barbados as far back as 1650. The product was mainly drunk by the sugar plantation slaves; the European masters preferred expensive imported brandies. Rum was drunk mainly as Toddy, Punch or Hot Buttered Rum. It became an issue in the British Navy and shortly after the War of Independence, it was established by Congress as a daily ration for the United States Army and Navy. With the abolition of slave trading in Africa, the New England distilling of rum declined, and eventually domestic whisky produced at a cheaper rate than rum distilled from imported molasses. To-day, rum is an important commodity in places like Jamaica, British Guiana, Barbados and Trinidad. Angostura bitters, made in the latter place, are frequently used as "dashes" in various rum-based drinks, and it is not surprising to find that, as I saw recently, rum distilling based on excellent laboratory work is going on in the very place that produces bitters. The aim seems to be to produce a suave drink that will compete with whisky. It may be a long time before some Ceylonese accept this idea of a change-over, even though "Sea Lord" is a drink and not a cigarette!

The story of sugar, molasses and rum in the West Indies has a very close human connection with South Asia, and in certain ways, should be of interest to Ceylon. The history of

cane production is bound up with the tragedy of the importation of Negro slaves from the West Coast of Africa. In 1807, slavery was abolished in the British West Indies, and not unnaturally, the sugar-planters found themselves with an emancipated labour force, for the most part, no longer willing to follow agricultural pursuits. Thus began the importation of East Indian (mainly Indian) labour. The scheme of State-controlled immigration dates back to 1829, when labourers from Madras were found employment in Mauritius. The planter there seems to have refused to pay the Indians their proper wages and they left the estate; the government in Mauritius was faced with the problem of dealing with a number of distressed Indians. These, however, were not the first Indians in Mauritius, as 1750 records show that numerous Indians were employed as peons or household servants. The next stage was when in 1834, the Calcutta firm of Gillanders, Arbuthnot & Co., began to recruit and import "hill coolies," for Mauritius.

Soon after emancipation, planters in British Guiana consulted Gillanders, Arbuthnot & Co., and an order in Council agreed to the introduction of British Indians on a five-year contract, with the right of repatriation at the end of the time. In January, 1838, the first British Indians left Calcutta for British Guiana. Later, this indentured labour scheme was extended to Trinidad, Jamaica and to some smaller islands. The first immigrants were not "hill coolies" but Dhangers, a non-Aryan caste of nomadic agricultural labourers from Chota Nagpur. The subsequent streams were mainly from Behar and the United Provinces of Agra and Oudh; the castes represented were four opposite ends of the social scale with, on the one hand the warrior Rajputs (including Thakoors and Chatris) and on the other the Chumars of menial occupations. Incidentally, of the total Indian immigration in the Caribbean, Madras, seems to have contributed about 10 per cent.

To-day, the Indians in Trinidad for instance, are cultivators, shopkeepers and respected men in the professions and public life. They have their problems, not least is the fact that they cannot be said to have achieved complete popularity, whereas the Chinese element seems to be well looked up to by both Negroes and those of mixed racial origins. The Indians are a hard working element, and in both British Guiana and Trinidad are a numerically major element in the population. It is extremely doubtful whether

there is any real desire for closer political ties with India, although some people feel strongly that it would be to the advantage of all if these descendents of indentured Indians knew more of the religious, traditional and cultural patterns of Indian life. It would be wrong to draw comparisons with the position of Indian nationals in Ceylon, with those of the West Indians, but it can be noted that in the West Indies, the Indian, whose forbears came from Asia, mostly consider that they are first British Guianans or Trinidadians or Jamaicans. Transplantation in the West Indies has also meant that they have, for the most part, lost their cultural roots. On the other hand, it is held by some that this is unfortunate as they have not really absorbed any of the other cultures, *e.g.*, European, Negro, Creole or Chinese.

It has been my good fortune to meet a number of Asiatics living in the West Indies, and although Ceylon means little to them, I have found their many desirous of knowing more about Lanka. All know of the great work of D. S. Senanayake, and it is from discussing that unique Ceylon figure, that I have been able to talk more about Ceylon. Lastly, I find that the educated Indians, a good number of whom are Christians, are interested in Buddhism in Ceylon, especially when I mention that there is one important interest of the West Indies in Ceylon, *viz.*, that some of the earliest knowledge of sugar-cane was that of the Buddhist monks of Ceylon, and that their knowledge and encouragement was an important step in the development of the industry in the East.



INTRODUCING HONG KONG

Veronica Irwin

THE island of Hong Kong lies just within the tropics on the South-east coast of China, and near the Pearl river Estuary. It is about 11 miles from East to West, and varies from between 2 to 5 miles from North to South. It is a very steep rocky little island and the highest point—Victoria Peak—is 1,800 feet above sea level.

Before 1841 it was little known, and was just the home of a few fishermen, farmers, and smugglers, and its history really follows on from the earlier British trade connections with China. The Portuguese were the first Europeans to commence trading with China, and in 1557 they obtained leave to settle in a tiny 3 mile long isthmus called Macao, which is about 35 miles to the West of Hong Kong, and on the opposite side of the Pearl river Estuary. They were followed by Spanish and Dutch traders and early in the seventeenth century British trading vessels began to visit the coasts of China and Japan, and by the end of that century the British East India Company came to an agreement with the Portuguese to maintain a house in Macao from which to trade—mainly with Canton. The Company held a complete monopoly of British trade with China until 1834, and private merchants could only engage in trade by licence. Naturally free traders began to resent this monopoly, and the Company itself realized that these private traders could be of value to them. The main obstacle in trading with China was finance. They were anxious to sell their tea and silks, but it was hard to find a commodity that could be exchanged for these articles. At that time opium, although illegal, was in growing demand in China, and the East India Company, who had a monopoly of the sale of opium in India, but would not convey it to China, realized that it could use private merchants to buy the opium in Calcutta, and bring it to China, where it could be disposed of in exchange for tea and silks. Despite the fact that this was an illicit trade the opium traffic grew rapidly, and although most people condemned it, they secretly encouraged it and reaped great profits thereby.

Early in 1834 the monopoly held by the East India Company expired, and trade in Canton was then in the hands of private merchants. The British Parliament saw that some form of control over this trade was necessary, and they appointed a Superintendent of Trade with the object of establishing official trade relations with China. Lord Napier, the first Superintendent, failed in his mission, and it was then felt that it would be better to have some other centre—rather than Macao or Canton—from which to carry on trade with China. The next Chief Superintendent, Captain Elliot was instructed to look out for such a place. Meanwhile the Chinese were taking steps to put an end to the opium trade, and they started a blockade of British merchants in Canton. Elliot directed all ships in Macao harbour to go to Hong Kong harbour. Then the Chinese prepared for an attack on the British in Macao, and the Portuguese, foreseeing trouble, asked them to go, and towards the end of 1839 the whole British community were embarked on merchant ships and taken to Hong Kong harbour. Later on, after some hostilities and protracted negotiations, Elliot transacted the Convention of Chuenpei, whereby Hong Kong island and harbour were ceded to Britain, and eventually occupied on 26th January, 1841.

Accounts of life in Hong Kong in the early days are rather grim, and there were many difficulties, for the steep rocky bare island had little to recommend it except the wonderful harbour between it and the mainland. There were many bad typhoons, fires and floods, and fever was also a very serious problem; indeed the island was considered most unhealthy, especially during the hot summer months. For example, in 1843, two years after occupation, the Major General who was then in charge of the troops kept his men afloat, as he considered it was too unhealthy for them to live ashore. There was also a general feeling of insecurity as there were so many robberies, and piracy flourished in the waters around. However, within the first few years land was reclaimed, many of the smaller hills levelled on top to make room for buildings, and the foundations of a small town were soon laid. The population increased rapidly, as when they heard of the prospects of work many thousands of Chinese came over from the mainland, and English and Indian merchants also started business, and ship-building, now one of the main industries, was soon established. As shipping communications improved Hong Kong became a



convenient port for thousands of Chinese emigrating to Thailand, Malaya, and even as far away as Canada, Australia, and the American continent. Many years of peaceful development followed and Hong Kong gradually became one of the biggest trading ports in the world, and an important industrial centre. In 1860, the Convention of Peking added Kowloon peninsula—on the mainland side of the harbour, and a small island called 'Stonecutters Island,' and later, in 1899, quite a large area of the mainland adjoining the peninsula and known as the 'New Territories' together with a number of small adjacent islands, and one larger one, were leased from China for 99 years. The whole area of the Colony is about 390 square miles.

Since the Colony was liberated from the Japanese in August, 1945, thousands of Chinese have flocked back. The population is now over two million, much larger than before the war; in fact, it is the fourth most thickly populated area in the world; Macao with about 31,000 people per square mile being the first! Most of the people live either in Victoria, or Kowloon, although there are many residential areas all over the island, and around Kowloon. 'Victoria' is the official name for the capital, but 'Hong Kong' is generally used when referring to the whole Colony or just to the city—as in the case of Zanzibar town and island. Victoria must be one of the noisiest and most crowded cities in the world. There are two types of streets, level streets running parallel to the harbour, in which are the main shops, offices, and banks, and the narrow side streets, a lot of them with steps, which cut across the main streets and go up the hillside. All day long the pavements are packed with people; it is certainly a shopper's paradise—some of the leading jewellers in the Colony are Ceylonese. When police and traffic lights permit, streams of people cross the roads, and it is most difficult to cross any where except at a pedestrian crossing. Many of the steep narrow side streets have high tenement buildings on either side, all terribly overcrowded, and from each storey hangs out the washing on poles across the street. Some of the smaller side walks are full of stalls from which you can buy almost anything, including locally-made cotton clothes, umbrellas, shoes, torches, plastic and enamel goods. There are also many licensed (and unlicensed) pavement hawkers, invisible menders, nylon stocking menders, and shoe-shine boys. Many of them are squatters who have come into the Colony within the last few years and have

been unable to find regular employment. They have to try and make a living somehow, and it is difficult for them to return to China. Kowloon is also a big town, not quite as crowded as Victoria although it is expanding rapidly. There are many dry little hills dotted all over the city, most of them covered in squatter settlements. The main docks are over in Kowloon, and Kai Tak Airport is on the outskirts of the city.

Traffic is one of the main problems in these overcrowded cities, and the excellent ferry, tram, and 'bus services must be about the busiest and cheapest in the world. Last year (1952) the trams which operate only over in Victoria took 134 million passengers, and the Bus Company which run double and single decker buses all around Kowloon and some parts of the 'New Territories' took about 148 million. It is the same with the Ferry Companies. They run regular passenger ferries, and a vehicular ferry, between various points of Hong Kong Island, the mainland, and a few of the other islands. One Company which runs a passenger ferry service every few minutes for 19½ hours daily between the busiest parts of Victoria and Kowloon—a distance of about a mile—took approximately 36 million passengers in 1952, and the numbers carried on all the ferry services throughout that year was over 71 million. The trains are also very busy, and the British section of the Kowloon—Canton railway, a distance of about 22 miles through various little towns and villages in the 'New Territories' run regular passenger and goods trains to the boarder station of Lo Wu. Here the passengers who wish to continue their journey, and have the necessary permits, change onto a Chinese Government train; and it is the same with passengers entering the Colony.

Some parts of the lovely harbour seem almost as busy as the streets, for as well as the larger ships there are many ferries, launches, tugs, and hundreds of junks and sampans. Most of these are owner-run junks and sampans, built locally from imported wood, and are part of a big fishing fleet. There are also many of them engaged in loading and unloading cargo, trading between the mainland and a few of the islands, and some of the larger junks trade up and down the coast. These junks and sampans are not just boats, they are the homes of thousands of families. The women and older children help with all types of work, including rowing and sailing the boats, and sometimes a woman owns

the boat and is known as the 'junk mistress.' The smaller children play around happily, sometimes holding on to the rigging—from which the family washing is usually hanging out—and they very rarely seem to fall overboard! The baby of the family is tied to his mother's or sister's back in the Chinese fashion, by a square piece of cloth with four long ends, which the woman pulls over her shoulder and around her waist and ties up in front. Some of the junks are allowed to carry arms, according to their size, as piracy has never really stopped along the China coast.

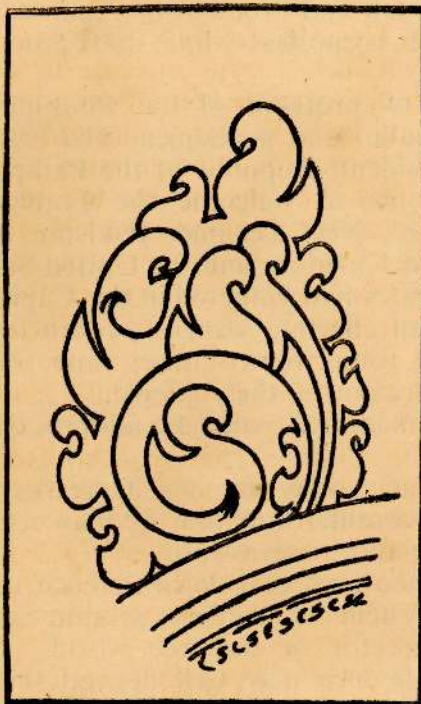
Welfare is another very big problem; as well as a Government Social Welfare Department there are many missions and voluntary organizations working all over the Colony. In the old days when the population was much smaller if a man was out of a job for long he went back to his town or village in China, and when the chances of work and conditions in Hong Kong improved, he returned. Now it is different; with such a large increase in population since the War, and very many more restrictions about entering and leaving the Colony there is much more unemployment and overcrowding and ever expanding squatter settlements. The Government realizes that the people are in the Colony to stay, and great endeavours are being made to clear the squatter areas, and to house them in properly planned resettlement areas which are fireproof and sanitary.

Great progress is being made in education in the Colony, and there are the following four main types of schools. The Government schools, entirely staffed and maintained by the Education Department, including Technical Schools and Teachers' Training Colleges; Grant schools run by various missionary societies, with financial assistance from Government. Subsidized schools, and lastly private schools. Many of the school buildings are very overcrowded, and, in some cases, they run two sessions one in the morning, and one in the afternoon. There is also the University of Hong Kong, opened in 1912.

The countryside of the Colony consists almost entirely of hills and valleys, and parts of the 'New Territories' are similar to the Uva hills. There are not many trees anywhere, as most of them were cut down during the Japanese occupation. The valleys are very intensely cultivated with paddy and vegetables, and the Chinese are probably the best market gardeners in the world. The views from the

hills, both on the Island and in the 'New Territories' are magnificent, and you can see in all directions—over the mainland to China, out to sea, and to many little islands.

Hong Kong is a centre of contrasts. Sky scraper blocks of modern offices and flats side by side with squatter huts. Old fashioned rickshaws dodging between sleek American limousines. Multitudes of hawkers outside large department stores. Crowded cities beside barren hills. It is a veritable international entrepot.



RAMON MAGSAYSAY: A GREAT ASIAN

Mohammed Azhar Ali Khan

THE clock was ticking away steadily past 10.30 in the morning of the 6th September last.

The Foreign Ministers of eight countries were sitting around a horse-shoe table in the Senate Chamber of the Congress of the Philippines, giving final touches to the speeches that were to make headlines the world over.

Sharp at 11, an announcement echoed in the Senate hall, and a hush fell. The chief delegates stood up. So did the entire assemblage.

Cameras started clicking and the clapping of a thousand hands greeted a tall and broad young man as he walked into the hall—clad in a spotless white sharkskin suit with a red necktie.

The chief of protocol of the Philippine Government announced: "Ladies and gentlemen: His Excellency Ramon Magsaysay, President, Republic of the Philippines."

He had come to welcome the Foreign Ministers of Australia, France, New Zealand, Pakistan, the Philippines, Thailand, United Kingdom and the United States.

These delegates had gathered in the Capital of the Philippines to forge an effective security system for the collective defense of their respective countries, and for the economic and social betterment of their people.

In a calm, measured voice, he addressed the delegates—and the world:

"We are met today for no aggressive purpose. We are met here to consider how best we may act jointly to deter aggression or to repel aggression.

"It is the task of this conference to help build an adequate system of defense around an exposed and threatened sector of the free world. On the success of this conference may well depend the peace of Asia in the next ten years and the future of freedom in the world for the next thousand years."

For Magsaysay, it was one of the most momentous occasions in his life. As Secretary of National Defence in Mr. Elpidio Quirino's Cabinet four years ago, he had broken

the back of the communist rebellion in his country. As its President now, he, like some other South-east Asian leaders, had acted to protect the region from the threat of external aggression.

But for Magsaysay, it was even more than that. For he was to enunciate the "Pacific Charter"—a ringing declaration that reaffirmed the eight countries' proclamation of the principles of equal rights and self-determination of peoples and their pledge to earnestly strive by every peaceful means to promote self-government and to secure the independence of all countries whose people desire it.

Had the midwife who delivered him to this world forty-seven years ago been present in the conference hall, she would have marvelled at her own prophetic words when he was born.

She had told his mother: "Your boy will be sickly and he may die young. But if he survives he will be a great and famous man one day."

Magsaysay was born in Zambales (pronounced Thambal-lays), a heavily forested region in the western part of Luzon, in the northern Philippines.

He was born on August 31, 1907, of an upper middle-class family. His father, Exequiel Magsaysay, recalls that the boy always helped in his father's cart-wheel shop and in other chores.

His mother was extremely religious and kind. It was from her that Monching—as he is called by his friends and family—inherited his love for music, quick thinking, mathematical mind and disregard for wealth.

As a young man, he had to help his four sisters go to school. At that time he was studying in the University of the Philippines. He recalls that his shoes were so old that he used to line the sides with newspapers and the bottom with a piece of cardboard.

When he was twenty-three and was a Shop Superintendent at ₱ 150 (\$ 75) a month, he met Miss Luz Manzon, then eighteen. They fell in love at first sight and got married. That was on June 10, 1933. Since then, they have had four children, one of whom died.

War broke out in 1941 and he distinguished himself as a guerrilla leader. In recognition, he was made the military governor of his home province.

In 1946 and again in 1949 he was elected to the lower house of the Philippine congress along with some 95 others. Among the others was Luis Taruc of Pampanga, who was

soon to move into the limelight as the top Communist leader in the Philippines.

In April, 1948, Magsaysay got his break. In Washington D. C. Congress-woman Edith N. Rogers had sponsored a bill providing for the extension in part of the GI Bill of Rights to Filipino war veterans. The bill called for the release of \$ 20,000,000.

The Philippine government decided to send a delegation to the United States to try to win benefits for the Filipino veterans. As Chairman of the house committee on national defence, Magsaysay was the logical choice to be the delegation's leader. With another congressman, he went to Washington, secured the passage of the Rogers' Bill, and came home with \$ 20,000,000.

On August 31, 1950, which was his birthday, he was appointed to the Cabinet as the Secretary of National Defence by former President Elpidio Quirino.

In a banquet given by Quirino in Magsaysay's honour, he said of Magsaysay: "He is a public servant of the highest integrity and loyalty."

On the very first day of his office, Magsaysay went after corruption in the army. In six months, upwards of 300 officers and 3,000 men guilty of one offense or another were either relieved or shifted from their desk jobs to active service.

For two years in succession, in 1950 and 1951, he was chosen "Man of the Year" by the *Philippine Free Press*. Other writers said of him that he did in four months what had not been done in four years.

It wasn't on the military front alone that he routed the Huks. He began settling surrendered Huks and landless peasants in the fertile fields of Mindanao, a southern island of the Philippines. By giving land to the landless, he not only won over completely the sympathy of the masses but sowed dissension amongst the ranks of the Huks themselves.

Life congratulated him for "breaking the back of the communist movement in his country." Recognizing the services rendered by him to the cause of Democracy in his country, *Time* featured him on its cover in November, 1951. Even the *New York Times* lauded his effective fight against the Huks in his country.

His relentless war against political tyrants, his hard and sincere work and his successful offensives against the Huks endeared him to the masses. When in 1952, he resigned

from the Cabinet of Quirino, people had already started referring to him as their next President.

In November, 1953, were held what were described as the cleanest elections in the history of the Philippines. Locked against the incumbent President, Quirino, Magsaysay won by the wide margin of over 1.5 million votes.

On being inaugurated as the President on December 30, 1953, Magsaysay plunged into his old war against corruption. As the very first step, he made public his entire assets and liabilities. He directed his entire appointees to do the same.

At Malacanang Palace, he found a ₱ 5,000 (\$ 2,500) bed. Magsaysay promptly disposed of it. And he also threw open the Palace to the public.

He made it a habit to visit places at unexpected times, and not even his close associates found it easy to keep track of his whereabouts. One day he visited a Huk-infested area and shook hands with its entire people who thronged to catch a glimpse of their President. On another occasion he landed in a beach in a remote part of the country. The place being muddy, he took off his shoes and walked into the village barefooted.

His unassuming mingling with the common folks have been assailed bitterly by his political opponents who say that they are all vote-getting stunts.

But the man in the street does not seem to think so. A Manila newspaper recently conducted a poll to find the people's reactions to the first six months of the Magsaysay administration. It received the overwhelming endorsement of the people, the paper reported.

Magsaysay has been unable to undertake any trips abroad because of his preoccupation with affairs at home. However, on his instructions, Vice-President Carlos P. Garcia is shortly undertaking a goodwill tour of South-east Asia in an attempt to forge closer economic, cultural and political ties between the Philippines and its neighbours in Mother Asia.

A GREAT TRAVEL BOOK *

W. T. Keble

THE mysterious person of Sir John Manderville comes down to us out of the fourteenth century, surrounded by a cloud of obscurity. It is not certain if he wrote the *Travels*, or even if he travelled. But the great work that passes under his name remains one of the great Travel books of the ages.

It is a guide-book to pilgrims, who wished to visit the Holy Land, telling them how to get there, and what to see, when they had achieved the journey.

From the Holy Land it passes on to the wonderland of Turkey, to the court of the Sultan of Egypt, in which country are the pyramids, the "Barns of Joseph, that were made for to keep corn," to Etheopia, to the land of the Amazons, to India, Java and China, and to the mythical kingdom of Prester John. The writer borrows freely from almost all the sources of information, that were available in his day, to tell of the countries that he visits, and of the real or imaginary wonders of the world.

The Introduction to the edition of the *Travels* says: "Writers of travel romances for the general reader must spice their narrative with marvels," whether or no, "For solace and recreation of them that like to hear them." Nowadays they are obliged to look as far afield as Mars to make our flesh creep with strange invaders and flying saucers. In the middle ages, when but one quarter of the globe was directly known, it was only necessary to peep over the horizon of the "habitable earth" to discover monstrosities. And sensible men believed in them no more, and no less, than men believe today that there are leprechauns in Ireland, or that an Abominable Snowman stalks the slopes of Mount Everest. Yet such fancies are pleasant to read about, and their effect is heightened, if they can be set against a background of matter of fact."

So Manderville leads us to Palestine, half believing, and half doubting, the wonders that he relates upon the way.

He visits Libya, where are to be found the castle of the Sparrow-hawk, and the remains of Noah's Ark: India, where,

as well as the forest of pepper, there is the well of youth: Java, where is the tree bearing meal, doubtless the sago palm, as well as giant snails and dog-faced people: and so he comes to his well-known description of the Great Chan and his court in China.

On the way to China, Manderville visits Silha, Ceylon, an isle, "the circuit of which is eight hundred miles." "A great part of this country," he says, "is waste and wilderness and not inhabited; and therefore there is great plenty of dragons and crocodiles and other manner of snakes, so that there may no man dwell there. The crocodile is a manner of snake, brown above on the back, with four feet and short legs and two great eyes. And the body thereof is so micke and so long that, where it has gone on the sand, it is like as man had drawn a great tree there. In that wilderness are also many other manners of wild beasts and many elephants. And in that isle is a great mountain, and even above on the top thereof, is a great lake full of water. And the men of that country say that Adam and Eve wept upon that hill a hundred year after that they were driven out of Paradise, and of their tears that they wept was the water gathered. In the ground of that lake are found fair precious stones. The king of that isle once a year gives all the poor folk of the land leave to gang into the lake, and gather them precious stones, for alms. The folk, when they gang into this loch, for to gather the precious stones, they anoint them all over with the juice of the fruit that is called lemons, and then they dread not the crocodiles nor the other venomus vermin. Also there are in that isle wild geese with two heads, (that is horn-bills), and there are white wolves all great of body as oxen, and many other divers beasts.

"There is a king, rich and noble, and he holdeth his lands of Prester John. This king is chosen by election. In that isle is evermore two summers and two winters in the year, and harvests also twice in the year. And all the times of the year are their gardens flourishing, and their meadows green. In this isle is good folk dwelling and reasonable; and there are many good Christian men amongst them that are so rich that they know none end of their goods.

"In the foresaid isle of Taprobane are two great hills of gold, the which ants keep busily. And these ants are all great as hounds are here, so that no man dare come near those hills for dread that those ants might assail them; not but men get of that gold by cunning. For the kind of the

ants is that, when the weather is hot they will hide them in the earth from tierce to afternoon; and then the men of that country come with camels and dromedaries and horses, and charge them with that gold, and go away therewith, ere the ants come out of their holes. Other times of the year, when the weather is not hot, nor the ants hide them not in the earth, they use another device for to get this gold with. For they take mares that have young foals, and lay upon either side of these mares an empty vessel, and the mouth of each vessel upwards trailing near the earth, and let them forth early at morn to their pasture about the hills where the gold is, and hold the foals at home. And then these ants, when they see the empty vessels, they go and fill them with gold; for it is the nature of these ants to leave nothing empty beside them, neither hole nor crevice, not none other thing, but they will fill it. And when men trow that the mares are full charged with gold, they let the foals forth, the which neigh after their mothers, and then the mares hear their foals neigh, and hie them fast to them well charged with gold. And on this wise they get plenty of this gold; for the ants will suffer all manner of beasts beside them but Man."

So Manderville mixed truth with fiction, and satisfied the young world's craving for education, for wonders, and for knowledge of the unknown, which today is catered for by such things as "comics," and the popular press.

This edition of Manderville's *Travels* gives the original French text, as John Manderville, the English Knight, wrote his book first in French as being the universal language. The original French text is said to have been completed in 1366. The first volume of this edition give the Egerton Text, which was first printed for the Roxburghe Club in 1889, in English, with notes and introduction by G. F. Warner, who made use of a French text, and another English or Latin original. A Bodlean MS. of the fifteenth century, in English, is also given.

One would not venture to give any personal comment on a work that is obviously both scholarly and complete, but as a general reader, it is safe to say that these two volumes are a treasure for any man's library, and that they have a peculiar interest in Ceylon, as giving an outsider's picture of the East, at a time when such a picture was rare indeed.

**Manderville's Travels*. 2 Vols. University Press, Oxford. (Charles Batey, Printer to the University.)

THE LITTLE POOR MAN OF ASSISI *

The Rev. John Cooray

THIS Three Act play gives a vivid picture of a Christian saint who has a universal appeal. St. Francis came into a world in which organized religion was in a state of decay, and had lost its hold on the mass of the people. The revolutionary quality of his life, and the effect it had on his Church and the world around him, echo the words spoken centuries before at Thessalonica of St. Paul and the early Christians: "Lo, these that have turned the world upside down are come hither also." For St. Francis turned the world and its standards upside down.

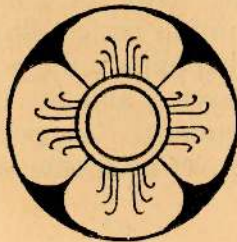
Up to a point, his life followed the pattern of many a religious mystic. Born of rich parents, and living a life of carefree luxury, he was led through a time of severe spiritual crisis to choose a life of extreme poverty and asceticism. However, his renunciation differs in two important respects from that of many of his kind. Firstly, it was not out of a sense of revulsion from the world. His well-known love for animals and his famous Hymn in praise of Creation show a whole-hearted appreciation of the wonders of this world. And he shows in his dealings with men a profound knowledge of the world that the more sentimental parts of the Franciscan legend cannot hide.

Secondly, his renunciation bears none of the marks of the typical Stoic. There was nothing negative about it. To the bewildered questions of his friends he replies that he is in love with "a lady nobler, fairer and richer than any you can imagine." That was how he referred to his life-long love—Lady Poverty! And, of course, it provoked roars of laughter. Nevertheless, the dynamic character of his personality was a witness to that essentially positive asceticism which is the authentic mark of Christian sanctity. And his humility and joy were a perfect illustration of the gospel saying: Blessed (*i. e.*, happy) are the poor in spirit, for theirs is the kingdom of heaven," and St. Paul's commentary on it from his own experience: "as poor, yet making many rich, as having nothing, yet possessing all things."

Christians are often accused of perverting gospel texts to exploit the poor, and sometimes the accusation is just. There can be no possible justification for the perpetuation of poverty and exploitation. But the fact remains that St. Francis deliberately chose a life of poverty, and was a happy man. He loved and cared for lepers, and, as a beggar, he preached to beggars. G. K. Chesterton, perhaps with characteristic exaggeration, describes him as devouring fasting as a man devours food, and plunging after poverty as men have dug madly for gold. But his point is that "it is precisely the positive and passionate quality of this part of his personality that is a challenge to the modern mind in the whole problem of the pursuit of pleasure." And it was because of this challenging element in his personality that his efforts to understand and serve the poor were a miracle of imagination, courage and effectiveness. So "The Little Poor Man of Assisi" is as much a challenge to our time as he was to his own.

It is this challenge which the play under review has attempted to present, and the result is good, and well-worth producing. On the whole, it avoids the common tendency to sentimentalise the life of this saint. And even when it comes near doing this, it is saved by a good sense of humour. The humour also serves to lighten the over-powering effect that a saint may have on a normal audience! One scene recalls a little-known fact that it was St. Francis, who first inspired the Christmas Crib, which depicts the humble setting of the Incarnation. This makes it suitable for production at Christmas instead of the normal Nativity play. Suggestions are given for background and interval music, and music specially composed for the songs in the play are also included, which adds to the value of the play.

* *The Little Poor Man of Assisi*—A play in three Acts. By Mona Swann Macmillan & Co., Ltd., (St. Martins Press) 3s. 6d.



BOOKS NEW AND OLD

Alan Bird

'The true artist is known by the use of what he annexes, and he annexes everything.' Oscar Wilde.

Oscar Wilde: Introduction to Typography: Islam: Colette: Penguin Classics.

OSCAR WILDE was born a hundred years ago and died almost fifty years ago. He was born in Ireland and died in France: and there lies much of the paradox of this fascinating writer. For he is a writer and personality of the greatest fascination.

For years now all the critics have combined to say that Wilde is a poor, a tawdry, a rubbishy writer; in fact, it has been stated that he is quite unreadable. Here again is a paradox, for of all the writers of the late nineteenth century, Wilde is probably the most popular and certainly the most widely read. Not only in England, but on the Continent, in the Dominions, even in America, Wilde is read and enjoyed. Read and enjoyed, which is more than one can say of many highly-esteemed writers. Wilde's fascination has never ceased to attract readers. Richard Aldington has an excellent Selection from Wilde with an introduction which says all that has been said about Wilde, and a good deal more that should have been said, and all said with humane common-sense. Penguin Books, ever to the fore, have issued four volumes: Essays and Poems, Short Stories, The Story of Dorian Gray and the Plays. After reading these how can anyone declare that Wilde is unreadable?

Wilde was the son of a well-known surgeon and his mother kept a kind of literary salon. From all accounts, they had both the bad and good Irish qualities. Wilde soon proved himself a brilliant scholar and went from Trinity College, Dublin, to Magdalen College, Oxford. There he showed his great intelligence; and gift for learning; unlike his critics he was neither illiterate nor unscholarly. But the remarkable success he enjoyed at University did not prepare him for the difficulties of everyday life. He edited a woman's magazine for a short time, wrote for many publications and

had the luck to have his poems, essays and short stories published. The editions of his books were not large; but his work was published. He began writing plays and they proved to be both artistically and financially successful. Meanwhile he had married and had two sons. He had, however, become friendly with a handsome, self-willed young man: Lord Alfred Douglas. This friendship was to prove ruinous to Wilde. Friendship soon became something near to love and not far removed from infatuation. Wilde spent wildly and wasted time which might better have been given to writing. He dissipated himself with Douglas, a state of affairs which could not continue for long without danger to his reputation and character. It was not long before he found himself in court, at first prosecuting someone who had libelled him, and then, when he lost that case, defending himself. He was, it seems, given the chance to escape to France (where such conduct as his was not, and is not, punishable by law) but through arrogance or honesty or his continued infatuation with Lord Alfred Douglas, he remained and was sentenced to imprisonment and hard labour. In prison he wrote *De Profundis*, a kind of letter to Douglas, and *The Ballad of Reading Gaol*, his greatest poem, and, perhaps, one of the greatest poems of its time. When he was released his health was broken and his genius no longer pulsating inside him. He had even lost the most charming of his many gifts; a zest for life. He went to France and died there and is buried at Paris beneath a tombstone designed by Jacob Epstein. There, briefly, is the story of his life. One of his sons is shortly to publish a book on the last wretched years of his father.

Wilde was no martyr. Lord Alfred Douglas on whom he wasted much of his fortune and energy was certainly handsome, though ill-balanced, and possessed of some poetic ability for he later wrote some distinguished sonnets; nevertheless he was irresponsible and hardly a suitable friend for Wilde. Again, the men with whom he debauched himself were as low as could be found. And, finally, whether or not the law in question was just, he knew the penalty of breaking it. He said that he had made his name a low by-word among low men. More than that, in a country which has never given high respect to artists or writers or poets, he made all creative artists suspect and set back the cause of art by half a century. But he was a genius. Much of the wildness of his private life can, perhaps, be traced to his Irish ancestry

and upbringing; most of his writing can be traced to the French and classical influences of his life.

He spoke and wrote French excellently and he knew the classics of Greek, Latin, French and English literature. His play *Salome* was written in French. His excellent essay-dialogues such as *The Decay of Lying* were influenced by the classics. His short stories may have their origin in the prose poems of the French poets. His plays derive their absurdly dramatic plots from France, their wit from Ireland. Of them, *The Importance of Being Earnest*, is certainly the greatest. No other comedy of the nineteenth century still continues to hold the stage as does this play; and both in its wit, adroit management of plot, and the brevity of its language it has few equals in English comedy. Of course, Sheridan and Goldsmith and Congreve were also of Irish descent, so it may be that comedy is the Irish gift to literature. His poetry which owes something to France and to Arnold and to the English romantics is not so happy; it has charm at times but very little else. Yet *The Ballad of Reading Gaol* which he wrote in prison moves as little other poetry of the early years of the century does. It is perfectly simple in utterance, near to common speech, with all the directness and inevitability of great poetry. A brief quotation may give something of this quality:

*'I never saw a man who looked
With such a wistful eye
Upon that little tent of blue
Which prisoners call the sky,
And at every drifting cloud that went
With sails of silver by.*

*I walked, with other souls in pain,
Within another ring,
And was wondering if the man had done
A great or little thing,
When a voice behind me whispered low,
'That fellow's got to swing.'*

But the fascination of Wilde, as in his personality which charmed even his enemies, lies in that combination of French and Irish influences. Ireland gave him wit and imagination and France taught him how to use it with such simplicity that his most common-sense remarks sound like paradoxes. When all is said, England has known no greater master of the witty

epigram. 'I can resist everything but temptation'; 'Land gives one prestige and prevents one from keeping it up'; on the subject of the Niagara Falls: 'I was disappointed with Niagara. Most people must be disappointed with Niagara. Every American bride is taken there, and the sight of the stupendous waterfall must be one of the earliest if not the keenest disappointments in American married life'; and lastly, with prophetic insight: 'The oldest thing about America is its tradition of youth.' Yet, from all who knew him, he seems not to have put the best of his genius into his work. He wasted much of his genius and much of his life. Even so, as these newly-issued volumes remind us, Wilde remains the writer of one of the greatest comedies of the last century, the writer of a most entertaining (and moral) novel *The Portrait of Dorian Gray*, the author of a great poem and the author of some most charming short stories, prose poems and dialogues. To have entertained readers throughout the world for some fifty years is no small credit to any writer; those who so unfairly condemn his work are hardly likely to have so long a life.

An excellent little book which explains away most of the mysteries connected with printing is '*Introduction to Typography*' by Oliver Simon. The author is a famous typographer and the Chairman of a publishing firm and is well-qualified to explain book production. The book itself is finely produced with taste and discretion and the contents are laid-out in an intelligible and logical manner which is more than can be said of many reference books. Above all, it will appeal to anyone interested in publishing or printing, and also to authors and lovers of books in all forms. Anyone who wishes to know how to correct a manuscript for a printer, or how to print poetry or plays, or how to lay out a title page, will find both advice and encouragement here.

Islam is a fascinating subject and Alfred Guillaume, Head of the Department of the Near and Middle East in the School of Oriental and African Studies, and Professor of Arabic, in the University of London has written for Penguin Books a small volume which gives the essential background and knowledge necessary for an understand of this widespread and influential religion. First, Professor Guillaume traces the historical influences acting upon the Prophet and the Arabs of his day. Rightly he stresses the weakness of the numerous Christian sects of the time and the poor example they gave by the way in which they so intolerantly persecuted each other. One may wonder how world history might have

been changed had the Christians of that time shown more tolerance to each other. For it is a fact that, as late as 683, paintings of the Virgin and Child were still to be seen on the inner walls of the Ka'ba. But neither Jews nor Christians showed much wisdom; and the time was ripe for Muhammad and his revelations and leadership. The Qurān is also examined, although Professor Guillaume stresses that it is one of the world's great classics and cannot be adequately translated. Some of its great beauty can be seen even in translation, as, for instance, this passage (*sura* 24:35): 'God is the light of heaven and earth. His light may be compared to a niche which contains a lamp, the lamp within a glass, and the glass as it were a star of pearl. It is lit from a blessed olive tree neither Eastern nor Western. Its oil would almost shine forth if no fire touched it. Light upon light; God guideth to His light whom He will.' The position of women and the question of the *jihād* or 'holy war' are also touched upon. In turn this raises the question, which seems not to have been faced so far, of how much of the Qurān is binding of Muslims for all time and how much is of purely historical value. *Sura* 4:31 states: 'Men have authority over women because God has made the one superior to the other and because they spend their wealth (to maintain them). So good women are obedient, guarding the unseen (parts) because God has guarded (them). As for those from whom you fear disobedience admonish them and banish them to beds apart and beat them; then if they obey you seek not occasion against them.' Well, quite obviously no Western woman would stand for such treatment nor, indeed, would many contemporary Arab women who have been brought up in liberal circumstances. There are other difficulties too. How, asks Professor Guillaume, could a Muslim keep the feast of Ramadān from sunrise to sunset in the Arctic circle where the sun never sets in summer? Sooner or later, there will have to be a serious attempt to relate the Qurān to the problems and conditions of modern life. A verse which has some relation to this question may be quoted here: 'Call men to the way of thy Lord with wisdom and goodly exhortation. Dispute with them in the most excellent way.'

The various sects of Islam are next examined as well as the Apostolic tradition and the growth of Islam throughout the world. Of great interest is the chapter on Mysticism. It is said 'Wherever ye turn there is the face of God' and this text has inspired many thinkers. The mysticists called Sufis were

especially attracted by the text: 'A people whom He loveth and who love Him' (5:59). This faith was developed by Abu Hāmid al-Ghazali and, later still, by Ibn'Arabi. It seems even that Ibn'Arabi influenced Dante. A very brief account is also given of the dervish orders to whose fascination I can myself testify, having witnessed their behaviour at a religious festival in Cairo.

A most important section is devoted to Islam today. For, since Islam has perhaps a greater number of followers than any other religion on earth, its relationship to the contemporary world is of the greatest importance. It is still difficult to apply scientific criticism either to the life and work of Muhammad or his inspired writings. It is doubtful whether many Muslims still render alms as they should, many of them have adopted European dress, others drink wine, yet the conservative spirit of Islam still retains a tremendous hold over millions of people. It is also true of other religions, Christianity included, that the best is conveniently neglected, while the worst traditions continue. There can be little doubt, for example, that Christ condemned the taking of life and that modern war is totally alien to the Christian spirit of love, and yet these evils continue whereas on such matters as marriage and divorce the churches take a much stricter view. So it is, to some degree, with Islam. Pakistan has set a lead to many Islamic countries with the teaching of Sir Sayyid Ahmad Khān and Sayyid Amir Ali, whose book, *The Spirit of Islam*, is well-known. The lectures and other writings of Sir Muhamad Iqbāl have given much food for thought. Yet in Cairo it is easy to see grammar being taught in an antiquated and unscholarly fashion; and some authorities maintain that learning the whole of the Qurān does not have an inspiring and opening effect on young minds. And, whether they conflict with the Qurān or not, laws have been passed in Egypt and other countries to attempt to solve the problems of divorce, the laws of inheritance, public education and public charities. Islam is a great religion with great vitality; one can hope that its past will not prevail too much against its future. Professor Guillaume, with his detachment and scholarship, has done it great service in this small book.

Authors, like anyone else, must one day come to face death; it would be rather strange if they did not. But whereas other people leave their wealth or their possessions or children behind, they have often only their written works to pass on. Success does not always come in time. Only a few weeks ago

however, a famous, at one time notorious, and distinguished French novelist died. Her name was Colette. Colette was born in 1873, married when she was twenty, and settled down then to a hectic life writing novels which her husband was proud to sign with his own name. So the story runs. It may be that her husband contributed his share to the books which certainly bore his name. After a few years, she decided that if fame and fortune were to be earned, she would earn them for herself. She left her husband and worked on the music-hall stage. She wrote books all this time. After six years on the stage, she worked as a reporter and dramatic critic and also acted leading roles in dramatizations of her own novels. She also married twice. Her writing has been much admired in France and she has been much decorated with official honours.

All this must suggest that Colette is no ordinary woman and one would not therefore expect her books to be quite ordinary. They are not. One of her books *Gigi* has been an outstanding and successful film; but that was because of the opportunities it offered to a young actress, not because of Hollywood's appreciation of Madame Colette's style. And she does write excellently. As with so many of the best writers, she uses a plain style (though with an extensive vocabulary) so that her work may, at first, seem unfashionably comprehensible. She has not bothered herself whether or not the novel is a dead art but has got on with writing enough good novels to completely disprove that theory. And, by a strange coincidence, only a few days after her death, Penguin Books have issued a translation of two of her shortest novels: *Chéri* and *The Last of Chéri*.

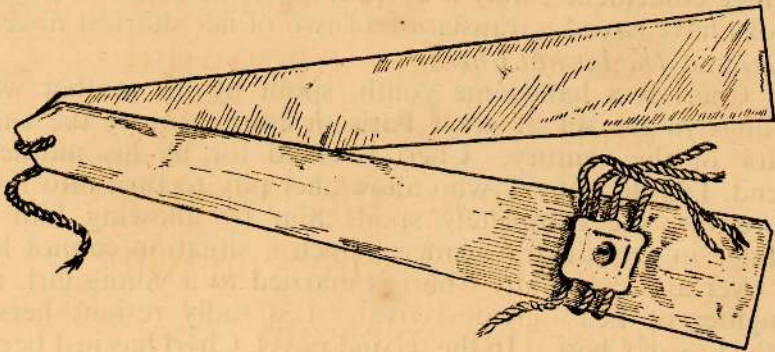
Chéri is a handsome youth, spoiled by his mother who belongs to the set of great Parisian courtesans of the early years of the century. *Chéri* is cared for by his mother's friend, Léa de Lonval, who allows her pity to turn into love. Moreover, she completely spoils him by allowing him to indulge in every extravagance. Such a situation cannot last for ever and eventually *Chéri* is married to a young girl, the daughter of Léa's greatest rival. Léa sadly resigns herself to the loss of *Chéri*. In the second novel, *Chéri* has just begun to realize how very much he loved his former mistress. Married life has no appeal for him. He cannot settle with his acquaintances of the post-war world—for the 1914-1918 war has intervened. He is haunted by the past and his memories of the love of his youth. He might repeat, after Verlaine:

' Je fais souvent ce rêve étrange et pénétrant
 D'une femme inconnue, et que j'aime, et qui m'aime . . '

only he remembers too well that the woman he loved was Léa. And so, nothing else remaining to live for but memories of the past, he kills himself.

There is nothing trivial about this novel. Certainly, it is down to earth and frank; but it is also moving and evocative. In its unassuming way, it touches on real tragedy. These two short novels, issued almost at the same time as the news of her death, are a fitting tribute to Madame Colette who, by her subtle and probing analysis of love and other human emotions, proves herself to be in the great French tradition of clear-sighted humanism.

Lastly, I wish to commend to those who wish to build up a library of cheap and accurate translations of the classics the *Fables of Aesop* translated by S. A. Handford, *Germinal* by Emile Zola translated by L. W. Tancock, *The Devils* by Dostoevsky translated by David Magarshack, *The Peloponnesian War* by Thucydides translated by Rex Warner and *The Histories of Herodotus* translated by Aubrey de Selincourt, all in the Penguin Classics series. I hope, in fact, to write next time in more detail on the last two classics I have named.



San Michele



There's no better place in Colombo to spend Sunday. It is a place for your family and kids. The teeny-weeny merry-go-round and the roller skating rink will keep the young folks occupied while the elders relax. We invite you this Sunday and we are sure you will love this pleasant spot.

සමාධියෙහි සංකේතනය වන පුර්ණකටය

පී. බී. කරුණාරත්න

දේවියන් අදහන සෑදුහැවතුනට ධනය හා සෞභාග්‍යය ලබාකර දීමේ අනුභාව ඇතැයි සලකන වස්තු කීපයක් හින්දුන්ගේ හා බෞද්ධයන්ගේ මිථ්‍යා කථාවල සඳහන් කැරේ. විෂ්ණුගේ භාය්‍යාව වන ශ්‍රී හෙවත් ලක්ෂ්මී සමාධිය පිළිබඳ දෙවතාවිය ලෙස සාමාන්‍යයෙන් පිළිගනු ලැබේ. දැනුදු මේ දෙවතාවියගේ ප්‍රතිමාකලාත්මක නිරූපණයන් වාසනාව ගෙන දෙන ශුභ වස්තූන් සේ හින්දුන් විසින් මෙන්ම බෞද්ධයන් විසින්ද සලකනු ලැබේ.¹ අයිතිකරුවාට කැමැති කැමැති ධනය දීමට පුළුවනැයි සැලකෙන වින්නාමාණිකා නම් මෑණිකක් ද තිබේ. වක්‍රවර්තී රජකුගේ සප්තරත්නයන් අතර කැමැති දෑ දෙන මාණිකාරත්නයකුදු ඇත. තාගයන් විසින් පෙණ ගොබ මත හෝ ගෙලෙහි තබාගෙන ඇති කැමැති දෑ දෙන මෑණික සමහර සිල්වත් ජනයාට තැබී කාරුණි සැරි පැරණි පොත් වල හා සිංහල ජනකථාවල සඳහන් වේ. මෙවැනි වස්තූන් අතර දිව්‍ය ධෙත්‍ර වූ සුරහි ද, දෙවියනට කැමැති දෑ දෙන කල්ප වෘක්ෂය ද,² සිතූ දෑ දෙන හඳු කටය ද වේ. සාහිත්‍යයෙහි මේ ශුභ වස්තූන් බෙහෙවින් සඳහන් වී ඇතත් කලාවෙහි ඒවා සියල්ලම සැඟෙන පමණ නිරූපණය කොට තැන. ශ්‍රී හෙවත් ලක්ෂ්මී, කල්පවෘක්ෂ, හඳුකට (පූර්ණකට) යනාදී කීපයක් සෑම අවධියකම ඉන්ද්‍රිය හා සිංහල කලාවෙහි දක්නට ලැබේ. මේවා බොහෝ විට “සැරසිලි සංලක්ෂණ” ලෙස ද වාසනාවෙහි හා සෞභාග්‍යයෙහි සංකේතන ලෙසද යොදනු ලැබේ. මින් පුර්ණකටයට පුරුණයෙහි මෙන්ම නූතන කාලයෙහි ද කලාකාරයන් විසින් සැරසිලි සංලක්ෂණයක් සේ ඉමහත් ලැදිකමක් දැක්වූ බව පෙනේ.

ජාතක කථාවක්³ අනුව හද්දකටය හෙවත් බදුරු කළය මූකලී ශක්‍රදෙවියන් විසින් මනුෂ්‍යයකුට පිරිනමනලද කැමැති දෑ දෙන භාජනයකි. මෙසේ එය සමාධිය පිළිබිඹු කරන සංකේතනයක් වන අතර පුර්ණකටය හා සමානාචාර්යයෙහි යෙදෙයි. පුත්තුමු, පුත් කළස් යනු විසින් සිංහල ග්‍රන්ථවල සඳහන් වන්නේ ද මෙයයි. “පුණ්ණපත්ත” යන්නද මූලදී

1. ලංකාවෙහි බෞද්ධයෝ සමාධියෙහි හා වාසනාවෙහි සංකේතනය ලෙස බෙහෙවින් පාවිච්චි කරන්නේ දත් වලදහ සිවලී තෙරුණුවන්ගේ රූපය. පාලී ශ්‍රත්ථ අනුව සිවලී තෙරුණුවෝ වනයෙහි හෝ කාන්තාරයෙහි හෝ වුවද දත් නොලබා නොසිටියහ. මේ විශ්වාස නිසා බෞද්ධයෝ වාසනාවෙහි සංකේතනය ලෙස උන්වහන්සේගේ රූප පාවිච්චි කරති.

2. දෙවිලොව ඇසුරු කරන කල්පවෘක්ෂ වර්ෂ පසකි:—
පසෙකුවන දෙවතාවෝ මන්දර: පාරිජාතකා:
සත්තානා: කල්පවෘක්ෂෝ පුංඤ්ච පරිවෘතමි.

3. හද්දකට ජාතකය බලන්න.

PŪRNA-GHATA

THE SYMBOL OF ABUNDANCE

T. B. Karunaratne

THE myths of the Hindus and of the Buddhists mention a number of objects to which the power of conferring wealth and prosperity on the god-abiding and pious supplicants is attributed. *Śri* or *Lakṣmī*, the consort of *Viṣṇu*, is generally accepted as the goddess of wealth. Even in the present day the iconographic representations of this deity are considered as symbols of luck by the Hindus, and even by the Buddhists.¹ There is also the *Cintāmānikya*, the gem that is believed to be capable of bestowing whatever wealth its possessor desires. A wish-fulfilling gem (*mānikya-ratana*) is also among the seven precious possessions (*sapta-ratana*) of a Universal Monarch (*Cakkavatti-Rāja*). The ancient texts as well as Sinhalese folk-tales mention how certain pious folk were rewarded with a wish-fulfilling gem by *Nāgas*, who bear them on their hoods or in their throats. *Surabhi*, the divine cow, *Kalpa-vrkṣa*,² the wish-conferring tree of the gods, *Bhadra-ghaṭa*, the wish-fulfilling pot, are, among others, objects of this nature. Although in literature these auspicious objects are often mentioned, in art, not all of them are adequately represented. A few of them, however, such as *Śri* or *Lakṣmī*, *Kalpavrkṣa*, *Bhadra-ghaṭa* (*Pūrna-ghaṭa*), are found in Indian and Sinhalese art of all times. They are often used as decorative motifs and also as symbols of luck and prosperity. Of these the *Pūrna-ghaṭa* (filled-vase) seems to have been greatly favoured as a decorative motif by the artists of old as well as of recent times.

According to one of the *Jātakas*,³ *Bhadda-ghaṭa* (Sinhalese: බද්දුරුකළු) is a wish-fulfilling vase, presented by *Sakka* to a human being. In this capacity it is also an object symbolic of prosperity, and can be regarded as synonymous with *Pūrna-ghaṭa* (filled-vase). *Pun-kumbu* (පුන්කුඹු) and *Pun-kalasa* (පුන්කලස්) of the Sinhalese books also signify the same. Even *Punna-patta* (brimming-bowl) although originally it meant a rich gift of food, later came to be associated with *Punna-ghaṭa* in the sense of plenty. *Pun-kalasa* and *Punna-patta* are among the one hundred and eight Auspicious Marks (*Mangul-lakunu*) on the soles of the Buddha's feet.

The evidence both of Sinhalese literature and of current practice amply proves that pots or vases filled with water and decorated with flowers have always been considered auspicious object. In the *Sālalihini Sandesa*,

- (1) The Buddhists of Ceylon widely use as a symbol of abundance and good fortune icons depicting the Elder (*Sivali*) partaking of his food. According to the *Pali* texts, the Elder *Sivali* was one who never went without food even if he happened to be in a forest or in a desert. This belief made the Buddhists use his image as a symbol of luck.
- (2) Five such trees are associated with heaven:—
“*Pancaite devataravo Mandarah Parijatakah
Santanah Kalpavrkasasca (Pumsi va) Haricandanam.*”
- (3) See *Bhadda-ghata Jataka*.

අතහි ආහාර දානය යන අදහස ගෙන දුන් නමුත්, පසුව පුණ්ණසංඝටය හා සුලභතාව හභවත්තක් බවට පත්විය. පුන් කලස හා පුණ්ණපත්ත බුදුන් වහන්සේගේ යටිපත්ලෙහි පිහිටි මහල් ලකුණු එකසිය අට අතරවේ.

වතුර පුරවා මල් වලින් සරසන ලද භාජන හෝ කලක් ශුභ වස්තූන් සේ නිතර සලකන ලද බව සිංහල සාහිත්‍යයෙන් හා දැනට විද්‍යාමාන පිළිවෙත් වලින් මනාව ඔප්පු වේ. සැලලිහිණි සන්දේශයෙහි ශ්‍රී රුහුල හිමි තෙමේ දුත ගමනෙහි යෙදීමට පෙර ශුභ වස්තූන් කීපයක් තරඹන ලෙස දුතයාගෙන් ඉල්ලා සිටියි; පූර්ණකුම්භය මින් එකකි:-

න ල මුදු සුවද පිටිකුඹු මසුරු අඹ	ගෙ සී
පු ල හෙල කුසුම ලිය පිය නෙපල රත්	කෙ සී
ස ල සුදු සෙමෙර සේසත් ගිජ්ජ තොද	වෑ සී
බ ල සුබ නිමිති පෙර මහ නැකතටත්	වෑ සී

(සැලලිහිණි සන්දේශය 15 වන කව)

සිංහලයන් අතර තැනැත්තිය විසින් මනාශ්‍රිය පිළිගැනීමේ පිළිවෙතෙහි කොටසකි, සුදු පිච්ච මල් සහිත වූ වතුර භාජනයක් ඇයට පිරිනැමීම. තවද, ආගමික වූ ද සාමාජික වූ ද සියලු උත්සව වලදී ගොක්කොල වලින් හා පොල්මල් වලින් සරසන ලදුව පොල්තෙල් පහනක් දරන පුන්කලස සැරසිලි අතර ඉතා වැදගත් ස්ථානයක් ගනී. විවා මහලකදී මහල් පෝරුවද පිරිත් පින්කමක දී පිරිත් මණ්ඩපය ද සැරසීමෙහිදී මෙය අත්‍යවශ්‍ය ලක්‍ෂණයකි. ඉපැරණි වූ මේ “සැරසිලි සංලක්‍ෂණයෙහි” සාංකේතනීක අගය දැනුදු නවතාවෙන් පවතී.

සමාඛිය හභවන සංලක්‍ෂණයක් වශයෙන් පූර්ණසංඝටය ආසියාවෙහි කලා ඉතිහාසය පිළිබඳ මූලාරම්භක යුගය දක්වා යත්තකි.⁴ ඉන්දිය කලාවෙහි ආදීම අවස්ථා වල—එනම්, සංචියෙහි හා භාර්වුච්චි—මෙය පිළිබිඹු වී ඇත. එහි මෙය මල් හා කොල හට ගෙන පවත්නා කල යක් හෝ භාජනයක් වශයෙන් ඉතාමත් තෘත්වික සවරූපයෙන් මෙන්ම මනුෂ්‍ය රූප සංකලනයෙන් සායාසයෙන් නිපැදවුණු සාංකේතනීක සව රූපයෙන් ද පවතී.

මෙහි දෙවැනි වගීය සම්බන්ධයෙන් ජමල් පූර්හි තිබී දැනට ලක්කව් කෞතුකාගාරයෙහි තැන්පත් කොට ඇති තිදසුනක් ආනන්ද කුමාරසාමි මහතා සඳහන් කරයි. ගෝලාකාර භාජනයකින් හටගත් තෙළුම් මල් දෙකක් උඩ සිටි අර්ධනග්න සත්‍රියකගේ සටහනකි, එය. සාකලයෙන් මේ භාජනය සාමාන්‍ය වගීයේ පූර්ණසංඝටයකට හාත්පසින් සමානය. එහෙත් සමහර විට ශ්‍රී ලක්‍ෂම් පිළිබිඹු කරන අප්සරාවක විය හැකි ඒ විශිෂ්ට සත්‍රී රූපය එහි අලංකාරය දියුණු කරන අතර ම සම්පූර්ණ නිමාණ යට අභියක් ගෙන දෙයි. ඇගේ දකුණු අත ඉහෙහි මෙබලාදමය අල්ලා සිටින ඉරියව්වක පවත්නා අතර වම් අතින් ඇ කාමාසක්ත

4. ඉන්දියාවෙහි පූර්ණසංඝටය හා බැබිලෝනියාවෙහි පැන් ඉතිරෙන බඳුන ජලය පිදීම හා සම්බන්ධ වූ සංකේතනය. මේවා “හෙල්” පිළිවෙතෙහි මූලාරම්භයන් පිලිබඳව වැදගත්ය. (See Encyclopaedia Britannica, Vol. II under “Indian and Sinhalese Art and Archaeology.” p. 212.)

Śri Rāhula asks the messenger before he sets out on his errand, to look at a number of auspicious objects, among which *Pūrna-kumbha* (filled-pot) is one:—

“Mild scented breezes *pitchers brimful* and sweet mango fruits;
Full-blown white blossoms, maidens sweet-spoken and golden urns;
Waving white yak-tails, white parasols, lusty king-elephants;
Look for these on your way, luckier than conjunction of stars.”

(*Salalihini Sandesa*, verse 15. Translation by H. Jayasinghe and L. C. Van Geysel in Ceylon Observer Annual, 1950, page 47.)

Among the Sinhalese, part of the ritual with which the mother-in-law greets a new bride, consists in presenting her with a pitcher filled with water and strewn with white jasmine flowers. Again, on all auspicious occasions—whether secular or religious—the *Pun-kalasa*, a pitcher decorated with tender coconut leaves and coconut flowers and bearing a lamp of coconut oil, holds the pride of place in the scheme of decorations. This is an essential feature in the decoration of the *magul-poruva* at a wedding and of the *pirit-mandapa* at a *Pirit* Ceremony. Thus, the symbolic value of this age-old decorative motif is still very fresh.

As an art motif symbolic of prosperity *Pūrna-ghaṭa* goes back to the very beginnings of Asiatic art.⁴ It is represented in the earliest phases of Indian art, viz., Sāñci and Bhārhut. There it occurs in the most realistic form as a pot or vase from which flowers and leaves spring forth, as well as in its most elaborately symbolic representation as an anthropomorphic form.

In connection with the latter type, Ananda Coomaraswamy cites an example from Jamalpur, now at the Lucknow Museum. This is a representation of a semi-nude woman standing on two lotus flowers that spring from a globular vase. The vase on the whole is very much like the *Pūrna-ghaṭa* of the common type. But the conspicuous figure of the woman—perhaps a “water nymph” (*apsaras*), in which capacity she represents Śri *Lakṣmī*—adds much colour and meaning to the whole composition. Her right hand is in the attitude of holding her waist girdle or zone, while with the left hand, very erotically she holds the right breast. This posture of hers is highly suggestive of abundance. Ananda Coomaraswamy describes this piece of sculpture as ‘the completest possible treatment of the auspicious motif of the “full-jar” (*Pūrna-ghaṭa*).’⁵ Then among the bas-reliefs of Sāñci-gates there are a few representations of *Pūrna-ghaṭas*, some of which are of equal merit and symbolic value with the example from Jamalpur. For instance, there are a few motifs which depict simple *Pūrna-ghaṭas* with conspicuous lotus flowers, buds and leaves, symmetrically arranged. Of these the most interesting are those motifs with the iconographic figures of *Lakṣmī* (the goddess of wealth) and *Diggajas* (the elephants of the quarters), jointly arranged with the *Ghaṭas* or vases. These unique bas-reliefs illustrate the mythical origin of Śri *Lakṣmī*.

In the bas-reliefs, *Lakṣmī* is represented as seated (and in a few cases standing) on a lotus flower (*Kamalasthitā*) springing from a vase which is very small in size when compared with the other forms in the design. In

- (4) The brimming vessel (*Purna-ghata*) of India and the flowing vessel of Babylonia, are symbols connected with the cult of the waters, and are of importance in connection with the origins of the Grail cult. (See Encyclopaedia Britannica, Vol. 12, under “Indian and Sinhalese Art and Archaeology,” page 212.)
- (5) Vide A. K. Coomaraswamy: *Indian and Indonesian Art*.

විලසින් දකුණු පියොවුර අල්ලා ගෙන සිටියි. ඇගේ මේ ඉරියව්ව තියුණු ලෙස සමාජීය නිරූපණය කරන්නකි. මේ කැටයම පූර්ණකවය නම් ඉහ සංලක්ෂණය නිරූපණය කිරීමෙහි පැමිණිය හැකි ඉතාමත් සම්පූර්ණ අවස්ථාවයැයි ආනන්ද කුමාරසාමි මහතා විස්තර කරයි.⁵ තවද සාංචි තොරණ වල තෙලා ඇති කැටයම් අතර පූර්ණ සටවල ප්‍රතිරූප කීපයක් තිබේ. ඉන් සමහරක් ජමල්පූර්ති නිදසුන තරමටම විශිෂ්ටතාවයෙන් හා සාංකේතනික අගයෙන් යුක්තය. මනාලෙස පිළියෙල කැරුණු සුවසක්ත තෙළුම්මල්, පොහොටු හා කොළ සහිත වූ සාමාන්‍ය පූර්ණකව නිරූපණය කරන සංලක්ෂණ කීපයක් එහි ඇත. සට හා එකට වින්‍යස්ත වූ ලක්ෂම් (ධනය පිළිබඳ දෙවතාවිය) හා දිග්ගජන්ගේ සටහන් සහිත වූ සංලක්ෂණ මින් ඉතාමත් විත්තාකර්ෂණීය වේ. මේ අපූර්ව කැටයම් ශ්‍රී ලක්ෂම් ගේ උත්පත්තිය පිළිබඳ මිථ්‍යා කථාව පිළිබිඹු කරයි.

මේ කැටයම් වල ලක්ෂම් නිරූපණය වන්නේ චිත්‍ර කටනාවෙහි අති කුත් දේමලට වඩා ප්‍රමාණයෙන් කුඩා වූ භාජනයකින් හටගත් තෙළුම් මලක සිටගත් (කමලයනිතා)—කීපයක වාහිගන්—කෙනකු ලෙස ය. දකුණු අතෙහි ඇ තෙළුම් මලක් (භානපඩකජා) අල්ලා ගෙන සිටියි; ඇගේ වමත ඉහ මත රදාගෙන ඇත. ආදි ඉන්ද්‍රිය කලාවට විශේෂ වූ ආඳුම් පැළලුම් ද දේවකථාවෙහි සඳහන් වන පරිදි තෙළුම් මල් මාලාවක් ද ඇ දරයි. ඇය දෙපැත්තෙහි මදක් උසින් එකිනෙකා දෙස බලා ගෙන තෙළුම් මල් දෙකක දිග්ගජන් දෙදෙනෙක් සිටිති. ලක්ෂම් මත වතුර වත්කරන ආකාරයෙන් ඔවුහු උඩුකුරු කැරුණු හොඬ වලින් කළ දෙකක් අල්ලාගෙන සිටිති. නිදසුන් කීපයක වැටෙන ජලය ද කැටයමින් දක්වා ඇත. ඉතිරි ඉඩ තෙළුම් මල්, පොහොටු හා කොළ වලින් පුරවා තිබේ.

ආනන්ද කුමාරසාමි මහතාගේ මතය අනුව මේ කැටයම් වල දැක්වෙන්නේ “දිව්‍යව්‍යූතාවෙන් මහි කාන්තාව (අදිනි, මායා) සාරවත් කිරීමයි”⁶ ශ්‍රී ලක්ෂම් මහිකාන්තාව හා සමානයැයි හේ සලකයි. ඉහත සඳහන් කැටයම් වල දැක්වෙන ඉතාමත් ආයාසයෙන් නිරූපිත පූර්ණකව හඟ වන්නේ සම්පූර්ණ පොළොවෙහි සෞභාග්‍යය ය.

සමාජීය හඟවන ලක්ෂම් පිළිබඳ මෙවැනි ප්‍රතිමාකලාත්මක නිරූපණ මුදුරුවෙහි හා මධ්‍යම ඉන්ද්‍රියාවෙහි අතිකුත් කලා මධ්‍යස්ථානවල කැටයම් අතර බහුලය. බරණැස් නුවර කලා පරිෂද්දී ඇති එක් කැටයමක්⁷ සමාජීයෙහි දෙවතාවිය ලෙස ලක්ෂම් ආහාර හා ජලය ගෙනෙන අයුරු පෙන්වයි. ඇයට මදක් පස්සෙන් හිසට උසින් පූර්ණ සටය හා ඉමහත් සම්බන්ධකමක් ඇති පුර්ණපහනය සිහියට නංවන භාජනයක් දරන කුළුන්නකි. ඇත්තෙන්ම මුදුරුවෙහි කැටයම් කීපයක්

5. Vide A. K. Coomaraswamy: Indian and Indonesian Art.
 6. Vide A. K. Coomaraswamy: Buddhist Iconography.
 7. See Encyclopaedia Britannica, Vol. 12, under “Indian and Sinhalese Art and Archaeology,” Plate IV, Fig. II.

her right hand she holds a lotus flower (*bhrta-pankajā*) and her left hand rests on her hip. She wears the garments and ornaments so characteristic of early Indian Art, and a garland of lotus flowers as mentioned in the myth. On either side of her, on a slightly higher elevation, two elephants of the quarters (*Diggajas*) stand, facing each other, on two lotus flowers. In their uplifted trunks they hold two pitchers in the attitude of pouring water over *Lakṣmī*. In a few examples, the falling water itself is shown in relief. The rest of the space is filled with lotus flowers, buds and leaves.

According to Ananda Coomaraswamy,⁶ what is represented in these bas-reliefs is "Mother Earth (*Aditi, Māyā*) fertilized by heavenly showers." He identifies *Śrī Lakṣmī* with Mother Earth. The *Pūrna-ghaṭa* (the brimming vessel) in its most elaborate form as found in the above-mentioned bas-reliefs signifies the fruitfulness of the entire earth.

Such iconographic representations of *Lakṣmī* signifying abundance, are common among sculptures from Mathura and other centres of Art in central India. A piece of sculpture⁷ from Benares Kalāparishad shows *Lakṣmī* as goddess of abundance bringing food and water. Above her head, and slightly behind her, is a pillar supporting unmistakably a bowl, which reminds one of the *Punna-patta* (brimming bowl) so closely connected with the *Punna-ghaṭa*: A few sculptures from Mathura actually show *Lakṣmī* carrying the *Pūrna-ghaṭa*, in place of food in a flat vessel.

Śrī Lakṣmī as a symbol of luck and prosperity is met with in art, throughout the ages. "In Ceylon she is represented as seated on a throne holding an ornamental creeper in either hand, in the fashion of the *Nārilatā* motif. The two elephants of the quarters (*Diggajas*) are also found in the same positions, with their trunks lifted up, as in the bas-reliefs at Sāñci. But in Sinhalese art this ornamental representation of *Śrī-Lakṣmī* is, as a rule, never combined with the *Pūrna-ghaṭa*, nor is she seated on a lotus.⁸ The elephants of the quarters (*Diggajas*), too, do not carry pitchers, as they do in the Indian examples.⁹ *Śrī Lakṣmī* in this posture is sculptured on a massive stone slab which once adorned the gateway (*vahalkada*) to the Dalada Māligāwa. At present this unique work lies neglected, leaning against the outer wall of the Dalada Māligāwa. It is also noteworthy that four gilded figures of *Lakṣmī* adorn the base on which rests the pinnacle of the Ambekke Devāla.

In Ceylon, the *Pūrna-ghaṭa* has been used as a decorative motif from the earliest historical times. In the famous guard-stones of Anuradhapura, the *Nāga* Kings hold a *Pūrna-ghaṭa* in one hand and a vegetative twig in the other. The divine *Nagās* that we meet with in these guard-stones are already well-known as the *dvārapālakas* in Hindu and Buddhist myths. Thus in these *Nāga*-guard-stones we find the harmonious combination of *Nāgas* and *ganas*, who are symbolic of protection, and *Pūrna-ghaṭas* and the vegetative twigs that are symbolic of abundance and fertility.

(6) Vide A. K. Coomaraswamy: *Buddhist Iconography*.

(7) See Encyclopaedia Britannica, Vol. 12, under *Indian and Sinhalese Art and Archaeology*, Plate IV, Fig. II.

(8) But in the narrative art of the Sinhalese, especially in the scenes depicting the *Marayuddha*, *Lakṣmī* as the Mother Earth (*Mahi Kanta*), is represented emergin from the earth, holding a *Purna-ghata*.

(9) See A. K. Coomaraswamy: *Mediaeval Sinhalese Art*, page 92, Plate XL.I.

පැනලි භාජනයක ඇති ආහාර වෙනුවට පුර්ණඝටයක් ඔසවා සිටින ලක්ෂ්මී නිරූපණය කරයි.

වාසනාව හා සෞභාග්‍යය පිළිබඳ සංකේතනයක් වශයෙන් ශ්‍රී ලක්ෂ්මී සෑම අවස්ථාවක ම කලාවෙහි දක්නට ලැබේ. ලංකාවෙහි ඇති නිර්මාණවලට ආකාරයෙන් ලියවැල් දෙකක් දැක්වීම ගෙන සිංහාසනයක වාසිවී සිටින හැටියට පිළිබිඹු කරනු ලැබේ. සාංචියෙහි කැටයම් වල මෙන් දිග්ගජන් දෙදෙනකු ද ඔසවාගත් සොඩි ඇතුළු එම ඉරියව්වෙන්ම සිටිනු දැක්ක හැකිය. එහෙත් සිංහල කලාවෙහි ශ්‍රී ලක්ෂ්මී පිළිබඳ මේ කලාත්මක නිරූපණය සාමාන්‍යයෙන් පුර්ණඝට හා ඇසුරු නොකෙරේ; එසේ ම ඇග තෙළුම් මලක් මත වාසිවන්නේ ද නැත.⁸ ඉන්දිය නිදහිත වල මෙන් දිග්ගජනු ද කළ ඔසවා ගෙන නො සිටිති.⁹ දළදා මාලිගයෙහි වහල්කඩ එක් කලෙක අලංකාර කළ විශාල ගල් පුවරුවෙහි ශ්‍රී ලක්ෂ්මී මේ අදාළව කැටයම් කොට ඇත. දැනට මේ අද්විතීය කැටයම දළදා මාලිගාවෙහි පිට හිත්තියට හේත්තු කරනු ලැබ නො සලකා අත්හැර දමා තිබේ. ඇම්බැක්කේ දේවාලයෙහි කොත පිහිටා ඇති තලය රත් රත් ගෘහ ලද ලක්ෂ්මී රූප සතරකින් අලංකාර බව සැලකිය යුතුය.

ලංකාවෙහි පුර්ණ ඝටය ඉතා ඈත ඓතිහාසික යුගයෙහි සිට සැර සිලි සංලක්ෂණයක් ලෙස යොදනු ලැබීය. අනුරාධපුරයෙහි සුප්‍රසිද්ධ මුර ගල් වල තාග රජවරු එක් අතකින් පුර්ණ ඝටයක් ද අනික් අතින් අතු රිකිල්ලක් ද ගෙන සිටිති. මුරගල් වලදී අපට හමුවන දිව්‍ය තාගයෝ හිඤ්ඤ හා බෞද්ධ දේවකථාවල ද්වාරපාලකයන් ලෙස මැනවින් ප්‍රසිද්ධ අය වෙති. මෙසේ නාග මුරගල් වල ආරක්ෂාව හඟවන නාග යන් හා ගණ යන් ද, සමාධිය හා සාරවත් බව සංකේතනය කරන පුර්ණඝට හා අතු රිකිල් ද මනා ලෙස සම්බන්ධ කොට ඇති බව අපට පෙනෙන්නේය.

අනුරාධපුරයෙහි සහ මිනින්තලේ පැරණි දැගැප් වල වහල්කඩ වල ද චිත්තාකම්ණීය පුර්ණඝට සංලක්ෂණ කීපයක් ඇත. ඉන් සමහරක නාගමාණවිකාවෝ එක් අතක පුර්ණ ඝටයක් දරන අතර අනික් අත ඉගෙහි රඳවා ගෙන සිටිති. ඉහත සඳහන් කළ ලක්ෂ්මී සංලක්ෂණ සිහියට තහන ඒවාය, මේ රූප. වහල්කඩ වල විශේෂ ම පුර්ණඝට වූකලී ඉදිරි පස විත්‍රය දෙපැත්තෙහි සාජුව ඇති ගල්කණු දෙක සර සත ඒවාය. මේවායෙහි ගෝලාකාර භාජනයකින් පැන නගින සුසවිත පණ්ණාකාර සංලක්ෂණයක දෙපැත්තෙහි එකිනෙකට පිටුපස හරවා සිටින පරිදි පිළියෙල කැරැණු ඇතුන්, හරකුන්, සිංහයන් හා මිනිසුන්¹⁰ යුගල වශයෙන් දක්නට ලැබේ; සතුන් නිරූපණය වී ඇත්තේ ඉදිරි පා ඔසවා පසු පා මත සිට ගෙන සිටින අයුරුනි. සමහරක සිංහයන් තුන්දෙනකුද ඡත්‍රය වැනි බෞද්ධ සලකුණක් ද උසින් කොටා තිබේ.—මෙය අසෝක කුළුණු සිතීකරවන ලක්ෂණයකි. මිරිසවැටි දැගැබෙහි බටහිර වහල්කඩෙහි

8. එහෙත් කථාන්තර පිළිබිඹු කරන සිංහල විත්‍ර කලාවෙහි—වෙසෙසින් මාරුසුඛය පිළිබඳ සිතුවම් වල—මහිකාත්තාව ලෙස ලක්ෂ්මී පුර්ණඝටයක් ගෙන පොළොවින් පිටත වන අයුරින් නිරූපණය වී ඇත.

9. See A. K. Coomaraswamy: Mediaeval Sinhalese Art, p. 92, Plate XL. I

10. සමහර රූප පුර්ණඝට ගෙන අහසින් යන ගණයන් දක්වයි.

The *vahalkaḍas* of ancient dagobas at Anuradhapura and Mihintale also contain a few interesting *Pūrna-ghaṭa* motifs. In a few of them *Nāgamā-navikās* or female *Nāgas* hold in one hand a *Pūrna-ghaṭa* while the other hand rests on the hip. These figures are reminiscent of the *Lakṣmī* figures cited above. Most characteristic *Pūrna-ghaṭas* of the *vahalkaḍas* are those that adorn the two upright stones or stelae which stand flanking the frontispiece. In these, on either side of a symmetrically arranged foliate ornament that springs from a globular vase, are the figures of elephants, bulls, human beings¹⁰ and lions, all of them in pairs, arranged back to back and resting on their hind legs (where animals are depicted) with the front legs lifted up. Some of these have three lions superimposed on them and a Buddhist symbol like the *chatta*—(white) umbrella—a feature reminiscent of the Asokan pillars. In some of these sculptured stone slabs, (e.g., the stone slab of the Western *vahalkaḍa* of the *Mirisavāṭiya Dāgoba*), the *Pūrna-ghaṭa* is borne on the head of a dwarf. These *Pūrna-ghaṭa* motifs of the *vahalkaḍas* of *dāgobas* are important, for they are thought to be the earliest examples of Sinhalese art.

Apart from the *vahalkaḍas* the ancient *sthūpas* themselves seem to have been decorated with painted representations of *Pūrna-ghaṭas*.¹¹ The Mahāvamsa states that when *Dutugāmuṇu* lay dying before he could complete the *Mahā Cetiya*, he longed to see how the *cetiya* would look when completed. *Saddhātissa*, in order to fulfil his elder brother's death-bed desire, caused the incomplete *cetiya* to be entirely draped with white cloth on which the artists painted rows of filled-vases (*Pūrna-ghaṭa*) and five-finger ornaments (*pāncangulika*).¹²

Some of the ancient guard-stones at Anuradhapura bear solely *Pūrna-ghaṭa* motifs as do some of the bas-reliefs at Sāñci. These depict a globular vase that rests on a full-blown lotus flower. From this vase, lotus-flowers, buds and leaves spring forth in a symmetrical order: (see Fig. 1.) This tradition with slight variations continues down to the present day. *Pūrna-ghaṭas* are met with in wood-carvings, in reliefs on stone slabs, as well as in paintings. In a few cases, especially in paintings, this motif has turned out to be purely decorative in purpose. The ceiling of the Daladā Māligāva still retains a number of such decorative paintings which show a flowering plant (*mal-gaha*) in a vase. In certain respects these "flowering-tree-in-a-vase" motifs show a greater affinity to the representations of *Kalpavrkṣa*.

The wood-carvings and the stone-sculptures of the *Pūrna-ghaṭa* motif, however, still retain the original symbolism, as their positions (*viz.*, flanking gate-ways, lintels, and jambs of doors, etc.) clearly indicate.

During the Kandy period the Sinhalese artists, probably due to South Indian influence, began to create curious art motifs embodying human forms.

(10) Some of these figures show flying *ganas* holding *Pūrna-ghatas*.

(11) See S. Paranavitana: *The Stupa in Ceylon*.

(12) *Vide* Mahāvamsa, Ch. 32, vv. 3-5:

“ *Amantetva cittakare Lankadipe tadantare
Kancuka mattake yeva, bhane, tumhe tu vedikam
pantipunna-ghatananca pancangulikapantinam
datvana sadhukam ajja lekhatthati apesayi.*”

ගල් පුවරුව වැනි මේ කැටයම් සහිත පුවරු වල පූර්ණ සටිය වාමනයකු (කොටකු) විසින් හිසෙහි දරනු ලැබේ. දඟප්වල වහල්කඩ වල ඇති පූර්ණසටි සංලක්ෂණ වැදගත් වන්නේ ඒවා සිංහල කලාවෙහි පුරාණතම නිදසුන් ලෙස සැලකෙන හෙයිනි.

වහල්කඩ හැරුණු විට පැරණි සුදුසු ද සිතුවම් කරන ලද පූර්ණසටි රූප වලින් සරසන ලද බව පෙනේ.¹¹ මහා වෙතිය සම්පූර්ණ කිරීමට පෙර මරණාසන්න වූ දුටුගැමුණු රජ වෙතිය සම්පූර්ණ වූ විට ඇතිවන දැනිය දැකීමට ආසා කළ බව මහාවංශය කියයි. වැනිමහළ සොහොයුරු ගේ අවසාන අතිලාභය මුදුන් පමුණුවා ලීම සදහා සධානිස්ස කුමරු පූර්ණසටි හා පඤ්චාංගුලි පේලි සිත්තරුන් විසින් අදින ලද සුදු රෙදි වලින් නො තිම් වෙතිය සම්පූර්ණයෙන් වස්වාලීය.¹²

සාංචියෙහි සමහර කැටයම් මෙන් අනුරාධපුරයෙහි පැරණි මුරගල් සමහරක පූර්ණසටි සංලක්ෂණ පමණක් තිබේ. මේවා නිරූපණය කරන්නේ සුපිපි තෙළුම් මලක් මත රැඳී ගෝලාකාර බඳුනකි. මේ බඳුනෙන් සමච සිටිනා පරිදි තෙළුම් මල් ද, පොහොටු ද කොළ ද පැන තහි (පළමුවන වික්‍රම බලන්ත)—මේ සම්ප්‍රදාය මද වශයෙන් වෙනස් වෙමින් අද දක්වා පවතී. ලී කැටයම් වලද, ගල්පුවරු වල කැරුණු කැටයම් වලද එලෙසම සිතුවම් වලද පූර්ණසටි දක්නට ලැබේ. සමහර තැන්වල— විශේෂයෙන් සිතුවම්වල—මේ සංලක්ෂණය යෙදෙන්නේ හුදු සැරසීම සදහාය. බඳුනකින් නැහෙන මල් ගහක් දක්වන මේ සැරසිලි සිතුවම් කීපයක් තවම දළදා මාලිගාවෙහි යටි වහලෙහි ඉතුරු වී තිබේ. සමහර කැරුණු වලදී මේ මල් ගහ සහිත බඳුනෙහි සංලක්ෂණය කල්පව්‍යාක්ෂ රූප හා බෙහෙවින් සමානකම් දක්වයි.

පූර්ණසටි දක්නට ලැබෙන ස්ථාන (එනම්: තොරණ දෙපස, උළුවස්ස ආදිය) ඉතා පැහැදිලි ලෙස පෙන්වන පරිදි, ලී හා ගල් කැටයම් වල මේ සංලක්ෂණය එහි මූලික ශුභාංගීය නව ම රැකගෙන තිබේ.

දකුණු ඉන්දියාවෙහි බල පෑම නිසාදේ සිංහල සිත්තරු මහනුවර සමයෙහිදී මනුෂ්‍යරූප ගැප්කොට පුදුම කලා සංලක්ෂණ නිපැද වූ හ. පඤ්චනාඪි සට, චතුර්නාඪි පල්ලාන්තිය, නචනාඪි කුඤ්ජරය යනාදී දක්ෂ නිමාණ මේ වර්ගයට අයිතිය.¹³

ඉන්දිය කලාවෙහි මෙවැනි විත්‍ර කෘෂ්ණ හත්තිය හා සම්බන්ධය¹⁴. ලංකාවෙහි ඒවා පාවිච්චි කැරුණේ හුදු සැරසිලි සංලක්ෂණ හැටියට ය; එහෙයින් සිංහල සිත්තරුන්ගේ නිමාණ ශක්තිය අලුත් හා දුර්ලභ

11. See S. Paranavitana: The Stupa in Ceylon.
12. මහාවංශය: 32 වැනි පරිච්ඡේදයෙහි 3-5 භාටා.
“ආම්නෙතො ඒතතකාරෙ ලංකාදීපෙ තදනතරෙ
කඤ්චකම්නතතෙ යෙව හණෙ තුම්හෙ තු වෙදිකං
පනභි පුණ්ණසට්ඨංච පඤ්චංගුලිකපහනිනං
දඤ්චන සාධුකම්ප්ප් ලෙඛටානී අපෙසයි”
13. චීෂ්තර සදහා බලන්ත: A. K. Coomaraswamy: Mediaeval Sinhalese Art.
14. See Journal of Indian Art, Vol. X, p. 64; also Moor, Hindu Pantheon.

Into this group fall such ingenious combinations as the *Pañcanāri-ghaṭa* (five-women-pot), the *Catur-nāri-pallākkiya* (four-women-palanquin), *Nava-nāri-kuñjaraya* (nine-women-elephant), etc.¹³

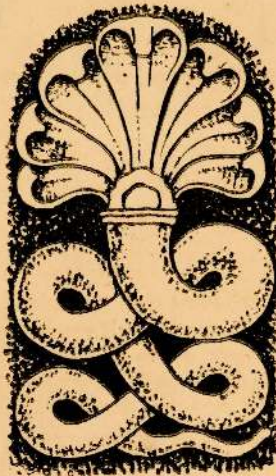
In Indian Art such forms are associated with the Kṛṣṇa-Cult.¹⁴ In Ceylon they are used as purely decorative motifs, so that the fancy of the Sinhalese artists made them create new and sporadic forms. Such is the *Pañca-nāri-ghaṭa* (five-women-pot) of the Sinhalese artists. Although Ananda Coomaraswamy calls this *Pañca-nāri-geṭa* (five-women-knot), the resulting form and the other appendages of this curious combination, such as the spray of flowers that crowns it, clearly indicate that it is really the old *Pūrṇa-ghaṭa* motif executed in the elaborately fanciful fashion of the days: (see Fig. 2). A comparison of *Pañca-nāri-ghaṭa* with the two massive stone slabs depicting the *Pūrṇa-ghaṭas*, from Kundasāle (now at the Kandy Museum) convincingly proves this fact.

Paintings of *Pañcanāri-ghaṭas* are found in the space between the two *makaras* and just above the door and below the crest of the *Makara-Toranas*. The outer ceiling of the Daladā Māligāva also contains a charming painting of this motif. On either side of the *vahalkaḍa* of the Daladā Māligāva are two massive sculptured stone panels bearing *Pañca-nāri-ghaṭas*. The best example of this motif, however, is found at the Viṣṇu Devāla in Hangu-ranketa. Thus *Pañca-nāri-ghaṭa* appears to be the final phase in the evolution of the *Pūrṇa-ghaṭa*-motif.

With the recent revival of national culture in Ceylon, the *Pūrṇa-ghaṭa* has regained its due place in our art and architecture. Among the paintings and sculptures of the (modern) Kalaniya Temple, the *Pūrṇa-ghaṭa* occupies an important place. Along with the lion and the lotus, the *Pūrṇa-ghaṭa* (in the round as well as in relief form) is the most conspicuous decorative motif in the University of Ceylon buildings at Peradeniya.

(13) For details, see A. K. Coomaraswamy: *Meidaeval Sinhalese Art*.

(14) See *Journal of Indian Art*, Vol. X, p. 64; also Moor, *Hindu Pantheon*.





පළමුවැනි විත්‍රය
පූර්ණඝටය,
අනුරාධපුර.

Fig. 1
Purna-Ghata
Anuradhapura.



දෙවැනි විත්‍රය
පඤ්චනාරිඝටය,
හඟුරන්කොත.

Fig. 2
Panca-Nari-Ghata
Hanguranketa.

ආකෘතීන් නිපැදවීමට ඔවුන් මෙහෙයවිය. සිංහල සිත්තරුන් ගේ පඤ්චනාටිකය එවැන්නකි. මේ ආනන්ද කුමාරසාමි මහතා පඤ්චනාටිකය යි කීවද, මේ පුදුම නිමාණයෙහි ආකෘතිය ද උසින් පිහිටි මල් කිණිත්ත වැනි අනිකුත් උපාධිත ද නිසා මෙය ඇත්ත වශයෙන් එකල පැවැති සායාස නිමාණ සම්ප්‍රදායට අනුකූලවන ගේ සකස් කැරුණු පැරණි පූර්ණසට සංලක්ෂණය බව ඉතා පැහැදිලිය. (දෙවැනි විත්‍රය බලන්න) කුණ්ඩසාලේ තිබී දැනට මහනුවර කෞතුකාගාරයෙහි තැන්පත් කොට ඇති පූර්ණසට නිරූපණය කරන විශාල ගල් පුවරු දෙක හා පඤ්චනාටිකවය සන්සන්දනය කළ විට මේ කැරුණ නිවෙය ලෙස සනාථ වන්නේය.

මකර තොරණෙහි මකරයන් දෙදෙනා අතර ඉඩ ප්‍රමාණයෙහිද, දෙරට හරි උසින් ද, කිහිඹි මුහුණට පහසුවින් ද පඤ්චනාටිකව වල විත්‍ර දක්නට ලැබේ. දළදා මාලිගාවෙහි පිටත යටි වහලේ ද මේ සංලක්ෂණයෙහි මනොඥ විත්‍රයක් තිබේ. දළදා මාලිගාවෙහි වහල්කඩ දෙපස ද පඤ්චනාටිකව කැටයම් කරන ලද විශාල ගල්ලැලි දෙකක් තිබේ. එහෙත් මේ සංලක්ෂණයෙහි ඉතාමත් හොඳ නිදර්ශනය දක්නට ඇත්තේ හහුරත්කෙන විෂ්ණු දේවාලයෙහි ය. මෙසේ පඤ්චනාටිකව පූර්ණසට සංලක්ෂණයේ පරිණාමයෙහි අන්තිම අවධිය බව පෙනේ.

ලංකාවේ මෑතක ඇතිවුණු ජාතික සංස්කෘතික තවර්චනය සමඟ පූර්ණසටය අපේ කලාවේත් ගෘහනිමාණ ශිල්පයෙන් ඊට සුදුසු තැන තැවන ලබා ගෙන තිබේ. කැළණියේ අලුත් විහාරයෙහි සිතුවම් හා කැටයම් අතර පූර්ණසටය වැදගත් තැනක් ගනියි. සිංහයා හා තෙළුම් මල සමඟ පූර්ණසටය (සම්පූර්ණයෙන් මෙන්ම අභී වශයෙන් කැරුණු කැටයම් මගින්) පේරාදෙණියේ ලංකා විශ්ව විද්‍යාලයීය ගොඩනැගිලි වල ඉතා හොඳින් කැපී පෙනෙන සැරසිලි සංලක්ෂණය වී පවතී.



சிவத்தலங்களும் திருக்கேதீச்சரமும்

கந்தையா வைத்தியநாதன்

சர்வவல்லமை பொருந்திய முழுமுதற் கடவுளாகிய தனிப்பொருள் ஒன்றை சிவன் என்றும், சக்தியென்றும், மகா விஷ்ணுவென்றும், கணபதியென்றும், சுப்பிரமணியரென்றும், சூரியபகவானென்றும் வழிபடும் ஆறு பிரிவினர்களும் வேறும் சிலரும் இந்துக்களிடையே உண்டு. இவற்றுள் முதலாவதாக கூறப்பட்டுள்ள சிவன் வழிபாடு இந்தியாவில் நாற்றிசையும் பரவியுள்ளது. இது மிகவும் தொன்மையானதும் பிரபலமானதும் ஆகும். உலகம் தோன்றிய போதே இச்சிவன் வழிபாடும் தோன்றியது என்பது ஐதீகம். இமாலயம் தோன்றி தெய்வ ஐதீகங்கள் பலவற்றிற்கு அடையாளமாகத் திகழ்வதற்கு பல நூற்றாண்டுகட்கு முன்மே சிவனை வழிபடும் பிரிவினர் பரத, ஆபிரிக்க, அவுஸ்திரேலிய கண்டங்களில் வாழ்ந்தனர். நமது இலங்கைத்தீவு இவற்றுள் ஒரு பகுதியாக விளங்கியது. புதை பொருள் ஆராய்ச்சியாளரான சர். ஜோன் மார்ஷல் (Sir John Marshall) அவர்கள் இந்து நதிப்பள்ளத்தாக்கிலும், ஜோர்ட்ஜ் பர்பிரே (George Fabrei) அவர்களும் மற்றையோரும் மோல்டா (Malta) மடகாஸ்கர் (Madagascar) கிரீட் (Crete) முதலியவிடங்களிலும், நடத்திய புதை பொருள் ஆராய்ச்சியின் விளைவாக, ஐயாபிரம் வருடங்களுக்கு முன்பே சிவன் முழுமுதற் கடவுளாக வழிபடப்பட்டு வருகிறாரென்ற உண்மை புலனாகிறது. மொகன் ஸோ தாரேவில் கண்டெடுக்கப்பட்டுள்ள முத்திரைகள் மூன்று முகங்களை உடைய தெய்வத்தை குறிப்பனவாயுள்ளன. இது அதற்குப் பிந்திய காலத்துக்குரியதாகிய பிரமா, சிவன், விஷ்ணுவாகிய மும்மூர்த்தியைக் கருதுவதாக இருக்கலாம். ஒரு முகமூர்த்திக்குள்ள சிறப்புப் போன்று கி. மு. 3,000 வருடங்களுக்கு முன்னதாகவுள்ள மும்முகமூர்த்தியும் சிறப்புடன் விளங்கியது. இமாலயத்துக்கு வடக்கே 1,008 சிவதலங்களும், இமாலயத்துக்கும் கன்னியாகுமரிக்கும் இடையில் 1,008 சிவதலங்களும், கன்னியாகுமரிக்கு தெற்கேயுள்ள கண்டத்தில் 1,008 சிவதலங்களும் இருந்ததாக ஒரு புராணக் கதைபுண்டு. மூன்றுவதாகக் கூறப்பட்டுள்ள கண்டத்திலே சிறு புள்ளியாகத் திகழ்வதே நமது இலங்கைத்தீவாகும்.

இலங்கையில் சரித்திர காலத்துக்கு முற்பட்ட மிகவும் புராதனமான கோவில்கள் இருந்திருக்கின்றன. இவற்றுள் மன்னாற்ப் பகுதியிலுள்ள மா தோட்டத்திலிருக்கும் திருக்கேதீச்சர தலமும், திருகோணமலையிலுள்ள கோணேஸ்வரர் தலமுமே இதுவரை கண்டு பிடிக்கப்பட்டுள்ளன. இவைகள் தக்கிணை கைலாசமாக திகழ்கின்றன. சமயகுரவர்களால் இவ்விருதலங்களைப் பற்றி பாடப்பட்டுள்ள திருப்பதிகங்களில் மகாபாரதமும் இராமாயணமும் குறிப்பிடப்படுகின்றன. கோணேஸ்வரரை வழிபட்டுவந்தவன் இலங்கையை அரகபுரிந்த இராவணன். இராவணனின் மாமனாகிய மயனல் புராதன திருக்கேதீச்சர ஆலயம் கட்டப்பட்டது என்று சொல்லப்படுகிறது. இராமன் இராவணபுத்தம் முடிந்து அயோத்திக்கு திரும்புமுன் இராமேஸ்

THIRUKETHEESWARAM

THE STORY OF AN ANCIENT HINDU TEMPLE

Kanthiah Vaithianathan

HINDUISM covers a multitude of forms of worship. In its fold may be found a cosmopolitan variety of worshippers of the Supreme Being in Its aspect, Siva, those who worship It as Sakthi, the Divine Mother, the worshippers of the self-same Being as Maha Vishnu, the followers of Ganapathi cult, the devotees of Skanda or Subramanya, and the worshippers of the Supreme Being manifest in the visible orb, Sun, as the giver of light and the sustainer of life and so on. Fortunately, the old rivalry and quarrels between these different creeds are no more, and synthesis is the prominent feature in all Hindu temples today.

Among these main divisions, Siva-worship is the most widespread and is the most ancient one too. Tradition claims it to be as old as creation itself. Centuries before Himalayas rose and became the symbol of spiritual tradition, Siva cult was prevalent all over the vast Indo-African-Australian continent of which our little Ceylon formed also a part. Archaeological discoveries by Sir John Marshall in the Indus valley and George Fabrei and others in Malta, Madagascar, Crete, &c., seem to indicate that over seven thousand years ago Siva was worshipped as Maha Deva—the great God—a proto-Saivism. The seals found at Mohenja-Daro also depict the God as a deity with three faces—the Trinity ideal—possibly a version of Brahma, Vishnu and Siva of later date. The Trimugha (three-faced) Siva of 3,000 B.C., is of as much interest as the single-faced deity of the earlier seals.

According to Puranas and other mythological stories, there were 1,008 Siva temples in the Northern regions beyond Himalayas, 1,008 between Himalayas and Cape Comorin, and 1,008 in the continent South of Cape Comorin. Ceylon is only a dot in the vast third area.

Thiruketheeswaram (near Mannar) in the village of Mantota is one of the two most sacred pre-historic temples traced so far in Ceylon. The other is Koneswara (Trincomalee). They are reputed as Dakshana, or Southern Kailas, as counterpart of Northern Kailas, which is in the Himalayas. Hymns sung by Saiva Saints in praise of these two famous shrines make reference to the periods of the two great Hindu epics, Ramayana and Mahabaratha. Ravana, the King of Lanka, was a devotee of Koneswara and his father-in-law, Mayan, is said to have built the ancient temple at Thiruketheeswaram. Rama, who built the Saivan temple at Rameshwaram, on his way back to Ayodhya from Lanka, is reputed to have worshipped Lord Siva at Thiruketheeswaram as well. According to tradition, Arjuna, the hero of Mahabaratha war and the kinsman and disciple of Lord Krishna, also visited Thiruketheeswaram in the course of his pilgrimage to the South. It is said that it was during those travels he met the Tamil Princess, Alli Arasani, who ruled over the region adjoining Mantota. Some ruins on the mainland North of Mannar Island are today pointed out as the forts of Alli!

வரத்திலுள்ள ஆலயத்தைக் கட்டினான். இந்தியாவுக்கு போகுமுன் கேதீஸ் வரையும் தரிசனம் செய்து விட்டுச் சென்றான் இராமன். மகாபாரதத்தின் முக்கிய கதாபாத்திரமாகத்திகழும் அர்ச்சுனன் தீர்த்தயாத்திரைக்காக இலங்காபுரியை அடைந்தபோது திருக்கேதீச்சர ஆலயத்துக்குச் சென்று அங்கு எழுந்தருளியிருந்த கேதீஸ்வரப் பெருமானை தரிசனம் செய்து விட்டுச் சென்றான் என்பது ஐதீகம். இத்தீர்த்த யாத்திரையின்போது மாதோட்டத்திற்கு அண்மையிலுள்ள ஊரிலிருந்து அரசுபுரிந்த அல்லி என்னும் இராசகுமாரியையும் சந்தித்து மணம் புரிந்தான் என்பதும் ஒரு பழங்கதை. அல்லிராணி இருந்து அரசுபுரிந்த கோட்டையை மன்னரிலுள்ள அரிப்புக் கடற்கரையில் அழிந்த நிலையில் இப்பொழுதும் காணலாம்.

பாண்டிய மன்னர்கள் கி. பி. ஆறாம் நூற்றாண்டில் திருக்கேதீச்சர ஆலயத்திருப்பணிவேலைகள் செய்திருக்கிறார்கள். அப்பொழுது மகா துவட்டா என்னும் துறைமுகம் மாதோட்டம் என மாறிவிட்டது. கி. மு. மூன்றாம் நூற்றாண்டிலிருந்து இத்துறைமுகத்தை மகா தித என்றே அழைக்கப்பட்டதாக பௌத்த இலக்கிய வாயிலாக அறியக் கிடக்கிறது. இராமன், அகஸ்தியர், அர்ச்சுனன் முதலியோர் இத்துறைமுகத்தின் வழியாகவே இலங்கையை அடைந்திருக்க வேண்டும் என்பது ஆராய்ச்சியாளரது முடிபாகும். இவ்வழியாகவே கலிங்க இராசகுமாரராகிய விஜயனும் அவனது தோழர்களும் இலங்கையை அடைந்தனர் என்று கொள்ளலாம். இஃது இப்படியாகின் விஜயனைத் தொடர்ந்து வந்த உப்புத்தீசன் என்னும் பிராமணன் பூஷை செய்ததாக சொல்லப்படும் தலம் திருக்கேதீச்சரமே அல்லாது வேறு எதுவாகவும் இருக்கமுடியாது. ஐம்புக் கோல எனப்படும் விகாரையும் இதே இடத்திலேதான் இருந்திருக்கவேண்டும். பிராமின் தீசனின் கொடுங்கோலாட்சியும், பஞ்சமும் முற்றுப் பெற்ற பின்பு திசுபூதி பிக்கு அவர்கள் இந்தியாவிலிருந்து திரும்பி வந்து இவ்விகாரையிலேயே தமது சீவியத்தை கழித்தார்.

ஏழாம், ஒன்பதாம் நூற்றாண்டுகளில் வாழ்ந்த திருஞானசம்பந்தசுவாமிகளும் சுந்தரமூர்த்திசுவாமிகளும் திருக்கேதீச்சரத்தைப் பற்றி திருப்பதிகங்கள் பாடியருளியிருக்கின்றார்கள். இத்திருப்பதிகங்களில் மாதோட்டத்தைப் பற்றி வர்ணிக்கப்பட்டிருக்கிறது. மருதநிலப் பண்புடன் நீர்வளமும் நிலவளமும் நிரம்பப் பெற்று செழிப்புடன் விளங்கியதாகவும் கோயில் கொண்டருளியிருக்கும் கேதீஸ்வரமூர்த்தியானவர் இறைஞ்சுவோர்க்கு சிறந்த ஞானத்தையும் கர்மவினையிலிருந்து விடுதலையையும் அருளினார் என்றும் கூறப்பட்டுள்ளது.

இதற்குப்பின் உள்ள இருநூற்றாண்டுகளிலும் பல விதமான முன்னேற்றங்கள் ஏற்பட்டிருக்கின்றன. கி. பி. 1028ம் ஆண்டில் இராஜேந்திர சோழமன்னன் காலத்தில் மாதோட்டம் மிகவும் அழகிய நகரமாக காட்சியளித்தது. பத்து சதுர மைலில் இந்நகரம் அடங்கியிருந்தது. மிகவும் அகலமான வீதிகளும் பிரமாண்டமான மாளிகைகளும் கூட கோபுரங்களும் நகரை எழில் பெறச் செய்தன. மருதநிலக் காட்சி மனோரம்மியமாக இருந்தது. நகரைச் சுற்றி செந்நெல் வயல்களும், கரும்புத்தோட்டங்களும், களனிகளும், வாழிகளும் பொலிந்து விளங்கின. நெசவுத் தொழில் பிரதான கைத்தொழிலாக இருந்தது. இன்று மதுரையும் ஸ்ரீரங்கமும் காட்சியளிப்பது போன்று அன்று கேதீச்சரமும் காட்சியளித்தது. அங்கிருப்பது போன்று ஏழு பிரகாரங்களையும் ஒவ்வொரு பிரகாரத்தின் நான்கு பக்கங்களிலும் கோபுரம்

THE STORY OF AN ANCIENT HINDU TEMPLE

In the historical period, the Pandian Kings were devoted to Lord Ketheeswara and improvements to His temple had been effected by them in the sixth century A.D., by which time the sea-port, Maha Thuvadda, had become Mantota. According to Buddhist literature, the place was known as Maha Thitha from third century B.C. If, as claimed by certain scholars in accord with tradition, Rama, Agastyar and Arjuna crossed over to Lanka through this harbour, it may be surmised that Prince Vijaya too and his party came by the same route. It so, the Sivan temple at which Upatissa, the Brahmin priest, who accompanied Vijaya, is said to have performed Poojah cannot be any other shrine than Thiruketheeswaram itself. It can also be concluded that the famous Jambukola Vihara was in the same locality. The renowned Thero Tissaboothi stayed at this Vihara on his return from India after the famines and cruelties of the Brahmin Tissa's reign were over.

The next important reference to Thiruketheeswaram is in the hymns of the Saiva Saints, Thirugnanasambanthar and Sundaramoorthigal, who lived in the 7th and 9th centuries respectively. Mantota is described in those hymns in great detail, as a fertile and flourishing land; and the shrine itself is praised as one that bestowed on the worshippers wisdom and liberation from Karmic law.

The next two centuries were periods of great progress and by 1,028 A.D., during the reign of Rajendra Cholan, Mantota was a beautiful city of 10 square miles with broad roads, palatial buildings, etc. The temple had seven Prakarams (circuits) and tall towers on all four sides of each circuit, as in the case of present temples at Madura or Srirangam. Besides vast paddy fields in the neighbouring areas, there was also sugar cane cultivation; weaving industry flourished. Inscriptions in support of these statements are said to be extant.

XVIth to XVIIIth centuries were the darkest periods in the history of Thiruketheeswaram. Besides ravages caused by nature and neglect, the Portuguese and the Dutch invaders destroyed the temples and ravaged the city.

The first attempt to restore the Thiruketheeswaram temple was made in 1872 by the great Hindu reformer, Sri Arumuga Navalar; but his efforts were fruitless on account of the apathy of the Saivites and the opposition from the Christians of that period. Fourteen years after his death, his dream was fulfilled when the jungle land in extent 40 acres was bought by the Saivites of Jaffna at an auction sale held at Jaffna Kachcheri on 13-12-1893 by Sir William Twynam, Government Agent, who has also left in his Administration Report some permanent record of the past glory of Thiruketheeswaram temple.

The original site of the temple, which had been razed to the ground, was traced on 13-6-1894 with the discovery of an old well on the land which was bought from Government. The Sivalingam which was in worship in pre-Portuguese period was discovered when the foundations for the temple were excavated. This too confirmed the position of the old temple site.

களையும் கொண்ட மாபெரும் கோவிலாகத் திகழ்ந்தது. இவற்றிற்கு ஆதாரமாக கல்வெட்டுகள் உள்ளன. திருக்கேதீச்சர வரலாற்றில் பதினொன்றாம் நூற்றாண்டு தொடக்கம் பதினெட்டாம் நூற்றாண்டு வரையுமுள்ள காலத்தை கேதீச்சரத்தின் இருள் காலம் எனலாம். இயற்கையின் நாசகார வேலைகளிலும் கூடுதலாக போர்த்துக்கேயரும் அதன் பின்பு வந்த ஒல்லாந்தரும் திருக்கேதீச்சர ஆலயத்தை கொள்ளையடித்து இருந்தவிடம் தெரியாவண்ணம் ஆலயத்தையும் தரைமட்டமாக்கி விட்டனர். சைவப் பெரியாராகிய ஸ்ரீலக்ஷ்மி ஆறுமுக நாவலரவர்கள் முதன் முதலாக 1872ம் ஆண்டில் தரைமட்டம் ஆக்கப்பட்ட தலத்தை புனருத்தாரணம் செய்ய முற்பட்டார். கிறிஸ்தவர்களின் எதிர்ப்பினாலும் அப்போது உள்ள சைவாபிமானிகளின் ஆதரவின் மையாலும் எடுத்துக் கொண்ட கருமத்தை நிறைவேற்றது கைவிடப்பட்டது. சர். வில்லியம் ருவெனாம் (Sir William Twynam) என்னும் அரசாங்க ஏஜன்டு அவர்களின் தலைமையில் யாழ்ப்பாணம் கச்சேரியில் 1893 டிசம்பர் 13-ல் நடைபெற்ற பகிரங்க ஏல விற்பனையின்போது 40 ஏக்கர் காட்டுப்பூமி 3,000/- ரூபாய்க்கு யாழ்ப்பாணச்சைவ மக்களால் வாங்கப்பட்டது. இந்த அரசாங்க ஏஜன்டு அவர்கள் தமது நிர்வாக அறிக்கையில் திருக்கேதீச்சரத்தின் பண்டைய சிறப்புக்களைப் பற்றியும் குறிப்பிட்டுள்ளார்கள். ஸ்ரீலக்ஷ்மி ஆறுமுக நாவலரின் கனவு அவர் இறந்து 14 வருடங்களுக்குப் பின்பே நிறைவேறியது.

தரைமட்டமாக்கப் பெற்ற கோவில் இருந்த இடம் 1894 ஜூன் 13-ல் கண்டுபிடிக்கப்பட்டது. அரசினரிடமிருந்து வாங்கிய காட்டுப் பூமியில் புராதன கிணறு ஒன்று கண்டுபிடிக்கப்பட்டதே பழைய கோவிலிருந்த நிலையத்தை தேடிப்பிடிப்பதற்கு உதவியாக இருந்தது. கோவில் அத்திவாரத்துக்காக பூமியை அகழ்ந்த போது சிவலிங்கம் ஒன்று கண்டெடுக்கப்பட்டது. போர்த்துக்கேயரின் வருகைக்கு முன்பு பூஜிக்கப்பட்டு வந்த சிவலிங்கம் இதுவே யாகும். புராதன கோயில் இருந்த சரியான இடம் இதுவேதான் என்று திடமாகக் கூறுவதற்கு இது தக்க ஆதாரமாக விளங்கியது.

தற்போது உள்ள கோவில் 1903 ஜூன் 28-ல் பிரதிஷ்டை செய்யப்பட்டதாகும். புதை பொருள் ஆராய்ச்சிப் பகுதியார் கோவிலுக்கருகாமையில் இரு ஆண்டு கட்டு முன் செய்த ஆராய்ச்சியின் பேராக அவிவிடத்தில் ஒரு பெரும் நகரம் இருந்ததென்பதை உண்மைப்படுத்த முடிந்தது. தற்போது உள்ள ஆலயம் இடிந்த நிலையிலேயே இருக்கிறது.

திருக்கேதீச்சர புனருத்தாரண சபை 1949ம் ஆண்டில் நிறுவப்பட்டது. புது ஆலயம் கட்டுவதற்கு வேண்டிய யாவும் தயாராக இருக்கின்றன. முதலாம், இரண்டாம் பிரகாரத்துக்கும் மற்றும் பரிவாரக் கோயில்களுக்கும் அத்திவார வேலைகள் செய்யப்பட்டுள்ளன.

இந்தியாவிலும், இலங்கையிலும் உள்ள இந்துக்கள் யாத்திரைக்குச் செல்லும் முக்கிய தலங்களுள் இதுவும் ஒன்றாகும்.

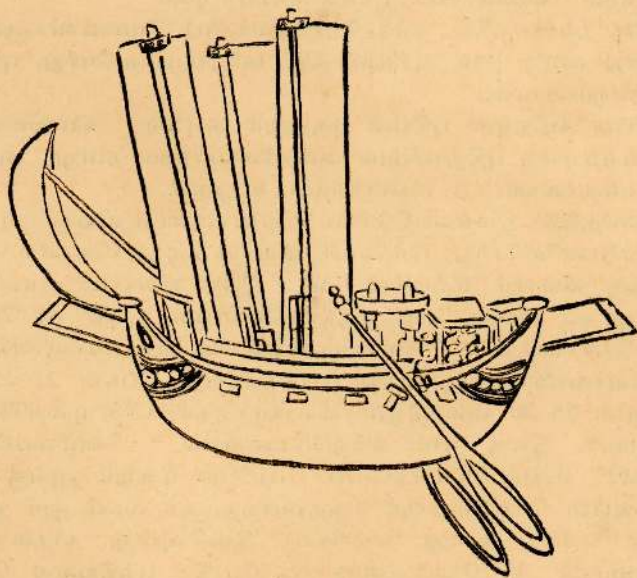
THIRUKETHEESWARAM

THE STORY OF AN ANCIENT HINDU TEMPLE

The recent excavations by the Archaeological Department in the neighbourhood of the temple have confirmed the existence here of at least one ancient city of great eminence. There are indications here, as in all sites of such great antiquity, of the remains of earlier cities beneath the foundations of the last which was destroyed during the Portuguese period.

The present temple, which was consecrated on 28th June, 1903, is in a dilapidated state. The Hindus in Ceylon formed the Thiruketheeswaram Temple Restoration Society in 1949 and have prepared elaborate plans for its reconstruction on the original site. The foundation work of the first two circuits of the temple has been completed.

This is now one of the leading places of pilgrimage for the Hindus of Ceylon and South India.



விவாக ஒழுங்குகள்

ஏ. எம். கே. குமாரசுவாமி

(With a synopsis in English)

இல்லறவாழ்வில் ஈடுபடுத்தற்காய ஒழுங்குகள் நானுதேசங்களிலும் பலவேறு முறைகள் கொண்டுள்ளன. இங்கிலாந்து, அமெரிக்கா முதலிய தேசங்களில், பெரும்பான்மையும் ஒருவாலிபன், ஒரு கன்னிகையிற் காதல்கொண்டு, அவளை மணம் புரியவிரும்பி, அவள் சம்மதமும் பெற்றுக்கொண்ட பின்னர், இருவரும் தத்தம் பெற்றோருக்கு, நிகழ்ந்த உடன்பாட்டை அறிவிப்பார்கள். பொதுவாக ஆட்சேபமின்றி, பெற்றோர் தங்கள் ஆசிகூறி அனுமதியளித்தல் வழக்கமாகும். பொருந்தா விவாகமாகுமென்று பெற்றோர் நினைத்தற் பால காரணங்களிருந்தாலன்றி, தங்கள் பிள்ளைகள் விரும்பிய விவாகத்தைத் தடுப்பது அபூர்வம். மறுபக்கமாக, கல்வி நாகரீக முறைகளில், முதலிடையடைந்துள்ள பிராஞ்சு தேசத்தில், பிள்ளைகளின் விவாக ஒழுங்குகளைப்பெற்றோர்தாமே செய்வார்கள். நமது நாட்டிற்கு உவந்தமுறை எதுவென்றறா யுமிடத்து, இவ்விருமுறைகளுள், ஒன்றுமேல் நாட்டுமுறை மற்றது கீழ்நாட்டு முறை என்று கணிப்பது தவறாகும். பூர்வகாலத்தில், தமிழ் உலகில், காதல் மணம் உயரிடம் பெற்றிருந்ததை இலக்கிய, இதிகாச வாயில்கள்மூலம் நாம் நன்றறியலாம். திருவள்ளூர் குறளில், காணக்கிடக்கும்

“யானோக்குக்கால் நிலநோக்கும் நோக்காக்காற்றுனோக்கி மெல்ல நகும்”
முதலிய குறள் வெண்பாக்கள் இதற்கு நற்சான்றாகும்

ஆகவே, தற்காலத்தில், நமது தேசத்துவாலிபர், பெண்மணிகளுக்கு ஏற்ற முறை, யாது என்று நாம் ஆராயுமிடத்து, பழையமுறை பெரிது, புதியமுறை பெரிது என்றுபாராமல்,

பழையன கழிதலும் புதியன புகுதலும் வழுவல், காலவகையினானே என்று, ஏற்றமுறை புதிதாயினும் அதைக்கைப்பற்றல் நன்று, அதுபழைய தாயின் அதைக்கைவிடாது கைப்பற்றலும் உத்தமம்.

முற்காலத்தில், இளம்வயதிலேயே, பிள்ளைகளுடைய விவாக ஒழுங்குகளைப் பெற்றோர் ஏற்கனவேசெய்து, பிள்ளைகள் விவாகக் கருத்துக்கொள்ள முன்னரே அவர்களுக்கு விவாகம் பண்ணிவிட்டனர். இந்த விவாகம் எனக்கு வேண்டாம் என்று ஒரு பிள்ளை பெற்றோருக்குச்சொன்னால், பெற்றோர் பொதுவாக அதற்குச் செவியாய்த்தனர். இளவிவாகத்தில் சில ஆதாயங்களுண்டு. ஆயின் எல்லா விஷயங்களையும் ஆராய்ந்து பார்க்குமிடத்து, பெண் 21-25 காலத்திலும், ஆண் 25-30 காலத்திலும் விவாகமாகுதல் உசித முறையென்பவர்க்கணிகின்றனர். இதை நாம் ஏற்றுக்கொண்டால், “கோழியைக்கேட்டோ, கறிகாடிச்சல்?” எனும் கேள்விக்கிசைய, பெற்றோர் முற்றும் ஒழுங்கு செய்தல் ஒவ்வாது ஆயின் பெற்றோர், தம் உத்தரவாதத்தைக் கைவிடலும் ஒவ்வாது.

காதல் என்பது ஒன்று. காமநோய் இன்னொன்று. காதல் என்பது உசித அனுபவம். காமநோய் என்பது ஒரு வியாதி. புத்தியுள்ள பெற்றோர் நீ இன்னாரை மணம் புரியவேண்டும் என்று பிள்ளைக்குச் சொல்லமாட்டார்கள். பிள்ளை விரும்பியபடி விவாகம் செய்யட்டும் என்று விடவும் மாட்டார்கள். தங்கள் பிள்ளைகள் மணத்தற்கேற்ற பிள்ளைகளை விசாரித்தறிந்து, அவர்கள் அடிக்கடி சந்தித்து, ஒருவரையொருவர் அறிந்துகொள்ளற் கேற்றவகைகளைக் கையாடுவார்கள். இதைவிட, வேறுபிள்ளைகளையும் அவர்கள் சந்தித்தறிதல்

இயல்பாகும். இது நிற்க, பிள்ளைகளும் பெற்றோரும், ஒருவரோடொருவர், தங்கள் கருத்துக்களைக்கூச்சமின்றி, தர்க்கித்துணரும் நல்வழக்கம் நமது நாட்டில் ஸ்தாபனமாக வேண்டியது அத்தியாவசியம். இது விஷயத்தில் நாம் அங்கிலேயரிடம் பல முறைகளைக்கற்றுக்கொள்ளலாம். ஆயின் விவாக ஒழுங்கு முறைகளில், ஆங்கிலேய முறையல்ல, பிராஞ்சிய முறையே நமக்கு உசிதமான முறையெனத்தோற்றுக்கின்றது. இரு குடும்பங்கள் தங்கள் பிள்ளைகளைப்பற்றி யோசித்து, இரண்டு பிள்ளைகள் ஒருவரையொருவர் விவாகம் செய்வது பொருந்தும் என்று உணர்ந்து கொண்டு, பிள்ளைகள் போக்கு எப்படியென்று அறியும்வரைக்கும், தங்கள் மனதிலுள்ள எண்ணத்தைப் பிள்ளைகள் அறியவிடமாட்டார்கள். பிள்ளைகள் இயல் பாகக்காதல் கொண்டால், பெற்றோர் இன்புறுவார்கள், கொள்ளாளியில், தாம் எண்ணிய ஒழுங்குகளைப்பிள்ளைகள் அறியவொட்டார்கள். இவ்வித ஒழுங்கை நாம் கைப்பற்றினால், இலங்கையிலே, நாம் காணும் பல தீமைகள் பறந்துபோம். “சீதனம்” எனும் அரிய ஒழுங்கு இப்போ ஒரு பெரும் தீமையாண்டிது. பிராஞ்சு தேசத்திலும் இந்தியாவிலும், “சீதனம்” என்பது, மாப்பிள்ளையின் பெற்றோரும் பெண்பிள்ளையின் பெற்றோரும், புதுக்குடும்பத்தைத் தொடங்கும் தங்கள் பிள்ளைகளுக்குக் கொடுத்துதவும் பணஉதவி, பொருள்உதவி, விவளவு வயல் உதவியாகும். இது வியாபாரமுறையாகவல்ல, அன்பின் முறையாக நிகழும். இலங்கையிலோ, சீதனமானது கேவலமான நிலையடைந்துவிட்டது. ஒரு தனவந்தன், தன் மகளுக்குச் சிறந்த மாப்பிள்ளை தேடுவது நன்று. ஆனால் “ஏலம்” கூறி, “தரகர்” உதவிபெற்றுக் “கூலி” கொடுக்கும் துர்வழக்கம் முற்றும் ஒழிதல் வேண்டும். சீதனம் (=ஸ்திரீதனம்) எனும் “நன்கொடையை”, தற்காலிக வியாபாரமுறை ஒரு “கைலஞ்சம்”, “பரிதானம்” ஆகக் கெடுத்துவிட்டது.

புருஷன் மனைவி இன்புற்று வாழுதற்கின்றியமையாத ஒரு கருவி, இருவருக்கிடையும் என்றும் இருக்கவேண்டிய “மரியாதை” ஆகும். ஓர் ஆண் ஒரு பெண்ணை விரும்பி, அவளிறு காதல்கொண்டு அவளை மணந்தால் அவள் அவனைமதித்து மரியாதை செய்வாள். ஒரு பெண், ஓர் ஆண் தன்னை விரும்பித் தேடுகிறான், தன் பொருளையல்லத் தன்னையே விரும்புகிறாள் என்றுணர்ந்து, அவள் காதலுக்குப் பதிறு காதல்காட்டி, அவளை மணக்கும்போது அவள் கணவன் அவளுக்கு மரியாதை செய்வாள். இவ்வித மரியாதை இல்லற இன்பத்திற்கு இன்றியமையாததென, இருபக்கத்துப் பெற்றோரும் நன்குணர்ந்தால், கேவலமான விவாக முறைகள் தலைஉயர்த்த இடமில்லை. இந்தத் தலைமுறையில் பெற்றோரும் பிள்ளைகளும், விவாக ஒழுங்குகளின் பலபலன் களைப் பார்த்துப்படித்து ஆராய்கின்றனர். நமது இலங்காதேவி உசித நிலையடையவேண்டுமாயின் நமது நாட்டின் இல்லங்கள் இல்லற விசித்திரமுடையனவாக வேண்டும். இதற்கு வேண்டியது, முதலாவது மாப்பிள்ளை பெண், ஒருவருடையதை மற்றவர் கவர்தலல்ல, ஒருவரை மற்றவர் காதலிப்பதாகும். பொதுவாக, (எப்போதுமென்று சொல்லல் நீதியாகாது) இதற்குதவியாக, பெண்ணும் மாப்பிள்ளையும் சமஅந்தஸ்து, சமஅறிவு, சமநாகரீகம் உள்ள வர்களாயிருத்தல் உத்தமம்.

இலங்கையில், பெற்றோர், தங்கள் அன்பின் காரணமாக, சிறு குடும்பங்களுக்கு ஓர் இடர் நிகழ்விப்பதுண்டு. தங்கள் பிள்ளைகள் வளர்ந்துவிட்டனர். சுய ஆட்சி அனுபவம் போதாதெனினும், அவர்கள் சுய ஆட்சி புரிந்தேசுய ஆட்சி அனுபவம் பெறவேண்டுமென்பதைப் பெற்றோர் உணரவேண்டும். நீரிஸ்

இறங்கமுன் நீந்தப்பழகி இறங்கவேண்டுமென்பதுபோல சிறு குடும்பம் தங்கள் சாதனையிற் பழகவேண்டியுள்ளவற்றைப் போதனைவாயிலாகப் பயிற்றல் அனுகூலமாகாது. அதுவுமன்றி, புதுச்சந்ததியார், தங்கள் முதாக்கள் அனுசரித்த விதிகளையே மாற்றமின்றி அனுசரிக்கவேண்டுமென்றெண்ணுவதும் தவறு. காலத்துக்கேற்ற மாற்றம் இயல்பெனப்பெற்றோர் உணரவேண்டும். விசேஷமாக, புதுக்குடும்பத்தில், புருஷன் மனைவிக்கிடையில் சிறு பிணக்குகள் நிகழல்கால், புத்தியினமான மனைவி தன் பெற்றோருக்குப்போய் முறையிடுவதுண்டு. புத்தியுள்ள பெற்றோர் தங்கள் மகளைத் திருப்பிப் புருஷனிடம் அனுப்பி, “இவ்விஷயங்களை எங்களுக்கு நீ சொல்லவேண்டியதில்லை” என்று வற்புறுத்துவார்கள். இதுவே உசிதமுறை. புத்தியற்ற பெற்றோர், தாங்கள் இப் பிணக்கிற் தலையிட்டு, வழக்குத்தீர்க்க எத்தனிப்பதனால், பலதடவைகளில், புதுக் குடும்ப வாழ்வைக் கெடுத்துப்போடுகிறார்கள். விவாகமாகமுன் பெற்றோர் பொருத்தம் பார்க்கலாம், விவாகமானபின் தலையிடுதல் அதமம்.

“ARRANGED” MARRIAGES

A SYNOPSIS IN ENGLISH

A. M. K. Cumaraswamy

IN England and America, the general rule is for a young man and maiden to discover that they are meant for each other and then inform their parents. The parents normally express their pleasure and give their blessing. Interference will be exceptional and then only for grave reasons. In France on the other hand, parents arrange marriages and provide dowries. It is therefore an error to suppose that one of these types of marriages is Eastern and the other Western. There is evidence that our ancient Eastern marriages were more on the so-called Western model. In the recent past, our Ceylon parents arranged marriages for their children and then got the children to consent. Not infrequently, the children were not given a chance to say “no.” This worked well because the children married very young and boys and girls were generally kept apart during adolescence. This arrangement is no longer possible, as the marriage age has risen, and young men and women are able to exercise their preference in view of a healthy mixing of the sexes. The parents may set the stage, but the final choice must be by those who are making the new home. Parental advice and help must be freely sought and freely given, but control should be avoided. The evil system of “dowry” will then be transmuted into a free parental “endowment” and will be a blessing instead of a problem.

Ceylon parents should also learn that a new home must exercise self-government. Good government is no substitute for self-government. The ways of a new couple in a new generation can legitimately be different from those of their parents thirty or forty years earlier.

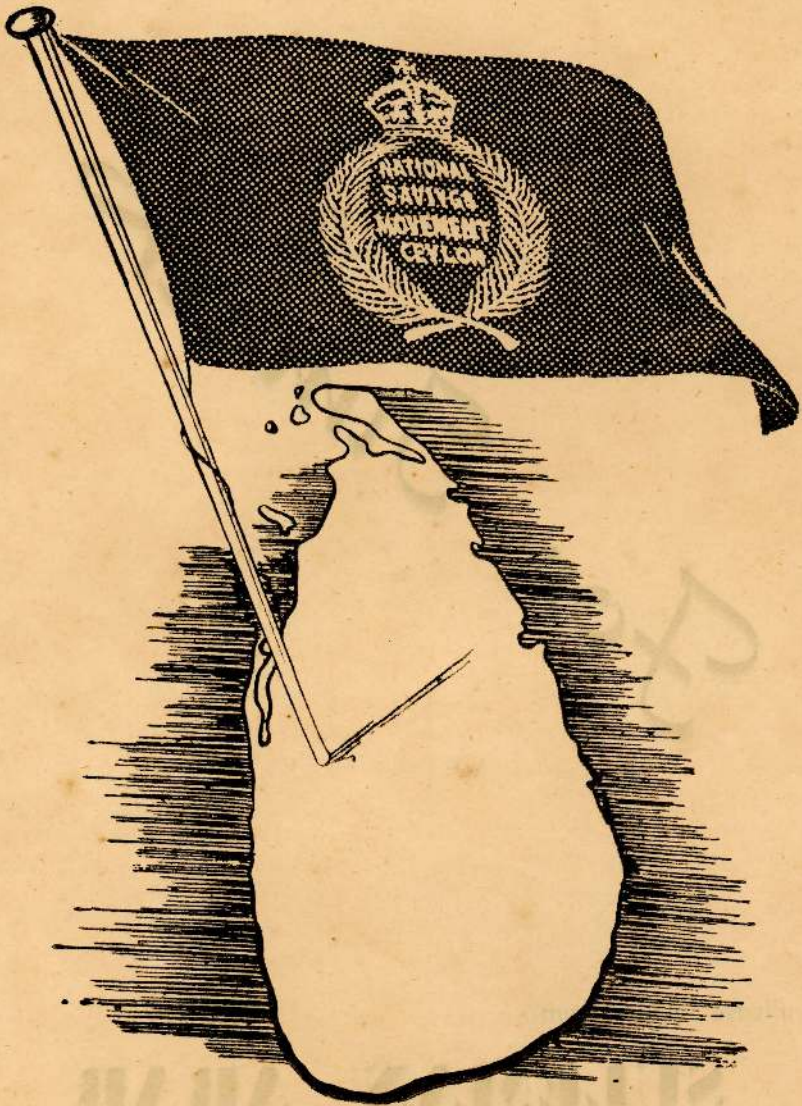
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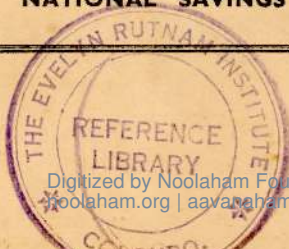
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