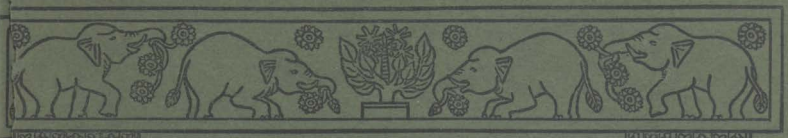
THE CEYLON NATIONAL REVIEW



Edited for the Ceylon Social Reform Society, by
ANANDA K. COOMARASWAMY,
and
W. A. de SILVA,

No. I. JANUARY, 1906.

CONTENTS.

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CONTENTS.

Articles, Reviews and Books for Review should be sent to W. A. de Silva, Darley Gardens, Colombo. Review copies of books in Sinhalese and Tamil as well as works published in Europe are desired.

THE Ceylon National Review will be published for the Ceylon Social Reform Society, at intervals of about six months. It will contain essays of an historical or antiquarian character, and articles devoted to the consideration of present day problems, especially those referred to in the Society's manifesto and it is hoped that these may have some effect towards the building up of public opinion on national lines, and uniting the Eastern Races of Ceylon on many points of mutual importance.

The Review will also be made use of as the organ of the Society, and will contain the annual Reports and similar matter. The committee of the Society desire to enlist the support of all who are in sympathy with its aims, as without this it will be impossible to carry on the work of the Society or to continue the magazine. Contributions of suitable articles are also asked for; in all cases stamps for return should be enclosed; every care will be taken of M.S.S. for the return of which however the Society cannot be held responsible. The price of the magazine [for which paper and type have been specially obtained from England] will be Rs. 1·25, or to members cents 60 locally, and 2/- in England postage extra. All publications of the Society will however be sent free to members paying an annual subscription of not less than Rs. 5.

Articles of a religious character will not necessarily be excluded, but must not be of a controversial character.

The magazine will for the present be conducted in English, but arrangements can be made for occasional articles in Sinhalese or Tamil if suitable contributions are available.

Authors alone are responsible for the views expressed in their respective contributions.

THE

CEYLON NATIONAL REVIEW.

Organ of the Ceylon Social Reform Society.

No. 1. JANUARY, 1906.

KANDYAN ART: WHAT IT MEANT AND HOW IT ENDED.

"I have heard them say, and soe have you too,
That a man may buy gold to deere"

Ballad of the Lord of Lorne and the False Steward.

AN Outland man visiting Ceylon to-day is not likely to be greatly impressed with the value or beauty of Kandyan Art. I say Kandyan rather than Sinhalese, because although it is really Sinhalese Art, still its traditions have for the most part died out in the low country, while they were preserved intact in the Kandyan Provinces until a hundred years ago, and are now about at their last gasp there. He could buy, and see made, brass trays and florid silver boxes, might even buy a Dumbara mat, and would perhaps see the Maligawa (after various payments made) and finally visit Anuradhapura. The wreckage of Kandyan Art contained in the two museums would make but little impression on any one totally fresh to the subject. He would go away with the impression that the Sinhalese were possessed of little art or culture, and that long extinct; and noting that the Sinhalese of to-day have little individuality in dress or manners, and next to no knowledge of their own history and often none of their own language and literature, would suppose that their condition was but a poor one previous to the introduction of the various blessings of civilization.

It is indeed hard enough to picture to oneself the universal art that flourished here a hundred years ago. Think what it means to say that in those days every product of man's handiwork had beauty, whether in mere form and fitness or, as most often was, in added decoration too. Nor, so far as I can see, was any false or sham work done or wanted. A great merit of old Kandyan Art is its frank acceptance of the limitations imposed by the nature of the materials at hand; all is open and constructive; there is often skill

enough displayed, but never mere cleverness. With rare exceptions no florid over-decorated work is found; (except amongst the swords and daggers and silver boxes,) not that the craftsman was at all afraid of rich and plentiful ornament, but he did not think of it as a thing apart from use, but as something inevitably bound up with the making of any sort of wares at all; "the craftsman, as he fashioned the thing he had under his hand, ornamented it so naturally and so entirely without conscious effort that it is often difficult to distinguish where the mere utilitarian part of his work ended and the ornamental began."

The richest ornament is rarely unrelieved by a due proportion of plain surface. Plain surfaces on hand-made articles are always beautiful by reason of the inevitable slight irregularities and lack of evenness which produce a play of light and shade, characteristic for each kind of material employed, as metal, wood, or ivory.

We may think of Art as a means of expressing feelings and transmitting them to others, and oftenest as the expression of man's joy in handicraft; "this definite sensuous pleasure is always present in the handiwork of the deft workman when he is working successfully" and "it increases in proportion to the freedom and individuality of the work." So far from feeling decoration as an added labour, the craftsman is led on to work for the sake of the pleasure bound up with its due decoration. The Kandyan craftsman did not confine his decoration to places where it could easily be seen, but took as great delight in decorating the backs and undersides of things, as he did in decorating the more conspicuous parts; examples are, the undersides of silver boxes (*iriweda*,) and the undersides of stones for grinding sandal wood; the latter are quite plain and smooth above, but very richly carved beneath, though the carving is for the most part unseen and always so when the stone is in use; on the other hand decoration is never allowed to interfere with usefulness.

The purpose of art in beguiling the tedium of labour is seen also in the field songs. When several men or women work together it is still almost always to the accompaniment of song, and the explanation given is, that so the work is easier done. It is good to see a couple of dozen men at work on a *chena*, chanting verse by verse, following some old man who leads. Songs are sung on the threshing floors too, when the paddy is trampled out by buffaloes; on a quiet clear moonlight night in harvest time the sound of singing on the threshing floor is heard all the village over. Here are some verses from a threshing song:—

Having duly yoked the beasts together,
Standing mindful of the gods
Say, O Bull King going on the top
O Weriya going next him
And young bull Kalata not yet gelded
Quickly get the threshing done.
I will get your two horns gilded,
Get your two ears decked with pearls,
Your dew claws also decked with pearls,
In this way I will decorate you,
Ye Bulls that wander by the hillsides
Yoked together with the *kalawel*
Wearing pearls and coral beads
And eating *kiri madu*.

Kandyan art, like all great art, is neither realistic nor impressionist; but traditional and conventional, if not, it may be, imaginative. Perhaps no nation has ever been more happy in its instinctive decorative sense; the Kandyan artists' power of making a spirited life-like representation of any tree or flower, nay even of men and animals without any approach to realism or impressionism was little short of marvellous and bespeaks inborn capacity for decorating plain surfaces; they were guided by tradition, in it they lived and moved and had their artistic being, by its conventions they were bound, not hampered. Their conventions linked them to the past, so that they and all for whom their art was made were not cut off from sympathy with all that was felt and dreamed of by the men that came before them.

Let us mark some of the essential features of Kandyan life a hundred years ago. In the first place the people were united. Notwithstanding caste distinctions, the intellectual interests of all classes were alike, all were moved by the same legends, appealed to by one religion, one art, one literature (both oral and written). Some indeed were learned, others ignorant but there was a body of historical and legendary lore and of religious teaching and philosophy familiar to all. The practise of the crafts was, it is true, confined to certain castes, but this did not make their art exclusive (in the same way that much modern European art is exclusive,) for the same pots the potter made for himself were used in the *walawwa*; the bo-leaf that he stamped on the soft clay meant as much to him as to his chief; the wood carver needed dippers for himself, and if he made them for the royal household, they were but a little more elaborate than his own.

Every class was directly occupied with husbandry, rice cultivation being regarded as honourable and even sacred work. All but a few of the most powerful men who could afford to let their land on half shares were continually brought into close contact with the soil and with each other by working together in the fields; even the craftsmen

did not rely upon their craft entirely, but laid aside their tools to do their shares of field-work as the successive stages of cultivation required. At New Year, after the fields were sown, everyone kept holiday and paid visits, played games (*ankeliya*, etc.,) for several weeks and only resumed work thereafter at a lucky hour and day determined by the astrologer. So far as rice cultivation was concerned the land was indeed individual and not communal property; but this did not interfere with the need for communal action in its cultivation; the paddy fields are cultivated as a whole, each shareholder doing an amount of work proportional to his holding. The method of cultivation "connects him, whether he will or no, in every step of his tilling, with his neighbours above and below." Moreover the shareholders decided together whether in any year conditions allowed of the cultivation of all or only a part of the fields. There were also, at least in some cases, *chenas* and pasture lands which were the common property of the village. The office of *gamerala* was usually hereditary in one of the wealthier families; the *gamerala* corresponds to the bailiff of the English manor, being concerned with the administrative organization needed to secure to the head of the village the services and rents due to him. But there was also much matter for internal administration in the village in the interests of the shareholders themselves, and to look after these matters they elected, at any rate in some districts, a village headman or *vel vidane* (corresponding to the præpositus of the English manor), to control and carry out the system of fencing, ploughing, sowing, shifting of allotment, etc. [Sir John Budd Phear "The Aryan Village in India and Ceylon."] Sometimes, too, whole villages combined to found or repair a temple and granted lands for its maintenance; in such cases the villagers themselves erected the temple and paid in kind for the services of craftsmen who did the work for which all were not equally qualified. The internal organization of the village was thus largely democratic or communistic.

The work of the craftsmen—ironsmelters, blacksmiths, silversmiths, carpenters, weavers, potters and so forth—was done for themselves and their fellows (who made return in labour or in kind,) or for chiefs, or for *viharas* or *dewalas* on account of lands held on service tenures from these, or in the case of royal villages from the king himself. No such thing was known as the letting of land for a money rent, (except in so far as *personal services* might be commuted for money payment; payment in kind was not so commutable) nor was there any class of free agricultural labourers working on the land of others for money hire. Neither were there any shops or capitalist merchants, or middlemen, forestallers, engrossers or regrators, with their 'cornerings of the market' and such like abominations. Money was hardly used at all;

even now in the remoter villages it is scarce and regarded more as something to be hoarded than used. It does not appear that any of the craftsmen were in the position of serfs since they could at any time renounce their lands and with them the corresponding services, and persons not possessing lands were not liable to regular services or duties; but generally speaking, all land holding involved liability to service of one sort or another, and except *praveni* lands, land was not the private property of individuals. One curious feature of the system was that wealthy persons of high caste would not care to buy up lands held by men of lower caste performing menial services, as the land and the service were inseparable. As a rule the lands with their liability to service regularly descended in the family from father to son, independent of the fact that his services might (if not in respect of *praveni* lands) be regranted to others, or dedicated to temples, etc. Above and beyond all other duties and liabilities however was *rajakariya* or king's right to enact services or dues from any person or in respect of any land, a right which was doubtless sometimes abused.

The villages were isolated and self supporting and actually dependent on the outside world for nothing but salt. A small external trade was however carried on by (Mohammedan) *tavalam* merchants who took their goods on pack-bulls along steep and narrow jungle paths into the remotest villages. South Indian printed and gold woven cloths and brocades were purchased by the wealthier families, as well as much blue china in later times. Brass and copper vessels were not generally (if at all) made in the interior, and as now, were no doubt obtained by villagers who could afford them, at the religious festivals (*peraheras etc.*) at the large *viharas* and *dewalas*, which were attended by traders from the low country who brought these wares with them, as may even now be seen at the Maha Saman Dewala at the annual Perahera. In most respects however, the interior villages were independent of the outside world; at any rate they were, so as far as ordinary cotton cloths, pottery, carpentry, and blacksmith's and gold and silver smith's work, and food stuffs were concerned.

Even amongst the upper classes, love of display and grandeur did not interfere with great simplicity in private life. Generally speaking two meals a day was the rule, and these consisted of local products, not including meat or intoxicating drinks. Furniture was practically unknown so far as tables and chairs were concerned, but low stools were usual, and four legged beds have been in use from the earliest times; large wooden chests, often with beautiful keyplates, served for stowing cloths and valuables. But the Kandyans loved personal display and brilliant pageants as all wise men should. Yet long ago in India, as Sir George Birdwood says, "Megasthenes was struck by the contrast

of their love of sumptuous ornament, to the general simplicity of their lives." How different the modern ideal of deadly dulness in environment and dress, combined with more and more complexity and luxury in life itself! A quantity of jewellery was worn by all classes, the greater part of which was marvellously delicate and beautiful. All this good old work is going out of fashion now and replaced by poor imitations of the poorest European rubbish. It is worthy of note that just as in India and in mediæval Europe, gem stones were prized for their decorative possibilities more than for their individual perfection or money value. Of course they were valued too on account of their magical virtues. The stones were cut 'en cabochon,' or even merely polished without much shaping; the general use of facetted stones in Eastern jewellery in modern times is very unfortunate as the result is hard and glittery; in fact the greater part of modern Eastern jewellery has already sunk to "the level of the extravagantly hard and vulgar trinketry of Birmingham, Paris and Vienna."

In looking back to Kandyan times, it must not be forgotten that the craftsmen, and all the folk indeed, were subject to a certain amount of violence and oppression directly practised by their chiefs or by the king, or resulting from wars with the Tamils, and later, with the Portuguese and Dutch. Moreover the people at large had no political rights and men were always bound and hampered by caste restrictions though we have already seen that these did not interfere with the unity of the people as a whole and served a good end in checking the accumulation of lands by wealthy persons; and it is clear that in the main all this stood apart from the craftsman's daily work, though it must have had some hindering effect therein. But not all the highway robbery and violence of kings or conquerors made the production of real art impossible, as has the industrial revolution, which developing first in Europe has spread to every quarter of the earth, destroying in a month the traditions of a thousand years; by this industrial revolution I mean briefly, the growth of a world-market ruled by competition prices, coupled with a reckless misuse of machinery involving the minutest division of labour and the obliteration of character in nations and individuals. Even in times of greatest violence and oppression, the craftsman was not oppressed by uncertainty or anxiety to be at all compared with that of the modern artisan who lives from hand to mouth, dependent for work on fluctuations of trade which again are the inevitable result of that commercial war and gamble that we call 'competitive production.'

Nor was the craftsman hurried in his work, but took his own time at it; he might work patiently and hard, but never feverishly; even when away from home working at his chief's *walawwa*, his leisurely methods were taken as a matter of course, and the result was quality

in place of quantity. "Taking a crooked piece of wood, and full of knots," the carpenter "carveth it with the diligence of his idleness, and shapeth it by the skill of his indolence." Due leisure is profoundly needful for the right art of living; under the competitive industrial system of modern civilization this unconscious leisure is possible only for the few that have assured incomes. "We cannot rightly overlook this serenity and dignity of his life if we would rightly understand the Indian handicraftsman's work. He knows nothing of the desperate struggle for existence which oppresses the life and crushes the very soul out of the English working man. This.... enables him to give to his work, which is also a religious function, that contentment of mind and leisure, and pride and pleasure in it for its own sake, which are essential to all artistic excellence" (Birdwood). But now "the Indian or Javanese craftsman may no longer ply his craft leisurely, working a few hours a day, in producing a maze of strange beauty on a piece of cloth; a steam engine is set a going at Manchester, and that victory over nature and a thousand stubborn difficulties is used for the base work of producing a sort of plaster of China clay and shoddy, and Asiatic worker, if he is not starved to death outright, as plentifully happens, is driven himself into a factory to lower the wages of his Manchester brother-worker, and nothing of character is left him except most like, an accumulation of fear and hatred of that to him most unaccountable evil his English master" (William Morris). These are the blessings of civilization.

Such were the Kandyan people, and such was Kandyan art a hundred years ago, when the 'Renaissance' of the East began in earnest. The Dutch and Portuguese had already broken up the social organization of the Sinhalese in the seabound districts, but the social structure survived intact much longer in the Kandyan highlands, though its end had to come at last. To-day this social structure is falling fast to pieces; service tenures are disused and neglected and the land formerly so held becomes freehold; for it is not easy to enforce a service rent in a court of law and the continuance of such contracts depends greatly on the existence of good feeling between tenant and chief. The use of money is becoming general, and personal relations are replaced by pecuniary ones. There has sprung up a class of agricultural labourers, though the Sinhalese villagers still show a commendable preference for working on their own land, to working for hire on estates. The community has become divided in more than one respect. There is no longer one religion in the land, and there is a plentiful lack of sympathy between those holding opposite views. There is also a growing class amongst whom any sort of religious point of view is almost lacking, replaced by more materialistic notions. A section of the com-

munity have become 'ladies and gentlemen,' adopting wholesale all European habits and manners, forming an exclusive group quite out of sympathy with national traditions and ideals. For the most part the richer classes now referred to, rely entirely upon European products; their houses are usually built and furnished in the vilest imaginable taste and filled with the cheapest and trashiest of European rubbish, much of it made expressly for the indiscriminating Eastern market. The priesthood is demoralized; the lay persons in charge of temple lands have almost invariably used them solely for their personal advantage, and the same thing is done by the priests themselves. No care is bestowed on the *viharas*, some of the oldest and finest of which are literally tumbling down; they are not only neglected and the tenants services allowed to lapse, but actually robbed of valuable ecclesiastical furniture by those supposed to look after their interests. Such restoration and re-painting as is occasionally to be seen is often worse than neglect; the new painting on the upper story of the Dalada Maligawa may be cited as an example of all that is vile and vulgar; fortunately, slightly better work (as regards design) is being done below. It is only in remoter districts and amongst the working classes that the old religious view of life as a whole survives.

On the other hand some measure of political freedom or rather political rights has been attained, *i.e.*, justice is as far as possible evenly dispensed to all classes nor are any disabilities on account of caste or rank recognized by law. The people however are entirely without voice in the ruling of the land, and even their representatives in council are not chosen by themselves. This loss of national individuality appears to be more harmful to the arts than the gain in individual freedom and personal political rights is beneficial to them. Roads and railways, jails and law courts, schools and bridges and all the material paraphernalia of civilization are bountifully provided, but unfortunately the production of art and literature has ceased.

Agricultural life tends to become more uninteresting every year; only the older generation is in real sympathy with the life of husbandmen, or are familiar with old songs and traditions. In the old days too, little value was attached to forest land, and villagers got from it wood for building and agricultural purposes, jungle ropes, honey, beeswax and so forth, as and when required; now they feel the restrictions imposed upon them by the strict preservation of the woods. Games have practically died out all over the country, and if for example an *ankeliya* is got up by a few enterprising men, it fails for lack of support in the country side when fifty years ago, hundreds of men would have taken eager part in it.

Vernacular education is more generally available than of old, but is of a somewhat utilitarian character compared with that formerly attainable in at least some *pansala* schools. The education of the children of the upper classes however is in a worse way, for the children are sent as a rule to schools and colleges where their own language is not taught at all and where they learn next to nothing of their own land, its history, art, or literature. They grow up divorced from their own traditions and ignorant of their own civilization and its worth. As things are at present, education on London University lines is an actual hindrance to the advancement of real scholarship in Ceylon. Young men competing for the University scholarship can hardly afford time for much study of their own language and literature, and are rather likely not to want to. The vast field of Indian and Ceylonese languages, literature, art, philosophy and history is neglected; whereas Eastern students would find even in a slight study of these, a stimulus to the imagination and an inspiration which they could only get from Western or Classical learning by much more prolonged study and at the cost, all too probably, of estrangement from the spiritual and traditional inheritance of India and Ceylon, and too often with consequent lack of sympathy and even scorn for their fellow countrymen who have not the same smattering of foreign lore they have themselves acquired.

It is not difficult to understand then, how the demand for native craftsmanship has died out; the most direct and evident causes being the removal of the Kandyan Court, the lapsing of service rents, the neglect of ecclesiastical buildings, the competition of cheap machine made goods of Western origin, and perhaps more than any of these, the apathy and denationalisation of the upper classes, leading them to care only for foreign manufactured goods and to despise those made by their own countrymen. So complete is the decay of craftsmanship that it is now impossible to get any sort of work done, at all comparable with the best work done a hundred years or more ago; such demand as there still is, is mainly the untutored and indiscriminate demand of the tourist, which however is a demand for cheapness and quantity and is no friend to real national art; it is the people's lack of faith in themselves and their own traditions that has killed that.

What then of the future? The old art is dead indeed, but, so we are told, "Let the dead past bury its dead, our Renaissance is at hand, only we must not hold the East with one hand and the West with the other; let us only make haste to be civilized, and art and all the blessings of civilization will abound as they do in Europe." (Do they though?) Well, we are yet a long way from being so much like Europeans that colour alone distinguishes us; still, that is what most of us are aiming at (since we have neither eyes to see nor ears to hear): so let us

imagine we have got that far, and have transferred the commercial organization of Europe to Ceylon, that Colombo is another London, and Kandy another Birmingham and Manchester together, and all of us living in rows of red brick houses each more like the other than the first, and each of us dressed in eminently respectable black coats and hats, discussing the price of rice, driven up by the latest cornering of the market. Let us consider then the state and prospects of art in this modern civilization. "The one great distinction and difference which marks it from the art of ancient times consists in the absence of what is called popular art—the art of the people, hand in hand with everyday handicraft, inseparable from life and use—that spontaneous art of the potter, the weaver, the carver, the mason, which our economical, commercial, industrial, competitive, capitalistic system has crushed out of existence by division of labour, the factory system, and production for profit" [Walter Crane]. "Modern civilization is characterized by the tendency of aggregates of capital, in an uncontrolled and irresponsible gamble for profit governed in the last resort simply by the qualities contributing to success and survival in a free fight for private gain, to control the general exploitation of the natural resources of the world at the level of its lowest standards in human life and human labour." [Benjamin Kidd.]

How has machinery affected art? Consider a complicated carpet loom—"the machine itself appeared to be a marvel of adaptation; but it would seem as if all the inventions had been exhausted upon the means of production, and when one came to the product itself,—the carpet in the loom—the result as an artistic matter, a matter of design and colour was simply deplorable." [Walter Crane]; in fact of trade designs, this is the truth, that the more perfect the manufacturing process becomes, the more they seem to lend themselves to what is bad.

Machinery has grown to be the master of men, where it should be their slave. We cannot gather grapes of thorns nor figs of thistles; as is life, so must art be. Modern art is produced for a privileged class alone, and (in-so-far as it is real at all), by men fighting desperately against the spirit of the age and even so, the greater part of this exclusive art is not real imaginative art, but realistic art (which should in truth be termed a branch of science, no more art, than the plates in a scientific journal), or impressionist art (which means cleverness in place of skill, and superficiality in place of depth of feeling). Of course it is true that it is fashionable to take a certain interest in art; but that it is almost purely a matter of fashion, is proved by the almost total indifference displayed by the same people in regard to the avoidable ugliness of their daily surroundings. The sordid squalor of London, or any large manufacturing town, the smoking cinder heap they call the

"Black Country"; the misery of the homes of the poor who make wealth, and the vulgarity of the rich who spend it, are alike well nigh inconceivable to any that have not seen them.

Even suppose real artists band together for the production of some well-made, well-designed wares; immediately "commercialism, perceiving a demand, brings out what it calls art-furniture, art-colours, and so forth—the addition of the magic word being supposed to make all the difference—sucks the brains of designers, steals their designs and devotes them to objects for which they were never intended; deluging the market with strange travesties and tortured mis-applications of ill-digested ornament which overruns everything like an irresponsible weed."

So that however fast we follow up this 'civilization,' the immediate prospects of Eastern art seem black enough. The conditions of Western civilization, which so many of us are endeavouring to imitate, are in the main opposed to those essential to the development of popular art; such great art as may be found is made by individual men of faith and genius, who have love and might enough to stand alone; and not without great and fundamental changes in the organization of society, and a right understanding of the greatest of all arts, the art of living, can we have any but this limited and individual art; I can but hope that such changes will come about, and indeed the signs of them are not wholly lacking. Once more art shall sweeten all men's life and labours, in the day when it is known that property was made for men, not men to uphold the rights of property; "that which the worker winneth shall then be his indeed, nor shall half be reaped for nothing by him that sowed no seed" and "no man then shall be glad of his fellows fall and mishap to snatch at the work he had." The art of that day may well be nobler and greater than any born in the ancient days of political, or the modern and more fatal ones of industrial slavery. The dawn of that day is a far off glimmer enough in the West, all but hopelessly far off; but if it is not to be hoped for and striven for and in the end confidently expected, it were better to have stayed uncivilized, and practised barbaric virtues rather than civilized vices. The East will hardly profit by following the West through every turn in its long evolution, dogging its footsteps to the end. It is very certain that the last vestiges of indigenous art are even now vanishing, and that even such individual and exclusive art as the West does produce, shows no sign of life here.

For the present then it is vain to expect great things of Eastern art; not till the East has learnt once more the art of living, shall these things be added to it. In the meanwhile do not let us make believe either by saying that it is no matter, or satisfying ourselves with the husks of such tenth rate Western art as may be seen in our homes

and covering our bodies to-day; rather let us face the matter squarely, and study well the art of living, and once more all these things shall be added to us. Then there will be ready to our hand all the ancient art and literature of India, not to be copied slavishly or closely imitated, but to be the inspiration and informing spirit of that great new art that shall spring from its ashes.

ANANDA K. COOMARASWAMY.

THE CALCULATION OF THE CYCLE YEAR.

IN our old Sinhalese documents the date given is either the year of the Buddhist or of the *Saka* era, but sometimes especially in cases in which the *Saka* era is mentioned the name of the Cycle year is also indicated. The verification of the correctness of the Cycle year is a good test of the genuineness of the document.

The Hindu Cycle consists of sixty years, just as the English century embraces a period of 100 years. Each year of the Cycle has a distinctive name. Each Cycle is divided into three periods of 20 years each called a "*vinsatiya*" and each period of 4 years in each *vinsatiya* is called a *yuga* and has a distinctive name. The following shows the divisions and the names of the Hindu Cycle.

I.—BRAHMA VINSATIYA :—

(*a*) *Vishnu Yuga*	=	1	Prabhawa
		2	Vibhuwa
		3	Sukla
		4	Pramoda
		5	Prajàpati
(*b*) *Brahaspati*	=	6	Augiras
		7	Srimukha
		8	Bhawa
		9	Yuwa
		10	Dhattru
(*c*) *Sakra Yuga*	=	11	Iswara
		12	Bahudhanya
		13	Pramathi
		14	Wikkrama
		15	Wrusa
(*d*) *Agni Yuga*	=	16	Chittrabhanu
		17	Subhunu
		18	Jaruna
		19	Parthiwa
		20	Wyya

II.—VISHNU VINSATIYA :—

(*a*) *Brahma*	=	21	Sarwajit
		22	Sarwadhari
		23	Wirodhi
		24	Wikurti
		25	Khara
(*b*) *Siwa*	=	26	Nandana
		27	Wijaya
		28	Yuga
		29	Munmatha
		30	Durmaka

(*c*) *Pitara Yuga*	=	31	Hémalumbi
		32	Wilambi
		33	Wikari
		34	Sarwari
		35	Plawa
(*d*) *Viswadéwa Yuga*	=	36	Subhakrut
		37	Sobhana
		38	Krodhi
		39	Viswawasu
		40	Parabhawa

III.—Iswera Vinsatiya :—

(*a*) *Chandra Yuga*	=	41	Plawanga
		42	Kilaka
		43	Sunnya
		44	Saddharma
		45	Wirodhakrut
(*b*) *Jwalana*	=	46	Paridhawi
		47	Prumudi
		48	Annuda
		49	Rankeasa
		50	Nala
(*c*) *Uswankumara Yuga*	=	51	Pingala
		52	Kalayukta
		53	Siddharta
		54	Randra
		55	Durmati
(*d*) *Surya Yuga*	=	56	Dundubhi
		57	Rudhirot
		58	Raktakshi
		59	Krodhana
		60	Kashoya

The first year of *Saka* happened to be the 12th year of the then running Cycle. In order therefore to place any given *Saka* year in the Cycle, the formula adopted is to add 12 to the *Saka* year, and divide the total by sixty. The remainder is the corresponding year of the Cycle.

I give three illustrations. The Dehigama *Sannasa* purports to be dated *Saka* year 1726 and Cycle year *Raktakshi*. 1726 + 12 are 1738 and divided by 60, leaves a remainder 58. Thus 1726 *Saka* is the 58th year of the running Cycle, which on reference to the table will be found to be *Raktakshi*.

The Ehelapola *Sannasa* is dated *Saka* 1667 and *Krodhana* of the Hindu Cycle 1667 + 12 are 1679 and the latter divided by 60 leaves a remainder 59. The 59th year of Cycle is Krodhana.

The Bambaragala *Vihara Sannasa* is dated the *Saka* year 1708 and Cycle year Parabhawa ; 1708 + 12 are 1720 ; this divided by 60 leaves a remainder 40. *Parabhawa* is the 40th year of the Cycle.

C. M. Fernando.

GIRLS, WIVES AND MOTHERS.

THERE are times when we find it necessary to overhaul our social fabric and cast a critical eye on its excrescences and deficiencies. Our evolution seems to proceed by spirals, not in straight-forward leaps, and thus at times we find to our dismay that we are apparently back again at our starting point on the circumference. Hasty observers thereupon throw up pious hands of horror and exclaim that 'the clock has been set back,' and give vent to like lamentations. But careful inspection will show that we are a little higher up the tower than before. Hence come the battle-cries of 'the slavery of woman, the emancipation of the sex, the tyranny of the husband, revolt of the housewife and turning of the worm. This periodical flutter in the dovecote is as necessary as our daily bread: it shows that we are not dead to our sense of duty, that the policy of laissez-faire has still some opponents, and that there are two sides to every question. This unrest in society and dissatisfaction with the established order of things makes for progress. First the timorous advance with hesitating steps, then, with the sense of security, a rapid rush forward; the mark is overshot and we gradually return and look back, not without some apprehension, to the perilous heights we reached. One of the chief of these movements during the last century, in England and America especially, was the emergence of woman from her long seclusion. To us who are familiar with the freer life of the modern Western girl, it is appalling to think of the early Victorian age with its narrow proprieties, of the circumscribed life of our great-grandmothers with its small opportunities for expansion and real existence.

It is needless to dilate on this period; it has served its purpose of adding a firm bottom of character and has passed away and we can breathe more freely. Yet, as in all things human, the tendency is to go to the other extreme, and the 'advanced' American girl of the period is an example, perhaps, of this tendency—forward, pushing, and manlike, she stirs a sort of uneasiness among her less adventurous sisters.

There are those who protest against this intrusion on the realm of man. 'The soft bloom of the fruit,' they say, 'maiden delicacy and woman's sweetest charm, is thus rubbed off by the rude contact of the hand.' The great difficulty, then, with those who have the education of our girls at heart is to combine the preservation of this subtle charm with the freer life which modern thought and civilization are thrusting upon us. The question has occupied many noble minds and Tennyson has, perhaps, best of all embodied his ideas on the matter in his beautiful poem 'the Princess.' 'For woman' he says:

"For woman is not undevelopt man,
But diverse: could we make her as the man,
Sweet love were slain: his dearest bond is this,
Not like to like, but like in difference:
Yet in the long years liker must they grow:
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world;
She, mental breadth, nor fail in childhood care,
Nor lose the childlike in the larger mind;
Till at the last she set herself to man,
Like perfect music unto noble words."

He touches here the keynote of the whole question. It sounds between the two extreme views, of those who would have woman the toy, plaything and meek slave of man; and of those who see in the emancipated, sometimes be-trousered, harsh-voiced imitation the outer sign and token of a new freedom. This outburst is to be taken as merely the reaction from a long state of suppression through many thousand years, and we may be sure that, as such, it will be subject to the law of change, and only heralds a gradual and universal betterment of woman's social status. There are those who wish woman to be kept 'in her proper sphere,' thereby meaning 'relegated to the back-kitchen and the nursery.' There are others who would make her a mere 'chum' of the male being, and would relax or altogether snap the sacred bonds of family life.

In the East, too, there are signs of an awakening activity in woman's sphere. The more enlightened peoples are beginning to see that their policy of the seclusion of womanfolk, so long kept up, has many drawbacks. The men are becoming more cosmopolitan in thought, language and ways: the women however, are being left behind like ship-wrecked sailors on a desert isle, who see their luckier comrades rescued by a passing ship. 'Take us with you' is their cry; 'we too would sail to the Happy Isles.' But the way to that blessedness is not by casting overboard all the old ways and ties. The snake casts its slough when the season comes, yet it is the same spots and markings that re-appear, but with newer, brighter hues. Only the hindrances and excrescences of countless ages need be abandoned. It is not necessary to adopt hats and stays, high-heeled shoes and concertinas, French conversation and pastry, late hours, ennui and the hunting of the timid male.

It is the age of the athletic girl in Western lands. The question has been much debated, and there are those who raise an outcry against such: but when we look back to our far-distant anæmic grand-mothers, shut up over their wool-work and 'ladylike accomplishments,' hysterical

at short notice, fainting at small surprises and brought up in general ignorance of the world, and then again at our healthy, vigorous outdoor girls, we may well say that here, at least, has progress been made.

The former state of things is still the rule in the life of Eastern women. Custom has, for many thousands of years, confined woman to the harem and the back-ground. The Greeks, that wonderful people, but too brilliant to last long, fell on this rock of prejudice. 'That woman,' said one of their greatest men, 'is best of whom little is said, either for good or evil.' She was kept in seclusion—a mere slave and chattel—greatly to the disadvantage of family life. Plato, in his Ideal Republic, discussing the status of woman therein, makes Socrates say that women must be trained and educated exactly like the men. For the woman is just as capable of music and gymnastic as the man: and, like him, she displays marked ability for a variety of pursuits—the only difference being one of degree, not of kind, caused by the fact that woman is weaker than man. Those women who gave evidence of a turn for philosophy or war (Amazonian-like) were to be associated with the guardians of the state, were to share their duties, and become their wives. In short, the bravest and fittest man was to have the pick of the women, who were to be common property, and 'state-managed,' and the weakling babes were to be 'killed off' by exposure (very convenient this, but quite in keeping with the Greek horror of the thought of ugliness, deformity, mental or physical unfitness, anything that could remind them of the dark passing to the sunless realms of Styx). Many of Plato's other suggestions seem barbarous to us, and their tendency would be to break up the family life and influence of the mother on her offspring, which are, after all, the bed-rock of social life: but this one fact, at least,—the freer intercourse of the sexes, which Plato advocated, (and which modern educationalists have begun in the system of mixed-schools up to a certain age) has been to a certain extent realised. That it has been in some cases carried to extremes need not cause alarm, for the new wine in old skins must first ferment, then win its mellowness.

The late Professor D'Arcy Thompson has some pertinent remarks about the education of girls. 'I often see,' he says,* what are called 'object-cards,' which were invented by some spiteful, and, of course, male wretch, for the purpose of frittering away the time and intellects of all subsequent generations of girldom. To one of these cards I saw attached a small piece of coal, and underneath it was printed a farrago of chemical and other gibberish, which goes by the satirical name of 'useful information'? To another was attached a piece of sponge, too small to clean a slate, but apparently large enough to absorb a whole page

* Day-Dreams of a schoolmaster, p. 111.

of wishy-washy observations. To another was pinned a butterfly's wing,.....what do instructors of young girls do with these cards? Do they read out loud the nonsense written underneath, as texts for informational sermons?.....I heard, only a few days since, that our girls were fed upon *Latin Roots*. I asked through what process of cookery these roots might have passed. I was informed that they were invariably given raw. Such indigestible food I knew to be fit only for pigs, and my blood boiled within me, to think that such should be the dewless nurture of the sweet acorn-cups of future woman-hood; the pretty embryo-possibilities of maternity: that such copper-handling should be made of the silver pieces of small change, whose universality makes the golden guinea of a Madonna."

We quote these passages because there is a danger that, in the blind rush for a Western education, the parents of our Eastern girls may be tempted to suppose that such trivialities form the back-bone of mental and moral training. There is, here in Ceylon, a tendency to put a high value on a Cambridge Certificate. In fact, I am told that a girl possessing such has a better chance of making a wealthy and successful marriage. But how many girls can keep house, make a good curry and delight the heart of their help-mate by their womanly ways and domestic skill?

Make no mistake. Women have just as keen intelligence as men; less powers, may be, of abstract reasoning; but far finer perceptive and linguistic faculties. They need not be trained to exhaustive scholarship: but refinement of mental culture suits them, perhaps, even more than it does our own sex.

†'I imagine that the Lady Jane, who read her Phædo when the horn was calling, had as pretty a mouse-face as you ever saw in a dream: and I am sure that gentle girl was a better scholar than any lad of seventeen is now in any school of England or Scotland. And once upon a time, Reader — a long while ago — I knew a schoolmaster, and that schoolmaster had a wife. And she was young, fair, and learned: like that princess-pupil of old Ascham; fair and learned as Sydney's sister, Pembroke's mother. And her voice was ever soft, gentle and low, Reader: an excellent thing in woman. And her fingers were quick at needlework, and nimble in all a housewife's cunning. And she could draw sweet music from the ivory board; and sweeter, stranger music from the dull life of her schoolmaster-husband. And she was slow of heart to understand mischief, but her feet ran swift to do good. And she was simple with the simplicity of girlhood. Time shall throw his dart at Death, ere Death has slain such another.'

† Book quoted above p. 122.

To return to the "emancipated." One of the evils which attends this stage of woman's freedom is the fact that there is an ever-increasing class who are shunning the bearing of children, as an encumbrance to their free mental and moral expansion. The first and vital point to notice is that woman is and always will be (at least so long as the sexes are separate and man is not androgyne as in the past) the bearer and nourisher of the child. She, then, is the one to whom we must turn in all our doubts about education. Her position and influence is the question on whose solution the future of civilization depends. So far we are groping in the dark, educating by rule of thumb, and mere beginners in the science of training, for we know not clearly what we want. We must begin with woman as a mother, and modern science is at last beginning to more clearly see the all-important effect on the child of the mother's mental and moral state and general surroundings, both before and after the birth of the child. In the East this fact has long been known, and even in the West scientific research admits a half-belief that after all there may be 'something in' the Indian habit of the seclusion and religious ceremonies which attend the pregnant woman. Her nature is negative and receptive, she is 'subject to all the skyey influences' that may surround her, as opposed to man, who is as a rule positive and objective. She is stirred by phantasies, whims, strange mystical impulses coming and going with the seasons — to which blunt, thick-skinned, heavy-treading man is totally a stranger. Woman has wit, man humour; man is mental and progressive, woman intuitional, orthodox and conservative — all of these differences are to be fused together as the years roll on, and to combine these two opposing poles is surely the aim and goal of the human race, so far off that we can only in imagination picture to ourselves the perfect being which it is our destiny to evolve, for be we evolutionists, Buddhists or Hindus, we shall all agree that in training up our girls to become noble wives and mothers we are in very truth making the bodies which are, in turn, to give us birth in future ages, mothers of men indeed :—

> 'Not learned, save in gracious household ways,
> Not perfect, nay, but full of tender wants,
> No angel, but a dearer being, all dipt
> In angel instincts, breathing Paradise,
> Interpreter between the gods and men.
> .....Happy he
> With such a mother! Faith in womankind
> Beats with his blood, and trust in all things high
> Comes easy to him, and tho' he trip and fall
> He shall not blind his soul with clay.'‡

F. L. WOODWARD.

‡ Tennyson Princess.

IMPROVEMENT OF AGRICULTURE IN CEYLON.

IN an ancient country such as Ceylon where agriculture has been the main industry of its inhabitants from the time of Onescritus (B.C.330) down to the present day, where monuments such as the tanks of Minneriya and Kantalai continue to dazzle modern archæologists it would appear to most people who are in any way acquainted with agricultural science to be well nigh an impossible task to suggest any very great improvements which could be effected in the agricultural practices of the country. Of all subjects in the world agriculture is the one which least permits of general rules being laid down for the guidance of cultivators. Each separate country has got its difference, if not of climate, of soil, and most portions of each country, even though so small as England or Ceylon, differ from one another, either in the formation of the soil, or in climate to such an extent as to necessitate the cultivation of that commodity which is best suited to each particular portion in order that an owner may obtain the maximum of produce out of his land. Therefore it would be well if the readers of this article, at this period of the history of Ceylon when most praise-worthy efforts are being made by the Governor of Ceylon through the medium of the Ceylon Agricultural Society to disseminate Agricultural science amongst the inhabitants of this country, would take the warning of one who has devoted some time to the study of the science of Agriculture, that the first and foremost duty of a capitalist about to invest his money in an agricultural enterprise is to study local usages treating them with the utmost respect, for such usages are the offspring of centuries of experience, and a shallow disregard for them will more often than not bring certain ruin to the enterprising individual.

There are some people in this country whom it is very difficult to convince that novelty is not necessarily improvement. They seem to think that all that is needed is a better plough, a reaper, a threshing machine, or else artificial manures to make the soil yield tenfold what it produces under existing circumstances. There are others who go the opposite extreme and think that it is impossible to improve upon existing conditions. My object is to get my readers to steer a course between these two extremes, slightly inclined towards the latter extreme. Not merely has climate, quality and the nature of the land to be taken into consideration in suggesting improvements, but due regard must be paid to the character and religion of the people of the country. First and foremost we shall treat of the cultivation of paddy, which is of the greatest importance to the inhabitants of this country. There is absolutely no room for improvement in the ploughing of rice fields as practised in Ceylon. The roots of the rice plant do not travel far into

the soil, so that the depth to which the soil is stirred by the existing implement is all that is required. Besides this, it is prejudicial to the interests of the cultivator to plough deep. The practice at the present day in Ceylon is to manure the rice-fields, in the low-country, with bone dust and farm yard manure (cow-dung). Farm yard manure is undoubtedly the best all round manure in the world, and bone dust, which is found by analysts to contain 24 parts of phosphoric acid and 31 parts of lime combined with it, answers the purpose of the low-country cultivator; the lime in the bone dust helps to counteract the avidity of the soil arising from the stagnation of water. Chemical analysis of the rice plant has shown that an acre of land which produces 2,000 lbs. of paddy and 4,000 lbs. of straw contains 54·04 of nitrogen 16·82 of phosphoric acid and 20·00 of potash.

It would perhaps prove an advantage or an aid to the paddy cultivator, if he were to adopt the practice which prevails in parts of India of sowing a leguminous crop, *e.g.*, green gram, amidst his ripe paddy crop about a fortnight prior to harvesting, as by so doing he would be converting the nitrites, which exist in abundance in the soil, into nitrates, which form alone is of avail as food to the rice plants; and the above mentioned analysis shows us the extent to which nitrogen is needed by the rice plant. In India, at Mahim a crop of gram and sometimes even of castor (Ricinus communis) is sown after the rice is off. At Belgaum almost all the rice land gives a second crop either of peas, lentils or barley. In Ceylon enormous waste of seed is incurred by sowing rice broadcast. Experience in India has shown that the outturn of transplanted rice is greater than that of broadcasted. In the Sambalpur and Bhandara districts of India rice is very extensively transplanted. Rice fields should be ploughed up immediately after the rice crop is cut, for if the fields are left to get hard and dry, evaporation is more rapid, and when rain descends it is not so readily absorbed as when the land is in a finely-tilled state. There is an idea amongst those unacquainted with the cultivation of rice fields that the villagers of this country are an indolent lot. To dispel this idea from any of them who may happen to read this article I would like to say that different kinds of rice have to be on the ground for periods varying from three and a half to seven months, and during the whole time it has to be watched, particularly at night. Before and along with the watching, is required the cleaning of the water-courses, fencing, banking, ploughing, sowing, transplanting, weeding and reaping the fields; then comes treading out the grain and removing it to the garner. In Ceylon there are two harvests in the year.

As for coconut cultivation a good deal has been done within the past three or four years in the way of artificially manuring coconut estates. I would advise those who mean to continue artificially manuring their estates

for all time, only to start the practice and then I would advise them to make sure that the manure they use is not one whose supply is limited and whose price may as a result of an increased demand for it be raised to such an extent as to prohibit the use of it. Every proprietor of a coconut estate should keep a herd of sheep or goats, and I would suggest to cultivators of coconuts that the best and safest manure for them would be sheep or goat manure; and that they should select the nuts for their nurseries from trees which bear well and whose nuts have thin husks. They should next see that the coconut plants have a respectable space between them, for otherwise, through lack of light which is the greatest essential to the coconut plant, the yield per acre is considerably diminished. A space of at least 4 ft. round the tree should be kept clear of grass and weeds. The trees should never be planted closer to each other than 24 ft. by 24 ft. Cattle should not be allowed on a newly planted coconut estate under any circumstances, as they are too fond of the plant to limit themselves to grass, and once a plant gets badly eaten it gets thrown back for years, so much so that it would pay the cultivator better if he were to root the plant out and replace it by another. The young coconut plants have as their worst enemy, the porcupine, who usually has as his abode, a cave under a rock close by the estate where he does the damage. His presence is easily detected by his quills and bits of gnawed coconut husks left at the entrance to the cave.

With regard to tea, the prices that at present prevail do not offer much inducement to people to bring fresh areas under the cultivation of that product. But efforts are being made in America and France to cultivate a taste for it, which if successful ought to make it a more profitable undertaking to the cultivator. Let us hope that in case Mr. Chamberlain's fiscal policy is approved by his countrymen, we shall see its effects by way of a reduction or removal of the high tariffs it has to meet with on its way to most foreign countries. The demand for such commodities as cinnamon (of which the best in the world is produced in Ceylon), and pepper is a limited one and there is not much chance of making money by taking to that industry.

The cultivation of the silkworm has been started again of recent years. The Dutch tried to naturalise that industry in Ceylon but failed. However, this is not a sufficient reason why we should not try it again, seeing that the castor oil plant which is the food of the Eri silkworm grows so well in this country, and that the Government is prepared to assist cultivators in finding a market for the cocoons. Cultivators should have a few acres of castor oil plants before they purchase any eggs of this worm, as they hatch and increase in numbers at a marvellous rate and require enormous quantities of the leaf for consumption. These

worms are found to relish the plant known in Sinhalese as *erendu* quite as much as they do the castor oil plant.

In Bengal the silk industry has begun to decline owing to the spread of diseases among the worms, most of them being known as *pebrine*. The disease so far appears to be endemic. Let us hope it will continue so.

The cultivation of rubber has brought the enterprising individuals who originally invested money in it a rich harvest, and is likely to continue to yield those who invest in it, a high rate of interest on their capital. Para is the species of rubber which most planters have started cultivating as it is the species which yields rubber the soonest. It is a plant which requires no manure and is ready for tapping in 4 years; coconut planters would do well to introduce a few trees per acre on their estates. On August 1st, Ceylon rubber fetched 6*s*. 3*d*. per pound in London and it cost the planter about 10*d*. per pound laid down in Liverpool, so that there is not much immediate risk of loss due to overproduction, on the contrary the demand for rubber seems to be rising in proportion to the supply, with the increase of motor cars and motor omnibuses and the fashion to wear rubber in place of cotton ties and collars and have rubber tyres to one's carriage wheels and to manufacture artificial leather out of rubber. Let us hope that the services of the Government Entomologist will not ere long be monopolised by those engaged in the rubber industry.

As for tobacco, it seems to be a plant the flavour of whose leaves depends largely on the locality where it is grown. As champagnes with a certain flavour can only be produced by the owners of vineyards in certain limited areas, so also is it with tobacco. Seeds from plants whose leaves are used for the manufacture of the finest Habana cigars have been known to produce in their second generation in Ceylon, plants whose leaves resemble those of the variety commonly grown in Jaffna, more than those of the variety from which the seed were originally procured. This is an unfortunate but most interesting fact. Experiments conducted at the farm of the Nadiad Agricultural Association have shown that saltpetre is the manure which gives the largest yield of leaf, although it does not help to produce a tobacco which is much relished; the best results as far as quantity and quality together are concerned, are given by goats' droppings; cow-dung, castor-cake and tannery refuse too are good manures. The process of curing which prevails in Ceylon is evidently a very crude one, and admits of very great improvement. The curing of tobacco requires every stage to be carefully watched, the temperature to be observed, and fermentation to be induced or checked at the exact point which experience has determined as being the best. Every leaf should be treated as a unit by

itself, and not simply as one of many leaves comprising a bundle or heap. An enterprising individual, Mr. Swampillai, has recently effected a great improvement in the manufacture of Jaffna cigars and his Gold Medal Jaffnas are equal to a six-penny Habana in England.

With regard to fruit cultivation in Ceylon, there is room for making money by the cultivation of such fruit as the bread and jak fruit, oranges, pines and mangoes and plantains for the local markets; but there is not much chance of profit accruing from export of these fruits. A profit may be obtained by exporting the large species of pine to England, where the large hot-house pines are more often than not extremely acid, and good fat Ceylon pines with their rich flavour are likely to fetch fancy prices. Of course one has to face the difficulty of preserving the pine from going bad during the transit.

The fruit which we think would be able to obtain a high profit by exporting is the mangosteen, a fruit that would stand the voyage well; but at present producers get such good prices for this fruit in the local markets that they do not think of exports. There is a good chance for a capitalist who is prepared to start the industry of canning fruit in Ceylon.

With regard to stock-farming in Ceylon, a good many people write and speak of it as quite an easy thing, the only difficulty at present prevailing being the scarcity of fodder, a difficulty which they imagine could easily be overcome by intensive cultivation such as prevails in England. They imagine that coconut plantations can be ploughed up and groundnuts or some kind of grass seed sown on them with the desired effect. They forget or overlook the fact that the fine tilth resulting from such ploughing is likely in a tropical part of the world such as Ceylon, to cause the soil to cake, with the result that nothing will grow on it; of course the soil could be prevented from caking by large additions of farm-yard manure, but millionaires are scarce in Ceylon. Furthermore, stock-farming is never likely to yield any profit to the investor owing to the fact that the majority of the inhabitants of the Island are Buddhists, and thus have conscientious objections to the slaughtering of animals, especially cattle, and for purposes of ploughing and draught the Black cattle of Ceylon suit them, and the country is already well supplied. They are a hardy species of cattle, that thrive on poor pastures and from the point of view of strength have no rival in proportion to their size. In respect of speed they have no rival of their species. If any one is in need of a stronger animal, there is the buffalo of Ceylon, another animal adapted to the needs of the country and best fitted to survive in this country. They thrive on very poor pastures. An improvement in the breed of the Ceylon buffalo might be effected by crossing with the Jafarabadi or Wadhiali buffalo—a quiet but immense

massive species of the buffalo which could be obtained in Bombay. The butts of the buffalo cow is one of the richest in the world.

With regard to the suggestions recently made at a meeting of the Agricultural Board of importing stud bulls for the purpose of improving the breed of native cattle, and of castrating village cattle, I do not think it would be of any advantage whatever to the villagers or to the cattle. In the first place by castration the villagers would have their cattle at present existing, rendered effeminate and their fat developed at the expense of muscle, and thereby they would be rendered less useful for draught purposes; in the second place the crossed breed resulting from the imported stock would require more food and attention than the villagers are prepared to give them; with the result that they would soon deteriorate, and the cattle in this country would be ultimately worse than they are at present. Those who could afford to feed cattle well could afford to buy Scinde or any other species of stud bull for themselves, and I would suggest to them the importing of Galloway bulls as they thrive on poor pastures and their prepotency is very great. Why should Government lend itself to supporting a measure which would be prejudicial to the best interests of the villagers? In Ceylon the rearing of goats and sheep should yield a fair interest on the money invested in them, there being a demand for them in the market for the butcher, and their manure being the richest species of farm yard manure.

The rearing of pigs too ought to yield a rich return, as pork is always a favourite dish of the inhabitants of this country. There is a species of pig called the Large Black which has recently come into fashion in England and is very prolific. They are very hardy animals and thrive on very little food. They are heavier than Large Whites and would suit Ceylon excellently. Mr. H. G. Regnart, Frith Manor, Mill Hill, N. W. owns a fine herd.

With regard to poultry, a good deal is being done by the Ceylon Poultry Club to improve the breed of poultry in this country. The breed that would thrive the best in Ceylon would be a cross between Indian Game cocks and Orpington hens. Indian Game hens are very poor layers so that it considerably detracts from their value to one who wishes to make money. If the Ceylon Poultry Club were to start a poultry farm and sell birds at cost price it would ere long effect a substantial improvement in the quality of the fowls at present to be had in the local markets.

As for bees, Ceylon ought to be able to produce honey of the best quality in huge quantities, considering the favourable circumstances which she enjoys for the purpose. It is to be hoped that the Agricultural Society will see its way to spreading the science of bee keeping amongst the villagers. Sending out a man to demonstrate the manner

in which the queen bee is detected, that she is twice the size of the drones and that there is always a circle of drones with their heads turned towards her around her and that wherever she be taken the rest of the swarm or another swarm will follow her, will soon bring a larger supply of honey to the local markets and better treatment of the bees. At the present moment swarms are to be found in almost every ant hill in the jungles in the interior of Ceylon and the methods adopted by the villagers of getting at the honeycomb are, to say the least, cruel. The method often adopted has, indeed, the effect of killing the majority of them. The bees known by the Sinhalese as the Bamberas ought to be studied, and if possible domesticated, owing to their enormous yield of honey.

The Ceylon Agricultural Society has it in its power to do the country an enormous account of good by obtaining knowledge from the various parts of the world in which alas! no educated intelligent native of this country could hope to travel for the sake of knowledge, without having to submit to inconveniences owing to the growing antipathy for orientals, an antipathy whose growth in intensity is in exact proportion to the growth of the orientals in western wisdom and western materialism. We are no longer free from suspicion and hatred in the U. S. of America, Canada and Australia. We are happy to find that Europe is still tolerant; let us make the most of her whilst we may. As for the countries in which we may no longer travel without a sense of degradation, let all my readers join the Ceylon Agricultural Society through the white fellow-citizen members of which we are able to get a knowledge, even though second-hand, of what is going on in them.

I hope my readers will pardon me if I digress a bit from my subject to make a few remarks on Sir John Keane's report on the Irrigation System of Ceylon. Sir John Keane seems to have taken a great deal of trouble over the subject and has furnished us with an immense quantity of figures based on statistics which he admits to have been very negligently arrived at. Of what value therefore Sir John Keane's figures are, I leave my readers to judge for themselves. Personally, I am prepared to admit that his figures are as nearly accurate as the material at his disposal possibly could permit of. But I am grieved to find that a man of his position, from whom one might have expected sound political philosophy should allow himself to come to the conclusion and get others to think the same viz., that because a philanthrophic measure affecting the poorest class of people in this country has not helped directly to fill the State Exchequer therefore it should be done away with. I would like to point out to Sir John, that every European Country except England and also every American and Australian State subsidises or protects one or more of its industries. English political

philosophers being under the spell of Adam Smith, had, until four or five years ago, thought that such subsidies and State protection were unwise, inasmuch as it is the foreigner into whose country the products of such subsidised industries often make their way who benefits, and not the citizens of the producing country. At the present day a good many of them have started reconsidering their position and some have begun to think that it would conduce to furthering the happiness of the people of the country, and to producing healthier and more efficient citizens physically and morally, if the state were to subsidise or protect certain of the British industries so as to give employment to the million citizens who at one time or another during the course of the year are thrown upon the poor rates through lack of employment, and in the long run are a greater burden on the State than the subsidising of one or more industries would be. The comparison Sir John Keane makes of the Irrigation System of India with that of Ceylon is most unfortunate and misleading. It is true that, from a purely mercenary standpoint there is more money coming into the Indian Government Exchequer under their system. But when we compare the condition of the people of India with that of their fellow-citizens of the same social grade over here and see how superior the latter are in happiness, and when we see the misery and squalor that surrounds the Indian cultivators, most of whom are sunk up to their ears in debt to foreign merchants, with not much chance of extricating themselves, we find in it the loudest argument in favour of the continuance of the existing system.

From agricultural statistics published in the Blue Book we find that the acreage under paddy cultivation has steadily increased from 567,891 acres in 1880 to 694,335 in 1903 which clearly proves that the money spent on Irrigation has not been spent in vain. According to Sir John Keane "the state of affairs in districts where Irrigation works have been allowed to fall into decay, the misery, the prevalence of *parangi*, the death-rate, are proofs only too sad of its necessity."

The beneficial effect of the Irrigation policy which is about to be abandoned on purely mercenary grounds, is shown by the decrease of the dread disease of *parangi* and by the decrease in the expenditure on relief works. The average annual number of deaths from *parangi* in Ceylon has declined from 662·4 (in 1881-1890) to 167·2 in the decade 1891 to 1900 and this too in spite of the fact that the system of registration has considerably improved. The sum spent by Government Agents on relief works has fallen from an average annual sum of Rs. 12,195·6 during the years 1875-1894 to an average annual sum of Rs. 132·9 during the years 1894-1904. None of these facts seem to have been taken into account by the Government when they propose to do away with the Irrigation Board and appropriate the annual sum devoted to its work.

The object of a good Government should be to bring about the greatest amount of happiness to the community whose destinies have been entrusted to their charge and it looks like abusing the trust that has been reposed in them, when they decide to neglect the health and comfort of the poor villagers in order to obtain some money which they cannot conceivably devote to a better purpose than that to which it has been devoted for the past ten years.

DONALD OBEYASEKERA.

NOTE.—We should welcome a reply from the Agricultural Society's point of view. [ED.]

PHYSICAL EXERCISES AND NATIONAL CHARACTER.*

IT is said that the "Glory of a young man is his strength." The word strength is comprehensive and includes moral as well as intellectual strength; I may say that a good mind, or intellectual strength is the centre which supplies the necessary energy and force to the body and morals. If your mind is purged and purified of all its low desires and eating cares and it becomes at once the axis on which a healthy body and sound morals turn. This is perhaps the reason why in the modern system of exercise introduced by the famous athlete Eugene Sandow, you are asked to concentrate your attention, for the time being, on the figure of the fully developed muscles given in the chart, and then begin the exercise. The mind becoming drawn away from pursuits of a depressing nature and its attention directed to culture of the body, a feeling of bodily strength and manliness arises, which in its turn helps in the formation of several good qualities. The cultivation of the muscles, the intellect and morality go hand in hand and the last two are generally understood when you speak of a "healthy mind in a healthy body." The full meaning of this saying is only grasped when you improve your body, intellect and *character* simultaneously; I emphasize the last word 'character' because there is a tendency now-a-days amongst a large portion of the school and college-going population to regard character as a matter of no account, and to interest themselves only in one or two games of a Western origin and in the storing in of book information. It is with reference to this aspect of the question, the influence of out-door games on the formation of character, and *vice-versa*, that I wish to say one or two words to-night.

No institution in a country exercises a greater influence on the formation of national character than that of out-door games—public athletic matches and tournaments. We have all read in ancient history about the Public Games of Greece and Rome, and the athletic contests and exhibition of muscle and nerve that were beheld on these occasions. These public games formed a centre of interest and excitement, and attracted all classes of people from all parts of the empire and were mainly the cause which produced the unique type of physical and intellectual beauty which we see reflected in ancient art and literature. The boys of the country were trained to qualify themselves for the competition, and the poet, the philosopher, and merchant all assembled there from every part of the country and took the most lively interest in the progress of those games. As a result of such public games—viz.

* Being the greater part of a lecture delivered to the Literary and Sports Club, Madura, July 1st, 1905.

the foot-race, chariot-race, boxing, wrestling, long-jump, etc., which served as a common ground of union for every member of the country without distinction—freedom of intercourse or liberty, courage, fellow-feeling, and nimbleness and quickness of thought became foremost characteristics of the ancient Greeks.

We are unable to find similar institutions of a later date which excited so much interest among the people and exercised such powerful influence on the national thought. The aggressive manliness, courage, pride and independence of the English are largely the result of their national games—football, cricket, boating, racing, etc. The enormous success, and attention which the Japanese have claimed for themselves in almost all departments of human culture is due to the great importance attached to physical training and muscle-culture which the youths of the country are *compelled* to undergo; and it requires no further argument from me to convince you of the fact that the physical training we receive and the attention we devote to out-door games and sports determine in a large measure the formation of character.

The Indians as a race are deteriorating in physical strength. We are daily becoming aware that we do not possess a tenth of the strength that our ancestors had; and even now if we go to rural parts we are able to find among the enlightened Brahmin community, strong, old, healthy and intellectual men of the last generation—fast disappearing—men of extreme simplicity of thought and living—shewing to us that our weakness is our own creation and the result of altered circumstances under which we are placed. Students of schools and colleges, surrounded by Western influences and accustomed, for a time, to think Western thoughts, naturally regard these old men as the relics of an old barbarity and as rather an anachronism in the midst of modern refinements. But they are sadly mistaken. These solitary instances are the surviving representatives of a system of education and physical culture which is quite natural to the country and which has received the sanctity of past ages. The life of an orthodox Brahmin includes in it the exercise of the body, and the leading of such a life according to the true spirit of the rules, makes his development 'all-round.' So it is with respect to the Kshatriya, etc., who more than the Brahmins are leading the life natural to them, and among whom therefore deterioration (physical and intellectual) is not so very marked as amongst members of the first community.

But speaking generally, our ancient institutions such as wrestling (which includes under it a course of gymnastics and the training of all the muscles in the body) fencing, etc., are fast dying out, and in their place we have tennis, badminton, football and cricket in schools and colleges. These games, of a more or less Western origin, are kept

in a state of efficiency only in very few schools and colleges, owing to the superior care and attention paid to them by some persons who feel a natural interest in these games. Even in such cases, the interest which a student has in these out-door games ceases as soon as he leaves the college, and he no more thinks of them than of his algebra and trigonometry. The reason for this is not far to seek; the games in which he is asked to take part are more or less foreign to him; they do not excite his real interest and appeal to his imagination. The games and sports that he is asked to practise were not his in the past, do not belong to him in the future, and he is not naturally inclined to practise them; he has no love for them and they fail to impress him. Out-door games in schools and colleges catch the fancies of students for a time, make them lose the little regard they have for their own games, and boys finally leave their school in a state of indifference, with love lost for their own games, and no interest of an abiding nature in those others.

The Englishman never leaves his out-door games. He has a love for his cricket, football and tennis and has a permanent interest in them. Even after becoming a married man, and in the midst of his multifarious duties in life, he finds time to take part in these games. He tries to remain a strong man full of energy and courage till the very end of his life, whereas the Hindu when he is 30 years of age, feels that he has already become too old and unfit for life. Why should this be so? My answer is in the first place, we are not leading the life natural to us; and in the second place we have no sports and games such as the Europeans have—games which must kindle our natural enthusiasm and love.

With respect to the second portion of my answer—which is the subject on hand—we must strive to revive in our schools, colleges and clubs such of these games as have already existed in the land and are likely to appeal to our sense of patriotism and respect for the past, and such as are likely to induce in us an interest of a permanent nature. I strongly advocate the revival of the Indian system of 'jiujitsu' or the development of the muscles. Almost all towns in India had till recently a *karadikudam*, or institution where boys are regularly made to undergo a course of practical instruction in gymnastics, including fencing and the art of wrestling. When I was a boy reading in Kumbakonam, I visited more than one of these institutions where several pupils under the leadership of a master or *bailwan*, systematically train themselves to become good athletes. The course of muscular training prescribed according to the Indian system of *dandal*, *dam*, etc., is I am informed, even more comprehensive than the system advocated by Sandow, and brings out all the muscles of the body to a higher state of development.

Practices with heavy logs of wood were also taught in the gymnasium. One peculiar feature of this system is that the pupils of this practice are required during their exercises to concentrate their minds on the exercises and utter words to the effect:—'I shall become strong, or I am strong, or I am a bailwan.' It only shows that the importance of the will power, which Mr. Sandow requires his pupils to bring to bear upon their exercises is not a new thing, to the Indians at any rate, and has been recognized in the past.

Closely connected with this and more or less included in the same course of training, the art of fencing was taught in these old institutions. In this the pupil is taught to use a stick in such a beautiful and dexterous manner, by turning and tossing it in his hands, as to be able to ward off blows aimed at him by a person standing before him. If a high state of efficiency is obtained in this practice, I am told that the pupil is able to resist the blows of a group of persons surrounding him and attacking him, or throwing stones at him from all sides. This method is purely a scientific one and is based on the accurate measurement of movements forwards and backwards and sideways to be made by the practitioner. A false step, or a wrong turn made, mars the effect of the whole and makes him subject to the attacks.

Muscular development, and fencing are two of our games whose value in the development of the man cannot be too highly praised; muscular training makes the muscles harder and stronger, the man becomes healthy and a feeling of strength and confidence in himself is the result; the body becomes symmetrical and beautiful and this feature is reflected in the mind also. By the practice of fencing, the pupil or student becomes nimble and quick in movement, and the corresponding mental qualities of adroitness and circumspection are formed; he becomes a critical observer of the movements of others, calculates things aright and becomes steady and cautious. Unfortunately for us these two games are fast dying out, and we cannot now boast of any decent institution where muscular training and fencing are taught. Even in Madura I am informed that ten or fifteen years ago we had the last vestiges of several of these gymnasia. For want of proper control and help these institutions fell latterly into the hands of vulgar and disorderly men of questionable character; so much so that a certain amount of degradation is often attached to our Indian athletes. It is a false idea to think that there is any degradation in becoming a *bailwan* or a good wrestler. I have heard it said in Madras that the late Ranganather Sastriyar, a former judge of the Presidency Small Cause Court, was a splendid gymnast, and had the reputation of being a first class champion wrestler. He had such an exalted notion of the dignity of the art of wrestling and muscular development that he did not consider

it incongruous to get down from his carriage while on his way to court, and accept the challenge thrown by another famous wrestler whom he engaged then and there in a match and defeated. We hear it said that the Japanese army consists of a very large number of splendid athletes and that a single Japanese soldier is able to throw over an adversary of twice his size and weight. We have read in the papers that the American President, Mr. Roosevelt has resolved to introduce in the American army the Japanese system of jiojitso; an idea which is also sought to be taken up by the Emperor of Germany. There is nothing therefore degrading in the idea of developing into an athlete. I would strongly recommend for your consideration the idea of starting an *Indian Gymnasium* on the lines suggested, with a view to training our young men in it and producing a number of men of splendid physique and appearance who would be the glory of any nation. If institutions of this kind work efficiently and well, with good results, our love for them becomes increased owing to the fact that they belonged to the land of our birth—and through this feeling we can also gradually develop a sense of patriotism. Periodical matches in the art of wrestling and of fencing with sticks may be organized, and in my opinion it is our bounden duty to take these games out of the hands of a set of low and objectionable men, remove the stigma that is now attached to such games and elevate them in character and usefulness. There is ample scope for developement in this direction, and you can promote friendly feeling and sympathy by gradually extending the line of your activity and inviting other clubs and associations to join you in such games and exercises.

There are some more Indian games which cost you nothing and which may be introduced by you with advantage. You have all heard of the Indian *Palimkudu*. This is also becoming extinct and ought to be revived. I have seen this game played in almost all the Madras districts but it is very rarely that one is able to see it now. The players arrange themselves in two groups of 10 to 15 men on each side and occupy positions with a distance of 30 or 40 yards between them. In the centre of that distance there is a small mound or dividing line from which each player is to begin the attack and beyond which no member of the attached party ought to come. The player in group A who begins the attack from the dividing line holds his breath and without giving up his breath goes to the opposite camp, touches one in group B and returns to the dividing line. If he is caught by any player of group B before he returns to the dividing line, he is declared beaten. If on the other hand he returns safely, then the player of the other side who has been touched by him is declared beaten. Then another player from group B starts and attacks group A. Whichever group has a larger number of men beaten is declared defeated. This game is a very

nice one and improves the lungs admirably. Small blocks of ground in schools strewn with soft sand may be set apart, and this game may be practised with advantage. There is necessarily a certain amount of roughness and difficulty in escaping when you are caught. But it is the roughness, pain and difficulty of the play ground that prepares us for all the roughness, pain and trouble that one may have to meet with in the battle of life. This game is sure to become popular if it is revived; and the player has especially to guard himself against flanking movements of his enemies. One has to stand against many: courage, presence of mind, and quickness are the qualities which the player is likely to develop. This is a very cheap game and you need not spend anything on it. Almost similar to this is another game in which the player has to move fast on his hands and legs and attack a member of the opposite party. There are many other minor games, but there is no good in dilating on the subject, and the principal idea that I wish to impress on your minds is that you must try as much as possible to revive old national out-door games and never allow ourselves unreasonably to be swayed by a feeling of contempt for our old institutions. The moral deterioration does not stop with a contempt for our national sports. It gradually extends to everything that is not of a Western origin and we become at last 3rd rate or 4th rate imitators of second hand examples. It is not my wish to condemn the value of the existing games such as foot-ball, cricket, tennis, badminton, etc. Some of them are costly and the poverty of many of our clubs prevents them from going in for these games and some are unsuited to us. Tennis, for instance, is a very costly game and very much beyond the means of ordinary clubs. There is little or no exercise in badminton and it is rightly called a pregnant woman's play. Foot-ball is a game which is in my opinion not quite suited to us and the majority of students wish to avoid it.

The initial and temporary enthusiasm which we show for foot-ball or any other thing must not be mistaken to show our real interest in it. We are by temperament unable to cope with the militant aggressiveness of the games—only very few practise it and even they are unable to make any stand against an English team.

Cricket is no doubt an excellent game—and we are becoming more and more enthusiastic about cricket and along with this, we must revive our old games and exercises and practise them. We must retain what is best in us and adopt from others what is best for us. Thus there will be a fusion of the two kinds of games, and there is no doubt that we must improve if we work on these lines.

N. Ramaswami Iyer.

MADRAS OR LONDON.

IN considering this question, now so prominently before the Ceylon public, we must first get clear in our own minds what we expect a University to give us. Do we desire from it primarily an increase of accurate scholarship? This seems to be the view of the Department of Public Instruction, and holding it firmly the D. P. I. encourages the adoption of the London course. But few educated men surely hold such a position, certainly they do not do so in England. A University should increase accurate scholarship and research, but that is its secondary duty and function, not its first. The habits of accurate scholarship and study must be acquired during the 10 or 12 years the pupil remains at school or secondary college, and if they are not learnt then, no University course can subsequently make good the loss. The University is not a mere extension of the school, but has a function of its own. The department deplores the inaccuracy of the present teaching in many Ceylon schools and urges the accuracy loving London examinations as a corrective. But we desire more from our University than a merely corrective examination, and we believe the improvement of our college system and an increased desire for careful work will come from the greater stress now laid on the teaching of the younger children, and not from the examinations set before the older.

A University course we take it is primarily intended to teach men to think, to use to the best of their ability the facts and the scholarly habits they have acquired during the long years of their schooling. It aims at creating leaders of thought not so much by increasing the number of books read and the time spent on them, but by teaching men who read books to learn also to use their powers of thought. It carries out its aims, first by extending the scholar's field of vision and building upon previous knowledge obtained in the schools, and second, by introducing men to their fellow men and making them rub shoulder to shoulder.

Now our first objection to London University is that it is not a University, at least not in the English meaning of that name. There is not the least doubt that the pass degree of London requires more serious study, and more accurate scholarship than the pass degree of either Oxford or Cambridge. There is equally little doubt that the pass degree of either of the latter carries infinitely more prestige, and the reason is not far to seek. The former is to most of its students a mere examining board. They study as they did at school only harder. The latter introduce their men to new methods of work, and their examinations are no longer set merely to find out what the student knows, but to test his power of using his knowledge. To the vast majority of

London candidates there are no lectures and there is no University life. An examination is before them; they cram for it; take their degree, and all is over. A University in which there is no opportunity for University life is a poor thing; coupled with the London curriculum it would be a disastrous thing for Ceylon.

The difference between London and Oxford as recognised in England is only in a less degree that between London and Madras here. The cramming required for Madras will be much less, which by no means carries with it the departmental deduction that the education will be less valuable. But the number of Ceylonese who will go into residence at one of the Madras Colleges will be much greater. If London is adopted not more than six or a dozen students will ever be found there from Ceylon. The rest will work by correspondence. On the contrary however, a good number of Ceylonese are to be found in residence in Madras, and if only Government were in any way to encourage it the number would greatly increase. The value of such residence and of the independence and breadth of view to be gained from it need not be dwelt on at any length. The youth who has spent his school days in Colombo, Kandy or Jaffna has his experience deepened and his sympathies widened by the completion of his course at Madras. It is not good for a man that his education should begin, continue and end in one place. Frequently indeed we have known Oxford men who having taken their B.A. and having decided to take up some extra study, such as theology, have left Oxford and prosecuted these further studies elsewhere. For the same reason in all the British and Continental Universities graduates of all lands and colleges are to be found completing their courses. Now the adoption of the London course will almost entirely shut out the Ceylonese youth from such experience.

And now let us look at the curricula of Madras, and London, and remember the case of the Ceylonese youth to whom these curricula are offered. The great majority of our youth start their school days by working in English as a foreign tongue. Slowly they learn to speak it, and ultimately perhaps even to think in it. But meantime much of this work has been quite unintelligent and purely by memory. The Departmental reports prove that much of the teaching in our schools is painfully stupid. The reason is largely that the masters have been educated through the medium of at best a half known tongue, and are now using it in order to teach others. But in spite of this our better boys learn English well enough to speak it fluently, and to pass the Cambridge Senior. They then are beginning to feel free to study in the tongue they have acquired, and commence to consider their choice of a University. At once the department steps in and recommends of all B.A. degrees that

of London. In other words the unfortunate lad is to read for his Intermediate in Latin, French, Greek or German, and Mathematics. No sooner have they got beyond the memory and rote stage in English, no sooner is the path opening out before them to an appreciation of literature, a study of the sciences and philosophies, than the vision is shut out and they are thrust back to another deadly struggle with grammar, prose and idiom. To us the London Intermediate seems the most unintelligent and pernicious examination in English. How many of its Western candidates appreciate and revel in the literary gems of Greece and Rome? Still fewer from the East will do so. The mental effort required here to cram the pass knowledge will leave no time for intellectual appreciation. Of course there will be much mental labour involved in a pass, but we fail to see its utility, and mere labour is of little value. We may admire the persistence of the lunatic who attempts to empty the sea with a bucket, and the muscles his labour gains, but the same persistence more economically applied would do him more good and recommend itself infinitely more to our judgment.

The Madras course instead of turning our unfortunate youth back to various grammars again, opens to him a wide field through those he already knows. He can study his own vernacular—for I presume Madras will admit Sinhalese to its curriculum—just as an Englishman would study English. In the English tongue he has learnt he may prosecute his studies in Philosophy, Science, or History with of course Mathematics. There is here no strict preserve for languages as in London, but a wide and open and well considered course.

Then let us look at the question from a national point of view. There is in Ceylon just now a great revival of the national spirit, and men are becoming more deeply desirous of retaining all that was best and noblest in their past, and of preserving their individuality as a people. The sympathies of their Excellencies Sir Henry Blake and Lady Blake are strongly with this patriotic movement. Yet at this moment London University is pressed on the Ceylon youth. Surely if any movement is anti-national this London movement is. It aims at saturating the best educated men of the Island with ancient western traditions and literature, and modern western languages and views. We cannot imagine the youth of Ceylon becoming a better administrator, judge, doctor or pleader, through his study of German and French or Greek whilst he is unable to read or write his own tongue. We do not require a more western, but a more eastern education. The Ceylonese in the London course is the round man in the square hole. We can imagine the roar of execration that in England would greet a measure to recognise only a degree taken in Arabic and Sanskrit, Hindustani or Urdu or Japanese, together with a study of Chinese literature and

history. Yet the parallel is scarcely unfair. Nor do we believe that the London course is any better adopted for Ceylon and its people than such an eastern programme would be for the British Isles.

Now for one moment let us turn to the material argument used in favour of London. It is said that Englishmen obtain the ruling posts in the east by virtue of their degrees which are more highly esteemed than those of the east. In order to win a share therefore in the highest administrative offices the eastern merely requires to defeat the western in his own examinations. It is not so. We doubt if the European is anywhere near the Oriental in pure examination ability, and we are certain that it is not his powers in examination work, not his head knowledge which makes him preferred for administrative posts. It is his practical ability, his readiness to assume responsibility and act in an emergency. If the Oriental would then rival the European at his own trade let him learn independence of judgment, and readiness in action. Now are these best fostered in an education which consists of examinations merely as the London course? What we really require is a truly residential University. The residential system does an incalculable amount towards fostering the practical and administrative genius of the English race. It is still more required in the east, but in the British Empire it is almost non-existent. The fault we find with Madras is just this, that residence is not compulsory but optional. But in so much as Madras is more likely to increase the number of those who reside than London, so much is it more fitted to turn out men who are likely to earn a good name as administrators. What we hope some day to see is this—a purely residential University in Ceylon. But let us not to hasten the day accept earlier an examining board in lieu of it, to which candidates might come from affiliated secondary schools. Ceylon has waited long for a University, let her wait longer to insure that her University when founded will not be the London or Madras of Colombo, but the Oxford or Harward of the east.

A. G. FRASER.

SKETCHES OF CEYLON HISTORY.

I.

THE history of Ceylon is a subject about which many of us can hardly be said to be burdened with much knowledge. We know a great deal about the history of England and of ancient Rome. Our children can tell us all about the Norman Conquest, the Peloponnesian War, the capitals of English and Scotch counties, the capes and rivers of South America, the manufactories of Chicago. But of the elements of Ceylon geography and history they are in blissful ignorance. Many even of our educated men have but a dim idea of who Sanghamitta was or Mahinda, Dutugemunu or Elala, what associations cluster round Mahiyangana or Munissaram, Aluvihara or Kattragam, what was the origin and history of cloth manufacture in the Island or of the coco palm. Kotte and Sitawaka, in comparatively recent times, witnessed the heroic resistance of our people and kings to foreign invaders from generation to generation. The names of these places waken no emotion in our hearts. We think of Kotte mainly as the suburb which supplies the children of Colombo with nurses. Sitawaka, rich not only in the memories of this struggle but in the romance of Queen Sita's captivity and rescue in a bygone millennium, is lost in the unromantic tea-district of Avissawella. Robert Knox, a little over two centuries ago, spent many years of captivity in Ceylon, little dreaming of the destiny that awaited his countrymen here, and has recorded his experiences in one of the most interesting works in English literature. Few read the book, fewer still know the spot where he lived in captivity and buried his father.

It is scarcely creditable to us to remain in such profound ignorance of the history of our mother-land and to be so indifferent to our past and surroundings. It is a great loss, for not only is the history of Ceylon among the oldest, most interesting and fascinating in the world, going back twenty four centuries, but no people can break with its past as we are trying to do. It has been truly said: 'A people without a past is as a ship without ballast.' How dreary, too, is the life of many of our educated men and women, with eyes fixed and ideals formed on Bayswater and Clapham, and our intellectual food trashy novels and magazines! No wonder that visitors to their beautiful Island are struck with the absence of originality, of organic life, in our people.

There are signs, however, that the dark fog in which we are content to remain will lift ere long. It is refreshing to read a Royal College boy protesting in the College Magazine against the exclusion of Ceylon history and geography from the curriculum of our leading schools.

Some time ago the officers of a public department formed themselves into a society for the promotion of historic study and research. They used to read together and discuss the *Mahâwansa*, the ancient chronicles of Ceylon, a veritable storehouse of valuable information, of which there is an excellent translation by Turnour and Wijesinha. Each member was also expected to acquaint himself with all matters of antiquarian or scientific interest in his native village or town and to communicate and discuss them at meetings of the Society. The plan is one which might with benefit be generally adopted.

Rich treasures of history, ethnology, folklore, botany, geology, zoology await the explorer in every part of the Island. Our educated men and women can hardly do better than devote some of their leisure to this exploration, working in co-operation at various centres, discussing the results at local meetings and in journals such as that of the Royal Asiatic Society. It is work that any intelligent person, however limited his sphere and opportunities, can take part in. It would give a new zest to our life and surroundings, would furnish abundant material to the *R. A. S. Journal*, now almost dying of starvation, and would lay the foundation for a much-needed comprehensive and up-to-date account of Ceylon—physical, historical and topographical.

It would help also to recall to us and fix in our minds the great things done by our ancestors. Thus we may in time recover some of our lost originality and acquire that self-confidence which is indispensable to national progress and national success. It is our good fortune to live under a Government which will foster every attempt in this direction. In a speech recently delivered by the Lord-Lieutenant of Ireland he happily expressed the imperial policy of Britain.

"There are some people," he said, "who seem to believe that the only way in which a great Empire can be successfully maintained is by suppressing the various distinct elements of its component parts, in fact by running it as a huge regiment in which each nation is to lose its individuality and to be brought under a common system of discipline and drill. In my opinion, we are much more likely to break up an Empire than to maintain it by any such attempt. Lasting strength and loyalty are not to be secured by any attempt to force into one system or to remould into one type those special characteristics which are the outcome of a nation's history and of her religious and social conditions, but rather by a full recognition of the fact that these very characteristics form an essential part of a nation's life and that under wise guidance and under sympathetic treatment they will enable her to provide her own contribution and to play her special part in the life of the Empire to which she belongs."

II.

The primitive history of Ceylon is enveloped in fable, yet there is perhaps no country in the world that has such a long continuous history and civilization. At a time when the now great nations of the West were sunk in barbarism, or had not yet come into existence, Ceylon was the seat of an ancient kingdom and religion, the nursery of art, and the centre of Eastern commerce. Her stupendous religious edifices more than 2,000 years old and, in extent and architectural interest, second only to the structures of Egypt, and her vast irrigation works, attest the greatness and antiquity of her civilization. Her rich products of nature and art, the beauty of her scenery, her fame as the home of a pure Buddhism, have made her from remote times the object of interest and admiration to contemporary nations. Merchants, sailors, and pilgrims have in diverse tongues left records of their visits, which confirm in a striking manner the ancient native chronicles which Ceylon is almost singular among Asiatic lands in possessing.

Ceylon, it is believed, was part of the region of Ophir and Tarshish of the Hebrews, from which King Solomon's navy supplied him with "gold and silver, ivory, apes, and peacocks."* To the ancient Greeks and Romans the Island was known by the name of Taprobane, by which name it is described by Onesicritus, Diodorus Siculus, Ovid, Strabo, Pliny, Ptolemy and others—a name, too, familiar to English readers through Milton:

> "Embassies from regions far remote,
> From India and the golden Chersonese,
> And from utmost Indian isle, Taprobane."

The name is a corruption of "Tamba-panni," one of the names given to Ceylon in the Sinhalese chronicles. It is explained in the *Mahawansa* (I.,† p. 33) as derived from *tamba-pánayó* (copper-palmed), having been given to the Island by Wijaya and his followers, who, "exhausted by sea sickness and faint from weakness, had landed out of their vessel supporting themselves on the palms of their hands pressed on the ground.....hence their palms became copper-coloured" (tamba-pánayó). A fanciful explanation. On the opposite coast of India there is a river still called Támraparni, and the name may have been brought to Ceylon by the early Tamil settlers, a common practice among colonists in ancient and modern times. Vergil in his *Æneid* makes Æneas, on landing in Italy, express surprise at seeing a little Troy, another Pergamus and another river Xanthus.

* 1 *Kings, X., 22.*—The Hebrew word used for peacock (*tuki*) is unmistakably the Tamil word *tokei*, while the word for apes (*kapi*) is the Sanskrit and Tamil *kapi* and the word for ivory (*shen habbim* the tooth of the *habb*) is the Sanskrit *ibham* and Tamil *ibam*.

† Translation of Turnour and Wijesinha, published by the Government Printer, Ceylon, 1889.

" Parvam Trojam simulataque magnis
Pergama et arentem Xanthi cognomine rivum
Adgnosco " (*Verg. Æneid*, III., 349).

How many English and Scotch names of places have been introduced into Ceylon by British colonists!

The Arabs called Ceylon "Serendib" and the Portuguese "Ceilao." The names are probably derived from *Sinhala* or *Sihalam* (changed to *Selan* and *Seren*) and *Dwipa* (an Island) changed to *dib*. To the inhabitants of the neighbouring continent of India it was known centuries before the Christian era by the name of Lanka (the resplendent), the name it still bears among the native inhabitants, both Sinhalese and Tamil. The Siamese have added the honorific Tewa, calling the Island Tewa Lanka, "divine Lanka." To the Chinese Ceylon was "the Island of jewels," to the Greeks "the land of the hyacinth and the ruby," to the Indian Buddhist "the pearl upon the brow of India."

The traditions respecting the Island are many and curious. The orthodox Buddhist believes that every one of the four Buddhas of the present cycle, from Kakusanda to Gautama, visited Ceylon and instructed its inhabitants, and that Gautama Buddha left on Adam's Peak his footprint as an undying memorial of his third and last visit. The Hindus claim the footprint as that of Siva, whose shrine was probably established there or revived by Samana or Lakshmana, one of the heroes of the Ramayana and the reputed guardian of the peak. From him it was called Samana-kuta even prior to the visit of the second Buddha,* and is still called Samanala by the Sinhalese. The Mohammedans, continuing a tradition inherited from some of the early Christians, are equally positive that the footprint is that of Adam, and that Ceylon was the cradle of the human race, the elysium provided for Adam and Eve to console them for the loss of Eden,—a tradition which somewhat softened the bitterness of the exile of Arabi Pasha and his fellow Egyptians during their internment in the Island from 1883 to 1901.

The earliest Indian tradition about Ceylon is recorded in the *Skanda Puràna*, the story of the rise and fall of a mighty and wicked Titan, for whose overthrow Skanda or Kartikeya, the god of war and wisdom, was incarnated. The echoes of that contest live in a remote forest shrine in the south-eastern corner of the Island, called after him Kartikeya Gràma or Kataragama, where after his victory he wooed and won a chieftain's daughter, who shares with him the worship of millions from Cashmere to Ceylon, and with whom the Sinhalese priests (kapuralas) of the shrine proudly claim kinship. The southern bank of

* *Mahawansa*, I., p. 58.

the Kalutara river near its mouth (Kalutara South railway station) is still locally called Vélapura, the city of the lance-god (the lance being his favourite weapon), and marks the limit of his territory, while the opposite bank of the river is assigned to his enemies, and is called Désestara, a corruption of Dévasatru (the enemies of the gods).

The next Indian tradition, later by many centuries, is that of the *Rámáyana*, the celebrated epic of Valmiki, which relates the abduction of Sita, a North Indian queen, by Ravana, King of Ceylon, the invasion of Ceylon by her husband Rama, and her recovery after a sanguinary war and the slaughter of Ravana. The bridge said to have been constructed for the passage of Rama's army to Ceylon is the Adam's Bridge of English maps. It touches the Island of Rameswaram, where, on his return from Ceylon, Rama established a shrine to Siva, perhaps the most frequented of all the sacred spots in India, and over which and Adam's Bridge a railway will at no distant date run, linking India and Ceylon in closer bonds. At Munissaram, in the Chilaw District, already an ancient (*mun*) shrine of Siva (*Isvara*), as its name implies, Rama is said to have worshipped on his way to battle with Ravana. The purity of Sita's character and her devotion to her husband have made her the national heroine, as he is the national hero, of India, and thousands still pass in reverent pilgrimage over their route to Ceylon. Sita's name lives in Ceylon in Sita-talawa (Sita's plain) and Sita-ela (Sita's stream) and Sita-kunt (Sita's pond) between Nuwara Eliya and Hakgala, where she is said to have been confined by Ravana, and in Sitawaka (Avissawella).

Both the *Skanda Purána* and the *Rámáyana* represent Ceylon as a huge continent, a tradition not unsupported by science. The geology and fauna of the Island point clearly to a time when Ceylon was part of an Oriental Continent, which stretched in unbroken land from Madagascar to the Malay Archipelago and northwards to the present valley of the Ganges. The valley was then occupied by a sea spreading westward across Persia, Arabia, and the Sahara Desert, and forming the southern limit of the Palæ-arctic Continent, which embraced Europe, North Africa and North Asia. In the course of ages the greater part of the Oriental Continent was submerged in the sea, leaving Ceylon as a fragment in the centre, with, on one side, the Maldives, Laccadives, Seychelles, Mauritius, and Madagascar, themselves separated from one another by hundreds of miles of sea, and, on the other, the Malay Islands; while the Ganges valley was upheaved, making North and South India one land and, later, Ceylon itself was separated from South India by a narrow sea.

The greater part of Ceylon is said in the *Rámáyana* to have been submerged in the sea in punishment of Ravana's misdeeds, and the

Great Basses Lighthouse, which stands out on a solitary rock in the south-east sea of Ceylon, is still called Ravana's fort. The meridian of Lanka of the Indian astronomers, which was reputed to pass through Ravana's capital, passes through the Maldive Islands at 75° 53' 15" East Greenwich, quite four hundred miles from the present western limit of Ceylon. On this coast the Sinhalese chronicles record extensive submersion by the sea in the reigns of Panduwasa (*circa* 500 B.C.) and Kelani Tissa (200 B.C.) At this latter period Kelani is said to have been at a distance of "seven *gaus*" (28 miles) from the sea. "The guardian deities of Lanka having become indignant with Tissa, King of Kelaniya, (for the unjust execution of a Buddhist Elder), the sea began to encroach. 100,000 sea-port towns (*Patunugam*), 970 fishers' villages, and 470 villages of pearl fishers, making altogether eleven-twelfths of Lanka, were submerged by the great sea. Mannar escaped destruction: of sea-port towns Katupiti Madampe."

III.

The first historical event recorded in the chronicles is the landing of Wijaya, the discarded scion of a royal race in Northern India and the founder of the first known dynasty in Ceylon. This event is assigned to the year 544 B.C.,* about the time that Cyrus, the founder of the Persian Empire, permitted the captive Jews to return from Babylonia to Jerusalem. Over the period that intervened between the invasion of Rama and the arrival of Wijaya and which according to the Sinhalese traditions covered about 1,844 years, an impenetrable darkness hangs.

It has been usual to regard Wijaya and his followers as arriving in Ceylon from Bengal. There is hardly any warrant for this belief beyond the fact that his grandmother was a princess of Wanga (Bengal). The traditions reported in the ancient chronicles of the *Dipawansa* and *Mahawansa* point rather to Guzerat in the Bombay Presidency as his country of origin and departure. The Princess of Bengal is reputed to have run away from home and joined a caravan, and while travelling in a wilderness in the "Lala-rata," (the old name of Guzerat) was carried off by "a lion," probably a bandit of the woods, with whom she lived in a cave, bearing him a son and a daughter. When they grew up, they ran away with their mother. The lion roamed the villages, to the terror of the inhabitants, in search of his offspring and was finally slain by the son himself, a feat which is said to have earned for him and his descendants their name of Sin-

* The date of Wijaya's arrival is said by the Buddhist chroniclers to have occurred on the day of Gautama Buddha's death, which event tradition gives as 544 B.C., but which more probably occurred about 478 B.C. For reasons see *Cunningham's Inscriptions of Asoka.*

hala, the lion-slayer.* He then established himself as King of "Lalarata," and Wijaya was his second son. He "became a lawless character" and had to be expelled by the King with 700 of his comrades and their wives and children. The ships containing the women and children drifted to "Nagadipa" and "Mahilarata," probably the modern Laccadive and Maldive Islands. The men landed at "Suppáraka" (the modern Surat in the Bombay Presidency) and at "Barukachcha," the modern Broach, and at both ports so misbehaved that they had to be expelled by the inhabitants. They took ship again and landed at last at "Tambapanni" in Ceylon. This port is located by some on the north-western coast near Puttalam, and by others on the south-eastern coast, at the mouth of the Kirinde-Oya. The Dutch historian Valentyn placed it in Tamblegam of Trincomalie district, in old times called Tamanatota and the sea-port of Tamankaduwa.

At the time that Wijaya arrived in Ceylon, it was inhabited by a race called Yakkhas or Nágas, of whom very little is known. They were a branch of a prehistoric, probably Dravidian, race which colonized South India and Ceylon. The term Yaksha, which is the Sanskrit original of "Yakkha," is in the *Rámáyana* and other Indian traditions applied to a race of spirits whose chief was Kuvera, King of Lanka, who was dispossessed by his half-brother, the famous Ravana, and is now regarded as the regent of the Northern quarter of the world and as the god of wealth. The Yakshas were akin to, if not identical with, the Nágas, the Dragon race. They appear to have attained a high state of civilization, and the names of Negapatam in the Madras Presidency, of Nagpore in the Central Provinces of India and of the Nága hills, the north-easterly offshoot of the Himálayas, attest the wide extent of the ancient Nága dominion. Long before the Wijayan invasion Mahiyangana (now called Alutnuwara) in the Bintenna division of Uva had been one of their chief cities, and Gautama Buddha on his first visit to Ceylon is said to have descended on "the agreeable Mahanaga garden, the assembling place of the Yakkhas,"—a site marked by the ruins of a great dagoba built about 300 B.C., and still a great place of Buddhist pilgrimage. It was the *Maagrammum* of Ptolemy, who describes it as "the metropolis of Taprobane beside the great river" (Mahaweli-ganga). The modern representatives of this ancient race are the fast dwindling Veddas or wild men of Ceylon and the Bhils, Santals and other wild tribes of India.

Wijaya on his arrival married (under circumstances† which recall the meeting of Ulysses and Circe in the *Odyssey*) Kuveni, a

* The Sinhalese thus trace their origin to a lion, as the Romans of old traced theirs to twins nurtured by a wolf.

† *Mahawansa*, I., pp. 32, 33; and *Odyssey*, X, 274 *et seq.*

Yakkha princess of great beauty and much influence among her countrymen. With her aid he suppressed the Yakkhas and established his power, fixing his capital at Tambapanni, also called Tamana nuwara. He then basely discarded her for a Tamil princess of South India. Kuveni, seeking refuge among her own people whom she had betrayed, was killed by them. Another tradition says that the deserted queen flung herself, with curses on her husband, from a rock called after her Yakdessa gala ("the rock of the Yakkha's curse"), and which is one of the hills that give picturesqueness to the town of Kurunegala. Tonigala, "the rock of lamentations," and Vilakatupota, "the vale of tears," both in the Kurunegala District, are also associated with her sorrows.

Kuveni Asna, which relates the story of her love and sorrows, says that in agonizing shrieks she wailed: "When shipwrecked and forlorn, I found thee and thy men food and home. I helped thee to rout the Yakkhas and raised thee to be king. Pledging me thy troth, thou madest me thy spouse. Didst not thou know then, that I was of the Yakkha race? Loving thee with unquenchable love and living in such love, I bore thee children. How canst thou leave me and love another? The gentle rays of the rising full moon are now to me the blaze of a red-hot ball of iron; the cool spicy breezes of the sandal groves are hot and unwelcome; the cuckoo's sweet song pierces my ears as with a spear. Alas, how can I soothe my aching heart!"

IV.

Wijaya's successors, like him, were adherents of the Brahminical faith, and took their consorts from the ancient and powerful Pandyan dynasty of South India, whose sovereigns, from their enlightened encouragement of literature, have been called the Ptolemies of India. The alliance was indispensable for the development of Ceylon, and was probably the justification of Wijaya's ingratitude to the Yakkha queen.

The cultivation of rice was among the first cares of King Wijaya. The grain was then not grown in Ceylon. When first entertained by the ill-fated queen Kuveni, he is said in the chronicles* to have been served with rice gathered from the wrecks of ships. Even 250 years later the production of rice was so limited that king Dewanampiyatissa is said to have received from the Emperor Asoka of Northern India 160 loads of hill paddy.† The Tamils, however, on the mainland had made great advance in rice cultivation. A branch of the Vellalas, the old ruling caste of Tamil-land, claims to have received the grain and instruction in its cultivation from the goddess Parvati,§ and still calls

* *Mahawansa*, I., p. 33.

† *Mahawansa*, I., p. 46.

§ Consort of Siva and also called Umá.

itself by the title of *pillai*, her children, for so she deigned to call them when granting the boon. The Tamil name of the grain (*arisi*) was adopted into the Greek language as ὄρυζα, and through the Latin *oryza* has passed into modern European languages (French *riz*, English *rice*, &c.).

Tamil colonies of agriculturists and artificers were imported in large numbers, and rice and other cultivation introduced. Irrigation works were constructed. In order to secure the organized and continuous labour necessary for their maintenance, the patriarchal village system, which still remains in a modified form, under the name *Gansabhawa*, was introduced. Large military forces were subsidized, and the highest offices of State thrown open to the new allies. The civil and military administration of the Island thus organized and the resources developed, Ceylon rose gradually to a high state of prosperity and civilization. The Island was divided into three great *ratas* or regions; the *Pihita* or *Raja rata*, so called from its containing the established (*pihita*) seats of royalty (*raja*), and comprising the whole region to the north of the Mahaweliganga; the *Rohuna rata*, bounded on the east and south by the sea and on the North and West by the Mahaweliganga and Kaluganga, and including the mountain zone to which the land rose from the sea-coast like a ladder (*rohuna*); and the *Máya* rata between the Dedura Oya and Kaluganga, the western sea and the mountain ranges and the Mahaweliganga on the east.

Throughout the twenty-four centuries of native rule rice cultivation was the principal concern of king and people and one of the noblest of callings. Kings themselves drove the plough. To build tanks and construct water-courses were regarded as the wisest and most beneficent acts of a good ruler. The extensive ruins scattered in profusion in the ancient kingdoms attest the bounteous care of the kings and the lavish expenditure of money and labour on the national industry, and the names of these kings live in the grateful recollection of the people as benefactors of their race and country.

Great as these irrigation works were, the greatest perhaps in the world, they did not altogether prevent famine in times of severe drought. The native chronicles report the singular manner in which a Sinhalese sovereign (Sri Sangabodhi Raja, *circa* 252 A.D.,) on one such occasion manifested his sympathy with his suffering people. "Having at that time learned that the people were suffering from the effects of a drought, this benevolent king, throwing himself down on the ground in the square of the Mahathupa, pronounced this vow: 'Although I lose my life thereby, from this spot I will not rise until rain shall have fallen sufficient to raise me on its flood from the earth.' Accordingly the ruler of the land remained prostrate on the ground, and the rain cloud

instantly poured down his showers. Throughout the land the earth was deluged. But even then he would not rise, as he was not completely buoyed up on the surface of the water. So the officers of the household blocked the drains of the square. Thereupon being lifted by the water, this righteous king rose. In this manner did this all-compassionate sovereign dispel the horrors of the drought." (*Mahâwansa*, I., p. 146.)

About 437 B.C., the capital of Ceylon was transferred by king Pandukabhaya, fifth in Wijaya's line, to Anuradhapura, the *Anurogrammum* of Ptolemy, originally founded by one of Wijaya's followers. The city organization was fairly complete and gives proof of no mean administrative capacity as well as advance in sanitary science. The king appointed his uncle "Nagaraguttika," the Mayor of the city. "From that time there have been," says the *Mahawansa*, "Nagaraguttikas in the capital." Anuradhapura may thus claim to have been among the oldest Municipal corporations in the world. A great marsh was deepened and converted into a tank called Jaya. Friendly relations were established with the aboriginal Yakkhas, and their chiefs were given important offices. "He formed the four suburbs of the city and the Abhaya tanks and to the west-ward of the place the great cemetery, and the place of execution and punishment. He employed a body of five hundred *chandalas* (out-castes) to be scavengers of the city and two hundred chandalas to be night-men, one hundred and fifty chandalas to be carriers of corpses, and the same number of chandalas at the cemetery. He formed a village for them on the north-west of the cemetery, and they constantly performed every work according to the directions of the king. To the north-east of this village he established a village of *Nichi chandalas* to serve as cemetery-men to the out-castes. To the northward of that cemetery and between it and the Pásána mountain, a range of buildings was at the same time constructed for the king's huntsmen. To the north-ward of these he formed the Gamini tank. He also constructed a dwelling for the various class of devotees. To the east-ward the king built a residence for the Brahman Jotiya, the Chief Engineer. In the same quarter a Nigantha devotee, named Giri, and many Pasandaka devotees dwelt, and the king built a temple for the Nighanta Kumbandha which was called by his name. To the west-ward of that temple and the east-ward of the huntsmen's buildings, he provided a residence for 500 persons of various foreign religions and faiths." (*Mahawansa*, I., p. 43.)

V.

While Wijaya and his immediate successors were improving and developing the Island, on the continent of India the seeds sown by one

of the greatest of her sons, Gautama Buddha, about the time that Wijaya left India for Ceylon, were beginning to bear fruit. Buddhism, ousting Brahminism from its pre-eminence, became the prevailing religion under the great emperor Asoka (*circa* 320 B.C.) He has been called the Constantine of Buddhism, an Alexander with Buddhism for his Hellas, a Napoleon with *mettam*, all-embracing love, instead of *gloire* for his guiding light. His grand-father was Chandragupta, the Sandracottus of the Greek historians, at whose court Megasthenes represented king Seleucus, general of Alexander the Great and afterwards successor to his Bactrian and Indian dominions. Inscribed rocks and stone pillars, still found from Cashmere to Orissa, bear testimony to the extent of Asoka's empire, the righteousness and wisdom of his rule, and the nobility of his character.

His active benevolence was not limited to the confines of his empire or even to human beings. One of his rock edicts records the system of medical aid which he established throughout his dominions and adjoining countries, Ceylon being specially named. "Everywhere within the conquered province of the Raja Piyadasi (Asoka), the beloved of the gods, as well as in the parts occupied by the faithful, such as Chola, Pida, Satyaputra and Ketalaputra, even as far as *Tambapanni* (Ceylon), and moreover within the dominions of Antiochus the Greek, everywhere the heaven-beloved king's double system of medical aid is established, both medical aid for men and medical aid for animals, together with the medicaments of all sorts suitable for men and for animals. And whereever there is not (such provision), in all such places they shall be prepared and planted, both root-drugs and herbs. And in the public highways wells shall be dug and trees planted for the accommodation of men and animals."

A second inscription appoints officers to watch over domestic life and public morality and to promote instruction among the women as well as the youth. The essence of religion is declared to consist in reverence to father and mother and spiritual teacher, kindness to servants and dependents, to the aged, to the orphan and destitute, and to Brahmins and Sramans (Buddhist monks), and tenderness to all living creatures; "and this is the true religious devotion, this the sum of religious instruction, viz., that it shall increase the mercy and charity, the truth and purity, the kindness and honesty of the world."

Another inscription records how he sent forth missionaries "to the utmost limits of the barbarian countries" for the spread of the religion of Buddha and directs the missionaries to mix equally with soldiers, Brahmins and beggars, with the dreaded and the despised, both within the kingdom and in foreign countries, teaching better things. But conversion is to be effected by persuasion, not by the sword. Tol-

erance is inculcated on the ground that "all faiths aim at moral restraint and purity of life, although all cannot be equally successful in attaining to it." "A man must honor his own faith without blaming that of his neighbour, and thus will but little that is wrong occur. There are even circumstances under which the faith of others should be honoured, and in acting thus a man increases his own faith and weakens that of others. He who acts differently, diminishes his own faith and injures that of another." "Buddhism," as Sir W. Hunter observes, "was at once the most intensely missionary religion in the world and the most tolerant. The character of a proselytizing faith which wins its victories by peaceful means, so strongly impressed upon it by Asoka, has remained a prominent feature of Buddhism to the present day."

By other edicts Asoka prohibits the slaughter of animals for food or sacrifice, he orders a quinquennial humiliation of the people and a republication of the great moral precepts of the Buddhistic creed; he inculcates the true happiness to be found in virtue and that the imparting of virtue is the greatest of all charitable gifts; he contrasts the vain and transitory glory of this world with the reward for which he strives and looks beyond. No sovereign in history save perhaps Marcus Aurelius, the Stoic philosopher, who shed lustre on the throne of the Cæsars five hundred years later, was animated by so high an ideal of kingly duty. Asoka also collected the body of Buddhistic doctrine into an authoritative version in the Magadhi or Pali language of his central kingdom, a version which for over 2,000 years has formed the Canon of the Southern, including Ceylon, Buddhists.

At the beginning of the third century before Christ the reigning prince of Ceylon, the saintly Tissa, "beloved of the gods," Devanampiyatissa, became a convert to Buddhism. At his request the Emperor Asoka sent his son Mahinda (307 B.C.) to Ceylon to preach the faith, and later his daughter Sanghamitta as a missionary to the women of Ceylon. By the zeal and eloquence of this noble pair of missionaries Buddhism became established in the Island.

The consummation of that achievement was the arrival (288 B.C.) of a branch of the sacred Bo-tree (*Ficus religiosa*), under the shade of which Gautama Buddha had attained wisdom. The branch, planted with great pomp and ceremony at Anuradhapura, still flourishes there, the oldest historical tree in the world, and the object of profound veneration to millions of Buddhists throughout the world. To this tree, the symbol of Buddha's noble life and teaching, Anuradhapura through all its vicissitudes of centuries owes its escape from the oblivion which has overtaken other mighty cities and kingdoms. So true is it, as Goethe has said, that—

"Ein geistreich aufgeschlossenes Wort
Wirkt auf die Ewigkeit."

Perhaps under a renewed impulse of the same spiritual force Anuradhapura may again witness a revival of her ancient splendour.

Eight miles from Anuradhapura, by a road which is the *Via Sacra* of the Buddhist world, stands the Mihintale mountain, revered as the scene of the first interview between the saint Mahinda and his royal convert. A noble flight of steps, more than a thousand in number, leads from the base to the highest peak which is crowned by the Ambasthala dagoba, which enshrines the saint's ashes and commands a view of majestic grandeur. Near by are rock buildings which served as retreats for the monks. Inscriptions, still legible, tell us somewhat of their mode of life. None who destroyed life were permitted to live near the mountain; special offices were allotted various servants and workmen; accounts were to be strictly kept and examined at an assembly of priests; certain allowances of money to every person engaged in the temple service were made for the purchase of flowers, so that none might appear without an offering; cells are assigned to the readers, expounders and preachers; hours of rising, of meditation and ablution are prescribed; careful attention to food and diet for the sick is enjoined; there are instructions to servants of every kind, warders, receivers of revenue, clerks, watchmen, physicians, surgeons, laundry men and others. The minuteness of detail gives an excellent idea of the completeness of arrangement for the orderly and beautiful keeping of the venerated place.

VI.

In the year 237 B.C., the troubles of the Wijaya dynasty began. Two Tamil chiefs in the employ of the king killed him and usurped his throne, which they jointly occupied for twenty-two years, when they were dethroned and slain and the original dynasty was restored.

The Tamils re-established themselves ten years later under Elala, a prince of the Chola dynasty. The dethroned dynasty took refuge in Magampattu, on the southern coast, where the great tank and dagoba at Tissamaharama still stand as monuments of their rule. Elala at Anuradhapura, according to the Buddhist chronicles, though a heretic, "ruled the kingdom for forty-four years, administering justice impartially to friend and foe." At the gate of his palace hung, according to the custom of the Chola kings, the *Arachchi Mani* or "bell of inquiry," communicating with the head of his bed and the ringing of which secured immediate inquiry and redress of grievances. Fables, which the *Mahâwansa* gravely records, grew up that the very birds and beasts sought and obtained redress. His unbending justice inflicted capital punishment on his son. For an unintentional damage caused to a Buddhist dagoba by his chariot

he offered his own life as atonement, but the aggrieved persons were pleased to accept other restitution.

The tomb, erected where he fell by his generous foe Dutugemunu, a scion of the old line, is still regarded with veneration by the Sinhalese. "On reaching the quarter of the city on which it stands," says the chronicle, "it has been the custom for the monarchs of Lanka to silence their music, whatever procession they may be heading." Well may the Sinhalese be proud of chivalry so rare and unprecedented. So uniformly was this homage continued, says Tennent, that so lately as 1818, on the suppression of an attempted rebellion against the British Government, when the defeated aspirant to the throne was making his escape by Anuradhapura, he alighted from his litter on approaching the quarter in which the monument was known to exist, and although weary and almost incapable of exertion, not knowing the precise spot, he continued on foot till assured that he had passed far beyond the ancient memorial.

King Dutugemunu in the epics of Buddhism enjoys a renown second only to Devanampiyatissa. He commemorated his triumph by numerous magnificent buildings dedicated to religion and charity. Of his nine-storeyed monastery, the Brazen Palace, resting on 1,600 monolithic columns and roofed with plates of brass, a forest of pillars still stands. The ruins of the Ruwanweli and Miriswetiya Dagobas match in greatness and sanctity those of the Tuparama constructed by Devanampiyatissa to enshrine the collar-bone of Buddha. Nor did Dutugemunu forget his patron-god of Kattaragama, who had sent him forth to do battle with Elala. His gratitude raised noble structures over the ancient shrine and gifted it with rich endowments.

After Dutugemunu's time the Tamils proved a never-failing source of harassment. They made frequent incursions into Ceylon, and Tamil kings often sat on Wijaya's throne. Walagam Bahu I. (*circa* 104 B.C.) after a short reign lost his kingdom, his queen and the most precious treasure in Ceylon, Buddha's begging-bowl. After 15 years of exile he recovered the two former and in commemoration of his success built the Abhayagiri Dagoba, the most stupendous of this class of structures, rising originally to a height of 405 feet and its ruins after a lapse of 2,000 years standing over 240 feet.

Sometimes the tide of invasion was rolled back into South India, as by king Gaja Bahu, who (113 A.D.) brought back a multitude of captives that the Tamil king had taken, and also a large number of Tamil captives, whom he settled in Alutkuru korale of the Colombo District, Harispattu and Tumpane of the Kandy District and in parts of the Kurunegala District.

Gaja Bahu's triumph is commemorated by a yearly *perahera* festival which is now continued by the Dalada Maligawa at Kandy.

But the tooth-relic of Buddha which now heads the procession formed no part of it till about 150 years ago.* At this festival a high place has always been held by the goddess Pattini whose worship was introduced by Gaja Bahu. He brought from India her golden *halamba* or anklet, copies of which are the symbols of her worship, and oaths are not infrequently taken on them in courts of justice. No oath is more dreaded by the Sinhalese peasant.

Gaja Bahu also established in honour of the goddess the great national game of *Ankeliya* or horn-pulling, held especially on the occasion of epidemics and conducted on a magnificent scale in the presence of thousands of spectators. It concludes with a torch-light procession through the infected villages, recalling the "need-fires" lighted by farmers in England on the occasion of epidemics among cattle. Many a Sinhalese family traces a hereditary connexion with one or other of the rival factions which in times past celebrated this festival with boisterous merriment and not infrequently with such riotous excess that the kings had to interfere to check it.

VII.

In the long line of Ceylon kings none perhaps is so revered as Sri Sanghabodhi of whose sympathy and love for his people I have already given a striking illustration. His death was not unworthy of his life. Renouncing his sovereignty to retire into the woods for religious contemplation, he was pursued by the fears of his rival who set a price on his head. When many had died through being mistaken for him, a poor man eager for the reward went in search of the exile and accidentally meeting him at Attanagalla but not knowing his identity, mentioned his errand. Sri Sanghabodhi out of compassion for his poverty and for the many that had died, disclosed himself and severed his own head. This supreme act of self-sacrifice earned for him from his remorse-stricken rival the erection of the celebrated Attanagalla Vihara (not far from Veyangoda and still a venerated shrine) and the still higher glory that great Sinhalese kings thenceforward assumed *Sri Sanghabodhi* as one of their principal titles.

In Sri Sanghabodhi (whom the modern world would perhaps regard as weak and superstitious) the people recognised a sovereign who most realized Buddha's ideals of self-conquest and universal charity, of humility and self-sacrifice, which he preached in many a sermon and illustrated in many a dialogue and story, and not least in that beautiful and popular collection known as the *Játaka* or birth-stories. Here e.g., is one known

* This was by order of King Kirti Sri Raja Sinha (1747-1780 A.D.) who did much to revive Buddhism and restored the almost extinct order of monks by importation from Siam.

as "the Banyan deer birth-story." A lady, the mother of Kumára Kássapa, had been unjustly found guilty of immoral conduct and was declared innocent through the intervention of the Master. Then it is said that the brethren talking this matter over at even-tide, the Master came there, and learning the subject of their discourse, said "not only has the Tathágata [Buddha] proved a support and protection to these two [the lady and her son]; formerly also he was the same." Then, on request, he revealed that matter, concealed by change of birth.

Once upon a time when king Brahmadatta was reigning in Benares, the Bodhisatta was reborn as a deer, a king of the deer, by name the Banyan Deer. The herd of the Banyan Deer was shut in the king's park, as also another herd of the Branch Deer. The king of men or his cook went daily to hunt for deer for venison. For each one killed many were wounded or harassed by the chase. So the golden-coloured Banyan Deer went to the king Branch Deer and persuaded him to a compact that lots should be cast and that every day the one deer on whom the lot fell should go voluntarily to the cook's place of execution and lay his head upon the block. And this was done. And so by the daily death of one the rest were saved from torture and distress. Now one day the lot fell upon a pregnant doe in the Branch Deer's herd. She applied to the king of the herd to order that the lot, "which was not meant to fall on two at once," should pass her by. But he harshly bade her begone to the block. Then she went to king Banyan Deer and told her piteous tale. He said he would see to it, and he went himself and laid his head on the block.

Now the king of men had decreed immunity to the kings of the two herds. When the cook saw king Banyan Deer lying there with his head on the block, he ran and told the king of men, who mounted his chariot and with his retinue hurried to the spot, and said: "My friend, king Banyan Deer, did I not grant your life? Why are you here?" Then the king of the deer told him all. And the king of men was greatly touched, and said: "Rise up. I grant you your lives, both to you and to her." Then the rejoinder came: "But though two be thus safe, what shall the rest of the herds do, O king of men?" So they also obtained security. And when the Banyan Deer had likewise procured protection for all the various sorts of living things, he exhorted the king of men to justice and mercy, preaching the truth to him "with the grace of a Buddha."

And the doe gave birth to a son beautiful as buds of flowers, and he went playing with the Branch Deer's herd. Then his mother exhorted him :—

"Follow rather the Banyan Deer;
Cultivate not the Branch!
Death, with the Banyan, were better far
Than, with the Branch, long life."

And the Banyan Deer made a compact with the men that wherever leaves were tied round a field, the deer should not trespass, and he made all the deer keep to the bargain. From that time, they say, the sign of the tying of leaves was seen in the fields.

Then the Master identified the characters. "He who was then the Branch Deer is now Devadatta [a schismatic], his herd the members of the order who followed him in his schism, the doe is now Kumára Kássapa's mother, the deer she gave birth to is now her son Kumára Kássapa, the king of the men is Ananda [Buddha's favourite disciple], and Banyan, the king of the deer, was I myself."

VIII.

The Buddhist scriptures, known as the *Tripitaka* or the Three Baskets or Collections, were, 88 B.C., reduced to writing and so protected from the corruptions and errors inseparable from oral tradition. This was done at the romantic cave-temple of Alu Vihara in the Matale District by 500 learned and saintly monks assembled by order of Walagam Bahu I. This did not, however, prevent the growth of schism which even in his time had manifested itself, having its headquarters in the Abhayagiri Vihara which he founded and which set itself up against the ancient seat of orthodoxy, the Maha Vihara. The dissensions increased as time went on.

From the beginning of the 3rd century A.D. the Buddhist church was distracted by a heresy called the Wytulian. Of its nature little is known, but it was deemed sufficiently grave to call forth extreme measures of persecution from the Sinhalese kings, hitherto so tolerant. The heresy, however, time after time reasserted itself till about 275 A.D; it even found a champion in the king Maha Sen. He dispossessed the orthodox monks, overthrew their great monastery, the Brazen Palace, and with its materials constructed buildings for the heretics. A popular revolt compelled him to retrace his steps and to make ample amends. He restored the buildings he had destroyed, erected new monasteries and nunneries, constructed the stately Jetawanarama Dagoba and numerous tanks including the vast lakes of Mineri and Kantalai and made gifts without limit to the orthodox monks. A grateful people have awarded him divine honors and worship him as an incarnation of the Kattaragam god under the name Minneri Sami. On

his death (301 A.D.) ended the Great Line or Mahawansa, and the Little Line or Suluwansa began, in the veins of whose sovereigns no longer ran (according to the Chronicles) the pure blood of the Solar dynasty.

To this line, however, belonged many illustrious kings, among whom were the painter and sculptor—king Detu Tissa (330 A.D.) and the great surgeon Buddhadasa (339 A.D.) The Sinhalese kings from the earliest times, mindful of the health of their subjects, maintained systems of medical aid, following in the footsteps of their great exemplar the Indian Emperor Asoka. King Dutugemunu (200 B.C.) on his death-bed relates among his meritorious acts: "I have daily maintained at 18 different places hospitals provided with suitable diet and medicines prepared by medical practitioners for the infirm" (*Mahâwansa*, I. p. 125). A rock inscription at Mihintale (*circ.* 362 A.D.) records that a physician and surgeon were borne on the establishment of great monasteries. King Buddhadasa is said "to have entertained for mankind at large the compassion a parent feels for his children. He rendered happy the indigent by distribution of riches, protected the rich in their property and life, patronized the virtuous, discountenanced the wicked, and comforted the diseased by providing medical relief," (Ibid. p. 155). He composed a great work, still extant, on surgery, called *Saraththasangaha*. He extended the benefit of his surgical skill to the lowest castes and even animals. He provided hospitals and medical practitioners in all villages, and on the main roads asylums for the crippled, deformed and destitute.

This policy was continued by the great Parakrama Bahu (1150 A.D.) of whom the *Mahâwansa* records (II. 194-5): "And this ruler of men built further a large hall that could contain many hundreds of sick persons, and provided it also with all things that were needful, as stated underneath. To every sick person he allowed a male and a female servant, that they might minister to him by day and by night, and furnish him with the physic that was necessary and with divers kinds of food. And many store houses also did he build therein, filled with grain and other things, and with all things that were needful for medicine. And he also made provision for the maintenance of wise and learned physicians who were versed in all knowledge and skilled in searching out the nature of diseases. And he took care to discern the different wants of the sick, and caused the physicians to minister to them, as seemed necessary, both by day and night. And it was his custom, on the four Sabbaths (Uposatha days) of every month, to cast off his king's robes and, after that he had solemnly undertaken to observe the precepts, to purify himself and put on a clean garment, and visit that hall together with his ministers. And, being endued with a heart full of kindness, he would look at the sick with an eye of pity, and,

being eminent in wisdom and skilled in the art of healing, he would call before him the physicians that were employed there and inquire fully of the manner of their treatment. And if so be that it happened that the treatment that they had pursued was wrong, the king, who was the best of teachers, would point out wherein they had erred, and, giving reasons therefor, would make clear to them the course that they should have pursued according to science; also to some sick persons he would give physic with his own hands. Likewise also he would inquire of the health of all those that were sick, and unto such as were cured of their diseases he would order raiment to be given. And as he desired greatly to gain merit, he would partake of merit at the hands of the physicians, and impart his own merit to them, and then return to his own palace. In this manner, indeed, did this merciful king, free from disease himself, cure the sick of their divers diseases from year to year."

IX.

In the beginning of the 5th century A.D. two notable visitors arrived in the Island. The only commentaries on the *Tripitaka* existed in Ceylon. In search of them came to Anuradhapura, about 400 A.D., the learned Brahmin Buddhaghosa, "the Voice of Buddha," from Northern India. He gave a decided impetus to Buddhist learning by translating the commentaries and composing others, and his works are regarded as absolute authorities in the interpretation of the Buddhist scriptures. He may be regarded as the second founder of Buddhism in Ceylon.

About 412 A.D., the Chinese monk-traveller Fa-Hian landed in Ceylon, with which his countrymen had for centuries maintained continuous commercial and religious intercourse. He visited Anuradhapura, then in its glory, and remained there two years engaged in transcribing the sacred books. He has vividly described* the splendour and magnificence of Anuradhapura and of the national religion and the prosperity of the Island. Two hundred years later, when another Chinese traveller, Hiouen-thsang, visited India, he met numbers of exiles from Ceylon, who informed him that they had fled from civil commotions in the Island, in which the religion had undergone persecution, the king had lost his life, cultivation had been interrupted, and the Island exhausted by famine.

In the reign of king Dhatusena (461-479 A.D.) the great chronicle of the *Mahâwansa* was composed by his uncle, the monk Mahanama, from annals and traditions then extant. In the two chief monasteries in Anuradhapura, the Great Minster and the North Minster, the cano-

* Beal's *Buddhist Records of the Western World* Vol. I., pp. *LXXII.*, et seq.

nical books had been handed down from generation to generation in Pali, with commentaries upon them, in Sinhalese, interspersed with mnemonic verses in Pali. In the third century A.D. some one collected such of the Pali verses as referred to the history of Ceylon, piecing them together by other verses to make a consecutive narrative. The poem thus constructed was called the *Dipávansa*, the *Island Chronicle*. Shortly afterwards the celebrated Buddhaghosa, arriving from India, rewrote in Pali the Sinhalese commentaries which are now lost. In his work, which has supplanted them, we may trace the ancient tradition. He quotes from the old Sinhalese commentary a number of mnemonic verses also contained in the *Dipávansa* and gives in Pali the substance of the Sinhalese prose with which they had been originally accompanied. On the basis of these works and of popular legends, Mahanama, a literary artist, who lived a generation after Buddhaghosa, wrote the *Maháwansa*, which is really an epic poem of remarkable merit, with the national idol, Dutugemunu, the conqueror of the invading hosts of the Tamils, as his hero. What he says of other kings, and of Asoka amongst them, is only by way of introduction or of epilogue to the main story.

It is written in Pali verse and covers the period B.C. 543 to A.D. 301. It was continued by order of Parakrama Bahu II. of Dambadeniya up to about 1262 A.D. by the monk Dharmakirtti, and again to about 1295 in the reign of Pandita Parakrama Bahu IV. of Kurunegala, and lastly to 1758 by the monk Tibbotuwawa by order of King Kirttisri. It may be said of the writers of these chronicles, as Hume said of the old English chroniclers: "The monks who lived remote from public affairs, considered the civil transactions as subservient to the ecclesiastical and were strongly affected with credulity, with the love of wonder, and with a propensity to imposture." The last remark perhaps does injustice to these simple Buddhist monks who seem to have fully believed what they wrote and from whom it would be unreasonable to expect that sort of historical training which is of quite recent growth even in Europe.

The translation made of the *Mahávansa* by George Turnour of the Ceylon Civil Service and published in 1837 constitutes a great landmark in Oriental archæology and history. From him invaluable help was derived by James Prinsep who was then wearing himself out in his enthusiastic efforts to decipher the coins and inscriptions of India, while the very alphabets and dialects were as yet uncertain. Without the help of Turnour's *Mahávansa** the striking identification

* Turnour's translation covered the first 38 chapters and was published in 1837. He had previously in 1832 published in the Ceylon Almanac an Epitome of Ceylon History, which is reprinted as Appendix to Forbes' '*Eleven Years in Ceylon*,' *1833*.

of king Piyadasi of the inscriptions with the king Asoka of history would never have been made, and ancient Indian history would still be in a maze.

Excavations by General Cunningham in the Topes (brick burial mounds) of Sanchi in Central India have furnished striking and unexpected confirmation of the *Mahâwansa*. In a curt record (ch. 12) the chronicler gives the names of the missionaries sent out by Tissa, son of Moggali, the President of the third Convocation held by Asoka. They were sent to Kashmir, to Kandahar, to the Himalaya, to the border lands on the Indus, to Burma, to South India and Ceylon. Each party consisted of a leader and four assistants. Of the five missionaries to the Himalayan region three are named as Majjhima, Kassapagotta, and Dundubhissara. Now General Cunningham found buried at Sanchi funeral-urns containing ashes of the distinguished persons in whose honour the Topes had been built. One of the urns bore an inscription in letters of the 3rd century B.C. with the simple legend: "Of the good man Kassapagotta, the teacher of all the Himalayan region." On another urn is the legend: "Of the good man Majjhima;" on another: "Of the good man, Gotiputta of the Himalaya, successor of Dundubhissara."

X

In the sixth century A.D., the first mention occurs in the native chronicles of coconut plantations, destined to form a fruitful source of wealth to future generations. The coconut palm is not indigenous to Ceylon. Its original habitat was the tropical Islands of the Pacific, from which it has extended to the coast of the East and West Indies, Ceylon and tropical America. This wide distribution was favoured by the peculiar triangular shape of the fruit, which dropping into the sea from trees growing on any shore would be carried by tides and currents to be cast up and vegetate on distant coasts. In Ceylon the plant first grew on the southern coast, which is the coast most exposed to such currents. King Agrabodhi (*circa* 564 A.D.) is credited by the chronicler with having made a coconut plantation 36 miles in extent in the south of the Island, probably near Weligama, where a Vihara contains a supposed memorial of the king. This policy was continued in the twelfth century by king Parakrama Bahu, who formed a coconut plantation from Bentote to the Kaluganga, and in later times by the Dutch rulers of the Island.

The Tamil influence remained supreme at Anuradhapura from the seventh century till at last in 769 A.D., about the time of the first invasion of Spain by the Saracens, the city was abandoned to the Tamils and the capital transferred to Polonnaruwa, or Pulastyanagara,

the site probably of a prehistoric city named after Pulastya, the grandfather of Ravana. Polonnaruwa soon rivalled Anuradhapura in magnificence. But the Tamil inroads continued, and about the time of the Norman Conquest of England the Sinhalese king was taken captive, and Polonnaruwa was made a vice-royalty of the Chola kings of India.

Gradually the Sinhalese rule was re-established at Polonnaruwa. Here in the twelfth century ruled the greatest of the Sinhalese kings, Parakrama Bahu. An adept in all the arts of statesmanship and war, his happy genius followed every track with like success. He reconquered Ceylon from the Tamils and established peace, so that, as an inscription on the rock at Dambulla records, "even a woman might traverse the Island with a precious jewel and not be asked what it was." He carried his victorious standards into South India, Cambodia, and Siam. Vast ruins still extant, but rarely visited, bear witness to his power and piety. His career, fit theme for an epic poem, is hardly remembered save by the antiquarian. When shall a Sinhalese Valmiki arise to sing the story of Parakrama's glorious life and fix it among the imperishable traditions of the Sinhalese race?

It was not long before Polonnaruwa, too, had to be abandoned to the Tamils, who came now not from the old seats of the Pandya and Chola dynasties, but from Kalinga (Northern Circars). Their domination was marked, if the chronicles are to be believed, by more than ordinary cruelty. "Like the giants of Mara they destroyed the kingdom and the religion of the land. Alas, alas!" "The whole island resembled a dwelling in flames or a house darkened by funeral rites." Cries which recall the wails of the Saxon chronicles of England during the Norman rule at about the same period. "The land was filled with devils and evil men. Never was there more misery and never acted heathens worse than these." [After a recapitulation of their deeds.] "The earth bare no corn, you might as well have tilled the sea, for the land was all ruined by such deeds, and it was said openly that Christ and his Saints slept." The uneasy seat of government in Ceylon had to be shifted from time to time to Dambadeniya, Yapahu, Kurunegala, (the two first, like the third, in the Kurunegala District), Gampola, Kotte, Sitawaka, and finally Kandy.

XI.

Among the kings of this later time a high place must be given to Parakrama Bahu II., of Dambadeniya, who was not only like his great name-sake a warrior and an administrator, but also a great scholar and, like his father Wijaya Bahu III., a patron of learning.

The latter is reported in the *Raja Ratnakari* to have "established a school in every village and charged the priests who superintended the

same to take nothing from the learners, promising that they would be rewarded for their trouble by himself; and thus every day infinite crowds of priests were daily at the king's door, receiving rice and clothing for their trouble of teaching; and to the higher order of priests who did not leave their monasteries, the king ordered their victuals and what they wanted to be sent. He also examined the progress made by the pupils and, according to their merit in learning, promised them that they should be made priests; and the most eminent among them he appointed to particular stations to preach. Having brought religion and learning to this flourishing state, the king exhorted all ranks to persevere in this manner and thus greatly encouraged religion." It should be remembered that in ancient Ceylon, as in Burma to this day, the national instructors were the Buddhist monks and from the earliest times the kings took a warm interest in education. In an inscription on the Mihintale tablets (Müller's *Ancient Inscriptions of Ceylon* p. 85.) king Mahinda who ruled at Polonnaruwa (*circa*. 1000 A.D.) grants, *inter alia*, a village to a teacher in the Ambasthala temple at Mihintale. Parakrama Bahu VI. who ruled at Kotte (1410-1462 A.D.) was the Mæcenas of his age and was himself a scholar and author. He established two Colleges for the instruction of priests, one at Totagamuwa, the other at Keragala, the former presided over by Ceylon's greatest poet Sri Rahula Sthawira, commonly called Totagamuwa.

Parakrama Bahu II of Dambadeniya ruled thirty-five years (1240—1275 A.D.) and with the aid of his son Wijaya Bahu whom he appointed Vice-regent, brought all Ceylon under his rule, repelled two successive Malay invasions, restored the ancient capitals of Anuradhapura and Polonnaruwa, and was crowned king at the last named city.

The *Rájávaliya* relates that in an address to his sons he reminded them that, having conquered the Tamils, he had united under one rule the three kingdoms of the Island, the Pihiti rata with 450,000 villages, Rohana rata with 770,000, and Maya rata with 250,000, or a total of 1,470,000 villages. Taking only a million villages, and allowing two houses to a village and five persons to a house, the population would be ten millions as against a little over three and a half millions at the present day.

This can hardly be deemed an extravagant estimate. As Tennent observes: "The labour necessary to construct one of these gigantic irrigation works" (with the ruins of which the Island is strewn) "is in itself an evidence of local density of population; but their multiplication by successive kings, and the constantly recurring record of district after district brought under cultivation in each successive reign, demonstrate the steady increase of inhabitants and the multitude of husbandmen whose combined and sustained toil was indispensable to keep these pro-

digious structures in productive activity ..... No one who has visited the regions now silent and deserted, once the homes of millions, can hesitate to believe that when the Island was in the zenith of its prosperity, the population of Ceylon must of necessity have been at least ten times as great as it is at the present day." The decline was due to the troublous times of foreign war and internecive strife that preceded the establishment of the British dominion. How rapidly a population may decline was illustrated by Germany during the Thirty Years' War (1618—1648 A.D.). The population fell from twenty to less than ten millions in that period.

At the close of the thirteenth century, according to king Parakrama Bahu's address to his sons, the population was distributed in the three regions in the proportion of 31 per cent. in Pihiti rata, 52 per cent. in Rohana rata, and 17 per cent. in Maya rata. At present the proportion stands, roughly, as 19, 46, and 35. The most striking change is the advance, by over 100 per cent., of the last region, the western sea coast and its vicinity, and the decline by almost as much in the population of the ancient kingdoms, a decline more marked still, if, excluding the Jaffna peninsula, we consider the true "royal" country, the Anuradhapura, Mullaittivu, and Mannar Districts, which, embracing about one-fourth of the total area of the Island, holds less than 3 per cent. of the total population.

The change indicates clearly the difference caused in the condition of the Island by the disorganization of its great irrigation system and the consequent decay of the national industry, rice cultivation, and by the advent of Europeans. Population and wealth have faded away from their ancient seats and gathered towards the coast. The Island, no longer self-sufficient or self-centered, is dependent for its prosperity mainly on foreign enterprise, on the European capitalist and planter, and the South Indian labourer and tradesman. The wealth that trickles from this source, circulating through the country, maintains among the native population an air of prosperity, which will hardly long survive the stoppage by any cause of the fountain, unless new sources of wealth are created and maintained by indigenous labour and energy.

England in the fourteenth century was, in respect of population and prosperity, hardly better off than Ceylon. A writer in the *Encyclopædia Brittanica* (edition 1902, vol. 26, p. 675) says: "The population of England from the Conquest to the fourteenth century is estimated at between 1½ and 2½ millions. London, it is believed, had a population of about 40,000. Other towns were small. Two or three of the larger had four or five thousand inhabitants. The only substantial building in a village, apart perhaps from the manor-house, was the church, used for many secular as well as religious purposes. In the towns the mud or

wood-paved huts sheltered a people who, accepting a common poverty, traded in little more than the necessaries of life. (Green, *Town Life in the Fifteenth Century*, I., 13). The population was stationary. Famine and pestilence were of frequent occurrence (Creighton, *Epidemics in Britain*, p. 19), and for the careless there was waste at harvest time and want in winter. Hunger was the drill sergeant of society." What a change to a population of 32½ millions, a public revenue of 140 millions sterling, and the sovereignty of a world-wide empire! Not by "flying with others' wings" was this high place won. Only by ceaseless energy and the strenuous pursuit of high ideals has England been able to raise herself and "soar triumphant through the lips of men."

XII.

Parakrama Bahu's son and viceroy, Wijaya Bahu, by his deeds of valour, his reconquest of Ceylon, the nobility of his character, and his devotion to his father, was the idol of his people who bestowed on him the title of *Bosat* which is reserved for those who have nearly attained Buddha-hood. He sat on his father's throne barely two years in his own right, being assassinated by a traitorous general who himself received short shrift from the North Indian warriors in the king's service who placed his brother on the throne.

It was about this time that a princess of Ceylon became the heroine of one of the most stirring tales of Indian history. Her name Padmávati has been transmitted with renown to posterity by tradition and the bards of Rajasthan. She was married to Ratan Sen, the overlord of the Rajput confederacy and Rana or Sovereign of Chittore, a prince held in reverence throughout India as the lineal descendant of the hero of the Ramayana, and whose modern representative at Udaipur is still accorded the highest place among the chiefs of India. The fame of Padmavati's beauty and accomplishments reached the ears of Alla-ud-din, the Mohammedan Emperor of Delhi who, longing to make her his Empress, invaded Chittore. The Rajputs resisted the imperial arms with their wonted heroism. After a long and fruitless siege Alla-ud-din restricted his desire to a mere sight of this extraordinary beauty reflected through the medium of mirrors. Relying on the faith of the Rajput, he entered Chittore slightly guarded and, having gratified his wish, returned. The Rajput chief, unwilling to be outdone in confidence, accompanied Alla-ud-din to the foot of the fortress, amid many complimentary excuses from his guest at the trouble he thus occasioned. It was for this he had risked his own safety, relying on the superior faith of the Hindu. Here an ambush was ready, and the Hindu king was made prisoner and his liberty made dependent on the surrender of Padmávati.

Despair reigned in Chittore and it was anxiously debated whether she should be resigned as ransom. She expressed her acquiescence and, having provided the wherewithal to secure herself from dishonour, she devised with two chiefs of her Ceylon clan a plan in pursuance of which intimation was given to Alla-ud-din that on the day he withdrew from the trenches she would arrive, but in a manner befitting her station, attended by her ladies-in-waiting and by others who would accompany her to Delhi to pay her this last mark of respect, and strict orders were to be issued to prevent the decorum and privacy of the Rajput ladies from being violated by curiosity. 700 covered litters proceeded to the imperial camp, borne by armed soldiers disguised as porters. The imperial tents were enclosed with tapestry, the litters were deposited, and half an hour was granted for a parting interview between the Rana and his bride. They then placed him in a litter and bore him away, leaving the greater number of the supposed damsels behind to accompany the queen to Delhi. Alla-ud-din had no intention to permit the Rana's return and was becoming impatient of the length of the interview, when instead of the Rana and his queen the devoted band issued from their litters. Alla-ud-din was, however, well guarded. Pursuit was ordered, but the Rajputs covered the retreat till they perished to a man. A fleet horse was in reserve for the Rana and carried him safely to the fort, at the gate of which Alla-ud-din's host was encountered by the heroes of Chittore. Animated by enthusiasm for their king and the honour of their queen, they devoted themselves to destruction. Few survived this slaughter of the flower of Rajput chivalry. The havoc made in Alla-ud-din's ranks by their heroism and the dread of their determined resistance obliged him to raise the siege.

Recruiting his strength, he returned to the siege with renewed vigour. The defence had not recovered from the loss of so many brave men, but was maintained with incredible valour. It was in vain. Eleven out of twelve sons of the king fell in succession, leading the fight, and then he called his chiefs around him and said: "Now I devote myself for Chittore." But another awful sacrifice was to precede this act of self-devotion; the terrible rite of *Johur* was to be performed. The funeral pyre was lighted within the great subterranean retreat and the defenders of Chittore saw pass in procession their wives and daughters to the number of several thousands. The fair Padmàvati with her attendants closed the throng. They entered the cavern and there found security from dishonour and captivity in the devouring element.

A generous contest now arose between the Rana and his sorrowing son as to which should lead the fatal charge. The father prevailed and in obedience to his commands the son with a small band passed through the enemy's lines and reached the outer world in safety. Satis-

fied now that his line was not extinct, the Rana called around him his devoted clans for whom life had no longer any charms. They threw open the gates and with reckless despair carried death or met it in the hosts of Alla-ud-din's army.

The conqueror took possession of an inanimate capital, strewn with the bodies of the brave defenders. The smoke yet issued from the recesses where lay consumed the object of his desire. Since that awful day in A.D. 1303 the cavern has been sacred; no eye has penetrated its gloom, and superstition has placed as its guardian a huge serpent whose venomous breath extinguishes the light which might guide intruders to "the place of sacrifice." Alla-ud-din remained in Chittore some days, admiring the grandeur of his conquest, and committing every act of barbarity and wanton destruction which a bigoted zeal could suggest against the magnificent temples, palaces and other monuments of art. He spared, however, the beautiful palace of Padmavati which still stands in silent beauty, a sad memorial of her chequered life and of the woes innumerable of which she was the innocent cause.

A Mohammedan saint, Malik Muhammad, who lived 250 years afterwards, has made the life of this princess of Ceylon the theme of a great philosophical work called after her. It tells in vivid language the story of Ratan Sen's quest for her, of Alla-ud-din's ruthless siege, of Ratan Sen's valour, of Padmavati's wifely devotion, culminating in the terrible sacrifice of all in the cavern of fire. The poet-saint makes of these events an allegory describing the search of the soul for true wisdom and the trials and temptations which beset it in its course.

XIII.

Between the tenth and the fifteenth centuries the trade of the Island gradually passed into the hands of the Arabs, who became undisputed masters of the Indian seas. The trade was exceedingly valuable, and embraced not only pearls, gems, spices, and elephants, for which the Island was celebrated from remote times, but the products of Eastern and Southern Asia brought here by the Chinese to be exchanged for the wares brought by the Arabs from the countries beyond the Euphrates.

Arab adventurers settled on the Indian and Ceylon coasts, intermarried with the natives, and in time acquired great political influence over the Sinhalese king, who, reduced to impotence, reigned at Kotte, while the seaports were virtually in the hands of the Arabs, the northern half of the Island and the east coast (Jaffna, Vanni, Nuwarakalawiya, and Batticaloa) were ruled by Tamil kings, and petty chieftains held mimic court in different parts of the west and south.

Among the exports of the Island cinnamon was the most prized. It was a luxury so rare as to be a suitable gift for a king, so costly that a crown of cinnamon tipped with gold was a becoming offering to the gods. It is believed to have been originally obtained by the Arabs from Eastern Africa and to have gained a footing in India and afterwards in Ceylon where, favoured by natural conditions of climate and soil, the Ceylon variety became the most perfect sample and grew wild in the woods.

Strangely enough there is no reference to Ceylon cinnamon in the account of the travels of Marco Polo who towards the end of the 13th century visited Ceylon on his homeward route to Venice from China where he had for 17 years resided in the court of the Emperor Kubla Khan.

"And the king of this Island," says Marco Polo, "possesses a ruby which is the finest and biggest in the world. . . You must know the great Khan sent an embassy and begged the king as a favour greatly desired to sell him this ruby, offering to give him for it the ransom of a city or in fact what the king would. But the king replied that on no account whatever would he sell it, for it had come to him from his ancestors. Furthermore you must know that in the land of Seilan there is an exceeding high mountain. . . . . Now it befel that the great Khan heard how on that mountain there was the sepulchre of our first father Adam, and that some of his hair and of his teeth and the dish from which he used to eat were still preserved there. So he thought he would get hold of them somehow or another, and despatched a great embassy for the purpose in the year of Christ 1284. The ambassadors with a great company travelled on by sea and by land until they arrived at the Island of Seilan and presented themselves before the king, and they were so urgent with the king that they succeeded in getting two of his grinder teeth which were passing great and thick, and they also got some of the hair and the dish from which the great personage used to eat, which is of a very beautiful green porphyry" (Colonel Yule's *Travels of Marco Polo*, Vol. II., page 295).

The earliest reference to Ceylon cinnamon is by Ibn Batuta, the Moorish traveller from Tangiers, who visited Ceylon, 1347 A.D., on a pilgrimage to Adam's Peak. He landed at Puttalam and found the shore "covered with cinnamon wood which the merchants of Malabar transport without any other price than a few articles of clothing which are given as presents to the king. This may be attributed to the circumstance that it is brought down by the mountain torrents and left in great heaps upon the shore." He found the greatest king in the Island to be the Tamil king of Jaffna, Arya Chakravarti, who had a powerful fleet commanding the western coast and under whose protec-

tion he accomplished the pilgrimage to Adam's Peak via Chilaw and "Konakar" (? Kurunegala), extending his journey to the temple at "Dinaur" (Devinuwara or Dondra) and returning by way of "Kale" (Galle) and "Kolambu" (Colombo) which he calls "the finest and largest city in Serendib."

XIV.

The power of the Tamil king, Arya Chakravarti of Jaffna, was felt all over Ceylon and the Sinhalese king at Gampola was ill-fitted to cope with him. The resistance of the Sinhalese people was headed by a man, alike remarkable as a warrior and statesman, the foremost figure in the history of Ceylon for the next half a century—Alakesvara or Alagakkonara, a Tamil prince from Kanchi, the ancient capital of the Chola kings, who had settled in Ceylon and intermarried with the royal house and was the *de facto* ruler of the land, though he held the rank only of *Prabhuraja* or Viceroy. Contemporary historians and poets* speak in no measured terms of his services to the Sinhalese people and the Buddhist church.

His seat was at Raygama in the Kalutara district. It took him 20 years to complete his preparations against the mighty king Arya Chakravarti. Having fortified and provisioned Raygama and the seaboard capital Kotte, then known as *Jayawardanapura* (the city of victory), and raised an adequate army, he hurled a challenge at Arya Chakravarti by hanging the tax collectors whom he had stationed in different parts of the country. The reply came in two great hosts, numbering over a hundred thousand, simultaneously attacking Gampola and Kotte. The Gampola king fled to Raygama, but his brave troops defeated and dispersed the enemy. The force intended for the capture of Kotte was brought in ships and disembarked at Colombo and Panadure. Alakesvara himself took the field and inflicted a crushing defeat which effectually broke Arya Chakravarti's power and paved the way for Jaffna shortly afterwards becoming a Sinhalese Province for a time.

Alakesvara, now become a national hero, administered the country with wisdom and vigour. He rescued the country from anarchy, purified the Buddhist church, summoning for the purpose a convocation over which he presided, patronized learning, adorned the cities with noble buildings and well deserved the affection of a grateful people.

About this time an event occurred which is ignored or slurred over in the Sinhalese chronicles. About 1408 a Chinese Admiral arrived with a mandate from the Chinese Emperor demanding tribute from Alakesvara or Alagakkonara, who in the Chinese chronicles is

* *Mahawansa*; *Nikaya Sangraha*; *Attanagala Wansa*; *Mayura Sandesa*.

described as "Alee-ko-nae-wahr a native of Solee (Chola country in South India) and an adherent of the heterodox faith and who, so far from honouring Buddha, tyrannized over his followers." Alakesvara was thus apparently of the Brahminical religion,—a statement confirmed by a contemporary poem *Mayura Sandesa*, where he is described as "the friend of Mahesvara" (Siva). But it is not true that he tyrannized over the Buddhists, who on the contrary found in him an enthusiastic patron and protector. "He was a mighty prince of great wisdom endued with majesty and faith and such like virtues," says the *Mahàwansa*, "and desired greatly to promote the welfare of the church and the kingdom."

To avenge the defeat inflicted by Alakesvara the Chinese Emperor sent another expedition which about 1412 succeeded by a night attack in capturing the king and taking him and his family to China. Who the captive was, is not certain. He is called "Alibunar" and "Alee-ko-nae-wahr"; and the name Alagakkonara or Alakesvara was borne by many members of the royal family. The captive king may have been Wira Alakesvara *alias* Wijaya Bahu VI. In the 6th month of the year 1411, says the Chinese chronicle, the prisoners were presented at Court. The Chinese Emperor took pity on them and set them at liberty and ordered them to select a virtuous man from the royal family to occupy the throne. All the captives declared in favour of "See-ay-nae-na," and an envoy was sent with a seal to invest him with the royal dignity as a vassal of the Emperor. For fifty years afterwards the kings of Ceylon paid tribute to China. Another Chinese chronicle identifies "Seay-pa-næ-na" with "Pu-la-ko-ma Ba-zae-La-cha," in whom we seem to recognize Parakrama Bahu Raja, who as Parakrama Bahu VI. ruled with lustre at Kotte for about 50 years till A.D. 1462 and whose glories are chanted by the poet Totagamuwa.

XV.

At the close of this century the kings of Ceylon were threatened with danger from a new quarter. A Portuguese fleet, despatched from Goa to capture some ships of their Arab rivals in the Eastern trade, was carried by the current to the harbour of Galle (1505 A.D.). The Portuguese found Arab ships loading with cinnamon and, unable to prevent it, erected a stone cross at Galle as a memento of their arrival in the Island, and put to sea again.

Twelve years later the Portuguese re-appeared in Ceylon, this time at Colombo. "It came to pass," says the chronicle, "that in the month of April a ship from Portugal arrived in Colombo, and information was brought to the king that there was in the harbour a race of very white and beautiful people who wear boots and hats of iron and

never stop in one place. They eat a sort of white stone and drink blood and they have guns with a noise louder than thunder, and a ball shot from one of them, after traversing a league, will break up a castle of marble."

With the assent of the king, the Portuguese erected a factory, which they ultimately converted into a fortress. They soon ousted from trade and power the Arabs, or Moors, as the Portuguese called them, identifying them, by reason of their religion, with the Moors who ruled the Spanish peninsula. The Sinhalese king soon repented of the imprudent concessions he had made to the Portuguese and withdrew from his engagements. Hostilities then commenced between the Sinhalese and Portuguese, which continued without intermission until the final expulsion of the Portuguese from the Island by the Dutch in 1658.

The policy of the Portuguese was governed by territorial ambition, commercial greed, and religious proselytism. Every pagan was looked on as an enemy of Portugal and of Christ. The policy was prosecuted with a bigotry and cruelty which would be incredible, if there was not the testimony of their own historians. During this period Christianity gained a footing in the northern and north-western coasts, chiefly by the zeal of the Missionaries under the direction of Saint Francis Xavier, the great "Apostle of the Indies," whose tomb at Goa, the capital of Portuguese India, is periodically the scene of an imposing pilgrimage. The descendants of his converts form the vast majority of the Christian population of the Island.

During this period the two most magnificent temples in Ceylon were ruthlessly destroyed and plundered: in 1587 the temple of Vishnu at Dondra, then "the most sumptuous in Ceylon, built on vaulted arches on a promontory over-looking the sea, with towers elaborately carved and covered with plates of gilded brass," and in 1622 "the temple of a thousand columns" sacred to Siva on the rock at Trincomalee, now known as Samy rock.

In 1617 A.D., the most sacred object of Buddhist worship, the Daladá or Tooth-relic of Buddha, fell into the hands of the Portuguese. It had an eventful history. Rescued from the flames on the cremation of Gautama Buddha at Kusinara (about 540 B.C.), it was preserved for 800 years in Kalinga. About 310 A.D., when the king of that country was about to engage in a doubtful conflict, he despatched the precious relic to Ceylon in the charge of his daughter, concealed in the folds of her hair. The grateful king and people of the Island established its worship on a magnificent scale at Anuradhapura, and afterwards at Polonnaruwa when the capital was transferred there. When the relic had remained about a thousand years in Ceylon, it was captured and taken back to South India. It was recovered by Parakrama Bahu III., and brought

to Polonnaruwa. During the troublous times that followed, it was hidden in different parts of the Island, and finally came into the possession of the Tamil kings of Jaffna, from whom it was taken by the Portuguese on the capture of Jaffna. They carried it to Goa and rejecting offers of vast treasure by the Buddhist king of Pegu, reduced it to ashes. Soon afterwards a copy, or as the Buddhists claim, the original itself,—the destroyed tooth being a counterfeit,—was set up, which is enshrined at the chief temple at Kandy, the Daladá Maligawa, and draws worshippers from all Buddhist lands.

XVI.

The Sinhalese kings, unable to resist the arrogant demands of the Portuguese within the range of whose guns, at Colombo, their capital Kotte almost lay, and alarmed by the indignation of their own subjects at repeated concessions to the Portuguese, were compelled to draw closer their alliance with the Portuguese. But the masses of the people, and especially the Kandyans, maintained a heroic struggle for 150 years against the foreigner till he was expelled. At first greatly handicapped through ignorance of the use of firelocks and gunpowder, it was not long before they excelled the Portuguese in the manufacture of muskets. Among the leaders of this great national movement Mayadunne and his son Rajasinha, "the lion king" of Sitawaka, will ever hold honoured places in the grateful recollections of their countrymen.

It was during this period that the Sinhalese kings at Kotte, in order to gain the favour of their Portuguese patrons, began to embrace Christianity and adopt Portuguese names. This fashion was largely followed by the people on the coast, and we see the result in the large number of Portuguese names which continue to puzzle the visitors to the Island. Rajasinha gradually extended his dominions over the greater part of Ceylon. He inflicted a severe defeat on the Portuguese and their Sinhalese allies at Mulleriyawa. He took Kotte and laid siege to Colombo with an army of 50,000 men supported by a naval force. This so alarmed the Portuguese commander that in anticipation of a long siege he caused the flesh of those killed to be salted as a provision against famine. Rajasinha was, however, called away by an insurrection fostered by the Portuguese and their Sinhalese adherents. He died in his 120th year of a wound received in battle. "Since my eleventh year," he said as he neared his death, "I have been fighting. No king was able to stand against me, but he who has appeared in the hill country this time is a favourite of fortune, the power of my merits has declined." Thus died king Rajasinha who, as the chronicle says, "had reduced this beautiful Lanka under one canopy."

The struggle against the Portuguese was continued with unabated vigour by his successors now seated at the hill capital of Kandy, and especially by Rajasinha II. who ruled over Ceylon for 50 years (1637-87). While yet heir apparent, he inflicted a crushing defeat on the Portuguese viceroy, Constantine de Sa, at the city of Badulla. Not a Portuguese soldier escaped and the head of the brave commander, carried on a drum, was presented to Rajasinha. The Kandyans, flushed by this signal victory, followed it up by a march on Colombo, which was only saved from their hands by the timely arrival of assistance from Goa. Seven years later Rajasinha inflicted a not less disastrous blow, at Balane, on the Portuguese under General de Melbo.

The first Dutch ships were seen in Ceylon waters in 1602, commanded by Admiral Van Spilberg, and the Sinhalese kings were glad to accept the offer of the Dutch alliance in their war against Portugal. But though the Portuguese were finally driven out, the Dutch did not prove more faithful allies. Rajasinha II., in his letters which are extant* and which at times polite to excess, at others blaze out into fierce anger, often bitterly regretted having invited the Dutch to Ceylon.

Of Rajasinha II., we have an excellent account from the pen of Robert Knox in his *Historical Relation of the Island of Ceylon* published in the reign of Charles II. Knox and his father sailing in their good ship Ann of the East India Company from Madras were overtaken by a storm and had to put in for repairs at Kottiyar, in the Trincomalee district. They were captured and sent to the king who had a strange fancy for detaining foreigners. Knox's father died in captivity at Bandarakoswatte in Kurunegala district in 1601, and Knox himself escaped after a captivity of 20 years borne with exemplary fortitude to write his famous book, admirable alike for careful observation, tenacious memory and simple truthfulness.

The policy of the Dutch was peaceful, and their ruling principle the monopoly of trade in spices. They developed cultivation, improved the means of communication, especially by canals, and established a lucrative trade with the interior. Cinnamon was the staple export. It was "the Helen or bride of contest" (as Baldæus called it) for whose exclusive possession successive European invaders had in turn contended.

For the peeling and preparation of this precious bark the Portuguese had utilized the Salágama caste, of whom Sir Alexander Johnston, Chief Justice of Ceylon, gives an interesting account in a paper contri-

*Correspondence between Rajasinha II., and the Dutch by Donald Ferguson, the *Colombo R.A.S. Journal*, Vol. 18, No. 55.

buted by him to the Royal Asiatic Society of Great Britain, of which he was Vice-President (vol. III. of the Journal.) The Sinhalese inhabitants of Ceylon were, previous to the thirteenth century, ignorant of the art of weaving fine cloth and their kings offered great rewards to any subject who would bring over some weavers from India for the purpose of introducing that art to Ceylon. Early in the thirteenth century a Moorman of Beruwala, in the Kalutara district, induced by the offer, brought over from India eight weavers. The king received them with great kindness, had them married to women of distinction, gave them houses and lands, established a manufactory for them in the vicinity of the palace, and conferred the highest honours upon their chief.

The descendants of these people, having in the course of two centuries, become numerous and powerful, excited the jealousy of the Kandyan Government, and were compelled by the king, as punishment for some alleged offence against his authority, to quit the interior and settle near the South-west coast, where cinnamon grew to perfection, and to peel and prepare for the Government without pay as much cinnamon annually as it might require. The Dutch continued the system and rewarded the cinnamon cultivators with many privileges.

About 1770, driven by the Sinhalese king's obstruction to the collection of cinnamon from his forests, the Dutch officials conceived the happy idea, in opposition to the universal prejudice in favour of wild-growing cinnamon, of cultivating the plant. The attempt proved a complete success. The whole European demand was thus supplied by the Dutch, who would even burn the cinnamon in Holland lest its abundance should reduce the price. They made the peeling of cinnamon, save by the appointed officer, the selling or exporting of a single stick, or wilful injury to a plant, a capital offence. The monopoly was continued under the English rule till it was abolished in 1833.

In 1740 Governor Van Imhoff, by a system of forced labour, planted the waste land along the coast south of Colombo with the cocoa palm, the result of which is seen in an almost unbroken grove of palms for 100 miles along the south-west shore. To the Dutch also was due the introduction of the coffee plant, which, though it failed to bring them profit, contributed very materially to the prosperity of the Island during the greater part of the period of the British rule.

XVII.

The British appeared on the scene at the close of the eighteenth century. In 1782, when Great Britain was at war with Holland, the English East India Company despatched a force for the reduction of

the Dutch possessions in Ceylon. The force landed at Trincomalee, which, after a little resistance, capitulated, and an ambassador was sent to the king to propose a treaty of peace, which the latter declined. The ambassador, on his return to Trincomalee, found that the French, who also were at war with the British at the time, had surprised the fort and carried off the British garrison. Trincomalee was restored to the Dutch by the French in the following year.

In 1795, when war broke out afresh between the Sinhalese and the Dutch, the king solicited the aid of the British. A British armament was accordingly despatched to his assistance from Madras. The Dutch offered little resistance, and in 1796 all places in the occupation of the Dutch were ceded to the British, and in 1802, by the treaty of Amiens, were formally transferred to Great Britain.

The Dutch name will live in Ceylon as long as the Roman-Dutch law, which they introduced and which is virtually the common law of this Island. The Dutch descendants are among the most educated and useful members of the Island population, and form the upper stratum of the "Burgher" community of Ceylon, the lower stratum consisting of Portuguese descendants and Eurasians.

The Dutch garrisons consisted of Malays and Caffirs imported for military service. Among the former were descendants of Malay princes and their attendants deported hither from Java for political reasons. The Malays in Ceylon still retain some of the old military instinct. The Caffirs were imported from Mozambique and other parts of the African coast. Though as many as 9,000 were at different times imported into the Island, they had become so merged in the native population that even in the early years of the last century they could, according to a contemporary writer, Bertolacci, hardly be distinguished.

The territory ceded by the Dutch was from 1797 to 1802 placed under the English East India Company, and formed a part of the territory of the Government of Madras until 1802, when Ceylon was created a Crown Colony. In 1815 the British Government declared war against the last king of Kandy. His mis-government had estranged his own subjects. He was able to offer but a feeble resistance, and was eventually taken prisoner. In terms of a convention held on 2nd March, 1815, at Kandy, between the British authorities and the Kandyan chiefs, the king was dethroned, and the Sinhalese voluntarily surrendered their Island to the British Sovereign with full reservation of their rights and liberties. They may thus claim to be one of the few ancient races of the world who have not been conquered. The Kandyan king was conveyed to Colombo and deported thence to Vellore in the Madras Presidency, where he died in 1832 of dropsy.

XVIII.

Thus ended the oldest dynasty in the world, after enduring for twenty-four centuries, and the whole Island passed under the sway of Britain. A few years ago at Tanjore in the Madras Presidency, I had the honor of being presented to the last surviving Queen of Kandy, who in spite of straitened means still maintained the traditions and ceremonial of a court. Speaking from behind a curtain, she was pleased to welcome me and express her appreciation of some little services rendered to her family since their downfall. She has now passed away. A lineal descendant of the kings of Ceylon holds a minor clerkship in the Registrar-General's Department of this Island,—a living testimony to the revolutions of the wheel of fortune.

Over the garden gate of my old college (Christ's) at Cambridge—the college of Milton and of Darwin—stands the motto of the noble foundress, the Lady Margaret Beaufort, mother of Henry VII. The motto is *Souvent me souvient:* "often it comes to my mind," "often I am reminded." It is a perpetual reminder to successive generations of the members of her family and of her college, of her ancestors' loyalty to duty, to king and country, and to high ideals. Well would it be for us Ceylonese if we too kept fresh in our hearts the great deeds done and the great ideals cherished by our ancestors, and strove to make ourselves worthy of our inheritance.

P. ARUNACHALAM.

PUBLIC OPINION AND NATIONAL PROGRESS IN CEYLON.

AMONG circumstances that retard the progress of the country, the indifference displayed by the community to the tendency among the people to live beyond their earning capacity stands prominent.

From the lowest to the highest circles of society, this is very marked. There is a struggle for living beyond ones income at the sacrifice of ordinary comforts. It is a struggle for effect and outward show at the expense of what is truly human and loveable. Society in Ceylon irrespective of nationality, caste, clan and religious sect can be classed under four divisions in regard to the income of the individual. Viz:—men of independent means; professional men and merchants; clerks, minor officials and traders; peasant proprietors, petty traders, and labourers. Each class lives its own life and has to spend according to its status of living. There is always a standard of earning capacity among a people, any fluctuation of this standard is extremely slow. With modern education the earning capacity of the people has not increased even one per cent per annum. In the higher scales it is being diminished; for most of those of independent means are living on their capital. In regard to the other classes, during the past twenty years there has not been more than a twenty per cent increase of earning capacity. In every community there is a natural tendency for the poorer classes to imitate as far as possible the methods of living of those immediately above them. This tendency in its proper place is an incentive to harder work and to the cultivation of habits of industry which tend to material progress. The rate of living under average conditions settles down into a comfortable medium in consoance with the circumstances of the community. The ideal state is where the difference in living of the various classes is not very great. Fifty years since this was quite marked in Ceylon. There was not much difference in diet, dress and customs of the various sections of the people. These had been reduced to a standard of comfort and decency and the people were more content and less hurried. They had leisure and were less troubled and worried. They had time to cultivate the better aspects of living and were not compelled to be altogether engrossed in a struggle to gratify the cravings of self. Religion and consideration for others were prominent features in their lives. High ideals are fast disappearing through disuse, the moral tone of the community is dwindling down, religion where it remains is degenerating into a mere matter of business, education fails to develop character, life is becoming a huge struggle for brutal existence. Even games and recreations are fast disappearing, where they are indulged in they are perverted into mere excitements where the baser instincts alone

are gratified. This state of things is observable in all walks of life. The men of independent means have ceased to be the leisured leaders of the people, for they have to compete with others in their struggle for existence, and their cares and worries have increased in proportion. Merchants and professional men are from the nature of their work selfish, their use to the community had to begin after they accumulated a competency and retired from active life. They are now as a rule not able to earn this competency for retirement. The class that represents minor officials and traders led a simpler life at one time, they regulated their living according to their incomes and being comparatively free from cares had a deal of time on their hands to cultivate their character and be of use to those among whom they lived. The petty officials in the majority of cases try to augment their earnings by questionable means, thus losing their self-respect. The peasant and labourer jogs along, he earns a living, but finds that those who should be an example to him are not in a position to help him, guide him or educate him. They are the children of the community, but have become orphans, for their natural guides and protectors are no more with them. Thus handicapped they too are falling very low; litigation, crime, lying, deceit and all moral depravity creep among them without any check.

A public opinion and a very dangerous one has been gradually forming in the country compelling the people to attempt to imitate and live a life beyond their means. Whatever the origin of this opinion may be people under ordinary circumstances cannot be expected to resist it with any success. The standard of living in Europe has by degrees crept into the public view of the people here. It started with the lower standard of Portugal then got into the middle standard of Holland and thence to the higher standard of England. The earning capacity in England is ten times that in Ceylon, the minimum wage being sixpence here against five shillings of England. So with about a tenth of the earning capacity the standard of English living has been thoughtlessly introduced here, without even regard to climatic and surrounding conditions. The European out here is only a temporary sojourner, he expects to return to his country and live his own life and so there is no inducement for him to adapt his living to any great extent to suit the conditions of the Island. If he attempt to colonize here and make this his home unless he change his conditions of living he will be no better off than any other Ceylonese community. The descendants of the Portuguese who settled here were the first to cling to the customs of Europe, the results of this procedure are quite apparent. The misery in which the majority of Portuguese descendants live in the towns is a terrible lesson that should appeal to the senses of others. They still cling to as much of their old dress, diet and customs, as they can possibly

keep and suffer the greatest privations, they have lost the joys of life through clinging to the impossible. They became the slaves of a misguided public opinion, to change which they were too ill-educated and to resist which they were too weakminded. The Dutch were more frugal and their experience taught them to alter their living to suit the country. The older Dutch descendants in Ceylon mourn for the good old times, when they lived in greater comfort and dignity with less expenditure. They also in common with the other sections of the Ceylonese have been duped by a public opinion that has made them follow a style of living unsuited to the country or the earning capacity of the people. They recognize it, but no one among them is so far strong enough to resist or attempt to change it. The same misguided public opinion is enslaving the Sinhalese, the Tamils and even the conservative Moors. All these have sought to imitate the dress, the diet and the customs of Europe. The man of independent means who was content to live a simple life in keeping with the conditions of the country was gradually tempted to imitate the European, he adopted European dress on special occasions, he felt most uncomfortable in them; his children adopted these on all occasions and increased the expenditure of his income, though very often being quite innovations, they were not able to do anything more than caricature the European and that too at an expense that will in the eyes of the European be considered exorbitant. For the dress of the European has been his for several generations and being born to it he has learnt to use it effectively with a minimum of cost, whereas the new man or woman who takes to it spends the money without exactly understanding the art he or she proposes to adopt. Next came the diet, that too was started on special occasions for mere effect, for those of older generations could not enjoy a European meal, their children learnt to crave for it and in spite of many drawbacks and inconveniences to adopt it first as a matter of form and eventually as a necessity. With intemperate food came intemperate drink, and once the habit is contracted by those who have been unused to it, they abuse it, in many instances, with disastrous results. Weddings, festivities and parties all became expensive. The man of independent means found, before he knew where he was, that he was exhausting his capital. He often lost his income during his own life and left his children an encumbered estate, and with a taste for extravagance. The same process was repeated in the other social scales; each man tried to imitate blindly the European and imitate his own countrymen who were better circumstanced than himself. The professional man and the merchant had to keep pace with the man of independent means, for he had to move with him and preserve his self-respect, as public opinion recognized the extravagant habits as the only ones that stamp a man with importance. The other

classes followed the same course and attempted to imitate their betters. Let us take the example of a clerk with an income of fifty rupees a month. He lives in the town and dresses like a European with ten times his income, he attempts to arrange his diet and social habits on the same scale, his children have to be similarly provided for. The children become helpless, they become quite ignorant of simpler habits and are trained to look down upon those who do not follow the customs of which they are slaves; they however in many instances are not able to earn even their father's incomes and when hard pressed with worries and troubles forget all sense of honour and resort to dishonesty and questionable proceedings. When detected they suffer the penalty of exposure. Their children, what of them ?—they sink into further misery. This is all due to that public opinion that has misguided the people at large, that has tempted them to attempt to live the lives and habits of a people with ten times their earning capacity.

It is contended by some who do not give thought to this aspect of the question, that the progress of the Ceylonese depends on their following the European nations in their habits and customs as far as possible, but when we carefully consider the results of such a course no one can fail to perceive, that so long as the earning capacity of the country remains what it is, those who would follow such a course will be eventually ruined, both morally, materially and even politically. There are those who aspire to representative institutions and self government as the highest ambition of a community and they further argue, that to obtain this they must assimilate themselves to the habits and manners of their rulers; but they forget that mere outward manners do not count much in fitting a people for any work that requires nobility of character and disinterested independence. The more a people become extravagant and attempt to live beyond their earning capacity the less and less do they become fitted for office and government. The public opinion which has led the people to adopt a course of extravagant living is making them less fit for public office. Ceylon has fewer men to-day who have leisure and independent means, who are free from the cares of business and who can devote their time for public purposes than she had fifty years or even twenty years since. The progress of the community entirely depends on devising a means of stemming the spurious public opinion that has sanctioned these changes, and that has encouraged the people to imitate and to aspire to live the life of a people placed in another climate and under quite different conditions.

It will be interesting to trace the origin and growth of this opinion. In the first place the people gradually lost their regard for their own country. Their history was neglected, their antiquities were never studied, their language and literature were not cultivated and

their old ethical and moral codes lost hold on them. They were gradually brought into a state of ignorance in the elementary traits that go to form character, and they lost their national self-respect. The new educational system left history, antiquities, literature, language and ethical and moral codes of the Island severely alone. A commercialism entered into the daily life of the leaders of the people. They found that things that were peculiar to the Island had no immediate money value.

In many instances those who aspired to honours or places under Government had often to sacrifice their principles and self-respect. It was the open and declared policy of the Portuguese that preferments were given to those who abjured their native religion. The Dutch followed the same example and under their rule a native of the country was not allowed even to hold land unless he professed the religion of the conquerors. After the advent of the British these restrictions were gradually abolished, and no one is now bound to become a hypocrite, at least under State compulsion, for the last restrictions that forced the people to be false to themselves were abolished about forty years since, by enabling non-christians to legally register their births and marriages. The hold this hypocrisy had on the people and the barefaced manner in which it was practised can be gauged from the fact that when a conscientious Chaplain once took charge of certain villages not far from Colombo and tried to force professing Christians to give up their old practices, it is on record that the villagers in a body petitioned the Government, stating that they had willingly consented in former days as required by Government to become Christians but had always understood that this did not involve any departure from their national custom of attending temples, &c. Such a state of things cannot but produce evil results. It is one thing for a person to change his ideas on true convictions, but when a number of people were forced by worldly circumstances to lead a life of duplicity it tended to their loss of self-respect. With the loss of national respect through ignorance of one's past and the loss of individual self-respect through hypocrisy, public opinion could never take its proper or steady course. It paid the office holders to imitate their rulers, and the second generation naturally had nothing before them except the example of their forebears. They set up before them the habits and customs of the rulers as the ideals of respectability and started in this indiscriminate imitation. The rest of the country followed them.

They were taught in their schools that they were an inferior people and a semi-civilized nation, they were taught by some of the narrow minded teachers that their old ethical and moral codes were gross superstition, that their elders were ignorant, and they had nothing good in them. It was the rule in the earlier days to run down everything belonging to the country, good, bad and indifferent without

any discrimination whatever. The native of the country began to think that he was really an inferior being in every respect. Almost every page of the books he used in his school life tended to destroy his respect for his country. The text books of Ceylon History breathed very little of patriotism. The school lessons always showed him in the worst light. He lost his national self-respect and with its loss, came the desire for adopting everything slavishly from his rulers; names, dress, diet, habits and customs, and in this adoption he often caricatured them.

There have been great changes in the methods of education for some time past, the Government, unlike their predecessors, fortunately encourage hypocrisy no longer. Many educated men are turning their attention in the direction of Oriental studies. The ancient literature of the Island is being made popular, archæological researches are bringing to light the hidden treasures of the country and once more the attention of the people is being drawn to their past greatness. A national feeling has gradually awakened from its slumbers, the people of the country can no more be libelled without raising strong protests, the text books used in schools have been revised and they no longer teach the young that there is nothing good in them. The causes that led to the formation of the misguided public opinion which resulted in the adoption of extravagant habits are being removed. A new and rational public opinion has to take its place. Once this is formed, the extravagant habits will again cease and people will not try to live that exaggerated life that has brought so much evil among them. The process of educating public opinion will be slow, but on its onward march it will gather force till it can no more be resisted. The people will have to break through a good many of the habits they have contracted, they will have to learn again their simple habits, those who have not sufficient moral courage will falter at the start, but they too will eventually shape their lives on a rational basis.

W. A. DE SILVA.

THE DESTRUCTION OF DEVI NUWERA.

(*Translated from de Cuuto, Decade X.*)

ON the 4th of June, 1587, Râjasinha appeared before Colombo with a powerful army and laid siege to the fort; then followed one of the most terrible struggles in the history of the Portuguese in Ceilâo. The arrival of reinforcements from Goa at last enabled the beleaguered garrison to take the offensive, and early in 1588 a fleet was despatched under the command of Thomé de Sousa Arronches to ravage the southern coast; he had with him a force of one hundred and ten Portuguese as well as seventy Lascarins led by Diago Pereira Arache. Coscore (Kosgoda) was attacked and burnt; the wealthy port of Gale shared the same fate, and the city of Beligâo (Weligama) soon followed, though the desperate courage of the Moors somewhat delayed the operations there. Matuere was next given over to the plunder of the soldiers and its three magnificent temples destroyed.

"Elated with their success our men had no desire to let the Pagoda of Tanaverem (Devundera) escape; this famous building was situated at a distance of half a league from the city, and next to Adam's Peak was the scene of the greatest pilgrimage in the Island. In appearance it resembled a handsome city, with a circuit of nearly a league; the building itself was vast in size with vaulted roofs and richly carved; round it lay several very beautiful chapels and above the principal entrance was a lofty tower of great strength entirely roofed with copper, the greater portion of it being gilt. In the centre was a handsome quadrangular cloister, well adorned with verandahs and balconies, with an elaborate gateway at each side. The whole was covered with gardens of sweet smelling flowers and herbs which were used for the decoration of the Pagoda at their processions. Within the enclosure were several fine streets where there lived craftsmen of every trade, the chief one being occupied by the women who were dedicated to the service of the Pagoda. In view of the magnificence of the work and according to the tradition which has been handed down from ancient times, the building had been erected by Cherins; it is said that once upon a time there lived in the city a Chinese who was lord of all the coast which lay outside, and therefore the Pagoda had the shape of the temples of China; in consequence of it the city was densely populated and was full of foreigners, for which reason our men presumed that it would have considerable wealth.

"The Captain Major now went on board and coasted along to attack the place; the same day a tempest arose, which culminated in a storm so terrific that the ships were on the brink of destruction; indeed

had it lasted longer—it did not blow for more than two hours—not a ship would have escaped. While the tempest raged the gentile Lascarins who were on board the Captain Major's boat, and the scouts who were with us began to whisper to each other in such a manner as to attract that officer's attention; upon his inquiring what the matter was, one of them who was a Christian replied that those gentiles were rejoicing because the Pagoda had come to save its honour: as it knew that the Portuguese were on their way to do it mischief, it had sent that storm to punish them. This was an ancient superstition among them; for as the coast was exposed to contrary winds and the sea was always rough, it had frequently happened that Portuguese Armadas had come there and been compelled by encountering the storms to keep at a distance from the land and to return; whence had arisen the belief that the Pagoda had ordered the storm, so as to prevent the Portuguese ships from approaching the land, and that was the reason why the city contained such a large population, as they considered themselves secure from the attacks of our fleets. Learning all this from our Christian Lascarins, Thomé de Sousa vowed to destroy the Pagoda so as to eradicate the superstition from the mind of the gentiles, that they might realise how deluded they had been, and how little the power of their idol availed. When the storm was spent he approached the shore the next morning and disembarked; Rodrigo Alvares commanded the van; with him were Miguel Fernandes Baracho and Domingo Pereira Arache. Their first step was to attack the stockade which was built on an eminence overlooking the shore; this was carried at the point of the sword with some loss to the enemy. Thomé de Sousa left some soldiers to guard this post and advanced to the city which he attacked with great courage. On seeing the Portuguese the inhabitants lost their confidence in the protection afforded by their Pagoda and abandoned the city and retired to the forest. We entered without meeting with any resistance and advanced to the Pagoda and burst in the gates and entered it without finding anyone to oppose us. First we traversed the whole place to see if any men were to be found there, but finding it entirely abandoned, Thomé de Sousa gave it over to the soldiers to do their work. They then proceeded to destroy the idols, of which there were more than a thousand of diverse shapes, some of clay, some of wood, some of copper, and several of them gilt. After doing this they proceeded to overthrow the whole of the infernal machinery of the Pagoda, pulling down their domes and cloisters and breaking everything to pieces. They then sacked the store-rooms in which they found a large quantity of ivory, fine cloth, copper, pepper, sandalwood, jewels and precious stones, and the ornaments of the Pagoda; everyone took what he liked and the rest was thrown into the fire in which it was al

consumed. As the greatest insult to the Pagoda some cows were slain within it, for that was the greatest affront which could be placed on it, and one which could not be purged without the most ample ceremonies. Finally they set on fire a wooden car built like a house of seven stories all very large and exquisitely lacquered in various colours and copiously gilt—a beautiful and precious work in which it was the custom to convey the chief idol and display it throughout the city; all this was set on fire and destroyed.

"After this our men retired laden with booty and withdrew to Beligâo."

P. E. Pieris.

TWO KANDYAN BRASS BOXES.

THE two boxes here described are good specimens of the ordinary oblong brass betel box or *heppuwa*. These boxes are often called Dutch boxes, being confused with others of the same shape that bear stamped embossed designs of a Dutch European character, and less often, simple chased designs. It is quite probable that the particular oblong or oval form is of Dutch origin; and some boxes may even have been made locally for Dutch customers, in the low country districts; but certainly the majority of those met with that are not obviously Dutch, were made for use by Sinhalese, and bear purely Sinhalese decoration. Still in common use, they are carried in the waistbelt, holding betel leaves and spices; chunam is usually carried in a separate smaller box.

The first box is of special interest on account of the illustration of a jâtaka chased on the lid. The jâtaka illustrated appears to be the *Canda Kinnara Jâtaka*. The following epitome of it is condensed from 'The Jâtaka' (Cambridge) vol. iv. pp. 179-182.

The Bôdisat was incarnated as a Kinnara and lived with his wife Candâ in the Himalayas. The king of Benares committed his Government to his ministers and went alone to the Himalayas on a hunting expedition. The two Kinnaras, whose home was on the Mountains of the Moon, had come down from them and were playing and singing by a stream, Candâ dancing to the sound of her fellow's flute. The king heard the sound, and creeping near, was smitten with love for Candâ. 'I will shoot the husband' thought he 'and kill him, and I will live here with his wife.' He shot and slew the Kinnara; his mate fled in fear and sorrow to the top of the mountain, and a dialogue ensued between herself and the king, and she refused to live with him; his passion died away and he departed indifferent. Candâ embraced her fellow and brought him to the hill-top and cried aloud over him, taunting the gods to bring him to life again. Sakka's throne grew hot. 'Pondering, he perceived the cause; in the form of a Brahmin he approached and from a water pot took water and sprinkled the great being with it.' The dead Kinnara was restored to life, and Sakka departed, warning the Kinnaras never again to seek the haunts of men.

The master thus identified the Birth 'At that time Anuruddha was the king, Rahula's mother was Candâ, and I myself was the Kinnara.'

The jungle scene is shown on the box; the "*Weddi Raja*," king of Benares is shooting at the female *kinnara* the forest is indicated by the trees, the cheetah, and the rock in the top left hand corner. The *kinnaras* are shown playing and dancing all unconscious of danger; the story is very closely followed, for it is said that 'picking up a piece of bamboo, the kinnara began to play upon it and sang with a honey voice; while his mate waving her soft hands danced hard by and sang withal.'

A somewhat similar tale forms part of the *Takkâriya Jâtaka*; but in this version both *kinnaras* are captured by a hunter and brought alive before the king who on account of their stubborn silence when commanded to sing and dance, was minded to cook and eat them. Each however pronounced a stanza explaining that their silence was only due

to fear of being misunderstood. The king was pleased, and ordered the two *kinnaras* to be released at the same spot where they had been captured.

This latter story has evidently no connection with our picture; but amongst the Bharhut sculptures will be found an illustration of it, figured in Cunningham's Bharhut Stupa (1879) Plate xxvii. This sculpture, which is unfortunately damaged, represents a pair of *kinnaras*, male and female, standing before a king who is seated on a chair or throne. The fact that this scene does not really correspond to anything in the *(Canda) Kinnara Jâtaka* is noted in Cunningham's text (p. 70), but as he was not acquainted with the *Takkâriya Jâtaka*, he could not finally identify the scene. It is now perfectly clear that the Bharhut sculpture illustrates the *Takkâriya Jâtaka*, and the Kandyan box, the *Canda Kinnara Jâtaka*.

The *Kinnara* [or *Kiṇdura*, Sin.] is described by Cunningham (loc. cit. p. 69) as a fabulous being, human above and bird-like below, with big leaves or feathers separating the human bodies from the bird legs. This conception, based on the Bharhut sculpture, is the same as that prevailing in Ceylon, where representations of male and female *kiṇduras* are not rare amongst *vihâra* paintings; and in Siam, as witness the modern Siamese painting reproduced on p. 48 of Grunwedels 'Buddhist Art in India.' Similar half human, half bird-like figures representing *kinnaras* are found at Ajanta. So far the tradition is clear enough; *kinnaras* are half human, half bird-like in form, and skilled in singing and dancing; in the *Prema Sâgara*, [English ed. by Pincott, 1897, p. 310] they are described as 'playing away on pipes and kettle-drums' and 'singing praises.'

But there is another definition of *kinnaras* as 'mythical beings with human forms and horses heads' dwelling beyond the Himalaya mountains and connected with wealth and music (Pincott's *Prema Sâgara* pp. 16, 232 and Dowson's Dictionary of Hindu Mythology, 1903 p. 158). The origin of this explanation, quite at variance with all ancient and modern representations of *kinnaras*, is not vouchsafed in either case.

Rovse's rendering of the word *kinnara* by 'fairy' is quite incongruous and misleading; in such cases it is infinitely better to use the same word untranslated, and if necessary explain its meaning in a note. Such a use of the word 'fairy' only annoys a reader who knows anything of the subject, and gives quite a false impression of the European fairy to an Eastern reader. In the same way we read of Sakka appearing as a 'goblin' in the *Udaya Jataka*. It is difficult to imagine how Princess Udayabhaddhâ could have been expected to find a goblin very tempting!

The second box is decorated with a remarkable number of well defined conventional Kandyan designs. There are a number of well

known designs of which the name only requires to be given in order that they may be reproduced. Six of these are chased on the brass box now illustrated. Taking them in order, the first [A] is known as *pancha-nâri-geta* (five-women-knot); the second [B] is a double *nâri-latâ* or *latâ-rûpadeka* (woman creeper, or creeper-figures-two); the third [C] is called *divi-nâri-ratê* (celestical-women-chariot); the fourth [D] *nâga-darana* (snake-meander) or *nayi dangare*; the fifth [E] *siwu chandara* (four moons, [women]); the last [F] is called *hansa pûṭṭuva* [not *puṭuva* as printed in a paper on Kandyan Horn Combs, Spolia Zeylanica vol. 3 No. 2 and in Mr. Bell's Report on the Archæology of the Kègalla District]; such designs consist of two, three or four geese arranged in a circle or square, and having their necks intertwined. The two upright lions supporting the *siwu chandara* pattern like a shield, complete the decoration on this box.

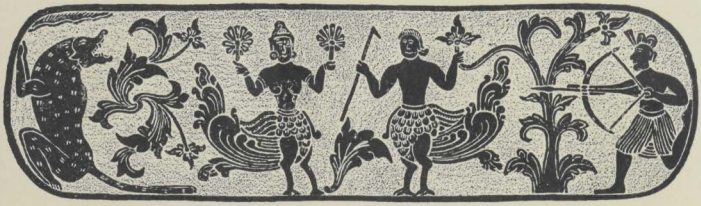
A word must be said on the subject of the *nâri latâ* pattern. In writing, with Mrs. Coomaraswamy, a paper on Kandyan Horn Combs which appeared in Spolia Zeylanica vol. 3 No. 2, I was unable to explain this peculiar and persistent design, which occurs in all sorts of situations as combs, embroidery, wood carving, silver work, etc. I now find that the *nâri-latâ-wela* is a mythical Himalayan creeper the flowers of which contain the figure of a woman; these flowers are said to be a source of temptation to ascetics living in the Himalayas. The design has therefore nothing to do with the goddess Sri* but is connected with ideas of nature, spirits and trees; the forms with abundant foliage and more than one female figure or face are thus nearest to the original conception, and the single figures with no more than a small spray held in either hand, are furthest removed from it.

Of the other designs the *divi-nâri-ratê* is unusual and I know of no other example. The *nâga-darana* I have seen on an *awata* belonging to Mr. C. Vaughan, and also painted on a house wall near Balangoda. Of all the six designs, the *nâri-latâ* and *hansa pûṭṭuva* are by far the commonest.

Many other chased boxes are in the authors possession, but the two illustrated will serve to show the interesting character of the designs and the thoroughly good decorative instinct of the artists. The boxes can hardly be more than a hundred and fifty or two hundred years old, at the most, nor less than fifty; at the present day it would be difficult if not impossible to find artists possessed of an equally sound decorative instinct or customers to whom the work would appeal.

ANANDA K. COOMARASWAMY.

* Representations of the goddess Sri holding a branch in each hand and seated on a stool or throne while bathed by elephants, may be seen on the carved wooden end pieces of the Maha Dewala palanquin (18th century) in Kandy. Except for the elephants such representations are identical with some varieties of the nâri latâ design.



A B C

D E F

SINHALESE FOLK-LORE—THE NAGA GEM.

THE belief has always prevailed in various parts of the world that gems are found in the bodies of some animals. In the East, that charming book of stories, the Arabian Nights' Entertainments, has made familiar to every reader, a gem of surpassing beauty found in the belly of a fish. In the West, Shakespeare sings:

> Sweet are the uses of adversity
> Which, like the toad, ugly and venemous,
> Yet wears a precious *jewel* in his head.

In India and Ceylon, the gem that has always appealed to the imagination of both the young and the old, is one possessed by the deadly cobra-de-capello. It is a remarkable gem, of the "purest ray serene," and so effulgent, that it is a luminous body in itself. Of course, it is not possessed by every individual of the species; but where an animal does possess it, it would seem that it bestows the same care on it, as the miser does on his gold. Ordinarily, the animal carries the gem in its gullet; but on dark nights, it sometimes brings it out, to find food in the light of its rays. The gem then serves more purposes than that of mere illumination. For, flies and other insects are attracted by its light, and become food to the reptile.

Many and glowing are the accounts one sometimes hears, of this dazzling product of nature. Eagerly do the children listen, as their grandsires tell them of its glories.

It is not likely that such a precious possession will be long without exciting the cupidity of man. But to rob the cobra is to rob the mighty; and the power of his sting makes open war with him as risky to life as war with a sovereign power. The village mind, therefore, has recourse to other and less obtrusive expedients. The following is the plan generally recommended for the enterprise of robbing the cobra. "Watch for several nights, and find the tree under which the cobra is most in the habit of finding his prey. Go in the day time, and strip the bark off the trunk of the tree, all round, to a good height. Towards evening, purify yourself with a bath, put on clean raiment, and taking a basket of cow-dung with you, go and watch on a bough of the tree. Then if good luck attends you, the cobra will come out after dusk, and in the usual course, spew the gem, to help him look for prey. Give him time to wander as far away from the gem, as possible; and then placing yourself in a favourable position, empty the basket of dung on the gem. Thus suddenly cut off from his gem, the cobra will begin to rave, and soon discovering the author of the mischief, will try to reach you on the tree. But you have taken timely precaution, and his attempts to climb the slippery trunk, will all be futile. If the animal retires by day-break,

your enterprise has been crowned with success; for, you may take the gem home, a mass of brightness and glory, and be assured of a princely fortune. But if he keeps dashing himself on the ground, and dies of a broken heart, then you might as well go home without further ado; for the gem has lost its lustre, and is worth nothing."

Strangely enough, the belief in this gem does not seem confined only to the ignorant masses. The standard literature, both of India and Ceylon, is full of allusions to the cobra's gem. The following stanza from Sanscrit literature, embodying a valuable maxim, is one well known and often quoted:—

දුජ්ජනඃ පරිහර්තවෙෂ්ඨ, විද්‍යාලඞ්කෘතොපිසන්
මණිනාලඞ්කෘතඃ සර්පඃ, කිමසෞනභයංකරඃ

"The vile, though graced with learning's charms,
Shall yet be shunned; their contact harms
Though decked with gem of lovely ray,
Is not yon serpent dire as aye?"

The following is the substance of a passage from the Rasavahini, a religious-historic Pali work, written in Ceylon:—

"Then the parents gave the child a ball to play with, and sent him to the back yard, asking him to play. He was playing there, when the ball fell into the mouth of the ant-hill. The child promptly put his hand into the ant-hill, to take out the ball. Disturbed by this intrusion, the cobra put his head out, and stood hissing furiously. The child all innocent, gripped him tightly by the neck. But the faith of the parents was great. Instead of harming the child, the noble reptile deposited in his hand an octo-lateral gem of wish-conferring power. The parents were overjoyed by what had occurred. They placed the stone on a seat purified to receive it, and there they had only to express their wishes before the stone, to have them realized. Thus they were enabled to give the sixty holy men a magnificent reception. The whole city turned out to see the miraculous stone, and all were impressed with the efficacy of faith."

W. F. Gunawardhana.

NOTES.

The Fez Question.

We are glad to see that Mr. Abdul Cader has been supported by the whole Mohammedan Community in his resistance to the Chief Justice's order forbidding him to appear in court with both head and feet covered. The following resolution was passed at a Committee of the Social Reform Society held on the 1st November and forwarded to the Colonial Secretary.—"That the Committee of the Ceylon Social Reform Society sympathizes with the Mohammedan Community in their wish to retain the right of wearing a national head-dress on all occasions, and suggest to Government the desirability of the removal of all restrictions upon their right to do so." At a largely attended meeting of Mohammedans held in the Cinnamon Gardens on the 27th October it was resolved to hold a still larger mass meeting on the 30th December with a view to memorialising the King concerning the "grievances of the Mohammedans of Ceylon in general and Mr. Abdul Cader in particular caused by the order of the Judges of the Supreme Court, that Mr. Abdul Cader should not cover his head with his national headgear, the fez, in the Supreme Court, and seeking redress." For the benefit of English readers we may mention that it is an act of disrespect for a Mohammedan to appear with uncovered head. Even at the Bombay levee lately held, Mussalman gentlemen wore a turban or fez, irrespective of how their feet were covered; the head is also always covered during worship. We trust therefore that the unreasonable regulations of the local Supreme Courts will be abolished, and the right of Mohammedans to wear their headdress, as firmly established here as in other colonies and countries, or even in England.

Since the above was written, the monster meeting of over 30,000 Mohammedans has been successfully held at Maradana. The Hon. Mr. Abdul Rahiman took the chair. Speeches were made by Mr. Abdul Rahiman, Mr. Raffa-ud-Deen Ahmed, Mr. I. L. M. Abdul Azeez and others. Mr. Raffa-ud-Deen pointed out that he himself had worn the fez in the presence of H. M. the King and in the presence of the late Queen Victoria, and would have felt it disrespectful to do otherwise. Mohammedans retain the fez in every High Court in India; in Egypt even English judges on the bench wear a fez, as would even Sir Charles Layard if he held there a position corresponding to his present one here.

The following resolution was passed with acclamation. "That a humble Memorial to His Gracious Majesty the King be signed by the Mohammedans of this Island and forwarded to the Right Honourable the Secretary of State for the Colonies, through His Excellency the Governor, submitting to His Majesty the grievance caused to the

Mohammedans of Ceylon in general and to Mr. Abdul Cader, Advocate of the Supreme Court of Ceylon, in particular, by the Minute of the said Court dated the 19th September, 1905, which, contrary to the practice of His Majesty's Courts in India and other parts of his Dominions in regard to Mohammedan Barristers and Advocates, wearing Moslim head-dress, prohibits Mr. Abdul Cader from appearing before the said Court with his usual Mohammedan head-gear, and praying that His Majesty may be graciously pleased (1) to order the withdrawal of the said Minute, (2) to grant Mr. Abdul Cader permission to appear before the Supreme Court covering his head with his usual Mohammedan head-gear, the fez (3) to issue such other orders as may be necessary to conserve the right of His Majesty's Mohammedan subjects, hitherto uninterruptedly enjoyed, of covering their heads with their national head-gear in Courts and other places in conformity with the requirements of their religion and custom."

Professor Gokhale.

Professor Gokhale left England for India on the 23rd of November. On the evening before his departure he addressed a meeting at South Place. "The whole East," he said, "was vibrating with a new impulse. The old ideals were passing away and new ideals were rising all round. With these new ideals which India had received from the West it was impossible that a purely bureaucratic rèqime could be continued in India. The people, qualified for self-government, and desiring it, ought to have it. British national honour demanded that concession; it had been promised by Parliament and by the Sovereign through Proclamation. He urged that India should gradually be accorded the self-government which was granted the British Colonies."

The Swadeshi Movement.

India has long been governed, not in the interests of Indians, but rather as an Imperial Asset, and especially as a market and dumping ground for goods of British manufacture. Cotton manufacture did not obtain a real footing in Europe until the last century. In 1641 'Manchester cottons,' made up in imitation of Indian cottons, were still made of wool. Manchester however could not compete on fair free trade principles with the printed calicoes of India; and so far did Indian chintzes and calicoes replace indigenous woollen and flax goods of England, that a law was passed in 1721 prohibiting the wear of all printed calicoes whatever! After that however the Indian cottons became generally used; but now, the great export trade in Indian cotton manufactures has long fallen before the competition of Manchester. "The weavers of India (says Mr. J. N. Battacharya) were until recently, a very prosperous

class, but the importation of machine made piece goods from Manchester has, of late, thrown many thousands of them out of employment. These dragged on a life of poverty for some years and at last either died of semi starvation, or were forced by necessity to become menial servants or tillers of the soil." The manufacture of cotton in the Bombay Mills is a poor compensation for the widespread domestic industry of former days. The present national movement in favour of the use of cotton and other goods of Indian manufacture is worthy of all sympathy. Twenty-five years ago Sir George Birdwood wrote that "Indian native gentlemen and ladies should make it a point of culture never to wear any clothing or ornaments but of native manufacture and strictly native design, constantly purified by comparison with the best examples and the models furnished by the sculptors of Amravati, Sanchi and Bharhut." In these days of the utter demoralisation of Eastern art, this advice is more than ever needed. Even Lord Curzon has spoken to the same end. The desire for Indian made goods will not only ensure a greater suitability, individuality and excellence in the goods themselves, but will check the continual drain on India's wealths which has helped to make India one of the poorest countries in the world. So much for an economic aspect of the movement.

The movement is stigmatised by its opponents as silly; ephemeral, savouring of spurious patriotism, unconstitutional and the like. But, as the new age [19th October, 1905,] puts it, "there can be no constitutional' agitation in a country which has not got a constitution, and when the 'Weekly Survey,' a week or two ago, in alluding to the Indian Press, remarked airily that no doubt Government would soon take measures to silence these complaints and attacks, it was quite consistent. If India is to be held by the sword she must not have a free Press."

Meanwhile actual breaches of the law in connection with the Swadeshi movement have been few, and the boycott of foreign manufactures is likely to become a powerful weapon in the hands of Indian nationalists, even as in China.

From a Calcutta telegram dated 22nd October, 1905, we learn that Government has called upon the heads of Schools and Colleges to suppress the action of students in connection with the Swadeshi movement, on pain of disaffiliation from the University and withdrawal of grants. It would seem that we are preparing the Indians for a Russian invasion of India, by the early adoption of Russian methods of Government!

The progress of the National movement in India and of Mr. Gokhale's mission in England will be watched with interest and sympathy. The movement may perhaps die out, or it may not, but the people of India have begun to feel their power, and they will never forget.

Ragging.

We take the following from the "*Friend of India*" for December 7th. We have no desire to extenuate any disorderly conduct of which excited students in Calcutta or elsewhere in India may be guilty. Disorder is always and everywhere bad. But those critics who have exhausted their powers of condemnation upon the youthful Indian patriot may well turn their eyes homewards. At Cambridge recently no fewer than four "rags" have occurred in six days, the last being held in order to do honour to the New Zealand Football Team. As some may be unacquainted with the meaning of the term "rag," it may be well to give the following description of what took place:—"crowds of undergraduates, strengthened by a rougher element of townsmen, started bonfires on Sheep's Green, Grange Road, King's and Clare ground and Midsummer Common, the material being purloined from private property. .....The worst incidents occurred on the Common, where the police, attempting to defend private property, were assailed by a mob 1,000 strong. Brickbats and stones were rained on the defenders, and police and proctors alike were seriously mauled by frenzied "raggers." A number of police were injured and for fully an hour the mob continued pulling down gates, fences, and anything combustible, and setting fire to the lot. Towards eleven o'clock the police were reinforced, and succeeded in clearing the Common, but the streets were not quiet until past midnight. Six policemen have sustained severe injuries. One undergraduate has been arrested, and the authorities are said to be much concerned how to cope effectively with the situation."

Mr. H. E. Wells on "Race."

We quote the following from "*A Modern Utopia*" by H. E. Wells, 1905. "Extraordinary intensifications of racial definition are going on; the vileness, the inhumanity, the incompatibility of alien races is being steadily exaggerated..... these new arbitrary and unsubstantial race prejudices become daily formidable. They are shaping policies and modifying laws, and they will certainly be responsible for a large proportion of the wars, hardships and cruelties the immediate future holds in store for our earth.

No generalisations about race are too extravagant for the inflamed credulity of the present time. No attempt is ever made to distinguish differences in inherent quality—the true racial differences—from artificial differences due to culture. No lesson seems ever to be drawn from history of the fluctuating incidence of the civilising process first upon this race and then upon that. The politically ascendant people of the present phase are understood to be the superior races, including such types as the Sussex farm labourer, the Bowery tough, the London hooligan and the Paris apache; the races not at present

prospering politically, such as the Egyptians, the Greeks, the Spanish, the Moors, the Chinese, the Hindoos, the Peruvians and all uncivilised people are represented as the inferior races, unfit to associate with the former on terms of equality, unfit to intermarry with them on any terms, unfit for any decisive voice in human affairs. In the popular imagination of Western Europe, the Chinese are becoming bright gamboge in colour, and unspeakably abominable in every respect; the people who are black—the people who have fuzzy hair and flattish noses, and no calves to speak of—are no longer held to be within the pale of humanity. These superstitions work out along the obvious lines of the popular logic. The depopulation of the Congo Free State by the Belgians, the horrible massacres of Chinese by European soldiery during the Pekin expedition, are condoned as a painful but necessary part of the civilising process of the world."

"There are various ways of exterminating a race, and most of them are cruel. You may end it with fire and sword after the old Hebrew fashion; you may enslave it and work it to death, as the Spaniards did the Caribs; you may set it boundaries and then poison it slowly with deleterious commodities as the Americans do with most of their Indians, you may incite it to wear clothing to which it is not accustomed and to live under new and strange conditions that will expose it to infectious diseases to which you yourselves are immune, as the missionaries do the Polynesians; you may resort to simple honest murder as we English did with the Tasmanians; or you can maintain such conditions as conduce to "race suicide" as the British administration does in Fiji."

Colonial Administration.

The following is from the introductory chapter of Prof. Reinsch's new book on Colonial administration. "While we preach the doctrine of universal brotherly love, we look with disdain upon nations, no matter how highly civilized, who differ from us in the least shade of colour; we abolish slavery, and under the pretext of providing a moral education for the natives, introduce forced labour; we preach peace while we are stirring up into warlike feelings societies that for ages have lived in a condition of peacefulness; we cry for the open door, meanwhile plotting all the time to reserve to ourselves the markets over which we can exercise any control; and while our science has made the idea of evolution an ingrained part of our being, we carve up the world into artificial tracts and attempt to impose upon the natives an alien system of social institutions. Such contradictions invite the suspicion that we have here to do with a vast aggressive movement of national selfishness, which is simply paying a bare and empty respect to ideas of morality that in practice are totally disregarded."

A University for Ceylon.

A public meeting was held in January to discuss the question of a University for Ceylon. We are glad that the whole question of education in Ceylon is attracting so much attention at the present time, as we are sure that the state of higher education here is deplorable. The effect of education in most of our Colleges is to Anglicize rather than to broaden. We contrast such a state of affairs with the educational ideals of such a country as Denmark, where the High schools are occupied in teaching Danish literature, songs, history and folk-lore, beside the more usual subjects. The Danes have an extraordinarily successfully organized system of co-operative agriculture, whose leaders claim that the success of their work is due to the *development of the people's intelligence by the imparting of their own national culture.* We commend this view (set forth in the report of the deputation sent by the Irish Department of Agriculture) to the local Agricultural Society.

What we feel then about a University is, that we cannot speak for or against it, without very particular reference to the sort of University we should be likely to get. If we are to have a University in which the present educational policy prevails, and where great stress is laid on classical learning; a University which will consist of affiliated colleges, and be, like London, little more than an examining body; if we are to have an Anglicising University,—then we shall do better to turn our eyes to Madras until we are in a position to get for ourselves a University of the right sort. But if we can have a residential University to which students could come from their different colleges after passing the Matriculation Examination and where they could acquire that culture and independence of thought which it should be the aim of a true University to develop; a University, not a copy of London or even Cambridge, but like Madras, specially adapted to the requirements of the East, and making a special feature of Eastern languages and Eastern culture and history; a University which will *educate*, and not merely estimate the amount of *knowledge* possessed by various examinees; then we shall do well to leave no stone unturned, no effort neglected until our aims are attained.

Colour Prejudice.

A series of letters that appeared recently in a London half-penny evening sheet on what the paper termed the Black and White question has produced a deal of resentment among the Eastern students residing in England. The insulting letters and comments in the paper were undoubtedly a product of modern methods among a certain class of newspapers, that occasionally attempt to obtain an advertisement by publishing something sensational. This particular paper hit on the new plan

of writing a series of letters so insultingly worded as to make it talked about among those connected with the East. It has we are afraid done no good to itself nor to its country. Englishmen in Europe very often forget that the Eastern nations, have no very high regard for the majority of them. No secret is made of this antipathy. An Eastern appreciates a man of culture and loves a man of high ideals, but as a general rule he loathes a man who has no ideas above mere smartness. It will be well if young Easterns in Europe will take a lesson from their elders and learn to treat unworthy insults with the contempt they deserve. They may be insulted by the vulgar but no man of culture in Europe will be lead by vulgar clamour. It is well to bear this in mind.

Times' Prize Essays.

The *Times of Ceylon* held a prize competition last year for the best essays on the "The future of the ordinary youth of Ceylon when the professions get more overcrowded, than they are at present." The competition we are glad to find resulted in the production of several useful and well written essays on the subject.

We quote below some extracts from Mr. Wirasinghe's essay and commend them to the attention of the youths of the country. "The love for the professions has assumed the intensity of a craze. While the professions have been cared for the industries have been neglected. If this were not so no cause for dissatisfaction would exist. The preponderance of the one over the other is the key to the solution of the problem. This state of things is an inevitable result of gradual growth for which history gives a reason. The Ceylonese are a conquered (?) race —reduced to submission not once but thrice successively. The conquest of the body is a conquest of the mind. Our physical nature cannot be subjugated without the spiritual deteriorating in a like degree. It is four-hundred years since the spirit of independence and self-respect of the Ceylonese began to wane. We are the inheritors of the accumulated weaknesses of our forbears. Generation after generation the youth forgot their past ancestral glories. They needed a new pattern to follow. This they naturally found in their rulers. But, like the foolish school-boy they did not copy the pattern aright. While the conquered had a few good points of similarity with the conquerors, the latter were by far the superiors. The minor details of their lives became to the Ceylonese irresistible sources of attraction. The Ceylonese failed to be imbued with the nobler qualities of the victors. They tutored their minds to follow the lower phases of existences as lived by their superiors. The puny, undeveloped youth so much in evidence in our large towns, with only a smattering of English, but adorned with the paraphernalia of European costume, whose idea of the dignity of labour is superseded by

a passion for quill-driving—is the fruit of that tuition. He is too good for an industrial calling, too bad to fill the highest role. Of professions and industries it is the latter that call forth and test in the individual those qualities requisite for an independent life. The future development of the country must be left to the Ceylonese alone. Fully four-fifths of our soil are still uncultivated. With improved scientific methods this expanse of land may be laid out to the best advantage; of the industries, all are in the hands of foreigners, excepting the plumbago industry and the cultivation of a few things. Signs are, however, not wanting of the coming of better times. The identity of each nation demands the strictest preservation. Extinction by loss in the sea of humanity is undesirable. If healthy emulation is a desideratum, if the best efforts of the youth are to be put forth in the struggle for existence, if lessons of perseverance, patience and industry are to be instilled into their minds, each race should be allowed to move in its own peculiar groove; much of the present evil is due to an indiscriminate aping. The East is East and the West is West and the two will never meet."

Vernacular Education.

We quote the following from the report of Mr. S. C. K. Rutnam, Principal of the Central College, Colombo.

The most important event in the history of this school during the year has been the introduction of the study of the vernaculars. Every student of this school up to and including the Junior Local Standard is required to learn daily either Sinhalese or Tamil and our half-an-hour vernacular classes are working admirably. I am particularly glad to mention the awarding this year of three prizes for the vernaculars. The most alarming feature of our educational system has been the utter neglect of the study of the vernacular. Is it possible to think of any study more necessary to our youths than a good knowledge of the language of their home and hearth.

In India the educational authorities in encouraging the study of the vernacular find little or no time left for the boys to study Latin and Greek, French and German, while we who profess to be far ahead of India in matters educational are so enamoured with the classical and modern European languages that we find no time to study our own vernacular. We would have the ornamental, and let go the essential. We would always appear in Sunday clothes, but we would starve. Can delusion go to greater bounds?

While the Government of Ceylon is insisting on the members of the Civil Service passing examinations in Sinhalese or Tamil, why should it not make the study of the vernacular compulsory in all schools, at least in all aided schools.

To more than 96 per cent. of the students who attend schools in Ceylon, English is not their mother tongue, and these students should study their mother tongue as well as English, the language of the Empire. Our students spend from 4 to 5 hours in the school, and what proportion of their time shall they give to the study of languages? Should our students undertake more than two languages? Because of the requirements of examinations attempted some of our students are compelled to study English, Latin and French, 3 alien tongues besides their own vernacular. Two-thirds of their time is devoted to the study of languages none of which they are able to master.

Originality of thought, keen observation of nature, and an inductive study of her laws, has suffered much under the oppressive weight of having to study foreign languages, and any one who is obliged to master the foreign idioms, accents, and peculiarities of

alien tongues will have but little intellectual activity left to engage in independent scientific research, and dive into the mysteries of nature. Well may we learn a lesson from Japan. In the University of Tokio and in other educational Institutions in Japan, the Japanese uses his own mother tongue in the acquiring of Western culture and knowledge, and is consequently able to drink deeper in the fountain of Western culture and civilization. The vast majority of Ceylonese students had better devote the time they spend in the study of Latin to other more useful and necessary subjects.

Volunteers and the Konde.

We understand that the order has gone forth that Volunteers in Ceylon may no longer wear their hair long. We suppose it interferes in some mysterious way with the defence of the Empire, still we can't help wondering how. It is said some thirty men are affected by the order. We hope they will retire from the service rather than cut their hair in compliance with a foolish and arbitrary order.

Devil Ceremonies.

We notice an interesting article by Mrs. Corner-Ohlmütz on Heathen Rites and Superstitions in Ceylon, in the Nineteenth Century for July, 1905. Mrs. Corner-Ohlmütz gives a very good account of the treatment of a patient at Alutnuwera, but her introductory remarks are less to the point. Certainly, ceremonies such as she describes are very far from being "unknown to, at any rate witnessed by, any other European"; nor would it be much use to seek for any knowledge of the Vêdas amongst Buddhists or from a Kapurala. Further, we think a lady who has been seven years in Ceylon might have learnt that there is a right and a wrong way of spelling even Sinhalese words and avoided such barbarisms as *capua* and *perit*.

The Tamil Seat.

We shall hear before long of the nomination of the new Tamil member of the Legislative Council. We think that it is time this position was filled by a Jaffna Tamil, resident in Jaffna and really representative of his fellow countrymen. The names of two leading Jaffna Tamils have been mentioned.

The Royal Tour.

We have not much to say upon the subject of the Royal Tour. We presume Their Royal Highnesses will see and learn about as much and about as little as is usual on such occasions. We can hardly imagine the round of official festivities will bring them into touch with the people of India or help them to realize their poverty. On the other hand we can hardly doubt that the Prince is getting a working knowledge of the capabilities of the Indian Empire, regarded as a game preserve. The whole thing seems to be looked upon as a question of simple amusement. We consider that descriptions like those given in the following press telegrams are in the worst possible taste.

Yamethin, Prince of Wales Camp, January 16th, 10-20 a.m.

"At the garden party at Rangoon yesterday evening the Karen tribes people were barbarically arranged and performed tribal dances before the Prince and Princess who were highly amused by their antics, resembling the performance of inebriates to a dismal chant. T.R.H. stop at all stations on the journey to Mandalay which will be lavishly decorated and illuminated during the night. Mandalay will be reached at 4-30."

Calcutta, January 16th, 11-15 a.m.

"The Royal party spent Monday in Rangoon, viewing the city, and were particularly interested in the elephants at work.

In the evening the Royal lakes were beautifully illuminated.

Visits of the Shan Chieftains to the Prince are described as the most curious sight witnessed on the tour."

No doubt T.R.H. are not to be held responsible for this sort of thing; but it would not be difficult for them to express their disapproval we should think.

We wonder whether the Shan Chieftains thought the Prince an equally odd sight; if so they held their peace at any rate.

The Jaffna Association.

An Association has been formed in Jaffna for the purpose of promoting the economic and political interests of the people of Jaffna. Mr. James Hensman is to be President for the ensuing year, and Messrs. H. Vanniasingham and V. Casipillai, Vice-Presidents; Messrs. A. Sapapathy and W. Duraiswamy, Secretaries and Mr. T. P. Hudson, Treasurer. We wish the Association all success.

The General Election.

We are glad to see that the general elections in England have gone so clearly in favour of the Liberals. We also welcome the growth of the Labour party. The Irish party will be little changed. Would that India had a 'party' at Westminster to fight her battles as patiently and faithfully! It is a truism that those who are unrepresented may be neglected. What India wants is an application of the principle of 'no taxation without representation.' We regret to see that neither Sir M. Bhownagree nor Mr. Dababhai Navrogi have been elected.

We take the following from the *Daily News* of December 19th.

"Constitutional Agitation."

An extraordinary telegram appears in the native papers to-day stating that a mass meeting at Rajshahye, in Eastern Bengal, held in a private enclosure to promote indigenous arts and industries, was dispersed by police armed with rifles and bayonets. The Inspector of Police, when questioned, replied that he was acting under confidential orders from the magistrate, which he declined to produce.

The assembly broke up quietly at the request of a Mahommedan speaker. The incident has created great indignation.

We quote the following from the Report of the Inspector-General of Prisons for 1904.

Public Executions!

'While on this subject I would also suggest the advisability of carrying out executions in public. The present system of carrying out executions has no deterrent effect on the outside public. From the moment a prisoner is sentenced to death, he is lost to the world. Only a few officials attend an execution, and the horrors which naturally accompany it are unknown to the outside public.'

This indeed would be putting back the hands of the clock! At the present time there are many European countries which do not resort to capital punishment at all. Their example will be followed in England sooner or later (if only because of the unwillingness of juries to convict); so there is perhaps not much cause to fear such a retrograde movement as that suggested for Ceylon.

Diacritics.

We must apologize to our readers for the irregular manner in which diacritics are employed in our present issue. The present deficiency is no fault of our own, indeed we have made the most strenuous efforts to remedy it, and shall not fail to do so in our second number. The method of transliteration employed will be the official one as given on p. XXXII. of the Ceylon Manual.

Sketches of Ceylon History.

The article appearing under this title was delivered as a lecture by the author at the Legislative Council Chamber under the Presidency of His Excellency the Governor Sir Henry A. Blake.

Oriental Studies.

The report of the Committee on Oriental Studies Colombo 1904-1905, is an interesting document. There is much that remains to be done in fostering the study of the languages of the country and in encouraging the Sinhalese and Tamil youths to take a just pride in their ancient classical literature. The Committee is doing such good work that it deserves every encouragement. We give below a few extracts from the report:—

"This Committee was formed by Mr. S. M. Burrows for the encouragement of Oriental studies, while he was Director of Public Instruction, in 1902. Since that date, though it has not yet succeeded in accomplishing everything which its founder hoped, it has nevertheless a record of continuous and useful work. At the commencement its membership was open to all gentlemen of light and leading who took an intelligent interest in the cause. But membership of the Committee has since come to be regarded as a distinct mark of recognition of Oriental scholarship, and admissions are therefore now regulated by a

rule more in keeping with this idea. A candidate for admission has now to be proposed by a member of the Standing Committee, and his election has then to proceed by a ballot.

Two examinations were held by the Committee during the year—a Preliminary Examination for new candidates and an Intermediate Examination for the candidates who were successful at the Preliminary Examination of 1903. The examinations were held at three centres—Colombo, Kandy, and Galle; they were conducted by means of printed papers, and were supervised by officers of the Department of Public Instruction appointed by the Director. Fifteen candidates passed the Preliminary Examination and ten passed the Intermediate.

The Committee regret to observe that native scholarship seems to rest for the most part upon the ideas of others, as found in books, and that it suffers from a want of originality and of independent research. One of the aims of the Committee is therefore to encourage habits of independent inquiry. The Committee is somewhat handicapped in their work by want of a text-book on the philology of the Sinhalese language, and one on the archæology of Ceylon. The most, however, is being made of the aids now available."

Needlework.

We rejoice to see that the subject of needlework in schools is receiving the attention of Government and that Mrs. Evans has been appointed Inspectress of needlework. The first result of this appointment has been the cessation of the Government grant for fancy needlework which up to the present has been applied to the encouragement of the vile and vulgar Berlin woolwork which is common in most Sinhalese homes. We quote the following from Mrs. Evans' report appearing in the Report of the Director of Public Instruction for 1904.

"Plain sewing has been neglected and its disciplinary value as a school subject disregarded, but girls in certain schools have been allowed to spend much time on varieties of needlework known as "fancy" work, work which is of no real value to the girl and a knowledge of which she might easily acquire in her spare time after leaving school. Managers and teachers plead that parents insist upon their daughters becoming accomplished in the working of "fancy" articles for decorative purposes; these articles are mainly antimacassars, cushion covers decorated with a wealth of gaudy flowers, and woolwork pictures. Parents whose daughters are allowed to waste time on the manufacture of these things evidently imagine that they are following a European fashion in drawing room decoration; if they became convinced that such a method of decoration is neither popular nor usual in Europe, the

demand for such accomplishments would promptly cease; if Ceylon girls are to be taught decorative needlework, it should be of irreproachable quality and distinctive design, and applied as far as possible to useful articles only."

We should like to see these words very widely read throughout Ceylon. It would be almost impossible to condemn too strongly the sort of fancy work in vogue. This is the more to be regretted in view of the beautiful work that used to be done in the Kandyan districts, work that was applied only to useful articles and which is thoroughly sound in execution as well as design. Our next number will contain an illustrated article in Kandyan embroidery by Mrs. Coomaraswamy, who also held a series of well attended classes in Colombo last month, in connection with the Social Reform Society.

Royal Asiatic Society Prize Essays.

We commend to the notice of all Sinhalese and especially Kandyans the subjoined notice issued by the Royal Asiatic Society, offering a prize of Rs. 50 for the best essay on one of the three subjects in the list. We know of several learned gentlemen possessed of considerable collections of works on medicine. We are often unable to obtain accurate information regarding the sumptuary rules in vogue in Kandyan times. We understand for instance that the embroidered tassels of betel bags indicates the user's caste, but cannot learn more exact details. We think that an account of Kandyan music would be of great interest, particularly with reference to tom tom beating; most people seem to imagine that tom tom beating consists of beating a drum with a stick, and no more. They would be surprised to learn how complicated the subject really is. We hope that some information on the subject will be forthcoming, and that some method of notation exists or can be invented to record the time of the drum beats, as well as of other music. It is probably the case that as in India, only certain airs made up of the notes of the European scale, can be put down in ordinary musical notation; others where intervals of fourths and thirds of a tone exist cannot be so expressed. The whole subject is of great interest, but at present very obscure. We review elsewhere an excellent booklet on Hindu music which has lately appeared.

The following are the conditions of the Prize Essays.

A prize of Rs. 50 will be given for the best essay on one of the following subjects:—

1. Sumptuary laws and social etiquette of the Kandyans.

2. Kandyan music, including the origin and history of Kandyan music, the system of notation and the different kinds of airs and songs, extinct and extant.
3. Kandyan medicine.

The object of the prize is to get Kandyans to describe Kandyan customs that are going out of use and memory.

The competition shall be open to all and the essays may be in Sinhalese or English.

Conciseness is recommended.

The Society must have the right to print the prize essay in whole or in part and extracts from any others which may be of value.

Essays are to be sent in addressed to the Honorary Secretary of the Royal Asiatic Society not later than 30th April, 1906.

REVIEWS.

'*Indian Art at Delhi*' *1903*, by Sir George Watt, London, 1904.

Two good acts have marked Lord Curzon's rule in India, one, his recent protest against the establishment of a military autocracy, the other, the exhibition of Indian art at Delhi, and his attempts to preserve and foster the indigenous arts of India generally. Speaking at Delhi on the subject, he said "If Indian art, therefore, is to continue to flourish or is to be revived, that can only be if the Indian chiefs and aristocracy, and people of culture and high degree, undertake to patronize it. So long as they prefer to fill their palaces with flaming Brussels carpets, Tottenham-Court-Road furniture, cheap Italian mosaics, French oleographs, Austrian lustres, German tissues, and cheap brocades, I fear there is not much hope.....The exhibition is intended as an object lesson.....It is meant to show that for the beautification of an Indian house or the furniture of an Indian home, there is no need to rush to European shops in Calcutta or Bombay, but that in almost every Indian state or province, in most Indian towns and many Indian villages, there still survives art, there still exist artificers who can satisfy the artistic as well as the utilitarian tastes of their countrymen, and who are competent to keep alive this precious heritage which we have derived from the past."

So far so good, though we may note in passing that the same words spoken by a Swadeshi agitator would be looked upon as more or less treasonable in intention, or as abetting a disloyal boycott. The exhibition, however, contained (*a*) a loan collection of the best ancient work from every part of India, and from South Kensington, and (*b*) selected modern work, the best of its kind available. The book under review was written 'primarily as a catalogue and guide to the Indian Art exhibition' but was not published in time to be of any use in this connection. "As however it contains information of permanent value regarding Indian arts and industries" the Government of India decided to publish it.

As might be looked for under such circumstances the work is disappointing. It is necessary to search through a great deal of irrelevant matter for the 'information of permanent value.' It would in fact have been very much better, as soon as it was found to be impossible to get the volume out in time to serve its original purpose, to have recast the whole into a smaller, more connected scheme.

The work falls into two sections, the larger descriptive of the 'Main or Sale Gallery' the smaller of the 'Loan Collection Gallery.' In spite of the attempted selection, the 'sale' exhibits (except where they are actual copies of old work) are in the main a lamentable illustration of the decay of Indian taste and decline of Indian craftsmanship; a fact which is emphasized again in the text, although some of the vilest stuff seems to have received awards, and is illustrated, and even praised in the volume under consideration.

The epergne from Ratnagiri, shown on Plate 43 A. is described as a 'most beautiful sample made to order for a distinguished official' but we are at a loss to understand how such rubbish was admitted to the exhibition at all. The Gold Medal table centre of plate 9 A. seems to us 'busy' and over elaborate; besides, what have table centres to do with Burmese art? It is difficult to understand why these elaborate epergnes, table centres, gong stands, trumpery furniture, etc., made by native workmen to suit the European taste, should be considered superior to the Italian mosaics and Austrian lustres which are justly complained of. The Burmese wood-work seen on plates 31 (1) 31 (2) and 31 (3) are examples of the most over elaborated modern work. It is difficult to see where the selection comes in on such cases as this, when the examples illustrated are such as can be bought in any quantity at any time wherever Burmese work is to be had at all.

A few quotations illustrating the decadence of Indian craftsmanship will be instructive. Under *wood-carving*, we learn that 'Simla, the chief centre of this trade [viz. European house furnishing] so far as Northern India is concerned, has drawn on the

craftsmen of Hostrianpur and Jallandhar and given birth to every possible process of scamping and cheapening work. The chief demand for inferior work has however been in Europe and America.....In these abominations, it is thought sufficient proof of an Indian character to introduce some portion of a mosque or temple, and that being done, all attention to such details as suitability of design or nature of ornamentation can be disregarded." Plate 24 shows a wretched collection of mongrel ebony furniture made at Nagina, described as the 'centre of a graceful style of ebony carving.' The realistic modern Kashmir wood carving 'which seems to have originated by a European suggestion' is vile as vile can be. The replica of the Bhavnagar room on the other hand, though elaborate, is beautiful and dignified; but this was constructed according to 'conditions and rules that have taken hundreds of years to evolve to their present perfection.'

The flat and flimsy ivory work first made at Murshidabad is described as a 'modern abomination that could have hardly originated in any other province than Bengal, where a distorted conception of Doric architecture has passed current for indigenous art for at least half a century.'

The Sinhalese (misspelt Cingalese,) ivory carvings are associated with those of Mysore and Travancore, where the conceptions of the ivory workers and other craftsmen 'centre round the early Chalukyan and Buddhistic traditions rather than the more recent Dravidian and Indo-Aryan Schools of South Indian decoration.' There seems no particular reason to doubt the Sinhalese origin of the casket illustrated on plate 79, figure 4.

The brush back from Mysore (fig. 4 plate 42) 'is perhaps one of the most perfect pieces of *realistic* carving in the exhibition. It portrays practically every feature of jungle life and sport.' This being so, it is difficult to understand how such a piece of busy restless relief can be described a few lines further on as the 'highest *decorative* art,' especially as we learn from page 295, much further on, that 'the essence of decorative art may be said to be conventionalism'!

Under the section devoted to textiles, we meet with a half-hearted defence of aniline or rather alizarine dyes. It is actually stated that 'the better alizarine dyes are more beautiful and more permanent than a large percentage of the vegetable colours that are so much extolled by writers on Indian art"! Such a statement will carry little weight against the opinions of such competent judges as Sir George Birdwood, Sir Thomas Wardle, the late William Morris and others (including many of the despised 'writers on Indian art') who may know as much or more than Sir George Watt about this subject. Sir George Watt however admits that 'imported goods, pandering to the present desire for change, have degraded the taste for glaring colours (sic) and given the Indian dyes his models in vulgarity.'

Passing on to embroidery and speaking of modern Phulkaris we learn (as half an hour in the Bombay shops of Colombo would equally clearly show) that in 'cheap modern work no attempt is made to secure parallel bands of silk and the stitch is prolonged for half to as much as two inches.....the field in modern goods is a black, blue or scarlet mostly woollen textiles and the embroidery is in green, red and purple offensive, staringly ugly aniline cheap dyes.' Such are the 'atrocities that are now teaching the beauties of Indian art to many an admiring circle in England.' Poor India, no wonder oriental art is despised. Yet practically the whole of this modern decadence is the result of European influence; as Sir George Watt himself puts "the unavoidable influence of European domination and civilization is being felt in every direction and is operating often very injuriously on the arts and crafts of the country." We are tempted to ask again whether this from a Swadeshi agitator would not be regarded as 'disloyalty'. However this may be, it is quite certain that salvation must come from Indians themselves who must learn to deliberately reject the evil and choose the good, for the old days of unconscious and unsophisticated artistic excellence are fast passing away. Salvation must come from within, no foreign demand or passenger trade can help the art of India, nor can even the best intentioned European interference help matters much for as Sir George

Birdwood wrote nearly 30 years ago.' 'It is not for Europeans to establish schools of art, in a country the productions of whose remote districts are schools of art in themselves, far more capable of teaching than of being taught.'

This review has already outrun its proper limits; before concluding, however, we must admit that the book under review contains much valuable information and will for a long time remain an indispensible handbook of Indian art, second in importance only to that of Sir George Birdwood. Many of the illustrations are exceeding valuable, it is unfortunate that the examples on many other plates are so crowded and so much reduced as to convey very little information.

A. K. C.

New India, or *India in Transition*: by Sir Henry J. S. Cotton, K. C. S. I.

(London, Kegan Paul, Trench, Trübner & Co., 1905. 3/6 Second Edition.)

India in transition is what Sir Henry Cotton wishes to bring clearly before us in this most interesting little book, and the changes that are taking place there, changes political, social and religious. "The conditions of our occupation combine to show increased difficulties in administration; a waning enthusiasm on the part of English officials, occasioned by a livelier consciousness of the drawbacks of Indian life; and a greater friction between the governors and the governed, attributable to many causes, but especially to the arrogance in thought and language of the ruling race, which has been brought out into stronger relief by the extension of education and the growth of independence and patriotic feeling among the people. Able and energetic Indians, enlightened and educated by ourselves, expanding with new ideas and fired by an ambition to which English education has given birth, make demands which are continually more and more reasonable and more irresistible." India is developing an opinion of her own which is growing gradually but surely year after year. The unmistakeable yearning for nationality finds expression in Provincial and National Congresses and in the press which is now becoming a potent factor in Indian politics. The old cowed feeling is breaking down, education is giving independence once more, and the right policy of British rule will be to foster this feeling and to wisely adapt the government to the new needs. But will it? Sir Henry Cotton thinks it shows very little signs of it at present. "The government should now find expression in a form of administration more representative and less concentrated in individuals." The Civil Service as at present constituted is doomed. It is too bureaucratic and too autocratic and is only suited to a government of foreigners.

The chapter on race feeling is full of material for thought. "Never at any time was there any real sympathy between the races, any sign of intercommunion, or of blending the two nations into one. There has always been a sense of dislike." But this is the inherent attitude of Englishmen in regard to all coloured races. They like perhaps to patronize but, to treat as equals—that can never be.

The land question and the economic problems are dealt with in a concise way: contrast is drawn between the elasticity of the old native revenue system and the rigidity of the present government. It is the people of India that are not considered; they are as so many units. British competition has ruined textile industries and the people perforce fall back on agriculture as the sole means of livelihood. This is not as it should be; a country such as India with all her glorious past as leader and teacher of practically the whole civilised world in the textiles, should not now take a back seat—nay, more than that, be ruined, by the narrow and selfish laws passed to secure the trade in British made goods.

The book finishes with a most interesting chapter on the present religious tendencies of India.

E. M. C

Buddhism October 1905. Vol. 2 No. 1.

Rangoon Price Rs. 2.

We had begun to fear that we had seen the last of this excellent periodical, but we are glad that the Editor, rather than lower the high standard which the early numbers have lead us to expect, has decided to issue the numbers at irregular intervals longer than three months if necessary.

The first article is a thoughtful contribution on "Right Aspiration" from the pen of Ananda M. The main idea of this is an ingenious analogy drawn between the opposing ether stresses which constitute the physical world, the sum total of all being necessarily zero, and the polarization of the universe, viewed as consciousness, into pleasure and pain units, whose algebraic sum may also be supposed to be zero. The "running down" of the universe by dissipation of energy in the form of ineffectual radiant heat hardly seems to us a just analogy for the attainment of Nibbana. A "Maxwell's Demon" might exist in the world of consciousness that would again collect the scattered energies and re-issue effective Khandas to pursue the weary course of existence. We must also enter a protest against pleasure and pain being referred to as the two modes in which consciousness manifests. Pleasure and pain may indeed be inseparable accidents of all consciousness, but in themselves they form only a part of the content of consciousness. A happy analogy is drawn between a charged insulated sphere with a corresponding oppositely charged environment, and a separate 'Ego' the breaking down of the insulation corresponding to the attainment of Nibbana. The author throughout would have had a sounder analogy if instead of the opposition of pleasure and pain he had compared the separation of electric charges to the polarization of consciousness into 'self' and external world.

Articles follow on 'The Illusion of the Ego' by Mr. James Allen, and 'Buddhism and Pessimism' by Mr. J. F. M'Kechnie, both of which are ethical and devotional in character.

There is a very excellent article by Maung Shwe Zan Aung on "the Forces of Character." This gives a detailed account of Kamma, its classification and mode of operation according to a Burmese work, the Kammavinicchaya. There is no space to deal with this important paper but we note with interest the "Death-proximate Kamma" (Asannam) whereby a man's future is influenced by his dying thoughts, thus giving some sanction to death bed repentances, (cf Prashnopanishad III 10).

An article by Professor Alessandra Costa emphasises the agnostic and scientific character of Buddhism. This is followed by the first instalment of an article on "Ceylon Past and Present," by Mr. J. de Grey Downing, which is good but will not, we hope, contain anything new for readers in this Island.

A short story from the pen of Mr. H. Fielding is in the delightful style one would expect in a contribution from the author of "the Soul of a People." The last article is the first instalment of a translation of the commentary on the Dhammapada (Dhammapada Aṭṭhakatha) by Professor Duroiselle, which is of great interest.

Some other articles with Notes and Reviews complete this number of 'Buddhism,' on the production of which the Editor may be heartily congratulated. It will be read with interest by all Buddhists who secure a copy, and indeed by all who are in any way interested in the thought of the East.

J. P.

The Meat Fetish; Two Essays on Vegetarianism by Ernest Crosby and Elisee Reclus. Humanitarian League London 1905, 3d.

From the aesthetic point of view slaughter houses are blots upon the face of the earth; the essential idea of butchery for food is cruel, and you cannot be cruel

humanely. 'How could you select such a business?' asked a horrified officer of a society for the prevention of cruelty to animals, upon his first visit to the stock-yards of Chicago. We're only doing your dirty work, Sir,' was the true and silencing reply." So wrote Tiruvalluvar, asking 'who'd kill and sell I pray, if none came there the flesh to buy?"

"So far from being a necessary food for man, flesh is a poor food, and first of all it is not a clean food.....there is no such thing as a healthy pig. He suffers from every kind of disease, many of them human diseases too; and our very word *scrofula* comes from the Latin *Scrofa* a sow, and yet we continue to eat them, tuberculosis, scrofula and all, and fear for our lives if we have to go a day or two without.....from their entry into life to the passing away of their remains in the swill-pail, filthiness is wont to accompany the animals on which men prey." There are two kinds of objectors to vegetarianism—those who say "on, of course it is all well enough for men who lead a sedentary life in study or office but it would never do for manual labourers," and those others who say "to be sure, it may be good enough for a man who works with his hands but it is quite out of the question for brain work." These two classes may be allowed to answer each other; as may also those who say that it is suited for the tropics and not for temperate climates, and those who maintain the opposite with equal vigor.

Thus Mr. Ernest Crosby; the great geographer Elisee Reclus writes as follows. 'Just as our ancestors, becoming disgusted with eating their fellow creatures, one fine day left off serving them up to their tables; just as now, among flesh eaters, there are many who refuse to eat the flesh of man's noble companion, the horse, or of our fireside pets, the dog and cat, so is it distasteful to us (vegetarians) to drink the blood and chew the muscle of the ox, whose labour helps to grow our corn. We no longer want to hear the bleating of sheep, the bellowing of bullocks, the groans and piercing shrieks of the pigs as they are led to the slaughter. We aspire to the time when we shall not have to walk swiftly to shorten that hideous minute of passing the haunts of butchery with their rivulets of blood and rows of sharp hooks whereon carcases are hung up by bloodstained men, armed with horrible knives. We want some day to live in a city where we shall no longer see butchers' shops full of dead bodies." Perhaps some of the Ceylonese who have adopted the eating of dead flesh along with other aspects of Western civilization, will bethink themselves that they are a little behind the times and if they would be really up to date, should return to their former simple diet.

A. K. C.

India in the Victorian Age; An Economic History of the People by Romesh Dutt, C.I.E., London, 1904, Kegan Paul, Trench, Trubner & Co., Ltd.

Mr. Romesh Dutt writes from the standpoint of an Indian well-versed in Indian affairs. It is facts—plain facts well attested that he puts before the public in a volume of some 600 pp. leaving the reader to draw his own inferences. He traces the economic history of the people of India during the period 1835—1904. The gradual decadence of the country from wealth to poverty is shown with merciless accuracy. From first to last but one idea seems to dominate the policy of Great Britain towards India, *i.e.*, to use it for her own aggrandizement regardless of the interests of its own people. Manufacturing industries, at one time a source of national income, have been repressed by a system of ingeniously devised duties. When symptoms of a revival show themselves, as in the case of the Bombay Cotton Mills, a prompt excise duty undertakes to kill out the industry. A British manufacturer will not tolerate a competitor that he can destroy.

Gradually India has been forced to turn her attention to agriculture. While it is true that under British Administration cultivation has been extended "no man familiar with the inner life of the cultivators will say that the extension of cultivation has made the nation more prosperous, more resourceful, more secure against famines." In the chapters

on Land Settlements will be seen how greater part of the population are kept but a degree above starvation point by a heavy land tax. Originally under the administration of the East India Co., the rate was "all that the land could produce, leaving barely enough to the producers to keep them alive in ordinary years." This however, was found to be unwise (!) and the State demand has been slowly reduced until now it averages 50 per cent. of the rental—a heavier assessment than is known in any other country under a civilized government. In addition to this, however, since 1871 a number of new taxes have been put upon the land which can be enhanced at the will of the State. These later assessments are in direct violation of the limit secured to Northern India in 1855 and to Southern India by Sir Charles Wood in 1864. Virtually, then, the later "modified" system of taxation amounts to the same thing as the first.

The author points out that a heavy land assessment falls ultimately on the labourer, deprives him of his work, reduces his wages, and renders him an easy prey to plague and famine; in fact, that the recurring famines of late years are due to the permanent poverty of the people in ordinary years.

And what becomes of the revenue thus exacted from an impoverished people? One fourth of the entire sum acquired in India, including the receipts from railways, irrigation works etc., is annually remitted to England as Home Charges. Add to this the portion of salaries sent home by European officials employed in India and the proportion becomes one-third. Over twenty millions sterling are annually drained from the revenues of India. "Those who earn £42 per head ask for 10s. per head from a native earning £2 per head."

Under the heading of Finance and the Indian Debt are further disclosures of unfair treatment of a people at the mercy of an alien race. India has been charged with the debt of wars not of her own making—with the construction of public works beyond her needs and beyond her resources—with Civil and Military charges incurred in England, besides her legitimate home expenses—and, finally, a general increase of her taxation by an artificial raising of the value of the silver rupee. Is it not reasonable to suppose that the people who are suffering from all these ills would be more apt to find a remedy for them than those who profit by them? Retrenchment and representation are the remedies proposed by the author for the evils resulting from a mistaken policy of government, and he strongly advocates the need for introducing a popular element into the administration of India.

The tabulated statements of statistics with which each chapter is illustrated are of the greatest interest and importance, conveying at a glance a summary of the text. The table of exports shows that during the famine year of 1897-1898, when millions of people were dying of starvation, food grains were exported to the amount of ten millions sterling, and a land revenue of seventeen millions sterling was collected. The following year—a good year—Government demanded the arrears of land revenue, and the export of food grains increased to a figure which it had never reached before. To the Imperialist these figures denote a prosperous India of wonderful recuperative power, but their real significance according to Mr. Dutt is "that the trade of India is not natural but forced; the export of food grains is made under compulsion to meet an excessive Land Revenue demand." The unnatural export leaves the country bare and the people impoverished. As evidence for these statements he cites the three years continuous famine in Bombay and the Central Provinces which followed close upon the year of alleged plenty.

The real solution of the Indian economic problem according to Mr. Dutt, "lies in relieving agriculture from excessive and uncertain taxation; in fostering those indigenous industries in which millions of Indian artisans find employment in their villages, and in helping those nascent manufactures which the people are starting with their own capital in towns."

The concluding chapter, India in the Twentieth Century, reiterates the destitute condition of the people as shown by the official statistics of 1903. The author closes with

a strong plea for reform in Indian Government urging that "it is impossible to make Indian administration successful and the Indian people prosperous without admitting the people to a share in the control of their own affairs."

ANNA M. BROWN.

To the foregoing notice we append the following extract from an article by Mr. J.B. Pennington, reviewing the same work in the Asiatic Quarterly Review for October:—

"One cannot read such an indictment of England by one of her own most capable Indian officials without a feeling of humiliation. All that is wanted in the government of India by England (as the author says) is a generous and sympathetic justice. When will the enterprising gentlemen who so lightly undertake the duty of legislating for, and of actually governing, this very complex and heterogeneous empire, realize that it is their duty to endeavour to understand Indian problems, however repulsive they may appear; and having understood them, to see that the grievances of India are carefully considered and treated with justice? How can the members for Lancashire especially bear to be denounced as wanting in common honesty when dealing with a dependent nation which lies bleeding at their mercy? Even if they cannot realize the fact that the more prosperous India is, the better customer she would be, surely their instincts of fair play, not to say chivalry, should prevent them from robbing her. The quite recent story of the imposition of an excise duty on Indian goods which did not compete at all with any Lancashire goods and yet affected seriously the rival mills of India, is a disgrace to Lancashire as well as to the English Government. It is quite certain that if India had as many votes as even the single county of Lancashire, that scandalous duty would never have been imposed. When shall we get to govern us, 'men of truth, *hating unjust gain*?'" [ED.]

The Bhagavad Gîtâ.

(Bhagavad Gîtâ or the Lord's Song, translated by Lionel D. Barnett P. P. vi.+ 211. Dent & Co., 2/-).

We would welcome Dr. Barnett's translation of the Bhagavad Gîtâ among the latest volumes of the Temple Classics and this for two reasons, firstly that this crowning masterpiece of Hindu philosophy should be now so readily accessible in so convenient a form and secondly that its very inclusion in a library of popular classics is a sign of the keen interest in Indian literature which seems ever growing among Western peoples.

The philosophy of the Bhagavad Gîtâ is essentially eclectic, it is therefore very fitting that Dr. Barnett should in a relatively lengthy introduction give a sketch of Hindu philosophy in general and that of the Gîtâ in particular. There are also copious notes which differ from the too common type of such explanations in neither shirking obscurities nor attempting to elucidate the obvious.

The introduction is the most excellent short account of the evolution of Indian thought with which we are acquainted. The chief teachings of the Vedas and Upanishads are first indicated, so far as what are rather religious outpourings, than systematic philosophy can be reduced to coherent order. This is followed by a lucid exposition of the Sâmkhya system and of its Yoga modification. A detailed account is given of the twenty-five categories, illustrated by a diagram of their inter-relations, which well brings out the nature of Ahamkâra as cosmic and individual. Indeed Ahamkâra is hardly a principle but the dividing point in the evolution of Buddhi into the cosmic and individual worlds, the Macrocosm and the Microcosm. A recognition of this prevents its confusion on the one hand with Buddhi and on the other with Manas. It was the great Sâmkhya discovery that the sense of I - ness, the Empirical Ego, was the result of the interaction of consciousness on environment.

The account of the Vedânta is rather confused, but this is of course immensely more complicated than the Sâmkhya scheme. The principles according to the Vedânta are illustrated by a diagram, which however rather fails to bring out the initial fission of Brahma into Chit and Prakriti, the first foreshadowing of subjective and objective, with (the Vedânta) Iswara at the dividing point.

A sketch follows of the Visishtâdvaita, which with a liberal addition of Sâmkhya and Yoga doctrine, grafted on a primitive Krishna cult, Dr. Barnett appears to consider the main source of the philosophy of the Gitâ.

The date of composition of the Bhagavad Gîtâ is put at about the beginning of our era, the oft recurring question as to whether it influenced or was influenced by Christianity is untouched.

To no two people do the teachings of the Gîtâ appeal in the same way, and passages can be found to support almost any point of view. The present translator gathers that it teaches that each man should piously perform his own duty (Dharma), and by discrimination between Self and not-Self win the Supreme. We confess this appears to us too moral an interpretation of the teaching, which is rather to perform right actions without attachment "For no man ever, even for a moment abides workless; everyone is perforce made to do work by the moods born of Nature"* but that sin and duty, honour and dishonour are alike attachments to be avoided "The Supreme takes unto Himself no sin of any man and likewise no good deed."* Living so, avoiding union with the phenomenal world of sense and deed and striving after union with the self, in the end comes the Supreme Yoga in all its fullness and "He attaineth Peace into whom all desires flow as rivers flow into an ocean which is filled with water but remaineth unmoved."

It is as a guide to the conduct of life that the Gîtâ will remain as a gospel for all time; the phrases of current philosophic schools were only taken up and cast aside for their temporary use in expressing an idea. That the words were put in the mouth of Krishna was either an attempt to popularise an obscure philosophy or an attempt to agrandise a popular cult: in either case it does not affect the abiding value of the work.

When we turn to the actual translation, we confess to a lively sense of disappointment. The Bhagavad Gîtâ was the first work to be translated from Sanscrit into English and a long series of translations have followed that first attempt. Such being the case we realise the difficulty of a new translator to make his work appear distinctive, but has not Dr. Barnett rather overreached himself in his desire to be original? It is difficult to see what was his aim in the translation, it does not appear to be literalness, it certainly was not poetic phrasing. Rather perhaps to be popular, as the result in lack of dignity of expression, reminds us much of certain recent translations of the Bible in colloquial English.

We would not attempt to criticise such a scholar on readings of obscure passages, but why is 'Yoga,' translated 'Rule,' when we have a literal equivalent in the word 'Union' and an exact etymological equivalent in 'Yoking.' That the science of Yoga involves 'rules' like all other normative sciences is surely no justification for this, A Yogin is a 'Man of the Rule.' "The School of the Count and the School of the Rule" we read (Oh horrid jangle!) (V. 5). Our modern 'Rationalists' might just as well be described from an etymological point of view as 'Men of the Count.'

It is of course a debated point how far it is advisable to leave certain words untranslated in rendering from one language to another. However this may be in general, in translating Sanskrit works, it can well be permitted where there are no exact equivalents for the philosophic terms in English, and where an attempted translation is only misleading. Such terms as Karma, Dharma, Guṇa, Sattva, Rajas and Tamas, have absolutely no equivalent in single words in English in the special sense in which they are

* Dr. Barnett's translations.

ised. Anyone who had read the introduction would have had little difficulty in understanding these terms. At all events a dim apprehension is better than an incorrect one.

Dr. Barnett's translation is hardly intended to and probably will not supplant earlier ones. For general purposes the translation in the 'Sacred Books of the East' will stand. Eastern Students will probably prefer Mr. Mahâdeva Sâstri's translation with Sankara's commentary. Those who seek beauty of expression and sympathetic treatment will use Mrs. Besant's rendering, while for a purely poetical interpretation Edwin Arnold's 'Song Celestial' remains unsurpassed.

Nevertheless if only for the introduction we shall be glad to place Dr. Barnett's translation on our 'Temple libraries' shelf.'

J. P.

Ivories. By Alfred Maskell, Methuen, London, 1905, 25/-Net.

The greater part of Mr. Maskell's delightful and learned book on Ivories does not call for comment here, but the chapter on India, Persia and Arabia must be noticed, as the author's remarks reflect so faithfully the superficiality and lack of sympathy with which Indian art is regarded in the West. We are told that there is a "sameness, or repetition, an overloading, a crowding and elaboration which become wearisome before we have gone very far. We are spoken to of things and in a language of which we are ignorant..... In a word we are not interested." The fact is that India and Indian art and Indian thought are like a sealed book to the people of England, while the pretty and trivial realistic art of Japan suits the modern temper well enough. Yet Indian art is very close akin to the art of Mediæval Europe, which produced the most beautiful and touching work in ivory that the world has seen. As William Morris puts it "clumsy handed as the European or Aryan workman is (of a good period I mean) as compared with his Turanian fellow, there is a seriousness and meaning about his work that raises it as a piece of art far above the deftness of China and Japan." This meaning and seriousness are rarely lacking in the better sort of Indian work; the greater part of the meaningless and over elaborated Indian work which is most familiar to Europeans has been called forth in response to European demand, as indeed our author would half admit! In every department of Indian art, degradation as the result of European influence has proceeded very far and very quickly, as all who have studied the subject know.*

Mr. Maskell rightly perceives that for Hindu (which he spells Hindoo) art proper we must go to Ceylon; the fact is that Sinhalese art has been almost wholly uninfluenced both by the Purânas and by the Mohammedan conquests and therefore represents more faithfully than anything that can easily be found in India, the spirit of early Indian art. Two examples of Sinhalese (misspelt Cingalese) ivory carving are illustrated, and are good examples of Sinhalese work; they may have been part of the decoration of some *Vihara* door. A great deal of very simple and severe work can be found amongst the Sinhalese ivories; but no credit is allowed for this, for then as Mr. Maskell puts it airily "there is nothing distinctively oriental in them.' We are not acquainted with the 'numerous 'Cingalese' caskets made by native Christians which have biblical subjects." The subject of Sinhalese ivory is a wide one and the present writer hopes to deal fairly fully with it in his book on Kandyan art now in preparation, if not before. On the whole we think Mr. Maskell's book would have been better without the two chapters on India, Persia, Arabia, China, and Japan, which, at the best, could only be very superficially dealt with in such a little space.

A. K. C.

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* Mr. Maskell says of some ivory armchairs and a chess table made at Berhampore for the 1851 Exhibition—"If an attempt were purposely made to show to what depths of vulgarity and bad taste art could be made to descend, together with a waste of a valuable and beautiful material, it would be difficult to succeed better than has been done with these astounding specimens."

The Food of the Indian People. A cross examination of Mr. Theodore Morison, M.A., on his paper, "The instability of prices in India before 1861, by William Digby C.I.E., F.S.S., with some diagrammatic presentments by W. Pollard Digby A.M.I., M.E., 1902. A Bonner, 1 and 2 Thorp's Court, Cursitor Street, London, E.C.

The data from which the conclusions of this paper are drawn were collected by Mr. Theodore Morison to show the *Instability of Prices in India before 1861.* The statistics are therefore official, but Mr. Digby puts a rather different construction upon their meaning, to that of the original compiler. He finds that the famine prices of the first half of the nineteenth century have become the current prices of to-day—and in this fact lies the reason why India stands alone among the nations as exhibiting an increase in her death-rate during the last twenty-five years. The laboring classes have not enough to eat and fall easy victims to disease.

The tabulated values of grain foods show that a present citizen of Bareli (in Northern India) pays for wheat 50 o/o more than his father paid, 150 o/o more than his grand-father paid, and 170 o/o more than his great-grand-father paid. For barley the scale runs 75 o/o, 450 o/o, 500 o/o; bajra 10 o/o, 325 o/o, 375 o/o. Add to the increasing price of food stuff, the steadily decreasing means of the ryot, and the appalling mortality in India during the ten years 1891 to 1900 of twenty-two millions of subjects is no longer a mysterious dispensation of Providence, but a question of food supply.

A few concluding pages contain the main statements of a State Paper prepared by Hon. P. A. Nicholson of Madras showing the poverty of the Indian ryot. From these it appears that the average sum that supports 26,000,000 people in Southern India is a little less than one half-penny per head, per day.

ANNA M. BROWN.

Buddhist Art in India. Translated from the "Handbuch" of Professor Albert Grünwedel revised and enlarged by James Burgess. London 1901, B. Quaritch 12/6.

This is a book indispensible to the student of Indian art in its historical aspect. At the same time it is to be regretted that it deals only with figure sculpture and but little reference is made to the history and evolution of decorative designs such as the knop and flower, 'Greek honeysuckle,' shawl pattern, etc.; for short notes on some of these the last chapter of Sir George Birdwood's Industrial Arts of India may be consulted. The book is filled with a mass of detail rather from the point of view of the anthropologist than of the artist, and the treatment is consequently a little unsympathetic and uninteresting. The author knows little or nothing of late Buddhist art in Ceylon, in which many survivals can be traced, and which would provide material for a volume in itself.

Those who feel that sculpture and painting are in the main divorced from their pure aims when dissociated from architecture will not sympathize with the author in complaining of the lack of separative figures in Buddhist art; our author is inclined to despise decorative art as such. He is also rather patronizing in speaking of the 'really quite artistic gold' jewellery of early times. Much of it however must have been rather heavy and clumsy and not equal to the best Kandyan or Tamil jewellery made a hundred years ago: of the illustrations some, such as figure 16, do not do justice to the originals.

The most important monuments of early Buddhist art in India are the Bharhut, Sanchi, Amaravati, Gaya *Stupas* and railings and the Ajanta paintings (now destroyed by fire). The early Indian or Indo Persian style is seen in greatest purity and beauty at Bharhut where there are very lovely sculptures representing *Devatás, Yakshas* and other nature spirits.

In Indian architecture, woodwork everywhere preceded stone, and the forms of stonework are modelled after those in wood. The stone gates at Sanchi must be copies of wooden ones that originally stood there. There was probably no stone building on a large scale before Asoka's time. It may be noted here that Vijaya's emigration to Ceylon took place nearly three centuries earlier, long before the use of stone for architectural purposes became general; and this explains the need that was felt for importing Indian workmen at a later period. Most of the work at Anuradhapura was probably done by workmen from Southern India.

The early Buddhist monuments give a detailed and faithful picture of early Aryan civilization and illustrate the meaning of many references in classical works, and on this account alone they merit far wider study and recognition by Ceylonese than they receive at present.

In the early sculptures, representations of Buddha were quite unknown; early Buddhist art represented the founder of their religion by symbols only. "The ideal type of Buddha—which spiritualized the simple monk's figure, and notwithstanding the want of ornament stood out from all else—was created for Buddhist art by foreigners." The first figures of Buddha appear in the Gandhara sculptures (known as the Græco-Buddhist school) in the extreme North-West of India. These works were executed between the first and fifth centuries, A.D. Space will not allow of the recapitulation of evidence of Grecian, Roman and even Christian influence, but there is a wide range of homogeneous resemblances and in addition, direct borrowing is evident. The Gandhara types were the foundation of all later representations of Buddha. At this time too we meet with representations of Mara's battle and of *Yakshas* resembling those of modern Buddhist art in Ceylon. Many of the Gandhara sculptures have a woolliness or softness which is unpleasing; one cannot but think that the 'Early Indian' sculptures (Bharhut) were more beautiful and more full of individual feeling and that the later imitation of classical forms was a backward step. The influence of the Gandhara school however was wide and lasting,—"the types of the Gandhara School are still traceable in the Buddhist ecclesiastical art, as well as in the Buddhist schools of Tibet, China, and Japan." The same is true of Ceylon so far as the representation of human figures is concerned; otherwise it's Buddhist art is more directly comparable to the early Indian style as seen at Bharhut.

A convenient chronological summary is given, from which most of the following data are extracted. Many of the dates are only approximate.

B.C.	558—30.	Early Indian school [Indo-Persian style.]
	557.	Birth of Buddha.
	543.	Vijaya's emigration to Ceylon.
	477.	Death of Buddha.
	263.—221.	Asoka. Earliest important work in stone.
	250.	Sanchi Stupa.
	242.	Missionaries sent to Ceylon.
	200.—150.	Bharhut Stupa.
		Railing at Gaya.
	140.	Sanchi Gate-ways.
A.D.	30—500.	Gandhara school [Græco-Buddhist style.]
	170.	Amaravati Stupa Rail.
	319.	Chandragupta's Iron Pillar.
	500.	Decline of Buddhism in India.

A. K. C.

"*A Short Account of the Hindu System of Music*" by Anne C. Wilson.

Published by Gulab Singh & Sons, Lahore; Simpkin, Marshall, Hamilton, Kent & Co., Ltd. London, 1904, Price 1s. 6d.

We cannot praise too highly this admirable little book on Indian music. Naturally, not much can be done in so small a space, yet what the authoress has given us is concise and to the point, and to true lovers of music all over the world this book will come as a sympathetic introduction to Hindu music. The Western ear, alas, is so untuned to the intricacies of Indian music that to the majority it is simply a discord and jargon with no beauty in it, and few realise or care to realise the wondrous charm that only years of study can disclose to the uninitiated. Whereas in Western music, there are only tones and semitones, in Indian music the tone is divided as well into quarters and thirds: "The Hindu has also a most subtle ear for time and a more delicate perception of shades of difference than the generality of English people can acquire, an acuteness of musical hearing which also makes it possible for him to recognise and reproduce quarter and half tones, when singing or playing," says the authoress, and this is true not only of the masters of music but every village musician.

India is a musical nation and it possesses a science of music dating from many centuries before the Christian era, the principal features of it being found in the earliest Vedic writings.

The authoress also goes into the subject of drum beats in some detail. This is of especial interest to us in Ceylon as the subject has never been followed up scientifically here, and it opens a wide field for research. Tom-tom beating is a difficult and complicated art, usually treated with unmerited scorn. For our part we like nothing better than good native music, especially Tamil, and we think nothing can be more ludicrous than the patronizing way in which the educated 'native,' trained to appreciate the gramophone or the barrel organ, looks down upon what he regards as the insufferable discords of 'native music.'

We strongly recommend to Ceylonese the study and appreciation of all native music and regard the book before us as an example of the best way of doing the sort of work that will have to be done sooner or later. Those who desire to study the matter further should consult C. R. Day's 'Music and Musical Instruments of Southern India and the Deccan.' London, 1891.

E. M. C.

Corporal Punishment in India. By Sir Henry Cotton, K.C.S.I. London, 1905.

This is the latest publication of the Indian Committee of the Humanitarian League, written by one who can speak with authority on the questions raised. The need for reform in respect of Prison administration in India is shown by the fact that while in England the prison death rate has now been reduced to 3·9 in convict prisons and ·42 in local prisons, in Bengal, the death rate in 1905, although the lowest on record, was still 23 per thousand,—a death-rate still at least six times as great as the mortality in English prisons, and comparing unfavourably with the adult death-rate outside.

In illustration of the law-abiding character of the Bengal population it may be mentioned that the average daily gaol strength in England and Scotland, with about *half* the population of Bengal, is about the same as in Bengal! Nevertheless the number of gaol floggings still inflicted in 1903 was 167. (In 1879 the number was 8,324). The number of judicial floggings inflicted by Indian courts, however, is still almost incredible (23,186 in 1902) and has been made the subject of a memorial from the British Indian Association to the Bengal Government; in this memorial which Sir Henry Cotton quotes in full, it is pointed out that "the general, if not the unanimous, feeling in regard to whipping as a judicial punishment is that it is a remnant of times long past, that it is an anachronism

India at the present day, that it is cruel in its inception, and brutalising and demoralising in its consequences, and that it is ineffective in the way either of reformation or example."

Sir Henry Cotton proceeds to say "the punishment is invariably inflicted with a rattan or cane over the bare buttocks, and may extend up to thirty stripes. I have known floggings so severe that the victims have died on the triangles to which they are tied up. These floggings are administered publicly."

He gives two bad cases of abuse—one case in which a number of men were sentenced and summarily flogged for fishing in water where the rights were disputed. An appeal followed and the case was quashed,—but after the flogging! "Imagine what sort of respect for the law these men and their friends must have felt." In another case a magistrate punished a boy for letting off crackers within municipal limits. He tried him, "gave evidence before himself, convicted the accused, sentenced him to be whipped as a juvenile offender and inflicted the punishment with his own hand." This case, happily rather the exception than the rule, indicates the possibilities when judicial and executive functions are combined.

We are glad that Indian questions are now so much more widely discussed in England, and that amongst Englishmen who are able to speak with authority, India has such friends as Sir Henry Cotton and the other English members of the Indian Committee of the Humanitarian League.

A. K. C.

Sri Bráhmá Dhara, "*Shower from the Highest*"—through the favour of Mahátma Sri Agamya Guru Paramahamsa,

p. p. VII. × 87. (London, Luzac & Co., 3s. 6d. net.)

This curious little work is well worthy the attention of students of Indian philosophy in its modern aspects, being written by a learned Hindu who on the one hand is not tied to the traditions of texts and schools, and on the other shows little if any influence by Western thought however closely the views here expressed may be found coincident with those of certain European philosophers.

We gather from the phrasing of the title page that the book has been written in English by a disciple, interpreting his Master's teaching. A portrait is given of the Mahátma, and in the preface is a short account of his character and views, from which he appears to be a true Yogin, one who practises the philosophy he teaches. The work is in the form of dialogues between teacher and master, and is written in a curiously archaic style, which often involves the use of strange and unfamiliar terms and sometimes of words such as 'teleology' and 'gregariousness' which are employed without reference to their accepted usage. Sometimes however one meets expressions which are peculiarly happy such as "This body is a magic in a magic," "The mind enjoys perfect beatitude with perfect calmness, when the force of love is concentrated over the unlimited extension of silence." "The veil of visibility hides from you the invisible reality behind," "..... the force of modification in Máyá called Death makes them (men) foreigners in a moment"; and examples might be multiplied.

The book is mainly concerned with the exposition of a most thorough, one might rather say, crude idealism, which may be best conceived if we imagine what Berkley might have written if he had lived in the Middle Ages. It is the doctrine of Máyá, our lives and consciousness a dream in a dream, which is emphasised throughout; the idea that the Universe may be a graded series of relative realities is foreign to our author or to unimportant to be reckoned with. Only in the 'Highest' is to be found reality, from which the illusion of the universe springs by a 'fermentation' in an atom of its bliss

aspect. Reality and unreality are indeed meaningless terms, since both are included in the Absolute, but this view is not consistently maintained since the objective universe is sometimes represented as having an independent origin, though this is artfully conceded by postulating that Màyà arises in an infinitely small—sub-atomic portion of the Absolute.

Though many of the answers by the master to his disciples' enquiries show striking originality of thought and viewed as isolated expressions have a considerable ethical and metaphysical value, the student will seek in vain for the systematic exposition of a chain of ideas with logical completeness such as marks a Berkeleyan dialogue—this being partly due to the fact that the questioner seeks only to draw his Master's opinions, and is prepared beforehand to accept as inspired truth the replies to his rather feeble queries, even when these are palpable examples of *ignoratio elenchi* or fall quite outside the range of his comprehension, which pious attitude the critical reader may decline to adopt. It is usual in such dialogues for the querist to at least make some show of dialectical fight, if only to act as a foil to the superior mind of the instructor, and only at the close of the dialogue to acknowledge himself vanquished and docile.

To the western reader there will also appear a great lack of coherence due to the fact that ethical, psychological and metaphysical considerations are inextricably confused, but this is in part due to an inherent peculiarity of Hindu philosophy, which with its strict idealism reduces all metaphysics to psychology, and all ethics to the determination of life and thought in such a way as to rise above the phenomenal world and become one with the reality postulated by the metaphysics.

The work consists of seven chapters. From a general introduction to the 'Three-fold science,' that of the forces of creation, preservation and destruction, one passes to 'Phenomenology' an account of the metaphysics of phenomena, which is however marred by some very primitive science, such as discussions as to why the bodies of animals are softer than vegetables, and these than metals, on sex differentiation, reason and instinct and the like all tangled with questions of virtue and vice, pleasure and pain, Máyá, and "Vibrative Love."

Passing through a chapter on 'Syneidesis,' which for the benefit of the uninitiated is explained as the Science of Mind, one reaches the chapter on 'Teleology' (Science of the Original Máyá), which is an excellent account of Vedànta idealism, and demonstration of the non-existence of good and evil viewed from the standpoint of the Absolute. The fifth chapter treats of Transcendental Reality, the nature of the Highest, and the relation between the One and the Many; the following extract is a fair example of the manner in which such problems are discussed:—"Consider that the waves, bubbles and the like which are said to be different in the ocean, are all simply the water of the same ocean, and also that nothing is separate from the water. In the same manner in the blissful ocean of the Highest the countless forces, involving the object of countless worlds in themselves, exist through the necessity of the Highest as the different attributes of a substance are not separate from that substance.

Your knowledge is divided by differentiation, therefore the series of ideas makes you puzzled. Through the association of this visible body, you have the knowledge of fragments, therefore this differentiation exists in your fragmentary knowledge. Realise the existence of the mind by forgetting this differentiation and then—through the identification of the mind with the original force which is the primordial substance of illusion, and again by the transmutation of the force in question into the drop of Eternal Bliss,—annihilate the consciousness of duality from your infinite pure knowledge. By so doing you will be able to understand the full condition of your eternal substance, wherein you will be the pure consciousness of nought but unlimited ecstasy" (pp. 70-71).

The sixth chapter gives a few hints on the practical science of Yoga and the seventh consists of a curious little mystical exposition which might have been written by Jacob Boehme himself.

We fear the style, method of treatment, and confusion of thought will repel many who read these dialogues, nevertheless the careful student seeking scraps of knowledge in odd corners of the world's literature may find in them many a thought worthy of his serious consideration, many a truth boldly expressed, which a western philosopher would hesitate to expose in its unqualified nakedness. J. P.

"Asia and Europe"; Meredith Townsend, Constable, London, 6/-, 3rd Edition.

We welcome the third edition of Mr. Meredith Townsend's interesting and thoughtful work, one that we should like to see widely read in Ceylon. Mr. Townsend thinks that Europe has never permanently influenced Asia and never will. "From the beginning of authentic history Europe has received from Asia far more than she has given." The people of Europe "derived from Asia their letters, their arithmetic, and their knowledge of the way to guide boats out of sight of land, a knowledge which they never used as Asiatics must have used it. The expeditions in which early Asiatics must have reached the islands of the South Pacific and America, and by which early Hindoos conquered and civilized Java and Bali, and early Malays conquered and thenceforth governed Madagascar, and early Arabs reached China, would have seemed to both Greek and Roman absurd audacities." Mr. Townsend says that "beneath the small film of white men who make up the "Indian Empire," boils or sleeps away a sea of dark men, incurably hostile, who await with patience the day when the ice shall break and the ocean regain its power of restless movement under its own laws." We believe this to be true at least in respect of the ideals of Indian civilization, religion and literature.

"The East bowed low before the blast
In patient deep disdain,
She let the legions thunder past
Then plunged in thought again."

With the lessons of history before us, can we doubt that there will come a time when the effects of British domination shall be no more evident in India than the traces of Roman rule in Britain? We neither think that every Eastern institution is good and every Western bad, nor the reverse of this; but Eastern institutions and ways of thought have been developed on Eastern soil by Eastern peoples and we think it far more probable that good will ultimately come from their further evolution on Eastern lines than by their obliteration and replacement by the methods and ideas of the West. The whole of Mr. Townsend's book emphasizes the incompatibility of East and West; amongst all these incompatibilities we feel sometime that the East and sometimes that the West is nearer to our ideal of righteousness.

Himself a Christian, and with great admiration for the zeal and self devotion of missionaries, and regarding the beliefs of Asia as those of a 'huge mass of men who guide their lives by untrue creeds' (p. 39), our author yet lays stress upon the practical impossibility of Christianizing Asia and upon the mistaken methods of missionaries. "The truth is that the majority of Asiatics, like the Jews, dislike Christianity, see in it an ideal they do not love, a promise they do not desire, and a pulverizing force which must shatter their civilizations. Eternal consciousness! That to the majority of Asiatics is not a promise but a threat. The wish to be rid of consciousness, either by annihilation* or by absorption in the divine, is the strongest impulse they can feel?" Without discussing the relative merits of Christianity as compared with Eastern creeds, we are glad to quote the following sentences, which describe the usual attitude, not only of missionaries, but of all educationalists in the East. The missionary "cannot help desiring that his flock should become "civilized" as well as christian; he understands no civilization not European,

* We doubt if the word 'annihilation' really represents the Eastern ideal of the cessation of mental activity and freedom from desire. We regard the ideal rather as one involving such an extension or widening of consciousness that there is no longer room for personality. This is not 'annihilation.'

and by unwearied admonition, by governing, by teaching, by setting up all manner of useful industries, he tries to bring them up to his narrow ideal. That is, he becomes a pastor on the best English model; part preacher, part schoolmaster, part ruler; always doing his best, always more or less successful, but always with an eye to a false end—the Europeanization of the Asiatic—and always acting through the false method of developing the desire of imitation. There is the curse of the whole system of education in India. The missionary, like the educationist, cannot resist the desire to make his pupils English, to teach them English literature, English science, English knowledge; often—as in the case of the vast Scotch missionary colleges, establishments as large as Universities, and as successful in teaching—through the medium of English alone. He wants to saturate Easterns with the West. The result is that the missionary becomes an excellent pastor or an efficient schoolmaster instead of a proselytizer, and that his converts or their children or the thousands of pagan lads he teaches become in exact proportion to his success a hybrid caste, not quite European, not quite Indian, with the originality killed out of them, with self reliance weakened, with all mental aspirations wrenched violently in a direction which is not their own. It is as if English were trained by Chinamen to become not only Buddhists, but Chinese." We admit the existence of individual missionaries and educationalists holding other views, but consider the foregoing to accurately describe the usual methods and ideals of Western education in the East, and more particularly in Ceylon. Mr. Townsend believes that the race "which embraces Christianity, even nominally rises with a bound out of its former position, and contains in itself thenceforward the seed of a nobler and more lasting life." But "natives of India when they are Christians will be and ought to be Asiatics still—that is, as unlike English rectors or English dissenting ministers as it is possible for men of the same creed to be, and the effort to squeeze them into those moulds not only wastes power but destroys the vitality of the original material. Mahommedan proselytism succeeds in India because it leaves its converts Asiatics still; Christian proselytism fails in India because it strives to make of its converts English middle class men. That is the truth in a nutshell whether we like it or not."

In another chapter Mr. Townsend returns to the effects of Western education. "It is not a pleasant thought, but it is an unavoidable one, that the conquest of the East Aryans by the West Aryans, though it has brought such marvellous blessings in the way of peace and order and material prosperity [?], though it has given to millions..... all the results of political evolution without the wearying struggle for them, may have brought also evils which overbalance, or almost overbalance all its gifts.....It is no time yet for conclusions, for the work of conquest has but just ended and that of sowing seed but just begun; but that decay of varieties of energy, that torpor of the higher intellectual life, that pause in the application of art knowledge, from architecture down to metal work and pottery, which have been synchronous with our rule in India, these are to the observer melancholy symptoms."

We ourselves believe that no good will result to India or to England, so long as the present attempt, conscious or unconscious, to anglicise India continues; nor can there be developed any real mutual respect between Asiatics and Europeans until each recognizes that ideals and civilization are not necessarily bad because they differ from one's own; we think there are signs of an improvement in this respect, particularly the growth of interest in Indian literature though (Japanese or Chinese *art* are still more fashionable than Indian) and the growth of a national sentiment in India itself. It is from the latter that we hope the most; and while we do not expect any great results to be speedily attained we are perfectly convinced that the time for an Indian revival will surely come, and like the Celtic revival of to-day, with which we fully sympathise, will demonstrate to the world the value and loveableness of popular and national ideals, literature and art which have been hitherto despised and neglected, alike at home and abroad.

We believe that Mr. Townsend's book conduces to a better understanding of the complexity of Eastern problems; and it emphasises the uselessness of mere imitation of Western civilization by Indians. We strongly recommend it to all our readers.

A. K. C.

The Ceylon Social Reform Society, 1905.

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MANIFESTO.

THE CEYLON SOCIAL REFORM SOCIETY has been formed, in order to encourage and initiate reform in social customs amongst the Ceylonese, and to discourage the thoughtless imitation of unsuitable European habits and customs.

It is felt that many Eastern nations are fast losing their individuality and with it their value as independent expressions of the possibilities of human development. An imitative habit, based perhaps on admiration for the command of natural forces which Western nations have attained, has unfortunately involved the adoption of a veneer of Western habits and customs, while the real elements of superiority in Western culture have been almost entirely neglected; at the same time this straining after the Western point of view has equally led to the neglect of the elements of superiority in the culture and civilisation of the East. These points are illustrated by the caricature of Western culture so often presented by Eastern men and women who have broken with all natural traditions of their own and who do not realise that it is not only undesirable, but impossible for them to consistently adopt the outlook on life of Western nations, suited to quite another climate and to other races of men; so that the thoughtless imitation of foreign manners involves the suppression rather than the development of "every real betterness." An endeavour will therefore be made to educate public opinion amongst the Eastern races of Ceylon, with a view to encouraging their development on the lines of Eastern culture, and in the hope of leading them to study the best features of Western culture rather than its superficial peculiarities. Although it is considered by the Society that in such matters as language, diet, and dress, we have to deal rather with the symptoms than the causes of the decadence of Eastern nations, efforts will be made to restore a natural pride in such expressions of national individuality.

The Society desires to promote sympathy and mutual respect between men of different nationalities, and in particular to emphasize the natural bonds of fellowship uniting the various Eastern races in Ceylon.

Men and women sharing these views are invited to become members, and to assist the work of the Society. Members will not be bound to adopt any definite course with regard to the particular reforms advocated by the Society from time to time, but it is essential that they should be in sympathy with the general principles laid down above.

The work at present contemplated by the Society includes the encouragement of temperance and vegetarianism, the retention or readoption of national dress (especially on formal occasions) and of national social customs connected with weddings, funerals and so forth. In connection with the latter, the Society is strongly in favour of cremation, as at once the most sensible and sanitary method of disposing of the dead, and speaking generally the traditional method in the East. Vegetarianism is advocated as being the most natural and healthy diet and also in keeping with the traditions of the East. The ethical and religious aspects of the question will be emphasized by the members to whom these points of view especially appeal.

With respect to language and education, an attempt will be made to influence public opinion; it is felt by the Society that the education of children at schools where their own language is not taught, or not taught efficiently, is much to be regretted, and it is hoped that parents will insist upon the proper teaching of their own language in any school to which they may be inclined to send their own children. The Society is also anxious to encourage the study of Pali and Sanskrit literature, and of Tamil and Sinhalese, and

would desire to combine a general education on the lines of Eastern culture with the elements of Western culture (particularly science) best suited to the needs of the time.

The Society is anxious to encourage the revival of native arts and sciences, and in respect of the former especially to re-create a local demand for wares locally made, as being in every respect more fitted to local needs than any mechanical Western manufactured goods are likely to become. The Society also desires to assist in the protection of ancient buildings and works of art, and to check the destruction of works of art which goes on under the name of re-decoration and repair. The establishment of schools of native arts and sciences will be considered.

In religious matters the Society is in favour of the greatest possible freedom.

THE

CEYLON SOCIAL REFORM SOCIETY.

RULES AND REGULATIONS.

1. This Society shall be known as the Ceylon Social Reform Society.
2. The aims of the Society shall be:—
   (*a*) To encourage and initiate reforms in Social customs amongst the Ceylonese and to discourage the thoughtless imitation of unsuitable European habits and customs.
   (*b*) To promote sympathy and mutual respect between men of different nationalities and in particular to emphasize the natural bonds of fellowship uniting the various Eastern Races in Ceylon.
   (*c*) To encourage the study of Pali and Sanscrit literature and of Sinhalese and Tamil literature.
   (*d*) To encourage the revival of Native Arts and Sciences.
   (*e*) To assist in the protection of ancient buildings and works of art.
3. The Society shall consist of Ordinary and Honorary Members.
4. The Ordinary Members shall pay at admission one rupee and afterwards annually one rupee. Honorary Members shall not be subjected to any contribution.
5. Any person who is in sympathy with the aims of the Society may, on application, be elected by the Executive Committee as an Ordinary Member.
6. The Executive Committee of the Society shall have the power to elect Honorary Members.
7. The Society shall annually choose out of the Ordinary Members a President, two or more vice-Presidents, a Treasurer and two or more Secretaries who shall be Honorary Officers.
8. The Executive Committee of the Society shall consist of Honorary Officers and not more than fourteen other Ordinary Members and of these not less than four shall retire annually, either by seniority or least attendance, and shall not be eligible for re-election until one year has elapsed.
9. The General Advisory Council shall consist of the members of the Executive Committee and not more than thirty-five Ordinary Members elected annually at a general meeting of the Society.
10. Any vacancies among Honorary Officers or members of the Executive Committee or of the General Advisory Council during the interval between two annual general meetings may be filled up by the Executive Committee.

11. Twenty-one members shall form a quorum at general meetings, fourteen at meetings of the General Advisory Council, and five at meetings of the Executive Committee.

12. At meetings, the chair shall be taken by the President; in his absence by one of the vice-Presidents; in the absence of President and vice-Presidents, by a member of the General Advisory Council, who shall be elected by the members present.

13. The business of the Society shall be managed by the Executive Committee, subject to the control of the Society.

14. The Executive Committee shall have the power to appoint committees for special purposes and shall also have the power to appoint paid officers to execute any special duties in connection with the working of the Society.

15. The Honorary Treasurer shall keep an account of all monies received and paid by him on account of the Society and submit a statement thereof to the Executive Committee, the accounts shall be audited annually by an Auditor appointed by the Executive Committee, and such accounts passed by the Auditor shall be submitted at the annual general meeting of the Society.

16. The annual general meeting of the Society shall be held in April each year, to receive and consider a report of the Executive Committee on the state of the Society, to receive the accounts of the Honorary Treasurer, to elect the Honorary Officers, Executive Committee and the General Advisory Council for the ensuing year, and to deliberate on such other questions as may relate to the regulation and management of the affairs of the Society.

17. The course of business at general meetings shall be as follows:—

(*a*) The minutes of the last annual meeting shall be read by one of the Honorary Secretaries and on being accepted as accurate shall be signed by the Chairman.

(*b*) Any special business which the Executive Committee may have reserved or appointed for the determination or consideration of the meeting shall be discussed.

(*c*) Any motion relating to the regulation or management of the affairs of the Society of which 14 days notice in writing shall have been given to the Honorary Secretaries.

(*d*) Any papers approved by the Executive Committee may be read.

18. General Meetings shall be convened by the Executive Committee at its discretion, or upon the written requisition of 14 members of the Society.

19. Notice shall be given of general meetings 14 days before the date of meeting.

20. The Secretaries shall have the custody of the records and papers of the Society, subject to the inspection of any member of the General Advisory Council.

21. The Society shall have in their power to enact new and alter old rules at their general meetings after due notice, provided such intended new rules and alterations are passed by a majority of two thirds of those members present at such general meeting.