THE CEYLON NATIONAL REVIEW.

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Articles, Reviews and Books for Review should be sent to W. A. de Silva, Darley Gardens, Colombo, or to A. K. Coomaraswamy, Broad Campden, England, or to F. L. Woodward, Galle. 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 MSS. 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.

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THE

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KAMBAN.

THE subject of our memoir, the accomplished author of the Tamil epic (*Rāmāyaṇa*), derived from the original Sanskrit of *Vāḷmīki*, was, it is said, the posthumous son of the king of the country of *Kambanāḍu*. His father fell a victim in the great rebellion during his reign. No sooner did this happen than the mother of *Kambaṉ* fled to the village of *Tiruvaḷantanūr;* and, there taking refuge in the house of a mendicant, gave birth to *Kambaṉ*. There was much dispute and bickering as to what family he belonged. Some asserted that he was of royal blood and others that he was of the mendicant class.

Till his seventh year the boy and his mother lived at *Tiruvaḷantūr*. The great millionaire and land-lord, *Saḍaiyappa* Mudaliyār, who was then living in the now far famed city *Veṇṇainallūr*, having heard of the circumstances of this youth, invited both the mother and son to come to him, offered them a house and made provision for their maintenance.

Saḍaiyappa Mudaliyār, recognizing the lad's intellectual capacity, provided for his education. By the grace of the goddess *Sarasuvati*, the youth proved himself worthy of the anticipation of his foster-father. It is said of him that he had no equal before or after him. His mother, who was in the service of *Saḍaiyappa* Mudaliyār, observing that her son chose shepherd boys for his companions and had been idling away his time, made him carry the books of the boys of *Saḍaiyappa* Mudaliyār's household to school, and the teacher sent him to watch a millet plantation (*Kambam*) from the inroads of animals. Instead of watching, the boy fell asleep in the temple dedicated to the goddess *Kāḷi*. While sleeping, he dreamed that a horse was trespassing on the plantation; and, on rising from his slumber, he saw a horse actually trespassing; quailing before the animal, he exclaimed, "Alas! how am I going to account for this trespass to my preceptor?" In this predicament, the goddess *Kāḷi* is said to have appeared to him and told him not to be troubled about it; asking him to put out his tongue, she

inscribed thereon some mystic letters and then disappeared. Instantaneously *Kambaṉ* gave vent to his poetical inspiration in a masterly couplet "O thou goddess *Kāḷi* of *Vairupuram* hear me; take away the horse of *Kāliṉgarāyar* that has been trespassing on the millet (*Kambam*) plantation and doom it to instant death." No sooner had this couplet escaped his lips than the horse is said to have fallen dead. The teacher, on hearing the episode, exclaimed in fear "Alas! does not the horse belong to *Kāliṉgarāyar*, the chief of the village? I know not what the consequence will be when he comes to know of this." *Kambaṉ* on being told of the fears of his preceptor changed *impromtu* the last line of the original distich into "Let the horse be brought to life," and the horse is said to have been restored to life. This story spread like wild-fire, the *Chōḷi-rāja* summoned *Kambaṉ* to his presence and he appeared before him with the watchstick (*Kambu*). The king addressed him thus:—"Is this the youth with the *Kambu* in his hand who was sent to watch the *Kambam* plantation?" It is generally believed that this precocious boy received the *sobriquet* of *Kambaṉ* both because he was sent to watch a *Kambam* plantation and because he appeared with a *Kambu*. The king made inquiries as to *Kambaṉ's* birthplace and the particulars of his birth, and the youth answered the potentate thus:—"The big buffalo enters the pool, and on its udder coming in contact with the fishes, the animal takes it for her calf and allows its milk to flow freely from the pool to the house at *Veṉṉainallūr* where an open asylum for the needy and the indigent is to be found."

Saḍaiyappa Mudaliyār described to the king the antecedents of *Kambaṉ*, and thereafter paid more attention to him. When *Kambaṉ* came of age, *Saḍaiyappa* Mudaliyār gave him in marriage. King *Tuṉkan's* son gave more respect to *Kambaṉ* than his father had done, invited him to *Uṟaiyūr* and installed him as one of the principal pundits of his Court besides *Oḍḍa-kūttar*. The excellence of his poems elicited high praise and it would not be out of place to mention one or two here. "Even the heart of *Kambaṉ* can sing." "Is this the ingenuity of *Kambaṉ*." "Is this the contrivance of *Kambaṉ*" &c., &c.

The foster-father *Saḍaiyappa* Mudaliyār, had long cherished the idea of having the great epic of the East—the Sanskrit *Rāmāyaṇa*—translated into Tamil by his foster-son, who though he promised to undertake the task had neglected to do so. *Saḍaiyappa* Mudaliyār being impatient of the delay, communicated with the *Chōḷi-rāja*, and the fiat went forth that *Kambaṉ* as well as *Oḍḍa-kūttar* should promptly undertake the task separately. One day the king asked the two poets how far they had advanced in their work—*Oḍḍa-kūttar* replied that he had reached the sixth chapter, *Kambaṉ* pretended that he had done more and said that he was at *Sētupantanappaḍalam*, though in fact he

had not even committed to writing his translation of the invocation with which the poem opens. The king thereupon requested *Kambaṉ* to recite a part of what he had done. *Kambaṉ* repeated extempore the whole translation. The feat of *Kambaṉ* called forth an enthusiastic tribute of admiration from all the literary men of his time, and his translation was and is considered a masterpiece. This concensus of opinion prompted *Oḍḍa-kūttar* to destroy the translation he had made of the first six chapters. *Kambaṉ* one day asked his colleague why he was destroying his translation. *Oḍḍa-kūttar* answered that "verses made by divine inspiration are real verses, but not others"; however, *Kambaṉ* prevailed upon *Oḍḍa-kūttar* to give him the undestroyed portion (7th chapter) which, it is said, now forms a part of the *Rāmāyaṇa*. It is said of *Kambaṉ* that to accomplish this great work, he took no sleep at night, getting Brahmins learned in the *Vedas* to read and paraphrase *Vāḷmīkam*, *Vāḷishḍam*, *Pōtāyaṇam* and such other historiettes of Rāma, and also engaged several writers during the day, dictating to each fifty to sixty stanzas or about 700 stanzas in the aggregate, thus completing the six chapters in a fortnight.

The completion of the translation was duly communicated to *Tuṇkan* and *Saḍaiyappa* Mudaliyār by *Kambaṉ*, who with their permission proposed to present his production first in the temple at Srīraṇgam. The king and *Saḍaiyappa* Mudaliyār acquiesced in the proposal. *Kambaṉ* proceeded to Srīraṇgam, where the officiating priests being Vaishnuvites suggested that as *Chitambaram* was the chief centre of Tamil literature, it would be better to submit the work there first. *Kambaṉ*, agreeing to this went to *Chitambaram*, interviewed some of the learned men of the temple and informed them of the object of his visit. Each of those interviewed, said, that he could not give him an answer unless they all met, numbering 3,000. It was, at first, found impossible to get all 3,000 together and *Kambaṉ* began to be anxious about it. Happily, however, all the 3,000 met together one day to see what could be done for a Brahmin boy who, stung by a snake, lay senseless as a corpse. But the august assembly, not knowing what to do to restore the boy to life, gave way to despair, when *Kambaṉ*, stepped forward, read a portion of *Nāgapāsapaḍalam* in the *Rāmāyaṇa*, whereupon the boy revived and rose to his feet. The Brahmins struck with amazement, paid the highest respect to *Kambaṉ* and sent him away with a unanimous testimonial of the warmest approbation. *Kambaṉ* returned to Srīraṇgam to carry out his original intention, but the priests there told him that he should get a testimonial from the learned Jaina philosophers of *Tirunaṟuṇkiṇṟu* before anything could be done by them. *Kambaṉ* forthwith proceeded to *Tirunaṟuṇkiṇṟu* where he was received with every mark of courtesy by the learned men there, who examined the

translation and found it to be unexceptionable and gave him th necessary recommendations under their hands. Even then the pries of Srīraṇgam asked *Kambaṇ* to go to some other places, whither also h proceeded, getting the required credentials, with which he returned t Srīraṇgam. Finally the priests of Srīraṇgam were obliged to accede t *Kambaṇ's* request. The translation of *Rāmāyaṇa* by *Kambaṇ* was a length publicly exhibited with much éclat in the temple at Srīraṇgam i the presence of kings and pundits, both Tamil and Sanskrit.

Chīmannātamṇi the chief of the Vaishnuvites who greatly helped *Kambaṇ* in the exhibition of his translation, asked him the reason for the great prominence given to human beings like *Saḍaiyappa* Mudaliyār and his brothers in such a standard work. *Kambaṇ* made answer that it was because the work was undertaken and completed at the instance of *Saḍaiyappa* Mudaliyār, his foster-father, and because at the wedding feast of his son *Ampikāpati*, *Saḍaiyappa* Mudaliyār, who was a late comer was so much respected by the kings, noblemen and others assembled there that the kings and nobles rose and offered him a seat; but he declined, preferring to stand in the court yard. It appears *Kambaṇ* told his wife also, who asked him to offer a seat to *Saḍaiyappa* Mudaliyār, that he would assign him a proper place when the proper time came, and hence the occurrence of *Saḍaiyappa* Mudaliyār's name and those of his brothers in the work. *Chīmannātamṇi* was greatly satisfied with the explanation and immediately endowed *Kambaṇ* with the titles of "Kavi-Sakravetti," "Alvar," and "Deva-kavi-guru." The Vaishnuvite Brahmins also granted him the necessary credentials.

After the exhibition of the epic at Srīraṇgam he returned to *Tiru-Veṇṇai-nallūr* and informed *Saḍaiyappa* Mudaliyār and the *Chōḷi-rāja* at *Uṛaiyūr* of it. The king was so much pleased to hear of the success that attended *Kambaṇ* and his production that he invited the Pāndian kings, the nobles, and the learned men of the realm, and had the *Rāmāyaṇa* read and expounded in their presence by *Kambaṇ*. In the intervals, the princes and other learned men, including *Oḍḍa-kūttar*, put questions and elicited agreeable answers from *Kambaṇ*. The king being exceedingly pleased with the recitation and the replies, presented *Kambaṇ* with costly cloths, jewels and lands and he was taken in procession on an elephant round the city. The Pāndianraja presented him with an ivory palanquin and the other kings present gave him gifts according to their means. After this, whenever *Kambaṇ* went on his ivory palanquin he was followed by a retinue of 300 poets, the expenses were defrayed in the first instance by the people and afterwards deducted from the tax payable by the people to the realm. The latter days of the king and the poet were much embittered, owing it is said, to *Kambaṇ* attempting to appear as equal with the king in a poem he had

composed. The Rāni having known this, informed *Poṇṇi*, the *Apṣara* (dancing) girl of the palace who undertook to see *Kambaṇ* and take the conceit out of his head by getting from him a writing to the effect that he was her slave. She went on her errand and returned with the writing under his hand. *Kambaṇ* admitted the writing, but disputed the meaning put upon it by the king and his *Apṣara* girl. The writing was submitted to the judgment of the learned men of the Court, who after hearing *Kambaṇ*, held him to be right. Whereupon the king exclaimed in great distress "poets cannot be trusted," and demanded that everything *Kambaṇ* had received from him should be forthwith returned, after which he would be at liberty to go anywhere he liked. *Kambaṇ*, without going to the house or taking leave of his wife, went to a place twenty-four Kātāms (a Kātām is equal to ten English miles) beyond the king's jurisdiction. On the way *Kambaṇ* experienced untold hardships from hunger, thirst and fatigue. He had nothing to appease his hunger or allay his thirst. Fortunately for him a cultivator divided his cold-rice between himself and *Kambaṇ*. After the refreshment the cultivator resumed ploughing in the field. While thus engaged he came across a treasure trove in one of the furrows. Taking it in his hand, he gave expression as follows:—"Through the grace of that great poet, I have become the possessor of this." He took *Kambaṇ* home and entertained him for a few days, and asked him to remain with him. This request was refused, and then half of the treasure trove was offered, which was also declined. *Kambaṇ* then went away and became the betel-distributor of king Sēraṇ by the help of an influential man. While he was in the service of king Sēraṇ, *Rāmāyaṇa* was being read and expounded by the learned men of the place, *Kambaṇ* appeared to differ from them in their interpretation. Whereupon the king asked *Kambaṇ* whether he was acquainted with *Rāmāyaṇa*, and the reply was that while he was betel-distributor to *Kambaṇ* he had heard him expound it. The king then asked *Kambaṇ* to expound, which he did so beautifully that the king not only made him the chief of his pundits but also admitted him to his table. The pundits of the palace being jealous of this, bribed the barber of the palace to say that he was his brother. One day the barber actually embraced him crying "brother, brother"—*Kambaṇ* perceiving the trick of the pundits of the palace, echoed, "well younger brother I am anxious to see your children" and got some ground-nuts and parted company. Arrangements were one day made at the house of the royal barber to entertain *Kambaṇ* at dinner. Before accepting the invitation, *Kambaṇ* addressed the royal barber thus:—"We were separated about twenty years ago, we have not as yet partitioned our hereditary property; give me half of your acquisition"—The barber offered the 2,000 pagodas which he had received as bribe from

the poets of the palace—Whereupon *Kambaṇ* said he must also serve as a royal barber for the length of time he had served. The royal barber acquiesced in the proposal, *Kambaṇ* in order to take the barber before the royal presence, said that "before we finally decide one way or other we should take the views of the king also" and thus led him to the presence of the king, who inquired into the matter and found all this was due to the intrigues of the pundits, jealous of the intellectual capacity of *Kambaṇ*. The barber confessed all that had transpired between him and the pundits, and the king ordered the treacherous pundits to be executed. The wives of the condemned pundits sought the intercession of *Kambaṇ*, which was readily given and pardon obtained from the king. The king having ascertained *Kambaṇ's* lineage, was sorry to have appointed him to a subordinate position as that of betel-distributor. Henceforth he was made the pundit of the Gate. The *Chōḷi-rāja* finding that he could not get on without *Kambaṇ*, sent messages to him to return to his Court. The Sēraṇ was reluctant to part with him, however, the Sēraṇ acceded to the request of *Chōḷi-rāja*, who received *Kambaṇ* with extraordinary marks of respect and had him as his chief pundit. The latter days of *Chōḷi-rāja* and *Kambaṇ* were much embittered as *Kambaṇ's* son, *Ampikāpati* fell in love with a royal princess and was executed by the order of the king. *Kambaṇ* also ceased to be the king's pundit. After this incident a royal prince took refuge at the house of *Kambaṇ*, in fear of an elephant; *Kambaṇ* who was in a state of frenzy in consequence of the execution of his son, is said to have stabbed the prince with a writing style. The king, highly incensed, summoned *Kambaṇ* to his presence and ordered him to be shot by an arrow, but it is said that the shot had not the desired effect on *Kambaṇ*.

After this event *Kambaṇ* fled to the Pandian kingdom where he died at the age of sixty at *Irāmanātapuram* (Ramnad) and his body was not cremated according to the Sivite rites, but buried in a sitting posture according to the Vishnuvite rite.

A. Mailvaganam.

SOME EDUCATIONAL AIMS AND METHODS.

IN this paper I wish to insist upon the importance of greater concentration in, and sympathy between, teacher and pupil alike, drawing attention to the lack of that thoroughness which was peculiar to the old schooling, and which is now out of fashion owing to the greater complexity and inevitable superficiality of modern life, and venturing suggestions as to what may possibly be the methods of the far-distant future. I might entitle my essay as 'The place of Yoga in education,' since this term is so familiar to Eastern peoples, using the word in its real sense of 'union' or 'harmony' and not in its technical meaning of certain mental practices and physical postures for the attainment of illumination. Indeed, if one looks at the aim of education in its true sense it will be seen that the ultimate object of its many-branching paths is the expansion of consciousness, for 'the processes of Yoga are no more and no less methods of education—using the word in its true significance of strengthening, developing, e-ducing or forthleading of faculties already existent but weak or latent—than the processes followed in the million schools and colleges of modern life, for developing the physical and mental powers of children and youth. Every act of attention, of concentration, of regulation and balancing, of deliberately 'joining and directing the self to an object, or to itself, of con-*jug*-ating or en-*gag*-ing it to or in anything, is an act of yoga in the strict sense of the word, and every such act is a help to the development and expansion of the individual consciousness.'*

In the far distant days when needs were few and books fewer or non-existent, greater attention could be bestowed on one or two subjects, and the exercise of the memory was carried to a degree which is almost incredible to us of later ages. Indian children learnt the Vedas and the round of religious ceremonies and domestic duties, in short, how to live and how to die, in fullest harmony with the processes of nature. The Greek boy learnt some Homer and patriotic hymns, and was thoroughly trained physically and morally to be a good soldier and a useful citizen. What he learnt he knew well, and an intimate connexion between guru and chela was established, as well as reverential affection lasting long after schooling days were over. Coming down to Elizabethan times we find old Roger Ascham in his 'Skolemaster' detailing his sound and

* Bhagavan Das. Science of Peace, p. 305.

thorough methods, indeed too thorough and monotonous for the much-distracted modern schoolboy. But the days when Latin was the main instrument of the English boy's education and the only subject studied have passed away. It served its purpose and still does in many cases continue to act as 'a something to break the teeth upon.' How far and how long it may continue to do so it would take too long to discuss here.

The period we have mentioned was one rather of individuals, a period when a few giants overtopped, head and shoulders, the ordinary rank and file, just as Homer's heroes are the only persons considered worthy of mention: 'Achilles and Agamemnon first and the rest nowhere.' Times have changed indeed and we are all like Thersites, turbulent demagogues, with difficulty restrained, taking no denial and struggling to the top of the tree. The old thoroughness, however onesided, of times so recent as those of our grandparents, nay even of still living ancients, has given way to the superficial excursions of to-day, when we really know not what we want, much less how to get it.

In this transition period much has been gained, but much lost which perhaps we can ill afford to spare. The advance of science has inevitably drawn along with it the reluctant educationalists, who had long been drowsing away 'securely otiose.' The magic word 'psychology' had an effect on fond parents akin to that of the blessed word 'Mesopotamia' on the old woman. The rapid increase of examinations in every department of life, the impression of the vulgar that education means learning things out of books, the insistence of ignorant parents who 'wish my son to learn something useful,' has so distracted the school authorities that they do not seem to know what to do. The old groove was deserted and an age of wild experiments has set in. The last twenty-five years have been a period of annotated text-books, 'helps to learning' and wishy-washy 'selections.' The same barrenness is to be observed in the present-day craze for 'handy reprints,' 'hundred best authors,' 'hundred best painters' and the like, books sold by the yard in tasteful bindings and 'suitable for presents.' We are losing our powers of concentration and 'one-pointedness.' At school the cry goes up 'make it easier, tell the child everything: his brain must not be over-pressed!' What is the result? 'Soft pedagogics,' says Professor James,† 'have taken the place of the old steep and rocky path to learning .....It is nonsense to suppose that every step in education *can* be interesting.' In our own schooldays (to take the subject of reading authors) we had the simple text and a dictionary, and had to hammer out the meaning as well as we could. The work was done over and over again. It stuck, and is a treasure for all time. This method made us

† 'Talks on Psychology,' p. 54.

self-reliant and stimulated concentration: however dull lessons were, sure foundations of grit were laid. But now a schoolboy has his text, every page illustrated, his notes on each word, his extra notes, appendices and vocabulary, views of specialists added, textual criticisms and suggested emendations. The same may be said generally with regard to all school books. No doubt such works are all very well for one who is to specialize in one branch of learning, but what room is left for imagination, romance and power to swim alone?

There is much truth in what a recent writer has said, dealing with the trend of modern education (in England): it is a fact that there are such schools, with due allowance for a little exaggeration. Consider the following passage‡:—"And in response to the bleating demands (of parents) there grows a fine crop of quack schools; schools organized on lines of fantastic extravagance, in which bee-keeping takes the place of Latin, and gardening supersedes mathematics; in which boys play tennis naked to be cured of false shame, and the numerical exercises called book-keeping and commercial correspondence are taught to the sons of parents (who can pay a hundred guineas a year) as 'commercial science.' The subjects of study in these schools come and go like the ravings of a disordered mind; 'Greek history' (in an hour or so a week for the term) is followed by 'Italian literature,' and this gives place to the production of a Shaksperean play that ultimately overpowers and disorganizes the whole curriculum [horrid word!] Ethical lessons and the school pulpit flourish, of course. A triennial walk to a chalk-pit is 'field geology,' and vague half-holiday wanderings are 'botany rambles.' 'Art' of the copper-punching variety replaces any decent attempt to draw, and an extreme expressiveness in music compensates for an almost deliberate slovenliness of technique."

Amid this chaos of ceaseless experiment and cramming for examinations (a state of things which prevails especially in preparatory schools 'for the sons of gentlemen and noblemen,' where mere babes are stuffed like geese for entrance to the big public schools) what wonder if the poor bewildered pupil turns out a barren machine-made product, with no idea of concentrating his energies for five minutes together, or getting below the surface of any object of study! These remarks may to a certain extent be applied to Indian and Ceylonese students.

To turn to the kindergarten methods. Much good work is being done on these lines, but here again methods have been carried to excess. The child has too much done for him. Acting on the principle that the child-mind cannot fix itself long on any subject, many kindergarten teachers never give it the opportunity of fixing itself at all. Work and

‡ H. G. Wells, 'Mankind in the Making.'

play are too much intermingled, and the child resents the attempt to so beguile it. Bright and interesting as this way may appear at first sight, one must confess to doubts as to its power of forming a sound basis of character.

How then to attain to this concentration so eminently to be desired? It is a common experience that *voluntary* attention does not last for more than a few seconds. Probably seven tenths of the human race at present have no *will* (using the word in its real sense) because they cannot fix their minds on a point for any length of time. Here we come into touch with the basic principles of Eastern religion and philosophy, which maintain that 'one-pointedness' of mind is the indispensable preliminary to knowledge, wisdom, bliss and final liberation from Samsara, the ever-changing world process. Mind is regarded as a mere instrument which presents summed-up experience to the one; and, mind having been duly formed, caught, broken in and dropped for ever, we are free. To know the One amid the Many is the aim, object, and goal, far-seen and but for a moment revealed, of Eastern thinkers. All education must tend to the fulfilment of this aim and we are yet far from this goal because 'attention' is non-existent, and we are bewildered and sorrow-stricken by the 'wandering lunatic mind.' Try to fix your mind on some one object or point of view for a single moment and you will find the truth of the above-made assertion. Try to hold a child's attention on a point and you will find the feat impossible, unless you continually keep bringing it back to contemplate that point by leading up to it again and again with pleasing, interesting kindred subjects; Hammering away all round the centre and incessantly returning to that centre is the secret of teaching. The child forgets itself and its surroundings and is absorbed by the interest aroused.

It follows that the teacher must also be 'one-pointed,' of wide-reaching interests, sympathetic and compelling attention. No mere book-learned pedant or casual place-filler can do this work. A study of text-books on psychology and theoretic school-management does not guarantee a man a good teacher. Those who unthinkingly support the absolute 'efficiency of trained teachers' lose sight of the fact that many of the best and most successful teachers have never been trained except by some educational experience. The 'trained teacher' is liable to think himself a finished article with nothing more to learn. The objection usually raised against untrained inexperienced teachers is that the *corpus vile* on which he practices his 'prentice hand is the sufferer. But someone must suffer. The medical man's early patients must suffer through his ignorance (to take a single example) and the law holds good in every walk of life.

The advance of science has upset old methods and old religious beliefs, some for better and some for worse; but it has been accompanied by a thirst for mere material prosperity which is driving out culture. Let a master who applies for a post have a knowledge of chemistry and wood carving, 'commercial science' and basket-weaving, and he has the password to a permanent employment in the sort of school alluded to above by Mr. Wells. But what right have we to say that a schoolmaster must teach his pupils something useful (*e. g.* a trade). His task is not to teach technical excellence. He must prepare his pupils to grasp ideas, to observe things, compare and test observations (and much good work is being done in this respect by object-lessons, but the science is still in its infancy), in short, to be ready to apply their talents to whatever profession they may select or tumble into. It is his duty to characterize and educe latent talent, not give a technical knowledge of, say, agriculture, straw-plaiting, cow-milking and carpentry; and these latter proficiencies are now demanded by the utilitarian parents of the West.

Now inasmuch as no two children are of the same character and cannot therefore be treated in the same way, it is evidently the duty of the educator to exercise his intuition as to how to foster the good and suppress the evil tendencies of each one. This will be the method of the future, and at this we are already aiming in a sort of groping obscure fashion. Speaking generally, we have to trust almost entirely to the eye and ear: the boy's or girl's face, head, tone of voice, alertness and sense of humour give one some ground to act upon. Few have any intuition of the nature of the plastic creature with which they are dealing, and only after long years of experience does a master know, without looking, whether his class is working or thinking with concentration: but as our senses develop and others are added to our five we shall have the intuitive power of seeing at a glance the stage of progress reached by our pupils and exactly what is to be done. The present-day psychological educators arrive at some results by dint of wearisome experiment, but, before a conclusion can be reached, the child-state has passed and little has been achieved. We shall then be dealing, not with probabilities and possibilities, but with certainties. What was the method of the 'great ones' who have from time to time taught mankind? Simply personal contact with a strong personality, only by constantly being with the guru and living in his presence. Think what a crowd of men reaching perfection surrounded the Buddha, the Supreme Teacher. Consider His insight and that of the Christ, attained by long and toilsome evolution. They did not teach by text-books or lists of dates or arguments, but by the force of Their transcendent personality and magnetism, possessing the perfected power of seeing the pupil's character and attainments. Socrates did not consult notes or books, but led on his class from point

to point, with loving humour and clear-sighted strenuousness, educing the latent knowledge—for, as he said, you cannot teach a man what he does not already know (a seeming paradox, you will say: but the oak is in the acorn, which only requires planting and watering). Failing these advanced powers, we have to work by rule of thumb, but it is quite possible to imagine a time (and this assertion will doubtless provoke ridicule) when the teacher, instead of studying the antecedents and mere exterior of his pupils, will make himself familiar with the horoscope of each, for a well-drawn horoscope will tell one more of a person's likely failings and good points than years of experiment. Meanwhile, 'divination and perception,' says Professor James,§ 'not psychological pedagogics or theoretic strategy, are the only helps here;' and we believe that as our senses develop and more effort is made to live more spiritually and less mechanically, these powers of the 'divine eye' will gradually develop, and there will be less of friction and more of sympathy between the child (apparently dull and feckless) who knows, but cannot express himself, and the (at present) blind teacher, striving to force an uncongenial mind into a narrow and uniform groove.

F. L. WOODWARD.

§ Op. Cit., p. 10.

JAFFNA PAST AND PRESENT.

EVERY country, however insignificant a part of the world it may be, has a present, a past, and a future. The past of a country is a record of the events and incidents of interest which took place in the country in the past, and is with most civilised countries a source of the deepest inspiration to their inhabitants, who look upon it as a glorious bequest of valorous deeds, intellectual greatness, and ennobling achievements. The English nation is proud of the long and brilliant record of the thoughts and deeds of its noble sons in times past in the field of battle, in the domain of education, knowledge, invention and civilisation, in the spheres of the arts and sciences, and the other European nations are equally proud of their past history. It is with nations as with individuals. Every individual is proud of the glorious deeds of his ancestors, and so is every nation.

Though the Jaffna Peninsula in itself is a very insignificant country, when compared with the whole world, and though its past history by itself is not a very brilliant one, yet the Jaffnese, whose country is the head of the "Pearl Island," the famous golden "Lanka" of the Hindus, Milton's "India's utmost isle, Taprobane," an island which has occupied a prominent position in the world from before thousands of years ago, owing to its far-famed pearls and spices, and who are a part of the great Hindu nation, can look back with feelings of the noblest pride upon everything worthy of admiration in India, especially upon the intellectual achievements of that nation. A Jaffna writer has spoken of Jaffna as resembling a lady dressed in the sparkling waters of the Bay of Bengal, and wearing the resplendent shawl of the silvery salt seas that run across it. He speaks of the small islands around Jaffna as her children. The figure is at once pleasing and meaningful. The ancient history of Jaffna, like that of many other countries, is very vague and indefinite, and is wrapped up in obscurity, especially the earliest parts of it, as the history as preserved in existing works seems to have been written long after the events recorded therein occurred. Nevertheless, I think our common sense and discriminating power and the facts we read in the contemporaneous records of the History of Ceylon and other works, should help us to decide how much to accept and how much to reject. That in pre-historic times the God Siva came with his wife Parvati and dwelt in a place called *Tiruttampillaippati* near *Kīrimalai*, that he brought down *Kaṇḍaki Tīrttam* for

Parvati to take her baths in, and that, therefore, the country was called *Puṇṇya Pūmi* or the land of merit, are beliefs evidently belonging to the Hindu Mythology. That king Chola, one of the three famous kings of Southern India, came from India with his retinue and army and sojourned at *Kīrimalai* and bathed in the spring there, that king Arjuna of Mahabharata fame also visited the spot for sacred baths, and that the famous *Naḷa Chakravartti* while under the influence of Saturn came to *Kīrimalai* and got rid of the influence by bathing in the spring are mentioned in *Sūtasaṇgitai*, *Tekshaṇa Kailāsa Māṇṇiyam* and other works; while the stories of *Veḍiyarasaṇ*, *Vīranārāyaṇaṇ*, *Viḷaṇkutēvaṇ*, *Pōrvīrakaṇḍaṇ*, and *Erilaṇkuruvaṇ* and their petty kingdoms are of doubtful veracity. And the teachings of history as to how *Yāḻpānam* gained its name from the famous blind Tamil minstrel called *Kavivīrarākavaṇ*, who got Jaffna as a present from king *Jeyatuṇkavararājasiṇgaṇ*, for a poetical treatise on the glories of that king who was also called *Bālasiṇgaṇ*, how prior to that *Mārutappuravīkavalli*, daughter of king *Tisaiyukkirasiṇga Choḷaṇ*, came to Jaffna suffering from "horse-face" which sounds most absurd if taken literally, but which must have been some facial affection, and bathing in the spring at *Kīrimalai* was cured of her affection, how she built temples at *Kīrimalai* and *Māviḍḍapuram*, how *Kāṇkēsanturai* derived its name from the idol *Kāṇkēyaṇ* or *Kaṇḍasuvāmi* having been landed there, sent by *Mārutappuravīkavalli's* father, how the blind minstrel brought settlers from India and colonised Jaffna, how *Mārutappuravīkavalli* was taken away from her camp one night by king *Wikramasiṇgaṇ* and ultimately became queen, how the *Siṇgai Ariyaṇ* dynasty of kings flourished in Jaffna propagating Saivism and ruling the country wisely and well; how the bad king Saṇgili was cunningly deprived of his kingdom by the Portuguese, how the cruel and despotic rule of the Portuguese was superseded by that of the Dutch, and how the Dutch had to give up the administration of the peninsula and of the whole of Ceylon to the English, and how the English have ruled it, are so well known to us all that it would be idle to enter into details about them.

Jaffna seems to have been at first ruled by the petty *Muṭkuka* chiefs whose names I have mentioned. King Vijayo who ruled Ceylon about 544 B.C. is said to have come to Jaffna, and to have renewed the temples which already existed at *Kīrimalai*, and one or two of his immediate successors too seem to have interested themselves in the affairs of Jaffna. *Kavivīrarākavaṇ*, the blind minstrel who got Jaffna as a present from *Jeyatuṇkavararājasiṇgaṇ* who ruled at *Cheṇkaḍaka Nagar* (Kandy), went to India and brought the first troop of colonists who may be called respectable. After the death of *Yāḻpāḍi*, the minstrel, the peninsula became subject to the influence of the Sinhalese,

who persecuted the Tamils to such an extent that the majority of them left Jaffna. One of those that remained, a vellāla nobleman of *Poṇpaṭṭiyūr*, named *Pāṇḍimaḷavaṇ*, not able to bear the persecution of the Sinhalese any longer, went to South India, and invited prince *Siṉgai Ariyaṇ* a very close relative of *Tisaiyukkirachiṉga Chōlaṇ* to come and be king of Jaffna. The prince graciously accepted the invitation, came to Jaffna with all preparation for the founding of a kingdom, built the famous Tamil capital of Nallore and successfully established the Siṉgai Aryaṇ dynasty of kings of which he was the distinguished head. It was at the invitation of king *Siṉgai Ariyaṇ* that the ancestors of our leading aristocratic families came and settled in this country with their slaves and servants. According to the Jaffna *Vāibava Mālai*, *Pāṇḍimaḷavaṇ*, vellāla of *Poṇpaṭṭiyūr* and his cousin *Chaṇpakamaḷavaṇ* with their two brothers settled at *Tirunelveli*, *Narasiṉga Tēvaṇ*, eldest son of *Puravalati Tēvaṇ* of *Kāviriyūr* settled at *Mayiliḍḍi*, *Chaṇpakamāppāṇaṇ* and his relative *Chantirēsakara Mappanan*, vellālas of *Vāvinakar*, with *Kanakarāyaṇ Cheḍḍi* settled at *Tellipaḷai*, *Pērāyiramuḍaiyāṇ*, vellāla of *Kōvalūr* settled at *Iṇuvilai*, *Nīlakaṇḍaṇ*, vellāla of *Kachchūr* and his four brothers settled at *Pachchilaipaḷḷi*, three noblemen of *Kāñchīpuram* at *Pallavarāyankaḍḍu*, *Tēvārēntiraṇ*, vellāla of *Pullūr* at *Kōyilakkaṇḍi*, *Kaṇakamalayaṇ*, vellāla of *Chikaramānakar* and his four brothers settled at *Pulōli*, *Kūpakārēntiraṇ* and *Puṇṇiyapūpālaṇ* of *Kūpanāḍu* settled at *Tolpuram*, *Toṇḍaimaṇḍalattu Maṇṇāḍukoṇḍa Mutali* settled at *Irupālai*, and *Taṇināyaka Mutali*, of *Cheyyūr* settled at *Neduntivu*.

It is said that king *Siṉgai Ariyaṇ* attended by his Prime Minister *Buvanēkabāhu* once visited the Maviddapuram *Kaṇḍasuvami* Temple, and was given a grand feast by the High Priest of the Temple. This must have been about 650 years ago. So delicious and tasty were the rice and curry and the sweets, etc., served on the occasion that the Prime Minister who was a Tamil scholar composed the following *Veṇpās*, in praise of the feast.

Translation.

(1) The deed of *Chiṉṉamaṇattār* (the High Priest of the Temple) who has this day shown hospitality to the king and his attendants by giving them excellent food is like the deed of God Vishnu who fed the gods with nectar.

(2) If the gods knew on that day the excellent taste of the feast given by *Chiṉṉamaṇattār*, they would have spurned as of little consequence the trouble taken to get the nectar by putting the mountain into the ocean (of milk).

The allusion is to the beautiful Hindu mythological story in which Vishnu is said to have supplied the gods with nectar, which he churned out of the ocean of milk by using the mountain of *Mantaram* as the churn-staff.

Siṉgai Ariyaṉ was succeeded by his son *Kulasēkara Siṉgai Ariyaṉ* who was succeeded by *Kultōtuṉga Siṉgai Ariyaṉ* and *Vikkirama Siṉgai Ariyaṉ*. It was during *Vikkirama Siṉgai Ariyaṉ's* reign that there was a riot between the Tamils and Sinhalese of Jaffna. *Varotaiya Siṉgai Ariyaṉ* ruled next and was succeeded by *Mattāṇḍa Siṉgai Ariyaṉ*, who encouraged agriculture and promoted education. The next king, *Kuṇapūshaṇa Siṉgai Ariyaṉ*, was an excellent king. *Vīrōtaya Siṉgai Ariyaṉ* who quelled a serious riot between the Tamils and the Sinhalese, was the next king. King *Santirasēkara Pāṇḍiaṉ* of Madura came to the court of this king fleeing from his kingdom, unable to withstand the attacks of his enemies. The king of Jaffna went to Madura with an army and defeated the enemies of the *Pāṇḍiaṉ* king and reinstated him on the throne. The next king, *Jeyavīrasiṉgai Ariyaṉ*, had a dispute with king *Buvanēkabāku* of Kandy about the Pearl Fishery at *Maṟichchukaḍḍi*. He went to war with the Kandyan king, and defeating him became king of the whole island of Ceylon in 1458, A.D., and allowed the Kandyan king to rule under him as a tributary king. *Kunavīrasiṉgai Ariyaṉ* next ruled Jaffna. The Kandyan king, refusing to pay the tribute, was met in battle by the king of Jaffna, who conquered parts of the Kandyan king's territory and made Tamils to settle in them. The next king was *Kaṇagasūriya Siṉgāi Ariyaṉ*. He was a weak king, and unable to subdue the Sinhalese who rose against him, he fled to India with his two sons. For 17 years Jaffna suffered under the tyrannical rule of the Sinhalese king *Vijayavāku*, who oppressed the Tamils and forced them to adopt the manners and customs and modes of worship of the Sinhalese. *Kaṇagasūriya Siṉgai Ariyaṉ* who fled to India came back to Jaffna with his sons *Pararāsa Sēkaraṉ* and *Chekarāsasēkaraṉ* to regain his crown. The father and sons got an efficient army and all help from the Pāṇḍians, and successfully defeated the Sinhalese king. Kaṇagasūriya Siṉgai Ariyaṉ thus regained his throne through the valour of his sons. *Pararājasēkaraṉ* succeeded his father. He took as his wife princess *Rājalakshmi* of the Choḷa Kingdom, and had besides, according to the old custom among eastern kings, two other wives, *Vaḷḷiammai* and *Maṉgattamaḷ*, the former a Velāla lady of very high rank, and the other of not very respectable connections. The queen's sons were *Siṉgaivāku* and *Paṇḍāram*, *Vaḷḷiammai* had *Paravirupasiṉgam* and three other sons, and *Maṉgattamaḷ* had Saṉgili. The higher classes of *Maḍḍapaḷi* people claim to be descended from these princes. It was during the reign of Pararājasēkaran, that the Tamil language

grew and prospered, and there was great revival of our mother tongue. The king's brother, *Chekarāsasēkāraṇ* who was deeply learned in Tamil, and was a very cultured prince of high literary tastes, is said to have established an assembly of Tamil scholars, encouraged Tamil and himself written a treatise on astrology, and another work called after him *Charāsasēkaran.* Another prince of the same family, *Pararāsasēkaraṇ's* nephew, *Arasakēsari* by name, turned the Sanskrit work of *Irakuvamsam* into Tamil verse in the shape of a Purānam, and received the praise and approbation of the Tamil scholars of the day. *Saṇgili*, though he had the least claim to the throne, by a series of the most shocking and heinous crimes made himself king. He poisoned the crown prince *Siṇgaibāku*, treacherously stabbed to death the second heir, *Paṇḍāram*, and by his schemes and machinations kept the other heirs from enjoying the privilege of their birth-right. *Saṇgili* was a very brave king, but his extreme meanness and wickedness had their reward. He was treacherously deprived of his kingdom, and cruelly put to death by the cunning and scheming Portuguese—an end which he richly deserved. During the administration of the Portuguese which lasted for a period of nearly 40 years till 1649, Jaffna groaned under the tyranny of the rulers, who forced their religion on the people, encouraged slavery, sold titles and ranks and the privilege of using native music and other processional honours, and otherwise oppressed the people by heavy taxes. The Dutch then took Jaffna from the Portuguese and held it from 1649—1796. They were Protestants and forced the people to embrace Protestantism. They too were bad rulers. The English seized Jaffna in 1796. The period after this date belongs to the English administration, and it is needless to say anything here about it, as the history of this period is well known to most of us. We have indeed to confess that our admiration of the past consists in the main of an idle boast of the purity and highness of certain families which are said to have come from South India. We do not take sufficient pride in the valour of the Tamil kings who reigned in Jaffna, in the good things they did, in the excellence of the administration of most of them. We fail to be inspired by the courage of our forefathers, and the great lives of many worthy sons of Jaffna who lived in the past. We only talk glibly of our ancestors in point of caste and family connections. This will not do.

In speaking of Jaffna, the physical condition of our people, past and present, must be of great interest to us. In times gone by, even so recently as but 50 or 60 years ago, Jaffna seems to have been peopled by an entirely different class of human beings. The extraordinary physical strength of our forefathers, the invariable longevity they attained, the paucity and mildness of the diseases to which they were subject,

—excepting of course the periodical outbreaks of small-pox and cholera owing to lack of proper sanitary arrangements and effective preventive measures and the more frequent intercommunication with the neighbouring continent of India,—the health, strength and vitality of our ancestors appear to us to have been incredible. It is a fact, a striking fact, that our forefathers were at least five times as strong and healthy as we are. There is cause for serious alarm in the gradual decay of our race; I wish to put the case strongly. The son is of a weaker build than the father, and of a much weaker constitution than the grandfather, and this sad process of physical deterioration has been going on unnoticed for years, and the results as we perceive them are really alarming. No movement as far as I am aware has ever been set on foot in this land for the improvement of the physique of our people. It is a serious draw-back; and when we consider the important fact that a strong and healthy constitution is of the utmost importance in the advancement of a nation, that for the mind to be in perfect health the body must enjoy the fulness of health, that unless the mind and body be in full vigour and health no race can ever do much that is really great and enduring, our minds become impressed with the full significance of the point to which I am drawing attention. The early grey hairs, early disease, and early deaths so prevalent among our people in these times, the weak bodies and frail minds we come across, the frequent complaints we hear from young men of neuralgic headaches, rheumatic pains, heart and lung troubles, and countless other ailments of a more or less serious nature are but symptoms of the gradual decay of the physique of our race. I am sure these complaints were very rare among our forefathers, and the reason is not far to seek. Their inherited vitality, their hardy and constant physical exercise, which a sterile soil compelled them to take for wringing out their uncertain crops from it, their simple habits and freedom from many vices prevailing now, gave them the strong bodies and excellent health which were their heritage. But when we compare the present with the past, the present days of ease and luxury with the past days of hardy and simple life, the reason of the physical deterioration of our race becomes very clear. When our people are abandoning their simple habits for the luxurious ones of the West, when high-seasoned and heated dishes are the order of the day, when *kurakkaṇ* and *varaku* and *oḍiyal* and their appendages are spoken of with contempt as if unfit for consumption even by the pariah dogs that wander along our roads and lanes, when the enervating tea and coffee have become the usual drinks of even the poorest and the lowest in the land, when the costly wines and spirituous liquors of the West have come to reinforce the native toddy and arrack of our country, when agriculture is considered an undignified work, and, therefore, most of

our people are deprived of the excellent physical exercise with which that industry is associated, when the simple mats and rough pillows of old have given place to nice cushions and soft pillows, when our women think it the height of good fortune to be literal mistresses of their homes as if destined only to give orders to servants and see them carried out, when in short our refined moderns plunge into the whirl of high living without safeguarding their health, by acting according to the laws of health, it is no wonder that physical decay and diseases are common, that various kinds of fell diseases like diabetes, consumption, paralysis and rheumatism play havoc among our well-to-do and ease-loving men and women, and child-bearing is a dangerous performance with our young women, who are indeed the ghosts of their ancient representatives as far as physical strength is concerned. Our women in olden times whether of the higher or lower classes not only took an active part in all household duties, but also helped their husbands in the farming operations, and the work they had to do gave them plenty of physical exercise which made them strong and healthy mothers of strong and healthy children. But, alas, times are changed. Education and a false dignity which creates in their hearts a desire to lead luxurious lives make them detest all manner of work, and hence the lamentable results I have pointed out. As to our men of by-gone days, simple diet, simple habits, plenty of bodily exercise, freedom from worry, and hardy life made them strong and healthy. The opposites of the above have made us of the present day a comparatively weak and sickly race, lacking in the fire and the power and the energy of life which characterised our ancestors. As a proof of my assertion, it may be pointed out that the men and women of the lower classes of our race who are bound by caste and custom to earn their bread by the sweat of their brow, are much healthier and stronger than their brethren and sisters of the so-called favoured higher classes, though they too are affected by the deteriorating causes I have mentioned. The same is the case with those who do manual work, while the leaders of thought and action in the struggle of our country to march in the path of progress, just the men who ought to carry sound minds in sound bodies, are gradually becoming—generation after generation—weaker and weaker. Among women, the educated ones are the greatest sufferers. Partly by the severe strain of studies, in which it is folly for our girls to endeavour to be fully equal to men, and partly by the food which our girls get in the boarding schools, partly also by want of regular and adequate physical exercise, they come out of the institutions with a deal of knowledge which is supposed to make them good wives and good mothers, but utterly unfit as far as their physical powers are concerned to be wives and mothers. The teaching of too many subjects to girls

in too limited a time weakens them, for much study is a weariness to the flesh, especially in the case of the fair sex. One would expect that to make up for the loss of strength due to modern education, our boarding schools would be sufficiently careful to feed the girls on really substantial food; but the miserable system of cheap education prevailing in our boarding schools which carry on the very difficult work of providing the girls with physical and intellectual food for a few rupees a month acts as a potent factor in weakening their bodies. The result is the growth of the mind at the expense of the body. It may be asked with some show of reason how Europeans who lead a far more luxurious life than the present day Jaffnese have good bodies. It must be answered that the white man, however high his living may be, always adjusts his diet to the needs of his system, and never fails to take regular bodily exercise which he holds as important for his health as food. Are our men and women of the same line of conduct? Physical exercise certainly is not a negligible element in the building up of our body. The subject of the physical deterioration of our race is of the first importance to our national welfare and the work of reform should begin immediately. A society for the promotion of physical culture should be started without any further loss of time; and every effort should be made to instruct our men and women, young and old, in the imperative necessity there is for the taking of physical exercise and in the benefits of simple diet and simple habits and for following, as far as possible, the plain and hardy times of our forefathers. The Department of Public Instruction has an excellent channel here along which to direct its energies. It is a matter for profound regret that it has till now done nothing in respect to the physical culture of the youth of this land.

In the matter of intellectual culture, it must be said that education has decidedly made much progress, thanks to the efforts of the mission bodies in particular. Knowledge is becoming more and more widely diffused. Schools and schoolmasters are more numerous now than ever before; the old village school has gradually passed into history, and the old village schoolmaster is a *rara avis*. What a vast change a comparatively brief space of fifty or sixty years has brought about! But the education of the present day, in spite of the multiplicity of schools, multiplicity of schoolmasters, multiplicity of departmental rules and regulations and all the other paraphernalia of an ever improved and ever faulty system of education does not produce minds which can be called truly educated and enlarged. The famous Batticotta Seminary which the benign American Mission started in 1824 for the intellectual refinement of the Jaffnese was a University in itself, but after a career of about 31 years during which period it produced many truly educated men, it was closed in 1855. The Batticotta Seminary was the only

institution of the kind in the whole of Asia, and at a time when the neighbouring continent of India had not begun to realise the benefits of higher education in English, Jaffna was blessed with an educational institution in which a sound knowledge in all important departments of science in English as well as a good insight into the Tamil language was given *free, gratis, for nothing;* and the products of the Seminary by virtue of the excellent mental and moral training they received under the fostering care of those saintly, pioneer missionaries became enlightened and influential citizens occupying positions of great trust and responsibility. But with the end of the Batticotta Seminary the acquirement of knowledge for its own sake became seriously affected. Now, the one predominant feature is cram, cram, cram. It will be universally admitted that we, Jaffnese, are an intelligent race; but the manner in which we have set out to acquire knowledge and the influences under which we pursue our studies are neither beneficial nor praiseworthy. The acquirement of knowledge for the sake of the sweet and ennobling influences it is calculated to inspire is very rare. Our boys are not taught the studies to which they show a predilection or the trades for which they have a natural taste. Many of our educational institutions are mere trading shops where students are taught the art of passing examinations and earning grant or gaining degrees, while the art of thinking or the training of the mind to learn by the powerful means of observation and careful study is conspicuous by its absence. We have learned to despise Tamil, our mother tongue, one of the noblest languages in the world, with a literature which for the purity, sublimity and voluminousness of its works, has few equals among the cultured languages. We worship English with an adoration which it hardly deserves, and flatter ourselves with the idea that when we have learnt a little English, we have acquired a lever by which we can lift the world. When we do not value knowledge for its own sake, but only as a means to an end, as a means to the end of making money and becoming influential, when our knowledge of our own Tamil is in inverse proportion to our knowledge of English, when our educated young men are not ashamed to say when called upon to speak in public that they feel sorry that they cannot express themselves so well in Tamil as in English, when after nearly a century of English education there is not among us a great thinker, a great author, a great poet, a great orator, a great painter, a great artist or a great musician, I do not think we can lay claim to have made a progress in our intellectual culture worthy of the name. We have certainly made progress, but only a defective progress.

In female education, the progress made is considered by some to be phenomenal. Some 80 or 90 years ago it would have been regarded

a great wonder to see a member of the fair sex signing her name. I actually heard from a very old gentleman who died some time ago, that when he was very young, a woman who belonged to the first batch of girls who received their education in the Ooduville Female Boarding School signed her name in a deed executed by a notary; what a stir that great caligraphic feat caused in the women's circle of those days! The old gentleman testified to having seen some women in the Chunnakam bazaar talk of the event in great wonderment—so-and-so's wife signed her name in a deed! Now, gentlemen, I do not wish for a moment to let you think that in olden times our women were uneducated and unrefined. Our literature gives abundant proof of the high state of intellectual refinement which Hindu ladies rejoiced in in olden times. Anon, the famous Tamil poetess, a pure Tamil, whose name is a household word in the Tamil world, whose poetical works have deservedly earned the highest encomiums from even European savants, flourished hundreds of years ago. We can think of Homer in Greece, Vergil in Italy, and Milton and Shakespeare in England as equal in their own countries to our *Kambaṉ*, *Kālamēkam*, *Pukaḻēnti*, and others. But I have never yet heard of a poetess in any one of the many European countries who can equal our glorious Tamil poetess, who sang of morality in the purest, loftiest, and most eloquent of terms—who sang like a poetic angel, and not like a poetic human being. The example of *Avvai*, her excellent moral teachings, and the sweet and wholesome influence of her works should serve as a powerful inspiration to our girls.

There are among us vociferous advocates of indiscriminate female education, who demand that our girls should receive an intellectual training equal in every respect to that given to our boys. I do not know whether it would be beneficial to our girls to weaken their systems by going through the tedious curricula of the studies prescribed for a University career. Anxious as we should be to secure for the women of our country, a liberal education, I do not think we must sympathise with those who clamour for an education to girls equal in every respect to that imparted to boys. Our women should receive a liberal education, not with a view to displacing men in their wonted spheres of work, but to make the happy supplements to them they were intended by God to be. A woman may be a bachelor or a master of arts of a great University; she may be able to solve the most difficult exercises in Trigonometry or explain the knotty points in conic sections; she may have the ability to translate unseen pieces in Latin or Greek with great facility; like Annie Besant she may have wonderful and fascinating powers of oratory; but if she does not have the training necessary to make her the centre of domestic happiness; if she does not possess the

qualifications necessary to make her home a little heaven on earth; if she is not a pious mother, a good house-keeper, a skilful nurse, a clever needlewoman, an expert cook, an excellent family doctor; if when her husband returns home after a weary day's work at his post of duty, she cannot revive his drooping spirits with good and nourishing food of her own make, and refresh his mind with her sweet strains of music, if she does not have a good stock of practical common sense and wisdom to counsel him in time of trouble, all her higher education must be considered a mere worthless embellishment.

The truth of the saying, "much study is a weariness to the flesh" has had a most painful demonstration in the case of the educated men of India and Ceylon, many of whom have died of the effects of hard study or become permanently subject to disease, being unable to stand the severe strain of a long University career. The effects will be even worse as regards our women, as they are naturally of a weaker constitution. Whatever our girls are taught must be a pleasure and not a task to them. In view of the above facts, I am of opinion that all that our girls require is a sound education in Tamil and English literature, with a good knowledge of Sanskrit, house-keeping, elementary mathematics, elementary science, needlework, music and home medicine. We must above all endeavour to make our girls become ideal mothers, for on this depends to a large extent the future greatness of the sons and daughters of Jaffna. Those who are disposed to oppose my line of thought by drawing a comparison between our girls and English girls and concluding that what is desirable and possible for English girls to do must also be desirable and possible for Tamil girls must bear in mind the important fact that English girls have the far easier task of acquiring knowledge through the medium of the tongue to which they were born, whereas our girls have the much harder work of first spending years in studying English which is a difficult foreign language, before they begin to pursue the higher studies in it.

I wish to avail myself of this opportunity of pointing out a serious defect in our Tamil scholars. Rejoicing in such high sounding names as *Pulavar*, *Paṇḍitar*, *Vittuvaṉ*, *Vittuvasirōmaṇi*, etc., and professing to possess a sound knowledge of our mother tongue, they seldom show any originality in their works in and for Tamil. This is a serious matter indeed. They seem to regard the mastery of the works of our poets of old as the acme of their ambition. The utmost they attempt is the writing of notes to portions of the Mahābharata, or the Rāmāyana or to one or other of the many purānams, or the composing of *Antāti*, *Kummi*. Tamil educated men must write original works in Tamil. That is the great need of the day. If English minds can cultivate originality and produce original works in verse and prose whose number is ever on

the increase, without making a dead halt at Shakespeare, or Milton, or Johnson, or Macaulay, the same must certainly be within the bounds of possibility for our men. I think an overestimation of the merits of old works, an undue reverence for things of the past, an extreme conservatism which would only follow the beaten track and stoutly oppose the introduction of new features or original modifications, and a feeling of diffidence coupled with the lack of sympathy and support to literary ventures characteristic of the Tamil scholars must be deemed responsible for the defect I have pointed out. I have read of an incident which occurred in the life of the late Mr. T. Saravanamutta Pillai, B.A., of Madras, a progressive Tamil scholar, who in his brief portion of life did much for the amelioration of the condition of Tamil literature. In a certain literary work of his he used for original comparison the likeness between the colour of a woman's hair and that of a crow. The new and graceful comparison instead of being welcomed and appreciated for its freshness and originality was met by a storm of opposition from three Tamil scholars for the simple reason that such a comparison had not been used by any previous authors of repute! Where then is room for originality when our Tamil scholars are so conservative, and our Tamil grammarians are afraid even to use as examples of proper names of persons any others but the time honoured *Sāttaṉ* and *Koṭṭaṉ*!

The Tamil prose is poor in works, and our Tamil scholars will confer a lasting benefit on the Tamil language if they remedy the defect by writing prose works in Tamil, following the example their educated Indian brethren have begun to set. I think an influential association with the avowed object of encouraging local talent as shown in original works in Tamil will accomplish much.

The industries of Jaffna when compared with those of the past have made very little progress. The enterprising spirit of our people has carried our young men to various quarters of the world undreamt of by our forefathers, but our industries have not progressed. Our people are very slow to advance in their industries or to improve their condition by remedying their defects. The plough that the Jaffna farmer uses at the present moment is not a whit different from the one with which *Toṇḍaimaṇḍalattumaṇṇāḍukoṇḍa Mutali* scratched the soil of his fields at Erupalai more than 400 years ago. It is the same old crooked stick with the same old hardened point which can only scratch the soil, but can never plough. The late Mr. H. U. Green, D. P. I., tried his best with all his enthusiasm for agriculture to introduce improved implements, but without success. About 2 years ago, one Mr. Thomas of Vasarilan introduced a novel contrivance for purposes of irrigation. It was actually used in a well at Vasarilan for some time to attract public notice and serve as a model. But our farmers preferred to stick

to their own primitive methods of irrigation. The same conservatism characterises our people in all other industries. We hear the cry, the constant cry from all sides, that as years roll on, the number of educated young men increases at an alarming rate, and our country will soon be full of young men all eager to enter Government service, or study law, if they have the means, or take to some what they would call gentlemanly sort of work somewhere. We hear also another cry, equally disheartening, coming to us even from the Federated Malay States, the cry of "in employment." We know full well that our farms and fields need progressive cultivation, and that the salvation of our young men cannot any longer be in the Straits Settlements, but in our own farms and factories. It may look impossible for any single wealthy man of Jaffna to start any industrial enterprise; but if all Jaffnese join with a full heart, factories for the making of several things can be started. Let our well-to-do men follow the example of India in this respect, and success will be assured.

The Tamils who came to Jaffna from India belonging to the great Dravidian race which became Aryanised by the superior influence of the Aryans on their entrance into India, the customs and manners of our forefathers were essentially Hindu. They brought with them from their land of birth the Hindu religion and social customs and manners. These being influenced by the successive conquests of the country by the Europeans and also by the contact and co-mingling with the Sinhalese people have lost much of their pristine purity and been changed or modified according to circumstances. The *kondai* and cloth of the Sinhalese are still seen in the costume of our people, and as if to perpetuate the folly of their forefathers many young men of the present day have gone back to the Sinhalese method of wearing their hair in *kondais*. There is a great deal of truth in the oft-repeated, telling assertion, that if one of our great-great-great-grandfathers should rise, phenix-like, from his ashes, he would not at all be able to recognise in us his great-great-great-grandchildren. Rip Van Winkle-like, the poor ancient gentleman would be puzzled beyond degree. Our dress, appearance, manners and customs, will put him in a most painfully, embarrassing condition. Instead of the common names of Valu, Murugar, Kantar, Ayampillai, etc., he will hear at every turn strange names in Tamil or even names utterly foreign to him like Spencer and Huntingdon, and Underwood and Carrol. He will hear a foreign language very much used by the people; he will see the most puzzling variety in the matter of costume. He will also find many dissimilarities and modifications in the manners. Now, leaving aside this imaginary embarrassment of an impossible great-great-great-grandfather I wish to avail myself of this opportunity of condemning in the strongest terms

the indiscriminate giving up of many of our excellent, national customs and manners, and the blind imitation of everything European. For example, the custom of taking a bath before entering one's dwelling place after attending a funeral is a very good social custom, founded on purely sanitary laws. What is commonly known in Tamil as *tuḍakku* or *asūsam* is nothing but filth or contagion, and the indescribable benefits of a bath as cleansing the body of the impurities it may have come into contact with and cooling the head and the whole system after the shock and the excitement and the emotion of sorrow in a funeral are self-evident, and must only be experienced to be duly appreciated. Yet many of our educated men of the present day laugh at it as a stupid custom and violate it much to the disgust of those who move with them. The same may be said of many other useful customs of our country. The invasion of European manners and customs and the gradual extinction, of the simple and healthy characteristics of our race are matters by no means to be treated highly. And every effort should be at once made to save the country from unreasonable transformation and unnecessary denationalization. If the dress we put on, the language we use, the manners and customs we affect are all foreign, if even our best and most useful social customs and institutions are to give room for a code of foreign etiquette which is antagonistic to our national instincts and impulses, if we are slowly but surely marching towards a goal which will be anything but honour and happiness to us, if we neglect our own mother tongue, and allow it to decay and die, I think we are guilty of a gross want of patriotism, and it is our duty to pause in our mad career and examine the sanity and sensibility of our course. I think, gentlemen, that a Social Reform Society is a great desideratum in Jaffna, and I earnestly hope that some of our talented and patriotic men will start one in the interests of that country. Our young men and young women should be taught to take a noble pride in those of their country's social customs which are really good, instead of running mad after everything European, instead of earning for themselves the utterly undeserved opprobrium of being the descendants of a barbarous race of people. The great and the only rule of guidance in social affairs for us Jaffnese should be to retain with the utmost care and the noblest feeling of pride all that is good in our customs and manners and to adopt from others only those things which are decidedly conducive to our happiness and welfare.

There is a change gradually coming over our people, which deserves notice. It is the gradual dying out of the mirth and merrymaking, of the hilarious propensities to which we are born heirs. For example, in times past, the Tamil new year season was the occasion of a world of merriment and jollity when even the older folks used to join in the

games and pastimes, but now owing to the sombre seriousness which is due perhaps to our people becoming more and more matter-of-fact in their nature, or to the gravity born of the burden of the harassing cares and anxieties which their aspiration to make money and become influential begets, their spirits are damped, they move about with an artificial air of heaviness and look down upon the social festivities and rejoicings and games and pastimes as childish. This I regard as a bad omen for our country's welfare.

Gentlemen, in conclusion, I crave your indulgence for any idea I have expressed in this lecture, which does not meet with your approval. I do not wish in this lecture to prescribe any rules of social reform. The Social Reform Society which I hope will soon be started will deal with the matter. I wish before I close, to sound a note of warning to intending reformers, lest they dash themselves against the shoals of religion. Social reform, to be successful, should be based on the broad lines of nationality, and the element of religion should be strictly excluded. In matters of religion, the excellent precept, "in things essential unity, in non-essentials liberty, in all things charity" uttered by a great man, should be practised; and whether we are Christians, or Saivites, Buddhists or Unitarians, we are all brethren, children of one God; we Jaffnese may differ honestly in religious opinions, but we are inseparably bound together by ties of community of race, community of language, community of political aspirations and social advancement. We are all units of the Tamil nation. We live together in one country and must fight together for our common good in the great battle of life. Let us unite together in mutual love and sympathy: for it is only then that our voice will be heard and our influence felt in the glorious work of regeneration, the work of lifting ourselves up from the low state into which we have fallen. It is only by the cultivation of the individuality of our nation that we can secure for ourselves an honourable place among the communities which have the privilege of dwelling in this beautiful and far-famed island. Then—

"Higher, higher, will we climb
Up the mount of glory,
That our names may live through time,
In our country's story;
Happy, when her welfare calls,
He who conquers, he who falls,

"Onward, onward may we press,
Through the path of duty;
Virtue is true happiness,
Excellence true beauty:
Minds are of celestial birth,
Make we then a heaven of earth."

S. H. T. Taylor.

KAILAYA MALAI.

THE Kailāya (or Kailāsa) Mālai is one of the few reliable sources for the history of the Tamils in Ceylon, and especially for information relating to the settlement of Jaffna. The work is now in print; the manuscripts, however, have been regarded as one of the literary treasures of the Jaffnese and were carefully preserved and hidden away by many high families, who traced their origin to those referred to in the Mālai. A proof of the general antiquity of the work is the quotations from it which occur in Vaibaka Mālai.

As regards the date and authorship, we have to rely mainly on the two verses in a different metre which are found at the end of the work, and which are supposed to have been added by the author as a 'colophon.'

A literal translation of the whole work, as printed, now follows—

Invocation.

May God Gaṇesha the elephant-headed who wrote the Mahābhārata on the lofty Himālayas be a help to the Kailāya Mālai (wreath to put) on Him who wears on his matted lock of hair the moon and the Ganges and who is half of his consort.

In Jambudwipa which derives its name from a *jambul* tree which stands to the south of Mēru, and in one of its nine divisions which is called *Baratakaṇḍa* of great fertility and in the country called *Iḷamaṇḍala* of celestial fame there is by the side of the sea a sacred spring.

Once on a time, long, long ago there ruled a king of the Solar dynasty of appearance like the rising moon and a descendant of Manu whose garland was of Racemosa and whose umbrella was matchless and of great fame and who belonged to the Chola family and who was the lord of the country by the Kāviri, and who had a tiger flag and who was known by the name of *Jagarāja Rāja Choḷaṉ*. One of his daughters, a virgin of lightning beauty, having resolved to bathe in the sacred spring in order to be cured of her disease, started with her attendants and servants and along with her body-guards came down to the spring and bathed. When night came on, she keeping a guard all round, and having pitched a tent, went to sleep there on a delicate couch. Then the lion-faced *Katirgama* son of Chenkaḍa and a devotee of Kartikeya, the protector of Dēvas, suddenly entered the camp and took her away to Katirgama and married her there. Both lived in the palace in great bliss, and were happy together like Indra and his consort.

In due course the princess gave birth to a beautiful son who was afterwards called *Nārasiṇha Rāja* and was brought up with great care. A few years after she brought forth a female child. Both the children were brought up with great fondness and care. The prince when he came of age was married to a princess and was crowned with immense pomp, to the great joy of the people, in that they expected from him a more prosperous rule and peace. His power was so great that his rule extended over a vast area and he subdued all the neighbouring kings and made them tributaries and ruled with as much independence as Rāma.

One day a flute-player went to his court and played on his flute so charmingly that the king was greatly pleased and he made a gift of the tract of land which is henceforth called *Yāḻppānam* (Jaffna), meaning the flute-player's land. The flute-player, having received the land, ruled over it for a long time. After his death there was a short interegnum.

Seeing that the country was suffering without a king, *Pāṇḍi Malava*, son of Selvaraya, of *Poṇpaṭṭiyūr* and of a high Vellāla family which held the hereditary right of handing over the crown to the officiating priest on the occasion of a coronation ceremony of the kings of Madura, went to the prince, *Siṇgai Ariyaṇ*, the son of *Pāṇḍiya Sēkra*, then ruling over Madura and begged of him that he might become the king of Jaffna. To which the prince readily consented and went over to Jaffna with his retinue and founded the town of *Nallūr*.

There he constructed a beautiful palace and there he was crowned with great pomp and festivity to the great joy of the country and the royal insignia were handed over by *Pāṇḍi Malava*. Free gifts of lands and gold were made to Brahmans and others. The poor were sumptuously fed and all over the country there was endless mirth and joy. The royal elephant was decorated and the king was taken on it in procession through the streets and the people in the streets paid their respects with due homage, greeted, praised and prayed for the king's long life and prosperity.

The king after ascending the throne appointed *Buvanēkā Vāku*, a learned Brahman of Madura and of a high family, as his Prime Minister and made him to reside at Nallūr. He made *Pāṇḍi Malava* of *Poṇpaṭṭiyūr*, who was the owner of Veṇkatagiri and a descendant of Ganges, who had a plough flag, who was a man of great generosity and liberality, fully disposed to feed the poor and friends alike, to reside at *Tirunelvāli* with his brother and brother-in-law *Cheṇpaka Malava*. Next came in the Tuluva Clan of the Vellāla division; descended from the Ganges and a nobleman of worldwide fame, who freely patronised the learned, who used to wear a garland of water-lily, who was a great lover of learning, whose native place was *Kāviriyūr* and who was known by the name of *Nārasiṇgai Dēva*. He was made to reside at *Māyiliḍḍi*.

On his arrival the king fixed an auspicious hour for the dedication. The temple in and outside the walls was tastefully decorated with booths constructed on sandal posts and ceiled with variegated cloths of artistic designs in different colours and finished with fringes of cloth, and flower garlands and with tassels of pearls at regular intervals. The booths were adorned with numberless hoisted flags and the fronts with bunches of plantains, arecanuts and screwpine fruits. The streets were decorated on both sides with plantain, areca and sugarcane trees with cords hung with garlands. The floor of the temple was smeared with fragrant sandal paste and there a throne of great splendour set with rubies, blue sapphires, catseyes, diamonds and pearls was placed. The Brahman priest, having bathed, and wearing an amulet on his right wrist, drew a figure of a bull on the floor and over it heaped rice brought from all the eight quarters and spread it in the shape of a lotus. Over it were spread powders of five colours and then a layer of sacred *kūsa* grass. Upon the grass a gold pot was placed; the priests then showered flowers over the pot and worshipped with joined arms. Then he encircled the pot with a silk and spread round sprouts of corn. Afterwards chanting *mantras* he set there the images of Siva and Umā and dressed them with silk and adorned them with beautiful jewels. He burned fragrant incense and offered flowers one by one, chanting Vedic *mantras*, and heaped at the divine feet flowers of lotus, jasmin and many other kinds. He offered several kinds of rice preparations in heaps like hills, with piles of mangoes, jack fruits, plantains and other sweet fruits. Besides these he made offerings of young coconuts, honey, ghee, fruit juice, milk and curds, and finally betel and nuts in beautiful trays. At last the priest took the golden pot filled with holy water and poured over the images and consecrated them in the midst of great roar of musical trumpets, and drums of various kinds and praises, songs and hymns and called Siva by the name of *Kailāyanāta* and invoked Him at the image.

And God Siva who is not visible even to Dēvas, holy sages, and to those who renounced the world, who cannot be perceived by the mental faculty, who cannot be described by words and even by Vēdas, who has no beginning, nor end, who is all pervading though invisible even to the great Brahma and Vishnu, who is without comparison and never-changing, who is nought else but pure and self evident truth, who is without a form and whose beginning, end, middle, whose crown and foot cannot be imagined, who is an effulgence of consciousness, who as a deed of justice bent the Meru as his bow and burned the three forts, who shines within the mystical letter "*AUM*," who forms the soul of all the letters, who forms the dual deeds, the intelligence and the self of everything, who is still not affected by happiness or sorrow, whose manifestations are fire, earth, air and space, who is one and all, who is existence and non-existence,

who sees good and bad alike, who is the God of wisdom, who has as His lovelier half the Mother who gave birth to all the fourteen worlds and the animate and inanimate kingdoms thereof, who so kindly and graciously confers endless bliss on those who are devoted to Him, who with His third eye on the forehead burned the God of Love, who has been so gracious as to give us His sons the Elephant-faced God and his brother Kartikeya, who is so indulgent to his devotees as in the case of Sundara to run as a messenger, who dances on the stage of the creative hall with his sounding anklets to sound and the Ganges on his head inspiring fear, whose forms are Purānās and Vēdas and who takes such forms as imagined by his devotees, who so graciously grants the prayers of those who once utter the syllable of Siva, who swallowed the deadly poison which arose from the sea of milk when the Devas were churning it for nectar and thereby protected them from being overwhelmed by the poison, who flayed and wore the skin of the terrible elephant which came out to destroy the world,—even He received into his gracious heart the humble and pious and earnest prayer of the priest, and was graciously pleased to take Nallūr as his third Kailāsa and as one of his favourite abodes and accordingly came down with his divine following to dwell in the image and to grant his devotees their wishes.

It was I, Muturāja, the crown of poets, and the son of Sentiappaṇ of Uraiyūr who composed and laid down Kailāya Mālai in high Tamil to the approval of the learned.

The foundation date of the Jaffna town—It was at the end of the year 870 of the Saka era that Buvaṇēkavāku who was wont to wear a beautiful flower garland, built the town of Jaffna and a temple for Skaṇḍa at Nallūr.

A. Mootootamby Pillai.

THE ARTISTIC ASPECT OF DRESS.

DRESS is to clothe the body, and the body therefore, the human form, is that with which the dress must harmonise; the human form must be the true foundation of all beauty in Dress. It is the outward expression of the Divine image in man; body and spirit cannot be detached, they are not independent existences, the body is the visible manifestation of the spirit and as such should be cherished and reverenced. If for any reason the body must be clothed, the clothing should be to the body as nearly as possible what the body is to the spirit. There appear to be some who regard the body, the human figure as something disgraceful in itself. Such an opinion appears to me to be scarcely short of blasphemy. Man is the culminating work of Creation, and to regard a human being as something which it is depraving to contemplate, as something which must be concealed and distorted by works of human manufacture in order to make it respectable, is to regard man as superior to his Creator. This opinion involves an astounding inconsistency, for while it regards man as so depraved a being that his own form is unfit for his contemplation, it yet constitutes him his Maker's critic and improver.

Persons holding these views may consistently desire that dress should misrepresent and disfigure the natural form. But it is not such as these, I venture to hope, that I am addressing; I only desire to influence those who aim at Beauty and Purity, and who shun prudery and all that is founded upon a coarse and gross conception of the human being, body and spirit.

Let us, then, accept this fundamental principle, that beautiful dress must be founded upon the human figure, and fails in its aim whenever it misrepresents or distorts the figure. This was clearly felt in past ages, notably by the Greeks in the classic period and by the principal European Nations in the best mediæval period, say from the 12th to the 14th century. Two different applications of the principle are illustrated by the costume of these two periods: the Greeks, living in a warm climate and wearing light clothing, appeared chiefly to feel the charm of flowing drapery, which fell upon the figure, following its curves naturally, and producing that exquisite combination of the beauties of the human form and of folds of drapery, so conspicuous in their statuary. The same is true of the peoples of the East. The Northern people, having to make use of thicker materials, had recourse to a different type of

dress; they more commonly made their garments fit closely to the figure and by this means obtained the same end as that which the Greeks achieved by the lightness of their drapery, *i.e.*, the beauty of the figure was manifested in both. In the yet warmer countries of Southern Asia the advantages of climate have been fully utilized by many races, and in such as I have visited (India and Ceylon for instances) very beautiful types of dress have been developed.

Whenever this fundamental principle of ours is lost sight of, the neglect of it leads to defects and even to monstrosities. The principle was maintained with marvellous persistency by the Greeks, but among the Northern nations the greater quantity of clothing worn by them, the greater thickness and often stiffness of material and the variety of rich stuffs at their disposal, seemed to have led them sometimes to consider the material rather than the figure, but the materials were beautiful.

The deformities in our modern dress, I fear, have not even the excuse that they are calculated to display beautiful materials; I am afraid the only thing they display is the servile adherence of the wearers to a fashion founded upon no taste or principle of beauty.

If we want some test by which we may judge whether or not any form of dress obeys or violates our fundamental principle, I think we may find a simple one. Let us ask ourselves how it would appear in a picture or a statue; neither alone would be sufficient. Many a portrait of past times is full of pictorial beauty, owing to the richness of material and the skill with which it has been painted, although the form of the dress may be by no means an example of genuine beauty, and a draped statue may clearly be a perfect work of form, whatever the colour of the dress might have been. But a dress that will bear both tests, which exhibits the grace or dignity of form in the statue, and charm of colour and texture in the picture, can hardly be otherwise than a beautiful dress.

Let us now attempt some practical application of our principle. It is impossible within the small compass of a short paper to go into detail except to the most limited extent, but I think we may profitably leave the abstract for the concrete, so far as to consider one or two important practical points.

The Corset.

Let us first take the subject of the corset. The human figure is flexible and susceptible of an infinite variety of movement. The corset is an almost inflexible structure with steels or whalebones inserted for the express purpose of ensuring rigidity. Here, then, we have at once an absolute violation of our first principles, a crime against the law of beauty. I fancy many persons are not aware to what extent a corset

does misrepresent and distort the form, for I am not speaking of tight-lacing, an enormity about which it is not necessary to argue, I am speaking of an easy, moderate, form of corset. The human body from shoulders to hips is so constructed as to give great flexibility, allowing the thorax to bend backwards and forwards and to either side, and also permitting a considerable revolution, varying, no doubt, in different individuals—about one-third of a circle, and these changes give rise to some of the most beautiful curves exhibited by the human body. I think it will be evident that the corset as far as possible obstructs this movement, and by its mechanical unchanging form, distorts and disfigures the resultant curves, and is consequently fatal to all true beauty of dress, because it destroys and disfigures the natural beauty of the human form.

Even if a well made corset may agree with the form of the figure when it is perfectly upright and the hips and shoulders facing exactly in the same direction, the agreement ceases with the least curvature or revolution of the body.

Surely a lady clothed and in her right mind need not wear a straight waistcoat.

There is another point which I must mention here, although it may be considered as coming more particularly under the domain of health. The artificial support given by the corset causes the muscles, which ought to support the body, to become weak for want of use. It can hardly be necessary to urge that the weakening of the natural forces of the body, and the substitution for them of a sort of crutch, by which the frame is artificially kept up, must destroy the true grace and dignity of our movements.

The Boot.

I must now say a few words about the boot, and first about the high heel, which I am glad to believe is not as commonly worn as it was a few years ago. As in the case of the corset, the question of health and convenience is inseparable from that of beauty. The pitching the body forward, the throwing of its weight to an unnatural extent upon the toes, so as to force them into the wedge at the end of the boot, and the supporting of the body upon anything other than the arch intended to bear the weight—all these are unspeakably injurious to healthy and graceful movement. Pointed boots, in which the toes are jammed together, so ruin the shape of the foot that it is practically impossible for an artist to find a model whose foot he can paint. He is obliged to have recourse to Greek statues to find out what a foot ought to be; he must learn at second-hand from those who enjoyed the blessing of seeing people under natural conditions.

In a natural foot the great toe does not touch the next one, somewhat resembling the thumb in the hand. The ancients, in most countries, availed themselves of this space in the construction of their sandals, and in so doing emphasised a natural form. The modern boot squeezes all the toes together, so that even when boot and stocking are taken off the natural form is gone.

I have dealt with two serious defects in our modern dress, the removal of which is absolutely necessary to success in our efforts. The hideous high-heeled boot is, I hope, already on the wane; the evil of the corset is so far acknowledged that some persons, at any rate, whom I know, refuse to wear it; and I hope the promulgation in this Journal of the facts here presented may do something towards putting a stop to the further adoption of either in Ceylon.

Dress in the House.

Let us now consider some of the various ways in which Beauty of Dress would add to the charm of life in its different phases. We have many of us seen how much grace has been added to our households by the greatly improved taste which prevails in house architecture, in furniture, in colour of curtains, wall-papers, and the paint used in the wood-work. Many an ordinary dwelling-room of the present day is, or might be, a pleasure to go into and to sit in, but unfortunately there is, as a rule, a complete want of harmony between such rooms and the occupants of them, so far as the dress of these goes; always in the case of men, and too often in the case of women.

Only the most vulgar surroundings could accord with the cut-away black coat, tubular trousers, the collars and cuffs as of card board, and all the other hard and tasteless elements of male attire. Let us look at any old picture of an interior, or at any home in the East where the tastelessness of European dress has not crept in, and what a contrast we find to our present experience. The dress and its surroundings, to whatever period they belong, harmonise with each other. The degrees of beauty are very various, many features could hardly be called beautiful but they always had a charm and character of their own, because they were part of a natural growth, and there was always an interest in the colour and material. From this, men are wholly debarred now. Black is the rule, and that, in the most uninteresting materials—the dull black of broadcloth or the other lifeless stuffs of which morning coats are made. But how easy it would be to effect a change which would make a dwelling-room, with its ordinary occupants, a pleasant thing to the eye. Easy, because it would not require any form of dress unknown to the present generation; it would require only a more general adoption

of costumes actually worn under certain circumstances. In England, for instance, for cycling, men wear knee-breeches and stockings, for shooting they wear blouses; some men, artists more especially, but not exclusively, wear velveteens, and in this material colours are admitted. There is no reason in the world why we, by simply extending the use of these forms, and adapting others, should not greatly add to the charm of life and complete the work which many of us have begun, when we have made our homes pleasant places to dwell in.

Dress in the Street.

The home-life is, or ought to be, the most important, and I consider it first, but it is not, nor can it be, our whole life; nor can we detach it from our public life, that part that is to say, of our lives, in which we mix with the general community, and in which each individual gives and receives his share of pleasure. Here, that which was true of the home is equally true, but to a far greater degree; our streets, our churches, our lecture-halls, our concert-rooms, are all made depressing by the gloom of the prevailing black and by the absence of any grace of form. I know of no sight more calculated to depress the spirits than that presented to the eye when a City train turns out its occupants on to a platform in the morning hours in a London station. The hideous uniformity of black chimney-pot hat, black coat, black boots, trousers nearly black—all shapeless and colourless—would be enough to persuade one that there was no such thing as love of beauty in man, were it not for the important reflection that such a barbarous spectacle was never seen in any country until this century. At any other time, in any part of the world, a group of people collected in the street was a goodly thing to look upon, so universal and innate is the love of beauty, so difficult to destroy, that never till now has it been absent.

In the present day even, if one can only escape for a little while from Western civilisation (so called) a street full of people is a beautiful thing. It is a constant delight to drive about in a town like Bombay; the rich colours and beautiful forms of the native dresses worn, as a matter of course, wherever we have not sophisticated the people, are a feast to the eye. Pictures of European life, painted in any century but our own, give the same delight. It is clear, then, that our barbarous tastelessness is not the normal condition of human nature, but it is a disease; and this being so, our case is hopeful, because a disease may be cured, if we can learn its cause and remove it. Of the nature of the disease I shall have something to say presently—for the moment I am only pointing it out, for too many of us, I fear, have got so accustomed

to this morbid condition, that we scarcely remember that it is a morbid condition, and that there ever was such a thing as health in matters of taste.

I should like to call attention to one or two points of detail. The greater number of people we see in the streets are walking. I doubt whether it has occurred to many, accustomed only to European life, that it may be a great pleasure simply to see a person walk. The pleasure is almost unknown in Europe. It may be possible even through the distortions of modern civilised dress to perceive the difference between what is called the carriage of one person and another, between the heavy slouch of the clod-hopper and the easy, graceful movement of a well-made and educated man or woman, but beyond this we can see nothing.

You may remember that in comparing the classical and mediæval types of dress, I pointed out how each displayed the beauty of the figure in a different way, the one by loosely-flowing drapery, the other by close-fitting garments; in our modern dress, we have exactly missed both sources of beauty; the tube is the typical form of man's dress—a tubular hat ("stove-pipe" or "chimney-pot hat" are the slang terms for it), a tubular sleeves, and tubular trousers. Now the tube is the one form of garments in which it is impossible to get any lines of flowing drapery, and which, at the same time, completely disguises and obscures the actual form of the limbs. It absolutely excludes all possibility of beauty.

I have pointed out how in the warm countries of the East which are favourable to beautiful dress, where the curse of machine-made civilization has not yet acquired despotic power, and where European systems of money-making have not dried up all sense of beauty, dress may now be seen full of grace and charm, healthful, comfortable and delightful to the eye. What shall we say of those who are born under such happy conditions and who strive to throw away the enormous advantages they enjoy, and to imitate all that is bad and despicable in the externals of Western Life?

The West has done much that is noble. Its plastic arts, its music, its poetry and other literature stand at a very high level. Its science also has advanced in the last century as it never advanced before, but unfortunately its applied science, its mechanical progress has been seized upon by money-makers and devoted to sordid ends, and before the baneful energy of this greedy horde the arts of the daily life have gone down, giving place to gloom, monotony, clumsy formlessness and all that is hateful to lovers of beauty.

We may in time alter the system which is fraught with such evil, and beauty may have a new birth in the West. Meantime we look to the East for that which we have lost. It seems incredible that races

among whom beauty has flourished so long and where it still exists should wilfully shut their eyes to it and deliberately copy the vices of the West.

Loose, flowing garments are scarcely inferior to close-fitting ones in their capacity for showing the beautiful curves of the body and limbs, and they possess the charm peculiar to themselves of drapery, which, when blown by the wind, or moved by the limbs upon which it falls, is susceptible of an infinite variety of line and curve.

I have found an unceasing delight in walking in the streets of Eastern towns, in Egypt, India, or even in Turkey, in simply watching the movements of the garments of persons walking in front of me. The pictures and statues produced in any wholesome condition of society, before the sense of grace was stifled, exhibit these beauties in endless variety. We have now succeeded in cutting ourselves off from them all, for women's dresses are hardly better than men's in this respect. The corset destroys the suppleness and graceful flexibility of the body, with its mechanical fixed lines, and the superfluity of petticoats, or the mechanical looping of them up into graceless formalities, precludes all possibility of the garments taking the forms of the limbs, as every well-made dress should do. The other day, riding on the top of an omnibus, I was struck by the unusually graceful movements of a lady walking on the pavement. I wondered at first why it was so much more pleasant to watch her as she walked than was the case with most people; the next moment I recognised her as a friend who, I knew, had left off corset and superfluous petticoats on the grounds of convenience and health. No other explanation was needed; in place of the overloaded, double and triple stuffs, and of the upholstered festoons and mechanically fixed sets of folds, there was the natural free movement of the limbs clothed in the very simplest form of dress. The dress differed only in its extreme simplicity from the ordinary fashion of the day, and by the absence of anything that could distort or caricature the figure.

Now, what is the meaning of all this ugliness in modern European dress? I have already pointed out that it is peculiar to this century, that it therefore *is not*, and cannot be, characteristic of human nature. There were fashions at all times. The question is Why are the fashions now ugly, whereas at other times they were beautiful, though in varying degrees?

To explain this we must look for some feature characteristic of our present-day life which was either absent or comparatively inconspicuous in former times. I know of only one at all commensurate with the changes which we have been considering, and that is the portentous growth of competition for profit, the enormously increased intensity and bitterness of the great struggle for existence. It would be quite outside

the scope of this article to enquire into our present industrial system and to attempt to point out its defects and suggest reform. I content myself with merely reminding you of the unquestionable fact that money-making does engross the attention and energies of the community to a degree enormously exceeding that which was known in any other period, and I will proceed as briefly as possible to consider the effect of this intensified struggle upon dress. I suppose I need hardly say that it is not dress alone that has suffered from this unhappy state of things. All forms of beauty have been attacked by it, and have died, or are languishing under its blighting influence.

The cause of this is not far to seek. Work has to be done now, not necessarily because it is wanted, but because people have got to push their way somehow—they must make something or other and try to sell it, in order to live. Hence all the spurious Art of all kinds produced in such quantities in the present day—Art made only for show and for sale. And yet Art in the ordinary limited sense of the word suffers less than any of the handicrafts which should be artistic, but are connected with manufacture, because there still remain some whose genuine love of beauty dictates their choice of a profession and is more or less proof against the temptations to make money the first consideration. It is in the technical crafts that this spirit has shown the most deteriorating influence, and one of the ways in which it has injured our dress is this:—The necessity of selling something compels those who manage this line of business to change the forms of dress as often as possible, by which means all healthy growth is destroyed, with all historic interest and charm of association. No kind of women's dress lasts long enough to be assimilated, to acquire any character; it is a mere caprice, dictated arbitrarily by the profession, and as arbitrarily withdrawn as soon as professional considerations demand a change. Such an atmosphere is fatal to natural development, and it would be astonishing if any beauty arose out of conditions founded only in the necessity of making profit. It is curious to note how, in the case of men's clothes, precisely the opposite has taken place. They varied up to a certain point, when the ugliest form of male dress had been reached which was ever known, and from that time it has remained stationary. This I attribute simply to the fact that business was almost entirely in the hands of men, and that they became so absorbed in the process of money-making that an absolutely mechanical and uniform kind of dress, requiring no taste or consideration whatever on the part of the wearers, suited them best. I have not been left to my own conjectures on this point. I was giving a lecture once on the relation of industrial systems to beauty, in which I advanced the opinion I have here enunciated, that the present absorption of our minds in money-making and the keenness

of competition for profit were destroying our love of beauty, and were the cause of the depressing deadness and gloom which prevail in all our externals. In a discussion which followed, a gentleman present differed absolutely from me—so he said at least—and defended his position by maintaining that the present form of man's dress was a highly advantageous one, because it enabled a man to go or write to his tailor and say he wanted such and such a suit, and the thing was done in five minutes, and without any trouble or loss of time. In my reply at the close of the discussion, I felt bound to express my gratitude to this gentleman. I had advanced my view as a theory, and could hardly have expected that some one in the audience would kindly come forward unasked and offer himself as the shocking example to prove that my theory was a fact. It evidently never even occurred to that man that there was such a thing as beauty, or that it was of the smallest value. Our streets might all be hideous, for anything he cared, so that a few minutes were saved for money-making. Money-making had become with him the end and aim of life—not the means of living. That life should be beautiful, and that we should spend no more time in money-making than was necessary to enable us ot live a bright and a worthy life, were ideas which he evidently could not grasp. That little speech is the key to the whole question.

There are many signs that we are on the eve of a happier state of things. My friend, the shocking example, evidently believed that he would have the whole meeting with him on what he considered a self-evident proposition, viz., that ugliness was of no consequence if it saved time. But my friend was mistaken. His remark was received with little or no favour, and when I pointed its moral, it was hailed with acclamation. It is clear, therefore, that that conviction no longer prevails, and the growth of our taste, and its development in other directions, is a plain sign of this. I have already dwelt on the greatly improved taste in our dwellings, and along with this the comparative unpopularity of machine-made work is very significant. Machines may be very serviceable in purely mechanical operations, such as grinding corn, locomotion, etc. But we are beginning to resent its intrusion in anything which should be the feeling work of the hands. We are beginning to see that we have gained nothing in being able to get a certain article more cheaply if the article is absolutely worthless when we get it. We are finding out that in the process of amassing our profits, in heaping up our money, we are destroying everything worth having that money can purchase.

When we have all realised that it is more worth our while to make life a bright and beautiful thing than to amass the means of living by methods which destroy the beauty of life, then, and not till then, will

beauty have a chance of recovering its former healthy growth. Then, and not till then, will our dress spontaneously, and by the simple action of natural forces, recover that beauty which was once so natural to it.

At the same time, I would carefully guard against the idea that, because we cannot hope for this happy consummation until the disease is cured at the root, it would therefore be useless to make any attempt at improvement in the meantime. I, on the contrary, think that it is just by such improvements that we are most likely to open the eyes of the community to the existence of the evil, and to whet their appetite for yet happier changes.

I have called the subject of this paper "The Artistic Aspect of Dress," and I have, with the most deliberate intention, treated the word "Artistic" in its broadest sense and not in a narrow and professional sense, but you will perhaps allow me to say a few words about Dress from the point of view of the artist. Let me remind you that beautiful objects are the nourishment of the artist; unless he can be constantly taking in and assimilating beautiful ideas, he is starved—he is without the tissue absolutely necessary for his work. The artists who lived when dress was beautiful show the influence of this healthy nourishment in their work. Look at the Greek statuary, look at the Venetian and Florentine pictures. We see at a glance that they were daily feasting on beautiful images, and they had only to express the poetic thoughts which arose in their minds clothed in the imagery suggested by their daily experiences.

The artist of to-day works under the most unfavourable conditions possible. Considerations of climate prevent his daily studying the human figure as Apelles and Zeuxis, or Pheidias and Praxiteles, were able to do at the Gymnasia and public games. But worse than this, our unfamiliarity with the figure has led a large number of persons to adopt the ridiculous idea of which I have already spoken, that the figure is improper, and hence that we have not merely to clothe it, but that our clothes must be distortions, and that it is a positive virtue to disguise and disfigure the form. These degraded ideas render it impossible for artists to derive impressions of beauty from their own direct experiences. They have to study the works of Old Masters, the costumes of the Past, and dress models in garments to which they are wholly unaccustomed, and which can never look as if they really were their own, and in this makeshift, secondhand way, artists have to aim at doing with labour and painful effort what came spontaneously to men who lived under happier conditions. You will understand that I am not speaking of the technique of Art. Men had to learn to draw and paint then as now, and to devote their lives to it. It was not a modern painter who said "Art is long and life is short." I am not speaking of the *art* of painting or sculpture, but

of the subject-matter upon which that art is to be exercised. When we have learned to draw and to paint we have hardly any beautiful objects around us upon which to exercise our powers, but have to get them at secondhand.

In making a plea, then, for greater beauty in our dress, I am pleading really for a greater spiritual beauty in our lives. As I have already said, we cannot separate spirit from matter. A mind perpetually fed upon squalid forms, and gloomy, or gaudy colour, is a less beautiful mind than one that has been healthily nourished. Happily, we all have one antidote to the too-prevailing poison—we have Nature, we have blue sky, green trees, and many-coloured flowers.

Our aim then must be to carry this beauty which surrounds us in Nature into all our personal relations. Matter acts upon spirit, and spirit upon matter. A weary or diseased body will render the mind feeble and morbid; anxiety and failure will tell upon our physical capacities. In like manner we cannot separate our inner life from its external manifestations. A low aim, a life spent in struggle for gain, will betray itself in an unlovely outside, and the cheerless, sunless surroundings with which we environ ourselves, will in their turn re-act upon our spirits and tend to remove us still further from healthy thoughts and emotions.

If those of us, and I am sure there are many, who do not consider gain to be the one thing worth living for, will do our utmost to make our own surroundings beautiful, and by persuasive methods lead in the same direction all those whom we can influence, we shall be taking one of the best steps to show to others that a beautiful life is better than money.

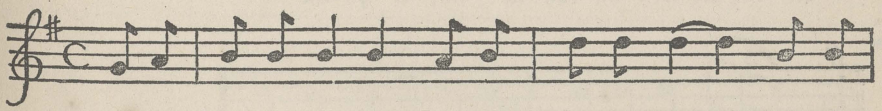
HENRY HOLIDAY.

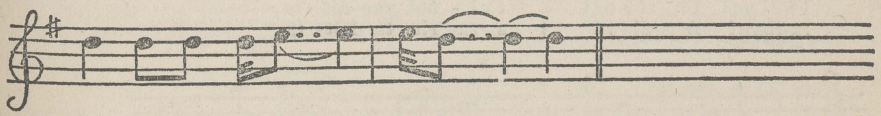
MUSIC IN CEYLON.

THE following represent an attempt to write down in English notation, some Tamil tunes as they were heard sung in Jaffna some time ago. They were written down as representing, as nearly as possible, in English notation the actual notes that were sung, without then knowing much of the intricacies of Tamil music. No. 1, "Kaḍaiyavaṇēṇai" was sung to some verses from the Tiruvāçagam, by two different singers. No. 2 is the same tune but sung to different words, also out of the Tiruvāçagam. (This one and the next were given to me by Mrs. Tiru-Nāvuk-Arasu.) Nos. 3 and 4 are Tēvāram.

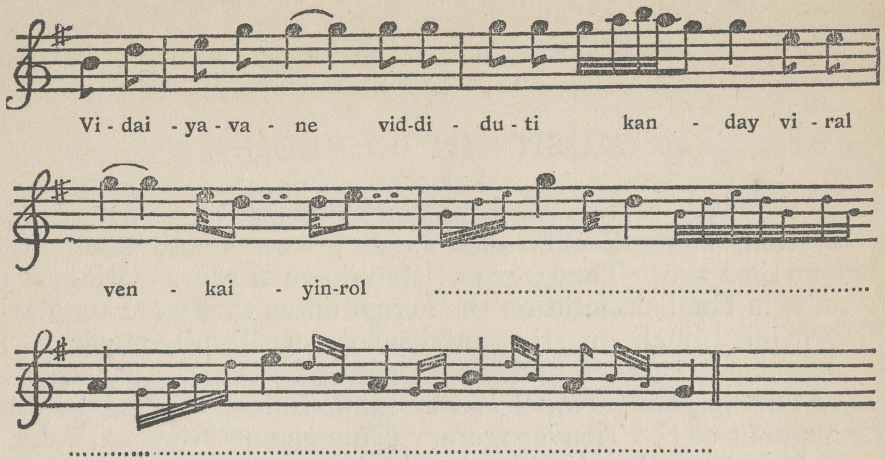
This attempt at writing down in English notation, a few Tamil tunes, has made me realise how impossible it is to at all adequately represent Tamil music by Western methods, and that if much of this is done, the inevitable result will be the decline of Indian music. The modern tendency in Indian music is to more and more eliminate the delicate shades of intervals of which it is so full, and to limit it more to the whole tone and half tone intervals. If some method could be arrived at to indicate $\frac{1}{3}$ and $\frac{1}{4}$ tones, then the attempt might be followed with better success: this would be by no means impossible, and it would then exclude the use of the piano and such like instruments from attempting the impossible. One or more of the airs here given however are written in modes which do not include $\frac{1}{4}$ or $\frac{1}{3}$ tones, and thus better adapted for recording in staff notation.

'FORSAKE ME NOT', TIRUVACAGAM.*

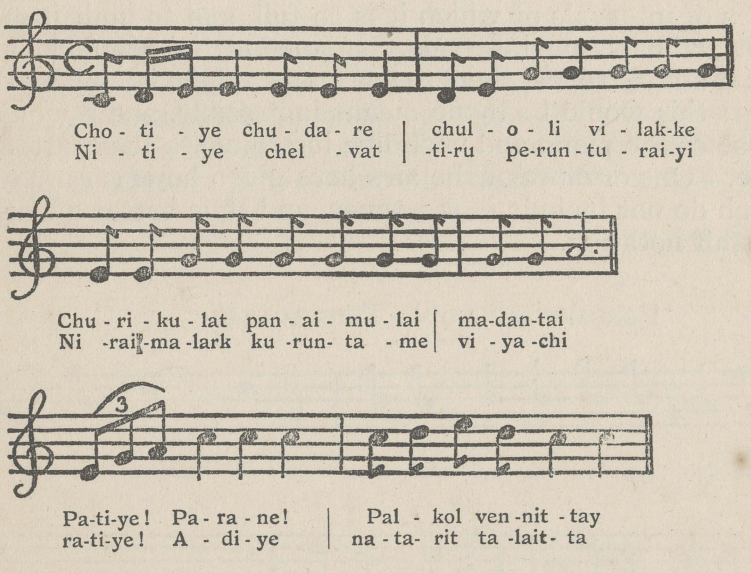




* Diacritics are omitted, as none were available in small type.

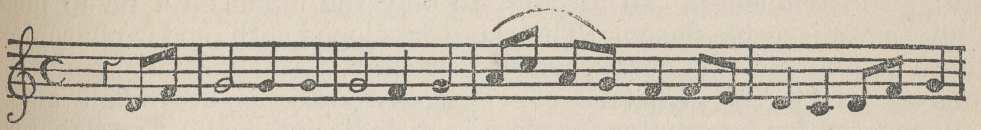


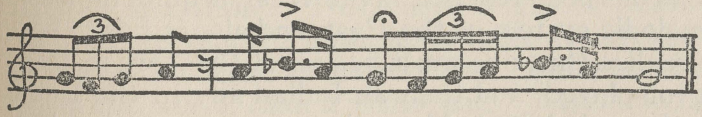
The 'Decad of Grace', or 'Cleansing from Delusion', Tiruvacagam.

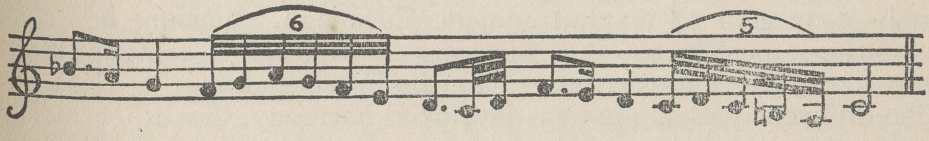


last line.

KUNATTIN.

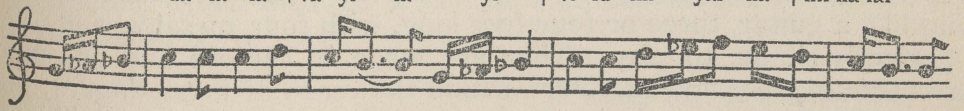


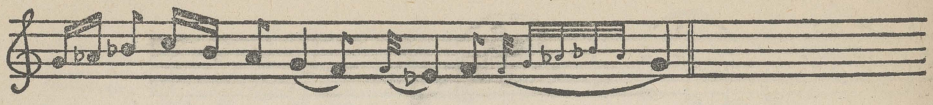




Repeat for 3rd and 4th lines.

VIDALALAVAYILAY.





Repeat for 3rd and 4th lines.

Indian music can only be represented either by the voice or by stringed instruments. To attempt to play the notes on a piano must result in a miserable fiasco. The piano developed with modern harmony; where melody alone is concerned, it is useless. The harmonic combinations to which the Western ear is accustomed, is in Indian music compensated for by greater freedom in melodic intervals: the elaborate use of harmony, such as has been reached in the West, is quite impossible to combine with the melodic system of the East, and also is felt to be unnecessary. To quite realise this, one must hear first the mere melody of an English tune sung or played, and then an Indian air. In the English air a harmony is indeed needed, its baldness is too apparent; but in the other the shades and developments of the melody alone are quite sufficient to satisfy the ear.

Perhaps what strikes a foreign ear in first listening to Indian music is the softness and sweetness of the music as compared with the noisy tangle of sound in Western music. One realises then only, the true and infinite value of pure melody. It is like turning from the roaring rocky stream to the quiet flowing river. I do not mean thus to depreciate Western music, because it also has its glories, but I do mean to say that a Western who knows nothing of Indian music, has missed something that he can ill afford to miss. The music of the Greeks was probably near akin to it; and ancient European plainsong has something of the same effect. But it is not possible at all to compare it with modern harmonized music; music in the West and in the East have trodden different paths, one has developed harmony, the other melody. To attempt a combination of the two is as foolish and unscientific as it is impossible.

For the revival of the study of Indian music in Ceylon, two principal things are necessary; the cultivation of the voice, and that I believe only the West can teach the East; and the study of Indian instruments.

For a simple accompaniment to the voice, no instrument could be sweeter or more beautiful than the *tamburi*. This instrument is something like a guitar, three or four feet long, with four metal strings, and is perfectly simple to play. They are made in Tanjore and are quite reasonable in price and therefore within the reach of most singers; and moreover are very beautiful to look at, being decorated with inlaid ivory

and painted. Then there is the *vīṇai*, which is a very sweet toned string instrument: this is a difficult instrument to play well, and should be taught by a good musician. It has seven strings and twenty-four frets, over which four of the strings pass; the other three are placed at the side of the finger board, and are employed as a kind of accompaniment. The *sārangi*, or violin of India, and which probably is the forerunner of the modern violin, is an interesting instrument, and well worth knowing how to play. I should perhaps also mention the *sitar* which is not unlike the *tamburi* but with many more strings which are struck by a plectrum of wire placed on the first finger. These instruments could with great profit be reintroduced into Ceylon. I say "reintroduced," as many of them were long ago played by the high born ladies of Ceylon both Sinhalese and Tamil. Then there might be heard good chamber music again, and the beautiful melodies of India would take the place of the jingle of piano or the drone of harmonium. Because is there a worse instrument in the world, than a piano badly played, and how many players of it in Ceylon ever rise above the mere jingling stage? and, as has been said very truly—"before the era of universal piano playing, the people used to think music, and from thinking to expressing is but a step, ... now their ambition is to have a piano and have their children learn to play. 'Learning music' to them means, learning to play the piano, and so that unfortunate instrument has become to them, as to the vast majority, a substitute for music in the brain. Many think it a mark of inferiority to confess acquaintance with their own songs, when they can have English music and a piano." This is speaking of Scotland, but it might have been said of Ceylon equally well.

Let it not be understood that by Indian music I refer to those travesties of Tamil music called "Christian lyrics." They are no more Indian than European; if they were not actually written by Europeans, they must have been composed by Europeanized Indians, as there is nothing Indian about them, and they are quite foreign to the spirit of Indian music. Perhaps they were the best that could be done at that time for the purpose required, viz., congregational singing. But congregational and chorus singing are not the Indian art of music, but a purely European idea.

I beg therefore that those who are musically inclined will not waste their time in learning to play the piano; but that they will cultivate their voice, and also learn to play some of the beautiful Indian instruments, which must be a pleasure to themselves and to everyone who listens to them.

ETHEL M. COOMARASWAMY.

TEACHING OF DRAWING IN CEYLON.

DRAWING both was and still is systematically taught by the superior Sinhalese craftsmen to their apprentices. The first object of this paper is to describe the traditional system of technical training, and the second to make some suggestions regarding the general teaching of drawing in Ceylon subjects as an educational subject.

A regular system of apprenticeship prevailed amongst all the Sinhalese craftsmen, but the teaching of drawing and design was confined to the superior division of the artificer's caste, the division from which were drawn the craftsmen working in the four royal workshops (*pattal-hatara*). The work done by these men included architecture, painting, ivory and wood carving, jewellery, and the gold and silver mounting of swords and knives. They also laid out work for the lower craftsmen (founders, stone-carvers, etc.) much as a modern architect may design the accessories of a building for which he is responsible ; I do not mean to imply that they always designed everything for them, but they did so in important cases. Observe that each man learnt and practised several kinds of work, though he might excel and specialise in one or two.

As architects, painters and designers, a good knowledge of drawing was essential to these men, and we find a systematic course of instruction in use for the education of apprentices. These were usually the sons of master craftsmen ; but the sons of relations and even of outsiders were also received. A man of the proper caste, wishing to apprentice his son to a renowned craftsman, would first find a fortunate hour (*nekat balanawā*), and then proceed to the craftsman's house with his son of about six years old, and one or more servants carrying presents of food and betel leaves on a yoke. The boy is first set to learn drawing ; he is given a *yaṭiporuwa*, or wooden drawing-board covered with a preparation known as *waḍi*. *Waḍi* is made by grinding together tamarind seed (two palams), coconut charcoal (one palam), iron slag (two palams), and indigo (ten manjaris) with the juice of *kīkiriṉḍi* leaves (*Eclipta erecta, L.*). This is according to practice; but the mnemonic verse in which particulars are given implies the use of only one palam of the iron slag :

" *Neraḷukaṭu gurut yadaḷut suṉkara* *ṇa*
Potuhẹra siyabala ẹta tuṉpalaṉ ge *ṇa*
Dasaṭak pamana mada nil gena abarami *ṇa*
Madarada pat yusiṉ nimakara gā sondi *ṇa*"

The ingredients are ground together and mixed with finely powdered quartz (*tiruwānagala*) and smoothly spread on the board and allowed to dry. Upon the board so prepared the pupil learns to draw, using for his pencil the spine of a sea-urchin (*ikiri kaṭuwa*) mounted in a bamboo handle; or failing that, a pointed style of *kumbuk* (*Terminalia glabra*, W. & A.) bark. Now-a-days, ordinary slates and slate-pencils are found to be more convenient.

The first copy is the *waka deka*, or double curve of Fig. 1; the boy has first to trace over again and again the teacher's copy on the *yaṭiporuwa*, very much as European children use transparent slates. After some control of the hand has thus been acquired and the form is deeply impressed on the pupil's mind, he has to draw the same from memory, particular care being taken that he shows the right feeling in drawing the rather subtle type of curve. When he has attained some proficiency, the figure is complicated by the addition of wings (*paturu*); then a 'flower' (*sīna mala*) is added at one end (Fig. 2,) and finally the *waka deka* is by means of internal divisions and external additions, made into the designs known as *katuru mala*, *moṭṭak karuppuwa*, and *tiriṉgi talai*.* (Fig. 3). These are successive complications all based on the original *waka deka*. The ornament which the *tiriṉgi talai* (Fig. 3) is built up is called *liya ṗata* or *liya ṗota*; it is constantly used in Sinhalese decorative art, and is of marvellous adaptability; any form or space

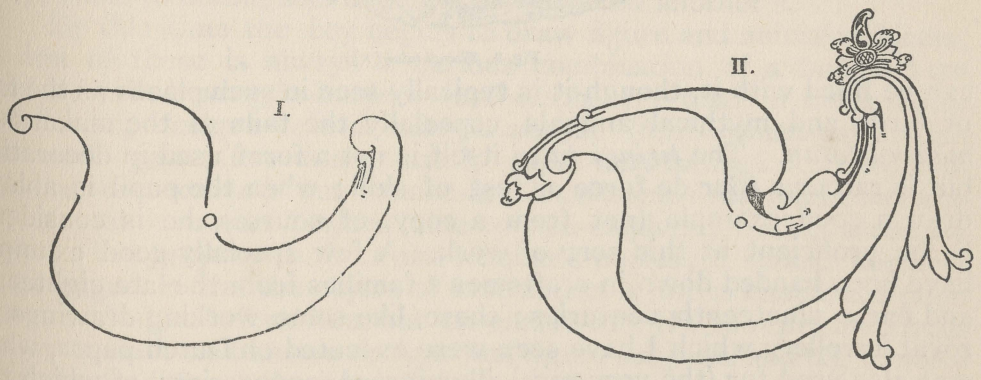


Fig. 1 *Waka deka*, Fig. 2 *Waka deka* with elaboration, (both $\times\frac{1}{2}$).
From a *padimakada pota* (modern).

* The words *mottak karuppuwa* and *tiringi talai* are of interest as they are probably corruptions of Tamil *moddaik karukku* (blunt or round leaf edge), and *tiriku talai* (twisted blade); I have seen the latter word written *tirikit talai* on a Sinhalese drawing dating from about the end of the 18th century. It is, of course, well known that most or all of the craftsmen are of South Indian origin; this is proved by records of their immigration and settlement, some of their names, their family traditions, the use of technical terms of Tamil origin, and even of Tamil books (in Sinhalese characters), the reverence for and worship of Siva which is preserved in at least some families of craftsmen, and by the fact that the technical books are written in Sanskrit and not in Pali as would have been the case were they of local origin. There can be no doubt that the methods of teaching drawing are essentially Indian.

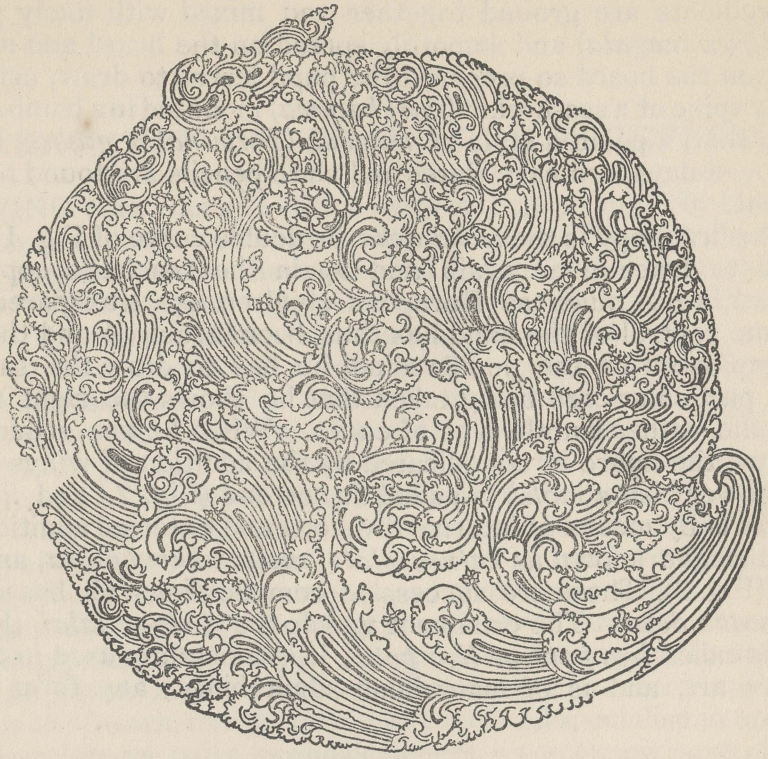


Fig. 3. *Tiringi talai* (×⅔).

can be filled with it, though it is typically seen in such places as the tails of birds and mythical animals, especially the tails of the makaras in *makara toran*. The *tiringi talai* itself is not a form used in decoration, but is rather a tour de force or test of skill; when the pupil is able to draw a good example (not from a copy, of course), he is considered to be proficient at this sort of work. A few specially good examples have been handed down in craftsmen's families from the late eighteenth and early nineteenth centuries; these, like some working drawings for royal jewellery which I have seen were executed on Dutch paper, which was also used for (the very rare) illuminated manuscripts, of which two good examples were exhibited at the exhibition of Kandyan art in January last. Pattern or copy books (*padimākaḍa pot*) are also used, and I have seen both a modern one, and an early one on Dutch paper, with a cover of paper of Sinhalese make. Old copies were often set also on loose sheets of Dutch or other paper, and not in regular books. The Sinhalese paper was coarse and ill adapted to fine work. Fig. 4 is an example from a modern *padimākaḍa pota*, the same from which Figs. 1 and 2 are taken. Fig. 3 is from an ancient example.

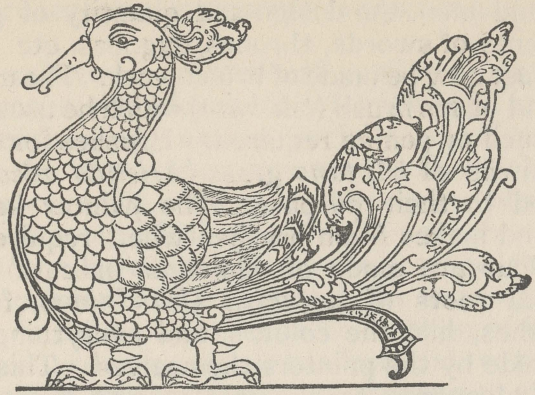


Fig. 4, *Hansa*, ($\times\frac{4}{7}$), from a *padimakada pata* (modern).

The pupil is also taught to draw repeating patterns with a geometrical construction (Fig. 5), and the different types of conventional floral ornament made use of in Sinhalese design. These by the way vary a little in different families, wherein they are traditionally transmitted from generation to generation. The types of *tiriṉgi talai* also vary slightly. There is some opportunity for individuality here; it should not be supposed that the strictly traditional character of the arts makes it impossible to distinguish one man's work from another's.

By this time the boy begins to draw figure and animal subjects; the first of these is always a curious combination of a bull and an elephant, called *usaṁba-kunjara* (bull-elephant); next in order come the following designs—*chatur-nāri-palakkiya*, (four-women-palanquin), *pancha-nāri-geṭa* (five-women-knot), *sapta-nāri-turaṉgē* (six-women-horse), *ṣat-nāri-torana* (seven-women-arch), *ashṭa-nāri-rate* (eight-women-chariot), and *nava-nāri-kunjara* (nine-women-elephant). All of these are drawn on the *yaṭiporuwa*, from the teacher's copies; it should however not be forgotten that the object of instruction is not to enable the pupil to copy a design before him, but to enable him (1), to reproduce from memory certain well known designs and figure subjects, and (2), to make use of the traditional elements of design in the decoration of whatsoever varied forms and surfaces he may be called upon to decorate. Of these forms, the five-women-knot is the only one ordinarily used in decoration; the others are, with rare exceptions used only for teaching.

Meanwhile the apprentice learns by heart the Sanskrit *Rūpāvaliya*, containing instructions for the drawing of images of gods and mythical animals; *Sāriputra*, containing instruction for making images of Buddha; and *Vaijayantaya*, a compendium of instruction in the arts, containing for example a detailed description of the 64 kinds of jewels suitable

for gods, kings, and men, the design and quantity of gold required for each; measurements of swords, thrones, dagobas, etc.

Mention must now be made of brush-work. The master painter has complete command of his brush (*teli kūra*) which he uses for laying on flat colour, or as a pencil or pen as required. Brushes for drawing fine lines are made of the awns of *teli taṇa* grass (*Aristida adscensionis*) and are admirably adapted to their purpose. The painter keeps a supply of grasses by him and makes fresh brushes when required. Brushes for laying on flat colour are made of squirrels' or cats' hair, and larger ones of the ærial roots of *weṭakiya* (*Pandanus*), frayed out at one end. These brushes, like the colours, and everything connected with their work, are made by the painters themselves. This control of all his tools is a great advantage to the painter, and it would tend to self-reliance and independence if children in schools could in the same way be taught to make some of the tools required for their work; these home made appliances are not only cheap, but good; for I suppose no sort of brush is more excellent of its kind than one made from *teli taṇa*. In filling a given space, the decorative forms are first drawn in yellow with a brush of medium size, and then outlined in red or black with a fine stiff brush. Now-a-days a light preliminary sketch in pencil is often made, but a good painter relies mainly on his brush, and in vihara work entirely so.

The apprentice learns to use the brush by practising on unimportant work and in filling in details and completing work laid down (*lakuṇu karanawā*) by the master. If the master is engaged on the decoration of a vihara there will be no lack of minor work which can be executed by pupils while he himself is busy with the most important and difficult parts. The pupil, like the pupils of the painters of Mediæval Europe, thus gets his hand in by completing the easier parts of real work in progress, instead of on the one hand attempting too early to execute individual work of the most difficult sort, or on the other of perpetually working at uninteresting copies of no permanent value.

So much for a matter of fact account of the methods of technical instruction actually in use amongst Sinhalese craftsmen.

It should be pointed out that in the case of such pupils as we are considering, a general education is imparted at the same time, similar to the education given in pansala schools. Reading, writing and arithmetic are thus taught; the latter is essential for the purpose of the astrological calculations required to determine favourable times for the commencement of important works, and for the understanding of the measurements given in the technical books referred to. The rules for drawing figures necessitate the construction and use of scales. A good deal of geometry of a practical character is also learnt in connection with the geometrical constructions of repeating patterns. The master craftsman has thus a

small school where technical instruction is given in addition to an ordinary education.

The relation between master and pupil remains to the last, one of affectionate reverence. It is customary for the pupil to offer whatever he may earn to his teacher, who unless specially asked, returns the greeting and the gift with the same grave courtesy with which it is offered. A friend of mine, now over 50, tells me that he always observes this custom with his father (now over 80), who was his teacher. The system is indeed mainly one of hereditary transmission; and though other pupils are admitted the master is loth to reveal his last secrets save to a son, or perhaps to a faithful pupil at the completion of his course. If the pupil has been an outsider, his father has from time to time made presents to the teacher, and at the conclusion of the period of instruction some more substantial gift such as a buffalo. As the pupil grows up however, he continues to work for and with his teacher, and thus the tradition is perfectly transmitted. It is indeed a strange thing for anyone used to the ecclecticism of modern Europe to be brought face to face with strong living traditions in this way; for in Europe "whatever of art is left which is in any sense the result of continuous tradition is, and long has been, so degraded as to have lost any claim to be considered art at all"; while the only art existing in Ceylon, worthy the name of art, is strictly traditional.

It would be difficult to lay too much stress on the memory element in the above described technical training. The object of instruction is not to enable the artist to copy natural objects, but to enable him to decorate a given surface or object by making use of traditional decorative elements stored in his mind. These elements are, as it were, the parts of a puzzle which the artist is ever rearranging. Do not suppose that because nature is not *copied*, there is any lack of feeling for natural forms; the most conventional Sinhalese art is expressive of nature throughout. That is, the dependance of ornament (except purely geometrical ornament), on natural forms is never for a moment forgotten. Floral ornament is always logical and expressive of growth; the birds and squirrels drawn amongst the foliage also indicate an appreciation of natural beauty. We get indeed *more* nature than a mere *copy* of 'nature' would give us, because we are given human nature as well as wild nature. Natural forms have sunk into the national consciousness and are re-expressed in the traditional art.

Now it is time to enquire whether from these traditional methods can be gathered anything that will be of use for the teaching of drawing in Ceylon schools. In comparing the school methods with the traditional ones, it must be noted that the latter constitute a technical training for a special purpose, whereas drawing in schools is primarily an educational

subject. Thus the idea in teaching drawing in schools, is not to train up a generation of decorative artists, but to provide Everyman with some training of hand and eye, some practice in the habit of observation and in accurately remembering what has been observed, and last, but not least something of that part of 'culture' which we call 'taste.' At the same time it would not be possible to think highly of a course of instruction which should put the pupil out of touch with the fully developed decorative art of his own land, or which could not be made the basis of further and technical instruction for those who require it. It is thus apparent that while the traditional methods are not suited for wholesale adoption in schools, it is likely that useful hints can be gathered from a consideration of them; and it is certain that if they are completely ignored, the last-mentioned undesirable results are bound to follow.

The present drawing code is, of course, old-fashioned and unsatisfactory even from the European point of view; and it is certainly in no respect specially modified or adapted to local conditions. The monotonous drawing of straight lines and rectangular figures is alone enough to disgust an intelligent child, who very properly desires to use a ruler for this purpose; and as a matter of fact he should be taught to do so, as well as to use compasses, and to make very simple geometrical patterns with the aid of these tools. Paper ruled in large squares might also be used for a limited amount of drawing straight lines freehand, but this stage may be left long before anything like perfection is attained. The drawing of straight lines freehand is far from easy, and by no means interesting and is not in itself a particularly useful accomplishment.

At the same time children may be encouraged to draw from memory in their own way anything that has interested them; if they can be allowed to use one or two pure colours (not shades), so much the better.

Simple brushwork might also be introduced, that is flat tinting with colour—the fine outlining might be too difficult at this stage. An attempt to teach what is generally known as 'brushwork' in England would probably be less successful; I would suggest that 'brushwork' in Ceylon should be held to mean (1) flat tinting and (2) outlining or drawing with a fine brush (preferably home made), with a proviso that teachers able or anxious to teach what is more usually understood by 'brushwork' *i.e. blobs*, should be allowed to do so.

So far I have had in mind the work of 'infants' preceding a stage which is comparable with that at which I have described the painter's apprentice as beginning. For this first stage an upward limit of 7 or 8 years might be fixed. A small grant should be given, otherwise nothing will be taught; if a larger grant is given for later stages teachers will not be tempted to keep back older children at this elementary work, in which perfection cannot legitimately be looked for.

In a more advanced stage, for children seven or eight years old, simple freehand drawing may be treated more systematically, and here I would suggest taking a hint from the local methods, and setting the child first to trace, and afterwards to draw from memory simple curved forms; not merely mechanical curves, but perhaps the actual *waka deka* and its simpler developments. I would then proceed to the copying of simple decorative forms, the elements of Eastern, and, in Sinhalese schools, especially Sinhalese design, both geometrical and floral; the child should learn the names of these forms and be able to reproduce them from memory; an opportunity for 'dictation drawing' would be thus provided. The real meaning of *design* can also be taught, by the construction of simple geometrical forms and their combination with the floral forms already referred to.

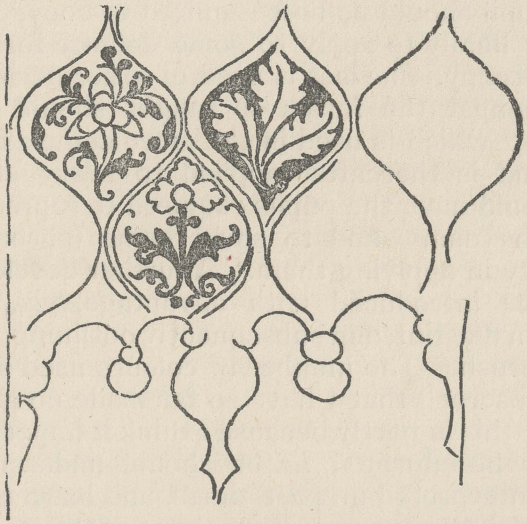


Fig 5. *Tundan weda:* (hasty sketch for a brocade).

A special feature is made of this kind of work (*tundaṇ weḍa*) by Kandyan craftsmen amongst whom any well trained man can at a moment's notice turn out such a perfect bit of design as that reproduced in Figure 5; no one working through the present code is likely even to appreciate, much less to be capable of work of this kind. True, the primary object of school teaching is not the production of finished decorative artists, nevertheless the education of taste must not be forgotten, and all educational subjects should be taught in such a way as to lay sound foundations for those who may afterwards need to specialise. There is probably no element of culture in which English educated Ceylonese are more lacking than in taste, and nothing can tend to remedy

this more effectually than an education in the appreciation of the elementary principles of design. "The man who hath here been educated as he ought, perceives in the quickest manner whatever workmanship is defective, and whatever execution is unhandsome, or whatever productions are of that kind; and being disgusted in a proper manner, he will praise what is beautiful, rejoicing in it and receiving it into his soul, be nourished by it, and become a worthy and good man." These words applied originally to the teaching of music but are equally true of drawing. I would also have the children shown examples and reproductions of good design and workmanship, chiefly Eastern, and taught to recognize good work when they see it. I would next proceed to more elaborate decorative designs, still mainly Sinhalese or Indian, with a few good examples from Mediæval European work. Classical forms may be omitted altogether with great advantage. The decorative forms now referred to, the pupil should be first required to copy, and then to draw from memory and finally to apply to some definite form differing from that of the original copy. The last is needful to secure full understanding of a pattern. Amongst the forms so taught should certainly be the Sinhalese *liyapota*,* which is used in the more complex developments of the *waka deka* and is thereafter applied to every kind of work. In examinations I would have the pupils required to reproduce these forms when asked for by name, and to show some (perhaps not very far developed) capacity in applying them. A further development of brush-work can here be introduced with advantage, viz., the drawing of decorative forms in flat tint, and subsequently outlining with red or black, using a fine stiff brush. The number of colours used should be limited.

It will be observed that I have so far made no mention of 'drawing from nature'; this is partly because I think it important that a child's taste should first be educated, *i.e.* he should understand how natural forms have been interpreted in past times, and learn to know good and bad workmanship when seen, and thus have within himself so much of the root of the matter as shall save him from admiring too much the first bright oleograph he sees, or despising good decorative work for the lack of that perspective which if present would be a serious fault. Another reason for postponing until a late stage any attempt at drawing direct from nature is this: we find from the history of art in civilization that there has been a progression from extremely conventionalized towards a naturalistic and realistic art, and that only in comparatively modern times have artists taken to the direct imitation of nature as now understood. The study of child psychology is teaching us that the history of

* Doubtless of Indian origin, and common to all countries which have received their decorative art from India; Siamese *kanaka*.

the progress of knowledge amongst nations from early to modern times, affords a useful guide to a natural sequence of educational progression. The truth of this may be shown by the fact that a child or untrained man naturally understands a very conventional picture of a natural object better than a realistic picture or photograph of it. Indeed one sometimes sees pictures which no one could understand but the artist himself! If elementary drawing from nature is nevertheless considered desirable, as may well be the case, I would treat it as a part of 'nature study' or in connection with 'object lessons,' making thus a certain distinction between 'science' and 'art.' (The most beautifully drawn plates in a scientific journal do not necessarily show any *artistic* capacity whatever).

It is, then, only after some familiarity with the elements of traditional design has been attained, that I would allow the pupil to draw direct from nature. Now this drawing from nature introduces for the first time the question of perspective (which I have for analogous reasons postponed to a late stage). I do not think that the *science* of 'perspective' as usually understood should form an essential part of an ordinary general education. Even accomplished artists do not need more than a general appreciation of the principles involved and have even then to beware lest their knowledge lead them astray. Too little, is certainly better than too much, perspective. For ordinary pupils, quite sufficient notion of perspective can be imparted by means of suitable instruction in drawing from geometrical models; and this instruction should not be given at too early a stage. Introduced later, when the pupil's hand is trained (he will be able to draw straight lines well enough now, without having spent years in learning to do so at the beginning), there will not be that weariness which is apt to accompany model drawing when a child is struggling at the same time to control his hand and cope with the perspective. After a little practise with geometrical models (dull subjects, and by no means beautiful), I would suggest the use of good examples of Ceylon earthen and brassware for model drawing. It would be difficult to overpraise the forms of the best of these things; and they are eminently adapted for model drawing.

Shading and drawing flowers from nature and any further developments lie outside the scope of the present paper. I have kept in mind the requirements of schools and the existence of examinations, in endeavouring to outline a satisfactory course, which, while not out of touch with local tradition, should enable the student to pass the Cambridge Local Examination if need be in Freehand and Model drawing by the time he is otherwise ready to enter for the examination. I do not expect that the whole or even a large part of these suggestions will be adopted, but I venture to hope that they will receive at least, due consideration when

the present Drawing Code undergoes revision. The points which I consider of greatest importance are 1, a greater recognition of the value of drawing from memory; 2, instruction in the use of ruler and compasses at an early stage; 3, the postponement of model drawing to a late stage; 4, the elimination of scientific perspective from the drawing course; 5, some recognition of local tradition, with a large use of Eastern decorative forms for freehand work, and of brass and earthenware for model drawing; and 6, cultivation of taste in by explanation of the principles of design, and exhibition of examples or pictures of good work. Advanced pupils might, indeed, be shown specimens of good and bad design and execution and asked to comment on them.

I do not wish to condemn direct drawing from nature, but rather to postpone it to a late stage in the actual drawing course; at an earlier stage I would introduce it only in connection with nature study and not as a part of the actual instruction in drawing. A logical contrast would thus be drawn between drawing as a means of recording observations of scientific interest or practical value, and drawing as an art, *i.e.* as a means of interpreting nature; and both points of view would be provided for. Needless to remark, a larger element of drawing from nature will be necessary for a pupil proceeding beyond the stages here referred to, and intending to take up art (*i.e.* 'high' or intellectual art, as distinguished from strictly decorative art) as a profession or calling. I have however, expressly dealt only with the teaching of drawing up to a certain stage, whether as an essential element in general education, or as the foundation for more advanced studies. The discussion of such later work as is now referred to, however, lies outside the scope of the present paper, though it would not be difficult to make some suggestions, and possibly useful ones, there also.

ANANDA K. COOMARASWAMY.

THE MANAVULU-SANDESAYA. *

THE Mānāvuḷu-sandesaya, or in Pali Mahānāgakula-sandesa, which to-day first reaches the Western reader, is a little Pali poem of somewhat singular character. It is in the form of a poetical epistle, in the style of high *kāvya*. It is dated from Mahānāgakula (Mānāvuḷu), a city of Ceylon. After long and occasionally complicated panegyrics upon this city, a local Buddhist monastery, and the *mahāthera* Nāgasena residing in the latter, it proceeds to describe in similar strains the city of Arimaddanapura (Pugāma, the modern Pagan), the emperor Siri-Dhammarāja who bears rule therein, a monastery built by the latter near his capital, and a distinguished *mahāthera* named Kassapa-Sangharakkhita who dwells there. Then follows an address from Nāgasena to Kassapa, in which Nāgasena mentions that he has received a letter from Kassapa through a minister Nāṇa, apparently containing a request. The poem here practically comes to an end. Five verses follow, containing greetings to a certain Sāriputta and an exhortation to reform the Church in Pagan as it had been reformed in Ceylon by Parākramabāhu; but as these verses are in part grossly corrupt, as they are singularly feeble and debased in style, and as they are ignored by the Sinhalese translator of the rest of the poem, we are justified in regarding them with suspicion. Either they are altogether spurious, or they are a rough draft which the poet never worked out. The poem is thus a mere fragment.

The author obviously is not Nāgasena himself, but is probably a monk of his school. The whole significance of the work lies in its topical character; it bears upon the historical events of the middle of the thirteenth century, and can only be the work of a contemporary.

At that time Pagan, still the leading state in Burma, was in close contact with the metropolitan church of Ceylon. Details of these relations are given in the inscription of Dhammacheti,[1] and it suffices here to point out that in 1250 A.D. there existed in Pagan two great divisions, the *Purima* or old Church and the *Sīhala* or Sinhalese Church, which had been recently introduced from Ceylon. Ānanda Thera, a leader of the latter party, died at Pagan in 1245. Towards the end of

* Reprinted from the Journal of the Royal Asiatic Society 1905, pp. 265-285, with omission of the text there given.

1 See also *Mahavamsa*, lxxx., 6 f.

the thirteenth century, however, the Church in Pagan declined in importance as the empire of Pagan hastened to its fall. No poet in the fourteenth century or later could describe Pagan in the language of our author.

Our author calls the king of Pagan *Siri-Dhammarāja*. This is an abbreviated form of *Siri-tribhuvanāditya-pavarapaṇḍita-dhammarāja*, the regular title of the Pagan kings. The king who bore it from 1211 to 1234 A.D. was Uzanā, who was son of Narapati-sithū, and is also known as Jeyasinga (Zeya-theinka), Nan-daung-myo, and Tilo-min-lo. His successor was Kya-swā (1234-1250), followed by another Uzanā. Any one of these three may be the king glorified by our poet; the facts which we shall next review suggest that it is the first or the second of these monarchs to whom he refers.

Kassapa Mahāthera is an interesting figure whom I restore with much pleasure to literature from the ruins of his home. At Siri-paccayā (Thiri-pitsayā), hard by Pagan, among the ruined masses of monastic buildings there is a group that still bears the name of *Shin-Katthaba*, the Reverend Kassapa. This was the monastery of Mahā-kassapa, who in the middle of the thirteenth century was one of the leaders of the Church in Pagaṇ. An inscription found here[2] states that in Nadaw 606 Sak. (A.D. 1244) Min Hla built a large monastery for the residence of the Reverend Mahā-kassapa, and gave an estate for the maintenance of the establishment. This apparently was an addition to the previous establishment; for the latter, according to our poet, was originally founded by the king, and the same inscription records other gifts to the monastery of Mahā-kassapa, of which the first is dated Pyatho 599 Sak. (A.D. 1237-8). Two other inscriptions, dated 604 Sak. (A.D. 1242), mention a similar gift of land to his monastery;[3] while another document records the foundation of another monastery in 599 Sak. (A.D. 1237) and the dedication of slaves for its service in the presence of Mahā-kassapa and Dhammasiri-subhūti.[4] To bear witness to such dedications was a function that even kings and great nobles did not despise.

Even the minister Nāṇa mentioned in our poem seems to have left his name upon the monuments of this period; for an inscription dated 599 Sak. (A.D. 1237) records the construction of a grotto and monastery by a minister named Nāṇa Pi-si and the dedication of slaves and land for its maintenance.[5]

We cannot lay any stress upon the dubious verses 57-62: but it may be remarked that about this time there was a distinguished friar in

2 *Inscriptions of Pagan, Pinya, and Ava* (Rangoon, 1892), x, No. 15, p. 243.
3 *Inscriptions of Pagan*, etc., iv, No. 3, p. 117, and vii, No. 16, p. 184.
4 *Inscriptions of Pagan*, etc., iii, No. 6, p. 101.
5 *Inscriptions of Pagan*, etc., vii, No. 14, p. 181.

Pagan, Sāriputta surnamed Dhammavilāsa, who may be the Sāriputta of v. 59.[6] Parākramabāhu's reformation of the Church, to which v. 62 alludes, is a commonplace, and suggests no conclusions.

In this period the town of Mānāvulu or Mahānāgakula was also important. It had been the seat of Kittisiri Megha, and Parākramabāhu 1 made it the capital of the surrounding province.[7] Subsequently it lapsed into insignificance, and it exists no longer. The fame of Nāgasena likewise seems to have been short-lived; his memory indeed is apparently preserved only in this little poem.

In editing the text I have used four Sinhalese palm-leaf MSS., which were formerly in the collection of the late Mr. Hugh Nevill. They are—

a. Text with a fairly old and scholarly *sannaya* (i.e. text analysed and interpreted in Sinhalese); written in a Low Country hand by a clumsy and somewhat illiterate scribe, about 1800. 15 folios.

b. Text with same *sannaya*, fairly correctly written in a neat small hand of the early nineteenth century. 11 folios.

c. Text with same *sannaya*, copied recently from *a* or a near ancestor of *a*. 14 folios.

d. Text only; carelessly and ignorantly written; represents the same tradition as *b*, and hence is of no independent value. 5 folios.

Translation.

1. [Sent] from the pleasant city called Mahānāgakula, which is thronged with crowds of mighty elephants, formed by the gathering of families of exalted estate, and adorned by the presence of fortune.

2. In this, which is as it were the face of the Lady Lankā,[1] a seat of splendour, a place of constant entertainment possessing ornamented archways, with youthful folk, where righteous men form a general population delighting in the Law, free from raids, a mount unsurmountable by foemen, there is a noble Pleasance of delightful splendour and notable richness.

6 See Forchhammer, *The Jardine Prize*, pp. 29 ff.
7 *Mahavamsa*, lxi, 23; lxxii, 118 ff.; lxxv, 21.

1 Sinhalese poets are fond of comparing a city to the jewelled face of the Earth or of Lankā; so in the *Anuradhapura-vistaraya*—Anurādhapuraṃ rammaṃ āsi lankāmahītale bhūmikāminiyā sādhu maṇditaṃ vadanaṃ viya.

3. In this Close the Earth, being as it were faint from supporting the exceeding weight of the virtues of the noble ascetics, displays her weariness by throwing up crowds of archways as her arms.[2]

4. Here a strip of sand gleams like a mass of pure milk, like the Earth's smile, in semblance as pollen from the broad and far-spread pistils of lotuses, which are the virtues of valiant sages.[3]

5. Its temple-buildings shew like autumnal clouds which, instead of dallying in the sky, have fixed themselves firmly in the earth.[4]

6. In this Pleasance lamps are burned while the sons of the Enlightened One meditate;[5] and darkness is dissipated, together with the defilements of the mind.

7. Its trees, whose blossoms delight the bees,[6] and whose twig-tips are fluttered by gentle breezes, breathe forth as it were an intense devotion[7] gotten from attachment to the ascetics.

8. Stirred by the edge of the gentle wind, the young trees' circles as it were keep off the shrilly piping birds in fear lest they should disturb the delights of meditation.

9. Here, affording shade, stands a plantain-grove, which is as though, after long repining at the reproach of its saplessness,[8] it had at length attached itself to the noble ascetics and come to the hermitage in desire of good works.

10. Soft winds, tender-voiced, full of birds' songs, dancing on the wave-thronged stage of the forest-rivers' pure waters, do service[9] here to many noble ascetics, whose hearts are fixed upon contemplation, who are zealous,[10] self-disciplined, delighting in all the virtues, resolute in their undertakings.

11. Such is the charming Close, pleasant as being the abode of the pure Good Law, where dwells the famous elder, the great Nāgasena, whose desires are fixed upon conquest in the Strife.[11]

12. He is without attachment (without fixed place), fragrant with the streams of charity (with streams of ichor), blest by being ruled (ridden) by guides (elephant-masters) in various virtues (reins), fearing not the atomic dust of sin (stirring up no atomic dust in the sky) because

2 Cf. Buddhacarita, viii, 37.

3 *Guna* = 'pistil' and 'virtue.' The point is strengthened by *niraja*, which suggests *nis-rajas*.

4 The same metaphor as in *Attana-galu-vamsa*, i, 7.

5 The point lies in the double meaning of *jhayanti*, signifying both 'are burnt' and 'meditate.'

6 The words are chosen to suggest *Indra* and *Nandana*.

7 *Ghananuraga* means both 'intense devotion' and 'thick reddening' (of red pollen floating in the air). In its ethical sense *anuraga* is a phase of *sanga*.

8 As so often, the plantain (*Musa sapientum*) is taken as typical of the vanity of life from its apparent lack of sap.

9 The winds are compared to dancing and singing girls; their stage is the river, their audience the hermits.

10 *Atapine* is glossed as *kelasayan tavannavu virya ati*, 'having valour consuming the *kilesas*.'

11 So the *sannaya;* the strife is with the *kilesas*.

of the abundance of his mercifulness and righteous obedience (proper docility) from training, having the Goddess of Speech as his bride (having pleasant-voiced elephant-cows), possessing sharp and great tusks of knowledge in order to pierce the mighty elephants that war for Sin (that roar in battle), a jewel of ascetics (strong-voiced and jewelled),[12] a great Elephant-Bull.

13. When this flood of glory, spotless as the conch, the jasmine, Hara's necklace, the lotus' root, or the waters of Ganges, swells forth bestirred by Spring, the hermitage-forests assume a verdant splendour.[13]

14. On his head sports the dust from the lotus-feet of the Buddha; in his throat as stage sports the Blessed One's word as songstress; in his heart as stage sports the dancer meditation; about his feet as stage sports the line of the world's diadems.

15. Even as threads of pearl-necklaces (as indeed void of unworth), his virtues (threads) are precious, allowing not of sloth (being not loosely strung) and being practised without fault (rounded without gaps); though he be of nature like the moon, he is not harsh of hand (though he shines as the moon, his beams are not frosty); he carries no trident in his hand (his hand deals not pain), he bears no skull (he is no foe of the bowl-bearers).[14]

16. As wealth through the favour of the public, as the moon's rays in being bedewed with ambrosia, as rows of lotuses with their lines of pistils, his virtues are enhanced by devotion to virtue.

17. Neither the streams oozing from the *candrakānta* jewel, nor moonbeams, nor sandal-paste, nor necklaces can be applied [with such effect] as the series of his virtues.

18. An ornament of Lankā, a shelter of throngs of virtues, an archway in the home of the Law, restraining men from evil paths, pure in his ways is this extraordinary man, cleaving the banks of Desire, shattering the efforts of him that roars in the strife,[15] sporting in the celestial river of delight in the Law like the elephant Airāvata.

19. Under the guise of the monk's robe brilliant qualities encompass as it were his body, whereby this prince of ascetics is proof against the assaults of Māra, though he be accompanied by his host and hard to subdue.

12 This is interesting as presenting one of the roots which Western Orientalists in their wisdom call 'artificial,' but in fact had a real, if obscure, life outside the Dhātupāthas. In its secondary sense *samana* is analysed by our poet as *sa-mana*, 'with noise.'

13 Nāgasena, having been in v. 12 compared by a pun upon his name to an elephant, is now likened to a "flood of glory." The verse means that the hermitages in which at the end of the Spring he spends the *vassa* or rainy season (July-August) are blessed by his presence.

14 Nāgasena is contrasted with Siva. The Sinh. explains *sulapani* as secondarily meaning 'torturing the body.' *Kapaladhari* is to be analysed secondarily as *kapaladha-ari*.

15 Namely Kāma.

20. Brightly gladdening with dalliance as of the coolrayed [moon] saintly men as lotuses wherever he be awaited,[16] this Nāgasena, prince of ascetics, is a flood of the radiance of glory making white the spacious vault of the sky.

21. Even with hosts of elephants,[17] he will delight the people; though intensely attached to the folk (to offspring), he is unselfish; though charming by reason of his discipline (though attractive to the Death-God), he is invincible; though of spreading root, he is highly esteemed.

22. He is the life-breath to the empire of the Lord of his Law; his robes are girded up to chastise sin; he is a home of methods for mortification, and is resplendent with the ornament consisting of his disciples.

23. In the excellent Jambūdvīpa, which wards off calamity and is a mine of all treasures, guarded by its bulwark of wide waves of the strand-encompassed ocean, a festal house for the Enlightenment of the first Lord of the Law, an ocean to the rivers of knowledge, an excellent home of lotuses consisting of good and noble men, a crown of the Lady Earth,

24. there is an abode giving repose to folk who delight in the Law; it has the exalted name "Crushing the Foe that is sin" (Arimaddana); it is rich in the presence of treasures, courts, and great families, and is delightful as fully providing for all enjoyments.

25. Sons of the excellent Conqueror, seats of the trees of virtue, unresting for the welfare of others, heedful of their own weal, adorning righteous conduct and patience by the embellishment of the lotuses of their own feet

26. dwell in this spot, everlastingly happy, wise, and enlightened, and render it a home of Fortune, even as the immortals sport blissfully in the midst of Nandana.

27. In this region, which is the chief seat of the pure goddess Fortune, and in which are produced from the ocean a prime treasure of various noble pearls, wealthy, and suggesting a mine from its fostering manifold sorts of folk and wealth, there is a royal city which possesses the [seven] members[18] and nurtures worthy inhabitants.

28. In this [city] there shines a circle of firm, lofty, and spacious bulwarks skilfully adorned, which is like the mass (panegyric) of the monarch's glory, as it forms in every direction a veil for the quarters of the sky, displays a series of drooping white flags (contains

16 The Sinh. translates *asa yato* by *e e dikhi yamheyakin*, taking *asa* as *disa*.

17 I.e. even coming as an enemy. Secondarily to be analysed as *sa nagaseno*, "this Nāgasena."

18 The seven *angas* are enumerated in the *sannaya* as *svamy amatyas suhrt koso rastradurgabalani ca*, which slightly diverges from the text of Manu ix, 294, and Yājnavalkya i, 352.

brilliant and long pedigrees) strung out on account of the festival of his union with Fortune, and in its sum turns its form southward (presents its form in an attitude of reverence).

29. The monarch's chief abode, a palace white as the peak of a snowy mountain, crowded by the presence of balconies accumulated by the succession of storeys, and displaying long lines of gold, cries shame every day upon Devendra's elephant Airāvata for sporting in the Nandanapark that delights the gods.

30. With the tinkling that arises from the throngs of bells fixed on the archways the wind, like one skilled in the sports of the stage, sings as it were the charming glory of the city's lord.

31. The bees, delighted with drinking streams of ichorous fluid (streams of the waters of largesse), and having their feet sticking on the hot elephants' cheeks muddied with thick ichor, may be known by the noise of the humming which they make.

32. The horses, having crowds of bells attached to them and moving about with rapid spring, clamour as it were against the Sun's steeds faring through the sky.

33. Delightful are its lotus-pools, whose flowers are as taverns to swarms of bees, whose water is drunk up as in their hollowed hands by the branches of the trees growing on the banks, which are as stages for various birds' play of sport and song, and possess cool sweet waters.

34. Sweetly sounding with swarms of cuckoos and bees, ruddied with masses of pollen arising from their blossoms, the mango-trees, messengers of delightful love-dalliance, inspire love like damsels in its grove.

35. Such is the city Arimaddana, essence of various delightful glories, invincible to foes, in which the blest Dharmarāja, whose footstool is ruddied by the jewels in the diadems of his barons, rules the earth with righteousness.

36. He has subdued all his sense-organs by present practice of wisdom, mercy, and [other] qualities; he delights also in the Law as though it were his own palace, and wears the lotus-feet of the Church like a diadem.

37. His sword-blade, longing for war's play, stands in his lotus-hand like a column of thick smoke arising from the hollow which is the heart of hostile warriors.

38. What wonder, if his flame of irrepressible splendour, burning up forests of hostile warriors, rushes through the bowels of the rivers' waters to the home of the Nāgas, and is not quenched? The wonder is that by this fire, which is in its nature fierce as a mighty sun gleaming grimly on a Day of Wrath, he does not utterly consume the ocean (store of tears) of his foes' brides.

39. The panegyrics of his glory, lustrous as autumnal clouds, go forth to the ten quarters of the sky, and at the long wind-sweep of bards' song are scattered abroad like masses of cotton.

40. This emperor, who is a festival mirror for imperial Fortune and a home of dalliance for prosperity in the three orders,[19] has made a stately, agreeable, excellent Pleasance.

41. Delightful, white as ambrosia (whitened with skilful craft), encompassed with lustre, is its row of buildings girt by the circle of bulwarks, like a serried billow-crowded line of foam arising from the force of the churning of the Milk-Ocean.

42. Here on the exceedingly lofty archways banners are strung up and made to flutter, like the warriors of Sin (made to tremble and scattered), by the band of ascetics, which is exalted in qualities such as the practice of spiritual discipline.

43. At time of dawn the rows of the woods, dripping with drops of rime and noisy with cries uttered by birds, moan in the wind,[20] as though threatened, I trow, by the fires of the ascetics' mortifications.

44. The lotus-pool has blossoms black with bees, and is adorned with piping water-fowl and sweet blossoms;[21] it is pleasant of taste, allaying the arid sun's heat, and gladdening the recesses of the hermitage-park.

45. In this Close dwells the famous Elder Friar, an abode of mortifications and home of excellences, hight by name Sangharakkhita, whose feet are a diadem to the whole world.

46. The masses (panegyrics) of his glory, pure as jasmine, like the pearls round poets' throats, spread abroad with the pomp of the Sky-quarters' robes; the world, gods and men alike, sing them and make of them ear-jewels.

47. If a sea of coral and an ocean of milk were to go together round about the world, then the masses of his glory encompassed by fires of mortification which are spread out in the sky-quarters would rival them.

48. The far-spread column of his splendour, having a radiance allured to it from streams of coral, shines so as to reveal the smearing of saffron-paste upon the full bosoms of the Ladies of the Sky-quarters.

49. He bedews the three worlds with the enchanted waters of his glory, and causes an anointment of the radiance of the Law to stream upon mankind.

19 Namely *dharma*, *artha*, and *kama*.

20 I take *pavana* as ablative; the Sinh. regards it as adjective, meaning *hamannavu pavan ati*, 'having uniform wind.'

21 *Sarasa* as referring to the birds is 'noisy,' as referring to the flowers 'sweet.'

50. In him, as in a king's palace wherein fortune dwells, reside compassion and the other qualities; but the series of his glories, going about in the world without fixed abode, are crowded together in it as though in a hut.

51. I behold not the bound of his excellences; my hapless Muse faints. A lame man has no control over the mighty tree, though its branches droop with the load of its blossoms.

52. To this Elder Friar Kassapa, the Elder Friar Nāgasena, who is crowned with excellences, thus speaks with salutation.

53. May you be protected by that stout one, the peacock of whose mind could not be stirred by the line of King Māra's clouds, which were all quivering with the strokes of irrepressible Love's blasts and bore deep passion for their waters, which were charming with necklaces as showers and had as encompassing rainbows circles of jewel-rays, which possessed the radiance of lightning and had in their own nails gleams of fire.[22]

54. At night sports the full-rayed luminary of chilly ray; by day sports the beaming [luminary] of endless rays; in winter's season smiles the lotus-bed; but ever triumphant is this excellent ascetic, firm as Meru.

55. Ever do I rejoice in the crown of the flower buds of your feet, a festive abode for the dalliance of Fortune, whose hollows are budding with masses of brilliant radiance, and which is illumined by the crest-jewels of gods, Asuras, and Nāgas.

56. The missive-leaf sent from your Reverence's feet, a leaf from the tree of virtue, which has been brought to me by the minister Nāṇa, is to me as the essence of all completeness.

57. Seeing your most precious missive and hearing your message, I became exceedingly overjoyed; the requests of esteemed persons induce delight.

LIONEL D. BARNETT.

22 Referring to the temptation of the Buddha by the daughters of Māra, who are compared to clouds, the influence of which upon the peacock is a commonplace. *Ra-kara* is 'fire-ray' (*aggimhi ro*, says Saddhammakitti in his *Ekakkhara-kosa*; a Sanskrit *Ekakshari-kosa* says *ras ca rame'nile vahnau bhumav api dhane'pi ca*).

OPIUM IN CEYLON.

I HAVE been asked by Dr. Coomaraswamy, to supply a paper on this subject for the "National Review"; but I can only make a statement of the facts of the case so far as they are within my recollection or within easy reference. First of all, the credit of starting an agitation against the open indiscriminate sale of opium in Ceylon belongs to the Misses Leitch, formerly of the American Mission, Jaffna, now working in the United States. At first, I—like many others—denied there was any call to interfere with the local official policy. I had never seen or heard of any victims, or of any evils arising from opium in the Island. But I was invited to visit the opium shops and smoking dens in Colombo and in doing so, both Sir W. W. Mitchell (then M.L.C.) and I, with Mr. S. F. Lee, who kindly interpreted, were very soon convinced that a great evil had arisen in our midst and that victims were being freely manufactured. Then, when I examined the history of opium in the Island, how its use among the Sinhalese—strongly condemned by Buddhist teaching—had been unknown under their native kings, and in the time of the Dutch or Portuguese, or indeed up to the middle of the last century,—I was astounded at the progress of imports and of the consumption of the drug ever since 1850-1860, A.D.

I found there was no mention of the use of opium by the Sinhalese in any of the old books on Ceylon. To name only two:—Robert Knox who was a prisoner for 20 years in the heart of the country among the Sinhalese (1659 to 1679) and wrote a very correct, detailed account of all he saw of the life of the people, makes no mention of the use, or existence of opium. (The poppy has never been grown by the natives of Ceylon for opium purposes.) John Davy, M.D., F.R.S., brother of Sir Humphry Davy, who travelled a great deal among the people when on the Army Medical Staff—1816-1820—wrote "An Account of the Interior of Ceylon and of its Inhabitants with Travels in that Island" (1821), and expressly deals with native medicine; but has no mention of opium.

Accordingly, I drafted a Memorial to the Legislative Council in 1893 and, through correspondence and interviews, a public meeting was arranged for December 11th of that year, when a large and very representative gathering took place. I was called to the chair and my supporters included Advocate J. C. Walter Pereira who moved and Rev. A. E. Dibben (C.M.S.) who seconded the first resolution:—"That as

no opium or bhang is prepared in Ceylon for sale, and the natives of the Island have never, as a whole or in any appreciable number, until very recently, been accustomed to their use, this meeting protests against the unrestricted sale of the drugs in any quantity at native shops licensed by Government, as leading to the entanglement of the people in the habit of using these drugs."

The Rev. T. C. Hillard (W.M.S.) moved and Rev. W. D. Hankinson (B.M.S.) seconded the second resolution:—"That the case of Ceylon with an extremely limited population of Chinese and Malays is much more favourable than that of Burma for the application of restrictions on the sale of opium and bhang similar to those existing in the United Kingdom, with the establishment if need be of a register for any regular opium consumers who could get what they want from the Civil Medical Department."

H. Sumangala, Buddhist High Priest, moved and Mr. (now the Hon.) S. C. Obeyesekere seconded the third resolution:—"That the Sinhalese population of Ceylon strongly desire the restriction of the sale of opium and bhang and the suppression of the existing native licensed shops in Colombo and throughout the Island."

A rather significant episode occurred in the High Priest's speech. He said:—"The drinking of intoxicating liquors is prohibited by their lord Buddha, and he thought it would be for the interests of the people if the taverns which were allowed by the Government, now were abolished and the sale prohibited. This was the greater danger and the sale of opium and bhang was the lesser danger. He made these remarks, because he might be asked by outsiders, why should they take steps to prevent the lesser danger when there was a greater danger."

The Chairman (addressing Mr. Ranasinghe who interpreted):—"Kindly explain to the High Priest that one important difference is that, as he knows, the Sinhalese have been accustomed for many hundreds of years to make intoxicating drink from their palm trees, whereas they have never made opium from the poppy." [Even one reform at a time is difficult enough to carry!]

The above third resolution was repeated on behalf of the "Hindus" by Barristers E. W. I. Senatharajah and Theyegarajah; on behalf of the "Mohamedans" by M. L. M. Ally, J.P. and A. T. Sumsudeen; and finally, on behalf of the "Christians" by Rev. F. D. Waldock (B.M.S.) and Major Vera (Salvation Army). Next, the petition was adopted on the motion of Advocate Grenier seconded by Mr. Lee; and then a resolution to the effect that if the Government through the Legislative Council failed to grant redress, the Secretary of State should be approached was moved by Dr. Solomon Fernando and seconded by Dr. Lisboa Pinto. All the resolutions were unanimously carried. The resulting Memoria

to the Legislative Council was one of the most widely and influentially signed of any ever drawn up in Ceylon—bearing the names of 13,957 Sinhalese, 11,878 Tamils, 1,250 Eurasians, 265 Europeans, and 453 other residents of the Island—the signatories being confined to persons of intelligence, who could write for themselves. It was stated, *inter alia*, that "in the opinion of the petitioners there was nothing in the case of "Ceylon or its people to prevent the application of the same regulations "for the sale of the drugs as have been granted in the United Kingdom, "or, at the very least, as have been allowed for the protection of the "Burmese." But the Memorial failed of its object at the time, through the indifference of Governor Sir Arthur Havelock and his advisers.

Nothing was done until, in 1896, I was enabled to obtain an interview with the Secretary of State, Mr. Chamberlain, in his chamber in the House of Commons. I was introduced by Mr. H. J. Wilson, M.P. of Sheffield and was listened to for ten minutes until a division bell rang, when Mr. Chamberlain, before he left, consented to request the Governor to grant a Commission of Inquiry. This Sir West Ridgeway at once did; but unfortunately Sir W. W. Mitchell, an earnest reformer, was outvoted by two conservative official members, Hon. Mr. F. R. Ellis and the late Hon. Mr. L. F. Lee, who were clearly prejudiced against any change that would involve the least loss of revenue and who, backed up by medical advisers, * denied there was any special evil wrought. Sir Wm. Mitchell entered a strong dissent. However, as the outcome of the Commission, Governor Ridgeway legislated for certain restrictions, namely, the importation and sale of bhang (Indian hemp) was prohibited; the import duty on opium was doubled; smoking dens were shut up, it being prohibited to smoke opium on the premises where opium was sold, and certain minor regulations were provided for. At the same time, by the new ordinance, an official recognition seemed to be given to licensed opium shops that they never had before and, as a consequence, they were no longer left to a very low class of renters, but competition sprang up among a more respectable class and this undoubtedly led to an increase of opium customers and consumers at the village shops. Moreover, Government Agents sanctioned an increase in the number of opium shops and altogether there came to be an increase rather than a decrease in the import and consumption of the drug. This can be seen from the statistics given later on. The maximum import was reached in 1900 when probably more opium was brought into the Island than could be

* Medical men in Ceylon almost invariably shew a strong sympathy with the views of their professional brethren in regard to the use of opium in Northern India; although, as has often been pointed out, the cases of India and Ceylon are entirely different and any one might, consistently, be a determined opponent of opium shops in Ceylon who could not see his way to approve of any special interference in India.

taken off in one year; for, it is quite certain that the number of buyers from the village shops has gone on steadily increasing year by year. There is also a likelihood of adulteration and mixing to serve an increasing number of customers.

On June 15, 1903, the Low-country Sinhalese and General European representatives in Council (Messrs. Obeyesekera and Ferguson) moved that the new opium shops opened within 8 years previously, should be closed at the end of the current year. This led to a long discussion; but the motion though strongly supported by the Kandyan Member (Mr. Hulugalla) and the Mahomedan Member, was defeated on a division and nothing was done. Each succeeding demonstration however, of the position taken up by the Government seemed to increase the popularity of the opium licenses and these have been more keenly contested for than ever before, by would-be renters, in each succeeding year until in 1906, phenomenal prices have been obtained for the same. That the number of village customers is also steadily increasing is shown by the statement of one ex-licensee that his customers in one village had in the course of a few years increased from 20 to 400. It is, however, very difficult to get any number of the Sinhalese to come forward and confess to using opium; they are utterly ashamed of the habit; and even when it has enervated them and rendered them unfit for further work, they hide away from observation. Still, evidence has been afforded of numerous individual cases of well-doing men being entirely ruined in home and health through taking to the drug.

The following notes are from the pen of a European resident of long-standing and well acquainted with Low-country Sinhalese; the cases are vouched for as within the personal knowledge of our correspondent:

No. 1. Case of a strongly built Tamil man about 38 years of age employed as bungalow servant. He contracted the opium habit and could not by any means be kept from it. He fell into bad health and had repeated illnesses detaining him for weeks at a time in hospital. Last seen a year ago suffering from cough and great debility—a mere wreck.

No. 2. A Sinhalese man, headman of the village near which our estate is situated. Had been a strong and well-to-do villager. Took to opium and quickly neglected work and property, is now feeble and emaciated. He admits the drug is killing him, but says he cannot resist the craving for it.

No. 3 Is a Sinhalese man, strong and capable, was working in a malarious district, and had opium prescribed for him. He quickly found himself unable to give it up. This man admits that he consumes more than Rs. 15 worth of the drug each month, but believes he could not do his work without it, though he is yearly feebler and more nervous, and says he will have to give up his duties before long.

No. 4. A Tamil man employed as gardener had a cough that disturbed his rest, and for which opium was prescribed. He very soon became so addicted to it that he performed no work at all, and was scarcely ever in possession of his senses. This man visibly grew thinner from week to week and died in a miserable state within about two years.

At an early stage in the discussion in the press, we gave an account of several well-doing natives—masons, tailors and agriculturists—who had taken to opium for no special reason, and gradually became so habituated, that it ruined them in health and in power to earn a living. Each case was reliably authenticated. A dozen or more Sinhalese customers of one village shop not 20 miles from Colombo, interviewed by a clergyman and interpreter, in our presence, declared one and all, that they most deeply regretted they had ever touched opium, but could not now do without it, although they knew it had sapped and was sapping their strength; and they were most earnest in their wish that their sons and daughters might never be induced to touch the drug. Then a well-known correspondent of the *Ceylon Observer*, Dec. 8th, 1906, reported:—

"There is the adopted son of———who became addicted to the habit (I don't know how). He gave up work here and went back to his village and there does nothing, but lives on the proceeds of ancestral lands of the man who adopted him; but he passes his days consuming opium and I hear is *teaching the village people*—mostly young men and boys—to use the drug: pressing it on them, and so has succeeded in corrupting many. Not a few around me here use the drug daily since they got it at the village shop and are now unable to give up the habit. From my friends, in the Low-country, I have alarming news of the spread of the habit: one man is reported to be using all his wife's earnings for the drug, while he idles about in a comatose condition and there is not a village with an opium shop where this experience cannot be duplicated in several cases."

It is very strange that Administrators in Ceylon—where the poppy has never been grown for opium,—nor the people accustomed to the drug before 1850-60,—do not see eye to eye with Sir Charles Aitchison who, when Lieut.-Governor in Burmah, showed that the system of licensed shops not only "supplied an existing demand, but artificially created a taste for the drug," and he therefore wished to save the Burman and Karen people "from an evil affecting the very life of this young and otherwise prosperous province." We all know that medical men, as a rule, in India as well as Ceylon, defend the use of opium by the people. But Northern India where opium is grown and chiefly used is almost out of the tropics; while Ceylon is near the equator with no winter and her people in consequence far less physically strong. In Ceylon, Governor

Sir Henry Blake's strongest argument for opposing any interference with the existing system (on Nov. 14th, 1906, during a discussion raised on the Licenses in Council by Messrs. Ferguson and Obeyesekera) is that from his Principal Civil Medical Officer he can only hear of two or three cases of sufferers from opium being treated in all the hospitals in the Island during the past three years. We do not think special weight should be attached to this fact, in view of what we have already said about the morbid dislike of the Sinhalese to be known even in their own villages and among their own people, as habitual users of opium, and yet not a few cases of men ruined by its use, have been reported to us with due authentication, as detailed above. Is the Ceylon Government to wait till these cases are multiplied by hundreds and thousands? Mr. Obeyesekera has stated in Council that he knows women who have become victims to opium from village shops being opened near their homes.

Sir Rutherford Alock was British Ambassador in the Far East (as well as M.D.) and therefore in a very delicate position; but he did not hesitate to state before a Committee of the House of Commons:—"I must say that my own impression is that the Chinese were infinitely better off without the opium, and when tea and tobacco were their only stimulants." Mr. Chester Holcombe, United States Minister to Pekin, goes still further:—

"In spite of all special pleading, and array of imaginary facts, the truth remains that the habitual use of any form of opium by any human being, Occidental or Oriental, constitutes a vice more hopeless and deadly in its results than any other known among them."

Mr. Lockhart, the Protector of Chinese in Hongkong, has given, as representing popular opinion among the Chinese, the "ten cannots" appertaining to the "opium habit":—

"'He cannot: (1) give up the habit; (2) enjoy sleep; (3) wait for his turn when sharing his pipe with his friends; (4) rise early; (5) be cured if sick; (6) help relations in need; (7) enjoy wealth; (8) plan anything; (9) get credit, even when an old customer; (10) walk any long distance.' That, I think, sums up the popular view of the Chinese with regard to the opium habit."

Dr. George Morrison, London *Times* correspondent in Pekin, although he testifies to the wonderful powers of endurance of coolies addicted to opium, added that undoubtedly the drug was a curse to the Chinese on the whole; while Mr. Archibald Colquhoun, another correspondent of the leading journal, after passing from Canton to Burmah, pronounced (in "Across Chryse") the people of the South of China, to be "rotten" because of opium, and that the one cry ever repeated at each Mandarin's barrier he passed on the river, was:—"Have you, white man, brought with you any cure for the taste of the black smoke poison."

V. H. Rutherford, M.D., M. P. for Middlesex, spoke as follows from the scientific side, on May 29, 1906, in the House of Commons and his speech has never been answered:—

"Opium was, after all, a narcotic poison. In cases of acute poisoning there were five stages, the first of which was excitement and exhilaration, which many people interpreted as stimulation. That was only a very evanescent stage, and was rapidly followed by depression, paralysis of the brain, coma and death. Moderation in chronic poisoning, that was to say, harmless doses, spread over months and years, defied definition. It was absolutely impossible for any man to say how much opium taken day by day and month by month, a man could take without bringing about disastrous effects. Every vital function was reduced and destroyed, various diseases engendered, and life was curtailed. The outstanding scientific fact about this drug was the terrible craving that was rapidly developed in those who indulged in its use. With regard to the history of the opium eater, he need not remind the House of the classic cases of De Quincey and Coleridge, but speak of cases which came under his own care. If hon. members would read De Quincey, they would there discover that the dreams of those who indulge in this drug are delicious, if not divine. But the aftermath, the awakening, was awful; headache, heartache, abdominal pains, weariness, prostration, and remorse. The victims of this drug cared nothing and did nothing, and their business, their wives, their children, and their homes were sacrificed. They were slowly consumed by the over-mastering passion, which obliterated all sense of duty and of shame. In Schiller's words the situation was very clearly put:—

> "There's a dark spirit walking in our house,
> And swiftly will the Destiny close on us,
> It drove me hither from my calm asylum,
> It mocks my soul with charming witchery,
> It lures me forward in a seraph's shape;
> I see it near, I see it nearer, floating.
> It draws, it pulls me with a God-like power—
> I have no power within me not to move."

Physical deterioration and emaciation, mental alienation, and moral degradation followed in the train of this habit, and financial bankruptcy was a common concomitant. Moreover, the economic loss to a community was very extensive, for those people who indulged in the use of the drug, were unable to perform their duties as citizens and workers. He need hardly remind the House of the attitude of the medical profession towards the habit of taking opium. The medical profession in this country feared the habit so terribly that they thought seriously and long, before prescribing it to the sick. The moral responsibility was enormous. Condemnation of the use of opium had come from the highest men in the

profession—from men like Sir Benjamin Brodie, who was the doyen of his profession, and who said that it "inflicts a most serious injury on the human race." In 1892 a declaration was signed by 5,000 medical men stating that:—"The habit of opium smoking and opium eating is morally and physically debasing. . . . . It is a grave danger to the people of India. . . . . The Government of India should prohibit the growth of the poppy and the manufacture and sale of opium, except for medical purposes." He might also remind the House of the following resolution, passed by the Government of Bombay in 1881:—"Ordered, that the following letter be addressed to the Government of India: At present the consumption of opium in this Presidency is very limited; but if the cultivation of opium and the manufacture of opium were permitted, every village might have its opium shop, and every cultivator might contract the habit of eating opium, which is said to degrade and demoralise those addicted to it. On the ground of public morality, therefore, his Excellency the Governor in Council would strongly deprecate the grant of permission to cultivate the poppy in Sind, or in any other part of the Presidency." In Burmah, and he thought in Assam, there was a good deal more smoking of opium than in any other part of India, but there was not the slightest doubt that if local option or any kind of Home Rule were granted to India, this mighty mischief-maker would be ruthlessly banished by the nation."

Let it be specially noted that the effects of using opium regularly must be far worse in the tropics than in a temperate region—in Ceylon than in Northern India (with its winter, and a stronger people); in Southern than in Northern China; and that the more inoffensive and effeminate a people —like the Burmese and Sinhalese,—the more quickly the drug is likely to take a hold on their taste.

I am now (Jany. 1907) awaiting the return promised by Government of the results from the sale of licenses during 1906 and previous years and the total number of licensed shops at present in existence. When this is received, an appeal may be made to the Secretary of State and if that fails to the House of Commons, asking that due consideration may be given to the case of Ceylon where the poppy never was grown for opium and where the Sinhalese never used the drug nor had a single opium shop in their midst, until licenses were issued and shops created, for the first time about forty years ago, by the Ceylon Government. Here then, we may sum up:—

1. There is not the slightest connection between the case of India with opium made and used from time immemorial, and that of Ceylon where the poppy was never grown or used for opium.

2. The Sinhalese people never imported nor used the drug during the time of their native kings or under Portuguese or Dutch rulers, or

until it was brought to their notice by opium shops licensed by the British Government, about the middle of last century.

3. Up to 1850, an average annual importation of 1,000 lbs. of opium from India sufficed for hospital and medical use and for the requirements of Malay soldiers in the Ceylon Rifles who were the means of the drug being first brought to Ceylon in quantity.

4. That after opium licenses were issued, by 1860 the importation of opium had risen to 8,379 lbs.; by 1870 to 12,449 lbs.; by 1880 to 10,117 (the year before it was 17,305 lbs.); by 1890 to 12,807; by 1900 to 23,755; and in 1905 it was 20,082 lbs.

5. Similarly the sale of licenses for the Government opium shops which realised Rs. 160 in 1868 and Rs. 360 in 1870—was Rs. 4,400 in 1880; Rs. 3,700 in 1890; Rs. 8,380 in 1900; Rs. 16,465 in 1904; Rs. 31,141 in 1905; and promises to be more than double this last amount for 1906 (that is the total of sales of licenses for 1907.)

6. Of licensed opium shops, there were at least 11 established between 1850 and 1870; but by 1893 they had increased to 132 and by 1901 the total reached 203 or 104 in towns and 99 in the villages. No return has appeared since 1901.

7. That it is believed, all the Ceylonese representatives at present in the Legislative Council, are agreed in the view propounded by the Buddhist High Priest Sumangala (as well as by representatives of Hindus, Mahomedans and of all Christian bodies) in 1893 that, licensed opium shops should be suppressed and the importation of opium restricted.

8. That there is absolute proof of the present system of opium shops in the towns and villages, creating fresh customers; while among existing victims are a large number who most deeply regret they ever touched the drug, though they cannot give it up.

9. That Government can easily provide through their village dispensaries for all who must have opium for medicinal purposes; while there are numerous apothecaries in the towns to sell the drug on prescription.

10. That there is absolutely nothing in the case of Ceylon, to prevent the application of the same law as has been enacted by the United States Government, as detailed farther on, for application to the Philippine Islands numbering in all over 1,700, covering 122,000 square miles with 8 millions of population.

Now, in conclusion, I would mention the fact that, at a Medical Conference in England on one occasion, during an interval, when awaiting the arrival of an important personage, the Chairman proposed that members should usefully fill up the time, by each

writing on a slip of paper the one drug in the pharmacopœia they should wish to have, if an edict went forth that only one was to be allowed in the profession. On the slips being collected and examined, it was found that "opium" was written in every case save one, where "quinine" appeared. Two things are evident from this, namely, the unequalled value of opium in its right place, and the strong predilection of the profession in its favour. Nevertheless, where that same profession is strongest and most enlightened, there do we find not simply the abuse, but the indiscriminate use of the drug, most carefully interdicted. Why is it, if the use of opium (outside of medical prescriptions) is so innocuous and even beneficial, as a writer in the local Ceylon press would make out, do we find its sale rigidly confined in Europe, America and Australasia to the licensed drug shops? Why, indeed, when it was shown, a good many years ago, by correspondence in the London *Spectator*, that the people in the Fen districts of Lincoln and Cambridge shires and away down about Gravesend, had got into the habit of using large quantities of laudanum, were the Doctors (and many of the druggists) the loudest in exposing and condemning the practice and in showing that quinine was the proper drug to use,—that laudanum alleviated the pain and trouble of ague and low fever for a time, but that it never cured and indeed rather injured the constitution than otherwise, while quinine was more or less of a cure. (The use of laudanum had really been begun when quinine was so dear as to be worth its weight in gold: now we believe the latter is as universally in use in the Fen districts in the fever season as it is in the Southern States of America.) Still pursuing our enquiry a little further, if the case be as put by some, why is it that the very keenest and most intellectual (and yet by no means the most illiberal or morally strict) of Oriental nations—the Japanese—have come to legislate against opium in a way unknown even in Europe or America. We found personally, when, three years ago, in Yokohama and Tokyo, on enquiry from Japanese Professors, that anyone with even a few grains of opium on his person, was liable to instant arrest and imprisonment, and that the Japanese Medical Profession—men educated chiefly in Germany—most fully concurred, indeed advised, the Government as to the course adopted. Is it all a blunder, morally, socially and medically?—this policy of Japan, which goes further even than that of any European or American State? But we shall at once be asked, "What of India?" Well, have we not over and over again stated that the case of Northern India where the poppy has been grown from time immemorial and opium used in certain ways by the people (who, be it remembered, are chiefly out of the tropics and have a winter season) is a case entirely different from that of Ceylon where no opium has ever been made, and where the drug was unknown and never used by the

Sinhalese before the middle of last century. Finally, what do Ceylon Medical men say to the Philippine Commissioners' Report—the members were Major Carter, U.S. Army, chief of the bureau of public health of the Archipelago; Doctor Albert, a prominent Filipino physician of Manila; and the Right Rev. Charles H. Brent, D.D., Protestant Episcopal Bishop of the Philippines; and they were ordered to visit the various countries of the Orient and study the methods therein adopted for the suppressing of the evils growing out of the smoking and eating of opium. What was the result of their enquiries in India, Burmah, the Straits, China, Japan and Formosa? They unanimously recommended that the U.S. Government in the Philippines assume an exclusive monopoly over the sale of the drug for three years, selling only to confirmed opium users, and that at the end of the three years, it should forbid the importation of the drug altogether, except for medicinal purposes. Here is the way in which they briefly outline their plan of dealing with opium in 1,700 Islands of the Philippines—a thousandfold more complicated and difficult a problem than is presented in the little Colony with absolutely no Chinese in its population, in Ceylon—although it involves the risk of loss of customs revenue, 340,000 gold dollars—say £70,000 sterling or Rs. 1,050,000 to the Philippines Government (while the loss in Ceylon could not be £5,000 at most):—

1. Immediate government monopoly, to become—
2. Prohibition, except for medicinal purposes after three years.
3. Only licensees, who shall be males and over 21 years of age, shall be allowed to use opium until prohibition goes into effect.
4. All vendors or dispensers of opium, except for medicinal purposes, shall be salaried officials of the government.
5. Every effort shall be made (*a*) to deter the young from contracting the habit by pointing out its evil effects and by legislation, (*b*) to aid in caring for and curing those who manifest a desire to give up the habit, and (*c*) to punish and if necessary, to remove from the Islands, incorrigible offenders.

In working out the details of the plan the committee recommends:

1. A head office or depot in Manila where opium may be supplied to licensed consumers in Manila and to sub-offices (entrepots) in such places as the commission may select.
2. These entrepots will supply the licensed consumers in their vicinities.
3. A system of entry, registration, and book-keeping should be devised to keep accurate account of the quantity of opium sold each licensed habitue, so that it may be detected in case he is buying for others or increasing his own dosage. In that case the quantity sold should be diminished.

4. The licensee should be licensed to buy at one depot or entrepot only, and should be required to show the vendor his license, a copy of which together with a photograph of said licensee should be furnished to the said vendor.

And this plan is to come into full operation in the Philippines, before March 1908. Can we possibly say anything else to the Ceylon Government than "Go and do likewise."

J. F.

BRANDMARKS ON KANDYAN CATTLE.*

THE ancient brandmarks of the cattle† belonging to the Kandyans were generally symbolical of the distinctive caste, village, or family to which the owner belonged. With respect to caste, the mark usually took the shape of some instrument or article characteristic of the profession or occupation followed by the people of the caste to which the owner of the cattle belonged.‡

In regard to village, there were certain especial marks which indicated that the owner of the cattle belonged to a particular village. Some villages had their peculiar distinguishing marks. All residents of a particular village were entitled to brand their cattle with the mark indicative of that village, irrespective of caste. In older days, in addition to the village mark, the initial letter of the name of the owner was also branded.

In the case of families, some Kandyan Chiefs, as will be instanced later, generally had their own private marks indicative of a particular family, and the cattle belonging to any member of a particular family were branded with the mark of that family. Even at the present day, the branding of cattle according to the old system is carried on to a great extent in some districts, but in others, it is gradually dying out. Where cattle are now branded with the caste or village marks, one generally finds in addition, the initial letters of the names of the *village, gedara-nama* and the *owner.* It is obvious that the combination of all these marks is highly desirable, so far as identification of cattle are concerned, as it also reduces to a minimum the possibility of cattle thefts so prevalent now in the country. The use of the caste-mark would effectually prevent cattle belonging to one caste from being stolen by another. At first glance, anybody will be able to identify cattle belonging to a particular class or village by the brands, and nobody would venture to brand his cattle with a different brand than that of his own.

The Kandyans, I may say, do not in the least bit view the matter of "*jamma nivarana*" caste brands, as they are called in Matale, in the light of any invidious distinctions of caste, but they welcome it, in every way, as an effective precaution. Cattle, among the Kandyans, constitute a very valuable portion of their possessions. They play an important part

* Reprinted by permission from the Tropical Agriculturalist.
† This includes buffaloes also.
‡ In Gangaboda Pattu, Galle, the brand for the Gowigama-Sinhalese is an ear of paddy.

in agriculture, and even form a dowry-share in Kandyan matrimony. This being so, the advisability of encouraging and preserving the old custom established from time immemorial of branding cattle according to distinctive marks, needs no argument in its favour.

The brandmarks are made by impressing them with a red-hot iron called a "Suṭṭukulē,"* which is a piece of iron about one and a half inches in length, bent into a curve at the end. The branding is done in the fore or afternoon at some hour which is considered auspicious. A dilution of salt, ashes, cowdung or turmeric, or an oleaginous mixture of ant-hill clay and burnt straw ashes or oil, are generally rubbed over the hot impressions in order to prevent suppuration and to allay the pain which may be caused by the application of the hot iron. Sometimes the impressions made by the hot iron delay healing and generate pus-forming sores. A general remedy in such a case is the application of a mixture of burnt *domba* (*Calophyllum inophyllum*) fruits, ground with *kękuna* (*Canarium balsamiferum*) oil.

The branding† of cattle is considered to cause very little pain to the animal. On the other hand, it is thought by those competent to express an opinion, that the branding of cattle with a red-hot iron, tends to improve the condition and preserve the health of the animals. Hence the practice of some Low-country Sinhalese people branding their cart-bulls with elaborate ornamental marks.‡

Caste Brands.

In Matale North, for the *Hakuruwo* § (jaggery caste people) the *Totiya ṗahimbuwa;* the Porokarayo (wood-cutters) the axe; the Etwalayo (elephant-keepers) the *Heṇḍuwa*, the elephant's crook; the Oliyo,‖ (dancers) the winnow (*Kulla*); the Hannali (tailors) the *Bulat-ṗayiya*, the betel-bag; the Patti Wala Aya, (people who belong to the royal palanquin department) the *Kunanyaṭe;* the Kinnarayo,¶ the *Naḍāwa;* the Embettayo, the scissors.

In Matale district, for the Paduwo, the brand is the *Bō-kola* (Bo-leaf); the *Hunno* (chunam-burners), the *Hunupatta;* the Veddo, the bow; the Rodiyo, the *Varapota*, a string; the Pannayo, the sickle.

* Also called *Angurukokka.*

† Called in Sinhalese *Nivaranakaranawa* or *Hanvadu tiyanawa.*

‡ In addition to the administration of internal decoctions, different symbols representing peculiar diagrams of a mystical or astrological character, are branded on the animals in order to cure various diseases.

§ Sometimes they brand the *Manne*, a cutting instrument.

‖ These people in some villages of Matale brand the *Ada taliya.*

¶ This class brand also the *Pedura*, the mat.

In Gampola and other districts, for the Achari (Goldsmiths), the *Abharaṇa aḍuwa;* the Henayo, (the dhoby), *Gala* the stone; the Paduwo, the *Batgam alla;* the Achari (the Blacksmiths), the *Aḍuwa;* the Berawayo (Tom-tom-beaters), the *Dawul-kadippuwa*, or the *Taliya*, the gong; the Paliyo, the *Kaṉda*, a log of wood.

District or Village Marks.

For Galboda Korale, Kegalla, the *Tanirohoṭiya;* for the village Kanangomuwa in Matale, the *Koku pahimbuwa;* for Kotmale, the *Kota*, the spire at the top of buildings; the Four Korales, (Kegalla district) for Korale villages, the *Iręṭṭipurē;* Three Korales, for Kandyans of rank, the *Pahimbu;* the Kandyan Moors, the *Jamajaḍiya.*

For the Gabadagan (royal villages of Gampola) the *Nelun mal pahimbuwa;* villages of Unambuwa, Kirinda and Udowite in Gampola, the *Kęrallama;* the villages of a Devale, the *Sūḷama;* the villages in a Vihare, *Agultaṭṭuwa;* Dolosbage District, the *Bōpata pahimbuwa;* village of Angammana, the Tamil letter, *Ayanu;* royal village of Naranwita, the *Iraṭṭi nelun mal pahimbuwa*; Tumpane the *Nelum mala*, lotus flower; Alutnuwara* the *dunna* (bow) and *Nelum mala* (lotus flower.)

Brands of some Kandyan Chiefs.

For the Dulleve, Veragama, Hulangomwe families, the *Irahaṉda*, Sun and Moon; the Alutgama family in Matale, the *Nelum mala* (lotus flower) and *Ada-haṉda*; the Dorakumbure family, the *Toraṇa pahimbuwa;* the Aluwihares, *Męḍiyama;* the Pata Bulatgama, the *Biṉduwa*, a drop.

With regard to the brandmarks on cattle, the Hon'ble F. R. Ellis, C.M.G., late Auditor-General, wrote me the following on May 7th, 1906:—

"Under the new branding system the only brand that will be compulsory will be the communal brand. It will be left optional with the owners of cattle to put what private brands they like or caste-marks on their cattle. I quite agree with you that caste-marks are useful, enabling one at once to distinguish between an animal which belongs to Punchirala and one which belongs to Puncha, and thus preventing false claims and disputes."

* For Kinigoda Korale the *Wahumhunudaluwa* and *Ada-handa* (half moon). For some low-country Sinhalese Gowigama people in Gangaboda Korale, Galle District, I have seen the brandmark, an ear of paddy, (*Vi karala*) on their cattle.

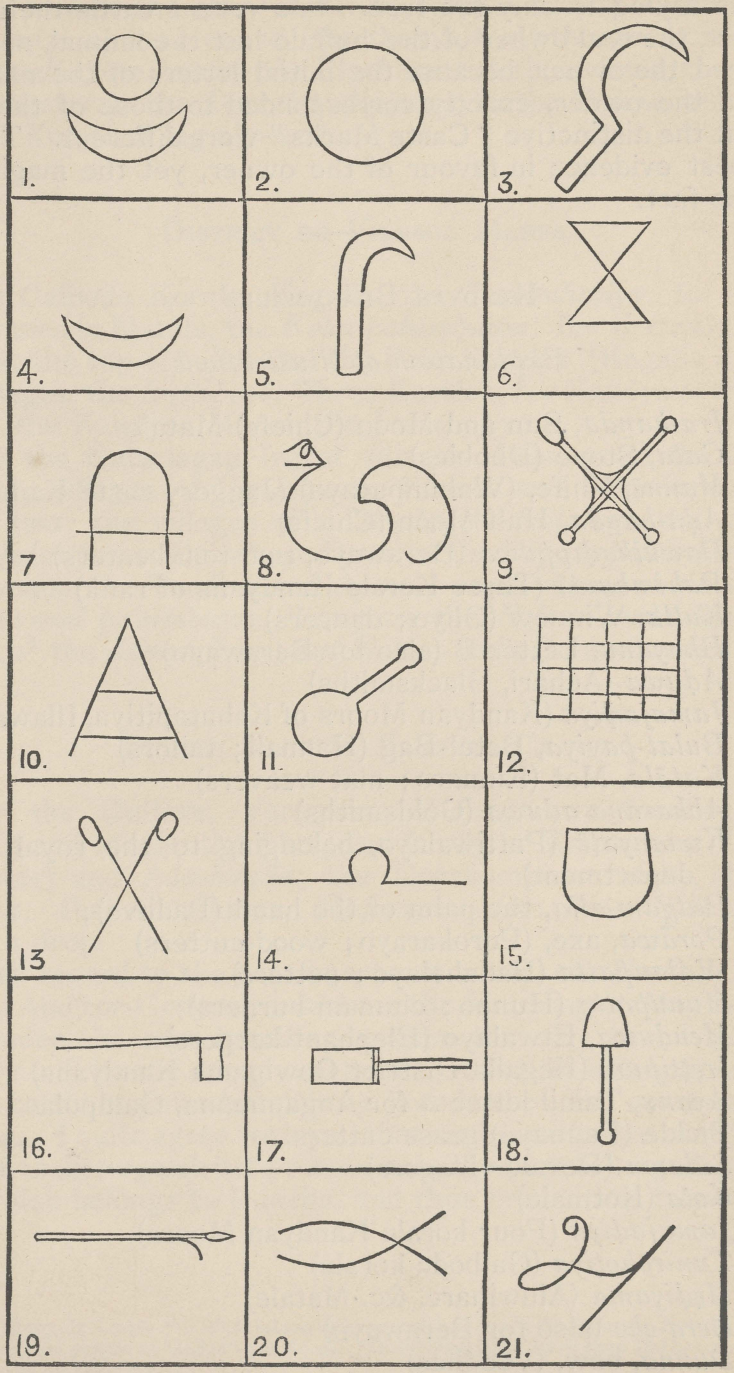
This saying is only too true. In a recent cattle-theft case in a police court, the real owner of the buffalo lost the animal, and the thief was decreed the owner, because the initial letters of the names of the village and the owner, exactly corresponded to those of the fortunate thief. But the distinctive " Caste Marks " were different. Though this was the best evidence in favour of the owner, yet the magistrate lost sight of the fact.

Kandyan Brandmarks.

Explanation of Illustrations.

Fig.

1. *Ira-haṇda*, Sun and Moon (Chiefs) Matale
2. *Gala*, Stone (Dhobies)
3. *Mannē*, Knife, (Wahunpurayo) (Jaggery caste Kandyans)
4. *Aḍa-haṇda*, Half Moon (Chiefs)
5. *Dawulkaḍippuwa* (Berawayo; tom-tom beaters)
6. *Pahimbuwa* (Three Korale Kandyans of rank)
7. *Kulla*, Winnow (Oliyo; dancers)
8. *Bhayanu*, Letter B (also for Berawayo)
9. *Aḍuwa* (Achari, Blacksmiths)
10. *Jamajaḍiya* (Kandyan Moors of Kahatapitiya, Illawatura, &c.)
11. *Bulat-payiya*, Betel-Bag (Hannali; tailors)
12. *Katāla*, Mat (Kinnaro; mat-weavers)
13. *Abharaṇa aḍuwa* (Goldsmiths)
14. *Kunanyaṭē* (Pattiwalayo, belonging to the royal palanquin department)
15. *Batgam-alla*, the palm of the hand (Paduvo);
16. *Porāwa*, axe, (Porokarayo; wood-cutters)
17. *Walanpatta* (Badahelayo; potters)
18. *Hunupatta* (Hunno; chunam-burners)
19. *Heṇḍuwa*, Etwalayo (Elephant-keepers)
20. *Ireṭṭipurē* (Kegalla District Gowigama Kandyans)
21. *Ayanu*, Tamil letter A for Angammana, Gampola
22. Sickle (Pannayo) grass-cutters
23. *Sūlama* (Devale villagers)
24. *Kota* (Kotmale)
25. *Jamajaḍiya* (Four korale Kandyan Moors)
26. *Tanirohoṭiya* (Galbode korale)
27. *Meḍiyama* (Aluwihare, &c. Matale)
28. *Bera-ẹhe* (also for Berawayo)
29. *Dunna*, bow, (Veddhas)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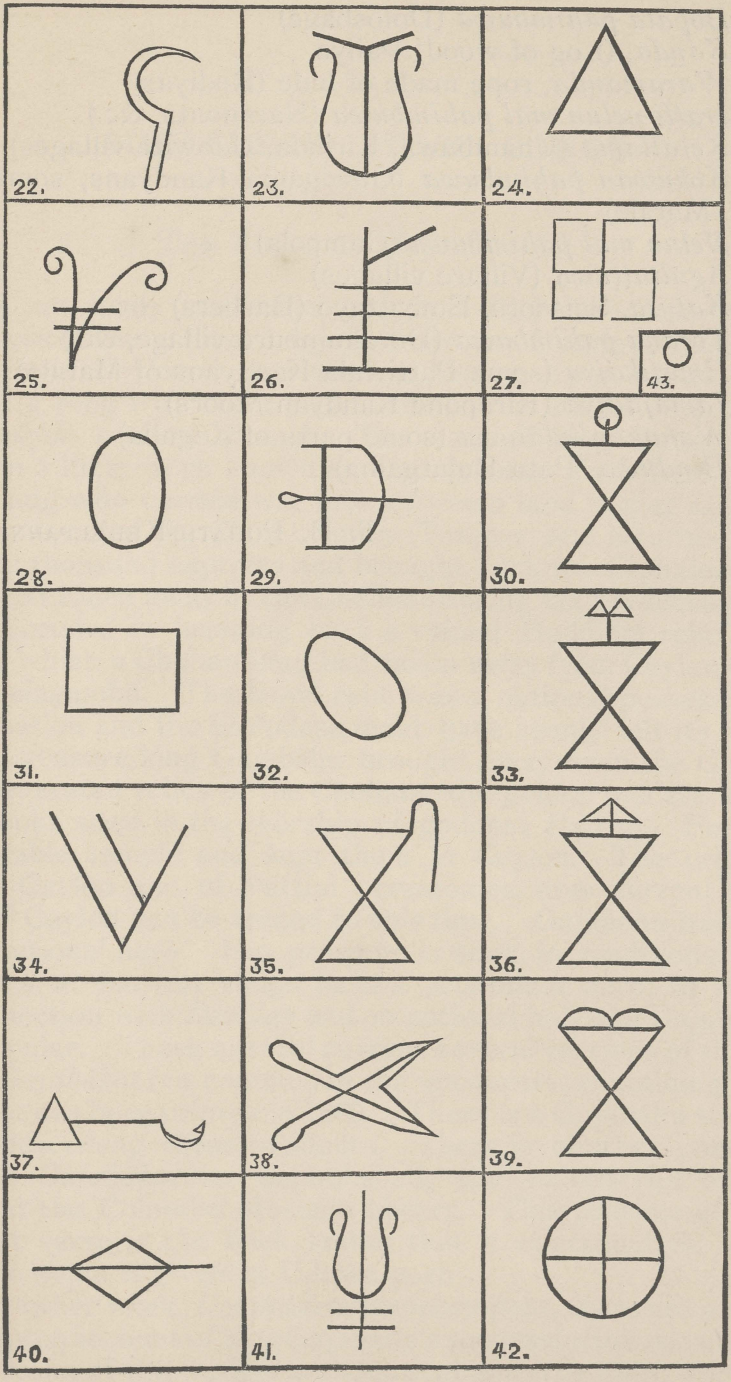
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30. *Bōpata pahimbuwa* (Dolosbage)
31. *Kaṉda*, (Log of wood) Paliyo
32. *Waramanda*, rope made of hide (Rodiyas)
33. *Iraṭṭi nelun mal pahimbuwa* (Naranwita, &c.)
34. *Keṛallama* (Unambuwa, Kirinda, Udowite villages)
35. *Kokuwan pahimbuwa* (Gowigama Kandyans, some parts of Matale)
36. *Nelun mal pahimbuwa* (Gampola)
37. *Agultaṭṭuwa* (Vihare villages)
38. *Katura*, Scissors, Embattayo (Barbers)
39. *Toraṇa pahimbuwa* (Dorakumbure village, &c.)
40. *Ematikaiya* (some Pattiwala Kandyans of Matale)
41. *Jamajaḍiya* (Kirapone Kandyan Moors)
42. *Wahunhuludaluwa* (some parts of Kegalla)
43. *Biṉduwa* 'Pata Bulatgama)

T. B. Pohath-Kehelpannala.

SINHALESE FOLK SONGS.

The Story of King Gajaba.

THERE are many traditional verses in Sinhalese dealing with the prowess of the ancient kings and heroes of Ceylon. King Wijaya's landing in Ceylon is described in *Kuvēni Asna*. It is written in the form of a song with short verses and can be sung to the accompaniment of *uḍekki* or *bera* (drum). The wars of king Dutugemunu are described in a little work known as *Dutugemunu Yuddhaya*. The first Sinhalese king who carried war into a foreign land is king Gajabā. He successfully invaded the Choli country (Tanjore) and returned victorious with twelve thousand captives and brought back the Sinhalese captives who had been taken away by the Cholians during his predecessor's reign. He also succeeded in bringing back a valued Buddhist relic (Buddha's alms bowl) which a Cholian king had taken away from Ceylon during the reign of Walagambā. The Bowl relic was a national possession held in great estimation and the Sinhalese must have keenly felt its loss. As a retaliatory measure king Gajabāhu brought away from the Choli capital the most venerated relics of the Cholians, the golden anklets, the images and the books used in the worship of goddess Pattini. For these he built a suitable temple and kept them in Ceylon. The origin of the *Devālas* in Ceylon and of Pattini ceremonies, now current among the *kapuwas* of Ceylon can be traced to this time. Gajabāhu has ever since become a national hero. His prowess is sung in traditional verses on all occasions, at harvest songs he is a prominent hero; at ceremonies held in connection with *Devālas* and on national holidays Gajabāhu songs are very popular. There are still current several versions of these songs. There is a *Gajabākatāva* common in the upcountry, containing 71 verses. This booklet has been printed in 1899. There is a Gajabāhu song, a short one, also describing these incidents. There is another poetical work also named *Gajabākatāva* unpublished, the manuscript of which is preserved at the Colombo Museum library. This consists of 76 verses, but the last verse in the book states that it contained 82 verses and the author's name is given as Uduwa poet.

In another work, *Dolahadeviyannekavipota*, there are a number of verses giving an account of king Gajabāhu's successful invasion of the Choli country. None of the verses are identical and it is quite apparent that

these have been composed independent of each other. However, the details of the account given in these books do not differ in any material respect. The account given in the *Gajabākatāva* museum manuscript appear to be more complete than any given in the others. It gives an account of the father of king Gajabāhu and also the distribution of honours and presents to the general who accompanied him in the invasion of Choli.

The verses speak of king Gajabāhu's father as a commoner who was engaged in ploughing a field, when the Royal elephant sent round the country after the death of the reigning king approached and bowed before him, selecting him for the sovereignty. The sending round of the Royal elephant to select a chief is a very ancient Eastern custom found referred to in old Indian stories and folk lore. The Mahāwansa however does not mention this incident, but gives *Wankanāsika* as the father of Gajabāhu. The king of Choli country invaded Ceylon during Wankanāsika's reign and took away twelve thousand captives. There are traditional accounts connected with this invasion, which is versified in *Aṇkotahaṭana*. The story in the *Aṇkotahaṭana* relates the misgovernment of the Island at the time and the woes of a poor villager who owned a single ploughing buffalo with a broken horn, which was taken away by every man who could lay hold of it and used in ploughing. The villager when he protested was beaten and illtreated. He carried his complaint to the headman, the dissāva, and at last to the king himself, but only met with rebuffs and illtreatment. This injustice preyed on the man and through sheer shame he left the shores and went to the capital of Choli where he became a domestic servant in a Cholian family and laboured incessantly and diligently in the household work without demanding any remuneration whatever. After twelve years service, when he was pressed by the house-wives to take some remuneration for the work he rendered them, he refused it, and related his story and asked them to induce their husbands to invade Ceylon and put an end to the injustice found there. The women of the town pressed this request on the men with great effect, for when they refused, the women refused to cook or serve them and called them cowards.

45	අ යෝ කියම්න් කීදුකට ඔහු ශලාකදුලැලි නෙත්පු	රා
	ප යෝ දරලැම් නිබෙනු කුමවද නුඹේ පලි නොමගන්ව	රා
	වි යෝ වේමු නිමියන්ඩ කීවා නැසුවොත් මොහුබැඳ දූ	රා
	ලි යෝ ලිපයිණි ඇතුලු නොකලෝ එදා දවසට එනුව	රා
49	ඝු ගේ සිංහලදීප නඩුවක් නැතුව පවතින කල ඉ	නා
	ඨ ගේ අංකොට එක මිමෙකුව ඉන්න නැතුවම ලොව ස	නා
	ව ගේ කැන කැන බැඳගොසින් සානා එපලියව දුක්සි	නා
	ඝු ගේ දැන මෙනුවරට ඇවිදින් දෙලොත් අවුරුද්දක්ප	නා

50 කී ඝා සිත් රොස්වෙමින් ඇම්මයෝ සමඟ ඇරබස් මු ලා ඒ
අ ඝා පත් දුකියාගේ දරදිය දුන්නු හොඳකන් බලා ඒ
එ ඝා පත් ලඳලියෝ උනුනුන් සෑවොම එකසිත් වෙලා ඒ
සොයා මුත් වරලෙස පිටේ දිසි අයති ලාභණවලා ඒ

51 එ ලි ඝ ව නැවිත් සිටිනා ලඳලිය සිවුමැදුර තු ලේ
වි ලි ඝ ව ඇනුන් කීබස් අසමින් සිත දුක්විඳ ලේ
දි ලි ඝ ව රන්දම විලසින් මෝල් රැගෙණ විකුම් ලො ලේ
ප ලි ඝ ව සිරිලක ඝනලෙස නිස්මුනු ලඳලියො එක ලේ

45. "At his sad story they cried *ayo!* while tears flowed full from eyes. 'Why should we have breasts if we do not take vengeance for you? If our husbands will not listen to us regarding this man we shall show them our displeasure'. On that day the women in that city did not burn any fuel on their hearths.

49. "'There is no justice done in the Siṇhala Island. This fellow's one short-horned buffalo was not allowed to be kept undisturbed; as it was taken for ploughing from place to place his heart became sorrowful. On account of this he has now come and spent twelve years in this city'.

50. "Saying this they got angry with their husbands. 'See how this helpless poor man worked for us, fetching water and firewood!' Those good women all became of one mind. They allowed their hair to hang down on their backs like clouds.

51. (The men) were put to shame by the sorrowful words of the women; who, though wont to dwell within four walls, not coming forth, started on that occasion for Sri Lanka to exact vengeance, shining like golden chains and taking paddy pounders to show their prowess.

A Cholian army was formed and they invaded Ceylon and defeated the king and took away twelve thousand captives.

According to the *Gajabākatāva* the name of *Nīlayodaya* is given as the successful general who conducted king Gajabāhu's expedition to Choli. He was a native of Ruhuna and lived near Walaway Oya. It is a noteworthy fact that from the time of Dutugęmunu, most of the generals and fighting men were recruited from the southern coast. Ruhuna and the Walaway district, it appears were the home of fighters.

Gajabāhu king bestowed on his successful general *Nīlayodaya* villages on either side of the banks of Walaway Oya.

In the Gajabā song the account of the invasion is given in detail and it adds a further fact that the king on his return, planted in the ground the iron rod carried by him, at the sea-port where he landed, with a suitable inscription commemorative of his victory, as the song says, to warn those who might be tempted to invade his country again. It also mentions the fact that the king brought the golden anklet of goddess Pattini and the articles of veneration now placed in the four *Devālas*.

(Nāta, Pattini, Kataragam and Vishnu *Devālas* are the four still kept up in Kandy). The song does not mention the bringing back of the Bowl relic of Buddha.

පොලිකියා සිර සුවිසිදහසක් අල්ලාලා, තවමදිය කියාලා, පත්තිනි දෙවිඳුගෙ රුවන් සලඹ ගෙන්නාලා ගෙණෙනට සැලකරලා සිව්දේවාලේ ආවුද සමගදරුලා, ගමනට සැරසිලා, අතින් ගෙනා සැර මිටිය ඔන්න දැනගල්ලා, වව අකුරු කොටාලා, ඉතින් කෙනෙක් එනවානම් මේක බලාලා, මිහනේනු කියාලා, අතින්ගෙනා හැටියට නමගම සලකුනු කරලා, පාරේ සිටුවාලා, ගොඩින් ඇවිත් සෙන් සමඟින් එකුවර බැසලා, සිව අවසරදීලා, තම පරසවනසරගම්වලටම, තවත් ඉතුරුපුර වැඩසිර දුකලා අලුත්කුරුවේ ඉන්ව සලස්සාදීලා, ගම් ගෙවතු ලැබිලා, සුවිසි අවුරුද්දක් මහරජකම්කරලා, දෙව්පුර කියලීලා.

The following is a translation of a part of the song:—"Saying it was interest, he took twenty-four thousand captives, and saying that it was still insufficient, he took the golden anklet of goddess Pattini, and also ordered the bringing of the treasures of the four *Devālas* with these, and started on (return) journey; know ye this is the rod brought in the hand, letters were engraved round it, if anyone is coming again he should mark this, without that let him not come; having marked the name and particulars showing that it was brought in the hand and planted on the road, he arrived in the city with the returned crowd, and gave them permission (to disperse). The captives were (sent back) to their own villages; seeing the extra captives, he made arrangements for them to stay at Alutkuruva, where they obtained villages, houses and gardens. Having reigned as a great king for twenty-four years, he reached the city of the Devas (died)."

Gajabākatāva gives the capital of *Gajabāhu* as *Kuliyāpura*. *Dolahadeviyannekavipota* gives it as *Beligala*. The following are the verses given in *Dolahadeviyannekavipota* which refer to this episode:—

51	බෙලි ගල රජකළ ගජබා නර	නා
	බැ ලී සොලී රජ උදහස් වෙමි	නා
	මැ ලී බිදුන අහ මිවුවගෙ කිය	නා
	සොලී කුමරුනට දලුමුර මෙත	නා
52	මන්තොස වඩවස මිවිවගෙ අහ බිදලා බෙලිගල නුව	රේ
	රන්දට කොපුවගලා ගානා මිවුවා දුකලා කුඹු	රේ
	වරදට දෙළොස් දකගත් රජ සොලී රටට එගන්ක	රේ
	නඩුවට වැඩි සොලී කුමරු මල් යහනට වැඩමක	රේ
54	එ සි න් පසුව ගජබාහු කුමරු ඉපිද වැඩවස	නා
	සොඳින් කියනි එකුමරුනට ගෙණගිය සෙසගගෙ ගණ	නා
	ඉ සි න් යකඩදහක්ගෙණ ගසදවට ජය කිය	නා
	උ තු න් පල්ලේ බැද්දේ දෙවිඳු මල්යහනට වැඩමව	නා

55. මිදිය කල දහසකි යකඳව ම
නිලා ගෝදයාඑනි වලවේ සි ව
යාලුවුනා ඔහු ගජබා කුමරුට ව
දලු මුර පමණයි කලු කුමරුන්ග එ

56. ගජබා කුමරුන් විගසව යකඳවක් සුරතව ගෙ ණ
අලුකර රට නොව විමසා කෑයිල් පවිවලමව ව ණ
තෙද බලපා මඟ මුහුදේ දියර දෙබෑ කරවමි ණ
කලු කුමාර දෙවි දළුමුර මල්යඟකට වැඩමවමි ණ

51. "Gajabā king who reigned at Beligala, looked at the king of Choli with displeasure. The story of the broken horned buffalo was told. There are offerings (*Dalamura* betel) here for the Choli prince.

52. "In the city of Beligala the fine looking buffalo's horn was broken. Seeing the buffalo with a sheath covering the broken horn being used in the plough. For this fault twelve thousand captives had to go to Choli country. The Choli prince who demanded justice has come to this floral offering (bed).

54. "After that prince Gajabāhu was born and lived here. It was well explained to that prince the number of captives taken away. To make the *jaya* iron rod a thousand pieces of iron were taken. The noble Pallebedde god has come to the floral offering (bed).

55. "There were a thousand large pots of water for the iron rod. The Nīlayodaya came from Walaway. He became friends with prince Gajabā. The offerings (*Dalamura* betel) are here for the Kalukumāra (Black Prince).

56. "Prince Gajabā in an instant taking the iron rod in his right hand, cautiously passed through the country and reached Kailpatanam. Showing his prowess, he separated the water in the high seas and marched over. The Kalukumāra god has come to the offerings (*Dalamura* betel) in this floral offering (bed)."

A *Yakandāva* iron rod is mentioned as the most powerful weapon of war taken by Gajabāhu. *Gajabākatāva* gives its dimensions as three cubits in circumference, and fifteen cubits in length, requiring sixty men to carry it. The edition of *Gajabākatāva* which is in print gives it as seven cubits in circumference with the handle three cubits in circumference, and the length is given as fifteen cubits and the weight as the weight that can be raised by sixty men. The verse runs :—

11. සත්රියනක් වට මිට තුන් රියන් ගෙ නා
සත් පසලොස් රියන් සැවයෝද උසුල නා
රත්තරනෙන් මැනීසක් ගෙණ ලොව වටී නා
එක්කෙළියට නැනවූ යකඳව ගෙ නා

11. "Seven cubits in circumference and three cubits at the handle, fifteen feet (in length), taken and raised by sixty powerful men. A priceless gem was set in gold taking the Yakandāva made for play."

Yakandāva is mentioned in other books and was not a special name given to the war implement possessed by king Gajabāhu. A mention of this instrument is found in *Giridevikatāva* a story of a princess who has been deified and the prowess of her husband *Dala-kumāra* who was her brother is sung in *Garayaknętuma* (Gara devil dance). *Dalakumāraya* was in search of his lost wife and he arrived at the abode of Saturn, where the god invited him to take part in a game, where if he won he would help him, but Saturn though he lost was not able to give the information and at this *Dalakumāraya* was so enraged he hit Saturn on the leg with the *Yakandāva* he carried in his left hand and broke Saturn's leg. Saturn is now represented as lame in one leg. The verse runs :—

174	මන් කුමටද සුදුවෙන් දිනෙව්	වේ
	දැන් මොකටද මා සුමන්දු කෙරූ	හේ
	මන් රවටා බොරු ඇතිමට කී	වේ
	වස් අතතිබු යකඳවත් ඇසු	වේ
175	ගු ණ නැති දලරජ තෙදබල පා	ලා
	ඝෙන සුරුගේ වම් කකුල කඩා	ලා
	ඝ න ඝමනත් දැන් අවල ගසා	ලා
	අ න සක තේජත් බල අඟවා	ලා

174. "Why did you let me win the game? Why did you dilly dally with me? Why did you lie to me and cheat me? Then he hit him with the *Yakandāva* which he carried in his left hand.

175. The Dala king bereft of good qualities, having broken the left leg of Saturn, making him a cripple in his walk, showed his prowess, strength and power."

The *Rājaratnakāra* gives the following account:

"His (Waknebissa's) son, king Gajabāhu, having heard that during his time that the inhabitants of Lankadwipa had all gone as servants to Kaveri, getting angry, taking the *Yakandāva* which his father had caused to be made and the weight of which was such that as many as fifty powerful men were needed to raise it up—having reached the sea and by his meritorious powers parting the sea and reaching Choli country without wetting the upper surface of the feet, showing his prowess, taking back the men who had gone there to serve, having secured that they should not go there again, and returning with the tooth relic, bowl relic taken away by the Demalas, gathering much merit by good acts such as the giving of alms &c., and having served the *Sāsana* (religion) and the world, reached *Devaloka* (heaven)."

The account is careful to avoid mentioning the fact that any Sinhalese were taken captives, but only speaks of them as given to Choli for purposes of work and so there is no mention of the bringing back of Cholian captives to Ceylon, nor of bringing the ornaments of goddess Pattini.

The *Rājāwaliya* account goes into more details and agrees to a great extent with the account given in the traditional verses.

The following translation of three unpublished verses sung by village folk are from the collection of Dr. Ananda K. Coomāraswāmy. They show the deep hold the story has among the people.

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"The chief of men possessed of good qualities, superior fame and great power went before the Choli king surrounded by guards greatly powerful as the hordes of *Māra*. Restoring with pleasure the inhabitants of the city and the different ports and countries to the king and giving over much riches and men, he returned to the shipping port. The great king Gajabā who was born unto the world by noble wishes took twenty-four thousand women, girls, lads, ministers and officers. For the twelve thousand they had taken from us he took twenty-four thousand. Then in that city the Choli king left alone laments with fear of mind. 'Oh king Gajabā my country is desolate. It is because of your great merits, that now I suffer. Go back, enter your city like an elephant returning from the forest. By the quality of the power of your merits, it is as if a forest fire has been quenched.'"

Gajaba Katava. *

1. Twenty-four æons, for all beings' sake—the Teacher king of the Three Worlds who acquired the Law and who enthralled the Devas of the six spheres for the service of beings I adore, let the assembly be protected.

2. Jambudwipa to the south of the golden peak had five hundred Islands surrounding it, from thence 150 *gavus*, was Sinhala; renowned for prosperity where the Teacher's triple gem was established.

3. To sixteen places (of this Island) the Teacher of the Three Worlds had come, the Sumana peak source of the waters of the four great rivers, he crowned by a special act and the victorious flag was planted in Sri Lanka by making it the merit field.

4. There were four divisions of men living in all prosperity; there were great orchards and fields innumerable, and scattered throughout Lanka lived innumerable men engaged in cultivation.

5. Some young householders who lived in a certain town, having procured ploughs, yokes and oxen to their mind, went (to the fields) and yoked the oxen to the ploughs, leaving orders to bring them good cooked rice for their meals.

6. Having unyoked the oxen according to their pleasure, and throwing aside the yoke to the jungle from the furrowed field, and taking the meal of rice to their hearts content, they lay down at ease in a shady place.

7. For ploughing round the field in the afternoon, the ploughs and the oxen were brought back near the furrows, and when the yokes were placed, they saw a swarm of *bambara* bees settled on them.

8. 'Friends what may this unprecedented wonder be, here on this yoke is a *bambara* bees' hive?' 'It is said that this sign portends the attainment of sovereign power, and the enjoyment of the wealth and power of this city.'

9. In this manner the two men were absorbed with agitating thoughts, they were puzzled, there was only expectation, when yonder, they heard the music of five kinds, and beheld a crowd from the city approaching them with a noble elephant.

10. In that great and prosperous city Kuliyapura, the king had departed from his earthly life, and as he left no one to claim the crown, the viceroys and ministers bethought them of a plan.

11. 'Decking the Royal elephant with its ornamental trappings, we will parade him from town to town; if he allow any person to mount him and if he give his back, bestow on that man the sovereignty of the realm.'

12. Having started in this manner, the crowd was coming towards the place, when he who was possessed with special luck was seen from a distance. The elephant without hesitation bowed down three times. Then the people crowded round him joyfully.

13. There was an old traditional saying. 'The kingdom will be bestowed upon a person ploughing a muddy field while on the very field itself. He will mount the Royal elephant and enjoy great kingly prosperity.'

14. Delighting the celestial maidens disputing in the heavenly gardens (nadun), and as if Sakra (the king of gods) was proceeding to the assembly of gods, he without delay, enjoying royal honours, obtained by his own previous good merits, set out towards and arrived at *Kuliyapura*.

15. Having bathed him and dressed him in white robes, and set him on a heap of gold, the Brahmins danced, after appointing him king, and making a throne for him to sit upon.

16. Through his previous merits he became king; like nectar his kindness increased. His good qualities shone by his adoration of the three refuges. Kuliyapura shone like the city of the gods.

* Gajaba Katāva ola M.S., Colombo Museum Library.

17. That king in special prosperity equalled the moon; he expected to bring contentment to all. But twelve thousand prisoners were taken away, to the shores of the pleasant Choli river.

18. Once the king of Choli succeeded to the kingdom of Sri Lanka. Worshipping three refuges he gave robes to the priests. And he was born again from the womb of this queen who was like Sujata who offered the milk rice.

19. The great Brahma gave him blessings of prosperity. He was ever of fascinating beauty. The prince was decked in new gold ornaments and given the name of Gajabā.

20. Like the moon that increases from day to day, like the moon the prince grew. His prowess when he attained the age of three was such that the renowned prince controlled spirited elephants.

21. The heart of his father the king was gladdened. Knowing his advancement it made (the king) more and more attached, and he was compared to the great elephant of the seven races.

22. He twisted together coconut and palmyrah trees, and shook the earth by throwing stones and roots. He caught the wild elephants and threw them down. The wild deer were caught and made to dance.

23. Thousands of strong bows were drawn with ease, as a woman would tie her hair. Seven arrows were shot with one effort. He completed the learning of the 64 arts.

24. The great palmyrah trees growing in the neighbouring villages were broken top and root like bits of kitul stalk, and he played with them, throwing the pieces up in the air. At that time Brahma saw the prowess of the prince.

25. The sun-like king seeing these powers was filled with gladness for the luck stored for the future, and in such wise as to please the prince's heart, he determined to make an iron rod for him.

26. The king his father gave with pleasure an iron rod, three cubits in circumference and fifteen cubits in length and as heavy as the weight that can be raised by 60 fighting men and of eight, sixteen and twenty-four dimensions.

27. Taking his iron rod from his father the king, shining like some stroke of lightning or like the water borne on the back of a snake with thunderous sounds that break rocks.

28. Over high peaks and low valleys he roams over twenty-five leagues and returns on the same day. Taking his shining iron rod with him the trees were broken into pieces by striking with it.

29. With cleverness akin to the prowess of the great elephants, and in prosperity surpassing that of the sun god, like a lamp to Kuliyapura lived king Gajabā incomparable,

30. Having obtained the golden crown. Like the prosperous city of king Brahma, at a lucky hour he obtained victorious prosperity. Like the moon shining over the top of a hill he occupied the lion throne.

31. In this manner king Gajabā having ascended the throne, the citizens were given pleasure with riches lavished on them and he pleased the people with kind words. The viceroy was ordered to inquire with diligence the state and wants of the city.

32. Seven hours after dark the viceroy sends spies about with orders to find out the secrets and the needs of the city. There was no sorrow anywhere in the town save that an old woman was beating her breast and crying aloud.

33. The next morning the viceroy bowing with hands on his head said 'a woman was beating her breast and crying with great sorrow, but reasons for this are not known.' At this the king's heart was touched and the ministers were sent for. The king asked them for the reasons as to why a poor woman was weeping.

34. The ministers bowed at the feet of the king who like the king of gods sees the sorrows of others. 'O Lord of Brahmas do not be unkind to the citizens. She is lamenting for the capture of her little son on the day when the king of Choli cruelly carried off twelve thousand prisoners from our shores.

35. Hearing these words of the ministers king Gajabā, showing his power in anger swayed the blue iron rod in his right hand. 'I shall bring the sorrow of fire to the heart of Choli king who acted harshly in this manner. Even in a day I shall defeat him and take back the captives with others as interest for his harsh deed.

36. 'Who was it that tamely bore the harsh treatment that was meted out by one coming in a ship from that country to our city? Was there no viceroy or king in this city? Did the elders great allow twelve thousand men to be taken away as captives? Was it a lying prostitute that reigned in this city at the time?

37. 'We shall now challenge the Choliya that treated us so hard.' The citizens bowed at the feet of the king for permission. 'In the same way as the heavenly hosts followed king Rama in his war with Ravana, let us go with great rejoicings with our Nila Yodaya.'

38. Noble and prosperous villages and poets were seen and passed. Like the great lion kings that go to kill the elephants, he fared to the distant Choli kingdom that was placed as if it were among nine kinds of gems. The vast ocean was passed after crossing great waves.

39. As if by thousands of lightning strokes on blue and yellow abodes, spreading with shapely and shining rays that pass through thick darkness with thunderous noise along mountain passes, the waves that covered the thick caverns were parted till the bottom earth was seen. The king struck with the iron rod which produced the noise of hundreds of thousands of thunder claps.

40. The goddess of the sea hearing this disturbance made her appearance. With loving kindness she made a way to the port of Choli. Like the Prince that ran with a *Yodaya* the king reached the Kaveripatuna, with little trouble and wading across water which hardly reached the navel.

41. After passing many leagues of the ocean path and having with gladness seen the port of Kaveri, the distance to the prosperous city of Choli was inquired from a man.

42. 'The city of Choli is sixty leagues in length and breadth. The iron ramparts enclose twenty leagues of the way. There are seven ramparts and seven gates in that city. Tell me without hesitation the reason for this enquiry.'

43. When the sun had penetrated the darkness and the light was coming they beheld the iron rampart after passing the long distance. It was pierced and broken with noise of thunder and the seven ramparts and the seven gates were beheld.

44. As king Gajabā was marching through the city, like a god who had descended on the earth, like a lion that had come among elephants, messages were taken to the Choli king from time to time.

45. 'If millions of Asuras were to come to war they would be beaten like a pack of jackals and dogs, even so that king will obtain sorrow. Do not even in sport speak as if this were a great undertaking.'

46. While the Choli king was speaking such brave words, they were breaking the doors and locks of the seven gates, like the Gurulu breaking into the house of the Naga. Seeing this king's arrival, the Choli king's heart trembled.

47. King Gajabā entered the palace. When the Choli king saw this his mouth became dry. Gajabā was like a Chakrawarti king; he went and sat on the throne of that king, next to him.

48. The gardens planted with fruit trees such as palmyra and coconut, are being devastated by the trees being pulled out from the roots. Powerful elephants are being thrown on the ground making them groan at the fall; as if by a furious great demon the city is being destroyed.

49. The elders bowed down at the feet of the king, saying. 'The powerful elephants that were filling the gardens are being killed.' Crying with fear they uttered these words. 'After this day the city of Choli will be of no use to you.'

50. Then the king of Choli with great anger asks, 'Have the hordes of the eighteen great kingdoms come? Who is the king that does such things to us?' And in this manner he spoke to the king who was seated beside him on the throne.

51. 'It is not fit for you to speak thus. Why do you lament with sorrow? We have not brought a great army. It is only some little lads who have come along with us.'

52. 'I have been victorious even in the wars with Asuras; my prowess was shown throughout the earth. After passing leagues of distant roads, why have you come to this city all alone?'

53. The great king Gajabā hearing these words, calmed the mind of the Choli king. 'Great king give me now without showing any anger, the twelve thousand captives brought from Sinhala.

54. 'Like the drawing on the moon that was eclipsed by the wars of the Asuras, Like the trouble of the Pandi from a jackal. This king seems to have a very high mind. The desire of this king to take back the captives is a vain one.' (Thus thought the Choli king).

55. 'I have defeated very many kings. Do not be haughty and high-minded, my good king. From whom did you write down a list of the men of Sri Lanka who stay here.

56. 'Why do you ask for the captives brought by us, as if the water that enters the blue ocean could be separated, or as if powerful elephants are tied with ropes made of sand, or as if oil could be extracted from sand and a lamp fed with it.'

57. 'Why that haughtiness, who do you want to frighten me? The star does not fear the war of Rahu, it is only the moon. If you do not give up the captives within half a day, I shall sweep you the Choli king with my *naruwa* cloth.'

58. 'You may make threats. I am a king who does not heed them. If you know me I shall not allow you to survive this. Why not accept me as the lord of kings. Even if you squeeze out water from the iron rod I shall not give you the captives.'

59. King Gajabā once meeting a *pase muni*, squeezed a sugar cane and gave him the sweet juice. Having obtained the power through that good act, he squeezed the iron rod and made it shed water.

60. The king of this Island entered the city of the Choli king, who without his wonted haughtiness returned the captives, sobbing, deeply grieved at heart that day.

61. The Choli king who had destroyed millions of Asuras in his wars, tried to frighten the king of this Island Lanka by displaying a good deal of boasting. Therefore an end of the iron rod was placed on his lap.

62. His bones, muscles and the marrow were melted. He sweated and shed tears from the eyes. He thought of the golden milk he had taken of old. The king remained without opening his mouth, filled with shame and fear.

63. The king then without awaiting more pain spoke to his ministers. 'For the twelve thousand add another twelve thousand as interest' forthwith there was no hesitation to return the captives in this manner. Thus they were given to the charge of king Gajabā.

64. For his country's twelve thousand, he took back twenty-four thousand. To ease the king of Choli the iron rod was put aside, making the prosperous moon-like Choli king glad by king Gajabā's words of music that filled the ears.

65. 'King leave the pleasures of this impermanent life. Where is there yet another king who has done so much merit and given alms for his safety in the next world? Choli king who has obtained the favour of the kings of gods hear these words.' King Gajabā was given the golden salamba displayed by noble beings.

66. Constructed of gold and precious stones, the goddess' image was like unto real sapphire gem. The scent of natural flowers, scented sandalwood and scents were sprinkled everywhere. The goddess' image was taken away after proper astrological calculations had been made.

67. For a week the story was repeated by invited dancers three times daily. 'Give the book which narrates the story of the goddess for one week's recitation'. The golden chief, the powerful chieftainess obtained worship in Sri Lanka from that day. 'Goddess Pattini help us always to obtain the prosperity of heaven.'

68. 'Give me the bowl, the gift of gods which our Lord used to eat from. Worship with both hands on the forehead and give the golden book. Let us two be friends till we obtain the deathless Nirwana.' After receiving these, king Gajabā took his leave of the Choli king.

69. With the army he embarked in ships and arrived at Kuliyapura. After mounting the throne as if he were the god of heaven he sent for his attendants. The twelve thousand citizens were sent to their own lands; and the twelve thousand captives were placed in interior villages.

70. King Gajabā enjoyed the prosperity of Sakra and Chakrawarti kings. Four temples were dedicated to powerful gods. May sorrow be removed like (Pokuramba) by the help of these gods, and may they protect me long with my children and wife.

71. One who showed his prowess at Cholipura; by fighting in that city the Nilayodaya, obtained various favours from the king.

72. On the two banks of Walaway Oya, twenty-four villagers there were. To Nilayodaya, king Gajabā made a gift of these.

73. To one who in the pleasant Sinhalese land who had borne distinguished sons, diverse golden ornaments and the village Ridigama were given.

74. Powerful gods hear these words, giving heed to my verses. Now vouchsafing prosperous days, Goddess Pattini protect me.

75. This is the story of king Gajabā, how the woman cried for her son, how the king made enquiries as to the facts, and brought back and gave her son.

76. By the favour of Sarasavi these words are uttered by Uduwa who lives in this pleasant land. Let all beings who listen to this be protected. Eighty-two verses are here composed.

W. A. DE SILVA.

PALI OR SANSKRIT: WHICH IS THE ORIGINAL LANGUAGE?

THE question which heads this paper though it has been discussed by more than one educationalist, does not seem to have been yet satisfactorily answered. The late Hon'ble James De Alwis while commenting on the subject in a cursory manner in his introduction to Kachchyana's Grammar of the Pali language says:—

"I believe it may be concluded that the Pali and the Sanskrit are at least two dialects of high antiquity contemporaneously derived from a source of which few if any traces can be discovered at the present day."

Before arriving at this conclusion he writes elsewhere:—

"There are two theories current with regard to the comparative antiquity of the Sanskrit and Pali. Some regard the former as the original and the latter as a derivative from it; whilst others affirm the superiority of the Pali over the Sanskrit and assign to it an origin before the language of the Vedas. But nearly all Brahman and European writers on the subject are agreed in considering the several Indian dialects which are generally designated the Prakrita as inferior in structure to the Sanskrit and therefore as being deduced from it."

While in another place the same writer says:—

"The term Prakrita as we have already seen means 'root' or 'original' and the Pali is the earliest exhibition of the Prakrit. In this point of view therefore the Pali may claim greater originality if not antiquity than the Sanskrit which is confessedly a dialect 'made or done.' In other words if the Pali may be regarded as the Prakrit or an exhibition of the aboriginal tongue, there is nothing in the signification of the term Sanskrita to entitle the language for which it is a name to be considered the source from whence the former is derived."

Buddha's doctrines are in Pali or as it is sometimes called the Mula-bhasa. Some would say that this language was chosen as the Vehicle of Buddha's doctrine not only because the word Pali as Mr. James De Alwis says "signified a line, row, range and was gradually extended to mean Suttan from its being like a line and to signify edicts on the strings of rules in Buddha's discourses or doctrines which are taken from the Suttans," but also because it means protection or security. This argument of course will not influence all minds equally. The word Tanti which means the happiness of mankind is also applied to Buddhist

doctrines. Professor Childers in his Pali Dictionary says: "It is a sacred text," "a passage from a sacred text." "Tanti is to a great extent a synonym of Pali" *Tatna dhammo ti tanti atho*, here the Law means the scriptures? Professor Whitney says in his work entitled 'The Life and Growth of Language' that the Prakrit dialect, the Pali, became in its turn the sacred language of South-Eastern Buddhism and is still taught and learned as such in Ceylon and further India; the others are represented partly in the Sanskrit dramas, as the unlearned speech of the lower orders of character, and partly by a limited literature of their own."

The Maghadi-bhasa is the vernacular dialect of the Magada-desa or the language used by those who inhabited the said country. This has been divided into Suddha (pure) Maghadi and Asuddha (impure) Maghadi. Of these Suddha-Maghadi is the above-named Pali-bhasa and Asuddha-Maghadi is a term used for the Prakrita dialect. Prakrita has sprung from the original source (Pali) and having acquired impurity in process of time, it is somewhat different from the original language. Mula-bhasa is a term for that language which originally developed itself into a dialect and which is believed to be the fountain-head of the other languages as indicated below:—

'After this Lōka (world) comes to an end *i.e.*, after the whole of this great earth becomes extinct and when it (the world) is formed again, Brahma beings descend from Brahma-lōka and are born or become manifest in this world. The beings who have thus come into existence not having a teacher to receive tuition from or example to follow, acquire by nature the Pali language. By reason of such acquirement this language received the term Mula-bhasa meaning literally original language.' Thus it is said in Rūpa Siddi Tikava, '*Sa Maghadi mula-bhasa naraya yadi kappika Brahma nōchassa tālāpa sambhudha chapi bhasare*,' meaning that, 'This Maghadi-bhasa was the root or the original language of man in the beginning of the Kalpe-earth duration; it is spoken by Brahma and our Buddhas proclaim their doctrine in it.' From this it will be seen that this (Pali) language is the original tongue of the human race. If children grow without an opportunity of hearing a language spoken, it is shown that they would spontaneously acquire the habit of speaking the Maghadi-bhasa. Mr. Alwis has made reference to this. But I might literate his quotation in Pali '*Mata damili pita dando samgatadaraké soche matu nathan pathaman sunate andhakabhasan bhasi siṣsati yopé agamake maha aranna nibhatta yatha anné kathento nama nathi sopi attama dhamatuga wachanam samutta panto Maghadi pabhasannémabha sisasta*,' meaning, 'If a child born of a mother of the Tamil nation to a father of the Telugu race, should first hear his mother speak he would speak the Tamil language; but if he should hear the

father's tongue he would speak Telugu. If a child is born in an uninhabited wilderness where no speech is heard then he would by instinct articulate and utter words of the Maghadi-bhasa, thus shewing that the first form of speech of the human beings was no other than Pali. It was in this what is termed primitive tongue that Prince Siddhartha, who was then, a Bodi-Satva, immediately after his birth expressed himself in the following stanza:—

'*Aggohamassami lokassa jeththo hamassami lokassa seththo hamassami lokassa ayamanthi magathi naththi dani punabbhawo*,' meaning, 'I shall be the highest of beings of all the worlds, I shall be the hero of beings of all the worlds, I shall be the chief of beings of all the worlds; this shall be my last birth and there shall be no re-birth.'

On the day this Prince Siddhartha, was leaving his lay-abode determined to become a religious ascetic, the Deva Māra, with a view to circumventing him in his object, addressed him in these words, '*Manikkama maha-vira itoté saththamé dine dibbanthu chakka rathanam adha pathu bhavissathi*,' meaning, 'Exalted one! Seven days hence, the heavenly gem called Chakra-ratnaya (*i.e.*, the monarchy over the whole universe) will descend to thee. Do not leave the lay-abode.' This exhortation, however, which Professor Rhys Davids thus describes in his 'Life of Gautama' 'Māra, the Spirit of Evil, appears in the sky, and urges Gautama to stop, promising him in seven days a universal kingdom over the four great continents, if he will but give up his enterprize,' did in no wise impair the resolution of the Supreme Bodi-Satva. He replied as follows:—

'*Maragana mahan maihan dibba chakkara sambhawan anathu kohan raggina thiththa wan Māra maian*,' meaning, 'Māra born of heaven! I too am aware of the fact that I am to attain to rule over the universe but there is no profit to me from that monarchy. Do thou remain quiet without interposing obstacles in my way.'

It would thus appear that the language of Pali existed even before Prince Siddhartha attained Buddha-hood and that it was spoken by devas.

Again—about the time Maha-Sammata was born at the beginning of this world it was said '*Adichcha kula sambhawo suwashda guno caro maha nibban ragassi Mahasammatha manako*,' meaning, 'There came to be a monarch by the name of Maha-Sammata, who was born of the Solar race, possessed of pure, good qualities and great power.' From this monarch Maha-Sammata up to the monarch Sudhodana—both monarchs inclusive—there reigned 334,591 monarchs and they all would seem to have spoken the dialect Pali.

While on the subject of this dialect as the vehicle of the Buddhist scriptures, I may mention certain facts which I have gleaned during the

course of my studies of the books connected with the Buddhist religion and which may not be devoid of interest though I am laying myself open to animadversion for digressing from the point at issue.

The Prince Siddhartha, son of the last monarch Sudhodana above referred to, attained Buddha-hood 2,494 years ago. Since his accession as such up to his demise—a space of 45 years—he inculcated the system of religion which consists mostly of the moral and metaphysical doctrine and is embodied in the *Tunpitaka*.*

In the fourth month after the demise of Buddha the first convocation for committing Buddhist doctrine into writing is said to have been held at Rajagaha Nuwara. On this occasion 500 Maha-rahats, all of whom had as aforesaid committed to and preserved in memory Buddha's doctrine, are said to have assembled under the presidency of Maha Kāsyapa of great power. History has recorded the very spot in which the assembly was held, and other details. Maha Kāsyapa is said to have taken his seat on an altar which the historian says was like unto a heavenly residence. And this is said to have been built by king Ajasat in front of the rock-cave named *Saptha-pani Guha* on a side of the rock or mountain *Webhara*, by way of perpetuating the Saddharma doctrine. This grand conclave completed their mission of reciting the doctrine correctly in seven months.

One hundred years after the death of Buddha seven hundred Maha-rahats headed by the Maha-rahat *Yasaṉam* at the temple *Waluka-rama* in the city of Visala-Mahanuwara under the auspices of king Kālasoka held the second convocation and ended it in eight months, the doctrine being purged of the impure variations it had undergone on account of ten thousand sinful Buddhist monks called Samana-Kuttikayo.

In the 226th year after the death of Buddha, one thousand Maha-rahats, with the Maha-rahat 'Moggalla-putta Tissa' as their head, at the Temple *Asoka-ramaya*, in the city called Pelalup-Nuwara under the patronage of king Dhammasōka, held the third convocation and ended it in nine months, after purifying the doctrine of the interpolations with which had been incorporated in it by about sixty thousand *Thirthakayās* who had entered the priest-hood through cupidity which the large endowments and care bestowed by the said monarch towards the upkeep of the Buddhistic dispensation, had engendered.

* Literally three baskets into which the books of the Buddhist canon have been consigned. With reference to these baskets Professor Childers says:—"The three baskets form a canon of Holy writ, and are invested by the Buddhists with all the sanctity of a canon. They are reverenced as containing the word of Buddha, and are the ultimate appeal on all questions of belief and conduct. Owing to their great extent estimated at eleven times that of our own Bible, they are able to treat in great detail of all the relations of life and the doctrine they contain is consistent throughout and set forth with clearness and logical accuracy." A.J.

In this manner the great Rahats who had acquired perfection in the four transcendental virtues retained in their memory the whole text and commentaries correct to a syllable till the whole was committed to writing. We find it said in Vinaya Atuwawa '*Sa-attakatha sabbhan Buddha wachanan Thathagathassa parinibhanto yawa panno sadhikani chathari wassa sathani tawa mathi sanpauna bhikhu mukapatawesena anesum*,' meaning, 'The whole text with the commentaries was up to 450 years after the demise of Buddha handed down orally by Buddhist monks of great erudition.'

Perceiving that the intellectual power of human beings was gradually decreasing or as the Mahawansa says " Forseeing the perdition of the people (from the perversions of the true doctrines) and in order that the religion might endure for ages," the great Rahats (inspired monks) in whose minds the Tunpitaka had been treasured, caused the said doctrine to be written and this was done by 500 Rahats at the temple Aluvihare in Mātalē in the year of Buddha 450, in Pali—the Aththa Kathā commentaries* being written in Sinhalese for the benefit of the Sinhalese inhabitants. In the year of Buddha 953 the great monk Buddhagosa rendered the commentaries written in Sinhalese, into Maghadi or Mūla-bhasa. These writings have preserved their pristine purity up to this day. But mistakes in letters and syllables which have crept in owing to its careless transcription from time to time are to be found in both Abhidharma and Sūtra-piṭakas except in the five books of Vinaya-piṭaka which with their commentary was received and adjusted in the fifties by a committee of erudite Buddhist monks during a period of eight months at Pelmadulla in the Sabaragamuwa Province.

In the life-time of Buddha a great part of his doctrines had been reduced to writing—not by the Rahats, the saintly disciples of the Divine Teacher, who orally perpetuated the same, but by the monarchs who had listened to his sermons; and these writings would seem to have been handed down from and used if not exoterically at least esoterically, by one monarch to the other. The assertion that the sermons were transmitted orally or in other words handed down by word of mouth till the last convocation at Alu Vihare is made not only to show how important it was to the great Tathagata's saintly followers, who had actually taken the pains to retain them in their memory, but also because the doctrine was not till then reduced to writing by a properly appointed synod.

Now to revert to the question at issue, Professor Whitney says:— "The earliest of Indo-European tongues is the Sanskrit, especially its

* A whole literature, as Professor Childers says, exegetical and historical which had grown up around the Tripitaka during the two centuries and a half that had elapsed since the death of Gautama Buddha. A.J.

earlier or Vedic dialect, the dialect of the religious hymns which with auxiliary literature of somewhat later date, became the Bible of the Hindus, the so-called Veda. At the period of the oldest hymns, the Sanskrit-speaking peoples appear to have been not yet in possession of the great Ganges basin, but nearly or quite confined, rather, to the valleys of the Indus and its branches, in the North-Western corner the region bordering nearest on Iran. The date is incapable of being determined with any exactness; probably it was nearly or quite 2000 years before Christ. The classical Sanskrit is a dialect which, at a later period, after the full possession of Hindustan and the development of Brahamanism out of the simpler and more primitive religion and policy of Vedic times, became established as the literary language of the whole country and has ever since maintained that character, being still learned for writing and speaking in the native schools of the Brahamanic priest-hood. From the fact that inscriptions in a later form of Indian language are found dating from the third century before Christ, it is inferred that the Sanskrit must at least as early as that, have ceased to be a vernacular tongue" Professor Childers says:—"Pali cannot be derived from Sanskrit; both though most intimately connected, being independent corruptions of the lost Aryan speech which is their common parent, but that Pali is on the whole in a decidedly later stage than Sanskrit, and to adopt a metaphor popularized by Max. Muller, stands to it in the relation of a younger sister." The learned Professor adds: "If the proud boast that the Maghadi is the one primeval language, fades in the light of comparative philology, Buddhists may console themselves with the thought that the teaching of Gautama confers upon it a greater lustre than it can derive from any fancied antiquity. He however draws a parallel, in one place, between Italian in its relation to Latin and Pali in its relation to Sanskrit, to prove evidently that Sanskrit is the primeval language. But in another place the same learned Professor says that "Pali is on the whole in the same inflectional stage as Sanskrit, and everything in its vocabulary, grammar and syntax can be explained from the sister tongue."

Mr. William Gunatilaka—the best Sanskrit Scholar we had in Ceylon amongst the laity—while leaving it to be inferred from his assertion in the very first article in the 'Orientalist' that "before the discovery of Sanskrit it was thought that Hebrew was the primitive tongue and that all the other languages of the earth must have been derived from Hebrew" that Sanskrit is the original language, states in the same contribution that "another language discovered by the Europeans in the course of their researches into the history of the world is the Pali—a language which may be said to stand to Sanskrit in the relationship of sister."

The High Priest K. Dharmarama—a distinguished Oriental scholar—says in his revision of Panchikapradipe—a treatise on Moggallana's system of Pali Grammar that 'Pali is a synonym for the doctrine of Buddhism, hence the language in which Buddhism was preached has come to be known by the same term. Tanti-bhasa is another name given to the language for a similar reason. It is also called the Maghadi-bhasa though it should be noted it differs from the local language bearing that name. The ancients also termed it the Mūla-bhasa (the first language) as they held it to be the speech of the world at the beginning of the Kalpa of the Brahmans and infants and of the Buddhas."

The opinion of this monk is as vague as that of Messrs. Alwis and Gunatilaka in that he does not say definitely which of the two languages is original or Mūla-bhasa. He calls Pali on the authority of some unknown, unnamed ancient scholars, the Mūla-bhasa.

Another monk of no mean scholastic attainments—Weliwitiya Dhammaratna in his work 'Mukha-Mattadipani,' dedicated to the king of Siam, says on the authority it is assumed of the most learned and distinguished principal of the Widyodya College, H. Sumangala Maha-nayaka Thera—"Of Oriental languages there is none so ancient as Maghadi and Sanskrit. It cannot however be definitely stated which of these two is the more ancient. Nevertheless *brāhmi and brahmaṇi* (*i.e.*, Brahmas) are both terms for a word, and the opinion of the learned is that the descent of man is from the original Brahmas. Now since brāhmi or brahmani signify a word; since the kingdom of Maghadi can reasonably be supposed more ancient than the other kingdoms; and since the native language of that division was Maghadi, it follows that Maghadi was more ancient than Sanskrit. Maghadi had two dialects—Desiya and Pali. Desiya was the colloquial language of Maghadi and the neighbouring states prior to the advent of the Buddha and although the Rishis absorbed in meditation at that time, held learned converse in that dialect, yet it cannot bear comparison with the dialect in which the Buddha proclaimed the Dharma and his apostles preached his doctrines. The then prevailing dialect of Maghadi being purged of all its impurities, and being thus rendered perfect, the Dharma was proclaimed in that original language. The term dates its application to the original language from after the first convocation of the five hundred Rahats held in Sapthapani cave of Rajagaha under the patronage of king Ajasat and presided over by Maha Kāsyapa Thera, three months after the Buddha's attainment of Nirvana. Neither the language of Makkaligosala and other sectarian teachers, nor of Sata the ignorant Bhikshu, can bear comparison with Pali. The languages that prevailed in Behar and the adjoining states two or three centuries after the

Buddha's *Parinnibbana* bear no comparison with it. Yea, even it is so. The inscriptions on rocks in the Maghadi language engraved during the great Dharmasoka's reign bear abundant testimony to this."

The Ceylon History compiled by the Christian Vernacular Education Society says "Sinhalese writers assert that Pali was the original tongue and that which would be naturally spoken by persons who never heard the human voice. Such statements however, are groundless, Sanskrit is older."

This is a direct reply to the question which forms the subject of this paper, but it seems to me to be only the *ipsi dixit* of the writer.

ARTHUR JAYAWARDANA.

NOTES.

The Lieut.-Governor on the Vernaculars.

In the course of his speech at the Trinity College prize giving, the late Sir Alexander Ashmore said that "he was very pleased to note that at Trinity College special stress was laid on the extreme importance of studying the Vernaculars. He considered it very wrong for the people of this Island to ignore the languages of their country and study only English; besides it was difficult to so learn a foreign language, as to be able to thoroughly understand it and express one's thoughts well, and if only for that reason it was right and wise to retain the Vernaculars. One reason for studying the Vernaculars was that beyond the lower stratum of the languages which was easy, there was the higher and brilliant literature which one had to acquaint himself with. Another reason was that native patriotism was a good thing to maintain and continue, and it should be borne in mind that the regard for the country and its language should form one of the ruling directions of one's life. No one should disregard his own language and strive after that of another country, but should pride in the knowledge of his own language. Sinhalese should first be Sinhalese, and certainly they should follow their good customs. He was glad of the opportunity to congratulate Mr. Senior on the fact that the study of the Vernacular was considered there a matter of importance."

We only hope that these remarks will be taken to heart by those responsible for the *Royal* College course. Some day it may be possible for a Lieut.-Governor to congratulate them too. Meanwhile we await the fulfilment of H. E the Governor's promise of last July that facilities should be provided for the teaching of Sinhalese. We understand that arrangements *are* actually being made and will come into force next year.

Employment of Ceylonese in the Public Service.

In the course of his speech at Trinity College, Kandy, Sir Alexander Ashmore, Lieutenant-Governor and Colonial Secretary of Ceylon explained to a hitherto unenlightened public why it is that Ceylonese are not "more largely and more widely employed higher up in the Service as they ought to be, although they possessed the qualifications and ability to occupy high positions ..... he had to say there was the fact—disagreeable fact—that people of this country do not ordinarily acquire that high sense of duty and honour which the British Government expected."

These ill-advised words naturally provoked a storm of indignation, culminating in a large public meeting, attended by representative unofficial Ceylonese.

The episode has not been without its uses, especially in evoking a clear declaration of policy on the part of Government, different from that suggested by Sir Alexander Ashmore's words. The Governor speaking in the Legislative Council on this subject declared that "the principle on which the Public Service is filled is deliberately the principle that so long—I am not speaking now of that body of the service filled by examination in London, but the other portion of the Service—that so long as a man can be found in Ceylon who is capable of filling this position, it will be given to him and the Colonial Office will not be asked to send a man from England. There is no appointment made in this Colony at the present moment outside the Service in which the question is not asked and closely and thoroughly enquired into: 'Can you find me a man in Ceylon who can fill this post?' I wish this clearly understood."

With this declaration we are fairly satisfied, *if it becomes the guiding policy in future.* There is a danger however that other Governors may hold other views, and in any case, if these views are not shared by the Governor's advisers, the latter have it in their power to hinder the employment of Ceylonese by believing and saying that no suitable man is available for a given post. There is also another aspect of the question. It is widely believed and we are inclined to believe ourselves that no Government Agency would be given to a Ceylonese Civil Servant. A policy much narrower than that of India appears to be at work here. There are at present two eminent and admittedly competent Ceylonese, one of whom (the Registrar-General) is fully eligible for the post of Government Agent, but has been kept in one office for a large number of years. It is even said that that office was made a first class appointment on purpose to provide a place for this officer. The recent promotion of Mr. Brodhurst over the Registrar-General's head adds emphasis to these considerations. We hold, with many others that Sir Alexander Ashmore did no more than enunciate the actual policy of Government, past and present; and may Ceylonese respect his outspokenness in this respect, bitterly as they resented his tactless language.

There have also been frequent complaints as to the limited number of Ceylonese allowed to fill high judicial appointments. We hold that the policy indicated in the Governor's words has not been carried out in the past. *If* it is to be more fully carried out in the future, Sir Alexander Ashmore's words will in the long run have done more good than harm.

Flagellomania in Ceylon. The Solicitor-General's Report.

The suggestions made by the Solicitor-General for the repression of crime, in his Report on Judicial Statistics, are not such as would commend themselves to the approbation of the public or even to that of the Government. His first suggestion is that punishment, to prove sufficiently deterrent, must be inflicted in public. Particularly, he recommends that corporal punishment must be inflicted in public. As to rigorous imprisonment, he admits that there are insuperable difficulties in the way of ensuring publicity in its enforcement. As to corporal punishment, the Solicitor-General writes:—

"This form of punishment has been tried in Ceylon, but stripped of the element which, I think, is necessary to render it effectual and deterrent, namely, publicity. I am convinced—and I have reason to think that the feeling is pretty general—that this form of punishment, if publicly administered, will go a great way towards stemming the tide of serious crime. I would recommend that in cases of crimes of violence by means of lethal weapons, of burglary and highway robbery, of cattle stealing and theft of praedial produce, and, indeed, of even petty offences, if committed by habitual criminals, corporal punishment be administered in public as near the scene of the offence as is possible and practicable, provided the offence is brought home to the accused by clear and convincing testimony."

It is needless to point out that the infliction of lashes and other modes of punishment, in public, was abolished in England more than a century ago. Our Legislature, and our laws, have always followed the spirit of the English law in this respect. In no civilized country in the world is corporal punishment inflicted in public at present. The punishment inflicted recently on some Egyptian peasants for assaults committed on British soldiers, led to so many questions being put in Parliament and to so much odium being cast on the Egyptian officials, chiefly owing to its having been administered "in public, as near the scene of the offence as" was "possible and practicable," as Mr. Walter Pereira would have it. The infliction of corporal punishment in public, even for offences which are regarded as political, is being condemned, and the suggestion that it should be inflicted in public for ordinary offences cannot bear scrutiny. The publicity of punishment under martial law is, of course, based on reasons which do not apply to offences against the ordinary laws of the land.

The words in the Report, "provided the offence is brought home to the accused by clear and convincing testimony," are not quite explicit. Do they mean that for the infliction of lashes in public, *more* clear and convincing testimony is required than for that of other modes of punishment? But the law requires that for the infliction of any punishment, the offence must be established by clear and convincing testimony. A conviction must be arrived at only on clear and convincing testimony, whatever the punishment or the mode of punishment inflicted. Whether the Solicitor-General meant it or not, it would appear from his words that he wants more clear and convincing proof in cases where punishment is inflicted in public than in others. If every case is to be established by clear and convincing testimony, there was no reason to state it as a requirement in cases where, he suggests, punishment must be inflicted in public.—*The Hindu Organ.*

Flogging in Ceylon.

In connection with the proposal to inflict corporal punishment in public, referred to in the last paragraph, the Indian Committee of the Humanitarian League has addressed the following letter to the Rt. Hon. the Earl of Elgin, K.C., Secretary of State for the Colonies:—

November 23rd, 1906.

My Lord,—The attention of my Committee has been drawn to a passage in the Report on the Criminal Statistics of Ceylon by Mr. Walter Pereira, K.C., Solicitor-General, in which he urges, on the ground that the penalties at present inflicted are not sufficiently deterrent, that, for certain classes of crime, corporal punishment should henceforth be administered *in public.*

We venture to express our earnest hope that you will entirely disregard this most reactionary and ill-advised recommendation. It is notorious that, during the period when public whippings were commonly employed for the suppression of crime in the British Islands, crime was everywhere rampant; and the futility of this class of punishment has become so generally recognised that all recent attempts to extend the use of the lash in this country have been overwhelmingly defeated.

Nor is there any more reason for advocating its extension in the East, for, as Sir Henry Cotton has pointed out, in his pamphlet on "Corporal Punishment in India," published by the Humanitarian League, "it is the general, if not the unanimous feeling in regard to whipping as a judicial punishment, that it is a remnant of times long past, that it is an anachronism in India at the present day, that it is cruel in its inception and brutalising in its consequences, and that it is ineffective in the way either of reformation or example."

We trust, then, that in this matter you will adhere to the admirable precedent set by Mr. Chamberlain at the Colonial Office, by reducing as far as possible the amount of flogging inflicted in our Colonies, and by discountenancing any such proposal for the public degradation of offenders as that to which the Solicitor-General of Ceylon has not scrupled to give his sanction.—I am, yours faithfully,

JOSEPH COLLINSON,
Hon. Sec. Indian Humanitarian Committee.

53, Chancery Lane, London, W. C.

Lord Elgin has since stated that the public infliction of corporal punishment cannot be permitted in Ceylon.

From the Jaffna Morning Star.

To all appearance, the Social Reform Society in Jaffna that was inaugurated about three months ago under the auspices of Dr. A. K. Coomaraswamy perished at its very birth. Whether it is dead altogether beyond all possibility of resuscitation, or whether there is life in it yet, we are not in a position to say. Looking at the object of the Society, we are of opinion that it would be a great pity if the suspension of animation that has overtaken the Society so far, was really the sleep that knows no waking. It aimed at the conservation of all that was, and is, beautiful in our national habits, manners, dress, and customs, in our dwellings, home appliances, and ornaments, and last, but not least, at the conservation and cultivation of our national music and our mother-tongue. These are undoubtedly worthy objects, for what is the value of life without the things that make it beautiful?

The wise men of Colombo have decided that the only way to the mastery of English for a Ceylonese boy is for him to forget his mother-tongue; that, in the way of humanising men and women by artistic influences, all that is necessary is for men to be possessed of drawing-rooms, sitting, dressing, dining, bed, and bath rooms, and for young women to master the art of thrumming pianos and evolving the most heart-breaking sounds from violins, it being understood that the costlier the instrument, the greater is the perfection of art. From Colombo these pestiferous notions are fast circulating into the provinces,

so much so that there is danger in a few years (it has already become a fact in some parts) of the indigenous style of house-building, dressing, eating, and dining, and of the native Indian system of music, and house, and personal decoration becoming as extinct as the dodo. The principle that everything is right in its own place and amidst its appropriate environments is completely lost sight of, and wholesale and reckless importations are fast becoming the order of the day. Go into the remotest corner of the Jaffna peninsula, and what you will see are houses built on Western models, with masonry pillars, bare panelled doors, gaunt, smooth, rectangular door-posts, and, as the crown of all, those ugly things, the Calicut tiles. These last are neither things of beauty nor things tending to comfort. All nature round about the house is infinite variety in uniformity, multitudinous curves and irregular lines. The Calicut tile is flat, rectangular, tiresome in its uniformity, wearisome in its sameness, and relentless as a conductor of the sun's blazing rays on to the heads of foolish ones who have sacrificed their all at the altar of economy. Reverting to the other parts of the house, where, we may ask, are the beautiful wooden pillars of the olden days, with ornamental head-pieces elaborately carved and furnished with scrolls and pendants? Where are those things of beauty, the door-posts, in which griffins and wreaths and fruits and flowers and delicate traceries seemed instinct with life? Where, oh, where has gone the truly Eastern quadrangular house with its un-enclosed spaces, giving room, enough and to spare, for storage of grain after harvests, and for occasions of feasts, fasts and funerals? Seated in different parts of the *kudams* on the *thinnais*, carefully smoothed and swept, were the different members of the family, each busy with his or her own task and all in each other's sight the whole day long. The *thinnais* or pials rendered chairs and benches altogether unnecessary and suited the simple, unconventional lives of the people amazingly.

As to present day dress, particularly among women, the least said soonest mended. What with frills and tucks and laces, not to speak of the ladies' boots which some Christian ladies affect and which appear to us to be an unspeakable solecism and an intolerable *ana-locism* (if we may coin a word), what have these to do with Tamil ladies? These things would be somewhat in place where at least there is a daintiness, a refinement, a tastefulness, and an orderly arrangement of things at home. They are themselves dainty things, and a lady with those dainty things about her person must have, we think, about her at home all things refined, spotless, tasteful, and nice—Cinderella in her golden robes and glass slippers, issuing from her cinder and dust heap, may do for story-books: she is absurd in real life.

And then where have our exquisite Indian melodies gone? The men are after dowries and the women are after jewels and silks, and music, divine music, has disappeared as a factor in our home life.

As for those young women who are after the piano and the harmonium, this is what we have to say to them: wait till we are all completely Europeanized both in language and habits, which will not be till the Greek Kalends. Why then, in the meantime, waste labour and time in a smattering knowledge of music that is useless or in attempting the impossible, viz., the linking of Tamil words to English tunes? In Christian churches this impossible feat has been attempted during the last 70 or 80 years, both in India and Ceylon, and we have no hesitation in saying that the attempt has been a miserable fiasco. The reform urgently called for in church music, however, is one that concerns only Christian churches.

For other reforms, the Society can do effective service. Mr. A. Mailvaganam of Copay, our esteemed and popular J. P. and U. P. M., is the President of the Society in Jaffna, and Messrs. T. C. Changara Pillai, J. P., V. Casippillai, A. Sabapathy, A. Cathiravelu, N. Selvadurai Pillai, J. M. Hensman, S. K. Lawton, T. Kailasapillai, &c., are among the members of the Committee. It cannot be difficult for the foregoing gentlemen to arrange for lectures at different centres and to take such other steps as may be necessary for the purposes of the Society. Life is not all rupees and cents, why should

it be unlovely if we can possibly make it beautiful? The Society of course can attend to only one aspect of the beauty of life, and that, we admit, is by no means the most important. The beauty of character, the beauty of noble ideals, generosity, and self-sacrifice are far higher kinds of beauty. But surely we are bound to make life beautiful all round.—*The Morning Star.*

Indigenous Arts and Crafts.

On December 3rd, Dr. Coomaraswamy read before the Ceylon Agricultural Board a paper on "Suggestions for the Encouragement of Indigenous Arts and Crafts in Ceylon." Under the Sinhalese kings, a considerable portion of the revenue was expended on the erection of buildings and the encouragement of craftsmen; this may be regarded as a precedent for the expenditure of at least a moderate sum in the same directions now. The chief causes of decay in the indigenous crafts are the neglect of native architecture and the lack of appreciation on the part of the people for local productions. It was suggested that direct encouragement should be given to native architects of the old school when public buildings, at any rate the smaller ones, are required, and as far as possible without the intervention of a contractor: also that certificates should be granted to competent men who have been through the traditional training and that Buddhist Temporalities Committees and contractors to Government, if such are employed, should be required to employ the certificated workmen only. The encouragement of native architecture would probably have more lasting effects than any other step.

With regard to the minor arts it was suggested that the methods of the Kandy Art Association should be extended by the establishment of a depôt in Colombo which would be more accessible to passengers and where also more expensive articles, requiring the co-operation of several craftsmen, and more substantial than those now commonly made, could be kept on sale. The capacity for design which still survives amongst Kandyan craftsmen is really a commercial asset which the colony can ill afford to lose and it is very important that steps should be taken to preserve it from extinction while there is still time to do so.

Mr. J.Harward, Director of Public Instruction spoke as follows:

"I may say how cordially I sympathise with the greater part of the contents of the extremely interesting paper Dr. Coomaraswamy has just read to us. I preside over a Department which I suppose has had in the past the most opportunity of assisting in the work of the preservation of all that is past in native design, which I regret to say has made least use of its opportunities. In my department we are in charge of instruction in drawing. It is only within the last six or seven years that we have been trying to do much in a methodical way. There is no doubt that to some extent we have been working on wrong lines. We have

been purely European when we ought to have been utilising all that is best in available local material and modelling. I have lately had the advantage in England of conferring with a gentleman who has a very practical knowledge of what has been done in the way of encouragement of arts and crafts in India, and I hope, with his assistance, and with the assistance of one or two local people, to revise to some extent our system of drawing instruction, so that at any rate there may be a possibility for certain sections of the population to work on Oriental rather than European lines. Dr. Coomaraswamy's remarks about architecture were exceedingly interesting. I am sure he is not under any misapprehension himself, but others who read his remarks may be under misapprehensions unless we all should agree to say that by European he means modern European design, etc. I suppose in modern Europe a somewhat similar process has been gone through what we are now witnessing—that is the degeneration of design through hampering the designer. I will only add that if my department can do anything towards the improvement of such work as there is in Ceylon in native arts and crafts and placing the resources of the Technical College at the disposal of those who are trying to carry out the work no effort will be spared on our part." (Applause.)

Dr. J. C. Willis also spoke sympathetically, approving of the idea of a depôt in Colombo, and suggesting further that leaflet advertisements should be prepared and distributed on board the outward steamers at Suez.

We venture to hope that Government will either directly or through the Agricultural Society make some serious effort to preserve the technical skill and capacity for design which still survive. There are several ways in which this could be done, and we feel sure that the effort is worth making. Dr. Coomaraswamy's forthcoming monograph in the Sinhalese Art and Crafts will show to what a high level the arts had attained, and how lamentable it will be should the accumulated skill of generations be now allowed to die out altogether for lack of adequate encouragement.

Holy Basil.

The following idyll appears in a review by Sir George Birdwood, of N. C. Dutt's "Materia Medica of the Hindus," in the 'Academy,' August, 1877, and well deserves reprinting here.

Worship of the Tulsi.

(Review of N. C. Dutt's Materia Medica of the Hindus, by G. B., Academy,) 8th November, 1877.

"The most sacred plant in the whole indigenous *materia medica* of India is the tulsi, or Holy Basil (*Ocymum sanctum*), sacred to Krishna, and turned by him into this graceful

and most fragrant plant. She is indeed, the Hindu Daphne. The plant is also sacred to Vishnu, whose followers wear necklaces, and carry rosaries (used for counting the numbers of recitations of their deity's name), made of its stalks and roots. For its double sanctity it is reared in every Hindu house, where it is daily watered and worshipped by all the members of the household. No doubt also, it was on account of its virtues in disinfecting and revivifying malarious air that it first became inseparable from Hindu houses in India as the protecting spirit, or Lar, of the family. In the Deccan villages the fair Brahmini mother may be seen early every morning, after having first ground the corn for the day's bread, and performed her simple toilet, walking with glad steps and waving hands round and round the pot of Holy Basil, planted on the four horned altar built up before each house, invoking the blessings of Heaven on her husband and her children—praying, that is, for less carbonic acid, and ever more and more oxygen. The scene always carries one back in mind to the life of ancient Greece, which so often is found to still live in India; and it is a perfect study in religion, in science, and in art.

The Parsees, of twenty-five and thirty years ago, used to frequent the Victoria Gardens, in Bombay, simply to "eat the air," that is, to take a good healthy walk there; and the Hindus to sniff at the most heavily scented blooms, which they would crush between their fingers and apply, like snuff, to their noses. But when a true Iranian sauntered through in flowing robe of blue, red edged, and high hat of sheepskin, black, glossy, curled, "the fleece of karakul," he would stand awhile and meditate over every flower in his path, and always as in vision; and when at last the vision was fulfilled, and his ideal flower found, he would spread his mat, or carpet, before it, and sit before it, until the going down of the sun, and then arise and pray before it, and refold his mat, or carpet, and go home: and the next night, and night after night, until that bright particular flower faded away, he would return to it, bringing his friends with him, in ever increasing numbers, and sit and sing, and play the guitar, or lute, before it, and often, after prayers, still sit on, sipping sherbet, and talking the most hilarious and shocking scandal, late into the moonlight; and so again and again, evening after evening, until the beauteous flower died, satiated of worship. Some evening, by way of a grand finale, the whole company would suddenly rise up, as one man, before the bright consummate flower, and serenade it with an ode from Haiz, and rolling up their carpets depart into the silence of the outer night."

Roman Coins found in Ceylon.

Mr. R. Sewell, in his very interesting paper on "Roman Coins found in India," printed in the October number of the Journal, says (p. 597): "In the Bombay Presidency I have not found a trace of any discovery of coins of this period [44 B.C.—68 A.D.]; and in Ceylon only one, viz. certain coins alluded to by De Couto as having been found in A.D. 1574. These were attributed, but apparently on very slender grounds, to Claudius." I may point out that Sir George Barrow, in his "Ceylon: Past and Present" (1857), records, on pp. 82-85, on the authority of Sir Hardinge Giffard, the former Chief Justice of the Island, the discovery at Pánaduré, on the coast south of Colombo, by a native who was digging a grave, of a number of pieces of silver, twenty-eight of which were brought to the collector of revenue or customs, Mr. Deane. "Of these twenty-eight pieces, the most remarkable and the most legible was one of Tiberius Cæsar, and bearing on the one side the head of that

Emperor, with the letters following surrounding it—TI CÆSAR DIVI AVG F AVGVSTVS—Tiberius Cæsar Divi Augusti filius Augustus, and on the reverse, a figure of Victory seated, holding a palm branch, and the words PONTIF MAXIM—Pontifex Maximus." On p. 85 are given sketches of the obverse and reverse sides of the coin, which weighed about 59 grains. What the other coins were does not appear, and it is, of course, possible, as Sir George suggests, that they "may have been part of the collection of some Dutch gentleman curious in such matters."

With regard to the coins mentioned by Couto, I quite agree with Mr. Sewell that the grounds on which he attributed them to Claudius were "very slender." But Mr. Sewell's statement on p. 635, "Metal and number of coins not stated," is incorrect. Couto distinctly says, "there were found two coins of copper, one all worn away, and another of inferior gold, also worn away on one side, and on the other could still be made out a figure of a man from the breasts upwards, with a piece of lettering around worn away in some parts, but there could still be clearly made out at the beginning this letter C, the following letters being worn away, and the lettering continued round, in which could be seen these other letters R M N R." The C Couto held to be the initial of Claudius, and the other letters to stand for "Romanorum," the word "Imperator" having preceded this; and he thought it quite possible that the slave of Annius, spoken of by Pliny, had placed the coins where they were found. Unfortunately, as he informs us, these ancient relics were lost at sea in 1592, by the foundering of the *Too Bernārdo*, in which they were being conveyed to Portugal by Joáo de Mello de Sampaio, who was governor of Mannár when they were discovered (? 1584—85).

DONALD FERGUSON.

Croydon, Nov. 7th, 1904.

[Reprinted from Journal Royal Asiatic Society, 1904.]

Ceylon Coins.

The following letter from the *Observer* of 25th October, 1906, gives some information regarding "Massas" and "Larins" in Ceylon.

Croydon, Oct. 5th.

SIR,—I have been expecting to see in your columns a reply to the letter of "Numismatist," which you published on 25th August; but, as none has appeared, I write to point out that your correspondent has been misled by Tennent, who himself was misled. In his *Ceylon*, I. 463 Tennent, speaking of larins, says "an edict of Prakrama enumerates the *ridi* amongst the coins in which the taxes were assessed on land," and in a footnote

refers to "Rock-inscription at Dambool, A.D. 1200." The reference is to the translation by Mr. Armour, published first in the *Ceylon Almanac* by Turnour, and reprinted by Forbes in his *Eleven Years in Ceylon*, II. 350-3. But this translation is decidedly "free"; and if it be compared with the text as printed in Müller's *Ancient Inscriptions of Ceylon* 91-2 and the translation in the same work 124-6, it will be seen that there is no more mention therein of "ridis" than there is of "pagodas," both of which words Armour has most unwarrantably foisted into his translation. I do not know the exact date when larins were first struck at Lar in Persia (see *Hobson-Jobson* s. v, 'Larin'), or when they began to be current in Ceylon; but that there was a single larin in Ceylon, or even one in existence, in the year 1200, I take leave to doubt. On the other hand, the massa or māsaka is a very ancient coin, frequently mentioned in the Pali books.

I would once more warn writers not to depend implicitly on Tennent as an authority, many of his statements being utterly unreliable,—Yours truly,

DONALD FERGUSON.

Kinnarayas.

Mudaliyar Gunasekara in his article on Prehistoric Ceylon in our last number speaks of the people known as Kinnarayas, who are mat weavers in the Kandyan provinces, as being inferior to the Rodiyas, and altogether illiterate. This is not the case, as they are always considered to form a caste superior to the Rodiyas, and we have met some Kinnarayas who were far from illiterate, and have even been able to obtain useful ola mss. from them. With regard to mythical Kinnaras, it appears that three varieties are recognized by Sinhalese artists; of these, the *canda kiṉdura* has a human body with wings, dwelling in the air, and exactly corresponds to the Christian angel in general appearance; the *jala kiṉdura* is a regular mermaid, with a fishes tail, and inhabiting water; the *liya kiṉdura* is the best known form, half human, half bird, and inhabits forests. From this it would appear that the illustration on brass box described in No. 1 of this journal (Jan. 1906) cannot refer to the *canda kiṉdura jātaka*, inasmuch as the *kiṉduro* represented are *liya kiṉduro* and not *canda kiṉduro*. The story corresponds well in other ways, however, and possibly the artist simply used the most common form of *kiṉdura* without reference to the existence of other types.

Nari Lata.

The following story is a translation of an extract from the *Kaṭhāvastu Prakaraṇa* kindly forwarded by Mr. T. B. Paranatella. It is here given in order to further illustrate the nature of the mythical *Nāri Latā* creeper referred to in Dr. Coomaraswamy's paper on Two Kandyan Brass Boxes on p. 84 of our first number. "Long ago when a Raja

named Bambadat ruled according to the four good rules in *Baranas Nuwera* (Benares) in *Kāsiraṭa* on the plain of *Dambadiva*, enjoying regal luxuries, there dwelt a young Brahman in Pasalgama. At the death of his parents becoming master of all their property, as he was living in enjoyment of the comforts of a layman, many hermits during the rainy season came from the Himalaya forest to Benares to the abodes of men and dwelt in ease in places such as the royal gardens and went to and fro in the city streets. Thereupon when the townspeople saw the hermits, they prepared all sorts of eatables and drinkables and gave to them and made arrangements for them to remain there till the end of the wet season, and the hermits yeasaying them, dwelt in the royal gardens and such places. The townspeople began to treat them with food consisting of delicious dishes of every kind. At that time the aforesaid Brahmana Kumāra one day entering the city observing the people very eagerly treating the hermits and himself also going near the hermits remained a few days, thinking (I also follow the calling of a hermit and adopt the holy life, I too shall be similarly treated). Accordingly resolving that it was well to don the hermit's robes, returning home, he gave over to his relatives and friends all his moveables and immovables, and adopting the life of a hermit, eating jungle roots and fruits and the like food, he dwelt in a certain rock cave. Having attained *dhyāna* in a short time, and able to travel in the sky, one day when near his cave, he saw in a creeper called *Nāri Latā*, a full blown flower having the appearance of a woman, in all wise of perfect beauty, glorious in grace. At that very moment he lost the power of *dhyāna* which he had so long successfully practised by great self control; his *dhyāna* disappearing at the thought of indulgence, his passions were let loose. Feeling very sorrowful thereat (he thought) 'now what shall I do? What is the use of taking all this trouble and living in the jungle', and returning to the abodes of men, taking a wife and thinking to live in comfort, he went to his village, cast off his hermit's robes and became a layman and begot children; following industrial and commercial pursuits he with difficulty supported his wife and children, and at the end of his life died in accordance with karma, having forfeited the privilege of birth in Brahma Loka. Thus even for those who have successfully attained *dhyāna* the power of levitation is destroyed by the strength of lust and they are subject to *Sansāra's* woe. To those who heed this fact, that desire is as a thorn in the flesh, like a thief stealing away the holy life, like a great fire to burn the holy forest (of hermits) and reduce to ashes; considering these most evil consequences, drive away evil lusts and adopt a holy life."

"This story of the consequences of lust is taken from the *Kathāvastu Prakaraṇa*."

Study of Oriental Languages in England.

A deputation was received last month by Sir Henry Campbell-Bannerman, with reference to the organization of Oriental studies in London. At present, notwithstanding the importance of British interests in the East, Oriental studies are poorly provided for in England; while in France and Germany, Oriental studies are in a very much more favourable position. The points dealt with included:—(1) The present allocation of grants by the several Government departments for the purposes of instruction in Oriental languages; (2) having regard to present facilities for Oriental studies and the importance of the interests involved in the formation of a thoroughly adequate scheme for the teaching of Oriental languages in London, in what way the general organisation of a school for this purpose would most advantageously proceed; (3) what funds and resources at present applied in London to the teaching of Oriental languages would be rendered immediately available for the establishment of such a school by the co-operation of existing agencies; (4) what additional funds from Government or other sources would be required for its establishment and maintenance, provision being made in the first instance for the adequate remuneration of its teachers; (5) what recognition should be given by the various Government departments to the knowledge of selected Oriental languages, as attested by approved certificates, diplomas, or degrees.

In the course of his reply the Prime Minister said: What has been disclosed in these speeches and your memorial shows the distance which separates us from other nations who are less interested than we are in this matter; and the immense inferiority of this nation, in proportion, for the due exercise of its duties, and the due attention to its interests in Asia, is really, as has been stated to-day, humiliating to us all. (Hear, hear.) I need not go over ground which has been so well traversed by those who have spoken, which includes the Army, and the Navy, and the Civil Service in all its branches, and the men who carry British commerce into those fruitful regions. I am afraid that there is among Englishmen generally the idea that it is the business of other countries to speak our language (laughter); and, though we need not trouble ourselves about that in what we have to do to-day, I believe nothing could be done much more to the advantage of this country than the eradication of that silly and vulgar idea. What has been said to-day points out the disadvantage to which any one is put, from the mere casual traveller seeking to enjoy himself up to the public official, from ignorance of the language of those among whom he lives, and the damage that he very often may incur from the use of interpreters.

We are convinced that nothing could be more important than a proper recognition of the value of Oriental studies in England—unless

it be a proper recognition of the value of Oriental studies in the East itself. We know that the value of Oriental studies cannot fail to be recognized sooner or later in Europe; meanwhile they are more and more neglected in the East. We would recommend educationalists in England (and especially the Cambridge Local Syndies) to reflect upon the fact that the tendency of modern education in the East is to displace Oriental studies entirely by Western ones, so that if things progress as they now promise, the most ignorant of Oriental matters are likely to be the Orientals themselves.

Departure of Dr. A. K. Coomaraswamy.

On December 24th a small party of members of the Social Reform Society met at King's Court, Colombo, to say farewell to Dr. and Mrs. Coomaraswamy. Dr. Coomaraswamy is about to spend three months in India and will then proceed to England, where he will be occupied with his work on Sinhalese Art. He will not be returning to the East for at least three years. Messrs. Donald Obeyesekera, Paul Pieris and Andrew Perera addressed the gathering, by way of saying farewell to Dr. Coomaraswamy. He replied in a few words, emphasizing the necessity of recognizing the essential unity of India, and of Ceylon with India. If that is not recognized, the ultimate insignificance of the Ceylonese is assured; they will neither grow nor develope, but will be like a branch severed from a main stem, without roots or nourishment. Dr. Coomaraswamy said that he would like to be regarded as the representative of the Social Reform Society in England, and would endeavour to be of use, if only the members would keep him supplied with information.

Editorial.

At a Committee Meeting of the Social Reform Society held on December 12th, Mr. F. L. Woodward, M.A. of Galle, was elected a member of the editorial sub-Committee; the Review will be edited in future by Dr. A. K. Coomaraswamy, Mr. F. L. Woodward and Mr. W. A. de Silva. Members are specially requested to assist (a) by purchasing copies of the Review (b) by contributing notes relating to important political or social matters coming within their knowledge.

The Indian National Congress.

The national sentiment in India found expression in many conferences and meetings held in Calcutta during the last week of December. The 22nd Annual National Congress was presided over by Mr. Dadhabhai Naoroji. Mr. Naoroji has rendered a very great service to the cause of the Indian people by his presence and his address. The address

was not for one party and breathes the true sentiments of those who aspire to see India march in the line of progress. In his closing address Mr. Naoroji said:—

"The result of the 22nd Session of the Congress is the result of previous efforts. A new start has now been placed before them. They have a clear goal as Sir Henry Campbell Bannerman would have called it—Self-Government. This is *Swaraj*. This has been the result for which young and old have been enthusiastically working, supporting and doing their utmost. I think the passing generation have done their duty to their country and now it lies upon the shoulders of the rising generation, the young men whom I see here with the greatest pleasure so enthusiastic, even giving us a little poking for not going forward rapidly. I wish to place on record that the last result of the political work I have done for the past fifty years is that we have decided on one goal. We have decided on one particular matter and I hope that young and old will work together, harmoniously and unitedly, with fervour and patriotism and will do their best to attain that goal."

Industries.

H. H. Gaekwar of Baroda presided at the Industrial conference. The conference has brought together a number of interesting papers on the Industries of India. In the course of the president's address he referred to the work already done in India, the development of Industrial Education in Europe and America and as to the methods that are likely to give the best results in India.

"Now gentlemen I desire to place a few practical suggestions before you such as, from my own knowledge and experience occur to me. The first and the most important means of promoting our industries is to spread general education amongst the masses. Great and far reaching changes might be made in the educational system of the country, and I am of opinion that no ultimate solution of our problem will be reached until schools have been provided in every village and education is taken to the very threshold of the people; until in fact, education at least in its primary grades, has been made free and compulsory throughout the land."

An Indian Ladies' Conference.

The Indian ladies' conference was held under the presidency of H. H. the Maharani of Baroda. We quote below an extract from the Maharani's address:—

"Our men are drawing closer together, year after year by means of Congress and various conferences, and through common aims, aspirations and endeavours. I but think in cementing the bonds of National union, we women of India, have no influence not less potent than that of men. We meet each other in our homes, we learn to know and respect and love each other and we strengthen those ties which hold together a nation. For although we may live a thousand miles apart and although we may speak different languages, we are united by a bond of common sentiments and common endeavours. High or low, rich or poor, we are all proud of the same traditions of the past, inspired by the same aspirations for the future, united by the same sentiments of affection and of love.....The more we meet, the more we know each other, the better shall we succeed in our common work and endeavours."

Wherever we may dwell in this vast country, whatever be our religious creed and profession in life, let us all unite in the common aim and endeavour to advance the progress and the prosperity of our country.

A Lecture on Education.

Mr. P. Ramanathan, K.C., C.M.G., formerly a Member of the Ceylon Legislative Council, delivered a lecture at Tanjore on Dec. 25th, on Education, Mr. V. Subramania Pantulu, Sub-Judge of Tanjore, presiding. The lecturer, who has travelled in Europe and America and has observed the working of the various Educational institutions in those countries, compared and contrasted them with those existing in India, such comparisons being generally to the disadvantage of the former. Any education, he said, which was to produce the desired result, must be adopted to the nature of the man's constitution and to his real needs. It must have special reference to his moral and spiritual development. The object of real education was not the acquisition of material advantages for the individual or for the nation, but the promotion of their moral and spiritual welfare, but so far, their education had fallen short of this ideal, having produced clever men in abundance, but not good men with spotless moral and social virtues. The civilisation of Europe had its own dark spots; and it should not be copied without examination and discrimination. Not only was there irreligion in Europe but Atheism and denial of God; and they had seen in history what disastrous consequences followed in the wake of it. Trade and commerce—the evidences of the opulence and the civilisation of Europe—made the rich richer and the poor still poorer. Under this system, wealth flowed into the pockets of a few millionaires, while the masses of the population were obliged to perish in destitution and starvation. In London the scenes of starvation and nakedness and misery were most appalling, and they were to be met with side by side with wealth and dissipation. An education and a civilisation under which it was possible for such incongruous conditions to exist side by side should not be their absolute ideal. Their own ancient culture and civilisation which had survived through long ages, not losing any of their peculiar traits, were to be their model for all time to come. Their own sacred literature, whose origin dated from several centuries back, inculcated lessons in morality and religion which could endure through all ages. Their thoughts and lives were still being guided by the influences of their sacred teachings, while most nations in the world who had devoted their attention and energy to building up material greatness, disposing of morality and spirituality, had perished. The prosperity and eminence of a country rested secure when they were well founded upon the moral and spiritual enlightenment of the people living in it.

The Chairman emphasised the main arguments of the lecturer that their own religion and morality taught them useful lessons in public and private and that a best type of education and civilisation could be produced by a wise admixture of the best in the systems of the East, with the best in those of the West. Thus the Hindu systems should be supplemented, and not replaced, by those of foreign lands.

Acknowledgment.

We have received the following books too late for notice in this issue:—

"The Ancient World," by C. W. Wish, Vol: II, pp. 345. (Luzac & Co., London, 1906). "Revelations of the Muslim Seer, Al Sayyid Abdulla Muhammad Habib Effendi, concerning the Creation and the Sidereal Universe," by Hassan Chevky Hassib; (Luzac & Co., London, 1906; pp. 47). "Tamil Grammar Self-taught," by Don. M. de Zilva Wickremasinghe, (E. Marlborough & Co., London, 1906; pp. 120.).

REVIEWS.

The Web of Indian Life, by Nivedita.

Second Edition, 1906, Heineman, London. Price 3/6.

This book is one that should be read by every man or woman who aspires to influence India or educate Indian boys or girls; too often is it the case that those who are teachers are not prepared for their work by any serious knowledge of or sympathy with Indian ideals. The work of such is actually harmful; for only those Western teachers can truly serve India, "who in a spirit of entire respect for her existing conventions and her past, recognise that they are but offering new modes of expression to qualities already developed and expressed in other ways under the old training." How very much the reverse of this is true of Western teaching in Ceylon, our readers know.

Great stress is laid on the essential unity of India. No one familiar with Indian philosophy, literature, music and art, can fail to recognize it; only to the superficial observer are the diversities greater than the unity. If Ceylonese fail to recognize it, and to feel themselves to be a living part of India, their ultimate insignificance is assured. There is little of value in the culture of Ceylon which is not derived from or shared with India, past or present. Nor can Ceylon develop apart from India, any more than a branch severed from a growing tree.

The absence of any irreconcileable division between Hindu and Mohammedan and the necessity that both should be inspired with the idea of Indian nationality is insisted on again and again. Great indeed is the responsibility of those who have lately attempted to divide these groups and profit by their division.

It is agreed that India (by which, once for all, I mean India and Ceylon) has something to learn from Western civilization. At present India falls between two stools, blind conservatism and slavish imitation. The East will be over-ridden by the West so long as it on the one hand "shuns it as a contamination, or, on the other, accepts it as a bribe."

India, we are often told, must assimilate Western science. This is in a measure true; and yet—and yet—Western science is so chained to the car of commerce, so prostituted to commercial greed, so often persists in raking the muck heap and refusing the golden crown, that India may well be cautious, if the cautiousness be born of wisdom and not of bigotry. The world has no need of Indian chemists to discover new and uglier aniline dyes,* or cleverer methods of adulteration, or of Indian physiologists to explore the mechanism of vivisected animals or of Indian physicists to drive out music with new and more seductive gramophones. "The idea of assimilating just so much of Western science as shall enable India to compete in the same market by the same processes as the West is as delusive as it is mean." If Western science is to influence the deeper currents of Indian civilisation, it must be pursued with single-hearted earnestness and without ulterior motives, it must become an inspiration and a flame, even as religion and philosophy have been of old. "*Western Science must be recognized as holy.*"

"Such an attitude is, indeed, of the very essence of the Asiatic genius. To it mathematics have never sunk to the position which they tend to occupy in Europe—a convenient means for the measurement of secular utilities—but have always been held as a sacred, inviolable method of expressing the fundamental unity of phenomena. The

* "God grant" as Boerhaave said of the misuse of gunpowder "that mortal men may not be so ingenious at their own cost as to pervert a profitable science any longer to such uses."

learned man will mention this subject with the same throb in his voice that we may give to a great picture or a moving poem." If Western science were to appeal to India thus, the result would be remarkable, for the effect of theory and belief on conduct has always been more direct and immediate in the East than in the West.

Chapters II-VI. are an interpretation and a revelation of the life of Indian women, which we recommend to the consideration of those who pity them, organize Zenana Missions to save them from themselves, or otherwise misunderstand them. "Where women are honoured, there the gods are pleased: where they are dishonoured, religious acts become of no avail." "In whatever family the husband is contented with the wife, and the wife with her husband, in that house will good fortune assuredly abide." "Few books" says the author "offer such delights to their readers as that known as the 'Laws of Manu.'.....The conception of domestic happiness which they reveal is very complete, and no one who has seen the light on an Indian woman's face when it returns to her husband—as I have seen it in all parts of the country—can doubt that that conception is often realised in life.....The courtesy of husbands to their wives is quite unfailing amongst Hindus. 'Thou shall not strike a woman, even with a flower,' is the proverb. His wife's desire for companionship on a journey is a just claim on a man. And it is very touching to notice how as years go on, he leans more and more to the habit of addressing her as 'O thou, mother of our son!' and presenting her to new-comers as 'my children's mother,' thus reflecting upon her his worship of motherhood.....It has seemed to me in watching Hindu couples that they were singular in the frequent attainment of a perfect intimacy. To what is this due? Is it the early association, or the fact that courtship comes after marriage, not before? or is it the intense discipline of absolute reserve in the presence of others? The people themselves, when their attention is called to it, attribute the fact to child marriage." Certain it is that if India has erred in the too early consummation of marriage, the West has postponed it over long. The economic impossibility of a reasonably early marriage is one of the worst features of modern Western civilization.

"The very word 'mother' is held to be sacred, and good men offer it to good women for their protection. There is no timely service that may not be rendered to one, however young or beautiful, by the passing stranger, if only he just address her thus..... In motherhood alone does marriage become holy; without it, the mere indulgence of affection has no right to be. This is the true secret of the longing for children, and to reach that height of worship in which the husband feels his wife to be his mother, is at once to crown and end all lower ties."

"And yet, and yet, was there ever an ideal of such strength as this, that was not based on some form of self discipline? What then is the price that is to be paid by Hindu women for a worship so precious? The price is the absolute inviolability of marriage.....A widow remarried is no better in Hindu eyes than a woman of no character.....That other men should be only as shadows to her, that her feet should be ready at all times to go forth on any path, even that of death, as the companion of her husband, these things constitute the purity of the wife in India. It is told of some wives with bated breath, how on hearing of the approaching death of the beloved, they have turned smiling, and gone to sleep, saying, 'I must precede, not follow!' and from that sleep they never woke again.'"

"It is quite natural that widows should be more free for the civic life than other women.....In the last generation lonely women had still more scope than they have now.....But the last half-century in India has been rapidly accomplishing the decay of the middle classes; and with this decay, brought about by the shrinking of wealth in its old channels, the fall of woman, in social and material power, proceeds apace. Yet still the widows represent the intellectual centres amongst women.....widows have constantly distinguished themselves.....as administrators of land and wealth.....the Indian woman's reputation for business capacity is so like the French that it is commonly said of encumbered property, that it needs a widow's nursing."

Her rule of life is a severe discipline, not without great and real compensations; in any case it is amongst them that the saints are found; "and the position of a woman-saint in India is such that no man in her neighbourhood will venture on a journey without first presenting himself before her veiled form, taking the dust of her feet, and receiving her whispered blessing."

"An incomparable moment in the history of a Hindu family is that of the return to it of a young daughter freshly widowed. Unspeakable tenderness and delicacy are lavished on her. A score of reasons for the mitigation of her rule are thought out and urged. In spite of her reluctance, the parents or parents-in-law will insist. Sometimes the whole family will adopt her austere method of living for a few months, and keep pace with her self-denials step by step, till she herself discovers and breaks the spell."

Yet there has been no lack of individual achievement amongst Indian women. "Brynhild herself was not more heroic than thousands of whom the Rajput Chronicles tell. Nay, in the supreme act of her life, the mystic death on the throne of flame beside the dead Sigurd, many a quiet little Bengali woman has been her peer. Joan of Arc was not more a patriot than.....the wonderful queen of Jhansi, who, in the year 1857, fought in person with the British troops. The children of men who saw it, talk to this day of the form of this woman's father swinging on the gibbet, high above the city walls, hanged there by her order for the crime of making a treaty with the English, to deliver the keys into their hands. They talk, too, of her swift rush at the head of her troops across the drowsy midday camp, her lance poised to pierce, her bay mare Lakshmi straining every muscle, the whizz of the charge so unexpected that only here and there a dazed white soldier could gather presence of mind to fire a shot at the cavalcade already passed, and old men still sing her glory with tears choking the voice."

We have devoted so much space to the subject of Indian womanhood because there is probably no aspect of Indian life so persistently and wilfully misunderstood by Europeans.

Chapter 7 is devoted to the Indian Sagas. One great lack in modern English culture is the absence of any recognized national epic, so universally known and loved as to mould the temper of a people and be a sanction to their patriotism. It is not that the epics are wanting, but that the people do not know them. The Arthurian cycle and the story of Sigurd the Volsung might be to Englishmen what the Mahabharata and the Ramayana are to India. It is otherwise; and this perhaps accounts for the readiness of Western educationalists to ignore the Indian epics as an essential element of Indian education. I shall not forget the surprise I felt when visiting a Jaffna school, and finding the Senior Cambridge class studying Tennyson's 'Holy Grail,' asked them what they thought of it as compared, for instance, with the Ramayana. *Not one had read the latter.* There is no doubt that the Cambridge Locals in Ceylon are doing incalculable injury to the cause of education in Ceylon, and will continue to do so until they are radically reformed to meet the requirements of Indian Students, or better still, replaced by the examinations of a local University.

"Ever since the commencement of our era, the Hindu people have possessed in their present forms, two great poems, the Mahabharata and the Ramayana. The first of these is their Wars of Troy, their Heimskringla, their Morte d'Arthur. That is to say, it is the book of the Deeds and Wars of the Heroes.....the Mahabharata is to this day the strongest influence in the shaping of the lives and ambitions of Hindu boys.....one story is typical. The young princes are taking a lesson in shooting, and a clay bird has been set up as a target. One by one they are asked by their master what they see. They reply, 'a bird,' 'a branch supporting a bird' and so on. Till at last he puts the question to Arjuna, one of the youngest, and receives the answer, 'a bird's head, and in that head, only the eye.' The moment of the telling of this story to an Indian child is tense with feeling. For it embodies the culminating ideal of the nation, inasmuch as 'concentration of mind' stands amongst Hindus for the supreme expression of that greatness which we may recognize in honour or courage or any kind of heroism."

The Ramayana "is a love-story which grew up and came to its flowering in the beginning of the Christian era." "The strong and quiet story spoke straight to the heart of the people, and to this day there are no characters so beloved by the people as those of the Ramayana, no one force that goes so far towards the moulding of Indian womanhood, as the ever-living touch of the little hand of Sita, who is held to have been Queen of Ayodhya thousands of years ago."

The Ramayana is "more to-day than a completed work of art, it is still a means for the development of the popular imagination.....Behind the vernacular translators stand all those old nurses and granddams on whose laps the poets themselves first heard the great tale; and it is their perfect freedom to give their own versions of each episode—as must any of us in recounting actual happenings—that keeps it fresh and living and explains its changes of tint in the hands of genius."

This is the story of Sita's capture. "It is the close of day in the forest, and Sita is alone. Lakshman—one of the most perfect gentle knights in the whole range of fiction—has left her, at her earnest entreaty that he should go to seek for Rama, but he has first drawn three circles about her with the end of his bow, and warned her not to step outside. The sun is not yet set, however, when a Brahmin appears, ashen-clad, with matted locks, and begs for charity. Sita pleads that it is late and she is alone, imploring him to go. And this he promises to do if only first she will step outside and give him a little food. She is full of dim forebodings of evil, but pity at last gains the upper hand of fear; she steps out of her enchanted circles, to bestow alms on him; he throws off the disguise of the Brahmin, appears as Ravana himself, and carries her off to his kingdom in his chariot. It is during the first terrible moment of the journey that Sita drops her jewels stealthily behind her, in order that those coming after may be able to trace her flight."

Hanuman "stands to-day for all that is great in discipleship. Filled with the worship of Rama, he brings to his service the unquestioning obedience of a child and the genius of a man."

"Such are some of the characters who form the ideal world of the Hindu home. Absorbed in her 'worship of the Feet of the Lord,' the little girl sits for hours in her corner, praying, 'make me a wife like Sita! give me a husband like Rama!.....It is expected that each member of the family shall have his favourite hero, who will be to him a sort of patron saint.....It is well understood that the chosen ideal exercises a preponderant influence over one's own development. None could love Lakshman without growing more full of gentle courtesy and tender consideration for the needs of others; he who cares for Hanuman cannot fail to become more capable of supreme devotion and ready service. And justice itself must reign in the heart that adores Yudishthira."

"The character of Bhishma in the Mahabharata as that of Sita in the Ramayana is a proof that Indian philosophy was completed before the Epics. But that philosophy itself, we must remember, was directly related to the common life of common folk. Only this fact can explain the recognition and welcome of such conceptions by the whole nation.....It is clear that a commanding philosophy of self-discipline lay behind, or the poet's hand could not have been so remorseless; but it is clear also that that philosophy was living in the heart and effort of the people, or Sita and Rama could not have been so loved.....What philosophy by itself could never have done for the humble, what the laws of Manu have done in some measure only for the few, that the epics have done through unnumbered ages and are doing still for all classes alike."

These are the influences, this the literature which continues to be known in Ceylon only here and there *in spite of* and not because of the efforts of Western educationalists. The mental and spiritual sterilisation which fifty years of such so-called education are likely to produce, may make its influence felt for hundreds. If Western education be even golden, remember it is yet possible to buy gold too dear.

Chapter VIII. is a study of Indian caste, from which we have not space to quote at length. The ruling element in the caste idea is honour; its motto, *noblesse oblige*. The origin and virtues and defects of caste are spoken of. "Caste is race-continuity; it is the historic sense; it is the dignity of tradition and of purpose for the future. It is even more: it is the familiarity of a whole people in all its grades with the one supreme human motive—the notion of *noblesse oblige*.....And yet, if India is ever to regain national efficiency, this old device of the forefathers must be modified in the process,—exactly how, the Indian people themselves can alone determine. For India to-day has lost national efficiency. This fact there is no gainsaying.....chief among all her needs is that of a passionate drawing together amongst her people themselves. The cry of home, of country, of place is yet to be heard by the soul of every Indian man and woman in Hindustan, and following hard upon it must sound the overtones of labour and of race. Then the question of whether to walk or not in the ways of the forefathers will be lost in the knowledge of the abundant power to hew out new roads, as those fathers did before them."

We must bring this long review to a close. What is to be the future of Indian civilization? Other great civilizations, those of Egypt and Greece, have played their part and passed away. It seems almost to be the rule that a culture which in its own land has reached a full development, must perish there, only to extend and deepen its influence on the world at large. There is no need to fear that Indian thought and culture will cease to influence the world; they will do so more and more; but what will be the fate of India itself? Will it be, as with the Celtic peoples, a thousand years before the reawakening comes? or will her people gather together, while yet they may, the remnants of her culture and infusing them with new life and thought, rear thereon a superstructure worthy of the foundation?

"There are some who believe that there is no task beyond the power of the Hindu peoples to perform. The nation that has stood so persistently for righteousness through untold ages has conserved such vast springs of vigour in itself, as must ultimately enable her to command Destiny. The far-seeing wisdom and gentleness of her old constitution may unfit her for the modern world, but they are a sure proof, nevertheless, of her possession of sufficient sense of affairs to guide her to a full development once more."

Unless we believe this, we are driven to despair; but we do believe it, and to this end must spend ourselves. And for Ceylon, once more, the sure and certain road to insignificance and worthlessness, is the road of mental and spiritual severance from India; that road along which Ceylonese are hastening more and more. We have no space to deal with the remaining chapters of 'The Web of Indian Life.' The book must be read by all who care for India's past or India's future.

A. K. C.

Swami Vivekanda, a collection of his speeches and writings.

Natesan & Co., Madras. Price Rs. 2.

This convenient collection of the Swami's speeches and writings will be welcomed by all who are interested in the progress of Indian thought. Apart from the direct religious teaching with which the addresses are chiefly concerned, there is much wise counsel to social reformers, as those are called in India who are endeavouring to improve and amend the structure of Indian society very often by a process of sweeping away old customs, good and bad alike, and introducing new ones of which some are likewise good and others bad, but many are in the crude state unsuited to Indian needs. "For the last hundred years nearly," says the Swami "our country has been flooded with social reformers.....Most of them are good, well-meaning men, and their aims too are very laudable on certain points; but it is quite a patent fact that this one hundred

years of social reform has produced no permanent and valuable result appreciable throughout the country. Platform speeches have been sent out by the thousand, denunciations have been hurled upon the devoted head of the Hindu race and its civilisation in volumes after volumes, and yet no good practical result has been achieved; and where is the reason for that? The reason is not hard to find. It is in the denunciation itself. In the first place...we must try to keep our historically acquired character as a people; I grant that we have to take great many things from other nations, that we have to learn many lessons from outside; but I am sorry to say that most of our modern reform movements have been inconsiderate imitations of Western means and methods of work, and that surely will not do for India.....Our ancient lawgivers were also breakers of caste, but they were not like our modern men. They did not mean by the breaking of caste that all the people in a city should sit down together to a dinner of beefsteak and champagne, nor that all fools and lunatics in the country should marry when, where and whom they chose, and reduce the country to a lunatic asylum, nor did they believe that the prosperity of a nation is to be guaged by the number of husbands its widows get.....I do not therefore want any reformation. My ideal, is growth, expansion, development on national lines.....Did not Ramanuja feel for the lower classes? Did he not try all his life to admit even the pariah to his community? Did not Nanak confer with Hindus and Mohammedans, and try to bring about a new state of things? They all tried, and their work is going on. The difference is this. They had not the fanfaronade of the reformers of to-day; they had not the curses on their lips the modern reformers have. Their lips pronounced only blessings. They never condemned. They said unto the people that the race must always grow. They looked back and they said, "O Hindus, what you have done is good, but my brothers let us do better. They did not say "You have been wicked, now let us be good." They said, "You have been good, but let us now be better." That makes a whole world of difference. We must grow according to our natural growth. Vain it is to attempt the lines of action foreign societies have engrafted upon us. Impossible it is. Glory unto God that it is impossible, that we cannot be twisted and tortured into the shape of other nations."

Again he says "Be proud that you are an Indian,—say, in pride, "I am an Indian, every Indian is my brother,'—say 'The Indians are my brothers,—the Indians are my life—India's soil is my highest heaven, India's good is my good.'" This message we commend to Ceylonese, Indians, Tamil and Sinhalese, who sometimes forget that they are Indians at all. Ceylon, "detached from India in many ways, cut off from a living interest in India", as the Swami says, must realise her oneness with India and must learn to be proud of India again; until that is realized Ceylon will remain intellectually and spiritually barren. We have purposely refrained from touching upon the religious aspect of this book, not because tolerant discussion of religious questions must be excluded from this review but because the subject cannot be adequately treated of in a short space and those who wish for a handy compendium of the Swami's teaching will find it for themselves. The book is we must confess scrappy and disconnected but this must have been almost unavoidable in the compilation of a posthumous book of speeches and extracts. The book is well printed and bound which is more than can be said for most Indian publications.

Dadabhai Navroji, a sketch of his life and work. Anonymous.

Natesan & Co., Madras (1906). Price 4 Annas.

It is evidence of Ceylon's aloofness from Indian affairs that the work of Dadabhai Navroji, the 'grand old man' of India, is here little known or appreciated. "Mr. Navroji's political activity began soon after he set foot on English soil and has continued unabated to this day. Almost the first subject that attracted his attention was the employment of

natives of India in the Indian Civil Service." He took up "the larger question of holding simultaneous examinations in India and England for the Indian Civil Service..... with his characteristic perseverance he kept on agitating on the matter, until, in 1893, the House of Commons, by a majority, declared itself in favour of simultaneous examinations." The reform has yet to be carried out.

The greatest work of Mr, Navroji's life, however, has been the education of the British Public; to this end he founded the London Indian Society, which still flourishes and has lately done good work. More important was his election to Parliament as Liberal member for central Finsbury in 1892. Here his first effort was to "interest British members in Indian affairs, and, with the aid of Sir William Wedderburn and the late Mr. W. S. Caine, he succeeded in organising the Indian Parliamentary Committee."

In 1902 he published his famous book with the significant title of "Poverty and Un-British Rule in India".....Throughout its pages one finds Mr. Navroji persistently making out that the great and gradually increasing poverty of India is due to the enormous annual drain of 30 millions sterling.....that the present system of British administration involves, and that this can be remedied only by the substitution of Indians for the very large and extremely costly staff of Europeans now employed in the country, and by the exploitation of the country's resources by sons of the soil alone.

"I have never" says Mr. Navroji "faltered in my faith in the British character and have always believed that the time will come when the sentiments of the British Nation and our gracious Sovereign proclaimed to us in our great charter of the Proclamation of 1858 will be realised." Very touching is this persistent faith in English justice and loyalty to British rule which is a characteristic feature of even the most active agitators for the abolition of the present system of Government; it deserves a better return than the repeated disappointment which it has hitherto experienced.

A. K. C.

Malabar and its Folk; by T. K. Gopal Pannikar.

2nd edition, (1906) Natesan & Co., Madras. Price Rs. 1 Ans. 8.

The main value of this work is ethnological; it is a valuable description of various inside phases of Indian life, written by a familiar observer. The style is not perhaps all that could be desired—here is a specimen. "Fields laden with heavy corn waving yellow on the tepid breeze in which the busy day-labourer basking in the fierce glare of a summer sun now wipes a brow sprinkled over with drops of honest toil afford a rare and amusing spectacle."

The work is divided into xix chapters, beside an Introduction and Preface. The chapters are entitled: Thoughts on Malabar, A Malabar Nair Tarawad, Murumakkathayam, Local Traditions and Superstitions, The Malabar Drama, The Onam Festival, The Vishnu Festival, The Thiruvathira Festival, Feudalism in Malabar, Cock Festival at Cranganore, The Kettu Kallianam, Serpent Worship, Some Depressed Classes, Village Life, Some Phases of Religious Life, The Syrian Christians of Malabar, The Nambutiris of Malabar, The Village Astrologers of Malabar, and Western Influences in Malabar,

In these chapters there is a fund of information of a most interesting character; especially interesting are the chapters on the MalabarDrama, and on Serpent Worship. A slightly more exact style would sometimes be desirable and the author is too fond of condemning 'unreasoning superstitions' when his office should be rather to describe than criticise. And finally the method, or lack of method, in transliteration is most irritating. It seems impossible for native writers to understand the importance of correct transliteration, and the value of their work suffers in consequence. We are familiar with the common use of th for t, ee for ī, oo for ū; these are bad enough, but when we come to 'Seetha' (p 61) it is some time before we recognize the name of Sita in the strange word. We suggest to the author the entire revision of his transliterations in a future edition.

Of most interest to us, are the author's deference to western influence in Malabar. The author's position is one of admiration for "an age of progress, an age of revolution, in which one form of society is rapidly passing away, and its place being filled up by better forms fashioned after Western models." In spite of this, we get a hint here and there of the superiority of the old order, as when the author deplores the increase of drink, an evil "intensified by the substitution of the costly foreign liquor for the cheap country-made article. The strata of the student population is being visibly tainted by it, the public functionaries deem it an ennobling element of official virtue, and the educated masses treat it as an unavoidable attribute of fashion and refinement," a statement only too true of Ceylon, alas.

"Even in our architecture Western influence is being visibly felt. Instead of the dark ill-ventilated buildings of old we now see spacious and better-ventilated ones allowing of a much freer passage of light and air.....and the practice of raising buildings, storeys high appears to be in imitation of the style of the West. *But be it noted that every improvement in the style of our architecture is effected, despite every other excellence, at the cost of solidarity and strength.*"

"Ideas of dress and manners are likewise undergoing modifications. Dressing after the European style is considered to be a more convenient mode and one more in consonance with the spirit of the times....It has also become the prevailing fashion amongst the more advanced section of the community to crop and part and brush and comb the hair after the Western style....Along with these changes in dress men have come to view the wearing of ear-rings and any superfluity of costly ornaments as luxurious elements of indignity and want of stylishness and as symbolical of stationariness in national advancement....Female ornaments are also being discarded one after another as superfluous luxuries and as being opposed to fashion.....Our style of living and standards of comforts have also considerably *changed in the direction of luxury and waste.*" Here our author betrays himself again. He has in all innocence described the growth of unmitigated snobbishness amongst his people. We recommend the consideration of this idea to him. Contract this picture with his own admission that "Delightful simplicity of domestic life, moderation in the style of living and dress, blind and unquestioning obedience to the ordinances of custom, reverence for the past and for seniors....marked the inner life and habits of the people" a little while ago. The modern snobbish imitation of the superficial and often the worst features of European civilization is a poor exchange for that.

Equally naive is the author's sweeping condemnation of all and sundry superstitions of the past "To the cultured mind nursed in the lap of modern science, nymphs and fairies and demons are but monstrous unrealities."

"*The whole religion of the country is sadly corrupted*" he says "*by beliefs in the powers of spiritual forces.*"

With these quotations, and a suggestion to the author that he may yet live longer and learn more, we must lay aside this interesting and useful volume, which we commend to every student of Indian folklore and social economy.

A. K. C.

"*Ribeiro's History of Ceilao*, with notes from De Barros, De Cowto, and Antonio Bocarro." Translated from the Portuguese by P. E. Pieris Deraniyagala Samarasinha Sriwardhana.

Part II. Galle, 1906. Price Rs. 1·25.

Mr. Pieris has now completed the work, the first part of which we noticed in our last issue. The present volume containing Ribeiro's Books II and III, is more purely historical than the last, in which the Island of "Ceilao, its products, the rites, laws, and customs of its people" were described. It consists of 27 chapters, giving an account of the origin and progress of "that war at the end of which we were driven out of the best parcel of land which the Creator has placed in this world," and concluding with the capture of Jaffna Fort by the Dutch in 1658.

Appended to book 11 of Ribeiro, there appears valuable paraphrases of the Parangi Hatana and of the Konstantinu Hatana. These are most interesting, but we wish Mr. Pieris had been willing to give a complete translation, instead of an abbreviated paraphrase.

Mr. Pieris deserves the thanks of all Ceylonese for his painstaking and admirable work. We hope the edition will be sold out as quickly as the first part, and that new editions of both will soon be called for. The addition of an index will then be possible.

A. K. C.

The Thirty-Seven Nats, by Sir R. C. Temple, Bart. C. I. E.

W. Griggs, London, 1906. Price £ 3—3—0.

This is a sumptuous quarto, with many coloured illustrations reproduced from Burmese illuminated manuscripts. It is an example of the sort of work that ought to be undertaken in Ceylon, where equally interesting material exists. The "Burmese animistic worship, *i.e.* the worship of spirits or nats, does not differ in its essentials from similar worship all the world over." The nats correspond closely to the Deviyo, Prētas and Yakkho of Ceylon, and just as the Sinhalese make offerings to them on malpelas or little altars near their houses so the Burmese worship the nats with offerings of water, oil lamps or morsels of food placed in small bamboo birdcage like erections.

"The nats are in fact supernatural beings derived from three sources. (1) The supernatural beings of the Buddhists, celestial, terrestrial and infernal, derived from the old Brahmanic cosmogony of India. (2) The tutelary spirits that fill the earth and all that is therein, man himself, and all the creatures, objects and places amongst which he lives and moves and has his being, derived from the ancient animistic pre-Buddhist beliefs of the people. (3) The ghosts and spirits of the departed."

The author proceeds to give a general account of the different kinds of nats, the modes of worshipping and propitiating them, and their history and origin. That his treatment of the subject is not especially sympathetic, for he quotes the following from Mr. Fielding Halls 'Soul of a People' as an illustration of the 'childishness of the beliefs in relation to nats. The story concerns a nat, who lived in a great Bo tree in a certain village, where inhabitants used to make offerings to him; but he left because an English Rest House had been built near. "You see" says Mr. Hall "the English Government officials came and camped here, and did not fear the nat. They had fowls killed here for their dinner, and they sang and shouted: and they shot the green pigeons who ate his figs, and the little doves that rested in his branches." No doubt Sir R. Temple would have done all these things too; but we agree with the Burmese in thinking them reason sufficient to ensure the departure of any self-respecting nat.

The author next proceeds to a particular study of the group known as the 'Thirty-seven nats,' all of whom (except the chief, who is of Indian origin) belong to the 'category of ghosts or spirits of departed heroes,' Chapters 8, 14, are devoted to an account of the history of and legends surrounding these deified heroes.

The most valuable features of the book are this enquiry into the history of Burmese heroes, and the beautifully reproduced illustrations. Nice as these are, we cannot help wondering if they represent the highest level of Burmese illuminated drawings. We cannot help wondering if there are not in MSS. or in temples, more beautiful paintings, illustrating Buddhist stories, jatakas etc.

We note a few errors of a minor character such as the purity of eugenia for Eugenia in the glossary. The meaning 'angel' for kinnara in the glossary is surely insufficient. There are recognized three sorts of kinnara in Ceylon of which one only resembles the christian angel.

The book should be read by everyone interested in Burmese religious beliefs.

A. K. C.

NOTICE TO CONTRIBUTORS.

We quote herewith the system of transliteration employed in the Review and it must be understood by contributors that all quotations from Sinhalese, Tamil, Pali or Sanskrit must be correctly transliterated.

a	අ	அ
ā	ආ	ஆ
ai	ඓ	ஐ
au	ඖ	ஔ
b	බ	
bh	භ	
ch	ච	ச
chh	ඡ	
d	ද	
dh	ධ	
ḍ	ඩ	ட
ḍh	ඪ	
e	එ	எ
ē	ඒ	ஏ
ẹ	ඇ	
ẹ̄	ඈ	
g	ග	
gh	ඝ	
h	හ	ஹ
ḥ	ඃ	ஃ
i	ඉ	இ
ī	ඊ	ஈ
j	ජ	ஜ
jh	ඣ	
k	ක	க
kh	ඛ	
l	ල	ல
ḷ	ළ	ள
ḻ		ழ
m	ම	ம

ṁ	ඹ	
n	න	ந
ṇ	ං	ங்
ṇ	ණ	ண
ṉ		ன
n	ඬ	ங்
ñ	ඤ	ஞ
n̲	in හ, ඳ ch	
o	ඔ	ஓ
ō	ඕ	ஓ
p	ප	ப
ph	ඵ	
r	ර	ர
ṛ		ற
ṛi	සෘ	
ṛī	සෲ	
s	ස	ச
ṣ	ෂ	ஸ
sh	ශ	ஷ
t	ත	த
th	ථ	
ṭ	ට	ற்
ṭh	ඨ	
u	උ	உ
ū	ඌ	ஊ
v, w	ව	வ
ksh	ක්ෂ	க்ஷ
y	ය	ய

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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 Sanskrit 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 moneys 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.