

THE CEYLON NATIONAL REVIEW



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

Vol. IV., No. 10.—JANUARY, 1911.

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CHISE ORDINANCE.

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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 Camp-
den, England, or to F. L. Woodward, Galle. Review copies of
books in Sinhalese and Tamil, as well as works published
in Europe are desired.*

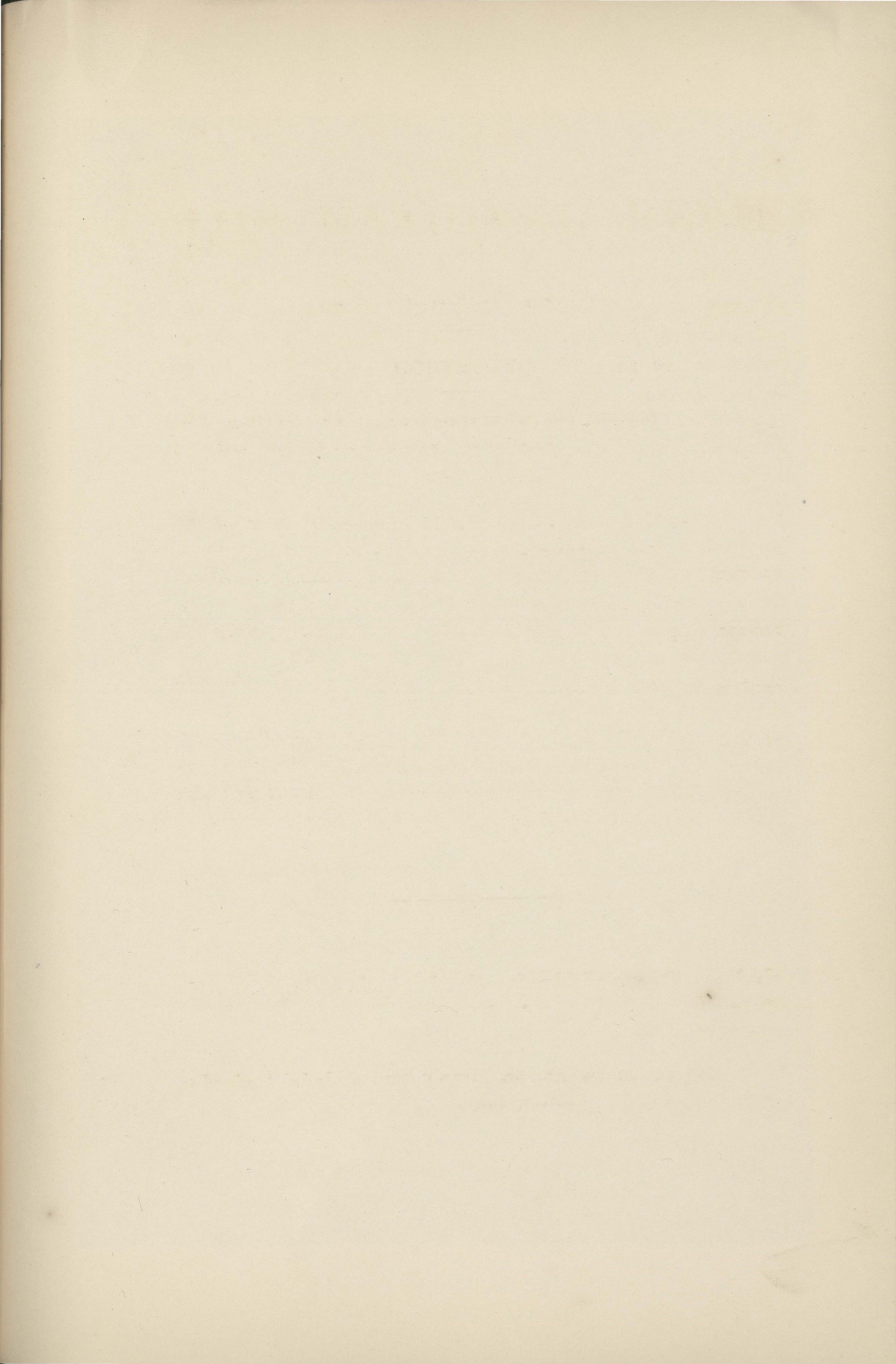
THE Ceylon National Review will be published for the Ceylon Social Reform Society, at intervals of about six months. It will contain essays of an historical or antiquarian character, and articles devoted to the consideration of present day problems, especially those referred to in the Society's manifesto, 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 Re 1'00 and 2/- in England, postage extra.

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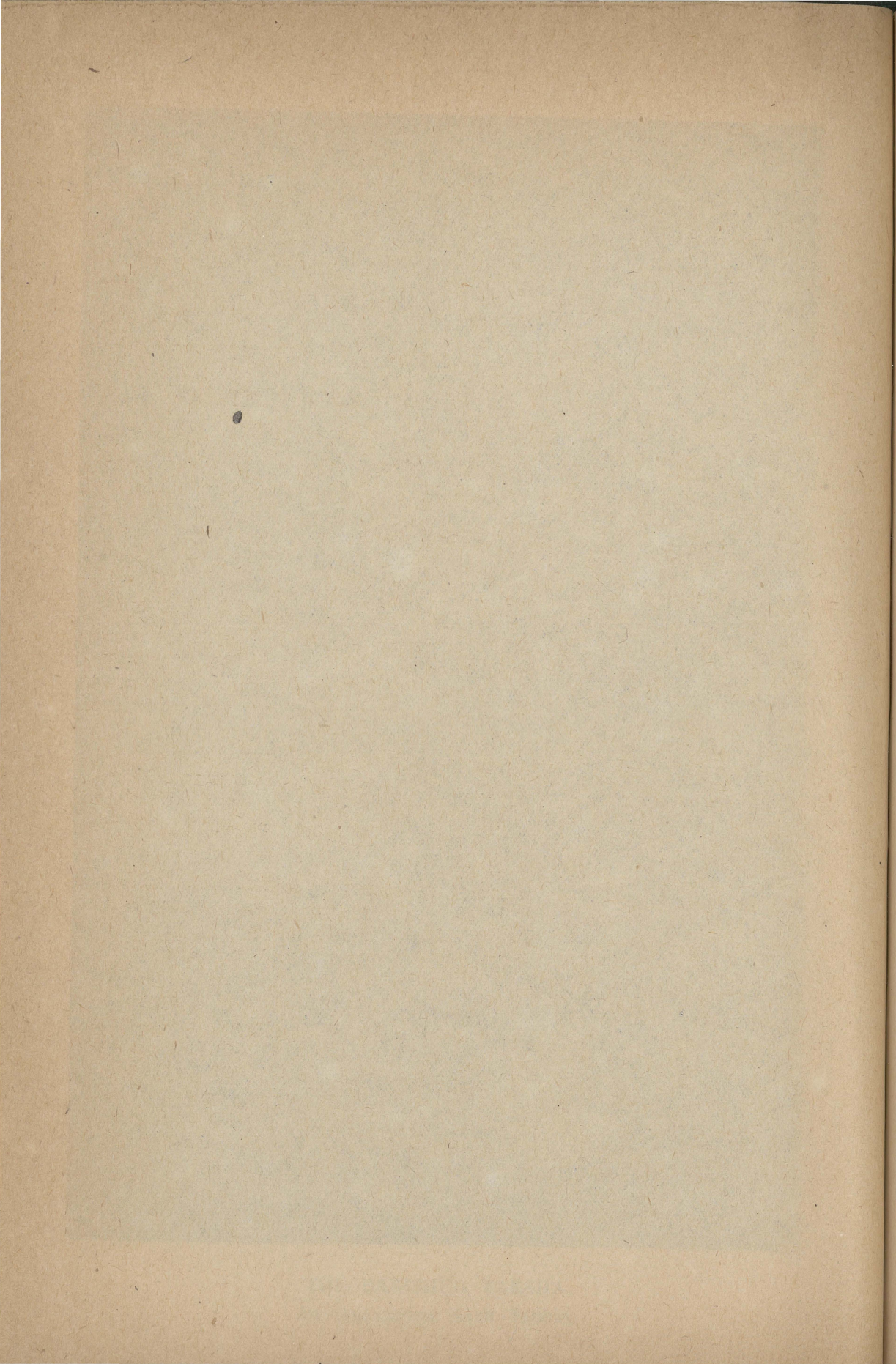
The Magazine will for the present be conducted in English, but arrangements can be made for occasional articles in Sinhalese or Tamil if suitable contributions are available.

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





THE BANISHED YAKSHA
BY ABANINDRA NATH TAGORE.



THE CEYLON NATIONAL REVIEW,

The Organ of the Ceylon Social Reform Society.

No. 10]

JANUARY, 1911,

[Vol. IV.

THE NEW SCHOOL OF INDIAN PAINTING.

Indian art, until the beginning of the XIXth century, derived its material support from the requirements of (1) religion. (2) royal and aristocratic patronage, (3) the export trade in sumptuary products, and (4) industrial production for local consumption by the people generally. The new conditions established by the occupation of India by Europeans, the British, directly or indirectly altered every one of these relations of art to life.

The patronage of religious building and all the arts associated with and related to religious architecture had been a tradition of Buddhist and Hindu kings from the earliest times. The Musulman rulers of Northern India had similarly expended large sums in the construction and noble adornment of mosques and tombs. The so-called policy of neutrality on the part of the British Government ended this application of state funds to religious ends in all districts directly administered by British Officers, and tended in the same direction elsewhere; while the withdrawal of State support from religion led to the mismanagement and squandering even of the income derived from previous endowment of religious institutions.

The courts of Hindu and Musulman rulers, too, had been centres of culture, where philosophers, artists, and musicians were supported and encouraged, not as an individual whim, but as a matter of course. It is very different now. It would be entirely exceptional to find amongst English civil servants in India the artistic culture and understanding which belonged, as of inherited right, to almost every Hindu and Musulman ruler a century or two ago: and even the remaining Indian rulers at the present day have been so corrupted by false educational ideals, and a snobbish desire to imitate European fashions, that they regard the indigenous culture of their own country as barbaric and worthless. If one should doubt either of these statements, it is only needful to compare the sumptuary products, the paintings or sculpture, or the

architecture produced in modern times in British India, or at Indian courts, with the work produced in the same places a century or two ago, to be convinced of their truth. It is through the official policy towards Indian architecture that the most far-reaching injury has been done to Indian arts. This policy has been, as a whole, chaotic; in general, it has left architectural considerations in public building to civil engineers and the taste of the heads of Departments of Public Works; and the whole country, both as regards European centres, and the modern constructions of Indian princes fawning upon their conquerors, has been filled with imitations of modern European pseudo-classic, or pseudo-Gothic, designed on paper by men who were not artists, and the details slavishly imitated by workmen who in many cases were still capable of making use of great local traditions if they had been allowed to do so. The contrast between the British and Mughal policy in this respect is as great as in all others where any question connected with art is concerned. The history of Indian trade and manufacture during the last hundred and fifty years has been the history of the destruction of great artistic traditions, in the interests of commercial exploitation; a destruction partly unconscious, partly deliberate and planned in the interests of English manufacturers.

At the same time the character of the ordinary industries, whereby the daily wants of the people, in matters of clothing, utensils, personal adornment, has been completely changed, partly as the result of the competition of cheap machine-made articles of inferior character, partly as the result of a change of taste on the part of Indians themselves. It is probably true that the educated Indian at the present day is more deficient in artistic understanding than any other civilised man. It would however be difficult to exaggerate the lack of artistic understanding which prevails in modern Europe; there may not be much to choose. It is no part of the English educational ideal (which has been imposed upon India) as it was of Plato's or of the old Indian educational ideal, that the man of culture, leisure, refinement, wealth, should as a matter of course understand the quality of workmanship in art and craft; that such things should be of ethical or political importance is still more incomprehensible to the academic mind. A great national art, such as that of Mediaeval Europe or India, is something which we can now scarcely imagine; we are not accustomed to judge the greatness of men by their powers of artistic creation or appreciation. We see the violence of former times, but not our own civilised brutality and callousness. Mr. Binyon, in his "Painting in the Far East," has emphasized this point. "Eastern art," he says, "in effect is in itself sufficient proof of the order and harmony in Eastern life as it was," and he

contrasts therewith the unpeace and unrest reflected in the art of modern Europe, and the divorce of ideal from action. "We fill," as he says, "a museum with fine works from divers countries, and place it in the midst of streets that desolate eye and heart, without an effort to make them part of the beauty we desire". Such "civilisation" has now spread like a fungus across the "barbarian East", congealing and deadening its vitality and destroying its sincerity and tenderness.

As regards education in India, since the time of Macaulay (who after three months residence in India announced that a single shelf of a good European library was worth the whole literature of India Arabia and Persia,) it has been based on the assumption that India is a savage country requiring only to be civilised by Europe, and particularly by the English civil servant in person. The result of this has been that more than one generation of educated Indians has grown up who are strangers in their own land, who are in fact as ignorant of Oriental culture as their rulers and teachers. Both the ideals and the ordinary taste of the wealthy and "educated" classes have been in this way falsified and weakened, with the natural result that both fine and industrial art, that is to say, the creative and imaginative faculties, have been almost forgotten and lost. The Indian craftsman, who once supplied the real needs of the people, and whose work expressed his own and their own thought, is now reduced to the level of an agricultural labourer, or makes a living by producing very inferior work intended to satisfy the requirements of wealthy and ignorant tourists.

As regards Schools of Art in India, there are but four in the British area,—a poor substitute for the old state patronage of art!—and, with a few recent exceptions, these have been conducted upon the assumption that fine art is unknown to the Indian genius, and is best imported from Europe in the form of second-rate copies of old masters, and plaster-casts of antique sculpture. The very interesting and valuable indigenous methods of teaching drawing have not been studied or applied. What are now old-fashioned methods in Europe are still maintained by the educational authorities in India. It is small wonder if the enlightened teacher in such a school to-day finds himself confronted with three enemies: the Government, which does not understand the purpose of art teaching at all; the public, whose taste is hopelessly corrupted, and the students, whose main idea is to learn cheap and easy methods of making a living.

I have said so much to explain the entire lack of artistic creation in India during most of the XIXth century. The situation ten years ago appeared almost hopeless, when, for example, Mr.

Havell, then Principal of the Calcutta School of Art, abandoned the method of instruction on European lines, and made the methods and ideals of Indian art the basis of his teaching, the very students, who would now call themselves Nationalists, and the Indian papers of the day, protested loudly against this attempt to take away from Calcutta the benefits of European light and learning in art! Times have changed since then; Bengal, once the most Europeanised and most snobbish of Indian provinces, has led the way in the revival of national self-respect, and in this very matter of painting, is the home of an enthusiastic and hopeful band of workers inspired by Indian ideals, and fired by the desire to express their faith in art.

The most valuable quality of the new work is its sincere expression of Indian sentiment; this at once gives to it a meaning and an interest for the rest of the world, which was quite lacking in the pseudo-European work of the preceding century. The paintings,—whether we consider such pictures as Tagore's *Sita, the Devadasi*", or his illustrations of Omar Khayyam, or the "*Birth of Ganga*", or Nāṇḍa Lal Bose's "*Sati*", or the "*Infant Krishna*" of Surendranath Ganguly or Asit Kumar Haldar,—are all essentially Indian in subject and sentiment, and in the latter respect differ from anything possible to European work. It is characteristic that romantic and ideal subjects from Indian history and epic figure largely, for these both express and propagate the spirit of Indian Nationalism, of which this art-movement is itself one symbol. The purely religious subjects show the character of modern thought; the work in this aspect is not to any extent creative or inventive, but is largely a re-expression of old and very grand ideas, with a tendency to humanize and soften their vigour and their unfamiliarity. In other words, the pictures of the Gods become rather symbolic than mystic, not being so directly born of experience as in the time of their first shaping. The influence of modern rationalism, and the preoccupation of Musulman and European art with human ideals is traceable herein. So far as style and technique are concerned, the predominating influences are to be sought in the painting of Ajanta and the Mugal and Mediaeval Hindu Schools, in the ideals of Classic Indian sculpture; modified by a tendency towards the objectivity and pictorial effect of modern European work, and as regards colour and sometimes in other ways, by Japanese painting, ancient and modern. At the same time there is a profound belief in the old Indian ideals of art, particularly as regards the most important question of drawing from the model, or from imagination. Mr. Tagore, leader of the group, now Vice-Principal of the Calcutta School of art, himself never teaches drawing from a nude model, though students are encouraged to

make notes and sketches out of doors, and above all to draw from memory. Great emphasis is laid on the developement of the visual imagination; the power of creation is valued much more than the mere capacity for imitation,

It may readily be conceded that the work of the New School possesses certain limitations, especially when contrasted with the sources of its inspiration. It is less sure and definite, both in technique, and *motif*, there is sometimes a vagueness of outline which conceals indefiniteness of thought, and sometimes also a weakness of type, most often observable where Japanese influence is strongest. Nor is the colour as pure and bright as that of earlier work.

These limitations, however, belong almost of necessity to the conditions of the present time, and it may well be granted that considering these, the achievement of the New School has been very great, and is full of still greater promise for the future.

It is only possible to illustrate here one example of the work of the New School, viz. the "Banished Yaksha" of Abanindra Nath Tagore. This is one of a series of illustrations to Kalidasa's well-known poem, the Cloud Messenger. Banished for a year from Alaka, for some fault committed against its ruler, Kuvera, the picture shows us the lonely Yaksha addressing the cloud, with a message for his far-off wife. All the poetry of the forest-clad slopes of the Himalayas, halfhidden in the creeping mist, serves only as the background to the burden of lament for love. The picture is Indian in subject and Indian in sentiment; and perhaps it is of special interest to Ceylonese, because Kalidāsa's "Cloud Messenger" formed the model for so many similar poetical compositions by Sinhalese writers, the various Sandesayas, as they are called. One wonders somewhat sadly how long it will be before some one, if only one, man is found here to clothe, in form and colour as beautifully and as truly as this, some purely Sinhalese legend, or to reveal as lovingly the romance of those wooded hills and grassy slopes where Sita lived in exile.

In the absence of illustrations, it is of little use to speak of other work by painters of the New School. Those who can do so, should visit their headquarters in Calcutta, or purchase some of the reproductions which have been issued by the Calcutta Society of Oriental Art. Paintings by A. N. Tagore and others have been reproduced by Mr. Havell in the "Studio," and in his book "Indian Painting and Sculpture," which may be consulted at the Museum.

At present, it is to be feared that the names of these Indian artists are better known in Europe than in Ceylon.

Such is a very brief account of the origins and work of the New School of Indian painting. It will be seen that, whatever its limitations, it is at least living and sincere; and because, perhaps, its greatest value for the world lies in its true presentation of Indian sentiment, I have dwelt rather on the subject of its inspiration than upon its technical characteristics. To me the new work appears not so much as an achievement as a promise. "Would to God", as Dürer says, "it were possible for me to see the work and art of the mighty masters yet to come, who are yet unborn". What has so far been done is one of the first-fruits of the re-awakening of the soul of India; what may be yielded by the full-grown tree we cannot know, but we may surely expect great things from so vigorous a shoot, so deeply rooted in the national life.

ANANDA K. COOMASRAWAMY.

PAPANCA SUDANI.*

[This extract, translated from *Papañca Sūdani*, is from a manuscript in my possession, the work of the late learned Pāli scholar, James D'Alwis, Member of The Ceylon Legislative Council, and is dated 13th June, 1877. I do not know whether it has been published before, but judging from some references in Childer's Pali Dictionary to Alwis' *Introduction to Kachchāyana's Pāli Grammar*, I conclude that the substance of this paper is to be found therein. It is one of a series of papers designed to prove that, in the time of the Buddha

- (a) Writing was known in Magadha as well as painting.
- (b) Writing was practised in the time of Gautama Buddha.
- (c) The Buddha-dhamma was conveyed in writing.
- (d) Laws and usages were thus recorded.
- (e) Little children were taught to write.
- (f) Women were also taught.
- (g) The characters used were Nāgari.
- (h) Ink and vermilion, paper, metal, cloth, hides and leaves were used for the purpose.

The passages from the Pitakas which D'Alwis quotes are the following :

- (a) *Mahā Vagga* (3 passages).
- (b) *Papañca Sūdani*—(here translated.)
- (c) *Atthakathā of Samyutta Nikāya*.
- (d) *Sumangala Vilāsini*.
- (e) *Atthakathā of Dhammapada*,
- (f) *Samantapāsādikā*.

I have simply altered a few words where the English was incorrect or misleading, and have added a footnote or two—F. L. WOODWARD.]

Whilst Bimbisāra¹ was ruling in the city of Rājagahā in the

* "Illucidatory exposition." Buddhaghosa's commentary on Majjhima Nikāya.

1, *Bimbisāra*.—This was the King of Magadha, at the time of the Buddha's birth. [As regards his conversion see, M. V, 1. 22. 2, and S. B. E. Vol. 13. p. 140]. 'How Seniyo Bimbisāra, King of Magadhā, having seen and grasped and learned and penetrated the truth, going beyond doubt and criticism thereof, being established in the faith, and relying on no other for the Teacher's *dhamma*, thus spoke unto the Lord. "Lord, when I was a prince, I wished five things, which now are achieved. I wished to be anointed as King. This, Lord, was what I first desired, and now it is achieved. And secondly that the Supremely Enlightened One might be born in my kingdom. This, Lord, I wished next, and now it is achieved. Then that I might come with reverence before the Blessed One. This, Lord, I wished third, and now it is achieved. Then that the Lord might preach his *dhamma* unto me. This I wished fourthly, and now it is achieved. Then might I grasp the meaning of the *dhamma* of the Blessed One. This I wished fifthly, and now it is achieved."

Majjhimadesa,² Pukkusāti was reigning in the city of Takkasila³ in the foreign regions. At this time some traders with merchandise from Takkasila entered Rājagahā, and, taking along with them presents, saw the king. He enquired of them, as they stood rendering obeisance, 'Of what country are you?' 'We, please your majesty,' replied they, "are residents of Takkasila." Thereupon the king, having questioned them on the affairs of their city and the prosperous condition and the favourableness of the seasons of the country, asked, "What is the name of your Sovereign?"

"Sire! Pukkusāti is his name."

"Is he virtuous?" demanded the King,"

"Yes, your Majesty," replied they. "He is virtuous; he pleases the people with the four *Sanghavatthu*⁴, occupies the position of a parent (lit. father or mother) to the world, and, like a suckling on the lap, pleases men."

"What is his age?" said the king.

They then stated his age. He was as old as Bimbisāra. Thereupon the king addressed them and said:—

"Sons, your king is virtuous (like me) and in age too he is equal to me. Can you make your king a friend of mine?"

"We can, Sire," replied they.

Then the king remitted their taxes, gave them a house and said to them, "Go and sell your merchandise, and at the time of your departure you shall see me."

When all this had been accomplished, they visited the king at the time of their departure, and the king said to them, "Go; and after repeated inquiry as to the health of your king in my name, (*mamavacanena*, in my language, in my name), say to him, "The king is desirous of your friendship."

-
2. [Sanskrit—*Maddhyadesa*.] the middle country as distinguished from *Dakṣiṇā*, Dekkhan in S, and *Himāvanta* or 'snowy region' in the Himalaya. The Hindu description is *Himavad Vindhya yormadhyam yat prā Vinasanādapi* (Mana), 'that which lies midway between Himavad and Vindhya, to the East of Vinasā and West of Prayāge.
 3. *Takkasila*. The city of Takshaela in Punjab. Formerly renowned as a centre of learning—a great University (Gk. Taxila.) It has been identified with the ancient ruins near Shahdheri, about three days' journey East from Attock, at the confluence of the Kabul river with the Indus. The name in its present form signifies 'the cut rock,' but, as suggested by General Cunningham, its proper designation may have been Takkasiva, 'the severed head', in allusion to the site where Buddha once offered his head in sacrifice.' Prof. Gray. Note *Mahasilava Jataka* (Anderson). For the intercourse of Greeks and Romans with the east see Ferguson. In many *Jātakas* the Bodhisat is educated at this ancient seat of learning. [See also Edmund's. Historical Introduction to *Buddhist and Christian Gospels*. Vol. I. p. 150].
 4. *Sanghavatthu*. The four pre-eminent virtues of Kings. viz: *dāna* 'gifts, liberality, ; *piya vacana*, 'pleasing conversation'; *attha cariya*, 'fruitful conduct, well-being in law' and *Samānatthata*—'regarding all as oneself.'

They expressed their assent, went their way, arranged their goods, ate their morning meal,⁵ and having approached their king, accosted him. The king said to them. "Men! where have you been? You have not been seen for these many days?"

They related all the (foregoing) matters, when he, greatly delighted, said "Sons! *sādhu*! on your account I have obtained a friend—the king of the *Majjhimadesa*!"

Some time after, when (some other) traders, who were residents of *Rājagahā*, went to *Takkasila*, King *Pukkusāti*, before whom they appeared with offerings, enquired of them from where they had come; and when he heard they had come from *Rājagahā*, he asked them, "Have you come from the capital of my friend?"

"Yes, Your Majesty!" replied the traders.

"Is my friend in health?" demanded the King.

Having made that inquiry the king caused to be proclaimed by beat of drum, that "from this day, whenever traders come hither from the city of my friend, either with caravans of beasts or caravans of waggons, they shall be provided with habitations in their respective localities and with *batta*⁶ from the royal stores, from the period of their entrance into my kingdom; they shall also be exempted from taxes, and in no wise shall they be oppressed."

Bimbisāra also caused a similar proclamation to be made in his own city. Thereafter *Bimbisāra* sent a leaf⁷ to *Pukkusāti* to the effect that 'precious articles such as gems, pearls, and so forth, are produced in the *Paccanta*⁸ regions. Should there be anything valuable or worth seeing in my friend's kingdom, withhold it not from me.'

Pukkusāti in like manner forwarded a leaf to the effect that "the *Majjhimadesa* is a large country. If similar precious things are produced in it, my friend (too) should not withhold them from me."

Thus these two for a length of time were intimate friends without seeing each other. Of these who had (thus) entered into terms, *Pukkusāti* first came by a (suitable) object for a present; that is to say, he received eight invaluable blankets (carpets?) of five colours, and, thinking, 'these blankets are beautiful, I shall send them to my friend, he caused eight round caskets to be turned and lacquered. When he had deposited the blankets therein the caskets were secured round the lid with lacquer.

5. *Bhutta pāta rāsā*, 'they who ate the food of early dawn.'

6. *batta* 'allowance.'

7. *pannam pahini*. 'Sent a leaf.' The talipot is doubtless meant.

8. *paccanta*. lit. 'border', outlandish: barbarians, here it means 'foreign.'

They were then wrapped in white cloth and deposited in a chest, which also, being covered with cloth, was (stamped) sealed with the king's, signet. This done, he sent ministers, saying "give these to my friend."

A *missive too was given* to the effect that "this present is worthy of the (inspection) acceptance of him who is surrounded by ministers in the midst of the city."

They (the ministers) accordingly went and delivered it to Bimbisāra, who having heard (its contents) caused by beat of drum the ministers to be assembled. Surrounded by them and seated on the royal couch⁹ under the uplifted white state-canopy, in the midst of the capital, he broke the seal, removed the wrapper, opened the box and released its contents, and when he had seen the round lacquered (caskets) he reflected, "my friend Pukkusāti has sent this present under the impression that his friend is poor."?

He then took up a casket, and feeling its weight with his hand, ascertained that it contained an article of raiment; he struck it on a pedestal of the couch, when the lacquer (with which it had been sealed) dropped off. When he had opened a casket with his fingernail, he saw that it contained a valuable blanket, and caused the others also to be opened. There were blankets in all; when spread out they were beautiful in colour and soft to the touch, and they were sixteen cubits in length and eight in width.

The multitude, seeing this, snapped their fingers, waved their garments round their heads, and, highly delighted, exclaimed "Pukkusāti, the unseen friend of our king, has sent such a present even without seeing him. Such a person is indeed worthy of being made a friend."

The king caused every one of the blankets to be appraised, and they were all found invaluable. Of these he sent four to Buddha, and kept four for himself (in his own house), and reflected,—“One who returns (gives in return) should send a better gift than the first. An invaluable present has been sent by my friend. What shall I send him? What! is there nothing more valuable in Rājagahā? Yes, there is.” Though the King was fortunate (in previous things) yet from the time he entered the path of *Sotāpanna*¹⁰ no precious thing, save the Three

9. *pallankavare*—best or excellent couch.

10. *Sotāpanna*—the First Great Initiation of the Four Stages to Arahatsip. The word means 'one who has entered the stream.' Such a man has stepped aside from the common path of humanity and is "saved."

Ratanas ¹¹, was calculated to produce delight for him.

He, however, commenced to find out some precious thing. A *ratana* ¹² or precious thing is twofold, *saviññāna* and *aviññāna*. The latter comprises such things as gold, silver and so on, and the former is that which is associated with the senses. The one (*aviññāna*), like an adornment, contributes to the enjoyment of the other (*saviññāna*). Thus from among these two *ratanas*, *saviññāna* is chief. *Saviññānakā* are also twofold, viz.—Brutes and men. Brutes are such as elephants, horses and so on, and the same exist for the very enjoyment of man. Of these two, therefore, man is the chief *ratana*. The estimable man is also two-fold; i.e.—male and female. Here, too, the female, though born for a universal monarch, is for the enjoyment of the male. Thus, of these two also the male is the chief. The estimable man is also twofold, the layman and the recluse. Here again as to the layman, though he be a universal monarch, he makes the five membered obeisance ¹³ to a *samanera* of even a single day's standing. Thus of these two also, the recluse is the chief. The estimable recluse is also twofold—*sekha* and *asekha* ¹⁴. Of these, one hundred thousand of the former cannot equal the least part of one of the latter. Thus, of these, *Asekha* is supreme. He is also twofold, *Buddha* and *Sāvaka* (hearer, pupil). Of these one hundred thousand *Sāvakas* cannot equal the least part (atom) of *Buddha*. Thus of these the very Buddha is Supreme. The inestimable Buddha is again two-fold. *Pacceka Buddha* and all perfect Buddha (*Sabbaññu*). Here too, one hundred thousand *Pacceka Buddhas* cannot equal the least part of the all-perfect Buddha. Thus of these two, the all-perfect Buddha is alone Supreme. In the world, including that of the *devas*, there is no estimable object (*ratana*) equal to the Buddha.

Wherefore, resolving that he would send to his friend this very incomparable *ratana*, the king asked of the inhabitants of Takkasila, "Sons,

11. *tiratana*—the three gems, the most estimable things—objects as precious as *ratanas* or gems, Skt. (*jātan, jātan yad utkrishṭam tadāhi ratnam prachakshate*.) "Whatever is best of its kind, that indeed they call *ratana*." Hence (the three gems is) an expression for "the triad of Buddhism."

12. *Aviññāna* and *sarvīñnana*. See Gogerley's Essay in *The Friend* Vol. 2.67

13. *pancapaṭṭhitena vandati* [See D'Alwis' Essay on *Modes of Address*. [B. As. Soc. Journal, 1856-8.] "The setting down or fixing of five things." (Childers). To salute with the Five Rests, viz: to prostrate oneself before a superior so completely that the forehead, elbows, waist, knees and feet rest on the ground.

14. *Sekha-asekha*. (he who has entered the path and he who has reached the end of the path). The *dasa asekha dhammā* or ten attributes of the 'one who has nothing more to learn in this world' are the *angas* of the eightfold path, and two others, right knowledge and right emancipation. The term *asekha* can only be applied to the *arahattaphalatīha*, (*arahat* who has 'won the fruits of the Path.') the 'second-division' *arahat* is *arahattamaggaṭṭha*, who has not yet completed his course.

are there to be seen in your country the three most estimable objects, *Buddha, Dhamma, Sangha*?" They replied that the very names were unknown¹⁵; how therefore could they be seen?

The king saying "Sons, very good," with pleasure thus pondered. 'Is it possible, with a view to the people's propitiation, to send Buddha to the residence of my friend? But Buddha never remains till the dawn in the most distant foreign countries¹⁶; the teacher therefore cannot go. The great disciples Sāriputta, Moggallāna and others cannot be sent, and since it is my duty, on hearing that priests reside in a foreign country, to send for them hither, and to pay attentions to them, (other) priests cannot go. Since, however, a missive sent (on the *dhamma*) is the same as if the Buddha and his chief disciples proceeded thither, *I shall send a letter.*'

Thus pondering, he caused to be made a plate of gold, (*pattam*)* four cubits long and about a span wide, neither very thick nor very thin. Thinking that he could write the letter that very morning, he went through his bath (washed his head) made the *uposatha* vows (*Aṭṭhanga-sīla*), ate his breakfast and divested himself of all scents, flowers and ornaments. Then, taking real vermilion in a gold dish, he closed all the doors below, and entered his palace; and opening the casements facing the cardinal points, he sat upon the uppermost storey¹⁷ and wrote¹⁸ on the gold leaf as follows:—

"Tathāgata has appeared in this world. He is a highly Sanctified Saint (*Araham*). He is the supreme Buddha, He is endowed with both *Vijja* and *carana*¹⁹. He is *Sugata* (one who has attained the beatitudes.) He is fully acquainted with the world²⁰. He is the best charioteer of men²¹. He is the teacher of separate gods and men. He is the Buddha or Perfect Intelligence. He is worthy of adoration."

15. *ghosopi so tattha natthi dassanam pona kuto ti*: "there is not even that sound, how then is the sight possible?"

16. *na arunam utthapenti*—"do not let the dawn overtake them." The application of the phrase here is not quite clear.

* a plate of gold. See Rhys. Davids. *Buddhist India*, p. 125 where one of the copper plates of this nature, found at Takkasīla, is reproduced.

17. *ākasatale*—"storey nearest the sky."

18. *akkharāṇi likhanto*—writing letters.

19. *caranam*—a fixed practice, There are fifteen, Viz: 'morality, sense-control, moderation in eating, watchfulness, faith, shame, fear of sin, learning, energy, recollection, wisdom and the four *jhānas*. The *tivijja* or threefold knowledge is of *aniccam, dukkham, anattam*.

20. *lokavidu*.

21. *charioteer*—one who is able to subjugate

These attributes of the Buddha were first written on a small portion: (he....then described how) having perfected the ten *pāramitās* or pre-eminent duties, He was born in Tusita and was conceived in His mother's womb; how that event contributed to the world's emancipation (*loka vivaranam*); what happened when He was yet unborn; what took place when He was a householder; how He departed, forsaking the world; how He greatly exerted Himself; how, having accomplished difficult acts, and having ascended the region of the Bodhi (*ficus religiosa*—the tree under which Gotama became Buddha), and having sat upon His unconquerable seat, He attained to the wisdom of omniscience; how such a result contributed to the prosperity of the world, and how another such Supreme Being was not existing in all the Universe, including the heavens (*Sādevakeloke*). [Then in stanzas:—]

Whatever wealth or whatever most desirable object there may be in this life, or in that which is to come, or in the heavens—the same is not to be compared to Tathāgata. This too is a highly distinguished characteristic of the Buddha. By the power of this truth may there be prosperity."

Having thus briefly recorded the virtues of *Buddha*, he next lauded the inestimable *Dhamma* as follows:—

"The Dhamma is well-defined by *Bhagavā*. It is attended with results immediate and without lapse of time. It is inviting²². It is full of import. It should be acquired individually by the wise."

This done, a condensed account of the *Sattatimsa Bodhapakkiya*²³ delivered by the Buddha were given, to the effect that they were the four *Satipatthānā*, the four *Sammappadhānā*, the four *iddhipādā*, the five *indriya*, the five *bala*, the seven *bojjhanga*, the eight-bodied Supreme *Magga*.—[Here follow stanzas.]

"Is there a pure thing which the Supreme Buddha has enlarged upon? any *Samādhi* which has been declared (productive) of immediate reward? With that *Samādhi* (the act of confining one's mind to the contemplation of doing good) nothing can be compared. This too is the distinguishing characteristic of the Word (*dhamma*.) By the power of this truth may there be prosperity."

Thus briefly he wrote the character of the Dhamma, and then

22. *ehipassako*. Lit. that which bids one "come and see" (*ehi-passa*).

23. see D'Alwis *Attanagaluvaṃsa*. Note to cap. 4. sec. 7.

thirdly praised the inestimable *sangha*, as follows :—

“The association of Bhagavā’s disciples is well-conducted (this is repeated after every phrase). They live uprightly, prudently and peaceably. They are four pairs or eight individuals. They are fit objects of charity, deserving of hospitality, and worthy of being offered unto. They (stand) to men (in the place of) a merit-producing field.”

This done, he wrote briefly that honourable people, who had heard the discourses of the Buddha, departed and embraced asceticism : that some did so after abandoning thrones ²⁴, some after forsaking (the high dignity of) sub-king, and others (that of) commander-general of the forces; and that when they had so embraced asceticism, they pursued the prescribed duties of *culla sīla*, *majjhima sīla*, and *mahāsīla* ²⁵ and so on. He also gave a brief account of (the religious services commencing from) *chadvāra samvāraṇi : satisampajāñña* : the four *paccayasantosa*; the nine kinds of *senāsana*; the *nivaranappahāna*, together with the (prescribed) *kammatthānaṇi*, and the results of *parikamma*, *jhāna*, and *abhiñña*, until the extinction of distress. ⁽²⁶⁾

Having then expatiated on the sixteen-fold *ānāpāna satikammatthāna*, he wrote that the society of the Buddha’s disciples were also endowed with virtues like the following :—

“There are eight beings. who have been praised by the holy; they are four couples and are the disciples of the Buddha: worthy of being offered unto. Whatever is given to them is productive of much fruit. This too is a distinguishing power of the order. By the power of this truth may there be prosperity.”

24. *setacchattam pahaya pabbajanti*, the white umbrella or canopy of state.

25. See *Brahmajāla Sutta*—Gogerley.

26. (a) *Chadvāra samvāra*—“the closing of the six avenues”: the subjugation of the six organs of sensation which lead to the commission of sin.

(b) *Satisampajāñña*—“Memory-discretion,” a retention of what is ascertained by wisdom.
(c) *paccaya santosa*—contentment with the *paccaya* or requirements of an ascetic, (robes, food, habitation, medicine)

(d) *Senāsana*—“habitations,” of which there are nine kinds for the recluse.

(e) *Nivaranappahāna*—“distinction of that which screens,” overcoming the obstacles leading a religious life. Viz: lust, evil design, apathy, perturbation of the mind owing to irresolution and pride, doubt upon eight religious matters (in Buddha, dhamma, sangha, a previous state of being, a future state, a past and future state, the cause of continued existence, and vacillation and doubt in all matters.)

(f) *Kammatthāna*—forty courses of religious actions, *e. g.* devout meditation.

(g) *Parikamma*—an initiatory rite of asceticism which ought to be completed before the entrance upon *jhāna*. It is the fixing of the mind upon one of the four elements, earth, water, fire, air, so as to impress it with the reality of the substance on which the recluse contemplates, also the continuing to address the element contemplated, repeating its name till the mind attains that degree of absorption which disables the sentient faculties from discerning any other object.

(h) *Jhāna*—“abstract meditation” in four degrees, each a stage to *nibbāna*.

Having thus briefly stated the virtues of the *sangha* and having written to the effect that "the religion of the Buddha is well defined; it is very pure. If my friend can, let him abdicate (secular concerns) and embrace asceticism," he folded the gold plate, wrapped it in a soft blanket, and put it in a wooden casket. This was again deposited in a gold casket, that in a silver one, that in a gem-set one, that in a coral one, that in a ruby one, that in an emerald one, that in a crystal one, that in an ivory one, that in another made of all sorts of gems, that in another made of mat, and that again in a wooden box. Again, the wooden box was deposited in a golden box, and that (in other boxes) according to the order above indicated, (until you come to a box set with all sorts of gems), and that in a mat-box. This box, again, was deposited in a wooden chest, and (the same in others) in the order above indicated (until you come to) a chest set with all kinds of gems, and that again in a mat-chest; the same being then covered with cloth and sealed with the king's signet, he gave orders to his ministers: "Adorn the path within the limits of my city: let the path be eight *usabhas* (seventy yards each) in width; of which four only need be cleared: but the middle four should be prepared in a manner befitting royalty."

Thereafter he caused his royal elephant to be adorned and a chair to be placed upon him, and to set over it the white canopy of state. He also caused the streets in the city to be purified by being sprinkled and swept, with flags and banners, plantain trees and water vessels, with incense and flowers, etc. He caused running messengers to be sent to the intermediate dwellers, bidding them hold a festival as directed within the limits of their respective abodes. Being himself adorned completely and escorted by his forces, including the band of musicians, with a view to the transmission of his gift, the king proceeded to the limits of his city and addressed his minister. "Son! let not my friend Pukkusāti, in accepting the gift, receive it in the midst of his wives, but let him do so after entering his own palace."

So saying, and making the five-membered obeisance, under the reflexion that the Buddha himself was proceeding to the foreign regions, the king returned home. The intermediate dwellers prepared the way as they were bidden, and caused the furtherance of the gift.

Pakkusāti, observing the same formalities (as above) prepared the way from the limits of his rule, decorated the city, and went to meet the gift. The same gift reached Takkasila on Uposatha day. The minister who was the bearer of the present delivered the King's message. When the King had heard it, he paid the necessary attentions to those who accompanied the present, ascended the palace

with it, and placed a sentry at the door with orders that none should enter the palace. This done, he opened the casement, placed the present upon a high seat and he himself sat on a low one. He then broke the seal, removed the cloth and opening each in succession, from the mat case to the wooden casket, reflected thus:—

“There is nothing remarkable in this. It is perhaps the receptacle of a precious thing. Doubtless there has arisen in the Majjhimadesa a *ratana* worthy of being heard of.”

Thereupon he opened the casket, broke the royal seal and, disengaging the soft blanket, saw the gold plate. When he had unfolded it he observed that *the characters were indeed pretty, that they were exact in (formation of) their heads, that they were quadrangular,*^{27 P.} *and that the lines were all uniform,* and he commenced to read it from the beginning. Great was his joy on reading that Tathāgata had appeared in the world, and of His character. The nine thousand nine hundred hairs of his body stood on end in their sockets. He became unconscious as to whether he stood or sat. Profound was his joy to reflect that he had, owing to his friend, heard the religion which it was difficult to obtain even in one hundred thousand *koti* of kalpas. He was unable to proceed with the perusal of the missive, and therefore sat down, and, when his excited feelings had subsided, he resumed reading the characteristics of the Dhamma, (beginning:—) *svakhāto bhagavatā dhammo*.—Here also the King became as before, and paused for a while; and when his excitement had again subsided, he returned to the letter, reading the characteristics of the Sangha, (beginning:—) *Supatipanno ca*. Again the King became excited as before. At last, having read the *Anāpāna Satikammathānam* at the very end (of the letter) he entered upon the four and fivefold *jhānas*. He was thus spending his entire time in the enjoyment of *jhāna*, and no one was able to see him, except it were a young page, who entered (his apartment). In this manner he spent half a month.

It is worth while reading chapters 7 and 8 of Professor Rhys David's excellent "Buddhist India," where the whole question of writing in India is exhaustively dealt with and some facsimiles of these very pattāni or gold plates are given.

27. *Manāpānivāta akkharāni samāsāsāni samapantāni caturassāni*. This proves it to have been Nagari.

SINHALESE POETRY—A NOTE ON “SANDESA” (MESSAGES.)

Much can be said concerning the different *Sandesa* poetry of the Sinhalese now extant in Ceylon. Unlike those to whom books are dedicated by permission, or otherwise in modern times the ancient kings of Ceylon who patronized literature, when books were submitted to them by authors, had them examined and carefully criticised. The kings themselves were in a great many cases good scholars, a knowledge of literature formed one of the special qualifications of a king. The following anecdote illustrating this was given to me by Mr. Silva Kaviraja Pandit of Panadura with regard to King Prakrama Bahu VI of Cotta and Sri Rahula Totagamuwa, who became the Sanga Raja of Ceylon. A copy of the *Paravi-sandesa* composed by Sri Rahula, was presented to the King for his acceptance, who on reading one of the stanzas wanted an explanation from the author as to how he undertakes to write on matters which he is supposed not to know, which was accordingly given, and that very day it is said Sri Rahula Totagamuwa was elevated to the high post of Sanga Raja, the highest office among the Buddhist Monks of the country.

Sāratta Sangrahava, a work on medicine, was written by the King Buddhadasa; Kumaradhatusena or Kumaradasa who lived in the 6th century, is believed to be the author of a poem in Sanskrit called *Janakiharan*; *Kawsilumina*; (“a jem in the diadem of poetry”) or *Kusadawata*, a poetical work of high merit, in pure Elu was composed by the King Kalikāla Sāhitya Sarvajña Pandita Parakrama Bahu II of Nembambara, who flourished about 1248 after Christ. This book ranks amongst the best classical works now in Ceylon. The Sinhalese paraphrase of *Visuddhimarga* is ascribed to king Parakrama Bahu III, who lived at the end of the 13th century. It may be mentioned here that the *Sidat Sangarava* (compilation of first principles) the only standard grammar known to the ancient Sinhalese, furnishes us with illustrations taken from *Kawsilumina*. Many of the *Sandesas* or (messages poems) were written between the 15th and 18th centuries and I give below a short account of these in the order of their dates of production.

Sri Rāhula Totagamuwa the principal author of some of our interesting messages poems was a born poet, and is said to have been gifted with the power of making poetry from his early days. The

late Mr. James de Alwis says "in correctness of versification in the splendour of his diction and in the originality of his thoughts few Sinhalese poets have excelled him. He stands foremost amongst all our poets as one who revive the dying literature of the land, and who gave a new tone to Sinhalese poetry, which was fast declining in the early part of the 15th century. His writings present correct models for imitation. When the grammar of the Sinhalese is silent on any point they frequently furnish with the rule, when philosophers differ as to the force or meaning of a Sinhalese word a reference to his works often enables them to settle their difficulties, when again students are in search of an elegant trope, metaphor, or simile, the inexhaustible treasures of the *Kavya Sekera* the *Paravi-sandesha* and the *Selalihini-sandesha* supply the desired examples. Sri Rahula had a very retentive memory, and could repeat a considerable number of verses often hearing or reading them but once."

1. *Mayura-sandasaya*, (Peacock's Message). This is a message sent from Ganga Siripura (Gampola) to God Vishnu at Devi Nuwara in the reign of Parakrama Bahu of Ganga Siripura. There are two kings who reigned at that city viz. Bhuvaneka Bahu IV and Bhuvanaka Bahu V who reigned from 1378 to 1398 A.C. The poem was probably written in the reign of the latter. According to Nikaya Sangraha, the chieftain Alakeswara (Alagakkonara) ruled at Rayigam Nuwara in the reign of Wickrama Bahu III. 1371 to 1378 A.C., and effected reforms in religion. The poet invokes a blessing on Alagakkonara, his army (who fought against the Tamil king Arya Cakkrawarti of Jaffna) on Dharmakirti Thera and others, who assisted Alagakkonara in correcting abuses of the Buddhist Establishments at that period. This is probably the oldest Sandesaya or messae poem now extant in Ceylon. This poem contains 159 stanzas.

2. *Hansa-sandesaya*, (Swan's Message), the poem is addressed by Visidagama Maitraya Maha Thera at Jayawardhanapura to Wanaratana Maha Swami Sangha Rāja at Keragala Vihara Siyane Korle requesting him to invoke a blessing from the gods on Sri Parakrama Bahu VI of Jayawardhana Cotta. Its probable date is 1415 A.C., and it contains 201 stanzas.

3. *Selalihini-sandesha*, (Sela Messenger) Mr. James de Alwis in his descriptive Catalogue makes mention of this bird as Mina (*Sarica Gracula Religiosa*). He says "it is represented as a female, while the parrot is described as a male bird, and as these two have in all Hindu tales faculty of human speech, they are constantly introduced, the one

inweighing against the faults of the male sex, and the other exposing the defects of the female. (Mega Duta pp. 92. 93). This poem is by the famous Sri Rahula Thera of Totagamuwa. Its style is elegant, the language free and fascinating, whilst the illustrations are original and lively says Mr. de Alwis, further he says "that Totagamuwa undertook this work with grateful affection for the king and his country. He felt interested in the welfare of the young family of Prakrama Bahu and sympathised with the Princess Ulakudaya Devi who pined for want of a son heir." It purports to be a message sent by minister Nallurutunaya from Jayawardhanapura to God Vihisana presiding deity at Kelani Vihara praying for a son to Ulakudaya Devi supposed to be his wife and daughter of Sri Parakrama Bahu VI. The poem was composed in the 35th year of the reign of Prakrama Bahu VI, who ascended the Throne about 1410 A.C. It is said that the request invoked was granted. The poem contains III stanzas.

4. *Paravi-sandesaya*; (Pigeon Messenger). It is also a poem by the same author as *Selalihini-sandesaya*. Though in point of imagery it is not so good as *Selalihini-sandesaya*, it is a work of literary merit abounding in topographical and historical notices that will charm any one who delights in poetry. The Message is addressed from Jayawardhanapura to God Vishnu at Dévi Nuwara and the whole route described. Special mention is made of Pepiliyane Vihara—founded by the king in memory of his mother and in testimony thereof, there remains on the spot and inscription on a stone up to this day. In fact the way chosen by the bird about 450 years ago seems to be the same as now with a slight deviation. It invokes a blessing on Sri Parakrama Bahu, his army and on his brother the Yuvarāga (Sub-King) of Maya Dunu Nuwara. It also prefers a request that a princess Candravati (Ulakuda Devi) King's daughter might obtain a suitable royal husband and a son and heir to succeed to the Throne. It is presumed that this was written shortly after *Selalihini-sandesaya* and it contains 198 Stanzas.

5. *Kovul-sandesaya* (Cuckoo's Message.) This poem is otherwise known as *Kokila Sandesaya* and was addressed by the incumbent monk of Irugalkula Tilaka Pirivana at Devi Nuwara to Prince Sapumal Kumara (Campaka Perumal) son of Sri Parakrama Bahu VI., and congratulates him on the conquest of Japapatuna (Jaffnapatam) invoking a blessing from Vishnu on him and his army. It gives an interesting account of the conquest of Jaffna, and describes the roads between Devi Nuwara and Jaffnapatam. The probable date of the poem is about 1473 A.C. and it contains 288 Stanzas.

6. *Gira-sandesaya* (Parrot's Message.) This poem is addressed at Jayawardhanapura by an anonymous author supposed to be Vettāve, Buddhist Monk in the Kurunegala district and a pupil of Totagamuwa to Sri Rahula Thera of Totagamuwa Vihara requesting him to invoke a blessing from God Nātha tutelary deity of that Vihara on King Sri Parakrama Bahu and the Royal Family. It gives a very interesting discription of the road between Jayawardhanapura and Totagamuwa. The poem was written about 1483 A.C. and contains 237 Stanzas.

7. *Kirala-sandesaya*. This is a poem by Kiralagama Devamitta Thera of Kandy, and it contains 196 Stanzas. Its date is uncertain. It is a message sent through the medium of a small bird known as Kirala which sings a very melodious note and which is generally found in most of the rice fields in Ceylon. The peculiarity of this bird is that when it hatches it never sits on its eggs but lies on her back towards the eggs, it is said fearing that the sky is a tangible substance which may eventually fall and crush its eggs, which the bird unlike other birds watches with great vigilance.

8. *Sevul-sandesaya*. (Cock's Message.) This was composed by the famous poet Alagiyavanne Mohottala secretary or writer to the household of native chieftain of high rank and author of *Kusa Jataka*, *Subhasita* and *Dhahamsondajataka*, during the time of the Raja Sinha King of Sitawaka about 220 years ago, probable date being between 1610 and 1689. A cock is made the medium of this message and it is sent from Sitawaka to God Sumana the tutelary deity of Sripada (Adam's Peak) invoking a blessing on the king. It contains 203 stanzas. An interesting reference is made to one Nanamby Kuruppu, a native chieftain who held the office of Basnayake Nilame of the Maha Saman Devale and on whom the title of Bandaranayake was authoritatively conferred by the Sinhalese Government.

9. *Nila Kobo-sandesaya* (Message of the green pigeon) by Barana Ganitaya in the reign of Kirti Sri Raja Sinha (1747 to 1780 A.C.) The messenger started from Sitina Maluva in the Hambantota district to Dondra and it contains 147 stanzas.

10. *Suwa-sandesaya* (Parrot's Message) author is Attadassi Terunnanse of Bedigama Vihara. It was a message despatched from Bedigama to Mulgirigala Vihara a temple whose stone inscriptions and carving at the present day indicates its former grandeur and glory. It was probably written about 1086 A.C. and contains 183 stanzas.

11. *Diya Sevul Sandesa* is by Talarambe Swami. It is a small Sandesa containing 173 stanzas.

S. B. KURUPPU.

THE NOBLE EIGHT-FOLD PATH OF THE BUDDHISTS

Avoiding the two extremes called Sensualism and Asceticism which the teachers of theistic creeds and founders of philosophic schools propounded to obtain salvation from suffering and to attain happiness either in this world or in a life beyond the grave, the Buddha, in the Dhamma Cakka Sutta or the Sutta of the Reign of Law, set forth a scheme of salvation, which, even to-day, is quite unique and is without a parallel in the history of thought. It is conspicuous for its brevity and great depth of thought. It embraces all the ethics taught in other systems, and, in fact, even the far-fetched ethics of the strictest moralist does not go beyond the confines of the eight Angas (parts) which constitute that noble Path. Some systems advocated that happiness could be gained by the enjoyment of sensuous pleasures, while others taught that the *summum bonum* can be obtained by undergoing sufferings by torturing the body, by abstinence from food and drink, and by the observance of rigid ascetic precepts. Christianity, Isalam, Saktism, &c. according to Buddhism, belong to the former, and all creeds that teach asceticism and, notably, the Yoga systems of Hinduism belong to the latter. To the Buddhist, one is as "low, mean, pagan useless, and fit only for the simple and worldly minded people" as the other. But the Buddha has discovered a Middle Path, "which avoiding these two extremes, gives clear perception, bestows knowledge, and stands for the acquisition of mental tranquillity, higher wisdom, perfect knowledge, and Nirvāna." This is called the Noble Eight-fold Path of self-culture, self-control, self-conquest and self-enlightenment, or the path leading to Moral and Intellectual Development, which is the only scheme of salvation that is quite independent of rites and ceremonies, prophets and saviours, intercessors and gods, and of bewitching heavens filled with the noblest of beings endowed with the rarest qualities, and better than all is quite independent of any touch with supernaturalism.

The first Anga (part) of this Path, which verily deserves the attribute *Noble* given to it, is called, Sammā Ditthi. Prof. Rhys Davids translates 'Right Views,' and Dr. Paul Carus renders it 'Right Comprehension.' According to the definition given in the Maha Sati-patthāna Sutta, Sacca Vibhanga Sutta, &c., (Dukkhe nānan &c.) it is Right Knowledge. This Knowledge is based, not on such speculations as the belief in a god, an immortal soul or eternal bliss in a material or a spirit world, but on the Existence of

suffering in all the worlds that belong to the Sensuous Region, the Region of Form, and Formless Region ; that Tanhā or Thirst for the enjoyment of sensuous pleasures, the Thirst for being born in a material or a spirit world, and the Thirst associated with materialism or annihilationism is the cause of suffering ; that the destruction of this Thirst is the destruction of all suffering, and that the Path one ought to tread for the destruction of this Thirst is the Noble Eight-fold Path of True Knowledge, Benevolent Intentions, Pleasant Speech, Honest Conduct, Harmless Livelihood, Righteous Energy, Intellectual Activity, and Mental Development. He who acquires this knowledge sees things as they really are, practically realizes that suffering and impermanence pervade all things, and liberates himself from vain hopes, childish speculations, idle fears, bright delusions, and egotistic ideas.

He who has taken this first step of Right Knowledge is necessarily led to think, such being the state of things, what his intentions should be, and places his foot on the second step called Right Intentions. The knowledge he has gained when he was on the first step has taught him that this suffering is caused by the craving for and hankering after sensuous pleasures and clinging to idle speculations with vivid hopes ; and that not only himself but the whole sentient world is under this yoke. Hence, his duty when he is on this step, according to the Buddha, is "to renounce the craving for sensuous pleasures and indulging in idle speculations, to cherish unselfish love towards all, and to cultivate pity, sympathy, and compassion towards all sentient beings," who are crushed under this burden of suffering. He who cherishes and cultivates these noble aims stands firm on the second step.

Having set his mind in the right direction, he has now to turn his attention towards the movements of his physical body, and ascends to the third step called Right speech in order to put into practice his noble thoughts. He first governs his tongue, and abstains from lying words, slander, abuse, swearing, vain and idle talk, and harsh and bitter words. He frames his speech and uses words that are truthful, blameless, pleasing to the ear, appealing to the heart, pleasant to and beloved by the hearers, courteous and urbane. Lastly he fashions his speech according to the occasion, speaks weighty and righteous words that produce discipline and order in the hearers, and makes his speech worthy of being stored up in one's mind, being fully illustrated, clearly divided, and replete with sense.

Right Action does not consist in making offerings and sacrifices to gods to enlist their sympathy or offering prayers to them, but in the

abstinence from destroying life, &c. Knowing that all sentient beings are composed of the mental and the material, and have their birth, growth, decay, and death like himself; that all are subject to pleasure and pain alike; that all crave for comfort and pleasure; that all fear and tremble at torture and death; and that life is as dear even to the minutest insect as it is to him, he becomes ashamed of roughness, and lays aside the knife and the sword; and cherishing mercy towards all, he dwells compassionate to all sentient beings. Moreover, knowing that what is called his own is dear to him, he refrains from taking things that belong to others, and producing thereby trouble and sorrow in them, but takes only what is given and what is due to him as his profit, income or earning, and lives in honesty and purity of heart. Knowing that this physical body is a mass of impurity that should be daily cleansed and is subject to erosion, abrasion, dissolution, decomposition, and disintegration, and that all sensuous pleasures are fleeting and transient, he stands aloof from illegal sexual intercourse that begets an uncomfortable bed, fear of exposure, loss of reputation, and punishment in this life, and of being born deformed and miserable in the next. The abstinence from these three demeritorious acts constitutes what is called Right Action.

The next step is Right Livelihood, and this discipline of one of the Buddhist Order appears in the *Sāmañña-phala Sutta* and in the *Vinaya*. The harmless livelihood of a lay Buddhist is that he should not follow any occupation that causes loss, injury, pain, and suffering to others. In the *Pancaka Nipāta* of the *Anguttara Nikāya*, the Buddha says that a layman should abstain from the following five trades,—(1) sale of human beings as slaves, &c., (2) sale of weapons used for depriving of life, (3) sale of intoxicating liquors and drugs, (4) sale of fish and flesh, and (5) sale of poison for destroying life. Further a Buddhist trader is enjoined to abstain from using false weights and measures, selling spurious imitations as genuine goods, &c. In brief, an honest, peaceful, and harmless life untainted with greed or grasp and fraud constitutes what is called Right Livelihood in a person who has reached this step.

Worldly minded simple people waste their energies on gain and fame, rank and position, comfort and enjoyment. To a person who has devoted himself to the higher life these appear as pursuits after vanities. He who has placed his foot on the sixth step conserves his energies and endeavours heroically to eradicate demeritorious mental states that are existing, to avoid the appearance of demeritorious mental states that do not exist, to aid the genesis of meritorious mental states

that do not exist, and to promote the preservation, retention, growth, increase, development, and perfection of meritorious mental states already arisen. This is called Right Energy.

He who ascends the seventh step called Right Investigative Recollection should, by exercising energy for the subsidence of corruptions and knowledge for reasoning and investigation, reflect on the nature, genesis, existence, and dissolution of the material body, of sensations, of thoughts, and of mental states such as the Hindrances, &c., without forming any attachment or aversion that links with them. He who practises this eradicates cravings, dispels doubts, subdues passions, dissipates speculations, and curbs the pursuit after vainities.

With a fierce battle against the temptations of five great foes to progress, he who is devoted to the higher life has to place his foot with heroic effort on the eighth step called Right Concentration. Samādhi is the retention of unified thought, or the pure self-collectedness producing in this life five benefic results. The mental activity that leads to Samādhi is called Jhāna or thinking. The marks of Samādhi are various. As regards tranquillity it becomes onefold. As regards Desiderated Destination (*Appanā*) and Approximate Association (*Upa-cāra*), or as regards the Worldly (*Lokiya*) and the Supramundane (*Lokuttara*), or as regards joy or joylessness, or as regards association with physical pleasure or ease (*Sukhā*) and neutrality (*Upekkhā*), it becomes two-fold. As regards mean, moderate, or eminent, or having conception and reflection (*Savitakka Sa-vicāra*), having reflection without conception (*Avittakka Savicāra*) and having neither conception nor reflection (*Avittakka avicāra*), or having joy, physical pleasure, and neutrality, or being small, large, and infinite, it becomes three-fold. As regards painful progress and dilatory acquisition of transcendental knowledge (*Abhiññā*), painful progress and quick acquisition of Transcendental Knowledge, easy progress and dilatory acquisition of Transcendental Knowledge, and easy progress and quick acquisition of Transcendental Knowledge; or as regards limited mark and limited Jhāna, unlimited mark and limited Jhāna, limited mark and unlimited Jhāna, and unlimited mark and unlimited Jhāna; or as regards destructive association connected with ritualism (*Hāna-bhāgiya*), continuous association connected with the Sensuous Region (*Thiti-bhāgiya*), special association connected with the Region of Form or the Formless Region (*Visēsa-bhāgiya*), and liberating association connected with Nibbāna (*Nibbēda-bhāgiya*), or as regards dominating Dhammas called

volition, energy, investigation, and thought, or as regards the association with the four Bases (*Bhumi*) known as the Sensuous Region, the Region of form, the Formless Region, and the Higher Ideal or the Supramundane Sphere, it becomes four-fold. As regards the five Angas called conception, reflection, joy, physical pleasure, and unified thought, it becomes five-fold. However, the two great branches of Samādhi are Worldly Samādhi and Supramundane Samādhi. As regards progress and activity the Samādhi is of three types, called Preliminary Action (*Parikamma*), Approximate Association (*Upacāra*), and Desiderated Destination (*Appanā*).

J. WETTHA SINHA.

THE INFLUENCE OF RELIGION ON THE PROGRESS OF THE SINHALESE.

Varied as are the conditions of civilization witnessed in the development of different nations at different periods, we find in all of them characteristics peculiar to each one. Some of the ancient nations attained a high standard of civilization and possessed qualities of individual genius, honour and morality, in many respects superior to those of modern times. Apart from the civilization of Greece and Rome in the West there were civilizations in Asia, in India, China, Japan, Persia, as well as in Ceylon,—as we gather from many traces and vestiges now left, as well as from the historical records of ancient times. These nations were, to a large extent, influenced by the teaching and discipline inculcated by ancient sages, seers and prophets, notably Gautama Buddha, Zoroaster, Confucius, Krishna and others who lived before Christ. They propounded their doctrines and propagated their ethics and morality for the advancement of the people amongst whom they lived. They shone as lights during the darkest period of their nations' history and undoubtedly taught according to their intuition operating under spiritual illumination. It is even believed by many Christians that Gautama Buddha was inspired by the spirit of God at a time when India was to be redeemed from its superstitions, vicious practices and the state of utter degeneracy in which it then was. Buddhism, with its high ethical teaching, spread over India and produced beneficial results though it could not long subsist there owing to the fact that pantheism had taken a strong hold on the people. It was thus superseded by other faiths. It, however, began slowly and gradually to spread through the neighbouring countries of Burma, Siam, China, Japan, Tibet and Ceylon, where it took deep root and in some instances assimilated itself with the other creeds of the lands. Though Buddhism may, in some respects, be considered optimistic, it was not in the least degree aggressive, but quietly and gently it began to influence the life of the people. "Buddhism," as Sir W. Hunter observes, "was at once the most intensely missionary religion in the world and the most tolerant."

In the fourth century before the Christian era the Emperor Asôka of India, who became a convert to Buddhism, took a keen interest in introducing this religion into other countries, of which Ceylon was one; but he had no recourse to arms, nor did any one of the subsequent propagators of Buddhism in other countries resort to hostile

measures, as did the followers of Mohammad and of Christ among some nations of Europe. The Emperor Asôka, was a just and generous king, and his acts of benevolence were widely known. The spread of Buddhism, on the whole, produced beneficial results in the temperament of the people among whom it was propagated. For instance it was said that in the thirteenth and fourteenth centuries the Chinese and Japanese were remarkable among all nations for their hospitality and their care for the safety of the persons and property of strangers and foreigners, also for its toleration of religions of all kinds; and so with the people of Ceylon. It was the aggressive spirit some of the Europeans in their actions towards the Eastern nations in later times that altered the attitude of the Chinese towards strangers. We read, having special reference to China, that, "this aggressive spirit coming into rude contact with that of the East, threw the latter violently back upon itself, stayed the side of its natural development, and since the civilizations of Asia were thus prevented from advancing in their own fashion and the laws of nature forbade that they should stand still, compelled them to retrogression." ('East and West' April, 1903.) But these nations, when left to themselves and allowed to develop along their own individual lines, rise and advance their civilization.

The condition of society and the character and constitution of the Government of this Island in its early days indicate the people of ancient Lanka to have been a free nation who lived in prosperous contentment and peace and in the enjoyment of many prerogatives as sons of the soil. They were governed by a succession of kings, most of whom were good rulers and appear to have been eminently successful in guarding a population said to have been more than five times what it is now. It was a population as large as the country could fairly contain owing to its general prosperity in food produce, its progress in agriculture and commerce, and, to some extent, to its general climate and its inland resources. Although the Island was at times subject to inroads of Tamils and internal disturbances, the Sinhalese maintained their position as a nation of men of valour insomuch that the Portuguese historian Rodrigo de Saa said of them that they were the most valiant nation in the world." They were thus able to maintain their independence for 2000 years and resist invasion by the neighbouring nations.

A Portuguese historian of the sixteenth century, De Couto, says of them: "Today in consequence of our repeated wars with them, they are very dexterous in the use of guns, and they cast the

handsomest and best artillery in the world while their muskets, of which they have more than 20,000; are superior to ours. As in China, Siam, Burma, or Japan, so in Ceylon, where Buddhism had its hold in early days, the people had no recourse to aggressive acts or religious persecutions, but permitted the free exercise of every religion. The Portuguese navigator Cosmos in the course of his commercial voyages stated that in the fourth century this country, besides possessing a great emporium and a port for commerce, had a Christian church established by missionaries from Persia, with a priest and a deacon for strangers. Pliny, the celebrated Roman historian, in A. D. 44, having either himself visited Ceylon or having reliable information from others stated that: "In the capital the place alone contained 200,000 inhabitants. They had more wealth than the Romans. . . . No one among them had slaves. . . . They were free from judicial strife. . . . The Sovereign had a council of 30 persons assigned him by the people, and no one could be condemned to death except by a plurality of suffrages, But the person thus condemned had a right of appeal from their sentence to the people."

There are other records (of which a few are quoted below) to show that the people of Ceylon lived in the enjoyment of all that contributed towards virtue and happiness under the native rule. Ælian in his 'De Natura,' written A. D. 260, has a passing allusion which shows that the people had early acquired industrious and well ordered habits. He says "there were numerous towns and villages, and palm trees were planted with order and regularity. . . . Elephants of great size were conveyed in large vessels to the continent and sold to the kings of Kalinga;" and about a century later, according to Scholasticus, "merchants from Persia, Ethiopia and other places came to trade in the Island which had a great commerce, its markets being thronged with traders. The Persian traders were numerous. . . . and a principal part of their cargoes consisted of Persian horses. "Several important Mohamedan travellers who visited Ceylon in the ninth century have left the following records. "The King of the Island makes laws which are fundamental to the religion and government of the country: here are doctors and assemblies of learned men like those of Hadith among the Arabs. The Indians repair to these assemblies and write down what they hear of the lives of their prophets and various expositions of their laws. There are a great number of people of other sects,—the king permitting the free exercise of every religion."

In A. D. 1154, Edrise, the celebrated Arabian (Abu Abdullah Mohamed), recorded of the people of Ceylon: "They cultivate rice, cocoanut and sugar. . . . The king is a prince who loves justice and the interests of his subjects. . . . He had 16 viziers. and learned persons are appointed to assist them in administering justice and writing the chronicles of the government. There is no prince in India so rich in pearls and precious stones. The Chinese come to trade with them." In the fifteenth century the Chinese Emperor, Yunlo, sent his ambassador, Chetho, with a large number of attendants to travel over India, Ceylon and other countries. One of the attendants, Mohuwan, in the account of his travels has recorded the following facts touching Ceylon "in Ceylon there were a large number of Buddhist temples, that the King was a devoted Buddhist, that the people abstained from eating beef and that if any one were to steal and slaughter cattle he would be severely punished unless restitution were made by giving the owner a big lump of gold; that the people kept their houses neat and clean by almost daily daubing cow-dung on their floors (as a disinfectant), that they lived chiefly on ghee and milk, and that they were particular and regular in their devotional exercises." The Revd. Mr. Cordiner, Chaplain to the British troops that first landed in Ceylon, in his description of the Island in 1807, says: "The state of civilization and mode of life among the Cinghalese, who have not yet felt the influence of European manners, well accord with the most beautiful pictures that have ever been drawn of rural simplicity flourishing under a genial climate. Their wants are but few and those most easily supplied. The habitations, even of the most indigent, wear an air of comfort. Every hut and hamlet is surrounded with groves of large fruit trees of a most picturesque appearance. The greater part of the men can read and write. . . . The dwelling of the poorer classes both on the coast and in the interior of the Island are larger, better constructed, and more comfortable than those of the indigent inhabitants of any other country within the tropics." And speaking particularly of the districts still under native rule he says: "The interior of the Candian territories contain many hundreds of mountains, some of which, as well as extensive plains between them, are highly cultivated. . . . The grounds about the capital. . . . , exhibit a flourishing state of agriculture. . . . The inland districts appear equal in point of culture to any part of the sea-coast."

All classes of the people owned land which were well distributed among them. Every man had his plot of land to live on. This condition of the people holding their lands for generations lasted undisturbed

till the begining of the nineteenth century. It is this condition of life that kept up the peasant proprietorship, or communal interest, so essential for village in eastern countries, althought it is now losing its ground in Ceylon on account of political changes. The people worked hard and were made to work hard under suitable systems in the time of the Sinhalese Kings and they took up all such work with a willing heart when they were associated with a religious or moral obligation. Every thing was carried on on that principle.* They pursued different industries, especially paddy cultivation, as well as arts and manufactures, and took great pleasure in their work. They had palatial buildings, public thoroughfares, monuments, dāgabas, and temples generally connected with large irrigation works. They enjoyed a fair amount of economic welfare and maintained their individuality. They had no recourse to habits of drinking nor any inducement to make intoxicating liquor a factor in trade. They adhered to their own customs and habits, and particularly abstained from the slaughtering of cattle and eating of beef, a custom which was strictly adhered to by all classes from the highest to the lowest, as a national characteristic for long ages. till the eighteenth century and later. Their habits and mode of life were thus quite in keeping with the tenets and spirit of Buddhism.

It is undoubted that the fundamental principles of the Sinhalese Administration were derived from the teachings of Buddha, and therefore the government itself was much blended with Buddhism. Under the auspices of Buddhism agriculture was widely carried on, with the construction of Irrigation Tanks, a state of things which made the country prosperous, and did not leave the people, even the lower classes in want or in destitution.

It is to the middle ages that the Europeans are indebted for the element of civilization which they now enjoy in a continually increasing and ever fruetifying development. But the people of Ceylon had a higher civilization long before the commencement of the middle ages, and they had a government well ordered, unlike that of mediæval times in Europe. The Western nations, though professing to be Christian, being

* The Rajakari system may be clcled under this head, and every service rendered had reference to a holding of land conditioned by such service. The tenant was always at liberty to renounce service by surrendering the land associated with that service. This system was based in the early days on good and sound principles, though in after times, especially in the Low Country under the Portuguese and Dutch periods, there was a great deal of abuse and compulsion. In the early times there was no compulsion of the kind or any thing approaching the treatment of the natives of South Africa under some European nations.

influenced by repulsive and conflicting ideas, have for nearly eighteenth centuries filled the world with the wars, persecutions and miseries of all kinds. This state of things, it is quite clear, is inconsistent with the teaching and spirit of Christianity and the influence it should have over societies and communities.

The following quotation is taken from a well known book : ' Dai Nippon, by Henry Dyer, C.E. M.A., D.S.C., " One of the chief faults of the British people and to a great extent of all Western peoples, is that they are so pleased with the advancement and excellence of their own institutions that they cannot understand why any other nations cannot be content with what contents them, and this tactless unimaginative charity has been the main cause of their trouble in all parts of the world." In another place he states: " Even when I went to Japan the manners of the Japanese deteriorated as we approached a foreign settlement, a fact which was a somewhat sad commentary on Western civilization. The value of that civilization will be estimated not by its material advantages or its profession of religion, but by its effects on the lives of those who represent it in the Far East."

It is noteworthy in this connection to read how in the seventeenth century the Sinhalese king, Râjasinha, addressed a Portuguese officer when he appeared before him, I quote his words as found in Ribeiro's History of Ceylon, " I have noted with care that all your people are very tractable, pleasant, courteous, generous, dignified, and above all have courageous qualities which should be as highly valued as I value them, for I love all your people, and of the great number of them whom I have met, I have not found one who is not an illustration of what I say. But I also find that there are some among you who, so long as they hold no office, are very virtuous; but as soon as they receive any appointment they appear immediately to renounce all their good qualities, and replace them by vices twice as many, in proportion, as the virtues they previously cultivated. Power turns them into devils. I cannot understand the principle of this, and thinking it might be the result of your system of religion, I have examined it and found it altogether a holy one. . . And so I am lost in wonder and cannot understand all this, were it not that there is some hidden law or rule among you which you will not reveal except to each other."

However, though it is said that the attitude and manners of the Eastern nations have been in some respects deteriorated by coming into contact with the West, there are for the Eastern peoples advantages to be gained by utilizing for the best purposes much that is good

and excellent in the Western civilization, and by adopting those methods which will enable them to live their own lives much to their good and advancement.

"There has not been" says a competent European writer, "any period of the world's history since mediæval days when racial prejudice prevailed more strongly among Western peoples than it prevails to day, and naturally these nations expect to detect the same sentiment on the side of its Oriental victims." † These qualities or conditions of life have even invaded higher places, such as State Administration or Constitutional System and Religious Bodies.

The Christian Church likewise has made many mistakes and committed many crimes, yet it cannot be denied that its tendency is to make men better. It is a paradox that has perplexed the minds of many that there is something defective and wrong in the shape in which the Western civilization has come to us; and it may be considered whether the dogmas and ritualistic teachings of Christianity have done much good or the methods adopted to propagate Christianity have met with general acceptance. It is true that there is something wrong in the system whose principles are dominating the Western world. There cannot be any doubt that the application of Christianity to social problems stands for one of the greatest needs of the age. The Salvation Army has demonstrated the effect of applying Christianity to social problems and hence has obtained due appreciation.

The Eastern peoples are more inclined to the contemplative life which is their peculiar excellence and strength, and which produces in them thoughts concerning the deeper mysteries of religion; and it has a contrary direction to materialistic actions, lust after riches and arrogance of display. It is said that "in religion the beautiful as such is only a snare and not a something to be striven for."

Let us, however, turn our attention to the present condition of our society and consider the defects of the system. Where the defects lie we cannot definitely state. Perhaps it is the excessive care for external things (*i.e.* things of outer sense), the want of more unanimity among the different communities and brotherhood among societies, the adoption of methods to suit local conditions to all professions of life.

We may hope that the time is coming when it will be recognized that the highest possible claim or title to saintship for man will be that he takes the greatest interest in the masses, the needy and the helpless.

A. DISSANAIKE, Mudaliyar.

† Captain Brinkley, Editor of the "Japan Daily Mail."

SOME SINHALESE TRADITIONS—KING DUTU GEMUNU.

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Dutu Gemunu Vata.

These simple stanzas occur in a metrical version—heard in the countryside-of this account given in the Mahāwansa, and explain the well-known cause of Dutu Gemunu's voluntarily banishment from the court of his father, King Kāwan Tissa of Ruhuna.^b In one particular, however, the second verse is in error: it says, in the third line, that the Prince departed with his men, whereas we know that he left all by himself. This clearly appears in the Māhawansa, which says:—

“He (the Prince), indignant with his parent, retiring (from his court) fled to (Kōta) in the Mālāyā district.”—[*Wijesinhe's Translation* p. 92].

The Rājawaliya adds:

“The Prince, hearing of his father's resolution, fled to Gilumala^c

^a The Prince was angry at the words of his father the King.

“From this day Your Majesty as a woman
Plainly appears to me”—these words entrusted to a minister
Along with womanly garments, were sent to his father the King.

King Kavantissa learning this message
Was angry with his son and determined to destroy him.
On learning this, collecting his men
With bitter feelings he left that village and proceeded to Kotmale.

^b Ruhuna was founded on the North and West by the Mahaweli-Ganga and the Kalu Ganga, and on the East and South by the great ocean. The mountainous district of this division (of Ceylon) was given the name *Malaya*.

^c Gilimale is a village in the Sabaragamuwa Province- It is situated at a distance of seven miles from Ratnapura by the road leading South-east from Colombo towards Adam's Peak. Here may be found now (1853) two small houses, which serve as a rest-house. (John Pereira's “*Heladiw Rajaniya*”, p. 81. A footnote.)

(Gilimala), and, having hid himself there for several days, fled from there to the place Cotmala (Kotmale)"—(*Upham's Translations*. Vol. II. p. 203-204.)

In neither of these accounts do we find mention of any men or attendants that accompanied him to Kotmale, the scene of his banishment; on the contrary, it is apparent that he did the journey alone. This is a significant fact and will help us a little later, when we come to consider what manner of life the Prince led in the fastnesses of Kotmale. Indeed, this note is but a feeble attempt to throw some little light on this obscure but most interesting passage in the life of King Dutu Gemunu.

But for the two scanty references, already given, to the Mahāwansa and the Rājawaliya, (later writings are merely copies), we have no known authentic record. Moreover, it must not be forgotten that we are directing our thoughts to events that took place in the second century before the Christian era; and the consequent difficulties are well nigh insurmountable. So that, in the absence of any literature or any discovered inscription, we have, in our search for facts, to analyse the existing folklore and oral tradition of Kotmale and the surrounding country. It will at once be objected that these do not afford a safe and sure guide inasmuch as they are bound up with superstition and embellishment. What tradition is not? It will be our clear purpose, therefore, sedulously to eliminate, as far as possible, this perplexing factor, and simply present what appears to be acceptable as true. There is another reason for approaching the question with some confidence, namely, the existence of places and objects (in Kotmale) with which the valiant Prince's name is associated. How comes it that an old man of ninety years, to take but one case out of several such—should come forward and swear that what he relates is the same as was narrated to him by his aged grand-parents, while they lived? And did not they learn the same things from *theirs*? But it would be useless to pretend, on the other hand, that all that these honest but simple villagers assert as true is uniformly reliable or is of equal value. In their admiration for their hero, they would have us believe that Dutu Gemunu possessed the power of working miracles, and wrought deeds of superhuman strength! So far did he excel his fellows that these people would attribute to him mysterious powers. Little wonder that they do this, when, as a matter of historic fact, Dutu Gemunu's prowess, heroism, chivalry and might have won for him immortal fame.

These words of Byron ring true of him who is the foremost hero of the Sinhalese race:

“For there are deeds which must not pass away,
And names that must not wither, though the earth
Forgets her empires, with a just decay,
The enslavers and the enslaved, their death and worth.”

Bearing the reservations, which we have spoken of, in mind, we shall now detail briefly the events that seem to have occurred between the time of his hurried departure from his father's capital, as a banished wanderer, and his return to freedom and glory.

Bidding farewell to his mother, Queen Vihāra Mahā Devi, whom he loved intensely, and who perhaps more than any other inspired his genius, Gāmani,^d still little more than a boy in years, left the palace and quickly passed out at a gate of the city of Māgama itself to face the world alone, for a time. To the northwest he kept steadily on till one day, weary and footsore, he reached the hamlet of Gilimale,^e where some friends protected him during the next few days. Mayhap he even worshipped at the shrine of Buddha (of whom he was a devoted disciple, as the works of his reign attest), which crowns the summit of Adam's Peak and stands so near to this spot. Had he done so, he would, in all probability, have gone disguised, for it was a resort of pilgrims from all parts and he would have run every risk otherwise of being recognized and taken captive to his angry father. After the sojourn at Gilimale, he made a bee-line for Kotmale, set in the heart of the mountain and inaccessible withal. But for days together he had to wander in the trackless forest, meeting beasts of prey at every turn. The elephant, the buffalo, the cheetah and the boar held high court in this domain, and struck terror into the hearts of lesser creatures. But the dauntless Prince neither feared nor paused as he cut his way through, his trusty weapons dangling by his side. Having passed many trials, dangers, and hardships by night and day, he emerged from the woods and rejoiced to breathe the fresh air of the fields of Kotmale! At last his mind was at rest.

^d Having angered his father, by reason of the insulting gift of female ornaments which Gamini had sent him for his cowardice in refusing to let him fight Elala, “he acquired from that day the application “Duttha (undutiful) Gamani”? The common form is Dutu Gemunu. Before, however, the King could lay hands on him he fled into banishment.

^e Gilimale (see footnote on page 2).

Having made a wide detour of the country, he ascended the mountain chain as low down as what is now called New Peacock Estate. On one side of this place is a cave, called *Hatgolle Gal-lene*,^f where it is believed, he rested for a while. He now began to retrace his steps along the ridge of the range till he came to the lofty and mist-blown peak of Monerāgala.^g The view from here is of the most magnificent description, and is perhaps one of the best in Ceylon, stretching over, as it does, very diverse scenery right to the western sea. He then descended on the Kotmale side of the mountain, and hid his bow and quiver and other implements in a cave called *Awudha-thiboo gal-lena*, at the same time assuming the guise of a forlorn wayfarer. Hurrying down the slope, he rounded the last spur of the mountain, called Pareiyangala. No sooner had he done this than he struck the footpath leading to the neighbouring village of Kotāgāpitiya,^h which, in point of romantic beauty, has abundant charms. With the towering mountain behind and, in full view, the fertile expanse of Kotmale in front, it is built on one of the most majestic of sites: yet it is most modest and serene. Here it was that the valiant Prince lived while he remained in banishment and outside the pale of his father's influence. Even to-day the villagers talk lovinglyⁱ of him after the lapse of two thousand two hundred years! On coming into the village he sought shelter under the roof of a poor widow, who had a son of like age with himself. He asked for food and shelter. Having supplied his wants, and taking pity on this stranger, she took him in. In order to express his lasting gratitude he promised to work for her, and well did he keep his word, so that soon she loved him as her own son.

Yet in the springtime of youth, he found no difficulty in joining in the work and play of the village lads. To all the world he was but a

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It has been attempted above to give as correct a description as possible of the period of the King Dutu Gemunu's banishment in Kotmale, whither every admirer of the great hero should make pilgrimage; but more than this, it still awaits the advent of the scholar and the antiquarian, who will be able to bring the events of these distant days together more satisfactorily than this faltering note can effect.

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ⁿ For example, he built the *Mirisaweti Dāgoba*, the *Ruanweli Saya Dāgoba*, the great *Lova Maha Prasādhaya*, and improved vastly the *Mahiyangana Dagaba*.

^o This field adjoins the field (already mentioned) called the *Pattive Kumbura*. If, as the villagers assert, the bo-tree was planted by the Prince, it is one of the oldest trees in Ceylon, second only perhaps to the historic trees in Anuradhapura: this is doubtful.

REFORM OF THE CEYLON LEGISLATIVE COUNCIL.

THE FRANCHISE ORDINANCE.

No. 13 of 1910.

An Ordinance to regulate the election of Members to represent certain Electorates in the Legislative Council.

Whereas His Majesty the King is about to issue instructions for the admission of certain elected members to seats in the Legislative Council, and it is therefore expedient to make provision for the election of fit members to fill these seats: Be it therefore enacted by the Governor of Ceylon, by and with the advice and consent of the Legislative Council thereof, as follows:—

PART I.

1. (I) This Ordinance may be cited as “The Legislative Council Ordinance, 1910.”

(2) It is divided into two parts as follows:

Part I.—Preliminary.

Part II.—Qualifications and Disqualifications of Voters and Candidates.

Part III.—Elections.

Part IV.—Penal Provisions.

Part V.—General.

2. In this Ordinance, unless the contrary intention appears:

“British subject” includes persons who have been naturalized under any Imperial Statute or under any enactment of a British Possession, as well as the natural-born subjects of His Majesty.

“Register of voters” or register means the register prepared in accordance with this Ordinance of the persons entitled to vote at the election of a member to represent any of the electorates specified in the Section 3.

“Member” means a member of the Legislative Council.

PART II.

Qualifications and Disqualifications of Voters and Candidates.

3. A member shall be elected in accordance with the provisions of this Ordinance to represent each of the following electorates in the Legislative Council, namely:

(a) The European electorate (urban).

(b) The European electorate (rural).

(c) Ceylonese electorate.

(d) The Burgher electorate.

4 (1) For the purpose of electing members to represent the electorates named in sub-heads (*b*), (*c*), and (*d*) of the last preceding section, each revenue district in the Island shall be an electoral district, and, subject to the exception contained in section 5 with regard to the Burgher electorate, the Government Agent or the Assistant Government Agent, as the case may be, of such revenue district shall be the registering officer of such electoral district.

(2) For the purpose of electing a member to represent the European (urban) electorate, the areas within the Municipal limits of the towns of Colombo, Kandy and Galle shall respectively be electoral districts and the Government Agents of the Western, Central and Southern Provinces shall respectively be registering officers for such electoral districts.

5 (1) For the Burgher electorate the Governor shall from time to time appoint a registering officer styled the registering officer for the Burgher electorate), who shall be resident at Colombo, and shall perform the duties of a registering officer for the Burgher electorate with respect to all the electoral districts in the Island.

(2) The registering officer for the Burgher electorate shall be assisted by a board of not more than three persons nominated from time to time by the Governor, and holding office during the Governor's pleasure.

(3) It shall be the duty of such board to advise and assist the registering officer in preparing and revising the register of voters. The duties of the board shall be advisory, and in the event of any difference between the registering officer and the board, the opinion of the registering officer shall prevail.

6. For every electoral district separate registers of the persons entitled to vote for the election of members to represent the several electorates specified in section 3 shall be prepared, published, and revised in the manner prescribed by the rules contained in Schedule 1.

7. The Governor may from time to time appoint a returning officer for the purposes of this Ordinance, and one or more persons having judicial experience, in this Ordinance called "revising officers," to perform the duties of revising officers under the rules contained in Schedule I. Where more than one revising officer is appointed, the Governor shall assign to each such officer the electoral districts for which he shall be a revising officer.

8. The register of voters for the time being in operation shall be conclusive evidence for the purpose of determining whether a person

SOME SINHALESE TRADITIONS—KING DUTU GEMUNU.

රෙහවැද කුමරු එබසට නම පිය රජු	ට
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Dutu Gemunu Vata.

These simple stanzas occur in a metrical version—heard in the countryside-of this account given in the Mahāwansa, and explain the well-known cause of Dutu Gemunu's voluntarily banishment from the court of his father, King Kāwan Tissa of Ruhuna.^b In one particular, however, the second verse is in error: it says, in the third line, that the Prince departed with his men, whereas we know that he left all by himself. This clearly appears in the Māhawansa, which says:—

“He (the Prince), indignant with his parent, retiring (from his court) fled to (Kōta) in the Mālāyā district.”—[*Wijesinhe's Translation* p. 92].

The Rājawaliya adds:

“The Prince, hearing of his father's resolution, fled to Gilumala^c

^a The Prince was angry at the words of his father the King.

“From this day Your Majesty as a woman

Plainly appears to me”—these words entrusted to a minister

Along with womanly garments, were sent to his father the King.

King Kāvantisā learning this message

Was angry with his son and determined to destroy him.

On learning this, collecting his men

With bitter feelings he left that village and proceeded to Kotmale.

^b Ruhuna was founded on the North and West by the Mahaweli-Ganga and the Kalu Ganga, and on the East and South by the great ocean. The mountainous district of this division (of Ceylon) was given the name Malaya.

^c Gilimale is a village in the Sabaragamuwa Province. It is situated at a distance of seven miles from Ratnapura by the road leading South-east from Colombo towards Adam's Peak. Here may be found now (1853) two small houses, which serve as a rest-house. (John Pereira's “Heladiw Rajaniya”, p. 81. A footnote.)

(Gilimala), and, having hid himself there for several days, fled from there to the place Cotmala (Kotmale)"—(*Upham's Translations*. Vol. II. p. 203-204.)

In neither of these accounts do we find mention of any men or attendants that accompanied him to Kotmale, the scene of his banishment; on the contrary, it is apparent that he did the journey alone. This is a significant fact and will help us a little later, when we come to consider what manner of life the Prince led in the fastnesses of Kotmale. Indeed, this note is but a feeble attempt to throw some little light on this obscure but most interesting passage in the life of King Dutu Gemunu.

But for the two scanty references, already given, to the Mahāwansa and the Rājawaliya, (later writings are merely copies), we have no known authentic record. Moreover, it must not be forgotten that we are directing our thoughts to events that took place in the second century before the Christian era; and the consequent difficulties are well nigh insurmountable. So that, in the absence of any literature or any discovered inscription, we have, in our search for facts, to analyse the existing folklore and oral tradition of Kotmale and the surrounding country. It will at once be objected that these do not afford a safe and sure guide inasmuch as they are bound up with superstition and embellishment. What tradition is not? It will be our clear purpose, therefore, sedulously to eliminate, as far as possible, this perplexing factor, and simply present what appears to be acceptable as true. There is another reason for approaching the question with some confidence, namely, the existence of places and objects (in Kotmale) with which the valiant Prince's name is associated. How comes it that an old man of ninety years, to take but one case out of several such—should come forward and swear that what he relates is the same as was narrated to him by his aged grand-parents, while they lived? And did not they learn the same things from *theirs*? But it would be useless to pretend, on the other hand, that all that these honest but simple villagers assert as true is uniformly reliable or is of equal value. In their admiration for their hero, they would have us believe that Dutu Gemunu possessed the power of working miracles, and wrought deeds of superhuman strength! So far did he excel his fellows that these people would attribute to him mysterious powers. Little wonder that they do this, when, as a matter of historic fact, Dutu Gemunu's prowess, heroism, chivalry and might have won for him immortal fame.

These words of Byron ring true of him who is the foremost hero of the Sinhalese race:

“For there are deeds which must not pass away,
And names that must not wither, though the earth
Forgets her empires, with a just decay,
The enslavers and the enslaved, their death and worth.”

Bearing the reservations, which we have spoken of, in mind, we shall now detail briefly the events that seem to have occurred between the time of his hurried departure from his father's capital, as a banished wanderer, and his return to freedom and glory.

Bidding farewell to his mother, Queen Vihāra Mahā Devi, whom he loved intensely, and who perhaps more than any other inspired his genius, Gāmani,^d still little more than a boy in years, left the palace and quickly passed out at a gate of the city of Māgama itself to face the world alone, for a time. To the northwest he kept steadily on till one day, weary and footsore, he reached the hamlet of Gilimale,^e where some friends protected him during the next few days. Mayhap he even worshipped at the shrine of Buddha (of whom he was a devoted disciple, as the works of his reign attest), which crowns the summit of Adam's Peak and stands so near to this spot. Had he done so, he would, in all probability, have gone disguised, for it was a resort of pilgrims from all parts and he would have run every risk otherwise of being recognized and taken captive to his angry father. After the sojourn at Gilimale, he made a bee-line for Kotmale, set in the heart of the mountain and inaccessible withal. But for days together he had to wander in the trackless forest, meeting beasts of prey at every turn. The elephant, the buffalo, the cheetah and the boar held high court in this domain, and struck terror into the hearts of lesser creatures. But the dauntless Prince neither feared nor paused as he cut his way through, his trusty weapons dangling by his side. Having passed many trials, dangers, and hardships by night and day, he emerged from the woods and rejoiced to breathe the fresh air of the fields of Kotmale! At last his mind was at rest.

^d Having angered his father, by reason of the insulting gift of female ornaments which Gamini had sent him for his cowardice in refusing to let him fight Elala, “he acquired from that day the application “Duttha (undutiful) Gamani”?” The common form is Dutu Gemunu. Before, however, the King could lay hands on him he fled into banishment.

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It has been attempted above to give as correct a description as possible of the period of the King Dutu Gemunu's banishment in Kotmale, whither every admirer of the great hero should make pilgrimage; but more than this, it still awaits the advent of the scholar and the antiquarian, who will be able to bring the events of these distant days together more satisfactorily than this faltering note can effect.

GEO: P. SAMARASEKARA.

ⁿ For example, he built the *Mirisaweti Dāgoba*, the *Ruamweli Saya Dāgoba*, the great *Lova Maha Prasādhaya*, and improved vastly the *Mahiyangana Dagaba*.

^o This field adjoins the field (already mentioned) called the *Pattire Kumbura*. If, as the villagers assert, the *bo*-tree was planted by the Prince, it is one of the oldest trees in Ceylon, second only perhaps to the historic trees in Anuradhapura: this is doubtful.

REFORM OF THE CEYLON LEGISLATIVE COUNCIL.

THE FRANCHISE ORDINANCE.

No. 13 of 1910.

An Ordinance to regulate the election of Members to represent certain Electorates in the Legislative Council.

Whereas His Majesty the King is about to issue instructions for the admission of certain elected members to seats in the Legislative Council, and it is therefore expedient to make provision for the election of fit members to fill these seats: Be it therefore enacted by the Governor of Ceylon, by and with the advice and consent of the Legislative Council thereof, as follows:—

PART I.

1. (I) This Ordinance may be cited as “The Legislative Council Ordinance, 1910.”

(2) It is divided into two parts as follows:

Part I.—Preliminary.

Part II.—Qualifications and Disqualifications of Voters and Candidates.

Part III.—Elections.

Part IV.—Penal Provisions.

Part V.—General.

2. In this Ordinance, unless the contrary intention appears:

“British subject” includes persons who have been naturalized under any Imperial Statute or under any enactment of a British Possession, as well as the natural-born subjects of His Majesty.

“Register of voters” or register means the register prepared in accordance with this Ordinance of the persons entitled to vote at the election of a member to represent any of the electorates specified in the Section 3.

“Member” means a member of the Legislative Council.

PART II.

Qualifications and Disqualifications of Voters and Candidates.

3. A member shall be elected in accordance with the provisions of this Ordinance to represent each of the following electorates in the Legislative Council, namely:

- (a) The European electorate (urban).
- (b) The European electorate (rural).
- (c) Ceylonese electorate.
- (d) The Burgher electorate.

4 (1) For the purpose of electing members to represent the electorates named in sub-heads (b), (c), and (d) of the last preceding section, each revenue district in the Island shall be an electoral district, and, subject to the exception contained in section 5 with regard to the Burgher electorate, the Government Agent or the Assistant Government Agent, as the case may be, of such revenue district shall be the registering officer of such electoral district.

(2) For the purpose of electing a member to represent the European (urban) electorate, the areas within the Municipal limits of the towns of Colombo, Kandy and Galle shall respectively be electoral districts and the Government Agents of the Western, Central and Southern Provinces shall respectively be registering officers for such electoral districts.

5 (1) For the Burgher electorate the Governor shall from time to time appoint a registering officer styled the registering officer for the Burgher electorate), who shall be resident at Colombo, and shall perform the duties of a registering officer for the Burgher electorate with respect to all the electoral districts in the Island.

(2) The registering officer for the Burgher electorate shall be assisted by a board of not more than three persons nominated from time to time by the Governor, and holding office during the Governor's pleasure.

(3) It shall be the duty of such board to advise and assist the registering officer in preparing and revising the register of voters. The duties of the board shall be advisory, and in the event of any difference between the registering officer and the board, the opinion of the registering officer shall prevail.

6. For every electoral district separate registers of the persons entitled to vote for the election of members to represent the several electorates specified in section 3 shall be prepared, published, and revised in the manner prescribed by the rules contained in Schedule 1.

7. The Governor may from time to time appoint a returning officer for the purposes of this Ordinance, and one or more persons having judicial experience, in this Ordinance called "revising officers," to perform the duties of revising officers under the rules contained in Schedule I. Where more than one revising officer is appointed, the Governor shall assign to each such officer the electoral districts for which he shall be a revising officer.

8. The register of voters for the time being in operation shall be conclusive evidence for the purpose of determining whether a person

is or is not entitled to vote in any electoral district for the election of a member to represent the electorate to which such register relates.

9. (1) No person shall be entitled to have his name entered on any register of voters if such person—

- (a) Is not a British subject ;
- (b) Is a female ; or
- (c) Is not of the age of twenty-one years ; or
- (d) Has been adjudged by a competent court to be of unsound mind.

(2) No person who is in the permanent employment of Government or who is serving the Government for a term of years shall be entitled to have his name on any register of voters relating to the European (urban) or the European (rural) electorate.

(3) For the purposes of this section and of section 16, the following persons shall not be deemed to be in the employment of Government, namely :—

- (a) Persons in the employment of Municipal Councils, Local Boards, the Board of Health and improvement of Nuwara Eliya, Sanitary Boards and Boards of health, Provincial and District Road Committees, and Village Committees ;
- (b) Crown proctors ;
- (c) Crown advocates not being Crown counsel.

10. (1) No person shall be entitled to be registered as a voter more than once in the registers relating to any electorate, or to vote in more than one electoral district.

(2) No person shall be entitled to be registered as a voter or to vote for more than one electorate.

11. Where any person, being qualified to be registered as a voter for the Burgher electorate under section 14 (b) and also for the Ceylonese electorate, has applied to have his name entered on the register relating to one of such electorates, and his application has been allowed, or has suffered his name to be entered in such register without objection, he shall be deemed to have made his choice in favour of such electorate, and shall thereafter be debarred from being registered as a voter for the other electorate.

12. Any person of European descent, not otherwise disqualified, shall be qualified to have his name entered on the register of voters for the European (urban) electorate, if he—

- (a) Is resident within the Municipal limits of Colombo, Kandy or Galle ; and

(b) Has on the first day of January of the year in which the register of voters for the time being in operation is published been resident in Ceylon for a period of three years, or for periods amounting in the aggregate to three years; and

(c) Possesses an annual income, or receives an annual salary, of not less than one thousand five hundred rupees.

13. Any person of European descent, not otherwise disqualified, shall be qualified to have his name entered in the register of voters for the European (rural) electorate if he—

(a) Resides in Ceylon outside the Municipal limits of Colombo, Kandy, or Galle; and

(b) Possesses the qualifications mentioned in sub-heads b) and (c) of last preceding section.

14. All persons, not otherwise disqualified, shall be qualified to have their names entered on the register of voters for the election of a member for the Burgher electorate if they—

(a) Are the descendants in the male line of Europeans who, on or before the fifteenth day of February, 1796, were in the service or under the rule of the Dutch East India Company in Ceylon, or if they are descended from any such descendent in the female line by marriage with a European; or

(b) Are of legitimate birth, and are descended in the female line from any such descendant as aforesaid, and are able to read, write, and speak the English language.

15. Any person, not otherwise disqualified, shall be qualified to have his name inserted on the register of voters for the Ceylonese electorate if he—

(i.) Was born in Ceylon, or if either of his parents was born in Ceylon; and

(ii.) Is not qualified to be registered as a voter for either of the European electorates or for the Burgher electorate under Section 14 (a); and if he also possesses any of the following qualifications; namely, if he—

(a) Is a barrister or advocate; or

(b) Is a proctor of the Supreme or District Courts; or

(c) Is a notary authorized by warrant to practise in the English language; or

(d) Is a registered medical practitioner; or

(e) Is a licensed surveyor; or

(f) Is an engineer who has been employed as such in the public service of the Island, or is a member of the English or Irish Institutions of Civil Engineers, or is an Associate Member of the English Institution of Civil Engineers or holds any qualification which is accepted by the Institution of Civil Engineers in lieu of examination for Associate Membership, or holds a diploma in civil engineering issued by any English, Irish, Scotch, or Indian University, or has served under Articles of Indenture, and for a period of not less than three years, a Member or Associate Member of the Institution of Civil Engineers, England or Ireland; or

(g) Is or has been a member of a Municipal Council or Local Board in Ceylon; or

(h) Is a Commissioned officer on the active or retired list of any Ceylon Volunteer Corps; or

(i) Is a Government pensioner who at the time of his retirement was in receipt of an annual salary of not less than one thousand five hundred rupees; or

(j) Is or has been on the list of persons who are liable to serve as special jurors, and possesses the qualifications in virtue of which a person is liable to be placed on such list; or

(k) Is a graduate or undergraduate of any British, Indian, or Colonial University; or

(l) Has passed the Senior or Junior Cambridge Local Examination or any other examination which the Governor, by notification in the "Government Gazette," may declare shall, for the purposes of this Ordinance, be accepted as equivalent for either of such examinations.

16. (1 Subject to the disqualifications mentioned in sub-section (2) of this section, any person who is qualified to be registered and is registered as a voter for any electorate shall be eligible for election for that electorate.

(2) A person shall be disqualified for election as a member to represent any electorate if such person—

(a) Is under twenty-five years of age; or

(b) Is an uncertificated bankrupt or an undischarged insolvent; or

(c) Has been dismissed from Government service; or

(d) Has been sentenced by a criminal court to imprisonment for an offence punishable with rigorous imprisonment for a term exceeding

three months, such sentence or order not having been subsequently reversed or remitted or the offender pardoned; or

(e) Has been debarred from practising as a legal or medical practitioner by order of any competent authority; or

(f) Is in the permanent employment of Government.

Provided that in cases *c*, *d*, and *e* the disqualification may be removed by an order of the Governor in Executive Council on that behalf.

PART III.

Elections.

17. When the first registers of voters have been completed in accordance with the rules contained in Schedule I., the Governor shall, by notification in the "Government Gazette," appoint a convenient date, being not less than fourteen days after the publication of the notification, and a place in Colombo for the election of members for the electorates specified in Section 3.

18. Such elections shall be by ballot, and shall be held in accordance with the procedure prescribed by the rules contained in schedule II.

19. Whenever after the first elections have been held under this Ordinance, a vacancy occurs with regard to any electorate, the Governor shall in manner provided by Section 17 appoint a date and place for the election of a member to fill such vacancy, and such election shall be held in the manner prescribed by the last preceding section.

20. Whenever the Governor has appointed a date for the election of a member for any electorate, and no candidate therefor has been nominated in accordance with the rules contained in schedule II., the Governor may in his discretion nominate any person who is eligible for election by such electorate to be the member for that electorate.

21. Any person who has been elected a member for any electorate may, by writing under his hand, resign his seat; and thereupon the Governor shall direct an election to be held to fill the seat which has become vacant by such resignation.

22. Where any elected member for any electorate leaves the Island without resigning his seat, the Governor may nominate any properly qualified person who would be eligible for election, by that electorate to act as a member for such electorate during the absence of the elected member. Provided that if any elected member is absent from the Island for a period of twelve months, the Governor shall declare his seat to be vacant, and shall direct an election to be held to fill the vacancy.

PART IV.

Penal Provisions.

23 Every person who—

(1) Forges or fraudulently defaces or fraudulently destroys any, nomination paper, or delivers to the returning officer any nomination paper knowing the same to be forged; or

(2) Forges or counterfeits or fraudulently defaces or fraudulently destroys any ballot paper or the official mark on any ballot paper; or

(3) Without due authority supplies any ballot paper to any person; or

(4) Fraudulently puts into any ballot box any paper other than the ballot paper which he is authorized by law to put in; or

(5) Fraudulently takes out of the polling station any ballot paper; or

(6) Without due authority destroys, takes, opens, or otherwise interferes with any ballot box or packet of ballot papers then in use for the purpose of the election;

shall be guilty of an offence; and be liable to simple or rigorous imprisonment for any term not exceeding six months.

Any attempt to commit any offence specified in this section shall be punishable in the manner in which the offence itself is punishable.

In any indictment or other prosecution for an offence in relation to the nomination papers, ballot boxes, ballot papers boxes, and marking instruments at an election, the property in such papers boxes, and instruments may be stated to be in the returning officer at such election, as well as the property in the counterfoils.

24 Every officer, clerk, and agent in attendance at a polling station shall maintain, and aid in maintaining, the secrecy of the voting in such station, and shall not communicate, except for some purpose authorized by law, before the poll is closed, to any person any information as to the name or number on the register of voters of any elector who has or has not applied for a ballot paper or voted at that station, or as to the official mark; and no such officer, clerk, or agent, and no person whosoever, shall interfere with or attempt to interfere with a voter when marking his vote, or otherwise attempt to obtain in the polling station information as to the candidate for whom any voter in such station is about to vote or has voted, or communicate at any time to any person any information obtained in a polling station as to the candidate for whom any voter in such station is about to vote or has voted, or as to the number on the back of the ballot paper given to any voter at such station. Every officer, clerk, and agent in attendance at

the counting of the votes shall maintain, and aid in maintaining, the secrecy of the voting, and shall not attempt to ascertain at such counting the number on the back of any ballot paper, or communicate any information obtained at such counting as to the candidate for whom any vote is given in any particular ballot paper. No person shall directly or indirectly induce any voter to display his ballot paper after he shall have marked the same, so as to make known to any person the name of the candidate for or against whom he has so marked his vote. Every person who acts in contravention of the provisions of this section shall be liable, on summary conviction, to imprisonment of either description for any term not exceeding six months.

25. Any person who at an election held under this Ordinance applies for a ballot paper in the name of some other person, whether that name be that of a person living or dead or of a fictitious person, or who, having voted once at any such election, applies at the same election for a ballot paper in his own name, shall be guilty of the offence of personation, and on conviction thereof shall be liable to imprisonment of either description which may extend to six months.

26. (1) Any person who corruptly by himself or by any other person, either before, during, or after an election; directly or indirectly gives or provides, or pays wholly or in part the expense of giving or providing, any meat, drink, entertainment, or provision to or for any person for the purpose of corruptly influencing that person or any other person to give or refrain from giving his vote at the election, or on account of such person or any other person having voted or refrained from voting, or being about to vote or refrain from voting at such election, shall be guilty of treating, and shall be liable on conviction to a fine which may extend to five hundred rupees, and shall for seven years from the date of his conviction be disqualified from voting at any election under this Ordinance and from being elected a member.

(2) Every voter who corruptly accepts or takes any such meat, drink, entertainment, or provision shall also be guilty of treating, and shall be liable on conviction to the penalty specified in the preceding sub-section, and shall be disqualified as therein provided.

27. Every person who directly or indirectly, by himself or by any other person on his behalf, makes use of or threatens to make use of force, violence, or restraint, or inflicts or threatens to inflict, by himself or by any other person, any temporal or spiritual injury, damage, harm, or loss upon or against any person in order to induce or compel such person to vote or refrain from voting, or on account of such person

having voted or refrained from voting at any election, or who by abduction, duress, or any fraudulent device or contrivance impedes or prevents the free exercise of the franchise of any voter, or thereby compels, induces, or prevails upon any voter, or either to give or to refrain from giving his vote at any election, shall be guilty of undue influence, and shall be liable on conviction to the penalty specified in section 26, and shall be disqualified as therein provided.

28. (1) The following persons shall be deemed guilty of bribery, and shall be liable on conviction to the penalty specified in section 26, and shall be disqualified as therein provided :

(a) Every person who directly or indirectly, by himself or by any other person on his behalf, gives, lends, or agrees to give or lend, or offers, promises, or promises to procure or to endeavour to procure, any money or valuable consideration to or for any voter, or to or for any person, on behalf of any voter, or to or for any other person, in order to induce any voter to vote or refrain from voting, or corruptly does any such act as aforesaid on account of such voter having voted or refrained from voting at any election under this Ordinance.

(b) Every person who directly or indirectly, by himself or by any other person on his behalf, gives or procures, or agrees to give or procure, or offers, promises, or promises to procure or to endeavour to procure, any office, place, or employment to or for any voter, or to or for any person on behalf of any voter, or to or for any other person, in order to induce such voter to vote or refrain from voting, or corruptly does any such act as aforesaid on account of any voter having voted or refrained from voting at any election under this Ordinance.

(c) Every person who directly or indirectly, by himself or by any other person on his behalf, makes any such gift, loan, offer, promise, procurement, or agreement as aforesaid to or for any person in order to induce such person to procure or endeavour to procure the return of any person as a member of the Legislative Council, or the vote of any voter at any election under this Ordinance.

(d) Every person who upon or in consequence of any such gift, loan, offer, promise, procurement, or agreement procures, or engages, promises, or endeavours to procure, the return of any person as a member of the Legislative Council, or the vote of any voter at any election under this Ordinance.

(e) Every person who advances or pays or causes to be paid any money to or to the uses of any other person, with the intent that such

money or any part thereof shall be expended in bribery at any election under this Ordinance, or who shall knowingly pay or cause to be paid any money to any person in discharge or repayment of any money wholly or in part expended in bribery at any such election.

Provided always that the aforesaid enactment shall not extend or be construed to extend to any money paid or agreed to be paid for or on account of any legal expenses *bona fide* incurred at or concerning any election.

(2) The following persons shall also be deemed guilty of bribery, and shall be liable on conviction to the penalty specified in section 26, and shall be disqualified as therein provided:

(a) Every voter who, before or during any election under this Ordinance, directly or indirectly, by himself or by any other person on behalf, receives, agrees, or contracts for any money, gift, loan, or valuable consideration, office, place, or employment, for himself or for any other person, for voting or agreeing to vote or for refraining or agreeing to refrain from voting at any such election.

(b) Every person who, after any election under this Ordinance, directly or indirectly, by himself or by any other person on his behalf, receives any money or valuable consideration on account of any person having voted or refrained from voting, or having induced any other person to vote or to refrain from voting at any such election.

PART V.

General.

29. (1) No election shall be valid if any corrupt practice is committed in connection therewith by the candidate elected.

(2) The expression "corrupt practice" as used in this Ordinance any of the following offences, namely, treating, undue influence, bribery, and personation.

(3) A corrupt practice shall be deemed to be committed by a candidate if it is committed with his knowledge and consent, or by a person who is acting under the general or special authority of such candidate with reference to the election.

30. No election shall be invalid by reason of a noncompliance with the rules contained in schedule II. if it appears that the election was conducted in accordance with the principles laid down in such rules, or that such noncompliance did not effect the result of the election.

31 (1) If the validity of an election is brought in question by any person qualified either to be elected or to vote at such election, on the ground of the improper rejection or reception of a nomination or of a vote, or of any corrupt practice in connection with such election, or for any other cause, such person may, at any time within fifteen days of the publication of the result of such election in the "Government Gazette," apply to the Governor in Executive Council to set aside such election.

(2) The Governor in Executive Council shall, after such inquiry, if any, as he may consider necessary, declare by notification whether the candidate whose election is questioned or any or what other person is duly elected, or whether the election is void.

(3) If the election is declared void, the Governor shall by notification in manner provided by section 17 appoint another date for the election of a member for the electorate concerned.

(4) The Governor in Executive Council may appoint any person having judicial experience to be a Commissioner to inquire into and report on the grounds on which the validity of any election is brought in question as aforesaid; and every such Commissioner shall have all the powers of a Commissioner appointed under Ordinance No. 9 of 1892, entitled "An Ordinance to empower Commissioners, appointed by the Governor to inquire into any matter referred to them for inquiry, to hear evidence thereon."

(5) The Governor in Executive Council may from time to time make rules for regulating the practice and procedure to be observed on inquiries under this section.

32 (1) The Governor in Executive Council may from time to time make rules to supplement the rules contained in schedules I and II, or to rescind, vary, or amend any of such rules,

(2) All rules so made shall be published in the "Government Gazette," and shall thereupon, subject to the provision of the next following sub-section, be as legal, valid, effectual, and binding as if they had been enacted in this Ordinance.

(3) All rules made in pursuance of this section shall be laid as soon as conveniently may be before the Legislative Council; and if a resolution is passed within forty days of their being so laid before the Legislative Council praying that any such rule shall be annulled, such rule shall thenceforth be void, but without prejudice to anything done thereunder.

33 The decision of the Governor in Executive Council on any question which may arise as to the intention, construction, or application of this Ordinance and of the rules thereunder shall be final.

SCHEDULE I.

Rules for the Preparation of Register of Voters.

Section 6.

Preparation of First Registers.

1. (a) As soon as conveniently may be after the commencement of this Ordinance, a notification shall be published in the "Government Gazette" calling upon all persons desirous of having their names inserted in the register of voters for any electorate to forward their claims within three months from the publication of the notification. Claims relating to the Burgher electorate shall be forwarded to the registering officer for the Burgher electorate, and claims relating to any other electorate to the registering officer of the electoral district within which the claimant resides :

- (i.) The electorate in respect of which the claim is made.
- (ii.) The name in full of the claimant.
- (iii.) The claimant's address and occupation.
- (iv.) The claimant's age at his last birthday.
- (v.) The qualification in virtue of which a vote is claimed.

2. Upon the expiration of the period limited by the preceding rule, it shall be the duty of the registering officers of the several electoral districts to prepare a separate register of voters for each of the electorates mentioned in section 3.

3. In preparing such registers, the registering officers shall after inquiry, as may be necessary, include in the register the names of all persons who they consider are duly qualified to be registered as voters whether such persons have or have not forwarded claims as provided by rule 1.

4. The registering officer for the Burgher electorate, with the assistance of the board referred to in section 5, shall prepare a separate register for each of the electoral districts in the Island.

5. On the completion of the registers, copies thereof shall be published in the "Government Gazette," and notice shall be given in the principal newspapers circulating in the Island in the English language that copies of the register have been published as aforesaid, and that the registers, or copies thereof, are open for inspection at all reasonable hours of the day at the Kachcheries of the several electoral districts and at such other places, if any, as shall be specified in the notice.

6. (a) Every person qualified to have his name entered on the register for any electorate whose name is omitted from such register, and who claims to have it inserted therein (in these rules called the "claimant"), may apply to the registering officer to have his name inserted therein.

(b) Every person whose name appears in the register for any electorate, and who objects to the name of any other person or his own name appearing therein (in these rules called an "objector"), may apply to the registering officer to have such name expunged from the register.

(c) Every such application shall be made in writing within four weeks from the date of the publication of the register in the "Government Gazette," and shall set out the grounds of the application, and shall give an address for the receipt of notices.

(d) The registering officer shall hear all claims and objections which have been duly made in open court or office, giving ten clear days' notice of the holding of the inquiry by written notice to each claimant, objector, and to each person objected to, and shall also fix such notice in some conspicuous place of his court or office.

(e) The registering officer shall insert in the register the name of every person who has duly claimed to have his name inserted therein, and whose claim is proved to the registering officer's satisfaction.

(f) The registering officer shall retain in the register the name of every person objected to, unless the objector appears by himself or by some person duly authorized by him in his behalf in support of the objection. Where the objector so appears the registering officer shall require proof of the qualification of the person objected to, and, if within such reasonable time as the registering officer fixes in this behalf, or on the subsequent day, if any, to which the hearing is adjourned, such person's qualification is not proved to the registering officer's satisfaction, he shall expunge his name from the register.

(g) In the case of claims with regard to the Burgher electorate, the Burgher registering officer, assisted by the board mentioned in section 5 (2), may dispense with the attendance of the claimant if the claim is in his judgment supported by sufficient documentary evidence.

7. If any claimant or objector is satisfied with the decision of the registering officer, he may within ten days from the date thereof appeal to the revising officer.

Every such appeal shall be in writing, and shall state shortly the ground of appeal.

The revising officer shall hear such appeals in manner provided

by rules 6 (d), 6 (e), and (f), and his determination thereon shall be final and conclusive.

When the revising officer has determined all the appeals which have been lodged with respect to any register, he shall forward to the registering officer a statement under his hand of the names which he has decided shall be inserted in or expunged from the register, and the registering officer shall amend the register accordingly.

8. The registering officer then shall certify the register amended as aforesaid, and the certified register shall be the register in operation until a revised register has been prepared and certified in accordance with these rules.

Annual Revision of Registers.

9. On or before the first day of June, 1912, and thereafter on or before the first day of June in every succeeding year, a notification shall be published in the "Government Gazette" calling upon all persons desirous of having their names inserted in any register of voters to forward their claims to the proper registering officer before the first day of the succeeding month of September. Every claim shall contain the particulars specified in rule 1 (b), and shall be signed as therein required.

10. (a) The registering officer shall on or before the first day of the succeeding month of October prepare revised registers of voters, and copies of such revised registers shall be published, and notice of such publication shall be given in manner provided by rule 5.

(b) In preparing such revised registers the registering officers shall include the names of all persons appearing entitled to have their names inserted therein, and shall expunge from the registers the name of any person who is dead or has become disqualified or has left the electoral district. The registering officer shall also correct any mistake or supply any omission which appears to have been made in the register.

11. (a) Claims and objections may be made with regard to the revised registers in the manner provided by rule 6 and within the time therein prescribed. Such claims shall be heard and determined by the registering officer in the manner provided by the said rule.

(b) Appeals may be made to the revising officer from the decision of the registering officer in the manner provided by rule 7, and the registering officer and the revising officer shall respectively proceed as therein provided.

(c) The registering officer shall certify the revised registers in manner provided by rule 8, and the registers so certified shall come

into operation on the first day of January following the publication of the register under rule 10 (a), and shall continue in operation until superseded by other revised registers.

(d) If any revised register is not prepared in due time, the register in operation immediately before the time of which the new register ought to have been prepared shall continue in operation until the new register is prepared.

Form A Rule (I).

To the Registering Officer of the Electoral District of——.

I claim to have my name inserted in the list of persons entitled to vote for the election of a member to represent the*——electorate

The following are the particulars of my qualification :

Name in full :——.

Address and occupation :——.

Age last birthday :——.

Qualification . †——.

Dated the——day of——, 191—.

(Signed) A. B. Claimant.

SCHEDULE II.

Rules for the Election of Members.

1. Any person not ineligible for election under this Ordinance may be nominated as a candidate for election.

2. Each candidate shall be nominated by means of a separate nomination paper signed by two persons, whose names are on the register of voters for the electorate for which the candidate seeks election, as proposer and seconder.

3. The signature of the proposer and seconder shall be attested by a Justice of the Peace or by a notary public.

4. Every nomination paper shall be in the form B annexed to these rules.

5. The returning officer shall, at any time between the date of the notification published under section 17 and one o'clock in the after-

* State whether European (Urban), European (Rural), Ceylonese, or Burgher.

† In the case of claims in respect of the Burgher electorate, it should be stated whether the claim is in virtue of a qualification 14 (a) or section 14 (b):

noon of the day of election, supply a form of nomination paper to any registered voter requiring the same; but nothing in these rules shall render obligatory the use of a nomination paper supplied by the returning officer, so, however, that the paper be substantially in the form prescribed by these rules.

6. Every nomination paper subscribed and attested as aforesaid must be delivered to the returning officer by the candidate or by his proposer or seconder on the day and at the place appointed for the election before one o'clock in the afternoon; and nomination papers which are not duly delivered before that hour shall be rejected.

7. On the day appointed for the election of a member for any electorate, every candidate and his proposer and seconder and one other person selected by the candidate, and no person other than the aforesaid, shall, except for the purpose of assisting the returning officer, be entitled to attend the proceedings during the time appointed for the election.

8. The returning officer shall permit the candidates and their proposers and seconders and the person, if any, selected by the candidate as aforesaid to examine the nomination papers of candidates which have been received for their electorate.

9. Each candidate shall be described in the nomination paper in such manner as in the opinion of the returning officer is calculated to sufficiently identify such candidate. No objection to a nomination paper on the ground of the description of the candidate therein being insufficient or not being in accordance with these rules shall be allowed or deemed valid, unless such objection is made by the returning officer or by some other person at or immediately after the time of delivery of the nomination paper. The decision of the returning officer as to the sufficiency of any nomination paper shall be final.

10. If at one o'clock in the afternoon of the day appointed for the election for any electorate one candidate only is duly nominated the returning officer shall forthwith declare such candidate to be elected, and shall report such election to the Colonial Secretary, who shall cause the election to be published in the "Government Gazette."

11. A candidate may before one o'clock on the day appointed for the election but not afterwards, withdraw from the candidature by giving a notice to that effect signed by him to the returning officer.

12. If more candidates than one are duly nominated for any electorate, the returning officer shall adjourn the election for the purpose of taking a poll, and shall report to the Colonial Secretary the

names of the candidates as described in their respective nomination papers.

13. Upon receipt of such report the Governor shall cause to be published in the "Government Gazette," and also in such local newspapers as the Governor shall think fit, a notice specifying—

- (a) The electorate for which a poll will be taken.
- (b) The date on which the poll, will be taken, which shall not be less than fourteen days later than the date of publication of the notice in the "Government Gazette."
- (c) The names of the candidates as described in their respective nomination papers and the names of their proposers and seconders.
- (d) The places at which a poll will be taken, and the districts allotted to each polling station.

14. If after an election has been adjourned for the purpose of taking a poll, one of the candidates nominated shall die before the poll has commenced, the Governor shall, upon being satisfied of the fact of such death countermand the notice for the poll, and shall appoint in manner prescribed by section 17 a fresh date for the election. In such case all proceedings with reference to the election shall be commenced afresh, provided that no fresh nomination shall be necessary in the case of a candidate who stood nominated at the time of the countermand of the poll.

15. The Governor shall appoint a person, in these rules called a "presiding officer," to preside at each polling station. Such presiding officer shall be supplied with a copy of the register of voters containing the voters residing in the district assigned to his polling station.

16. No person shall be admitted to vote at any polling station except the one allotted to him.

17. Unless the Governor by notification in the "Government Gazette" appoints any other hour, the poll shall open at nine o'clock in the forenoon and shall close at five o'clock in the afternoon of the same day.

18. The presiding officer shall keep order in his station, and shall regulate the number of electors to be admitted at a time, and shall exclude all other persons, except the clerks, the agents of the candidates, and the constables on duty.

19. Every ballot paper shall contain a list of the candidates described as in their respective nomination papers, and shall be in the form

C annexed to these rules, or as near thereto as circumstances permit, and shall be capable of being folded up. Each ballot paper shall have a number printed on the back, and shall have attached a counterfoil with the same number printed on the face.

20. Every ballot box shall be so constructed that the ballot papers can be introduced therein, but cannot be withdrawn therefrom, without the box being unlocked.

The presiding officer immediately before the commencement of the poll shall show the ballot box empty to such persons, if any, as may be present in the polling station, so that they may see that it is empty, and shall then lock it up and place his seal upon it in such a manner as to prevent it being opened without breaking the seal, and shall place it in his view for the receipt of ballot papers, and keep it so locked and sealed.

21. Immediately before a ballot paper is delivered to a voter it shall be marked on both sides with an official mark, either stamped or perforated; and the number, name, and description of the voter, as stated in the copy of the register of voters, shall be called out, and the number of such elector shall be marked on the counterfoil, and a mark shall be placed in the register against the number of the elector to denote that he has received a ballot paper, but without showing the particular ballot paper which he has received.

22. The elector on receiving the ballot paper shall forthwith proceed to a place screened from observation, which shall be provided by the presiding officer, and there mark his paper by placing the mark X opposite the name of the candidate whom he prefers, and fold it up so as to conceal his vote, and shall then put his ballot paper, so folded up, into the ballot box; he shall vote without undue delay, and shall quit the polling place as soon as he has put his paper into the ballot box.

23. A voter who has inadvertently dealt with his ballot paper in such manner that it cannot be conveniently used as a ballot paper may on delivering to the presiding officer the ballot paper so inadvertently dealt with, and proving the fact of the inadvertence to the satisfaction of the presiding officer, obtain another ballot paper in the place of the ballot paper so delivered up (in these rules called a "spoilt ballot paper"), and the spoilt ballot paper shall be immediately cancelled.

24. If a person representing himself to be a particular voter named on the register applies for a ballot paper after another person has voted as such elector, the applicant shall, upon making and subscribing a declaration in the form hereafter provided, be entitled to mark

a ballot paper in the same manner as any other voter, but the ballot paper (in this Ordinance called "a tendered ballot paper") shall be of a colour different from the other ballot papers; and instead of being put into the ballot box, shall be given to the presiding officer and indorsed by him with the name of the voter and his number in the register of voters, and set aside in a separate packet, and shall not be counted by the returning officer, and the name of the voter and his number on the register shall be entered on a list in these rules called the "tendered votes list."

Form of Declaration.

I, A. B., of——, solemnly and sincerely declare that I am the same person whose name appears as A. B., No.——, in the register in force for the——Electorate in the Electoral District of——.

Witness: C. D.,

(Signed) A. B.

Presiding Officer.

25. The presiding officer of each polling station, as soon as practicable after the close of the poll, shall in the presence of the agents of the candidates make up into separate packets, sealed with his own seal and the seals of the agents of the candidates who desire to affix their seals—

- (a.) The ballot box, unopened, but with the key attached; and
- (b.) The unused spoilt ballot papers placed together; and
- (c.) The marked copies of the register of voters and the counterfoils of the ballot papers; and
- (d.) The packet containing the tendered ballot papers and the tendered votes list—

and shall despatch such packets in safe custody to the returning officer.

Counting Votes.

26. The returning officer shall make arrangements for counting the votes in the presence of the agents of the candidates as soon as practicable after he has received all the ballot boxes relating to any electorate, and for that purpose shall give notice in writing to the agents of the candidates of the time and place at which he will begin to count the votes.

27. Any ballot paper which has not on its back an official mark, or on which votes are given to more than one candidate, or on which

anything except the number on its back is written or marked by which the vote can be identified, shall be void, and shall not be counted.

28. The returning officer shall endorse "rejected" on any ballot paper which he may reject as invalid.

29. The returning officer shall not open the sealed packet of tendered ballot papers. but shall retain the same, unless it is required for the purposes of an inquiry under section 27.

30. The decision of the returning officer as to any question arising in respect of any ballot paper shall be final.

31. When the counting of the votes has been completed, the returning officer shall forthwith declare the candidate to whom the greatest number of votes is given to be elected. Provided that upon the application of any candidate or his agent a recount shall be made before the returning officer makes the declaration.

32. When an equality of votes is found to exist between any candidates, and the addition of a vote would entitle any of the candidates to be declared elected, the determination of the candidate to whom such one additional vote shall be deemed to have been given shall be made by lot in the presence of the returning officer in such manner as he shall determine.

33. Upon the completion of the counting, and after the result has been declared by him, the returning officer shall seal up the voting papers and all other documents relating to the election, and shall retain the same for a period of six months, and thereafter cause them to be destroyed, unless otherwise directed by order of the Governor.

34. The returning officer shall without delay report the result of the election to the Colonial Secretary, who shall cause the name of the member elected to be published in the "Government Gazette."

