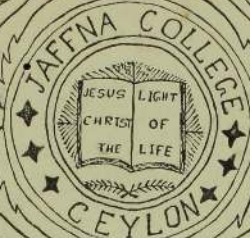


THATCHIE RULES

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THE HINDU CASTE SYSTEM

BY S. P. HIEB, M. A.

(Largely an adaptation of a paper written with the direction and approval of Dr. R. E. Hume of Union Theological Seminary.)

To all those who wish to help make men and society better in India and Ceylon, the Hindu caste system presents one of the greatest, if not the greatest of all problems. But even were it not thus forced upon us, the facts that it is without parallel in human history, that it holds sway over about a sixth of the people of the world, and has lasted for three thousand years, —these facts would compel our interest. However, we should note that these very factors also make the study of the caste system more difficult. Especially its greatness and extent in time give it a complexity and diversity of causal

factors and resultant conditions quite bewildering. For this reason we should remember at the outset that this paper can touch only the most important points, and that all of the conditions are more varied, and all of the causes more complex, than can be presented here.

PART I. CAUSES AND HISTORY OF CASTE

The Aryan invasion of India some time before 1200 B. C. was the first thing in Indian History we know about. From the reflections of these early times that are found in the Rig Veda, we may

be sure that nothing like the present caste system existed then. But, while caste could not have been used by the invading army, it was doubtless these invaders who began the caste system. The root causes of this were the desire on their part to maintain their racial integrity, and their hatred for the *Dasyus* (Dravidian inhabitants), which sprang from their bitter conflicts and the difference in their physical appearance. It is probable that the conquering Aryans had with them relatively few women, so that many of them married *Dasyu* women in spite of race prejudice. But doubtless the leaders of the Aryans, their kings, captains and priests, were able to get Aryan brides and thus keep the race pure among them. This meant that there was a gap of race pride added to the differences of position between the ruling classes and the common Aryans, and again between the common Aryans and the conquered *Dasyus*. These class divisions were more like those of Europe than the present castes of India for none of the present taboos against inter-marriage and inter-dining had come in.

Then, as time went on, a split occurred in the ruling classes. The chief causes of the split were probably the struggle for ultimate authority between the soldiers and the priests, and the fact that the soldiers were doubtless more prone to intermarry with *Dasyu* and middle class women, thus becoming less pure in blood and giving the priests reason for refusing to give their daughters in marriage

The Brahmans saw that a four fold division of the people,— especially if it put them on the top,— would be much to their advantage. Hence they began claiming divine authority for such an arrangement and one of the latest of the Hymns of the *Rig Veda* (10.90), describes the creation of mankind from the primeval *Purusha*, claiming that the Brahman was his mouth, the *Kshatriya* his arms, the *Vaisya* his thighs and the *Sudra* his feet. However it is probable that the Brahmans were not unanimously conceded this exalted position, and that the dividing lines between the classes were still rather vague. It is interesting in this connection to note that the most famous prayer of the *Rig Veda*, the *Gayatri*, was traditionally supposed to have been composed by a *Kshatriya*.

Probably it was the three or four centuries following the period of the Vedas that saw the greatest development of the caste system. We have no record of how it happened, but we can see what probably were some of its causes and processes. The way was shown by the Brahmans, whose caste was the model of the others. The *Brahmanas*, which were written at about this time, give not only the tremendous mass of ritual for the administration of which the *Brahmanas* were supposed to be indispensable, but also the information that the Brahmans were forbidden to eat meat, the first mention of the sacred cord, and the prohibition of intercourse with *Sudras* by all upper caste men. It is natural to suppose that the restriction of inter marriage began

at this time also. Probably at this time there was also a climax to the struggle between the priests and the warriors, ending in triumph for the priests. At any rate, Brahman supremacy was not questioned from this time on, while the Kshatriyas waned so much that it is questionable whether any of the present castes are really descended from them.

But there were other forces at work upon the caste system than those just mentioned. One of them was the formation of trade groups. Among the Vaisyas and Sudras the relatively peaceful times allowed the formation of groups of people who did the same sort of labor, sold the same sort of merchandise, or held the same profession. Such people gathered together into guilds for trade purposes, but later took to adopting the exclusiveness of the Brahmans who headed society. It was very easy for these people of the same occupation to begin to intermarry within their group rather exclusively, and, when this had been done for several generations running, to conclude that such arrangements had been from the beginning of time and were of divine origin.

Another thing that aided in the growing complication of the caste system was the bringing of the various tribes and nations of the Dasyus within the Hindu social order. The modern Marathas are a nation that was taken bodily into the system, forming a group that was endogamous, that is marrying only within the group. As it was such a large group it was

further divided by some of the other forces that act upon caste. The Pariahs and the Chandalas are tribes that have been taken into the caste system. These tribes have been restricted by the occupational castes to those occupations that are most degrading, and thus kept near the bottom of the social scale.

Another complicating influence was the interbreeding between castes. We shall later note that the later Hindu writers were mistaken in thinking that this was the only, or chief cause, but it certainly did contribute to the complication of castes. The Shagird-peshas of Bengal originated from, and are still being added to by the offspring of maid-servants and concubines of castes lower than their masters. And the Shagird-peshas are also divided into endogamous groups on the basis of the castes of the fathers. The Khas of Nepal also are the result of marriages between Rajput or Brahman immigrants and the Mongolian women of the country. Human nature being what it is, we must postulate that there have been many cases of intermarriages with their possible resulting complications throughout all the history of the caste system.

Migrations also were a cause of the multiplication of castes. Strangers were not recognized by those of the same caste in the new place, and as a result a new endogamous group was formed.

Change of customs was yet another potent complicating cause. The Brahmans, we noted, were

restricted from meat-eating by the Brahmanas, and in many other ways held various customs not practiced by the other castes. Now it must have happened throughout history quite often,—as it does now,—that some of the members of a caste wished to increase their respectability by means of adopting some of these practices. It may have been anything from eschewing widow remarriage to performing household sacrifices. But if some of this caste did not desire to take this step, wishing to remain as they were, then those who took the step considered themselves above those who did not and refused to give them their daughters in marriage. Thus, where one caste had been, two appeared.

Another factor in the development of caste was the rise of the ideas of karma and transmigration. These ideas tended to make every man accept his place in the social order as divinely fixed. This factor tended, however, to strengthen all castes rather than to promote or complicate the development of new castes.

These doctrines, first seen in the Brahmanas, were given further development in the Upanishads, where it is claimed that such caste distinctions exist among even the gods. (Brihad-Aranyaka Upanishad 1:4:11-15.) But the writers of the Upanishads were troubled by the fact that the actual caste system, with its increasing complexity, did not correspond with the theoretical fourfold division. They noted the Chandalas and the Paulkasas, and explained that they were the offspring of Sudras by Brahman and

Kshatriya women. It was far easier to do that than to find out what the real causes were, and had the added advantage of giving an additional motive for maintaining caste lines with great strictness.

The strength of the caste system at the end of the period of the Upanishads, (about 500 B. C.) is to be seen in the rise of Buddhism and Jainism. Neither Buddha nor Mahavira desired to found a new religion; neither of them preached a way of salvation so different from the prevalent Hindu ways that it could not have been included within Hinduism just as easily as many of the later sects; but both of them repudiated caste; and caste drove them out of Hinduism. Buddha, however, left behind him a spiritual reinterpretation of caste that has been continually recurring in Hindu literature since his day. "Not by birth does one become an outcaste, not by birth does one become a Brahman; by deeds one becomes an outcaste, by deeds one becomes a Brahman." (Sutta-Nipata 1:7:21)

By the time of the writing of the Laws of Manu, caste had attained great complexity. Manu is full of the four-fold concept, but names forty-six other castes or races that existed as well as the original four. Of these, eighteen are mentioned as outcastes from the three upper castes and no occupation is specified for them. The other twenty-eight castes are supposed to be the results of various sorts of intermarriage, and occupations are named for all but two of them. Thus Manu assigned to the two causes of inter-

breeding and failure to live up to caste regulations the multiplicity of castes which, as we have seen really resulted from a much larger number of causes. In this *Manu* like the writers of the *Unpanishads*, adopted the explanations that pointed the moral of holding to caste lines and ceremonial regulations more strictly. But it is quite probable that other motives were also served in this way. As Professor *Battacharya* put it "The motives that led the Brahmans to declare that the astrologer was the son of a shoemaker, and that the medical men were the offspring of irregular marriage between a Brahman and a *Vaisya* woman, ought to be clear enough to any one who has any idea of the intrigues that usually prevailed at the courts of the Hindu kings." (*Hindu Castes and Sects*, p. 15.) That is, this explanation served to keep down the influence of those who otherwise might have rivalled the Brahmans at Court.

It should also be noted in connection with *Manu* that, although the book professes to deal with the duties of the various castes, it says little about the duties of any but Brahmans. The duties of the *Kshatriya* King are given in great detail, but there are hardly a dozen verses about the duties of *Kshatriyas* in general, or of *Vaisyas* or *Sudras*. Hence it was probably true then, as now, that the bulk of the people were in many castes and could not be classed exactly according to the fourfold division of the Brahmans.

However, while the caste rules of *Manu* apply almost wholly to

Brahmans alone, they do show that at this time in history the great bulk of those practices which the higher castes consider the sign of their superiority were either in use or in process of adoption. Non-remarriage of widows, ceremonial purity and rites of cleansing, household sacrifices, *sradhas*, and non-intercourse with outcastes had been adopted. Strict endogamy, the practice of marrying girls before puberty and the prohibition of meat eating were being adopted at the time. The formulation of these caste rules increased the tendency, which we have already noted, for a caste to divide because some of its members wished to adopt some of the rules and others did not.

Caste had become a fairly settled matter by the time of the great epics. The fourfold system of the *Bramanical* theory was again reaffirmed and reinvested with divine sanction. In the *Bagavad Gita*, *Krishna* claims to have created it. (4: 13.) In the *Santi-parva*, another part of the *Mahabharata*, *Krishna* is said to have created the four castes from his mouth, his arms, his thighs and his feet in true Vedic style. But in the same *Santi-parva* *Brighu* states that *Brahma* originally created the world entirely *Brahmanic*, but that sins occasioned the fall of each of the three lower castes. Thus *karma* is used as the explanation of the caste system.

But in contrast to these opinions there are also in the Epics reinterpretations of caste that follow *Buddha* and base it on present ethical condition rather than the

acts of a previous incarnation "Truth, gift, forgiveness, good conduct, gentleness, austerity and mercy, where these are seen, O King of the Serpents, he is called a Brahman Where this conduct is shown, O Serpent, he is called a Brahman: where it is not, O Serpent, he should be regarded as a Sudra." (Mahabharata. Vana parva 180: 21, 26.)

Most that is in the later Hindu literature merely echoes something that has already been set forth, or gives it greater elaboration. However, one more factor did arise in Hinduism that further complicated the caste system. In connection with the rise of some of the bhakti sects, the leaders were not content to offer salvation to all classes as the Gita had done (9: 31-34), but desired to completely abolish caste among

their followers. This shut the members of that sect off from the rest of the Hindus and they became another caste. The present Lingayat or Vira Saiva caste of Bombay and southern India is a most striking example of this process. Founded in the twelfth century, by their repudiation of caste they became a caste, and later on formed castes within their group. In connection with the census of 1901 they even petitioned the government not to list them as all Vira Saivas, but as Vira Saiva Brahmans, Kshatriyas, Vaisyas and Sudras. (Imperial Gazetteer of India, 1909, Vol. I, pp. 315-316.) We here see the fiction of the four-fold caste system finally creating its reality.

(Parts II and III of this paper will be published in the next number of the Miscellany.)



THE REVISION OF THE TAMIL BIBLE

BY REV. G. D. THOMAS, MEMBER OF THE CONSULTATIVE COMMITTEE.

It is an interesting and glorious fact that of all Indian Languages, Tamil was the first into which the New Testament was translated. The reason is not far to seek. Side by side with Sanskrit, Tamil is a properly developed language and abounds in literature which is considered to be some of the best in the world. It is still more interesting to note that an attempt to translate the

Bible was made in our spicy isle, Lanka, by the Dutch missionaries. The translation of the New Testament was begun in 1688 and of the Old Testament in 1694. But the translation was not completed. Ziegenball began his translation at Tranquebar in 1708 and completed it in 1711. There were other translations by Schultze, Gramer, (a Dutch missionary), and Witzhaus. The next translation of the

Bible was made by Fabricius. His translation of the Old Testament was considered to be superior to that of the New. Within a period of fifty years there appeared another translation by Rhenius. Fabricius' Translation was too literal and Rhenius' too free. Because of the fact that Rhenius' translation was too free, the Jaffna Auxillary of the Bible Society would not accept it and therefore formed a Revision Committee with Dr. Percival as the Chief Reviser. It is said that Arumuga Navalar, the great Tamil scholar, poet and author, helped Dr. Percival in his translation.

"The Union Version" which is being used at the present time by the Churches of South India and Ceylon, excepting the Lutherans, was made by Henry Bower with a Committee of Delegates from various mission bodies. He began his translation in 1857. The Jaffna Churches accepted the translation. The Churches in South India and Ceylon have been using the Union Version for the last fifty years. This fact alone is clear and sufficient proof of its acceptability and faithfulness to the original.

A thoroughly representative committee consisting of delegates from South India and Ceylon which met about four years ago, discussed the need for the revision of the Union Version and decided that it should be revised. There was a strong and growing demand for the revision of the Union Version for the last twenty years or more, and this not without reasons

The first and foremost reason is the possession of the true Greek Original of the New Testament. Revision does not mean writing the Bible again to suit the times, as the ignorant think. The attempt really is to give the world the very same New Testament that the early Church used. Bower's translation known as the "Union Version" was made from a Greek text which was published in Leyden between 1624 and 1633 and known as the "Textus Receptus" (T. R. is the abbreviated form of it), or the Received Text. The T. R. was derived from 20 or 25 MSS. (manuscripts) and they were not the best MSS., nor were they the most ancient. The T. R. contains many errors of grammar and several phrases which are not found in the most ancient MSS. But now more than 3,000 MSS. of the New Testament, or parts of it are available, and many of these belong to the fourth century and a few to the third. Of the 25 or 30 MSS. from which the T. R. was derived, none of them belong to a period earlier than the fifteenth century.

Further, Textual Criticism has done its valuable service in the field of the text of the New Testament, and, as a result of that, we are better able to judge as to what the true text of the New Testament is. In addition to this we have an accumulation of evidence provided by ancient translations. It is not surprising, therefore, that such a mass of evidence necessitates a considerable number of alterations in the T. R.

There is still another source of evidence which contributed not a little to our knowledge of the true meaning of the words and phrases of the New Testament Greek, viz., the documents written on Papyrus. Papyrus is a material made from the pith of the stem of a water plant in Egypt, and was used in ancient times for writing. These documents were discovered in Egypt, and there are many thousands of them. Some of these papyri writings go back to a period as early as the times of the New Testament writers such as St. Paul, St. Mark and others. In these documents, the scholars find the same Greek words used as are found in the New Testament, and consequently we are able to understand what the language of the New Testament actually meant to those of New Testament times.

There was another reason for the revision of the Union Version. The Lutherans, who would

not accept the Union Version, expressed their desire to give up Fabricius' translation if the revision of Union Version made should be acceptable to them.

After carefully considering these reasons, the Bible Society decided to make a revision of the Tamil Bible and so the revision began some three years ago. Dr. L. P. Larsen, with the assistance of Pandit G. S. Duraiswamy Pillai, began the translation, and completed the New Testament by the early part of this year. The Consultative Committee of the Tamil Bible Revision, (consisting of twenty members) met in Madras on the 16th to 18th of March, 1927, and after discussing carefully the changes proposed by the Revisers, passed the Revision.

The Consultative Committee un-animously decided to recommend to the Bible Society that the Revised New Testament be printed for the present with all the foot- notes that have been approved.



ATHLETICS DURING THE MIDDLE TERM

BY C. W. PHELPS.

The April holidays were no sooner over than the Annual Jaffna Intercollegiate Athletic Meet was upon us. The preliminaries and some of the finals were held on Friday, May 28, on the Jaffna Esplanade, and the finals on the King's Birthday, June 3rd. Six colleges

and four English Schools were entered in this year's meet, and seven of these won points. Manipay Hindu College won the meet again this year with the high score of 75 points. Second place was won by St. John's College with 53 points, and Jaffna College was

third with 45 points. New records for these meets were established in six events as follows:—

Senior High Jump,—5 ft., 5 ins., R. Rajaratnam, M. H. C.

Senior 220 yds.—24 $\frac{1}{2}$ secs., K. P. Raju, St. J. C.

Intermediate Long Jump,—16 ft., 11 ins. V. Manickam, P. C.

Intermediate High Jump,—4 ft. 11 ins., C. A. Gnanasegaram J. C.

Intermediate 100 yds.—11 $\frac{1}{2}$ secs., T. Kengagularatnam, M. H. C.

Intermediate 220 yds.—26 $\frac{1}{2}$ secs., T. Kengagularatnam, M. H. C.

In addition to the first place in the Intermediate High Jump just noted, Jaffna College won the following places in the meet:—

Shot put,—First place won by T. Visuvalingam, 31 ft., 9 ins.;

Cricket Ball Throw,—First place won by V. Muttu, 103 yds.

Senior Long Jump,—Third place won by V. Muttu;

Intermed. Long Jump,—Third place won by C. A. Gnanasegaram;

Intermed. 100 yds, Second place won by S. Kandasamy;

Junior 100 yds,—Third place won by T. Thaliasingam;

Senior High Jump,—Second place won by V. Muttu;

Senior High Jump,—Third place won by C. A. Gnanasegaram;

Half Mile,—Third place won by T. Visuvalingam;

120 yds. Hurdles,—Second place won by V. Muttu;

Quarter Mile,—Third place won by A. Ampalavanar;

Mile Race,—Second place won by S. H. K. Morrison;

Intermed. Relay Race,—Second place won by Jaffna College;

Senior Relay Race,—First place won by Jaffna College,

Time: 1 min., 51 $\frac{2}{3}$ secs.

After the Intercollegiate Athletics were out of the way the regular work of the term began, as far as general class athletics was concerned. The varsity volleyball squad began its practice under the direction of Mr. Kanapathipillai, and slowly but surely made a decided advance in their team play over that shown last year. A real beginning was made in passing and net play. But this was only a beginning, and much more advance must be made before the game can reach a maximum of interest to players and spectators. To reach this goal the present form of play must be perfected, and other varieties of play sought out and developed.

A baseball squad was formed during this term, and playground ball aroused some interest when a series of inter-class games were played. Most of the class work of the term, however, was devoted to preparation for the inter-class athletic meets held during this period. There were three of these meets this term, the last of which was the annual handicap meet held on the Field Day,—this year on August 6th. All these inter-class athletic meets were a part of the general interclass competition for the all-round championship in athletics for the year. And a special trophy has been designed and largely paid for by the students to be awarded to the form winning the first place in track and field athletics. This trophy is

awarded each year just after the Field Day to the form which has the best record in this branch of sport since the last Field Day. The class to win the shield for first time was the Fourth Form, and they will have to defend their claim to the championship throughout the year and until the next Field Day.

These inter-class athletic meets have been held separately for the smaller and the larger boys,— i.e: the junior and senior groups in each form. And the events in each meet have been considerably varied. Four meets were held during the first term, and three during the second term. Two of the latter were Relay Meets, and the third was the Handicap Meet of the Field Day which involved both senior and junior groups. The events of the Handicap meet were the Tug-of-war, the Target Throw, the Hopping Game, the 100 yds. Dash, a Mile Relay Race, and the Hop, Step, and Jump. In most of these events twenty competitors represented each form. The Third form won the meet, but the Fourth Form was a close second, and the Second Form a good third. The experience gained in the handicapping will help toward making next

year's Handicap Meet closer yet. It was the result of this meet which decided the Track and Field championship for the Fourth Form. For before the meet the Sixth Form were a point and a half ahead in the year's standing.

In the afternoon of the Field Day two teams of the better basketball players in the college played an exhibition basketball game at 4.30 p. m. The teams proved very evenly chosen, and the game saw-sawed back and forth until the final whistle found the score 20 to 18 in favor of the "Reds". Then came the concluding event of the day, an intercollegiate volleyball match with Jaffna Central College. And our winning of this match without very much difficulty ended the volleyball season for the year with eight matches won and none lost.

The Annual Field Day marks the end of the volleyball season and the beginning of the football season which will last until the end of November. Basketball and thatchie are beginning to claim more attention nowadays, and it may not be long before we shall be arranging for outside matches in both sports.



VOLLEY BALL SEASON IN JAFFNA COLLEGE

Just after the King's Birthday Intercollegiate athletic meet on June 3rd, the regular athletic programme for the second term began. There were two games this term that attracted the attention of most of the students and of them Volley Ball was the chief. Many of us have been waiting for a time to see who would be the champions in Volley Ball and at last opportunities to do so were offered by Mr. Phelps, our superintendent of games. He also took special care over the team and that resulted in a victory to Jaffna College.

Unlike the past years, the combined efforts of the team enabled us to play a series of eight matches against the other schools and colleges. To our great satisfaction they all ended in victory to Jaffna College. The schools and colleges against which we played our matches were, and are even now considered to be the best teams possible in Jaffna, and our victory over them in all matches without any single exception gives credit to the team this year. Last year too, it so happened that we were able to overrun the other teams although the matches we played were few. This year, the team was under Mr. Kanapathypillai's coaching, and adopted a new method of playing this game. I am sure that it was that form of play which enabled us to overrun the other teams. There was also a notably better second squad this year than last and this

fact was undoubtedly a factor in this year's development. I believe, however, that we may expect a further development and success in the direction of team play next year. The "Colour Winners" for the season in Volley-Ball were as follows.

Subramaniam (Captain)

Devasagayam.

Gnanasegaram

Duraisamy.

Muttu.

Kurukularatnam.

Kandasamy.

Nadarajah.

Sivapiragasam.

Sinnadurai.

We played a series of eight matches this season and the results are as follows:

Dates	Results
June 28	Jaffna College vs. Kantharodai 3:1
July 1	" vs. Parameshwara 3:0
" 2	" vs. St. Patrick's 3:0
" 12	" vs. St. John's 3:0
" 16	" vs. Jaffna Hindu 3:1
" 21	" vs. Ud. Mann Sc. 3:1
" 30	" vs. "The Police" 3:1
Aug. 6	" vs. Jaffna Central 3:1

The last match was played as a part of our Field Day programme on Aug. 6 and marks the close of the Volley Ball and Baseball Seasons and the beginning of football.

K. R. SUBRAMANIAM,
Captain,

Volley Ball (1927)



THATCHIE RULES

As adopted for Match Play and revised, by the Athletic Committee, Jaffna College, Nov. 30. 1926.

RULE 1.

THE COURT

Court.

Section 1. The court for match played shall be a rectangle 60 ft. long, by 36 ft. wide, divided lengthwise by a centre line,

and divided crosswise into four equal areas or zones.

Corner Lines.

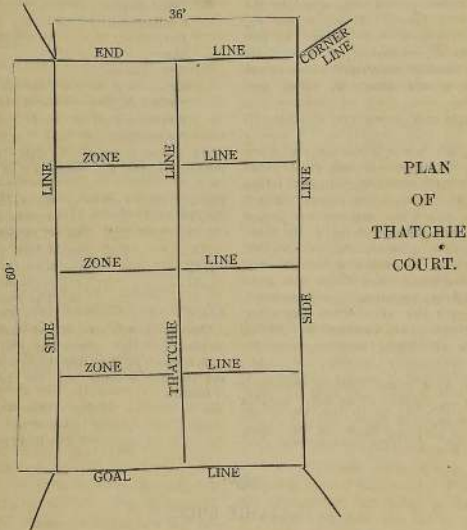
Section 2. Corner lines should extend for 10 ft. outward from each corner of the court, so as to make an angle of 45 degrees with the side lines, if the latter were produced.

Terminology.

Section 3. The lines of the court shall be termed the goal line, the zone lines,

the end line, the side lines, the thatchie line, and the corner lines, respectively. See the plan of the court.

Making the Lines.
Section 4. All lines shall be marked by grooves in the ground.



RULE 2. TEAMS

Number of Players.

Section 1. The game shall be played by five players on each side.

Substitution.

Section 2. No substitution of players shall be allowed after a match has begun, except in case of injury.

RULE 3. THE GAME

Attack and Defence.

Section 1. The team captains shall toss for choice of attack or defense.

A Game

Section 2. The attacking side shall start from outside the goal line, advance toward the end line, and after crossing it, return toward the goal line. As soon as

any one player of the attacking side succeeds in crossing the goal line, after making a complete trip lengthwise across the court and back again, before his side is declared out, a game shall be scored for his side.

Reversing Sides.

Section 3. One side shall continue to attack, in the attempt to win more games, until "side out" is declared. Then the sides shall be reversed, and the attacking side become the defenders, and vice versa.

A Match.

Section 4. The maximum duration of play shall be one hour,—at which time the leading side shall be declared the winner, provided it leads by at least two games.

Section 5. But if either side wins five games in less than one hour of play, that side shall be declared the winner, and the match shall end, except as follows: If both sides win four games the score is called deuce; and the next game won by either side is scored advantage game for that side. If the same side wins the next game it wins the match; but if the next game is won by the opponents, score returns to deuce; and so on, until either side wins the next two games immediately following the score of deuce, when it wins the match.

Section 6. A match shall be declared a draw, if at the end of an hour of play the score is a tie, or if there is a difference of only one game in the score. See sec. 4 above.

Positions of Defending Players.

Section 7. One player of the defending side shall be called the "thatchie" and he alone of his side shall be allowed to rove in any direction along the "thatchie" line, the side lines, the end line, and the goal line. The other four defenders shall each occupy one of the zone lines, and the end line throughout each game, one defender to a line.

RULE 4.

TAGGING

Tagging shall be done with the hand only; and shall be valid only under the following conditions:—

The Thatchie.

Section 1. The thatchie may tag any opponent within his reach while occupying his proper position of defense according to Rule 3, sec. 7, but he shall not tag while occupying the end line.

Other Defenders.

Section 2. Defenders other than the thatchie, when in their proper positions of defense according to Rule 3, sec. 7, may tag any opponent while any part of that opponent's person or clothing extends over any zone line or end line.

Improper Tagging.

Section 3. If a defender tag an opponent contrary to the conditions stated in sec. 2 above,—i. e. when no part of the attacker's person or clothing is over a zone or end line,—the attacker when so tagged shall, after appeal to the referee, be allowed to advance to the square he was trying to reach. When applying this rule the referee shall call "Time out," and signal to resume play after the defenders are ready. Time out in such a case shall not exceed 2 minutes.

RULE 5.

SIDE OUT

"Side out" shall be declared, and the defenders shall in their turn become the attackers as soon as any of the following conditions occur:

Section 1. When any part of the person or clothing of any player of the attacking side touches the ground outside the side lines between the corner lines;

Section 2. When any player of the attacking side is tagged out by one of the defending side;

Section 3. If two of the attacking side who are proceeding in opposite directions enter the same square;

Section 4. If any player of the attacking side re-enters a square or zone which he has already occupied during his advance in that direction across the court.

Section 5. If any member of the attacking side makes body contact with a defender, in such a way as to interfere with the latter's freedom of movement;

Section 6. If, after a trial of five minutes, the attacking side has not won a game.

RULE 6 OFFICIALS

The officials shall be a referee, two linesmen, and a timekeeper, whose duties shall be as follows:

Referee.

Section 1. The referee shall be in full charge of the match; and shall always start play; and keep track of the time in each game, and between games,—allowing just 15 seconds between each game.

Section 2. The referee shall have authority to stop the play at any time, if, in his judgment, the ground is or becomes too slippery for play, or if darkness interferes. In case a match is discontinued for either of these reasons, the match shall be completed on a latter day,—play being resumed just where it had stopped.

Linesmen.

Section 3. The linesmen shall assist the referee to conduct the match, and shall

have authority to independently signal "side out," according to Rule 5, whenever the play requires it. In all cases of disagreement among any of the officials, the referee's decision shall be final.

Timekeeper.

Section 4. A Timekeeper shall be appointed to keep the total time of play, and to make note of all cases of "Time out," as allowed by the referee. The Timekeeper's Record should show the time of starting play; the time play should end; each case of "Time out;" the corrected time when play should end; and the score of the match.

Section 5. The Timekeeper shall note the amount of "Time out" until he signals to resume play.

Section 6. The Timekeeper's watch and record shall be open to the inspection of a representative from each team during the match.



THE SINGING FISHES OF BATTICALOA

A peaceful lagoon borders the little town of Batticaloa, with a bridge running across the lagoon where it is narrowest. At a short distance from this bridge is a ferry and it is a spot within a few yards from this ferry that attracts the visitor.

The landscape around presents one of the best sights in the whole of the Eastern Province. On one side is a silvery sheet of endless Watery expanse losing itself in the distance where it seems to meet the horizon. At a distance can be seen the faint blue outline of hills miles away. To the left is an old Dutch fort in close proximity to the ferry, with a row of gay shops behind it. To the right is a vast green esplanade with seats facing the lagoon—a place where old men delight to spend the quiet of a Sunday evening.

Yet none of these objects attract the attention of the visitor so much as the quiet, waveless, seemingly unattractive lagoon in the centre; for in this live the "singing fishes" of Batticaloa.

The visitor pays a few cents at the ferry and a boat is ready, with a guide to convey him to his destination. On arriving at the above mentioned spot, the visitor feels disappointed at hearing none of the song of music or chorus of harmony such as he might have been led to expect. The lagoon is as calm as before—except for the flapping of the gentle, tiny waves against the sides of the boat.

What interests the visitor next is the process of hearing these submarine, musicians. The long slender pole, used for rowing the boat is let down to reach the bottom, the visitor puts his ear close to it, and hears a music resembling "the murmuring of innumerable bees", but far more sweet and soft—like the music produced by striking on a number of harps at the same time. It can at once be perceived that the sound is made by a number of shrill voices. It is a music that appeals to any ear,—a music produced by

the harmony of a number of voices but as tender and melodious as if all were one.

It is believed that this music is audible only when the lagoon is not flooded as a result of rain. Perhaps it is because these fishes detest rain or because few venture into the lagoon when it is flooded.

These so called "singing fishes" belong to a family of large shell fishes living in great numbers in the Batticaloa lagoon and the only specimens of this kind available in such great numbers in the whole of Ceylon.

Care is taken that these fishes are left unmolested and that none of them are removed out of the lagoon as these are one of the objects worthy of notice in the Eastern Province.

In conclusion I would like to add that although these fishes have attracted the attention of many a curious visitor, there are many in Batticaloa who have not had the curiosity to hear these fishes sing. Why they attract visitors alone and not the people of that country, I cannot tell—perhaps it is because nearness breeds lack of desire.

GEO. A. GNANAMUTTU, VI. A.



THE JAFFNA PARIAH

Having described the characters of the Jaffna dhoby and barber in my last two essays, I would be doing great injustice if I did not devote this essay to the description of the character of the remaining member of that class of Jaffna, namely the Pariah.

The Pariah is not often seen in the lanes and roads. Nevertheless, one is sure to run into him unexpectedly, as he returns from a funeral with his tom tom on his back, supported by a piece of strap resting on his forehead. His figure presents a lean appearance and he wears a rose coloured verty tucked high above his knees. His mouth is always full of betle and arrecanut which he chews as he walks.

But the Pariah is most interesting when one happens to meet him on the road. While fifty yards away, he bows low, and, keeping that posture, he approaches, staying close to the fence. When within hearing distance, with deep attitude of reverence he greets the Vellala man. He is sometimes very annoying to look at in this cringing attitude which is far from sincere.

However, he is an important figure for another reason. He knows the geneology of the Vellalas and rattles off the names of grandfathers and great grandfathers when asked for them.

One bright feature of the Pariah is that he is a very witty person. With annoying impertinence he replies to Vellala folks

and yet knows the way to get out of difficulties by his unceasing humour and wit.

Though the Pariah may seem to be the most unnecessary element in the social order of Jaffna, it is nevertheless very evident that he has identified himself with the customs and habits of the people among whom he moves and dwells, and in this way he has created around him a tradition which the upper classes of Jaffna have to respect, though sometimes with annoyed feelings.

The Pariah holds his own place in the social organism, and forms so distinct a class by himself that ages must elapse before the existing differences between him and other castes can be erased. The Pariah's habits and ways of living have become so peculiar to him that these will be a cause of great difficulty when the time approaches for the fusion of all classes and castes.

The Pariah serves so useful a purpose in life that the total extinction of that caste is not possible. Since he occupies one of the lowest ranks among the depressed classes in Jaffna, we have to view his unenviable position with sympathy and shall I say, with regret. Without sympathy, there can be no understanding, and without this sympathy, all our attempts for the uplift of the depressed classes will be futile.

S. KANAGASABAI,
Sixth Form A.

SNOBS

Snobbishness is the quality of assuming an air of superiority over others. This is usually brought on by some people being more wealthy or more educated than others. Generally it is one's riches that make one assume such an arrogant attitude.

A rich man thinks that, by virtue of his wealth and position, he is such an important person that nobody else is fit to take a seat near him, or even to converse with him from a distance.

The snobbish man is usually a reserved person. He makes few friends and will not share his feelings and thoughts with others, for he thinks that nobody else is fit to be his companion. He probably is never a happy and contented person. He looks upon the world and its creatures with contempt and consequently is always a dissatisfied fellow. One of the greatest blessings of life is our sociability. To the snob is denied that privilege. He never enjoys society. A snob ought to be boycotted by everybody so that he will be made to know his place. He is such an unhealthy character in a society that all must join hands to get rid of him.

There are also certain interesting types of snobs. For instance there are people who always add their qualifications after their names. They get offended if you do not address them as Mr. So and so, B. A. (Cal), B. D. (Serampore) This type

of snobbishness is more prevalent amongst military people. They are very fond of being called Captain Makay, or Lieutenant Abraham. This kind of snobbishness is due to bad taste rather than to a sense of superiority.

Intellectual snobbishness is also the outcome partly of bad taste and an over-consciousness of one's importance. It used to be the habit of graduates of universities to look down upon everybody, be they never so able and clever, if they were not university men. Any poem or play composed by a person who had not passed through a university could not be great because the writer was not from Cambridge or Oxford. This is largely dying out in England, but there is every danger of this type of snobbishness developing in Ceylon with the advent of a university.

The undergraduate in the University College, Colombo, supposes that he is very much more sensible and all knowing than the clerical servant who also has passed the same London Matriculation or Senior Cambridge examinations as himself. Some come back from universities and university colleges with no knowledge to their credit but with the undesirable quality of snobbishness. It must be the outlook of every young man going out of school to see that he does not acquire this unhealthy attitude of mind.

T. K. CURTIS, VI A.



A GEOGRAPHICAL EXCURSION TO KANDY

We, the boys of the Fourth form who were about to go to Kandy, were waiting with anxious hearts for the 8th of July to come. It seemed to us that that day would never come, and every second of the last period of the day seemed to be a long century.

With Mr. Cooke as our leader we got into the train at Jaffna and were soon on our trip to Kandy. As some of us had never seen a train before, we began to

stare and gape at the train that ran hooting about here and there. Indeed some of us seemed to be like frightened sheep at the first blast of a terrible rain storm. Soon we were all comfortably seated in the compartment that we had booked on special terms. While we were in the train Mr. Cooke talked to us on several topics, especially about the places worth seeing in Kandy. Now and then we exchanged jokes with each other and some

of us related many funny stories which kept us all roaring with laughter until I thought that my stomach would soon burst from too excessive laughter. At times I was freely bestowing pinches to a few choice companions who returned them all with compound interest.

At dawn we dropped at Polghawela where we took a short rest. After about half an hour we got into the train that left for Kandy. After some thirty minutes we reached Kaduganawa. From there on we were drawn by two engines. As we went on, Mr. Cooke pointed out to us several beautiful and neatly kept tea, cocoa, rubber and coconut estates. Most of us were quite ignorant of most of these trees. Now and then we saw mountains being kissed by the clouds. On this journey we went through several tunnels. Some of them took even two or three minutes to pass through. While passing through the tunnel we gave each other most impressive knocks for it was pitch dark and we could not see each other.

I dare say that the best scenery I have seen in my life is that which I saw on this trip. It is clean, pleasant, country scenery set in the midst of steep rocky uplands, tall woods, rich pastures and fertile paddy fields. We were received at Kandy by a friend of Mr. Cooke who is a lecturer at Trinity College. We were to stay in Trinity College. The Principal of

Trinity was a very kind hearted and pleasant man. He said that that was the first attempt made by the students of Jaffna and that he was very glad to have us come there.

People visit Kandy not to see the town, but to rejoice its natural beauty and its wealth of wild flowers which spangle every meadow. That very evening we went to three important places. First to the chocolate factory, then to a tea factory and at last to the Peradeniya Botanical Gardens where we were amazed to see the different kinds of plants and trees.

The next day came on when we had been to the dairy farm and to the garden of Trinity College. Just after this we climbed up the Western Redoubt and had a good view of the whole of Kandy. We observed people moving in the streets like tiny creatures. In another place several cars were arranged in order which seemed from there like a centipede.

Fortunately we had a good chance of seeing the Dumbara valley which is the much discussed University site. This, I think, is a good place for lovers of nature. The river Mahaweliganga meanders in this valley through many leagues of willow fringed meadows, coconut estates and pretty villages. This river was to some of us the first river (and God be praised if not the last) that we ever saw in our life times.

A. S. NADARAJAH,
IV. B.



PRINCIPAL'S NOTES

The college library is making distinct developments these days under the careful supervision of Mr. Selliah, the librarian. The number of volumes has increased from 3000 to 5000; the circulation has greatly increased: books are returned promptly, and there is a spirit of order and progress about the place. We have some valuable books and are gradually making collections of all books written by any Old Boys of the institution. Contributions of such volumes or information about them will be gratefully received.

A half wall with woven wire fence above it is being constructed about the compound from the entrance gate to Otley

Hall. When completed, this will give a more tidy appearance to the whole place, and be the culmination of the process of evolution from the old old hedge of the past generation.

What some day we hope will be a second quadrangle, to the north of the present quadrangle, is now strown with stones that were brought some months ago when it was hoped that building operations could begin at once. But the withholding of the grant that the governor had recommended has made it difficult to decide what we could do and delayed any building. We still live in the hope that help will come.

The new Inter Classes are well started into the new year and we feel now that part of our work is well established. There seems no reason to doubt that we shall go on growing in that direction. Our reputation has been established so that pupils are coming and the government authorities that looked askance at our efforts are now beginning to welcome them.

News has come, indirectly, from America that the Harrisons are to return to Jaffna College. This may be a premature announcement but we venture to put in this note knowing that many of their old pupils and all who have the interest of the college at heart will welcome it.

Mr. Harrison has finished one year of study in Union Seminary and expects to continue his work there for another year so they will not be back here before June or July 1928. Their coming will mean the strengthening of our Inter Arts teaching staff.

Mr. Edwin Hensman, one of our old boys and the son of our former teacher, has taken up duties as head-master at the Karadive English School (No, it is not the Karanagar English School though it is in Karanagar) We are hoping for distinct developments in the school under his efficient management. Few of our Old Boys realize, perhaps, what a large task we have in the eight affiliated schools under the

control of the college directors. They have some 1200 pupils in them and 70 odd teachers. Many of our boys come from these schools and there is an increasing tendency for the superior boys to find their way here. There is an opportunity for well wishers of the college and philanthropically minded people to help by giving scholarships to such boys. They are very often too poor to meet the expense without help.

A piece of land has been added to the college property to the west of the garden and lavatory. This was needed for the extension of the plot on which the lavatory stands and to increase the space available for gardening. A short time ago a government chemist visited the spot and the students of agriculture are to try out certain experiments in the use of different kinds of fertilizer. This experimenting has been going on for some time in a less scientific way and the pupils are keen to learn about it.

There have been a few changes in our staff this term. Mr. Kathirevalu left for a year of study. Mr. Mathiaparanam came to take his place from his study at the University College. Mr. Bonney has entered the Inter Arts class and Mr. Vyramuttu who has been taking a course at the Serampore Theological College is taking his place for the present.



ALUMNI NOTES

WEDDINGS

We extend our congratulations to the following young couples who were united in holy matrimony this term:

- Mr. and Mrs. T. Ratnasapathy.
 " " " N. Kandiah.
 " " " Edwin Jeyarajah.
 " " " J. P. Nagalingam.
 " " " J. A. Selvadury
 " " " J. C. Arumainayagam.
 Dr. and Mrs. Charles Ratnesar.

OTHER NEWS.

Mr. Edwin Hensman has been appointed the Headmaster of the Jaffna College Branch School at Karanagar.

Mr. Savantharam Joseph has joined the staff of Trinity College, Kandy.

Dr. T. T. Amerasingham who was away for British medical studies, has returned after obtaining L. R. C. P. & S. and L. F. P. S.

Mr. S. M. Thevathason is spending his vacation in Jaffna. He has been visiting most of our Churches, and was present at the North Ceylon Camp of the S. C. A.

We regret to record the unexpected and early death of Mr. K. Thambiah, Fractor s. c., at his residence at Tellipalai. In him we lose a great social worker and a sound Tamil scholar.

THE RECORD OF COLLEGE EVENTS

- May 25th College re-opened for the second term.
- 29th Mr. J. C. Amerasingham took charge of the Sunday evening service.
- June 3rd King's Birthday Intercollegiate Sports Meet.
- 12th The Sunday evening preacher was Rev. John Bicknell.
- 17th Holiday N. E. S. annual meeting at Uduvil.
- 19th Mr. S. M. Thevathason preached in the Sunday evening service on "How to Secure Liberty."
- 20th Mr. Nevins Selvadurai addressed the Round Table.
- 26th Mr. Bicknell took charge of the evening service.
- 28th Volley ball match, J. C. vs. Kantherodai English School.
- July 1st Volley ball match J. C. vs. P. C.
- 2nd Volley ball match, J. C. vs. St. P. C.
- 3rd Mr. E. O. Elias took charge of the evening service.
- 9th Sextant break.
- 12th Volley ball match, J. C. vs. St. J. C.
- 16th Volley ball match, J. C. vs. J. H. C.
- 17th Rev. S. Hieb had charge of the evening service.
- 20th Mr. S. M. Kandiah Pillai addressed the members of the Y. M. C. A. in Tamil.
- 21st Volley ball match, J. C. vs. Uduvil Mann School.
- 23rd Tennis tournament, J. C. vs. Jaffna Sports Club.
- 24th Mr. C. W. Phelps took charge of the evening service.
- 27th Rev. G. M. Kanagaratnam spoke at the Y. M. C. A.
- 30th Volley ball match, J. C. vs. Jaffna Police Team.
- 31st Mr. S. H. Perinpanayagam addressed the evening service.
- August 3rd Mr. J. C. Amerasingam delivered an instructive lecture in Tamil on "Murukkan" at the Y. M. C. A. meeting.
- 6th Field Day.
Volley ball match, J. C. vs. J. C. C.
- 7th Mr. C. Sundarampillai conducted the Sunday evening service.



August 1927

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